

## LESSON 9

### PHONOLOGY

#### **Palatalization of *a*: synoptic table**

Table of the palatalization rules for the 2nd and 3rd sing. primary verbal endings—both active and middle:

-iiati	>	-iieiti	*jaiδiiati	> jaiδiieiti “he implores”.
-aiiati	>	-aieiti	*srāuuaiiati	> srāuuaiieiti “he recites”
-iiate	>	-iiete (-iieite)	*maniiate	> maniiete (maniieite) “he thinks”
-aiiate	>	-aiete (-aiieite)	*xšaiiate	> xšaiete (xšaiieite) “he rules”
-iiahi	>	-iiehi	*jaiδiiahi	> jaiδiiehi “you implore”
-aiiahi	>	-aiehi	*srāuuaiiahi	> srāuuaiiehi “you recite”
-iiuhe	>	-iuehe	*maniuahe	> maniiehe “you think”
-aiuhe	>	-auehe	*xšaiuahe	> xšaiiehe “you rule”

Notes:

On the gen. sing. of nouns, see Lesson 11; on the feminine of adjectives in the comparative, see Lesson 14.

#### **The development of *-aiium* and *-aoiia-***

The sequence *-aiium*, whether original or secondary <*\*-aiuuuəm*, has the developments *-aēum*, *-ōiium*, or *-aēm*, e.g., *ōiium* < *aēuuua-*, *vī.dōiium* < *vī.daēuuua-*, but *Vāēm* < *\*Vaium* and *raēm* < *\*raēum* < *raēuuua-*. The form *ōiium* further shows up in the manuscripts as *ōim*, *aōim*, etc.

The sequence *-aoiia-* shows the same developments: *haoiia-* “left”: acc. masc. *haoiium*, *hōiium*, *hōim*; *\*aoiia-* (or *\*aiia-?*) “egg”: acc. *aēm*; *Kqasoia-*, name of a sea: acc. *Kqasaēm* (Yt.19.66).

#### **Palatalization of *ā***

Long *ā* becomes *e* when preceded by *i* and followed by a nasal and *i*, *ī*, or *e*. This change takes place in several 1st singular verbal forms, e.g., present indicative *-iiāmi* > *-iiemi*, examples:

*naiiāmi	>	naiiemi “I lead”	*srāuuaiiāmi	> srāuuaiiemi “I recite”
*zbaiiāmi	>	zbaiiemi “I invoke”	*ā-vaēdaiiāmi	> ā.vaēdaiiemi “I make known to”
*jaiδiiāmi	>	jaiδiemi “I implore”	*hānkāraiiaiāmi	> hānkāraiiaiemi “I gather”

The original forms, e.g., *-iiāmi*, are sometimes retained/restored by analogy, especially in the vicinity of forms with regular *-āmi*, not preceded by *ii*, e.g., *yāsāmi* ... *jaiδiiāmi* “I request ... I implore” (Y.65.11), *vanāmi* ... *vārəziiāmi* “I overcome ... I produce” (Yt.15.44).

A few nominal forms satisfy the conditions, as well: *ziiāni-* m. “harm” > nom. *ziieniš*, acc. *ziienim*, but gen. *ziiānōiš* (see Lesson 11).

## NOUNS

#### **Consonant declensions: irregular *n*-stems**

In many *n*-stems, consonant changes occur in the weak forms, when the *n* of the suffix comes in contact with the final consonant of the root.

Examples (*asan-/ašn-* “stone, heaven,” *xšapan-/xšafn-* “night,” *karapan-/karafn-* “\*mumbler,” *marətān-/marəθn-* “mortal”):

Sing.				
nom.	*asa	xšapa	*karapa (OAv.)	marəta
acc.	asānəm	xšapanəm	*karapanəm	*marətānəm
Plur.				
nom.	asānō	xšapanō	karapanō	*marətānō (OAv.)
acc.	*ašnō	xšafnas°	*karafnō	*marəθnō

**Consonant declensions: irregular *uuan*-stems**

Following are some *uuan*-stems in which various phonetic changes have produced some irregular-looking forms:

Sing.				
nom.	spā	*aδβa	θrizafā	
voc.	-		θrizafəm	
acc.	spānəm	aδβanəm	θrizafanəm	
Plur.				
nom.	spānō	-	-	
acc.	*sunō	-	-	

The stem *span-/sun-* is an original *uuan*-stem, but with *sū* > *sp*. The acc. plur. form *sunō* is frequently used as nom. plur. in the Videvdad, especially in the formula *sunō vā kərəfš.x"arō vāiō vā kərəfš.x"arō* “either flesh-eating dogs or flesh-eating birds.”

The stem *aδβan-* “road” is an original *uuan*-stem, with *δū* > *δβ*.

The masc. adj. *θri.zafan-* has nom. sing. *θri.zafā*, and short *a* in the acc. like *vərəθrajā*, but the word is probably a *uuan*-stem \**θri.zafyan-*, hence it has voc. sing. *θri.zafəm*, like *ašāum*.

**The Dual**

Few forms of the dual are found, but they suffice to show that this category was basically of the old Indo-Iranian type. In Old Avestan four cases are distinguished, as the gen. and loc. have not merged, as in Indic. In Young Avestan, however, no locative dual forms appear to be attested.

The endings of the nom.-voc.-acc. are *-a* in masc. *a*-stems, diphthong stems, and masc. and fem. consonant stems; *-e* in fem. *ā*-stems and neut. *a*-stems; and *-i* in neut. consonant stems. The *i*-, *ī*-, and *u*-stems have no endings (*gaoša-* “ear,” *uruuarā-* “plant,” *Sagħauuāci-*, name of Yima’s sister, *baoiði-* “incense”):

Vowel stems

	<i>a</i> -stems m.	<i>ā</i> -stems n.	<i>i</i> -stems	<i>i</i> -stems	<i>pasu-</i>
Dual					
nom.-acc. <i>gaoša</i>	-	<i>uruuaire</i>	<i>Sagħauuāci</i>	<i>baoiði</i>	<i>pasu</i>

## Notes:

*uuā* > *uuō* in *gauuō* < *gauua-* “hand”: *apqš gauuō darəzaiieiti* “he ties (their) two hands in the back” (Yt.10.48), but *hqm gauua nidarəzaiiaδβəm* “you tie (their) two hands together” (Yt.1.27).

The nom.-acc. dual of nouns such as *mairia-* should be \**maire*, with *-iiā* > *-e* (see Lesson 4), but no examples are found.

*srū-* “nails”

It is unclear whether the forms of *srū-* “nails” are neut. plur. or dual (the nails on the fingers/toes on both hands/feet). It is spelled *sruuī* and *sruiiē*, *sruuaē*°.

Diphthong stems

Dual	<i>gao-</i>	<i>bāzao-</i> “arm”
nom.-acc.	<i>gāuuua</i>	<i>bāzauua</i>

Consonant stems in stops

Dual	<i>ap-</i>	<i>pad-</i>	<i>ābərət-</i>	<i>hauruuatāt-</i> , <i>amərətatāt-</i>
nom.-acc.	<i>āpa</i>	<i>pāða</i>	<i>ābərəta</i>	<i>hauruuatāta</i> , <i>hauruuata</i> ; <i>amərətatāta</i> , <i>amərətāta</i>

Note: *hauruuatāt-* and *amərətatāt-* have some contracted forms in the dual.

Consonant stems: *n*-stems

Dual	<i>rasman-</i>	<i>span-</i> “dog”	<i>ašauuan-</i>
nom.-acc.	<i>rasmana</i>	<i>spāna</i>	<i>ašauuana</i>

Consonant stems: *r*- and *h*-stems

Dual	<i>nar-</i>	<i>nāh-</i> “nose”
nom.-acc.	<i>nara</i>	<i>nājha</i>

Consonant stems: *nt*-stems

Dual	m.	n.
nom.-acc.	<i>bərəzanta</i>	<i>x'airiiānti</i>

## PRONOUNS

## The dual

Dual	m.	f.	n.
nom.-acc.	<i>tā</i>	-	<i>tē</i>
	<i>ima</i>	-	-
	<i>yā</i>	<i>yōi</i>	-

## VERBS

## The dual

For now note the following 3rd pers. dual forms (*āi-* < *ā* + *i-* “come,” *yuiδiia-* “fight,” *°zaiia-* “be born,” *tauruuaiia-* “overcome”):

	Athematic:	Thematic:
Present indicative		
Active:	<i>-tō</i>	<i>stō</i> “they are”
Middle:		<i>-atō</i> , <i>-aθō</i> <i>-ōiθe</i>
		<i>baratō</i> , <i>srāuuaiiatō</i> ; <i>yuiδiiaθō</i> <i>carōiθe</i> , <i>°zaiiōiθe</i>
Imperfect-injunctive		
Active:	<i>-təm</i>	<i>°āitəm</i> “they came”
		<i>-atəm</i>
		<i>jasatəm</i> , <i>tauruuaiiatəm</i>

**Present indicative. Palatalized forms**

The (*a*)*iia*-stems undergo modifications of the thematic vowel as described above.

Note also that the long -ā- of the 1st plur. -āmahi—which tends to be shortened in *a*-stems—is preserved in the *iia*-stems *fraēšiāmahi* “we send,” *nəmaxiiāmahi* “we pay homage,” but shortened in the *aiia*-stem *zbaīamahi*.

Paradigm of (*a*)*iia*-stems (*fraēšiia*- “to send,” *jaiδiia*- “to implore,” *maniia*- “think,” *srāuuaiia*- “to make heard, recite,” *vərəziia*- “to produce,” *xšaiia*- “to command, rule,” *zbaia*- “to invoke”):

Active:

Sing.

1	- <i>iiemi</i>	<i>jaiδiemi</i>	- <i>aiiemi</i>	<i>srāuuaiemi</i>
2	- <i>iehi</i>	<i>jaiδiehi</i>	- <i>aiiehi</i>	<i>srāuuaiiehi</i>
3	- <i>ieiiti</i>	<i>jaiδieiiti</i>	- <i>aiieiiti</i>	<i>srāuuaiieiiti</i>

Plur

1	- <i>iiāmahi</i>	<i>fraēšiāmahi</i>	- <i>aiiāmahi</i>	<i>zbaīamahi</i>
3	- <i>ieiānti</i>	<i>jaiδieiānti</i>	- <i>aiieiānti</i>	<i>srāuuaiieiānti</i>
	- <i>ānti</i>	<i>vərəzānti</i>		

Middle:

Sing.

1	- <i>ie</i>	<i>maniie</i>	-	
2	-		- <i>aiiehe</i>	<i>xšaiiehe</i>
3	- <i>ieiete</i>	<i>maniiete</i>	- <i>aiiete</i>	<i>xšaiiete</i>

Plur

1	- <i>iiāmaide</i>	<i>maniāmaide</i>	-	
3	- <i>ieñte</i> , -ēñte	<i>maniieñte</i>	- <i>aiienñe</i>	<i>xšaiienñe</i>

Note:

Note the 1st sing. pres. ind. *āzbaia* “I invoke” for \**āzbaīiemi*.

The manuscripts appear to favor(?) the spellings *-eiti*, *-eñti* versus *-ete*, *-enñe*.

Note 3rd sing. *aēnañhāiti* < *aēnañha*- “to make sinful” < *aēnah-ja*-.

## SYNTAX

### Uses of the dual

The dual is used to indicate two items joined in a special relationship. It is used with the numeral *duua*- “two,” and the pronoun *uua*- “both.”

Occasionally a word has only dual forms, e.g., *uš-* n. “hearing, consciousness.”

Of special importance are the so-called *open dvandvas*. These denote a pair consisting of two different objects, which may be singular, e.g., “firewood and incense,” “Frašaoštra and Jāmāspa,” or plural, e.g., “cattle and men.” In these expressions both nouns are in the dual, so that the expression looks like “2 firewoods, 2 incenses,” “2 Frašaoštras, 2 Jāmāspas,” “2 cattle, 2 men.”

#### 1. Two items

وَجْدٌ . . . سَرْ(دَادِدَ) . . . سَرْ(دَادِدَ) . . . سَرْ(دَادِدَ) . . . سَرْ(دَادِدَ) . . . سَرْ(دَادِدَ)

*duua auruuanta yāsāmi bipaitištānəmcā caθβarə.paitištānəmcā*

“I ask for two coursers, one that has two legs and one that has four.” (after Yt.5.131)

وَجْدٌ . . . سَرْ(دَادِدَ) . . . سَرْ(دَادِدَ) . . . سَرْ(دَادِدَ) . . . سَرْ(دَادِدَ)

*panca.dasa fracarōiθe pita puθrasca katarascit*

“Fifteen (years of age) the father and the son went forth, each (of them).” (after Y.9.5)

.....**اهورا مازدا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**

Vərəθraynəm ahura dātəm yazamaide yō vī.rāzaiti \*aṇṭarə rāṣṭa rasmana

“We sacrifice to Vərəθrayna, created by Ahura Mazdā, who arranges (things) between the two straight battle lines.” (Yt.14.47)

.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**  
 .....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**

yaṭ bā paiti Spitama Zaraθuštra nārikaca apərənāiukasca  
 varaiθim paṇṭqm \*azōiθe [ms. azōiṭ]  
 pəsnuuāṭhəm hikuuāṭhəm jarəzim baraiti vācim

“Where, O Zarathustra Spitamid, a wife and child are driven along the road of captivity,  
 \*they lift up (their) plaintive voice from a mouth full of dust, from a dry mouth.” (after V.3.11)  
 baraiti 3rd sing. may have been introduced here from a different context (cf. Yt.10.38, Lesson 8), the  
 3rd dual should have been baratō; alternatively, it is for \*barainti, dual neut.

.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**

auuat Vaiiuš bā nqma ahmi yaṭ uua dama \*viimē  
 yasca daθat Spəṇtō Maniuš yasca daθat Aigrō Maniuš

“Therefore I am called Vaiiu, because I pursue both creations [thematic masc.],  
 both the one that the Life-giving Spirit made and the one that the Destructive Spirit made.” (Yt.15.43)

.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**

pairi šē uši vərənuiði skəndəm šē manō kərənuiði  
 “Cover up his senses, \*debilitate his mind!” (Y.9.28)

## 2. Elliptical dual

hāuuanaiiāsca aṣaiia frašutaiiā

.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**

“of the mortar (and pestle) moved forth in Orderly fashion” (Y.27.7)

## 3. Dual (open) dvandvas

In these expressions two different items which form a unit are both in the dual. If one of the items consists of two words, one of them is dropped.

Miθra Ahura bərəzaṇta

.....**اهورا**.....**اهورا**.....**اهورا**

“The two high ones, Miθra and Ahura (Mazdā).” (Yt.10.145)

.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**.....**اهورا**

Yimō kərənaoṭ amaršāṇta pasu vira aghaošəmne āpa uruuaire

“Yima made cattle and men indestructible, waters and plants indesiccable.” (after Y.9.4)

Saŋhauuāci Arənauuāci

.....**اهورا**.....**اهورا**.....**اهورا**

“(The two sisters) Saŋhauuācī and Arənauuācī.” (Yt.5.34)

aṣaiia daðqmī aēsma baoiði

.....**اهورا**.....**اهورا**.....**اهورا**

“I place in Orderly fashion the firewood and the incense.” (Y.7.2)

aṇṭarə ahuna \*airiiamana

.....**اهورا**.....**اهورا**.....**اهورا**

“between the Ahuna Vairiia and the Ā Airiiamā išiiō (prayers).” (N.85)

What is “between“ these two is the entire Old Avesta.

To express “both X and Y” Avestan uses the construction “both: (namely) X and Y,” where X and Y are in the singular or plural:

uiie ištišca saokāca uiie fšaonišca vqθāca uiie θraqsca frasastišca  
 “Both wish and \*desire, both \*sheep herds and (cattle?) herds, both satisfaction and fame.” (Yt.5.26, Yima)

uuā ūdāmca taršāmca uuā zauruuqmca mərəθiiumca uuā garāmāmca aotāmca  
 “... both hunger and thirst, both old age and death, both heat and cold.” (Yt.9.10, Yima)

### Uses of the accusative

#### 9. Accusative of respect (with respect to, as far as ... is concerned)

yā asti auuauuati masō yaθa vispā imā āpō  
 “(She) who is as much in size as all these waters (together).” (after Yt.5.3)

yaṭ as ašām ašauuastāmām xšaθrām huxšaθrō.tāmām  
 “As he was in Order the most Orderly, in command the one having the best command.” (Yt.19.79)

mošu pascaēta Huuōuuō ištīm baon səuuišta mošu pascaēta Naotaire  
 “Soon thereafter the Huuōuuas became the ones most rich in life-giving strength with respect to (their) wish, soon thereafter (also) the Naotairiias.” (Yt.5.98)

#### 10. Use of the nominative for the accusative

A typical feature of Young Avestan literary composition or—more probably—of the late oral transmission, is that whole phrases in the nominative, especially plural, e.g., noun + adjective, occupy a position in the sentence which would require them to be in the accusative.

azām ahmi aiβi.vaniidā vispe daēuua mašiiāca vispe yātauuō pairikāsca  
 “I overcome all demons and men, all sorcerers and witches.” (after Yt.15.12)

cf.

azām ahmi aiβi.vaniidā ažim dahākəm  
 “I overcome the giant dragon.” (after Yt.5.34)

ašāunām vaŋ'hiš surā spəntā frauuāšaiō  
 staomi zbaiiemi ufiemi yazamaide  
 nmāniid visiiid zaŋtumā daxtiūmā zaraθuštrō.tāmā  
 “I praise, I invoke, I weave (into my hymn)—we sacrifice to the good, life-giving fravashis of the sustainers of Order, rich in life-giving strength,

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those of the home, of the house, of the tribe, of the land, those most like that of Zarathustra.” (Y.17.18)

In a few instances the endings are even more confused, thus, in a couple of cases we find nom.-acc. fem. endings with nom. plur. masc. *i*-stems used as direct object:

وَيَوْمَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ (س. ۱۷.۱۸)  
*vispā garaiīō aša.x'āθra pouru.x'āθra yazamaide*

“We sacrifice to all the mountains, whose bliss is in/through Order, with much bliss.” (Y.6.13)

وَيَوْمَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ  
 .. كَعَوْدَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ  
*uyrəm kauuaēm x'arənō mazdaðatəm yazamaide*

*yat upayhacat Saošiiāntəm vərəθrājanəm uta aniiāscit haxaiīō*

“We sacrifice to the strong kauian Fortune established by Ahura Mazdā,  
which accompanied the victorious Revitalizer as well as (his) other companions.” (Yt.19.88-89)

## EXERCISES 9

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

*darəya- zruuan-, yuuan- srira-, hauua- uruuan-, hāu asan- bərəzaṇt-, xšapan- təθriiā-, kauuaē-ca karapan-ca druuant-; Gaiia- Marətan-*.

2. Write in transcription and Avestan script the dual forms of the following nouns and adjectives:

*angušta-, xšaθra-, aši-, vahyu- (m., f., n.), spāða-, haēnā-*.

3. Write in transcription and Avestan script the present indicative middle forms of the following verbs:

*kiriia-, tauruuaiia-*.

4. Transcribe and translate into English:

وَيَوْمَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ  
 سَطْرَهُمْ. دَرَجَاتُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ.  
 سَهْلَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ.  
 (after Y.55.1)

وَيَوْمَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ  
 كَعَوْدَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ  
 سَهْلَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ.  
 (Ny.1.11 = Yt.6.1)

وَيَوْمَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ  
 سَهْلَهُمْ. وَلَمْ يَأْتُهُمْ مَنْ يَرِيدُهُمْ.  
 (after Yt.13.30)

豫備役、セイウチ、ヨウジム、ナニワフード、カニカマ、ワサビ、ヨウゼンカミソリ等。  
ハクセキ(ハクセキ)、ヨウジム、カニカマ、ハクセキ(ハクセキ)、ヨウジム、カニカマ等。  
ハクセキ(ハクセキ)、ヨウジム、カニカマ等。

ପରିମାଣରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ  
(V.18.31-32)

۱۸-۴۰-۴۱) (V.18.40-41)

۱۰- همچنان که رسمیت دارد، و در اینجا مذکور شد، یعنی در دادگاه.  
۱۱- دادگاه مذکور است، (سیزدهمین)، باید خود را بخوبی بداند و خوبی داشته باشند، نه از این سوی طرف دادگاه.  
۱۲- دادگاه مذکور است، (نوزدهمین)، باید خود را بخوبی بدانند و خوبی داشته باشند، نه از این سوی طرف دادگاه.  
۱۳- دادگاه مذکور است، (نوزدهمین)، باید خود را بخوبی بدانند و خوبی داشته باشند، نه از این سوی طرف دادگاه.  
۱۴- دادگاه مذکور است، (نوزدهمین)، باید خود را بخوبی بدانند و خوبی داشته باشند، نه از این سوی طرف دادگاه.  
۱۵- دادگاه مذکور است، (نوزدهمین)، باید خود را بخوبی بدانند و خوبی داشته باشند، نه از این سوی طرف دادگاه.  
۱۶- دادگاه مذکور است، (نوزدهمین)، باید خود را بخوبی بدانند و خوبی داشته باشند، نه از این سوی طرف دادگاه.

## LESSON 9

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 (Y.10.3-5)

5. Translate into Avestan and write in Avestan script:

1. For how long a time was the existence of living beings established?
2. Thus they said, Təθriiauuāṇt the villain and the Lieful Pəšana:
3. O Arəjaṱ.əspa, you who (are) the mightiest Turanian, you the greatest, the most victorious,
4. you overcome all enemy armies, you overpower all the Aryan enemies.
5. Strike down the fortunate Kauui Vištāspa, then (you) rule!
6. Two dogs are driven along the road of captivity. They lament, each saying thus:
7. O Creator, Who fashioned me? Why did he make me?
8. Wrath pursues me, death frightens me.
9. Why does the one possessed by the Lie harm us [use plural] and deal us bloody blows?
10. There is no protector for us. The sustainers of Order do not protect us.

How would you render the following “modern” statement into Avestan?

“I believe in Ahura Mazdā, am a follower of Zarathustra, reject the wrong gods, and follow the guidance of Ahura Mazdā.”

## VOCABULARY 9

aδāṭ: from there, then	āi + voc.: O
aδ̑ban- m.: road	ā.vaēδaiia- < √vaēδ/viδ: to make known (to)
aēθrapaiti-: religious teacher	ā.zāraia- < √zar: to anger
ahuna- = Ahuna Vairiia- (Lesson 7)	baoδah- n.: consciousness
ahura.čkaēša-: following the guidance of Ahura Mazdā	baoδi- m.: fragrance, incense
airiiaman- = ā.airiiēma.išiiia- (Lesson 12)	baxša- < √bag/baj act.: to give, distribute; mid. to take on, enjoy
amaršāṇt-: indestructible	bəzah- n.: thickness
aŋhaošəmna-: indesiccable	bipaitištāna-: two-legged
aŋv̥hā-: thread of life(?); bow string	caθ̑barə.paitištāna-: four-legged
aota- n.: cold	daēuuaiiasna-: daēuuua-sacrificer
Apaoša-: the demon of drought	daixiuma-: related to the land
apāš: backward, in the back	dāta-, past participle of √dā: made, created, placed
Arəjaṱ.əspa-: name of Vištāspa's principal opponent	drən̑jaiia-: to learn by heart
Arənauuācī-: Yima's sister captured by Aži Dahāka	duždāena-: having/with evil vision-soul
ašaonam, gen. plur. of ašauuan-	dužuuāndru-: of evil respect (?)
ašauuastəma-, superl. of ašauuan-: most Orderly, who sustains Order the best	duraē.suka-: whose eyesight reaches far
aša.xv̥āθra-: providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun	durāt: from afar
	frabdō.drājō: the length of his leg (i.e., standing?)
	frasasti-: praise and fame
	frasruta-: renowned

## LESSON 9

frašuta- < fra √šao/šu: moved forth	raē-/rāii m.: wealth (see Lesson 12)
fraθah- n.: width	raēuuua-: *brilliant
frauuăxš- m., frauuaxša-: twig, branch(?)	raēuuastəma-, superlative of raēuuua-(?) and raēuuuant-: most *brilliant; most wealthy
fšaoni- m.: *sheep herd	raoða- < √raod/rud mid.: to grow
garəma- n.: heat	rāšta-, past participle of √rāž: arranged, straight
gərəza- < √garz/jarz mid.: to complain, lament	Sapħauāči-: Yima's sister captured by Aži Dahāka
gufrā-: deep, profound	saokā-: glow, burning; *longing, *desire
haēnā-: (enemy) army	skəndā-, in skəndəm √kar-: to *cripple, debilitate (+ acc.)
haŋbāraia- < √bar: to carry together, accumulate	spāda-: army
haŋkāraia- < √kar?: to gather (for the sacrifice to: + gen. or dat.)	stao-/stu-: to praise
hāθra- n.: a length measure, "league"	šuð- m.: hunger
hāθrō.masah- adj.: the length of a "league"	taršna-: thirst
hāuuana-, dual: (pestle) and mortar	Təθriiauuant-: name of a villain; Man-of-Darkness
ham.bara-: to carry together, store up	θrāii- < √θrā mid.: to guard, protect, save
ham.nidarəzaiia-: to tie together	θrāŋhaiia- < √tarš/θrah: to frighten
hiku-: dry	θrap- (θrafs-?) f.(?): satisfaction
hikuuāh- < hiku- + āh-: with dry mouth	uš- n., only nom.-acc. dual uši: mind, consciousness
hubaoiði-: fragrant	uštāna-: life breath
huxšaθrō.təma-, superl. of huxšaθra-: having/with good command	uta: and
jarəziia- < √garz/jarz: plaintive	varəšaji- m.: branch
katarascīt nom. sing.: each (of the two)	vaxšaiia- < √vaxš: to make grow
kauuaēm < kauuaē-, kauuaiia-	vāra-: rain
kauuaiia- (= kāuuaiia-): belonging to the kauuis	vəθβa- n.: herd
Kəšaoiia-: name of a mythical lake from which the three saošiaqts will emerge	vərəzīiaŋ'ha- < vərəzuuant- + aŋ'hā-: having/with invigorating life thread(?)
kərəfš.x'ar-: flesh-eating	vərəzuuant-: invigorating
kiriia-, pass. of √kar: to be done	viiia-, vaiia- < √vāe/vi: to pursue (?)
maēya-: cloud	vira-: man
mana gen. < azəm: my	visiia-: related to the house
masah- n.: size, length	vī.daēuuā- (acc. vī.dōium): discarding (and rejecting) the daēuuas
masita-: long	vī.rāzaiia- < √rāž: to arrange
nāirikā-: woman, wife	xšaiia- < √xšā mid.: to rule, be in command (of + gen.)
nipāraiia- < √par: to *transfer	xiiaona-: Xīaonas, enemies of the Aryans
nmāniia-: related to the house/home	x'āpara-: munificent
pairi.vərənao-/vərənu- < √var: to cover (up)	yauuaqnt-, f. yauuaitī-, see auuauuant- ... yauuaqnt- (Lesson 8)
paiti + acc.: in(to), on(to), upon	zaṇtuma-: related to the tribe
paθana-: broad	zaraθuštrō.təma-: the most like that of Zarathustra
pāsnu- m.: dust	zauruuā-: old age
pāsnuuāh- < pāsnu- + āh-: with dust-filled mouth	ziiāni- f.(?): harm, damage
pərətu-, f. pərəθβī-: wide	
Pəšana-: name of a villain; Battle-maker	
pouru.x'āθra-: having/with much good breathing space	