

LESSON 15

WORD FORMATION

We have already seen numerous examples of nouns and adjectives derived from other nouns and adjectives by various means, mainly by suffixes, prefixes, or composition. Here a systematic list of the most common suffixes and their functions is given.

Nouns

- ah*-: This common suffix makes nouns from verbal roots: *man*- “to think” > *manah*- “thought,” *vas*- “to wish” > *vasah*- “a wish.”
- ana*-: This suffix is commonly used to make nouns from verbs, occasionally from adjectives: *hanjam*- “come together” > *hanjamana*- “a gathering,” *vah*- “dress, don” > *vaḡhana*- “garment”; the function of the suffix in *vahmana*- “performance of hymns” or adjective “caused by the hymn(?)” (Vr.21.3) is unclear.
Note the three rhyming nouns *masāna*-, *vaḡhāna*-, *sraiiāna*- “greatness, goodness, beauty” (< *masita*-, *vaḡhu*-, *sraira*-).
- ka*-, -*kā*-: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit), is relatively rare in Avestan: *jainī*- “woman” > *jainikā*-, *mašīia*- “man” > *mašīiāka*-, *nāiri*- “woman” > *nāirikā*-.
- na*-: This suffix makes nouns from verb roots: *yaz*- “to sacrifice” > *yasna*- “a sacrifice,” *fras*- “ask” > *frašna*- “question,” *xʷap*- “to sleep” > *xʷafna*- “a sleep.”
- ta*- m.: This suffix makes (learned?) neuter abstract nouns from adjectives: *yesniia*- “worthy of (receiving) sacrifices” > *yesniata*-, *ašauuan*- > *ašauuasta*-, and from verbal roots: *staota*- “*praise” (in *staota*- *yesniia*-) and *sraota*- “*hearing” (Vr.21.3).
- tar*-: This common suffix makes agent nouns from verbal roots: *dā*- “to establish” > *dātar*- “establisher, Creator,” *zao*- “to libate” > *zaotar*- “libator,” *bar*- (act.) “to carry” > *baratar*- (< **bartár*-) “carrier,” *bar*- (mid.) “to ride” > *bāšar*- (< **bár-tar*-) “rider.”
- tāt*- f. “-dom, -ty”: This suffix makes abstract nouns from adjectives. It is very common: *hauruua*- “whole” > *hauruatāt*- “Wholeness,” *upara*- “superior” > *uparatāt*- “superiority,” *yauuāē*- “eternal” > *yauuāētāt*- “eternity.”
- ti*- f.: This extremely common suffix makes action nouns from verb roots (weak stem): *stu*- “to praise” > *stuti*- “praising,” *cit*- “to make one’s mark, be brilliant(?)” > *cisti*- “insight, illumination”(?).
- θβa*- n.: This suffix makes nouns from a few nouns and adjectives: *aḡhu*- *ratu*- > *aḡhuθβa*- *ratuθβa*- “*ahu*-ship, *ratu*-ship,” *vaḡhu*- “good” > *vaḡhuθβa*- “goodness.”
- θra*-, -*θrā*-: These suffixes usually make nouns denoting tools (occasionally products) from verb roots: *vah*- > *vastra*-, *vak*- > *vaxədra*-, *vaz*- > *važdra*-, *zao*- > *zaoθra*-, *zaoθrā*-, *az*- > *aštrā*-.
- θā*-: This rare suffix makes nouns from verb roots: *gā*- > *gāθā*-, *ci*- > *ciθā*-.

Adjectives

- a*-: This suffix replaces the thematic vowel of *a*- and *ā*-stems and is added to all other stems. *i*- and *u*-stems may or may not take full grade of the stem suffix (*aii*, *auu*). It is usually attached to a noun with modification of initial syllable: *maniiu*- > *maniiuua*-, **Naru*- > *Narauua*- “son/descendant of Naru.” Some words take *vridhhi*: *kauui*- > *kāuuaiia*-; *huzanṭu*- “of good tribe” > *haozqθβa*- “being of good tribe,” *husrauuaḡha*- “having good fame” > *haosrauuaḡha*- “good fame,”
- aēna*-, f. -*aēinī*-: This suffix is used to make adjectives of nouns denoting material: *aiiaḡha*- “bronze” > *aiiaḡhaēna*- “(made) of bronze,” **baβra*- “beaver” > *baβraēna*- “(made) of beaver-skin,” *ərazata*- “silver” > *ərazataēna*- “(made) of silver.”
- āna*-, -*āni*-: These suffixes denote “son/descendant of”: *Jāmāspa*- > *Jāmāspana*-, **Āθβiia*- > *Āθβiiani*-.

- i-: This suffix makes adjectives from nouns, among them patronyms: *Zarathuštra-* > *zarathuštri-*. It is usually accompanied by *vriddhi* of the first syllable: *ahura-* > *āhui-* “belonging to Ahura (Mazdā),” *hauuana-* “haoma pressing” > *hāuuani-* “(time of day) pertaining to the haoma pressing,” *vərəθrayna-* “victory, god of victory” > *vārəθrayni-* “victorious,” *mazdaiiasna-* > (*dānā-*) *māzdaiiasni-* (*māzdaiiesni-*) “the *daēnā* of the Mazdaiiasnians.”
- ina-: This suffix makes adjectives of a few nouns: *vacah-* > *vacahina-*, *maēša-* “sheep, widder,” *maēšī-* “ewe” > *maēšīna-*. — Note especially adjectives from nouns denoting time divisions: *ham-* “summer” > *hāmīna-*, *rapiθbā-* “noon” > *rapiθbīna-*, *uśah-* “dawn” > *uśahina-*, *uzaiiara-* “afternoon” > *uzaiieirina-*; but *zaiiana-* “of winter.”
- ta-: This suffix makes adjectives from a few nouns: *hukərəp-* > *hukərəpta-*, **p^utarə* “wing” > *patarəta-* “winged.”
- θa-: This suffix makes verbal adjectives (Lesson 14).
- θβa- (-*tuua-* after sibilant): This suffix makes verbal adjectives (Lesson 13).
- θβant- (-*tuuant-* after sibilant) < -*tuuant-*, see -*tuuant-*.
- θīia-: This suffix makes adjectives from prepositions: *aiβi* > *aiβiθīia-*, *pasca* > *pascaθīia-*.
- uuan- m.: This is a rare suffix: *ašāuuuan-* “sustainer of Order, Orderly” < *aša-* (fem. *ašaonī-* and *ašāuuairī-*; before suffixes, *ašāuuuan-* has weak stem *ašauuat-*, e.g., *ašauuas-ta-*); *āθrauuuan-* (weak stem *aθaurun-*), title of a priest.
- uuant-/mant- (after *u*): These common suffixes make adjectives from nouns meaning “equipped with, containing”: *drug-* > *druuant-*, *xratu-* > *xratumant-*. With preceding -*t-*: *star-* “to stun” *stərəθβant-* “stunning, paralyzing,” *para.pat-* “fly away” > *para.paθβant-* “flying far away.”
- īia-: This common suffix makes descriptive adjectives from nouns: *haoma-* > *haomīia-* “related to the haoma,” *xšaθra-* “command, power,” > *xšaθriia-* “commanding,” *ratu-* > *raθβīia-* “according to the *ratu-*,” *vis-* > *visīia-* “pertaining to the *vis-*.”—It also makes verbal adjectives (Lesson 14).
- ra-: This common suffix makes descriptive adjectives from verbal roots; note that adjectives in -*ra-* lose this suffix before the comparative and superlative endings, as well as when first member of compounds, where it is commonly replaced with -*i-* (so-called Caland forms): *uyra-* “strong” ~ *aojiiah-*, *aojišta-*; *tiyra-* “pointed, sharp” ~ *tiži.aršti-* “with sharp spear.”

NOUNS

Instrumental

The ending of the instrumental sing. is -*a*, except in *i-* and *u-* stems, which have -*i* and -*u* (beside -*uuu*). The plur. ending is regularly -*biš*, except in *a-* stems, which have the ending -*āiš*.

In the *ā*-declension the element -*aii-* is again inserted before the ending in the sing.

The modifications in connection with the plural ending -*biš* are the same as in the dative-ablative.

Note that, in Young Avestan, the instrumental plural commonly takes the ablative-dative ending -*biīō* instead of the genuine instrumental endings!

Paradigms:

Vowel stems

	<i>a-</i> stems	<i>ā-</i> stems	<i>i-</i> stems	<i>i-</i> stems
	m., n.	f.		
Sing.	<i>haoma</i>	<i>daēnaiia</i>	<i>vaŋhuiia</i>	<i>paiti</i>
Plur.	<i>haomāiš</i>	<i>daēnābiš</i>	<i>vaŋ^hhibiš</i>	-

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	<i>u</i> -stems	<i>u</i> ² -stems	<i>ū</i> -stems
Sing.	<i>vohu</i>	<i>xraθβa</i>	<i>hizuua</i>
Plur.	<i>auuaŋ^hiš, vaŋhuš, yātuš</i>		<i>hizubiš</i>

Notes:

The instr. sing. of nouns and adjectives in *-iia-* should become *-ie*, which is probably seen in *x^vaēpaiθe* (mostly corrupted in the mss.) < *x^vaēpaiθiia-* “own.”

Instead of *-uua* we find *-uuō* in *u*-stems (*Rašnuuō, xruui.druuō, bāzuuō*), and *ū*-stems (*hizuuō*).

Feminine *ā*-stems may occasionally have instr. sing. in *-a* (e.g., *iža* Y.60.7; *daēna* V.18.9, H.1.4).

The masc. *ā*-stem *paŋtā-* has instr. sing. *paθa*.

In Avestan only *-āiš* is attested as instr. plur. ending of *a*-stem nouns. There is no ending corresponding to OPers. *-aibiš* and Skt. *-ebhiḥ*, except the pronoun *aēibiš* (see below).

The instr. plur. form *auuaŋ^hiš* (< *auuaŋhu-* “un-good”) is < **auuaŋhuuiš* < **a^vaŋhuβiš*; *vaŋhuš* and *yātuš*, if genuine, must be for **vaŋhuuiš* < **vaŋhuβiš* and **yātuuiš* < **yātuβiš*. Note also *ažišca* in Yt.5.90, coordinated with instr. plur. forms in *-āiš(ca)*. The ending *-iš* in the *n*-stems (see below) may also have influenced these forms.

aē- and *ao-*stems

	<i>raē-</i>	<i>yao-</i>
Sing.	<i>raiiia</i>	<i>yauua</i>

Consonant stems

	<i>vak-/vac-</i>	<i>druj-</i>	<i>ap-</i>	<i>zam-</i>	<i>vis-</i>	<i>tāt-</i> stems
Sing.	<i>vaca</i>	<i>druja</i>	<i>apa</i>	<i>zamā</i>	<i>visa</i>	-
Plur.	<i>vaγžibiš</i>	-	-	-	-	-

Note: The form *zamā* is monosyllabic (**zmā*), hence the vowel is long. It is found in the expression *paiti āiia zamā* “on this earth.”

For *vaγžibiš* see Lesson 13.

*r-*stems

	<i>nar-</i>
Sing.	<i>nara</i>
Plur.	-

*n-*stems

	<i>an-</i> stems	<i>man-</i> stems	<i>uuan-</i> stems
	m.	m.	n.
Sing.	<i>uruna</i>	<i>Airiia(m)na</i>	<i>maēsmana</i>
Plur.	<i>suniš</i>		<i>nāmāniš</i>
			<i>ašaoniš</i>

The instr. plur. forms *nāmāniš*, *ašaoniš*, and *suniš* are irregular. The regular forms should end in *-biš* or, at least, *-βiš* or *-uuiš*. It is probable therefore that the forms **nāmāuuiš* and **ašauiuiš*, compared with the other oblique plur. forms, instead of being remade into **nāmāβiš* and **ašauiβiš*, were simply felt to miss an *n*, which was substituted for the intervocalic, “irregular,” *uu*. This produced forms that looked like

they were made from the weak stem with the ending *-iš*, which may then have spread by analogy. In *ašāoniš* the regular weak stem was then also reintroduced.

The original instr. plur. of *span-/sun-* “dog” must have been **spaβiš*, **spauuiš*, **spaoiš*/**spəuuiš* (< **spabiš* < **kūḡ-bhis*), which was remade, for obvious reasons, after the pattern of *ašāoniš*: weak stem + *-iš*.

h-stems

	<i>āh-</i> “mouth”		<i>iih</i> -stems	<i>uuh</i> -stems
Sing.	<i>āḡha</i>	<i>manaḡha</i>	-	<i>daḡuša</i>
Plur.	-	<i>manābiš</i>	<i>maziābiš</i>	-

nt-stems

	<i>ant</i> -stems	act. pres. parts.	<i>uuant</i> -stems	<i>mant</i> -stems
Sing.	<i>bərəzata</i>	-	<i>surunuata</i> , <i>stərəḡβata</i>	<i>gaomata</i>
Plur.	-	-	-	<i>yātumaḡbiš</i>

The form *surunuata* “with audible (sacrifice)” is the only form of this word and can from *surunuant-* or *surunuata-* (cf. *yazata-*). Other *uuant*-stems include the pronominal adjectives *auuant-* “this much/great,” *auuuuant-* “that much/great,” and *yauuant-* “as much/great,” with instr. *auuata*, *auuuuata*, and *yauuata* which is also a conjunction “for as long as.”

nk-stems

The forms *parāca*, *fracca*, *vica*, *tarasca* are probably to be analyzed as *para*, etc., + *-ca* in most instances, but occasionally they seem to be instr. sing. of *nk*-stems (*parānk-*, *viiānk-*).

š-stems

A few stems end in *-iš* or *-uš*. The nouns are all neuter, but a few compounds are masc., fem. Paradigms (*snaiθiš-* “blow,” *hadiš-* “seat,” *nasuš-* “carrion,” *arəduš-* a degree of sin):

Sing.			
nom.-acc.	<i>snaiθiš</i>		<i>arəduš</i> , <i>nasuš</i>
gen.		<i>hadišas</i> ^o , (<i>hadišahe</i>)	
instr.	<i>snaiθiša</i>		<i>arəduša</i>
abl.			<i>arədušaḡ</i>
Plur.			
nom.-acc.			
gen.	<i>snaiθišqam</i>		<i>arədušqam</i>
Dual			
dat.-instr.-abl.	<i>snaiθižbiia</i>		

Note *niḡā.snaiθišəm* (fem.) Y.12.9, *x^vā.stairiš* *x^vā.barəziš* (acc. plur. neut. for masc.?) V.6.51.

PRONOUNS

Instrumental

The only specifically “pronominal” form in the instrumental is the ending *-na* instead of *-a* in the sing. of masc. and neut.pronouns:

Personal pronouns

	1st	2nd	3rd pers. masc., neut.	fem.
Sing.	-	<i>θβā</i>	<i>ana</i>	<i>aiia, āiia</i>
Plur.	-	<i>xšmā</i>	<i>āiš, aēibiš</i>	-

Demonstrative pronouns

The demonstrative pronoun “this”:

= 3rd pers.

The demonstrative pronoun “that”:

masc., neut.	fem.
<i>auua</i>	-
<i>auuāiš</i>	-

Relative and interrogative pronouns

The relative pronoun “who, which”:

	masc., neut.	fem.
Sing.	<i>yā</i>	-
Plur.	<i>yāiš</i>	-

The interrogative pronoun “who, what?”:

masc., neut.	fem.
<i>kā, kana</i>	-
-	-

VERBS

The subjunctive

The forms of the subjunctive are very similar to those of the indicative. Generally speaking the subjunctive is obtained from the indicative by lengthening the thematic vowel of thematic conjugations and adding a thematic vowel in athematic conjugations. The subjunctive forms of athematic verbs are therefore formally often indistinguishable from thematic indicative forms. To further distinguish between the two moods, athematic verbs frequently adopt thematic subjunctive endings.

The principal difference in the endings is the *n* in the 1st sing. instead of *m*. The subjunctive uses indiscriminately primary or secondary endings in the active.

Present subjunctive active

	Athematic		Thematic	
Sing.				
1	<i>-a</i>	<i>aṅha (< ah-), mrauua</i>	<i>-āni</i>	<i>azāni, jasāni</i>
	<i>-āni</i>	<i>janāni, kərənauuāni, daθāni</i>	<i>-(a)iieni</i>	<i>baṅdaiieni</i>
	<i>-(ii)eni</i>	<i>aiieni</i>	<i>-āhi (-āi)</i>	<i>barāhi, frasaocaiiāhi</i>
2	<i>-ō</i>	<i>aṅhō</i>	<i>-āi</i>	<i>barāi</i>
3	<i>-aṭ</i>	<i>aṅhaṭ, hunauuaṭ, daθaṭ</i>	<i>-āi</i>	<i>jasāi</i>
	<i>-aiti</i>	<i>aṅhaiti (aṅhāiti)</i>	<i>-āi, -āiti</i>	

...
yazənta θβqm mazdaiiasna pasubiia staoraēibiia vaiiaēibiia patarətaēibiia
“The Mazdaiiasnians sacrifice(d) to you with small and large livestock, with small(?) birds and large(?) birds.” (after Yt.10.119)

...
yō iməm qəm aiβi.vərəziieiti Spitama Zaratuštra hāuuōiia bazuuō dašinaca
dašina bāzuuō hāuuaiiaca upa hē gaonəm baraiti
“He who tills this earth, O Spitama Zarathustra, with the left arm and the right, with the right arm and the left, she brings him profit.” (V.3.25)

* x^o aēpaiθe (mss. °paiθa) hizuuō “With one’s own tongue” (Yt.19.95)

Note constructions with figura etymologica:

an̄tarəca druuan̄təm āmruta aia an̄tarə.uxti
“And he ‘interdicted’ the Lieful one by this interdiction.” (Y.19.15)

2. The instrumental of reason, cause

...
yō gāθā asrāuuaiiō^a āsta vā tarō.maiti vā tanum piriieiti
“He who (goes) without reciting the Gāθās out of evilness or because he despises them, forfeits his body.” (N. 41)
a. Nom. sing. masc. of the pres. part., see Lesson 17.

3. Instrumental of respect

masanaca van̄hanaca sraiiianaca
“In size, goodness, and beauty.” (Yt.19.58, etc.)
...
āaṭ dim daḍqm auuāntəm yesniiata auuāntəm vahmiiata yaθa m̄qmcit̄ yim Ahurəm Mazdqm
“Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura Mazdā.” (Yt.10.1)

...
āaṭ Yimō iməm qəm vī.šāuuaiiaṭ aēuua θrišuuā
“Then Yima made this earth go apart by one-third.” (V.2.11)

4. Instrumental of accompaniment and separation

The instrumental is used with the verb “to follow” and the expression (sarəm) vī.mrao- “to say off (association with), to say one will have nothing to do (with),” and some other expressions of separation, deprivation:

...
yaṭ vispe aniie maḍāṅhō Aēšma hacinte xruui.druuō

“Then the man who treats them well ... he shall be the most successful one.” (Yt.13.18)

yaṭ yauuō **daiiāṭ** āaṭ daēuua xʷīsən

“When the barley is made (= formed), then the demons (start to) sweat” (V.3.32)

.

aom jaidiiaṭ auuaṭ āiiaptəm dazdi mē Vaiiuš yō uparō.kairiio
yaṭ nā^a nōiṭ **nijanāṭ** arša Airiianqm daxiiunqm xšaθrāi haṅkərəmō Haosrauua
yaθa azəm **uzaiieni** haca kauuōiš Haosrauuaṅhahe^b

“(Auruuasāra) asked him: “Give me that boon, O Vaiiu of superior work,
that the stallion of the Ariian lands may not strike *us/me down, Haosrauua, the ... for command,
that I may get the better of Kauui Haosrauua!” (Yt.15.32)

a. nā appears to be either for nō “us” or for mā “me.” – b. Gen. for abl.

.

yauuata zaota yazāite ...
kuθra **bauuāṭ** hitō.hizuuā yezi anarəθe yazāite ...
kuθra tā friiō **bauuān**

“... as long as the libator sacrifices (to you, O waters) . . .
Where shall the one with bound tongue be if he sacrifices in *unorderly fashion? ...
Where shall those friendships/satisfactions be ...”
(Y.65.9)

4. Subjunctive of exhortation (3rd person)

The subjunctive is used in the 3rd person to express exhortation or duty, especially in ritual instructions:

.

auuāda aētaḍa aētahe šiiəθnahe yaθa vaēθəṅti
yaθa aētahmi aṅhuuō yaṭ astuuaiṅti
satō.virəm vaēməm anusō **paiḍiāite**
aošaṅ^hhaiθiīāša tanuuō masiio vā ahmāciṭ

“There and here (he is guilty) of this act as they shall know (him to be worthy of such punishment as)
when in this bony existence,
he shall fall unwillingly onto a rock a hundred men high
—(having forfeited?) his mortal body—or more than that.” (V.4.52)

EXERCISES 15

1. Write in transcription and Avestan script the nom. voc., acc., gen., dat., abl., and instr. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

hauuana- aiiāṅhaēna-, srira- vastra-, snaiθiš- tiyra-, garəmā- āp-, gaona- yauuaēsū-, Tištriia-

ərəzataēna-: (made) of silver	away (from : haca)
fra.pāraia- < √par: to convey (across: tarō, to: acc.)	paiti.bara- < √bar: to bring back, return (greeting: nēmō), *honor in return (?)
frasaocaiia- < √saok: to burn	paitiriciia- < √raek: which ought to be relinquished
frasastata-: the fact of being famous	paiθiia = paiδiia- < √pad mid.: to lie down
frašna- m.: question	paošišta-: foulest
frašumaka-: seam, raphe (the seam between the legs of males) (?)	para.pata- < √pat: fly away
frauara- (aorist) subjunctive of fraorēnā- < √var mid.: to choose to be	para.paθβaŋt-: flying far away
frauūāš-: penis, branch, protrusion	paścāθiia-: (which comes from) behind
frā.drəŋjaiia- < √drang: to learn by heart	patarəta- < pta ^o : winged creatures(?)
frāpaiia-, frapaiia- < √āp: to reach	piriia- < √par: to pay (with + acc.); tanum piriia-: forfeit one's body
frī- fem.: friendship, satisfaction(?)	pitu-: food, meat
gaona-: profit	rafnah- n.: support
gāθβiia-: Gathic	Raŋhā-: name of a river [OInd. Rasā-]
hadiš- n.: seat	ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual
haŋkərəma-: epithet of Haosrauuh of uncertain meaning	rātā-: gift
haŋ ^h harəna- n. dual: jaw	sar- m.: association (with: + instr.)
haomiia-: pertaining to the haoma	sata- n.: hundred
haozəθβa- n.: being of good tribe	satō.vira-: a hundred men (high)
harətar-: guardian, watcher	səŋdaia- < √sand mid.: to take pleasure (in: + instr.)
hauuana- neut.: haoma pressing	snaiθiš- n.: blow, weapon
haxəδra- < √hak n.: association, company	Snāuuiδka-: name of an evil being
hātəm < haŋt-	sraiiāna-: beauty
hāmīna-: (of) summer	srauuh-: word
hitō.hizuuah-: with bound tongue	sruuō.zana-: belonging to the horned kind
hizumaŋ, probably error for *hizuuat < hizū-	stərəθβaŋt- < √star: stunning, paralyzing
hizuuā-/hizū- m.: tongue	stuiti- f.: praise
husrauuh-: having/with good fame	surunuuaŋt-: audible
huškō.zəməδ.təma-: where the earth is most dry	tāpaiia- < √tap: to make burn, scorch
huuāuuaiia-: possessing good/his own *strength (of youth, life) [OInd. vāyas-?]	tiži.aršti- < tiyra-: having/with sharp spear(s)
huzantu-: of good tribe	θaŋjaiia- < √θang/θanj: to pull
iristō.kaša- < √kart: corpse-cutter	θriš: three times
ižā-: milk libation	upa.bara- < √bar: to bring
Jāmāspana-: son of Jāmāspa	upa...raēθβa-: to mingle with, contaminate
kaŋbišta- superl. of kamna-: least	uruuaθa-: someone one has a deal/agreement with, someone who upholds the deal
karəta-: knife	uruuāsman- n.: joy
katō.masah-: the size of a *house	us.frərənao- < √ar: to send up (to) (?)
kāuuaiia- = kauuaiia-: belonging to the kauuis	uspataiia- < √pat: to make fly up, hurl up
mađaiia- < √mad mid.: to intoxicate oneself	ustānazasta-: with hands up-stretched
maēsman- n.: urine	ušastara- < ušah- "dawn": eastern
maēša-: sheep, widder	uzaē- < √aē-/i-: to get the better (of: haca)
maēšina-: pertaining to sheep	uzuuaēđaiia- < √vaēd: to promise, threaten
maēši-: ewe	vacahina-: oral, by word
masāna-: greatness	vaēma-: rock
māzaniia-: giant (daēuuas)	vaēθa- = vaēda-: to know
nasuš- n.: carrion	vaŋhāna-: goodness
nāŋhan- < nāh- "nose"	vaŋhuθβa- n.: goodness, the fact of being good
niđā.snaiθiš-: laying down (his/her) weapon(s)	vasah- n.: will
pairi.aŋharšta-, past part. of pairi...hərəza- (see Lesson 6 for the form) < √harz: to filter	važdra-: draught animal, ox
pairi.tanao/tanu- √tan: to stretch (spin, weave?)	vārəθraŋni-: victorious

LESSON 15

vāša- (< √vart): wagon, chariot
 vərəθra.tauruuan-: overcoming obstacles/valor
 vī.āpō.təma-: most lacking in water
 vī.mrao-/mru-: to renounce, say off, reject (+ instr.)
 vī.uruarō.təma-: most lacking in plants
 Xnəθaitī: name of a witch
 xruui.dru- < xrura- “bloody” + dāuru-/drao- “wood,
 tre”: with a bloody club
 x^vā.stairiš-: having/making one’s own covering
 x^vā.barəziš-: having/making one’s own pillow

yaoždātō.zəmō.təma-: where the earth is most
 purified
 yašti-, yešti- f.: sacrificing
 yauuata: for as long as
 zaiiana- < ziiam-: of winter
 zazuštəma- superlative of zazuah-/zazuš-, act. perf.
 part. of √zā (see Lesson 20): who wins the most,
 most successful