

## LESSON 19

### WORD FORMATION

#### Compounds. 2

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds):

Noun + noun > noun: *dažhupaiti-* “lord of the land,” *cinuuat.pərətu-* “the passage of the compiler (of the records)”; *rāmō.šiti-* “dwelling in peace, peaceful dwelling”; *yasnō.kərəti-* “performance of the sacrifice”; *barəsmō.starəti-* “spreading of the barsom.”

Noun + noun > adjective: *barəsmō.zasta-* “with barsom in the hand” < *barəsman-* + *zasta-*; *mazdaiiasna-* “(performing) sacrifices to (Ahura) Mazdā, Mazdayasnian” < *Mazdā-* “(Ahura) Mazdā” + *yasna-* “sacrifice.”

Noun + verbal noun > adjective (> noun): *vərəθrajan-* “obstruction-smashing, (the) obstruction-smashing (one) > obstruction-smasher” < *vərəθra-* “obstruction” + *jan-* “to smash”; *raθaēštā-* “standing on a chariot, he who stands on the chariot > charioteer” < *raθaēš-* “on the chariot” (loc.) + “stand.”

Noun + adjective > noun: *huuarəxšāēta-* “the radiant sun” > “sun,” *aiiō.xšusta-* “molten metal” > “metal.”

Noun + past participle > adjective: *paoiriiō.fradāta-* “first brought forth,” *ahuraδāta-* and *mazdaδāta-* “established (created) by Ahura Mazdā.”

Adjective + noun > noun: *darəyō.šiti-* “long-lasting dwelling”; *tiži.dāra-* “with a sharp blade” < *tiyra-* + *dārā-*;

Adverb + noun: *vasə.yāiti-* “going at will,” *arəm.maiti-* “proper thinking,” *tarō.dīti-* “despising, rejection.”

Numeral + noun > noun: *θri.aiiara-* n. “a three-day period” < *θri-* + *aiiara/n-* “day.”

Numeral + noun > adjective: *θri.zafan-* “with three mouths” < *θri-* + *zafar/n-* “mouth,” *θri.kamarəδa-* < *θri-* + *kamarəδa-* “head”;

Prefix + noun/adjective: *huraoδa-* “well-shaped” < *hu-* + *raoδa-* “growth, stature”; *huuaršta-* “well done” < *hu-* + *varšta-*; *aipī.gāma-* “year” < *aipī-* + *gāman-* “step, going.”

Verb + noun: *frādat̄.gaēθa-* “furthering the world of living beings” < *frāda(iiā)-* “to further” + *gaēθā-* “(world of) living beings.”

Occasionally, we find compounds consisting of more than two members: YAv. *druxš.vīdruxš* ‘who is the most Lie-dispelling for the Lie’, *draoyō.vāxš.draojišta-* ‘who belies the lying word the most’, and, especially, names: *frādat̄.vīspqm.hujiāiti-* ‘(the ratu) called ‘the one who furthers all good living’’, *xšmāuuiaiia.gāuš.uruuā-hāti-* ‘the section beginning with xšmāuuiaiia gāuš uruuā’ (Y. 29.1).

The so-called *āmredita* compounds are adverbial phrases consisting of repeated words: OAv. *narəm narəm* ‘man after man’; YAv. *nmāne nmāne* ‘in house after house’.

### VERBS

#### The augment

In OInd. and OPers. the imperfect and aorist indicative regularly take a prefixed *a-* which mark them as past tenses. The prefixed *a-* is called an “augment.”

In Young Avestan there are very few clear examples of the augment, as the preverb *ā-* is frequently shortened to *a*. There also seem to be instances of the augment being lengthened to *ā-*.

The augment is found with three forms: the imperfect indicative, the aorist indicative, and the optative.

The augmented optative is an Iranian innovation also found in Old Persian, but not outside the Iranian language group.



	Thematic aorists	Root aorist	s-aorists
<b>Injunctive:</b>			
Active			
Sing.			
1	<i>frāuuuaocim</i>		
2	<i>frāuuuaocō</i>		
3	<i>frāuuuaocat̄</i>	<i>vaxšt(?) (&lt; vaxš-)</i>	
Plur.			
1	<i>frāuuuaocāma</i>		
2		<i>dāta</i>	
Middle			
Sing.			
3		<i>θraošta (&lt; θrao-), varšta (&lt; varz-)</i>	<i>°mästa (&lt; man-)</i>
<b>Imperative:</b>			
Active			
Plur.			
2	<i>vaocatā</i> (P.12?)		
<b>Subjunctive:</b>			
Active			
Sing.			
1		<i>buua</i>	
2	<i>frāuuuaocāi</i>		
3	<i>vaocat̄</i>	<i>darəsat̄(?)</i>	<i>stāghaiti (&lt; stā), spāghaiti (&lt; spā)</i> <i>θβərəšāiti &lt; θbars-</i>
Plur.			
1	<i>vaocāma</i>	<i>jimama(?), darəsāma</i>	
3		<i>bun</i>	<i>jaŋhənti (&lt; jam-)</i>
Middle			
Sing.			
1			<i>grəfšāne (&lt; grab- )</i>
<b>Optative:</b>			
Active			
Sing.			
2		<i>jamiiå, dåiiå, buiiå</i>	
3	<i>vaocōit̄</i>	<i>jamiiät̄, buiiät̄, vainit̄</i>	<i>paiti.jaŋhōit̄ (&lt; jan-), zahit̄ (&lt; zā-)</i>
Plur.			
1	<i>apaēma</i>	<i>buiiama</i>	<i>nāšima (&lt; ?)</i>
2		<i>dāiiata(?), buiiata</i>	
3		<i>jamiiqñ, buiiqñ;</i>	<i>aēšiiqñ (&lt; aēš-?)</i>
		<i>jamiiärəš, buiiärəš</i>	
Middle			
Sing.			
2	<i>xšaēša (&lt; xšā-)</i>		<i>°raēxšiša (&lt; raēk-)</i>

## **Participles.**

Active	-	<sup>o</sup> <i>buaŋt-</i>
Middle	-	<i>starāna-</i> , <i>sraiiana-</i> , <i>sruuana-</i> <i>maŋhāna-</i> (< <i>man-</i> ), <i>marəxšāna-</i>

Note: The form *nāismī* (Y.12.1) is a present, an analogical form made after *nāist*, etc., for \**nāinmi* (Tremblay).

### The 3rd sing. past passive in *-i*

A special 3rd sing. passive form is made with the ending *-i*. This form was originally(?) made only from the aorist stem, but there are no aor. examples in YAv.:

from the present stem: *ərənāuui* “was sent on its way,” *jaini* “was smashed”

from the perfect stem (see Lesson 20); *āiði* “is/was said.”

## SYNTAX

## Use of the aorist

The basic difference between the present and aorist is that the aorist forms express punctual or “immediate” (incipient, concluding) action, as opposed to the present, which expresses action or state of indeterminate duration.

## 1. The aorist indicative/injunctive

*āat masta Yimō* “then Yima thought” (V.2.31)

• ፳፻፲፭ • የዚህን ደንብ • ፩፪

## 2. The aorist subjunctive

vezica vaocāt aēša vā kaine puñtram aēm narō<sup>a</sup> varšta

"And if this one, the young woman, is to say: 'This man has produced (this) his son,'" (V.15.13).

### a Thematic for *nā*

۱۰۰۰. ۱۰۰۰. ۱۰۰۰. ۱۰۰۰. ۱۰۰۰. ۱۰۰۰. ۱۰۰۰. ۱۰۰۰. ۱۰۰۰.

*tā nō dātā tā arazuuānā frappaocāma*

*fraca vaocāma vā Ahurahe Mazdā*

"We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazdā." (Y.70.2)

جِمَامَا تِي دَاهْسَاهِيَّا تِي زَارَدُوْشْتَرا وَيْيِمْ يَوْيِيْ اَمَشْهَا سَپَنْتَا

"We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals." (Vyt.32)

a. MSS. K1, J4, J1.2; buuat Mf2, Jn1

"I, Ahura Mazdā, shall never ask him another word." (V.18.29)

*aśa vahiṣṭa aśa sraēṣṭa darəsāma ḥbā haxma*

"O best Order, O most beautiful Order, shall we see company with you?" (Y.60.12)

*bun gaēθā amarśantiš yā aśahe sajhaiitiš*

"Living beings will become indestructible, who are the announcers of Order." (Yt.19.12)

*yaoždāθrəm srāuuaiiōiš Zaraθuštra yaoždāta bun nmāna*

"O Zarathustra, proclaim the purifying agent, (so) that the houses become purified!" (V.11.2)

*kuθa nmānəm yaoždaθāne kuθa bun yaoždāta*

"How shall I purify the house? How will they (the houses) become purified?" (V.12.2)

*nōit aētaešqm ratufriš ratufritim θβərəšāti*

"(Then) someone who satisfies the models shall not cut off the satisfaction of the models of these (others)." (N.34)

### 3. The aorist optative

The optative of the aorist is used like that of the present, but with the difference that the aorist forms express punctual or "immediate" action, as opposed to the present forms, which express lasting action or state.

*vasasca tū Ahura Mazda uštāca xšāeša hauuanqm dāmanqm*

"And at will, O Ahura Mazdā, and as you desire may you (now again begin to) rule over your own creations." (Y.8.5)

*ašaiia nō paiti.jamiiāt*

"May he (now) come to us in Orderly fashion!" (Y.7.24)

*mā gđuš mā vastrahe hatō ađāitim vaocōit*

"May he say nothing unlawful while there is(?) cow and grass(?)". (V.4.46)

### Optative of past action

The present optative—with or without augment—is used to express habitual or repeated action in the past:

*yauuata xšaiiōiš huuqθbō Yimō viuuaj̄'hatō puθrō*

"For as long as Yima possessing good herds, the son of Viuuaj̄'haṇt, would rule." (Y.9.5)

*aθā aθā cōiṭ Ahurō Mazdā Zaraθuštrəm ađaxšaiiaētā*

*vīspaēšū frašnaēšū vīspaēšū hanjamanaēšū*

*yāiš \*apərəsaiiatəm<sup>a</sup> Mazdāscā Zaraθuštrasca*

"Just and just so would Ahura Mazdā put his mark on(?) Zarathustra, in all questionings, in all meetings, in which Mazdā and Zarathustra would discuss." (Y.12.5)

Note the OAv. flavor of this passage. – b. MSS. °saētəm.

*Miθrəm vouru.gaoiiaoitim yazamaide yō bāða ustānazastō uruuāzəmnō **aūuarōīt** vācim uitiiaojanō*  
“We sacrifice to Miθra with wide grazing grounds, who at times with hands upstretched in pleasure  
would lift up his voice, saying ...” (Yt.10.73)

*vaēnəmnam ahmaṭ para daēuuua pataiīən vaēnəmnam maiiā frāuuōiṭ  
vaēnəmnam apa.karšaiīən jainiš haca mašiiākaēibiiō  
āaṭ tā snaođənțiš gərəzānā hazō \*niuuərəziiiaīən<sup>a</sup> daēuuua*

a. *Mss. niuuarəzaiiən.*

"In full sight, before this, the *daēuuas* would run about; in full sight their pleasures(?) would \*take place(?); in full sight they would drag off the women from the mortals. Then the *daēuuas* would perpetrate violence upon them, weeping and wailing." (Yt.19.80)

Zaraθuštrō Ahunām Vairim **frasrāuuiaiiōit** Yaθā ahū vairiiō tā vāstārəm  
āpō vaŋ'hiš **frāiiazaēta** Vaŋhuiiå Dāitiiaiiå daēnqm māzdaiiasnim **fraorənaēta**

"Zarathustra would recite the Ahuna Vairia: ... He would sacrifice to the good waters of the Good Lawful (River). He would profess the Mazdaiasian Daēnā." (V.19.2)

*yał tum ainim auuaenōis saocaiaca kərənuuantəm baosauuasca  
varaxədrásca varožintəm uruuarō.straiiasca kərənuuantəm*

*āat tum niš.hjðōiš Gāθåsca srānuaijō*

*apacca yan'hiš yazamnō ātarāmca Ah*

*naramcą qšaujanam kuxšnujanō qsnāatcą fiasantam d-*

"Whenever you would see another making \*burnt offerings at

“Whenever you would see another making “burnt offerings and “incense offerings and [...]s and making \*plant-strews, then you would sit down, reciting the *Gāθās*, sacrificing (to) the good waters, [...]ing] the fire of Ahura Mazdā, and endeavoring to please the Orderly man, both [the one coming] from near [and the one from afar].” (H.2.13)

āaṭ māqm friθqm haitim friθō.tarqm srirqm haitim srirō.tarqm bərəxδqm haitim bərəxδō.tarqm  
frataire gātuuō ḡāhanqm fratarō.taire gātuuō **nīšādaiiōiš** aēta humata aēta huxta aēta huuaršta  
āaṭ māqm narō paskāṭ yazñeṭe Ahurəm Mazdqm darəyō.yaštəmcə hqm.parštəmcə

"Then (you made) me, being already \*lovable more \*lovable, being already beautiful more beautiful, being already \*admired more \*admired, already sitting in an eminent place you seated me in a more eminent place by this (your) well-thought (thought), well-spoken (speech), well-done (deed). Then after that men will sacrifice to me, Ahura Mazdā, with both long-lasting sacrifice and consultation." (H.2.14)

*yō anu aēšqm barəsma frastərənte  
yaθa ašauua jāmāspō frastərənaēta ratufriš*

"He who spreads the barsom according to (the practice?) of these, like Orderly Jāmāspa used to spread them out, he satisfies the models." (N.71)

EXERCISES 19

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

*haoma- ašauuan- duraoša-; im astuuaitī- gaēθā- yā bāmiiā-; auuał hanjamana- pourumaṇt-; aētał vaījhah- yāna-; hama aiiar- hamā- xšap(an)-.*

2. Write in transcription and Avestan script the present optative forms (assuming that all exist) of the following verbs:

*pərəsa-, həm.pərəsa-, daðā-, mrao-.*

- ### 3. Transcribe and translate into English:

ମର୍ଦ୍ଦ । ଯୁଦ୍ଧ-କାନ୍ତିରେ ପାଞ୍ଚ ଲକ୍ଷ ମହାଶୂନ୍ୟ-ଜୀବଙ୍କୁ ପାରିବାରି ହେଲା । ଯେତେବେଳେ ଏହାର ପାରିବାରି ହେଲା ଏବେଳେ ଏହାର ପାରିବାରି ହେଲା ।

۱۱۰۷-۶. سیستم‌های خودکاری. ۱۱۰۸-۶. سیستم‌های خودکاری (Y.11.3)

وسلطان نجف سلطان نجف. بود (سلیمانیه ۶۰). قرآن (سنت ۱۹۱۱) ۲۵۰۰۰.

۵۷-۳۲) میخواستم که این روزهای خوبی را در خود بگیرم و از آنها استفاده کنم. اما هر چند که میخواستم این روزهای خوبی را در خود بگیرم و از آنها استفاده کنم، اما هر چند که میخواستم این روزهای خوبی را در خود بگیرم و از آنها استفاده کنم.

سوپریور اے۔ اور یہ پریمیر کھا۔ سوپریم۔ فیفٹی خیلی سارے۔ ریسٹریشن۔  
سوپریور مادھی۔ نیچے۔ سوپریور مادھی۔ اس ان۔ سریسٹریٹ ایڈ۔ سٹریٹ ایڈ۔ سوپریور مادھی۔ سارے رہائشیں۔ جو سوپریور مادھی۔

.....وَيَوْمَ سُقْلَانٍ وَسَقْلَانٍ دَرْجَاتٍ (Y.71.10)

• ଫର୍ମାଯିବାକୁ • ଫର୍ମାଇଲାଏନ୍ତିରେ • ଫର୍ମାଇଲାଏନ୍ତିରେ • ଫର୍ମାଇଲାଏନ୍ତିରେ • ଫର୍ମାଇଲାଏନ୍ତିରେ • ଫର୍ମାଇଲାଏନ୍ତିରେ • (Vr.12.5)

ପୁରୁଷ । କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା ।  
 (Vr.22.2)

ଶ୍ରୀମଦ୍ଭଗବତ୍. ପାଠ ୧୦. ଶ୍ଲୋକ ୨୫. ସଂଖ୍ୟା ୨୯୦୫୦. ପ୍ରକଳ୍ପିତ ଓରାତ୍ରି ପରମାଣୁମତିରେ ।  
ଏ. ଯାତ୍ରାକାରୀ, ରୀତିରେ, ନିର୍ମିତ ପ୍ରକଳ୍ପିତ ପରମାଣୁମତିରେ । ପରମାଣୁମତିରେ ।

በፌዴራል ተከተለ የሚከተሉ ስም ነው. ተከተለ የሚከተሉ ስም ነው (Yt.19.45)

၁၃၈၂ ခုနှစ်၊ မြန်မာနိုင်ငံ၊ ရန်ကုန်မြို့၊ ရန်ကုန်မြို့တောင်းခွဲ၏ အနေဖြင့်

ପାଦମୁଖ କରିବାକୁ ପାଇଁ ଏହାରେ ଆଜିର କାହାରେ ନାହିଁ ।

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (۱۰۵) .

•ନୀରୁତ୍ତିବ୍ରାହ୍ମିଣୀ-ସମ୍ପଦମାଲା-୧୯୫୫

• ଫୁଲ୍‌ମାନ୍‌ଦେବୀ • ଫୁଲ୍‌ମାନ୍‌ଦେବୀ • ଫୁଲ୍‌ମାନ୍‌ଦେବୀ

ن ۶۰۰ . س (س) . و س د د . ف ۱۱ . ص س د د ه . س آ ب د ه . س س ا س . س س ا س . س س ا س .

ମୁଖ୍ୟମାନ ପଦରେ ଉପରେ ଏହି କାହାର କାହାର କାହାର କାହାର  
(Yt.19.93)

سیم. سطحیه دست. سیمود (۱). سیمود (۲). سیمود (۳). سیمود (۴). سیمود (۵).

ନ କାହିଁ  
 (V.2.24)

ପ୍ରକାଶିତ ମହାନାମାଳାରେ ଏହାର ଅଧିକାରୀ ହେଉଥିଲା ଏହାର ପଦକାରୀ ହେବାରୁ ଏହାର ପଦକାରୀ ହେବାରୁ ଏହାର ପଦକାରୀ ହେବାରୁ ଏହାର ପଦକାରୀ ହେବାରୁ

5. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazdā: O Ahura Mazdā, most life-giving spirit, O Orderly creator of the bony creatures,
2. What was that word that you proclaimed to me?
3. Then Ahura Mazdā said: It was this section (consisting) of the Ahuna Vairiia, O Spitama Zarathustra, that I proclaimed to you.
4. May they come into this home, the propitiations of the sustainers of Order, the rewards and the distributions, and the recognitions!
5. May there now for this house come up Order, command, and profit, Fortune and long happiness, and the priority of this daēnā, the one of Ahura (Mazdā), the one of Zarathustra!
6. I invite you, the fire, O son of Ahura Mazdā.  
You are sacrifice-worthy and hymn-worthy.  
May you be more worthy of sacrifices and more worthy of hymns in the homes of men!
7. In happiness be it for that man who sacrifices to you regularly with firewood in the hands, with barsom in the hands, with milk in the hands, with the mortar in the hands.
8. May you hear our sacrifice, O lady of the lord!  
May you be favorable to our sacrifice, O lady of the lord!
9. May you sit near our sacrifice!
10. May you come to us for help (for us)!

### VOCABULARY 19

adahma-: not a qualified (Mazdayasnian) 19

aðaxšaiiaētā > daxšaiia-

aēsmō.druta- < √drao: deceived by Wrath

afrazainti-: having/with no offspring

aguze < guza-

aiβiiāuuah- < aiβi + auuah-?: \*assistance(?)

aiβiiājhaiia- < aiβi √yāh: to gird

aiβiiājhana- n.: girdle

aiβi.srauana- < √srao: listening to

aiβišastar- < √had: who is seated (upon)

aiβiš.huta- < √hunao: pressed

aiβišauua- < √šao: to go to

aku-: \*hook

anaiβi.srauana- < aiβi.srao-: not listening to

anāstuta-: without having praised

anumaiia-: sheep

anupaēta- < upa √aē/i: unapproached

aq'he < aqhu-

apaēma, perf. opt. of apaiia- (Lesson 20)

apa.karša- < √karš: to drag off

apa...piria- < √par: to forfeit

apataiiən < pata-

arāiti- f.: stinginess

arədra-: \*judge, \*arbiter (in the poetic competition)

arəm.maiti- fem.: proper thinking

asista- < √saēd/sid: not cut off

asna- < āsna-

astas° < ast-

asti- m.: guest

aš.mižda-: having/with great rewards

ašta-: messenger

ašō < ašiiyah-

Ašiš.hägət: according to/following Aši

ašō.mižda-: having/with Order as reward

atanu.mäθra-: who does not stretch the poetic thought (between heaven and earth?)

auua.jasa- < √gam/jam: to come down

auuaŋhutəma- < a- + vajhu-

auuas-, aor. of auua + √nas/as: to reach

āfrinā- < √fri: to invite as guest friend

āfri.vacah- < \*a-frī- (?): pronouncing non-inviting words

āhiša > āh-

ākərənuuō, augmented form of kərənao-

Ārmaitiš.hägət: according to/following Ārmaiti

āsna-: near

āstao- < ā + √stao/stu mid.: to ally oneself (to: + acc.) by one's praise

āstauuana-, pres. part. of āstao-

āstuta-, pp. of ā √stao/stu: having allied oneself (to) by one's praise (+ acc.)

ātarā- = atāra- (?): the other (of two)

â̄nha < ah- “to be”	frâiiō.humata-: having/with more good thoughts
â̄nhänō, gen. of âh- “mouth”	frâiiō.huuaršta-: having/with more good deeds
baosu-: offering of incense(?)	frâiiō.huxta-: having/with more good words
barəsmō.starəti- fem.: spreading of the barsom	frâräiti- f.: generosity
bâšnu-: depth	frâuuia- < ?: to *prevail(?)
bérətō.vâstra-: *carrying (together) of grass(?)	frâuuaočem > frâmrão-
bérəziiästa- < bérəzi- + yästa- < √yäh: girded high	fšaonaiia- < fšaoni-: to tend sheep herds(?)
bôit < bâ + it	gar- m.(?): throat
bröiθrō.taēža-: with the sharpness of a blade	guza- < √gaoz mid.: to hide
bujaiia- < √baog/buj: to free, redeem	haða.aēsma-: together with firewood
caku-: *dagger	haða.baoidi-: together with incense
cinuuat.pörətu- = Cinuuatō pörətu-: the Ford of the Accountant	haða.ratufriti-: together with satisfying the models
ciθrauuah- < ciθra- + auuah-: bringing brilliant assistance	haiθim.ašauuan-: in truth Orderly
cōit < ca + it	hana-, aor. of hanaiia-
daēuuō.dāta-: (what is) established by daēuuas	hanaiia- < √han mid.: to gain, win
daiiā > dâ-	hangərēfša- < hangəruuuaiia-
daomna- > dauua-	haoiia- < hauua- (Lesson 16)
darəyō.hämparšta- (*darəyō.hämparšti-?): receiving long(-lasting) consultation	harəθrauuant-: providing overseeing
darəyō.šiti- fem.: long-lasting dwelling	haθrauuuanant- < √van: winning there and then
darəyō.yašta- (*darəyō.yašti-?): receiving long(-lasting) sacrifice	hita-: team of horses
daxšaiia- < daxša-: to put a mark on(?)	huðānha-: munificence
dānu.drājah-: (having) the length of a river	humizda-: giving good rewards
dāuš.srauuah-: evil fame	huuarə.barəzah-: the height of the sun
didrəzuuō < √darz: *holding on to(?)	huuā.vaēya-: having/with its own (or: good) push
drafša-: banner	jaēšəmna- < √jaē/ji: to win(?)
draža- < √drang/dranj: to grasp	jamiia- aor. opt. of jasa-
drāuuaiia- < √drao: to make deceptive (?)	jaŋh-, aor. of jasa-
drəguuant- OAv. for druuaunt-	jima-, aor. subj. of jasa-
druxš.manah-: having thoughts of deception	kamarəða-: head (daēuuic)
duuar- m: door	karšū-: furrow, acre(?)
ərənāuui, 3rd sing. pass. of ərənao- “to send on its way”	kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable)
ərəzuuāna-: ?	maiiaħ- n.: *pleasure
əuuərəzənət- < vərəziṇt- < √varz: who does not perform, commit (a deed)	mainimna < maniia-
fra.duuara- < √duuar: run forth (daēuuic)	mainiuuā < maniū-
fra.guza- < √gaoz mid.: to uncover, bring out of hiding	manahia- : of thought
frahištō pres. part. of fra-hišta- < √stā: to stand forth	maŋh- (maŋha-), aor. of maniia-
fra.mara- < √(h)mar: recite	maršū-: belly (daēuuic) (?)
fraŋhərəcāiia-: to dispatch (messengers) [or for fraŋhərəzaiia-?]	miθaoxta-: something spoken wrongly
frasruiti- f.: enunciation	mrura-: *destructive(?)
fra.stərənao- < √star: to spread out	Naotara-: name of a clan
fra.šāuuaiia- < √šao: to make to go forth	nauua: nor, but ... not
fratəmaθba-: the fact of being foremost	nāš-, aor. of ašnao- < √nas/as
fraxšta- < √stā mid.: to stand forth	nəma- < √nam mid.: to bend (down)
frazahiṭ > frazā-	nišaŋhasti < nišaŋhad- [Kellens emends to *nišaŋhauruuaiti!]
fra.zā- < √zā: to leave (way) behind	niθanjaiia- < √θang: to pull, stretch (a bow)
fräiiaħ- comp. of pouru-	niθaxtar-, agent noun of niθanjaiia-: a puller, stretcher (of the bow)
	nū: now
	paða- n.: step, footprint
	paiðiia- = paiθiia- < √pad mid.: to lie down

pairi...stā- = pairi.štā- (Lesson 17)	uruuarō.straiia-: plant strew(?)
pairi...uuaēna-: encompass with one's sight	uzjamiiān > uzjasa-
paiti.raēxš-, aor. of paiti.irinak-, paiti.raēcaiia-	uzjasa- < √gam/jam: to come up
paiti.zainti- f.: recognition	vaða-: weapon
paouruuāuuaiiōit ?: AirWb.: paouruuua auuaiiōit <	vafra-: snow
auua-yā- "to get lost" (unlikely)	vainīt aor. of vana-
paxruma-: *solid	varaxəðra- (for varəxðra-?): ?
pāθrauuānt-: providing protection	varōža- < √varg?: ?
pərəta- (parəta-?) < √part: to do battle	varšni-: male animal
pərətō.tanu-: whose body is forfeited	vasā.yāti- fem.: going at will
pəšō.sāra-: whose head is forfeited	väzišta-: most invigorating
pisa-: *adornment?	· vidiš- or vidišiā-: desire to give, generosity(?)
pouru.baēsaza-: containing many medications	Viðātu-/ðōtu-: demon who unties the body
pouru.maṇt-: plentiful	viiāda-: *reward
pouru.nāriia-: having/with many women	viiāmrūuitā > vi.mrao-
pourutāt- f.: plenty	viiāxana-: *eloquent
pouru.x'arənah-: having/with much Fortune	virō.raoða-: having/with the shape of men
raēxš-, aor. of raēcaiia-	vispa.tauruuairī-: she who overcomes all
rapa- < √rap: to support, help	vispō.mahrka-: who is all destruction
rāiti- f.: generosity	vitaxti- f.: snowmelt
rāmō.šiti- fem.: peaceful dwelling	Viuuan'hana-: son of Viuuaj'hā-
rāxšaiia-: to be aggressive(?)	vī.bərəθβānt-: having/with pauses(?)
sajha- < √sajh: to announce	vī.uruuišti- f.: wrenching apart
saoci-: *burning	xraoždiiyah- comp. of xruždra- "hard"
satō.kara-: having/with a hundred tusks (sheep!?)	xšap- f. = xšapan-: night
sādrōm: woe! what a disaster!	xšnāuuaiia- < √xšnauu/xšnu: to make favorable,
sifa- < √saēf: to *brush	propitiate
snaoða- < √snaod: to wail	x'arəntiš (acc. plur.): food
snaoða-: (rain)cloud	x'āsta-: cooked
snaða-: striking	x'āšar- < x'ár-tar-: eater
spājh- aor. of spaiia- < √spā: to throw away	x'āθrauuānt-: possessing good breathing space
Spitiura-: name of a demon	x'āθrō.disiia-: showing (where to find) good
sraē- (srai-)/sri- mid.: to lean (against: acc.?)	breathing space
star- aor. of stərənā-	x'āθrō.nahiiia-: ...-ing good breathing space
stāhiia-: *steadfast(?)	yaoždāθra-: purifying agent
stājh- aor. of stā- > pairi...stā-	yasnō.kərəti- fem.: performance of the sacrifice
stərənā- < √star: to spread out	yārə.drājah-: having the length of a year
suþrā-: cattle goad(?)	Yimō.kərənta-: who cut Yima in two
šusa- > fra.šusa-	yuxtar- < √yaog/yug: a yoker, harnesser (of)
tarō.dīti- fem.: despising, rejection	Zainigao-: name of legendary figure
tarōmaiti- f.: disdain	zaoθrō.bara-: who brings libations
təm: then(?)	zaxšaθra-: evil speech(?)
tū: particle	zəm.fraθah-: (having) the width of the earth
θβaiiāstəma-: most *fearsome(?)	