

LESSON 8

PHONOLOGY

Modifications of vowels: palatalization of *a*

The rules given in the preceding lessons describe how *a* is affected when between preceding *ii*, *c*, and *j* and following consonant (other than nasals) plus the vowels *i* and *e*. These rules most importantly affect the 2nd and 3rd sing. primary verbal endings—both active and middle—and the thematic masc. sing. gen. ending, as we shall see in the next lessons.

When the *a* was also followed by a nasal, the rules given in Lesson 4 vie with those given in Lesson 5, and we get alternate forms, following one or the other set of rules. This situation obtains in the 3rd plur. endings. The original forms were probably those following the Lesson 5 rules, which were replaced by Lesson 4 rules, which apply to the 3rd sing. Briefly, we may say that the 3rd plur. forms were frequently changed in analogy with the 3rd sing. forms:

<i>-canti</i>	>	* <i>-canti</i>	>	<i>-canti</i>		
<i>-iianti</i>	>	* <i>-iianti</i>	>	* <i>-iinti</i>	>	<i>-inti</i> ⇒ <i>-iieinti</i> (cf. <i>-iieiti</i>)
<i>-iiante</i>	>	* <i>-iiante</i>	>	* <i>-iinte</i>	>	<i>-inte</i> ⇒ <i>-iiente</i> (cf. <i>-iiete</i>)

In practice, the endings *-inti* and *-inte* are found after the palatal consonants *c* and **j* (which became *ž* before *i*) and after sibilants: *s*, *z*, as well as *θ* (*tacinti* “they flow,” *mərəncinti* “they destroy,” *hacinte* “they follow,” *snaēžinti* “they snow,” *družinti* “they deceive,” *uruusinti* “they turn,” *fraoirisinte* “they turn forward,” *yazinte* “they are sacrificed to,” *vəraziinti* “they produce,” *para.iriθinti* “they pass on”).

All other verbs have the endings *-iieinti*, *-iiente*.

Note that the replacement of the uncontracted endings in the *iia*-stems restored the typical stem formative *-ii-*

In *aiia*-stems contracted forms are not used, presumably to avoid diphthongs followed by two consonants (**-aēnti*, **-aēnte*).

Consonant changes: alternation *ŋhu* ~ *ŋʰ*

The group *ŋʰ* can not be followed by the vowels *a* and *u*. Since *ŋʰ* is from *huu*, whenever the group is followed by *-an* or *-am*, the standard rules operate, and *-huuam* and *-huuan* become *-hum* and *-hun* and further *-ŋhum* and *-ŋhun* [for *ant* > *ant*, see Lesson 5]. These rules create paradigmatic alternations such as *paŋtaŋʰō* ~ *paŋtaŋhum* “a fifth,” *xʰarənaŋhūntəm* ~ *xʰarənaŋʰatō* “fortunate, munificent.”

For *xʰarənaŋhūntəm* (and similar forms), the manuscripts often offer “regular” forms: *xʰarənaŋʰantəm* (etc.).

Summary:

<i>-ahuat-</i>	>					<i>-aŋʰat-</i>
<i>-ahuaN-</i>	>	<i>-ahuaN-</i>	>	<i>-ahuN-</i>	>	<i>-aŋhuN-</i> ⇒ <i>-aŋʰaN-</i>

A similar alternation occurs when *ŋh* is followed by *ui/ūi*, when we have *ŋʰhi* alternating with *ŋhii* (see Lesson 11, genitive of *i*-stems).

NOUNS

Vocalic declensions: diphthong-stems

There are a few *i*- and *u*-stems that have forms with full or long grade of the suffixes: *-i-/aē-/āi-*, and *-u-/ao-/āuu-*. Here these will be called diphthong-stems or *aē-* and *ao-* stems (in grammars, usually called *i*- and *u*-stems).

LESSON 8

The *aē*-stems include the polysyllabic *haxaē*- “companion, friend,” *kauuaē*- “kauui” (mythical poet-priests, some of them the competitors of Zarathustra), *xštāuuāē*-, a legendary people, *Sāuuuāḡhaē*-, a calendrical *ratu*, and the geographical name *Rayaē*-. The personal name *Urupaē*- probably belonged to this type, but is attested only twice: nom. *Taxmō Urupa (Urupe)* (Yt.15.11 [and AZ. 2]), acc. *Taxmēm Urupi/a/e* (Yt.19.28).

The *ao*-stems include the monosyllabic stem *gao*- m., f. “cow, bull,” and the polysyllabic masc. noun *bāzao*-; the masc. adjectives in *°bāzao*- and *frādat̰fšao*-; and the feminine nouns *daḡhao*- “land,” *nasao*- “carcass, demoness of dead bodies,” and *pərəsao*- “rib.” The monosyllabic *gao*- and the adjectives in *°bāzao*- have long grade in the nom. sing. They all have long or full grade in the nom.-acc. plur.:

Sing.					
nom.	<i>haxa</i>	<i>kauua</i>		<i>*Urupa</i>	<i>Raya</i>
voc.	-	-		-	<i>Sauuaḡhe</i>
acc.	<i>haxāim</i>	<i>kauuaēm</i>			<i>Sāuuuāḡhaēm</i> <i>Rayaḡm</i>
Plur.					
nom.	<i>haxaiiō</i>	<i>*kāuuaiias°</i>	<i>xštāuuaiiō</i>		
acc.	-	-	-		

Notes:

The long *ā* has been shortened in *Sauuaḡhe*, like in *Spitama* < *Spitāma*-.

The nom. plur. *kāuuaiias°* is Old Avestan.

Note the lengthening of the vowel of the stem in some of the forms.

		m.		f.	
Sing.					
nom.	<i>gāuš</i>	<i>bāzuš</i> , <i>°bāzāuš</i>	-	<i>daḡhuš</i>	<i>nasuš</i> -
voc.	<i>gao°</i>				
acc.	<i>ḡam</i>	-	<i>frādat̰fšāum</i>	<i>daḡhaom</i> , <i>daḡiium</i>	<i>nasāum</i> , <i>nasum</i> <i>pərəsāum</i>
Plur.					
nom.	<i>gāuuō</i>	-		<i>daḡhāuuō</i>	<i>nasāuuō</i> -
acc.	<i>ḡā</i>	<i>bāzuš</i>		<i>daḡhuš</i>	- -

Notes:

The voc. sing. of *gao*- is found in *gaohudā* “O cow giving good gifts” and *gaospənta* “O life-giving cow” (P.33).

The sing. acc. *daḡhaom* is the “normal” form (only in Yt.10). The form *daḡiium* is Old Avestan, but is also found in the YAv. formula *nmānəmca višəmca zaṇtumca daḡiiumca* “the home, the house, the tribe, and the land.”

The forms *nasāum* and *pərəsāum* occur only in the Videvdad. There seems to be no system in the distribution of the forms *nasāum* and *nasum*.

The form *frāzdānaom*, name of a river (Yt.5.108, FO.4g), can be from *frāzdānu*- or *frāzdānuua*-.

Consonant declensions: *t*-stems

The nominative singular of *t*-stems is the only morphological category which ends in *-s*. The stem *napāt*- has the nom. from an *h*-stem *napah*-. No nom., acc. plur. forms are attested.

Paradigms (*ābərət*-, the priest who brings the water during the sacrifice, *aḡsauua.xšnūt*- “who pleases the Orderly (ones),” *napāt*- “grandson, offspring”):

LESSON 8

Sing.			
nom.	<i>ābərəs</i>	<i>ašauua.xšnus</i>	<i>napā, napāsə°</i>
acc.	<i>ābərətəm</i>	-	<i>napātəm</i>

tāt-stems

The Avestan has *tāt*-stems (cf. Latin *veritas*, acc. *veritātem*, etc.) are all feminine. The nom. sing. ends in -s, before which the *t* is lost (assimilated).

These stems are productive in Avestan and can be made from any adjective or participle.

Paradigms (*hauruuatāt*- “Wholeness,” *aməratāt*- “Undyingness,” *uparatāt*- “superiority,” *uštātāt*- “state of having one’s wishes fulfilled,” *nərəfsqstāt*- “waning,” *uxšiiqstāt*- “waxing”):

Sing.			
nom.	<i>hauruuatās, hauruuatās°</i>	<i>aməratās, aməratās°</i>	
acc.	<i>hauruuatātəm</i>	<i>aməratātəm</i>	<i>uparatātəm, uštātātəm</i>
Plur.			
nom.-acc.	-	-	<i>nərəfsqstātō, uxšiiqstātās°</i>

nt-stems

Of stems ending in dental stops the *nt*-stems are the most important. they comprise adjectives in *-ant*-, *-uuant*-, *-mant*-, and the rare *iiant*, as well as the active present participles in *-ant*-.

The suffixes *-uuant*- and *-mant*- are in complementary distribution: *-mant*- is used after stems in *u* or *ao* and *-uuant*- elsewhere.

The adjectives have strong stem *-uuant*-/*-mant*-, weak stem *-uua*-/*-mat*-. Participles of athematic verbs in the same way have strong stem *-ant*-, weak stem *-at*-, but those of thematic verbs have only one stem, in *-ant*-. See Lesson 16 for the declension of active present participles.

Not many voc. forms are attested.

Endings:

	<i>ant</i> -stems		<i>mant</i> -stems		<i>uuant</i> -stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	<i>-ō</i>	<i>-aṭ</i>	<i>-mā</i>	<i>-maṭ</i>	<i>-uuā</i>	<i>-uuaṭ</i>
voc.	-		-		<i>-uuō</i>	
acc.	<i>-antəm</i>	<i>-aṭ</i>	<i>-mantəm</i>	<i>-maṭ</i>	<i>-uuantəm</i>	<i>-uuaṭ</i>
Plur.						
nom.	<i>-antō</i>	<i>-anti</i>	<i>-mantō</i>	-	<i>-uuantō</i>	-
acc.	<i>-atō</i>	<i>-anti</i>	<i>-matō</i>	-	<i>-uuaṭō</i>	-

Paradigms (*bərəzaṅt*- “tall,” *mazāṅt*- (irregular) “big,” *xratumaṅt*- “intelligent,” *gaomaṅt*- “having cattle,” *afrašumaṅt*- “having no forward motion,” *druuaṅt*-, *zastauuaṅt*- “with hands,” *auuaṅt*- “this much/great,” *auuauuaṅt*- “that much/great,” *cuuaṅt*- “how much/great”):

	<i>ant</i> -stems		<i>mant</i> -stems		<i>uuant</i> -stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	<i>bərəzō</i>	<i>bərəzaṭ</i>	<i>maza</i>	<i>*mazāṭ</i>	<i>xratumā</i>	<i>gaomaṭ</i>
acc.	<i>bərəzaṅtəm</i>		<i>mazāṅtəm,</i> <i>mazāṅtəm</i>	<i>gaomaṅtəm</i>	-	<i>gaomaṭ</i>
Plur.						
nom.	<i>bərəzaṅtō</i>				<i>afrašumaṅtō</i>	-
acc.	-		-		-	-

LESSON 8

		<i>uuant</i> -stems					
		m.	n.	m.	n.	m.	n.
Sing.							
	nom.	<i>druuá</i>	<i>zastauuaŕ</i>	<i>auuá</i>	<i>auuaŕ, auuauuaŕ</i>	<i>cuuqs</i>	<i>cuuaŕ</i>
	voc.	<i>druuō</i>					
	acc.	<i>druuaŕtəm</i>		<i>auuáŕtəm</i>			
Plur.							
	nom.	<i>druuaŕtō</i>				<i>cuuaŕtō</i>	
	acc.	<i>druuaŕtō</i>					

Notes:

As in verbal forms (cf. *bauuaiŕti*), the *a* is preserved in the strong forms of *uuant*-stems.

The stem *mazāŕt-* is probably from **maza'ar̥t-*.

The form *auuáŕtəm* seems to have been influenced by *mazāŕtəm*.

The only *iiant*-stem is *x'airiiant-* "tasty," which apparently has nom.-acc. sing. *x'airiiqn* (see Lesson 17).

***huuant*-stems**

Adjectives in *-uuant-* made from *h*-stems combine $-(\eta)h + uua- > \eta^v h$. In the strong forms, $-\eta^v hant-$ regularly became $-\eta hant-$. The scribes frequently replaced this form with the more "regular" form $-\eta^v hant-$.

Not all forms are attested. Paradigms (*x'arənaŕ^vhant-* "munificent, endowed with Fortune," *raocaŕ^vhant-* "full of light"):

		masc.	neut.
Sing.			
	nom.	<i>x'arənaŕ^vhā</i>	<i>raocaŕ^vhaŕ</i>
	acc.	<i>x'arənaŕ^vhantəm, x'arənaŕ^vhantəm</i>	<i>raocaŕ^vhaŕ</i>
Plur.			
	nom.	<i>x'arənaŕ^vhantō, x'arənaŕ^vhantō</i>	-
	acc.	<i>x'arənaŕ^vhatō</i>	-

***n*-stems**

Stems ending in *n* mostly have an *a* before the *n*, so we can also call them *an*-stems. There are a few *ān*-stems and *in*-stems (but no "*un*-stems"). Two subgroups of *an*-stems are the *uuan*- and *man*-stems.

There is one *iian*-stem: the proper name *Fraŕgrasiian-*.

The endings are as follows.

		<i>an</i> -stems	<i>man</i> -stems		<i>uuan</i> -stems
		m.	m.	n.	m.
Sing.					
	nom.	<i>-a (-ā)</i>	<i>-ma</i>	<i>-ma</i>	<i>-uua, -uuā</i>
	voc.	-	-	-	<i>-um</i>
	acc.	<i>-anəm, -ānəm</i>	<i>-mānəm, -manəm</i>	<i>-ma</i>	<i>-uuanəm, -uuānəm (-uuqnəm)</i>
Plur.					
	nom.	<i>-anō, -ānō</i>	<i>-manō</i>	<i>-mqn</i>	<i>-uuanō, -uuānō (-uuqnō)</i>
	acc.	<i>-nō, -anō</i>	<i>-manō</i>	<i>-mqn</i>	<i>-unō</i>

Note: The voc. sing. ending *-um* of *uuan*-stems shows final *-n* assimilated to the preceding labial *uu*.

LESSON 8

Paradigms of masc. *n*-stems (*vərəθrajan-* “obstruction-smashing, victorious,” *aršan-* “male (animal),” *asan-* “sky, heaven; stone”):

	<i>an</i> -stems			<i>ian</i> -stems
Sing.				
nom.	<i>vərəθraja</i> (°jâ)	<i>arša</i>	-	<i>Fraṅrase</i>
voc.	-	-	-	-
acc.	<i>vərəθrājanəm</i>	<i>aršānəm</i>	<i>asānəm</i>	<i>Fraṅrasiānəm</i>
Plur.				
nom.	<i>vərəθrajanō</i>	<i>aršānō</i>	<i>asānō</i>	
acc.	<i>vərəθrajanō</i>	-	-	

Notes:

The *ian*-stem *Fraṅrasiian-* has nom. *Fraṅrase* with final *-e* < **-iia*.

Paradigms of masc. *uuan*-stems (*aṣṣauuan-* “Orderly, sustaining Order,” *āθrauuān-* “high priest,” *yuuān-* “young, youth,” *ruuuān-* “(breath) soul,” *zruuān-* “time, Time”):

Sing.					
nom.	<i>aṣṣauua</i>	<i>āθrauuā</i>	<i>yuuā</i>	<i>uruuā</i>	<i>zruuā</i>
voc.	<i>aṣṣāum</i>	<i>āθraom</i>	<i>yum</i>	-	-
acc.	<i>aṣṣauuanəm</i>	<i>āθrauuānəm</i>	<i>yuuānəm</i>	<i>uruuānəm</i>	<i>zruuānəm</i>
Plur.					
nom.	<i>aṣṣauuanō</i>	<i>āθrauuānō</i>	-	<i>uruuānō</i>	
acc.	<i>aṣṣaonō, aṣṣāunō</i>	<i>*aθaurunō, aθaurunq̄s°</i>	-	<i>urunō</i>	

Notes:

The voc. sing. ending *-um* of *uuan*-stems shows final *-n* assimilated to the preceding labial *uu*.

The strong stem *āθrauuān-* may be < **aθarūan-*,⁸ hence the weak stem *aθaurun-* would be regular from a diachronic (historical) perspective; *aθaurunq̄s°* is a thematic form.

Thematic forms include *aṣṣauuāna* for *aṣṣauuanō*, etc.

Paradigms of masc. and neut. *man*-stems (masc.: *Airiiāman-*, name of a god; *asman-* “sky, heaven; stone”; *rasman-* “battle line”; neut.: *nāman-* “name,” *barāsmān-* “barsom”):

	m.		n.	
Sing.				
nom.	<i>Airiiāma</i>	<i>asma</i>	<i>nāma</i>	<i>barāsmā</i>
acc.	<i>Airiiāmanəm</i>	<i>asmānəm</i>	<i>nāma</i>	<i>barāsmā</i>
Plur.				
nom.-acc.		<i>rasmanō</i>	<i>nāmān</i>	

***h*-stems. 2**

The *h*-stems include some root nouns, active perfect participles in *-uuah-* (cf. Lesson 20), and comparatives in *-iiah-* (see Lesson 14).

The declension of the root nouns and the *uuah*-stems is as follows (*māh-* “moon, month,” *daḍuuah-* “the one who has put all in place, creator”):

⁸ Cf. *ārmaiti-* vs. OInd. *aramati-*.

Sing.		
nom.	<i>mā, māś°</i>	<i>daδuuā</i>
voc.		<i>daδuuō</i>
acc.	<i>māḡhəm</i>	<i>daδuuāḡhəm</i>
Plur.		
nom.	<i>māḡhō</i>	<i>daδuuāḡhō</i>
acc.	<i>māḡhō</i>	<i>*daδuśō</i>

Note: The *uuah*-stems have zero grade in the acc. plur., with the alternation *ḡh ~ ś* due to *ruki* (Lesson 5).

ADJECTIVES

The feminine of consonant-stems

The feminine of *ḡt*-stem adjectives is formed by adding *-ī-* to the weak stem, e.g., *bərəzaitī-* “high, lofty,” *amauuaitī-* “forceful,” *gaomaitī-* “full of milk.”

The feminine of *n*-stem adjectives is formed by adding *-ī-* to (usually) the weak stem, e.g., *aṣaonī-* (*aṣāunī-*); *aṣauuan-* also has an irregular fem. form: *aṣāuuairī-* (Y.58.4).

The feminine of *uuah*-stems is in *-uśī-*.

VERBS

Present indicative active

The endings of the present indicative are called “primary.” The primary endings of the singular and the 3rd plural differ from the secondary endings by an added *-i*. In the 3rd plural the final *-t*, which was lost in the secondary ending (*-ən < *-ənt*) reappears.

Athematic verbs show alternation between strong and weak stems.

For *iia-* and *aiia-*stems, see Lesson 9.

Active paradigms:

Athematic:

Sing.					
1	<i>-mi</i>	<i>daδāmi</i>	<i>staomi</i>	<i>kərənaomi</i>	
2	<i>-hi/-śi</i>	<i>daδāhi</i>		<i>kərənuśi</i>	
3	<i>-ti</i>	<i>daδāiti</i>	<i>staoiti</i>	<i>kərənaoiti</i>	<i>aēiti</i>
Plur					
1	<i>-mahi</i>	<i>dənmahi, dadəmahi</i>	-	-	-
2	<i>-θa</i>	-	-	-	-
3	<i>-ḡti, -aiti</i>	<i>daδaiti</i>	-	<i>kərənuuaiti</i>	<i>yeḡti</i>

Note:

The 1st plur. *dadəmahi* is an archaizing form for the regular *dənmahi* (cf. OAv. *dəmāna-* = YAv. *nmāna-* “house”).

The 2nd plur. form *dasta* could in principle be “you give” < **dad-θa*, but it is probably imperative in all its occurrences.

The 2nd sing. *kərənuśi* (Y.10.13) appears to be for **kərənaośi*, possibly influenced by the imperative *kərənuiḡi*. There are also similar 3rd sing. forms, e.g., *vərənuiti* “covers (the female)” (V.18.35; perhaps to be read *vərənuite*, but cf. *vərənuiḡi* Y.9.28). The form *kərənuuaiti* is thematic.

The forms of *iia-* and *aiia-*stems are given in Lesson 9.

hō mąm auuaθa vərənaṅ nijaiṅti

“He (Sraoša) deals me such blows (like ...)” (V.18.38)

• 𐬨𐬀 𐬨𐬀𐬨𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

xrumim gāuš yā caṅraṅhāxš varaiθim paṅtąm azaiṅte

“The grazing cow is driven along the bloody road of captivity.” (Yt.10.38)

• 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

7. Accusative with nouns and adjectives

Nouns and adjectives expressing actions frequently take accusative objects, rather than the objective genitive:

āaṅ aṅim aiβi.vaniiā bauuaṅ “Then he conquered the dragon.”

• 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

• 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

• 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

taxmąm staotāram vaząnti āsu.aspąm dərəzi.raθąm

vitāram paskāṅ hamərəθąm jaṅtāram parō dušmaniium

“They carry the firm (steady) praiser with fast horses, with solid chariot, the pursuer from behind (of) the opponent, the striker from in front (of) the enemy.” (Yt.17.12)

• 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

Sraošō aṅiiō driyum θrātō.tąmō hō vərəθraja drujim jaṅmištō

“Sraoša with the rewards, the greatest protector (of) the poor, he is the victorious, greatest smasher (of) the Lie.” (Yt.11.3)

frauuaṅaiiō yā dāθriš āiiaptąm

“The fravashis, givers (of) reward.” (Yt.13.24)

• 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

8. Accusative for vocative

Note that when in English one might add a vocative to a 2nd-person personal pronoun, Avestan uses an apposition:

ā θβā ātrąm gāraiemi

“I sing you, the fire (O fire), a song of praise.” (ĀtNy.2)

• 𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

Uses of the present indicative

1. Ongoing actions and events, performative function

The present indicative is principally the tense used to describe current facts. It is also the “performative” tense when used in the 1st person (sing. and plur.), especially in ritual or prayer contexts, to describe the actions in the process of being performed by the speaker. On the whole it is used as in English.

āpō yānąm vō yāsāmi “O waters, I ask you for a boon.”

• 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

aṅaiia daḍāmi imąm zaθraṅm

“I place this libation in Orderly fashion.” (Y.66.1)

• 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

LESSON 8

4. O (you) possessed by the Lie, why (*cim*) do you destroy the world of living beings with bones, men, animals, and plants?
5. Why do you sacrifice to the Destructive Spirit, full of destruction?
6. O high priest, place this libation in Orderly fashion!
7. If you do not place it in Orderly fashion, then it becomes impure.
8. Life-giving Ārmaiti is a giver of wholeness and immortality. May she be ours!
9. Miθra, with his strong arms, is the best guardian of the Aryan lands.
10. Fraŋrasiian is the evil smiter of the Aryan men.

VOCABULARY 8

<p>Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoša afrašumant-: having no forward motion Ahurahe Mazdā, gen. of Ahura- Mazdā- aiβi.vaniiah- bauua-: to overcome, conquer (+ acc.) aiiāoždiia-: which cannot be made ritually lean Airiiaman-: god of peaceful unions and healing amauuaitī-, fem. of amauuaŋt- aŋtarə.mrao-/mru- mid.: to “say away,” refuse to have anything to do with (cf. interdiction) aŋha- < aŋhiia- < √ah: to throw, shoot (arrows, spears) aojah- n.: strength Apam Napāt- (apam, gen. plur. < āp-): Scion of the Waters, a deity of (the fire in?) the heavenly waters aršān-/aršn-: male aršti- f.: spear aršuuacah-: speaking correct words, speech asan- m. = asman-: sky, heaven; stone ašauuaxšnut-: who pleases the sustainer(s) of Order ašāuuairī-, fem. of ašāuuān- auruuat.aspa-: having/with fleet horses auuaŋt-, f. auuaitī-: this great, this much auuaŋt- ... yauuaŋt-: as much as auuaŋt ... yaŋt: therefore ... because, because auuauuaŋt-, f. auuauuaitī-: that great, that much auuauuaŋt- ... yauuaŋt-: as great a ... as auui.miθri-: who is opposed to Miθra ābərət-: the bringing (priest); the priest who brings the water during the sacrifice ā.gāraia- < √gar: to praise in song ā.mrao-/mru- mid.: to appoint ā.stāia- < √stā mid.: to install āθrauuān-/āθaorun-: high-priest; the principal priest āθrauuō.puθriia- n.: the fact of having sons who become high priests ā.zbaia- < √zbā: to invoke, call (hither) a zah- n.: narrow, constricting space (cf. Eng. anguish, anxiety) a zō.jata- < a zah- + jata-, pp. of √jan-: killed in a</p>	<p>tight spot bərəzaŋt-: tall, lofty caŋraŋhāk-, caŋraŋhāc-: following the pastures caθβārō: four cuuaŋt-, n. cuuaŋt: how much? daðuuaŋh-, daðuš- (daθuš-): the one who has put all in place, creator dapta-, pp. of √dab: deceived dasuuar- n.: talent dāθrī- f. < dātar-: giver (of + acc.) dāhišta-, superlative of daŋra-: most qualified dərəzi.raθa- < dərəzra- + raθa-: with solid/steady chariot(s) druža- < *drujia- < √draoy/drug/druj: to lie dužaka-: hedgehog dužiiāriia-: bringing bad seasons (harvest) dužuuacah-: having/with bad speech ərəzuxda-: rightly, correctly spoken, which should be spoken correctly fradaθa- n.: furtherance Fraŋrasiian-: name of a Turanian, arch-enemy of the Aryans fraoirisiia- < √uruuaēs mid.: to turn (to) fra.pinuua- < √piuu mid.: to swell forth (to: auui) Frazdānu- or Frazdānauua-: name of a river frā.mrao-/mru-: to pronounce, proclaim gaomaŋt-: containing milk gāraia- > ā.gāraia- hamərəθa-: opponent, competitor haŋgəruuuaiia- < √grab: to grab hold of haθra: in one and the same place, right then and there hudāh-, huđāh-: giving good gifts huiiāriia-: bringing good seasons (harvest) humaiia- < maiiā-: having good creative magic(?) hupuθriia- n.: the fact of having good sons iθiiejah-: dangerous jaŋništa- < √jan/γn: smashing the most jaŋtar- < √jan/γn: striker (+ acc.) kahrkatāt- f.: the word “chicken” maða-: intoxication</p>
---	---

maēza- < √maēz/miz: to urinate	vah-/vas- mid.: to put on (clothes), don
masti- f.: knowledge	vana- < √van: to conquer, overcome
mašiiō.jata- < mašiiā- + jata-, pp. of jan-: killed by a man	vanaiñtī- f. < vanañt-, pres. part. of √van: victorious
māh-: moon, month	varaiθiia-: of captivity
mərəŋc-/mərəŋk- (mərəŋca-) < √mark: to destroy	varədaθa- n.: growth
naēða, cf. nōiṭ: not	varəna- n.: choice
nā poss. pron. dual: our	vaša- < *vacja- < √vak/vac mid.: undulate, bob (forth on the horse, chariot)
nərəfsa- < √narp: to wane	vəhrka-: wolf, a criminal
nərəfsastāt- f.: waning	vəhrkō.jata- < vəhrka- + jata-, pp. of jan-: killed by a wolf (= murderer)
nijan- < ni + √jan/yn: to strike (down)	vərəna-: wound
nimrao-/mru- < √mrao/mru mid.: to call down	vərənao-/vərənu- < √var act./mid.: to cover (the female sexually)
pairikā-: sorceress, witch	vis- f.: house
pañca.dasa: fifteen; fifteen-year old	vispō.paēsah-: all adorned
para.iriθiia- < √raēθ/riθ: to pass away	vispō.tanū- or vispō.tanuua-: of the entire body
Parō.darəs-: name of a mythical cock	vitār- < √vaē/vi: pursuer (+ acc.)
paskāṭ: behind, (from) behind	vixrumañt-: bleeding
pərəsao- f.: rib	vī.baxša- < √bag: to distribute
raēuuañt-: wealthy	Vouru.kaša- n.: name of a mythical (heavenly) sea
raocañ ^y hañt-: endowed with light	vōiγnā-: kind of scourge, *flood
rasman- m.: battle line	xratu-: (guiding) thought, intelligence
saṅha-: proclamation, utterance	xratumānt-: intelligent
snaēža- < √snaēg/snaēj: to snow	xrumiia-: bloody
spō.jata- < span- + jata-, pp. of jan-: killed by a dog	xšaθriia-: commanding, powerful
staotar-: praiser	xštauuāē-, xštəuui-: name of a legendary people
sti- f.: temporal being, temporal existence (= past, present, and future)	x ^y ara-: wound
šōiθrō.baxta-: distributed by settlements	x ^y arənah-: divine Fortune, gift of Fortune, munificence
ṭbaēšō.jata- < ṭbaēšah- + jata-, pp. of jan-: killed by an enemy	x ^y arənaṅ ^y hañt-: munificent
θrātō.təma-: protecting the most	x ^y āθra- n.: good breathing space
ufiia- < √vaf/uf: to weave (sb.) into a poetic web, hymn	yaziia- < √yaz mid.: be sacrificed
upa.duuāsa-: *rush upon	yaṭ: that (conj.), when, as for, etc.
uparatāt- f.: superiority	yātu.jata- < yātu- + jata-, pp. of jan-: killed by a sorcerer
Urupaē-: name; Taxma- Urupaē-, legendary hero	yuuan-/yun- m.: youth, young man
uruuan-/urun- m.: (breath) soul	zastauuānt-: with one's hands
uruuisiia- < √uruuaēs: to revolve (around: aiβitō)	zauuanō.sū-: who benefits when invoked
uštātāt- f.: state of having one's wishes fulfilled	zraiiāh- n.: sea
uxða- n.: utterance	zurō.jata- < zurah- + jata-, pp. of jan-: killed by treachery
uxšiiāstāt- f.: waxing	
vaēmō.jata- < vaēma- + jata-, pp. of jan-: killed by a rock	