

## 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 ~ ŋʰh*

The group *ŋʰh* can not be followed by the vowels *ə* and *u*. Since *ŋʰh* is from *huu*, whenever the group is followed by *-ən* or *-əm*, the standard rules operate, and *-huuəm* and *-huuən* become *-hum* and *-hun* and further *-ŋhum* and *-ŋhun* [for *ant* > *ənt*, 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>-aŋʰhat-</i>			
<i>-ahuaN-</i>	>	<i>-ahuaN-</i>	>	<i>-ahuN-</i>	>	<i>-aŋhuN-</i>	⇒	<i>-aŋʰhaN-</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).

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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, *Sāuuuāṇhaē*-, a calendrical *ratu*, and the geographical name *Rayāē*-. 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 *frādat.fšao*-; and the feminine nouns *daḥhao*- “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>Rayā</i>
voc.	-	-		-	<i>Sauuaḥhe</i>
acc.	<i>haxāim</i>	<i>kauuaēm</i>			<i>Sāuuuāṇhāēm</i> <i>Rayqm</i>
Plur.					
nom.	<i>haxaiiō</i>	<i>*kāuuaiias°</i>	<i>xštāuuaiiō</i>		
acc.	-	-	-		

Notes:

The long *ā* has been shortened in *Sauuaḥhe*, 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>daḥhuš</i>	<i>nasuš</i>	-
voc.	<i>gao°</i>					
acc.	<i>gqm</i>	-	<i>frādat.fšāum</i>	<i>daḥhaom</i> , <i>daxiium</i>	<i>nasāum</i> , <i>nasum</i>	<i>pərəsāum</i>
Plur.						
nom.	<i>gāuuō</i>	-		<i>daḥhāuuō</i>	<i>nasāuuō</i>	-
acc.	<i>gā</i>	<i>bāzuš</i>		<i>daḥhuš</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. *daḥhaom* is the “normal” form (only in Yt.10). The form *daxiium* is Old Avestan, but is also found in the YAv. formula *nmānəmca visəmca zaṇtumca daxiiumca* “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 *frazdānaom*, name of a river (Yt.5.108, FO.4g), can be from *frazdānu*- or *frazdānuua*-.

**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, *ašauua.xšnūt*- “who pleases the Orderly (ones),” *napāt*- “grandson, offspring”):

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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, uštātəm</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*-, -*uant*-, -*mant*-, and the rare *iiant*-, as well as the active present participles in -*ant*-.

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

The adjectives have strong stem -*uant*-/-*mant*-, weak stem -*uat*-/-*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>uant</i> -stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	-ō	-aṭ	-mā	-maṭ	-uuā	-uuat
voc.	-	-	-	-	-uuō	-
acc.	-antəm	-aṭ	-mantəm	-maṭ	-uantəm	-uat
Plur.						
nom.	-antō	-anti	-mantō	-	-uantō	-
acc.	-atō	-anti	-matō	-	-uatō	-

Paradigms (*bərəzant*- “tall,” *mazānt*- (irregular) “big,” *xratumant*- “intelligent,” *gaoman*- “having cattle,” *afrašumant*- “having no forward motion,” *druuant*-, *zastauuant*- “with hands,” *auuant*- “this much/great,” *auuauuant*- “that much/great,” *cuuant*- “how much/great”):

	<i>ant</i> -stems		<i>mant</i> -stems		<i>uant</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>bərəzantəm</i>	-	<i>mazāntəm, mazāntəm</i>	<i>gaomantəm</i>	-	<i>gaomaṭ</i>
Plur.						
nom.	<i>bərəzantō</i>	-	-	-	<i>afrašumantō</i>	-
acc.	-	-	-	-	-	-

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		<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>druuatō</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'ar̄t-*.

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

The only *iiant*-stem is *x'airiiar̄t-* "tasty," which apparently has nom.-acc. sing. *x'airiiar̄n* (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'arənar̄hant-* "munificent, endowed with Fortune," *raocar̄hant-* "full of light"):

		masc.	neut.
Sing.			
	nom.	<i>x'arənar̄hā</i>	<i>raocar̄hāt</i>
	acc.	<i>x'arənar̄hantəm, x'arənar̄hantəm</i>	<i>raocar̄hāt</i>
Plur.			
	nom.	<i>x'arənar̄hantō, x'arənar̄hantō</i>	-
	acc.	<i>x'arənar̄hatō</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*.

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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,” *zruuuān-* “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-*,<sup>8</sup> 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”):

<sup>8</sup> Cf. *ārmaiti-* vs. OInd. *aramati-*.

Sing.		
nom.	<i>mā, māš°</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>*daδušō</i>

Note: The *uuah*-stems have zero grade in the acc. plur., with the alternation *ḡh ~ š* 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., *bəṛəzaitī-* “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 *-uṣī-*.

### 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 < \*-əḡt*) 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>daḡāmi</i>	<i>staomi</i>	<i>kəṛənaomi</i>	
2	<i>-hi/-ši</i>	<i>daḡāhi</i>		<i>kəṛənuši</i>	
3	<i>-ti</i>	<i>daḡāiti</i>	<i>staoiti</i>	<i>kəṛənaoiti</i>	<i>aēiti</i>

Plur

1	<i>-mahi</i>	<i>dəḡmahī, dadəmahī</i>	-	-	-
2	<i>-θa</i>	-	-	-	-
3	<i>-ḡti, -aiti</i>	<i>daḡaiti</i>	-	<i>kəṛənuuaiti</i>	<i>yeḡti</i>

Note:

The 1st plur. *dadəmahī* is an archaizing form for the regular *dəḡmahī* (cf. OAv. *dəḡmāna-* = 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. *kəṛənuši* (Y.10.13) appears to be for *\*kəṛənaoši*, possibly influenced by the imperative *kəṛənuiḡi*. There are also similar 3rd sing. forms, e.g., *vəṛənuiti* “covers (the female)” (V.18.35; perhaps to be read *vəṛənuite*, but cf. *vəṛənuiḡi* Y.9.28). The form *kəṛənuuaiti* is thematic.

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













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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- &lt; aŋhiia- &lt; √ah: to throw, shoot (arrows, spears)          aojah- n.: strength          Apam Napāt- (apam, gen. plur. &lt; 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- &lt; √gar: to praise in song          ā.mrao-/mru- mid.: to appoint          ā.stāia- &lt; √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- &lt; √zbā: to invoke, call (hither)          azaḥ- n.: narrow, constricting space (cf. Eng. anguish, anxiety)          azaō.jata- &lt; azaḥ- + 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?          daðuuaḥ-, daðuš- (daθuš-): the one who has put all in place, creator          dapta-, pp. of √dab: deceived          dasuuar- n.: talent          dāθrī- f. &lt; dātar-: giver (of + acc.)          dāhišta-, superlative of daŋra-: most qualified          dərəzi.raθa- &lt; dərəzra- + raθa-: with solid/steady chariot(s)          druža- &lt; *drujiia- &lt; √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- &lt; √uruuaēs mid.: to turn (to)          fra.pinuua- &lt; √piuu mid.: to swell forth (to: auui)          Frazdānu- or Frazdānauua-: name of a river          frā.mrao-/mru-: to pronounce, proclaim          gaomaŋt-: containing milk          gāraia- &gt; ā.gāraia-          hamərəθa-: opponent, competitor          haŋgəruuuaiia- &lt; √grab: to grab hold of          haθra: in one and the same place, right then and there          hudāh-, huḍāh-: giving good gifts          huiiāriia-: bringing good seasons (harvest)          humaiia- &lt; maiiā-: having good creative magic(?)          hupuθriia- n.: the fact of having good sons          iθiiejah-: dangerous          jaŋništa- &lt; √jan/γn: smashing the most          jaŋtar- &lt; √jan/γn: striker (+ acc.)          kahrkatāt- f.: the word “chicken”          maḍa-: intoxication</p>
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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
mərəṅc-/mərəṅk- (mərəṅca-) < √mark: to destroy	varədaθa- n.: growth
naēḍa, 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
raocaṅ <sup>y</sup> hañt-: endowed with light	vōiγnā-: kind of scourge, *flood
rasman- m.: battle line	xratu-: (guiding) thought, intelligence
saṅha-: proclamation, utterance	xratumañt-: 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 <sup>y</sup> ara-: wound
šōiθrō.baxta-: distributed by settlements	x <sup>y</sup> arənah-: divine Fortune, gift of Fortune, munificence
ṭbaēšō.jata- < ṭbaēšah- + jata-, pp. of jan-: killed by an enemy	x <sup>y</sup> arənaṅ <sup>y</sup> hañt-: munificent
θrātō.təma-: protecting the most	x <sup>y</sup> 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
uxḍa- 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	