

LESSON 13

PHONOLOGY

Anaptyxis.

In addition to the cases described in Lesson 6, anaptyxis is also found:

1. occasionally between stops: *patarō* for **ptarō* “fathers”;
2. between *z* and *r*: *zarzdāiti*- beside *zrazdāiti*- “faith,” cf. Skt. *śraddhā*-(?);
3. between *s* and following consonant in word and sentence sandhi (cf. Lesson 4): *imāsa tē* “these your,” *yasə θβam* “who you” < *yō + θβam*; *añhāsa tanuuō* “of this body”; *usə.hištən* “they stood up” < *us + hištən*, *vīsə.baxtəm* “distributed by towns”;
4. between two spirants followed by *r*: *vaxəδra*-, cf. *uxδa*-;
5. between *v* or *uu* and *ii*: *vaiemi* “I pursue” < **viāmi*; *gaēθāuuaiiō* = *gaēθābiiō*; *hāuuōiia* “left” (opposite of right), *hāuuaiiaca* (cf. fem. *haoiīā*-); *māuuōiia* (cf. OAv *maibiiā*); *xšmāuuōiia* < OAv. *xšmaibiiā*, *driuuaiiāscā* < *driuuī*-. More commonly *uuī* is simplified to *uii* (and *-auui-* > *-aoi-*);
6. between *y* or *ii* and *uu*: *yauua* = *yuua* (< *yuuan-* “youth”), *mainiiauuasah-* = *maini(i)uuasah-* < *mainiiu-* + *asah-* “whose place is in the world of thought”;
7. between consonant and *ii*: *apaia* = *apiia* “in the water” (< *āp-lap-* “water”).

Consonants before *b*

The dative-ablative and instrumental plural, the dative-ablative-instrumental dual, and dative singular of several pronouns have endings beginning with *b*. In the consonant stems the resulting consonant groups are treated in various ways.

In consonant stems in *s*, *š*, and *h* (< **s*), according to the general rules of assimilation (Lesson 6), the final sibilant was voiced before the *b*. Due to various specific Avestan sound changes the rules are not so obvious, thus final *s* (< **č*) and *š* (< **s*) before *b* become *ž*: *s-b*, *š-b* > *žb*, and in *h*-stems final *h* is lost with modification of the preceding vowel: *-ah-b-* > *-ōb-*, *-əb-*, as if the ending were a separate word.

A tendency to write the ending as a separate word is seen in stems in dental stops, where **-atb-* and **-adb-* > *-at.b-*, e.g., *druuat.biiō* (*-adbiiō*).

In *nt*-stems which retain the *n*, the group *-ntb-* is reduced to *-nb-* (*-mb-*).

In *p*-stems (*ap-*) the group *-pb-* is assimilated and simplified, and the intervocalic *-b-* regularly becomes *-β-*, e.g., *aiβiiō*.

In the velar stems we should expect some form from *-gb-* (*-γβ-* > *-uu-*?), but no such forms are attested; instead we find before endings beginning with *b* what look like nominative forms, e.g., *vāyžəbiiō*, *vāyžibiiō*.

Labialization of *ərə*

Before *u* or *uu*, *ərə* becomes *əru* or *uru*, e.g., **nərəuuuiō* (dat.-abl. plur. of *nar-*) > *nəruuiō*, *nuruuiō*.

NOUNS

Dative

The dative ending in the sing. was **-ai*, which combined with the stem vowel of *a-* and *ā-*stems to form the ending *-āi*, but otherwise became *-ie*, *-iie*.

The original diphthong remained in sandhi as *-aē°*. In late manuscripts we sometimes find *-f-* instead of *-ē-*, that is, *-aiiafca* for *-aiiaēca*.

In the dative sing. of *ā-*stems an element *-aii-* is usually inserted before the ending, as in the genitive.

Only *gaēθā-* has the dative *gaēθiīāi* rather than **gaēθaiīāi*. This is no doubt due to the frequent expression *astuuaiθiīāi gaēθiīāi* < *astuuaiθi-* *gaēθā-* “the world of living beings with bones.” In metrical texts *gaēθiīāi* usually counts three syllables.

Young Avestan has no form comparable to the Skt. thematic *-āya*. [Old Avestan, however, has **-āiiā*, usually written *āi.ā*.]

The original ending *-iie* is only (apparently) preserved in the ending of the *ū*-stems: *-uiie*, but this is probably secondary from **-uūie* < **-uūai*. It is more clearly seen in *h*-stems, which have the ending *-aḡhe* < **-ahie*.

Regular *u*- and *ao*-stems have dative in *-aoe* (< **-aoiie*), which in the mss. is often replaced by *-auue*.

In *u*²-stems in *-tu-*, the original ending (**-tuai* >) **-θuai* became *-θβε* prior to *-uai* to **-uūie* > *-uiie*. In stems in *-hu-* the ending *-ue* combined with the preceding *-ḡh-* to form *-ḡhe* (e.g., *aḡhe*).

The ending of the dat. plur. is *-biiō* (*-biias*^o), before which the *a*-stems have the diphthong *aē*. After vowels this ending became *-βiiō* and *-uuiiō* (after *-a-*: *-aoiio*), but these forms are found only rarely, having been replaced by the postconsonantic form *-biiō*.

The forms of the dative dual are obtained by replacing the ending *-biiō* by *-biia*, for which we sometimes find *-βε* or *-uue*, with *-e* < *-iia* (Lesson 4).

The only—apparent—exception is *bruuat.biiqm* in *aṅtarāt naēmāt bruuat.biiqm* “from between the eyebrows” (V.8.41, etc.), of uncertain form and function, the expected word for “eyebrow” being simply **brū-*. Elsewhere *aṅtarāt naēmāt* takes the genitive, and *-qm* looks like gen. plural. [The similarity with OInd. *-bhyām* is therefore quite coincidental.]

The endings of the vocalic declensions are:

	<i>a</i> -stems	<i>ā</i> -stems		<i>ī</i> -stems
		m.	f.	
Sing.	<i>-āi</i>	<i>-āi</i>	<i>-aiiāi</i>	<i>-iiāi</i>
Plur.	<i>-aēibiiō</i>	-	<i>-ābiiō, -āuiiō, -āuuaiiō</i>	<i>-ibiiō</i>
Dual	<i>-aēibiia, -aēβε</i>	-	<i>-ābiia</i>	-
	<i>i</i> -stems	<i>u</i> -stems	<i>u</i> ² -stems	<i>ū</i> -stems
Sing.	<i>-ēe, -aiiaē^o</i>	<i>-aoe, -auuaē^o</i>	<i>-uue, -uuuāē^o</i>	<i>-uiie, -uuuāē^o</i>
Plur.	<i>-ibiiō, -iβiiō</i>	<i>-ubiiō</i>	<i>-ubiiō</i>	-
Dual	-	-	-	-

NOTE: As the dative plur. = ablative plur. (see Lesson 11), these paradigms include forms that are strictly speaking ablative.

Paradigms:

Vowel stems

	<i>a</i> -stems	<i>ā</i> -stems		<i>ī</i> -stems
	m., n.	m.	f.	f.
Sing.	<i>haomāi</i>	<i>mazdāi</i>	<i>daēnaiiāi</i>	<i>aṣaoniiāi, vaḡhuiiāi, amauuaiθiiāi</i>
Plur.	<i>haomaēibiiō</i>		<i>daēnābiiō</i>	<i>aṣaonibiiō, vaḡhibiiō, amauuaitibiiō</i>
Dual	<i>zastaēibiia, gaošaēβε</i>		<i>vqθβābiia</i>	

Notes:

Forms with *-b-* > *-β-* > *-uu-* include: *gaēθāuuaiiō, vōiḡnāuiiō*.

The form *maniiāoibiias*^o must be a replacement for **manīa(u)ōiāh* (or sim.) < **manīauaiiūiāh*.

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	<i>i</i> -stems	<i>u</i> -stems	<i>pasu-</i>	<i>ao</i> -stems	
	m., f.	m., f.		f.	m., f.
Sing.	<i>frauuašðe</i> , <i>frauuašaiiæ°</i>	<i>zantaoe</i> <i>zantauuæ°</i>	-	<i>daŋhaoe</i>	<i>gaoe</i>
Plur.	<i>frauuašibiiō</i>	<i>zantubiiō</i>	-	<i>daŋhubiiō</i>	-
Dual	-	-	<i>pasubiia</i>	<i>bāzuþe</i>	-
	<i>u</i> ² -stems	<i>ū</i> -stems			
	m.	f.			
Sing.	<i>raθþe</i> <i>raθþæ°</i>	<i>tanuiie</i> <i>tanuuæ°</i>			
Plur.	<i>ratubiiō</i>	<i>tanubiiō</i>			
Dual	-	-			

Note: The only form with *-b-* > *-þ-* is *hinuiþiiō* “from the fetters(?)”

Irregular *i*- and *u*-stems

	<i>paiti-</i> m.	<i>āiiu-</i> n.	<i>zānu-/žnu-</i> n.
Sing.	<i>paiþe</i> , <i>paiθiiaē°</i>	<i>yaoe</i> (<i>yauue</i>), <i>yauuæ°</i>	-
Plur.	-	-	<i>žnubiias°</i>

Note: The form *yauuæ°* is found in the common formula *yauuæca yauuæētātaēca* “for ever and eternity.”

***aē*-stems:**

	<i>haxaē-</i>	<i>xštāuuæ-</i>
Sing.	<i>haše</i>	-
Plur.	-	<i>xštāuuiþiiō</i>

Notes:

haše is from **hačjai*, cf. OInd. *sakhye*.

No dative forms (sing. or plur.) are attested of *kauuæ-*.

Consonant-stems

	<i>vak-/vac-</i>	<i>druj-</i>	<i>ap-</i>	<i>xšap-</i>	<i>vis-</i>	<i>tāt</i> -stems
Sing.	-	<i>druje</i>	<i>ape</i> , <i>apaē°</i>	<i>xšape</i>	<i>vise</i>	<i>uštātāite</i>
Plur.	<i>vāyžibiiō</i>	-	<i>aiþiiō</i>		<i>vižibiiō</i>	-
Dual	-	-	-		-	<i>hauruuatþiia</i>

Notes:

The dative of *ap-* is usually written *ape*, not “*aipe*.”

The dat. plur. *aiþiiō* has $\beta < b < bb < p-b$.

The form *vižibiiō* has the same kind of “combined” *i*-epenthesis and anaptyxis as *vāyžibiiō*.

The dual of *pād-* “foot” is *pādauue* (thematic).

n-stems

	<i>an</i> -stems	<i>ān</i> -stems
	m.	
Sing.	<i>urune</i> , <i>vərəθraŋe</i>	<i>hāuuanāne</i>
Plur.	<i>uruuōibiiō</i> (Y.2.2)	-

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	<i>man</i> -stems		<i>uan</i> -stems
	m.	n.	m.
Sing.	<i>Airiiamaine</i>	<i>haxmaine</i>	<i>aṣaone</i>
Plur.	<i>rasmaoiio</i>	<i>dāmaibiiō, draomābiiō</i>	<i>aṣauuabiiō, aṣāuuaoiio</i>

r-stems

Sing.	<i>naire</i>	-	<i>dāθre, zaoθre</i>	<i>fəδrōi, piθre</i>	<i>brāθre</i>	<i>āθre</i>
Plur.	<i>nərābiiō, nəruiio, nuruiio</i>	<i>stərābiiō</i>	-	<i>ptərābiiō</i>	-	-

Note the thematic forms of *apāxtar*- “northern” (dat. *apāxəδre*): *apāxtara, apāxtaraēibiiō, apāxəδraēibiiō*.

h-stems

Sing.	<i>manaḥhe</i>
Plur.	<i>raocābiiō, qzaḥhibiiō</i>

Note: The form *qzaḥhibiiō* (*qzaḥhibiiō?*) < *qzah*- is formed like *vāγzibiiō* (nom. **qzah* + *-ibiiō*).

nt-stems

	<i>ant</i> -stem adjectives	them. pres. parts.	<i>uuant</i> -stems	<i>mant</i> -stems
Sing.	<i>-aite</i>	<i>-ante</i>	<i>-uuaitē</i>	<i>-maite</i>
Plur.	-	* <i>-anbiiō</i>	<i>-uuatbiiō</i>	<i>-matbiiō</i>
Dual	<i>-anbiiā</i>		<i>-uuatbiiā</i>	-

Paradigms:

	<i>ant</i> -stems	them. pres. parts.	<i>uuant</i> -stems	<i>mant</i> -stems
Sing.	<i>bərazaitē</i>	<i>barante</i>	<i>astuuaitē</i>	<i>vohumaitē</i>
Plur.	-	<i>tbišiiānbiiō</i>	<i>druuatbiiō</i>	<i>yātumatbiš</i>
Dual	<i>bərazanbiiā</i>	-	<i>cuuatbiiā</i>	-

Note: The form *bərazanbiiā* has an irregular full grade [mss.: *bərazanbiiā* PPY (Mf1), PVS (K4), *bərazanbiiā* YS (H1, J6 °*zanbiiā*); *bərazanbiiā* SY (J3); *bərazanbiiā* PPY (Mf4, Pt4), IPY (J2); *bərazantibiiā* PVS (Mf2)].

PRONOUNS

Dative

Personal pronouns:

	1st	2nd	3rd pers. = “this”	
			masc., neut.	fem.
Sing.	<i>māuuōiia, māuuaiia°</i>		<i>ahmāi</i>	<i>aḡhāi</i>
encl.	<i>mē</i>	<i>tē</i>	<i>hē, šē</i>	
Plur.	-	<i>yušmaoiio, xšmāuuōiia</i>		
encl.	<i>nō</i>	<i>vō</i>	<i>aēibiiō</i>	<i>ābiiō</i>

Note: *māuuōiia, māuuaiia°* are for **maβiā* and *yušmaoiio, xšmāuuōiia* for (yu)š*maβiā(h)*. – Note also *huuāuuōiia* < *h(a)uua*- “own.”

The demonstrative pronoun *ima*- “this” = 3rd pers.

The demonstrative pronoun *auua-* “that”: The relative pronoun *ya-* “who, which”:

	masc., neut.	fem.	masc., neut.	fem.
Sing.	<i>auuahmāi</i>	<i>auuaḡhāi</i>	<i>yahmāi</i>	<i>*yeḡhāi</i>
Plur.	<i>auuaēbiiō</i>	-	<i>yaēbiiō</i>	<i>yābiiō</i>

Notes:

Of the demonstrative pronoun *aēta-* only the fem. plur. is attested: *aētābiiō*.

For *auuaēbiiō* we sometimes find the erroneous form *auuaḡbiiō*.

The interrogative pronoun *ka-* “who, what?”:

	masc., neut.	fem.
Sing.	<i>kahmāi</i>	-
Plur.	<i>kaēbiiō</i>	-

VERBS

Present stems. The thematic conjugations

In the thematic conjugations all the present stems end in the vowel *a*, before which the root is modified in various ways. This is an overview of the types of Avestan present stems.

A. Stems with only *a* added to the root.

1. Root with zero grade: *visa-* “be ready,” *hərəza-* “release,” etc.
2. Root with full grade: *cara-* “walk,” *bauua-* “become,” *maēza-* “urinate,” *saoca-* “burn,” etc. This is the most common type. Some roots of this type may contain old formants, which have no discernible function: stems in **-sa-*: *baxša-* “distribute” < √bag; stems in *-uua-*: *juua-* “live,” *fiaḡhuua-* “hail,” *ḡhauruua-* “guard”; expanded by *-aiia-*: *raēθβaiia-* (*θβ-* < *-θuu-*) “blend,” *tauruuaia-* “overcome”; stem in *-da-*: only **x^vabda-* “to sleep” in *ni.x^vabdaiia-* and *auuaḡhabda-*.
3. Root with long grade: *brāza-* “shine,” *frāda-* “further,” etc.

B. Stems with *ia* added to the root.

1. The root in principle has the zero grade, but roots of the type C_1aC_2 where the C_2 is not (usually) *r*, retain the *a* and roots in *ā* just add *ia*: *paīḡiia-* “lie,” *spasiia-* “look,” *maniia-* “think,” *uxšiia-* “grow,” *buiḡiia-* “notice,” *miriia-* “die”; *θrāiia-* “protect,” *daiia-* (< **dāiia-*) “to place, give.” To this class belong the passive forms in *ia*, derived from transitive verbs: *janiia-*, *kiriia-* “be done,” *bairiia-* “be carried.”
2. Denominative verbs (i.e., verbs derived from a noun): *aēnaḡha-* “to make sinful(?)” < *aēnah-* “sin, transgression,” *bišaziia-* and *baēšaziia-* “to heal” < *bišaz-* “doctor” *baēšaza-* “medicine,” *nəmaxiia-* “to do homage” < *nəmah-* “homage,” etc.
3. Stems in *-aniia-*: *zaraniia-* “to become angry,” *pərəsaniia-* “to discuss,” probably secondary after *viiāxmaniia-* “to discuss, debate,” denominative of *viiāxman-* “*verbal contest.”

C. Stems with *aiia* added to the root. All these stems are typically transitive.

1. A few stems in *-aiia-* are < *-āiia-* (which sometimes remains): *ḡauruuāiia-* “grasp” (cf. Skt. *ḡḡbhāya-*), etc. Some of these verbs have alternate present stems in *nā* (*ḡərəβnā-*, Skt. *ḡḡbhñā-*).
2. Root with zero grade: *bərəjaiia-* “exalt(?),” *sadaiaia-* “seem, appear” (< √sand), *zbaiaia-* “invoke” (< *zbā*), etc.
3. Root with full grade: *daēsaiia-* “show,” *bandaiia-* “bind,” *darəzaiia-* “chain,” etc.
4. Root with lengthened grade: *kāraiia-* “sow, till,” etc.

Most verbs of this type are causatives and correspond to non-causative stems of other formations:

jāmaīia- “make go” ← *jasā-*, *tācaīia-* “make flow” ← *taca-*, etc. A few are derived from roots with long *ā*: *rāzaiia-* “to straighten” and have no corresponding non-causative stem.

D. Stems with *sa* added to the root in the zero (or full) grade. This is a common type in Avestan (= OInd. verbs in *-ccha-*).

1. Root with zero grade: *jasā-* “go, come” (< √*gam*), *pərəsa-* “ask,” etc.

Several of these stems have inchoative meaning, that is, “to start becoming something, to become something”: *tafsa-* “to become hot,” *tərəsa-* “to become afraid,” etc. In later Iranian, this type became a common passive formation.

2. Roots in long *ā*: *yāsa-* “request.”

E. Stems with *hiia/šīia* added to the root in the full grade. This is the future tense (see Lesson 14): *naēšīia-* < √*naē/ni* “lead,” *vaxšīia-* < √*vak/vac* “speak,” etc. The form *bušīia-* < √*baō/bu* “become” is irregular.

F. Stem with *n* infix and *a* added to the root.

Some of these are old thematic formations: *kərənta-* “to cut” (< √*kart*), *hiŋca-* “to pour” (< √*haēc/hic*), etc.

Others are secondary formations of athematic verbs with *n* infix (see Lesson 16): *mərəŋca-* “to destroy” (< √*mark*), *viŋda-* “to find” (< √*vaēd/vid*), etc.

G. Stems with reduplication and *a* added to the root:

1. With simple reduplication: *hišta-* “stand” (< √*stā*), *hišta-* “sit” (< √*had*), *hišmara-* “remember” (< √*hmar*), etc. Some of these may have “conative” function: *titara-* “try to cross(?)”

2. With strong reduplication: *γzara.γzara-* “rush (of waters),” *jaŋa-* “smash to smithereens.” Verbs of this type express repeated or forceful action (“intensives”).

H. Stems with reduplication and *halša* added to the root. These verbs are the so-called desideratives, that is, verbs with the meaning “to wish to do” the action expressed by the simple verb: *zixšnāŋha-* “to wish to know” < √*xšnā*, *mimaraxša-* “to wish to destroy” (< √*mark*), *susruša-* “to wish to hear” (< √*sraō/sru*), *sixša-* “to learn” (< **si(š)xša-* < √*sak*; cf. *sācaīia-* “to teach”), *diβža-* “seek to deceive” (< **di(d)βža-* < √*dab*).

Verbal adjectives in *-θa-*, *-θβa-*, and *-īia-*

Avestan has some adjectives derived from verbs which express “that which should/can/is to be done,” similar in function to the Latin gerundive.

One group of adjectives have suffixes *-θa-* (frequently *-da-* by internal sandhi) or *-θβa-* (*-tuua-* by internal sandhi), the others have the suffix *-īia-*.

The adjectives in *-θa-* are similar to the past participles and are formed from the same stems: *uxda-* “to be spoken” < √*vak/vac*, *θraqda-* “to be satisfied” < √*tarp/θrap*, *friθa-* “to be invited, pleased” < √*fraē/fri*, *yuxθa-* “to be harnessed” < √*yaog/yug*. – The form from *drug-* “deceive” varies in the mss. between *draoxda-* and *druxda-* “to be deceived, deceivable.”

The adjectives in *-θβa-* are made from roots in the full grade: *jaθβa-* “to be smashed, smashable,” *mqθβa-* “(thought) to be thought,” *staoθβa-* “to be praised,” *vaxδβa-* “(word) to be spoken,” *varštūua-*, *xšnaoθβa-* “to be made favorable,” *yašəθβa-* “to be sacrificed to, worthy of sac

The adjectives in *-īia-* are made from roots in the zero or full grade (like the present stems in *-īia-*). Some, presumably by analogy, are made from nouns: *bərəjīia-* “*praiseworthy,” *išīia-* “speedy,” *karšīia-* “that ought to be tilled, plowed,” *vairīia-* “well-deserved, worthy,” *zaōīia-*; *yesniia-* “worthy of sacrifice” (< *yasna-*), *vahmīia-* “worthy of hymns” (< *vahma-*).

4. I call upon the life-giving Orderly Gāθās, whose power is from the Models; I call (upon them) for me for my own soul, for protection, for watching, for guard, for overseeing.
5. I established O Zarathustra Spitamid, yonder star Tištriia for yonder witch, the one of bad seasons, for (her) resistance, for (her) obstruction, for (her) overcoming, for responding to her animosities.
6. To whom among us does he give that gift for ever and ever?
7. Zarathustra, do not show this poem other than to a father or a son or a brother german.
8. Whom did you consult with, you, O Ahura Mazdā? Whom did you show the *daēnā* belonging to Ahura Mazdā and Zarathustra?
9. Then Ahura Mazdā said: (With) beautiful Yima with good herds, O Orderly Zarathustra, him I consulted with, I, Ahura Mazdā, him I showed the *daēnā* belonging to Ahura Mazdā and Zarathustra.
10. Then for Yima, for (his) rule, three hundred winters passed (= came together); then this earth became full for him of small and large animals and men.

VOCABULARY 13

aḏāitiia-: not according to the law	āsitō.gātu-: who has not lain on a bed
aēθriia-: student	āθrauuant-: containing a fire
aiβi, auui, aoi: to (+ acc.)	ā...yāsa- < √yā mid.: to invite
aiβiiāmatəma-, superl. of aiβiiāma- < aiβi-ama-: most forceful, most overpowering	āzi-: *competition (daēuuic)
aiβiiāxštra-: overseeing	āzuiti- f.: libation of fat
aiβi.stao-/stu-: to praise	Baβri-: name of a mythical land
aiβi.zuzao-/zuzu-: to call upon(?)	baēšaziia- < baēšaza-: to heal
aniiat: other than	bišaziia- < bišaz-: to be a doctor, practice medicine
anumatēe inf. of anu.maniia-	brāza-: to shine, glow
anu.maniia- < √man: to *help along with one's thought	bušiiia-, fut. of bauua-
anu.mrao- < √vak: to *help along with one's speech	cinah-/cinas-/ciš- (< *ciš-) < √caēš: to assign, refer (sth. to sth.)
anuuarštēe inf. of anuuəraziia-	darəziia- < √darz: to chain
anuuəraziia- < √varz: to *help along with one's actions	daiia- < *dāiia- < √dā: to place, give
anuxtēe inf. of anu.mrao-	Dāitiia-, vaŋ ^h i- D ^o : the good Dāitiia "the lawful one," name of the river flowing through Airiiana-
aŋtarəstā-: standing/located in between (e.g., heaven and earth)	Vaējah-
apaiia- < √āp: to reach, obtain	dāθra- n.: gift
apaŋharštēe, inf. of apaŋharəza- < √harz: to remit, forgive	draoman- n.: *deception
araθβiiia-: not according to the ritual models	fiiāŋ ^h a-: to hail (snow)
aršuuacastəma- < vacah-: speaking the straightest speech	fra.daēsaiia- < √daēs: to show
aršuxda-: straight-spoken	fra.maniia-: to *stay settled or to hope (?)
aš.xrāx ^v anutəma-: ?	frāda- (frāḏa-): to further
ašəmaoya-: obscurantist, heretic (lit. someone who obscures Order)	frā...hunao- (hunuua-) < √hao: to press forth
ačcit: and then	frāiiašəθβa- < yaz: which should be sacrificed (to)
auua.dāraiia-: keep, apply (one's ear [etc.] to)	gaomauuant-: containing milk
auuaŋ ^v habda- < *x ^v abda-: to sleep	gərəβnā-, grəβnā- = gəuruuāiia-
azāta-: unborn (= not yet born)	γzərə.γzara-: to gurgle, rush (water)
āfiia-, pass. of āp-: to be reached	haḏō.zāta-: german (about siblings)
āfrasāŋha-, āfrasāŋ ^v haŋt- < *a-fra-: uninterrupted	harəθra-: watch, guard
ā.pərəsa-, apərəsa- < √pars/fras mid.: to consult with (+ dat.)	°hauruua-: guardian
	haxman- n. < √hak: following, company
	hācaiia- < √hak: to induce (to: + infinitive)
	hāuuīšta-: student
	hāuuōiia-, hāuuāiia- ^o , haoiia-: left (opposite of right)
	hərəza- < √harz: to let loose, leave, let (through the

- haoma filter) > to filter (the haoma)
 hiŋca- < √haēc/hic: to pour
 hišmara- < √hmar act.: to list, report
 Hitāspa-: name of a legendary figure
 huta-, past participle of hunao-
 huuəθbauuaŋt-: containing good herds
 irista- < √raēθ/iriθ: to “depart,” die
 irišiia- < √raēs/riš: to be harmed
 išarə: instantly
 jaŋna- < √jan/γn: to smash to pieces
 jahikā-: bad woman
 jāmaiia- < √gam/jam: to make go, chase
 jaθβa- < √gan/jan: which should be smashed
 kainikā-: young woman
 karša- < √kar: to till, plow
 karšiia- < karša-: that ought to be tilled, plowed
 kərəŋta- < √kart: to cut
 maidim < maidiia-: in the middle (of + gen.)
 mainiuuasah- > maniiuuasah-
 maniiuuasah-, maniiuuasah-, mainiuuasah-: whose
 place is in the world of thought
 maθβa- < √man: which should be thought
 mimarəšša- < √mark mid.: to wish to destroy
 muš f.: *mouse
 naēšiia-, fut. of naiia-: to lead
 naiia- < √naē/nī: to lead
 nāriuuuaŋt-: containing a wife
 nəmō < nəmah- n.: homage to! (+ dat. [gen.])
 nipātəe, inf. of nipā- < √pā: to protect
 nišəŋharətəe, inf. of ni...har- < √har: to watch, guard
 ništaiia- < √stā: to order
 ništāta-, past part. of ništaiia-
 pairi.dāraiia- < √dar: to keep away from
 paitiiaogəŋt.ŋbaēšahii-: responding to the
 animosities (of sb.)
 paitiscaptəe, inf. of *paitiŋcaŋb- < √skaŋb/scaŋb: to
 obstruct
 paitištātəe, inf. of paitištā- < √stā: to withstand
 paititarətəe, inf. < √tar: to overcome
 para.cinah-/cinas- < √caēs: to assign, refer (sth. to
 sth.)
 pərənāiiu-: adult
 pərəsaniia-: to discuss
 puθrauuuaŋt-: containing a son, sons
 raēθβaiia- < √raēθβ: to mingle
 ratumaŋt-: containing (the word) ratu
 ratu.xšaθra-: whose command is according to/hails
 from(?) the models
 raθβiia-: according to the ritual models
 rāzaiia- < √rāz mid.: to straighten, arrange
 sācaiia- < √sak: to teach
 sixša- < √sak: to learn
 sraošiiā-: punishment
 staoma-: praise
 staoman- n.: strength
 Staota Yesniia: name of an Avestan text, which
 probably comprises much of the Yasna
 staoθβa- < √stao: which should be praised
 stərəθβaŋt-: paralyzing, stunning
 susruša- < √sru: to wish to hear
 šāiia- mid.: to be in peace
 tacaŋ.āp(a)-: making the water flow
 tašan-: fashioner
 tərəsa-, pp. taršta- < √tars/θrah: to become afraid
 θβərəsa-, pp. θβaršta- < √θβars: to cut, set (date)
 θraŋδa- < √θraŋp-: who should be satisfied
 θrima-: prosperity
 θrisatō.zəma- n.(?): 300 years
 upa.mrao-/mru- < √mrao/mru mid.: to invoke
 uxšiiat.uruuara-: making the plants grow
 uz.daδā- < √dā: to set upvaŋhaθra-: dwelling place
 varəz- f.: invigorant
 varəza-: performance, cultivation
 varštuua- < √varz: which should be performed
 vaxəδβa- (vaxδβa-) < √vak: which should be spoken
 vaxəδra- n.: speech organ
 vaxšiiia-, fut. of vac-
 vāstriia- fšuiiaŋt-: cattle grazer (as well as) cattle
 tender, herdsman
 vāstriiāuuəz-: cattle grazer
 vərəθraŋna- n.: victory
 viiāuuuaŋt-, f. viiāuuuaif-: shining
 viiāxman- n.: debate, verbal contest(?)
 viiāxmaniiia- < viiāxman-: to *debate
 viŋda- < √vaēd: to find
 visa- < √vaēs mid.: to declare oneself ready (for: +
 dat.; to do: + inf.)
 visə.baxta-: distributed by towns
 viθuš- < √vaēd: knowing
 vohumaŋt-: containing (the word) vohu
 xšnaoθβa- < √xšnao: who should be satisfied
 xšnaoθra- n.: winning the favor/satisfaction (of)
 xšnāsa- < √xšnā/zān: to know
 xšnuman- n.: winning the favor (of), satisfaction
 (of)
 xšuuid- m.: milk
 x’anuuuaŋt-: sunny, full of sun
 yaētustāma- √yat: who the most often has taken up
 his assigned position
 yāhu loc. plur. fem: in which
 yātu.manah-: a sorcerer’s mind
 yātumaŋt-: possessed by sorcerers
 yuxθa- < √yaog: which should be yoked, harnessed
 zaoiia- < √zbā or √zao: that ought to be invoked or
 libated to
 zaraniia- < √zar: to be(come) angry
 zāta-: born
 zrazdāiti- f.: faith