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: *daŋ́hupaiti-* "lord of the land," *cinuuaṯ.pərətu-* "the passage of the compiler (of the records)"; *rāmō.šiti-* "dwelling in peace, peaceful dwelling"; *yasnō.kərəiti-* "performance of the sacrifice"; *barəsmō.starəiti-* "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" < *raθaē°* "on the chariot" (loc.) + "stand."

Noun + adjective > noun: *huuarəxšaēta-* "the radiant sun" > "sun," *aiiō.xšusta-* "molten metal" > "metal."

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

Adjective + noun > noun: *darəγō.šiti-* "long-lasting dwelling"; *tiži.dāra-* "with a sharp blade" < *tiγra-* + *dārā-*;

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

Numeral + noun > noun: *θri.aiiara-* n. "a three-day period" < *θri-* + *aiiar/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-*; *aiβi.gāma-* "year" < *aiβi-* + *gāman-* "step, going,"

Verb + noun: *frādaṯ.gaēθa-* "furthering the world of living beings" < *frāda(iia)-* "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', *draoγō.vāxš.draojišta-* 'who belies the lying word the most', and, especially, names: *frādaṯ.vīspąm.hujiiāiti-* '(the *ratu*) called 'the one who furthers all good living'', *xšmāuuiia.gāuš.uruuā- hāiti-* 'the section beginning with *xšmāuuiia gāuš uruuā*' (Y. 29.1).

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

VERBS

<u>The augment</u>

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.

Examples:

āaṯ azəm tanum ***aguze*** "Then I hid my body." (Yt.17.55)

ciṯ auuaṯ vacō ***ās*** *Ahura Mazda yaṯ mē frāuuaocō*
"What was yonder word, Ahura Mazdā, which you spoke to me (at the beginning of the world)?" (Y.19.1)

*tąm yazata Jāmāspō yaṯ spāδəm pairi.****auuaēnaṯ***
"Her Jāmāspa sacrificed to as he looked around (and saw) the army." (Yt.5.68)

yaṯ spāδəm ***pairi.auuaēnaṯ*** *durāṯ aiianṭəm rasmaoiiō*
"When he looked around and saw the army coming from afar in battle lines." (Yt.5.68)

adauuata *Aŋrō Mańiiuš pouru.mahrkō*
"The Evil Spirit full of destruction chattered." (Yt.3.14)

Sraošō aṣiiō drujim ***apərəsaṯ***
"Sraoša with the rewards asked the Lie." (V.18.30)

pairi yāiš hapta karšuuąn mairiiō ***apataṯ*** *Fraŋrase*
isō x^{v}arənō Zaraθuštrāi[a]
"Around the seven continents flew the villain, Fraŋrasiian, seeking the Fortune of Zarathustra." (Yt.19.82)
a. See Lesson 13.

tum zəmarəguzō ***ākərənuuō*** *vispe daēuua*[a] *Zaraθuštra*
"You made all the *daēuua*s hide in the ground, O Zarathustra." (Y.9.15)
a. See Lesson 9.

The aorist

Young Avestan still has several aorist forms, most of them optative, while the indicative and subjunctive are rarely used and limited to special, probably standard, formulaic, contexts.

The endings of the aorist indicative (augmented) and injunctive (no augment) are the secondary endings, identical with those of the present injunctive. The augment is rarely, if ever, used.

There are four main stem formations of the aorist. The athematic (root, reduplicated) aorist and the thematic aorists are identical with those of the corresponding present conjugations. In addition, there is a special aorist formation, the *s*-aorist, made by adding *h* (*š*/*s*) to the root, which has the long grade in the sing. indicative, but the full grade elsewhere.

	Thematic aorists	Root aorist	*s*-aorists
Injunctive:			
Active			
Sing.			
1	*frāuuaocim*		
2	*frāuuaocō*		
3	*frauuaocaṯ*	*vaxšt*(?) (< *vaxš-*)	
Plur.			
1	*frauuaocāma*		
2		*dāta*	
Middle			
Sing.			
3		*θraošta* (< *θrao-*), *varšta* (< *varz-*)	°*mąsta* (< *man-*)
Imperative:			
Active			
Plur.			
2	*vaocatā* (P.12?)		
Subjunctive:			
Active			
Sing.			
1		*buua*	
2	*frauuaocāi*		
3	*vaocāṯ*	*darəsaṯ*(?)	*ståŋhaiti* (< *stā*), *spåŋhaiti* (< *spā*) *θβərəšāiti* < *θβars-*)
Plur.			
1	*vaocāma*	*jimama*(?), *darəsāma*	
3		*bun*	*jaŋhəṇti* (< *jam-*)
Middle			
Sing.			
1			*grəfšāne* (< *grab-*)
Optative:			
Active			
Sing.			
2		*jamiiå*, *dăiiå*, *buiiå*	
3	*vaocōiṯ*	*jamiiāṯ*, *buiiāṯ*, ***vainiṯ***	*paiti.jaŋhōiṯ* (< *jan-*), ***zahiṯ*** (< *zā-*)
Plur.			
1	*apaēma*	*buiiama*	*nāšima* (< ?)
2		*dāiiata*(?), *buiiata*	
3		*jamiiąn*, *buiiąn*; *jamiiārəš*, *buiiārəš*	*aēšiiąn* (< *aēš-*?)
Middle			
Sing.			
2	*xšaēša* (< *xšā-*)		°*raēxšiša* (< *raēk-*)

Participles.

Active	-	°*buuaṇt-*
Middle	-	*starāna-*, *sraiiana-*, *sruuana-* *maŋhāna-* (< *man-*), *marəxšāna-*

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): *āiδi* "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

āaṯ ***mąsta*** *Yimō* "then Yima thought" (V.2.31)

2. The aorist subjunctive

āaṯ ***vaocāṯ*** *ratuš aṣauua mazdaiiasnaēbiiō*
"Then an Orderly authority will say to the Mazda-sacrificers." (V.8.11)

yezica ***vaocāṯ*** *aēša yā kaine puθrəm aēm narō*[a] *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*.

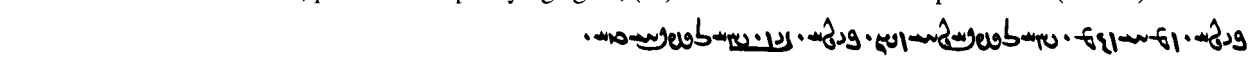
tā nō dātā tā ərəzuuāna ***frauuaocāma***
fraca vaocāma yā Ahurahe Mazdå
"We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazdā." (Y.70.2)

jimama *te* ***daēsaiiama*** *te Zaraθuštra vaēm yōi Aməṣa Spəṇta*
"We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals." (Vyt.32)

nōiṯ dim yauua azəm yō Ahurō Mazdå bitim vācim paiti.pərəsəmnō ***buua***[a]
a. Mss. K1, L4, L1,2; buuaṯ Mf2, Jp1.
"I, Ahura Mazdā, shall never ask him another word." (V.18.29)

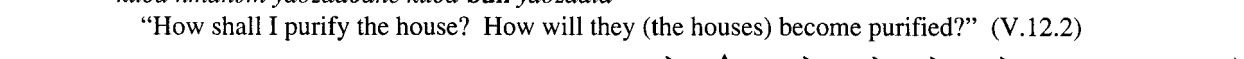
aṣa vahišta aṣa sraēšta ***darəsāma*** *θβā haxma*

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



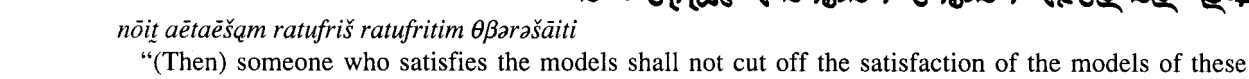
bun gaēθå amaršaṇtiš yå aṣahe saŋhaitiš

"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*

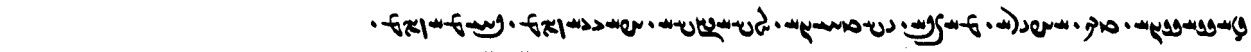
"How shall I purify the house? How will they (the houses) become purified?" (V.12.2)

nōiṯ aētaēšąm ratufriš ratufritim θβərəšāiti

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

3. The aorist optative

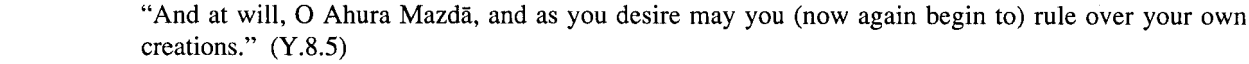
The optative of the aorist is used like that of the present, but with the difference that the aorist forms express punctual or "immediate" action, as opposed to the present forms, which express lasting action or state.



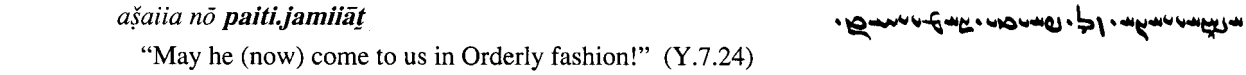
vasasca tū Ahura Mazda uštāca ***xšaēša*** *hauuanąm dāmanąm*

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

aṣaiia nō ***paiti.jamiiāṯ***



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

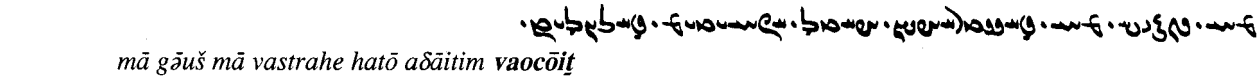


mā gəuš mā vastrahe hatō aδāitim ***vaocōiṯ***

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

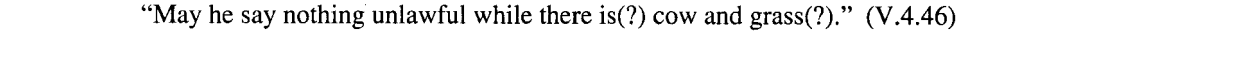
Optative of past action

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



yauuata ***xšaiiōiṯ*** *huuąθβō Yimō viuuaŋᵛhatō puθrō*

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



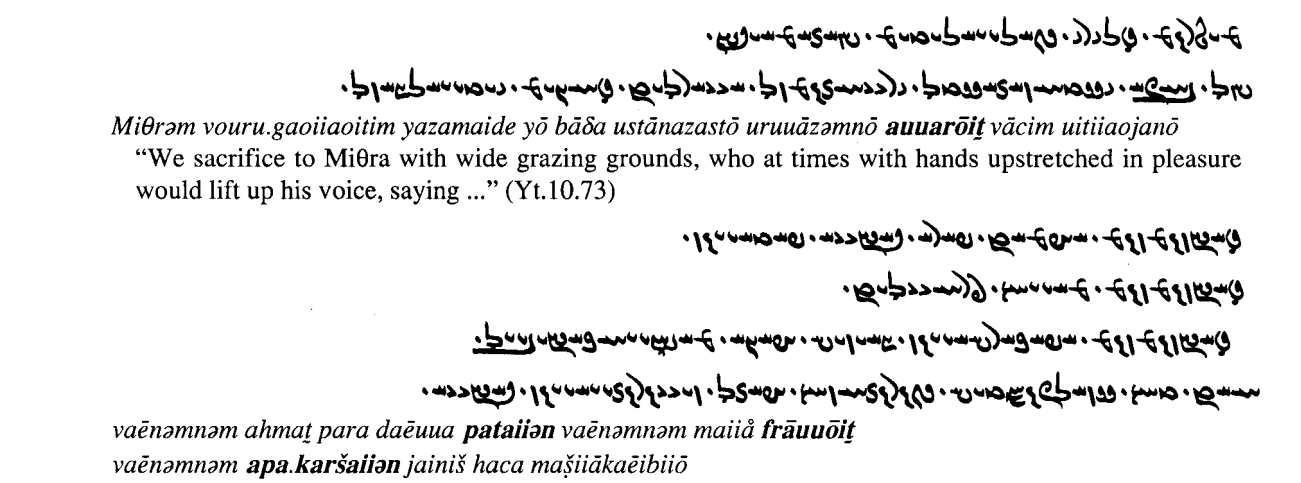
aθā aθā cōiṯ Ahurō Mazdå Zaraθuštrəm ***aδaxšaiiaētā***

vīspaēšū frašnaēšū vīspaēšū haŋjamanaēšū

yāiš ****apərəsaiiatəm***ª *Mazdåsca Zaraθuštrasca*

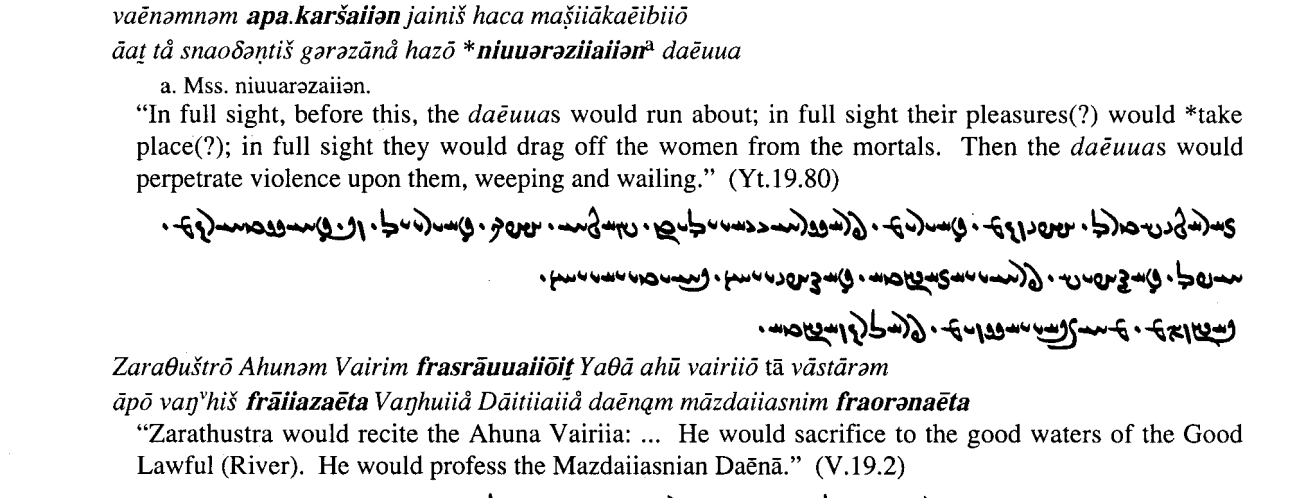
"Just and just so would Ahura Mazdā put his mark on(?) Zarathustra, in all questionings, in all meetings, in which Mazdā and Zarathustra would discuss." (Y.12.5)

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



Miθrəm vouru.gaoiiaoitim yazamaide yō bāδa ustānazastō uruuāzəmnō ***auuarōiṯ*** *vācim uitiiaojanō*

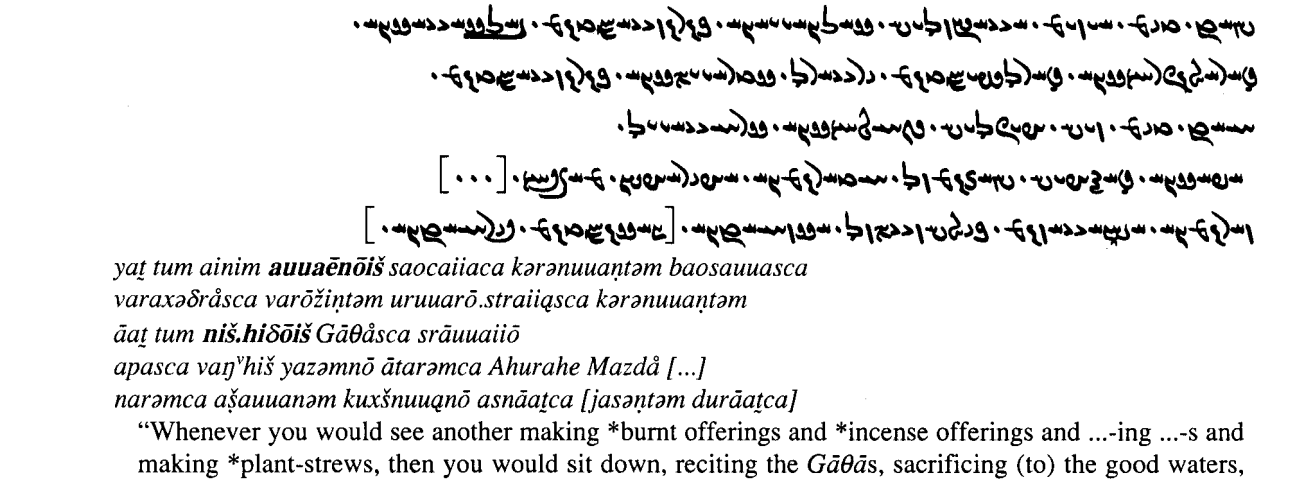
"We sacrifice to Miθra with wide grazing grounds, who at times with hands upstretched in pleasure would lift up his voice, saying ..." (Yt.10.73)



vaēnəmnəm ahmaṯ para daēuua ***pataiiən*** *vaēnəmnəm maiiå* ***frāuuōiṯ***
vaēnəmnəm ***apa.karšaiiən*** *jainiš haca mašiiākaēibiiō*
āaṯ tå snaoδəṇtiš gərəzānå hazō ****niuuərəziiaiiən***[a] *daēuua*

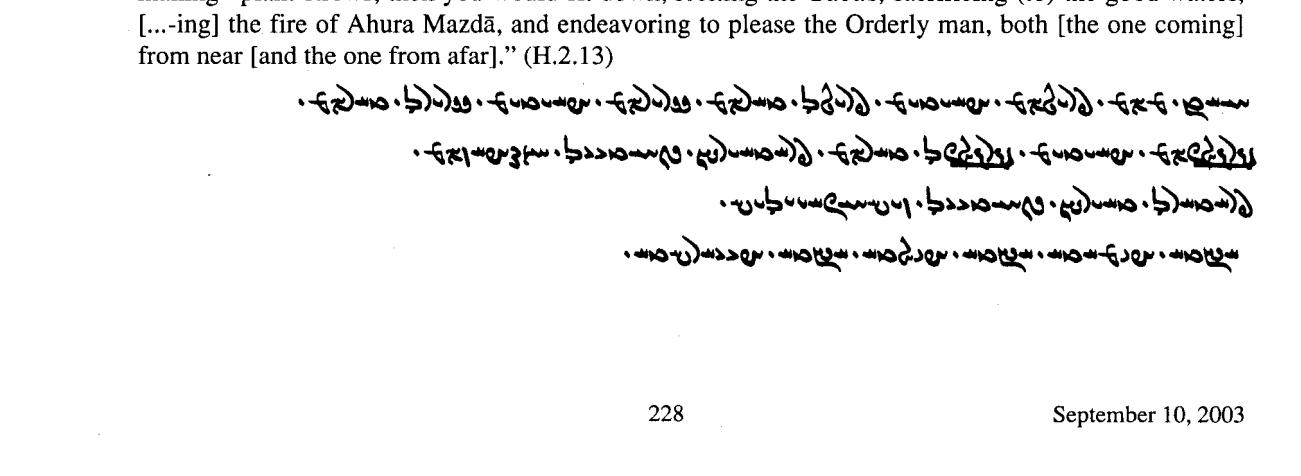
a. Mss. niuuarəzaiiən.

"In full sight, before this, the *daēuua*s 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 *daēuua*s would perpetrate violence upon them, weeping and wailing." (Yt.19.80)



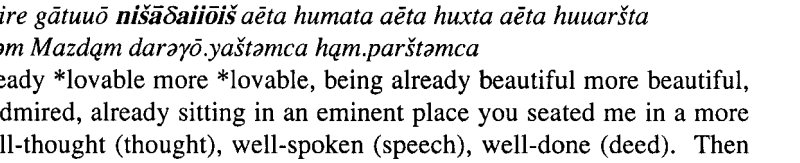
Zaraθuštrō Ahunəm Vairim ***frasrāuuaiiōiṯ*** *Yaθā ahū vairiiō* tā *vāstārəm*
āpō vaŋ^{v}hiš ***frāiiazaēta*** *Vaŋhuiiå Dāitiiaiiå daēnąm māzdaiiasnim* ***fraorənaēta***

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



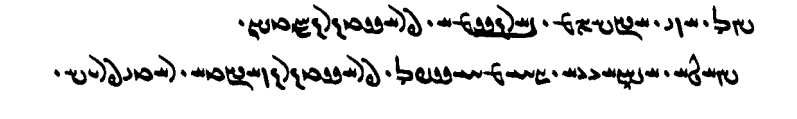
yaṯ tum ainim ***auuaēnōiš*** *saocaiiaca kərənuuaṇtəm baosauuasca*
varaxəδråsca varōžiṇtəm uruuarō.straiiąsca kərənuuaṇtəm
āaṯ tum ***niš.hiδōiš*** *Gāθåsca srāuuaiiō*
apasca vaŋ^{v}hiš yazəmnō ātarəmca Ahurahe Mazdå [...]
narəmca ašauuanəm kuxšnuuąnō asnāaṭca [jasəṇtəm durāaṭca]

"Whenever you would see another making *burnt offerings and *incense offerings and ...-ing ...-s and making *plant-strews, then you would sit down, reciting the *Gāθā*s, 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)



āaṯ mąm friθąm haitim friθō.tarąm srirąm haitim srirō.tarąm bərəxδąm haitim bərəxδō.tarąm
frataire gātuuō åŋhanąm fratarō.taire gātuuō ***nišāδaiiōiš*** *aēta humata aēta huxta aēta huuaršta*
āaṯ mąm narō paskāṯ yazəṇte Ahurəm Mazdąm darəγō.yaštəmca hąm.parštəmca

"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 aēšąm barəsma frastərəṇte
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

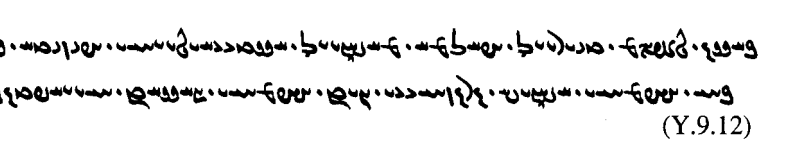
1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

haoma- ašauuan- duraoša-; *im astuuaitī- gaēθā- yā bāmiiā-*; *auuaṯ haṇjamana- pourumaṇt-*; *aētaṯ vaŋhah- yāna-*; *hama aiiar- hamā- xšap(an)-*.

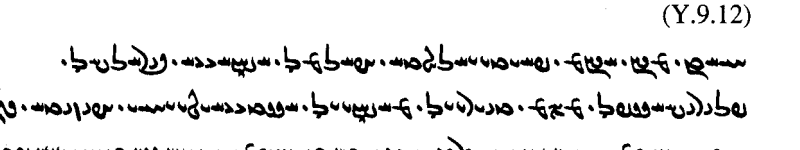
2. Write in transcription and Avestan script the present optative forms (assuming that all exist) of the following verbs:

pərəsa-, *hąm.pərəsa-*, *daδā-*, *mrao-*.

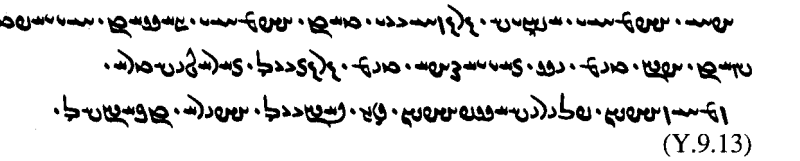
3. Transcribe and translate into English:



(Y.9.12)



(Y.9.13)



(Y.9.14)

(Y.12.6)

(Y.12.5)

(Y.12.4)

(Y.11.3)

(Y.11.2)

(Y.11.1)

(Y.9.15)

(Y.57.32)

(Y.57.31)

(Y.57.30)

(Y.57.26)

(Y.57.25)

(Y.57.3)

(Y.55.3)

(Y.55.2)

[illegible]

(Y.71.11)

[illegible]

(Y.71.10)

[illegible]

(Y.70.4)

[illegible]

(Y.70.2)

[illegible]

(Y.60.7)

[illegible]

(Y.60.5)

[illegible]

(Y.60.4)

[illegible]

(Y.60.3)

[illegible]

(Vr.12.5)

(Yt.5.17)

(Yt.1.19)

(Yt.1.18)

(Yt.1.17)

(Ny.3.11)

(Ny.3.10; cf. Y.1.28.2)

(Vr.22.2)

ת. פשרתם בעל הבית לעבד הכנעני אשר בביתו אחר מות אדוניו.
הלקיש. בשרשה בעל. אבל לעולם בעל הבית אינו רשאי.

(Yt.17.56)

מלאכתה בעל. בעל. בעל הבית אינו רשאי. אחר. מותו. אדוניו. לעבדו.

(Yt.17.55)

מלא. בטלנים. אלמנה בעל. בעל אינו.
מים. בעל. קשרו אבות. מלא. אחיאל. עבד. בעל.
מים. אלף. עבדי. אדון. אדון. אבן. אבל. אדון. בעל.
מאה. בעל. בעל. בעל הבית אינו רשאי. אחר. מותו. לעבדו אינו.

(Yt.10.139)

אל. בעשרה אינו. קשר בעל. בעל בעל. אחיאל. אחיאל.
בעל. בעל. אחיאל. בעל. בעל. בעל. אל. אבן. אינו.
מלא. בעל. בעל בעל. אבל. אל. אבל. אבל. אבל. אבל.
לא. בעל. בעל. אבן. אחר. אבל. בעל בעל. לא. אבל. אבל. אחיאל. בעל.

(Yt.10.138)

אמרתם. בעל בעל. קשרו אבות. אחיאל. בעל בעל. אבות. אל. בעל.
מים. אבל. בעל. בעל. אל. אבל. אבל. אבל. אבל. אבל. אל.
בעל. בעל. אבן. אל. בעל. בעל. בעל. בעל. בעל. בעל.

(Yt.5.68)

אמרתי. אמתה. אל. אבל. אבל. אבל. בעל. אחיאל. אל. אבל.
בל. אבל. אמרתי. אל. בעל. אבל. אבל. בעל. אל. אבל.
אל. בעל. אבל. אבל. אבל. אבל. אבל. אבל. אבל. אל.

(Yt.5.19)

אמר. בעל. אחיאל. אל. אבל. אבל. אבל. אבל. אבל. אבל.
אל. בעל. אבל. אבל. אבל. אבל. אל. אבל. אבל. אבל.

(Yt.5.18)

אל. אבל. אבל. אבל. אבל. אבל. אל. אבל. אבל. אבל.
אל. בעל. אבל. אבל. אבל. אבל. אבל. אבל. אבל. אבל.
אל. אבל. אבל. אבל. אבל. אבל. אבל. אבל. אבל. אבל.
אל. בעל. בעל. אבל. אבל. אבל. אבל. אבל. אבל. אבל.

ককক·কহকক·কেরকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(Yt.19.45)

চনকহকক·কক·কহকক·কেরকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(Yt.19.46)

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

চনকহকক·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(Yt.19.47)

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(Yt.19.91)

চনকহকক·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(Yt.19.92)

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(Yt.19.93)

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(V.2.10)

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(V.2.11)

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

কককচ·কক·কহকক·চেনকে·চ-ঝ্রিক্ত·চেনচ-কনচ·চেনকে·চ-ঞ্চনকককক।

(P.40 (39))

בגלל שהיה מנהג בין אנשי המדינה [אחרי] המלחמה, אפשר היה לבנות בית חדש.

(N.24, D.42)

המלך מינה אדם אחד לתפקיד הגזבר, ואותו אדם הביא אנשים רבים לעבוד אתו.

מלך מינה אדם אחר לתפקיד הגזבר, ואותו אדם הביא אנשים רבים לעבוד אתו.

(V.3.40)

בגלל שהיה מנהג בין אנשי המדינה, אפשר היה לבנות בית חדש.

(V.3.29)

כאן מדברים בשם אנשים שלא נמצאים פה. אנשים אלו, לפני מספר שנים, הגיעו לארץ ישראל.

אנשים רבים מגיעים לארץ ישראל. אנשים אלו, בזמן שהם נמצאים בארץ ישראל, מדברים אל אנשים אחרים.

(V.3.28)

אנשים אלו מדברים אל אנשים אחרים. אנשים אלו, בזמן שהם נמצאים בארץ ישראל, מדברים אל אנשים אחרים.

(V.2.24)

אנשים רבים מגיעים לארץ ישראל מארצות אחרות. בזמן שהם נמצאים בארץ ישראל, הם מדברים אל אנשים אחרים.

(V.2.23)

אנשים אלה מגיעים לארץ ישראל מארצות אחרות. בזמן שהם נמצאים בארץ ישראל, הם מדברים אל אנשים אחרים.

אנשים אלה מגיעים לארץ ישראל מארצות אחרות. בזמן שהם נמצאים בארץ ישראל, הם מדברים אל אנשים אחרים.

(V.2.22)

אנשים-שאינם יודעים עברית, מגיעים לארץ ישראל.

אנשים אלה מגיעים לארץ ישראל. בזמן שהם נמצאים בארץ ישראל, הם מדברים אל אנשים אחרים. אנשים אלה, בזמן שהם נמצאים בארץ ישראל, מדברים אל אנשים אחרים.

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
aδaxšaiiaētā > daxšaiia-
aēšmō.druta- < √drao: deceived by Wrath
afrazaiṇti-: having/with no offspring
aguze < guza-
aiβiiāuuah- < aiβi + auuah-?: *assistance(?)
aiβiiåŋhaiia- < aiβi √yāh: to gird
aiβiiåŋhana- n.: girdle
aiβi.srauuana- < √srao: listening to
aiβišastar- < √had: who is seated (upon)
aiβiš.huta- < √hunao: pressed
aiβiśauua- < √śao: to go to
aku-: *hook
anaiβi.srauuana- < aiβi.srao-: not listening to
anāstuta-: without having praised
anumaiia-: sheep
anupaēta- < upa √aē/i: unapproached
aŋʷhe < aŋhu-
apaēma, perf. opt. of apaiia- (Lesson 20)
apa.karša- < √karš: to drag off
apa...piriia- < √par: to forfeit
apataiiən < pata-
arāiti- f.: stinginess
arədra-: *judge, *arbiter (in the poetic competion)
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
aśō < aśiiah-
Aṣiš.hāgəṭ: according to/following Aṣi
aṣō.mižda-: having/with Order as reward
atanu.mąθra-: who does not stretch the poetic thought (between heaven and earth?)
auua.jasa- < √gam/jam: to come down
auuaŋhutəma- < a- + vaŋhu-
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.hāgəṭ: 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.)
ātara- = atāra- (?): the other (of two)

åŋha < ah- "to be"
åŋhānō, gen. of āh- "mouth"
baosu-: offering of incense(?)
barəsmō.starəiti- fem.: spreading of the barsom
bąšnu-: depth
bərətō.vāstra-: *carrying (together) of grass(?)
bərəziiāsta- < bərəzi- + yāsta- < √yāh: girded high
bōiṯ < bā + iṯ
brōiθrō.taēža-: with the sharpness of a blade
bujaiia- < √baog/buj: to free, redeem
caku-: *dagger
cinuuaṯ.pərətu- = Cinuuatō pərətu-: the Ford of the Accountant
ciθrauuah- < ciθra- + auuah-: bringing brilliant assistance
cōiṯ < ca + iṯ
daēuuō.dāta-: (what is) established by daēuuas
daiiå > dā-
daomna- > dauua-
darəγō.hąmparšta- (*darəγō.hąmparšti-?): receving long(-lasting) consultation
darəγō.šiti- fem.: long-lasting dwelling
darəγō.yašta- (*darəγō.yašti-?): receving long(-lasting) sacrifice
daxšaiia- < daxša-: to put a mark on(?)
dānu.drājah-: (having) the length of a river
dāuš.srauuah-: evil fame
didrəzuuō < √darz: *holding on to(?)
drafša-: banner
draža- < √drang/dranj: to grasp
drāuuaiia- < √drao: to make deceptive (?)
drəguuaṇt- OAv. for druuaṇt-
druxš.manah-: having thoughts of deception
duuar- m: door
ərənāuui, 3rd sing. pass. of ərənao- "to send on its way"
ərəzuuāna-: ?
əuuərəzəṇt- < vərəziṇt- < √varz: who does not perform, commit (a deed)
fra.duuara- < √duuar: run forth (daēuuic)
fra.guza- < √gaoz mid.: to uncover, bring out of hiding
frahištō pres. part. of fra-hišta- < √stā: to stand forth
fra.mara- < √(h)mar: recite
fraŋharəcaiia-: to dispatch (messengers) [or for fraŋhərəzaiia-?]
frasruiti- f.: enunciation
fra.stərənao- < √star: to spread out
fra.šāuuaiia- < √šao: to make to go forth
fratəmaθβa-: the fact of being foremost
fraxšta- < √stā mid.: to stand forth
frazahiṯ > frazā-
fra.zā- < √zā: to leave (way) behind
frāiiah- comp. of pouru-
frāiiō.humata-: having/with more good thoughts
frāiiō.huuaršta-: having/with more good deeds
frāiiō.huxta-: having/with more good words
frārāiti- f.: generosity
frāuua- < ?: to *prevail(?)
frāuuaocəm > frāmrao-
fšaonaiia- < fšaoni-: to tend sheep herds(?)
gar- m.(?): throat
guza- < √gaoz mid.: to hide
haδa.aēsma-: together with firewood
haδa.baoidi-: together with incense
haδa.ratufriti-: together with satisfaying the models
haiθim.ašauuan-: in truth Orderly
hana-, aor. of hanaiia-
hanaiia- < √han mid.: to gain, win
haŋgərəfša- < haŋgəuruuaiia-
haoiiå < hauua- (Lesson 16)
harəθrauuaṇt-: providing overseeing
haθrauuanaṇt- < √van: winning there and then
hita-: team of horses
huδåŋha-: munificence
humižda-: giving good rewards
huuarə.barəzah-: the height of the sun
huuā.vaēγa-: having/with its own (or: good) push
jaēšəmna- < √jaē/ji: to win(?)
jamiiā- aor. opt. of jasa-
jaŋh-, aor. of jasa-
jima-, aor. subj. of jasa-
kamarəδa-: head (daēuuic)
karšū-: furrow, acre(?)
kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable)
maiiah- n.: *pleasure
mainimna < maniia-
mainiuuå < maniiu-
manahiia- : of thought
maŋh- (maŋha-), aor. of maniia-
maršū-: belly (daēuuic) (?)
miθaoxta-: something spoken wrongly
mrura-: *destructive(?)
Naotara-: name of a clan
nauua: nor, but ... not
nāš-, aor. of ašnao- < √nas/as
nəma- < √nam mid.: to bend (down)
nišaŋhasti < nišaŋhad- [Kellens emends to *nišaŋhauruuaiti!]
niθaṇjaiia- < √θang: to pull, stretch (a bow)
niθaxtar-, agent noun of niθaṇjaiia-: a puller, stretcher (of the bow)
niuuərəziia- < √varz: to perpetrate
nū: now
paδa- n.: step, footprint
paiδiia- = paiθiia- < √pad mid.: to lie down

pairi...stā- = pairi.štā- (Lesson 17)
pairi...uuaēna-: encompass with one's sight
paiti.raēxš-, aor. of paiti.irinak-, paiti.raēcaiia-
paiti.zaiṇti- f.: recognition
paouruuāuuaiiōiṯ ?: AirWb.: paouruua auuaiiōiṯ < auua-yā- "to get lost" (unlikely)
paxruma-: *solid
pāθrauuaṇt-: providing protection
pərəta- (parəta-?) < √part: to do battle
pərətō.tanu-: whose body is forfeited
pəšō.sāra-: whose head is forfeited
pisa-: *adornment?
pouru.baēšaza-: containing many medications
pouru.maṇt-: plentiful
pouru.nāiriia-: having/with many women
pourutāt- f.: plenty
pouru.xᵛarənah-: having/with much Fortune
raēxš-, aor. of raēcaiia-
rapa- < √rap: to support, help
rāiti- f.: generosity
rāmō.šiti- fem.: peaceful dwelling
rąxšaiia-: to be aggressive(?)
saŋha- < √saŋh: to announce
saoci-: *burning
satō.kara-: having/with a hundred tusks (sheep!?)
sādrəm: woe! what a disaster!
sifa- < √saēf: to *brush
snaoδa- < √snaod: to wail
snaoδa-: (rain)cloud
snaθa-: striking
spåŋh- aor. of spaiia- < √spā: to throw away
Spitiiura-: name of a demon
sraē- (sraii-)/sri- mid.: to lean (against: acc.?)
star- aor. of stərənā-
stāhiia-: *steadfast(?)
ståŋh- aor. of stā- > pairi...stā-
stərənā- < √star: to spread out
suβrā-: cattle goad(?)
šusa- > fra.šusa-
tarō.dīti- fem.: despising, rejection
tarōmaiti- f.: disdain
təm: then(?)
tū: particle
θβaiiąstəma-: most *fearsome(?)
uruuarō.straiia-: plant strew(?)
uzjamiiąn > uzjasa-
uzjasa- < √gam/jam: to come up
vaδa-: weapon
vafra-: snow
vainiṯ aor. of vana-
varaxəδra- (for varəxδra-?): ?
varōža- < √varg?: ?
varšni-: male animal
vasō.yāiti- fem.: going at will
vāzišta-: most invigorating
vidiš- or vidišiiā-: desire to give, generosity(?)
Viδātu-/δōtu-: demon who unties the body
viiāda-: *reward
viiāmruuitā > vi.mrao-
viiāxana-: *eloquent
virō.raoδa-: having/with the shape of men
vispa.tauruuairī-: she who overcomes all
vispō.mahrka-: who is all destruction
vitaxti- f.: snowmelt
Viuuaŋᵛhana-: son of Viuuaŋᵛhan-
vī.bərəθβaṇt-: having/with pauses(?)
vī.uruuišti- f.: wrenching apart
xraoždiiah- comp. of xruždra- "hard"
xšap- f. = xšapan-: night
xšnāuuaiia- < √xšnauu/xšnu: to make favorable, propitiate
xᵛarəṇtiš (acc. plur.): food
xᵛāsta-: cooked
xᵛāšar- < xᵛár-tar-: eater
xᵛāθrauuaṇt-: possessing good breathing space
xᵛāθrō.disiia-: showing (where to find) good breathing space
xᵛāθrō.nahiia-: ...-ing good breathing space
yaoždāθra-: purifying agent
yasnō.kərəiti- fem.: performance of the sacrifice
yārə.drājah-: having the length of a year
Yimō.kərəṇta-: who cut Yima in two
yuxtar- < √yaog/yug: a yoker, harnesser (of)
Zainigao-: name of legendary figure
zaoθrō.bara-: who brings libations
zaxšaθra-: evil speech(?)
zəm.fraθah-: (having) the width of the earth