

LESSON 12

PHONOLOGY

Consonant alternations: velars and labials

The velars *k* and *g* were palatalized before *e* (> *a*), *i*, and *j* already in early Indo-Iranian, a change which frequently produced alternations within the paradigms and between different forms derived from the same root.

In Avestan the original velars *k* and *g* in addition frequently became the spirants *x* and *γ*, and the palatalized *c* and *j* sometimes became *š* and *ž*, which complicates the picture considerably.

Forms with the original *k* and *g* may no longer be attested among the Young Avestan forms.

Similar, but fewer, changes befell the labial and dental stops.

Examples:

Stop:		Spirant:		Palatal:	Sibilant:
		unvoiced	voiced		
√ <i>vak</i>		<i>vāx-š, ux-ta-</i>	<i>vāγ-žibiš</i>	<i>vācim</i>	
√ <i>tank</i>	<i>tak-aθra-</i>	<i>tax-ma-</i>		<i>tañc-išta-</i>	<i>tqš-iih-</i>
√ <i>ak</i>	<i>ak-a-</i>			<i>ac-išta-</i>	<i>aš-iih-</i>
√ <i>aog</i>	<i>aog-amaide</i>	<i>aox-ta</i>		<i>aojaite</i>	
√ <i>aog</i>	<i>aogarə</i>		<i>uγ-ra-</i>	<i>aoj-ah-</i>	
√ <i>draog</i>		<i>drux-š, drux-ta-</i>	<i>draoγ-a-</i>	<i>druj-im</i>	<i>druž-a-</i>
√ <i>ap</i>	<i>āp-ō</i>	<i>āf-š</i>	<i>aiβ-iš</i>		
√ <i>dab</i>	<i>dapta</i>		<i>diβža-, daiuuiš</i>		
√ <i>ptar</i>	<i>p^ata</i>	<i>f^ʰδrōi</i>			
	<i>p^at-a</i>	<i>piθ-re</i>	<i>f^ʰδ-rōi</i>		

Combinations of stops and dental stops

From the preceding table we see that *k/g + t > xt*, but *p/b + t > pt*. [All the other Iranian languages have *ft*.]

Dental stops behave rather differently from this. When an ending beginning with a dental stop (*t* or *d*) is added to a stem also ending in a dental stop, the resulting combination is replaced by the sequence sibilant + dental stop: *st, zd*.

The combination *t + t* always > *st*, e.g., *amauat + tama- > amauuastama-* “most forceful.”

The combinations *d + t* or *d + d* usually > *zd*, as in *dazdi* “give!” < **dad-di* and *dazde* < **dad-te*. We also find *st*, however, as in *dasta* “give (plur.)!” < **dad-ta*, and *daste* beside *dazde* < **dad-te*.

[The forms *daste* and *dazde* reflect the two-fold origin of Avestan (Iranian) *dā-*: from Indo-Iranian *dā-* “to give” (Greek *didōmi*, Latin *dare*) and *dhā-* (Greek *tithēmi*, Latin *facere*, English *do*), present stems *dadā-* and *dadhā-*. The forms were originally **dad-tai* and **dadh-tai*. The first regularly became *daste*. The second was subject to two pre-Iranian rules which produced the form **dad-dhai* (progressive assimilation and movement of the aspiration). This form then regularly became Iranian **daddai*, which in turn became *dazde*. In Old Avestan the two forms are still used in their original meanings, but in Young Avestan no distinction is observed.]

Laryngeals

Indo-European possessed a set of phonemes realized as sounds produced in the throat: in the pharynx or the larynx. These phonemes and their phonetic realizations are commonly referred to as “laryngeals.” In proto-Indo-Iranian two laryngeals—or their later reflexes—seem to have still survived, one probably a kind

of *h* and the other probably a glottal stop—here denoted by the symbol ʔ (the sound found in some local pronunciations of English in words such as *battle*, pronounced *baʔel*). In Indo-Iranian these laryngeals contracted with a preceding vowel when they were followed by a consonant or were at the end of a word, but left a “hiatus” when they were between vowels. Later the hiatus disappeared and the vowels were contracted into one long vowel or a diphthong. This hiatus must still have been pronounced in Old Avestan times—even though the orthography does not show it—as two vowels with hiatus between them metrically count as two syllables.

An old laryngeal is also responsible for the alternation between *arə* and *arā* in some zero-grade forms. Thus we have *kərəta-* “done” < √*kar*, but *starəta-* < √*starH* (but *stərəta-* “stunned” < √*star*). We also see the effect of the original laryngeal in forms such as *darəya-* < **d̥Hga-*, as opposed to *drājah-* < **draHjah-*.

NOUNS

Laryngeal stems

Schematically, the development of the masc. *ā*-stem *mazdā-* must have been as follows:

	early Indo-Iran.	late Indo-Iran.	Old Avestan	Young Avestan	Spelling
nom.	* <i>mazdaH-s</i>	> * <i>mazdās</i>	> * <i>mazdāh</i>	> * <i>mazdāh</i>	> <i>mazdā</i>
acc.	* <i>mazdaH-ṃ</i>	> * <i>mazdaʼam</i>	> * <i>mazdaʼam</i>	> * <i>mazdām</i>	> <i>mazdaqm</i>
gen.	* <i>mazdaH-as</i>	> * <i>mazdaʼas</i>	> * <i>mazdaʼah</i>	> * <i>mazdāh</i>	> <i>mazdā</i>

raii-

The *i*-stem *raii-* “wealth” has the following irregular forms, also caused by the presence of a laryngeal. No nom. forms are attested:

Sing.					
acc.	* <i>raHim</i>	> * <i>raʼim</i>	<i>raēm</i>		
gen.	* <i>raHīah</i>	> * <i>rāīah</i>	<i>rāiīō</i>		
Plur.					
acc.	* <i>raHinš</i>	> * <i>raʼiš</i>	<i>raēš</i>		
gen.	* <i>raHīām</i>	> * <i>rāīām</i>	<i>raiiqm</i>		

Note: The gen. plur. has the common shortening of *ā* before *ii* (Lesson 16).

The masculine *ā*-stem *paṇtā-*

This stem is characterized by double ablaut, that is, both the root and the (original) suffix change during the declension. Some of the irregularities of this noun are due to the original presence of a laryngeal, which, when coming between the *t* of this stem and the vowel of an ending, turned the *t* into *θ* (*tH* > *th* > *θ*), but was lost between consonant.

In both Old Indic and Avestan the paradigm is completed by *n*-stem forms. YAv. also has a fem. *paθā-*.

	early Indo-Iran.	early Iranian	YAv.	<i>paṇtan-</i>	<i>paθā-</i>
Sing.					
nom.	* <i>paṇtaH-s</i>	* <i>paṇtāh</i>	<i>paṇtā</i>		
acc.	* <i>paṇtāH-ṃ</i>	* <i>paṇtaʼam</i>	<i>paṇtqm</i>	<i>paṇtānəm</i>	
gen.	* <i>paṇtH-as</i>	* <i>paθah</i>	<i>paθō</i>		
Plur.					
nom.	* <i>paṇtaH-as</i>	* <i>paṇtaʼah</i>	-	<i>paṇtānō</i>	
acc.	* <i>paṇtH-as</i>	* <i>paθah</i>	<i>paθō</i>		<i>paθā</i>
gen.	* <i>paṇtH-ām</i>	* <i>paθām</i>	<i>paθqm</i>		

Han-stems

The following words with similar double ablaut were probably originally *Han*-stems:
marətān-/marəθn- < **marta-Han-/mart-H-n-* “containing dead stuff(?)” (YAv. only in *Gaiia- Marətān-*);
hazaŋhan-/hazasn- < **hazah-Han-/hazas-H-n-* “violent person” (< *hazah-* “violence”);
hāuuānān- < **haūana-Han-/haūana-Hn-*, the priest in charge of the pressing of the haoma (*hāuuana-*):

Sing.			
nom.	<i>marəta</i>	<i>hazaŋha</i>	<i>hāuuana</i>
acc.	-	<i>hazaŋhanəm</i>	<i>hāuuānānəm</i>
gen.	<i>marəθnō</i>	-	<i>hāuanānō</i>
Plur.			
nom.	* <i>marətānō</i> (OAv.)	-	
gen.	-	<i>hazasnəm</i>	

Note: In principle, OAv. *marətānō* could be the gen. sing. < **marta-Hn-ah*, if the Yav. weak stem *marəθn-* is secondary.

Root nouns ending in laryngeals

The root nouns in *-ī* and *-ū* were also originally laryngeal stems. Examples: *ratufri-* “which satisfies the (ritual) models,” *yauuaējī-* “who/which lives for ever,” *yauuaēsū-* “who/which forever renews life,” *zauuanō.sū-* “who/which renews life when libated (to?)”:

	early Indo-Iran.	early Iranian	YAv.
Sing.			
nom.	* <i>jiH-š</i> , * <i>suH-š</i>	* <i>jīš</i> , * <i>sūš</i>	<i>jīš</i> , <i>suš</i>
acc.	* <i>jiH-ŋ</i> , * <i>suH-ŋ</i>	* <i>ji'am</i> , * <i>su'am</i>	<i>jim</i> , <i>sum</i>
gen.	* <i>jiH-as</i> , * <i>suH-as</i>	* <i>ji'ah</i> , * <i>su'ah</i>	-
Plur.			
nom.-acc.	* <i>jiH-ŋs</i> , * <i>suH-ŋs</i>	* <i>ji'ah</i> , * <i>su'ah</i>	<i>jiiō</i> , <i>suuō</i>
gen.	* <i>jiH-ām</i> , * <i>suH-ām</i>	* <i>ji'ām</i> , * <i>su'ām</i>	-
Dual			
nom.-acc.	* <i>priH-ā(u)</i>	* <i>friHā</i>	<i>friia</i>

The feminine *ā*-stem *ušā-*

The fem. *ā*-stem *ušā-* “dawn” also has nom. sing. in *-ā* and acc. sing. in *-qm*, like *mazdā-*. Other forms are made from an *ā*-stem *ušā-* and an *h*-stem *ušah-*.

Sing.		
nom.	<i>ušā</i>	
acc.	<i>ušqm</i>	<i>ušāŋhəm</i>
gen.	* <i>ušaiiā</i>	

Note: The gen. form is not attested, but the abl. is *ušaiiāi* from the *ā*-declension (Lesson 14).

Some irregular *i*-stems

The *i*-stems *vi-* m. “bird,” *paiti-* “master,” and *jaini-* f. “woman” have various kinds of irregularities.

Sing.			
nom.	<i>viš</i>	<i>paitiš</i>	-
acc.	-	<i>paitim</i>	-
gen.	-	-	<i>janīiaoš</i>
Plur.			
nom.	<i>vaiiō</i>	-	<i>janaiiō</i>
acc.	-	-	<i>jainiš</i>
gen.	<i>vaiiaṃ (vaiianṃ)</i>	-	<i>jaininṃ</i>

Notes:

No gen. sing. form of *paiti-* is attested but the dative form (Lesson 13) shows it is irregular. The compounds in *paiti-* (*daḥhu.paiti-*, etc.) are regular *i*-stems.

The gen. sing. of *jaini-* is not certain. The mss. also have *janīiōiš*. The form *janīiaoš* is similar to OInd. *patyus* < *pati-*, and so has been preferred here (after Pirart, 1993).

Irregular neuter *u*-stems

The neut. *u*-stems *āiiu-* “life(time),” *zānu-* “knee,” and *dāuru-* “tree” have alternating long and zero degrees of the stem corresponding to zero and full grade of the suffix vowel. *āiiu-* also has regular *u*-stem forms beside the ablauting ones. The zero grade of *zānu-* “knee” is *žnu-* or *(x)šnu-*, but no nom.-acc. or gen. forms are found.

	<i>āiiu-</i>	<i>dāuru-</i>	<i>zānu-</i>
Sing.			
nom.-acc.	<i>āiiu</i>	<i>dāuru</i>	-
gen.	<i>yaoš aiiaoš</i>	<i>draoš</i>	-

The *ṅk*-decension

There is a group of adjectives with stems ending in *ṅk* denoting directions (forward, backward, sideways, etc.).

In Avestan the nom. sing. of these stems has lost the original velar, that is, it does not survive as *x*, as in the other velar stems (*vāx-š*, etc.), and the ending is *-qš* < **-āṅ(k)š* [Cf. OInd. *-āñ*, e.g., *parāñ*.]

Aside from the nominative, the strong stem ends in *-āṅc-* and the weak stem in *-āc-*, sometimes abbreviated to *-ac-*. The long *ā* in these forms is not long ablaut grade, but the result of contraction after the loss of a laryngeal: **para-Hank-* > **paraṅk-* > *parāṅk-*.

The only neuter form ends in *-āgəṭ*, which—it has been suggested—may not be directly from **-ākt*, but a way of writing *-āk* with a non-released final *-k* (like the final *-ṭ*). This form is from **paraṅk(t)* < **para-Hṅk(t)*.

Sing.			
nom.	<i>-qš, -iš; n. -āgəṭ</i>	<i>apaqš, paiti.yaqš, paraqš, fraqš, viš</i>	n. <i>parāgəṭ</i> f. <i>apašī-</i>
acc.	<i>-āṅcim</i>	<i>ṅniāncim</i>	
Plur.			
nom.	<i>-āṅcō</i>	<i>niāncō, haθrāncō</i>	

Notes:

The form *viš* (Lesson 5) may be for **viš*, as in the acc. plur. of *i*-stems.

In the fem. *apaśi*, the *c* has apparently been palatalized before the *i*, more probably it has been introduced by analogy with gen.-dat. forms (unattested): **apaśiiā*, **apaśiiāi*, where it would be regular.

ADJECTIVES

The comparative and superlative

As in other Indo-European languages there are two different ways of forming the comparative and superlative of an adjective, a “regular” and an “irregular” one, compare English *long ~ longer ~ longest* versus *much ~ more ~ most*.

These two methods correspond to two Avestan kinds of comparatives and superlatives, one made with the suffixes *-tara-* and *-tama*, respectively, added to the positive form of the adjective and another with *-iih-* and *-išta-*, respectively, added to a different form of the adjective than the positive.

The comparative is discussed in Lesson 14.

The superlative

The superlative in *-tama-* is formed by attaching this ending to the stem of the adjective with appropriate *sandhi* before the ending *-tama-*. Adjectives with ablauting suffixes take the weak stem (cf. the comparatives, lesson 14).

Note that *a*-stems often take a special “composition form” in *-ō* (= nom. sing. masc.) before this ending. Consonant stems in *-t* change the *t > s* before the *t-* of the ending (*-t-t- > -st-*).

The superlative in *-išta-* is made from the root in the full grade, also with appropriate *sandhi* (*k > c*, *g > j*). Adjectives with suffixes lose the suffixes in this type of superlative.

1. Examples of superlatives in *-tama-*:

<i>baēšaziia-</i> “healing”	<i>baēšaziiō.tama-</i>
<i>hubaoiḍi-</i> “fragrant”	<i>hubaoiḍitama-</i>
<i>huḍāh-</i> “giving good gifts”	<i>huḍāstama-</i>
<i>yāskərət-</i> “competitive”	<i>yāskərəstama-</i>
<i>amauuant-</i> “forceful”	<i>amauuastama-</i>
<i>vərəθrauuant-</i> “resistant, valorous”	<i>vərəθrauuastama-</i>
<i>ašauuan-</i> “Orderly”	<i>ašauuastama-</i>
<i>vərəθrajan-</i> “victorious”	<i>vərəθrajastama-</i>

Note: *ašauuastama-* and *vərəθrajastama-* are analogical after *amauuastama-*, *vərəθrauuastama-*, etc.

2. Examples of superlatives in *-išta-*:

<i>aka-</i> “evil”	<i>acišta-</i>
<i>āsu-</i> “fast”	<i>āsišta-</i>
<i>pouru-</i> (< <i>*pṛH-u-</i>) “much”	<i>fraēšta-</i> (< <i>*praH-išta-</i>)
<i>vaṅhu-</i> “good” (< <i>*vahu-</i>)	<i>vahišta-</i>
<i>driyu-</i> “poor”	<i>draējišta-</i>
<i>masita-</i> “long”	<i>masišta-</i>
<i>mazānt-</i> “big”	<i>mazišta-</i>
<i>spənta-</i> “beneficial”	<i>spəništa-</i> (< <i>*span-išta-</i>)
<i>šiiāta-</i> “happy”	<i>šiiāišta-</i>

<i>taxma-</i> (< * <i>tṅk-ma-</i>) “firm”	<i>tañcišta-</i>
<i>namra-</i> “soft, pliable”	<i>nṅmišta-</i>
<i>srira-</i> (< * <i>sriH-ra-</i>) “beautiful”	<i>sraēšta-</i> (< * <i>sraiH-išta-</i>)
<i>stura-</i> (< * <i>stHu-ra-</i>) “stout, strong”	<i>stāuuišta-</i> (< * <i>staHu-išta-</i> or * <i>stHaṅ-išta-</i>)
<i>sura-</i> (< * <i>suH-ra-</i>) “rich in life-giving strength”	<i>sāuuišta-</i> (< * <i>sauH-išta-</i>)
<i>uṅra-</i> “strong”	<i>aojišta-</i>
<i>buiṅri-</i>	<i>dbōišta-</i>

Notes:

The form *xraθβišta-* “most intelligent” corresponds to *xratumaṅt-* “intelligent,” but is probably a “learned” form derived from the noun *xratu-*.

Forms with double suffix are also found: *draējištō.tama-* “the most poorest.”

VERBS

Middle participles

The middle present participles have the ending *-ṅmna-* in the thematic, and *-āna-* (*-ana-*) in the athematic conjugations, e.g., athematic: *ṅmāna-* < *jan-/gn-* “smash,” *mruuāna-* < *mrao-/mru-* “speak,” *aojāna-* < *aog-* “say,” *hunuwana-* < *hao-/hu-* “press (the haoma),” *daθāna-* < *daḍā-/daḍ-* “place,” thematic: *yazṅmna-*, *barṅmna-*.

The thematic participle undergoes the usual changes of the stem vowel in *iia-* stems, after a palatal consonant, and after *-uu-*. Examples: *mainimna-*, *yezimna-*, *hacimna-* < *haca-* “follow,” *daomna-* < *dauua-* “chatter (lies).”

Often the “regular” forms have been reintroduced in the *iia-* stems (*-imna-* ~ *-iiamna-*), and in the *aiia-* stems there seem to be no examples of the original forms (in **-aēmna-*); only forms in *-aiiamna-* are attested.

Note the expression *uiti aojana-*, *uitiiaojana-* “(thus) saying, with the words.”

Past participles

The past participle (Eng. “done, killed”) has the ending *ta-*. The ending is in most cases added to the zero grade of the root of the verb, if possible. Since the ending begins with *t*, numerous internal sandhi modifications take place:

I. Roots ending in vowels:

1. Roots ending in diphthong/short vowel: $\sqrt{\acute{s}ao/\acute{s}u}$: *śuta-*.
2. Roots ending in long vowels: $\sqrt{dā}$: *dāta-*, $\sqrt{stā}$: *stāta-*.

II. Roots ending in consonants:

1. Roots ending in stops: \sqrt{vak} : *uxta-*, \sqrt{dab} : *dapta-*, \sqrt{band} : *basta-*.
2. Roots ending in sibilants and *h*: \sqrt{spas} : *spašta-*, \sqrt{varz} : *varšta-*, $\sqrt{x^v ah}$: *x^v asta-*.
3. Roots ending in nasals: \sqrt{man} : *mata-*.
4. Roots ending in *r*: \sqrt{kar} : *kərəta-*, \sqrt{star} : *stərəta-*.
5. Roots ending in laryngeal: *dāta-* (< **daH-ta-*), *frita-* (< **fṛita-*), *huta-* (< **hūta-*), *starəta-* (< **stṛHta-*).

SYNTAX

Use of the genitive. 2

1c. Further examples of the possessive genitive

The possessive genitive is used with the verb “to be” in the sense of English “to have”:

mana xʿarəθəm asti “I have food, it serves me as food.”

pañcanam ahmi pañcanam nōiṭ ahmi
“I belong to five. To five I do not belong.”

Mazdā aogarə Mazdā xšaθrəm Mazdā astuuā aṅhuš asti nōiṭ drujō
“To Mazdā belongs the might, to Mazdā the royal command, to Mazdā the existence with bones, not to the Lie.” (after Yt.13.12)

A special use of the possessive/objective genitive is seen in expressions of the type “land-lord of the land”:

daǰhēuš daǰhupaitiṣ zañtēuš zantu.paitiṣ višō viš.paitiṣ nmānahe nmānō.paitiṣ
“Land-lord of the land, tribe-lord of the tribe, town-lord of the town, house-lord of the house.”

2d. Further examples of the partitive genitive

θrišum aētahe śiiəθnahe baxšəṅti...
naēməm aētahe śiiəθnahe baxšəṅti ...
vispəm aētahe śiiəθnahe baxšəṅti
“They distribute one-third of this act; they distribute one half of this act; they distribute all of this act”
(V.8.98-100)

yātauuō mašiiānaṃ
“Sorcerers among men, those of men who are sorcerers.” (Yt.8.44)

Miθrō āsištō yazatanam
“Miθra, the fastest of/among gods.”

Vištāspō aṅham daxiiunam āsu.aspō.təmō bauuaṭ
“Vištāspa became the one possessing the fastest horses of (among) these lands.” (Yt.5.98)

2e. Partitive genitive of time and place

The partitive genitive can be used with adverbs of place (“there, where?”) and time (“then, when?”):

dātarə gaēθanəm astuuaitinəm ašāum kuua paoirim aǰhā zəmō śāištəm

- here, name of a holy prayer (Y.54.1)
- ā.bauua- < √bao: to lie upon
- āfšciθra-: containing the seed of water
- āi n. (only form): earth
- āiiu-/yao- n.: age, lifetime
- āpa-: watery, waterlogged
- āsišta-, superl. of āsu-
- āsna-: born as one's own
- āxšti- f.: peace
- āzāta-: high-born
- bāmiia-: luminous
- bitiia-: second
- caθruša-: one side of a square
- caθrušuua-: a fourth
- Cinuuatō pārētu-: the ford of the Accountant (where the souls of the dead are judged by Rašnu with the scales and then sent up to Paradise or down to Hell)
- cisti- f.: insight, illumination(?)
- ciθra- n.: seed, brilliance
- daḡhao- f.: land
- darəyō.jiti- f.: longevity, long life
- dāuru-/drao- n.: tree
- dbōišta- < buiri-: most
- draējišta- superl. of driyu-: poorest
- draējištō.təma-: the "most poorest"
- draoγa- (noun/adj.?): deception, deceptive(?)
- drājah- n.: length
- druuatāt- f.: health
- Ǝrəθō < ərəθī- (?): a deity
- ərəzuuaitī-, fem. of ərəzu-: upright, tall
- əuuitō.xarəða- < a-vi-ita-: from which the feces has not gone away
- fraēšta-, superl. of pouru-
- fraii- = frāii- < √aē/i: to go forth
- franḡərəza- < √harz: to release (semen)
- framita-: transformed
- fra.saxta-: passed away, come to the end of life
- fraša.vaxšiiia-: perfect growth
- frauuaršta- < frauuəzīia-: to perform
- frauuaza- mid.: to drive/fly forth/forward
- frazaiṅti- f.: offspring
- frāii-, see fraii-
- frāṅk-, frāc-: forward, away (from + gen.)
- Gaiia- Marətān-: "life with the dead thing" (?), name of the first mortal proto-man
- Garō.nmāna- n.: house of song, Paradise
- haθra.jata-: smashed/struck down then and there
- haθra.taršta-: frightened then and there
- haθrāṅk-, haθrāṅc-: in one and the same direction
- hazaṅhan-/hazasn- m.: violent person, thug
- ḡam.vaiṅti-: *harmonious
- hubaoiđitəma-, superl. of hubaoiđi-
- huđāstəma-, superl. of huđāh-
- hukərap- (cf. hukərapta-): having/with a good (beautiful) shape
- hukəraptəma-, superl. of hukərap-
- huuasta- < √ah: well-shot
- išiiia-: (who/which is) to be sped along, speedy
- jaini- f.: woman
- karapan-/karafn-: "mumbler"; a kind of bad priests
- kāraiiia- < √kar: to till, sow
- mairiia-: villainess, bad woman
- maniiia- < √man mid.: to think
- marətān-/marəθn-: mortal
- masišta-: longest
- mata-, perf. part. of maniiia-: thought
- mazāṅt-: great
- mānaiiən, maṅaiiən ahe yaθa: like
- mərəyəṅte < *mərənx-te (for *mərəng-de), 3rd sing. pres. mid. of mərəṅc-/mərəṅk- (see Lesson 16) < √mark mid.: to destroy
- mruta- < √mrao: spoken
- naēma- n.: a half, side
- Nairiia- Saṅha-, Nairiio.saṅha-: the heroic/divine announcement; messenger of the gods
- namra-: soft, pliable
- ṅamišta-, superl. of namra-
- niiāṅk-, niiāṅc-, *nic-: downward
- nizəṅga-: reaching up on the leg (?)
- nmānō.paiti-: master of the home/house
- paii.bauua- < √bao/bu: to be (lie) around, surround
- paiti.daiia-: overseer
- paiti.šmuxta-, past part. of *paiti.šmuṅca- < √maok/muk: to put on (shoes)
- paitita- < paiti- √i-: absolved
- paiti.yāṅk-, *paitic-: facing, straight toward
- paṅca: five
- paoiriio.ṭkaēša- usually plur.: the first *guides
- para.gəuruuāia- < √grab: to take up, receive
- para.irista- < para.iriθiia-: passed away
- parāṅk-, parāc-: away
- parō.katarštəma-: ?
- pitu- m.: meal
- raocah- n.: light
- raocah-: light (adj.)
- rasāstāt-: *generosity(?)
- rāii- > rāē-
- rəṅjišta- superl. of rayu-: fleetest
- saociṅt-, pres. partic. of saoca < √saok: to burn, glow
- sciṅdaiia- < √skand/scand: to break
- stāuiišta-, superl. of stura-
- stərəta- < √star: stunned
- stura-: stout, strong
- šāišta-, superlative of šāta-: happiest
- taða: then, at that time
- taṅcišta-, superl. of taxma-

LESSON 12

ʦašiih-, comparative of taxma-
 ʦbaēšaŋ^hhaŋt-: full of hostility, hostile
 θβaxšišta- < √θβaxš: the most energetic
 θrāiiō: three
 θritiia-: third
 unā-: hole
 upa.šaē- < √šaē/ši: to dwell (among us)
 uskāt: up above
 uz.gəuruuāiia < √garβ/graβ: to lift up
 vacah- n.: word, speech
 vaē-/vi-: bird
 vazəmna-, pres. partic. of vaza- mid.: driving
 vā ... vā: either ... or
 vācim bara-: lift up one's voice
 vārəyna-: name of a bird of prey, *falcon
 vāstra- n.: pasture, grass
 vāta-: wind
 viŋk-, vic-: aside(ward)
 vis.paiti-: master of the house
 vispō.x^vāθra-: full of good breathing space

xraoždišta-, superl. of xruždra-
 xraθβišta- < xratumaŋt-: most intelligent
 xruždra-: firm, hard
 x^vađāta-: made/placed by/for themselves(?)
 x^varəθō.bairiia-: food-bearing
 yao- < āiiu-
 yauua-: barley
 yauuaētāt- f.: eternity
 yāskərəstəma-, superl. of yāskərət-
 yāskərət- < yāh-: *competitive
 yāsta-, past part. < yāh: girded
 zaŋtu.paiti-: master of the tribe
 zaoθra- n. and zaoθrā-: libation
 zaraniiō.uruuixšna-: with braided (leather) straps of
 gold
 zānu-/žnu- n.: knee
 žnu- < zānu-