LESSON 4

PHONOLOGY

Modifications of consonants and vowels

To students of other ancient languages, such as Latin, Greek, or Sanskrit, the most disturbing feature of Avestan is the seeming—and sometimes actual—irregularity of the shape of the language. Thus, knowing how to produce the grammatical form of one word does not guarantee the ability to produce the same grammatical form of another word, even if the two words belong to the same grammatical category.

For instance, the accusative and genitive singular forms of haoma- are haomōm and haomāhe, but of mašiia- the same forms are mašīm and mašīche. Similarly, the 3rd sing. present indicative of bara- “to carry” is baraiti “he carries,” but of yuitia- “to fight” it is yuitiieiti, compare the Old Ind. forms:

<table>
<thead>
<tr>
<th>Avestan</th>
<th>Old Indic</th>
<th>Avestan</th>
<th>Old Indic</th>
</tr>
</thead>
<tbody>
<tr>
<td>haomō</td>
<td>sono</td>
<td>mašiēō</td>
<td>martiyo</td>
</tr>
<tr>
<td>haomām</td>
<td>somām</td>
<td>mašīm</td>
<td>martiym</td>
</tr>
<tr>
<td>hamāhe</td>
<td>somasya</td>
<td>mašiiehe</td>
<td>martiyasya</td>
</tr>
<tr>
<td>baraiti</td>
<td>bharati</td>
<td>yuitiieiti</td>
<td>yudhyati</td>
</tr>
</tbody>
</table>

Not only endings vary in shape, even tho the word sometimes changes, thus “I am” is ahmi, but “he is” is ahti, and “they are” is honti, and “bad” is dak-, while “worst” is agisãa-.

Not all of these changes can be predicted from within Avestan. Some require knowledge of the history of the language to understand. It cannot be recommended strongly enough that the students learn whatever rules there are and note in what kind of words and stems they occur. “Guessing” forms in Avestan is not a good idea.

1. Palatalization of a (u-umlaut)

This section describes the palatalization of a when not followed by a nasal (see Lessons 5, 7):

a > e when preceded by y or ii and followed by i or e or when in final position after h, n, r, or s. This rule affects numerous nominal and verbal forms.

In the table below palatalization is indicated by a raised -i-. Frequently the original -iia has been reintroduced.

Summary of changes (C = consonant):

*yaCi > yeCi i  *yadi > yeiēi
*yaCi > yeCi e  *yazi > yezi
*yaCe > yeCe i  *āiase > āiise
*yaCe > yeCe e  *frā-jaze > frāiize
-Ciā > -Ciē e  *āria > aire (not †eire!)
*-ahia > -ahe

Notes:
On the “intrusive” i in yeiēi and aire, see below.
yaze- has yaze, not *yeze

2. Labialization of a (u-umlaut)

A short a followed by r or h is labialized—or “rounded”—into o before an u (not uu) in the following syllable, e.g., pouru- < *paru, vohu- < *vahu, pouru.sarēa- “of many species,” vohu.friiāna-
“Vohu.friiâna” (a kind of fire), vohuvaraz. “who performs good (acts)” (< vohu + varaz-).
This change also takes place when the u is not an original u, e.g., pourum < *pauruum “prior, former.”
In -agh- the a is never labialized.

Note: On the “intrusive” u in pouru, see below.

3. Palatalization and labialization of consonants: i- and u-epenthesis

The most common sound alternations in Avestan are those referred to as palatalization or i-epenthesis
and labialization or u-epenthesis.

“Palatalization” here means lifting the flat tongue toward the palate and touching it while pronouncing
the consonant (as in Russian). (“Palatalized” is different from “palatal,” which refers to the palate as point
of articulation, with the tip of the tongue or flat tongue.)

“Labialization” means rounding the lips while pronouncing the consonant.

It cannot now be determined when exactly these sounds arose in Avestan. It can have been in the proto-
Avestan, the Avestan, or even in the post-Avestan period—at some stage of the later oral transmission of
the text.

4. Palatalization of consonants

Palatalization of consonants occurred when i or i palatalized preceding consonants or consonant groups.
In the Avestan orthography the palatalization is explicitly noted in two ways:
1. by special consonant signs: ň, ŭ, ŕ (on which see Lesson 3);
2. by writing an i before the palatalized consonant.

It cannot now be ascertained whether consonants other than ň, ŭ, ŕ were actually palatalized (as in
Russian) or—if they were— for how long they remained so during the transmission of the texts. It is
reasonable to assume that at some stage of the transmission the originally palatalized consonants lost their
palatalization, leaving behind only the epenthetic i (which then virtually formed a diphthong with the
preceding vowel).

Not all consonants show palatalization by epenthesis. Thus, the palatal consonants c and j and the
sibilants (s, z, š, ẓ), as well as m and h, never do. Other consonants, however, regularly do, e.g., aipi (<
*aapi), aibi (< *abi), aëiti (< *aëiti), aëibiš (< *aëibiš), diburi (< *diburi).

Occasional exceptions may be attributed to late scribal practice, e.g., sure, not suire.

Note also that according to the standard editions we have, for instance, aëibiš but aibiš (not aëibiš) and
-aiti but -atice, -raiti but -ratic etc.

Consonant groups are rarely palatalized, the only important exception being ɲt, e.g., astuuânti “in (the
world) with bones.” The word mazdaiiasni- sometimes shows palatalization: mazdaiiesniš, mazdaiiesnim,
beside mazdaiiasniš, mazdaiiasnīm.

Palatalization is also seen in the group r + consonant: arime “in peace” (< *armē).

When the vowel preceding the epenthetic i and u is ā (āi and āu) it cannot be determined from the
orthography alone whether we have an original long diphthong = āi, Olnd. ai, or ā + i.

5. Labialization of consonants

Labialization of consonants occurred when a y labialized a preceding h or a y or u labialized a preceding
r.

A labialized h became x̂ initially, but ȳh between vowels. For both these sounds special consonant
signs were invented.

We see that x̂ and ȳh are in complementary distribution: x̂ is used initially, ȳh between vowels. Only
by analogy or influence from Old Avestan is x̂ found between vowels.
Labialized \( r \) is expressed by writing a \( u \) before the \( r: ur \).

When the vowel preceding the epenthetic \( u \) is \( ā \) (\( āur \)) it cannot be determined from the orthography alone whether we have an original long diphthong = \( āu \), OInd., or \( ā + u \).

6. Combined palatalization and labialization

Palatalization and labialization can be combined, as in \(*paruuiia- > paoiria- “first” and *paruui- > paori- (fem. of pouru- “much”).

The velar nasals

The palatalized and labialized velar nasals \( ĝ \) and \( ɣ \) appear only before \( h \). If \( ĝh \) is analyzed as a realization of \( /hl/ \), then these too should probably be analyzed as palatalized and labialized realizations of \( /hl/ \).

For \( ĝh < h ā \), cf. \( vağiō “better” < *vah-iaḥ-, and daşiḥu- “land” < *dah-iū-, cf. the genitive plural daşiünqm.

The group \( ĝh \) seems to be the rule when followed by final -e (< -ai) in the genitive singular of a-stems, the dative singular of h-stems (manajhe), and the 2nd singular middle (paradsāğihe). Of these only the dative form is regularly spelled with \( ɣ \) (or \( ĝ \)) in the manuscripts. In the genitive singular and 2nd singular middle the endings are usually -ahe. In the 2nd singular middle -åhe seems to be limited to the position after long \( ā \) (\( ā \)), there being only one example of an ending -åhe with short \( a \). In the genitive singular, -åhe is common in the pronoun “his, its” beside ahe. Note also vahehi- < *vah-iaḥ-i-. feminine of vaţiḥah-

Similarly \( ɣh \) is from *hu, cf. ahu-åhu- “(state of) existence,” and the 2nd middle imperative ending -hu-< *hu, which has the allomorph -suva after dental (dasuva “take!” < *dad-suva). In word formation \( ɣh \) alternates with \( ūx: ūxara- “to eat” ~ fraţihrara- “to eat, consume.”

The velar fricatives

In Young Avestan \( x \) appears only before \( ii \) in forms of daşiḥu- (daşiümna-, daşiium, daşiünqm, dual daşiium ~ daşiḥu) and in the ethnic xiiuona- “Chionite”? It cannot be an allophone of \( x \), as it does not appear in paradigms and word formation for \( x \), and its paradigmatic relationship to \( ţh \) strongly suggests it should be analyzed as an irregular realization of \( h ā \): daşiि- may have been influenced by Old Avestan, and xiiuona- may be the local pronunciation of the ethnic.

The case of \( x \) is similar. It is in complementary distribution with \( ţh \): initial ~ intervocalic, but the initial \( x \) has regularly been restored after “privative” \( a \) (x'arəa- ~ ax'arəa- “eaten, uneaten”). There are only two examples of intervocalic \( x \) in Young Avestan: kax'arəa- “sorcerer” (cf. Skt. kākhorda), and the country name Harax'aīīi, which may preserve the local pronunciation.

Old *kṣ also became \( x \), as in the act. perf. part. vaox'ah- “having (ever) spoken.”

Consonant changes. Sandhi

The phenomenon of sandhi refers to the modification of consonants or vowels caused by preceding or following sounds. There are two kinds of sandhi: internal and external.

Internal sandhi refers to the changes that occur in the final consonant of the stem of a word before an ending or in the initial consonant of the ending, e.g., *drug + s > druaš “the Lie,” bad + ta > basta “bound,” *dați-te > dați-de “is made, given,” as well as in the initial consonants of the second members of compounds, e.g., rabaštā- “charioteer” < rabāṭ + stā-

External (or final) sandhi means that the final consonant of a word is modified because of the initial of the following word.

External sandhi is a fundamental feature of Old Indic but occurs only sporadically in Avestan and almost exclusively in connection with the enclitic particles -ca “and” and -cit, a generalizing particle “even, -so-
ever,” occasionally before enclitic pronouns—rarely nouns—beginning with t-, e.g., haomô + -c a > haomasca “and Haoma,” kô > -cit > kascit “whoever, every,” kasa ñpam “who (pressed) you (O Haoma),” x’aśiit tanuuod > x’aśiitásu tanuuod “of (his) own body/self,” anākāsə tāiis “(if) not in full view, (he is) a thief” (Her.6)

In the paradigms sandhi forms are marked with a raised circle (°), e.g., kas° or kasa° for kô.
[In Sanskrit also the initial of a word can be modified because of the final of the preceding word, e.g., tam šāram > tañ šāram > tañ chakram.]

NOUNS

Masc. iia- and fem. iā-stems

When the ending -iia is preceded by consonant, symbolically “Ctia#,” the group -iia ought to become -e according to the rule just given, at least when the consonant allows palatalization. Most often, however, the normal a- and ā-stem forms have been reintroduced. The masc. iia-stems and fem. iā-stems have the following modified forms (paradigms: airīa- “Aryan,” mairīa- “villain,” kaniā- “young woman,” mairīā- “roguish woman”).

Examples:

<table>
<thead>
<tr>
<th></th>
<th>iia-decl.</th>
<th></th>
<th>iā-decl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>maśīō</td>
<td>aririō, airiias°</td>
<td>kaine, maire</td>
</tr>
<tr>
<td>voc.</td>
<td>maśīa</td>
<td>*aire, maire</td>
<td>*maire</td>
</tr>
<tr>
<td>Plur.</td>
<td>maśīa, maśīāghō</td>
<td>aire</td>
<td>kaniīā, kaniīās°</td>
</tr>
<tr>
<td>nom.-voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

The vocative of nouns such as mairiīa- should be *maire, with -iia > -e, but no examples are found in the texts (although some are used here in the exercises).

The sandhi form of the plur. nom. masc. is—both in iia-stems and other a-stems—sometimes -ā°, e.g., maśīācā “and men” (cf. maśīāka- “people,” staurācā “and big animals”).

I have found no examples of forms in -e < *-iia of neut. iia-stems, such as *haiθe “true” < *haiθiia. A form such as vāstrīia “pastures” could probably not undergo palatalization.

Masc. uua-stems

The final ending -uua of various origins occasionally becomes -uuô. There seems to be one example of this change in a masc. uua-stem; Huuōuō “the Huuōuas.”

i- and iā-stems

The endings of the nom. and voc. sing. and plur. forms of the i- and iā-declensions are:

<table>
<thead>
<tr>
<th></th>
<th>i-decl</th>
<th></th>
<th>i-decl</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. f.</td>
<td>-iś</td>
<td>n.</td>
<td>-i, -iś</td>
</tr>
<tr>
<td>f.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>-iś</td>
<td>-i</td>
<td>-i, -iś</td>
</tr>
<tr>
<td>voc.</td>
<td>-e</td>
<td></td>
<td>-i</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td>-aiiō, -aiias°</td>
<td>-i</td>
</tr>
<tr>
<td>nom.-voc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

Aśī- has the irregular voc. Aśī (e.g., Aśī srire “O beautiful Aśī!”; perhaps in analogy with Arōduuī Sūre). In Arōduuī the ending is usually long in the manuscripts.

26

September 7, 2003
Paradigms (gairi- m., frauaši- f., āhuiri- n. “belonging to Ahura Mazda, Ahurian,” van’hi- f. “good,” bafrī- “(female) beaver” (note how the palatalization and labialization rules work!):

\[
\begin{array}{llll}
\text{i-decl.} & \text{m.} & \text{f.} & \text{n.} & \text{i-decl.} & \text{f.} \\
\text{Sing.} & \\
\text{nom.} & \text{gairiš} & \text{frauašiš} & \text{āhuiri} & \text{van’hi, bafrīš} \\
\text{voc.} & *\text{gairē} & *\text{frauašē} & & \text{van’hi} \\
\text{Plur.} & \text{nom.-voc.} & \text{garaiō, garaiasiaś} & \text{frauašāiō, frauašāiasś} & \text{āhuiri} & \text{van’hiś} \\
\end{array}
\]

Note the irregular voc. zāre from zairi- “tawny,” common epithet of the haoma-.

r-stems. ātār- “fire” and agent nouns

The extremely common word for “fire” is ātār-, a masc. (irregular) r-stem. It has no nom.-voc. plur. forms.

Masc. nouns in -tar- denoting people who do something, occasionally or professionally, e.g., pātar- “protector,” dātar- “maker, creator,” are called agent nouns.

The neuter noun vadār- “striking weapon” has only the nom.-acc. sing.

These words are declined as follows:

\[
\begin{array}{llll}
\text{Sing.} & \\
\text{nom.} & \text{dāta} & \text{pāta} & \text{ātar̥} & \text{vadār̥} \\
\text{voc.} & \text{dātarō} & & \text{ātarō} & \\
\text{Plur.} & \text{nom.-voc.} & \text{dātarō} & \text{pātarō} & \text{ātarō} \\
\end{array}
\]

Note: the plur. of raθaēštār̥ is usually raθaēštārō after the tar-declension.

VERBS

Athematic verbs

Athematic verbs do not have an -a- before the ending, as in jas-a-ta. Instead the endings are added directly to the final consonant or vowel of the stem.

Examples of imperative active forms of athematic verbs (daθā-/daθē- “to give, place,” naēd-/niθ- “to blame, scorn” stao-/stu- “to praise”):

\[
\begin{array}{lll}
\text{Sing.} & 2 & -ōī, -di \\
\text{Plur.} & 2 & -ta \\
& & \text{stuiō “praise!” dazdi “give!” staota dasta nista “blame!”} \\
\end{array}
\]

Notes:

The athematic ending of the 2 singular is -di after consonant, but -ōī after vowel, cf. also jaiōī “strike, smash!” < jan-/jja-.

The forms dazdi, dasta, and nista are from *dad-di, *dad-ta, and *niθ-ta and provide examples of internal sandhi.

Some verbs show ablaut (see Lesson 10) in the imperative, e.g., stuiōī, plur. staota from stao-/stu- “to praise,” probably also mrao-/mru- “to say.” Note that these verbs have a “short” form before -ōī and a “long” form before -ta. Few forms are attested.
The imperative of *ia*-stems

The 2 sing. imperative of *ia*-stems ought to be affected by the palatalization rules described above: *-ia*-e. The only example appears to be *nase* in *apa.nase*, vi.nase “get lost!” (V.8.21, Sb. 3). Thus, the *aia*- and *āia*-stems end in *aia* and *āia*.

The imperative active 3rd person

Unlike English, but like Latin, Greek, and Sanskrit, Avestan also has 3rd pers. imperatives.

The 3rd person imperative sing. and plur. should be translated into English as “let him/them do!,” “he/they must do.”

Paradigms (athem.: *aē/-i*- “go,” *daē/-daē*- “to give, place;” *mrao*- “say”; thematic: *bauua*- “become,” *jasa*- “come, go,” *nasiia*- “perish”):

<table>
<thead>
<tr>
<th>Athematic</th>
<th>Thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>-tu</td>
<td>mraotu, “let him say!”</td>
</tr>
<tr>
<td></td>
<td>daēatu “let him give!”</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>-iēntu</td>
<td>daēntu “let them give!”</td>
</tr>
<tr>
<td>-iāntu</td>
<td>yanu “let them go!”</td>
</tr>
<tr>
<td>-uuanu</td>
<td>*mruuāntu “let them say!”</td>
</tr>
<tr>
<td></td>
<td>jasatu “let him come!”</td>
</tr>
<tr>
<td></td>
<td>jasōntu “let them come!”</td>
</tr>
<tr>
<td></td>
<td>nasiāntu “let them perish!”</td>
</tr>
<tr>
<td></td>
<td>bauuāntu “let them be(come)”</td>
</tr>
</tbody>
</table>

Notes:

In the 3rd sing. of athematic verbs the “long” form of the stem is used. Vowels are lost before the ending -iēntu.

The imperative of “to be”

In athematic verbs, the imperative forms of “to be” are as follows (no plural forms attested):

<table>
<thead>
<tr>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

Note: *zā* is only attested in Old Avestan.

SYNTAX

Further examples of the uses of the nominative, vocative, and imperative

*daēuua apa.nasiatu “Let the daēuua perish!”*

*daēuua apa.nase “Perish, O daēuua!”*

*mośu mē awuhahe jasatu “May he/she come quickly to my help!”*

*Sraosā iā astu “may Sraosa/hearing be here (present)!”*

*rāhāvārō pārārō jasōntu iā niš.hiēntu “Let the charioteers come (as) protectors! Let them sit down here!”*

*frawašāiō xšnutā iā aiaēntu xšnutā iā vi.carēntu “May the fravashis (if) satisfied come here, may they (if) satisfied go about here!” (after Yt.13.156)*
LESSON 4

azəm yə Ahurə Mazda dəta ahmi
“I who (am) Ahura Mazda am the creator.”
azəm bə tə ahmi yə haua daənə
“well, I am the daēnā which (is) your own (= your own daēnā).”
tum ahi Ahurə Mazda maniūš spəništə
“You are Ahura Mazda, the most life-giving spirit.”

EXERCISES 4

1. Write in transcription and Avestan script the sing. and plur. nom. and voc. forms of the following nouns and adjectives:

mairiia- acišta-, aka- daēuua-, ātar- vohu.friiāna-, paŋta- darəya-, nmāna- āhuiri-, gairi- spaēta-, kaniīā- huraošā-;
Ašī- vaŋ’hi-, Sraoša- Ašiia-, Aši- Dahāka-.

2. Write in transcription and Avestan script the sing. and plur. imperative forms of the following verbs:
aē-li-, mrao-lmru-, karənəo/karənu-, bara-, jaiiia-, rəmaia-.

3. Transcribe and translate into English:
LESSON 4

4. Translate into Avestan:

1. O good fravashis, dwell here!
2. Rise, O people, and praise Order!
3. We, O Mazdayasnians, are Aryans.
4. Let the Huůuuas, the brave charioteers, go about here!
5. O Miθra, come down hither to us for help!
6. This young woman is both beautiful and well-shaped.
7. Let this strong fravashi dwell here!
8. Let not this daēuu be here!
9. Let the villain perish! O villain, run away!
10. May Ahura Mazdā and the fire appear to us!

VOCABULARY 4

aē-/i- < Ṣi: to go
aiθūra-: unshakable
ai- < āi-
airime: in peace
aora: here, hither, on/to this side
āhurī-: belonging to Ahura Mazdā, Ahurian
āi- < ā + vāi/: to come
āəiara-: reward, spoils
āiīasa- < Ṣyam mid.: to harness (only 1st sing. āiīese)
ākā(sa): in full view (of: + loc.)
āuusī adv.: clear, apparent
bāθī- f.: (female) beaver
basta- < bändǐiā-: bound, tied up
bā: a particle of uncertain function and meaning
daēūō- (/dīā-: to give; set in place (“create”)
daēuuūō.clīθǎ-: spawned by daēuuas, daēuua brood
daēuũō.frādā-: brought forth (created) by daēuuas
daēuuō.frākərōsta-: fashioned forth by daēuuas
daīuī-: fem. deceitful
dātar-: establisher, “creator”
Druuũspā-: a goddess
druxs, nom.-voc. sing. of dru-
fravasuč- f.: fravashi, pre-soul
frāiīasa- < Ṣyaz mid.: to send forth in sacrifice,
sacrifice (+ acc. of thing or god)
frīθa-: dear
hāθīa-: true, real (not only seemingly true)
Hukairiia-: name of a mountain
Huůūua: name of a family
iða: here
im, sing. nom. fem. of ima-: this
jaðī < ṣjān
jaðīiia- < ṣgād/jād: to implore
ka-: who?
kanīiā-: young woman
kasciit: each and every one
kaɾənəo-/kaɾənu- < ṣkar: to do
mairiia-: villain, rogue
mairiā-: villainess
maʃiia- (usually plural): people
mā, + imperative (injunctive, optative): let not
mitiia- < ṣmaēt/mit: to stay, dwell
mīθnā-/mīθn-: to stay, dwell
maɾo-/mru- < ṣmaɾo-/mru: to say
naēd-/niː (nis-)< ṣnaēd/nid: to blame, scorn
nasiia- < ṣnas: to perish
niā, hiia- < ṣhād: to sit down
mānā- n.: house, home
paːi.ʔuuus, jaːa-: to come down hither
paːi.ʔuuus,kəɾənə- < ṣkar: to cut down (to/upon:
instr.)
paːi.mɾo-ːmru-: to answer
paʃtā-: m.: road, way (Lesson 12)
paorī-: f. of pauru-
paorīiia-: first
paɾuus-, paɾuus-: prior, former
pātar-: protector
pourum < paɾuus-
rəθaʃtā- m.: charioteer
ɾāmāia- < ṣram: to dwell (in peace and quiet)
saːnuia- < ṣsand: to seem, appear
saʔuʃtə-: superlative of sura-: most rich in life-
giving strength
srīra- (srīra-): beautiful
tanu- f.: body
tāiːu-, tāiːuː: thief
Tura-: Turanian
uɾra-: strong
upa.suʃ-ːː-ː: to dwell, inhabit
vāstripia- n.: pasture
visp., vahma-: containing all hymns (?)
vi.ɾara- < ṣcar: to go about, go far and wide
vi.nasiia- < ṣnas: to (go away and) get lost
vohu.friiäna-: Vohu.friiäna; name of a fire
vohuuaraz-: who performs good (acts)
vouru.gaoiiaoiti-: having/with wide grazing grounds
(refers either to the vast heavenly spaces that
Miθra "grazes" or to the pastures he will give to	his worshippers as rewards)
xšnutu-: past part. of xšnauuaia- ˂ Xšnào: satisfied

yat: that, when, if (etc.)
yaza- ˂ Yaz, mid.: to sacrifice (to) (+ acc. of thing
or god)
yeisì: if, when (conjunction)
yezi: if (conjunction)
yuiðìa-: to fight
zaranaëna- (zaranaëna-), f. zaranaëni-: of gold
zàiře, voc. sing. of zairi-: golden, tawny; standing
epithet of Haoma