TEST IN IDENTIFYING ACCUSATIVE FORMS

Analyze all the nom. and acc. forms of the "models of Order" (ašahe ratu) in the following yazamaide (γ²) litany (Y.6), giving stem forms, explaining how the forms are made, and correcting all the "irregular" forms. Note the following genitive forms: ašahe, ašaono (sing.) and ašaonam (plur.) < ašaun-, nahuha mazda.

(Y.6.1)

(Y.6.2)

(Y.6.3)

(Y.6.4)

(Y.6.5)

(Y.6.6)
(Y.6.7)

(Y.6.8)

(Y.6.9)

(Y.6.10)

(Y.6.11)

(Y.6.12)
The five-day seasonal festivals: In the Sasanian period, according to the Bundahišn, these were as follows (apparently ca. 10 days later than today’s mid-summer/winter and spring and fall equinoxes):

<table>
<thead>
<tr>
<th>Festival</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamaspārmaēdaia: New Year’s festival</td>
<td>18 March</td>
</tr>
<tr>
<td>Maiōiōi.zaromaiia: “mid-green,” mid-spring</td>
<td>1 May</td>
</tr>
<tr>
<td>Maiōiōi.sama:</td>
<td>21 June</td>
</tr>
<tr>
<td>Paiiš.hahiia: harvest festival</td>
<td>1 July</td>
</tr>
<tr>
<td>(fall equinox)</td>
<td>9 September</td>
</tr>
<tr>
<td>Aiōārima: fall festival</td>
<td>23 September</td>
</tr>
<tr>
<td>Maiōiōiriiia: “mid-season”</td>
<td>9 October</td>
</tr>
<tr>
<td>(mid-winter)</td>
<td>2 January</td>
</tr>
<tr>
<td></td>
<td>22 December</td>
</tr>
</tbody>
</table>
VOCABULARY 10

aiiara-: daily, of the days
aiūlijaah-: dangerless, posing no peril
aŋtara.māh-: the new moon (between waxing and waning)
aoxtō.nāman-: whose name is spoken (in the sacrifice)
arštāt-: Rectitude
asah-: n.: place
asniia-: daily, of the days
aśaonī-, fem. of aśauuan-
aś.x'arañah-: having/with great munificence
auūo.x'arana-: n.: *watering place?*
āfrīti-: f.: invitation
baēuuara.cašman-: with ten thousand eyes
barujiia-: *praiseworthy; see barajalía- in Lesson 5
barazaitī-, fem. of barazant-
dahma-: qualified (for religious activities)
dāmoiś upamāna-: the one in the likeness of the *Web-holder; a deity and constellation?*
dāta-: n.: law
fraouruuăēstrima-: (season) *marking the turning
(of the days getting shorter)
frādat.fśao-: cattle-furthering
frādat.virā-: man-furthering
frādat.vispam.hujiātī-: furthering-all-living
gaeēa-: sing.: herd, world of living beings; plur.: living beings
gaoiiaotī-: m.: grazing ground
γoā-: (divine) woman
hazagro.gaoā-: with a thousand ears
huśiti-: f.: good dwelling

hutašta- = hutastā-: well fashioned
maēbaniā-: dwelling, habitation
mazdō.frasāsā-: ordained/taught(?) by Ahura Mazdā
māhiiā-: of the months
nazdištā-, superl. of asna-: nearest
pairiš.haauanā-: surrounding the time of the haoma-pressing
para.haoma-: preparatory haoma
paranō.māh-: the full moon
Rāman- X'āstra- n.: genius of peace and good pasture
sarāa-: yearly, of the year
sauaah-: n.: life-giving strengthśōītra- n.: settlement
θraiias > θraiio
θraiias θrisaśa: thirty-three
upaiianā-: *tradition(?)
Ušīdarāna-: name of a mountain; lit. Crack-of-Dawn(?)
varadat.gaeēa-: increasing the world of living beings
varshi.harštā-: (season) when the males are released
(for mating)
virō.vqośha-: who ought to be loved (< ṣvan) by men
[or: having/with herds (vqośha-) of men(?)
vi.šaptātra-: seventh day after the first and 15th of the month (8th and 23rd)
xōīthni-, fem. of xšaēta-: splendid
yāriia-: seasonal, of the seasons; also: yearly?
zarāhūstrō.frāoxta-: spoken by Zarathustra

9 We do not know what the difference between aiir- and azan- may have been: 12 vs. 24 hours?

10 Suggested by my student Patrick Taylor.