LESSON 14

PHONOLOGY

Lengthening of a and shortening of ā.

Changes in vowel length that are found frequently throughout the corpus and therefore must be genuine linguistic features include shortening of ā > a and lengthening of a > ā, both in initial and internal position:

a is lengthened:

- for rhythmic reasons (?) in initial syllable in:
  āiia < *aiia in the expression āiia zamā “throughout this earth,” ākārān- < *akārān- “did”
  (augmented form, see Lesson 19), ārātimca (= aṣimeca, P.39), āfrasāṅga-, āfrasāṅga hant- < a-frasāṅga-
  “uninterrupted,” āsītō gātu- < a-sīta- “who has not lain on a bed”;
  xštāwuiio vs. xštawuβiio;
  after ii in mašīaka- for *mašīaka- and mašīāŋm for *mašīaŋm.

ā is shortened:

- often before ii: aiaioš < āiiu-, OInd. āyu-; zaia-, OInd. jāya-;
- probably before uu in nauuāza-, cf. OInd. nāvādā-;
- sometimes in the middle participle in -āna- and other words in -āna-: aojana-, stauwana-, etc.;
  gaođana-;
- in initial syllable when an enclitic is attached to the word: apamca < āpm; hađrēmcī < ḥādrēm
  (N.91), starasca < stārō; zauwarca < žauwar (Y.71.8);
- in the course of declension or when receiving suffixes in antepenultimate or earlier syllables or when
  the word was unaccented (e.g., vocative): azinām from āzi- “fertile/pregnant (cow)” (FO.3h),
  pažaŋhant- “(broad)-chested” < *pāzah- “chest,” Spıtāna but Spıtama, Spıtamahe; Sāwuaŋhe but
  Sāwuaŋhe; adāwu < ādu;
- occasionally elsewhere: aprudrā- “having no sons” (V.3.24) or “pregnant” < āpudrā- (V.15.5, 8).

Note: The first three changes are common also in eastern Middle Iranian (Sogdian and Khotanese).

ā becomes āa or a in the thematic ending of the ablative -āt, which becomes -āat before enclitic oca >
-āata, but (not consistently) -āt before the postposition haca > -at haca (but always ašāt haca, and
some others).

Consonant alternations: š ~ rot

The letter š was originally designed to represent the combination of unvoiced allophone of r (hr) +
following t (see Lesson 3). It must therefore originally have alternated in regular fashion with rot, but in
the extant texts we only see remnants of this alternation, such as in aša- “Order” ~ astaup, aša- “he
through whom Order will have bones” (Vocabulary 3) and ašim “reward” ~ ārātimca (P.39), beside
aṣimeca.

NOUNS

Ablative

The characteristic ending of the ablative singular is -t, before which the stem vowel of the a-stems is
lengthened to give -āt. This ending—with the preceding -āii—was also used by fem. ā-stems. There are
no examples of abl. sing. of masc. ā-stems.

In the other declensions the ablative is obtained by substituting -t for the original -h (-s/-) of the
genitive, e.g., bōrgaht- “high”: bōrgatō (< o-ta-h) ⇒ bōrgata-t; gairi- “mountain”: garōi-š ⇒ garōi-t;
barsman- “barsom”, *barsman-h (> barsmana) ⇒ *barsman-t > barsman; nar- “man”: *nā-š (> narš) ⇒
*nī-t (> nār-a-t).

Sometimes we find -a added to the ending (-āda, -aēda[?], -mōmana) with the specific meaning “all the way to, up to and including(?) throughout”: xāṭhāda “throughout (Yima’s) reign,” pātīš=xārānāda “up to and including the jaw(?)”, drujo vaēsmānda “(all the way) to the entrance hall (vaēsmān-) of the Lie” (Yt.10.86). Forms in -aēda are less certain (perhaps *aipīśiitaēdaça and *upaśitaēdaça in Yt.19.6 < əśiti-, but āxātaēda in V.3.1 may be a verbal form< ā-stā-).

[The ablative singular was originally identical with the genitive in all declensions except the a-declension. In Young Avestan, however, there are no certain examples of genitive forms used as ablative.]

The ablative plural and dual are identical with the dative plural and dual.

The endings of the sing. are:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>a-stems</th>
<th>ā-stems f.</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>-āt, -āda</td>
<td>-aaiät</td>
<td>-iät</td>
<td></td>
</tr>
<tr>
<td>i-stems</td>
<td>u-stems</td>
<td>au-stems</td>
<td>u²- and ū-stems</td>
</tr>
<tr>
<td>-ōt, [-aēda?]</td>
<td>-aot</td>
<td>-aot</td>
<td>-uwaät (²βät)</td>
</tr>
</tbody>
</table>

**Vowel stems**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>a-stems</th>
<th>ā-stems</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>haomāt</td>
<td>daēnāiät</td>
<td>aśaomāiät, vaŋhuiät, amauaaiiät</td>
<td></td>
</tr>
<tr>
<td>i-stems</td>
<td>u-stems</td>
<td>ao-stems</td>
<td>u²-stems</td>
</tr>
<tr>
<td>frauaaōiät</td>
<td>zantaät</td>
<td>gaaot, daŋhaoät</td>
<td>raβbät</td>
</tr>
<tr>
<td>tanuwaät</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

The masc. pāntā- has the thematic abl. sing. pāntat.

The ā-stem haēnā- has dat.-abl. plur. haēnābiō in Yt.10.93 in anticipation of the following draomābiō < draomān- “deception.”

The fem. uša- has abl. sing. ušaiät.

The āē-stem Rayē- (Rajē-) has the abl. sing. Rajōt (Y.19.18).

The form ziiānaiiāca in Y.12.2 may be for ziiānaiiāca (cf. auwaštibiiō for auwaēbiiō, lesson 13), instead of ziiānīčiēca(?).

**Consonant stems**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>dru-</th>
<th>ap-</th>
<th>xšap-</th>
<th>zam-</th>
<th>vis-</th>
<th>tāt-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>druōt</td>
<td>apaō (ąpāt)</td>
<td>xšapāt</td>
<td>zamaōt, zamāda</td>
<td>visāt</td>
<td>iriθiiqstätaät</td>
<td></td>
</tr>
</tbody>
</table>

Notes:

The thematic ablative zamāda (or pātī zamāda) is used in the meaning of “throughout the earth, all over the earth.” There are no examples of abl. forms of ziiānār-.

**u-stems**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>əjun-əyun-</th>
<th>asan-</th>
<th>xšapan-</th>
<th>marstān-</th>
</tr>
</thead>
<tbody>
<tr>
<td>əjunat</td>
<td>ašnāat ə</td>
<td>xšafnaat ə</td>
<td>marstånat</td>
<td></td>
</tr>
</tbody>
</table>

**uwan-stems**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>aśaonat</th>
<th>yunat</th>
<th>caśmanat</th>
<th>barasman, vaēsmānda</th>
</tr>
</thead>
</table>
LESSON 14

Ut-stems
Sing. druuatät įbišiiañtäf

R-stems
Sing. ābraät norät

H-stems
Sing. manañhaät daðuuañh-daðușät

Note: The abl. sing. of nāh- “nose” is nāphanaät (haca), cf. gen. sing. āphänō < āh- “mouth.”

Iiiah-stems
Comparatives in -iiiah are declined like regular h-stem, with long stem only in the nom. sing. masc. and nom.-acc. plur. neut. Not all forms are attested. Examples (maziiah- “greater,” frāiiiah- “more (numerous),” āsiiiah- “faster”):

m. n.
Sing. nom. maziiañh maziio
acc. maziiañhañm
dat. maziiañhhe

Plur.
nom.-acc. maziiañhhe maziia
gen. maziiañhqem
dat.-abl. frāiiisbiio
Dual nom.-acc. āsiiiañhha

ADJECTIVES

Feminine of h-stems
The feminine of h-stem adjectives is formed by adding -i- to the (weak) stem, e.g.: yātumañahii-; maziieñh < *maziiah-, but vaheñi- < *vahiiañh-, daðuñi- < daðuuañh-|daðuș- (perfect participles, see Lesson 20).

The comparative
Comparatives are made with the suffixes -tara- or -iiiah- (< -iiah-). These two kinds of comparative correspond to the two kinds of superlative in -tama- or -išta- (Lesson 12).

The comparative in -tara- is formed by attaching this ending to the stem of the adjective with appropriate sandhi before the ending. Adjectives with ablauting suffixes take the weak stem (cf. the superlatives, lesson 12).

The comparative in -iiiah- is made from the root in the full grade, also with appropriate sandhi. Adjectives with suffixes lose these in this type of comparative.

1. Examples of comparatives in -tara- (cf. the corresponding superlatives in Lesson 9):

amauuañt “forceful”
bañsiañt “healing”
hubaioñt “fragrant”

amauuastara-
bañsiañtara-
hubaioñtara-

amauuastama-
bañsiañtama-
hubaioñtama-

September 9, 2003
LESSON 14

*huiiašta*- “well sacrificed to”
*varṣṭrajan*- “victorious”
*yāskorat*- “competitive”

*huiiaštatara*
*varṣṭrajaśtara*
*yāskorastara*

2. Examples of comparatives in -iiah-

*aka*- “evil”
*ašiiah*- (<*ač-jah-*)
*acišta-

*ašu*- “fast”
*ašiiah-
*asišta-

*pouru*- “much” (<*prH-uu-*)
*frāiiah- (<*praH-iah-*)
*fraešta- (<*praH-išta-*)
*vahiiah-, vaįijah-
*vahišta-

*masiata*- “long”
*masiiah-
*nasišta-

*mazānti*- “big”
*nazišta-

*sponti*- “beneficial”
*spaniaiah-
*sponišta-

*taxma*- “firm” (<*tn-y-k-ma-*)
*tqšiaiah- (<*tanč-jah-*)
*tačišta-

*srira*- “beautiful” (<*sriH-ra-*)
*sriāiiah- (<*sraiH-iah-*)
*sraeišta- (<*sraiH-išta-*)

*stura*- “stout, strong” (<*stHu-ra-*)
*staoiiah- (<*stHau-jah-?)
*stāuišta- (<*stHau-išta-*)
*aoojiaih-
*aoojišta-

*buiiri*- “plentiful” (<*dbuH-ri-*)
*baoiiah- (<*dbayH-iah-*)
*dboišta- (<*dboršta-<*dbauH-išta-*)

PRONOUNS

Pronouns in the ablative

Personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd pers. = “this”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td><em>maţ</em></td>
<td><em>ţbaţ</em></td>
<td>masc., neut.</td>
</tr>
<tr>
<td>Plur.</td>
<td><em>ahmaţ</em></td>
<td><em>yušmaţ, xšmaţ</em></td>
<td>fem.</td>
</tr>
</tbody>
</table>

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

The demonstrative pronoun awua- “that”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td><em>awuahmāţ</em></td>
<td><em>awuaŋhaţ</em></td>
</tr>
<tr>
<td>Plur.</td>
<td><em>awuaeibio</em></td>
<td><em>yaeibio</em></td>
</tr>
</tbody>
</table>

The relative pronoun ya- “who, which”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td><em>yamāţ</em></td>
<td><em>yeŋhaţ</em></td>
</tr>
<tr>
<td>Plur.</td>
<td><em>yabio</em></td>
<td><em>yabio</em></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Plur.</td>
<td><em>kaeibio</em></td>
<td>-</td>
</tr>
</tbody>
</table>
LESSON 14

VERBS

The future

The future stem is formed by adding the suffix *-sia- to the root in the full grade (with appropriate sandhi). Exception: *vao has the zero grade bū-. The future is rare in Avestan.

Examples:

<table>
<thead>
<tr>
<th>Root</th>
<th>Present stem</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>-hīia-</td>
<td>āda “give, place”</td>
<td>dāhīa-</td>
</tr>
<tr>
<td>āvan “win”</td>
<td>van-</td>
<td>vaḥha- (&lt; van-hīia-)</td>
</tr>
<tr>
<td>āzan “be born”</td>
<td>zaila- (&lt; zanH-hīia-)</td>
<td>zḫīa- (&lt; zanH-hīia-)</td>
</tr>
<tr>
<td>-šīia-</td>
<td>nāia-</td>
<td>nēšīa-</td>
</tr>
<tr>
<td>āsa “make full of life”</td>
<td>sāwāaia-</td>
<td>sāošīa-</td>
</tr>
<tr>
<td>āhao “press (haoma)”</td>
<td>hunauu-hunu-</td>
<td>haošīa-</td>
</tr>
<tr>
<td>āvarz “perform”</td>
<td>varzšiia-</td>
<td>varašīa- (&lt; varz + šīia-)</td>
</tr>
<tr>
<td>āharz “release, filter”</td>
<td>harṣza-</td>
<td>haraššīa-</td>
</tr>
<tr>
<td>āvao “become”</td>
<td>bauua-</td>
<td>buššīa-</td>
</tr>
</tbody>
</table>

SYNTAX

Uses of the ablative

1. The ablative of movement away from

The basic function of the ablative is to express movement away from.

aēša druḵ yā nasuš upa duqqušaiti apāxša raēbišī ŋaēmaēbišī “This demoness, the Nasu, *attacks from the northern regions.” (V.7.2)

duraḵ ḥaca ahmāṯ nmānāt durāt ḥaca aḵẖāt visaḏ durāt ḥaca ahmāt zanṭaḏ durāt ḥaca aḵẖāt daḏaḥaṭ aḏḏ yā ibiḏajā vōynā yēinti “(May) the evil dangers (and) scourges go far away from this house, far away from this village, far away from this tribe, far away from this land.” (Y.57.14)

yā amauaaiiti frataciiti Hukairīliṯ haca barzaghaṭ ayī aoi zraill Vōru kaṯm “... who, powerful, flows forth from tall Hukairiia to the Vouruḵaṯa sea.” (Yt.5.96)

Note the genitive + ablative with us. stao- “to remove someone from something through praise of it”(?):

us gāuš stuītē tāišašcā ḥazaghaṭcā
us mazdaišasnaṇam vīṣm *ziānaišcā [ms. zīānaišcā] viuvaṭcā
“By my praise of the cow I remove (it) from theft and violence,
(by my praise) of the houses of Mazdaiasniams (I remove them) from damage and devastation.” (Y.12.2)
2. The ablative expresses comparison “than”

*auua dāmāq yezamaide yā hanti paoiriiō dāta paoiriiō fraθbarīta
asnāaća aπāuca zamaqeça ururuarilāaća gaọeça hucāqhat
“We sacrifice to those creatures who are those created first, fashioned forth first
(earlier than) the sky, the water, the earth, the plant, and the cow giving good gifts” (after Vr.7.4)

Note the use of the ablative after forms of anīla-, “other than”:

anniō ahmāt “other than he (who)”
anniō θβat yaʃ Zaraθuʃtraʃ “Other than you, Zarathustra.” (V.2.2)

3. The ablative of yielding
The ablative is used to express that before which one yields, gives to, flees from (cf. pairī, parō in no. 5):

θbaeʃat frā namait “He yields before hostility”

Note the double ablative of person and thing in:

θbaeʃat parō daeuuaebiio
“before the hostility (coming) from the daeuuaas” (Y.57.18)

nipati pairi daeuuaafta ɓeʃaŋgiatan maʃiiafta
“Let it protect us from daeuua and man (and their) hostility” (Y.58.2)

4. The ablative of time and place
The ablative (often with -a) is used to express time and place throughout which, all the way up to:

yat karaao tʃhe xʃaθrāda amarʃanta pasu vira
“Who made throughout his reign animals and men indestructible.” (Y.9.4)

asnāaʃca xʃaʃniiaʃca tād dɔp auua baʃnte
“Day and night the falling waters pour down.” (Yt.5.15)

zamāda uzuxšíieinti ururuarā
“Plants grow up all over the earth.” (Yt.13.10)

5. The ablative with pre-/postpositions
The ablative is used with the pre-/postpositions adairi “(just) under,” a to express “all the way to,” haca
“from, acc. to” (also with “fear”), pairi “at, beside, next to, from,” parō “before” (also: to bow/flee/yield before) and “because of,” pairi “from” (to protect from, prevent from):
aśai *kaśābīla [ms. kaśābīla] “under the armpits” (N.67)

ā vahīstāt aghaṭ ā vahīstāt aśāt ā vahīstābīliō raocōbīliō
“All the way up to the best existence, the best Order, the best lights.” (Y.19.6)

haca āorāṭ haca apaṭ haca barasmon frasairliāṭ haca narōliō aśauuabīliō
“(Away) from the fire, from the water, from the barsom that is to be spread out, from the Orderly men.” (after V.3.16-17)

haca hū vaxsāt ā hū frāsmō détōiō
“From the *blazing up of the sun until the setting of the sun.” (Yt.5.91)

frastaratāṭ paitī barasmon uzdātāṭ paitī haomāṭ
raocintāṭ paitī āorāṭ srāuualimnāṭ paitī Ahunāṭ Vairīliāṭ
“Beside the barsom spread out, beside the haoma set up, beside the blazing fire, beside the Ahuna Vairia as it is recited.” (Yt.10.91, Afr. 4.5)

aśāt āṭ haca “According to Order.”

aśāt haca yāt vahīstāṭ “According to (what is) best Order.”

nasiiētī haṭra frakaraṣṭa ahnaṭ haca nmānūā détīṭā “The pollution disappears from this house as soon as it is produced.” (Y.10.7)

frauvaṣaiō ... yā haca Gailāṭ Maroṭaṭ ā saośiāntāṭ varaṭraynaṭ “(We sacrifice to) the fravashis .. from (that of) Gaia Marata to (that of) the victorious Revitalizer.” (Y.26.10)

frā nō nipāhi āi Sraoṣa aṣita huraṇa sainīa Ṛi Ṛi druautāt mahrkāṭ sainīa druautāt Aēśmāṭ
“You protect us, O well-shaped Sraoṣa with the rewards, from lieful destruction, from lieful Wrath, from lieful (enemy) armies, from the *deceptions of Wrath!” (after Y.57.25)

yōi maśiianq parō xaratōiō gōḍā nōiś srāuualieintī
“those who do not recite the Gāthas because of consumption of intoxicating beverages.” (N.11)

Note: present + parō > past.

6. Genitive forms for ablative
There are a few genitives that are used—apparently—for the ablative. It is doubtful, however, that we are dealing with archaisms from the time when the gen. = abl. More probably we have to do with late mistakes.

tarṣṭā tamāghō duuarṇṭi
"Frightened they run (all the way down) into (their) darkness." (Y.57.18)

haca kauuois Haosrauaanahae

"From Kauui Haosrauaa." (Y.15.32)
An abl. *kauuoit is not attested.

apaduwarat Aprô Mañiuus haca zomat yar paðhainai skaranaii ðuraepairaii

"The Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)
Cf. the correct forms Yt.10.95 agha zomô yar paðhainaii skaranaii ðuraepairaii.

raêkô mé haca aijhâ zomat vañhô kor̄maoitī

"He who shall win(?) makes me exiled from this good earth" (Yt.17.20)
vañhô may be fut. of van- "win," nom. sing. masc., see Lesson 17.

darzyomcit aipi zuwānem upa surqm fraśô.korâtim hasa suraii vañhuii fraśô.korâtiit

"For a long time after, up to the Perfectioning, rich in life-giving strength, together with the good Perfectioning, rich in life-giving strength" (Y.62.3)

7. Dative forms for ablative

We sometimes see dative forms in -aï or genitive forms in -a instead of ablative in -ai. As vacillation between the endings is seen in the manuscripts, this is probably a matter of scribal error.

Examples:

paôriiiqm gërzqm gërzata Ašii vañhi yô barazaiti
haca apôðrô.zaiiiïi jahikàiïi

"The first complaint good Aši the exalted complained about the non-child-bearing whore." (after Yt.17.57)

yahmät kahmäciit (mss. kahmäciit and kahmäciit) naëmanqum váô dôrô baiiïom vi.baraiti
*ahmät (mss. ahmät) kahmäciit naëmanqum paiit,jasaiti âtâ Ashurahe Mazdâ

"From/to whatever side the wind disperses the fragrance of the fire,
from/to that side the fire of Ahura Mazdâ goes." (after V.8.80)

auu paôô ... dâràizaiiïi důitàiïaâm šiiaðnänqum värzâi
paiit dûitàiïaâm varzâi (for varzâi?)

"Apply your feet ... to the performance of lawful deeds, (keep them) away from the performance of unlawful ones!" (Vr.15.1)

Note also:

V.13.31:
aëtahmäcïi L4, K1 (Pahlavi Videvdad, 13th cent.),
Comparison with *yaθa* “as, than”
Comparison can also be expressed with *yaθa* “than,” notably, when the thing compared is not a noun or pronoun. To emphasize the comparative function, *ahmāt* may be added before *yaθa*.
Example:

"Then Yima made this earth go apart by one-third larger than it was before." (V.2.11)

"Then I made him just as great as (I made) myself, Ahura Mazda." (Yt.10.1)

Uses of the future
The functions of the future are similar to those of the prospective subjunctive (see Lesson 15): imminent future, intention, or obligation.
Examples:

"And of the haoma (plants) which are to be filtered, which are about to be filtered for the exalted Model, Ahura Mazda, the sustainer of Order." (Vr.12.1)

"Dry (matter) shall not be mixed into dry (matter)” (V.8.34)

"Of those born and those to be born.” (Y.4.5)

"And we sacrifice to all well-performed acts, both those (already) performed and those going to be performed.” (Y.57.4)

"Of the libations that have been set up, those that have been (already) set up and those going to be set up.” (Vr.9.1)
haoma sūra spēta ašauvana
ašaia uzātia ašaia uzdāhiamna
ašaia aišī. vaēšianța [ms. aišī. vaēšianța]
ašaia hunuvana ašaia haōšianța

"the haomas rich in life-giving strength, life-giving, Orderly,
(those) which are set up in Orderly fashion and (those) which will be set up in Orderly fashion,
being *allocated in Orderly fashion and (those) which will be *allocated in Orderly fashion,
(those) which are being pressed in Orderly fashion and (those) which will be pressed in Orderly fashion..." (Vr.9.3)

EXERCISES 14

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

imāt xāthra-, barśman- frastairii, vazra- xruuišianț-, haēnā- xruuišiieinī-

2. Transcribe and translate into English:

(Y.19.18)

(Y.57.2)

(Y.57.18)

(Y.65.14)
(Y.68.12-13)

(Vr.7.3)

(Yt.1.19)

(Yt.3.13)

(Yt.5.85)

(after Yt.8.32)

(Yt.8.35)

(Yt.8.38)

(Yt.8.47)

(V.3.16)
3. Translate into Avestan and write in Avestan script:

1. Then Yima made this earth bigger than it was before that.
2. The steadily running Wind wipes clean the firmament from the right and all around.
3. The waters to be purified flow from the Puitika Sea to the Vouru.kasha Sea.
4. Then Ahura Mazdâ said: thirty steps from the fire, thirty steps from the water, thirty steps from the barson to be spread out, thirty steps from the Orderly men.
5. We sacrifice to the Pre-souls of the sustainers of Order, rich in life-giving strength, who are greater than all gods in the world of thought, who are stronger, who are braver, who are more powerful, who are more victorious, who are more healing, who are more competitive, who fly right into the middle of the offerings.
6. From the northern region from the northern regions ran forth the Evil Spirit full of destruction, daeuua of daeuuaas.
7. The pollution disappears from that house.
8. I shall lead him to the Best Existence, to Best Order, to the Best lights. (Y.19.6)
9. May that homage protect us from the hateful daeuua and man.
10. That reward of yours is better than good, this reward of ours is not worse than bad.

VOCABULARY 14

ašairi prepos.: under (+ abl.)
aiśišiti- f.: settlement(?)
aiśi, vaēdaia- < vvaid: to *allocate
anu, maraza- < maraz: to follow closely
anuseš < vvas/us adv.: against (their) will, having lost their will (?)
aijajua- comp. of uya-
apāxtar-/apāxša- (apāxtara-, apāxša-) < apānk-:
  northern
auruuaθa-: who does not abide by the deals/agreements (between gods and men)
auu, bara < vbar mid.: to pour down
āša- m.: grain
ārta-: *road
āhiit- f.: pollution
ārāti- = aši-
āsia-, compar. of ās-
āsitō, gātu- = *a-sita-: who has not lain on a bed
axståēa- < axști- f.: *in harmony (with: instr.)
[Air.Wb.]
āzī-: fertile/pregnant (cow)
baēsuan- n.: 10,000
bayo, baxta-: assigned by the assigner (?)
baiiiaθ-, buiri-: more (abundant)
barazah- n.: height, high mountain
cḅuru, ratu-: having/with four ratus
daša-: right (opp. left)
darozi, takaθra-: steadily running
draoŋštę, superl. of druuant-
druaatśi-: fem. forms of druuant-
dunman- n.: clouds
durā, uruuaθa-: the turns of which are in the distance
frazraštę, past participle of fra, karaθta-
framan, nara-: *encouraging the men, *giving back hope (?)
framan, narō, vira-: *encouraging the men (and) servants(?), *giving them back their hope (?)
fra, stāriia- < fra, stāranāo- < vstar: which is to be spread out
frastraštę < fra, stāranāo- < vstar: spread out
fraθarčata- < fraθarxas- < vθars: fashion forth
*fra, ima- < vnam mid.: to yield (before: parō + abl.)
fraθmō, dāiti- f.: sunset
gaoθaθa- n.: udder, milk pail(?)
hazah- n.: violence, violent act
hām, hištę- < vstę mid.: to stand (together), gather
framan.nara-: *encouraging the men, *giving back hope (?)
framan.naro.vira-: *encouraging the men (and) servants(?) , *giving them back their hope (?)
frastarii- < fra.staranao- < १star: which is to be spread out
frastarata- < fra.staranao- < १star: spread out fraṭ mársta- < fraṭ máraśa- < १śāraś: fashion forth *frā.nama- < १ṇam mid.: to yield (before: parō + abl.)
frāṃmō.ḍāṭiti- f.: sunset
gaośaṇa- n.: udder, milk pail(?)
hazah- n.: violence, violent act
hāṃ.hiśa- < १stā mid.: to stand (together), gather (intr.)
ham.varati- f.: *valor
huśiaśa-, comp. huśiaśatarā-: well sacrificed to huṣka- : dry
irīrīṣṭati- (the fact of) dying, mortality
isāna- pres. part. of isā-: ruling
kaia- < ka-
maśaṃa-: middle
maṃśiia-: intoxicating beverage
māsiāh-, compar. of māsiā-: longer
māīīaauta- < māīiā-: rich in creative magic(?)
mīiaza-: ritual meal
miieizdin-: (possessing, preparing) ritual meals/offerings
nāḥ- : nose
nāṃśiṇiś, instr. for nom.-acc. plur. of nāman- + adj.
fern. plur.
nipā- < १pā-: to protect
pāṭ. fra.maraṇa- < marza-: to wipe clean all around
pāṭ. mūraṇa-: surrounding protection; enclosure, fence
paṭī. x.saraṇa- (sings., dual.): checks, jaws(?)
paitisanta- , past part. of paiti. zān- < १zān/ xśānā-: to recognize
paouruu. naṃma-: the front half/side
parō. arajāstara- < arajā-: much more valuable parśta- : back, protection
pata- < patā: to fall, daeuctive for movement
Pārāṇdi-: goddess of Plenty
pazāṇḥant- < *pāzah-: (broad)-chested
Puṣṭika-: name of a sea
puṣṭa- : fifth
raēko adv.(?): exiled
Rayaē/Raji-: Raya (a city)
rāoca- < vraok: to shine, blaze
rao. rāā- < rauua- + rāāa- : with fast chariot(s)
Satauuaēsa- : name of a star
sāuuaïia- < १vāo: to make swell (with the juice of life), revitalize
spania- , comp. spanṭa-
sraēśī-, fut. of sirīnao- < १śraē: to mix
sraīa-, comp. of sirīa-
stauiia- , comp. of stura-
śiti- f.: dwelling place
ṭat adv.: then, there
tāiia- : theft; cf. tāiīu- “thief”
tāṭa- : falling; epithet of the heavenly waters
tamah- neut.: darkness
tuiia- : fourth
ṭbaēśa- : adj. : hostile
ṭbaēśa- : fear, terror
ṭbaēśa- : the firmament; lit. the fast one [OInd. tvarita “fast”]
ṭbōrāṣtar- (Gathic word): (divine) carpenter
Orisata. gāiia- : a distance of thirty steps
upaśīti- f.: dwelling place(?)
upauuaza- < १vāz mid.: to fly (up/down) to uruāṭra- : fine, delicate
Us. haṇdaua- : name of a mountain
us. stao- : to remove someone (gen.) from something (abl.) through praise of it(?); see Syntax.
uz. bara- < १bār mid.: ride up, rise
uzuxśiia- < १vvuxśi: grow up
uśa- = uṣah- f.
vaēśa- : possession
vaēsmā- n.: entrance hall
vaḥia-, vaḥia- , comp. of vaḥju-
vaaiuauta- : *possessing birds(?)
vaṭha-, future of vaha- “win”
vaṭha-, comp. of vaḥju-
varaniia- : *greedy; epithet of a kind of daēuua:
vaśa- : sunrise, lit. blazing up(?)
viṣāata (corrupt form, cf. viṣaṣta- s): twenty
viṣpō. mahra- : all destruction
vitara. azaḥiia- : ability to overcome straits
vitara. taēṣahhiia- : ability to overcome hostilities
viuāāpa- : devastation
xāraīi- f.: consumption (of)
yaona- : way
yaōđiia- : which should be purified
yaṣtā- , past participle of yaha-
zaia- < १zan mid.: to be born
zaḥiia- , future of zaia- “be born”
zii. yuṣ- act. perf. part. < १ziīā(?): *destructive