## LESSON 18

### NUMERALS

The following numerals are attested in Avestan:

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>In compounds</th>
<th>Ordinals</th>
<th>&quot;-th time&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>aēuua-</td>
<td>fratma-</td>
<td>paoirm</td>
</tr>
<tr>
<td>2</td>
<td>duua-</td>
<td>bitiia-</td>
<td>ābitim/lābītim &quot;a second time&quot;</td>
</tr>
<tr>
<td>3</td>
<td>θṛāii-/θṛi-</td>
<td>θṛi-</td>
<td>āθṛii-</td>
</tr>
<tr>
<td>4</td>
<td>caθ Bar-/-catur-</td>
<td>caθru-</td>
<td>turiia-</td>
</tr>
<tr>
<td>5</td>
<td>paṅca</td>
<td>paṅca-</td>
<td>pux̂a-</td>
</tr>
<tr>
<td>6</td>
<td>xšuuaš</td>
<td>xšuuaš-</td>
<td>xšuua-</td>
</tr>
<tr>
<td>7</td>
<td>haptcha</td>
<td>haptcha-</td>
<td>haptāsha-</td>
</tr>
<tr>
<td>8</td>
<td>aśta</td>
<td>aśta, aśtō</td>
<td>aśtāma-</td>
</tr>
<tr>
<td>9</td>
<td>nauua</td>
<td>nauua-</td>
<td>naoma-</td>
</tr>
<tr>
<td>10</td>
<td>dasa</td>
<td>dasa-</td>
<td>dasama</td>
</tr>
<tr>
<td>11</td>
<td>aēuuanasasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>duuadasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>θritisasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>caθruadasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>paṅcadasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>xšuuaš.dasa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>haptcha.dasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>aśta.dasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>nauua.dasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>visaiti (visqsta)</td>
<td>visqsta-</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>θritisatam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>caθ Bar satam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>paṅcăsatam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>xšuuašti-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>haptāiti-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>aśṭāiti-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>nauuaiti-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>satam</td>
<td>satas-</td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>duie nauuaiti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>duie saite, duua- saite</td>
<td></td>
<td></td>
</tr>
<tr>
<td>300</td>
<td>tiśrō satā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>400</td>
<td>caθ pārā satā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>500</td>
<td>paṅca satā-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>600</td>
<td>xšuuaš satā-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>700</td>
<td>haptcha satā-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>800</td>
<td>aśτa satā-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>900</td>
<td>nauua satā-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1000</td>
<td>hazagṛm</td>
<td>hazagra-</td>
<td></td>
</tr>
<tr>
<td>2000</td>
<td>duie hazapre</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9000</td>
<td>nauua hazagra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10000</td>
<td>baēuuar-/baēuwan-</td>
<td>baēuwar-</td>
<td></td>
</tr>
</tbody>
</table>

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LESSON 18

90000 nauwasō baēuān

Notes: visqsta "20" is probably a reverse formation from the ordinal visqstama-.

Compound numerals

25 paṅcāca visaiti
33 ṛaíasca ṛīsqca
75 paṅcāca hapiāti-
99,999 nauuaca nauuaitiśca nauuaca sata nauuaca hazayra nauuasōsca baēuān

<table>
<thead>
<tr>
<th>Multiplicatives</th>
<th>Fractions</th>
</tr>
</thead>
<tbody>
<tr>
<td>(times, -fold)</td>
<td></td>
</tr>
<tr>
<td>1  hakat̄ “once”</td>
<td></td>
</tr>
<tr>
<td>2  biś, biśuṣ “twice”</td>
<td>biśāmruṭa- “spoken twice”</td>
</tr>
<tr>
<td>3  ṛiś, ṛiśuṣ “thrice”</td>
<td>ṛiśāmruṭa- “spoken thrice”</td>
</tr>
<tr>
<td>4  caṭruṣ “four times”</td>
<td>caṭruṣāmruṭa- “spoken four times”</td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
<tr>
<td>6  xiuuāziāa “six times”</td>
<td>caṭruṣa- “a fourth”</td>
</tr>
<tr>
<td>7</td>
<td>paṭiḥa- “a fifth”</td>
</tr>
<tr>
<td>8</td>
<td>haptahuwa- “a seventh”</td>
</tr>
<tr>
<td>9  naomaia (nauā), nauuasō “nine times”</td>
<td>aṣiāhua- “an eighth”</td>
</tr>
<tr>
<td>20 visaiṭuṭa- “twenty-fold”</td>
<td></td>
</tr>
<tr>
<td>30 ṛisaiṭbā, ṛisaiṭbōm “thirty-fold”</td>
<td></td>
</tr>
<tr>
<td>40 caṭbāraṭbā “forty-fold”</td>
<td></td>
</tr>
<tr>
<td>50 paṅcasaiṭbā “fifty-fold”</td>
<td></td>
</tr>
<tr>
<td>60 xiuuāṣṭuṭa- “sixty-fold”</td>
<td></td>
</tr>
<tr>
<td>70 haptaṭuṭa- “seventy-fold”</td>
<td></td>
</tr>
<tr>
<td>80 aṣṭaṭuṭa- “eighty-fold”</td>
<td></td>
</tr>
<tr>
<td>90 nauuiṭuṭa- “ninety-fold”</td>
<td></td>
</tr>
<tr>
<td>100 satāiā “a hundred-fold”</td>
<td></td>
</tr>
<tr>
<td>1000 hazayrāiś “a thousand-fold”</td>
<td></td>
</tr>
<tr>
<td>10000 baēuwarāiś “ten thousand-fold”</td>
<td></td>
</tr>
</tbody>
</table>

Other derivatives:

paṅcōhiā- “of five species.”

Note: Whether the numerous analogical forms are genuine or were fabricated by the transmitters and scribes we cannot tell.

Declension of numerals

The numeral “one” is declined as a pronominal á-stem; note the acc. masc. and the nom.-acc. neut. ātiōm, ātiōm, and other forms (see Lesson 9).

The numeral “two” is an a-stem dual.

The numerals “three” and “four” have some special fem. forms.

The other cardinals are mostly indeclinable.
LESSON 18

“One”

m. n. f.
nom. aēuũo ōiuũ, ōiũ aēuũa
acc. ōiuũ, ōiũ ōiuũ, ōiũ aēuũqa
gen. aēuũahe aēuũaŋhã
abl. aēuũahnãt -
inst. aēuũa -
loc. aēuũahnãi aēuũaiía

“Two”

m. n. f.
nom.-acc. duua duie, duuaθ duie, duuaθ
dat.-abl.-inst. duuaũiũia -
loc. duuaũia -

“Three”

m. n. f.
nom. ðraiĩo ðri tiśro
acc. ðri̱ ðri tiśro
gen. ðraiĩq̱ tiśro, tiśranq̱
abl. ðrībiĩo -

“Four”

m. n. f.
nom. caðbãrǒ catura cataŋro
acc. caturĩ catura cataŋro
gen. cataŋq̱ -

Other numerals: gen. pañcanq̱m, nauuanq̱m, dasanq̱m; – instr. pañcasaŋbiĩ, satãiĩ, haŋŋraĩĩ, baēuũarobiũ

On the ṟn-stem baēuũar-baēuũan- see Lesson 16.

Note:

The element *-sr/-γr- < *-sr- is an ancient suffix found in the fem. forms of the numerals “3” and “4” in several Indo-European languages. It may be related to stri- (< *srĩ-) “woman” and -phar- in x’ag̱har- “sister” (if originally *x’a-har- “one’s own woman”).

tiśro sata “400” has the fem. tiśrő agreeing with a neut. plur.

VERBS

The optative

The endings of the optative differ from those of the indicative and subjunctive by containing an element -i- (-ii-). In the thematic conjugation, this element combines with the thematic vowel and produces a diphthong: aē, ōi, aii̱. In the athematic conjugation it has the form iĩĩi (< *-jaH/-iH-).

The thematic 3rd plur. ends in -aiiũn (-aën), which is identical with the 3rd plur. indicative of aïia-stems. In aïia-stems the original ending was therefore -aiiiaĩn, which regularly became -aiiaĩn. In the manuscripts this ending is most often corrupted to -aiiũn and then replaced by the familiar -aiiũn.
**Present optative active**

<table>
<thead>
<tr>
<th>athematic</th>
<th>thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>-i̞ā̞</td>
</tr>
<tr>
<td></td>
<td>-i̞ē̞</td>
</tr>
<tr>
<td>3</td>
<td>-i̞ā̞ i̞</td>
</tr>
<tr>
<td></td>
<td>-ō̞ī̞ i̞</td>
</tr>
<tr>
<td></td>
<td>-ō̞ī̞</td>
</tr>
<tr>
<td>Dual</td>
<td>-i̞ō̞m</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>-ii̞qn</td>
</tr>
<tr>
<td></td>
<td>-i̞i̞r̞a̞s̞</td>
</tr>
</tbody>
</table>

**Present optative middle**

<table>
<thead>
<tr>
<th>Sing.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-i̞a̞, -e̞</td>
</tr>
<tr>
<td>2</td>
<td>-i̞s̞a̞</td>
</tr>
<tr>
<td>3</td>
<td>-i̞t̞a</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>-</td>
</tr>
</tbody>
</table>

**SYNTAX**

**Uses of the numerals**

Most of the numerals present no special features in their use. Note that the numerals “100” and higher are nouns and take the genitive plural of the items counted.

aē̞ta vaca maďai̞a̞i̞a̞g̞'ha ahe vaca sŏndai̞a̞i̞a̞g̞'ha
Ahurō Mazdā aṣ̞aua̞ haṭhra vaŋhūbīi̞o o yazataē̞ibi̞i̞o
yaṭ Amuo̞s̞a̞e̞bi̞i̞o Šp̞o̞ntai̞bi̞i̞o hu̞s̞a̞braē̞bi̞i̞o hu̞s̞ái̞bi̞i̞o
pa̞ncasati̞bī̞s̞a̞ sat̞a̞i̞s̞a̞ hazano̞rē̞si̞s̞a ba̞euua̞ro̞bi̞s̞a
aḥa̞x̞s̞a̞i̞s̞a̞ frā̞i̞i̞i̞b̞i̞s̞a̞ç̞a̞ aḥm̞ā̞t

"Intoxicate yourself with this word, be pleased with his(?) word.
Orderly Ahura Mazdā (is?) together with the good deities,
the life-giving immortals ones of good command, giving good gifts,
by fifties, hundreds, thousands, ten thousands, 
innumerable ones, and even more than that.”  (Vr.8.1)

yešhe<sup>a</sup>  caθβārō aršān<sup>b</sup> hqm.tāṣat Ahurō Mazdā ... 
yešhe<sup>a</sup> anuvənt hašnaŋm naua suatiiš hazagrənca

“(Ardouuii Sūra Anāhita ... for whom Ahura Mazdā fashioned together four males ...
“who has so much of armies (as many armies as) 1900.”  (Yt.5.120)

a. The first yešhe is for *yešhāi, the second for *yešhā.  – b. For *aršnō (only attested as gen. sing.).

tišrō satā upāzanaŋm upōzōit aspahe astraia
tišrō satā sravōi.caranaia

“He shall strike (him) 300 blows with the horse whip, 300 with the bastinado.”  (V.4.11)

yazāi Hukairim barazō<sup>a</sup> vispō.vahmam zaranaeŋm
yahmaŋ mē haca frazakṣaie
tišrō satā sravōi.caranaia

Arduuii Sūra Anāhita hazagrəi barazōa viranŋm

“I shall sacrifice to tall Hukairia, (which receives?) all hymns, golden,
from which Arduuii Sūra Anāhita comes down to me
in depth (as much as) of a thousand men (a thousand men deep)”  (Yt.5.96)

a. For *bārazām?  The form Hukairim barazō occurs several times.

hazagrəm pymongo paiti.jasaiti åtarš Ahurō Mazdā 
daēuanaŋm manišuanaŋm tomascītaranŋm druwarəŋm

bižuTRAN yatunəmcu pərikanəmcu

“(Then) the fire of Ahura Mazdā comes with the ability to strike a thousand
daēuous in the world of thought (and) those possessed by the Lie hailing from darkness,
(and) twice that many sorcerers and witches.”  (V.8.80)

In many Middle and New Iranian languages a special form of the noun is sometimes used after numerals (hence called “numerative”).  In a recent study it was suggested that this usage may already be seen in Young Avestan.<sup>6</sup>

Uses of the optative

The optative is the mood of the imaginary and thus mainly expresses wishes, prescriptions, imaginary comparisons or examples, and irreal conditions and comparisons.

<sup>6</sup>X. Tremblay,  <i>Studia Iranica</i> 26, 1998.
1. Optative expressing wishes

\[\text{vasā. xāhtrō } \text{hiāō } \text{aśāywa } \text{auausā.xāhtrō } \text{hiāō dhuāā} \]

"May the sustainer of Order have command at will! May the one possessed by the Lie not have command at will!" (Y.8.6)

\[\text{mā cīś pauruūō } \text{buiōśiētā} \]

"May no one notice (us) first (be the first to notice us)!" (Y.9.21)

\[\text{haxśāiia } \text{azmciōt } \text{yō } \text{Zaraθuśtrō } \text{fratam } \text{nnānanam} \]

"May I, Zarathustra, induce the foremost ones of the homes (to ...)!" (Y.8.7)

2. Optative expressing prescriptions

\[\text{gaomaēzam } \text{aīiasōiś } \text{zaraθuśtrā } \text{gaom } \text{pairi } \text{uxśānām} \]
\[\text{baxdxdrōm } \text{dātīīō } \text{kāratam } \text{yaoōdātāō } \text{frāharōiś} \]
\[\text{zgōm } \text{pāitī } \text{ahuraătam } \text{pairi } \text{kāratam } \text{pairi.kāroōt} \]
\[\text{aēśō } \text{nā } \text{yō } \text{yaoōdātīōō} \]

"You should take bull’s urine from a bull, O Zarathustra.
You should bring a spade made in the prescribed way (and) purified.
He should draw a furrow on the earth established by (Ahura) Mazdā,
this man who (is) to be purified." (V.19.21)

a. For ⁴dātām?

3. Optative expressing irreal comparisons

\[\text{mānaiōō } \text{ahe } \text{yaōa } \text{haazarōm } \text{nārm } \text{ōim } \text{nārm } \text{ā.darazaiōō} \]

"As if a thousand men were to fetter a single man." (Yt.8.55)

\[\text{mānaiōō } \text{ahe } \text{yaōa } \text{haazarōm } \text{nārm } \text{ōilum } \text{nārm } \text{ājīllāxaiōō} \]

"As if a thousand men were to look after a single man." (Yt.1.19)

Note the periphrastic construction with past participle + “to be” in:

\[\text{mānaiōō } \text{ahe } \text{yaōa } \text{nā } ⁴satoōca } \text{haazarōmca } \text{bāeωuarōca } \text{parśānōm } \text{nijātōm } \text{[mss. nijātām, nijātōm]} \]

\[\text{hīiōō } \]

"Just as if a hundred, a thousand, ten thousand ears of grain were to have been smashed down."
(Yt.13.71)

a. Here nā is probably a particle, sometimes found after yaōa.
LESSON 18

EXERCISES 18

1. Write in transcription and Avestan script in all cases, all numbers (where appropriate) the following nouns and adjectives:

    aeuneidwaua-/braii-nar-; aenua-, etc., snaithis-; aenua-, etc., gahis; spai zairis, im za, baroma frastairim

2. Write in transcription and Avestan script the 1st and 3rd sing. and plur. present indicative, injunctive, subjunctive, and optative of

    juua-, aenafha-, jasa-, ah-, karao-, miria-.

3. Transcribe and translate into English:

    (Y.8.5)

    (Y.8.6)

    (Y.8.7)

    (Y.9.21)

    (Y.9.29)

    (Y.68.9)
(V.2.39)

(В.2.40)

(В.2.41)

(V.3.12)

(V.3.13)

(V.3.14)
(V.3.15)

(V.3.16)

(V.3.17)

(V.3.18)

(V.3.19)

(V.3.20)

(V.3.21)
(V.6.31)

(V.6.32)

(V.8.14)

(V.8.15)

(V.8.16)

(V.8.17)

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5. Translate into Avestan and write in Avestan script:

1. May you protect the man who upholds the deal for eternity, O Zarathustra!
2. May you not expose that one who upholds the deal to a blow (by the enemy)!
3. May you not disallow that lawful man who shall sacrifice to us the greatest sacrifice!
4. May you listen to our sacrifice (gen.), O Miôra!
5. May you approve of our sacrifice (gen.), O Miôra!
6. May you be near our sacrifice (acc.), O Miôra!
7. Be ready for our libations (acc.)!
8. Carry them together (for them) to be collected!
9. Set them down in the Home of Song!

**VOCABULARY 18**

aëuuandasa-: eleventh
*aïši.vaëðaiaia- = aïši.vaëðaiaia- (?)
aiši.âxâsiïsaia- < ñâxâsï: look after
aiši.niti- f.: the fact of bringing (to)
aiši.tutu- < ñtao: to have much strength(?)
aiši.vaâxâsïaia- < ñâxâsï: make grow or make blaze
aiïsia- < ñ + yasa- < ñyam: to take (hold of)
apa.duçaïsa-: to rush away [cf. apa.duîuïsa-]
apaiïtâê, inf. of apaiïsa- < ñyam: to take away
asti.aojah-: bone strength (?)
aïï- (only dual): eye (daëuuiic)
aïta: eight
aïta.dasa-: eighteenth
aïtahuua-: an eighth
aïtasata-: 800
aïtâti-: eighty
aïtâma-: eighth
aïx.x'araïtama-: having greatest appetite, most voracious
aïx.yešhi- f.: great sacrifice
auuanaâma- < ñvam: unconquerable
auuasô.xasôra-: not in command at will
auuâ.him: word meaning approximately opponent [auuâ-ahiïia- thrower down?]

ä.darazaiïaia- < ñdarz: to chain, fetter
ä.rocaïia-: shine hither
aštaiïa- = aštâïia- < ñstâï: to place
aïtrauaxâsaïa-: priest who tends the fire
aïïbitim, aïïbitim: a second time
aäxuirim: a fourth time
baëë-: bi-, double
baëuuariïtmaïa-: most 10,000
baëuuariïsï: ten thousand-fold
baxârê-: spade
bië-: bi-, double
biïda-: (made) for two feet
biï: twice
biïamrûta-: spoken twice
bïazïngra-: two-footed
bïëuuat: twice
caiïo: how many?
caçcaï(?) at all (?)
cabôara.satam: forty
cabôara.zangra-: four-footed
cabôaro.sâïte: 400
càörü-: quadri-, quadruple
càörü.caïšma-: with four eyes
càörüdâsä-: fourteenth

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caṭaṛuṣaṇa: four times
caṭaṛuṣaṇa: spoken four times
cimāne, inf. of caiaīa: < ṣvca-counter: to collect, gather
dasa: ten
dasama: tenth
dāṅtiyā, karaṭa: made so as to be according to the
rules, made in the prescribed way
duauadasa: twelfth
draṇas, draṇa: with banners held on high
frabar: < ṣvbar: to carry forth, bring
frabaratar: a kind of priest
frasāra: < frauvar-
frasāra: < ṣvni: washed
fratama: first
fra:tu < ṣvat: to have strength(?)
frāṇiāuāii: < ṣvto: to expose (to: + dat.)
gada: robber
hādō, gade: (people) having herds together
hakara: once
hamista: < ṣvto: removed
hanya: old man
hatpa: seven
hatpa, dasa: seventeenth
hatpa, sata: 700
hatuāu: a seventh
hatiṇa: seventh
hatiṇī: seventy
haxa: < ṣvha: to induce (to: + infinitive)
hazanara: ability to strike a thousand
hazatana: a thousand
hauuana: the priest in charge of pressing
hāmraṭa: direct pollution
hiṣu: *clean (or similar)
iṣu-, contamination of huṣka- and hiku-: dry
hufrabarati: good carrying forth
huiiṣaṇa: a kind of companions (sharing beds/foxholes?)
kara: furrow
karṣita: name of a mythical bird
mayā: hole
marāīa, opt. of marāc: to destroy
miti: top of the head(?)
nauma: nāma: ninth
naua: nine
naua, dasa: nineteenth
naua, tita: ninety
nauasara: 900
nausasa: baṭu: 90,000
naua: a particle that often follows yaṭa.
nāma: ninth-fold
nauaiya: *deep, *in spate(?)
Nāṭha: name of an old god
nā: Pahlavi OD = tā: until
nidarzaiia: < ṣvbar: lay in chains
nīśa: < nīda:
nīruṣa, tama: most sequestered (cf. OInd.
niruddha?) or the ones with most stunted
growth (?)
nipāi: = nipā-
pairi, daṇ: surrounding wall
pairi, daṇzaiaiai: to enclose with a (mud?) wall
pairīṭa, xādra: whose semen has stopped
flowing
paitai, irita: < paitai, raṭ: polluted (indirectly)
paiti, āhita, - s: aorist (thematic) of paiti, jasa-
(lesson 19)
paiti, kara: < ṣka: draw a furrow in
paiti, mīṇ: to *send back(?)
paiti, niṣrīna: < ni-sri-nai: < ṣvraḥ/sri: to lean
against
paiti, parā: < ṣvar: to conquer
paiti, raṭ: indirect pollution
paiti, visai: < ṣvāṣa, vis mi: ready for
paṇcada: fifteenth
paṇcasat: paṇcasa: fifty
paṇca, sata: 500
paṇcasata: fifty
para, hina: < ṣvaḥ/hic: to sprinkle
para, hiṅa: < < para, hiṅca: sprinkling
paraṇī: feather
para: ear of grain
paṣca: after + instr.
pāṣṭa, raṭā: the width of the *skull
paṭīṭha, draṇa: with broad banners
paṭṭa, tama: of broad frontline (lit. forehead)
ruṣa: ruṣa: to dwell (in peace and quiet)
satā, tama: most hundred
Sauru: name of a daṇua (OInd. Śarva)
ṣa: aṣaṇa tōsē
stiṣṭa-: made for the (temporal) existence (cf.
ṣāṭa-)
supta, ṣupta: “shoulder and ṣvdrang “to
hold firmly”: (people) who fight shoulder to
shoulder (?)
śiiaṅa, tāt: the word šiiaṅa(na)m in the
Ahunauairia prayer
Tauruia: name of a daṇua
tomaci: whose race/seed is from darkness
(cf. aṣaci)
tiṣ: sata: 300
tutaua: perf. < ṣvao: to be able(?) (lesson 20)
tri: tri, triple
tri: (made) for three feet
tridasa: thirteenth
tristama: thirtieth
trisama: spoken thrice
trīṣāma: thrice

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upa.raēθaiia- < ṛaθṣ: to mingle with, contaminate (directly)
Uruuataṭ,nara-: name of one of the sons of Zarathustra
uskana- < ḍkan: to dig up
uxšan- m.: bull
vaṣṭiio.tama-: possessing most knowledge
varṣa- < ṛvar: enclosed
vaso, vasas²: at will
vikana- < ṛkan: dig out
vināṭa- < ṛṭ: to *cut off
visāiti: twenty
visaitiuuā: twenty-fold
visaṣṭama-: twentieth
vispaṭda-: (made) for all the feet
viuuośaiia- < ṛvaḍ: to lead away
xrura-: bloody
xšaēša aor. of xšaiia- (Lesson 19)
xšnaoma-: satisfaction
xšniiā < ṛxšnao
xštuua-: sixth
xšuuaš: six
xšuuaš.dasa-: sixteenth
xšuuaš.sata-: 600
xšuuaštī-: sixty
xšuuažaiia: six times
x'asura-: father-in-law
yaoždāθiia-: (who is) to be purified
yasa- < ṛyam: to *withhold, *disallow (?)
yō (OAv.) = yō
Zairi: name of a daēuua
zairi.gaoštā-: with tawny ears
zairita-: tawny
zaturra-: aged
zāmātar-: brother-in-law
zbaraṭa-: leg (daēuucic)