LESSON 19

WORD FORMATION

Compounds. 2

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds):


Noun + noun > adjective: barasmô.zasta- “with barsum in the hand” < barâsmâ- + za.s; mazdaïiasna-“(performing) sacrifices to (Ahura) Mazda, Mazdaïasman” < Mazdâ- “(Ahura) Mazda” + yasnâ- “sacrifice.”

Noun + verbal noun > adjective (n=) noun: vârâbrajan- “obstruction-smashing, (the) obstruction-smashing (one) > obstruction-smasher” < vârâbra- “obstruction” + jan- “to smash”; râbaēšta- “standing on a chariot, he who stands on the chariot > charioteer” < râbaē̄- “on the chariot” (loc.) + “stand.”

Noun + adjective > noun: huuara.xšâēia- “the radiant sun” > “sun,” aiiô.xšâsta- “molten metal” > “metal.”

Noun + past participle > adjective: paoiriio.frâda.ta- “first brought forth,” ahuraâda.ta- and mazdaâda.ta- “established (created) by Ahura Mazda.”

Adjective + noun > noun: darâ.xôśi- “long-lasting dwelling”; tîi.dâра- “with a sharp blade” < tîīra- + dâra-;

Adverb + noun: vasâ.yâi- “going at will,” arâm.maiti- “proper thinking,” tarô.diti- “despising, rejection.”

Numeral + noun > noun: thri.aiara- n. “a three-day period” < thri- + ai-ar- “day.”

Numeral + noun > adjective: thri.zafar- “with three mouths” < thri- + zafar- “mouth,” thri.kara.sâēa- < thri- + kara.sâēa- “head”;


Verb + noun: frâdat.gâēa- “furtheing the world of living beings” < frâdat(iia)- “to further” + gaēâa- “(world of) living beings.”

Occasionally, we find compounds consisting of more than two members: YAv. dru.xs.vi.dru.xs ‘who is the most Lie-dispelling for the Lie’, dra.xyô.vâ.xs.dra.ojîšta- ‘who belies the lying word the most’, and, especially, names: frâdat.visqâm.hujîštîti- ‘(the ratu) called the one who furthers all good living’; xsmâmâ.xxii.gôš.uruxâ- hâi-ti- “the section beginning with xsmâmâ.xxii gôš uruxâ” (Y. 29.1).

The so-called âmredita compounds are adverbial phrases consisting of repeated words: OAv. nara mâ nara mâ ‘man after man’; YAv. mâmê nâmê ‘in house after house’.

VERBS

The augment

In OInd. and OPers. the imperfect and aorist indicative regularly take a prefixed a- which mark them as past tenses. The prefixed a- is called an “augment.”

In Young Avestan there are very few clear examples of the augment, as the preverb a- is frequently shortened to a. There also seem to be instances of the augment being lengthened to ŏ-

The augment is found with three forms: the imperfect indicative, the aorist indicative, and the optative.

The augmented optative is an Iranian innovation also found in Old Persian, but not outside the Iranian language group.
Examples:

ātaṣ azam tanum aguze “Then I hid my body.” (Yt.17.55)

cit awwat vacō ās Ahura Mazda yat mē frāwaocō
“What was yonder word, Ahura Mazda, which you spoke to me (at the beginning of the world)?” (Y.19.1)

tam yazata Jāmāspō yat spāđm pairi auuāēnat
“Her Jāmāspa sacrificed to as he looked around (and saw) the army.” (Yt.5.68)

yat spāđm pairi auuāēnat durā aipliant rasnaoiō
“When he looked around and saw the army coming from afar in battle lines.” (Yt.5.68)

adauata Ańro Maniīš pouru mahkō
“The Evil Spirit full of destruction chattered.” (Yt.3.14)

Sraošā ašiū druujm aparosat
“Sraošā with the rewards asked the Lie.” (V.18.30)

pairi yāiš hapta karšuan mairiō apatf Fraṇrasē
isō x’aronō Zaraḵuštārā
“Around the seven continents flew the villain, Fraṇrasian, seeking the Fortune of Zarathustra.” (Yt.19.82)
a. See Lesson 13.

tum zamaraqūō ākaranuuo vispe daēwuq Žaraḵuštā
“You made all the daēwus hide in the ground, O Zarathustra.” (Y.9.15)
a. See Lesson 9.

The aorist

Young Avestan still has several aorist forms, most of them optative, while the indicative and subjunctive are rarely used and limited to special, probably standard, formulaic, contexts.

The endings of the aorist indicative (augmented) and injunctive (no augment) are the secondary endings, identical with those of the present injunctive. The augment is rarely, if ever, used.

There are four main stem formations of the aorist. The athematic (root, reduplicated) aorist and the thematic aorists are identical with those of the corresponding present conjugations. In addition, there is a special aorist formation, the s-aorist, made by adding h (š/s) to the root, which has the long grade in the sing. indicative, but the full grade elsewhere.
**LESSON 19**

**Injunctive:**

<table>
<thead>
<tr>
<th>Active</th>
<th>Thematic aorists</th>
<th>Root aorist</th>
<th>s-aorists</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>frāuaocīm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>frāuaocō</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>frāuaocat</td>
<td>vaxšt(?) (&lt; vaxš-)</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>frāuaocāma</td>
<td>dāta</td>
<td></td>
</tr>
</tbody>
</table>

**Middle**

| Sing.     |                  |             |           |
| 3         | θraošta (< θrao-), varšta (< varz-) | θmasta (< man-) |           |

**Imperative:**

| Active    |                  |             |           |
| Plur.     | vaocatā (P.12?)  |             |           |

**Subjunctive:**

| Active    |                  |             |           |
| Sing.     | buua             |             |           |
| 1         |                  |             |           |
| 2         | frauaocāi        | darṣat(?)   | stāghaiti (< stā), spāghaiti (< spā) |
| 3         | vaocāt           |             | θbārsātii (< θbārs-) |
| Plur.     | vaocāma          | jimama(?), darṣāma | jahhaṇti (< jam-) |
| 1         |                  | bun          |           |
| 3         |                  |             |           |

**Middle**

| Sing.     | grafšāne (< grab-) |             |           |
| 1         |                  |             |           |

**Optative:**

| Active    |                  |             |           |
| Sing.     | jamiiā, dāiā, buiā | jamiiāt, buiāt, valniṭ | paiti jahhoṭ (< jan-), zahīṭ (< zā-) |
| 2         | vaocōt           |             |           |
| 3         |                  |             |           |
| Plur.     | buiama           |             |           |
| 1         | apaēma           |             |           |
| 2         | dāiiata(?), buiiata |             |           |
| 3         | jimīqii, buiīqii; |             |           |
|           | jamiiār̄ṣ, buiār̄ś |             |           |

**Middle**

| Sing.     | xšaēša (< xšā-) | ōraēšiša (< raēk-) |           |
| 2         |                  |             |           |
LESSON 19

Participles.
Active - buuant-
Middle - starāna-, sraiaana-, sruuana- manjāna- (< man-), marāxāna-

Note: The form nāismō (Y.12.1) is a present, an analogical form made after nāist, etc., for *nāinmi (Tremblay).

The 3rd sing. past passive in -i
A special 3rd sing. passive form is made with the ending -i. This form was originally (?) made only from the aorist stem, but there are no aor. examples in YAv.:
from the present stem: arndāuui “was sent on its way,” jauni “was smashed”
from the perfect stem (see Lesson 20): āiōi “is/was said.”

SYNTAX

Use of the aorist
The basic difference between the present and aorist is that the aorist forms express punctual or “immediate” (incipient, concluding) action, as opposed to the present, which expresses action or state of indeterminate duration.

1. The aorist indicative/injunctive

āat māsta Yimō “then Yima thought” (V.2.31)

2. The aorist subjunctive

āat vaocāt ratus ašauua mazdaiiasnaebiō yezica vaocāt aēša yā kaine puīrom aēm narō5 varsta
“Then an Orderly authority will say to the Mazda-sacrificers.” (V.8.11)
“And if this one, the young woman, is to say: ‘This man has produced (this) his son.’” (V.15.13)
a. Thematic for nā.

tā nō dāta tā arzuuāna frauuaocāma fraca vaocāma yā Ahurahe Mazdā
d. We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazdā.” (Y.70.2)
jimama te daēsailama te Zarathustra vaēm yōi Amaša Spēta
“We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals.” (Vyt.32)
nōīt dim yauua azom yō Ahurō Mazdā bitim paiti parsēnumō buua
a. Mss. K1, L4, L1.2; buuā Mf2, Jp1.
“I, Ahura Mazdā, shall never ask him another word.” (V.18.29)
aša vahišta aša sraeštā darsāna ḫšā haixa
“O best Order, O most beautiful Order, shall we see company with you?” (Y.60.12)

*bun gaēthā amaršaṇīś yā aṣahe sapiaitīś*

“Living beings will become indestructible, who are the announcers of Order.” (Yt.19.12)

*yauzdātrom srāwutaiōīś Zarathustra yauzdāta bun nmaṇa*

“O Zarathustra, proclaim the purifying agent, (so) that the houses become purified!” (V.11.2)

*kutha nmaṇam yauzdāthāne kutha bun yauzdāta*

“How shall I purify the house? How will they (the houses) become purified?” (V.12.2)

*nōīt aētaēśam ratufrīś ratufrītīm thātāśātīī*

“(Then) someone who satisfies the models shall not cut off the satisfaction of the models of these (others).” (N.34)

3. The aorist optative

The optative of the aorist is used like that of the present, but with the difference that the aorist forms express punctual or “immediate” action, as opposed to the present forms, which express lasting action or state.

*vasascas tū Ahura Mazda uṣṭāca xshaēśa hauuānqm dāmānqm*

“And at will, O Ahura Mazdā, and as you desire may you (now again begin to) rule over your own creations.” (Y.8.5)

*aśaiia nō paiti jamilāj*

“May he (now) come to us in Orderly fashion!” (Y.7.24)

*mā gōus mā vastrahe hatō aētātīm vaucōīt*

“May he say nothing unlawful while there is(?) cow and grass(?).” (V.4.46)

Optative of past action

The present optative—with or without augment—is used to express habitual or repeated action in the past:

*yauuata xshaōīt hauuābō Yimō viuuaŋ′hatō puθrō*

“For as long as Yima possessing good herds, the son of Viuuaŋ′hait, would rule.” (Y.9.5)

*aθā aθā cōit Ahurō Mazdā Zarathustram aδaxšaiaēśā*

*vīspaēśā frašnaēśā vīspaēśā hanjamanaēśā*

*yāīś *aparaṣalatam* Mazdāsc sa Zarathuṣtrasca*

“For as long as Ahura Mazdā put his mark on(?) Zarathustra, in all questioning, in all meetings, in which Mazdā and Zarathustra would discuss.” (Y.12.5)

Note the OAv. flavor of this passage. – b. Mss. *saētām.*
Miðrōm vouru gaoiiaoitim yazamaide yō bōa ustānazastō uruuāzomnō auuarōlf vācim uitiiaojanō
"We sacrifice to Miðrō with wide grazing grounds, who at times with hands upstretched in pleasure would lift up his voice, saying ..." (Yt.10.73)

vaēnamnō ahmaṭ para daēuua pataiian vaēnamnō mailā frāuuolī
vaēnamnō apa karšālian jainiś haca maśiākaēbiliō
āat tā snaōōntiś goezānā hazo *niuuaraazilaiōn* daēuua
a. Mss. niuuaraazilaiōn.
"In full sight, before this, the daēuuaas would run about; in full sight their pleasures(?) would *take place(?); in full sight they would drag off the women from the mortals. Then the daēuuaas would perpetrate violence upon them, weeping and wailing." (Yt.19.80)

Zarathuṣtrō Ahunəm Vairim frasrāuuailōt Yathā ahiś vairīō tā vāstārm
āpo van'hiś frawiaetēa Vaghulī Dāitīiaiō daēnəm māzdaiasnin fraoramētēa
"Zarathustra would recite the Ahuna Vairia: ... He would sacrifice to the good waters of the Good Lawful (River). He would profess the Mazdaiasniōn Daēnē." (V.19.2)

yat tum ainin auuaēnōilī saocaiiaca kōrennuanōm baosauwacca
varaxārdāscya varōēintam uruuarō.strailāscya kōrennuanōm
āat tum niś,hīōōilī Gābāscya srēuwaatō
apasca van'hiś yazamnō ātarâmca Ahurahe Mazdā [...] 

naraṃca aśauanōm kuxiiauqno asnātca [jasoṃt duraqca]
"Whenever you would see another making *burnt offerings and *incense offerings and ...-ing ...-s and making *plant-strews, then you would sit down, reciting the Gāthās, sacrificing (to) the good waters, [...]-ing] the fire of Ahura Mazdā, and endeavoring to please the Orderly man, both [the one coming] from near [and the one from afar]." (H.2.13)
LESSON 19

“Then (you made) me, being already *lovable more *lovable, being already beautiful more beautiful, being already *admired more *admired, already sitting in an eminent place you seated me in a more eminent place by this (your) well-thought (thought), well-spoken (speech), well-done (deed). Then after that men will sacrifice to me, Ahura Mazdâ, with both long-lasting sacrifice and consultation.” (H.2.14)

EXERCISES 19

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

   haoma- ašauvan- duraša-; im astuwâši- gaethâ- yâ bâmiâ-; auuât hanjamana- pourumanâ-; aëtaât vafshâ- yâna-; hama aitâr- hamâ- xšap(an)-.

2. Write in transcription and Avestan script the present optative forms (assuming that all exist) of the following verbs:

   pərəsə-, hqm.pərəsə-, daðâ-, mrao-.

3. Transcribe and translate into English:

   (Y.9.12)

   (Y.9.13)

   (Y.9.14)
(Y.9.15)

(Y.11.1)

(Y.11.2)

(Y.11.3)

(Y.12.4)

(Y.12.5)

(Y.12.6)
LESSON 19

(Vr.12.5)

(Vr.22.2)

(Ny.3.10; cf. Y.1.28.2)

(Ny.3.11)

(Yt.1.17)

(Yt.1.18)

(Yt.1.19)

(Yt.5.17)
LESSON 19

(YS.5.18)

(YS.5.19)

(YS.5.68)

(YS.10.138)

(YS.10.139)

(YS.17.55)

(YS.17.56)
LESSON 19

(V.2.22)

(V.2.23)

(V.2.24)

(V.3.28)

(V.3.29)

(V.3.40)

(N.24, D.42)

(P.40 (39))
5. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazda: O Ahura Mazda, most life-giving spirit, O Orderly creator of the bony creatures,
2. What was that word that you proclaimed to me?
3. Then Ahura Mazda said: It was this section (consisting) of the Ahuna Vairiia, O Spitama Zarathustra, that I proclaimed to you.
4. May they come into this home, the propitiations of the sustainers of Order, the rewards and the distributions, and the recognitions!
5. May there now for this house come up Order, command, and profit. Fortune and long happiness, and the priority of this daēnā, the one of Ahura (Mazda), the one of Zarathustra!

6. I invite you, the fire, O son of Ahura Mazda.
You are sacrifice-worthy and hymn-worthy.
May you be more worthy of sacrifices and more worthy of hymns in the homes of men!
7. In happiness be it for that man who sacrifices to you regularly with firewood in the hands, with barsom in the hands, with milk in the hands, with the mortar in the hands.
8. May you hear our sacrifice, O lady of the lord!
May you be favorable to our sacrifice, O lady of the lord!
9. May you sit near our sacrifice!
10. May you come to us for help (for us)!

VOCABULARY 19

adahma-: not a qualified (Mazdayasman) 19
aḏaxšaiaētā > daxšaia-
aēšmo.druta-: ʿydrāo: deceived by Wrath
afrazainti-: having/with no offspring
aguze < guza-
aįśišaūtā < aįši + aųuāt-?: *assistance(?)
aįśišaįhaia- < aįši ʿyāḥ: to gird
aįśišaįhana-: girdle
aįši.srauaana-: ʿyrao: listening to
aįšišastar- < ʿhad: who is seated (upon)
aįši.huta- < ʿhunao: pressed
aįšišaupaa- < ʿsao: to go to
aku-: *hook
aṇaiši.srauaana- < aįši.srao-: not listening to
aṇastuta-: without having praised
anumaiia-: sheep
anupaēta- < upa ʿvāēi/: unapproached
aŋhe < aŋhu-
apaēma, perf. opt. of apaiaia- (Lesson 20)
apa.karza- < ʿkarz: to drag off
apa...pirīia- < ʿpar: to forfeit
apataitiai < pata-
ārāti-: stinginess
arōdrā-: *judge, *arbiter (in the poetic competition)
arom.maiti-: fem.: proper thinking
asista- < ʿsəēd/sid: not cut off
asna- < āsna-
astas² < ast-
asti-: m.: guest
aš.mižda-: having/with great rewards
ašta-: messenger
ašō < ašiša-
Ašiš.hāgat: according to/following Aši
ašō.mižda-: having/with Order as reward
atana.mātra-: who does not stretch the poetic thought (between heaven and earth?)
auua.jasa- < ʿgam/jam: to come down
auuaḥutama- < a- + ʿanhu-
aaua-, aor. of auua + ʿnas/as: to reach
āfrinā- < ʿfrī: to invite as guest friend
āfrī.vacah- < *a-frī- (?) : pronouncing non-inviting words
āhiša > āh-
ākaranaūu, augmented form of karanao-
Ārmaitiš.hāgat: according to/following Ārmaiti
āsna-: near
āstao- < ʿa + ʿstao/stu mid.: to ally oneself (to: + acc.) by one’s praise
āstauaana-, pres. part. of āstao-
āstuta-, pp. of ā ʿstao/stu: having allied oneself (to) by one’s praise (+ acc.)
ātara = atāra- (?): the other (of two)
Lesson 19

āṅha < ah- “to be”
āṅhāṅo, gen. of āh- “mouth”
baus-: offering of incense(?)
barasmo-: starasiti- fem.: spreading of the barson
bāṣṇū-: depth
barāto-, vāstra-: *carrying (together) of grass(?)
barziiāsta- < barzāti + yāsta- < ṣyāh: girded high
bōit < bā + ʾīf
brōṭīrō, taēza-: with the sharpness of a blade
bujiaiia- < ʾbaug/bug: to free, redeem
caku-: *dagger
cinuut, paraṭu- = Cinuutā paraṭu-: the Ford of the
Accountant
ciṭrāuah- < ciṭra- + auah-: bringing brilliant assistance
cōit < ca + ʾīf
daēuua, dāta-: (what is) established by daēuus
daiiā > dā-
daoma- > dauua-
darayō, ḡamparṣṭa- (*darayō, ḡamparṣṭi-?): receiving long-lasting consultation
darayō, sīti- fem.: long-lasting dwelling
darayō, yāsta- (*darayō, yāstī-?): receiving long-lasting sacrifice
dāxāiaiia- < dāxāa-: to put a mark on(?)
dānu, dārājah-: (having) the length of a river
dānu, srauah-: evil name
didraua < ṣdarz-: *holding on to(?)
draśa-: banner
draza- < ṣdraang/draŋ: to grasp
drauuaia- < ṣdraoo: to make deceptive (?)
drawuauant- OAv, for druwaant-
druξ.s manah-: having thoughts of deception
duuaar- m: door
arrisūuii, 3rd sing. pass. of arisnao- “to send on its way”
arrisuuaiia-:?
aauaraazant- < varazint- < ṣvarzh: who does not perform, commit (a deed)
frā, duuara < ṣduuar: run forth (daeuuic)
frā, guza- < ʾgaooz mid.: to uncover, bring out of hiding
frāhiṣṭō pres. part. of fra-hiṣṭa- < ṣštā: to stand forth
frāmara- < ṣ(h)mar: recite
frāṣharaazaiiai: to dispatch (messengers) [or for frāṣharaazaiiai-?] frasruuiti- f: enunciation
frā,saraanao- < ṣstar: to spread out
frā.sāuuaia- < ṣšao: to make to go forth
fratamaθā: the fact of being foremost
fraxsta- < ṣštā mid.: to stand forth
frazahit > frażā-
frazā- < ṣza: to leave (way) behind
frāiiah- comp. of pouru-
frāiiō, humata-: having with more good thoughts
frāiiō, huvarṣṭā-: having with more good deeds
frāiiō, huxta-: having with more good words
frārāit-: generosity
frāua- < ?: to *prevail(?)
frāuuaaam > fraṃraā-
frsaaonaiia- < frsaaoni-: to tend sheep herds(?)
gar- m.(?): throat
guza- < ṣgaooz mid.: to hide
hāṣa, aēṣma-: together with firewood
hāṣa, bāoiedi-: together with incense
hāṣa, ratufrīti-: together with satisfying the models
hāīm, aṣauuan-: in truth Orderly
hana-, aor. of hanaia-
hanaia- < ṣnān mid.: to gain, win
hāngāafrāsā- < hangururuaaia-
haoiia < hauuaa- (Lesson 16)
haraaṛauaant-: providing overseeing
hāṛaauaanut- < ṣvan: winning there and then
hita-: team of horses
hūūa, hamaa-: munificence
huniižda-: giving good rewards
huuara, barzaaḥ-: the height of the sun
huuā, væya-: giving with its own (or: good) push
jaēسامna- < ṣjaē/ji: to win(?)
jamiiā- aor. opt. of jasa-
jaŋh-, aor. of jasa-
jima-, aor. subj. of jasa-
kamarasā-: head (daeuuic)
karā-: furrow, acre(?)
kux̌šnao-/kux̌šnu-, desiderative of ṣšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable)
maiiaa- n.: *pleasure
mainimna < maniia-
mainiiauii < maniuii-
maniaa: of thought
maŋh- (maŋha-), aor. of maniia-
maršū-: belly (daeuuic) (?)
imiaaotxa-: something spoken wrongly
mrura-: *destructive(?)
Naoatara-: name of a clan
naaua: nor, but ... not
nā-, aor. of aṣnao- < ṣnas/as
nāma- < ṣnam mid.: to bend (down)
nishañbi < nishañhad- [Kellens emends to *nishañhauruaiti!]
nishañjiaia < ṣňang: to pull, stretch (a bow)
niñaxter-, agent noun of nīñantjiaia-: a puller, stretcher (of the bow)
niñuaraaziia < ṣvarzh: to perpetrate
nu: now
paḍa- n.: step, footprint
paiiiaa = pāiia- < ṣpad mid.: to lie down

238 September 10, 2003
pairi...stā- = pairi.štā- (Lesson 17)
pairi...uuuēna-: encompass with one's sight
paiti-raēks-, aor. of paiti.irinak-, paiti-raēcāia-
paiti.zaṁtī- f.: recognition
paouuruuuuuaiiōiż-?: AirWb.: paouruua auuaiōiż < auua-yā- "to get lost" (unlikely)
paxruna-: *silmare
pārārauanta-: providing protection
pāra-ta- (para-ta-?) < ʾpart: to do battle
pōrōta-taunu-: whose body is forfeited
pōshō.śāra-: whose head is forfeited
pīṣa-: *adornment?
pouru.bāśa-: containing many medications
pouru.mānṭa-: plentiful
pouru.nāriiia-: having/with many women
pourutā-ta-: plenty
pouru.x'araṇah-: having/with much Fortune
raēks-, aor. of raēcāia-
raṇ- < ṣraṇ: to support, help
rātī- f.: generosity
rāmō.śīṭī- fem.: peaceful dwelling
raṣṭāia-: to be aggressive (?)
saṇṭa- < ṣaṇṭ: to announce
sacōi-: *burning
sātō.ka-a-: having/with a hundred tusks (sheep!?)
sādrom: woe! what a disaster!
sīfa-< ṣaīf: to *brush
snaod- < ṣnaod: to wail
snaod-: (rain)cloud
snaōda-: striking
spāgh- aor. of spaia- < ṣpā: to throw away
Spitiiura-: name of a demon
sraṛ- (sraî-) / sri- mid.: to lean (against: acc. ?)
star- aor. of staroṇā-
stāhīa-: *steadfast (?)
stāh- aor. of stā- > pairi...stā-
staroṇā- < ṣtar: to spread out
suḥrā-: cattle goad (?)
śūsa-: fra.ṣūsa-
tarō.ḍiti- fem.: despising, rejection
tarōmaiṭi- f.: disdain
tām: then (?)
tī: particle
ṭbāiājstōma-: most *fearsome (?)
uruarō.ṣtōia-: plant strew (?)
uzjamiṇn- > uzjas-
uzjasa- < ṣgam/jam: to come up
vaṣa-: weapon
vafra-: snow
vainiṭ aor. of vana-
varaxēra- (for varuēra-?): ?
varōza- < ṣvar?: ?
varṇī-: male animal
vasō.ṛīti- fem.: going at will
vāziṭa-: most invigorating
viḍiś- or vidiiśiā-: desire to give, generosity (?)
Viṣāṭu-/būtū-: demon who unites the body
viśāda-: *reward
viśāmruuītā > vi.mrao-
iśākana-: *eloquent
virō.ṛōda-: having/with the shape of men
vispa.tauruuaśī-: she who overcomes all
vispō.mahṛka-: who is all destruction
vitaxi- f.: snowmelt
Viuuuā'han: son of Viuuuā'han-
vi.baraōbant-: having/with pauses (?)
vīt.uruūsī- f.: wrenching apart
xraożdīiah- comp. of xruzdā- "hard"
xśa-p- f. = xśap-: night
xśnūuaiia- < ṣxśnuu/xśnu: to make favorable, propitiate
x'araṇṭiś (acc. plur.): food
x'āsti-: cooked
x'āśar- < x'ār-tar-: eater
x'ātrāruanta-: possessing good breathing space
x'ātrō.ḍisīia-: showing (where to find) good breathing space
x'ātrō.naḥiia-: ...ing good breathing space
yaożdōra-: purifying agent
yasnā.kaṛītī- fem.: performance of the sacrifice
yāra.ṛājāh-: having the length of a year
Yimō.kaṛṇτa-: who cut Yima in two
yuxtā- < ṣyuvā/yyug: a yoker, harnesser (of)
Zaimīgao-: name of legendary figure
zaożrō.barā-: who brings libations
zaxśōra-: evil speech (?)
ẑem.fratah-: (having) the width of the earth