

TEACH YOURSELF

# AVESTA LANGUAGE

(A beginner's guide for learning the  
SCRIPT, GRAMMAR & LANGUAGE  
of the Zoroastrian scriptural texts)

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June 2005

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## Introduction

The genesis of this book dates back to June 1978, when late Dasturji Dr. Hormazdyar Kayoji Mirza gave us a small handwritten file containing the essence of Avestan Grammar, in our very first Avestan class, and asked us to copy it in our own hands. This book is a gradual development from that file and a result of the experience and understanding gathered during the 20 years of teaching the Avestan language.

This book has been prepared in the format of ‘Teach Yourself’ books. Each Chapter is divided into lessons which can be considered a unit. Extensive exercises have been provided at the end of each chapter along with the keys to most of the exercises at the end, with the view that a student may be able to learn the language without much help from a tutor. However, the reader may find this book different from other ‘Teach Yourself’ books, because Avesta is exclusively a language of the scriptures and is not used as a language for communications.

This book is specifically meant for beginners who want to have a basic knowledge of the language and understand the basic Avestan scriptures. It is not meant for scholars or those who want to pursue higher studies in this language. Grammatical rules have been simplified. Wherever there are more than one options, only the most frequently used option has been included. Those who want to study the grammar in greater detail may refer to other books and study materials like “A Practical Grammar of the Avesta language” by Kavasji Edalji Kanga (Bombay, 1891), “An Avesta Grammar in comparison with Sanskrit” by A.V. Williams Jackson (Stuttgart, 1892) and “Avestan Language III. The Grammar of Avestan” by Karl Hoffmann in Encyclopaedia Iranica III.

This book has been under preparation since the past five years. It was and is being used as a sourcebook cum workbook for teaching Avesta script and grammar to beginners at Sir Jamshedjee Jeebhoy Zarthoshtee and Mullan Feroze Madressas. Modifications were incorporated into the book taking into account the views and suggestions from students. Model Question papers are also provided at the end for those want to evaluate themselves midway and at the completion of the course.

In this book, footnotes have been used with a very specific purpose. Most footnotes gives information which is not basic to learning the language and without which the student can do in the initial stage of learning the language. This information may be useful at a later stage. Footnotes also provide alternative and many a times modern versions of grammatical terminologies.

I hope that this book will fill a much felt void and enable people to learn the Avestan script, grammar and language.

Ramiyar Parvez Karanjia  
Dadar, Mumbai.  
June 2005.

# I. THE AVESTAN ALPHABET

## 1. A brief account of the Avestan texts

Zoroastrians regularly come in touch with their Avestan texts, when they recite them as daily prayers or when priests pray them in rituals and ceremonies. These texts were handed down by oral tradition from generation to generation since very ancient times. They were composed in absolute prehistory when the art of reading and writing had not yet been adequately developed.

The Iranian historical traditions regarding the ancient Zoroastrian scriptures and transmission of the Avesta texts, are recorded in the *Dēnkard*. On the basis of this account, we can formulate a succinct account of the transmission of Avestan texts.

According to the *Dēnkard* there were two copies of the Avesta during the Achaemenian times. After Alexander's invasion and conquest of Iran in 330 B.C., the Avestan texts greatly damaged. The Parthian Emperor Vologases (Valkhash) I (51–77 A.C.) ordered the collection of the scattered fragments of the Avesta. However, it seems that the attempt was not successful.

Thereafter Sasanian Emperor Artakhshir Pāpakān (226-241 A.C.), instructed Dastur Tansar to collect the Avestan texts and prepare a standard edition. This work was completed under the guidance of Dastur Adarbad Marespand during the reign of Emperor Shapur II (309-379). The Avestan texts were re-gathered in 21 Volumes called *Nasks*.

The Avestan texts suffered destruction once again when the Arabs invaded and conquered Iran in 641 A. C. Out of 21 Avesta Nasks, 20 Nasks were in existence till the 9th century. A summary of 19 Nasks, based on their Pahlavi translations, is found in the VIII and IX books of the *Dēnkard*. After the 9th century, most of the Avestan Nasks and their Pahlavi translations have been irretrievably lost.

### The Extant Avestan texts

The Avestan texts, as they exist at present, consist of compositions by prophet Zarathushtra and his immediate disciples. They may be divided as follows:

(1) The Yasna (including the Gathas), (2) The Visparad, (3) The Vidēvdād (Vandidad), (4) ,The Khordeh Avesta (including the Yashts) (5) Fragments of some lost Nasks.<sup>1</sup>

### Origin of the Avestan script

Avesta is the oldest Iranian language in existence. It pre-dates the times of prophet Zarathushtra. Though the Avestan language is very ancient, it had no script of its own as it was orally transmitted from generation to generation.<sup>2</sup>

Though attempts were made to commit Avestan texts into writing during the Arshkanian / Parthian times (250BC-226 AC), it was not till the middle of the Sasanian period that the script was formulated. The Avestan script that we use today was developed either in the 5<sup>th</sup> century A.C. during the reign of the Sasanian king Cosroes II (Khushru Purviz), or in

<sup>1</sup> Fragments have been preserved in the commentaries given in Pahlavi translations, colophons of manuscripts, Avesta-Pahlavi Frahang and other Pahlavi works.

<sup>2</sup> According to tradition preserved in the *Ardā Wirāz Nāmag*, *Dēnkard* and other Pahlavi texts, prophet Zarathushtra had the scriptures committed to some form of writing on cow-hides, which were then deposited in the Royal Archives.

the 4<sup>th</sup> century during the reign of Shapur II (309-379 A.C.). This script is also known as the *Dīn Dabireh* “the script for religious (purposes)”

### **Indian and Iranian Styles**

There is a slight variance in the way some of the letters of the Avestan script were written by scribes in Iran and India. The Iranian scribes wrote in a more ornamental way. Their letters had a greater flourish and a curve at the end. The Indian scribes preferred to keep the letters simple using straight strokes. In this book the Iranian style has been used.

### **Special features of the Avestan script**

- 1) Letters of the Avestan alphabet are written from right to left.
- 2) The direction of writing for each letter and their relative positions should be noted.
- 3) Often, more than one letter represent a certain sound. The use of such letters depends on their placements in the word.
- 4) Each Avesta letter has been given an equivalent for purposes of transcription. Most of these are from the English alphabet, but some are from Greek alphabet, and some are special characters. By and large the system of Hoffmann has been adopted.
- 5) Every complete Avesta word is followed with a dot (which looks like a ‘full stop’ of the English). This dot is called a word-separator.
- 6) Three dots :: (which look like the abbreviation for ‘because’ in English).are used to indicate the end of a sentence or a paragraph. Sometimes three small circles used in the same way, also indicate the end of a paragraph.

## 2. The Alphabets (1)

Avesta letter (Iranian style)	Transcription	Pronunciation
— 𐬀 —	a	a - as in <u>a</u> cross
— 𐬁 —	ā	a - as in f <u>a</u> ther
— 𐬂 —	i	i - as in <u>i</u> t
— 𐬃 —	ī	ī - as in <u>fe</u> t
— 𐬄 —	u	u - as in <u>pu</u> t
— 𐬅 —	ū	oo - as in <u>shoo</u> t
— 𐬆 —	k	k - as in <u>k</u> ite
— 𐬇 —	x	kh - as in <u>K</u> han
— 𐬈 <sup>1</sup> —	x'	kh - as in <u>k</u> hyal
— 𐬉 <sup>2</sup> —	x <sup>v</sup>	khv - as in <u>k</u> hvāb
— 𐬊 —	g	g - as in <u>g</u> irl
— 𐬋 —	γ <sup>3</sup>	gh - as in <u>G</u> hana

The consonants in Avestan script, do not have vowel sounds inherent in them, and hence cannot stand by themselves. A consonant always needs to be followed by a vowel to depict a full sound. Thus:

<sup>1</sup> It is used before the letter 𐬂 'y'.

<sup>2</sup> It is a combination of two Pahlavi letters 'x' and 'v'

<sup>3</sup> This sign is similar to the Greek letter *gamma*.

ڪا ka	ڪي ki	ڪو ku
ڪا̄ kā	ڪي̄ kī	ڪو̄ kū

**Exercise:**

1. Practice the following:



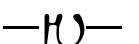

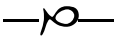



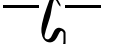



ڪ	ڪ	ڪ	ڪ
ڪ	ڪ	ڪ	ڪ
ڪ	ڪ	ڪ	ڪ

2. Write the following in Avestan script. Speak as you write:

ga		ya		xi	
gā		yā		xā	
gu		ki		kū	



### 3. The Alphabets (2)

Avesta letter	Transcription	Pronunciation
	O	O - as in <u>m</u> ore
	$\bar{O}$	O - as in g <u>o</u>
	e	a - as in m <u>a</u> de
 <sup>1</sup>	$\bar{e}$	ay - as in w <u>a</u> y
 <sup>2</sup>	t	t - as in <u>t</u> en
 <sup>3</sup>	$\bar{t}$	t - as in p <u>u</u> t
	$\vartheta$ <sup>4</sup>	th - as in b <u>a</u> th
	d	d - as in <u>d</u> ay
	$\delta$ <sup>5</sup>	dh - as in a <u>d</u> here
	p	p - as in <u>p</u> an
	f	f - as in <u>f</u> an
	b	b - as in <u>b</u> at

#### Exercise:

<sup>1</sup> It is used as final vowel in Gathas and in the diphthong combination  $\text{𐬀𐬀}$  'ae'.

<sup>2</sup> It is used at the beginning and middle of words.

<sup>3</sup> It is used at the end of words or when followed by  $\text{𐬀}$  'k' or  $\text{𐬀}$  'b'

<sup>4</sup> This sign is similar to the Greek letter *theta*.

<sup>5</sup> This sign is similar to the Greek letter *delta*.

1. Practice the following:

𐬀	𐬁	𐬂	𐬃
𐬄	𐬅	𐬆	𐬇
𐬈	𐬉	𐬊	𐬋

2. Write the following in Avestan script. Speak as you write:

<i>de</i>	<i>aṭ</i>	<i>bō</i>	<i>pāṭ</i>
<i>daē</i>	<i>ta</i>	<i>baō</i>	<i>paē</i>

#### 4. The Alphabets (3)

Avesta letter	Transcription	Pronunciation
<sup>1</sup> —ξ—	<i>a</i> <sup>2</sup>	e - as in <u>re</u> d
<sup>3</sup> —ξ—	<i>ā</i>	e - as in <u>re</u> d
<sup>4</sup> —ξξ—	<i>arə</i>	ere - as in <u>ber</u> et
—ϣ—	c	ch - as in <u>ch</u> air
—ϣ—	j	j - as in <u>j</u> am
— —	n	n - as in <u>n</u> ut
<sup>5</sup> —ϣ—	<i>ṇ</i>	n as in <u>gru</u> nt
—ϣ—	m	m - as in <u>m</u> an
—}—	<i>ŋ</i>	ng - as in <u>so</u> ng
<sup>6</sup> —ϣ—	<i>ṅ</i>	ng - as in <u>playi</u> ng
—\—	r	r - as in <u>r</u> un
—ϣ—	h	h - as in <u>h</u> en

<sup>1</sup> Generally replaces ♂ ‘a’ when followed by final ϣ ‘m’ and | ‘n’. It is also used as the final vowel after \ ‘r’.

<sup>2</sup> This sign is similar to an inverted ‘e’.

<sup>3</sup> It is generally used as final vowel, especially in Gathas

<sup>4</sup> This cluster of three letters, is treated as one sound in Avesta.

<sup>5</sup> Used instead of | ‘n’ when followed by a guttural or dental consonant.

<sup>6</sup> It generally follows an ‘i’ (ϣ)

Avesta letter	Transcription	Pronunciation
— 𐬨 — <sup>1</sup>	W	W - as in <u>water</u>

**Exercise:**

1. Practice the following:

𐬨	𐬨	𐬨	𐬨
𐬨	𐬨	𐬨	𐬨
𐬨	𐬨	𐬨	𐬨

2. Transcribe the following into Avestan script. Speak as you write:

<i>bərat</i>		<i>dadāt</i>		<i>ahurō</i>	
<i>āθra</i>		<i>manañh</i>		<i>ahi</i>	

3. Transcribe the following in Roman script. Speak as you write:

𐬨𐬨𐬨		𐬨𐬨𐬨		𐬨𐬨𐬨	
𐬨𐬨𐬨		𐬨𐬨𐬨		𐬨𐬨𐬨	

<sup>1</sup> It generally follows 𐬨 ‘δ’ and 𐬨 ‘θ’.

### 5. The Alphabets (4)

Avesta letter	Transcription	Pronunciation
— 𐬀 —	$\overset{\circ}{a}$	OW - as in <u>cow</u>
— 𐬁 —	<i>a</i>	an - as in <u>France</u>
— 𐬂 —	<i>s</i>	S - as in <u>sit</u>
— 𐬃 <sup>1</sup> —	$\check{s}$	sh - as in <u>harsh</u>
— 𐬄 <sup>2</sup> —	$\check{s}$	sh - as in <u>ashame</u>
— 𐬅 <sup>3</sup> —	$\check{s}$	sh - as in <u>Shyam</u>
— 𐬆 —	<i>z</i>	Z - as in <u>zebra</u>
— 𐬇 —	$\check{z}$	zh - as in <u>azure</u>
— 𐬈 <sup>4</sup> —	<i>y</i>	y - as in <u>lawyer</u>
— 𐬉 <sup>5</sup> —	<i>y</i>	Y - as in <u>year</u>
— 𐬊 <sup>6</sup> —	<i>v</i>	V - as in <u>saye</u>
— 𐬋 <sup>7</sup> —	<i>v</i>	V - as in <u>verse</u>

<sup>1</sup> It is used at the end of words and also when followed by 𐬀 'c' and 𐬁 't'.

<sup>2</sup> It is used in the beginning and within a word.

<sup>3</sup> It is used in the beginning and within a word, only before the letter 𐬃 'y'.

<sup>4</sup> It is used only in the middle of words. Hence it is known as medial 'y'.

<sup>5</sup> It is used only in the beginning of words. Hence it is known as initial 'y'.

<sup>6</sup> It is used only in the middle of words. Hence it is known as medial 'v'.

<sup>7</sup> It is used only in the beginning of words. Hence it is known as initial 'v'.

**Self study:**

1. Transcribe the following in Roman script. Speak as you write:

.𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀  
 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀  
 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀  
*aṣəm vohū vahištəm astī*  
*uštā astī uštā ahmāi*  
*hyaṭ aṣāi vahištāi aṣəm.*

2. Transcribe the following in Avestan script. Speak as you write:

*yaθā ahū vairyo aθā ratuš aṣāt ciṭ hacā,*  
*vanhəuš dazdā mananḥō šyaoθananəm anḥəuš mazdāi,*  
*xšaθrəmcā ahurāi ā yim drəgubyō dadat vāstārəm.*

.𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀  
 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀  
 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀 .𐬀𐬎𐬌𐬭𐬀

**Exercise:**

1. Practice the following:

𐬀	𐬀	𐬀	𐬀
𐬀		𐬀	𐬀
	𐬀		
𐬀	𐬀	𐬀	𐬀

2. Give the transcriptions of the following letters in Roman script.

𐬀	𐬀	𐬀	𐬀
𐬀	𐬀	𐬀	𐬀



## 6. Phonetic divisions of the Alphabets

The Avesta alphabet has 50 characters, divided into two groups - 15 Vowels and 35 Consonants. These letters are divided into various phonetic divisions as under :

### 15 VOWELS

Simple Vowels:

	Short	Long
Guttural	𐬀 <i>a</i>	𐬀̄ <i>ā</i>
Palatal	𐬁 <i>i</i>	𐬁̄ <i>ī</i>
Labial	𐬂 <i>u</i>	𐬂̄ <i>ū</i>
Cerebral	𐬃𐬃 <i>arə</i>	-----

Diphthongs:

Diphthong is a vowel, the sound of which is originally a combination of the sound of two simple vowels.

Short	Long
𐬄 <i>e</i>	𐬄̄ <i>ē</i>
𐬅 <i>ə</i>	𐬅̄ <i>ē</i>
𐬆 <i>o</i>	𐬆̄ <i>ō</i>

Special Vowels:

𐬇̄ <i>ā</i>	𐬈 <i>q</i>
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### 35 CONSONANTS

	Unaspirant	Aspirant	Unaspirant	Aspirant
Guttural	𐬑 <i>k</i>	𐬒 <i>x</i> / 𐬓 <i>x</i>	𐬔 <i>g</i>	𐬕 <i>γ</i>
Palatal	𐬖 <i>c</i>	- -	𐬗 <i>j</i>	- -
Dental	𐬘 <i>t</i> / 𐬙 <i>t</i>	𐬚 <i>θ</i>	𐬛 <i>d</i>	𐬜 <i>δ</i>
Labial	𐬞 <i>p</i>	𐬟 <i>f</i>	𐬠 <i>b</i>	- -
Nasal	𐬡 <i>n</i> ; 𐬢 <i>n</i> ; 𐬣 <i>m</i> ; 𐬤 <i>η</i> ; 𐬥 <i>ŋ</i>			
Sibilant	𐬦 <i>s</i> ; 𐬧 <i>š</i> ; 𐬨 <i>š</i> ; 𐬩 <i>š</i> ; 𐬪 <i>z</i> ; 𐬫 <i>ž</i>			
Semi-vowel or Liquid	𐬬 <i>y</i> ; 𐬭 <i>y</i> ; 𐬮 <i>v</i> ; 𐬯 <i>v</i> ; 𐬰 <i>r</i>			
Aspiration	𐬱 <i>h</i>			
Bi-labial	𐬲 <i>w</i>			



Ligatures	ⱭⱮ ṣt; ʁ xʷ
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**Exercise:**

1. Give the transcripts and phonetic divisions of the following letters:

Av. letter	Transcript	Phonetic division
Ɑ		
Ɱ		
Ɐ		
Ɒ		
ⱱ		
Ⱳ		
ⱳ		
ⱴ		
Ⱶ		
ⱶ		
ⱷ		
ⱸ		
ⱹ		
ⱺ		

2. Give the consonants of the following phonetic groups:

Phonetic Group	Consonants
Dental	
Sibilant	
Palatal	
Semi-Vowel	

## 7. Rules for placement of letters

- **س** — X' is used before the letter **د** 'y'. Eg: **..سدر** "country"
- **ت** — t is used at the beginning and in middle of words. Eg: **..تدر** "body"
- **ت** — t̄ is used at the end of words or when followed by **و** 'k' or **ب** 'b'. Egs: **..تدر** "then"; **..تدرتدر** "teaching".
- **ا** — a generally replaces **د** 'a' when followed by final **م** 'm' and **ن** 'n'. Eg: **..مدر** = **م** + **در** "body."  
It is also used as the final vowel after **ر** 'r'. Eg: **..در** "O Creator"
- **ا** — ā is generally used as final vowel, especially in Gathas. Eg: **..م** "my".
- **ن** — n̄ is used instead of **ن** 'n' when followed by a guttural or dental consonant.  
Egs: **..ندر** "evil"; **..ندر** "how many?"
- **ی** — ĩ generally follows an **د** 'i'. Eg: **..ددر** "country"
- **و** — w generally follows **د** 'd' and **ت** 't'. Eg: **..ددر** "timely".
- **د** — d̄ is used at the end of words and when followed by **م** 'c' and **ت** 't'.  
Egs: **..ددر** "best"; **..ددر** "the mountain".
- **د** — d̄ is used only within a word. Eg: **..ددر** "dawn".
- **د** — d̄ is used within a word, and only before the letter **د** 'y'. Eg: **..ددر** "blessed".
- **د** — y is used only in the middle of words. Hence it is known as medial 'y'.
- **د** — Y is used only in the beginning of words. Hence it is known as initial 'y'.
- **د** — v is used only in the middle of words. Hence it is known as medial 'v'.
- **د** — V is used only in the beginning of words. Hence it is known as initial 'v'.

**Self study:**

Correct the following spellings:

Incorrect	Correct	Incorrect	Correct
וּגְּסִינְיָ	וּגְּסִינְיָ	וּגְּזִינְיָ	וּגְּזִינְיָ
גְּסִינְיָ	גְּסִינְיָ	גְּזִינְיָ	גְּזִינְיָ
גְּסִינְיָ	גְּסִינְיָ	גְּזִינְיָ	גְּזִינְיָ

**Exercise:**

1. Correct the spellings:

גְּסִינְיָ		גְּזִינְיָ	
גְּזִינְיָ		גְּסִינְיָ	

## II. SANDHI

In Avesta, nouns, adjectives, participles and other parts of speech are formed by adding certain suffixes to roots. Such nouns and adjectives are referred to as crude forms. Terminations have to be added to them before they can be used in a sentence. In the process of adding these terminations and suffixes, two letters of different words come into contact, and as per certain rules either one or both of them undergo a change. This change is known as Euphony or **Sandhi**. Thus, Sandhi is a combination of two or more vowels or consonants resulting in a changed form.<sup>1</sup>

Depending on the letters coming in contact, there are primarily two types of Sandhi:

- 1) Vowel Sandhi, in which both the letters are vowels.
- 2) Consonantal Sandhi, in which both the letters are consonants.

When one of the letters is a vowel and the other a consonant, no change takes place.

### 1. Vowel Sandhi

There are four types of Vowel Sandhi :

- A. DIRGHA SANDHI,
- B. GUNA SANDHI,
- C. VRADDHI SANDHI
- D. ANTARGATA SANDHI.

A. DIRGHA SANDHI is a combination of two similar simple vowels resulting in a long vowel:

س ← س + س	س ← س + س	س ← س + س
س ← س + س	س ← س + س	س ← س + س
س ← س + س	س ← س + س	س ← س + س
س ← س + س	س ← س + س	س ← س + س

Examples:

“driving away”	س ← س + س <sup>2</sup>
“having healthy horses”	س ← س + س
“we gave”	س ← س + س
“a field”	س ← س + س
“a tree”	س ← س + س
“I poured down”	س ← س + س
“good word”	س ← س + س

<sup>1</sup> However, in exceptional cases, the rules of vowel Sandhi, do not apply. This is called Pragrihya. Eg: .

س ← س “then, thereupon.”

<sup>2</sup> The underlined letters indicate the letters involved in Sandhi and their result.

B. GUNA SANDHI is the combination of two dissimilar vowels, the first one of which is ا and the second is one of the simple vowels:

ا + د / د ← د
ا + ر / ر ← د
ا + اء ← د

Examples:

“neither, not here” ← د + د
“Hādokht (Nask)” <sup>1</sup> ← د + د
“to go towards” ← د + اء

C VRADDHI SANDHI: It is the combination of two dissimilar vowels of which, the first one is ا :

ا + د / د ← د	ا + د / د ← د
ا + ر / ر ← د	ا + ر / ر ← د
ا + اء ← د	

Examples:

“for Mazda” ← د + د
“for Ahura” ← د + د
“comes towards” ← د + د

D. ANTARGATA SANDHI is the combination of two dissimilar vowels, resulting in a consonant. Only the first vowel undergoes a change. The second vowel remains constant:

د + د ← د	د + د ← د	د + ر ← ر
د + ر ← د	د + ر ← د	د + ر ← د
د + اء ← د	د + اء ← د	د + اء ← ر
د + د ← د	د + د ← د	د + اء ← د
د + د ← د	د + د ← د	د + د ← د

<sup>1</sup> It is a Proper Noun, name of one of the 21 Nasks (Volumes) of ancient Avestan scriptures. Literally the word means “accompanied by the word”.

Examples:

“speaking thus”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“opposing”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“Spityura” (King Jamshed’s brother)	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“for the holy (lady)”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“from the body”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“greatly beloved”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“meanness”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“time”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“with the cow/bull”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“of the cows/bulls”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا
“pain, affliction”	وَنصِرَ + نَصِرَ ← وَنَصِرَ نَصِرًا

**Exercise:**

1. Fill in the blanks :

“indeed, surely”	_____ ← كَبْرًا + كَبْرًا
“speaking in accordance”	_____ ← نَصِرَ + نَصِرًا
“gone near”	_____ ← نَصِرَ + نَصِرًا
“and the women”	_____ ← نَصِرَ + نَصِرًا
“for the world”	_____ ← نَصِرَ + نَصِرًا
“to be old”	_____ ← نَصِرَ + نَصِرًا
“silvern”	_____ ← نَصِرَ + نَصِرًا
“spoke forth”	_____ ← نَصِرَ + نَصِرًا

2. Which Vowel Sandhis involve

a. Similar Vowels : \_\_\_\_\_

b. Dissimilar Vowels : \_\_\_\_\_

## 2. Consonantal Sandhi

When, in the formation of a word, two particular types of consonants come together, the first consonant undergoes a change, as per certain rules. Some of the rules are:

### Rule 1:

When  $\text{כ} / \text{פ} / \text{ב} / \text{מ} / \text{ל} / \text{נ} / \text{ש}$  are added to unaspirate Guttural, Palatal and Labial consonants, the latter change to their corresponding aspirate forms. If the consonant does not have a corresponding aspirate form, it change to  $\text{כ}$

$\text{כ} / \text{פ} / \text{ב} / \text{מ} / \text{ל} / \text{נ} / \text{ש} + \text{Asp. Consonant} \leftarrow \text{כ} / \text{פ} / \text{ב} / \text{מ} / \text{ל} / \text{נ} / \text{ש} + \text{Unasp. consonant}$
--

Examples:

“poured” $\text{דָּגַם} + \text{דָּגַם} \leftarrow \text{דָּגַם} + \text{דָּגַם}$
---

“divided; apportioned” $\text{יָסַד} + \text{יָסַד} \leftarrow \text{יָסַד} + \text{יָסַד}$
---

### Rule 2:

When any dental consonant is followed by  $\text{ס}$ -, the preceding consonant changes to  $\text{צ}$ .

When any dental consonant is followed by  $\text{ס}$ - or  $\text{צ}$ -, the preceding consonant changes to  $\text{ס}$ .

$\text{צ} \leftarrow \text{ס} + \text{ס} / \text{צ} / \text{ס} / \text{ס} / \text{ס}$
$\text{ס} \leftarrow \text{ס} + \text{ס} / \text{צ} / \text{ס} / \text{ס} / \text{ס}$

Examples:

“dead” $\text{דָּגַם} + \text{דָּגַם} \leftarrow \text{דָּגַם} + \text{דָּגַם}$
---

“truth” $\text{אֱמֶת} + \text{אֱמֶת} \leftarrow \text{אֱמֶת} + \text{אֱמֶת}$
--

“offering” $\text{זֶבַח} + \text{זֶבַח} \leftarrow \text{זֶבַח} + \text{זֶבַח}$
---

“gift” $\text{מַתָּנָה} + \text{מַתָּנָה} \leftarrow \text{מַתָּנָה} + \text{מַתָּנָה}$
---

### Rule 3:

When the last letter of the first word is  $\text{כ}$ -, and the first letter of the second word/termination is  $\text{ס}$ ,  $\text{כ}$ - changes to  $\text{ס}$

$\text{ס} \leftarrow \text{כ} + \text{ס}$
---

Example:

“angry”  $\text{אָנגרי} \leftarrow \text{אַנג} + \text{אַר}$

**Rule 4:**

When the last letter of the first word is  $\text{נ}$  or  $\text{ס}$ , and the first letter of the second word/termination is  $\text{ר}$ ,  $\text{נ}$  or  $\text{ס}$  changes to  $\text{ו}$

$\text{ר} \leftarrow \text{ר} + \text{נ} \text{ or } \text{ס}$

Examples:

“venerated; attuned”  $\text{אַנגערט} \leftarrow \text{אַנג} + \text{ערט}$

“asked; questioned”  $\text{אַנגעפראַגט} \leftarrow \text{אַנג} + \text{פראַגט}$

**Rule 5:**

When the last letter of the first word is  $\text{ש}$ , and the first letter of the second word/termination is  $\text{ר}$ ,  $\text{ש}$  changes to  $\text{נ}$

$\text{ר} \leftarrow \text{ר} + \text{ש}$

Examples:

“it is”  $\text{אַזעך} \leftarrow \text{אַז} + \text{עך}$

“he wears”  $\text{אַזעך} \leftarrow \text{אַז} + \text{עך}$

**Rule 6:**

When the last letter of the first word is  $\text{ס}$ , and the first letter of the second word/termination is  $\text{ו}$  or  $\text{פ}$ ,  $\text{ס}$  changes to  $\text{נ}$

$\text{ו} \text{ or } \text{פ} \leftarrow \text{ו} \text{ or } \text{פ} + \text{ס}$

Examples:

“veneration”  $\text{אַנערונג} \leftarrow \text{אַנער} + \text{ונג}$

“carrying”  $\text{אַנפירן} \leftarrow \text{אַנפיר} + \text{ן}$

**Rule 7:**



When the last letter of the first word is  $\backslash \_$ , and the first letter of the second word/termination is  $\_ \rho$ , the two letters merge to form  $\rho$ . It should be noted that in this rule the second letter merges with the first, unlike other rules of consonantal Sandhi.

$\rho \leftarrow \_ \rho + \backslash \_$
---

Examples:

“man” $\rho$ $\leftarrow$ $\rho$ + $\rho$
“Fravashi – Guardian Spirit” $\rho$ $\leftarrow$ $\rho$ + $\rho$

**Exercise:**

1. Fill in the blanks :

“seed” _____	$\leftarrow$ $\rho$ + $\rho$
“fever; heat” _____	$\leftarrow$ $\rho$ + $\rho$
“exhilaration” _____	$\leftarrow$ $\rho$ + $\rho$
“knowledge” _____	$\leftarrow$ $\rho$ + $\rho$
“vomitted” _____	$\leftarrow$ $\rho$ + $\rho$
“rubbed” _____	$\leftarrow$ $\rho$ + $\rho$
“teaching, admonition” _____	$\leftarrow$ $\rho$ + $\rho$
“righteousness” _____	$\leftarrow$ $\rho$ + $\rho$

2. Give the Avestan words for :

“poured”	“divided”
“venerated”	“questioned”
“he wears”	“carrying”

### III. ROOTS & THEIR GRADATIONS

#### 1. Roots

A root is the basic component of a word. From the root, other parts of speech like nouns, adjectives, verbs, participles etc. are formed. In Avesta, a root is **always monosyllabic**, that is, it contains only one vowel. There may or may not be consonants along with the vowel. The number of consonants in a root may vary from one to four.

A root is indicated by the sign ‘√’ and followed by a dash ‘-’. The dash indicates that a root is not a word by itself. The meaning of a root or any other word has to be placed in open and closed double inverted commas.

A root by itself is not generally used as a word in a sentence. However, a few roots can be directly used as nouns. These are indicated by an asterisk (\*) in the following list :

√-	√-	√-	√-
“to obtain; to value; to go; to move”	“to go, to move”		
√-𐬨𐬀𐬎𐬭𐬀	√-𐬨𐬀𐬎𐬭𐬀		
“to heat”	“to think”		
√-𐬨𐬀𐬎𐬭𐬀	√-	√-	√-
“to give; to know; to create”*	“to bathe”		
√-𐬨𐬀𐬎𐬭𐬀	√-	√-	√-
“to speak”*	“to rule; to shine”		
√-𐬨𐬀𐬎𐬭𐬀	√-𐬨𐬀𐬎𐬭𐬀		
“to lie; to hurt; to deceive”*	“to be exalted”*		
√-𐬨𐬀𐬎𐬭𐬀	√-𐬨𐬀𐬎𐬭𐬀		
“to love”*	“to praise”		

√-رآ	√-عش
“to join”*	“to wish”
√-أف	√-عأف
“to do”	“to ask, to inquire”
√-أف	√-أف
“to work”	“to tear”
√-عش	√-عش
“to burn; to shine”	“to protect”

The infinitive form of the root can be formed by adding عش to the root. Egs:

√-أف “to work” Infinitive عشأف “for working, in order to work”

√-أف “to tear” Infinitive عشأف “for tearing, in order to tear”

### Exercise:

1. Give the roots:

√-	√-
“to go, to move”	“to be exalted”
√-	√-
“to think”	“to praise”
√-	√-
“to bathe”	“to wish”

√-

“to rule; to shine”

√-

“to ask, to inquire”

## 2. Vowel Gradation (Guna and Vraddhi)

We have studied above that every root in Avesta has one simple vowel. This simple vowel has two grades Guna<sup>1</sup> and Vraddhi.<sup>2</sup> The vowel may have to be changed to either of the two grades before being used in a word, as per the grammatical requirement. The transformation of a simple vowel takes place in the following manner:

SIMPLE VOWEL	GUNA	VRADDHI
ۛ	ۛ	ۛۛ
ۛ / ۛ	ۛۛ <sup>3</sup>	ۛۛۛ
ۛ / ۛ	ۛۛ <sup>4</sup>	ۛۛۛ
ۛۛ	ۛۛ	ۛۛۛ

Examples :

ROOTS	MEANINGS	GUNA	VRADDHI
√-ۛۛۛ	“to heat”	-ۛۛۛ	-ۛۛۛۛ
√-ۛۛۛ	“to think”	-ۛۛۛ	-ۛۛۛۛ
√-ۛۛۛۛ	“to rule”	-ۛۛۛۛۛ	-ۛۛۛۛۛۛ
√-ۛۛۛ	“to lie down”	-ۛۛۛۛ	-ۛۛۛۛۛ
√-ۛۛۛۛ	“to hear”	-ۛۛۛۛۛ	-ۛۛۛۛۛۛ
√-ۛۛۛ	“to pound”	-ۛۛۛۛ	-ۛۛۛۛۛ
√-ۛۛۛ	“to carry”	-ۛۛۛۛ	-ۛۛۛۛۛ
√-ۛۛۛۛۛ	“to rub”	-ۛۛۛۛۛ	-ۛۛۛۛۛۛ

### Exercise:

1. Fill in the blanks:

- The Vraddhi form of √-ۛۛۛ “to go” is \_\_\_\_\_.
- The Guna form of √-ۛۛۛۛ “to ask” is \_\_\_\_\_.
- The Guna form of √-ۛۛۛ “to love” is \_\_\_\_\_.
- The Vraddhi form of √-ۛۛۛ “to praise” is \_\_\_\_\_.

<sup>1</sup> Also referred to as full or zero grade of the vowel.

<sup>2</sup> Grading of vowel is also referred to as ablaut grades.

<sup>3</sup> In Gathic texts, the Guna form of ۛ is ۛ.

<sup>4</sup> In Gathic texts, the Guna form of ۛ is ۛ.

2. Arrange in your note-book the roots studied above in alphabetical order.

3. Give the Guna and Vraddhi forms of the following roots:

ROOT	GUNA FORM	VRADDHI FORM
√-ਸ੍ਰ “to stretch”		
√-ਫੈ “to spread”		
√-ਭ “to divide”		
√-ਯ “to lead”		
√-ਵ “to speak”;		
√-ਪ “to nourish”		
√-ਸ੍ਰ “to hear”		
√-ਸ੍ਰ “to speak”		
√-ਫੈ “to cross”		

## IV. NOUNS

### 1. Primary and Secondary Nouns

Almost all nouns are formed by adding certain suffixes to the root. Before taking on the suffix, the roots may sometimes be graded. A noun thus formed is called a base or crude form, which have to be inflected before being used in a sentence. There are two types of Nouns – Primary nouns and Secondary Nouns.

**1) Primay Nouns:** When nouns are formed by adding suffixes to roots, they are called Primary Nouns. There are several suffixes which can form Primary Nouns. The root may be changed to its Guna or Vraddhi form before adding the suffix. Some primary nouns:

Root	Pr. Suffix	Noun	Noun
√- <b>శ</b> “to be courageous”	<b>శ</b>		<b>శశ</b> “courage”
√- <b>ప</b> “to flow”	<b>ప</b>		<b>పప</b> “river”
√- <b>ప</b> “to nourish”	<b>ప</b>		<b>పప</b> “food”
√- <b>స</b> “to age”	<b>స</b>		<b>సస</b> “time”
√- <b>ప</b> “to pound”	<b>ప</b>		<b>పప</b> “time of pounding.” Also name of the first Geh.
√- <b>ప</b> “to throw”	<b>ప</b>		<b>పప</b> “arrow”
√- <b>ప</b> “to arrange”	<b>ప</b>		<b>పప</b> “truth”
√- <b>ప</b> “to cut”	<b>ప</b>		<b>పప</b> “weapon” <sup>1</sup>

Some of the Primary noun suffixes are used for **specific purposes**. Here are some of the specific noun suffixes.

a. Suffix **ప** - forms *Agentive nouns*. Egs:

Root	Agentive Suffix	noun	Noun
“to pour” √- <b>ప</b>	<b>ప</b>		<b>పప</b> <sup>2</sup> “one who pours libations; a priest”
“to nourish” √- <b>ప</b>	<b>ప</b>		<b>పప</b> “one who nourishes; father”

b. Suffix **ప** and **ప** forms *Neuter nouns* which are indeclinable. Egs:

Root	Neuter Suffix	noun	Noun

<sup>1</sup> Epenthesis

<sup>2</sup> Note that the root is changed to its Guna form.

“to spread” √-ל-נ-ץ	–נץ	“a mat” <sup>1</sup> . נצנצ
“to think” √-ח-ק	–קח	“a thought” חקח

c. Suffix  $\text{–סר}$  forms *Abstract feminine nouns*. Egs :

Root	Abst. Suffix	Fem. noun	Noun
“to be immortal” ח-י-ע	–סר		“immortality” ערע

When a Primary noun is formed by adding the suffixes  $\text{–ט}$ ,  $\text{–ס}$ ,  $\text{–ר}$  and  $\text{–נ}$  directly to the root (which is generally gunated), it is referred to as Gerund or Verbal noun. It fulfils the function of a present participle form. Egs:

Root	Suffix	Noun
√-ל-ח-ק (ח-ק) “to walk forth”	–ט ט	חקח “proceeding”
√-ת-ל-ח “to praise”	–ס	חלת “praising”
√-א-כ-ח (ח-א) “to accept”	–ר	חאר “accepting”
√-א-כ-ח (ח-א) “to forsake”	–נ	חאנ “rejecting”

**2) Secondary Nouns:** Sometimes nouns are formed by adding suffixes to nominal bases. They are called Secondary Nouns. Egs:

“Lord” חר → ח + “life; world; lord” חר

“mankind” חר → ח + “man” חר

<sup>1</sup> Epenthesis.



## V. ADJECTIVES

### 1. Simple and Derivative Adjectives

Adjectives in Avesta always agree in gender, number and case with the nouns they qualify. There are two main types of Adjectives in Avesta.

1. Simple adjectives: They are derived directly from roots. Eg:

“beautiful”	𐬀𐬀𐬎𐬎𐬀	“good”	𐬀𐬎𐬎𐬀 or 𐬀𐬎𐬎𐬀	“swift”	𐬀𐬎𐬎𐬀
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2. Derivative Adjectives : They are derived from nouns by adding adjectival suffixes like

𐬀𐬎𐬎𐬀, 𐬀𐬎𐬎𐬀, 𐬀𐬎𐬎𐬀, 𐬀𐬎𐬎𐬀, 𐬀𐬎𐬎𐬀, 𐬀𐬎𐬎𐬀 or 𐬀𐬎𐬎𐬀 Egs:

Nouns	Adj. Suffix	Adjectives
𐬀𐬎𐬎𐬀 “bone; matter”	𐬀𐬎𐬎𐬀	𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀 “material; corporeal”
𐬀𐬎𐬎𐬀 “man”	𐬀𐬎𐬎𐬀	𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀 “manly”
𐬀𐬎𐬎𐬀 “courage”	𐬀𐬎𐬎𐬀	𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀 “courageous; strong”
𐬀𐬎𐬎𐬀 “dirt, filth”	𐬀𐬎𐬎𐬀	𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀 “filthy; having pollution”

### 2. Degrees of Adjectives

The Comparative and Superlative degrees of adjectives are formed by adding terminations to the adjectives. There are two different sets of terminations to be adding to the adjectives to form the degrees. Though there is no rule as to when a particular set is used, generally adjectives ending in 𐬀𐬎𐬎𐬀 and 𐬀 take on the first set and adjectives ending in , and consonants take on the second set.

**First set:** In the first set, the Comparative degree is formed by adding 𐬀𐬎𐬎𐬀 and the Superlative degree is formed by adding 𐬀𐬎𐬎𐬀 to the positive degree. Egs:

Superlative degree	Comparative degree	ADJECTIVE
“strongest” 𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀	“stronger” 𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀	“strong” 𐬀𐬎𐬎𐬀
“most vigorous” 𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀	“more vigorous” 𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀 <sup>1</sup>	“vigorous” 𐬀𐬎𐬎𐬀
𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀 “most victorious”	𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀 “more victorious”	𐬀𐬎𐬎𐬀 “victorious”

<sup>1</sup> Final 𐬀 changes to 𐬀

**Second set:** In the second set, the Comparative degree of adjective is formed by adding **עג** and the Superlative degree is formed by adding **עג** to the root from which the adjective has been derived. Egs:

Superlative degree	Comparative degree	ADJECTIVE
“swiftest” <b>עג</b>	“swifter” <b>עג</b>	“swift” <b>עג</b>
“best” <b>עג</b> <sup>1</sup>	“better” <b>עג</b>	“good” <b>עג</b>
“greatest” <b>עג</b>	“greater” <b>עג</b>	“great” <b>עג</b>

**Exercise:**

1. Fill in the blanks:

“legal” <b>עג</b> ← _____ + “law” <b>עג</b>
“righteous” <b>עג</b> ← _____ + “righteousness” <b>עג</b>

2. Give Comparative and superlative degrees with meanings of :

Superlative degree	Comparative degree	ADJECTIVE
		(First set) “holy” <b>עג</b>
		(Second set) “near” <b>עג</b>

<sup>1</sup> Note that final **י** is dropped in the first two adjectives in both the degrees.

## VI. PARTICIPLES

Participles are Verbal nouns and adjectives, which generally qualify a noun, but also retain some properties of Verbs. While forming a Participle we have to form the base in two steps by first modifying the root and then adding certain terminations to it.<sup>1</sup>

There are four Participles in Avesta:

1. Present participle
2. Future participle
3. Perfect participle
4. Past participle

### 1. Present Participle

To form Present participle, the root is modified according to the rule of ten classes. Then  $\text{𐬨𐬀𐬎𐬀}$  is added to form Present participle Parasmaipada; and  $\text{𐬀𐬎𐬀}$ <sup>2</sup> or  $\text{𐬀𐬎𐬀}$ <sup>3</sup> (wk) to form Present participle Atmanepada.

Egs:

- a.  $\text{𐬨𐬀𐬎𐬀𐬎𐬀}$  “obtaining”. From  $\sqrt{\text{𐬎𐬀}}$  “to obtain” ( $\text{𐬨𐬀𐬎𐬀}$  +  $\text{𐬎𐬀}$ )
- b.  $\text{𐬨𐬀𐬎𐬀𐬎𐬀𐬎𐬀}$  “asking”. From “to ask”  $\sqrt{\text{𐬎𐬀𐬎𐬀}}$  ( $\text{𐬨𐬀}$  +  $\text{𐬎𐬀𐬎𐬀}$ )
- c.  $\text{𐬀𐬎𐬀𐬎𐬀𐬎𐬀}$  “following”. From “to follow”  $\sqrt{\text{𐬎𐬀𐬎𐬀}}$  ( $\text{𐬀𐬎𐬀}$  +  $\text{𐬎𐬀𐬎𐬀}$ )
- d.  $\text{𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀}$  “praising”. From “to praise”  $\sqrt{\text{𐬎𐬀𐬎𐬀𐬎𐬀}}$  ( $\text{𐬀𐬎𐬀}$  +  $\text{𐬎𐬀𐬎𐬀𐬎𐬀}$ )

### 2. Future Participle

The Future participle Parasmaipada is formed by adding  $\text{𐬨𐬀𐬎𐬀𐬎𐬀}$  or  $\text{𐬨𐬀𐬎𐬀𐬎𐬀}$  to the root.  $\text{𐬀𐬎𐬀𐬎𐬀}$  or  $\text{𐬀𐬎𐬀𐬎𐬀}$  is added to the root to form Future participle Atmanepada.

Egs:

- a.  $\text{𐬨𐬀𐬎𐬀𐬎𐬀𐬎𐬀}$  “will become”. From  $\sqrt{\text{𐬎𐬀}}$  “to become”
- b.  $\text{𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀}$  “will be working” From  $\sqrt{\text{𐬎𐬀𐬎𐬀}}$  “to work”

### 3. Perfect Participle

The Perfect participle, is formed by reduplicating the root and then adding  $\text{𐬎𐬀𐬎𐬀}$  (st) or  $\text{𐬎𐬀}$  (wk) for Parasmaipada; and  $\text{𐬀𐬎𐬀}$  for Atmanepada.

<sup>1</sup> With the exception of Past Participle where the root is not modified.

<sup>2</sup> Added when the root belongs to thematic classes and ends in  $\text{𐬀}$ . Note that the final  $\text{𐬀}$  and  $\text{𐬀𐬀}$  are changed to  $\xi$  or  $\text{𐬀}$ .

<sup>3</sup> Added when the root belongs to non-thematic classes.



2. Give with meanings the following participle forms :

- a. Present participle Atmanepada of  $\sqrt{\text{praise}}$  “to praise” :  $\text{praising}$
- b. Present participle Parasmaipada of  $\sqrt{\text{hear}}$  “to hear”:  $\text{hearing}$
- c. Past participle Parasmaipada of  $\sqrt{\text{pass}}$  “to pass” :  $\text{dead}$
- d. Perfect participle Atmanepada of  $\sqrt{\text{forsake}}$  “to forsake”:  $\text{has been forsaken}$
- e. Past participle of  $\sqrt{\text{venerate}}$  “to venerate” :  $\text{venerated}$

## VII. GENDERS

The Avesta has three genders – Masculine, Feminine and Neuter. Words designating male and female beings are masculine and feminine respectively. Eg.:  $\text{𐬀𐬎𐬎𐬀}$  “a son”,  $\text{𐬀𐬎𐬎𐬀}$  “a father”,  $\text{𐬀𐬎𐬎𐬀}$  “a brother”,  $\text{𐬀𐬎}$  “a man”  $\text{𐬀𐬎𐬎𐬀}$  “a daughter”,  $\text{𐬀𐬎𐬎𐬀}$  “a mother”,  $\text{𐬀𐬎𐬎𐬀}$  “a sister”,  $\text{𐬀𐬎𐬎𐬀}$  “a woman” etc.

However, in the rest of the words designating inanimate objects, abstract nouns and concepts the genders are grammatical and not natural, that is they do not indicate sex. Moreover, they could be either masculine, feminine or neuter, and not just neuter, as expected.

Though there is no rule to ascertain the genders, in some cases, genders may be ascertained by suffixes. Eg.:  $\text{𐬀𐬎𐬎𐬀}$  indicates masculine,  $\text{𐬀𐬎𐬎𐬀}$  and  $\text{𐬀𐬎𐬎𐬀}$  indicate feminine and  $\text{𐬀𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀}$ ,  $\text{𐬀𐬎𐬎𐬀}$ , and  $\text{𐬀𐬎𐬎𐬀}$  indicate neuter genders.

### Forming feminine gender:

The feminine gender of masculine and neuter nouns and adjectives are thus formed:

When a Noun or Adjective ends in	Feminine is formed by	Examples
$\text{𐬀}$	adding $\text{𐬀}$	$\text{𐬀𐬎𐬎𐬀}$ “strong” → $\text{𐬀𐬎𐬎𐬀}$ $\text{𐬀𐬎𐬎𐬀}$ “grandfather” → $\text{𐬀𐬎𐬎𐬀}$
$\text{𐬀}$	substituting final $\text{𐬀}$ with $\text{𐬀}$	$\text{𐬀𐬎𐬎𐬀}$ “a demon” → $\text{𐬀𐬎𐬎𐬀}$ $\text{𐬀𐬎𐬎𐬀}$ “a ram” → $\text{𐬀𐬎𐬎𐬀}$
$\text{𐬀}$	adding $\text{𐬀}$	$\text{𐬀𐬎𐬎𐬀}$ “broad” → $\text{𐬀𐬎𐬎𐬀}$ $\text{𐬀𐬎𐬎𐬀}$ “youthful” → $\text{𐬀𐬎𐬎𐬀}$
$\text{𐬀𐬎𐬎𐬀}$	substituting it by $\text{𐬀𐬎𐬎𐬀}$	$\text{𐬀𐬎𐬎𐬀}$ “greater” → $\text{𐬀𐬎𐬎𐬀}$ $\text{𐬀𐬎𐬎𐬀}$ “better” → $\text{𐬀𐬎𐬎𐬀}$
Any consonant.	by adding $\text{𐬀}^1$	$\text{𐬀𐬎𐬎𐬀}$ “filthy” → $\text{𐬀𐬎𐬎𐬀}$ $\text{𐬀𐬎𐬎𐬀}$ “righteous” → $\text{𐬀𐬎𐬎𐬀}$ $\text{𐬀𐬎𐬎𐬀}$ “nourisher” → $\text{𐬀𐬎𐬎𐬀}$

### Exercise:

<sup>1</sup>  $\text{𐬀}$  is added to the weaker base, whenever the declension shows two bases.

1. Form the feminine of the following:

Masculine	Feminine
נְאוֹמִים "beautiful"	
טוֹבִים "good"	
סוּסִים "horse"	
חַמְצוּזִים "material"	
חַזְקוֹת "stronger"	

## VIII DECLENSIONS

In order to use a noun, adjective, participle and pronoun in a sentence, certain case terminations have to be added to them. These terminations serve the purpose of preposition/post positions to, with, for, from, of, in, Oh! etc. The adding of case terminations is referred to as declensions.<sup>1</sup>

Nouns, adjectives, participles or pronouns, before the addition of these terminations, are referred to as **crude forms**. Each noun, adjective, participle or pronoun is categorized on the basis of their last letter (which is called the base) and gender<sup>2</sup> and thereafter relevant case terminations of declensions are added to them. In all, there are eight cases of declensions. Each case has three numbers – singular, dual and plural.

### 1. General Case Terminations

There is a standard table of terminations referred to as the general case terminations. For each base and gender, there are specific terminations which slightly differ from these general case terminations:

	CASES	Prepositions, Purpose	SINGULAR	DUAL	PLURAL
1	Nominative	Subject	<sup>3</sup> 𐬵- or <sup>4</sup> 𐬵-	𐬵- or crude form	𐬵𐬵-
2	Accusative	To, (direct object)	𐬵-	𐬵- or crude form	𐬵𐬵-
3	Instrumental	by, with, through (means or association)	𐬵- or crude form	𐬵𐬵-	𐬵𐬵-
4	Dative	to, for (indirect object)	𐬵𐬵- or 𐬵𐬵-	𐬵𐬵-	𐬵𐬵-
5	Ablative	from, on account of (separation)	𐬵𐬵- or 𐬵-	𐬵𐬵-	𐬵𐬵-
6	Genitive	Of (possession or relation)	𐬵𐬵- or 𐬵𐬵-	𐬵𐬵-	𐬵𐬵- or 𐬵𐬵-
7	Locative	in, into, at, towards (location)	𐬵-, 𐬵- or 𐬵-	𐬵𐬵-	𐬵𐬵-, 𐬵𐬵- or 𐬵-
8	Vocative	Oh! (direct address)	𐬵- or crude form	𐬵-	𐬵-

<sup>1</sup> This is similar to the eight Kārak in the Hindi language: Kartā – *ne*, Karma – *ko*, Karna – *se*, Sampradān – *ke liye*, Apādān *se*, Sambandh – *kā/ki/ke*, Adhikaran – *me / par*, Sambandh – *are/oh*

<sup>2</sup> There are three genders in Avesta – masculine, feminine and neuter. These genders are mostly grammatical and not natural, that is, they do not indicate sex.

<sup>3</sup> Used after 𐬵 / 𐬵

<sup>4</sup> Used in all other cases



The addition of general case endings to the final letter of the word often involves various phonetic changes. Hence the general case terminations vary a little with each base. Several irregular forms, variations and exceptions occur in most cases. This being a basic book, only the regularly occurring forms are provided in the tables that follow.

Some nouns like قوس “coin”, شمس “sun”, قوة “strength”, فم “mouth” and حصان “mat” do not take any case terminations, and have to be used in sentences in their crude forms. Such words are called **indeclinables**.

## 2. Vowel Bases

Bases ending in **ـ** Masculine

son "son"

CASES	SINGULAR	DUAL	PLURAL
Nominative	son <sup>1</sup> The son	son <sup>2</sup> The two sons	son <sup>2</sup> The sons
Accusative	son <sup>3</sup> To the son	son <sup>2</sup> To the two sons	son <sup>2</sup> To the sons
Instrumental	son <sup>2</sup> With the son	son <sup>2</sup> With the two sons	son <sup>2</sup> With the sons
Dative	son <sup>2</sup> For the son	son <sup>2</sup> For the two sons	son <sup>2</sup> For the sons
Ablative	son <sup>2</sup> From the son	son <sup>2</sup> From the two sons	son <sup>2</sup> From the sons
Genitive	son <sup>2</sup> Of the son	son <sup>4</sup> Of the two sons	son <sup>2</sup> Of the sons
Locative	son <sup>5</sup> At/in the son	son <sup>2</sup> At/in the two sons	son <sup>2</sup> At/in the sons
Vocative	son <sup>2</sup> Oh! the son	son <sup>2</sup> Oh! the two sons	son <sup>2</sup> Oh! the sons

Some other words of the base **ـ** Masculine

son <sup>2</sup> "lord"	son <sup>2</sup> "Haoma" Pr. noun	son <sup>2</sup> "man"
son <sup>2</sup> "hand"	son <sup>2</sup> Mithra - Proper noun	son <sup>2</sup> "man"
son <sup>2</sup> "horse"	son <sup>2</sup> "bliss"	son <sup>2</sup> "wolf"
son <sup>2</sup> "immortal"	son <sup>2</sup> "Mazdayasna"	son <sup>2</sup> "beneficent"

<sup>1</sup> Final **ـ** is retained only if the word is followed by an enclitic particle, as in son<sup>2</sup>, otherwise **ـ** is changed to **ـ**.

<sup>2</sup> In **ـ** base and **ـ** base the termination **ـ** changes to **ـ** on account of complex linguistic rules.

<sup>3</sup> Adjectives ending in **ـ** change the ending to **ـ**.

<sup>4</sup> This is a variation from the general case termination.

<sup>5</sup> In some cases, like this one, the final vowel is dropped



3. Bases ending in **ሠ** – Masculine

ሠ-ሠ “All-knowing”

CASES	SINGULAR	PLURAL
Nominative	ሠ-ሠ	ሠ-ሠ-ሠ
Accusative	ሠ-ሠ	ሠ-ሠ-ሠ
Instrumental	ሠ-ሠ	ሠ-ሠ-ሠ
Dative	ሠ-ሠ	ሠ-ሠ-ሠ
Ablative	ሠ-ሠ	ሠ-ሠ-ሠ
Genitive	ሠ-ሠ	ሠ-ሠ-ሠ
Locative	ሠ-ሠ	ሠ-ሠ-ሠ
Vocative	ሠ-ሠ <sup>1</sup>	ሠ-ሠ-ሠ

Some other words of the base **ሠ** – Masculine

ሠ-ሠ “evil giving”	ሠ-ሠ “intellect-giving”
ሠ-ሠ “promise-breaker”	ሠ-ሠ “righteousness-giving”
ሠ-ሠ “good giving”	ሠ-ሠ “warrior”

<sup>1</sup> Irregular form.



·𐬀𐬎𐬎𐬎𐬎𐬎𐬎			
·𐬀𐬎𐬎			
·𐬀𐬎𐬎𐬎𐬎𐬎			
·𐬀𐬎𐬎𐬎𐬎𐬎𐬎			

2. Give the Avesta words for

	Avesta word
Of righteousness	
With two hands	
Of the religion	
From the house	
For the warriors	
The two kingdoms	
For the two horses	

## 5. Bases ending in օ – Masculine

“Mountain” օ־ օ־ օ־

CASES	SINGULAR	DUAL	PLURAL
Nominative	օ־ օ־ օ־	օ־ օ־	օ־ օ־ օ־
Accusative	օ־ օ־ օ־	օ־ օ־	օ־ օ־ օ־
Instrumental	օ־ օ־	օ־ օ־ օ־	օ־ օ־ օ־
Dative	օ־ օ־ օ־	օ־ օ־ օ־	օ־ օ־ օ־
Ablative	օ־ օ־ օ־	օ־ օ־ օ־	օ־ օ־ օ־
Genitive	օ־ օ־ օ־	–	օ־ օ־ օ־
Locative	օ־ օ־	–	օ־ օ־ օ־
Vocative	օ־ օ־	–	օ־ օ־ օ־

Some other words of the base օ – Masculine

օ־ օ־ օ־ “lord” <sup>1</sup>	օ־ օ־ օ־ “A Zoroastrian”	օ־ օ־ օ־ “serpent”
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<sup>1</sup> It is declined irregularly.





7. Bases ending in **ד** – Neuter

“Light” **אֶדְסָא**

CASES	SINGULAR	DUAL	PLURAL
Nominative	אֶדְסָא	אֶדְסָא	אֶדְסָא
Accusative	אֶדְסָא	אֶדְסָא	אֶדְסָא
Instrumental to Locative cases take the terminations as in <b>ד</b> – <b>Masculine</b> .			
Vocative	אֶדְסָא	אֶדְסָא	אֶדְסָא

Some other words of the base **ד** – Neuter.

“prosperity” <b>רְבָדָא</b>	“intellect” <b>רְעָדָא</b>	“eye” <b>רְעָדָא</b>
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8. Bases ending in **ר** – Masculine

“animal” **אֶרְעָא**

CASES	SINGULAR	DUAL	PLURAL
Nominative	אֶרְעָא	אֶרְעָא	אֶרְעָא
Accusative	אֶרְעָא	אֶרְעָא	אֶרְעָא
Instrumental	אֶרְעָא	אֶרְעָא	אֶרְעָא
Dative	אֶרְעָא	אֶרְעָא	אֶרְעָא
Ablative	אֶרְעָא	אֶרְעָא	אֶרְעָא
Genitive	אֶרְעָא	–	אֶרְעָא
Locative	אֶרְעָא	אֶרְעָא	אֶרְעָא
Vocative	–	–	–

Some other words of the base **ר** – Masculine

“good” <b>רְבָדָא</b>	“wind” <b>רְעָדָא</b>	“protection” <b>רְעָדָא</b>
“arm” <b>רְעָדָא</b>	“India” <b>רְעָדָא</b>	“life; world; lord” <b>רְעָדָא</b>

Note: Words of **ר** – base Masculine ending in **רְעָדָא** like **רְעָדָא** “lord”, **רְעָדָא**

“wisdom” and **רְעָדָא** “sorcerer” have a special way in forming their declensions.

**Exercise:**

Give the declensions with meanings of **سدر**.

Base: “ ”

CASES	SINGULAR	DUAL	PLURAL

### 9. Bases ending in **ـة** Feminine

Bases ending in **ـة** Feminine are declined in the same way as **ـ** Masculine

However there is no Dual number

Some words of the base **ـة** Feminine

سدرت “country”	سدرت “pollution”	سدرت “body”
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### 10. Bases ending in **ـ** Neuter

سدر “Wood”

CASES	SINGULAR	DUAL	PLURAL
Nominative	سدر	سدر	سدر
Accusative	سدر	سدر	سدر
Instrumental to Locative cases take the terminations as in <b>ـ</b> Masculine.			
Vocative	سدر	سدر	سدر

Some other words of the base **ـ** Neuter:

سدر “good”	سدر “broad”
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### 3. CONSONANTAL BASES

The rules for forming declensions of bases ending in consonants are somewhat different from Vowel bases. Though the same general case terminations are appended to both, there are certain differences:

1) Consonantal bases have Changeable and Unchangeable bases. Changeable bases have strong and weak forms. The Nominative and Accusative forms are considered strong and the rest are weak. Some of the Vocatives and plurals of Instrumental, Dative and Ablative cases are strong, whereas some are weak. Unchangeable bases include monosyllabic bases, compound bases and bases ending in suffixes  $\text{—} \text{𐭠𐭣}$ ,  $\text{—} \text{𐭠𐭤}$  and  $\text{—} \text{𐭠𐭥}$

2) The final letter or group of letters is dropped in some cases (Nominative and Vocative singulars, Instrumental, Dative and Ablative plurals).

3) In Instrumental singular forms,  $\text{—} \text{𐭠}$  is added to the base, unlike in vowel bases where the crude forms are generally used.

Apart from the declensions of bases given below there are other bases which are quiet irregular and hence not given in this book. They are :  $\text{—} \text{𐭠}$  base,  $\text{—} \text{𐭠}$  base and  $\text{—} \text{𐭠}$  base.

#### 1. Bases ending in $\text{—} \text{𐭠𐭥}$ – Masculine

$\text{—} \text{𐭠𐭥𐭠𐭥}$  (st);  $\text{—} \text{𐭠𐭥}$  (wk) “Carrying”

CASES	SINGULAR	PLURAL
Nominative	$\text{—} \text{𐭠𐭥}$	$\text{—} \text{𐭠𐭥𐭠𐭥}$
Accusative	$\text{—} \text{𐭠𐭥𐭠𐭥}$	$\text{—} \text{𐭠𐭥𐭠𐭥}$
Instrumental	$\text{—} \text{𐭠𐭥𐭠}$	$\text{—} \text{𐭠𐭥𐭠𐭥𐭠}$
Dative	$\text{—} \text{𐭠𐭥𐭠𐭥}$	$\text{—} \text{𐭠𐭥𐭠𐭥𐭠𐭥}$
Ablative	$\text{—} \text{𐭠𐭥𐭠𐭥}$	$\text{—} \text{𐭠𐭥𐭠𐭥𐭠𐭥}$
Genitive	$\text{—} \text{𐭠𐭥𐭠𐭥}$	$\text{—} \text{𐭠𐭥𐭠𐭥𐭠𐭥}$
Locative	$\text{—} \text{𐭠𐭥𐭠𐭥}$	$\text{—} \text{𐭠𐭥𐭠𐭥𐭠𐭥𐭠𐭥}$
Vocative	$\text{—} \text{𐭠𐭥}$	$\text{—} \text{𐭠𐭥𐭠𐭥}$

Some other words of the base  $\text{—} \text{𐭠𐭥}$  – Masculine

$\text{—} \text{𐭠𐭥𐭠𐭥𐭠𐭥}$ “coming, going”	$\text{—} \text{𐭠𐭥𐭠𐭥𐭠𐭥}$ “conquering”
$\text{—} \text{𐭠𐭥𐭠𐭥𐭠𐭥}$ “ruling”	$\text{—} \text{𐭠𐭥𐭠𐭥}$ “living”
$\text{—} \text{𐭠𐭥𐭠𐭥}$ , $\text{—} \text{𐭠𐭥𐭠𐭥}$ “evil; wicked”	

#### 2. Bases ending in $\text{—} \text{𐭠}$

$\text{—} \text{𐭠𐭥}$  – Feminine

$\text{—} \text{𐭠𐭥𐭠𐭥}$

Khordād (Lit. “Perfection”)



3. Bases ending in  $\text{ע(א)}_{\text{ע}}$  – Neuter

$\text{ע(א)ע}$  “Powerful, strong”

CASES	SINGULAR	PLURAL
Nominative	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Accusative	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Instrumental	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Dative	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Ablative	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Genitive	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Locative	$\text{ע(א)ע}$	–
Vocative	$\text{ע(א)ע}$	$\text{ע(א)ע}$

Another word of the base  $\text{ע(א)ע}$  – Neuter:  $\text{ע(א)ע}$  “material; corporeal”

4. Bases ending in  $\text{א}$  – Masculine

$\text{ע(א)ע}$  (strong);  $\text{ע(א)ע}$  (weak) “Righteous, holy”

CASES	SINGULAR	DUAL	PLURAL
Nominative	$\text{ע(א)ע}$	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Accusative	$\text{ע(א)ע}$	$\text{ע(א)ע}$	$\text{ע(א)ע}$
Instrumental	$\text{ע(א)ע}$	–	$\text{ע(א)ע}$
Dative	$\text{ע(א)ע}$	–	$\text{ע(א)ע}$
Ablative	$\text{ע(א)ע}$	–	$\text{ע(א)ע}$
Genitive	$\text{ע(א)ע}$	–	$\text{ע(א)ע}$
Locative	$\text{ע(א)ע}$	–	–
Vocative	$\text{ע(א)ע}$	–	$\text{ע(א)ע}$

Some other words of the base  $\text{א}$  – Masculine:

$\text{ע(א)ע}$ “day”	$\text{ע(א)ע}$ “priest”	$\text{ע(א)ע}$ “soul”	$\text{ע(א)ע}$ “youth”
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7. Bases ending in  $\lambda$ – Masculine

– $\lambda$  “Man”

CASES	SINGULAR	DUAL	PLURAL
Nominative	– $\lambda$ .	– $\lambda$ .	– $\lambda$ .
Accusative	– $\lambda$ .	– $\lambda$ .	– $\lambda$ .
Instrumental	– $\lambda$ .	– $\lambda$ .	– $\lambda$ .
Dative	– $\lambda$ .	– $\lambda$ .	– $\lambda$ .
Ablative	– $\lambda$ .	– $\lambda$ .	– $\lambda$ .
Genitive	– $\lambda$ .	– $\lambda$ .	– $\lambda$ .
Locative	– $\lambda$ .	–	–
Vocative	– $\lambda$ .	– $\lambda$ .	– $\lambda$ .

Another word of the base  $\lambda$ – Masculine :  $\lambda$  “star”

8. Bases ending in  $\lambda$ ( $\sigma$ )– Masculine

$\lambda$  (st);  $\lambda$  (wk) “Chief Priest”

CASES	SINGULAR	PLURAL
Nominative	– $\lambda$ .	– $\lambda$ .
Accusative	– $\lambda$ .	– $\lambda$ .
Instrumental	– $\lambda$ .	– $\lambda$ .
Dative	– $\lambda$ .	– $\lambda$ .
Ablative	– $\lambda$ .	– $\lambda$ .
Genitive	– $\lambda$ .	– $\lambda$ .
Locative	–	–
Vocative	– $\lambda$ .	– $\lambda$ .

Some other words of the base  $\lambda$ – Masculine :

$\lambda$ “father”	$\lambda$ “nourisher”
$\lambda$ “giver”	$\lambda$ “fire”
$\lambda$ “protector”	$\lambda$ “brother”



## 9. Bases ending in (𐎎𐎗) – Masculine

𐎎𐎗𐎎𐎎 (wk) “Creator”. 𐎎𐎗𐎎𐎎 (st)

CASES	SINGULAR	PLURAL
Nominative	𐎎𐎗𐎎𐎎	𐎎𐎗𐎎𐎎𐎎
Accusative	𐎎𐎗𐎎𐎎𐎎	𐎎𐎗𐎎𐎎𐎎
Instrumental	𐎎𐎗𐎎𐎎	𐎎𐎗𐎎𐎎
Dative	𐎎𐎗𐎎𐎎	𐎎𐎗𐎎𐎎
Ablative	𐎎𐎗𐎎𐎎	𐎎𐎗𐎎𐎎
Genitive	𐎎𐎗𐎎𐎎	𐎎𐎗𐎎𐎎
Locative	–	–
Vocative	𐎎𐎗𐎎𐎎	𐎎𐎗𐎎𐎎𐎎

Other word of the base (𐎎𐎗) – Masculine:

𐎎𐎗𐎎𐎎 (wk) “learned, wise one”. 𐎎𐎗𐎎𐎎 (st)

## 10. Bases ending in (𐎎) – Neuter

𐎎 “Mind, thought”

CASES	SINGULAR	PLURAL
Nominative	𐎎	𐎎
Accusative	𐎎	𐎎
Instrumental	𐎎	𐎎
Dative	𐎎	𐎎
Ablative	𐎎	𐎎
Genitive	𐎎	𐎎
Locative	𐎎	𐎎
Vocative	𐎎	𐎎

Some other words of the base 𐎎 – Neuter:



## IX. PRONOUNS

In Avesta there are six types of Pronouns :

1. Personal Pronouns
2. Demonstrative Pronoun
3. Relative Pronoun
4. Reflexive Pronoun
- 5 Interrogative Pronoun
6. Pronominal Adjectives

The declensions of Personal Pronouns are given. The rest of the pronouns are declined as per the general rules of declensions. The declensions of pronouns are highly irregular. In First and Second Personal Pronouns, the Gender is not distinguished. In all the other Pronouns, the Gender is distinguished.

### 1. Personal Pronouns:

First Personal Pronoun .*𐬀𐬎𐬎* "I"

CASES	SINGULAR	PLURAL
Nominative	<i>𐬀𐬎𐬎</i> "I"	<i>𐬀𐬎𐬎𐬀</i> "We"
Accusative	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> "to me"	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> ; <i>𐬀𐬎𐬎𐬀</i> "to us"
Instrumental	-	-
Dative	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> "for me"	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> ; <i>𐬀𐬎𐬎𐬀</i> "for us"
Ablative	<i>𐬀𐬎𐬎𐬀</i> "from me"	<i>𐬀𐬎𐬎𐬀</i> "from us"
Genitive	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> "my"	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> ; <i>𐬀𐬎𐬎𐬀</i> "our"
Locative	-	-
Vocative	-	-

Second Personal Pronoun .*𐬀𐬎𐬎* "thou "

CASES	SINGULAR	PLURAL
Nominative	<i>𐬀𐬎𐬎</i> ; <i>𐬀𐬎𐬎</i> "thou "	<i>𐬀𐬎𐬎𐬀</i> "you"
Accusative	<i>𐬀𐬎𐬎𐬀</i> "to thee"	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎𐬀</i> "to you"
Instrumental	-	-
Dative	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> "for thee"	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎𐬀</i> "for you"
Ablative	<i>𐬀𐬎𐬎𐬀</i> "from thee"	<i>𐬀𐬎𐬎𐬀</i> "from you"
Genitive	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> ; <i>𐬀𐬎𐬎𐬀</i> "of thee, thy"	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎𐬀</i> "your"
Locative	-	-
Vocative	<i>𐬀𐬎𐬎𐬀</i> ; <i>𐬀𐬎𐬎</i> "O Thou !"	-

Third Personal Pronoun – Masculine **ህጻን**

CASES	SINGULAR	PLURAL
Nominative	ህጻን ; ህጻን “he”	ህጻን ; ህጻን “they”
Accusative	ህጻን ; ህጻን “to him”	ህጻን ; ህጻን “to them”
Instrumental	ህጻን ; ህጻን “with him”	ህጻን “with them”
Dative	ህጻን ; ህጻን “for him”	ህጻን “for them”
Ablative	ህጻን “from him”	ህጻን “from them”
Genitive	ህጻን ; ህጻን ; “his”	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Feminine **ህጻን**

CASES	SINGULAR	PLURAL
Nominative	ህጻን ; ህጻን ; . “she”	ህጻን ; ህጻን “they”
Accusative	ህጻን “to her”	ህጻን ; ህጻን “to them”
Instrumental	-	-
Dative	ህጻን ; ህጻን “for her”	-
Ablative	-	-
Genitive	ህጻን “her”	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Neuter **ህጻን**

CASES	SINGULAR	PLURAL
Nominative	ህጻን “it”	ህጻን “them”
Accusative	ህጻን “to it”	ህጻን “to them”
Instrumental to Locative cases are same as Third Personal Pronoun – Masculine.		
Vocative	ህጻን “it”	ህጻን “them”

**2. Demonstrative Pronoun:** “this, that”

𐬨𐬀𐬎𐬎𐬀 (Masculine); 𐬨𐬀𐬎𐬎𐬀𐬌 (Feminine); 𐬨𐬀𐬎𐬎𐬀𐬎 (Neuter) “this, that”

𐬨𐬀𐬎𐬎𐬀 (Masculine); 𐬨𐬀𐬎𐬎𐬀𐬌 (Feminine); 𐬨𐬀𐬎𐬎𐬀𐬎 (Neuter) “that”

𐬨𐬀𐬎𐬎𐬀 (Masculine); 𐬨𐬀𐬎𐬎𐬀𐬌 (Feminine); 𐬨𐬀𐬎𐬎𐬀𐬎 (Neuter) “this”

𐬨 (Masculine & Feminine) “this”

𐬨𐬀𐬎𐬎𐬀 (Masculine) “this”

**3. Relative Pronoun:** “which, who”

𐬨𐬀𐬎𐬎𐬀 (Masculine); 𐬨𐬀𐬎𐬎𐬀𐬌 (Feminine); 𐬨𐬀𐬎𐬎𐬀𐬎 / 𐬨𐬀𐬎𐬎𐬀𐬎 (Neuter)

**4. Reflexive Pronoun :** “self, himself”

𐬨𐬀𐬎𐬎𐬀 or 𐬨𐬀𐬎𐬎𐬀 (Masculine & Neuter) “self, himself, itself”

𐬨𐬀𐬎𐬎𐬀 or 𐬨𐬀𐬎𐬎𐬀𐬌 (Feminine) “self, herself”

**5 Interrogative Pronoun :** “who, when, what, which ?”

𐬨𐬀𐬎𐬎𐬀 (Masculine); 𐬨𐬀𐬎𐬎𐬀𐬌 (Feminine); 𐬨𐬀𐬎𐬎𐬀𐬎 (Neuter)

**6. Pronominal Adjectives:**

𐬨𐬀𐬎𐬎𐬀𐬎𐬀 (Masculine & Neuter); 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬌 (Feminine) “every, all”

𐬨𐬀𐬎𐬎𐬀 (Masculine & Neuter); 𐬨𐬀𐬎𐬎𐬀𐬌 (Feminine) “another”

𐬨𐬀𐬎𐬎𐬀𐬎𐬀 (Masculine & Neuter); 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬌 (Feminine) “whole, entire”

𐬨𐬀𐬎𐬎𐬀 “same”

Pronouns No. 2 to 6 have to be declined before being used in a sentence.

**Self Study:**

Given below are some of the declined forms of pronoun Nos. 2 to 6 which frequently occur in basic Zoroastrian prayers:

Word	Pronoun	Case	Number	Meaning
𐬨𐬀𐬎𐬎𐬀𐬎	Demonstrative	Dative	Singular	for this, unto this. Also used in the sense of “unto him”
𐬨𐬀𐬎𐬎𐬀	Relative	Accusative	Singular	who
𐬨𐬀𐬎𐬎𐬀	Interrogative	Accusative	Singular	who, which?
𐬨𐬀𐬎𐬎𐬀	Relative	Nominative	Singular	who
𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎	Relative	Dative	Singular	for whom
𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎	Interrogative	Dative	Singular	for whom?



## X. NUMERALS

The numerals in Avesta have only word forms. There are no figures to indicate the numerals. The following are the Cardinal and Ordinal Numbers. Like nouns and adjectives, the numerals have to be declined before being used in sentences. Ordinal numbers signify order of occurrence. They are generally derived from ordinal numbers.

<b>CARDINAL NUMBERS</b>			
. ۱	One	. ۱۶	Sixteen
. ۲	Two	. ۱۷	Seventeen
. ۳	Three	. ۱۸	Eighteen
. ۴	Four	. ۱۹	Nineteen
. ۵	Five	. ۲۰	Twenty
. ۶	Six	. ۳۰	Thirty
. ۷	Seven	. ۴۰	Forty
. ۸	Eight	. ۵۰	Fifty
. ۹	Nine	. ۶۰	Sixty
. ۱۰	Ten	. ۷۰	Seventy
. ۱۱	Eleven	. ۸۰	Eighty
. ۱۲	Twelve	. ۹۰	Ninety
. ۱۳	Thirteen	. ۱۰۰	Hundred
. ۱۴	Fourteen	. ۱۰۰۰	Thousand
. ۱۵	Fifteen	. ۱۰۰۰۰	Ten-thousand

<b>ORDINAL NUMBERS</b>			
. ۱	First	. ۱۲	Twelfth
. ۲	Second	. ۱۳	Thirteenth
. ۳	Third	. ۱۴	Fourteenth
. ۴	Fourth	. ۱۵	Fifteenth
. ۵	Fifth	. ۱۶	Sixteenth
. ۶	Sixth	. ۱۷	Seventeenth
. ۷	Seventh	. ۱۸	Eighteenth

. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	Eighth	. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	Nineteenth
. 𐬀𐬀𐬀𐬀	Ninth	. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	Twentieth
. 𐬀𐬀𐬀𐬀𐬀	Tenth	. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	Thirtieth
. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	Eleventh		

**Exercise:**

1. Transliterate the following passage into Avesta, and identify the ordinal numbers therein :

*bityō vqθwyō, θrityō ava-tanuyō, tūrya aša vahišta, puxda vīspa vohū mazdadāta aša-ciθra, xštvo yaṭ ahmi xratuš, haptaθō xratumā aštəmō yaṭ ahmi cištiš, nāumō cistivā.*

Transliteration:

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Numbers:


1. Give the cardinal and ordinal numbers for:



	Cardinal	Ordinal
Seven/th		
Four/th		
Twenty/ieth		
Nineteen/th		
Four/th		
Sixteen/th		
Six/th		
Eight/h		
Eleven/th		

## XI. COMPOUNDS

When two words come together to form a new word, it is referred to as a compound. The first component of a compound may be a noun, pronoun, adjective, participle, numeral or root, and the second component may be a noun, participle or a root. Such a compound is treated as one word. The compound expresses various relations which may exist between the two components.

The meaning of the compound invariably expresses something more than the individual components.

For instance,  $\text{country}$  and  $\text{lord}$  but the compound of the two words  $\text{master of the country}$ .

When the first component of a compound is a noun ending in  $\text{}$ ,  $\text{}$ ,  $\text{}$ ,  $\text{}$ , these letter/s generally change to  $\text{}$ . For instance,

$\text{teachings of Ahura}$

There are four types of compounds.

1. Determinative Compound: The second component of the compound generally tells us more about the first component. For instance,  $\text{master of the house}$ .

2. Attributive Compound: An Attributive compound tells us something more than what the two components of compound express. This compound is generally used as an adjective. For instance,

$\text{creations originating from Asha}$  = "origin".

3. Copulative Compound : It comprises of two nouns and is always declined in the dual number. For instance,  $\text{animal and man}$ .

4. Adverbial compound: The first component of this compound is an adverb or a particle, which tells us more about the second component, which invariably is a noun.

For instance, 𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀 “around the country.”

In Avesta, though the compounds generally have two components, rarely compounds with three or four components are also found.

## XII. VERBS

The verbs in Avesta are formed by adding personal terminations to bases formed from roots. Verbs have three numbers: Singular, dual and plural. Each number has three persons: First, second and third. The verbal terminations denoting persons in different numbers are called *personal verbal terminations*.

The verbs are conjugated in two voices:

1. ***Parasmaipada*** (literally voice or step for another).<sup>1</sup> It implies that the action of the verb, or its consequence tends to a person or thing other than the agent. It can also be used in a reflexive sense.

2. ***Atmanepada*** (literally voice or step for one's self).<sup>2</sup> It implies that the action of the verb, or its consequence, is confined to the agent. It can also be used in a passive sense.

Many a times the difference is just superficial and does not express any particular nuance.

Most roots are conjugated both in Parasmaipada and Atmanepada. However, there are a few roots which are exclusive to either of the voice only.

### **Conjugation of verbs:**

The verb is conjugated in eight forms – either tenses or moods. These eight forms are subdivided in groups of four. They are:

***Conjugational or Special Tenses and Moods*** : The Personal terminations of these four forms are added to special inflected bases formed according to the rules of Ten classes of conjugation. Hence they are also called Special Tenses and Moods.

1. Present Tense
2. Imperfect Tense (Generally signifies Past Tense)
3. Imperative Mood (Signifies order or command)
4. Potential Mood (Signifies Request)

***Non- Conjugational or General Tenses and Moods***: The Personal terminations of these four forms are added to a base formed by one general rule applied to all roots, for any one particular tense or mood. Hence they are also called General Tenses and Moods.

1. Future Tense
2. Perfect Tense
3. Aorist Tense (Signifies Past Perfect Tense)
4. Precative or Benedictive Mood (Signifies Blessings)

### **1. Ten Classes of Conjugation**

Each of the roots in Avesta belongs to one of the ten classes of Conjugation. A special base (also referred to as tense stems) must be formed from the root, depending on the class to which the root belongs. This base is called the tense stem. It is to this stem that the personal verbal terminations of Conjugational (Special) Tenses and Moods are added.

The ten roots are further sub-divided into Thematic and Non-thematic<sup>3</sup> Classes

<sup>1</sup> It is also referred to as Active voice

<sup>2</sup> It is also referred to as Middle voice

<sup>3</sup> Also referred to as athematic

**Thematic Classes :<sup>1</sup>**

Class	Rules for forming the base	Egs.
I	The root is changed to its Guna form and <b>अ</b> is added	<b>अ</b> - + <b>अ</b> ← “to carry” √- <b>अ</b> <b>अ</b>
IV	<b>अ</b> is added	<b>अ</b> - + “to work” √- <b>अ</b> <b>अ</b>
VI	<b>अ</b> is added	<b>अ</b> - + “to attune, venerate” √- <b>अ</b> <b>अ</b>
X	The root is changed to its Guna or Vraddhi <sup>2</sup> form and <b>अ</b> is added	<b>अ</b> - + “to cross” √- <b>अ</b> <b>अ</b> <b>अ</b> - + “to know” √- <b>अ</b> <b>अ</b>

**Non-thematic Classes:<sup>3</sup>**

Class	Rules for forming the base	Egs.
II	Terminations added directly to the root. <sup>4</sup>	← “to speak” √- <b>अ</b> <b>अ</b> ← “to be, exist” √- <b>अ</b> <b>अ</b>
III	Root is Reduplicated <sup>5</sup>	← “to give; to create; to know” √- <b>अ</b> <b>अ</b>
V	<b>अ</b> is added to the root.	← “to do” √- <b>अ</b> <b>अ</b>
VII	<b>अ</b> is inserted into the body of the root before the last consonant	← “to pour” √- <b>अ</b> <b>अ</b>
VIII <sup>6</sup>	<b>अ</b> is added to the root.	← “to harm, injure” √- <b>अ</b> <b>अ</b>
IX	<b>अ</b> <sup>7</sup> is added to the root.	← “to love” √- <b>अ</b> <b>अ</b>

Very rarely, a root may belong to more than one class and thus form their base in more than one way. For Eg: √-**अ** “to hide, to conceal” belongs to Class I as well as Class VI

<sup>1</sup> These bases generally end in **अ** and do not have weak forms.

<sup>2</sup> The vowel in the root is changed to its Guna form when it is a penultimate short vowel (except **अ**). The vowel is changed to its Vraddhi form when it is final or when the penultimate vowel is **अ**. The vowel remains unchanged when the root contains more than two consonants.

<sup>3</sup> These bases have strong and weak forms on the basis of terminations to be added. The roots in their original forms are regarded as weak bases. Strong bases are generally formed by gunating the roots In 7<sup>th</sup> Class **अ** is inserted instead of **अ** to form the strong base.

<sup>4</sup> The vowel in the root is changed to its Guna form to strengthen the base.

<sup>5</sup> Reduplication means doubling the root according to certain rules. See Ch. XIII “Some General Rules”.

<sup>6</sup> The roots of this class almost always end in **अ**

<sup>7</sup> **अ** before the terminations **अ**, **अ**, **अ**, **अ**.

**Exercise:**

1. Give the bases of the following roots according to the ten classes of Conjugation.:

Root	Base
$^1\sqrt{-}$ <b>בא</b> “to become”	
$^4\sqrt{-}$ <b>בגה</b> “to beseech”	
$^6\sqrt{-}$ <b>שאל</b> “to ask”	
$^3\sqrt{-}$ <b>ראה</b> “to see”	
$^4\sqrt{-}$ <b>גאל</b> “to pass; to flow”	
$^2\sqrt{-}$ <b>בא</b> “to praise”	
$^5\sqrt{-}$ <b>שמע</b> “to hear”	
$^7\sqrt{-}$ <b>קטע</b> “to cut”	
$^{10}\sqrt{-}$ <b>למד</b> “to learn”	<b>למד</b>
$^5\sqrt{-}$ <b>שחט</b> “to pound”	
$^8\sqrt{-}$ <b>מתח</b> “to stretch”	
$^7\sqrt{-}$ <b>חשב</b> “to think”	

## 2. Conjugational Tenses and Moods

The conjugational tenses and moods are formed by adding the respective personal verbal terminations to the base formed according to the rules of Ten Classes of Conjugation.

### 1. Present Tense

Personal Verbal terminations of PRESENT TENSE are added to the base of the root, formed according to the rules of ten classes of Conjugation.

#### Parasmaipada

	Singular	Dual	Plural
I Person	ቀ-	ቀግግ-	ቀግግግ-
II Person	ቀግ-	-	ቀግግ <sup>1</sup>
III Person	ቀግ-	ቀግግ <sup>2</sup> -	ቀግግግ (ግ) <sup>3</sup> -

#### Atmanepada

	Singular	Plural
I Person	ቀ-	ቀግግግግ-
II Person	ቀግግ-	ቀግግግ-
III Person	ቀግግ-	ቀግግግግ (ግ) -

#### Self study:

1. Conjugation □ Paradigm of <sup>1</sup>√-ገገ “to carry” in Present Tense, with meanings.

√-ገገ “to carry”, Class 1, base ግግ-

#### Parasmaipada

Person	Singular	Dual	Plural
I	ግግግግ <sup>4</sup> I carry	ግግግግግግ We two carry	ግግግግግግግ We carry
II	ግግግግ Thou carriest	-	ግግግግግግ You carry
III	ግግግግግግ He/she/it carries	ግግግግግግግ They two carry	ግግግግግግግግ They carry

<sup>1</sup> Also ግግ-

<sup>2</sup> Also ግግ-

<sup>3</sup> The vowels ግ / ገ, given in brackets, are used when the tense stem is not ending in ግግ-

<sup>4</sup> All terminations starting with ቀ- or ግ- change the final ግግ- of the tense stem to ግግግግ-

## Atmanepada

Person	Singular	Plural
I	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀 "I carry"	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 "We carry"
II	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀 "Thou carriest"	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀 "You carry"
III	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 "He/she/it carries"	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 "They carry"

2. 1. Conjugation □ Paradigm of  $^1\sqrt{\text{𐬀𐬎𐬎𐬀}}$  "to be" in Present Tense, with meanings.

$\sqrt{\text{𐬀𐬎𐬎𐬀}}$  "to be", Class 2, base  $\text{𐬀𐬎𐬎𐬀}$

Parasmaipada<sup>1</sup>

Person	Singular	Dual	Plural
I	. 𐬨𐬀𐬎𐬎𐬀 "I am"	—	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀 "We are"
II	. 𐬨𐬀𐬎𐬎𐬀 "Thou art"	—	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀 "You are"
III	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀 "He/she/it is"	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀 "They two are"	. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 "They are"

3. Meaning and explanation of some Present tense forms:

. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 : "We love" Present Tense, Parasmaipada, 1<sup>st</sup> Person, Plural from  $^9\sqrt{\text{𐬀𐬎𐬎𐬀}}$  "to love", base  $\text{𐬀𐬎𐬎𐬀}$

. 𐬨𐬀𐬎𐬎𐬀 : "I am" Present Tense, Parasmaipada, 1<sup>st</sup> Person, Singular from  $^2\sqrt{\text{𐬀𐬎𐬎𐬀}}$  "to be", base  $\text{𐬀𐬎𐬎𐬀}$

. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 : "They are" Present Tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from  $^2\sqrt{\text{𐬀𐬎𐬎𐬀}}$  "to be", base  $\text{𐬀𐬎𐬎𐬀}$

. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 : "We venerate" Present Tense, Atmanepada, 1<sup>st</sup> Person, Plural from  $^6\sqrt{\text{𐬀𐬎𐬎𐬀}}$  "to venerate", base  $\text{𐬀𐬎𐬎𐬀}$

#### 4. Avesta equivalents of English words:

<sup>1</sup> The forms of this root are somewhat irregular. Its inflected forms root are not found in the Atmanepada.

We two carry : ‏ Present Tense, Parasmaipada, 1<sup>st</sup> Person, Dual from

$^1\sqrt{-\text{𐤀𐤅}}$  “to carry”, Class 1, base -‏

He crosses : ‏ Present Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from

$^{10}\sqrt{-\text{𐤀𐤆𐤋}}$  “to cross”, Class 10, base -‏

They two fight: ‏ Present Tense, Parasmaipada, 3<sup>rd</sup> Person, Dual from

$^4\sqrt{-\text{𐤀𐤆𐤍}}$  “to fight”, Class 4, base -‏

**Exercise:**

1. Conjugate  $^{10}\sqrt{-\text{𐤀𐤆}}$  in Present Tense, giving meanings.

$^{10}\sqrt{-\text{𐤀𐤆}}$  “ \_\_\_\_\_ ”, Class \_\_\_\_\_, base - \_\_\_\_\_

Parasmaipada

Person	Singular	Dual	Plural
I			
II			
III			

Atmanepada

	Singular	Plural
I Person		
II Person		
III Person		



## 2. Imperfect Tense

IMPERFECT TENSE is formed by adding its Personal Verbal terminations to the base of the root, formed according to the rules of ten classes of Conjugation. Imperfect Tense is generally used to indicate Past tense. However, it may also indicate an action without reference to time and it can be general, past or future.

### Parasmaipada

Person	Singular	Dual	Plural
I	ቲ-	ሠላ-	ሠቲ-
II	ሀ-	-	ሠሐ-
III	ደ-	ቲላሐ-	ሠ (ኧ) <sup>1</sup> -

### Atmanepada

Person	Singular	Dual	Plural
I	ደ-	-	ሠሠቲ-
II	ሠሀ-	-	ቲላሠሐ-
III	ሠሐ-	ሠሠላሐ-	ሠሠላሐ (ሠ) -

### Self study:

1. Conjugation / Paradigm of  ${}^4\sqrt{-ከገገ}$  “to beseech” in Imperfect Tense, with meanings.

$\sqrt{-ከገገ}$  “to beseech”, Class 4, base -ሠሠከገገ

### Parasmaipada

Person	Singular	Dual	Plural
I	ቲሠሠከገገ “I beseeched”	ሠላሠሠከገገ “We two beseeched”	ሠቲሠሠከገገ “We beseeched”
II	ሀሠሠከገገ “Thou beseeched”	-	ሠሐሠሠከገገ “You beseeched”
III	ደሠሠከገገ “He/she/it beseeched”	ቲላሐሠሠከገገ “They two beseeched”	ሠ (ኧ) ሠሠከገገ “They beseeched”

### Atmanepada

<sup>1</sup> The final vowel ሠ is replaced by ኧ in Thematic classes. In Non-Thematic classes ኧ is used before the personal verbal termination.

Person	Singular	Dual	Plural
I	𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎 “I beseeched”	-	𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 “We beseeched”
II	𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 “Thou beseeched”	-	𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 “You beseeched”
III	𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 “He/she/it beseeched”	𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 “They two beseeched”	𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 “They beseeched”

## 2. Meaning and explanation of some Imperfect tense forms:

𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 : “He created/gave” Imperfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from

<sup>3</sup>√-𐬎𐬎𐬎𐬎 “to create / to give”, Class 3, base -𐬎𐬎𐬎𐬎

𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 : “He asked” Imperfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from

<sup>6</sup>√-𐬎𐬎𐬎𐬎𐬎𐬎 “to ask”, Class 6, base -𐬎𐬎𐬎𐬎𐬎𐬎

𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 : “They carried” Imperfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from <sup>1</sup>√-𐬎𐬎𐬎𐬎 “to carry”, Class 1, base -𐬎𐬎𐬎𐬎

## 3. Avesta equivalents for English words:

Thou carried : 𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 – Imperfect Tense, Parasmaipada, 2<sup>nd</sup> Person, Singular from <sup>1</sup>√-𐬎𐬎𐬎𐬎 “to carry”, Class 1, base -𐬎𐬎𐬎𐬎 (𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 = 𐬎𐬎𐬎𐬎 + 𐬎𐬎𐬎𐬎)

He spoke: 𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 : Imperfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from <sup>2</sup>√-𐬎𐬎𐬎𐬎 “to speak”, Class 2, base -𐬎𐬎𐬎𐬎

He venerated : 𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 – Imperfect Tense, Atmanepada, 3<sup>rd</sup> Person, Singular from <sup>6</sup>√-𐬎𐬎𐬎𐬎 “to venerate”, Class 6, base -𐬎𐬎𐬎𐬎

## Exercise:

1. Give the paradigms of  $\sqrt{\text{यज्ञेय}}$  in Imperfect Tense, giving meanings.

$\sqrt{\text{यज्ञेय}}$  “ \_\_\_\_\_”, Class \_\_\_\_\_, base - \_\_\_\_\_

Parasmaipada

Person	Singular	Dual	Plural
I			
II			
III			

Atmanepada

Person	Singular	Dual	Plural
I			
II			
III			

### 3. Imperative Mood

Personal Verbal terminations of IMPERATIVE MOOD are added to the base of the root, formed according to the rules of ten classes of Conjugation. Imperative Mood is used to express order or command. It is expressed by using modal auxiliary verbs like ‘should’ and ‘must’.<sup>1</sup>

#### Parasmaipada

Person	Singular	Plural
I	—سـا	—سـا
II	—و (in non-thematic classes). No termination in thematic classes.	—و
III	—و	—(و)و

#### Atmanepada

Person	Singular	Plural
I	—سـا	—سـا
II	—و <sup>2</sup>	—و
III	—و	—(و)و

#### Self study:

1. Conjugation / Paradigm of  $\sqrt{\text{حـا}}$  “to carry” in Imperative Mood, with meanings.

$\sqrt{\text{حـا}}$  “to carry”, Class 1, base —سـا

#### Parasmaipada

Person	Singular	Plural
I	—سـا “I must carry”	—سـا “We must carry”
II	—و <sup>3</sup> “Thou must carry”	—و “You must carry”
III	—و “He/she/it must carry”	—(و)و “They must carry”

#### Atmanepada

Person	Singular	Plural
I	—سـا “I must carry”	—سـا “We must carry”
II	—و “Thou must carry”	—و “You must carry”
III	—و “He/she/it must carry”	—(و)و “They must carry”

2. Meaning and explanation of some Imperative Mood forms:

<sup>1</sup> In some cases, the imperative, especially second person, is used to denote advise, request, threat, invitation, determination or desire

<sup>2</sup> Also —و

<sup>3</sup> Since the root belongs to thematic class, no termination is added.

᳚᳚᳚᳚᳚᳚ : “He should speak” Imperative Mood, Parasmaipada, 3<sup>rd</sup> Person, Singular from  
<sup>2</sup>√᳚᳚᳚᳚᳚ “to speak”, Class 2, base ᳚᳚᳚᳚᳚᳚

**Exercise:**

1. Conjugate <sup>᳚</sup>√᳚᳚᳚᳚᳚ in Imperative Mood, giving meanings.

<sup>᳚</sup>√᳚᳚᳚᳚᳚ “ \_\_\_\_\_”, Class \_\_\_\_\_, base - \_\_\_\_\_

Parasmaipada

Person	Singular	Plural
I		
II		
III		

Atmanepada

Person	Singular	Plural
I		
II		
III		

#### 4. Potential Mood

POTENTIAL MOOD is formed by adding its Personal Verbal terminations to the base of the root, formed according to the rules of ten classes of Conjugation.<sup>1</sup> Potential Mood implies the potentiality or possibility of the action to be performed. It is expressed by using modal auxiliary verbs like ‘can, could, may or might.’

##### Parasmaipada

Person	Singular		Plural	
	Thematic Classes	Non-thematic Classes	Thematic Classes	Non-thematic Classes
I	ቅ-	ቅጸ-	ገቅ-	ገቅጸ-
II	ገ-	ገጸ-	ገጸ-	ገጸጸ-
III	ገ-	ገጸ-	ገጸ-	ገጸ-

##### Atmanepada

Person	Singular	Dual	Plural
I	ገጸ-	-	ገጸጸ-
II	ገጸጸ-	-	ገጸጸጸ-
III	ገጸጸ-	ገጸጸጸ-	ገጸጸጸጸ- <sup>2</sup>

#### Self Study:

1. Conjugation / Paradigm of ገጸጸ- “to venerate” in Potential Mood, with meanings.

ገጸጸ- “to venerate”, Class 6, base -ገጸጸ-<sup>3</sup>

##### Atmanepada

Person	Singular	Dual	Plural
I	ገጸጸጸጸ “I may venerate”	-	ገጸጸጸጸጸጸ “We may venerate”
II	ገጸጸጸጸጸጸ “Thou mayest venerate”	-	ገጸጸጸጸጸጸጸጸ “You may venerate”
III	ገጸጸጸጸጸጸ “He/she/it may venerate”	ገጸጸጸጸጸጸጸጸጸ “They two may venerate”	ገጸጸጸጸጸጸጸጸጸጸ “They may venerate”

<sup>1</sup> The personal verbal terminations of Potential mood (Them) are now seen as terminations of Imperfect tense added after adding ገ- to the base, and Potential mood (Non-them) as terminations of Imperfect tense added after adding ገጸ- to the base.

<sup>2</sup> Also ገጸጸጸጸጸጸ-

<sup>3</sup> ገጸጸ- is conjugated in Atmanepada only.

2. Read and understand the following words, some of which have already been dealt with in this chapter :

3. Some more words with terminations of conjugational Tenses and Moods:

<b>Words</b>	<b>Meaning and derivation</b>
וְדוּם אֵין מַחְסֵם	“He may look”, from √ -מַחְסֵם “to look”
מַחְסֵם	“Dost Thou show”, from <sup>2</sup> √ -מַחְסֵם “to show”
מַחְסֵם .	“He should speak”, from √ -מַחְסֵם “to speak”
מַחְסֵם	“He shall come”, from <sup>2</sup> √ -מַחְסֵם “to come”
מַחְסֵם	“He created/gave”, from √ -מַחְסֵם “to give / create”
מַחְסֵם	“He spoke” from √ -מַחְסֵם “to speak”
מַחְסֵם (Instead of .מַחְסֵם)	“Mayest thou be banished”, from √ -מַחְסֵם “to flee”
מַחְסֵם	“I must believe”, from √ -מַחְסֵם “to believe”
מַחְסֵם	“Thou carried”, from √ -מַחְסֵם “to carry”
מַחְסֵם	“They two fight”, from √ -מַחְסֵם “to fight”
מַחְסֵם	“We venerate”, from √ -מַחְסֵם “to venerate”
מַחְסֵם	“We two carry”, from √ -מַחְסֵם “to carry”
מַחְסֵם	“I am”, from √ -מַחְסֵם “to be”
מַחְסֵם	“We love”, from √ -מַחְסֵם “to love”
מַחְסֵם	“He asked”, from √ -מַחְסֵם “to ask”
מַחְסֵם	“They carried”, from √ -מַחְסֵם “to carry”
מַחְסֵם	“They are”, from √ -מַחְסֵם “to be”
מַחְסֵם	“He hears”, from √ -מַחְסֵם “to hear”

### Exercise:

1. Make an alphabetical list of all the roots studied in this chapter, dividing them into their respective classes of conjugation.

2. Conjugate <sup>6</sup>√ -מַחְסֵם “to ask”, in Potential Mood, giving meanings.

√-ⲁⲓⲉⲱ “\_\_\_\_\_”, Class \_\_\_\_\_, base - \_\_\_\_\_

Parasmaipada

Person	Singular	Plural
I		
II		
III		

Atmanepada

Person	Singular	Plural
I		
II		
III		



### 3. Non-conjugational Tenses and Moods

There are four Non-Conjugational or General Tenses and moods. They are so called because the base of any one particular tense or mood is formed by one general rule which is applied to all roots. The rules of Ten Classes of Conjugation do not apply here.

#### 1. Future Tense

The base for Future Tense is formed by adding  $\text{—}\text{אָט}$  or  $\text{—}\text{אָט}$ <sup>1</sup> to the root. To this the terminations of Conjugational Tenses and moods are added.

Egs:  $\text{—}\text{אָט}$  “he will work”. Future Tense, Atmanepada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{—}\text{אָט}}$  “to work”.

$\text{—}\text{אָט}$  “he will show”. Future Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{—}\text{אָט}}$  “to show.”

#### 2. Perfect Tense

The Perfect Tense is used more in the Gathic dialect and very sparsely in rest of the scriptures. It indicates the state arrived at as a result of an action. The Perfect tense is formed by reduplicating the root and then adding the following terminations:

##### Parasmaipada

	Singular	Dual	Plural
I Person	$\text{—}\text{אָט}$	—	$\text{—}\text{אָט}$
II Person	$\text{—}\text{אָט}$	—	$\text{—}\text{אָט}$
III Person	$\text{—}\text{אָט}$	$\text{—}\text{אָט}$	$\text{—}\text{אָט}$

##### Atmanepada

	Singular	Dual	Plural
I Person	$\text{—}\text{אָט}$	—	—
II Person	$\text{—}\text{אָט}$	—	—
III Person	$\text{—}\text{אָט}$	$\text{—}\text{אָט}$	$\text{—}\text{אָט}$

Egs:  $\text{—}\text{אָט}$  “he has / had formed”. Perfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{—}\text{אָט}}$  “to form”.

$\text{—}\text{אָט}$  “we have / had heard”. Perfect Tense, Parasmaipada, 1<sup>st</sup> Person, Plural from  $\sqrt{\text{—}\text{אָט}}$  “to hear”.

<sup>1</sup> Sometimes it is changed to  $\text{—}\text{אָט}$  or  $\text{—}\text{אָט}$



## Parasmaipada

Person	Singular	Plural
I	·تخا-	·تخا-
II	·عسا-	·تصا-
III	·عسا-	·خا-

Egs: .تصا "mayest thou be". Precative Mood, Parasmaipada, 2<sup>nd</sup> Person, Singular from √-تص "to become".

·تصا "may we be". Precative Mood, Parasmaipada, 1<sup>st</sup> Person, Plural from √-تص "to become".

·عسا "mayest thou give". Precative Mood, Parasmaipada, 2<sup>nd</sup> Person, Singular from √-عص "to give".

## Atmanepada

In Precative Mood, verbal forms of only 3<sup>rd</sup> Person Plural are met with in texts:

·تصا "may they be". Precative Mood, Atmanepada, 3<sup>rd</sup> Person, Plural from √-تص "to become".

·تصا "may they reach". Precative Mood, Atmanepada, 3<sup>rd</sup> Person, Plural from √-تص "to reach".

## Subjunctive Mood

The Subjunctive mood is formed by adding -ص to the stems and then the terminations of Present tense, Perfect tense or Aorist Tense are added. The subjective either expresses wish, expectation and futurity, or is just used for emphasis. It takes on the terminations of Present tense and imperfect tense and there is no discernible difference in the meaning.

Eg:

·تصا : "He asked" Imperfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from √-تص "to ask", Class 6, base +-ص+تصا

**Exercise:**

1. Give with meanings the grammatical notes of the following words studied by you in this chapter:

لجاء : ل ج ا

لجسع :

لجفم :

لجربا :

لجرب :

لجاء : ل ج ا

لجاء : ل ج ا

2. Make an alphabetical list of all the roots studied in this chapter.

### XIII. DERIVATIVE VERBS

Derivative Verbs are a way of forming the special bases or tense stems to which personal verbal terminations of conjugational tenses and moods are attached. Derivative Verbs modify or alter the meaning of the root. There are five derivative verbs:

1. Frequentative or Intensive verb
2. Desiderative Verb
3. Denominative or Nominal Verb
4. Causal Verb
5. Inchoative Verb

#### 1. Frequentative or Intensive verb

It is used to signify the repetition or intensity of the action denoted by the root.

The base is formed in three ways as follows:

A. By reduplicating the root.

Eg.:  $\text{. . . . .}$  “We frequently do” Frequentative Verb, Present tense, Parasmaipada, 1<sup>st</sup> Person, Plural from  $\sqrt{\text{. . . . .}}$  “to do”

B. By adding  $\text{. . .}$  to the reduplicated root.

Eg.:  $\text{. . . . .}$  “He frequently interrupted” Frequentative Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{. . . . .}}$  “to cross, to intercept”

C. By adding  $\text{. . . .}$  to the reduplicated root.

Eg.:  $\text{. . . . .}$  “They frequently wounded” Frequentative Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from  $\sqrt{\text{. . . . .}}$  “to wound”

#### 2. Desiderative Verb

The Desiderative verb signifies that the agent desires, or is about to perform the action denoted by the root. The base is formed by adding  $\text{. . . .}$  to the reduplicated form of the root.

Egs.:

a.  $\text{. . . . .}$  “they wish to live”. Desiderative Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from  $\sqrt{\text{. . . . .}}$  “to live”

b.  $\text{. . . . .}$  “He desires to see”. Desiderative Verb, Imperfect tense, Atmanepada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{. . . . .}}$  “to see”

### 3. Denominative or Nominal Verb

They are verbs formed from nouns. They can be formed in three ways:

A. By adding personal verbal terminations directly to nouns. Egs.:

- a.  $\text{ሥራዊታቸው}$  “They lead”. Denominative Verb, Present tense, Atmanepada, 3<sup>rd</sup> Person, Plural from  $\text{ሥራዊት}$  “head.”
- b.  $\text{ሥራዊታል}$  “He fights”. Denominative Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\text{ሥራዊት}$  “fight.”

B. By changing the final vowel of the noun to its Guna form and adding  $\text{ሥ}$ . Eg.:

- a.  $\text{ሥራዊታል}$  “He harms, injures”. Denominative Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\text{ሥራዊት}$  “harm, injury.”

C. By adding  $\text{ሥ}$  to the noun after dropping its final vowel. Eg.:

- a.  $\text{ሥራዊታል}$  “We are indebted, grateful”. Denominative Verb, Present tense, Parasmaipada, 1<sup>st</sup> Person, Plural from  $\text{ሥራዊት}$  “indebtedness”

### 4. Causal Verb

The Causal Verb conveys that a person or thing causes or makes another person or thing to perform the action denoted by the root. The base is formed by adding  $\text{ሥሥ}$  to the Guna or Vraddhi form of the root<sup>1</sup>. Egs.:

- a.  $\text{ሥራዊታል}$  “he caused to know, he made known”. Causal Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{ሥራዊት}}$  “to know”
- b.  $\text{ሥራዊታል}$  “they send down, they distribute”. Causal Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from  $\sqrt{\text{ሥራዊት}}$  “to cross”

<sup>1</sup> For Guna or Vraddhi of root, the same rule applies as in the 10<sup>th</sup> Class of Conjugation.

### 5. Incohative Verb

The incohative verb indicates the beginning of an action. It is formed by adding  $\text{اَبْر}$  to the root.

Egs.:

- a.  $\text{اَبْرَ اَبْرًا}$  “he began to grow warm”. Incohative Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{اَبْر}}$  “to heat”
- b.  $\text{اَبْرَ اَبْرًا}$  “he began to proceed”. Incohative Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{اَبْر}}$  “to go”
- c.  $\text{اَبْرَ اَبْرًا}$  “it began to wane” Incohative Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\sqrt{\text{اَبْر}}$  “to wane”

#### Exercise:

1. Give the formations of Derivative Verbs in a tabulated form :

Derivative Verb	Modification of root (if any)	Termination (if any)	Examples
Frequentative			
Desiderative			
Denominative			
Causal			
Incohative			

## XIV PARTICLES

In an Avestan sentence, Nouns, Adjectives, Verbs and Participles occupy the prime space. However several particles are also used which enhance the meaning and sense of the other parts of speech. These particles are Adverbs, Prepositions, Conjunctions and Prefixes. Though they are not afforded much consequence, one often finds them in a sentence. Except for a few Adverbs, other particles are not declined.

### 1. Adverbs

Adverbs are of two types. One type of adverbs are formed from nouns, adjectives and participles. They are generally declined. The first ten adverbs in the list below belong to this type. The other types of adverbs are Adverbs of manner, place and time. They are generally not declined.

𐬀𐬀𐬀𐬀𐬀 “at will”

𐬀𐬀𐬀𐬀𐬀 “long”

𐬀𐬀𐬀𐬀𐬀 “truly, surely”

𐬀𐬀𐬀𐬀𐬀 “aright, truly”

𐬀𐬀𐬀𐬀𐬀 “clearly, visibly”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “for ever, for eternity”

𐬀𐬀𐬀𐬀𐬀𐬀 “inside”

𐬀𐬀𐬀𐬀𐬀𐬀 “outside”

𐬀𐬀𐬀𐬀𐬀 “far”

𐬀𐬀𐬀𐬀𐬀 “immediately”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “as, just as, in which manner”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “thus, so, in this manner”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “how, how much, in what manner?”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “where?”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “when?”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “then, thereupon”

𐬀𐬀𐬀𐬀𐬀 “always”

𐬀𐬀𐬀𐬀𐬀 “whenever”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “here”

𐬀𐬀𐬀𐬀𐬀 “there”



- .𐬀𐬀𐬀𐬀𐬀 “now”  
 .𐬀𐬀𐬀𐬀𐬀 “above, on”  
 .𐬀𐬀𐬀𐬀𐬀 “around, about, except”  
 .𐬀𐬀𐬀𐬀𐬀 “before”  
 .𐬀𐬀𐬀𐬀𐬀 “after”  
 .𐬀𐬀𐬀𐬀𐬀 .𐬀𐬀𐬀𐬀𐬀 “indeed, surely, certainly”  
 .𐬀𐬀𐬀𐬀𐬀 “no”  
 .𐬀𐬀𐬀𐬀𐬀 “not”

## 2. Prepositions

Prepositions are not frequently used in an Avestan sentence because they are generally inbuilt in the declined form of nouns, adjectives, participles and pronouns. However, there are particles too which are used as prepositions. They determine more precisely the sense of the case. They generally precede the words they refer to, however sometimes they may also occur after the word, in which case they may be referred to as post-positions. Many prepositions are also used as prefixes.

- .𐬀𐬀𐬀𐬀𐬀 “on, around, upon, from, after, near”  
 .𐬀𐬀𐬀𐬀𐬀 “on”  
 .𐬀𐬀𐬀𐬀𐬀 “on, about, for, concerning”  
 .𐬀𐬀𐬀𐬀𐬀 “beneath, under”  
 .𐬀𐬀𐬀𐬀𐬀 “agreeable to, in accordance”  
 .𐬀𐬀𐬀𐬀𐬀 “away”  
 .𐬀𐬀𐬀𐬀𐬀 “to, near, down, off”  
 .𐬀𐬀𐬀𐬀𐬀 “near, towards, upto, at”  
 .𐬀𐬀𐬀𐬀𐬀 “over, across, through”  
 .𐬀𐬀𐬀𐬀𐬀 “along with, together with”  
 .𐬀𐬀𐬀𐬀𐬀 “from, for”  
 .𐬀𐬀𐬀𐬀𐬀 “with”

### 3. Conjunctions

Some of the common conjunctive particles are:

וְ / אֲף “also, even, moreover, though”

וְ “and”

אֲךָ, אֲבָרְבָרָה “but”

כִּי; כִּי־כֵן “because”

וְ “or”

אֲפִלּוּ; אֲפִלּוּ־כֵן “if, although”

Enclitic Conjunctions:

Enclitic conjunctions are always joined to the word to which it belongs.

וְ “and.” It either joins two words or two sentences.

וְ “etcetera.” It gives indefinite significance to the word and hence it is also referred to as indefinite particle.

### 4. Prefixes

A Prefix is an inseparable particle placed before nouns, adjectives, participles or verbs. They either negate, modify or emphasise the meaning of the word. Rarely a prefix may not be conjoined to the word. Such prefixes are referred to as separable prefixes. One may notice that the Adverbs, Prepositions and prefixes often have common words.

Some common prefixes are:

אֶל־, אֶל־, אֶל־, אֶל־<sup>1</sup> Implies negation, want of. “no, not without, away”

אֶל־, אֶל־ “apart, separate from, contrary to, away, against”

אֶל־, אֶל־ “forth, forwards, excessive, prominent, out of, free from”

טוֹב־ “good, well, beautiful, proper”

רַע־, רַע־ “bad, evil, contemptible”

מִלְּפָנֵי־ “full of, around, behind, near, in on”

מִלְּפָנֵי־, מִלְּפָנֵי־ “towards, upon, around”

אַחֲרַי־ “after, along, according to”

<sup>1</sup> -אֶל is used before consonants and אֶל before vowels..

–፩ጠጠጠ “between”

–ጠጠጠ “near, by down, away, towards”

–ጠጠጠጠ , –ጠጠ “sufficiently, abundantly”

–ጠጠ “to, at, towards, near”

–ጠጠ / –ጠጠ “high, upwards; out; exclusive of”

–፩ጠጠጠ , –ጠጠጠጠ “over, across, away, opposite, evil

–ጠጠጠጠጠ “back, again, near, nearby, towards”

–ጠጠጠጠ “round about, around

–ጠጠጠጠጠ , –ጠጠጠጠጠ “far away”

–ጠጠጠጠ “with, together with, including”

–ጠጠጠጠ , –ጠጠጠጠጠ , –ጠጠጠጠጠጠ “together, with, completely, wholly”



## 2. Syntax

Syntax is the proper arrangement of words in a sentence. Here are some general rules of Avestan syntax:

1. There is no article in the Avesta language.
2. In a sentence the subject generally comes first, then the object and finally the verb, except for certain verbs like *aoxta*, *mraoŋ* and *pərəsat*, which precede the subject and the object.
3. When the object or the verb is to be emphasized, it generally precedes the subject.
4. Adjectives and participles always agree in gender, number and case with the noun or pronoun they qualify.
5. Adjectives generally follow the noun they qualify. However there are exceptions to this rule. Adjectives signifying size always come after the nouns they refer to.
6. Pronouns always agree in gender, number and person with the noun for which they stand.
7. Pronominal and numeral adjectives come before the nouns they qualify.
8. The verb agrees in the number and person with its subject. However, collective nouns take a verb in the singular.

## 3. Reduplication

Reduplication is the rule applied to roots, wherein the first consonant in a root before the vowel and the vowel is doubled according to certain rules. In the reduplicated form, the vowel of the root is changed to its Guna form if strong terminations are to be added.

Roots are reduplicated in the third of the ten classes of conjugation and also in certain other grammatical forms like Perfect Tense, Perfect Participle and certain Derivative Verbs. Though there are only few roots belonging to the third class, all roots can be reduplicated.

The following rules are followed for reduplication:

1. Guttural Consonants are prefixed by their corresponding palatal ones. Egs:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√- 𐬨𐬀	“to dig”	- 𐬨𐬀𐬨𐬀	- 𐬨𐬀𐬨𐬀
√- 𐬀𐬀	“to do”	- 𐬀𐬀𐬀𐬀	-
√- 𐬀𐬀	“to come; go”	- 𐬀𐬀𐬀𐬀	- 𐬀𐬀𐬀𐬀

2. Aspirate consonants are prefixed by their corresponding unaspirate ones. Egs:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√- 𐬀𐬀	“to please”	- 𐬀𐬀𐬀𐬀	- 𐬀𐬀𐬀𐬀

3. The long vowel is substituted either by short vowel or diphthong. Egs:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
$\sqrt{-}$ ۛس	“to give, create”	- ۛسۛس	- ۛس
$\sqrt{-}$ ۛر	“to see”	- ۛرۛر	- ۛر

4. When the root begins with two consonants only the first consonant is used in its unaspirated form in the reduplicative syllable. Egs:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
$\sqrt{-}$ ۛسۛر	“to fill, increase”	- ۛسۛرۛس	
$\sqrt{-}$ ۛرۛر	“to nourish”	- ۛرۛرۛر	-

5. ۛرۛر and ۛرۛر is substituted by ۛر as the reduplicative syllable. Eg:

form in the reduplicative syllable. Egs:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
$\sqrt{-}$ ۛرۛرۛر	“to stand”	- ۛرۛرۛرۛر	-
$\sqrt{-}$ ۛرۛرۛر	“to see”	- ۛرۛرۛرۛر	-

#### 4. Insertion of redundant letters

Many a times in Avesta, certain letters are inserted into words. These letters merely have a phonetic value and do not alter the meaning of the words.

1. Epenthesis: When certain consonants (t, θ, d, δ, n, ۛ, ۛ, p, f, b, r or w) are preceded by any vowels except ۛ or ۛ, and followed by ۛ, ۛ, ۛ, ۛ, or ۛ, a redundant ۛ is generally inserted

between the consonant and its preceding vowel. This rule is called Epenthesis.

Egs: *haiθya* “truth”, *mruidi* “thou shouldst speak”, *aiwyō* “for the waters”, *bavaiti* “becomes”, *nairya* “manly”

Moreover, when the letters ru or rv follows a or o, a redundant u is inserted between these two letters.

Egs: *aurvanntō* “swift horses”; *auruša* “white”; *paurvata* “two mountains”; *pouru* “first”

2. Anaptyxis: It is the insertion or addition of a letter in a word for phonetic value. The letter by itself is considered redundant and is not counted as a syllable of the word and hence is also ignored while counting the metre.

It often develops after ‘r’ and regularly after final ‘r’. Generally *a* or *ā* is used as a n anaptytic vowel, but rarely *a*, *i* or *ō* are also used.

Egs: *vax<sub>2</sub>dra* “word”; *fārā* “forth”; *antar<sub>2</sub>* “between” *hvar<sub>2</sub>* “sun”; *maibyā* “with the two of us”; *šyaovāna* “action”

3. Prothesis : It is the introduction of *ṛ* or *ṛ* in the beginning of a word, when the word begins with *r* or *ṛ*.

Egs: *irinaxti* “lets go”; *irišyeiti* “he is hurt”; *urvan* “soul”, *iṛyejanh* “destruction”

## 5. Strong and Weak forms

Strong and Weak forms in Declension (Consonantal Bases):

The strong base is formed from the weak either by strengthening the penultimate vowel (Eg: *ṛṣṣ* ← *ṛṣṣ* ) or by inserting a nasal before the final consonant (Eg: *ṛṣṣṇ* ← *ṛṣṣ* ).

Sometimes, especially in *ṛ-* base, the base is weakened by omitting the penultimate vowel from the crude form (Eg: *ṛṣṣ* ← *ṛṣṣṇ* or *ṛṣṣ* ← *ṛṣṣṇ*).

The following are Strong cases:

Nominative singular, dual and plural (masculine & feminine), Nominative plural (neuter)

Accusative singular and dual (masculine & feminine), Accusative plural (neuter), Instrumental, Dative and Ablative singular, and Vocative of all genders and numbers.

The rest are weak cases.

Verbs:

Strong Terminations

Present Tense:

Paras – I singular, II singular, III singular,

Imperfect Tense

Paras – I singular, II singular, III singular,

Imperative Mood

Paras. – I sing, dual, plu; III sing

Atm. – I sing, dual, plu

The rest take Weak Terminations





◦◦. . . . .

The righteous man brings water.

◦◦. . . . .

I venerate fire, the beneficent warrior.

◦◦. . . . .

I attribute all goodness unto Ahura Mazda.

◦◦. . . . .

He (Ahura Mazda ) created corn<sup>2</sup>, He created water and good plants.

#### English to Avesta

We venerate Ahura Mazda

◦◦. . . . .

The moon shines at night.

◦◦. . . . .

Homage unto Thee, O bright Dawn !

◦◦. . . . .

Zarathushtra sang forth the five Gathas.

◦◦. . . . .

Ahura Mazda created the creations.

◦◦. . . . .

I praise and I invoke the souls of the holy ones.

◦◦. . . . .

Ahura Mazda created forth the sun, stars, moon, water, earth, fire and animals.

<sup>1</sup> From <sup>7</sup>√\_... “to attribute”, base ...

<sup>2</sup> Though the primary meaning of the word ... is “righteousness”, it is also used in the sense of “corn, flour.”

מֵאוּרָהּ אֶתְּוָהּ. מֵאוּרָהּ אֶתְּוָהּ. מֵאוּרָהּ אֶתְּוָהּ. מֵאוּרָהּ אֶתְּוָהּ. מֵאוּרָהּ אֶתְּוָהּ.  
 זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. ◦◦

Zarathushtra is the messenger of Ahura Mazda.

זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. זְרַתוּשְׁטְרָא מְלַאכְמְהוּן אֶתְּוָהּ. ◦◦

Best Righteousness is good.

מִיְשָׁרָהּ הֵיטֵב. מִיְשָׁרָהּ הֵיטֵב. מִיְשָׁרָהּ הֵיטֵב. מִיְשָׁרָהּ הֵיטֵב. מִיְשָׁרָהּ הֵיטֵב. ◦◦

I praise righteousness.

מְלָמַדְתִּי מִיְשָׁרָהּ. מְלָמַדְתִּי מִיְשָׁרָהּ. מְלָמַדְתִּי מִיְשָׁרָהּ. מְלָמַדְתִּי מִיְשָׁרָהּ. מְלָמַדְתִּי מִיְשָׁרָהּ. ◦◦





Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𐬰𐬀𐬎𐬌𐬀𐬎𐬀	With propitiation	Noun	Declension VIII.2.2	- Instr. Sing.	𐬰𐬀𐬎𐬌 + √-𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Of Ahura	Proper Noun	Declension VIII.2.1	- Gen. Sing.	𐬀𐬎𐬀 + √-𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Of Mazda	Proper Noun	Declension VIII.2.3	- Gen. Sing.	𐬀𐬎𐬀 + √-𐬀𐬎𐬀
With propitiation of Ahura Mazda					
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Asha	Proper Noun	Declension - VIII.2.2	Nom. Sing.	𐬀𐬎𐬀 + √-𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Good	Adjective	Adjective- V.I - Declension - VIII.2.10	Acc. Sing.	–
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Vahishta	Adjective as Proper Noun	Declension - VIII.2.2	Nom. Sing.	Sup. Degree of 𐬀𐬎𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Is	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	√-𐬀𐬎𐬀
Asha Vahishta is good					
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Bliss	Noun	Declension - VIII.2.1	Nom. Sing. <sup>1</sup>	𐬀𐬎𐬀 + √-𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	is	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	√-𐬀𐬎𐬀
It is Bliss					
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Bliss	Noun	Declension - VIII.2.1	Nom. Sing.	𐬀𐬎𐬀 + √-𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Unto him	Dem. Pronoun <sup>2</sup>	Pronouns - IX	Dat. Sing.	From 𐬀𐬎𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Who	Relat. Pron.	Pronoun – IX	Nom. Sing.	Another form of 𐬀𐬎𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀𐬎𐬀	Asha	Proper Noun	Declension - VIII.2.2	Dat. Sing.	𐬀𐬎𐬀 + √-𐬀𐬎𐬀

<sup>1</sup> This is an irregular form.

<sup>2</sup> In this case Demonstrative Pronoun is used as third Personal Pronoun.

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𐬵𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀	Vahishta	Adjective as Proper Noun	Adjective- V.I – Declension - VIII.2.2	Dat. Sing.	Sup. Degree. of 𐬵𐬀𐬎𐬎𐬀
𐬀𐬎𐬎𐬀	righteous	Proper Noun	Declension - VIII.2.2	Nom. Sing	𐬀𐬎𐬎𐬀 + √𐬀𐬎𐬎𐬀
Bliss unto him who (is) righteous for (the sake of) Asha Vahishta.					
𐬀𐬎𐬎𐬀	Just as	Particles	Adverb XIV.1	-	-
𐬀𐬎𐬎𐬀	The lord	Noun	Declension - VIII.2.5	Nom. Sing. <sup>1</sup>	𐬀𐬎𐬎𐬀 + √𐬀𐬎𐬎𐬀
𐬀𐬎𐬎𐬀	At will	Adjective	Declension - VIII.2.1	Gen. Sing.	𐬀𐬎𐬎𐬀 + √𐬀𐬎𐬎𐬀
𐬀𐬎𐬎𐬀	So	Noun	Adverb XIV.1	-	-
𐬀𐬎𐬎𐬀	The spiritual leader	Noun	Declension - VIII.2.5	Nom. Sing.	𐬀𐬎𐬎𐬀 + √𐬀𐬎𐬎𐬀
𐬀𐬎𐬎𐬀	From Asha and other (such Principles)	Sandhi – Noun – Particles	Sandhi – II.2 Declension - VIII.2.2 Conjunctions - XIV.4	Ablat. Sing.	𐬀𐬎𐬎𐬀 + √𐬀𐬎𐬎𐬀 + 𐬀𐬎𐬎𐬀
𐬀𐬎𐬎𐬀	From	Particles	Conjunctions XIV.2	-	-
Just as the lord (rules) at will so (does) the spiritual leader from (the power emanating) from Asha and other such principles.					

𐬀𐬎𐬎𐬀	Of Vohu	Adj. used as Proper Noun	Declension - VIII.2.10	Gen. Sing.	-
𐬀𐬎𐬎𐬀	The lord	Sandhi Noun	Sandhi II.2 Declension - VIII.2.2	Nom. Plu. <sup>2</sup>	𐬀𐬎𐬎𐬀 + √𐬀𐬎𐬎𐬀
𐬀𐬎𐬎𐬀	Of Manah	Proper Noun	Declension - VIII.3.10	Gen. Sing.	-

<sup>1</sup> This is an irregular form

<sup>2</sup> This is an irregular form

نوسوگر + √-ان-	Of actions	Roots - Noun	Vowel Gradation III.2 Declension - VIII.2.2	-	√-ان- + نوسوگر-
مذتو اوسو	Of life	Noun	Declension - VIII.2.10	Gen. Sing.	-
نوسوگر + مازدا	Unto Mazda	Compound– Proper Noun	Compounds– XI Declension - VIII.2.3	Dat. Sing.	√-ان- + نوسوگر
The gift of Vohu Manah (comes to him who dedicates) actions of life unto Mazda.					

ان- + نوسوگر + مازدا	And Power	Particles, Noun	Declension - VIII.2.1- Conjunctions XIV.3	Acc. Sing.	-
ان- + مازدا	For Ahura	Proper Noun	Declension - VIII.2.1	Dat. Sing.	ان- + مازدا + √-ان-
ان-	To	Particle	Preposition – XIV.2	-	-
ان-	Who	Pronoun	Pronoun IX.	-	-
ان- + مازدا	Unto the deserving needy	Noun	Declension - VIII.2.5	Dat. Plu.	ان- + √-ان-
ان- + مازدا	Gives	Verb	Imperf. Tense – XII.2.2	3 <sup>rd</sup> Pers. Sing.	Reduplicated form of √-ان-
ان- + مازدا	Help	Agentive Noun	Sandhi – II.2 Declension - VIII.3.8	Acc. Sing.	ان- + مازدا + √-ان-
And the helper to (him) who (is) a deserving needy person gives power for Ahura.					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
ان- + مازدا	I profess	Verbs- Particles	Imperat. Mood - XI.2.1 Prefixes – XIII.4	1 <sup>st</sup> Pers. Sing.	ان- + مازدا

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Mazdayasnan	Proper Noun	Declension - VIII.2.1 Compound – XI.	Dat. Sing.	𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀
𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Follower of Zarathushtra	Adjective	Adjective- V.I - Declension - VIII.2.5	Nom. Sing.	Adj. from Noun
𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Abstaining from evil	Adjective- Particles	Adjective- V.I - Declension - VIII.2.2 Prefixes – XIV.4	Dat. Sing.	𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀
𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Following Ahura’s teachings	Adjective- Compound	Adjective- V.I - Declension - VIII.2.2 – Compound – XI.	Dat. Sing.	𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀
I profess to be a Mazdayasna (who is a) follower of Zarathushtra, abstaining form evil (and) following Ahura’s teachings.					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	For Hāvani	Proper Noun	Roots – III.2 Nouns – IV.1 Declension - VIII.2.5	Dat. Sing.	𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀 <sup>1</sup>
𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	For the righteous	Adjective- Sandhi	Sandhi – II.2 Adjective- V.I Declension - VIII.3.4	Dat. Sing.	𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀
𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Of righteousness	Sandhi- Noun	Sandhi – II.2 Declension - VIII.2.2	Gen. Sing.	𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀
𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	For the Lord	Noun	Declension - VIII.2.8	Dat. Sing.	𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀𐬎𐬎𐬀

<sup>1</sup> The root is changed to its Vraddhi form.



Word	Meaning	Part of speech	Grammar Topic & Ch.	book	Grammar	Etymology
·սոսման և սոսման	And for veneration	Noun Particles	- Declension VIII.2.1 Conjunctions XIV.3	-	Dat. Sing.	·սոսմ+սոսմ+ն
·սոսման և սոսման	And for invocation	Noun Particles	- Declension VIII.2.1 Conjunctions XIV.3	-	Dat. Sing.	·սոսմ+սոսմ+ն
·սոսման և սոսման	And for propitiation	Noun Particles	- Declension VIII.2.1 Conjunctions XIV.3	-	Dat. Sing.	·սոսմ+սոսմ+ն
·սոսման և սոսման	And glorification for	Noun-Sandhi-Particles	Sandhi – II.2 Declension VIII.2.8 Prefixes - XIV.3 Conjunctions XIV.4	-	Dat. Sing.	·սոսմ+սոսմ+ն
·սոսման և սոսման	For Sāvanghi	Proper Noun	Roots – III.2 Nouns – IV.1 Declension VIII.2.5	-	Dat. Sing.	·սոսմ+սոսմ+ն <sup>1</sup>
·սոսման և սոսման	And For Visya	Adj. used as Proper Noun	Adjectives –IV.1 Declension VIII.2.1	-	Dat. Sing.	·սոսմ+սոսմ+ն

For veneration, invocation, propitiation and glorification unto righteous Hāvani, Lord of righteousness, and for veneration, invocation, propitiation and glorification unto righteous Sāvanghi and Visya, Lord(s) of righteousness.

<sup>1</sup> The root is changed to its Vraddhi form.

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	Of Sraosha	Roots - Noun	Vowel Grad. -III.2 Declension VIII.2.1	Gen. Sing.	𐬰𐬀𐬎𐬌 + 𐬎𐬎
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	Of blessed	Adjective	Adjective-V.1 Declension VIII.2.2	Gen. Sing.	𐬎𐬎 + 𐬰𐬀𐬎𐬌
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	Of strong	Sandhi-Adjective	Sandhi- II.2 Adjective-V.1 Declension VIII.2.2	Gen. Sing.	𐬎𐬎 + 𐬰𐬀𐬎𐬌
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	Of the one having the body made of Manthra	Adjective - Compound	Sandhi- II.2 Adjective-V.1 Declension VIII.2.2	Gen. Sing.	𐬎𐬎 + 𐬰𐬀𐬎𐬌 + 𐬎𐬎
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	Of the one having a strong spear	Adjective- Compound	Adjective- V.I Declension VIII.2.8 Compound – XI.	Gen. Sing.	𐬰𐬀𐬎𐬌 + 𐬎𐬎
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	Of the one belonging to Ahura	Adjective	Declension VIII.2.1	Gen. Sing.	𐬎𐬎 + 𐬰𐬀𐬎𐬌

With propitiation, veneration, invocation, propitiation and glorification of blessed, strong Sraosha, having the body made of Manthra, having a strong spear, belonging to Ahura.

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	Just as	Particles	Adverb XIV.1	-	-
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	The lord	Noun	Declension - VIII.2.5	Nom. Sing. <sup>1</sup>	𐬎𐬎 + 𐬰𐬀𐬎𐬌
𐬰𐬀𐬎𐬌𐬎𐬎𐬀	At will	Adjective	Declension - VIII.2.1	Gen. Sing.	𐬎𐬎 + 𐬰𐬀𐬎𐬌

<sup>1</sup> This is an irregular form

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𑀓𑀲𑀭𑀸𑀓𑀲𑀸𑀓	The Chief priest	Agentive Noun	Noun - IV.1 Declension - VIII.3.8	Nom. Sing.	𑀓𑀲𑀸𑀓 + √𑀲𑀸𑀓
𑀲𑀸𑀓	Forth	Particle	Prefix (Separable) – XIV.3	-	–
𑀲𑀸𑀓	Unto me	Personal Pronoun	Pronoun IX	Dat. Sing.	–
𑀲𑀸𑀓𑀲𑀸𑀓	He speaks	Verb	Present Tense-Atm.	3 <sup>rd</sup> Pers. Sing	√𑀲𑀸𑀓 𑀲𑀸𑀓
The chief priest speaks forth unto me “ <i>yaṭhā ahū vairyō.</i> ”					
𑀲𑀸𑀓	So	Noun	Adverb XIV.1	-	–
𑀲𑀸𑀓𑀲𑀸𑀓	The spiritual leader	Noun	Declension - VIII.2.5	Nom. Sing.	𑀲𑀸𑀓 + √𑀲𑀸𑀓
𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓	From Asha and other (such Principles)	Sandhi – Noun – Particles	Sandhi – II.2 Declension - VIII.2.2 Conjunctions - XIV.4	Ablat. Sing.	𑀲𑀸𑀓 + 𑀲𑀸𑀓 + √𑀲𑀸𑀓
𑀲𑀸𑀓	From	Particles	Conjunctions - XIV.2	-	–
𑀲𑀸𑀓	Forth	Particle	Prefix (Separable) – XIV.3	-	–
𑀲𑀸𑀓𑀲𑀸𑀓	Righteous	Adjective	Adjective V.1	Nom. Sing.	𑀲𑀸𑀓 + 𑀲𑀸𑀓 + √𑀲𑀸𑀓
𑀲𑀸𑀓𑀲𑀸𑀓	Wise	Participle	Perfect Participle VI.3 Declension - VIII.3.9	Nom. Sing.	–
𑀲𑀸𑀓𑀲𑀸𑀓	He shall speak	Verb	Imperative Mood XII.2.1.	3 <sup>rd</sup> Pers. Sing	√𑀲𑀸𑀓 𑀲𑀸𑀓
The learned wise one (assisting priest) shall speak forth <i>aṭhā ratuṣ aṣāṭ ciṭ hacā.</i> ”					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
·𐬰𐬀𐬎𐬌𐬎𐬀	Sraosha	Roots - Noun	Vowel Grad. –III.2 Declension - VIII.2.1	Acc. Sing.	𐬰𐬀𐬎𐬌 + √𐬀𐬎𐬌
·𐬰𐬀𐬎𐬌𐬎𐬀	Blessed	Adjective	Adjective-V.1 Declension - VIII.2.2	Acc. Sing.	𐬰𐬀𐬎𐬌 + 𐬎𐬀
·𐬰𐬀𐬎𐬌𐬎𐬀𐬎𐬀	Well grown	Particles-Roots- Adjective	Prefix- XIV.4 Adjective-V.1 Declension - VIII.2.2	Acc. Sing.	𐬎𐬀 + √𐬀𐬎𐬌 + 𐬎𐬀
·𐬰𐬀𐬎𐬌𐬎𐬀𐬎𐬀𐬎𐬀	Victorious	Adjective	Adjective-V.1 Declension - VIII.3.4	Acc. Sing.	𐬎𐬀 + 𐬎𐬀𐬎𐬀
·𐬰𐬀𐬎𐬌𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬀	Prospering the world	Participle- Compound	Present Participle - VI.1 Declension - VIII.2.4 Compound – XI.	Acc. Sing.	𐬀𐬎𐬀𐬎𐬀 + 𐬎𐬀 + 𐬎𐬀𐬎𐬀
·𐬰𐬀𐬎𐬌𐬎𐬀𐬎𐬀	Righteous	Adjective- Sandhi	Adjective- V.I Declension - VIII.3.4	Acc. Sing.	𐬎𐬀 + 𐬎𐬀 + √𐬀𐬎𐬌
·𐬰𐬀𐬎𐬌𐬎𐬀	Of righteousness	Noun - Sandhi	Sandhi – II.2 Declension - VIII.2.2	Gen. Sing.	𐬎𐬀 + √𐬀𐬎𐬌
·𐬰𐬀𐬎𐬌	Lord	Noun	Declension - VIII.2.8	Acc. sing	𐬎𐬀 + √𐬀𐬎𐬌 = 𐬎𐬀𐬎𐬀
·𐬰𐬀𐬎𐬌𐬎𐬀𐬎𐬀	We venerate	Verb	Present Tense- XI.2.1	1st Pers. Plu.	√𐬀𐬎𐬌
We venerate blessed, well-grown, victorious Sraosha, prospering the world, righteous, Lord of Righteousness.					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
·𐬀𐬵𐬀𐬯𐬀	Ahuna	Proper Noun	Declension - VIII.2.1	Acc. Sing.	𐬀𐬵𐬀𐬯𐬀 + √𐬀𐬵𐬀
·𐬀𐬵𐬀𐬵𐬀𐬵𐬀	Vairya	Proper Noun	Adjective- V.I - Declension - VIII.2.1	Acc. Sing.	–
·𐬀𐬵𐬀𐬵𐬀	Body	Noun	Declension - VIII.2.8	Acc. Sing.	𐬀𐬵𐬀𐬵𐬀 + √𐬀𐬵𐬀
·𐬀𐬵𐬀𐬵𐬀	Protects	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	√𐬀𐬵𐬀
Ahuna Vairya protects the body.					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	And veneration	Noun -Particles	Declension - VIII.2.1 Conjunctions - XIV.3	Acc. Sing.	·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 + √𐬀𐬵𐬀
·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	And invocation	Noun Particles	Declension - VIII.2.1 Conjunctions - XIV.3	Acc. Sing.	·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 + √𐬀𐬵𐬀
·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	And strength	Noun Particles	Declension - VIII.2.8 Conjunctions - XIV.3	Acc. Sing.	·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 + √𐬀𐬵𐬀
·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	And vigour	Noun-Sandhi Particles	Sandhi – II.1 Declension - VIII.2.8 Prefixes - XIV.3 Conjunctions - XIV.4	Indeclinable.	·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 + √𐬀𐬵𐬀
·𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	I pray	Verb	Present Tense- XI.2.1	1 <sup>st</sup> Pers. Sing.	√𐬀𐬵𐬀 (𐬀𐬵𐬀)
I pray (for the) veneration, invocation, strength and vigour of blessed, strong Sraosha, having the body made of Manthra, having a strong spear, belonging to Ahura.					

**Translation of Srosh Bāj.**

With propitiation of Ahura Mazda.

Asha Vahishta is good. It is Bliss. Bliss unto him who (is) righteous for (the sake of) Asha Vahishta.

Just as the lord (rules) at will so (does) the spiritual leader from (the power emanating) from Asha and other such principles. The gift of Vohu Manah (comes to him who dedicates) actions of life unto Mazda. And the helper to (him) who (is) a deserving needy person gives power for Ahura.

I profess to be a Mazdayasna (who is a) follower of Zarathushtra, abstaining from evil (and) following Ahura's teachings. For veneration, invocation, propitiation and glorification unto righteous Hāvani, Lord of righteousness, and for veneration, invocation, propitiation and glorification unto righteous Sāvanghi and Visya, Lord(s) of righteousness.

With propitiation, veneration, invocation, propitiation and glorification of blessed, strong Sraosha, having the body made of Manthra, having a strong spear, belonging to Ahura.

The chief priest speaks forth unto me “*yaθā ahū vairyō.*”

The learned wise one (assisting priest) shall speak forth *aθā ratuš ašāt ciṭ hacā.*”

We venerate blessed, well-grown, victorious Sraosha, prospering the world, righteous, Lord of Righteousness.

Ahuna Vairya protects the body.

I pray (for the) veneration, invocation, strength and vigour of blessed, strong Sraosha, having the body made of Manthra, having a strong spear, belonging to Ahura.

### QUESTION BANK

#### First Semester

#### Ch. I. THE AVESTAN ALPHABET

1. Give the Avesta alphabet with transcription in its phonetic divisions. 16

2 a) Write the following in Roman script: 8

𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒  
𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤  
𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼

𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋  
𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙  
𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦  
𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵

b) Write the following in Avestan script : 10

*kā vərəθrəm jā θwā pōi sēḥhā yōi hañtī  
ciθrā mōi dqm ahūmbīš ratūm ciždī  
aṭ hōi vohū sraoṣō jañtū manarḥā  
mazdā ahmāi yahmāi vaṣī kahmāicīṭ.*

*aṣəm vohū vahīštəm astī  
uštā astī uštā ahmāi  
hyaṭ aṣāi vahīštāi aṣəm.*

3. Transliterate: 10  
*āiiese yešti āfrauuaṣi ahurahe mazdā aməṣanəm spəntanəm maṭ vīspābiiō aṣaoni  
biiō  
frauuaiṣibiiō yā mainiiuuanəm yazatanəm. āiiese yešti āfrauuaṣi gaiiahe marəθ  
nō  
araθuštrahe spitāmahe kauuōiš vīštāspahe isaṭ.vāstrahe zaraθuštrōiš maṭ vīspābi  
iō  
aṣaonibiiō frauuaiṣibiiō yā paoirianəm tkaēṣanəm.*

#### Ch.II SANDHI

1. Fill in the blanks : 16

_____ = 𐬀𐬁 + 𐬂𐬃	_____ = 𐬀𐬁 + 𐬂𐬃𐬄
_____ = 𐬀𐬁𐬂 + 𐬃𐬄	_____ = 𐬀𐬁 + 𐬂𐬃
_____ = 𐬀𐬁 + 𐬂𐬃𐬄𐬅	_____ = 𐬀𐬁 + 𐬂𐬃
_____ = 𐬀𐬁𐬂𐬃 + 𐬄𐬅	_____ = 𐬀𐬁 + 𐬂𐬃𐬄

_____ = <u>𐬨𐬀</u> + <u>𐬀𐬎𐬭𐬀</u>	_____ = <u>𐬀𐬎</u> + <u>𐬀𐬎𐬭𐬀</u>
_____ = <u>𐬀</u> + <u>𐬀𐬎𐬭𐬀</u>	_____ = <u>𐬀𐬎</u> + <u>𐬀𐬎𐬭𐬀</u>
_____ = <u>𐬀𐬎𐬭𐬀</u> + <u>𐬀𐬎</u>	_____ = <u>𐬀𐬎</u> + <u>𐬀𐬎𐬭𐬀</u>
𐬀𐬎𐬭𐬀𐬀 = _____ + √-𐬀𐬎	𐬀𐬎𐬭𐬀𐬀𐬀 = 𐬀𐬎 + √- _____

2. Explain giving examples any six rules of Consonantal Sandhi. 12

Ch. III. ROOTS & THEIR GRADATIONS

1. Give any eight roots along with their grades and meanings. 16
2. Explain giving examples how Vowel Gradation is formed in Avesta. 16
3. Give the meanings along with Guna and Vraddhi forms of the following roots: 16

- a) √-𐬀𐬎
- b) √-𐬀
- c) √-𐬀𐬎𐬭𐬀
- d) √-𐬀𐬎𐬭𐬀𐬀
- e) √-𐬀𐬎𐬭𐬀
- f) √-𐬀𐬎
- g) √-𐬀𐬎𐬭𐬀
- h) √-𐬀𐬎𐬭𐬀𐬀

4.

Guna form of √-𐬀𐬎 is _____	Vrddhi form of √-𐬀 is _____
Vrddhi form of √-𐬀𐬎𐬭𐬀 is _____	Vrddhi form of √-𐬀𐬎𐬭𐬀𐬀 is _____
Guna form of √-𐬀𐬎𐬭𐬀 is _____	Vrddhi form of √-𐬀𐬎𐬭𐬀 is _____

Ch. IV. NOUNSADJECTIVES

1. Explain giving examples how primary and secondary nouns are formed. 16

Ch. V ADJECTIVES

1. Explain giving two examples each, how the two sets of Comparative and Superlative Degrees of Adjectives are formed in Avesta. 16
2. How are Degrees of Adjectives formed in Avesta ? 10

Ch. VIII DECLENSIONS

1. Decline, giving meanings: 10 Each

𐬀𐬎𐬭𐬀𐬀 "lord"; 𐬀𐬎𐬭𐬀𐬀𐬀 "All-knowing"; 𐬀𐬎𐬭𐬀𐬀 "house"  
 𐬀𐬎𐬭𐬀𐬀𐬀 "weapon" or 𐬀𐬎𐬭𐬀𐬀𐬀 "horse"  
 𐬀𐬎𐬭𐬀𐬀 "mountain"; 𐬀𐬎𐬭𐬀𐬀 "wood"; 𐬀𐬎𐬭𐬀𐬀 "house"



Second Semester

Ch.VI. PARTICIPLES

1. Explain giving examples how the following are formed (**any 2**): 12  
 Future Participle - Present Participle – Perfect Participle

Ch.VII GENDERS

1. Give the meanings and feminine forms of the following words : 12

𐬀𐬎𐬎𐬎	𐬀𐬎𐬎𐬎𐬎
𐬀𐬎𐬎𐬎𐬎	𐬀𐬎𐬎𐬎𐬎
𐬀𐬎𐬎𐬎	𐬀𐬎𐬎𐬎

Ch. VIII DECLENSIONS

1. Decline, giving meanings, **any 3**: 24  
 𐬀𐬎𐬎𐬎𐬎 ; 𐬀𐬎𐬎𐬎𐬎 ; 𐬀𐬎𐬎𐬎𐬎 ; 𐬀𐬎𐬎𐬎𐬎
2. Decline, giving meanings (**any 2**): 16  
 𐬀𐬎𐬎𐬎𐬎 ; 𐬀𐬎𐬎𐬎𐬎 ; 𐬀𐬎𐬎𐬎𐬎

Ch. IX. PRONOUNNS

1. Give the DECLENSIONS OF first an Second Personal Pronouns. 10  
 2. Give the different types of pronouns in Avesta. 10

Ch. X. NUMERALS

1. Give the first ten ordinal numbers in Avesta. 10

Ch. XII. VERBS

1. Explain how the following are formed (**any 2**): 12  
 Present Tense          Perfect Tense          Potential Mood          Imperative Mood
2. Give **any 8** roots along with their classes of Conjugation and base. 16
3. Explain giving meaning, the grammatical formation of **any 8** words: 16  
 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎
4. Explain giving an example how Non-Thematic Classes are formed. 12
5. Explain giving meaning, the grammatical formation of (**any 6**): 12  
 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎
6. Write a note on Conjugational Tenses and Moods. 10
7. Give the paradigms of –𐬀𐬎𐬎 with meanings in Present Tense Parasmaipada. 10
- Q. 5 Explain giving meaning, the grammatical formation of (**any 5**): 10  
 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎

Ch.XIII. DERIVATIVE VERBS

- 1. Explain giving two examples each, how **any 4** Derivative Verbs are formed. 16
  - 2. Explain how the following are formed (**any**): 12
- Frequentative Verb – Incohative Verb – Causal Verb – Desiderative Verb

Ch.XVI. TRANSLATION

- 1. Transliterate **and** Translate (**any 6**): 18

- : 𐤀𐤊𐤌𐤊𐤁𐤓𐤒. 𐤁𐤓𐤒𐤀. 𐤁𐤓𐤒𐤁
- : 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁
- : 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁
- : 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁
- : 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁
- : 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁
- : 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁. 𐤁𐤓𐤒𐤁

KEY TO EXERCISES

Ch.I.4.2

𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌
𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌

Ch.I.4.3

<i>kəm</i>	<i>tanūm</i>	<i>baoda</i>
<i>ahmāi</i>	<i>mazdā</i>	<i>pairi</i>

Ch.I.5.2.

y	š	q	v
ž	v	š	ā

Ch.I.5.4 *kəm nā mazdā mavaitē pāyūm dadāt.*  
*hyaṭ mā drəgvā didarəšatā aēnaṅhahē*  
*anyēm θwahnāt āθrascā manāṅhascā*  
*yayā šyaoθnāiš ašəm θraoštā ahurā*  
*təm mōi dāstvəm daēnayāi frāvaocā.*

Ch.I.5.4 𐬰𐬀𐬎𐬌 𐬀𐬌𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌  
 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌  
 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌  
 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌 𐬌𐬀𐬎𐬌

Ch.I.6.1

Av. letter	Transcript	Phonetic division
𐬱	w	Bi-labial
𐬰	h	Aspiration
𐬎	d	Dental
𐬎𐬌	y	Semi-vowel or Liquid
𐬎	n	Nasal
𐬎	š	Sibilant
𐬎	γ	Gutteral
𐬎	ŋ	Nasal
𐬎	f	Labial
𐬎	ž	Sibilant
𐬎	c	Palatal

I.7.11. Correct the spellings:

𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌
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קִּבְּרָה	שִׁבְּחָה
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Ch.II.1.1

קִּבְּרָה

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

קִּבְּרָה

שִׁבְּחָה

שִׁבְּחָה

Ch.II.1.2

a. Dirgha Sandhi

b. Guna Sandhi, Vraddhi Sandhi and Antargata Sandhi

Ch.II.2.1

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

שִׁבְּחָה

Ch.II.2.2

“poured” דִּבְּחָה	“divided” שִׁבְּחָה
“venerated” שִׁבְּחָה	“questioned” שִׁבְּחָה
“he wears” שִׁבְּחָה	“carrying” שִׁבְּחָה

Ch.III.1.1

√ג	“to go, to move”	√גִּבְּחָה	“to be exalted”
√חַבַּח	“to think”	√חַבְּחָה	“to praise”
√חַבַּח	“to bathe”	√חַבְּחָה	“to wish”
√חַבְּחָה	“to rule; to shine”	√חַבְּחָה	“to ask, to inquire”

## Ch.III.2.2

GUNA FORM	VRADDHI FORM
סגסג-א	סגסגסג-א
רעסגסג-א	רעסגסגסג-א
לסגסג-א	לסגסגסג-א
אסגסג-א	אסגסגסג-א
סגסגסג-א	סגסגסגסג-א
עסגסג-א	עסגסגסג-א
רעסגסג-א	רעסגסגסג-א
קסגסג-א	קסגסגסג-א
עסגסג-א	עסגסגסג-א

## Ch.III.2.3

- סגסגסג-א
- עסגסג-א
- לסגסג-א
- רעסגסג-א

## Ch.V.2. –סגסג; –סגסג

## Ch. V.2.

Superlative degree	Comparative degree
סגסגסגסגסג-א. “holiest”	סגסגסגסג-א. “holier”
סגסגסג-א. “nearest”	סגסגסג-א. “nearer”

## Ch.VII.1

רעסגסג-א. “beautiful”
קסגסגסג-א. “good”
סגסגסג-א. “mare”
סגסגסגסג-א. “material”
סגסגסגסג-א. “stronger”

## Ch.VIII.4.1

Word	Case	Number	Meaning
עסגסגסג-א	Dative	Singular	“for the religion”

از گاه گاه	Ablative	Singular	“from the Gathas”
از گاه گاه	Locative	Singular	“in the worlds”
دو چشم	Instrumental/Dative /Ablative	Dual	“with/for/from the two eyes”
دوستان بد	Nominative/Accusative	Plural	“to the /the evil giving ones”
از گاه گاه	Genitive	Plural	“of the warriors”
از گاه گاه	Accusative	Singular	“to the friend”
از گاه گاه	Genitive	Plural	“of the actions”
از گاه گاه	Genitive	Singular	“of the law”
میترا	Nominative	Singular	“The Mithra”
از گاه گاه	Genitive	Plural	“of the Ameshas / immortal ones”
از گاه گاه	Genitive	Plural	“of the Spentas / beneficent ones”

Ch.VIII.4.2. Give the Avesta words for

	Avesta word
Of righteousness	از گاه گاه
With two hands	دو چشم
Of the religion	از گاه گاه
From the house	از گاه گاه
For the warriors	از گاه گاه
The two kingdoms	از گاه گاه
For the two horses	از گاه گاه

Ch.VIII.3.10.2

Word	Case	Number	Meaning
دوستان	Nominative	Singular	“going”
از گاه گاه	Dative	Singular	“for the wicked”
از گاه گاه	Ablative	Singular	“from the eye”
از گاه گاه	Instrumental	Singular	“with the fire”
از گاه گاه	Genitive	Plural	“of the stars”
از گاه گاه	Dative	Singular	“for the injury”
از گاه گاه	Dative	Singular	“for the friend”
از گاه گاه	Genitive	Plural	“of the nights”

לְעֵלְיוֹן לְעֵלְיוֹן לְעֵלְיוֹן	Dative	Singular	“for the eternity”
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## Ch.IX.2

Word	Type of pronoun	Gender	Meaning
לְכָל	Pronominal Adjective	Masculine	“all”
בְּיָהֶם	Third Pers. Pronoun (Instrumental Plural)	Masculine	“with them”
לְבַדָּהּ	Reflexive Pronoun	Feminine	“herself”
לְכָל	Pronominal Adjective	Masculine	“whole”
זֶה	Demonstrative Pronoun	Neuter	“this”
מִי	Relative Pronoun	Masculine	“Who. which”
אֵת	Third Pers. Pronoun (Nom & Acc. Singular)	Neuter	“it / to it”
הַ	Demonstrative Pronoun	Feminine	“that”
לָהּ	Third Pers. Pronoun (Accusative Singular)	Feminine	“to her”
מִי	Interrogative Pronoun	Feminine	“Who, what?”
לִי	First Pers. Pronoun (Dative & Genitive Singular)	-	“for me / my”

## Ch. X.1

bityō “second”	xštvō “sixth”
θirityō “third”	haptaθō “seventh”
tūiryā “fourth”	aštāmō “eighth”
puxda “fifth”	Nāumō “ninth”

## Ch. XII.1.1

Bases
לְעֵלְיוֹן
לְעֵלְיוֹן
שְׁמַיָּהּ
וְעֵלְיוֹן
לְעֵלְיוֹן
עֵלְיוֹן
עֵלְיוֹן
עֵלְיוֹן
לְעֵלְיוֹן
עֵלְיוֹן
לְעֵלְיוֹן

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Ch. XII.2.4

.  
: “he will work”. Future Tense, Atmanepada, 3<sup>rd</sup> Person, Singular from  
√— “to work”.

.  
: “mayest thou be”. Precative Mood, Parasmaipada, 2<sup>nd</sup> Person, Singular from √— “to  
become”.

.  
: “we gave”. Root Aorist, Parasmaipada, 1<sup>st</sup> Person, Plural from √— “to give”.

.  
: “we have / had heard”. Perfect Tense, Parasmaipada, 1<sup>st</sup> Person, Plural from  
√— “to hear”.

.  
: “I gave”. Aorist, Atmanepada, 1<sup>st</sup> Person, Singular from √— “to give”.

.  
: “they two have / had worked”. Perfect Tense, Parasmaipada, 3<sup>rd</sup> Person,  
Dual from √— “to work”.

.  
: “may they reach”. Precative Mood, Atmanepada, 3<sup>rd</sup> Person, Plural from  
√— “to reach”.

Ch. XIII.5.1

Derivative Verb	Modification of root	Termination
Frequentative	A. Reduplicating the root	-
	B. Reduplicating the root	adding —
	C. Reduplicating the root	adding —
Desiderative	Reduplicating the root	adding —
Denominative	A. -	-
	B. Gunating the noun’s final vowel.	adding —.
	C. Dropping the noun’s final vowel.	adding —.
Causal	Changing the root to Guna or Vraddhi form	adding —.
Incohative	-	adding —.