TEACH YOURSELF

AVESTA LANGUAGE

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

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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 Videvdad (Vandidad),
- (4) The Khordeh Avesta (including the Yashts) (5) Fragments of some lost Nasks.¹

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.²

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 5th century A.C. during the reign of the Sasanian king Cosroes II (Khushru Purviz), or in

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

² 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 4th 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
ــ ـــ ـــ	a	a - as in across
_ w _	ā	a - as in father
_ , _	i	i - as in it
_ - -	ī	1 - as in feet
,	u	u - as in put
- > -	ū	OO - as in shoot
<u>-9</u> —	k	k - as in <u>k</u> ite
_ <u></u>	X	kh - as in <u>Kh</u> an
_ <u>~</u> _1	X [']	kh - as in <u>kh</u> yal
_ 2	\mathcal{X}^{ν}	khv - as in khvāb
<u> </u>	g	g - as in girl
<u> </u>	γ 3	gh - as in <u>Gh</u> ana

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:

¹ It is used before the letter "y'.

It is a combination of two Pahlavi letters 'x' and 'v'
 This sign is similar to the Greek letter *gamma*.

ka وبيد	ki ود)9 ku
kā وسد	ولم kī	₽9 kū

Exercise:

1. Practice the following:

u	7	က	ر
m	٠	u	9
m	2 ,	Ç	,

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

ga	γa	xi	
gā	γā	xā	
gu	ki	kū	

3. The Alphabets (2)

Avesta letter	Transcription	Pronunciation
>	0	O - as in more
- → -	ō	O - as in go
- 1 -10-	e	a - as in made
_ <u>~</u>	ē	ay - as in way
po2	t	t - as in ten
$- \mathcal{E}^{-3}$	<u>t</u>	t - as in put
<u>-</u> 6–	$artheta$ 4	th - as in bath
_9-	d	d - as in day
-r-	δ 5	dh - as in adhere
n	p	p - as in <u>p</u> an
<u>j-</u>	f	f - as in <u>f</u> an
	b	b - as in <u>b</u> at

Exercise:

The is used as final vowel in Gathas and in the diphthong combination ون يون 'aē'.

 $^{^{\}rm 2}$ It is used at the beginning and middle of words.

³ It is used at the end of words or when followed by 9 'k' or 1 'b'

⁴ This sign is similar to the Greek letter *theta*. ⁵ This sign is similar to the Greek letter *delta*.

1. Practice the following:

	R	~	ð
L	ю	5	_
o	6	Ю	7

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

1	~.4	1 -	nāt
ae	$a\underline{t}$	bo	paţ
daē	ta	bao	paē

4. The Alphabets (3)

Avesta letter	Transcription	Pronunciation
-{-	∂^2	e - as in red
- \ \ -	$\bar{\partial}$	e - as in red
-{\right\xi} -	ərə	ere - as in beret
_ 	С	ch - as in chair
-K-	j	j - as in jam
	n	n - as in <u>n</u> ut
_ <u>_</u> 5	ņ	n as in grunt
	m	m - as in man
-}	ŋ	ng - as in song
- ₹-6	Ŋ	ng - as in playing
1	r	r - as in <u>r</u> un
— M —	h	h - as in hen

¹ Generally replaces ω 'a' when followed by final ψ 'm' and ψ 'n'. It is also used as the final vowel after ψ 'r'.

² This sign is similar to an inverted 'e'.

³ It is generally used as final vowel, especially in Gathas

⁴ This cluster of three letters, is treated as one sound in Avesta.

⁵ Used instead of 1 'n' when followed by a guttural or dental consonant.

⁶ It generally follows an 'i' (3)

Avesta letter	Transcription	Pronunciation
$-\omega s^{-1}$	W	W - as in water

Exercise:

1. Practice the following:

{	8	4	પ
W W	1	۲	1
世	ഗ	3	Ş

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

bərət	dadāţ	ahurō
$\bar{a}\vartheta ra$	manaŋh	ahi

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

· - 6 89·	طدادل.	الاحراد.	
ա Թաւ	·0h3m481	روندداد.	

It generally follows ℓ_i ' δ ' and ℓ_i ' δ '.

5. The Alphabets (4)

Avesta letter	Transcription	Pronunciation
_ £m _	$\dot{\bar{a}}$	OW - as in cow
-x -	Q	an - as in France
- <u>y</u> -	S	S - as in sit
1	š	sh - as in harsh
_ <u></u>	Š	sh - as in ashame
_ -y-v _ ³	š	sh - as in S <u>hy</u> am
	Z	Z - as in <u>z</u> ebra
- w -	ž	zh - as in a <u>z</u> ure
4 در	У	y - as in lawyer
- m - 5	У	Y - as in year
- » -	V	V - as in sa <u>v</u> e
_ \(\varphi \)_^7	V	V - as in <u>v</u> erse

It is used at the end of words and also when followed by μ 'c' and κ 't'.

 $^{^2}$ It is used in the beginning and within a word. 3 It is used in the beginning and within a word, only before the letter $_{30}$ 'y'.

⁴ It is used only in the middle of words. Hence it is known as medial 'y'.
⁵ It is used only in the beginning of words. Hence it is known as initial 'y'.
⁶ It is used only in the middle of words. Hence it is known as medial 'v'.

⁷ 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:

2. Transcribe the following in Avestan script. Speak as you write: yaðā ahū vairyō aðā ratuš aṣāṭ ciṭ hacā, vaŋhōuš dazdā manaŋhō šyaoðananam aŋhəuš mazdāi, xṣ̄aðrəmcā ahurāi ā yim drəgubyō dadaṭ vāstārəm.

Exercise:

1. Practice the following:

بسع	Ж	ນ	<u>~</u>
10		5	w
	שנ		
ננ	۳۷))	Ų

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

ru	יט	Х	Ų
พ	Ų	w	۶m

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

 1934. ועב. לענע. לענע. לענער לענער אינער בענער אינער אייער אינער אינער אינער אינער אינער אינער אינער אינער אינער אינער
- 4. Transcribe the following in Avestan script. Speak as you write: k̄ vərəθrəm jā θwā pōi s̄ŋhā yōi həṇtī ciθrā mōi dam ahūmbīš ratūm ciždī aṭ hōi vohū sraoṣō jaṇtū manaŋhā mazdā ahmāi yahmāi vaṣī kahmāicīṭ.

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
Gutteral	ىد <i>a</i>	س $ar{a}$
Palatal	ı i	ا ہ آ
Labial	, u	ϕ \bar{u}
Cerebral	As oro	

Diphthongs:

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

vii o biiiipii	
Short	Long
<i>в</i> е	$ \underline{\psi} \bar{e}$
٤ ٦	\$ 0
S 0	$\sim \bar{o}$

Special Vowels:

£	$\mathring{\bar{a}}$	χ·	q	

35 CONSONANTS

33 CONSONANTS				
	Unaspirant	Aspirant	Unaspirant	Aspirant
Gutteral	$_{9}$ k	$\int_{\mathbb{R}} x / \mu x$	e g	& Y
Palatal	h C		\mathcal{E}_{i}^{j}	
Dental	pt/pt	δ θ _	\mathfrak{z} d	b o
Labial	v P	δf	_J b	
Nasal	, n; # n;	; + m;	ુ મુ; નુ	ń
Sibilant	ນ s; ພ š	; w š;	νυ š;)	z; w ž
Semi-vowel or Liquid	υy; μy	v; "v;	ψ v; 1	r
Aspiration	மு h			
Bi-labial	w w			

Ligatures $\check{S}t$; μX^{ν}	Ligatures	ю v št; $w x^v$	
--	-----------	-------------------	--

Exercise:

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

Av. letter	Transcript	Phonetic division
ល		
ଫ		
و		
٣		
H.		
۳		
b		
પ		
ð		
w		
μ		

2. Give the consonants of the following phonetic groups:

= or the time temperature or the reme time prompts.		
Phonetic	Consonants	
Group		
Dental		
Sibilant		
Palatal		
Semi-Vowel		

7. Rules for placement of letters

 $-\mu$ X' is used before the letter ענישייני. Eg: "ענישייניט "country"

- t is used at the beginning and in middle of words. Eg: "סעבוני" "body"

- \wp — t is used at the end of words or when followed by \mathfrak{g} 'k' or \mathfrak{g} 'b'. Egs: ... "then"; ... "teaching".

ور علی generally replaces عن 'a' when followed by final ψ 'm' and ψ 'n'. Eg: $\psi_{i} = \psi_{i} + \psi_{i} = \psi_{i} + \psi_{i}$ "body."

It is also used as the final vowel after \ 'r'. Eg: "وسصد إلى "O Creator"

 $_{\xi}$ is generally used as final vowel, especially in Gathas. Eg: " $_{\xi}$ " "my".

 $-\mu$ is used instead of μ 'n' when followed by a guttural or dental consonant.

Egs: "עניש, "evil" ; האין "how many ?"

-ر \acute{y} generally follows an د 'i'. Eg: "ولدريمورد" "country"

- وروس - W generally follows ζ ' δ ' and ζ ' ϑ '. Eg: سرگری "timely".

-4) \check{S} is used at the end of words and when followed by \wp 'c' and \wp 't'.

Egs: "טעניריםער" ("best" ; ישעניריםער" ("the mountain").

—بین "s is used only within a word. Eg: "dawn".

__ y is used only in the middle of words. Hence it is known as medial 'y'.

_ y is used only in the beginning of words. Hence it is known as initial 'y'.

_ y _V is used only in the middle of words. Hence it is known as medial 'v'.

 $_$ \bigcup $_$ V is used only in the beginning of words. Hence it is known as initial 'v'.

Self study: Correct the following spellings:

Correct the 10110 wing sperings.			
Incorrect	Correct	Incorrect	Correct
הריליהי"	وسسر.	6m (2006)	JOH3402779
کامداصلا.	yhrygal.	سۍ(بد.	سر/س.
hrQ«r.	MrDvor.	എധഎം	Mucylu.

Exercise:

1. Correct the spellings:

1. Correct the spennigs.			
«ucour.		سرسعها.	
(CyOc)		Myhra.	

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 refrred 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.¹

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:

יי + יי →ייי	+ γ _γ →γ _γ	<pre>> ← , + ,</pre>
u + u → u	, + + →	
տ + տ + տ	ہ + , →ہ	φ ← , + _φ
m + m → m	γ ← γ + γ	<i>γ</i> + <i>γ</i> → <i>γ</i>

Examples:

"driving away"
$$\mu_{1} = \mu_{2} = \mu_{1} = \mu_{2} = \mu_{1} = \mu_{2} = \mu_{2}$$

¹ However, in exceptional cases, the rules of vowel Sandhi, do not apply. This is called Pragrihya. Eg: . "then, thereupon."

² The underlined letters indicate the letters involved in Sandhi and their result.

B. <u>GUNA SANDHI</u> is the combination of <u>two dissimilar vowels</u>, the first one of which is and the second is one of the simple vowels:

Examples:

<u>C VRADDHI SANDHI:</u> It is the combination of <u>two dissimilar vowels</u> of which, the first one is ω :

$$m + m + m \rightarrow m$$
 $m + m + m \rightarrow m$
 $m + m + m \rightarrow m$
 $m + m \rightarrow m$

Examples:

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

ر + بد ← «بد	ر + سـ ← ســ	, ← , + ,
ر+ بد ← برد	رس ← س + ,	y _y ← y + y
y_{+} $x \rightarrow y_{+}$	$^{3}\ell_{3}^{+}$ m \rightarrow /m	$y \leftarrow y + y^{\epsilon}$
س∠+ س → سرس	+ ٣٠ سرر	y ← ' + ¥8
	سح	
ىد∠+ ىىد ← بىدرس	سن + س → سدس	$\mathbf{m} \leftarrow \mathbf{m} + \widetilde{\mathbf{m}}$

¹ 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:

Exercise:

1. Fill in the blanks:

"indeed, surely" ← (2) + (2)
"speaking in accordance" ← بران صود + ربان صود در ربان الله بران
"gone near" ← עמע + עמע + עמע + עמער + עמער
"and the women" ← בער ארד (שרני) ושני (איני) ביים אוויים וויים ו
"for the world" ← ٢٠ + ١٥٠٢ ← ٢٠ (المرود + ١٥٠٤)
"to be old" ← <u>> + A</u>
"silvern" ← ← ← + ← + ← + ← + ← + ← + ← + ← + ←
"spoke forth" ← بران صريد ← بران الله على الله

- 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 $\sqrt{p}/\sqrt{y}/\sqrt{y}$ 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

$$4/p/1/y/\sqrt{pv}$$
 + Asp. Consonant $4/p/1/y/\sqrt{pv}$ + Unasp. consonant

Examples:

Rule 2:

When any dental consonant is followed by ,, the preceding consonant changes to 1). When any dental consonant is followed by ℓ or ℓ , the preceding consonant changes

Rule 3:

When the last letter of the first word is +_, and the first letter of the second word/termination is _po, \(\frac{1}{2} = \changes to \)

Example:

Rule 4:

When the last letter of the first word is \mathfrak{V} or \mathfrak{f} , and the first letter of the second word/termination is \mathfrak{p} , \mathfrak{V} or \mathfrak{f} changes to \mathfrak{v}

Examples:

Rule 5:

When the last letter of the first word is μ , and the first letter of the second word/termination is μ , μ changes to μ

$$\sim 10^{+}$$
 $\sim 10^{-}$

Examples:

Rule 6:

When the last letter of the first word is \int_{-} , and the first letter of the second word/termination is $\underline{\hspace{0.5cm}}$ or ψ , \int_{-} changes to $\underline{\hspace{0.5cm}}$

$$1 \mathcal{D}$$
 or $4 \mathcal{D} \leftarrow 1^{-}$ or 4^{-}

Examples:

"veneration" אוניבוער
$$+$$
 בארע $+$ בארע $+$ "carrying" $+$ בארע $+$

Rule 7:

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

Examples:

Exercise:

1. Fill in the blanks:

11 1 111 111 VII V C I WIIII C I	
"seed"	$\leftarrow \frac{1}{2}$ u $\frac{1}{2}$ u $\frac{1}{2}$
"fever; heat"	← <u>), + 0</u> , →
"exhilaration"	<u> </u>
"knowledge"	طر ق + ه د →
"vomitted"	← <u>¬¬¬</u> + 4 ¬¬,
"rubbed"	← <u></u> → <u>+ ~</u> _
"teaching, admonition"	← → <u>+ ﻣﺮ</u> ﺩ
"righteousness"	← <u>→ م</u> رد

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 ' $\sqrt{}$ ' 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:

directly used as nouns. These are indicated by an asterisk (*) in the following list:		
الله √-	√- y	
,		
"to obtain; to value; to go; to move"	"to go, to move"	
√-0J-up	\-\d-\	
\ \(\mathref{y} = \begin{align*}	, Ç-1	
"to heat"		
	"to think"	
"to give; to know; to create"*	ر راسـ -√	
	D	
	"to bathe"	
√-h¬r\	√- µ	
Ι Υ	600	
"to speak"*	"to rule; to shine"	
V-W10	V-(Ac)	
	V-\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	
// 1	//. 1 12 12 12 12 12 12 12 12 12 12 12 12 1	
"to lie; to hurt; to deceive"*	"to be exalted"*	
√√)	√-y∞yy	
1 10	" D	
"to love"*		
	,	
	"to praise"	

	21
√-) ٣ U	V-W > 1
1 1 0	ر ب <u>ط</u> -۷
"4a iain?"*	"40 verials"
"to join"*	"to wish"
√-889	√-ນຄູເພ
(10)	Delew
	"to ask, to inquire"
	to ask, to inquire
"to do"	
\ [√] -∫£\ε\ <i>\</i>	$e^{3\beta-\nu}$
) in φ	
"to work"	"to tear"
V-14 11	ر _ا س-√-
\dagger \dagg	, U
"to burn; to shine"	"to protect"
to built, to sinhe	to protect

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

 $\sqrt{-f}$ (to work" Infinitive $\sqrt{-f}$ (for working, in order to work" $\sqrt{-f}$ (to tear" Infinitive for tearing, in order to tear")

Exercise:

1 Give the roots:

1. Give the re	oots.	
√ -		√-
,		,
	"to go, to move"	
	to go, to move	"to be exclted?"
		"to be exalted"
2		
√-		√-
	"to think"	
		"to praise"
1		
√ -		√-
	"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 Guna¹ and Vraddhi.² 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
ىد	The state of the s	m.
ب / د	്ര്ന്ദ	עענ
, / »	^>_u⁴	سر
શુક	\mu	\m

Examples:

ROOTS	MEANINGS	GUNA	VRADDHI
$\sqrt{-0}$	"to heat"	-നഹ	–എന്നത
V-1-4	"to think"	-ln-A	-1-m-A
√_jeyo/jr	"to rule"	–ကြာမ်ာလှ	—ാസഫ്സ
ررد_۷	"to lie down"	_რ ¬ л	ചച്ചു
√_ ლ ეტ	"to hear"	-ഫ്റ്റാനഗ	-რე-ოი
√_)@r	"to pound"		—)-m0h
V-8181	"to carry"	اسر_	اسر_
V-SE18-6	"to rub"	-N-n-A	-Vm4

Exercise:

1. Fill in the blanks:

a) The Vraddhi form of $\sqrt{-4}$ "to go" is _____.

b) The Guna form of $\sqrt{-y}$ (*to ask" is _____.

c) The Guna form of $\sqrt{-100}$ "to love" is _____.

d) The Vraddhi form of $\sqrt{-y_0}$ "to praise" is _____.

¹ Also referred to as full or zero grade of the vowel.

² Grading of vowel is also referred to as ablaut grades.

³ In Gathic texts, the Guna form of ن is ن is ند.

⁴ In Gathic texts, the Guna form of y is ys.

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
לען "to stretch"		
$\sqrt{-1000}$ "to spread"		
ارستری "to divide"		
$\sqrt{-}$ "to lead" اد		
√_n+ "to speak";		
"to nourish" ود_		
$\sqrt{-\hat{\mathbf{y}}}$ "to hear"		
المرس "to speak		
√-\$\so "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. Noun	Noun
	Suffix	
"to be courageous" سرا	ىد	முப் "courage"
√-مسب "to flow"	دا	.'river" מעראט "river"
√-יע "to nourish")100	رومرر. (food) (food)
√-) ∫ "to age"	سراب	"time" كرروسداست
√-עסנ- "to pound"	ىداند	"time of pounding."
		Also name of the first Geh.
"to throw"	,	ינאָן "arrow"
الدكر- "to arrange")	الرسار) "truth"
√-לורנץ "to cut"	رريد	יעןעבנאנטיי." (weapon"

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

a. Suffix مربد - forms Agentive nouns. Egs:

Root	Agentive noun Suffix	Noun
"to pour" √ -)∫	J_0/_	לעבלסער ² "one who pours libations; a priest"
		one who pours moations, a priest
"to nourish" √	_مرىد ((Ordur)
۵۵-		"one who nourishes; father"

b. Suffix בנקים and בנקים forms *Neuter nouns* which are <u>indeclinable.</u> Egs:

Root	Neuter	noun	Noun
	Suffix		

¹ Epenthesis

² Note that the root is changed to its Guna form.

"to spread" √-\שמער	ــرىــ	"a mat"¹. אריסיררי
%to think" √-اب	መ }ጉጉ–	"a thought" الماسوس

c. Suffix __ow__ forms Abstract feminine nouns_Egs :

Root	Abst. Suffix	Fem. n	oun	Noun
"to be immortal" हीहम्प	Б -тЬ-			"immortality" പ്രസ്തു പ്രധ്യ

When a Primary noun is formed by adding the suffixes בייש, , and בייש 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
$\sqrt{-1}$ سه (سال) "to walk forth"	പസ	പസ്റ്റ്യൂപപ്യി "proceeding"
	ठ	
√_ງາວງ "to praise"	طه	. "praising"
אר (תרלר) (תרלר) "to accept"	ננעב	"accepting" ענן באענר (יינעב.
√-hy (mrcdr) (to	יניעב	"rejecting" שענסנג אין יישניש.
forsake"		

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

"Lord"
$$\leftarrow \quad \leftarrow \quad + \text{"life; world; lord"}$$
 " $\leftarrow \quad \leftarrow \quad \leftarrow \quad + \text{"life; world; lord"}$

¹ Epenthesis.

ירטייפער "man" + ערטייפער → לאירטייפער (man") + אירטייפער איי

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"	روابرائد.	"good"	<i>ڼ</i> ور، or <i>ڼ</i> در	"swift"	سررر	

2. Derivative Adjectives : They are derived from nouns by adding adjectival suffixes like ביים, ביום, ביום,

Nouns	Adj. Suffix	Adjectives
."bone; matter"	്റ്ചം	. יענא "material; corporeal"
''man''	ננ עב	ן יובר ∫נכ עב "manly"
"courage" سہد	<u>Б</u> т»	്courageous; strong"
יובעני. "dirt, filth"	бпф	יורענארבש. "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 ... and consonants take on the second set.

First set: In the first set, the Comparative degree is formed by adding and the Superlative degree is formed by adding and the superlative degree is formed by adding and the superlative degree. Egs:

Superlative degree	Comparative degree	ADJECTIVE
"strongest". ափչխըչյան	"stronger" .	"strong" .
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	T) TO THE	ര്ന ീ നഎന
"most vigorous". در المرضوع المناسبة	"more	(براند. "vigorous"
9,	vigorous". ארביסער איני	9
	λ_{1}	ناز کرادک برسرط.
"most victorious"	"more victorious"	"victorious"

Final L changes to >

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

Superlative degree	Comparative degree	ADJECTIVE
"swiftest" ערליה	"swifter" שבעייער	سررر "swift" سررر
"best" שלירולי	"better" " " " " " " " " " " " " "	"good " المال
"greatest" كىدكىدىپ	"deater" المراسر "على" بريد	"great" عبل

Exercise:

1. Fill in the blanks:

י'legal" ← פערים ביים ביים ביים ביים ביים ביים ביים ב	+ "law" ـــ
"righteous"	سربياس. "righteousness" + "

2. Give Comparative and superlative degrees with meanings of :

Superlative degree	Comparative	ADJECTIVE
	degree	
		لارسالارسان. (First set) "holy" دربالدرسان
		الدكرو. "Second set) "near" العركو.

¹ Note that final y 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.¹

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 $(\mathbf{w})_{-}$ is added to form Present participle Parasmaipada; and $(\mathbf{w})_{-}$ or $(\mathbf{w})_{-}$ o

Egs:

a. . ورس وسیری "obtaining". From
$$\sqrt{-2}$$
 "to obtain" (مرس و برس وسیری)

b. Let
$$\mathcal{L}_{\mathcal{L}}$$
 "asking". From "to ask" $\mathcal{L}_{\mathcal{L}}$ (Signature of $\mathcal{L}_{\mathcal{L}}$ be asking asking by $\mathcal{L}_{\mathcal{L}}$ by $\mathcal{L}_{\mathcal{L}}$ by $\mathcal{L}_{\mathcal{L}}$ by $\mathcal{L}_{\mathcal{L}}$ asking asking by $\mathcal{L}_{\mathcal{L}}$ by $\mathcal{L}_{\mathcal{L}}$ asking asking asking by $\mathcal{L}_{\mathcal{L}}$ asking asking by $\mathcal{L}_{\mathcal{L}}$ by $\mathcal{L}_{\mathcal{L}}$ asking asking asking asking by $\mathcal{L}_{\mathcal{L}}$ asking asking asking by $\mathcal{L}_{\mathcal{L}}$ by $\mathcal{L}_{\mathcal{L}}$ asking a

c. .ചുപ്പം "following". From "to follow"
$$1\sqrt{-\mu}$$
 എപ്പം " $-\mu$ എപ്പം" " $-\mu$ " $-\mu$ " "

d. . "praising". From "to praise"
$$\sqrt{-1}$$
 (עמעב + $\sqrt{-1}$ "שנוער) אין עמער (עמעב + $\sqrt{-1}$ "שנוער)

2. Future Participle

The Future participle Parasmaipada is formed by adding סיינינעשט or ביינינעשט to the root. ביינינעשט or ביינינעשט is added to the root to form Future participle Atmanepada.

Egs:

b.
$$\sqrt{-1}$$
 "will be working" From $\sqrt{-1}$ "to work"

3. Perfect Participle

The Perfect participle, is formed by reduplicating the root and then adding روسان (st) or برسان (wk) for Parasmaipada; and مسان for Atmanepada.

¹ With the exception of Past Participle where the root is not modified.

² Added when the root belongs to thematic classes and ends in عدد. Note that the final عدد and are changed to s or s.

³ Added when the root belongs to non-thematic classes.

Egs:

a. نورون or نورون "has known". From $\sqrt{-9}$ "to know" $\sqrt{-9}$ is the condensed form of $\sqrt{-9}$ "to know" $\sqrt{-9}$ " $\sqrt{-9}$ " "to know" $\sqrt{-9}$ " $\sqrt{-9}$ " " $\sqrt{-9}$ "

b. مركب "has held". From √ركب "to hold"

4. Past Participle

Past participle passive is formed by adding صربد directly to the root.

Egs:

- a. .جۇۋەرىد. From $\sqrt{-\xi}$ "to do"
- b. ... "dead". From $\sqrt{-1}$ "to die"
- c. .مدرىب_√ "formed". From √ പ്രധ്യച്ച "to form"
- d. באנפסעב. "dead" . From $\sqrt{-6}$ "to pass away"

Very rarely المس is also used instead of صرب to form Past participle.

Egs:

- a. .گاری "filled". From $\sqrt{-3}$ وں "to fill"
- b. .שישרי "exhausted". From √שירי "to exhaust"

Past participle active is formed by adding to Past participle passive.

Egs:

- a. $\sqrt{3}$ "has worked". From $\sqrt{-1}$ "to work"
- b. "propitious" $\sqrt{-\mu}$. From $\sqrt{-\mu}$ "to be propitious" + $\mu + \mu$

Self study:

- 1. Identify the participle, and give the meaning, roots and base of the following words:
- a. אַרגאַ "beseeching" Present Participle Parasmaipada from √ אַרגאַ "to beseech"
- b. وسرل "creating" Present Participle Parasmaipada from √ وسر" "to create"
- c. עבשאף "bound" Past Participle Passive from √_ יענסער "to bind"
- d. . עביישש "carrying" Present Participle Parasmaipada from $\sqrt{-1}$ "to carry"
- e. עער ארניי "has gone" Perfect Participle Parasmaipada from √ _ער ייטער "to go"
- f. بر) "spoken" Past Participle Passive from √_ µ, "to speak"

- 2. Give with meanings the following participle forms:
- a. Present participle Atmanepada of "עמע (עמע (עבוער) "to praise": "עמע (עבוער) "praising"
- b. Present participle Parasmaipada of "אָרוּענעשאַם "to hear": אַרוּענעשאַם "hearing"
- c. Past participle Parasmaipada of ערלים "to pass" : גענטעע "dead"
- d. Perfect participle Atmanepada of $\sqrt{\underline{}$ "to forsake": $\underline{}$ has been forsaken"
- e. Past participle of $\sqrt{-}$ "to venerate" : "ערניים "venerated" "

VII. GENDERS

The Avesta has three genders — Masculine, Feminine and Neuter. Words designating male and female beings are masculine and feminine respectively. Eg.: .בעלים "a son", אונים "a father", אונים "a brother", אונים "a man" אינים "a daughter", אינים "a mother", אינים "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.: $_{}$ _ $_{$

Forming feminine gender:

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

When a Noun or	Feminine is	Examples
Adjective ends in	formed by	
ىد	adding	Auryfur. + "strong" Auryfur.
		الاستوسة. → "grandfather" الاستولاد.
υ	substituting final	്മ demon" → ഫ്യസ്രം.
	ب with ب.	Դև`ભેભેમ. ← "a ram" → ભેખભેભેખ.
,	adding ,	ექება "broad" → . კოქებას
		שער אָניר. → "youthful" שין אראָני.
0പാന്ന	substituting it	. Գև Հանդան. ÷ "greater" Ժև Հաև չաև չա
	03 3 0 10 32 =	ϕ индистритер "better" \rightarrow лучиндистритер "
Any consonant.	by adding ٻ	July"→ July" γfilthy" → July
		سربهددآد. ÷ "righteous" سربهدراد
		\mathcal{S}^{\prime} سد \mathcal{S}^{\prime} ך. \rightarrow "nourisher" (استرماله)

Exercise:

is added to the weaker base, whenever the declension shows two bases.

1. Form the feminine of the following:

Masculine	Feminine
(בר) "beautiful"	
.good., أمدله(ز.	
"horse"	
. ന്യരുന്ന "material"	
. "stronger" בבאן יינער אין "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.¹

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 gender² 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:

0	CASES	Prepositions,	SINGULAR	DUAL	PLURAL
	CASES	<u> </u>	SINGULAR	DUAL	FLUKAL
		Purpose			
1	Nominative	Subject	³y_ or ⁴-v	or _u_	_ىدر
				crude form	
2	Accusative	To, (direct	- 6–	or _u_	_ىدرر
		object)	•	1 C	
_				crude form	
3	Instrumental	by, with,	or crude form _ىد	וניע	-رىيـ -رىيـ
		through (means			ی
		or association)			
4	Dative	to, for	בעבני 10 בעבניו	_ןייניב_	<u> ۲</u> سرک
		(indirect object)	ന്_ or ¬m−		اردک
5	Ablative	from, on	_م or سم	_رىدىـ	ا ا
		account of	5		'
		(separation)			
6	Genitive	Of (possession	ארי or ארים or הרים	_سع	+x- or +x-
		or relation)	D 100	(V/C V/C1
7	Locative	in, into, at,	_, רנו ג or	_ىدكرىد	ר אווורר ^י האטורר א
		towards	7 10		
		(location)			or)約-, ユ))約
8	Vocative	Oh! (direct))_or crude form	_ىد_	_ىدرر
		address)	D-or crade form		ש"–

¹ Rhis is similar to the eight Kārak in the Hindi language: Kartā – ne, Karma – ko, Karna – se, Sampradān – ke liye, Apādān se, Sambandh – $k\bar{a}/ki/ke$, Adhikaran – me/par, Sambandh – are/oh

² 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.

سر / بد Used after

⁴ 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 . לענער "coin", . לענער "sun", . לענער "sun", "strength", . לענער "mouth" and "cour" (מענער "mat" do not take any case terminations, and have to be used in sentences in their crude forms. Such words are called <u>indeclinables</u>.

2. Vowel Bases

Bases ending in ___ Masculine

"son" رورك\ك.

CASES	SINGULAR	DUAL	PLURAL
Nominative	'`≥16na	المراكب. الاركان	᠄ᠳ᠙ᢕᠬᠬᢋᠻᡙᡩ
	The son	The two sons	The sons
Accusative	-48Q) છ [ે]	.ച\്റ്യു	᠅᠗᠙ᠺ᠘ᡰᡴᢋᠻᡎᢐ
	To the son	To the two sons	To the sons
Instrumental	.ചിറ്റുയ	.പംഎപ്രഹിഗ്രു	രശ്യപ്പെട്ടാ
	With the son	With the two sons	With the sons
Dative	ക്കിറ്റു	രഗ്രിപ്പെട്ടാ	الاركالاسكان
	For the son	For the two sons	For the sons
Ablative	(ورکاسے. اورکاسی	സ്റ്റ്രഹ്യവ്യം	് പ്രസ്യർത
	From the son	From the two sons	From the sons
Genitive	. ഗ്രഹ്വറ്റായ	ورک∫ندسیع. ⁴	.4)૮)નાઝ(ને.
	Of the son	Of the two sons	Of the sons
Locative	.Ю\ С)യ⁵	الهري المدكريد.	ാഹ്രഹ്-പറ്റാമ
	At/in the son	At/in the two sons	At/in the sons
Vocative	പറ്റ്യ	المراكب. الاركاب	᠅ᠫᠳᢃᡷᡴᡙᢓ᠈᠗
	Oh! the son	Oh! the two sons	Oh! the sons

Some other words of the base ___ Masculine

ان "lord"	.יוסעבל יונע "Haoma" Pr. noun	:"man" ناد.
. אתנסעב "hand"	Mithra - Proper noun	יי איר (man.,
"horse"	رهورد. "bliss"	.wolf, براهراه
"immortal" دل+بربياد.	"Mazdayasna" לישלפית ניתוע.	്യാ "beneficent"

י Final $\mathfrak y$ is retained only if the word is followed by an enclitic particle, as in גען אינעןעג. is changed to $\mathfrak p$.

 $_{^2}$ In سهوس base and مد base the termination عدل changes to سهوس on account of complex linguistic rules.

³ Adjectives ending in سند change the ending to المراك

⁴ This is a variation from the general case termination.

⁵ In some cases, like this one, the final vowel is dropped

2. Bases ending in ___ Neuter

"Righteousness" ىدرىبايد.

CACEC	CINICIHIAD	DILLI	DI IID AT
CASES	SINGULAR	DUAL	PLURAL
Nominative	-48mm	പ്രപ്രപ	.പഎപ
Accusative	-48hn		.പഎധ
Instrumental to Locative cases take the terminations as in Masculine.			
Vocative	-48mm	പ്യപ.	പ്പുപ.

Some other words of the base ___ Neuter.

law" وسرصد	_	"friendship" سوسركهي الدر
"propitiation" بر) ربهالد حري (لد.	"house" الحساب	"action" שיפינעבלאוע.
"evil" سوسه. or سرسد	"untimely" ערלאלאניער.	്best'' വ്യാസ്വാ

Note: There are no cases ending in ____ Feminine.

Exercise:

1. Give the declensions with meanings of \mathbf{p} . \mathbf{p} . \mathbf{p}

Base:	Meaning: "	"	
CASES	SINGULAR	DUAL	PLURAL

3. Bases ending in ____ Masculine

"All-knowing" كسركوســ

CASES	SINGULAR	PLURAL
Nominative	Aufens.	Jonstinot:
Accusative	Augent.	Aufm36404.
Instrumental	Juggue	Jufemlan.
Dative	Auseme.	An Som land.
Ablative	Julyung.	An Journat.
Genitive	Aufm3.	Ausen Art.
Locative	Anfine	4uJemengue.
Vocative	الجامدكوسي.	Arr Jonnssing C:

Some other words of the base ____ Masculine

"evil giving" وري وسد.	."intellect-giving"
"promise-breaker" كركم (سيد.	"righteousness-giving" سربالد
"good giving" ئىدۇسوروسد.	.warrior" പ്രവ്യധര്യം

¹ Irregular form.

Bases ending in ____ Feminine

_ച്ച∖ശ്ചാ "Weapon"

CASES	SINGULAR	DUAL	PLURAL
Nominative	uyogu.	uv⊸d/u	u.mog/us.
Accusative	upalyt.	uyea/u.	سرسرمراسع.
Instrumental	יה אים איניים.	umalmelar.	പാഹവ്യസ്യം.
Dative	ירישים/הרינותרי	umalmia.	س المارسون
Ablative	முமும் பாழ்வி	umalmia.	س المارسون
Genitive	עריים ארינינוש.	-	יריאים/ירואלץ.
Locative	יה אים אים אים	-	મુખ્યોપ્યુલ
Vocative	ىدىسىمانىد.	سرسراند.	سرسرمراسع.

Note: Notice the addition of درسال to the singular bases from Instrumental to Locative.

Some other words of the base ____ Feminine.

்புற் "religion;	.س/بى "brave"	"libation" كىدكرىكاسى.
conscience"		
. "Gāthā; song"	"maiden" פערונפער.	יישנא "tongue"
.mgന്നം "world"	"fairy" روىدد رادوسد.	."plant" ((תער (ער)
.ساري "eye"	"woman" ועב ר∫ נפעב.	.woman" س}الس

Note: There are no cases ending in Neuter.

Exercise:

1. Give the cases, numbers and meanings of the following words:

1. Give the cases, named	Case	Number	Meaning
وسرياسوسد			
എഡ്ഡ്ഡ്യ <u>ം</u>			
പുറുന്നു			
وحرد کی استار شد.			
ું અયુસ્માનું <u>જ્</u> યાનું આ			
MrSuggradung.			
48/CEOnnon			
האהוהואלם.			

emoundy.		
₹16×4		
. Hyyyyyyy		
(103 manuly)		

2. Give the Avesta words for

2. Give the rivesta 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 __ Masculine

"Mountain" مصدراًد.

CASES	SINGULAR	DUAL	PLURAL
Nominative	എഥം/ംഗ്രം.	എഥം (∕ം.	mr/mac
Accusative	.ტ.Դ.Ն.	much.	mr/react.
Instrumental	much.	அம்ட்டுவுட்	muc/clam.
Dative	.M. (§ M.	அம்ட்டுவுட்	ماسدردادوج.
Ablative	مامد (كردض.	அம்ட்டுவுட்	ماسدردادوج.
Genitive	nuttin.	_	Mrc/clakt.
Locative	much.	_	יטרי לינאלי
Vocative	എഥം (∕്.	_	Jun/mag

Some other words of the base ___ Masculine

്lord"¹ ന്യൂ	Ju ph Domape.	"A Zoroastrian"	ىدرلەد.	"serpent"
--------------	---------------	-----------------	---------	-----------

¹ It is declined irregularly.

6. Bases ending in __ Feminine

Bases ending in 3— Feminine are declined in the same way as 3— Masculine However there is no Dual number and no Locative case.

Some words of the base __ Feminine:

"blessing" مربطرد	הראיניסנ. Ārmaiti (Lit. "right-	"dwelling" ישנמני
	minded")	
"strength" (סעבינקנסני	"Guardian Spirit" (الدروسريجاد	"capability" מאַ(נעשַני "capability"

Exercise:

Give the declensions with meanings of)

Base:		"	
CASES	SINGULAR	PLURAL	

7. Bases ending in __ Neuter

"Light" (ندكتركي الد

CASES	SINGULAR	DUAL	PLURAL
Nominative	. Apply July .	. אונברלטשור .	. אוניטלישארי
Accusative	. Apply (1)) Jee Co	. Althought .
Instrumental to Locative cases take the terminations as in Masculine.			
Vocative	الدركوك	الدركوكي	الدركن المال

Some other words of the base __ Neuter.

	" intellect"	."eye"
--	--------------	--------

8. Bases ending in ____ Masculine

"animal" (ייבעני

CASES	SINGULAR	DUAL	PLURAL
Nominative	יי-עונטי-י	י אסירעני	്റപുവ
Accusative	שרתוץ.	היאורי)	ക്ഷാപര
Instrumental	.)ഗപര	שענען ניינע.	שרענ נישי
Dative	ירתיי. שרתיי	שערען נייערי	יירתי ליהי
Ablative	ര്ഹസ്സട്	שרתי לייד	יירתי ליהי
Genitive	٠-٣٠١٤١٥٠-١	_	התנו ואנץ.
Locative	. Մունունու	. ചഗ്രചാവു)fn) n-n
Vocative	_	_	_

Some other words of the base y— Masculine

.you(չ) എ്. "good"	ېىدىر.	"wind"	"protection" وسدر.
"arm"	ישניישאפי	"India"	"life; world; lord" سـ(٤)س٠(٤) سـ

Note: Words of , base Masculine ending in "lord", "lord", "lord", "wisdom" and ישט "sorcerer" have a special way in forming their declensions.

Exercise:

Give the declensions with meanings of ...

Base: "

CASES	SINGULAR	DUAL	PLURAL

9. Bases ending in , Feminine

Bases ending in ___ Feminine are declined in the same way as ___ Masculine However there is no Dual number

Some words of the base ____ Feminine

יבינאישאי "country"	الدرور.	"pollution"	"body" סערונ.
---------------------	---------	-------------	---------------

10. Bases ending in ,_ Neuter

"Wood" وسرار.

CASES	SINGULAR	DUAL	PLURAL
Nominative	وسرار .	وسر(ار .	وسرار .
Accusative	وسر(ر .	وسر(ار .	وسر(ر .
Instrumental to Locative cases take the terminations as in Masculine.			
Vocative	وسرار .	وسر(ار .	وسر(ار .

Some other words of the base y_ Neuter:

·yood"	ာင်ရှိတေ "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 and plurals of Instrumental.
- 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, ___ 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: -4_ base, 0_ base and 0_ base.

1. Bases ending in عربي) Masculine في الدين (st); الدين (wk) "Carrying"

	\sim \sim	_
CASES	SINGULAR	PLURAL
Nominative	J-1/m	hr fragat.
Accusative	m/mg/34.	hr fragat.
Instrumental	Ju fugue.	الدائدكارس.
Dative	ער איריטאין.	الدرسكاسك
Ablative	m/ugug.	الدرسكاسك
Genitive	Tu fract.	m/mayy.
Locative	الد (مدورد	יה איר ליר ללואלינירי
Vocative	الدارخ:	الدائدييمركز.

Some other words of the base $\wp(\mu\nu)$ _ Masculine

ربرسيريب "coming, going"	"conquering" (رىداسېر)
"ruling"	"living" الرسطين.
ક્યિમામાનું કિત્તાનાનું	evil; wicked"

2. Bases ending in פ (שער)_ Feminine _עטער((ערטערט

Khordād (Lit. "Perfection")

<u>CASES</u>	SINGULAR	<u>DUAL</u>	<u>PLURAL</u>
Nominative	എന്ഡ്യസ്യസ്യ	س.سر√رسدصسد.	₩٠٠٠(«سمسمخ:
Accusative	Mr(/(mama34.	س.سر√رسد⇔سد.	Mr (((mamad
Instrumental	എംഗ്യവേട്ടിപ്രവാധം	ىدراررىدى	۳۰۱/«سکا س.
		જ	
Dative	എന്(പ്രവസന്ത്യ.	ىدراررىدى	Mort/((مركاردك
		ഗ	
Ablative	ul(((uaduadua).	ىدراررىدى	٩٥٠١١/١٩١٩
	ው	ഗ	
Genitive	Mrt/(mamad:	എന്ഗ്രഹയന്നു	More (("mayy).
Locative	முட்டு(முவயாகுட	_	_
Vocative	എന്ഡ്രസ്സ്സ്	ىرىىدر∖رىسىرىس.	Mr(/«ramad

Some other words of the base $\wp(\omega)$ Feminine

. വേട്ടിട്രപ്പാ Amardad (Lit."immortality")	. "eternity"
יין אורא (מארא, waxing" "growth, waxing"	"forwardness" (മൂപ്പെറ്റം)
് "decrease, waning"	

Exercise:

Base: " "

CASES SINGULAR DUAL PLURAL

3. Bases ending in بردا) Neuter

"Powerful, strong" سهدراسم.

CASES	SINGULAR	PLURAL
Nominative	nfu((u).	ufu ₍₍ uou.
Accusative	ufu ((u.g.	mfullusur.
Instrumental	mfm«mon.	nomens
Dative	Hullerall.	سهساسر
Ablative	nfu ((uaug.	سهساسر
Genitive	mfm«mad:	mfm(may).
Locative	ىدىلىدىدەد.	-
Vocative	ىدۇلىدىرىدى	mfmencar.

Another word of the base . Neuter: "ענג) "material; corporeal"

4. Bases ending in _ Masculine

CASES	SINGULAR	DUAL	PLURAL
Nominative	നുപ്രധ	س المالد الد	سرکاس(ساک
Accusative	myn(m134.		سرکاس(ساک
Instrumental	سربهسداس	_	നിന്ധ്രന്
Dative	ખભુપત્રીખ.	_	س المارس السرادي
Ablative	ખેતાદ્વાતએ	_	س الهامد ((مدارد خز
Genitive	سكاحراخ	_	ખખેતન્દ્રીપ્રિકે.
Locative	سربهدداد	_	_
Vocative	سربهسرب	_	سرکاس(ساک

Some other words of the base | Masculine:

5. Bases ending in _ Feminine

"A maiden" פערון "

CASES	SINGULAR	PLURAL
Nominative	وبدراد.	ومداداك
Accusative	وسداداهه.	وسداداك
Instrumental	وبدرادايد.	وبددادا دريد.
Dative	وللدادالها.	ومدراداددكي
Ablative	ولددادالك	ولددادادد
Genitive	وسراداخ:	وسداداملاك.
Locative	_	_
Vocative	_	_

Another word of the base וב Feminine : ילנאָער (st); אָליאָער (wk) "night"

6. Bases ending in المهدار) Neuter

"Creation" وسركاسار

CASES	SINGULAR	PLURAL
Nominative	وسكىد.	JX-4-m
Accusative	emore.	om Juli
Instrumental	وسهساس	وسه کارید.
Dative	وسهدراها.	وسهساد خ
Ablative	وسهدادج.	وسهساد ك
Genitive	وسهدائ	emfulyt.
Locative	وسهدرد	Em4400(cm.
Vocative	_	_

Some other words of the base | Neuter.

- հուգանչու ⁻ հուգան	վուգենուհ "ese"	"name" اسكىدا.
ceremonial implement.	"joy" ا\سهسا.	"friend" יונערים אירון.

Exercise:

Base:	"	,;
Dasc.		

CASES	SINGULAR	PLURAL

7. Bases ending in \downarrow Masculine

CASES	SINGULAR	DUAL	PLURAL
Nominative	اسد.	الدائد.	In /4:
Accusative	h-134.	ابدائد.	اس/ح:
Instrumental	ابد/بد.	الدلاروديد.	الداغ ارب.
Dative	الدد (۱۲۰	الدلاروس.	الداؤالية.
Ablative	الدائدي.	الداع الاست.	الدائا (سرخ:
Genitive	الداريد.	الدائسع.	In My.
Locative	الدداد.	_	_
Vocative	اسد.	ابدائد.	اس/ح:

Another word of the base _ Masculine : עמער "star"

(wk) "Chief Priest" عدد الله (wk) (wk) (wk) "Chief Priest"

CASES	SINGULAR	PLURAL
Nominative	Jue Coju.	Ju Com / C:
Accusative	Ju Zam BA.	Ju Com / C:
Instrumental	אורביאאורי	Ju Zou Blive.
Dative	Jun 20104.	Ju Zour Black
Ablative	Suc Syra.	Ju Zan Black
Genitive	12192m	Jue Slakt.
Locative	_	_
Vocative	Jue Cojue B.	Jue Com Pt.

Some other words of the base ____ Masculine :

(ימתב) "father"	הרשמת ("nourisher"
شرسار) "giver"	شصرس"fire"
رسرس("protector"	יניים (brother) "brother"

CASES	SINGULAR	PLURAL
Nominative	وسرا (سنع	Fromstact:
Accusative	Fryemstass.	્રેન્પુપ્રભુન્ડુ:
Instrumental	المرابي	ولدوريه ريد.
Dative	-Pagan	פער פונדים (ייבי
Ablative	. હત્તિ જોતાન્યુ	פער פונדים (ייבי
Genitive	.>സ്രിപ്	י איינטאט-י
Locative	_	_
Vocative	പ്രസ്ക	ઉત્તેપ્રિણત્ત્રર્ધ્યા

Other word of the base אר(אידנ)— Masculine:

 ψ ر کاللہہ (st) کہ کہ (wk) "learned, wise one" کہ ہے ہیں۔

10. Bases ending in יענן) אינט Neuter

. שירות (אם "Mind, thought")

CASES	SINGULAR	PLURAL
Nominative	Au14.	ֆալա գ
Accusative	4414	Anth
Instrumental	Hulufuc.	ماساغ ادرك. ا
Dative	Դուրջա ₀	4 π−ا¢ار«كر.
Ablative	Aulufulua.	4π1β(«ك.
Genitive	.>Պո\π\4	4mm3m1m4
Locative	Դևլևա	4u/40%m
Vocative	4ساخ:	4سرسع.

Some other words of the base 0— Neuter:

.എപ്പായ് "word"	Պոյ-ո-Քնա "qarkness."
الم الم الم الم "homage"	. խշուիշ ո\ "light"
. "strength" בבין ער ציין יי	.@Juk∱uµ "glory"
.എപ്രം "harm, injury"	

Note: Apart from the regular bases of declensions given above, there are other bases like $\sqrt{-}$, $\sqrt{-}$ and $\sqrt{-}$, mostly with irregular forms.

Exercise:

1. Give the declensions with meanings of טעראענין.

2. Give the case, number and meaning of the following words:

CASES	SINGULAR	PLURAL	

Case Number Meaning

יאינקי
שענקי
שעעליי שעיי איינקי
שעליי שעליי

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 .- "I"

CASES	SINGULAR	PLURAL
Nominative	.48/m "I"	.နု _{ပြ} သပု "We"
Accusative	hyv-+ ;ш-+ "to me"	"to us" سره سر; اح: ; اکا
Instrumental	-	_
Dative	· · · · · · · · · · · · · · · · · · ·	"for us" اح: ; اک
Ablative	"from me"	.്വെഎസ "from us"
Genitive	.シテも; .心も "my"	(our" سراه سویه : اکر : ا
Locative	-	_
Vocative	-	-

Second Personal Pronoun . Good "thou"

CASES	SINGULAR	PLURAL
Nominative	. τρο; .γο "thou"	· FEWARU "you"
Accusative	Hroud "to thee"	.ξψ; , , , , , "to you"
Instrumental	-	-
Dative	.آب ; مرجر. "for thee"	.ξ\;;.\μ,;μω,μυληψης for
		you"
Ablative	.ഇപ്പുറ്റ് "from thee"	.დ. აქლალ "from you"
Genitive	of thee, هرر ن مرا ; مركز .	·{ψ; ·}ψ; ·+ε9····+υγιν
	thy"	"your"
Locative	_	_
Vocative	اله: (۱۳ اله: ۲۰ اله: ۱۰ اله: ۱۰ اله: اله: ۱۰ اله: ۱۱ اله: ۱ اله: ۱۱	_

Third Personal Pronoun – Masculine מעב

CASES	SINGULAR	PLURAL
Nominative	?→w; .ww "he"	"they" صرك: عرج د.
Accusative	. कुंडे ; . कुंडे : 'to him"	ייטאנע (ייט ייט "to them") "to them"
Instrumental	്with എഡ്.; എഡ്.	"with them" صسريد.
	him"	
Dative	"for him" سركرد	"for them" מעניין נער.
Ablative	."from him"	"from them" מענער:
Genitive	· ነን ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ ነ	-
Locative	_	_
Vocative	_	_

ص التا Third Personal Pronoun – Feminine ص

CASES	SINGULAR	PLURAL
Nominative	; എപ. ; . "she"	ערלה: (יוטלעה: they"
Accusative	(ууу) "to her"	. יעטרטיי ; יעטרטיי "to them"
Instrumental	_	_
Dative	. ישקי: ישקי "for her"	-
Ablative	-	_
Genitive	ישטי "her"	-
Locative	-	_
Vocative	-	_

صبي. Third Personal Pronoun – Neuter

CASES	SINGULAR	PLURAL	
Nominative	"it" صبص	"them" صرسد.	
Accusative	"to it" صري	"to them"	
Instrumental to Locative cases are same as Third Personal Pronoun – Masculine.			
Vocative	"it" صدص	."them" صرسد	

2. Demonstrative Pronoun: "this, that"

3. Relative Pronoun: "which, who"

4. Reflexive Pronoun: "self, himself"

6. Pronominal Adjectives:

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
ur404-urc.	Demonstrative	Dative	Singular	for this, unto this. Also used in the sense of "unto him"
. טייני	Relative	Accusative	Singular	who
· 6 89·	Interrogative	Accusative	Singular	who, which?
: - >۳0	Relative	Nominative	Singular	who
mungture.	Relative	Dative	Singular	for whom
وىدىن كىسد.	Interrogative	Dative	Singular	for whom?

UUU!UU	Relative	Genitive	Singular	of / among whom
.mh))//p	Demonstrative	Accusative	Plural	Those (men)
աևատաչ	Reflexive	Genitive	Singular	of the self
ילירמפירואלי	Pronominal Adjective	Genitive	Plural	of / among all
سادده.	Pronominal	Accusative	Singular	to another

Exercise:

1. Identify the types of pronouns and its gender and give its meaning:

Word	Type of pronoun	Gender	Meaning
بېدروسد.			
مسدريد.			
٠٠٠٠)س			
س∞سر√ررس.			
بهرراررد. مالدراررد.			
.ചസ			
مسم.			
ىدرس			
ANYO.			
وس. 4 چ د			
.5-4			

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.

CARDINAL NUMBERS			
. ചുഗ്രച	One	ילטארעריירערין. Sixteen	
رس. ایراد	Two	שענוסת שפענערן. Seventeen	
. 16	Three	בון Eighteen	
J-MRJ-M	Four	ועניענען. Nineteen	
ՈՐՅԱԿԱ	Five	. טינעענסענ Twenty	
Myy(un.)	Six	. Thirty Thirty	
Murlodur!	Seven	. wowyshows Forty	
س سرسار	Eight	. ചരചുച്ചു Fifty	
ابد((بدا	Nine	יילטאווערישפר . Sixty	
وسررس.	Ten	. אורוניסות Seventy	
പ്രസ്ത്രപ്രപുലവു	Eleven	. ערייסועריטני Eighty	
ورسوسروس	Twelve	. וענישנסני Ninety	
الموسورس.	Thirteen	. עערטער Hundred	
اسک/اوسروسه	Fourteen	. איניה Thousand	
าบราวายาย	Fifteen	رير (سدن). Ten-thousand	

ORDINAL NUMBERS			
. שנר בינ (ייניר	First	. שעיה פער ערי	Twelfth
ן נכאננעב .	Second	איפעעער .	Thirteenth
Shalur.	Third	. אירטאלהדליה	Fourteenth
. סקירוניע	Fourth	. പാഹിപപ്പെത	Fifteenth
. ചറ്റ്റ്ഗാ	Fifth	יאלאללתר אהרירות א	Sixteenth
ילטיים מינוע	Sixth	. ചാചാചായിപത	Seventeenth
. പറ്രപരവപത	Seventh	עריבים אריבים איניים ייניים ייניים	Eighteenth

nhedsyn.	Eighth	. ചുവംചുച	Nineteenth
اسرباس.	Ninth	י לינגאנגשאלירי	Twentieth
وسروبهاس	Tenth	ארנת עסע .	Thirtieth
. ചാചാഷ്ണ്യന്	Eleventh		

Exercise:

1. Transliterate the following passage into Avesta, and identify the ordinal numbers therein: bityō vąθwyō, θrityō ava-tanuyō, tūirya aṣa vahišta, puxδa vīspa vohū mazdaδāta aṣa-ciθra, xštvō yaṭ ahmi xratuš, haptaθō xratumå aštəmō yaṭ ahmi cištiš, nāumō cistivå.
Transliteration:
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, בנינאין "lord" but the compound of the two words "מבנאין "master of the country."

$$+$$
 ചുവ്വാം "teachings of Ahura" ന്യവ് "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, שנוקבים " 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,
- "creations originating from Asha." الدي المدين = "origin". براي المدين المدين
- 3. Copulative Compound : It comprises of two nouns and is always declined in the dual number. For instance, שענוים "animal and man."
- 4. Adverbial compund: 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, "

" 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). 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).² 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-thematic³ Classes

¹ It is also referred to as Active voice

² It is also referred to as Middle voice

³ Also referred to as athematic

Thematic Classes:¹

1110111	atic Ciasses:	
Clas	Rules for forming the base	Egs.
S		
I	The root is changed to its Guna form	$-\mathbf{u} \mathbf{u} = \mathbf{u} + \mathbf{u} \leftarrow \text{``to carry''} \sqrt{-\xi} \mathbf{\xi}$
	and is added	
IV	וועב_ is added	_ سب = برید = برید + "to work" $\sqrt{-1}$ ردید - + "to work"
VI	ند_ is added	איר ארד = הארד = הארד ארד = הארד = ה
X	The root is changed to its Guna or	עער\ענעב = טער\ענעב + "to cross" $\sqrt{-\xi}$
	Vraddhi² form and يدريد is added	, , ,
		ע_רייי (to know'' + \) "to know"

Non-thematic Classes:³

Ciliatic Classes.	
Rules for forming the base	Egs.
Terminations added directly to	کیا\ ← "to speak" √_م)\ ليد <
the root. ⁴	
	_എച ←"to be, exist" √_എച
Root is Reduplicated ⁵	—"to give; to create; to know" √
y_{\parallel} is added to the root.	$- \eta \{ \} \{ \} $ + "to do" $\sqrt{-\xi} \} \{ \}$
# is inserted into the body of	دادهار برادها to pour" √_h
the root before the last consonant	
)_ is added to the root.	$-$ در $-$ + "to harm, injure" $\sqrt{-}$ دراد
is added to the root.	رابد _ + "to love" √_ ہارد _)
	Rules for forming the base Terminations added directly to the root. Root is Reduplicated ⁵ y- is added to the root. Let is inserted into the body of the root before the last consonant y- is added to the root.

Very rarely, a root may belong to more than one class and thus form their base in more than one way. For Eg: $\sqrt{- \int_{\mathbb{C}} \mathbf{v}}$ "to hide, to conceal" belongs to Class I as well as Class VI

¹ These bases generally end in ___ and do not have weak forms.

² The vowel in the root is changed to its Guna form when it is a penultimate short vowel (except ____). The vowel is changed to its Vraddhi form when it is final or when the penultimate vowel is ___. The vowel remains unchanged when the root contains more than two consonants.

³ 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 7th Class is inserted instead of up to form the strong base.

⁴ The vowel in the root is changed to its Guna form to strengthen the base.

⁵ Reduplication means doubling the root according to certain rules. See Ch. XIII "Some General Rules".

⁶ The roots of this class almost always end in __

Jul before the terminations Je, July, July, 104-, 104-11.

Exercise:

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

Root	Base
"to become"	
"to beseech"	
°√- ນ ελεω "to ask"	
³ √_ور_"to see"	
4√_كر√ "to pass; to flow"	
² √_ינס praise"	
5√_ 1 y "to hear"	
"to cut" "ערנף "to cut"	
"to learn" كروك "to learn"	ကာကိုက်က
"to pound" سرور–	
"to stretch" مرسرا-8%	
"to think" المرض "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

1 W W I W I W I W I W I W I W I W I W I				
	Singular	Dual	Plural	
I Person	J-H_	–«ռոմի–	_Ժ- ւ -Պշ	
II Person	– י עטי	-	_مربـ	
III Person	_مرد	~p∞²_	_ 3 (س <u>) بر</u> صرد	

Atmanepada

	Singular	Plural
I Person	ю-	₩32714 ⁻
II Person	ഗയ −	רהיהא–
III Person	10P-	Юю ћ (т) –

Self study:

1. Conjugation \Box Paradigm of $\sqrt[1]{-29}$ "to carry" in Present Tense, with meanings.

$$\sqrt{-1}$$
 "to carry", Class 1, base رس الس

Parasmaipada

Person	Singular	Dual	Plural
I	السائد.	الدائىد «بدىرەد .	. Julyuy-uyu
	I carry	We two carry	We carry
II	الدائديود .	_	Jufucque.
	Thou carriest		You carry
III	ן ער רענסני.	الدائدهج.	الد (عمير صد .
	He/she/it carries	They two carry	They carry

⁻ كابد Also -

² Also ≯&-

 $^{^3}$ The vowels $\boldsymbol{\bot}$ / $\boldsymbol{\xi}$, given in brackets, are used when the tense stem is not ending in $\boldsymbol{\bot}\boldsymbol{\bot}$

⁴ All terminations starting with ψ_- or y_- change the final \bot of the tense stem to \bot

Atmanepada

Person	Singular	Plural
I	. יעביראן "I carry"	. MornfrnJnlMe
		carry"
II	. יבישטן "Thou carriest"	. "You carry"
III	. יה אריסטן "He/she/it carries"	. സ്രക്സ്യ്പ് "They carry"

2. 1. Conjugation \square Paradigm of $\sqrt{1000}$ "to be" in Present Tense, with meanings.

$$\sqrt{__0}$$
ندس "to be", Class 2, base سر

Parasmaipada¹

Person	Singular	Dual	Plural
I	"I am" ىدىرى كەد .	_	. We are" 🖟 עריישער י
II	. تدىرەد "Thou art"	_	
III	. אבצאיי He/she/it is"	"They two are"	. They are" (עריישישים איין "They are"

3. Meaning and explanation of some Present tense forms:

יישר אירוער. "We love" Present Tense, Parasmaipada, 1st Person, Plural from $\sqrt[9]{-10}$ "to love", base - לווער)

. בענט יינים: "I am" Present Tense, Parasmaipada, 1st Person, Singular from $2\sqrt{-}$ יניען "to be", base ייניעט

יינטן: "They are" Present Tense, Parasmaipada, 3^{rd} Person, Plural from $2\sqrt{-0}$ "to be", base -עריןס

. אין אינגארער (איינער): "We venerate" Present Tense, Atmanepada, $1^{\rm st}$ Person, Plural from " $6\sqrt{-\sqrt{-}}$ "to venerate", base -אינגארער

4. Avesta equivalents of English words:

The forms of this root are somewhat irregular. Its inflected forms root are not found in the Atmanepada.

We	two	carry:	רוד (יודיניה ונינירינירי	Present	Tense,	Parasmaipada,	1^{st}	Person,	Dual	from
1 V _	કાર્યું	'to carry''	, Class 1, base	رىدائى						

He crosses : ענגעליניערע Present Tense, Parasmaipada, 3^{rd} Person, Singular from $^{10}\sqrt{-3}$ "to cross", Class 10, base - ענגעליניער

They two fight: ישניאָעינעס Present Tense, Parasmaipada, 3^{rd} Person, Dual from $4\sqrt{-}$ "to fight", Class 4, base -ישניאָעינער

Exercise:

1. Conjugate $^{10}\sqrt{-2}$	in Present Te	ense, giving meanings.	
10√- ()) "	_", Class	, base	

Parasmaipada

Person	Singular	Dual	Plural
I			
II			
III			

Atmanepada

	Aunanepaua			
	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		_((ب _	n4−
П	ນ–	_	_ىرىد
III	6-	480-	Ι (ξ) ¹ —

Atmanepada

1 1011100110 p 00 0000			
Person	Singular	Dual	Plural
I	_د	_	-4ىدرود
II	പ റിം–	_	4sm?-
III	_ىرس_	רוודיטאן_	നയ്ന്(n)_

Self study:

1. Conjugation / Paradigm of $\sqrt[4]{-1}$ "to beseech" in Imperfect Tense, with meanings.

$$\sqrt{-\zeta}$$
ער "to beseech", Class 4, base - ערנענער

Parasmaipada

- un un marinum p un	Turusmurpudu				
Person	Singular	Dual	Plural		
I	کامیدگاردگان	ארה אינוריי	Juchumbu.		
	"I beseeched"	"We two beseeched"	"We beseeched"		
II	"Thou beseeched"	-			
III					
111	کالدرگردندی.	Juny	کاریکاز		
	"He/she/it beseeched"	"They two beseeched"	"They beseeched"		

Atmanepada

¹ The final vowel ω is replaced by ξ in Thematic classes. In Non-Thematic classes ξ is used before the personal verbal termination.

Person	Singular	Dual	Plural
I	վուշաւնյ.	-	Jungunganere.
	"I beseeched"		"We beseeched"
II	ארנא מרואטרי	-	Juchan Jast.
	"Thou beseeched"		"You beseeched"
III	ארנא מתכאת.	પુપ્તત્યુલ્લામુલ્લા	Jucy «ungalu.
	"He/she/it beseeched"	"They two beseeched"	"They beseeched"

2. Meaning and explanation of some Imperfect tense forms:

י שבעם: "He created/gave" Imperfect Tense, Parasmaipada, 3^{rd} Person, Singular from "to create / to give", Class 3, base - פעפעס

າງຄຸເທ : "He asked" Imperfect Tense, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{-2}$ ($\sqrt{2}$) "to ask", Class 6, base -ມານຄຸເທ

ינבלאַן: "They carried" Imperfect Tense, Parasmaipada, 3rd Person, Plural from "אבני" (carry", Class 1, base - בעלער)

3. Avesta equivalents for English words:

He spoke: いうしん: Imperfect Tense, Parasmaipada, 3rd Person, Singular from ²√しか "to speak", Class 2, base つしん

He venerated : שונגערער _ Imperfect Tense, Atmanepada, 3^{rd} Person, Singular from $6\sqrt{-}$ "to venerate", Class 6, base - שונגערער

Exercise:

1. Give the paradigms of ${}^{6}\sqrt{-1}$ in Imperfect Tense, giving meanings.				
_{6√} –ນຢູເ໙ "	", Class	, base		
		rasmaipada		
Person	Singular	Dual	Plural	
I				
II				
III				
Atmanepada	1	T	T	
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'.¹

Parasmaipada

	Tarasmarpada	
Person	Singular	Plural
I	_سـاد	_տֆտ_
II	(in non-thematic classes).	_dr_
	No termination in thematic classes.	
III)PO_)6h(m) -

Atmanepada

Person	Singular	Plural
Ι	M-m-	——എപ്പ_
П	ചുസ്ര_²	6 99-
III	4 % ~~	4)hoh(m) -

Self study:

1. Conjugation / Paradigm of $\sqrt[1]{-3}$ "to carry" in Imperative Mood, with meanings.

$$\sqrt{-1}$$
 "to carry", Class 1, base -11

Parasmaipada

Person	Singular	Plural
I	"I must carry"	עב וער שנב. "We must carry"
II	"Thou must carry"	You must carry"
III	ית אניםעני "He/she/it must carry"	്യാക്യുന്ന "They must carry"

Atmanepada

Person	Singular	Plural
I	יעב איירואן. "I must carry"	."We must carry" سراسه سدوري
II	יער אנית (עב) "Thou must carry"	. (You must carry) (الدورط).
III	יה ארסאלף. "He/she/it must carry"	. (תוש מאל) "They must carry"

2. Meaning and explanation of some Imperative Mood forms:

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

ىىدرىروىد. Also

³ Since the root belongs to thematic class, no termination is added.

: Afrecal.	"He sl	hould	speak"	Imperative	Mood,	Parasmaipada,	3^{rd}	Person,	Singular	from
2√_√+ "to	speak",	, Class	2, base	4/4-2-						

Exercise:

1. Conjugate $\sqrt{-1}$	in Imperative Mood,	giving meanings.
--------------------------	---------------------	------------------

°√_√0)	٠	, Class	, base -	

Parasmaipada

	1 diasiliaipada			
Person	Singular	Plural		
I				
Π				
III				

Atmanepada

	Timanopada			
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.¹ 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	Non-thematic	Thematic	Non-thematic
	Classes	Classes	Classes	Classes
I	₽ >_	Ann-	_د4ىد	π <i>(</i>)/(νν_
II	_دربـ	۶m»–	_دאת	_«سمر
III	∞,_	رس= -«سـ	1822—)Xnn=

Atmanepada

Person	Singular	Dual	Plural
Ι	_יייד_	_	_د که نند و د
II		-	4sm?-
III	_رضرت	-נאטן	_ «سرائي، _²

Self Study:

1. Conjugation / Paradigm of ⁶√_ "to venerate" in Potential Mood, with meanings.

$$\sqrt{-}$$
ישעב) "to venerate" , Class 6, base -שעב) 3

Atmanepada

Person	Singular	Dual	Plural
I	יין שונע ("I may venerate"	_	mhrtredencer
			"We may venerate"
II	שער ארואישע "Thou mayest"	_	Asm (n-1)-ns.
	venerate"		"You may venerate"
III	Marfarhar	നിയിന്ന് "Lhea	-Marteury
	"He/she/it may venerate	two may venerate"	"They may venerate"

The personal verbal terminations of Potential mood (Them) are now seen as terminations of Imperfect tense added after adding – to the base, and Potential mood (Non-them) as terminations of Imperfect tense added after adding – to the base.

 $^{^{2}}$ Also سرسے

 $^{^{3}\}sqrt{-}$ 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:

	nations of conjugational Tenses and Moods:
Words	Meaning and derivation
befor Britanam	"He may look", from √ -سرام "to look"
John H	"Dost Thou show", from 2√ - "to show"
4/LCO((.	"He should speak", from $\sqrt{-\sqrt{1+\epsilon}}$ "to speak"
Jumphod(.	"He shall come", from 2√پرسو "to come"
وسوسي.	"He created/gave", from $\sqrt{-1}$ "to give / create"
4/megg.	"He spoke" from √-,\\ \(\frac{1}{2}\) "to speak"
(וער עניע. Instead of) אורנעטן.	"Mayest thou be banished" , from √ -יעני (to flee") (עבער
(واندرساسان)	"I must believe", from 🗸 - ئىد) "to believe"
الداخ:	"Thou carried", from $\sqrt{-90}$ "to carry"
טיולינא וויד פולי.	"They two fight", from $\sqrt{-1000}$ "to fight"
Mar Jackar 604.	"We venerate", from √-∫
رىد\سىرىدىرەد.	"We two carry", from $\sqrt{-96}$ "to carry"
.L. (1) - L.	"I am" , from √ -سـرس "to be"
C/Hm-A.Mc.	"We love", from $\sqrt{-10}$ "to love"
16m5180	"He asked", from √-218/180 "to ask"
JE/JUJ	"They carried", from √-{){\varepsilon}} "to carry"
ખ રૂમ્મુલ્	"They are" , from √ -سرس "to be"
ע אינוענעןנסני	"He hears", from √-ŷy "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 $\sqrt[6]{-y}$ (to ask", in Potential Mood, giving meanings.

_{6√} –ນຢູເຄ	", Class	, base
	Pa	rasmaipada
Person	Singular	Plural
I		
II		
III		
	A	tmanepada
Person	Singular	Plural
I		
II		
III		
	1	

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 مربوسه or مربوسه to the root. To this the terminations of Conjugational Tenses and moods are added.

Egs: $\$ יים אור will work". Future Tense, Atmanepada, 3^{rd} Person, Singular from $\sqrt{-\int_{0}^{\infty}\int$

. פעשינעם "he will show". Future Tense, Parasmaipada, $3^{\rm rd}$ Person, Singular from $\sqrt{-200}$ "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		_	n.4−
II Person	⊸ %_	_	m_
III Person	m ⁻	-madrey	Ŋ-n −

Atmanepada

Timaropuaa				
	Singular	Dual	Plural	
I Person	ю-	_	_	
II Person	ເບນ–	_	_	
III Person	ю-	_שימאן	MJ-n -	

Egs: מענאַע. "he has / had formed". Perfect Tense, Parasmaipada, 3rd Person, Singular from √_ענאָן. "to form".

יי אָנענעלעלים. "we have / had heard". Perfect Tense, Parasmaipada, 1st Person, Plural from $\sqrt{-1}$ "to hear".

יין Sometimes it is changed to יין סיד or יין סיד – אַרער ביי

. کیسرسد (۱۹ شرسد کی شرست "they two have / had worked". Perfect Tense, Parasmaipada, 3^{rd} Person, Dual from $\sqrt{-\int \{ \}_{\xi} \downarrow \}}$ "to work".

3. Aorist Tense

The word Aorist indicates an indefinite tense. It may denote past, present or future time. It is also used to indicate the completion of an action in its entirety. The Aorist tense is generally found in the Gathic dialect. It is generally translated as Imperfect tense.¹

There are four ways in which the base of the Aorist Tense is formed. All the four forms take on the terminations of Imperfect Tense only:

- 1. Root Aorist : It is formed by adding the terminations of Imperfect Tense directly to the root. Egs: "we gave." Root Aorist, Parasmaipada, 1^{st} Person, Plural from $\sqrt{}$ "to give".
- ي الدور. "we believed." Root Aorist, Atmanepada, 1st Person, Plural from √راب "to believe".
- 2. A Aorist: It is formed by adding ___ to the root, and then adding the terminations of Imperfect Tense.

Egs: ענעבס. "he became". בא Aorist, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{}$ "to become".

وسر (or مرزاع) "he did". ما Aorist, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{-1}$ 9 "to do."

3. Op Aorist: It is formed by adding op to the root, and then the terminations of Imperfect Tense are added.

Egs: עס השאָעטעסע. "he stood". אין Aorist, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{}$ "to stand".

"I gave". עם Aorist, Atmanepada, 1st Person, Singular from √ער_ען "to give". ערביין "to give".

4. Reduplicated Aorist: It is formed by reduplicating the root, and then adding the terminations of Imperfect Tense.

Eg: פעניים "he showed". Reduplicated Aorist, Parasmaipada, 3rd Person, Singular from $\sqrt{-y}$ "to show".

4. Precative or Benedictive Mood:

The Precative or Benedictive Mood is used in the Avesta, when blessings or benedictions are to be showered. It is formed by adding the following terminations directly to the root.

¹ In several instances the imperfect and the agrist are used indiscriminately (See Kanga, p.311)

Parasmaipada

Person	Singular	Plural
Ι	-mM.)-	_«Դ(Ժ.և.
П	_ىدىسىع.	யூட
III	_ന്ന്പ_	-ردم)(زا

Egs: $\sqrt{\text{-com}}$ "mayest thou be". Precative Mood, Parasmaipada, 2^{nd} Person, Singular from $\sqrt{-c}$ "to become".

. בעשר "may we be". Precative Mood, Parasmaipada, 1st Person, Plural from $\sqrt{}$ "to become".

Atmanepada

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

ישנים "may they be". Precative Mood, Atmanepada, 3^{rd} Person, Plural from $\sqrt{}$ "to become".

יאָער) "may they reach". Precative Mood, Atmanepada, $3^{\rm rd}$ Person, Plural from $\sqrt{-\psi}$ "to reach".

Subjunctive Mood

The Subjunctive mood is formed by adding - 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: $(\sqrt{-y})_{(0)}$: "He asked" Imperfect Tense, Parasmaipada, 3^{rd} Person, Singular from $(\sqrt{-y})_{(0)}$ "to ask", Class 6, base +--υ+-υ $(\sqrt{-y})_{(0)}$

Exercise:

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

. Ann Hundin ;
. Junan (3) man ;
. Junan ;
. man ;

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. Incohative 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.: אַן אָרָאָרָער "We frequently do" Frequentative Verb, Present tense, Parasmaipada, 1st Person, Plural from $\sqrt{-3}$ 69 "to do"

B. By adding ___ to the reduplicated root.

Eg.: מכמער "He frequently interrupted" Frequentative Verb, Imperfect tense, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{-1}$ "to cross, to intercept"

C. By adding ___ to the reduplicated root.

Eg: ינר אור האלאטיפטאן "They frequently wounded" Frequentative Verb, Imperfect tense, Parasmaipada, 3rd Person, Plural from √רנטין "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 ______ to the reduplicated form of the root.

Egs.:

a. אבאנשששש "they wish to live". Desiderative Verb, Present tense, Parasmaipada, 3^{rd} Person, Plural from $\sqrt{}$ "to live"

b. אישרים "He desires to see". Desiderative Verb, Imperfect tense, Atmanepada, 3^{rd} Person, Singular from $\sqrt{-y}$ "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. יניעראָש, "They lead" . Denominative Verb, Present tense, Atmanepada, 3rd Person, Plural from נעעראָע "head."
- b. אַטָשְערְער "He fights". Denominative Verb, Present tense, Parasmaipada, 3rd Person, Singular from אָטָשְערְער "fight."
- B. By changing the final vowel of the noun to its Guna form and adding ___ Eg.:
- a. באַןערניעני "He harms, injures". Denominative Verb, Present tense, Parasmaipada, 3rd Person, Singular from ירנאור "harm, injury."
- C. By adding ___ to the noun after dropping its final vowel. Eg.:
- a. ינאל פניייל "We are indebted, grateful". Denominative Verb, Present tense, Parasmaipada, 1st Person, Plural from ינאל "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 to the Guna or Vraddhi form of the root¹. Egs.:

- a. עבעקעייי "he caused to know, he made known". Causal Verb, Imperfect tense, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{-90}$ "to know"
- b. איין "they send down, they distribute". Causal Verb, Present tense, Parasmaipada, 3^{rd} Person, Plural from $\sqrt{-\xi}$ "to cross"

-

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

5. Incohative Verb

The incohative verb indicates the beginning of an action. It is formed by adding $_{U}$ to the root. Egs.:

a. עבעט "he began to grow warm". Incohative Verb, Imperfect tense, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{-0}$ "to heat"

b. אונעשבט "he began to proceed". Incohative Verb, Imperfect tense, Parasmaipada, 3^{rd} Person, Singular from $\sqrt{-y}$ "to go"

c. ביסעני(x,y) "it began to wane" Incohative Verb, Present tense, Parasmaipada, 3rd Person, Singular from $\sqrt{-y}$ "to wane"

Exercise:

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

Derivative Verb	Modification of root	Termination	Examples
	(if any)	(if any)	
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.

```
ילאל), ילאל), ישני "above, on"

ישני "around, about, except"

ישני "before"

ישני "after"

ישני "indeed, surely, certainly"

ישני "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.

```
יינורים. "on, around, upon, from, after, near"

יינורים "on, about, for, concerning"

יינורים "agreeable to, in accordance"

יינורים "away"

יינורים "over, across, through"

יינורים "over, across, through"
```

3. Conjunctions

Some of the common conjunctive particles are:

Enclitic Conjunctions:

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

"and." It either joins two words or two sentences.

"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:

_יט, _טי, "apart, separate from, contrary to, away, against"

_עסני "good, well, beautiful, proper"

 $-\mathbf{y}$, $-\mathbf{y}$, "bad, evil, contemptible"

"full of, around, behind, near, in on"

"towards, upon, around" ىدرېږ_ , بدرې

"after, along, according to"

is used before consonants and سرا before vowels...

- _{\delta} سيرمرد (between"
- בעעב "near, by down, away, towards"
- ____ برياس , __س "sufficiently, abundantly"
- "to, at, towards, near" ســ "to, at, towards, near"
- -y) / -f) "high, upwards; out; exclusive of"
- $_{-}$ מעב $_{-}$, מעב $_{-}$, מעב $_{-}$, מעב $_{-}$
- _____ " back, again, near, nearby, towards"
- "round about, around" روىدد إد
- _______ "far away"
- _மூ... "with, together with, including"
- -יעטעי, -לאָטי, -לאָטי, "together, with, completely, wholly"

XV. SOME GENERAL RULES

1. Formation of Words and Sentences

After learning the Alphabets, we have to understand the structure of an Avestan word and then learn the formation of an Avestan sentence.

Formation of words

Most Avestan nouns, adjectives, participles and verbs, originally start from a root. Suffixes, prefixes and terminations are added to the root to form complete words. When two letters come together to form a word, the process of joining the letters may result in certain changes based on the rules of Vowel Gradation and Sandhi.

Formation of Sentences

When different words come together to form a sentence certain grammatical tools are employed to make the sentence coherent and meaningful. There are four main Grammatical tools:

Declensions: Just as in English we use prepositions and in Hindi we use **kārak**, similarly to make sense and establish relationship between the various nouns, pronouns, adjectives and participles in a sentence, they have to be declined, that is, certain terminations have to be added to them.

Verbs: Verbs are the action words and the most essential part of any sentence. In Avesta, a verb indicates the tense, person and even auxiliary verbs (may, can, could, should, has, have, let etc.). A verb is formed by adding personal verbal terminations to roots after forming bases/stems.

Pronouns: There is not much necessity to individually use pronouns in an Avestan sentence, as the sense of the person is already inbuilt in the personal verbal terminations. However, pronouns are an integral part of an Avestan sentence. Like nouns, pronouns too have to be declined before being used in a sentence.

Particles: Though Declensions and verbs provide most of the sense to a sentence, there are quiet a few particles such as prepositions, post positions and conjunctions which form part of the Avesta sentences

Example of an Avestan sentence:

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*, *mraot* 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 aggress 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	*	n Reduplicated form
		(strong)	(weak)
وسرا _	"to dig"	ماسوسا –	- hmh
V- \$189	"to do"	– ફાકફારમ	-
1- Ann	"to come; go"	- Anonh	- 48mh

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

Root	Meaning	Reduplicated	form	Reduplicated	form
		(strong)		(weak)	
√_ אוניטלי	"to please"	פניטטיוו –		<u> – אונטטיי</u> ר	

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

Root	Meaning	Reduplicated	form	Reduplicated	form
		(strong)		(weak)	
وس _√د	"to give, create"	مرس ـ		وسري –	
3√_ <u>-</u> - <u>-</u> - <u>1</u> 9	"to see"	- ന ് ന്		ودوب	

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	Reduplicated	form
		(strong)		(weak)	
اس _√)	"to fill, increase"	_ പുഗിപത			
√_ no	"to nourish"	- 110m		-	

5. $_{-01}$) and $_{-011}$ is substituted by $_{-0P}$ as the reduplicative syllable. Eg:

form in the reduplicative syllable. Egs:

Root	Meaning	Reduplicated fo	rm	Reduplicated	form
		(strong)		(weak)	
√_ wojj	"to stand"	— എംഗ്രഹ്യ		-	
√_ ₁ ∑ພທາງ	"to see"	– אפינעמ _{יר} נע		-	

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

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

Egs: *haiθya* "truth", *mruiδi* "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"; auruṣa "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 ∂ or $\bar{\partial}$ is used as a nanaptytic vowel, but rarely a, i or $\bar{0}$ are also used.

Egs: $vax\underline{a}\delta ra$ "word"; $\underline{f}\underline{a}r\overline{a}$ "forth"; $\underline{a}\underline{n}tar\underline{a}$ "between" $\underline{hvar}\underline{a}$ "sun"; $\underline{maiby}\overline{a}$ "with the two of us"; $\underline{s}\underline{y}ao\partial\underline{n}a$ "action"

3. Prothesis: It is the introduction of \mathfrak{z} or \mathfrak{z} in the beginning of a word, when the word begins with \mathfrak{z} or \mathfrak{z} .

Egs: <u>irinaxti</u> "lets go"; <u>irišyeiti</u> "he is hurt"; <u>urvan</u> "soul", <u>i</u>dyejanh "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: עבען בייט) or by inserting a nasal before the final consonant (Eg: עבען בייט בייט בייט).

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

XVI. TRANSLATION

With the knowledge of Avesta Grammar, we can form sentences in Avesta and translate short sentences from Avesta into English. Most sentences are taken from Avestan texts.

Avesta to English

I am Haoma.

യൾ. നൻം രന്ഗ്രിന്ദ്രസൻൻ. രഗ്ഗ്രഗ്യം

Thou art the son of Pourushaspa.

mallst. Ancftf. Anllt. Amcaco

Ahuna Vairya protects the body.

وائمادار فروست في المستروسة الم

He gave help to the deserving.

erg. Juy. (Myyecycac. erg. Juy. 13/36 (cheac. $^{\circ}$

When does the moon begin to wax, when does the moon begin to wane?

13 Aufor Gar. maller Aufor. 80

Homage unto Thee, O Ahura Mazda!

Jucam. 6/m. 4y. 4/60y.00

The Zaotar (Chief Priest) shall speak forth unto me.

 ϕ $(\pi c c)$. $\pi w (c)$, $\phi \pi c e m^3$. The continue of the continue of ϕ .

Ahura Mazda spoke unto Spitama Zarathushtra.

unolt: Aufens. melahr. admprahr. Comprahr. Chrendra. «

Ahura Mazda created forth the sun and stars.

July ... Hills in Maryer.

Come unto my help O Mazda!

اسد. سرباسرسد. سرویها. سراسدرصرد..ه The righteous man brings water.

oo. ... υμω ... (μεθημουρμού) ... Αξριμεθού ... (γεθημεθού) ... I venerate fire, the beneficent warrior.

وسد. بادراسد. بادراسد.

English to Avesta

The moon shines at night.

Auggue Oyyu (Augue)

Auggue Oyyu (Augue)

Homage unto Thee, O bright Dawn!

Zarathushtra sang forth the five Gathas.

$$\lambda$$
refre β (ma/ ϵ : 0 remann: 0 m β m; 0 fre 0 m(reman ∞

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.

ין דער אויין From ⁷√_ין יענע. "to attribute", base ין און ענע

² Though the primary meaning of the word مديبهد is "righteousness", it is also used in the sense of "corn, flour."

AMAHE MARBHIE BERGULGUE BUZMBAHE UMBAHE. MBBAHE

Zarathushtra is the messenger of Ahura Mazda.

Best Righteousness is good.

I praise righteousness.

שנה ואלי האת האת הלאה אתרצה החתרות המחליה הרושה האליה החתנים התאליה התאלים (Stimes)

"האלישה לושלים ליביים בי האלים המאלים התאלים התאל

(ישית נחלד האור הרדשי ליותר ל

имонду. Оперь. Оперь. Опесос. (3 times).

Once)
Once, Jucher Lunger Jucher (Once)
Once)
Once on manage of the Concentration of the Conc

שתנוזליטוג. טנינילזליטוג. נבציעתנטוג צניניניליטוג. נויניטאיטוא. טניניטאיטא. נרוניציליטוא. טניניטאיטא. טניניטאי פערטשיניטא. נינייטאיטא. בעילאיניטא. טנייטאל. טנייטא. טנייטא. טייסא.

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology	
سر کیالد کی المد	With propitiation	Noun	Declension - VIII.2.2	Instr. Sing.	ユ)の + √_)IEOの	
.പരംപ്യാഗ്രഹ	Of Ahura	Proper Noun	Declension - VIII.2.1	Gen. Sing.	<i></i> 1/ + √ + √ - 0	
4 mg/mg.	Of Mazda	Proper Noun	Declension - VIII.2.3	Gen. Sing.	Auf. +6m.	
With propitiation of Ahura Mazda						
.48mm	Asha	Proper Noun	Declension - VIII.2.2	Nom. Sing.	m/_√+ dr	
.γω^γ	Good	Adjective	Adjective- V.I - Declension - VIII.2.1	Acc. Sing.	_	
Hrunchedst.	Vahishta	Adjective as Proper Noun	Declension - VIII.2.2 Nom. Sing.		Sup. Degree of	
ירנטלר.	Is	Verb	Present Tense- XI.2.	1 3rd Pers. Sing	. √_0,	
Asha Vahishta is good						
്യം	Bliss	Noun	Declension - VIII.2.1	Nom. Sing. ¹	(m²-√+ dr	
עננסך.	is	Verb	Present Tense- XI.2.	1 3rd Pers. Sing	₂ .	
It is Bliss						
സംഹി	Bliss	Noun	Declension - VIII.2.1	Nom. Sing.	————————————————————————————————————	
	Unto him	Dem. Pronoun ²	Pronouns - IX	Dat. Sing.	From . 4W~	
Murrò.	Who	Relat. Pron.	Pronoun – IX Nom. Sing.		Another form of	
ւշպաւ	Asha	Proper Noun	Declension - VIII.2.2	Dat. Sing.	ur/-√+ our	

¹ This is an irregular form.
² In this case Demonstrative Pronoun is used as third Personal Pronoun.

Word	Meaning	Part of speech		Grammar	Etymology		
Jungenegue.	Vahishta	Adjective as Proper Noun	Topic & Ch. Adjective- V.I – Declension - VIII.2.2	Dat. Sing.	Sup. Degree. of		
سربها	righteous	Proper Noun	Declension - VIII.2.2	Nom. Sing	υρ +√_\ -		
Bliss unto him who (is) righteous for (the sake of) Asha Vahishta.							
ഗ്വസ	Just as	Particles	Adverb XIV.1	-	-		
	The lord	Noun	Declension - VIII.2.5	Nom. Sing. ¹	, + √_0,		
باسداسج.	At will	Adjective	Declension - VIII.2.1	Gen. Sing.	ل، بر		
ഗ്ച	So	Noun	Adverb XIV.1	-	_		
.പറിവു	The spiritual leader	Noun	Declension - VIII.2.5	Nom. Sing.	.ω+ √_\+ αικ+ για.		
ખિયમ્ભેમાએતત્વે.	From Asha and other (such Principles)	Sandhi – Noun – Particles	Sandhi – II.2 Declension - VIII.2.2 Conjunctions - XIV.4	Ablat. Sing.	m/_/+ dr + dr d.		
	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.							

بدرسهرس.	Of Vohu	Adj. used as	Declension - VIII.2.10	Gen. Sing.	-
σ, σ , γ		Proper Noun			
وبد) وسد.	The lord	Sandhi	Sandhi II.2	Nom. Plu. ²	_γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-γ-
		Noun	Declension - VIII.2.2		39 1 1-039
Julush04.	Of Manah	Proper Noun	Declension - VIII.3.10	Gen. Sing.	_

¹ This is an irregular form ² This is an irregular form

שיינירבלירותאלי	Of actions	Roots - Noun	Vowel Gradation III.2 Declension - VIII.2.2	-	_אורד + איר ארד		
ىدۇشۇلار _ك .	Of life	Noun	Declension - VIII.2.10	Gen. Sing.	_		
Aufenc.	Unto Mazda	Compound Proper Noun	Compounds– XI Declension - VIII.2.3	Dat. Sing.	Auf. + 6m.		
The gift of Vohu Manah (comes to him who dedicates) actions of life unto Mazda.							

ેન જન્મિત્મિયામા	And Power	Particles, Noun	Declension - VIII.2.1- Conjunctions XIV.3	Acc. Sing.	-		
ىدىرى(/ىىدد	For Ahura	Proper Noun	Declension - VIII.2.1	Dat. Sing.	¬ŋ'− +)− +√−0h¬n		
سـ.	То	Particle	Preposition – XIV.2	-	-		
. טיינאי	Who	Pronoun	Pronoun IX.	-	_		
פאנטתנעבר.	Unto the deserving needy	Noun	Declension - VIII.2.5	Dat. Plu.)_ +_(\o)\9		
ولدولدج.	Gives	Verb	Imperf. Tense – XII.2.2	3 rd Pers. Sing.	Reduplicated form of $\sqrt{-}$		
ymegomelst.	Help	Agentive Noun	Sandhi – II.2 Declension - VIII.3.8	Acc. Sing.	√m6-+√-0h3m€		
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
(hr(nrh).	I profess	Verbs- Particles	Imperat. Mood - XI.2.1 Prefixes – XIII.4	1st Pers. Sing.	√-\\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-\-

Word	Meaning	Part of speech	Grammar book Topic Grammar Etymology			
			& Ch.			
באינה ליה הינול:	Mazdayasnan	Proper Noun	Declension - VIII.2.1 Dat. Sing בער האונענות.			
1 12			Compound – XI.			
אירודי איניה איניהי	Follower of	Adjective	Adjective- V.I - Nom. Sing. Adj. from Noun			
0 11 - 010	Zarathushtra		Declension - VIII.2.5			
$\gamma_{ ho}$	Abstaining from	Adjective-	Adjective- V.I - Dat. Sing.			
1 // (2) 4	evil	Particles	Declension - VIII.2.2			
			Prefixes – XIV.4			
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	Following	Adjective-	Adjective- V.I - Dat. Sing			
	Ahura's	Compound	Declension - VIII.2.2			
	teachings	_	- Compound - XI.			
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 Grammar Etymology Topic & Ch. For Hāvani Proper Noun Roots – III.2 Dat. Sing. +√-10h₁ **10011**(1130). Nouns – IV.1 Declension VIII.2.5 For the righteous Adjective-Sandhi – II.2 Dat. Sing. પણપ્યાન્ટીબુ. Sandhi Adjective- V.I Declension **VIII.3.4** Of righteousness Sandhi- Noun Sandhi – II.2 Gen. Sing. **1** -√+ _\du പ്രവഹിപ്പ Declension VIII.2.2 For the Lord Noun Declension Dat. Sing. Muyuy. VIII.2.8

¹ The root is changed to its Vraddhi form.

Word	Meaning	Part of speech	Grammar	book	Grammar	Etymology
			Topic & Ch.			
.שעבנועבישעב	And for veneration	Noun -	Declension	-	Dat. Sing.	
1 12 10		Particles	VIII.2.1			1 1)10
			Conjunctions	-		
			XIV.3			
.புமுக் யாபும்.	And for invocation	Noun -	Declension	-	Dat. Sing.	h+m4_+Mm
γ νο γ		Particles	VIII.2.1			, , ,
			Conjunctions	-		
			XIV.3			
ילטאַןעב<ל\נעבניקע.	And for propitiation	Noun -	Declension	-	Dat. Sing.	
, , , , , , , , , , , , , , , , , , , ,		Particles	VIII.2.1			1 13 /1603
			Conjunctions	-		
			XIV.3			
.പപ്രസ്യാസ്റ്റിഎന്ന്	And for	Noun-	Sandhi – II.2		Dat. Sing.	
	glorification	Sandhi-	DeclensionVII	I.2.8		, , , , ,
		Particles	Prefixes - XIV	.3		
			Conjunctions	-		
			XIV.4			
$\chi_{\text{CMT}}$	For Sāvanghi	Proper Noun	Roots – III.2		Dat. Sing.	י 1 עב 1 י 1
10,0, " 2			Nouns – IV.1			<b>3</b> , , , , ,
			Declension	-		
			VIII.2.5			
.ചഗ്രാധാസ്റ്റാ	And For Visya	Adj. used as	Adjectives –IV	7.1	Dat. Sing.	ചാ_+ച്യാഗ്ര
, Σγ		Proper Noun	Declension	-		<i>2</i> <b>Y</b>
P	::: .: 1 1 : C		VIII.2.1			1.0

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.

¹ The root is changed to its Vraddhi form.

Word	Meaning	Part of speech	Grammar book	Grammar	Etymology
			Topic & Ch.		
ഗ്രീനട്യാപ്	Of Sraosha	Roots - Noun	Vowel Grad. –III.2	Gen. Sing.	_ექა_ +√_ე <b>ე</b>
100 60 12			Declension -		$\sim$ 71D
			VIII.2.1		
പ്രസ്യസ്വ	Of blessed	Adjective	Adjective-V.1	Gen. Sing.	പാം +.ാഗ്രവ
10010 70			Declension -		60
			VIII.2.2		
ouy fuy	Of strong	Sandhi-Adjective	Sandhi- II.2	Gen. Sing.	one6-/+ -4-r
100 00 7			Adjective-V.1		V ,
			Declension -		
			VIII.2.2		
11/10/12/12/01/1.	Of the one	Adjective -	Sandhi- II.2	Gen. Sing.	صدر+۴۰۰۸
	having the	Compound	Adjective-V.1		10/( V // /
Ю	body made of		Declension -		
	Manthra		VIII.2.2		
وبدانهاد وابدكره.	Of the one	Adjective- Compound	Adjective- V.I -	Gen. Sing.	ρ <b>ι</b> -[نμς.+ρ[ί.
	having a		Declension -		<u></u>
	strong spear		VIII.2.8 -		
			Compound – XI.		
urw(c/«Mywy).	Of the one	Adjective	Declension -	Gen. Sing.	רדא0ע/יד + מרד
	belonging to		VIII.2.1		1/0
	Ahura				
******		1 1 100	011 1 0		

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
mgnm	Just as	Particles	Adverb XIV.1	-	-
.\$0p-1	The lord	Noun	Declension - VIII.2.5	Nom. Sing. ¹	, + √_0,~
Jur(m4.	At will	Adjective	Declension - VIII.2.1	Gen. Sing.	-μ»+\π <i>\</i>

¹ This is an irregular form

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology	
Jue Com.	The Chief priest	Agentive Noun	Noun - IV.1	Nom. Sing.	), _\+ \(\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sq\t{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sq\t{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{-\sqrt{\ceps}}}}}}}}}}}}}\ender\ender\end{\end{\eqs}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}}	
/			Declension - VIII.3.8		1200 1 1 1	
(ر√سـ	Forth	Particle	Prefix (Separable) – XIV.3	-	_	
·10.4	Unto me	Personal Pronoun	Pronoun IX	Dat. Sing.	_	
मित्वणु.	He speaks	Verb	Present Tense-Atm.	3 rd Pers. Sing	√- N+	
The chief priest	t speaks forth unto me "yo	aθā ahū vairyō."		I.		
mgm.	So	Noun	Adverb XIV.1	-	_	
الدصروب.	The spiritual leader	Noun	Declension - VIII.2.5	Nom. Sing.	.\rho + \draw + \draw \\ \rho + \draw \dr	
mymyng.	From Asha and	Sandhi – Noun –	Sandhi – II.2	Ablat. Sing.	$\mathbf{u}/\sqrt{+}$ $\mathbf{q}\mathbf{u}$	
	other (such Principles)	Particles	Declension - VIII.2.2		5' '	
			Conjunctions - XIV.4			
Mrdm.	From	Particles	Conjunctions - XIV.2	-	_	
(∂∫سـ.	Forth	Particle	Prefix (Separable) – XIV.3	-	_	
പായിന്	Righteous	Adjective	Adjective V.1	Nom. Sing.	u/_√+ o(u+ ((u).	
റ്പുയ്യപു.	Wise	Participle	Perfect Participle VI.3	Nom. Sing.	_	
,	TT 1 11 1	<b>T7 1</b>	Declension - VIII.3.9	ard D. G.	1	
Huzag.	He shall speak	Verb	Imperative Mood XII.2.1.	3 rd Pers. Sing	√- N+	
The learned wis	The learned wise one (assisting priest) shall speak forth aθā ratuš aṣ̄āt cit hacā."					

Word	Meaning	Part of speech	Grammar book Topic	Grammar	Etymology	
			& Ch.			
.ફાયુગ્રેન	Sraosha	Roots - Noun	Vowel Grad. –III.2	Acc. Sing.	.¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬	
VIE 12			Declension - VIII.2.1		712	
سربهر4.	Blessed	Adjective	Adjective-V.1	Acc. Sing.	עראלי.+ נינע	
VIE			Declension - VIII.2.2		60	
4562-7/30h	Well grown	Particles-Roots-	Prefix- XIV.4	Acc. Sing.	¬¬− +√−V)/+−)0h	
\(\sigma_{\sigma_{\sigma}}\)		Adjective	Adjective-V.1		$oldsymbol{\zeta}''$	
			Declension - VIII.2.2			
1363 Junyung	Victorious	Adjective	Adjective-V.1	Acc. Sing.	12/3/14 + m/0/1/2/	
ASI C 105150			Declension - VIII.3.4		<b>3</b> 1	
Mreng-nuyst.	Prospering the	Participle-	Present Participle -	Acc. Sing.	6/ $1$ $1$ $1$ $1$ $1$ $1$ $1$ $1$ $1$ $1$	
, -,-	world	Compound	VI.1 Declension -	_		
$  \hat{o} \rangle$		_	VIII.2.4			
			Compound – XI.			
سربعاس (سازه).	Righteous	Adjective-	·	Acc. Sing.	سر_+√_/ سرد+ −ررسرا	
Va " 60		Sandhi	Adjective- V.I		, ,, ,,	
			Declension - VIII.3.4			
സ്വാധ്യവ	Of	Noun - Sandhi	Sandhi – II.2	Gen. Sing.	u_/_\+ _\+\	
100 - 60-	righteousness		Declension - VIII.2.2			
الدصرورك.	Lord	Noun	Declension - VIII.2.8	Acc. sing	سر_+√_ بصر= (سرر	
· V// === 1					,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	
Muchuchuchucell.	We venerate	Verb	Present Tense- XI.2.1	1st Pers.	√_{ <b>_</b> J_µ ₀	
				Plu.	/	
We venerate blessed, well-	We venerate blessed, well-grown, victorious Sraosha, prosperitng the world, righteous, Lord of Righteousness.					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
rh0(13th.	Ahuna	Proper Noun	Declension - VIII.2.1	Acc. Sing.	m' +) +√-0mm
ب،درابه.	Vairya	Proper Noun	Adjective- V.I - Declension - VIII.2.1	Acc. Sing.	-
ourly.	Body	Noun	Declension - VIII.2.8	Acc. Sing.	۵سا−۱+√
முயூரை	Protects	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	√_سی
Ahuna Vairya protects the body.					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
mrallstam.	And	Noun	Declension - VIII.2.1	Acc. Sing.	.h+-1-+√-\m
1 (1)	veneration	-Particles	Conjunctions - XIV.3		, , ,, ,, o
mh4840hm	And	Noun -	Declension - VIII.2.1	Acc. Sing.	
1 0000	invocation	Particles	Conjunctions - XIV.3		, v v v
ירבלארנארורי	And strength	Noun -	Declension - VIII.2.8	Acc. Sing.	.mb+0h3m-+√-h2m
1 2 6		Particles	Conjunctions - XIV.3		ι «,
)\u(\u)\u)\u	And vigour	Noun-Sandhi	Sandhi – II.1	Indeclinable.	.—γ+_—μ/ ₃ +_ημ.
16' " )		Particles	Declension - VIII.2.8		
			Prefixes - XIV.3		
			Conjunctions - XIV.4		
$\mathbf{u} \mathbf{b} \mathbf{b}$	I pray	Verb	Present Tense- XI.2.1	1 st Pers. Sing.	√_√)(m)

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 form 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 αθā ratuš aṣāt cit hacā."

We venerate blessed, well-grown, victorious Sraosha, prosperitng 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.

10

## **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: Margur. rale Guelet rom. prolin. ragung des margur.

فرندون وركوسد وسركوسد كالمداندون في موردند كالمداند المراوية المدارون المدا

634. In Anslow Anchroads. Omerch. berond. were given furthounds. Eventy or myline the  $\dot{\theta}_1$ ալայֆ. Ծանաաֆաւգ աւ Ծ/ուլսա. Ժաղուղաուլսա. رىبىدىسى، رىبورىدكركىسىرىد. ئىرىغى كىلىكرىدىسى ئىدىرورلىد.

b) Write the following in Avestan script: kā vərəðrəm jā ðwā pōi sāŋhā yōi həṇtī ciθrā mōi dam ahūmbīš ratūm ciždī at hōi vohū sraošō jantū mananhā mazdā ahmāi yahmāi vašī kahmāicī*t*.

ašəm vohū vahištəm astī uštā astī uštā ahmāi hyat ašāi vahištāi ašəm.

3. Transliterate:

āiiese yešti āfrauuaši ahurahe mazdå aməšanam spəntanam mat vīspābiiō ašaoni biiō

frauuaišibii $\bar{o}$  y $\dot{\bar{a}}$  mainiiauuanam yazatanam.  $\bar{a}$ iiese yešti  $\bar{a}$ frauuaši gaiiahe marə $\vartheta$ 

araðuštrahe spitāmahe kauuōiš vīštāspahe isat vāstrahe zaraðuštrōiš mat vīspābi

ašaonibiiō frauuaišibiiō yā paoiriianam tkaēšanam.

#### Ch.II SANDHI

1. Fill in the blanks:	16
= <u>~</u> + <u>·</u>	
سا <u>ر + ر</u> س صد =	Auf + dr =
= —	—————————————————————————————————————
=	= n\o + 4nh

16

= H\(1 + \)0h3\cdots	$-$ = $ \sqrt{+ \alpha}$ + $\sqrt{-}$
<u></u>	
= ln + dno	= n <del>n</del> + <del>n</del> n
الاساس + \-/الاساس + \-/الاساس + \-/الاساس	$-$ υν + $\sqrt{-}$

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

$$_{0}$$
ر  $_{-}$  $^{\prime}$  (c)

$$\text{d) } \sqrt{-\xi / \xi 0} \qquad \qquad \text{h) } \sqrt{-\xi / \xi 0} \sqrt{2}$$

4.

11	
Guna form of $\sqrt{\ }$ is	Vrddhi form of اد_انs
Vrddhi form of $\sqrt{_يدير}$ is	Vrddhi form of $\sqrt{-\kappa \log n}$ is
Guna form of $\sqrt{-\eta_{\mathcal{Y}}}$ is	Vrddhi form of √_yy is

#### Ch. IV. NOUNSADJECTIVES

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

## Ch. V ADJECTIVES

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

#### Ch. VIII DECLENSIONS

1. Decline, giving meanings: 10 Each באון "lord"; אינ אַנער "All-knowing"; אינ אינ "house" הרענטרי "weapon" or הענטרי "horse" אינ אינ "mountain"; אינ אינ "wood"; העוער "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 الدسدونية ىدرىياىدررىدا. માં ભુતિતા 203/301 QUY CHU. Ch. VIII DECLENSIONS 1. Decline, giving meanings, any 3: $\mu$ 24 2. Decline, giving meanings (any 2): ער באר און ; ער אינונען אינען אייען אינען אייען אינען אינען אינען אינען אינען אינע 16 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 Imperative Mood Present Tense Perfect Tense Potential Mood 2. Give any 8 roots along with their classes of Conjugation and base. 16 3. Explain giving meaning, the grammatical formation of <u>any 8</u> words: 16 سادر الاسطر. الهداد و اله. (∂∫c_lur4-ur40c. الاسط. سي در وسدسع. 4/LCQ1. פנטיפננע א. 4. Explain giving an example how Non-Thematic Classes are formed. 12 5. Explain giving meaning, the grammatical formation of (any 6): 12 gugue. Hulg. ഗൂ≀്യവപ്പം ന്യേപ്പം എഥ)വം (∂∫درسد دصرد. յ**և (ա.**Ժ. և ՎՕւ. رردسع. 6. Write a note on Conjugational Tenses and Moods. 10 7. Give the paradigms of -3 with meanings in Present Tense Parasmaipada. 10 Q. 5 Explain giving meaning, the grammatical formation of (any 5): 10 03/3(curle ur0e 0/61ur+ur0e. $\mathcal{O}_{\mathcal{A}}$ where $\mathcal{O}_{\mathcal{A}}$ $\mathcal{O}_{\mathcal{A}}$ 1 (mulzy. 103/zyung.

Ch.XIII. DERIVATIVE VERBS	
1. Explain giving two examples each, how <u>any 4</u> 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 (
1. Transliterate <u>and</u> Translate <u>(any 6)</u> :	18
m40(134. Am/62/44. Am/62/44. Am/mAmerce 61.0%	
سره (۱۶۹۱) کیدد (۱۲۹۰ هسددطردی	
Aleco, unollé du Jours alocandens Julit Jouraline	
مراسر الدربي براساخ سريها مراسرا من المراسر الرياس المراسر المراسر المراسرة المراسرة المراسرة المراسرة المراسرة	
وانمارادر وسوسم. باسرهسدانه. ٥٥	
mholle: Antoms. Emg-M. Greening. o.	
end. Ams. (Moren block end. Ams. 13/3 Chrode %	
13 Aull. mally. All. mally. All.	

## **KEY TO EXERCISES**

Ch.I.4.2

. ज् <u>र</u> ाश	وسوسع.	mm(/4:
m Oliv	Prlntm.	ירישרי

Ch.I.4.3

kəm	tanūm	baoaδa
ahmāi	mazdā	pairi

Ch.I.5.2.

у	š	ą	v
ž	v	š	å

Ch.I.5.4 kəm nā mazdā mavaitē pāyūm dadāt. hyaṭ mā drəgvå didarəṣatā aēnaŋhahē anyām ðwahmāṭ āðrascā manaŋhascā yayå syaoðnāis aṣəm ðraostā ahurā tạm mōi dāstvam daēnayāi frāvaocā.

روباتونا بالم المراهات المرا

Ch I 6 1

Av. letter Transcript Phonetic division  W Bi-labial  W Aspiration  Aspiration  Dental  Y Semi-vowel or Liquid  W Nasal  Y Gutteral  V Ø Nasal  U Ø Nasal  U Ø Nasal  V Palatal	C11.1.0.1		
$\mathfrak{O}$ $h$ Aspiration $\mathfrak{G}$ $d$ Dental $\mathfrak{P}$ $y$ Semi-vowel or Liquid $\mathfrak{P}$ $n$ Nasal $\mathfrak{P}$ $\mathfrak{S}$ Sibilant $\mathfrak{S}$ $\mathfrak{S}$ Sibilant $\mathfrak{P}$ $\mathfrak{S}$ <td>Av. letter</td> <td>Transcript</td> <td>Phonetic division</td>	Av. letter	Transcript	Phonetic division
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	อน	w	Bi-labial
ySemi-vowel Liquid $\mu$ $\mu$ Nasal $\mu$ $\mu$ Nasal $\mu$ <	യ	h	Aspiration
Liquid  Nasal  Nasal  Sibilant  Gutteral  Nasal	9	d	Dental
Liquid Nasal	۳)	у	Semi-vowel or
$\dot{z}$ $\dot{z}$ $\dot{z}$ Sibilant $\dot{z}$ Gutteral $\dot{z}$ Nasal $\dot{z}$ Sibilant $\dot{z}$ Sibilant			Liquid
$\gamma$ $\gamma$ Gutteral $\psi$ $\psi$ $\psi$ Nasal $\psi$	#	<i>i</i> v	Nasal
$\psi$ $\psi$ $\psi$ Nasal $\psi$ $\psi$ Nasal $\psi$	س	š	Sibilant
$ \begin{array}{ccc} 0 & f & \text{Labial} \\ 0 & \tilde{z} & \text{Sibilant} \end{array} $	₹.	γ	Gutteral
w ž Sibilant	પ	ý	Nasal
W P-1-4-1	d		Labial
Palatal	ស	ž	Sibilant
	۲	С	Palatal

## I.7.11. Correct the spellings:

1.7.11. Conc.	et the spenn
mann.	.મ્યુયુન

www.d Genor
Ch.II.1.1
الم الم
سادين عرد
.സ്വാവ
اسدر در برابد.
· ዘጋክ መኔግ
)(c.
.ചുപ്രപാപ്പ്
6 he crown.
Ch.II.1.2 a. Dirgha Sandhi b. Guna Sandhi, Vraddhi Sandhi and Antargata Sandhi Ch.II.2.1 קענים אינים
صرسد (واد
July de.
Hellohe.
السطرطيد.
Jufyran.
Նևանար
ulyu.
Ch.II.2.2

"poured" באנים בי	"divided" עביל אויי
"venerated" שייריים עיין עיין עיין עיין איי	"questioned" .July July
"he wears" . പ്രവാപറ്റ	"carrying" .பழுப்பு

# Ch.III.1.1

ر_√	"to go, to move"	√-\8J81	"to be exalted"
√-62h	"to think"	√_) <i>∞</i> y	"to praise"
رراسـ_√	"to bathe"	رکھ−ہ	"to wish"
√_)thogh	"to rule; to shine"	√–ภยูเด	"to ask, to inquire"

# Ch.III.2.2

GUNA FORM	VRADDHI FORM
-lmb	-l-mbo
1.00y	_\പയറ്റു
الشريا –	اس. ۲
<u>-</u> က် _{ဘ၊}	اسد
-2-n/4	_).w).t
–്റ് പമ	_ാന്ന0
ے۔ اس	_ساري)
_hn\?	_իա/Ն
_/	_\)

# Ch.III.2.3

- a. _&_w
- b. _**ე_ე**
- c. _ഗ്രചി
- d. ചയാ

Ch.V.2. ;_سيد; __رسا

# Ch. V.2.

Superlative degree	Comparative degree		
"holiest" yoyn, negut	"holier" .ച\ചര്വചുച്യപ്പ		
"nearest" .July	"nearer" . ועלפינענאטן		

# Ch.VII.1

."beautiful"		
.good" טעשעעני		
"mare"		
"material" ענסארעניסג.		
יהבאת "stronger" הבראנינון אוניני		

# Ch.VIII.4.1

Word	Case	Number	Meaning
وسكالدسد	Dative	Singular	"for the religion"

Jangyunggungg. Jangyunggungg.	Ablative	Singular	"from the Gathas"
Mr Mymrller.	Locative	Singular	"in the worlds"
وحِدَى السروس	Instrumental/Dative /Ablative	Dual	"with/for/from the two eyes"
ക്ഷാഹ	Nominative/Accusative	Plural	"to the /the evil giving ones"
. માર્ગ ૧૬૬/૧૬ કે. ૧૯૧૧ માર્ગ ૧૯૧૧ માર્ગ ૧૯૧૧	Genitive	Plural	"of the warriors"
.48/V8A.	Accusative	Singular	"to the friend"
. טיפנינע בצוערואלא.	Genitive	Plural	"of the actions"
emoundy.	Genitive	Singular	"of the law"
÷16,4	Nominative	Singular	"The Mithra"
nf s Man Laky.	Genitive	Plural	"of the Ameshas / immortal ones"
COSHOCHING.	Genitive	Plural	"of the Spentas / beneficent ones"

Ch.VIII.4.2. Give the Avesta words for

	Avesta word	
Of righteousness	എപഎപ	
With two hands	m Janganuj	
Of the religion	وسرياالدهسع	
From the house	الجساسي.	
For the warriors	Commontains	
The two kingdoms	Mynfilt	
For the two horses	ന്നുവാ	

## Ch.VIII.3.10.2

Word	Caga	Number	Meaning
word	Case		
Junch Junch	Nominative	Singular	"going"
<i>و∫</i> وردص	Dative	Singular	"for the wicked"
المربيه المربي	Ablative	Singular	"from the eye"
سي/ريد.	Instrumental	Singular	"with the fire"
Comply.	Genitive	Plural	"of the stars"
.എപുപ്പ്രപ	Dative	Singular	"for the injury"
Muy July.	Dative	Singular	"for the friend"
4) AMA-COLAGE.	Genitive	Plural	"of the nights"

ખીત(તત્તેવતત્તત્વી.	Dative	Singular	"for the eternity"

Ch.IX.2

Word	Type of pronoun	Gender	Meaning
.ചുസ്റ്റ	Pronominal Adjective	Masculine	"all"
அயமு.	Third Pers. Pronoun (Instrumental Plural)	Masculine	"with them"
٩٥((سد.	Reflexive Pronoun	Feminine	"herself"
۳)سرارورد.	Pronominal Adjective	Masculine	"whole"
بهدج.	Demonstrative Pronoun	Neuter	"this"
.ചസ	Relative Pronoun	Masculine	"Who. which"
مسم.	Third Pers. Pronoun (Nom & Acc. Singular)	Neuter	"it / to it"
ىدررىيد	Demonstrative Pronoun	Feminine	"that"
-fx p	Third Pers. Pronoun (Accusatve Singular)	Feminine	"to her"
وس.	Interrogative Pronoun	Feminine	"Who, what?"
.5 <del>-</del> 4	First Pers. Pronoun (Dative & Genitive Singular)	-	"for me / my"

Ch. X.1

bityō "second"	xštvō "sixth"
$\vartheta$ rityō "third"	hapta∂ō "seventh"
tūirya "fourth"	aštəmō "eighth"
puxδa "fifth"	Nāumō "ninth"

Ch. XII.1.1

Bases		
الدرالد_		
المرير الريد		
–ာမွန္စ		
ودور		
_Logue_		
)WY		
-nn\w		
אַרייאט		
ည္။ ညည္		
אטטר		
-)I-NO		

## -6mh

## Ch. XII.2.4

. אָטבּאָטָשָענסן יין: "he will work". Future Tense, Atmanepada,  $3^{rd}$  Person, Singular from  $\sqrt{-3}$  "to work".

نوسي: "mayest thou be". Precative Mood, Parasmaipada,  $2^{nd}$  Person, Singular from  $\sqrt{-1}$  "to become".

"we gave". Root Aorist, Parasmaipada, 1st Person, Plural from √_س_"to give".

ינונילים: "we have / had heard". Perfect Tense, Parasmaipada,  $1^{st}$  Person, Plural from  $\sqrt{-1}$ ייני "to hear".

יעס : "I gave". יינו Aorist, Atmanepada,  $1^{st}$  Person, Singular from  $\sqrt{}$  "to give".

. "they two have / had worked". Perfect Tense, Parasmaipada,  $3^{rd}$  Person, Dual from  $\sqrt{-1}$  "to work".

אינער $\gamma$ : "may they reach". Precative Mood, Atmanepada,  $3^{\rm rd}$  Person, Plural from  $\sqrt{-\psi}$  "to reach".

## Ch. XIII.5.1

CII. AIII.J.1		
Derivative Verb	Modification of root	Termination
Frequentative	A. Reduplicating the root	-
-	B. Reduplicating the root	adding
	C. Reduplicating the root	adding ےس
Desiderative	Reduplicating the root	adding
Denominative	A	-
	B. Gunating the noun's final vowel.	adding ــــــ.
	C. Dropping the noun's final vowel.	adding سبد_
Causal	Changing the root to Guna or Vraddhi form	adding سرسـ
Incohative	-	adding بربــ