

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 Vidēvdād (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
— 𐬀 —	a	a - as in <u>a</u> cross
— 𐬁 —	ā	a - as in f <u>a</u> ther
— 𐬂 —	i	i - as in <u>i</u> t
— 𐬃 —	ī	ī - as in <u>f</u> ee <u>t</u>
— 𐬄 —	u	u - as in p <u>u</u> t
— 𐬅 —	ū	oo - as in sho <u>o</u> t
— 𐬆 —	k	k - as in <u>k</u> ite
— 𐬇 —	x	kh - as in <u>K</u> han
— 𐬈 ¹ —	x'	kh - as in <u>k</u> hyal
— 𐬉 ² —	x ^v	khv - as in <u>k</u> hvāb
— 𐬊 —	g	g - as in g <u>i</u> rl
— 𐬋 —	γ ³	gh - as in <u>G</u> hana

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

¹ It is used before the letter 𐬀 'y'.

² It is a combination of two Pahlavi letters 'x' and 'v'

³ This sign is similar to the Greek letter *gamma*.

𐬕 ka	𐬕 ki	𐬕 ku
𐬕 k̄a	𐬕 k̄i	𐬕 k̄u

Exercise:



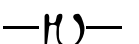
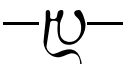
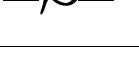

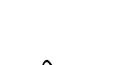

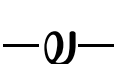
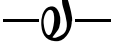
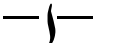
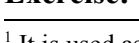
1. Practice the following:

𐬕	𐬕	𐬕	𐬕
𐬕	𐬕	𐬕	𐬕
𐬕	𐬕	𐬕	𐬕

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

ga		ya		xi	
gā		yā		xā	
gu		ki		kū	

3. The Alphabets (2)

Avesta letter	Transcription	Pronunciation
	O	O - as in <u>m</u> ore
	ō	O - as in g <u>o</u>
	e	a - as in m <u>a</u> de
 ¹	ē	ay - as in w <u>a</u> y
 ²	t	t - as in t <u>e</u> n
 ³	ṭ	t - as in p <u>u</u> t
 ⁴	θ	th - as in b <u>a</u> th
	d	d - as in <u>d</u> ay
 ⁵	δ	dh - as in a <u>d</u> here
	p	p - as in p <u>a</u> n
	f	f - as in <u>f</u> an
	b	b - as in <u>b</u> at

Exercise:

¹ It is used as final vowel in Gathas and in the diphthong combination 𐬀𐬀 'ae'.

² It is used at the beginning and middle of words.

³ It is used at the end of words or when followed by 𐬀 'k' or 𐬁 '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:

𐬀	𐬁	𐬂	𐬃
𐬄	𐬅	𐬆	𐬇
𐬈	𐬉	𐬊	𐬋

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

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

4. The Alphabets (3)

Avesta letter	Transcription	Pronunciation
¹ —ξ—	∂^2	e - as in <u>re</u> d
³ —ξ—	$\bar{\partial}$	e - as in <u>re</u> d
⁴ —ξλξ—	$\partial r \partial$	ere - as in be <u>re</u> t
—ϣ—	c	ch - as in <u>ch</u> air
—ϣ—	j	j - as in j <u>a</u> m
— —	n	n - as in <u>n</u> ut
⁵ —ϣ—	η	n as in gr <u>u</u> nt
—ϣ—	m	m - as in <u>m</u> an
—}—	η	ng - as in son <u>g</u>
⁶ —ϣ—	η'	ng - as in play <u>in</u> g
—\—	r	r - as in <u>r</u> un
—ϣ—	h	h - as in <u>h</u> en

¹ Generally replaces ϣ 'a' when followed by final ϣ 'm' and ϣ 'n'. It is also used as the final vowel after ϣ '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 ϣ 'n' when followed by a guttural or dental consonant.

⁶ It generally follows an 'i' (ϣ)

Avesta letter	Transcription	Pronunciation
— 𐬨 — ¹	W	W - as in <u>wa</u> ter

Exercise:

1. Practice the following:

𐬀	𐬁	𐬂	𐬃
𐬄	𐬅	𐬆	𐬇
𐬈	𐬉	𐬊	𐬋

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

<i>bərət</i>		<i>dadāt</i>		<i>ahurō</i>	
<i>āθra</i>		<i>manąh</i>		<i>ahi</i>	

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

𐬀𐬁𐬂𐬃		𐬀𐬁𐬂𐬃𐬄𐬅		𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇	
𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇		𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉		𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋	

¹ It generally follows 𐬀 ‘δ’ and 𐬁 ‘θ’.

5. The Alphabets (4)

Avesta letter	Transcription	Pronunciation
—سغ—	$\overset{\circ}{a}$	OW - as in <u>cow</u>
—ځ—	q	an - as in <u>France</u>
—ڤ—	s	S - as in <u>sit</u>
¹ —ښ—	š	sh - as in <u>harsh</u>
² —ښ—	š	sh - as in <u>ashame</u>
³ —ښ—	š	sh - as in <u>Shyam</u>
—ز—	Z	Z - as in <u>zebra</u>
—ڤ—	ž	zh - as in <u>azure</u>
⁴ —ښ—	y	y - as in <u>lawyer</u>
⁵ —ښ—	y	Y - as in <u>year</u>
⁶ —ښ—	v	V - as in <u>saye</u>
⁷ —ښ—	V	V - as in <u>verse</u>

¹ It is used at the end of words and also when followed by ڤ ‘c’ and ښ ‘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 ښ ‘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’.

6. Phonetic divisions of the Alphabets

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

15 VOWELS

Simple Vowels:

	Short	Long
Guttural	𐬀 <i>a</i>	𐬁 <i>ā</i>
Palatal	𐬂 <i>i</i>	𐬃 <i>ī</i>
Labial	𐬄 <i>u</i>	𐬅 <i>ū</i>
Cerebral	𐬆𐬇 <i>arə</i>	-----

Diphthongs:

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





Short	Long
𐬆 <i>e</i>	𐬇 <i>ē</i>
𐬈 <i>ə</i>	𐬉 <i>ā</i>
𐬊 <i>o</i>	𐬋 <i>ō</i>

Special Vowels:

𐬌𐬍 <i>ā̇</i>	𐬎 <i>q</i>
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35 CONSONANTS

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

Ligatures	  ;  
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Exercise:

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

Av. letter	Transcript	Phonetic division
𐌵		
𐌶		
𐌷		
𐌸		
𐌹		
𐌺		
𐌻		
𐌼		
𐌽		
𐌾		
𐌿		
𐍀		

2. Give the consonants of the following phonetic groups:

Phonetic Group	Consonants
Dental	
Sibilant	
Palatal	
Semi-Vowel	

7. Rules for placement of letters

— **س** — X' is used before the letter **د** 'y'. Eg: **..سدر** "country"

— **ت** — t is used at the beginning and in middle of words. Eg: **..تدر** "body"

— **ث** — **ث** is used at the end of words or when followed by **و** 'k' or **ب** 'b'. Egs: **..ثدر** "then"; **..ثدرتدر** "teaching".

— **ذ** — **ذ** generally replaces **د** 'a' when followed by final **م** 'm' and **ن** 'n'. Eg:

..ذدر = **م** + **تدر** "body."

It is also used as the final vowel after **ر** 'r'. Eg: **..ذر** "O Creator"

— **ذ̄** — **ذ̄** is generally used as final vowel, especially in Gathas. Eg: **..ذ̄** "my".

— **ذ̄** — **ذ̄** is used instead of **ن** 'n' when followed by a guttural or dental consonant.

Egs: **..ذ̄در** "evil"; **..ذ̄در** "how many?"

— **ی** — **ی** generally follows an **د** 'i'. Eg: **..یدر** "country"

— **و** — **و** generally follows **د** 'δ' and **ث** 'θ'. Eg: **..وادر** "timely".

— **د** — **د** is used at the end of words and when followed by **م** 'c' and **ت** 't'.

Egs: **..ددر** "best"; **..دادر** "the mountain".

— **د̄** — **د̄** is used only within a word. Eg: **..د̄در** "dawn".

— **د̄** — **د̄** is used within a word, and only before the letter **د** 'y'. Eg: **..د̄در** "blessed".

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

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

— **و** — **و** is used only in the middle of words. Hence it is known as medial 'v'.

— **و** — **و** is used only in the beginning of words. Hence it is known as initial 'v'.

Self study:

Correct the following spellings:

Incorrect	Correct	Incorrect	Correct
ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ
ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ	ᠠᠨᠠᠭᠤᠨ

Exercise:

1. Correct the spellings:

ᠠᠨᠠᠭᠤᠨ		ᠠᠨᠠᠭᠤᠨ	
ᠠᠨᠠᠭᠤᠨ		ᠠᠨᠠᠭᠤᠨ	

II. SANDHI

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

𐬀 ← 𐬀 + 𐬀	𐬁 ← 𐬁 + 𐬀	𐬂 ← 𐬂 + 𐬂
𐬀 ← 𐬀 + 𐬀	𐬃 ← 𐬃 + 𐬂	𐬂 ← 𐬂 + 𐬂
𐬀 ← 𐬀 + 𐬀	𐬃 ← 𐬂 + 𐬃	𐬂 ← 𐬂 + 𐬃
𐬀 ← 𐬀 + 𐬀	𐬃 ← 𐬃 + 𐬃	𐬂 ← 𐬂 + 𐬃

Examples:

“driving away”	𐬀𐬀𐬀𐬀𐬀𐬀 ← 𐬀𐬀𐬀𐬀𐬀𐬀 ²
“having healthy horses”	𐬀𐬀𐬀𐬀𐬀𐬀 ← 𐬀𐬀𐬀𐬀𐬀𐬀
“we gave”	𐬀𐬀𐬀𐬀𐬀𐬀 ← 𐬀𐬀𐬀𐬀𐬀𐬀
“a field”	𐬀𐬀𐬀𐬀𐬀 ← 𐬀𐬀𐬀𐬀𐬀
“a tree”	𐬀𐬀𐬀𐬀𐬀 ← 𐬀𐬀𐬀𐬀𐬀
“I poured down”	𐬀𐬀𐬀𐬀𐬀 ← 𐬀𐬀𐬀𐬀𐬀
“good word”	𐬀𐬀𐬀𐬀𐬀 ← 𐬀𐬀𐬀𐬀𐬀

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

𐬀𐬀𐬀 “then, thereupon.”

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

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

ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←

Examples:

“neither, not here”	ا + ا ←	ا + و ←
“Hādokht (Nask)” ¹	ا + و ←	ا + ی ←
“to go towards”	ا + ا ←	ا + و ←

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

ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←

Examples:

“for Mazda”	ا + ا ←	ا + و ←
“for Ahura”	ا + و ←	ا + ی ←
“comes towards”	ا + ا ←	ا + و ←

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

ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←
ا + ا ←	ا + و ←	ا + ی ←

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”.

2. Consonantal Sandhi

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

Rule 1:

When $\text{𐌌} / \text{𐌍} / \text{𐌎} / \text{𐌏} / \text{𐌐} / \text{𐌑}$ 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 𐌒

$\text{𐌌} / \text{𐌍} / \text{𐌎} / \text{𐌏} / \text{𐌐} / \text{𐌑} + \text{Asp. Consonant} \leftarrow \text{𐌌} / \text{𐌍} / \text{𐌎} / \text{𐌏} / \text{𐌐} / \text{𐌑} + \text{Unasp. consonant}$

Examples:

“poured” $\text{𐌒𐌆𐌆𐌆𐌆𐌆} \leftarrow \text{𐌒𐌆𐌆𐌆} + \text{𐌆𐌆𐌆}$

“divided; apportioned” $\text{𐌒𐌆𐌆𐌆𐌆𐌆} \leftarrow \text{𐌒𐌆𐌆𐌆} + \text{𐌆𐌆𐌆𐌆}$

Rule 2:

When any dental consonant is followed by 𐌍 –, the preceding consonant changes to 𐌒 .

When any dental consonant is followed by 𐌆 – or 𐌑 –, the preceding consonant changes to 𐌒 .

$\text{𐌒𐌆} \leftarrow \text{𐌍} + \text{𐌆𐌆} / \text{𐌒} / \text{𐌍} / \text{𐌑}$
 $\text{𐌒𐌆𐌆} \leftarrow \text{𐌆𐌆} + \text{𐌆𐌆} / \text{𐌒} / \text{𐌍} / \text{𐌑}$

Examples:

“dead” $\text{𐌒𐌆𐌆𐌆𐌆} \leftarrow \text{𐌒𐌆𐌆} + \text{𐌆𐌆𐌆}$

“truth” $\text{𐌒𐌆𐌆𐌆𐌆} \leftarrow \text{𐌒𐌆𐌆} + \text{𐌆𐌆𐌆}$

“offering” $\text{𐌒𐌆𐌆𐌆𐌆} \leftarrow \text{𐌒𐌆𐌆} + \text{𐌆𐌆𐌆𐌆}$

“gift” $\text{𐌒𐌆𐌆𐌆} \leftarrow \text{𐌒𐌆𐌆} + \text{𐌆𐌆𐌆}$

Rule 3:

When the last letter of the first word is 𐌌 –, and the first letter of the second word/termination is 𐌍 , 𐌌 – changes to 𐌒

$\text{𐌒} \leftarrow \text{𐌌} + \text{𐌍}$

Example:

“angry” $\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

Rule 4:

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

$\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ} \text{ or } \text{ḥ}$

Examples:

“venerated; attuned” $\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

“asked; questioned” $\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

Rule 5:

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

$\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

Examples:

“it is” $\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

“he wears” $\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

Rule 6:

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

$\text{ḥ} \text{ or } \text{ḥ} \leftarrow \text{ḥ} \text{ or } \text{ḥ} + \text{ḥ}$

Examples:

“veneration” $\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

“carrying” $\text{ḥ} \leftarrow \text{ḥ} + \text{ḥ}$

Rule 7:

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

𐬀𐬌 ← 𐬀 + 𐬌

Examples:

“man”	𐬀𐬌𐬀𐬌𐬀𐬌 ← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“Fravashi – Guardian Spirit”	𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌 ← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌

Exercise:

1. Fill in the blanks :

“seed”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“fever; heat”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“exhilaration”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“knowledge”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“vomitted”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“rubbed”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“teaching, admonition”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌
“righteousness”	_____	← 𐬀𐬌 + 𐬀𐬌𐬀𐬌𐬀𐬌

2. Give the Avestan words for :

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

III. ROOTS & THEIR GRADATIONS

1. Roots

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

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

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

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

√- גח	√- עש
“to join”*	“to wish”
√- עש	√- שאל
“to do”	“to ask, to inquire”
√- עמל	√- על
“to work”	“to tear”
√- עש	√- שד
“to burn; to shine”	“to protect”

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

√-**עמל** “to work” Infinitive **לעמול** “for working, in order to work”

√-**על** “to tear” Infinitive **לעול** “for tearing, in order to tear”

Exercise:

1. Give the roots:

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

√-

“to rule; to shine”

√-

“to ask, to inquire”

2. Vowel Gradation (Guna and Vraddhi)

We have studied above that every root in Avesta has one simple vowel. This simple vowel has two grades 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
ا	ا	اا
د / پ	د ³	ددا
ر / ز	ر ⁴	ررا
ای	ای	ایای

Examples :

ROOTS	MEANINGS	GUNA	VRADDHI
√-هت	“to heat”	-هتا	-هتاا
√-مف	“to think”	-مفا	-مفاا
√-سرت	“to rule”	-سرتا	-سرتاا
√-نن	“to lie down”	-ننا	-نناا
√-سرن	“to hear”	-سرتا	-سرتاا
√-ش	“to pound”	-ش	-شا
√-ای	“to carry”	-ای	-ایای
√-ساف	“to rub”	-ساف	-سافا

Exercise:

1. Fill in the blanks:

- The Vraddhi form of √-مف “to go” is _____.
- The Guna form of √-ننای “to ask” is _____.
- The Guna form of √-پا “to love” is _____.
- The Vraddhi form of √-نن “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 د is د.

⁴ In Gathic texts, the Guna form of ر is ر.

IV. NOUNS

1. Primary and Secondary Nouns

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

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

Root	Pr. Suffix	Noun
√- ඡ “to be courageous”	ඤ	ඤඡ “courage”
√- ධ “to flow”	ධ්	ධධ් “river”
√- ඳ “to nourish”	ඳ්	ඳඳ් “food”
√- ඤ “to age”	ඤ්	ඤඤ් “time”
√- ඳ “to pound”	ඳ්	ඳඳ් “time of pounding.” Also name of the first Geh.
√- ඳ “to throw”	ඳ්	ඳඳ් “arrow”
√- ඳ “to arrange”	ඳ්	ඳඳ් “truth”
√- ඳ “to cut”	ඳ්	ඳඳ් “weapon” ¹

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

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

Root	Agentive Suffix	Noun
“to pour” √- ඳ	ඳ්	ඳඳ් ² “one who pours libations; a priest”
“to nourish” √- ඳ	ඳ්	ඳඳ් “one who nourishes; father”

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

Root	Neuter Suffix	Noun
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¹ Epenthesis

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

“to spread” √-ሰጠ	-ሰጥ	“a mat” ¹ . ሰጠ
“to think” √-ሰጠ	-ሰጠ	“a thought” ሰጠ

c. Suffix **ሰጠ** forms *Abstract feminine nouns*. Egs :

Root	Abst. Suffix	Fem. noun	Noun
“to be immortal” ሰጠ	ሰጠ		“immortality” ሰጠ

When a Primary noun is formed by adding the suffixes **ሰጠ**, **ሰጠ**, **ሰጠ** and **ሰጠ** 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
√-ሰጠ (ሰጠ) “to walk forth”	ሰጠ	ሰጠ “proceeding”
√-ሰጠ “to praise”	ሰጠ	ሰጠ “praising”
√-ሰጠ (ሰጠ) “to accept”	ሰጠ	ሰጠ “accepting”
√-ሰጠ (ሰጠ) “to forsake”	ሰጠ	ሰጠ “rejecting”

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

“Lord” ሰጠ ← ሰጠ + “life; world; lord” ሰጠ

“mankind” ሰጠ ← ሰጠ + “man” ሰጠ

¹ Epenthesis.

V. ADJECTIVES

1. Simple and Derivative Adjectives

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

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

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

𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀 or 𐬀𐬀𐬀𐬀𐬀 Egs:

Nouns	Adj. Suffix	Adjectives
𐬀𐬀𐬀𐬀 “bone; matter”	𐬀𐬀𐬀𐬀	𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “material; corporeal”
𐬀𐬀𐬀 “man”	𐬀𐬀𐬀	𐬀𐬀𐬀𐬀𐬀 “manly”
𐬀𐬀𐬀 “courage”	𐬀𐬀𐬀𐬀	𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “courageous; strong”
𐬀𐬀𐬀 “dirt, filth”	𐬀𐬀𐬀	𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “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 𐬀𐬀𐬀 and 𐬀 take on the first set and adjectives ending in , and consonants take on the second set.

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

Superlative degree	Comparative degree	ADJECTIVE
“strongest” .𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	“stronger” 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	“strong” 𐬀𐬀𐬀𐬀𐬀
“most vigorous” .𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	“more vigorous” .𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 ¹	“vigorous” .𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “most victorious”	𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “more victorious”	𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “victorious”

¹ Final 𐬀 changes to 𐬀

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

Superlative degree	Comparative degree	ADJECTIVE
“swiftest” ṣ-ḥ-ḥ-ṣ-w	“swifter” ṣ-ḥ-ṣ-w	“swift” ṣ-w
“best” ṣ-ḥ-ḥ-ṣ-l ¹	“better” ṣ-ḥ-ṣ-l	“good” ṣ-l
“greatest” ṣ-ḥ-ḥ-ṣ-ḥ	“greater” ṣ-ḥ-ṣ-ḥ	“great” ṣ-ḥ

Exercise:

1. Fill in the blanks:

“legal” ṣ-ḥ-ḥ-ṣ-d ← _____ + “law” ṣ-d
“righteous” ṣ-ḥ-ḥ-ṣ-ḥ ← _____ + “righteousness” ṣ-ḥ-ḥ

2. Give Comparative and superlative degrees with meanings of :

Superlative degree	Comparative degree	ADJECTIVE
		(First set) “holy” ṣ-ḥ-ḥ-ṣ-ḥ
		(Second set) “near” ṣ-ḥ-ḥ

¹ Note that final **ṣ** 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 $\sqrt{\text{𐬀𐬀𐬀}}$ is added to form Present participle Parasmaipada; and $\sqrt{\text{𐬀𐬀𐬀}}$ ² or $\sqrt{\text{𐬀𐬀𐬀}}$ ³ (wk) to form Present participle Atmanepada.

Egs:

- a. $\sqrt{\text{𐬀𐬀𐬀}}$ “obtaining”. From $\sqrt{\text{𐬀𐬀𐬀}}$ “to obtain” ($\sqrt{\text{𐬀𐬀𐬀}}$ + $\sqrt{\text{𐬀𐬀𐬀}}$)
- b. $\sqrt{\text{𐬀𐬀𐬀}}$ “asking”. From “to ask” $\sqrt{\text{𐬀𐬀𐬀}}$ ($\sqrt{\text{𐬀𐬀𐬀}}$ + $\sqrt{\text{𐬀𐬀𐬀}}$)
- c. $\sqrt{\text{𐬀𐬀𐬀}}$ “following”. From “to follow” $\sqrt{\text{𐬀𐬀𐬀}}$ ($\sqrt{\text{𐬀𐬀𐬀}}$ + $\sqrt{\text{𐬀𐬀𐬀}}$)
- d. $\sqrt{\text{𐬀𐬀𐬀}}$ “praising”. From “to praise” $\sqrt{\text{𐬀𐬀𐬀}}$ ($\sqrt{\text{𐬀𐬀𐬀}}$ + $\sqrt{\text{𐬀𐬀𐬀}}$)

2. Future Participle

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

Egs:

- a. $\sqrt{\text{𐬀𐬀𐬀}}$ “will become”. From $\sqrt{\text{𐬀𐬀𐬀}}$ “to become”
- b. $\sqrt{\text{𐬀𐬀𐬀}}$ “will be working” From $\sqrt{\text{𐬀𐬀𐬀}}$ “to work”

3. Perfect Participle

The Perfect participle, is formed by reduplicating the root and then adding $\sqrt{\text{𐬀𐬀𐬀}}$ (st) or $\sqrt{\text{𐬀𐬀𐬀}}$ (wk) for Parasmaipada; and $\sqrt{\text{𐬀𐬀𐬀}}$ 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 $\sqrt{\text{𐬀𐬀𐬀}}$. Note that the final $\sqrt{\text{𐬀𐬀𐬀}}$ and $\sqrt{\text{𐬀𐬀𐬀}}$ are changed to $\sqrt{\text{𐬀𐬀𐬀}}$ or $\sqrt{\text{𐬀𐬀𐬀}}$.

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

Egs:

- a. .ሀሰጥታ or .ሀሰጥሰጥታ “has known”. From ሀ_ጥ “to know” (ጥ_ is the condensed form of ጥ_ሰጥ)
- b. .ሀሰጥሰጥታ “has held”. From ሀ_ጥ “to hold”

4. Past Participle

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

Egs:

- a. .ሐጥ “done”. From ሀ_ጥ “to do”
- b. .ሐጥ “dead”. From ሀ_ጥ “to die”
- c. .ሐጥ “formed”. From ሀ_ጥ “to form”
- d. .ሐጥ “dead”. From ሀ_ጥ “to pass away”

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

Egs:

- a. .ሐጥ “filled”. From ሀ_ጥ “to fill”
- b. .ሐጥ “exhausted”. From ሀ_ጥ “to exhaust”

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

Egs:

- a. .ሐጥ “has worked”. From ሀ_ጥ “to work”
- b. “propitious” ሐጥ. From ሀ_ጥ “to be propitious” + ሐ_ + ሐጥ

Self study:

1. Identify the participle, and give the meaning, roots and base of the following words :

- a. .ሐጥ “beseeching” Present Participle Parasmaipada from ሀ_ጥ “to beseech”
- b. .ሐጥ “creating” Present Participle Parasmaipada from ሀ_ጥ “to create”
- c. .ሐጥ “bound” Past Participle Passive from ሀ_ጥ “to bind”
- d. .ሐጥ “carrying” Present Participle Parasmaipada from ሀ_ጥ “to carry”
- e. .ሐጥ “has gone” Perfect Participle Parasmaipada from ሀ_ጥ “to go”
- f. .ሐጥ “spoken” Past Participle Passive from ሀ_ጥ “to speak”

2. Give with meanings the following participle forms :

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

VII. GENDERS

The Avesta has three genders – Masculine, Feminine and Neuter. Words designating male and female beings are masculine and feminine respectively. Eg.: **𐬵𐬀𐬎𐬎𐬀** “a son”, **𐬵𐬀𐬎𐬎𐬀** “a father”, **𐬵𐬀𐬎𐬎𐬀** “a brother”, **𐬵𐬀** “a man” **𐬵𐬀𐬎𐬎𐬀** “a daughter”, **𐬵𐬀𐬎𐬎𐬀** “a mother”, **𐬵𐬀𐬎𐬎𐬀** “a sister”, **𐬵𐬀𐬎𐬎𐬀** “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.: **𐬵𐬀𐬎𐬎𐬀** indicates masculine, **𐬵𐬀𐬎𐬎𐬀** and **𐬵𐬀𐬎𐬎𐬀** indicate feminine and **𐬵𐬀𐬎𐬎𐬀**, **𐬵𐬀𐬎𐬎𐬀**, **𐬵𐬀𐬎𐬎𐬀**, **𐬵𐬀𐬎𐬎𐬀**, **𐬵𐬀𐬎𐬎𐬀**, and **𐬵𐬀𐬎𐬎𐬀** indicate neuter genders.

Forming feminine gender:

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

When a Noun or Adjective ends in	Feminine is formed by	Examples
𐬵	adding 𐬵	𐬵𐬀𐬎𐬎𐬀 “strong” → 𐬵𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 “grandfather” → 𐬵𐬀𐬎𐬎𐬀
𐬵	substituting final 𐬵 with 𐬵	𐬵𐬀𐬎𐬎𐬀 “a demon” → 𐬵𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 “a ram” → 𐬵𐬀𐬎𐬎𐬀
𐬵	adding 𐬵	𐬵𐬀𐬎𐬎𐬀 “broad” → 𐬵𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 “youthful” → 𐬵𐬀𐬎𐬎𐬀
𐬵𐬀𐬎𐬎𐬀	substituting it by 𐬵𐬀𐬎𐬎𐬀	𐬵𐬀𐬎𐬎𐬀 “greater” → 𐬵𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 “better” → 𐬵𐬀𐬎𐬎𐬀
Any consonant.	by adding 𐬵 ¹	𐬵𐬀𐬎𐬎𐬀 “filthy” → 𐬵𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 “righteous” → 𐬵𐬀𐬎𐬎𐬀 𐬵𐬀𐬎𐬎𐬀 “nourisher” → 𐬵𐬀𐬎𐬎𐬀

Exercise:

¹ **𐬵** is added to the weaker base, whenever the declension shows two bases.

1. Form the feminine of the following:

Masculine	Feminine
גִּיּוֹרָא "beautiful"	
טוֹב "good"	
סוּס "horse"	
חֵמָר "material"	
חֲזָק "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:

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

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

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.

³ Used after 𐬵 / 𐬵

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 سكينا “coin”, سول “sun”, سول, “strength”, سول “mouth” and سول “mat” do not take any case terminations, and have to be used in sentences in their crude forms. Such words are called **indeclinables**.

2. Vowel Bases

Bases ending in **ـ** Masculine

ـ “son”

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

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

ـ “lord”	ـ “Haoma” Pr. noun	ـ “man”
ـ “hand”	ـ Mithra - Proper noun	ـ “man”
ـ “horse”	ـ “bliss”	ـ “wolf”
ـ “immortal”	ـ “Mazdayasna”	ـ “beneficent”

¹ Final **ـ** is retained only if the word is followed by an enclitic particle, as in **ـ**, otherwise **ـ** is changed to **ـ**.

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

³ Adjectives ending in **ـ** change the ending to **ـ**.

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 ω Neuter

ᠠᠷᠢᠭᠦᠨ “Righteousness”

CASES	SINGULAR	DUAL	PLURAL
Nominative	فَاعِلٌ	فَاعِلَانِ	فَاعِلُونَ
Accusative	فَاعِلٌ	فَاعِلَانِ	فَاعِلُونَ
Instrumental to Locative cases take the terminations as in فاعِلٌ Masculine.			
Vocative	فَاعِلُ	فَاعِلَانِ	فَاعِلُونَ

Some other words of the base ω Neuter.

“law” ḥōšēd	“kingdom” šēšēd	“friendship” šēšēd
“propitiation” šēšēd	“house” šēšēd	“action” šēšēd
“evil” šēšēd or šēšēd	“untimely” šēšēd	“best” šēšēd

Note: There are no cases ending in **ـِـ** Feminine.

Exercise:

1. Give the declensions with meanings of **ἄλκιμος**

Base: _____ Meaning: “_____”

[illegible]

3. Bases ending in **ሥ** – Masculine

ሥራዊ “All-knowing”

CASES	SINGULAR	PLURAL
Nominative	ሥራዊ	ሥራዊዎች
Accusative	ሥራዊን	ሥራዊዎችን
Instrumental	ሥራዊው	ሥራዊዎችው
Dative	ሥራዊው	ሥራዊዎችው
Ablative	ሥራዊው	ሥራዊዎችው
Genitive	ሥራዊው	ሥራዊዎችው
Locative	ሥራዊው	ሥራዊዎችው
Vocative	ሥራዊ ¹	ሥራዊዎች

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

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

¹ Irregular form.

Bases ending in **ـة** Feminine

“Weapon” **سيف**

CASES	SINGULAR	DUAL	PLURAL
Nominative	سيف	سيفان	سيفات
Accusative	سيفاً	سيفان	سيفات
Instrumental	سيفاً	سيفين	سيفين
Dative	سيفاً	سيفين	سيفين
Ablative	سيفاً	سيفين	سيفين
Genitive	سيف	-	سيف
Locative	سيفاً	-	سيفاً
Vocative	سيف	سيفان	سيفات

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

Some other words of the base **ـة** Feminine.

“religion; conscience” دين	“brave” شجاع	“libation” سكب
“Gāthā; song” غزاة	“maiden” سيدة	“tongue” لسان
“world” دنيا	“fairy” سيدة	“plant” شجرة
“eye” عين	“woman” سيدة	“woman” سيدة

Note: There are no cases ending in **ـة** Neuter.

Exercise:

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

	Case	Number	Meaning
سيف			
سيفاً			
سيفين			
سيفات			
سيفاً			
سيفاً			
سيفاً			
سيفاً			

ዘመነ-መገሥት			
ዓብይት			
ዘመነ-ጊዮርጊስ			
ዘመነ-ጳውሎስ			

2. Give the Avesta words for

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

5. Bases ending in ـُ Masculine

ᠠᠨᠠᠭ “Mountain”

CASES	SINGULAR	DUAL	PLURAL
Nominative	ḥaḥad	ḥadā	ḥadāḥ
Accusative	ḥadā	ḥadā	ḥadāḥ
Instrumental	ḥadā	ḥadān	ḥadān
Dative	ḥadā	ḥadān	ḥadān
Ablative	ḥadā	ḥadān	ḥadān
Genitive	ḥadā	—	ḥadān
Locative	ḥadā	—	ḥadān
Vocative	ḥadā	—	ḥadāḥ

Some other words of the base دَ Masculine

𐬰𐬀𐬭𐬀	“lord” ¹	𐬰𐬀𐬭𐬀𐬀𐬭𐬀	“A Zoroastrian”	𐬰𐬀𐬭𐬀	“serpent”
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¹ It is declined irregularly.

However there is no Dual number and no Locative case.

Some words of the base ١٠ Feminine:

ܒܠܝܝܬܐ “blessing”	ܐܪܡܝܬܐ Ārmaiti (Lit. “right-minded”)	ܕܡܝܬܐ “dwelling”
ܐܝܬܐܢܐ “strength”	ܪܫܝܬܐ “Guardian Spirit”	ܡܥܬܐܝܬܐ “capability”

Give the declensions with meanings of **لَا إِلَهَ إِلَّا اللَّهُ**.

Base: “ ”

[illegible]

7. Bases ending in _ ڊ Neuter

“Light” ښځه ښځه

CASES	SINGULAR	DUAL	PLURAL
Nominative	ښځه ښځه .	ښځه ښځه .	ښځه ښځه .
Accusative	ښځه ښځه .	ښځه ښځه .	ښځه ښځه .
Instrumental to Locative cases take the terminations as in _ ڊ Masculine.			
Vocative	ښځه ښځه .	ښځه ښځه .	ښځه ښځه .

Some other words of the base _ ڊ Neuter.

ښځه “prosperity”	ښځه “intellect”	ښځه “eye”
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8. Bases ending in _ ځ Masculine

“animal” ښځه ښځه

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

Some other words of the base _ ځ Masculine

ښځه “good”	ښځه “wind”	ښځه “protection”
ښځه “arm”	ښځه “India”	ښځه “life; world; lord”

Note: Words of _ ځ base Masculine ending in _ ځ like ښځه “lord”, ښځه

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

Exercise:

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

Base: “ ”

CASES	SINGULAR	DUAL	PLURAL

9. Bases ending in **ሥ** – Feminine

Bases ending in **ሥ** – Feminine are declined in the same way as **ሥ** – Masculine

However there is no Dual number

Some words of the base **ሥ** – Feminine

ሥድረ “country”	ሥድረ “pollution”	ሥድረ “body”
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10. Bases ending in **ሥ** – Neuter

ሥድረ “Wood”

CASES	SINGULAR	DUAL	PLURAL
Nominative	ሥድረ	ሥድረ	ሥድረ
Accusative	ሥድረ	ሥድረ	ሥድረ
Instrumental to Locative cases take the terminations as in ሥ – Masculine.			
Vocative	ሥድረ	ሥድረ	ሥድረ

Some other words of the base **ሥ** – Neuter:

ሥድረ “good”	ሥድረ “broad”
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3. CONSONANTAL BASES

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

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

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

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

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

1. Bases ending in $\text{ـ} \text{ـ}$ – Masculine

$\text{ـ} \text{ـ}$ (st); $\text{ـ} \text{ـ}$ (wk) “Carrying”

CASES	SINGULAR	PLURAL
Nominative	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$
Accusative	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$
Instrumental	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$
Dative	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$
Ablative	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$
Genitive	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$
Locative	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$
Vocative	$\text{ـ} \text{ـ}$	$\text{ـ} \text{ـ}$

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

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

2. Bases ending in $\text{ـ} \text{ـ}$

($\text{ـ} \text{ـ}$) – Feminine

$\text{ـ} \text{ـ}$

Khordād (Lit. “Perfection”)

3. Bases ending in $\varphi(\omega)_-$ Neuter

ᐅᓂᕐᓴᕈ “Powerful, strong”

CASES	SINGULAR	PLURAL
Nominative	ᄡᆞᆫᆫᆯᆡ	ᄡᆞᆫᆫᆯᆡ
Accusative	ᄡᆞᆫᆫᆯᆡ	ᄡᆞᆫᆫᆯᆡ
Instrumental	ᄡᆞᆫᆫᆯᆡ	ᄡᆞᆫᆫᆯᆡ
Dative	ᄡᆞᆫᆫᆯᆡ	ᄡᆞᆫᆫᆯᆡ
Ablative	ᄡᆞᆫᆫᆯᆡ	ᄡᆞᆫᆫᆯᆡ
Genitive	ᄡᆞᆫᆫᆯᆡ	ᄡᆞᆫᆫᆯᆡ
Locative	ᄡᆞᆫᆫᆯᆡ	—
Vocative	ᄡᆞᆫᆫᆯᆡ	ᄡᆞᆫᆫᆯᆡ

Another word of the base ܡܪܝܢܐ – Neuter: ܡܪܝܢܐܝܐ “material; corporeal”

4. Bases ending in μ – Masculine

ᲛᲠᲚᲗᲚᲙ (strong); ᲛᲠᲚᲗᲚᲙ (weak) “Righteous, holy”

CASES	SINGULAR	DUAL	PLURAL
Nominative	سەجەئە	سەجەئە	سەجەئە
Accusative	سەجەئە	سەجەئە	سەجەئە
Instrumental	سەجەئە	—	سەجەئە
Dative	سەجەئە	—	سەجەئە
Ablative	سەجەئە	—	سەجەئە
Genitive	سەجەئە	—	سەجەئە
Locative	سەجەئە	—	—
Vocative	سەجەئە	—	سەجەئە

Some other words of the base Masculine:

“day”	“priest”	“soul”	“youth”
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5. Bases ending in 𐎡 – Feminine

“A maiden” 𐎡𐎠𐎢𐎠

CASES	SINGULAR	PLURAL
Nominative	𐎡𐎠𐎢𐎠	𐎡𐎠𐎢𐎠𐎢
Accusative	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢
Instrumental	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Dative	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Ablative	𐎡𐎠𐎢𐎠𐎢𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Genitive	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Locative	–	–
Vocative	–	–

Another word of the base 𐎡 – Feminine : 𐎡𐎠𐎢𐎠𐎢 (st); 𐎡𐎠𐎢𐎠𐎢 (wk) “night”

6. Bases ending in 𐎡𐎠 – Neuter

“Creation” 𐎡𐎠𐎢𐎠

CASES	SINGULAR	PLURAL
Nominative	𐎡𐎠𐎢𐎠	𐎡𐎠𐎢𐎠𐎢
Accusative	𐎡𐎠𐎢𐎠	𐎡𐎠𐎢𐎠𐎢
Instrumental	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Dative	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Ablative	𐎡𐎠𐎢𐎠𐎢𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Genitive	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Locative	𐎡𐎠𐎢𐎠𐎢	𐎡𐎠𐎢𐎠𐎢𐎢
Vocative	–	–

Some other words of the base 𐎡 – Neuter.

𐎡 – 𐎡𐎠𐎢𐎠𐎢𐎢 ceremonial implement.	𐎡𐎠𐎢𐎠 “eye”	𐎡𐎠𐎢𐎠 “name”
	𐎡𐎠𐎢𐎠 “joy”	𐎡𐎠𐎢𐎠 “friend”

Exercise :

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

Base:_____ “ ”

[illegible]

7. Bases ending in ḥ- Masculine

ḥ- “Man”

CASES	SINGULAR	DUAL	PLURAL
Nominative	ḥ.	ḥ.	ḥ.
Accusative	ḥ.	ḥ.	ḥ.
Instrumental	ḥ.	ḥ.	ḥ.
Dative	ḥ.	ḥ.	ḥ.
Ablative	ḥ.	ḥ.	ḥ.
Genitive	ḥ.	ḥ.	ḥ.
Locative	ḥ.	—	—
Vocative	ḥ.	ḥ.	ḥ.

Another word of the base ḥ- Masculine : ḥ- “star”

8. Bases ending in ḥ- Masculine

ḥ- (st); ḥ- (wk) “Chief Priest”

CASES	SINGULAR	PLURAL
Nominative	ḥ.	ḥ.
Accusative	ḥ.	ḥ.
Instrumental	ḥ.	ḥ.
Dative	ḥ.	ḥ.
Ablative	ḥ.	ḥ.
Genitive	ḥ.	ḥ.
Locative	—	—
Vocative	ḥ.	ḥ.

Some other words of the base ḥ- Masculine :

ḥ- “father”	ḥ- “nourisher”
ḥ- “giver”	ḥ- “fire”
ḥ- “protector”	ḥ- “brother”

9. Bases ending in ሙ(ን) – Masculine

ሙ(ን) (wk) “Creator” ሙ(ን) (st)

CASES	SINGULAR	PLURAL
Nominative	ሙ(ን)	ሙ(ን)ዎች
Accusative	ሙ(ን)	ሙ(ን)ዎች
Instrumental	ሙ(ን)፡	ሙ(ን)ዎች
Dative	ሙ(ን)፡	ሙ(ን)ዎች
Ablative	ሙ(ን)፡	ሙ(ን)ዎች
Genitive	ሙ(ን)፡	ሙ(ን)ዎች
Locative	–	–
Vocative	ሙ(ን)	ሙ(ን)ዎች

Other word of the base ሙ(ን) – Masculine:

ሙ(ን) (wk) “learned, wise one” ሙ(ን) (st)

10. Bases ending in ሙ(ን) – Neuter

ሙ(ን) “Mind, thought”

CASES	SINGULAR	PLURAL
Nominative	ሙ(ን)	ሙ(ን)
Accusative	ሙ(ን)	ሙ(ን)
Instrumental	ሙ(ን)፡	ሙ(ን)፡
Dative	ሙ(ን)፡	ሙ(ን)፡
Ablative	ሙ(ን)፡	ሙ(ን)፡
Genitive	ሙ(ን)፡	ሙ(ን)፡
Locative	ሙ(ን)፡	ሙ(ን)፡
Vocative	ሙ(ን)	ሙ(ን)

Some other words of the base ሙ(ን) – Neuter:

Exercise :

1. Give the declensions with meanings of .ṣḥḥḥ

Base: “ ”

[illegible]

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

	Case	Number	Meaning
ቅድመ			
ግንዛቤ			
ከተማ			
ሥራ			
የጽሑፍ			
ጥያቄ			
የጥያቄ			
የጥያቄ			
የጥያቄ			

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 *𐬀𐬵𐬌𐬎* "I"

CASES	SINGULAR	PLURAL
Nominative	<i>𐬀𐬵𐬌𐬎</i> "I"	<i>𐬀𐬵𐬌𐬎𐬵</i> "We"
Accusative	<i>𐬀𐬵𐬌𐬎𐬵</i> "to me"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "to us"
Instrumental	–	–
Dative	<i>𐬀𐬵𐬌𐬎𐬵</i> "for me"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "for us"
Ablative	<i>𐬀𐬵𐬌𐬎𐬵</i> "from me"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "from us"
Genitive	<i>𐬀𐬵𐬌𐬎𐬵</i> "my"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "our"
Locative	–	–
Vocative	–	–

Second Personal Pronoun *𐬀𐬵𐬌𐬎* "thou "

CASES	SINGULAR	PLURAL
Nominative	<i>𐬀𐬵𐬌𐬎</i> "thou "	<i>𐬀𐬵𐬌𐬎𐬵</i> "you"
Accusative	<i>𐬀𐬵𐬌𐬎𐬵</i> "to thee"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "to you"
Instrumental	–	–
Dative	<i>𐬀𐬵𐬌𐬎𐬵</i> "for thee"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "for you"
Ablative	<i>𐬀𐬵𐬌𐬎𐬵</i> "from thee"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "from you"
Genitive	<i>𐬀𐬵𐬌𐬎𐬵</i> "of thee, thy"	<i>𐬀𐬵𐬌𐬎𐬵𐬵</i> "your"
Locative	–	–
Vocative	<i>𐬀𐬵𐬌𐬎𐬵</i> "O Thou !"	–

Third Personal Pronoun – Masculine ሥዊ

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

Third Personal Pronoun – Feminine ሥዊ

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

Third Personal Pronoun – Neuter ሥዊ

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

2. Demonstrative Pronoun: “this, that”

𐬨𐬀𐬭𐬀 (Masculine); 𐬨𐬀𐬭𐬀𐬌 (Feminine); 𐬨𐬀𐬭𐬀𐬌𐬀 (Neuter) “this, that”

𐬨𐬀𐬭𐬀𐬌 (Masculine); 𐬨𐬀𐬭𐬀𐬌 (Feminine); 𐬨𐬀𐬭𐬀𐬌 (Neuter) “that”

𐬨𐬀𐬭𐬀 (Masculine); 𐬨𐬀𐬭𐬀𐬌 (Feminine); 𐬨𐬀𐬭𐬀𐬌 (Neuter) “this”

𐬨𐬀 (Masculine & Feminine) “this”

𐬨𐬀𐬭𐬀 (Masculine) “this”

3. Relative Pronoun: “which, who”

𐬨𐬀𐬭𐬀 (Masculine); 𐬨𐬀𐬭𐬀𐬌 (Feminine); 𐬨𐬀𐬭𐬀𐬌 / 𐬨𐬀𐬭𐬀𐬌𐬀 (Neuter)

4. Reflexive Pronoun : “self, himself”

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

𐬨𐬀𐬭𐬀𐬌 or 𐬨𐬀𐬭𐬀𐬌 (Feminine) “self, herself”

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

𐬨𐬀𐬭𐬀 (Masculine); 𐬨𐬀𐬭𐬀𐬌 (Feminine); 𐬨𐬀𐬭𐬀𐬌 (Neuter)

6. Pronominal Adjectives:

𐬨𐬀𐬭𐬀𐬌𐬀 (Masculine & Neuter); 𐬨𐬀𐬭𐬀𐬌𐬀𐬌 (Feminine) “every, all”

𐬨𐬀𐬭𐬀𐬌 (Masculine & Neuter); 𐬨𐬀𐬭𐬀𐬌𐬀 (Feminine) “another”

𐬨𐬀𐬭𐬀𐬌𐬀𐬌 (Masculine & Neuter); 𐬨𐬀𐬭𐬀𐬌𐬀𐬌𐬀 (Feminine) “whole, entire”

𐬨𐬀𐬭𐬀𐬌 “same”

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

Self Study:

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

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

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

[illegible]

. 𐬨𐬀𐬭𐬀𐬎𐬌𐬭𐬀	Eighth	. 𐬨𐬀𐬭𐬀𐬎𐬌𐬭𐬀	Nineteenth
. 𐬨𐬀𐬭𐬀	Ninth	. 𐬨𐬀𐬭𐬀𐬎𐬌𐬭𐬀	Twentieth
. 𐬨𐬀𐬭𐬀	Tenth	. 𐬨𐬀𐬭𐬀𐬎𐬌𐬭𐬀	Thirtieth
. 𐬨𐬀𐬭𐬀𐬎𐬌𐬭𐬀	Eleventh		

Exercise:

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

bityō vq̌wyō, θrityō ava-tanuyō, tūirya aša vahišta, puxda vīspa vohū mazdadāta aša-ciθra, xštō yaṭ ahmi xratuš, haptaθō xratumā aštāmō yaṭ ahmi cištiš, nāumō cistivā.

Transliteration:

Numbers:

1. Give the cardinal and ordinal numbers for:

For instance, 𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀 “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).¹ 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

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

Non-thematic Classes:³

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

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

¹ These bases generally end in **ṁ** 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 **ṁ**). The vowel is changed to its Vraddhi form when it is final or when the penultimate vowel is **ṁ**. 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 **ṁ** is inserted instead of **ṁ** 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 **ṁ**

⁷ **ṁ** before the terminations **ṁ**, **ṁ**, **ṁ**, **ṁ**.

Atmanepada

Person	Singular	Plural
I	. 𐬨𐬀𐬢𐬵𐬭𐬀 “I carry”	. 𐬨𐬀𐬢𐬵𐬭𐬀𐬢𐬵𐬭𐬀 “We carry”
II	. 𐬨𐬀𐬢𐬵𐬭𐬀𐬢𐬵𐬭𐬀 “Thou carriest”	. 𐬨𐬀𐬢𐬵𐬭𐬀𐬢𐬵𐬭𐬀 “You carry”
III	. 𐬨𐬀𐬢𐬵𐬭𐬀𐬢𐬵𐬭𐬀 “He/she/it carries	. 𐬨𐬀𐬢𐬵𐬭𐬀𐬢𐬵𐬭𐬀 “They carry”

2. 1. Conjugation □ Paradigm of $\sqrt{\text{𐬢𐬵𐬭𐬀}}$ “to be” in Present Tense, with meanings.

$\sqrt{\text{𐬢𐬵𐬭𐬀}}$ “to be”, Class 2, base 𐬢𐬵𐬭𐬀

Parasmaipada¹

Person	Singular	Dual	Plural
I	. 𐬨𐬀𐬢𐬵𐬭𐬀 “I am”	—	. 𐬨𐬀𐬢𐬵𐬭𐬀 “We are”
II	. 𐬨𐬀𐬢𐬵𐬭𐬀 “Thou art”	—	. 𐬨𐬀𐬢𐬵𐬭𐬀 “You are”
III	. 𐬨𐬀𐬢𐬵𐬭𐬀 “He/she/it is”	. 𐬨𐬀𐬢𐬵𐬭𐬀 “They two are”	. 𐬨𐬀𐬢𐬵𐬭𐬀 “They are”

3. Meaning and explanation of some Present tense forms:

. 𐬨𐬀𐬢𐬵𐬭𐬀𐬢𐬵𐬭𐬀 : “We love” Present Tense, Parasmaipada, 1st Person, Plural from $\sqrt{\text{𐬢𐬵𐬭𐬀}}$ “to love”, base 𐬢𐬵𐬭𐬀

. 𐬨𐬀𐬢𐬵𐬭𐬀 : “I am” Present Tense, Parasmaipada, 1st Person, Singular from $\sqrt{\text{𐬢𐬵𐬭𐬀}}$ “to be”, base 𐬢𐬵𐬭𐬀

. 𐬨𐬀𐬢𐬵𐬭𐬀 : “They are” Present Tense, Parasmaipada, 3rd Person, Plural from $\sqrt{\text{𐬢𐬵𐬭𐬀}}$ “to be”, base 𐬢𐬵𐬭𐬀

. 𐬨𐬀𐬢𐬵𐬭𐬀𐬢𐬵𐬭𐬀 : “We venerate” Present Tense, Atmanepada, 1st Person, Plural from $\sqrt{\text{𐬢𐬵𐬭𐬀}}$ “to venerate”, base 𐬢𐬵𐬭𐬀

4. Avesta equivalents of English words:

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

We two carry : පැවැත්ම Present Tense, Parasmaipada, 1st Person, Dual from

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

He crosses : පරික්ෂා කරයි Present Tense, Parasmaipada, 3rd Person, Singular from

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

They two fight: හැරිය යුතුය Present Tense, Parasmaipada, 3rd Person, Dual from

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

Exercise:

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

$^{10}\sqrt{-\text{ච්ඡි}}$ “_____”, Class _____, base - _____

Parasmaipada

Person	Singular	Dual	Plural
I			
II			
III			

Atmanepada

	Singular	Plural
I Person		
II Person		
III Person		

2. Imperfect Tense

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

Parasmaipada

Person	Singular	Dual	Plural
I	ቲ-	ሠላ-	ሠቲ-
II	ሀ-	-	ሠሐ-
III	ኪ-	ቲሐ-	ሠ (ኧ) ¹ -

Atmanepada

Person	Singular	Dual	Plural
I	ጎ-	-	ቲሠቲ-
II	ሠሐ-	-	ቲሐሐ-
III	ሠሐ-	ሠሐሠሐ-	ሠሐሐ (ሠ) -

Self study:

1. Conjugation / Paradigm of ⁴√-ከሥ “to beseech” in Imperfect Tense, with meanings.

√-ከሥ “to beseech”, Class 4, base -ሠሥከሥ

Parasmaipada

Person	Singular	Dual	Plural
I	ቲሠሥከሥ “I beseeched”	ሠሠሠሥከሥ “We two beseeched”	ሠቲሠሥከሥ “We beseeched”
II	ሐሥከሥ “Thou beseeched”	-	ሠሐሠሥከሥ “You beseeched”
III	ኪሠሥከሥ “He/she/it beseeched”	ቲሐሠሥከሥ “They two beseeched”	ሠ (ኧ) ከሥ “They beseeched”

Atmanepada

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

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

2. Meaning and explanation of some Imperfect tense forms:

𐬨𐬀𐬎𐬌𐬎𐬎𐬵 : “He created/gave” Imperfect Tense, Parasmaipada, 3rd Person, Singular from

𐬨𐬀𐬎𐬌𐬎𐬎𐬵 “to create / to give”, Class 3, base -𐬨𐬀𐬎𐬌𐬎𐬎𐬵

𐬨𐬀𐬎𐬌𐬎𐬎𐬵 : “He asked” Imperfect Tense, Parasmaipada, 3rd Person, Singular from

𐬨𐬀𐬎𐬌𐬎𐬎𐬵 “to ask”, Class 6, base -𐬨𐬀𐬎𐬌𐬎𐬎𐬵

𐬨𐬀𐬎𐬌𐬎𐬎𐬵 : “They carried” Imperfect Tense, Parasmaipada, 3rd Person, Plural from 𐬨𐬀𐬎𐬌𐬎𐬎𐬵 “to carry”, Class 1, base -𐬨𐬀𐬎𐬌𐬎𐬎𐬵

3. Avesta equivalents for English words:

Thou carried : 𐬨𐬀𐬎𐬌𐬎𐬎𐬵 – Imperfect Tense, Parasmaipada, 2nd Person, Singular from 𐬨𐬀𐬎𐬌𐬎𐬎𐬵 “to carry”, Class 1, base -𐬨𐬀𐬎𐬌𐬎𐬎𐬵 (𐬨𐬀𐬎𐬌𐬎𐬎𐬵 = 𐬨𐬀𐬎𐬌𐬎𐬎𐬵)

He spoke: 𐬨𐬀𐬎𐬌𐬎𐬎𐬵 : Imperfect Tense, Parasmaipada, 3rd Person, Singular from 𐬨𐬀𐬎𐬌𐬎𐬎𐬵 “to speak”, Class 2, base -𐬨𐬀𐬎𐬌𐬎𐬎𐬵

He venerated : 𐬨𐬀𐬎𐬌𐬎𐬎𐬵 – Imperfect Tense, Atmanepada, 3rd Person, Singular from 𐬨𐬀𐬎𐬌𐬎𐬎𐬵 “to venerate”, Class 6, base -𐬨𐬀𐬎𐬌𐬎𐬎𐬵

Exercise:

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

$\sqrt{\text{यज}}\text{य}$ “_____”, Class _____, base - _____

Parasmaipada

Person	Singular	Dual	Plural
I			
II			
III			

Atmanepada

Person	Singular	Dual	Plural
I			
II			
III			

3. Imperative Mood

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

Parasmaipada

Person	Singular	Plural
I	–ሰረዳ	–ሰረዳህ
II	–ወ (in non-thematic classes). No termination in thematic classes.	–ህ
III	–ህ	– (ህ) –

Atmanepada

Person	Singular	Plural
I	–ሰረዳሁ	–ሰረዳሁህ
II	–ሰረዳህ ²	–ሰረዳህ
III	–ሰረዳህ	– (ህ) –

Self study:

1. Conjugation / Paradigm of ¹ሰረዳ “to carry” in Imperative Mood, with meanings.

ሰረዳ “to carry”, Class 1, base –ሰረዳ

Parasmaipada

Person	Singular	Plural
I	ሰረዳሁ “I must carry”	ሰረዳሁህ “We must carry”
II	ሰረዳህ ³ “Thou must carry”	ሰረዳህ “You must carry”
III	ሰረዳህ “He/she/it must carry”	ሰረዳህ “They must carry”

Atmanepada

Person	Singular	Plural
I	ሰረዳሁ “I must carry”	ሰረዳሁህ “We must carry”
II	ሰረዳህ “Thou must carry”	ሰረዳህ “You must carry”
III	ሰረዳህ “He/she/it must carry”	ሰረዳህ “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

² Also –ሰረዳህ

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

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 Classes	Non-thematic Classes	Thematic Classes	Non-thematic Classes
I	ቅ-	ቅጽ-	ጸቅ-	ጸቅጽ-
II	ኅ-	ጽጽ-	ጸኅ-	ጸጽጽ-
III	ገ-	ገጽጽ-	ጸገ-	ጸገጽ-

Atmanepada

Person	Singular	Dual	Plural
I	ጸጸ-	-	ጸጸጸጽ-
II	ጸጸጽ-	-	ጸጸጸጽጽ-
III	ጸጸጽ-	ጸጸጸጽ-	ጸጸጸጽጸጽጽ ²

Self Study:

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

ጸጸጸጽ “to venerate”, Class 6, base -ጸጸጸጽ³

Atmanepada

Person	Singular	Dual	Plural
I	ጸጸጸጽጸጸጽ “I may venerate”	-	ጸጸጸጽጸጸጽጸጸጽ “We may venerate”
II	ጸጸጸጽጸጸጽጸጸጽ “Thou mayest venerate”	-	ጸጸጸጽጸጸጽጸጸጽጸጸጽ “You may venerate”
III	ጸጸጸጽጸጸጽጸጸጽ “He/she/it may venerate”	ጸጸጸጽጸጸጽጸጸጽ “They two may venerate”	ጸጸጸጽጸጸጽጸጸጽጸጸጽ “They may venerate”

¹ The personal verbal terminations of Potential mood (Them) are now seen as terminations of Imperfect tense added after adding -ጸ to the base, and Potential mood (Non-them) as terminations of Imperfect tense added after adding -ጸጸ to the base.

² Also ጸጸጸጽጸጸጽ-

³ ጸጸጸጽ 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:

Words	Meaning and derivation
ወይይቲኡ ይመልከታል	“He may look”, from √-መልከ- “to look”
ይህንኑ ይህንኑ	“Dost Thou show”, from √-ህ- “to show”
ይህንኑ ይናገራል	“He should speak”, from √-ናገራ- “to speak”
ይህንኑ ይመጣል	“He shall come”, from √-መጣ- “to come”
ይህንኑ ይሰጣል	“He created/gave”, from √-ሰጠ- “to give / create”
ይህንኑ ይናገራል	“He spoke” from √-ናገራ- “to speak”
ይህንኑ ይሰራል (Instead of ይሰራል)	“Mayest thou be banished”, from √-ሰራ- “to flee”
ይህንኑ ይስማማል	“I must believe”, from √-ስማማ- “to believe”
ይህንኑ ይጠቅም	“Thou carried”, from √-ጠቅ- “to carry”
ይህንኑ ይገጥሙ	“They two fight”, from √-ገጥሙ- “to fight”
ይህንኑ ይገባሉ	“We venerate”, from √-ገባ- “to venerate”
ይህንኑ ይጠቅሙ	“We two carry”, from √-ጠቅ- “to carry”
ይህንኑ ይሆናል	“I am”, from √-ሆነ- “to be”
ይህንኑ ይገባሉ	“We love”, from √-ገባ- “to love”
ይህንኑ ይጠቅሙ	“He asked”, from √-ጠቅሙ- “to ask”
ይህንኑ ይጠቅሙ	“They carried”, from √-ጠቅሙ- “to carry”
ይህንኑ ይሆናል	“They are”, from √-ሆነ- “to be”
ይህንኑ ይሰማል	“He hears”, from √-ሰማ- “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 √-ጠቅሙ “to ask”, in Potential Mood, giving meanings.

⁶√-ᵂᱠᱢ “_____”, Class _____, base - _____

Parasmaipada

Person	Singular	Plural
I		
II		
III		

Atmanepada

Person	Singular	Plural
I		
II		
III		

3. Non-conjugational Tenses and Moods

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

1. Future Tense

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

Egs: $\text{—} \text{פּעט}$ “he will work”. Future Tense, Atmanepada, 3rd Person, Singular from $\sqrt{\text{—} \text{עב}}$ “to work”.

$\text{—} \text{זענען}$ “he will show”. Future Tense, Parasmaipada, 3rd Person, Singular from $\sqrt{\text{—} \text{ע}}$ “to show.”

2. Perfect Tense

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

Parasmaipada

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

Atmanepada

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

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

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

¹ Sometimes it is changed to $\text{—} \text{פּעט}$ or $\text{—} \text{זענען}$

ሰሩሉ “they two have / had worked”. Perfect Tense, Parasmaipada, 3rd Person, Dual from ሰራ “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: $\sqrt{\text{dā}} + \text{gāva} = \text{dāgāva}$ “we gave.” Root Aorist, Parasmaipada, 1st Person, Plural from $\sqrt{\text{dā}}$ “to give”.

אֱמַנְנוּ “we believed.” Root Aorist, Atmanepada, 1st Person, Plural from אָמַן “to believe”.

2. **ⲁ** Aorist: It is formed by adding **ⲁ** to the root, and then adding the terminations of Imperfect Tense.

Egs: $\text{ܡܕܝܢܬܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ}$ “he became”. ܡܕܝܢܬܐ Aorist, Parasmaipada, 3rd Person, Singular from $\sqrt{\text{ܡܕܝܢܬܐ}}$ “to become”.

.ႉႳႰ (or ႉႳႰႉ) “he did”. Ⴐ Aorist, Parasmaipada, 3rd Person, Singular from √-ႳႰ “to do.”

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

Egs: $\sqrt{\text{stnd}}_{\text{Aorist, Parasmaipada, 3rd Person, Singular}}$ “he stood”.
 $\sqrt{\text{stnd}}_{\text{Infinitive}}$ “to stand”.

أَعْطَيْتُ “I gave”. عَظُ Aorist, Atmanepada, 1st Person, Singular from √عَظُ “to give”.

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

Eg: ၵုၵ်ႉ “he showed”. Reduplicated Aorist, Parasmaipada, 3rd Person, Singular
from ၵု “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 aorist are used indiscriminately (See Kanga, p.311)

: לַאֲשֶׁר יִשְׁמַח בְּכֹחַ

: וְיִשְׁמַח

: וְיִשְׁמַח

: וְיִשְׁמַח

: וְיִשְׁמַח

: לַאֲשֶׁר יִשְׁמַח בְּכֹחַ

: וְיִשְׁמַח

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

XIII. DERIVATIVE VERBS

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

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

1. Frequentative or Intensive verb

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

The base is formed in three ways as follows:

A. By reduplicating the root.

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

B. By adding -ḥḥ- to the reduplicated root.

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

C. By adding -ḥḥḥ- to the reduplicated root.

Eg.: ḥḥ-ḥḥḥ-ḥḥḥ “They frequently wounded” Frequentative Verb, Imperfect tense, Parasmaipada, 3rd Person, Plural from $\sqrt{\text{-ḥḥḥ}}$ “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 -ḥḥḥ- to the reduplicated form of the root.

Egs.:

a. ḥḥ-ḥḥḥ-ḥḥḥ “they wish to live”. Desiderative Verb, Present tense, Parasmaipada, 3rd Person, Plural from $\sqrt{\text{-ḥḥ}}$ “to live”

b. ḥḥ-ḥḥḥ-ḥḥḥ “He desires to see”. Desiderative Verb, Imperfect tense, Atmanepada, 3rd Person, Singular from $\sqrt{\text{-ḥḥḥ}}$ “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. ሥራተኞችን “They lead”. Denominative Verb, Present tense, Atmanepada, 3rd Person, Plural from ሥራተኛ “head.”
- b. ሥራተኛው “He fights”. Denominative Verb, Present tense, Parasmaipada, 3rd Person, Singular from ሥራተኛ “fight.”

B. By changing the final vowel of the noun to its Guna form and adding ሥ Eg.:

- a. ሥራተኛው “He harms, injures”. Denominative Verb, Present tense, Parasmaipada, 3rd Person, Singular from ሥራተኛ “harm, injury.”

C. By adding ሥ to the noun after dropping its final vowel. Eg.:

- a. ሥራተኛው “We are indebted, grateful”. Denominative Verb, Present tense, Parasmaipada, 1st Person, Plural from ሥራተኛ “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 ሥራተኛ to the Guna or Vraddhi form of the root¹. Egs.:

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

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

XIV PARTICLES

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

1. Adverbs

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

𐬀𐬀𐬀𐬀𐬀 “at will”

𐬀𐬀𐬀𐬀𐬀 “long”

𐬀𐬀𐬀𐬀𐬀 “truly, surely”

𐬀𐬀𐬀𐬀𐬀 “aright, truly”

𐬀𐬀𐬀𐬀𐬀 “clearly, visibly”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 “for ever, for eternity”

𐬀𐬀𐬀𐬀𐬀𐬀 “inside”

𐬀𐬀𐬀𐬀𐬀𐬀 “outside”

𐬀𐬀𐬀𐬀𐬀 “far”

𐬀𐬀𐬀𐬀𐬀 “immediately”

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

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

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

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “where?”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “when?”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “then, thereupon”

𐬀𐬀𐬀𐬀𐬀 “always”

𐬀𐬀𐬀𐬀𐬀 “whenever”

𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀 “here”

𐬀𐬀𐬀𐬀𐬀 “there”

𐬰𐬀𐬭𐬀𐬵𐬀 “now”

𐬀𐬭𐬀𐬵𐬀 “above, on”

𐬀𐬭𐬀𐬵𐬀 “around, about, except”

𐬀𐬭𐬀𐬵𐬀 “before”

𐬀𐬭𐬀𐬵𐬀𐬀𐬭𐬀𐬵𐬀 “after”

𐬀𐬭𐬀𐬵𐬀𐬀𐬭𐬀𐬵𐬀 “indeed, surely, certainly”

𐬀𐬭𐬀𐬵𐬀 “no”

𐬀𐬭𐬀𐬵𐬀 “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.

𐬀𐬭𐬀𐬵𐬀 “on, around, upon, from, after, near”

𐬀𐬭𐬀𐬵𐬀 “on”

𐬀𐬭𐬀𐬵𐬀 “on, about, for, concerning”

𐬀𐬭𐬀𐬵𐬀𐬀𐬭𐬀𐬵𐬀 “beneath, under”

𐬀𐬭𐬀𐬵𐬀 “agreeable to, in accordance”

𐬀𐬭𐬀𐬵𐬀 “away”

𐬀𐬭𐬀𐬵𐬀 “to, near, down, off”

𐬀𐬭𐬀𐬵𐬀 “near, towards, upto, at”

𐬀𐬭𐬀𐬵𐬀𐬀𐬭𐬀𐬵𐬀 “over, across, through”

𐬀𐬭𐬀𐬵𐬀𐬀𐬭𐬀𐬵𐬀 “along with, together with”

𐬀𐬭𐬀𐬵𐬀 “from, for”

𐬀𐬭𐬀𐬵𐬀 “with”

3. Conjunctions

Some of the common conjunctive particles are:

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

וְ “and”

אֲבָל, אֲבָל “but”

כִּי, כִּי “because”

אוְ “or”

אֲפִי, אֲפִי “if, although”

Enclitic Conjunctions:

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

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

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

4. Prefixes

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

Some common prefixes are:

אֵין, אֵין, אֵין, אֵין¹ Implies negation, want of. “no, not without, away”

אֵין, אֵין “apart, separate from, contrary to, away, against”

אֵין, אֵין “forth, forwards, excessive, prominent, out of, free from”

טוֹב “good, well, beautiful, proper”

רָע, רָע “bad, evil, contemptible”

מִלְּפָנֶיךָ “full of, around, behind, near, in on”

מִלְּפָנֶיךָ, מִלְּפָנֶיךָ “towards, upon, around”

אַחֲרָיִךְ “after, along, according to”

¹ אֵין is used before consonants and אֵין before vowels..

–፻፲፱፻፲፱ “between”

–፻፲፱፻፲፱ “near, by down, away, towards”

–፻፲፱፻፲፱ , –፻፲፱፻፲፱ “sufficiently, abundantly”

–፻፲፱፻፲፱ “to, at, towards, near”

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

–፻፲፱፻፲፱ , –፻፲፱፻፲፱ “over, across, away, opposite, evil

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

–፻፲፱፻፲፱ “round about, around

–፻፲፱፻፲፱ , –፻፲፱፻፲፱ “far away”

–፻፲፱፻፲፱ “with, together with, including”

–፻፲፱፻፲፱ , –፻፲፱፻፲፱ , –፻፲፱፻፲፱ “together, with, completely, wholly”

2. Syntax

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

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

3. Reduplication

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

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

The following rules are followed for reduplication:

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

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

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√- 𐬭𐬀	“to please”	– 𐬭𐬀𐬭𐬀	– 𐬭𐬀𐬭𐬀

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
$\sqrt{-}$ دسد	“to give, create”	- دسدسد	- دسد
$\sqrt{-}$ دد	“to see”	- ددسد	- دد

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
$\sqrt{-}$ دسد	“to fill, increase”	- دسدسد	
$\sqrt{-}$ دد	“to nourish”	- ددسد	-

5. -دسد and -دسد is substituted by -دسد as the reduplicative syllable. Eg:

form in the reduplicative syllable. Egs:

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

4. Insertion of redundant letters

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

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

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

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

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

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

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

It often develops after ‘r’ and regularly after final ‘r’. Generally *ə* or *ē* is used as an anaptyctic vowel, but rarely *a*, *i* or *ō* are also used.

Egs: *vax₂dra* “word”; *fārā* “forth”; *antar₂* “between” *hvar₂* “sun”; *maibyā* “with the two of us”; *šyaoṭṭana* “action”

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

Egs: *irinaxti* “lets go”; *irišyeiti* “he is hurt”; *urvan* “soul”, *iṭyejanḥ* “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: $\text{𐭠𐭣𐭥} \leftarrow \text{𐭠𐭣𐭥}$) or by inserting a nasal before the final consonant (Eg: $\text{𐭠𐭣𐭥𐭠} \leftarrow \text{𐭠𐭣𐭥}$).

Sometimes, especially in *𐭠*-base, the base is weakened by omitting the penultimate vowel from the crude form (Eg: $\text{𐭠𐭣𐭥} \leftarrow \text{𐭠𐭣𐭥}$ or $\text{𐭠𐭣𐭥} \leftarrow \text{𐭠𐭣𐭥}$).

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

Specimen Translation of a text –SAROSH BĀJ

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..... (5times)

..... (Thrice)

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..... (3 times)

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

¹ This is an irregular form.

² In this case Demonstrative Pronoun is used as third Personal Pronoun.

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

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

¹ The root is changed to its Vraddhi form.

Word	Meaning	Part of speech	Grammar Topic & Ch.	book	Grammar	Etymology
ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ	And for veneration	Noun Particles	- Declension VIII.2.1 Conjunctions XIV.3	-	Dat. Sing.	ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ
ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ	And for invocation	Noun Particles	- Declension VIII.2.1 Conjunctions XIV.3	-	Dat. Sing.	ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ
ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ	And for propitiation	Noun Particles	- Declension VIII.2.1 Conjunctions XIV.3	-	Dat. Sing.	ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ
ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ	And glorification for	Noun-Sandhi-Particles	Sandhi – II.2 Declension VIII.2.8 Prefixes - XIV.3 Conjunctions XIV.4	-	Dat. Sing.	ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ
ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ	For Sāvanghi	Proper Noun	Roots – III.2 Nouns – IV.1 Declension VIII.2.5	-	Dat. Sing.	ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ ¹
ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ	And For Visya	Adj. used as Proper Noun	Adjectives –IV.1 Declension VIII.2.1	-	Dat. Sing.	ᲙᲠᲗᲚᲙᲠᲗᲚᲙᲠᲗ
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 Topic & Ch.	Grammar	Etymology
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀	Of Sraosha	Roots - Noun	Vowel Grad. –III.2 Declension - VIII.2.1	Gen. Sing.	𐬰𐬀𐬭𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀	Of blessed	Adjective	Adjective-V.1 Declension - VIII.2.2	Gen. Sing.	𐬰𐬀𐬭𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀	Of strong	Sandhi-Adjective	Sandhi- II.2 Adjective-V.1 Declension - VIII.2.2	Gen. Sing.	𐬰𐬀𐬭𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀𐬎𐬵𐬀𐬵𐬀	Of the one having the body made of Manthra	Adjective - Compound	Sandhi- II.2 Adjective-V.1 Declension - VIII.2.2	Gen. Sing.	𐬰𐬀𐬭𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀𐬎𐬵𐬀𐬵𐬀	Of the one having a strong spear	Adjective- Compound	Adjective- V.I - Declension - VIII.2.8 Compound – XI.	Gen. Sing.	𐬰𐬀𐬭𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀𐬎𐬵𐬀𐬵𐬀	Of the one belonging to Ahura	Adjective	Declension - VIII.2.1	Gen. Sing.	𐬰𐬀𐬭𐬀 + 𐬵𐬀
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
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀	Just as	Particles	Adverb XIV.1	-	-
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀	The lord	Noun	Declension - VIII.2.5	Nom. Sing. ¹	𐬰𐬀𐬭𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀𐬵𐬀	At will	Adjective	Declension - VIII.2.1	Gen. Sing.	𐬰𐬀𐬭𐬀 + 𐬵𐬀

¹ This is an irregular form

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

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Sraosha	Roots - Noun	Vowel Grad. –III.2 Declension - VIII.2.1	Acc. Sing.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Blessed	Adjective	Adjective-V.1 Declension - VIII.2.2	Acc. Sing.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Well grown	Particles-Roots- Adjective	Prefix- XIV.4 Adjective-V.1 Declension - VIII.2.2	Acc. Sing.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Victorious	Adjective	Adjective-V.1 Declension - VIII.3.4	Acc. Sing.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Prospering the world	Participle- Compound	Present Participle - VI.1 Declension - VIII.2.4 Compound – XI.	Acc. Sing.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Righteous	Adjective- Sandhi	Adjective- V.I Declension - VIII.3.4	Acc. Sing.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Of righteousness	Noun - Sandhi	Sandhi – II.2 Declension - VIII.2.2	Gen. Sing.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	Lord	Noun	Declension - VIII.2.8	Acc. sing	𐬰𐬀𐬭𐬀𐬎𐬵𐬀 + 𐬵𐬀
𐬰𐬀𐬭𐬀𐬎𐬵𐬀	We venerate	Verb	Present Tense- XI.2.1	1st Pers. Plu.	𐬰𐬀𐬭𐬀𐬎𐬵𐬀
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
𐬀𐬵𐬀𐬯𐬀	Ahuna	Proper Noun	Declension - VIII.2.1	Acc. Sing.	𐬀𐬵𐬀𐬯𐬀 + 𐬵𐬀 + 𐬵𐬀
𐬀𐬵𐬀𐬵𐬀	Vairya	Proper Noun	Adjective- V.I - Declension - VIII.2.1	Acc. Sing.	–
𐬀𐬵𐬀𐬵𐬀	Body	Noun	Declension - VIII.2.8	Acc. Sing.	𐬀𐬵𐬀𐬵𐬀 + 𐬵𐬀
𐬀𐬵𐬀𐬵𐬀	Protects	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	𐬵𐬀𐬵𐬀
Ahuna Vairya protects the body.					

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

Translation of Srosh Bāj.

With propitiation of Ahura Mazda.

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

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

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

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

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

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

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

Ahuna Vairya protects the body.

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

_____ = <u>𐬨𐬀</u> + <u>𐬬𐬀𐬭𐬀</u>	_____ = <u>𐬨𐬀</u> + <u>𐬭𐬀𐬭𐬀</u>
_____ = <u>𐬨𐬀</u> + <u>𐬭𐬀𐬭𐬀</u>	_____ = <u>𐬨𐬀</u> + <u>𐬭𐬀𐬭𐬀</u>
_____ = <u>𐬨𐬀</u> + <u>𐬭𐬀𐬭𐬀</u>	_____ = <u>𐬨𐬀</u> + <u>𐬭𐬀𐬭𐬀</u>
𐬨𐬀𐬭𐬀𐬭𐬀 = _____ + √-𐬭𐬀	𐬨𐬀𐬭𐬀𐬭𐬀 = 𐬨𐬀 + √-_____

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

Ch. III. ROOTS & THEIR GRADATIONS

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

- a) √-𐬨𐬀 e) √-𐬭𐬀
- b) √-𐬨𐬀 f) √-𐬭𐬀
- c) √-𐬭𐬀 g) √-𐬭𐬀
- d) √-𐬭𐬀𐬭𐬀 h) √-𐬭𐬀𐬭𐬀

4.

Guna form of √-𐬨𐬀 is _____	Vrddhi form of √-𐬨𐬀 is _____
Vrddhi form of √-𐬭𐬀 is _____	Vrddhi form of √-𐬭𐬀𐬭𐬀 is _____
Guna form of √-𐬭𐬀 is _____	Vrddhi form of √-𐬭𐬀𐬭𐬀 is _____

Ch. IV. NOUNS ADJECTIVES

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

Ch. V ADJECTIVES

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

Ch. VIII DECLENSIONS

1. Decline, giving meanings: 10 Each

𐬨𐬀𐬭𐬀𐬭𐬀 “lord”; 𐬨𐬀𐬭𐬀𐬭𐬀 “All-knowing”; 𐬨𐬀𐬭𐬀𐬭𐬀 “house”

𐬨𐬀𐬭𐬀𐬭𐬀 “weapon” or 𐬨𐬀𐬭𐬀𐬭𐬀 “horse”

𐬨𐬀𐬭𐬀𐬭𐬀 “mountain”; 𐬨𐬀𐬭𐬀𐬭𐬀 “wood”; 𐬨𐬀𐬭𐬀𐬭𐬀 “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

𐬀𐬵𐬀𐬭𐬀	𐬀𐬵𐬀𐬭𐬀𐬵𐬀
𐬀𐬵𐬀𐬭𐬀𐬵𐬀	𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀
𐬀𐬵𐬀𐬭𐬀𐬵𐬀	𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀

Ch. VIII DECLENSIONS

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

Ch. IX. PRONOUNNS

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

Ch. X. NUMERALS

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

Ch. XII. VERBS

1. Explain how the following are formed (**any 2**): 12
Present Tense Perfect Tense Potential Mood Imperative Mood
2. Give **any 8** roots along with their classes of Conjugation and base. 16
3. Explain giving meaning, the grammatical formation of **any 8** words: 16

𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀
𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀

4. Explain giving an example how Non-Thematic Classes are formed. 12
5. Explain giving meaning, the grammatical formation of (**any 6**): 12

𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀
𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀

6. Write a note on Conjugational Tenses and Moods. 10
7. Give the paradigms of –𐬀𐬵𐬀 with meanings in Present Tense Parasmaipada. 10

- Q. 5 Explain giving meaning, the grammatical formation of (**any 5**): 10

𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀
𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀

Ch.XIII. DERIVATIVE VERBS

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

Ch.XVI. TRANSLATION

1. Transliterate and Translate (any 6): 18

፡፡ ጠቅላይ ሚኒስትር ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

፡፡ ለገቢ ማግኘት ጥረዱ ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

፡፡ ለገቢ ማግኘት ጥረዱ ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

፡፡ ለገቢ ማግኘት ጥረዱ ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

፡፡ ለገቢ ማግኘት ጥረዱ ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

፡፡ ለገቢ ማግኘት ጥረዱ ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

፡፡ ለገቢ ማግኘት ጥረዱ ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

፡፡ ለገቢ ማግኘት ጥረዱ ሲሆን ለገቢ ማግኘት ጥረዱ፡፡

KEY TO EXERCISES

Ch.I.4.2

𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀
𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀

Ch.I.4.3

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

Ch.I.5.2.

y	š	q	v
ž	v	š	ā

Ch.I.5.4 *kəm nā mazdā mavaitē pāyūm dadāt.*

hyaṭ mā drəgvā didarəšatā aēnaṇhahē

anyəm θwahnāt āθrascā mananḥascā

yayā šyaoθnāiš ašəm θraoštā ahurā

təm mōi dāstvqm daēnayāi frāvaocā.

Ch.I.5.4 𐬰𐬀𐬭𐬀 𐬀𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀

𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀

𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀

𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀 𐬰𐬀𐬭𐬀

Ch.I.6.1

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

I.7.11. Correct the spellings:

𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀
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סעג	גזש
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Ch.II.1.1

גזש

סעג

סעג

סעג

סעג

גזש

סעג

סעג

Ch.II.1.2

a. Dirgha Sandhi

b. Guna Sandhi, Vraddhi Sandhi and Antargata Sandhi

Ch.II.2.1

סעג

סעג

סעג

סעג

סעג

סעג

סעג

סעג

Ch.II.2.2

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

Ch.III.1.1

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

