TEACH YOURSELF

AVESTA

A beginner's guide to the
SCRIPT, GRAMMAR & LANGUAGE
of the Zoroastrian scriptural texts

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Introduction

Avesta, originally a language of the ancient Indo-Iranian stock, is presently the language of the Zoroastrian texts. Presently, it is not a language for day to day communication, and hence it is referred to as a 'dead language.'

This elementary book is meant to help beginners to study the Avestan script, learn the language and understand its basic texts. It is based on the format of 'Teach Yourself' books, with the view that a student may learn the language with a little help from a tutor. Each chapter is prepared as a separate unit. Most footnotes provide alternative words or contemporary versions of grammatical terminologies. They are intended for reference and are not essential to learning the language.

Exercises have been provided at the end of each chapter along with keys to most exercises at the end of the book. A Question Bank has been provided at the end for evaluation.

The book is modeled on the Avesta grammar notes provided by late Dasturji Dr. Hormazdyar Kayoji Mirza to his students. The style, content and layout of this book is a result of the teaching experience during the past several years.

Considering the elementary nature of the book, grammatical rules have been simplified. Wherever there are multiple options in terminations, only the most frequently used alternative has been given. This book may be used as a sourcebook for teaching Avestan script and grammar.

To study Avestan grammar in greater detail one may refer to "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), "Avestan Language III. The Grammar of Avestan" by Karl Hoffmann (Encyclopaedia Iranica III, pp.35-44) and An Introduction to Young Avestan by P. O. Skjaervo (Online, 2003).

I am grateful to Mr. Iraj Kabuli for his valuable suggestions towards improving this book. I hope this book will enable students to familiarize themselves with the Avestan script, grammar and language.

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I. THE AVESTAN LANGUAGE

A. History and development of Avesta language

Avesta is the oldest extant language of the Indo-Iranian and Indo-European family of languages. It is the mother of other Iranian languages like Old Persian, Middle Persian, Kurdish, Pashtu and Ossetic. Avesta heads the Iranian branch of Indo-Iranian language, just as Vedic Sanskrit is the source for the Indian branch, which has languages like Hindustani, Bengali and Marathi. The striking similarity between Vedic Sanskrit and Avestan is on account of their common origin.

The Iranian language family can be traced as follows:

Language	Period
Hypothetical proto-Aryan language (now lost)	Proto-Aryan
Avesta	Peshdad-Kayan
Old Persian	Achaemenian
Inscription Pahlavi	Ashkanian & early Sasanian
Pahlavi (Middle Persian), Manichaenian, Tokharish etc.	Sasanian
Neo-Persian	Post-Sasanian

Other important languages in the Indo-European family are Armenian, Baltic (Lithuanian, Latvian, Old Prussian), Anatolian (Hittite), Celtic (Gallic, Hispanic, Irish, Scot, Welsh, Tocharian), Hellenic (Classical Greek, Modern Greek), Germanic (Old Saxon, Modern German), Norwegian, Icelandic, Italic and Latin.

Account of the Avestan texts
Avestan texts were composed in absolute prehistory when the art of reading and writing had not yet been adequately developed. They were handed down by oral tradition from generation to generation since very ancient times.

The Iranian historical traditions regarding the transmission of the Avestan texts are recorded in the Pahlavi text ***Dēnkard***,[1] on the basis of which a succinct account of their transmission, can be formulated.

According to this tradition, one written copy of the entire Avestan texts, comprising of 21 Nasks (Volumes) was deposited in the royal archives of King Vishtasp. 21 priestly families were entrusted the task of memorizing one Nask each and thus the Nasks were orally transmitted from generation to generation. During the Achaemenian times, the written Avestan texts in the royal archives were destroyed during Alexander's invasion and conquest of Iran in 330 B.C. Emperor Vologeses/Valkhash I (51–77 ACE) of the Parthian/Arshkanian dynasty (250 BC-226 ACE) made an unsuccessful attempt to regather the 21 Avestan Nasks.

The Sasanian Emperor Artakhshir Pāpakān (226-241 ACE) instructed his Head Priest Dastur Tansar (Tosar) to compile a standard edition of the 21 ***Nasks*** from the scattered

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[1] Denkard Book 3, last chapter, para 1-8, in Sacred Books of the East, E.W. West, Vol. XXXVII edited by Max Mueller, Intro p. 30-32.

Avestan texts. This work was completed under Dastur Adarbad Marespand during the reign of Emperor Shapur II (309-379 ACE).

The Avestan texts were endangered once again when the Arabs invaded and conquered Iran in 641 ACE. However, they were not completely destroyed. Out of 21 Avestan Nasks, 20 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 lost, mainly due to the large scale massacre and destruction brought about in Iran by the Huns Changiz Khan and Halagu Khan in the 14th century and later by the Tartar 'Timur, The Lame' in the 15th century.

The Extant Avestan texts
The extant Avestan texts may be divided as follows:
1. The Yasna (including the Gathas)
2. The Visparad
3. The Vidēvdād /Vendidad
4. The Khordeh Avesta (including the Yashts)
5. Fragments of some of the lost Nasks.[1]

Origin of the Avestan script
Though Avestan is the oldest known Iranian language, even pre-dating prophet Zarathushtra, it had no script of it own and was orally transmitted from generation to generation. There is a tradition that a copy of the Avestan texts were committed to writing and deposited in the royal archives during the Kayanian and Achaemenian times. However, the script used in writing is not known. They may have been written in primitive indigenous scripts of those times, used for inscribing royal records and edicts.

According to literary and archaeological references, attempts were made to commit Avestan to writing during the Parthian period, in the script of those times. However, this attempt was unsuccessful. The Avestan script, as it is used today, was developed in the Sasanian period during the reign of Shapur II, and modified till the times of Cosroe II/ Khushru Purviz (590-628 ACE). This script, known as the **Dīn Dabireh** "the script for religious (purposes)", is the script with which we write the Avestan language today.

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 an ornamental manner with a greater flourish and curves at the end. The Indian scribes used straight strokes. In this book the Avestan script of Indian style has been used.

B. The systematic study of Avesta language in India

Avestan studies in India
In India, in the 18th and much of the 19th centuries, the study of Avestan texts was carried out through the traditional means of translating the texts on the basis of Pahlavi, Modern Persian and Sanskrit languages, especially since the translations of the Avestan texts were

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[1] Fragments have been preserved in the commentaries given in Pahlavi translations, colophons of manuscripts, Avesta-Pahlavi Frahang and some Pahlavi works like the Nerangestan.

available in these languages. Trnaslators of Avestan and Pahlavi like Dastur Edulji Sanjana, Dasturji Erachji Sorabji Meherji Rana, Dastur Mullan Firoze and Dastur Aspandiarji Rabadi belonged to this traditional school.

Anquetil du Perron
A French linguist, Abraham Hyacinthe Anquetil du Perron from Paris, found fragments of the Avesta, and decided to learn more about the language. In 1758, he traveled to India with the British East India Company. His search for a tutor led him to Surat to a Zoroastrian priest Dastur Darab Kumana (colloquially known as Da'd Dāru Kumana), where he stayed till 1761. Kumana instructed Anquetil into the rudiments of Avesta language with the aid of Pahlavi, Persian and Sanskrit languages.

In 1771, Anquetil du Perron published in France, amidst much critical acclaim, the first systematic translation of the Avesta, called the Zend-Avesta, which included the surviving texts, with ritual instructions and personal observations on the customs and rituals of the Parsis, as well as a translation of the Pahlavi Bundahishn. These translations opened the way for scholarly research on the Avestan language and Zoroastrian religion in Europe.

In Europe, the Avestan grammar was re-constructed with the help of Sanskrit grammar. That is the reason we see several Sanskrit terms, like guna, sandhi and vrddhi, in the Avestan grammar

Mr. K.R.Cama
Mr.Khurshedji Rustamji Cama (1831-1909), a noted oriental scholar, social reformer and educationist, went to Europe between 1855 and 1859, where he studied the systematic, scientific and philological study of Avesta language and the application of grammatical rules and philology to the study of ancient Iranian languages, under eminent orientalists like Professor Julius von Mohl in France and Professors Jules Oppert and Dr. Friedreich Spiegel in Germany.

After returning from Europe, Mr. K.R.Cama introduced the systematic and scientific study of Avesta language in India. In 1861, he started a private class at his residence in Fort to teach Avesta & Pahlavi languages in a scientific manner to a small group comprising mainly of Parsi priests.

His first batch of students reads like an Indian Who's Who of Indo-Iranian philology in the last century. They are: Ervad Tehmurasp Dinshaji Anklesaria, Ervad Edulji Kersasji Antia, Ervad Sheriarji Dadabhai Bharucha, Ervad Kavasji Edulji Kanga, Ervad Khurshedji Minocherji Kateli and Ervad Jamshedji Dadabhai Nadirshah.

Among the students of K.R.Cama, contribution to the study of Avestan language was made especially by Ervad Kavasji Kanga and to a lesser extent by Er. Sheriyarji Bharucha. The rest of the scholars specialized in Pahlavi, Pazand and Persian studies.

The Mullan Feroz & Sir Jamsetjee Jeejeebhoy Madressas
In 1854, the Mullan Feroz Madressa was started to teach Iranian languages. Education was imparted in the traditional manner without emphasis on philology. Sir Jamsetjee Jeejeebhoy Zarthosti Madressa was started on 4th March 1863 to help the studies of Indo-Iranian languages, especially Zend (Avesta), Pahlavi, Sanskrit and Persian with Western

scientific method, over and above the traditional method. Since the last one and a half centuries, these two Institutes have been imparting Indo-Iranian studies in India. In 1963, these two Madressas merged into one Institute, which is still functional.

C. Distinguishing features of the Avestan script

1) The Avestan script is written from right to left.
2) The direction of writing and relative positions of each letter have to be noted.
3) One sound may be represented by more than one character, depending on their placement in the word.
4) Each Avestan character has an equivalent for transcription. Most of these character are from the English alphabet, but some are adopted from the Greek alphabet, and a few special characters have been introduced. By and large the system of Karl Hoffmann has been adopted for transcription.
5) Every complete Avesta word is followed by a dot (like a *full stop*), called a word-separator.
6) Three dots ∵ are used to indicate the end of a sentence. Sometimes three small circles used in a similar way, indicate the end of a paragraph.

1. The Alphabets (1)

Avesta letter	Transcription	Pronunciation
ـﯕـ	a	critic<u>al</u>
ـﻢـ	$\bar{a}$	f<u>a</u>ther
ـﺭـ	i	<u>i</u>t
ـﯾـ	$\bar{\iota}$	f<u>ee</u>t
ـﯼـ	u	p<u>ut</u>
ـﻭـ	$\bar{u}$	sh<u>oo</u>t
ـﻭـ	k	<u>k</u>ite
ـﻳﻮـ	x	<u>Kh</u>an[1]
ـﯦﻠـ	$x´$	<u>Kh</u>yal
ـﻢـ [2]	x^v	<u>Kh</u>vāb

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[1] This and the following two words showing pronunciation are not from the English language as these sounds are not found in this language.
[2] This is a combination of Pahlavi letters 'x' and 'v'

Avesta letter	Transcription	Pronunciation
–ڡ–	g	<u>G</u>irl
–ۑ–	γ [1]	<u>Gh</u>ana

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

ka وﺪ	ki ود	ku ود
kā وﺲ	kī وﻴ	kū وﻪ

Exercise:
1. Practice the following:

ﻠﻟ	ﻳ	ڡ	ﻳ
ﻢ	ﻦ	ﺲ	و
ﻢ	ﻖ	ﻦ	ﻦ

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

ga		γa		xi	
$g\bar{a}$		$\gamma\bar{a}$		$x\bar{a}$	
gu		ki		$k\bar{u}$	

2. The Alphabets (2)

Avesta letter	Transcription	Pronunciation
–ﺯ–	o	g<u>o</u>ing
–ﺯ–	$\bar{o}$	g<u>o</u>
–ﻳﻮ–	e	s<u>a</u>ve
–ﻳﻮ– [2]	$\bar{e}$	s<u>ay</u>

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[1] This transcript is the Greek letter *gamma*.

[2] It is used as final vowel in Gathas and in the combination ﻳﻮﺲ aē.

Avesta letter	Transcription	Pronunciation
–ɕ–	ϑ [1]	ba<u>th</u>
–ᵭ–	d	as in <u>d</u>ay
–ᶜ–	δ [2]	a<u>dh</u>ere
–)–	r	<u>r</u>un
–ᶞ–	f	<u>f</u>an
–ᒫ–	b	<u>b</u>at
–ᴍ– [3]	t	<u>t</u>en
–ᶜ– [4]	$\underset{\sim}{t}$	pu<u>t</u>

Exercise:

1. Practice the following:

ᶜ	ᴍ	ᒫ	ᶞ
ᶜ	ᴍ	ᒫ	ᵭ
)	ɕ	ᴍ	ᶜ

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

de	a$\underset{\sim}{t}$	bō	rā$\underset{\sim}{t}$
daē	ta	bao	raē

3. The Alphabets (3)

Avesta letter	Transcription	Pronunciation
–ᶓ– [5]	∂^1	r<u>e</u>d

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1 This This transcript is similar to the Greek letter ***theta***.

[2] This transcript is similar to the Greek letter ***delta***.

[3] It is used at the beginning and middle of words.

[4] It is used at the end of words or when followed by ᵭ 'k' or ᒫ 'b'

[5] Generally replaces ᴗ 'a' when followed by final ᶜ 'm' and ᒫ 'n'. Also used as the final vowel after) 'r'.

Avesta letter	Transcription	Pronunciation
–ᒣ– [2]	$\bar{\partial}$	r<u>e</u>d
–ᒣ)ᒣ– [3]	$\partial r \partial$	b<u>ere</u>t
–ᑐ–	c	<u>ch</u>air
–ᔭ–	j	<u>j</u>am
–ᒣ–	n	<u>n</u>ut
–ᖬ– [4]	$\d{n}$	gru<u>nt</u>
–ᕬ–	m	<u>m</u>an
–ᕗ–	η	so<u>ng</u>
–ᔊ– [5]	$\acute{\eta}$	play<u>ing</u>
–ᕀ–	p	<u>p</u>an
–ᕲ–	h	<u>h</u>en
–ᕲᔊ– [6]	w	<u>w</u>ater

Exercise:
1. Practice the following:

ᒣ	ᔭ	ᕬ	ᔊ
ᕲᔊ	ᕀ	ᑐ	ᒣ
ᖬ	ᕲ	ᕗ	ᒣ

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

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[1] This sign is similar to an inverted 'e'.

[2] It is generally used as final vowel, especially in Gathas

[3] This cluster of three letters, is treated as one sound in Avesta.

[4] Used instead of ᒣ 'n' when followed by a guttural or dental consonant.

[5] It generally follows an ᒧ 'i'

[6] It generally follows ᕴ 'δ' and ᕤ 'ϑ'.

bərəṭ		*dadāṭ*		*ahurō*	
āϑrã		*manaŋh*		*ahi*	

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

٠ؤ٤ع٠		٠ۻ}ۼﻣ٠		ﺭﺩﻟﭼﻣﺩ٠	
ﺩﻣﻳﭼﻣﺩﺩ٠		٠ﻣﺩﻳﻣ٤} ٠		ﺭﻩﻣﺩﺩ(ﺩ٠	

4. The Alphabets (4)

Avesta letter	Transcription	Pronunciation
ـﻣﻣ ـ	$\mathring{\bar{a}}$	c<u>ow</u>
ـﻣﻣ ـ	q	Fr<u>an</u>ce
ـﺩﺩ ـ[1]	y	law<u>y</u>er
ـﻣﻳ ـ[2]	y	<u>y</u>es
ـﺩﻣ ـ	s	<u>s</u>it
ـﻣﺩ ـ[3]	š̆	har<u>sh</u>
ـﻣﻳ ـ[4]	ṣ̌	a<u>sh</u>ame
ـﻣﺩ ـ[5]	š̌	<u>Sh</u>yam
ـ ʃ ـ	Z	<u>z</u>ebra
ـﻣﻼ ـ[6]	ž̆	as in a<u>z</u>ure
ـ)) ـ[7]	v	as in sa<u>v</u>e
ـﻭﻝ ـ[8]	v	<u>v</u>erse

[1] It is used only within the word.

[2] It is used only in the beginning of a word.

[3] It is used at the end of words and also when followed by ﭖ 'c' or ﻣ 't' .

[4] It is used at the beginning and within a word.

[5] It is used at the beginning and within a word, when followed by the letter 'y'.

[6] It represents the sound zh.

[7] It is used only within the word.

[8] It is used only at the beginning of a word.

Self study:

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

دیوۇۇع۰ وٮݪیﻢﻪ۰ وٮﺪﻳﺪﻳﺪﻣﻊۇ۰ ﺪﺪﻣﻪﻳ۰

(ﻴﺪﻣﺴ۰ ﺪﺪﻣﻪﻳ۰ (ﻴﺪﻣﻪﻳ۰ ﺪﺪﻳﻊﺴﺪ۰

ﻴﺪﺪﺪﻣﻪ۰ ﺪﯦﻴﺴﺪ۰ وٮﺪﻳﺪﻳﺪﻣﺴﺪ۰ ﺪﯦﯦﻊۇ۰∴

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

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

yaϑā ahū vairyō aϑā ratuš ašāṯ ciṯ hacā,
vaŋhōuš dazdā manaŋhō šʸaoϑananąm aŋhōuš mazdāi,
xšaϑrəmcā ahurāi ā yim drəgubyō dadaṯ vāstārəm.

(Avestan script lines)

Exercise:

1. Practice the following:

ﺪﺪ	ﺦ	ﺪﺪ	ﯦﺪ
ﯦﻪ	ﺴ	ک	وﻪ
ﺴﻊ	ﯦﻪ	))	وٮ

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

ﯦﻪ	ﺴ	ﺦ	وٮ
وﻪ	وٮ	ﯦﻪ	ﺴﻊ

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

(Avestan script lines)

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

kə̄ vərəϑrəm jā ϑwā pōi sə̄ŋhā yōi həṇtī

ciϑrā mōi dąm ahūmbīš ratūm ciždī

aṯ hōi vohū sraošō jaṇtū manaŋhā

mazdā ahmāi yahmāi vaṣ̌ī kahmāicīṯ.

5. Phonetic divisions of the Alphabets

The Avestan alphabet has 50 characters, divided into two groups - 15 Vowels and 35 Consonants. A vowel is a sound produced by letting air flow cleanly through the mouth A consonant is a sound produced by interrupting the flow of air through the mouth. These letters are divided into various phonetic divisions as under:

15 VOWELS

Simple Vowels:

Phonetic Division	Short	Long
Gutteral (Sound made by obstructing air flow in the **throat**)	ᴎ *a*	ᴟ *ā*
Palatal (Sound made when the tongue goes near the **palate**)	�â *i*	ꜣ *ī*
Labial (Sound made by rounding the **lips**)	ꜣ *u*	ꜣ *ū*
Cerebral (Sound made by **rolling the tongue**)	ꜣꜣ *ərə*	-----

Diphthongs:
Diphthong is a secondary vowel sound, originally, the combination of the sounds of two simple vowels. There are three diphthongs sounds in Avesta. Each sound is represented by two characters, differing on account of their placement, and not sound.

ꜣᴄ *e*, ꜣᴄ *ē*	
ᴣ *ə*, ᴣ *ə̄*	
ᴣ *o*, ᴣ *ō*	

Special Vowels:
These two characters are referred to as special, since similar letters are not found in other related languages.

ᴎ *å*	ꝗ *ą*

35 CONSONANTS

Phonetic Division	Unaspirant[1]	Aspirant	Unaspirant	Aspirant
Gutteral (Sound made by obstructing air flow in the **throat**)	و *k*	*x* / *x´*	ع *g*	*γ*
Palatal (Sound made when the tongue goes near the **palate**)	*c*	- -	*j*	- -
Dental (Sound made when the tongue touches the **inside of the upper teeth**)	*t* / *ṯ*	*ϑ*	*d*	*δ*
Labial (Sound made when the flow of air is obstructed at the **lips**)	*p*	*f*	*b*	- -
Nasal (Sound made partly through the **nose**)	*n*; *ṇ*; *m*; *ŋ*; *ń*			
Sibilant (Hissing sound made by the **tongue**)	*s*; *š*; *ṣ̌*; *š̃*; *z*; *ž*			
Semi-vowel / Liquid (consonant sound interchangeable with **simple vowels**)	*y*; *y*; *v*; *v*; *r*			
Aspiration (sound produced by exhaling air)	*h*			
Bi-labial (Sound made by obstructing the air flow **rounded lips**)	*w*			
Ligatures[2] (**combination** of two Avesta or Pahlavi letters)	*št*; *x^v*			

Exercise:

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

Av. letter	Transcript	Phonetic Division

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[1] The Unaspirate consonants are those which do not have the aspiration sound 'h' inherent in them. The Aspirant consonants have an inherent 'h' sound corresponding to the Unaspirant consonant.

[2] This is not a phonetic but an orthographic division. Its given here to have all the characters together in one place.

𐏈		
ٮٮ		
ٯ		
ک		
ۀ		
ڡٯ		
ٮٮ		

2. Give the consonants in the following phonetic groups:

Phonetic Group	Consonants
Dental	
Sibilant	
Palatal	

6. Orthographic rules for placement of letters

Letter	Placement
−ﻌ− x´	It is used before the letter 'y'. Eg: ٠)ﺩﺩﺷﯾﻭ "country."
−ﻣ− t	It is used at the beginning and in middle of words. Eg: ٠){ﻣﯾ "body."
−ﻍ− ṭ	It is used at the end of words or when followed by ٯ 'k' or ل 'b'. Egs: ٠ﻌﺩﯾﻣ "then" ; ٠)ﺩﯾﺷﯾﺩﯾﻭﯿ "teaching."
−ﻉ− ə	It replaces ﻣ when followed by final ﻍ / }. Eg: ٠ﻍﻉ)ﺩﯾﺩﯾ=ﻍ−+٠.ﺩﯾ)ﺩﯾﺩ Words ending in) affix a final ﻉ after it. It is also used as the final vowel after) 'r'. Eg: ٠ﻉ)ﻣﯾﺩﯾﻭ "O Creator!" ٠ﻉ)ﻣﯾﺩﯾ "O Fire!"
−{− ə̄	It is generally used as final vowel. Eg: ٠{ﻍ "my"; or in the combination)}
−ﻌ− ē	It is used as final vowel in Gathas and in the combination ﻣﻌ aē
_ﺫ_ o	Especially in the combination ﺫﻣ ao.
−𐏈− ṇ	It is used instead of } 'n' when followed by a guttural or dental consonant. Egs: ٠ﺩﯾﻣﯾ)ﻭﯿ 𐏈 ﺩﯾ "toe, finger" ; ٠ﻌﻣ𐏈ﺩﯾ)))ﺭﯾ "how many ?"
−ک− ń	It is used when the ń sound is preceded by ٮ 'i'. Eg: ٠)ﺩﯾﮐﺩﯾ ﻭﯿ "country"

‒ᵕᑲ‒ w	It is used for the 'v' sound when it follows ᖴ 'δ' and ᖯ 'ϑ'. Eg: (ᵔᵕᒣᑲᵔᵕᵔ "timely."	
‒ᵔᵕ‒ š	It is used when the 'sh' sound is (i) at the end of word., Eg: ᵕᵔᵔ(ᵔᵕ "the mountain" and (ii) followed by ᖰ 'c' or ᵐ 't'. Eg: ᶠᵕᵔᵕᵔᵐᵕ "best"	
‒ᵕᵕᵕ‒ š́	It is used at the beginning and within a word. Eg: (ᵕᵕ "dawn."	
‒ᵔᵕ‒ š́	It is used at the beginning and within a word, when followed by the letter 'y'. Eg: ᵔᵕᵕᵔᵔ "blessed."	
‒ᵕᵕ‒ y	It is used only at the beginning of words.	
‒ᵔᵔ‒ y	It is used only within the word.	
‒ᵠᵕ‒ v	It is used only at the beginning of words.	
‒))‒ v	It is used only within the words.	

Self study:
Correct the spellings:

Incorrect	Correct	Incorrect	Correct
ᵠᵕᵔᵠᵔᵔ	ᵠᵕᵔᵕᵕᵔᵔ	ᵠᵕᵔᵕᵔᵕᵕ	ᵠᵕᵔᵕᵕᵕ
ᵕᵔᵔᵕᵐ	ᵕᵔᵕᵕᵔᵐ	ᵔᵕᵕ(ᵔ	ᵔᵕᵔ(ᵔ
(ᵔᵕᵠᵕ))ᵔ	(ᵔᵕᒣᑲᵔ	ᵕᵔᵔᵕᵕᵔ	ᵕᵔᵔᵠᵕᵔ

Exercise:
1. Correct the spellings:

ᵔᵔᵔᵠᒣᵔ		ᵔᵕᵔᵺᵕ	
))ᒣᵕᵕᶥ		ᵕᵔᵕᵕᵔᵐ	

II. SANDHI

In Avesta, nouns, adjectives, participles and other parts of speech are formed by adding suffixes to roots. Such nouns and adjectives are crude forms which cannot be directly used in sentences. Before using them in a sentence, appropriate case terminations have to be added to them. In this process, letters come into contact, and undergo a change, which is known as **Sandhi** or **Euphony.**

Thus, Sandhi is a combination of two or more vowels or consonants resulting in a changed form. Exceptional cases, when the rules of vowel Sandhi, do not apply, is called

Pragrihya. Eg: .ᵕᵔᵕᶥ "then".

There are 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 letter is a vowel and the other a consonant, Sandhi does not apply and no change takes place.

1. Vowel Sandhi

There are four types of Vowel Sandhi :
- A. DIRGHA SANDHI,
- B. GUNA SANDHI,
- C. VRIDDHI SANDHI
- D. ANTARGATA SANDHI.

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

ܣ ← ܣ + ܢ	ܜ←ܜ+ ܣ / ܢ	ܩ←ܢ+ ܢ
ܣ←ܣ+ ܢ	ܝ ← ܝ+ ܢ	ܩ←ܩ+ ܢ
ܣ ← ܣ+ ܣ	ܝ←ܢ+ ܝ	ܩ←ܢ+ ܩ
ܣ ← ܣ + ܣ	ܝ←ܝ+ ܝ	ܩ←ܩ+ ܩ

Examples:

"driving away" ܢܩܣ + ܣܢܣ←ܢܩܣܢܣ܀ [1]
"having healthy horses" ܘ(ܢܣ(ܢܣ + ܣܕܢܩܣ←ܘ(ܢܣ(ܣܕܢܩܣ܀
"we gave" ܢܘܢܩܣ + ܣܩܣ←ܢܘܢܩܣܩܣ܀
"a field" ܢܢܣ(ܢ + ܣܢܣ←ܢܢܣ(ܣܢܣ܀
" a tree" ܘ(ܢܣ + ܜܩ←ܘ(ܢܜܩ܀
" I poured down" ܢܣ(ܢܢ + ܝ←ܝ(ܢܢ܀
"good word" ܣܢ + ܢܩܩܣ←ܢܩܩܣܣܢ܀

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

ܣ and the second is one of the simple vowels:

ܣ + ܢ / ܝ ← ܣܢܩ
ܣ + ܢ / ܩ←ܣܢܟ
ܣ +ܛ←ܛܢ

Examples:

"neither, not here" ܣܢ + ܢܩܣ ← ܣܩܢܣ܀
"Hādokht (Nask)"[2] ܣܩܣ +ܢܩܩܣ←ܣܩܩܣܕܟ܀

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[1] The underlined letters indicate the letters involved in Sandhi and their result.
[2] One of the 21 *Nasks*.. Literally, "accompanied by the word."

"to go towards" ᵁᵁ +ᵁᵁ → ᵁᵁ

C VRIDDHI SANDHI is the occassion combination of <u>two dissimilar vowels</u> of which, the first one is ᵁᵁ :

ᵁᵁ + → ᵁᵁ
ᵁᵁ + → ᵁᵁ
ᵁᵁ + → ᵁᵁ

Vriddhi Sandhi also involves the following changes:

ᵁᵁ + ᵁᵁ → ᵁᵁ
ᵁᵁ + ᵁᵁ → ᵁᵁ

 Examples:

"for Mazda"	ᵁᵁ + ᵁᵁ → ᵁᵁ
"for Ahura"	ᵁᵁ + ᵁᵁ → ᵁᵁ
"comes towards"	ᵁᵁ + ᵁᵁ → ᵁᵁ

D. ANTARGATA SANDHI is the combination of <u>two dissimilar vowels</u>. The first vowel changes into a consonant, and the second vowel remains unchanged.

ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ
ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ
ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ
ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ
ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ
ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ	ᵁ + ᵁ → ᵁᵁ

Examples:

"speaking thus"	ᵁᵁ + ᵁᵁ → ᵁᵁ
"opposition"	ᵁᵁ + ᵁᵁ → ᵁᵁ
"Spityura" (King Jamshed's brother)	ᵁᵁ + ᵁᵁ → ᵁᵁ
"for the holy (lady)"	ᵁᵁ + ᵁᵁ → ᵁᵁ
"from the body"	ᵁᵁ + ᵁᵁ → ᵁᵁ
"greatly beloved"	ᵁᵁ + ᵁᵁ → ᵁᵁ
"widely flowing water"	ᵁᵁ + ᵁᵁ → ᵁᵁ

"small" وسدٮۥۥ ← د + وسدٮ	
"time" ٮۥۥٮسٮۥۦ۷ ← سٮۥۦ۷ + د)	
"with the cow/bull" ۑسدٮۥۥ۰ ← د + ۑسدٮ۷	
"of the cows/bulls" ۑسدٮۥۥ۶ژ۰ ← ۑسدٮ۷ + ۶ژ	
"pain, affliction" ۇٮ)ۀ۰ ← دۿس + ۀ)ۇ	

Exercise:

1. Fill in the blanks and name the Sandhi:

"indeed, surely" _____ ← ۑۯۿ + ۷ک		1
"speaking in accordance" _____ ← دۿ)ۯ +)۷یۿۮ		2
"approached" _____ ←)ۯۿس + دۿس		3
"and the women" _____ ←)سدۀ۷ + سددسۿۮ		4
"for the world" _____ ← دۯۿس)ۀ + ۷ک		5
"to be old" _____ ← ۊ + ۀ)ۀک		6
"for Gathas" _____ ← ۑسۊیس + دۿۯ		7
"spoke forth" _____ ←)سۮ +)۷یۿۮ		8

2. Which Vowel Sandhis involve

a. Similar Vowels : _____

b. Dissimilar Vowels :_____

2. Consonantal Sandhi

When two consonants come together in the formation of a word, the first consonant generally undergoes a change, as per certain rules. This is called Consonantal Sandhi. Some of the important rules of consonantal sandhi are:

Rule 1:

When ۶ / ۾ / } / ۥۥ /) / ۑ 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 changes to ۉ.

۶/۾/} /ۥۥ/)/ۑ+ Aspirate Consonant ← ۶/۾/} /ۥۥ/)/ۑ+ Unaspirate consonant

Examples:

"poured" ܤܢܦܩ܄ ← ܤܢ + ܕ(ܕܪ	
"divided; apportioned" ܤܢܦܩܪܝ܄ ← ܤܢ + ܦܠܝ	

Rule 2:

When a dental consonant is followed by ܢ–, it changes to ܕ. When a dental consonant is followed by ܩ– /ܦ–, it changes to ܤ.

ܤܕܢ ← ܢ + ܨ/ܢ /ܛ/ ܨ/ܢ
ܩܤ/ܩ ← ܩ/ܦ + ܩ/ܦ /ܛ/ ܨ/ܢ

Examples:

"dead" ܤܢܕܕ(ܕ܄ ← ܤܢ+ ܕ(ܕܪ	
"truth" ܤܕܕܢ(ܤ܄ ← ܤܢ+ ܩܤ(	
"offering" ܤܩܘܕܕܤ ← ܤܘܩ+ ܤܘܕܕܩ	
"gift" ܤܘܩܕܘ܄ ← ܤܘܩ+ ܩܕܘ	

Rule 3:

When the last letter of the first word is –ܓ, and the first letter of the second word/termination is ܢ–, –ܓ changes to ܫ.

–ܓ + ܢ– ← ܫܢ

Example:

"angry" ܤܢܫܕ(ܕܩ ← ܤܢ + ܩܕ(ܕܩ	

Rule 4:

When the last letter of the first word is –ܕ / –ܤ, and the first letter of the second word/termination is ܢ–, –ܕ or –ܤ changes to ܬ

–ܕ/ –ܤ + ܢ–← ܬܢ

Examples:

"venerated; attuned" ܤܢܕܕܢܤ܄ ← ܤܢ + ܤܕܕܢ	
"asked; questioned" ܤܢܕܕ(ܕܩ܄ ← ܤܢ + ܕ(ܕܩ	

Rule 5:

When the last letter of the first word is ـۇ, and the first letter of the second word/termination is ـﻩ, ـۇ changes to ﺩﺩ

$$\text{ﺩﺩﻩ} \longleftarrow \text{ـﻩ} + \text{ـۇ}$$

Examples:

"he/she/it is"	·ﺩﺩﻩﺩ ⟶ ﻩﺩ + ﺩۇ
"he/she wears"	·ﻭﺩﺩﻩﻥ ⟶ ﻩﻥ + ﻭﺩۇ

Rule 6:

When the last letter of the first word is ـﺱ, and the first letter of the second word/termination is ـ} /ـﻍ, ـﺱ changes to ﺩﺩ or ﯣ·

$$\text{ﯣ/ﺩﺩ or ﻍﺩﺩ} \longleftarrow \text{ـ} or ـﻍ} + \text{ـﺱ}$$

Examples:

"veneration"	·ﻥﺱﺩ} + ﺩﺱ ⟶ ﻥﺱﺩﺩﺩﺱ
"arrangement"	·(ﺩﯣﺩ) ⟶ ﺩ} + ﺱﺩ(ﺩ
"carrying"	·ﻭﺩﺩﻍﺩﺩ ⟶ ﻍﺩ + ﻭﺩﺱ

Rule 7:

When the last letter of the first word is ـ), and the first letter of the second word/termination is ـﻩ, the two letters merge to form <u>ﯣ</u>. <u>In this rule the second letter merges with the first, unlike other consonantal sandhis.</u>

$$\text{ﯣ} \longleftarrow \text{ـﻩ} + \text{)ـ}$$

Examples:

"man"	·ﻍﺩﺱﺩﺩﺩ ⟶ ﻩﺩﺩﺩ + ﻍﺩ)
"Fravashi – Guardian Spirit"	·ﻍ(ﺩﺩﯣﺩ ⟶ ﻩﺩ + ﻍ(ﺩﺩﺩ)

Exercise:

1. Fill in the blanks :

"seed"	_____ ⟶ ﻩﺩﻭﻍ+ﺩﺱ	1
"fever; heat"	_____ ⟶ ﺩ}+ ﻩﺩﺱ	2

"exhilaration" _____	عدو + مہر ←	3
"knowledge" _____	مرع + مہر ←	4
"vomitted" _____	ولدع + مہس←	5
"rubbed" _____	عدل) + مہس ←	6
"teaching" _____	ددس + مہر ←	7
"righteousness" _____	دل) + مہس ←	8

2. Give the Avestan word for :

1	"poured"	4	"divided"
2	"venerated"	5	"questioned"
3	"he wears"	6	"carrying"

III. ROOTS & THEIR GRADATIONS

Roots: A root is the basic form 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 simple 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 complete word. 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, indicated by an asterisk (*) in the following list, can be directly used as nouns:

√–لد) "to obtain; to value; to go; to move"	√–د "to go; to move"
√–مدع "to heat"	√–سہ "to protect"
√–دیشلو "to rule; to shine"	√–سإد "to bathe"
√–لع)ؤ "to work"	*√–سو "to give; to know; to create"
√–عس) "to burn; to shine"	*√–رلو "to speak"
√–ؤع) "to do"	*√–سإق "to lie; to hurt; to deceive"
√–لدم "to praise"	*√–لی)ۏ "to love"
√–عس) "to wish"	*√–مرع "to think"
√–لع)عس "to ask, to inquire"	*√–ىرس "to join"
√–ؤع) "to tear"	*√–لع)ۏ "to exalt"

Exercise:

1. Give the roots:

1	√-	"to go, to move"	5	√-	"to exalt"
2	√-	"to think"	6	√-	"to praise"
3	√-	"to bathe"	7	√-	"to wish"
4	√-	"to rule; to shine"	8	√-	"to ask, to inquire"

2. Vowel Gradation (Guna and Vriddhi)

We have studied above that every Avestan root has a simple vowel. This simple vowel has two grades Guna and Vriddhi.[1] A root is generally changed to either of the grades before being used in a word, as per the constructional requirement of the word. This change is referred to as vowel gradation.[2] The transformation of a simple vowel into the two grades takes place in the following manner:

SIMPLE VOWEL	GUNA	VRIDDHI
ﺳ	ﺳ	ﺳ
ﻰ / ﻟ	ﺳﻮﻉ[3]	ﺳﻟ
ﻻ / ﻕ	ﺳﻟﮐ[4]	ﺳﻟ
ﻉ)ﻉ	ﻟ)	ﺳ)ﻟ

Examples :

ROOTS	MEANINGS	GUNA	VRIDDHI
√-ﻣﺳﻪ	"to heat"	ﻣﺳﻪ-	ﻣﺳﻪ-
√-ﻍﺳﻯ	"to think"	ﻍﺳﻯ-	ﻍﺳﻯ-
√-ﺩﺳﻳﻭﻟ	"to rule"	ﺳﻮﻉﺳﻳﻭﻟ-	ﺩﺳﻳﻭﻟ-
√-ﺩﺩ	"to lie down"	ﺳﻮﻉﺩﺩ-	ﺩﺳﺩ-
√-ﻭﻯﺳﯾ	"to hear"	ﻭﯾﺳﮐﺩﻭ-	ﻭﻯﺳﺳﻭ-
√-ﻯﻭ	"to pound"	ﻯﻭﺳﻟﮐ-	ﻯﻭﺳﻟ-
√-ﻉﻯﻉ	"to carry"	ﻟ)ﺳ-	ﻟ)ﺳ-
√-ﻍﻉﻉﺳ	"to rub"	ﻍﺳﻟ)ﺳ-	ﻍﺳﻟ)ﺳ-

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[1] Also referred to as full or zero grades respectively.

[2] Also known as ablaut grades.

[3] ﻟ in Gathic texts.

[4])ﻉ in Gathic texts.

Exercise:

1. Fill in the blanks:

a) The Vriddhi form of √–ܓܗܩ "to go" is _____ .

b) The Guna form of √–ܕ‌ܐܥ "to ask" is _____ .

c) The Guna form of √–ܒ‌ܐܠ "to love" is _____ .

d) The Vriddhi form of √–‌ܐܝܗ "to praise" is _____ .

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

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

	ROOT	GUNA FORM	VRIDDHI FORM
1.	√–‌ܐܗܝ "to stretch"		
2.	√–ܐܥܗܕ "to spread"		
3.	√–ܗܠ "to divide		
4.	√–ܝ‌ "to lead		
5.	√–‌ܐܓ "to speak"		
6.	√–ܗܝ "to nourish"		
7.	√–‌ܐܕ "to hear"		
8.	√–ܐܥܠ "to cross"		

IV. NOUNS

1. Primary and Secondary Nouns

Most nouns are formed by adding suffixes to the root. Before taking the suffix, the roots may be graded. A noun thus formed is called a base/stem or crude form, and it needs to be inflected before being used in a sentence. The two types of Nouns are: Primary and Secondary.

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

Root	+	Noun suffix	→	Primary Noun
√–ܗܓ "to be courageous"	+	ܗ	→	ܗܓܗ "courage"

Root	+	Noun suffix	→	Primary Noun
√—ܪܗܡ "to flow"	+	ܕ(ܐ	→	ܡܗܪܕ(ܐ. "flow"
√—ܕܝܩ "to nourish"	+	ܗܡ	→	ܡܕܝܩ. "food"
√—ܓ(ܐ "to age"	+	ܣ(ܡ	→	ܓ(ܡܣ(ܐ. "time"
√—ܝܥ "to pound"	+	ܣ(ܡ	→	ܡܝܣ(ܡܣ.[1] "time of pounding." The first Geh.
√—ܡܝܫ "to throw"	+	ܐ	→	ܫܝܡ(ܐ. "arrow"
√—ܝܫ "to exist, to be"	+	ܐ	→	ܫܝܡ(ܐ. "existence"
√—ܕܣ(ܐ "to do justice; to arrange"	+	ܐ}	→	ܕܣܝܫ}(ܐ. "truth"

Specific Noun suffixes: Some Primary noun suffixes are used for specific purposes.

a. Suffix —ܗܡܣ(ܐ forms *Agentive nouns*. Egs:

"one who pours libations" chief priest" .ܗܡܣ(ܐܒܕܣ(ܓ [2] ← —ܗܡܣ(ܐ + "to pour" ܣ(—√

"one who nourishes; father" .ܗܡܣ(ܐ ܕܝܩ ← —ܗܡܣ(ܐ + "to nourish" ܕܝܩ—√

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

"a mat" [3] .ܕܝܪ(ܐ)(ܕ)ܗܡܕ ܕܝܪ— ← —ܕܕܬ + "to spread" ܕܗܡ—√

"weapon" [4] .ܕܝܪ(ܕ)ܕܠܣܕ ܕܝܪ— ← —ܕܕܬ + "to cut" ܕܠܣܕ—√

c. Suffix —ܕܙܫ forms *Neuter nouns*. Egs:

"a thought" .ܡܝ}ܫܕܙܫ Gܕܙܫ— ← —ܕܙܫ + "to think" ܡ}—√

"throne" .ܡܕܕܙܫ ܕܕܙܫ— ← —ܕܙܫ + "to sit" ܕܕ—√

d. Suffix —ܗܡܫܥ forms *Abstract feminine nouns*. Egs:

"immortality" .ܗܡܫܥ(ܐ)Gܣܕ ← —ܗܡܫܥ + "to be immortal" ܕG(ܐ)ܣܕ—√

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[1] The root has been changed to its Vrdhhi form and then the suffix is added.
[2] The root is changed to its Guna form.
[3] Epenthesis.
[4] Epenthesis.

"perfection" ں‌یں‌((یں‌ ← یں‌یں‌ + "all, entire" •یں‌((یں‌

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

"Lord of existence" •یں‌ں‌ں‌((یں‌ ← ں‌(+ "life; world; existence" یں‌ں‌ں‌

"mankind" •ں‌ں‌یں‌ں‌ں‌ں‌ ں‌یں‌چ ← ں‌یں‌ں‌ + "man" یں‌ں‌ں‌ں‌

V. ADJECTIVES

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

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

Root	+	Adj. suffix	Adjective
"to be beautiful" √ں‌(ں‌(ں‌–	+	–ں‌(	"beautiful" •ں‌(ں‌(ں‌
"to be good" √ں‌یں‌ں‌–	+	–ں‌	"good" ں‌یں‌ں‌ں‌ or ں‌چ‌ں‌ں‌ں‌
"to hasten" √ں‌ں‌–	+	–ں‌	"swift" •ں‌ں‌ں‌

2. Derivative Adjectives: They are derived from nouns by adding adjectival suffixes like ں‌ں‌ں‌–, ں‌(ں‌–, ں‌((یں‌–, ں‌((یں‌–, ں‌((یں‌چ‌ں‌–, ں‌چ‌ں‌– or ں‌چ‌یں‌چ‌ں‌– Egs:

Noun	+	Adj. suffix	→	Adjective
•ں‌ں‌چ‌ں‌ "bone; matter"	+	–((یں‌چ‌ں‌	→	•ں‌ں‌ں‌م‌((یں‌چ‌ں‌ "material; corporeal"
ں‌(ں‌{ں‌ "man"	+	ں‌ں‌ں‌–	→	ں‌(ں‌(ں‌ں‌ں‌){ں‌"manly"
•ں‌چ‌ں‌ "courage"	+	–((یں‌چ‌یں‌چ‌ں‌	→	•ں‌چ‌یں‌چ‌((یں‌ں‌چ‌ں‌"courageous; strong"
•ں‌(ں‌ں‌{ "dirt, filth"	+	–ں‌چ‌یں‌	→	•ں‌چ‌یں‌چ‌ں‌(ں‌ں‌{"filthy; having pollution"

Degrees of Adjectives

The Comparative and Superlative degrees of adjectives are formed by adding terminations to the adjectives. There are two sets of terminations. Generally adjectives ending in

ں‌چ‌((یں‌– and ں‌ں‌– take the first set of terminations and adjectives ending in ں‌ں‌– and consonants take the second set. Very rarely an adjective may take terminations from two different sets.

First set: The Comparative degree is formed by adding ܡܬܪ‎ – and the Superlative

degree is formed by adding ܡܪܥܬ‎ – to the adjective. Egs:

Superlative degree	Comparative degree	ADJECTIVE
ܡܬܪܥܬ‎ "strongest."	ܡܬܪ‎ "stronger"•	"strong" ܚܝܠܬܢܐ‎
ܡܪܥܬ‎ "most vigorous."	ܡܬܪ[1]‎ "more vigorous."	"vigorous" ܚܦܝܛܐ‎
ܡܪܥܬ‎ "most victorious"	ܡܬܪ‎ "more victorious"	"victorious" ܙܟܝܐ‎

Second set: The Comparative degree is formed by adding ܬܝܪ‎ – and the Superlative

degree is formed by adding ܬܝܪܡ‎ – to the stem from which the adjective is derived.
Egs:

Superlative degree	Comparative degree	ADJECTIVE
ܬܝܪܡ‎ "best"	ܬܝܪ‎ "better"•	"good" ܛܒܐ or ܛܒܬܐ
ܬܝܪܡ‎ "swiftest"	ܬܝܪ‎ "swifter"•	"swift" ܩܠܝܠ‎
ܬܝܪܡ‎ "greatest"	ܬܝܪ‎ "greater"•	"great" ܪܒ‎

Note that final ܐ‎ is dropped in the first two adjectives in both the degrees

Exercise:

1. Fill in the blanks:

1.	"legal" ܩܢܘܢܝܐ‎ ← _____ + "law" ܩܢܘܢܐ‎
2.	"righteous" ܟܐܢܐ‎ ← _____ + "righteousness" ܟܐܢܘܬܐ‎

2. Give Comparative and superlative degrees with meanings of :

_____ ← _____ ← "holy" ܩܕܝܫܐ‎ (I set)

_____ ← _____ ← "near" ܩܪܝܒܐ‎ (II set)

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[1] Phonetic change - final ܬ‎ changes to ܨ‎ .

VI. GENDERS

The Avesta has three genders – Masculine, Feminine and Neuter. Words designating male and female beings are masculine and feminine respectively. Words designating inanimate objects, abstract nouns and concepts are not always neuter, and may be masculine or feminine. In Avesta genders are grammatical and not natural, that is, they do not always indicate sex.

There is no rule to ascertain the genders. Words designating male and female can be easily identified. Eg.:

Masculine: ٮٯٯٮ "son", ٮٯٮٯٮ "father", ٮٮٯٮ "brother", ٮٮ "man"

Feminine: ٯٯٮ "daughter", ٯٮٯٮ "mother", ٮٯٯٮٮ "sister", ٮٮ "a woman"

In some cases, genders may be ascertained by suffixes. Eg.: ٮٯٮ– indicates masculine, ٯٮ– and ٯٮ– indicate feminine and ٮٯٮ–, –ٮٯٮ, ٮٯ–, ٮٮ– and –ٮٮ indicate neuter genders.

Changing to feminine gender: Masculine and neuter words can be changed to the feminine gender by adding a suffix, depending on the base of the word:

1. When a word ends in ٮ–, feminine is formed by substituting final ٮ by ٮ or ٮ. Egs:

Masculine Adjective / Noun	Feminine Adjective / Noun
ٮٯٮٯٮ "strong"	ٮٯٮٯٮ "strong"
ٮٮٮٯٮ "grandfather"	ٮٮٮٯٮ "grandmother"
ٯٮٮٯٮ "a demon"	ٯٮٮٮ "a demoness"
ٮٯٮٮٮ "a ram"	ٮٯٮٮٮ "a ewe"

2. When a word ends in ٮ/ٮ–, feminine is formed by adding ٮ to it. Egs:

Masculine Adjective / Noun	Feminine Adjective / Noun
ٮٯٮٯ "wide"	ٮٯٮٯٮ "wide"
ٮٯٮٮ "youthful"	ٮٯٮٮٮ "youthful"

3. When a word ends in ٮٮٯٮ– feminine is formed by substituting it by –ٮٮٮٮ. Egs.:

Masculine Adjective / Noun	Feminine Adjective / Noun
ٮٯٮٮٯٮ "greater"	ٮٯٮٮٮٮ "greater"
ٮٯٮٮٯٮ "better"	ٮٯٮٮٮٮ "better"

4. When a word ends in any consonant, feminine is formed by adding ـيـ[1] to it. Egs.:

Masculine Adjective / Noun	Feminine Adjective / Noun
٭ددى‌ددمۿ "filthy"	٭ددى‌ددمۑ "filthy"
٭ددݭددۿ "righteous"	٭ددݭددݣۑ "righteous"
٭ددمۿۋ "nourisher"	٭ددۋۑ "nourisher"

Exercise:
1. Form the feminine of the following words:

	Masculine	Feminine
1	٭دۮددۿ "beautiful"	
2	٭ددوۑۋ "good"	
3	٭ددۿدد "horse"	
4	٭ددمۿددۿ "material"	
5.	٭ددوۑدد‌ۿ "stronger"	

VII. DECLENSIONS

In Avesta, a noun, adjective, participle or pronoun in its original form is considered a **crude form,** which cannot be directly used in a sentence. Case terminations are added to the crude form before it could be used in a sentence. These case terminations serve as preposition/postpositions like **to, with, for** and **from**. They also indicate the number (singular/dual/plural) of the noun. Adding these case terminations to the crude form is called **DECLENSION**.[2] In all, there are eight cases of declensions, each having three numbers.

Nouns, adjectives, participles and pronouns are categorized on the basis of their last letter (base), or cluster of letters and gender, which is called the base of the word. Hence the base of the word ٭ددۋۿ "son" is ـدد Masculine. Bases are sub-divided into vowel bases and consonant bases.

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[1] ـيـ is added to the weaker base, whenever the word shows two bases.

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

1. General Case Terminations

The following is a standard table of general case terminations to be added to the base/stem of the word, which may have to be modified. For each base/stem, these terminations may vary from case to case:

	CASES	Prepositions	Indicates	SINGULAR	DUAL	PLURAL
1	Nominative	-	Subject	ܕܐ[1] or ܘܢ[2]	Crude form / ܕܐ	ܕܐܕ
2	Accusative	to	direct object	ܗ	Crude form / ܕܐ	ܕܐܕ
3	Instrumental	by, with	means, instrument	Crude form / ܕܐ	ܕܐܪܕ	ܕܘܪܕ / ܕܘܕܪ
4	Dative	to, for	indirect object	ܗܘܕ	ܕܐܪܕ	ܕܐܪܕ
5	Ablative	from,	separation	ܗ(ܕ)[3]	ܕܐܪܕ	ܕܐܪܕ
6	Genitive	Of / apostrophe s – 's)	possession/ relation	ܕܐܕ—or ܘܢ—	ܣܡ/ܣܡ ܕܐ	ܗܟ / ܗܟ}-[4]
7	Locative	in, at, towards, on	location	ܕ-, ܘܢ-, ܕܐܪ	ܕܐܕܟ ܕ	ܕ((ܕ/ ܘܢ/ ܘܢ(
8	Vocative	Oh!	direct address	Crude form / ܕܐ	ܕܐ	ܕܐܕ

Crude form is used for vowel bases and ܕܐ is added to consonantal bases.

Note:
1. Irregular forms, variations and exceptions have not been dealth in this book.
2. Highly irregular bases bases like ܠ-, ܘ- and ܗ- have not been covered.

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[1] Used after ܕ and ܐ

[2] Used for ܪ and ܐ.

[3] ܕܐ-is used for consonantal bases.

[4] ܗܟ- is used for consonantal bases and ܗܟ}- is used for vowel bases.

3. Indeclinable words do not take any case terminations and are used in sentences in their crude forms. These are words ending in ٤ ـد – like ܘܝܕ|ܢܘ "coin", ܢ١١١ܢ "sun", ܣ١١ܢ, "strength", ٤ ܝܕܩܢܕ "mouth" and – ـܢܝܕ like ܢܝܡܢܕ "mat".

4. The declined forms of some of the bases given in examples are hypothetical. They may not make sense or meaning, as all words do not occur in every case and number. For instance, a proper noun can never be in dual or plural form.

2. Vowel Bases

1. Bases ending in ـܢ – Masculine

ܢܝܘܩܝܢ "son"

CASES	SINGULAR	DUAL	PLURAL
Nominative	ܢܝܘܩܝܓ [1] The son	ܢܝܘܩܝܢ The two sons	ܢܝܘܩܝܣܘܢܓ [2] The sons
Accusative	ܢܝܘܩܝ٤ܝ [3] To the son	ܢܝܘܩܝܢ To the two sons	ܢܝܘܩܝܢܝ To the sons
Instrumental	ܢܝܘܩܝܢ With the son	ܢܝܘܩܝܢܘܝܪܕܕܢ With the two sons	ܢܝܘܩܝܣܕܪܝ With the sons
Dative	ܢܝܘܩܝܣܕܕ For the son	ܢܝܘܩܝܢܘܝܪܕܕܢ For the two sons	ܢܝܘܩܝܢܘܝܪܕܕܓ For the sons
Ablative	ܢܝܘܩܝܣܕܝ From the son	ܢܝܘܩܝܢܘܝܪܕܕܢ From the two sons	ܢܝܘܩܝܢܘܝܪܕܕܓ From the sons
Genitive	ܢܝܘܩܝܣܘܢܝ Of the son	ܢܝܘܩܝܣܕܕܣܝ [4] Of the two sons	ܢܝܘܩܝܣܕܝ٤ܝ Of the sons
Locative	ܢܝܘܩܝܢܝ [5] At/in the son	ܢܝܘܩܝܣܕܕܓ At/in the two sons	ܢܝܘܩܝܣܘܝܣܢ At/in the sons
Vocative	ܢܝܘܩܝܢ Oh! Son	ܢܝܘܩܝܢ Oh! The two sons	ܢܝܘܩܝܣܘܢܓ Oh! the sons

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[1] Final ـܢ is retained only if the word is followed by an enclitic particle, as in ܢܝܘܩܝܣܕܕܝܣ, otherwise ـܢܕܕ is changed to ܓ.

[2] In ـܢ base and ـܢ base the termination ـܢܕܕ changes to ـܢ on account of complex linguistic rules.

[3] Adjectives ending in ܕܕܢ change the ending to ܝܥ

[4] This is a variation from the general case termination.

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

Some other words of the base ـسـ Masculine

دسرٮٮ("lord"	سردکݽسـ "Haoma" Pr. noun	سـٮاوٮ "man"
رٮٮمدسـ "hand"	سـٮٮاوٮ Mithra - Proper noun	سرٮٮسـ۶ "man"
سٮرٮٮدسـ "horse"	سـمدٮٮ "bliss"	سـٮاوٮٮ۶ٮ "wolf"
سـٮٮ۶۶ٮٮ "immortal"	سـٮٮٮٮوٮ۶ "Mazdayasna"	سـمݼ۶ٮدسـ "beneficent"

2. Bases ending in ـسـ Neuter

سـ۶ٮٮسـ "Righteousness"

CASES	SINGULAR	DUAL	PLURAL
Nominative	سـ۶۶ٮٮ۶	سـٮٮسـ	سـٮٮسـ
Accusative	سـ۶۶ٮٮ۶	سـٮٮسـ	سـٮٮسـ
Instrumental to Locative cases take the terminations as in ـسـ **Masculine.**			
Vocative	سـ۶۶ٮٮ۶	سـٮٮسـ	سـٮٮسـ

Some other words of the base ـسـ Neuter.

سـمݜوٮ "law	سـٮٮدٮٮٮٮ "kingdom"	سـ۶۶ٮٮدسـ "friendship"
سـٮٮدݼٮٮٮٮ "propitiation"	سـٮٮٮٮۅ۶ "house"	سـٮٮدݼٮٮدٮٮس "action"
سـٮٮۅٮ or سـٮٮوٮٮ "evil"	سـدٮٮ۸ٮٮدٮٮٮ "untimely"	سـٮٮمدٮٮٮٮا "best"

Note: There are no cases ending in ـسـ Feminine.

Exercise:

1. Give the declensions with meanings of ۶۶ٮٮ۶سـ Base:_____ Meaning: "   "

CASES	SINGULAR	DUAL	PLURAL

3. Bases ending in ‌ﺳ– Masculine

ﻰﻣﺳﻛﻭﻋ "All-knowing"

CASES	SINGULAR	PLURAL
Nominative	ﻰﺳﻛﻭﻋ	ﮊﺳﻭﺳﻛﻭﻋ
Accusative	ﻰﻣﻭﻛﻭﻋ	ﺍﻭﻛﻭﻋ
Instrumental	ﻰﺳﻛﻭﻋ	ﻩﺩﺭﺳﻛﻭﻋ
Dative	ﻰﺩﺳﻛﻭﻋ	ﮊﺩﺭﺳﻛﻭﻋ
Ablative	ﻰﺳﺳﻛﻭﻋ	ﮊﺩﺭﺳﻛﻭﻋ
Genitive	ﻰﺳﻛﻭﻋ	ﻰﻭﺑﺍﺳﻛﻭﻋ
Locative	ﻰﺩﺳﻛﻭﻋ	ﻩﺩﺍﺳﺳﻛﻭﻋ
Vocative	ﻰﺳﻛﻭﻋ[1]	ﮊﺳﻭﺳﻛﻭﻋ

Some other words of the base ‌ﺳ– Masculine

ﻰﺳﻭﻩﻟﺩﻭ "evil giving"	ﻰﺳﻭ–ﺩﯾﻣ "intellect-giving"
ﻰﺳﺩﺭﻛ–ﺟﺍﻣﺩﻭﻋ "promise-breaker"	ﻰﺳﻭ–ﺩﺳﺩﺩ "righteousness-giving"
ﻭﺍﺭﻭﺩﺭﺳﻭ "good giving"	ﺳﻣﺩﻣﺭﺳﺩﺩﻟﺩﺍ "warrior"

4. Bases ending in ‌ﺳ– Feminine

ﺍﺳﻣﺩﻣﺩ "Weapon"

CASES	SINGULAR	DUAL	PLURAL
Nominative	ﺩﺳﻣﺩﻣﺩ	ﺩﺳﻣﺩﻣﺩ	ﻰﺳﺍﺳﻣﺩﻣﺩ
Accusative	ﻰﻭﺑﺍﺳﻣﺩﻣﺩ	ﺩﺳﻣﺩﻣﺩ	ﻰﺳﺍﺳﻣﺩﻣﺩ
Instrumental	ﺩﺳﺩﺩﺍﺳﻣﺩﻣﺩ	ﺩﺳﺩﺭﺳﺍﺳﻣﺩﻣﺩ	ﻩﺩﺭﺳﺍﺳﻣﺩﻣﺩ
Dative	ﺩﺳﺳﺩﺩﺍﺳﻣﺩﻣﺩ	ﺩﺳﺩﺭﺳﺍﺳﻣﺩﻣﺩ	ﮊﺩﺭﺳﺍﺳﻣﺩﻣﺩ
Ablative	ﻰﺳﺳﺩﺩﺍﺳﻣﺩﻣﺩ	ﺩﺳﺩﺭﺳﺍﺳﻣﺩﻣﺩ	ﮊﺩﺭﺳﺍﺳﻣﺩﻣﺩ
Genitive	ﻰﺳﺳﺩﺩﺍﺳﻣﺩﻣﺩ	–	ﻰﻭﺑﺍﺩﺍﺳﻣﺩﻣﺩ
Locative	ﺩﺳﺩﺩﺍﺳﻣﺩﻣﺩ	–	ﻩﺳﺩﺍﺳﻣﺩﻣﺩ
Vocative	ﺩﺳﻣﺩﻣﺩ	ﺩﺳﻣﺩﻣﺩ	ﻰﺳﺍﺳﻣﺩﻣﺩ

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[1] Irregular form.

Note: Final ‏ᵘ‏– is replaced by ‏ᴅᴅᴅᴅᴅ/ᴅᴅᴅᴅᴅ‏ in singular bases from Instrumental to Locative.

Some other words of the base ‏ᵘ‏– Feminine.

•‏ᵫᵭᵫ}ᵫᵭᵫᵪ‏ "religion; conscience"	•‏ᵭᵭ)ᵫ‏ "brave"	•‏ᵪᵭᵡᵭᵫ)ᵫ‏ "libation"
•‏ᵫᵭᵪᵡᵫᵪ‏ "Gāthā; song"	•‏ᵫᵭᵭ)ᵪᵫᵪ‏ "maiden"	•‏ᵫᵭᵪ))ᵫᵪ‏ "tongue"
•‏ᵫᵭᵫᵭᵡᵫᵪ‏ "world"	•‏ᵫᵭᵭ)ᵪᵫᵪ‏ "fairy"	•‏)(ᵪᵫ)ᵫᵪ‏ "plant"
•‏ᵫᵬᵭᵫᵡ)ᵫᵪ‏ "eye"	•‏ᵪᵫᵭ)ᵪᵫᵪ‏ "woman"	•‏ᵫᵪᵫᵪ‏ "woman"

Note: There are no cases ending in ‏ᵘ‏– Neuter.

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

	Case	Number	Meaning
•‏ᵫᵭᵫ}ᵫᵭᵭᵫᵭᵭ‏			
•‏ᵫᵭᵪᵡᵭᵭᵭᵫᵭ‏			
•‏ᵫᵭᵫ}ᵫᵡᵫᵭᵫᵫ‏			
•‏ᵫᵬᵭᵫᵡ)ᵫᵪᵭᵭᵫ‏			
•‏ᵫᵪᵫᵫᵫᵪᵭᵫᵫᵬ‏			
•‏)ᵭᵫᵫᵭᵫᵭᵫᵪᵭᵫᵪᵫ‏			
•‏ᵪᵫᵭᵭᵭᵫᵡᵭ)ᵫ}ᵫᵫ‏			
•‏ᵫᵭᵫᵪᵫᵫᵪᵫ)ᵫᵫ‏			
•‏ᵫᵭᵫᵡ)ᵫᵪ‏			
•‏ᵫᵫ}ᵫᵪ‏ᵫᵪᵫᵫᵫᵫ‏			

2. Give the Avesta words for

Meanings	**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 ‑ܪ Masculine

ܓܝܪܝ(ܪ)܂ "Mountain"

CASES7	SINGULAR	DUAL	PLURAL
Nominative	ܓܝܪܝ(ܪܝܪ)܂	ܓܝܪܝ(ܪ)܂	ܓܝܪ(ܪܝܪܓ)܂
Accusative	ܓܝܪܝ(ܒܝܪ)܂	ܓܝܪܝ(ܪ)܂	ܓܝܪ(ܪܝܪܓ)܂
Instrumental	ܓܝܪܝ(ܪ)܂	ܓܝܪܝ(ܪܝܪܝܪ)܂	ܓܝܪܝ(ܪܝܪܝܪ)܂
Dative	ܓܝܪ(ܪܝܢ)܂	ܓܝܪܝ(ܪܝܪܝܪ)܂	ܓܝܪܝ(ܪܝܪܝܪܓ)܂
Ablative	ܓܝܪ(ܓܪܝܓ)܂	ܓܝܪܝ(ܪܝܪܝܪ)܂	ܓܝܪܝ(ܪܝܪܝܪܓ)܂
Genitive	ܓܝܪ(ܓܪܝܪ)܂	–	ܓܝܪܝ(ܪܝܒܝܥ)܂
Locative	ܓܝܪ(ܝܪ)܂	–	ܓܝܪܝ(ܪܝܢܝܪ)܂
Vocative	ܓܝܪܝ(ܪ)܂	ܓܝܪܝ(ܪ)܂	ܓܝܪ(ܪܝܪܓ)܂

Some other words of the base ‑ܪ Masculine

ܓܝܪܝܝ܂ "lord"[1]	ܟܝܪ(ܪܝܘܠ)ܪܝܪܡ(ܪ)܂ "A Zoroastrian"	ܪܝܠܐܝ܂ "serpent"

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[1] It is declined irregularly.

6. Bases ending in ‌ـیٜ Feminine

Bases ending in ‌ـیٜ Feminine are declined in the same way as ‌ـیٜ Masculine, but there is no Dual number and no Locative case. Some words of the base ‌ـیٜ Feminine:

‌ڡٮ؈ٮ۰ "blessing"	سٮ(سٮۦٮٮٮ۰ Ārmaiti "right-minded"	ٮٮٮۦٮٮ۰ "dwelling"
(ٮٮٮٮٮٯٮٮٮ۰ "strength"	(ٮٮ((ٮٮٮٮ۰ "Guardian Spirit"	ٮٯٮ((ٮٮٮ۰ "capability"

7. Bases ending in ‌ـیٜ Neuter

(ٮٮڬٮٯٮٮٮ۰ "Light"

CASES	SINGULAR	DUAL	PLURAL
Nominative	(ٮٮڬٮٯٮٮٮ۰	(ٮٮڬٮٯٮٮٮ۰	(ٮٮڬٮٯٮٮٮ۰
Accusative	(ٮٮڬٮٯٮٮٮ۰	(ٮٮڬٮٯٮٮٮ۰	(ٮٮڬٮٯٮٮٮ۰
Instrumental to Locative cases take the terminations as in ‌ـیٜ **Masculine.**			
Vocative	(ٮٮڬٮٯٮٮٮ۰	(ٮٮڬٮٯٮٮٮ۰	(ٮٮڬٮٯٮٮٮ۰

Some other words of the base ‌ـیٜ Neuter.

ٮٯٮٮ(ٮ۰ "prosperity"	(ٮٮٮٮ۰ " intellect"	ٮٮٮۦٮٮ۰ "eye"

8. Bases ending in ‌ـیٜ Masculine

ٮٯٮٮٮٮ۰ "animal"

CASES	SINGULAR	DUAL	PLURAL
Nominative	ٮٯٮٮٮٮ(ٮٮ۰	ٮٯٮٮٮٮ۰	ٮٯٮٮٮٮٮٮ((ٮ۰
Accusative	ٮٯٮٮٮٮٯٮٮ۰	ٮٯٮٮٮٮ۰	ٮٯٮٮٮٮٮٮ((ٮ۰
Instrumental	ٮٯٮٮٮٮ(ٮ۰	ٮٯٮٮٮٮ(ٮٮٮٮ۰	ٮٯٮٮٮٮ(ٮٮٮ۰
Dative	ٮٯٮٮٮٮ((ٮٮٮ۰	ٮٯٮٮٮٮ(ٮٮٮٮ۰	ٮٯٮٮٮٮ(ٮٮٮٮ۰
Ablative	ٮٯٮٮٮٮٮٮڬٮٯٮ۰	ٮٯٮٮٮٮ(ٮٮٮٮ۰	ٮٯٮٮٮٮ(ٮٮٮٮ۰
Genitive	ٮٯٮٮٮٮ(ٮٮ(ٮٮ۰	ٮٯٮٮٮٮ((ٮٮ۰	ٮٯٮٮٮٮ(ٮۼٯٮ۰
Locative	ٮٯٮٮٮٮٮٮ((ٮٮ۰	ٮٯٮٮٮٮ(ٮٮٮٮڬٮٯٮ۰	ٮٯٮٮٮٮ(ٮٮ(ٮ۰
Vocative	-	-	-

Some other words of the base ‏ܐ‎ܳ Masculine

‏ܛܵܒ̣ܵܐ‎ "good"	‏ܘܵܝܕ̣ܵܐ‎ "wind"	‏ܢܛܵܪܵܐ‎ "protection"
‏ܕܪܵܥܵܐ‎ "arm"	‏ܗܸܢܕ̣ܘܿ‎ "India"	‏ܡܵܪ̈ܵܐ‎ "life; world; lord"

Note: ‏ܐ‎ܳ base Mas. words ending in ‏ܪܵܐ‎ like ‏ܡܵܪ̈ܵܐ‎ "lord", ‏ܣܘܼܟܵܠܵܐ‎ "wisdom", ‏ܐܲܬ̣ܪܵܐ‎ "place" and ‏ܚܲܪܵܫܵܐ‎ "sorcerer" have a weaker form (‏ܟܵܠܵܐ‎–, ‏ܟܵܠܵܐ‎–, ‏ܟܵܠܵܐ‎–) in the following bases: Instrumental, Dative, Genitive and Locative singular, and Genitive plural.

9. Bases ending in ‏ܐ‎ܳ Feminine

‏ܦܲܓ̣ܪܵܐ‎ "body"

Bases ending in ‏ܐ‎ܳ Feminine are declined in the same way as ‏ܐ‎ܳ Masculine from Nominative to Ablative. There is no Dual number.

Genitive	‏ܦܲܓ̣ܪܵܐ‎	‏ܦܲܓ̣ܪ̈ܵܐ‎
Locative	‏ܦܲܓ̣ܪܵܐ‎	‏ܦܲܓ̣ܪܵܐ‎
Vocative	‏ܦܲܓ̣ܪܵܐ‎	‏ܦܲܓ̣ܪ̈ܵܐ‎

Some words of the base ‏ܐ‎ܳ Feminine

‏ܡܲܕ̣ܝܼܢ̱ܬܵܐ‎ "country"	‏ܣܲܪܝܘܼܬ̣ܵܐ‎ "putridity"

10. Bases ending in ‏ܐ‎ܳ Neuter

‏ܩܲܝܣܵܐ‎ "Wood"

CASES	SINGULAR	DUAL	PLURAL
Nominative	‏ܩܲܝܣܵܐ‎	‏ܩܲܝܣܵܐ‎	‏ܩܲܝܣܵܐ‎
Accusative	‏ܩܲܝܣܵܐ‎	‏ܩܲܝܣܵܐ‎	‏ܩܲܝܣܵܐ‎
Instrumental to Locative cases take the terminations as in ‏ܐ‎ܳ Masculine.			
Vocative	‏ܩܲܝܣܵܐ‎	‏ܩܲܝܣܵܐ‎	‏ܩܲܝܣܵܐ‎

Other word of the base ‏ܐ‎ܳ Neuter: ‏ܦܬ̣ܝܼܟ̣ܵܐ‎ "broad"

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) Some consonantal bases have Changeable and Unchangeable forms. Changeable bases have strong and weak forms. The Nominative and Accusative forms are considered strong and the rest are weak. Some Vocatives and plurals of Instrumental, Dative and Ablative cases may either be strong or weak. Unchangeable bases include a single letter or cluster

of letters where bases end in suffixes like ܐܘܬ‍–, –ܘܬܐ and ‍–ܡܬܐ

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, ‍–ܬ 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 : ‍–ܓ base, ‍–ܠ base and ‍–ܬ base.

1. Bases ending in ‍–ܬ(ܫ) Masculine

ܫܩܠܬܐ. (st); ܫܩܠܬܐ. (wk) "Carrying"

CASES	SINGULAR	PLURAL
Nominative	ܫܩܠ.	ܫܩܠܬܐ.
Accusative	ܫܩܠܬܐ.	ܫܩܠܬܐ.
Instrumental	ܫܩܠܬ.	ܫܩܠܬܐ.
Dative	ܫܩܠܬܐ.	ܫܩܠܬܐ.
Ablative	ܫܩܠܬܐ.	ܫܩܠܬܐ.
Genitive	ܫܩܠܬܐ.	ܫܩܠܬܐ.
Locative	ܫܩܠܬܐ.	–
Vocative	ܫܩܠ.	ܫܩܠܬܐ.

(Some other words of the base ‍–ܬ(ܫ) Masculine

ܐܙܠܬܐ. "coming, going"	ܙܟܝܬܐ. "conquering"
ܫܠܝܛܬܐ. "ruling"	ܚܝܬܐ. "living"
ܒܝܫܬܐ./ ܒܝܫܬܐ. "evil; wicked"	

2. Bases ending in ﻉ(ﺳﻢ)– Feminine

ﻉﻭﺩﺩ Khordād (Lit. "Perfection")

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

Some other words of the base ·ﻉ(ﺳﻢ)– Feminine

ﻉﺩﻤﻤ Amardad (Lit."immortality")	ﻉﺩﻤ "eternity"
ﻉﺩﻤﻤ "growth, waxing"	ﻉﺩﻤ "forwardness"
ﻉﺩﻤﻤ "decrease, waning"	

3. Bases ending in ﻉ(ﺩ))– Neuter

·ﻉﺩﻤ "Powerful, strong"

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

Another word of the base ·ﻉ(ﺩ))– Neuter: ·ﻉﺩﻤ "material; corporeal"

4. Bases ending in ܐ‎ Masculine

ܩܰܕ̈ܝ̣ܫܳܐ (st); ܩܰܕܝ̣ܫܳܐ (wk) "Righteous, holy"

CASES	SINGULAR	DUAL	PLURAL
Nominative	ܩܰܕܝ̣ܫܳܐ	ܩܰܕܝ̣ܫ̈ܐ	ܩܰܕܝ̣ܫ̈ܐ
Accusative	ܩܰܕܝ̣ܫܳܐ	ܩܰܕܝ̣ܫ̈ܐ	ܩܰܕܝ̣ܫ̈ܐ
Instrumental	ܩܰܕ̈ܝ̣ܫܳܐ	–	ܩܰܕܝ̣ܫ̈ܐ
Dative	ܩܰܕ̈ܝ̣ܫܳܐ	–	ܩܰܕܝ̣ܫ̈ܐ
Ablative	ܩܰܕ̈ܝ̣ܫܳܐ	–	ܩܰܕܝ̣ܫ̈ܐ
Genitive	ܩܰܕ̈ܝ̣ܫܳܐ	–	ܩܰܕ̈ܝ̣ܫܳܐ
Locative	–	–	–
Vocative	ܩܰܕܝ̣ܫܳܐ	–	ܩܰܕܝ̣ܫ̈ܐ

Some other words of the base ܐ‎ Masculine:

ܟܳܗ̈ܢܳܐ (st);	ܐ̈ܢܳܐ (st);	ܥܰܠܝ̈ܡܳܐ (st);
ܟܳܗܢܳܐ (wk) "priest"	ܐܢܳܐ (wk) "soul"	ܥܰܠܝ̣ܡܳܐ(wk) "youth"

5. Bases ending in ܐ‎ Feminine

ܒܬܽܘܠܬܐ "A maiden"

CASES	SINGULAR	PLURAL
Nominative	ܒܬܽܘܠܬܐ	ܒܬܽܘܠ̈ܬܐ
Accusative	ܒܬܽܘܠܬܐ	ܒܬܽܘܠ̈ܬܐ
Instrumental	ܒܬܽܘܠܬܐ	ܒܬܽܘܠ̈ܬܐ
Dative	ܒܬܽܘܠܬܐ	ܒܬܽܘܠ̈ܬܐ
Ablative	ܒܬܽܘܠܬܐ	ܒܬܽܘܠ̈ܬܐ
Genitive	ܒܬܽܘܠܬܐ	ܒܬܽܘܠ̈ܬܐ
Locative	–	–
Vocative	–	–

Another word of the base ܐ‎ Feminine : ܠܝ̈ܠܰܘܳܬܐ (st); ܠܝ̣ܠܝܐ (wk) "night"

(Note: Here Instr. to Gen. singular & Nom., Accus.& Gen. plural take the weak base.)

6. Bases ending in ܣܥ)‒ Neuter

ܩܘܣܥܣܘ "Creation"

CASES	SINGULAR	PLURAL
Nominative	ܩܣܥܣܘ	ܩܣܥܣܘܐ
Accusative	ܩܣܥܣܘ	ܩܣܥܣܘܐ
Instrumental	ܩܣܥܣܐܘ	ܩܣܥܐܕܘ
Dative	ܩܣܥܣܐܢܘ	ܩܣܥܣܐܕܕܓ
Ablative	ܩܣܥܣܐܘ [1]	ܩܣܥܣܐܕܕܓ
Genitive	ܩܣܥܣܐܓ	ܩܣܥܣܐܦܥ
Locative	ܩܣܥܣܐܕ	ܩܣܥܣܘܐܘ
Vocative	–	–

Some other words of the base ܣܥ)‒ Neuter.

ܪܣܐܥܕܣܘ "Ceremonial implement."	ܢܣܕܣܥܣܘ "eye"	ܐܣܥܣܘ "name"
	ܐܣܥܘ "joy"	ܢܘܣܕܣܥܣܘ "friend"

7. Bases ending in ܐ‒ Masculine

ܐܣܐ "Man"

CASES	SINGULAR	DUAL	PLURAL
Nominative	ܐܣ	ܐܣܐܕ	ܐܣܐܓ
Accusative	ܐܣܐܥ	–	ܐܣܐܓ
Instrumental	ܐܣܐܕ	–	ܐܣܐܥܐܕܘ
Dative	ܐܣܕܐܢ	–	ܐܥܐܕܕܓ
Ablative	ܐܣܐܣܥ	ܐܣܐܥܐܕܕ	ܐܥܐܕܕܓ
Genitive	ܐܣܐܢܕ	ܐܣܐܣܥ	ܐܣܐܦܥ
Locative	ܐܣܕܐܕ	-	-
Vocative	ܐܣܐܥ	-	ܐܣܐܓ

Another word of the base ܐ‒ Masculine : ܐܣܡܣܕ "star"

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[1] Irregular.

8. Bases ending in ٰ(ﻢﺳ)–Masculine

ﮐﺪﮐﻣﺳٰ. (st); ﮐﺪﮐﻟٰ. (wk) "Chief Priest"

CASES	SINGULAR	PLURAL
Nominative	ﮐﺪﮐﻣﺳ.	ﮐﺪﮐﻣﺳٰﻟﮊ.
Accusative	ﮐﺪﮐﻣﺳٰﻋﻊ.	ﮐﺪﮐﻣﺳٰﻟﮊ.
Instrumental	ﮐﺪﮐﻟٰﻟﺳ.	ﮐﺪﮐﻣﺳٰﻋﺭﺩﺳ.
Dative	ﮐﺪﮐﻟٰﻟﺭﺍ.	ﮐﺪﮐﻣﺳٰﻋﺭﺩﮊ.
Ablative	ﮐﺪﮐﻟٰﻟﺳﻊ.	ﮐﺪﮐﻣﺳٰﻋﺭﺩﮊ.
Genitive	ﮐﺪﮐﻟٰﻟﮊ.	ﮐﺪﮐﻟٰﻋﻋﻊ.
Locative	–	–
Vocative	ﮐﺪﮐﻣﺳٰﻋ.	ﮐﺪﮐﻣﺳٰﻟﮊ.

Some other words of the base ٰ(ﻢﺳ)– Masculine :

ﻩﺩﻣﺳٰ. "father"	ﻟٰﺳﻣﺳٰ. "nourisher"
ﻭﺳﻣﺳٰ. "giver"	ﺳﻣﺳٰ. "fire"
ﻩﺳﻣﺳٰ. "protector"	ﺭﺳﻣﺳٰ. "brother"

9. Bases ending in ﺗ(ﮐﺳﺪ)– Masculine

ﻭﺳﭼﮐﺳﺪﺳ. (st) ﻭﺳﻟٰﺭﺳ. (wk) "Creator"

CASES	SINGULAR	PLURAL
Nominative	ﻭﺳﭼﮐﺳﺳ.	ﻭﺳﭼﮐﺳﺳﺩﺳﮊ.
Accusative	ﻭﺳﭼﮐﺳﺳﺩﺳﻋﻊ.	ﻭﺳﭼﮐﺳﺳﺩﺳﮊ.
Instrumental	ﻭﺳﻭﭘﻟٰﺭﺳﺳ.	ﻭﺳﻭﭘﻟٰﺭﺑﺳﺳ.
Dative	ﻭﺳﻟٰﺭﺑﺳﺭﺍ.	–
Ablative	ﻭﺳﻟٰﺭﺑﺳﺳﻊ.	–
Genitive	ﻭﺳﻟٰﺭﺑﺳﮊ.	ﻭﺳﻟٰﺭﺑﺳﻋﻊ.
Locative	–	–
Vocative	ﻭﺳﭼﮐﺳﺳ.	–

Other word of the base ﺗ(ﮐﺳﺪ)– Masculine: ﻭﺍﺩﭼﮐﺳﺪﺳ. (st) ﻭﺍﺩﻟٰﺭﺳ. (wk) "learned, wise one"

10. Bases ending in ಉ(ꢯꢣ)– Neuter

ꢎꢯ}ꢣꢴꢯ• "Mind, thought"

CASES	SINGULAR	PLURAL
Nominative	ꢎꢯ}ꢲ•	ꢎꢯ}ꢱ•
Accusative	ꢎꢯ}ꢲ•	ꢎꢯ}ꢱ•
Instrumental	ꢎꢯ}ꢯꢴꢯꢣ•	ꢎꢯ}ꢳꢣꢴꢣ•
Dative	ꢎꢯ}ꢯꢴꢯꢡꢴ•	ꢎꢯ}ꢳꢣꢴꢲ•
Ablative	ꢎꢯ}ꢯꢴꢯꢣꢶ•	ꢎꢯ}ꢳꢣꢴꢲ•
Genitive	ꢎꢯ}ꢯꢴꢯꢲ•	ꢎꢯ}ꢯꢴꢴꢎꢴ•
Locative	ꢎꢯ}ꢲꢴꢯ•	ꢎꢯ}ꢲꢴꢯ((ꢯ•
Vocative	–	–

Some other words of the base ಉ(ꢯꢣ)– Neuter:

ꢮꢯꢵꢯꢴꢯ• "word"	ꢎꢳꢴ ꢯꢴꢯ• "darkness"
ꢎꢳ}ꢯꢴꢯ• "homage"	(ꢯꢡꢵꢯꢴꢯ• "light"
ꢯꢡꢵꢰꢯꢴꢯ• "strength"	ꢱꢯꢣ}ꢳꢯꢴꢯ• "divine energy"
ꢯꢡꢵꢎꢴꢯꢴꢯ• "harm, injury"	

Note: Apart from the regular bases of declensions given above, there are other bases like ꢎ–, ಉ– and ಲ–, mostly with irregular forms.

Exercise:

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

	Case	Number	Meaning
ꢱꢣꢣꢲ•			
ꢮꢲ((ꢱꢣꢣꢤꢴꢯ•			
ꢱꢯꢴꢴꢎꢴꢯꢣꢶ•			
ꢯꢡꢵꢯꢴꢯꢡꢴ•			
ꢱꢯꢡꢵꢎꢱꢡꢴꢯ•			
ꢎꢱꢴꢯꢡꢵꢎ•			
ꢱꢯꢴ((ꢯꢴꢯꢱꢣꢱꢴ•			

VIII. 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

All the pronouns are declined as per the rules of declensions, however, they are highly irregular. Here only the declensions of Personal Pronouns are given. Except for the First and Second Personal Pronouns, the Gender is distinguished in all other Pronouns.

1. Personal Pronouns:

First Personal Pronoun •ᏀᎬᏚ ᴅᴅ "I"

CASES	SINGULAR	PLURAL
Nominative	•ᏀᎬᏚ ᴅᴅ "I"	•ᏀᎬᏚ ᴅᴅ •"We"
Accusative	•ᏀᎬᏀ; •ᴹᴹᏀ "me"	•᠍} ; •᠍} ᴅᴅᏀᴹᴅ "us"
Instrumental	–	–
Dative	•ᴅᴅᏀᏀᏀ"for me"	•᠍} ; •᠍} ᴅᴅᴹᏀᴅᴅ "for us"
Ablative	•ᴹᴹᏀ "from me"	•ᴹᴹᏀᴹᴹᏀ"from us"
Genitive	•ᴅᴅᏀᏀᏀ"my"	•᠍};•᠍} ; •ᏀᎬᏚᏀᴹᴹ ᴅᴅ "our"
Locative	–	–
Vocative	–	–

Second Personal Pronoun •ᏀᏀᴹ "thou "

CASES	SINGULAR	PLURAL
Nominative	•ᏀᏀᴹ; •Ꮐᴹ "thou "	•ᏀᎬᏚᏀᴹᴹ "you"
Accusative	•ᏀᏀᏀᏀ "thee"	•ᏀᏀᏀ;•ᏀᏀᏀ "you"
Instrumental	–	–
Dative	•ᴅᴅᏀ ᴹ; •ᴹᴹᴹ "for thee"	•ᴹᴹᴹᴹᴹᴅᴅᴅᴅᏀ:•ᏀᏀᏀᏀ"for you"
Ablative	•ᴹᴹᏀᏀᏀᴹ "from thee"	•ᴹᴹᏀᏀᴹᴹ ᴹᴹ "from you"
Genitive	•ᴅᴅᏀᴹ;•ᴹᴹᴹ;•ᴹᴅᴅ(ᴅᴅ) "thy"	•ᴹᴹᴹᴹᴹᏀᎬᏚᏀ;•ᏀᏀᏀ ; •ᏀᏀ "your"
Locative	–	–
Vocative	•ᏀᎬᏚ))ᴹ; •Ꮐᴹ "O Thou !"	–

Third Personal Pronoun – Masculine •ᴹᴹ "he "

CASES	SINGULAR	PLURAL
Nominative	•ᴹᴹ ; •ᏀᏀᴹ "he"	•ᴹᴹᴹ;•ᴅᴅᏀᴹ "they"
Accusative	•ᏀᎬᴹ ; •ᏀᎬᴹ "him"	•Ꮐᴹᴹᴹᴹᴹᴅᴅ ; •ᴹᴹᴅᴅ ; •ᴹᴹᴹᴹᴹ(ᴹᴹᴹ) "them"

Instrumental	ܡܣ "with him"	ܡܣܪܝܕ "with them"
Dative	ܠܗ;ܠܗ"for him"	ܡܣܢܪܝܕ "for them"
Ablative	ܠܗ "from him"	ܡܣܢܪܝܕ "from them"
Genitive	ܠܗ;ܠܗ "his"	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Feminine ܡܣ "she"

CASES	SINGULAR	PLURAL
Nominative	ܡܣ;ܡܣ"she"	ܡܣ;ܣܝܕ "they"
Accusative	ܡܦܘ "her"	ܡܣ;ܣܝܕ "them"
Instrumental	-	-
Dative	ܠܗ;ܡܣ "for her"	-
Ablative	-	-
Genitive	ܡܣ "her"	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Neuter ܡܣܝ"it "

CASES	SINGULAR	PLURAL
Nominative	ܡܣܝ "it"	ܡܣ "they"
Accusative	ܡܣܝ "to it"	ܡܣ "to them"

The rest of the cases are same as Third Personal Pronoun – Masculine.

2. Demonstrative Pronoun:

Masculine	Feminine	Neuter	Meaning
ܗܡܝܗܕ	ܗܡܝܗܕ	ܗܡܝܗܕ	"this, that"
ܗܘܣܕ	ܗܘܣܕ	ܗܘܣܝܕ	"that"
ܗܣܝܕ	ܗܣܝܕ	ܗܣܝܝ	"this"
ܗܕ or ܗܡܦ	-	-	"this"

 3. Relative Pronoun: "which, who"

ܟܗܘܕ (Masculine); ܟܗܣ (Feminine); ܟܗܣܝ / ܟܗܕܕܣ (Neuter)

4. Reflexive Pronoun : "self"

ܗܘܣܕ or ܣܕ (Masculine & Neuter) "self, himself, itself "

ܗܘܣܕ or ܣܕ (Feminine) "self, herself"

5 Interrogative Pronoun : "who, when, what, which, why ?"

وسـ• (Masculine); وسـ• (Feminine); وسعـ• (Neuter)

6. Pronominal Adjectives:

Masculine & Neuter	Feminine	Meaning
واددرهسـ•	واددرهسـ•	"every, all "
دإددسـ•	دإددسـ•	"other, another"
نهسد((رسـ•	نهسد((رسـ•	"whole, entire"

Note: All pronouns have to be declined before being used in a sentence.

Self Study: Declined forms of pronoun which occur in basic Zoroastrian prayers:

Word	Pronoun	Case	Number	Meaning
ددنهىسدـ•	Demonstrative & Personal	Dative	Singular	For /unto this; unto him"
نسردىـ•	Relative	Accusative	Singular	Who
وعدىـ•	Interrogative	Accusative	Singular	Who, which?
نسـﮐ•	Relative	Nominative	Singular	Who
نسددنهىسدـ•	Relative	Dative	Singular	For whom
ودنهىسدـ•	Interrogative	Dative	Singular	For whom?
نسنـ(ددنهنـ(•	Relative	Genitive	Singular	Of / among whom
سددىىددسـ﴾•	Reflexive	Genitive	Singular	Of the self
واددرهسدإىﯞعـ•	Pronominal Adjective	Genitive	Plural	Of / among all
دإددﮯعـ•	Pronominal	Accusative	Singular	To another

Exercise:

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

Word	Type of pronoun	Gender	Meaning
واددرهسـ•			
مسددنهدـ•			
نه((سـ•			
نهسد((رسـ•			
دعددضـ•			

IX. NUMERALS

The numerals in Avesta are expressed only in words. There are no figures to indicate the numerals. The following are the Cardinal and Ordinal Numbers. All numerals have to be declined before being used in a sentence.

CARDINAL NUMBERS

‎دم‌ا‌‌سم‌‌ One	‎مل‌سم‌ا‌‌سم‌و‌سم‌سم‌ Sixteen
‎و‌ا‌‌سم‌ Two	‎سم‌دم‌م‌سم‌و‌سم‌سم‌ Seventeen
‎مل‌ا‌د Three	‎دم‌م‌سم‌و‌سم‌سم‌ Eighteen
‎سم‌دم‌مل‌کم‌سم‌ا Four	‎سم‌ا‌‌سم‌و‌سم‌سم‌ Nineteen
‎و‌سم‌پ‌سم‌سم‌ Five	‎و‌ا‌د‌سم‌سم‌م‌د Twenty
‎مل‌ا‌‌سم‌ا‌‌سم‌د Six	‎مل‌ا‌د‌سم‌م‌ Thirty
‎سم‌دم‌م‌سم‌سم‌ Seven	‎سم‌دم‌مل‌کم‌سم‌ا‌ء‌د‌سم‌م‌د Forty
‎دم‌م‌سم‌ا‌‌سم‌ Eight	‎و‌سم‌پ‌سم‌سم‌دم‌سم‌م‌د Fifty
‎سم‌ا‌‌سم‌ا‌‌سم‌ Nine	‎مل‌ا‌‌سم‌ا‌‌سم‌دم‌م‌د Sixty
‎و‌سم‌سم‌ا‌‌سم‌ Ten	‎سم‌دم‌م‌سم‌سم‌دم‌م‌د Seventy
‎دم‌ا‌‌سم‌و‌پ‌سم‌و‌سم‌سم‌ا‌‌سم‌ Eleven	‎دم‌م‌سم‌سم‌دم‌م‌د Eighty
‎و‌ا‌‌سم‌و‌سم‌سم‌ا‌‌سم‌ Twelve	‎سم‌ا‌‌سم‌ا‌‌سم‌دم‌م‌د Ninety
‎مل‌ا‌د‌و‌سم‌سم‌ا‌‌سم‌ Thirteen	‎دم‌سم‌م‌د Hundred
‎سم‌دم‌مل‌ا‌و‌سم‌سم‌ا‌‌سم‌ Fourteen	‎سم‌دم‌سم‌د‌ز‌ا‌د Thousand
‎و‌سم‌پ‌سم‌سم‌و‌سم‌سم‌ا‌‌سم‌ Fifteen	‎دم‌ا‌‌سم‌ا‌‌سم‌ا‌‌ء Ten-thousand

ORDINAL NUMBERS

They signify order of occurrence. They are derived from cardinal numbers.

‌ꡖ First	‌ꡖ Twelfth
‌ꡖ Second	‌ꡖ Thirteenth
‌ꡖ Third	‌ꡖ Fourteenth
‌ꡖ Fourth	‌ꡖ Fifteenth
‌ꡖ Fifth	‌ꡖ Sixteenth
‌ꡖ Sixth	‌ꡖ Seventeenth
‌ꡖ Seventh	‌ꡖ Eighteenth
‌ꡖ Eighth	‌ꡖ Nineteenth
‌ꡖ Ninth	‌ꡖ Twentieth
‌ꡖ Tenth	‌ꡖ Thirtieth
‌ꡖ Eleventh	

Exercise:

1. Transliterate into Avesta, and identify the declined forms of ordinal numbers therein:

bityō vqθwyō, θrityō ava-tanuyō, tūirya aṣa vahiṣta, puxδa vīspa vohū mazdaδāta aṣa-ciθra, xṣtvō ya$ṯ$ ahmi xratuṣ, haptaθō xratum$\overset{\circ}{a}$ aṣtəmō ya$ṯ$ ahmi ciṣtiṣ, nāumō cistiv$\overset{\circ}{a}$.

Transliteration:_____
_____
_____
_____

Ordinal Numbers:

Second:	Third:
Fourth:	Fifth:
Sixth:	Seventh:
Eighth:	Ninth:

X. VERBS

Verbs are words that show action. In Avesta, the verbal formss indicate person (First, second or third), numbers (Singular, dual or plural), tense (Present, past, future etc.) and sometimes also auxiliary verbs (may, might, can, could etc.). Verbs are formed by adding *personal verbal terminations* to infinitive bases/stems, which are modified forms of roots.

Adding personal verbal terminations

In Avesta verbs are formed by adding terminations of any of the eight tenses or moods. These eight tenses or moods are further divided in two groups:

A. Conjugational or Special Tenses and Moods: Their *personal verbal terminations* are added to infinitive bases/stems formed on the basis of the special rules of "Ten classes of Conjugation." Hence they are also called Special Tenses and Moods. They are:
1. Present Tense
2. Imperfect Tense (Generally signifies Past Tense)
3. Imperative Mood (Signifies order or command)
4. Potential Mood (Signifies Request)

B. Non-Conjugational or General Tenses and Moods: Their *personal verbal terminations* are added to the infinitive bases/stems formed by a rule applied generally to all roots. 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

Every Avestan root belongs to one of the ten classes of Conjugation. A special base, referred to as a tense stem, is formed from the root, depending on the class to which it belongs. To this stem, the terminations of Conjugational Tenses and Moods are added. The ten classes are sub-divided into Thematic and Non-thematic (or athematic) Classes.

<u>Thematic Classes :</u> Classes I, IV, VI and X constitute the Thematic classes. These bases

end in ‌ـدد and have a standard base, that is they do not have strong and weak forms.

Class	Rules for forming the base	Egs.
I	‌ـدد is added to the Guna form of the root.	‌ـدد‌(رسد→ ‌سد‌–+(رسد→"to carry" √–ع‌(ای
IV	‌–ددس is added to the root.	‌ـدد‌س)‌ع‌(ط→ ‌–ددس+"to work" √–‌ع)‌طع
VI	‌–دد is added to the root.	‌–دس‌ن) دد‌سن→ ‌–دد+"to venerate" √–‌دد‌ن

Class	Rules for forming the base	Egs.
X	‑سددد is added to the Guna or Vriddhi[1] form of the root.	فأ)ع‑√"to cross"+سددد‑ ← سددد‑سإرو رن)ق‑√"to know"+سددد‑ ← سددمكقرو‑

Non-thematic Classes: Classes II, III, V, VII, VIII and IX constitute Non-Thematic classes. Its bases have strong and weak forms. The roots in their original forms are regarded as weak bases.

Class	Rules for forming the base	Egs.
II	Personal terminations are directly added to the strong or weak form of the root. Strong bases are formed by gunating the root.	سرس‑√"to be, exist" → سرس‑ قر)ق‑√"to speak" →قر)ق‑(wk), قسرلـ)ق(st)
III	Root is Reduplicated[2]	وسرس‑√"to give/create/know" →وسوس‑(st) وسوس‑(wk)
V	رل}‑ (wk) / رلسلـ}‑ (st) is added to the root.	فو)ع‑√"to do" + {ر →فو)ع}رل‑(wk) ;فو)ع}رلسلـ‑(st)
VII	ج̈‑(wk)/سل}‑(st) inserted into the body of the root before the last consonant	درـ)د‑√"to pour" → درـ)دجـم‑(wk) ;درـ)سلد‑(st)
VIII[3]	(st)سلـ}سل‑/(wk) ـ)ر is added to the root.	رد‑√"to injure" + ‑ر → رد}ر)‑(wk); ;رد}سلـ)لـ(st)
IX	سل}رـ‑[4] is added to the root.	قرـ)ه‑√"to love" + سل}رـ‑ → قرـ)هسلرد‑

Note: A second example for each class is in the Self study which follows.

Rarely, a root may belong to more than one class and thus form their base in more than one way. For Eg: قرـ)رـ‑√ "to hide, to conceal" belongs to Class I as well as Class VI.

Self study:

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

Root	Base

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[1] The vowel in the root is changed to its Guna form when it is a penultimate short vowel (except سل‑). The vowel is changed to its Vriddhi form when it is final or when the penultimate vowel is سل‑ The vowel remains unchanged when the root contains more than two consonants.

[2] Reduplication means repeating some letters of the root according to certain rules. See Ch. XIII "Some General Rules" for details.

[3] The roots of this class almost always end in ‑}

[4] سل}‑before the terminations قـ)د‑, قـ)سل‑, قـ)سرسلد‑, قرـوفسرـ.

¹√–ܗܘܐ "to become"	–ܢܗܘܐ
²√–ܫܒܚ "to praise"	(wk) –ܢܫܒܚ, (st) –ܬܫܒܚܬ
³√–ܚܙܐ "to see"	(wk)–ܢܚܙܘܢ, (st)–ܢܬܚܙܘܢ
⁴√–ܒܥܐ "to beseech"	–ܢܬܒܥܕܢ
⁴√–ܥܒܪ "to pass; to flow"	–ܢܬܥܒܪܕܢ
⁴√–ܩܪܒ "to fight"	–ܢܬܩܪܒܕܢ
⁵√–ܫܡܥ "to hear"	(wk) –ܢܫܡܥ, (st) –ܢܫܬܡܥܕ
⁵√–ܕܩ "to pound"	(wk)–ܢܕܩ, (st)–ܢܕܩܕ
⁶√–ܫܐܠ "to ask"	–ܢܫܐܠ
⁷√–ܚܫܒ "to think"	(wk) –ܢܚܫܒ, (st) –ܢܬܚܫܒ
⁸√–ܡܫܚ "to stretch"	(wk) –ܢܡܫܚ. (st) –ܢܬܡܫܚܕ
⁹√–ܝܠܕ "to procreate" (evil)	–ܢܬܝܠܕ
¹⁰√–ܬܒܪ "to break"	–ܢܬܒܪܕܕܢ
¹⁰√–ܝܠܦ "to learn"	–ܢܬܝܠܦܕܕܢ

2. Conjugational Tenses and Moods

Each of the four Conjugational Tenses or Moods is formed by adding the personal verbal terminations to the base formed according to the rules of Ten Classes of Conjugation.

There are two sets of termination for each of the four Tenses or Moods because each verb is conjugated in two **pada** "steps":
1. **Parasmaipada** (literally voice or step for another).[1] It is used when the action of the verb, or its consequence tends to a person or thing other than the doer.
2. **Atmanepada** (literally voice or step for one's self).[2] It is used when the action of the verb, or its consequence, is confined to the doer.
This rule is however not universally valid.
The two **padas** do not express any particular meaning while being translated. Most roots are conjugated both in Parasmaipada and Atmanepada. However, the root √ܣܘ is conjugated in **atmanepada** only.

1. Present Tense

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

Parasmaipada

	Singular	Dual	Plural
I Person	ܕܗܝ–	–((ܗܘܕ	–ܕܗܘܣܝ
II Person	ܕܗܘ–	-	ܕܠܡ– / ܕܡܡ–
III Person	ܕܡ–	ܕܡܡ–/ ܕܓ ܕܓ	ܕ(ܕ)–ܡܡ ܒܚ
			[3]

Atmanepada

	Singular	Plural
I Person	–ܘܣ	ܣܝܘܩܕܗܝ–
II Person	–ܘܣܘ	ܣܝܕܕܘ–
III Person	–ܘܣܡ	ܣܝܡܡ ܒܚ(ܕ)–

Self study: 1. Prepare the Paradigm of √ܝ)ܝ[1] "to carry".

Class I, base –ܕ)ܣܕ

Parasmaipada

Person	Singular	Dual	Plural
I	ܕ)ܣ(ܗܝܕ[4]	ܕ)ܣ((ܗܘܕ	ܕ)ܣ(ܗܝܣܘܕ
	"I carry"	"We two carry"	"We carry"

---

[1] It is also referred to as Active voice
[2] It is also referred to as Middle voice

[3] ܕ, given in brackets, is used when the base is not ending in –ܕ

[4] Terminations starting with ܝ /)) and followed by a vowel, change the final –ܕ of the base to –ܣ

II	رد(دسهد• "Thou carriest"	–	رد(ددلهد• "You carry"
III	رد(ددمهد• "He/she/it carries"	رد(ددمجح• "They two carry"	رد(ءبچمهد• "They carry"

<div align="center">Atmanepada</div>

Person	Singular	Plural
I	رد(دد(نن)• "I carry"	رد(دسىددوبن)• "We carry"
II	رد(دسهبن)• "Thou carriest"	-
III	رد(ددمهبن)• "He/she/it carries"	رد(ءبچمهبن)• "They carry"

2. Conjugation / Paradigm of ²√–بس "to be" in Present Tense, [1] with meanings.

<div align="center">Class II, Base بس–</div>

<div align="center">Parasmaipada[1]</div>

Person	Singular	Dual	Plural
I	•بسىد "I am"	-	•ىبسهد "We are"
II	•بسهد "Thou art"	-	•ددمسس "You are"
III	•ددمهد "He/she/it is"	•ددمجح "They two are"	•مءبس "They are"

3. Meaning and explanation of some Present tense forms:

•بسه(در(سىددسهد: Present Tense, Parasmaipada, 1st Person, Plural from √–در(هد "to love", Class 9, base –در(هد "We love"

•بسىد: Present Tense, Parasmaipada, 1st Person, Singular from √–بس "to be", Class 2, base –بس "I am"

•ددمءبس: Present Tense, Parasmaipada, 3rd Person, Plural from √–بس "to be", Class 2, base -–بس "They are"

•بسبسكسىددوبن): Present Tense, Atmanepada, 1st Person, Plural from √–بسدك "to venerate", Class 6, base –بسدك "We venerate"

4. Avesta equivalents of English words:

We two carry : •رد(ددر)دسهد Present Tense, Parasmaipada, 1st Person, Dual from

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[1] This root has several irregular forms. Its inflected forms are found only in Parasmaipada (KE.Kanga, p193

√–𑌇 "to carry", Class 1, base -𑌬𑍍𑌰

He crosses: 𑌤𑌰𑌤𑌿 Present Tense, Parasmaipada, 3rd Person, Singular from √–𑌤𑍃 "to cross", Class 10, base -𑌤𑌾𑌰𑌯

They two fight: 𑌯𑍁𑌧𑍍𑌯𑌤𑌃 Present Tense, Parasmaipada, 3rd Person, Dual from √–𑌯𑍁𑌧 "to fight", Class 4, base –𑌯𑍁𑌧𑍍𑌯

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	ܓ–	–))ܢ	–ܓܢ
II	–ܢܕ	-	–ܡܢ
III	–ܩ	–ܓܨܡ	}(ܨ)[1]

Atmanepada

Person	Singular	Dual	Plural
I	–ܪ	-	–ܓܢܕܘܢ
II	–ܣܢ	-	–ܓܨܠܩ
III	–ܡܢ	–ܣܢܡܢ}	–(ܢ)ܡܡܢ

Self study:

1. Conjugation / Paradigm of [4]√–ܩܢܣ "to beseech" in Imperfect Tense, with meanings.

Parasmaipada

Person	Singular	Dual	Plural
I	ܣܢܩܢܢܓܨ• "I beseeched"	ܣܢܩܢܢܣ))ܢ• "We two beseeched"	ܣܢܩܢܣܢܓܢ• "We beseeched"
II	ܣܢܩܢܢܟ• "Thou beseeched"	-	ܣܢܩܢܢܡܢ• "You beseeched"
III	ܣܢܩܢܢܣܩ• "He/she/it beseeched"	ܣܢܩܢܣܡܢܓܨ• "They two beseeched"	ܣܢܩܢܢܓܨ}• "They beseeched"

Atmanepada

Person	Singular	Dual	Plural
I	ܣܢܩܢܢܣܣܢ• "I beseeched"	-	ܣܢܩܢܢܣܢܓܢܕܘܢ• "We beseeched"
II	ܣܢܩܢܢܣܣܢ• "Thou beseeched"	-	ܣܢܩܢܢܣܢܓܨܠܩ• "You beseeched"
III	ܣܢܩܢܢܣܢܡܢ• "He/she/it beseeched"	ܣܢܩܢܢܣܢܣܢܡܢ• "They two beseeched"	ܣܢܩܢܢܣܢܡܡܢ• "They beseeched"

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[1] The final vowel ܢ is replaced by ܨ in Thematic classes. In Non-Thematic classes ܨ is used before the personal verbal termination.

2. Meaning and explanation of some Imperfect tense forms:

ودوسم/ودوسمم: "He created/gave" Imperfect Tense, Parasmaipada, 3rd Person, Singular from ³√–ودو"to create / to give", Class 3, base –ودو / ودوم

سمد(ع)ش: "He asked" Imperfect Tense, Parasmaipada, 3rd Person, Singular from ⁶√–سد(ع)ش"to ask", Class 6, base –سد(ع)ش

ر(ع)}: "They carried" Imperfect Tense, Parasmaipada, 3rd Person, Plural from ¹√–ی(ع)"to carry", Class 1, base –ر(ع)

3. Avesta equivalents for English words:

Thou carried : ر(ع)ل• Imperfect Tense, Parasmaipada, 2nd Person, Singular from ¹√–ی(ع) "to carry", Class 1, base –ر(ع)ل (ر(ع)ل←ر(ع)د+ر(ع)ل)

He spoke: ع)ل(د•: Imperfect Tense, Parasmaipada, 3rd Person, Singular from ²√–ع)(ق "to speak", Class 2, base –ع)ل(د

He venerated : سمد(سمد• Imperfect Tense, Atmanepada, 3rd Person, Singular from ⁶√–سمد(س "to venerate", Class 6, base –سمد(س

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. In English it is expressed by using modal auxiliary verbs like 'should' and 'must.'[1]

Parasmaipada

Person	Singular	Plural
I	–سر)ر	–سعسد
II	–يوم(non-thematic). No termination in thematic classes.	–معسد
III	–معر	(د)معر سمعر

Atmanepada

Person	Singular	Plural
I	–سر)عر	–سعسدودعر
II	²–(د)و(سمد)	³–عسلكعع
III	–معرعس	(د)معرعس معرعس

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[1] The imperative, especially 2nd person, is also used to denote advise, request, threat, invitation, or desire.

[2] سع'''د in the Gathas.

[3] عقع in the Gathas.

Self study:

1. Conjugation / Paradigm of $^{1}\sqrt{-\varepsilon}$ي "to carry" in Imperative Mood, with meanings.

$\sqrt{-\varepsilon}$ي "to carry", Class 1, base - رد

Parasmaipada

Person	Singular	Plural
I	"I must carry" رد	"We must carry" رد
II	"Thou must carry" رد[1]	"You must carry" رد
III	"He/she/it must carry" رد	"They must carry" رد

Atmanepada

Person	Singular	Plural
I	"I must carry" رد	"We must carry" رد
II	"Thou must carry" رد	"You must carry" رد
III	"He/she/it must carry" رد	"They must carry" رد

2. Meaning and explanation of some Imperative Mood forms:

ع: "He should speak" Imperative Mood, Parasmaipada, 3rd Person, Singular from $^{2}\sqrt{-}$ع "to speak", Class 2, base - ع

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.[2] 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 Cl.	Non-thematic Cl.	Thematic Cl.	Non-thematic Cl.
I	ع د–	ع د د–	د ع د	د ع د د–
II	د د–	د د–	د م د	د د م د–
III	ع د–	ع د د–	د ع د–	ع د د–

---

[1] Since the root belongs to thematic class, no termination is added.

[2] The Potential mood Thematic terminations are regarded as those of Imperfect tense prefixed with an – , and Non- Thematic terminations as those of of Imperfect tense prefixed with a– .

<div align="center">Atmanepada</div>

Person	Singular	Dual	Plural
I	ܤܕܕ‑	–	ܘܩܕ‑
II	ܤܝܘܕ‑	–	ܘܟܠܩܕ‑
III	ܤܡܕ‑	ܢܡܕ‑	ܝܕܣܕܕ‑[1]

Self Study:

1b. Conjugation / Paradigm of ^{6}√‑ܟܣܝ "to venerate" [2] in Potential Mood.

<div align="center">√ ‑ܟܣܝ "to venerate", Class 6, base ‑ܣܝܣܝ</div>

<div align="center">Atmanepada</div>

Person	Singular	Dual	Plural
I	ܣܕܕܣܝ. "I may venerate"	–	ܘܩܕܝܣܝܣܝ. "We may venerate"
II	ܤܝܘܝܣܝܣܝ. "Thou mayest venerate"	–	ܟܠܩܝܣܝܣܝ. "You may venerate"
III	ܤܡܝܣܝܣܝ. "He/she/it may venerate"	ܢܡܝܣܝܣܝ. "They two may venerate"	ܝܕܣܕܕܣܝ. "They may venerate"

Exercise:
1. Make an alphabetical list of all the roots studied by you.
2. The meanings and roots of some verbal forms are given below. Please give their Tense/Mood, pada, person, number and base:

Verbs with Meanings	**Root**	**Tense/Mood, pada, person & number**
ܘܩܠܝܕܡ "Dost Thou show"	^{2}√‑ ܝܘܕܡ "to show"	
ܓ(ܠܟܕܡ. "He should speak"	√ ‑ܩ(ܓ "to speak"	
ܝܣܕܓ܌ܡ. "He should come"	^{2}√‑ ܓܕܝ "to come"	
ܘܕܘܝܣ. "He created/gave"	√‑ܣܘ "to give / create"	
ܓ(ܠܟܡ. "He spoke"	√ ‑ܩ(ܓ "to speak"	
ܠܩ(ܣܕܕܣ(ܣܝ. "I must believe"	^{2}√(ܠܘܕ "to believe"	
ܪܕ(ܚ. "Thou carried"	√ ‑ܚ(ܝܠ "to carry"	

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[1] The termination ‑ܤܕܕ܌ܡ is used for Classes 1,4,6,9, and 10.

[2] √ ‑ܟܣܝ is conjugated in Atmanepada only.

‌‌‌·‌‌‌رد(سد)(سدسد· "We two carry"	√ -ع)لا "to carry"	
·سدودد· "I am"	√ -سد "to be"	
·سدسدسید)یب(ۉ "We love"	√ -یب(ۉ "to love"	
·عددد)عل "He asked"	√ -دد)عل "to ask"	
·)ع(رد "They carried"	√ -ع)لا "to carry"	
·سد)ع سو "They are"	√ -سد "to be"	

Special form: The word ·)سددن{ "Thou should be banished", occurring in the ***Kem nā***

Mazdā prayer, is from [4]√ -دد{ "to flee" . Since it is a thematic class root, no personal verbal termination is added for Imperative Mood, Parasmaipada, 2nd person, singular.

3. Non-conjugational Tenses and Moods

There are four Non-Conjugational tenses and moods:
1. Future Tense
2. Perfect Tense
3. Aorist Tense (Signifies Past Tense)
4. Precative or Benedictive Mood (Signifies Blessings)

They are also called **General tenses and moods** 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 سیپ– or سددس)– to the root or its guna form. To the base thus formed the terminations of Present Tense, Imperfect Tense or Imperative Mood are added.

Egs: ·)سدمدسیپ(رلا "he will work." Future Tense, Atmanepada, 3rd Person, Singular

from √-)ع(رلا "to work." Base -سدمدسیپ(رلا

·سددسردۉ "he will show." Future Tense, Parasmaipada, 3rd Person, Singular from

√-ددۉ "to show." Base -سردددۉ

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	سد–	–	سۉ–

II Person	ـلو ـ	-	ـد ـ
III Person	ـد ـ	ـسمد ـ	ـد(ع)

<div align="center">Atmanepada</div>

	Singular	Dual	Plural
I Person	ـے	-	-
II Person	ـددے	-	-
III Person	ـے	ـسدمے	ـد(ے)

Egs: .ـمدمسو "he has / had formed." Perfect Tense, Parasmaipada, 3rd Person, Singular from √–مدمسو "to form." Base -مدمسو

.دد(ع)ـ "we have / had heard." Perfect Tense, Parasmaipada, 1st Person, Plural from √–دد(ع) "to hear." Base - دد(ع)

.ولسـسدمد(ع) "they two have / had worked." Perfect Tense, Parasmaipada, 3rd Person, Dual from √–ول(ع)ع "to work." Base - ول(ع)ع

3. Aorist Tense

The word Aorist indicates an indefinite tense and is generally translated as Imperfect tense.[1] It may also be used to indicate the completion of an action. The Aorist tense is found especially in the Gathas.

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

1. Root Aorist: It is formed by adding the terminations of Imperfect Tense directly to the root. Egs: .وسعد "we gave." Root Aorist, Parasmaipada, 1st Person, Plural from √–وس "to give."

.ول(ع)عددود "we believed." Root Aorist, Atmanepada, 1st Person, Plural from √–ول(ع) "to believe."

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

Egs: .ر)سع "he became." ـد Aorist, Parasmaipada, 3rd Person, Singular from √–رل "to become."

.وسع(ع) (or مع(ل) "he did." ـد Aorist, Parasmaipada, 3rd Person, Singular from √–(ع)عو "to do."

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[1] In several instances the Imperfect Tense and the Aorist Tense are used indiscriminately (Kanga, p.311)

3. 𐬰 / 𐬯 Aorist: It is formed by adding 𐬰‒ to the root, and then the terminations of Imperfect Tense are added.

Egs: •𐬀𐬯𐬙𐬀𐬊𐬙 "he stood." 𐬰 Aorist, Parasmaipada, 3rd Person, Singular from √‒𐬯𐬙𐬁 "to stand."

•𐬀𐬊𐬌(𐬯) "I gave, I dedicated." 𐬰 Aorist, Atmanepada, 1st Person, Singular from √‒𐬛𐬁("to give."

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

Eg: •𐬀𐬙𐬌𐬜𐬊𐬌𐬯𐬙 "he showed." Reduplicated Aorist, Parasmaipada, 3rd Person, Singular from √‒𐬛𐬌𐬯 "to show." Reduplicated base 𐬛𐬌𐬜𐬊𐬌𐬯

4. Precative or Benedictive Mood

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

Parasmaipada

Person	Singular	Plural
I	•𐬌𐬀𐬙𐬛‒	•𐬀𐬙𐬀𐬙𐬛‒
II	•𐬯𐬙𐬛‒	•𐬀𐬙𐬀𐬙𐬛‒
III	•𐬙𐬀𐬙𐬛‒	•𐬀𐬙𐬀𐬙𐬛‒

Egs: •𐬀𐬙𐬛𐬀( ) "mayest thou be." Precative Mood, Parasmaipada, 2nd Person, Singular from √‒𐬊𐬲 "to become."

•𐬀𐬙𐬀𐬙𐬛𐬀( ) "may we be." Precative Mood, Parasmaipada, 1st Person, Plural from √‒𐬊𐬲 "to become."

•𐬀𐬙𐬛𐬀𐬌𐬰 "mayest thou give." Precative Mood, Parasmaipada, 2nd Person, Singular from √‒𐬊𐬙 "to give."

Atmanepada

In Precative Mood, verbal forms of only 3rd Person Plural ‒𐬀𐬙𐬛𐬋( )𐬌 are met with:

•𐬌𐬲( )𐬀𐬙𐬛𐬀( ) "may they be." Precative Mood, Atmanepada, 3rd Person, Plural from √‒𐬊𐬲 "to become."

•𐬌𐬲( )𐬀𐬙𐬌𐬀𐬙𐬛𐬌𐬲 "may they reach." Precative Mood, Atmanepada, 3rd Person, Plural from √‒𐬀𐬯𐬌 "to reach."

Subjunctive Mood: Over and above the 8 Tenses and Moods, the *Subjunctive mood*, is used either to express wish and expectation or for emphasis. It is formed by adding ܢ— to the verbal stem and then the terminations of Present or Imperfect tense are added.

Eg: ܢܫܐܠ: "He asked." Imperfect Tense, subjunctive mood, Parasmaipada, 3rd Person, Singular from $^{6}\sqrt{}$ ܫܐܠ— "to ask", Class 6, base ܢܫܐܠ—, subjunctive mood base ܢܫܐܠ—.

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

ܢܬܪܚܡܝܢܢ :

ܡܪܚܡ :

ܡܫܩܠ :

ܢܫܩܠܝܢ :

ܢܒܣܡ :

ܢܬܪܚܡܝܢ ܢܬܪܚܡ :

ܢܒܣܩܝܡܢ :

XI. PARTICIPLES

Participles are Verbal nouns and adjectives, which generally qualify a noun, but also retain some properties of Verbs. The base of Participles is formed in two steps - first by modifying the root and then adding terminations to it.

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 ܩ(ܪ)−⬜(wk) or ܩܥ(ܪ)−(st) is added to form Present participle Parasmaipada; and ܪ}ܜ−[1]or ܪ}ܤ−[2] to form Present participle Atmanepada.

Egs:

a. •ܩܥܘܘ ܦܐܜ "obtaining." Present participle parasmaipada from [7]√−ܦܐܘ "to obtain."

b. •ܩܥܘܘܢ){ܒܠ "asking." Present participle parasmaipada from [6]√−ܪܢ){ܒܠ "to ask."

c. •ܪ}ܜܘܘ ܒ "following." Present participle atmanepada from [1]√−ܒܘ "to follow."

d. •ܪ}ܤܘ ܨܦ "praising." Present participle atmanepada from [2]√−ܨܦܘ⬜"to praise."

2. Future Participle

To form Future participle, the root is modified by adding ܒܐܜܪ− (rarely ܪܜܝ−) to it. Then ܩ(ܪ)−(wk) or ܩܥ(ܪ)−⬜(st) is added to form Parasmaipada; and ܪ}ܜ−[3]or ܪ}ܤ−[4]⬜to form Atmanepada.[5]

Egs:

a. •ܩܥܒܐܜܪ)ܤ"will become." Future participle parasmaipada from √−ܩ "to become"

b. •ܪ}ܜܒܐܜܪ){ܦܛ "will be working" Future participle atmanepada from √−ܖܢ){ܦܛ⬜ "to work"

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[1] Added when the root belongs to thematic classes.
[2] Added when the root belongs to non-thematic classes.
[3] Added when the root belongs to thematic classes.
[4] Added when the root belongs to non-thematic classes.
[5] These terminations are same as those of Present Participle Atmanepada and Parasmaipada.

3. Perfect Participle

The Perfect participle, is formed by reduplicating the root and then adding ܫܘܕܝ‏‏‏–(st) or

ܟܕ‏‏–‏ (wk)￼for Parasmaipada; and ‏ܣ}ܝ– for Atmanepada.

Egs:

a. •ܟܕ‏‏ܟܝܒܟ• (wk) or •ܫܘܕܝܟܒܟܒܟ• (st) "has known." Perfect participle parasmaipada

from √–ܩܘܕܒܟ "to know" (–ܩܘܕܒܟ is the condensed form of –ܩܘܕܝܝܝܝ)

b. •ܘܕ}ܣܝܕܘܘ "has held." Perfect participle atmanepada from √–)ܕܘ "to hold"

4. Past Participle

Past participle passive: It is formed by adding ‏ܩܣ– directly to the root. Sometimes the root may be gunated. Egs:

a. •ܣܩ)ܕܘ "done" . From √–ܩܦ)ܦ–‏ "to do"

b. •ܩܣܦ)ܦܘ "died." Past participle passive from √–ܩܦ)ܦܘ "to die."

c. •ܣܩܣܝܕܩ "formed." Past participle passive from √–ܩܝܝܕܩ "to form."

d. •ܣܩܣܝܕ)ܕ "dead." Past participle passive from √–ܩ)ܕ "to pass away."

Very rarely ‏ܣ}– is also used instead of ‏ܩܣ– to form Past participle passive. Egs:

a. •ܣ}ܦ)ܦܩ "filled." Past participle passive from √–ܩܦ)ܦܩ "to fill."

b. •ܣ}ܩܝܝܕܩܝܩ "exhausted." Past participle passive from √–ܩܝܝܕ "to exhaust."

Past participle active is formed by adding ‏ܭܝܕܝ‏‏– to Past participle passive. Egs:

a. •ܭܝܕ(ܕܝܣܩܣ)ܕܩ "has worked." Past participle active from √–)ܦ)ܩܕ "to work."

b. ‏ܭܝܕ)ܣ}ܣܝ)ܕ "has been propitious" Past participle active from √–ܩܝܝ "to be propitious."

Self study:

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

a. •ܭܝܨܝܕܕܩܕܝܕ‏ܣܝ "beseeching" Present Participle Parasmaipada from √ –ܩܣܝ "to beseech"

b. •ܣ}ܩܣܩܘܕܘ "creating" Present/Perfect Participle Atmanepada from √ –ܣܘܩ "to create"

c. •ܣܩܣܝܕ)ܕ "bound" Past Participle Passive from √–ܩܨܝܕ)ܕ "to bind"

d. •ﻰﮊﺳ(ﻟﺪ "carrying" Present Participle Parasmaipada from √−ﻉﻥﻭ "to carry"

e. •ﺩﻥﻭﻕﺳﻤ "has gone" Perfect Participle Parasmaipada from √−ﻕﺳﻊ "to go"

f. •ﻟﻮﻤﺳ "spoke" Past Participle Passive from √−ﺭﻥ "to speak"

g. •ﺩﻥﻟﻭﻭ (wk) or •ﺳﺩﻜﺳﮊ (st) "has created." Perfect participle parasmaipada from √−ﻭﺳ "to create"

2. Give with meanings the following participle forms :

a. Present participle Atmanepada from [2]√−ﺩﻩﻥ "to praise" : •ﺩﻤﺳﺩ(ﺳﻥﺪ "praising."

b. Present participle Parasmaipada from [5]√−(ﻟﺪ "to hear": •ﻰﮊﺳ(ﻟﺪ(ﺳﺪ "hearing."

c. Perfect participle Atmanepada from √−ﺳﻙ "to forsake": •ﻥ}ﺳﺩﻙﺳﺩ "has been forsaken."

e. Past participle passive from √−ﻙﺳ "to venerate": •ﺳﺩﻤﺩﺳﺳ "venerated."

XII. DERIVATIVE VERBS

Derivative Verbs modify or alter the meaning of the root. Then the personal verbal terminations of conjugational tenses and moods are attached. There are five derivative verbs:
1. Frequentative or Intensive verb
2. Desiderative Verb
3. Denominative or Nominal Verb
4. Causal Verb
5. Incohative Verb

1. Frequentative or Intensive verb

It is used to signify the repetition or intensity of the action denoted by the root.
The base is formed in 3 ways as follows:
A. By reduplicating the root.

Eg.: •ﺩﺳﺪﻕﻉﻭﻉﻭﻉﻥ "We frequently do". Frequentative Verb, Present tense, Parasmaipada, 1st Person, Plural from √−ﻉﻭﻉ "to do"

B. By adding ﺩ− to the reduplicated root.

Eg.: •ﻰﮊﺩﻤﺩﻤﻩﺩﺪ "He frequently interrupted" Frequentative Verb, Imperfect tense, Parasmaipada, 3rd Person, Singular from √−ﻟﺪﻩ "to cross, to intercept"

C. By adding ﺩﺩ−to the reduplicated root.

Eg: •ﻥ}ﺩﺪﺳﻥﺳﻉﺩ(ﺳﺪ "They frequently wounded" Frequentative Verb, Imperfect tense, Parasmaipada, 3rd Person, Plural from √−ﺩﻳﺳ(ﺳﺪ "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 ܣ– to the reduplicated form of the root.

Egs.:

a. ܢܝܣ "they wish to live." Desiderative Verb, Present tense, Parasmaipada, 3rd Person, Plural from √– "to live"

b. ܣ "He desires to see." Desiderative Verb, Imperfect tense, Atmanepada, 3rd Person, Singular from √– "to see"

3. Denominative or Nominal Verb

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

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

a. ܕܕ "They lead". Denominative Verb, Present tense, Atmanepada, 3rd Person, Plural from ܕܕ "head."

b. ܝܣ "He fights." Denominative Verb, Present tense, Parasmaipada, 3rd Person, Singular from ܝܣ "battle."

B. By adding ܣ– to the noun. Eg.:

a. ܣ "He harms, injures." Denominative Verb, Present tense, Parasmaipada, 3rd Person, Singular from ܣ "harm, injury."

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

a. ܝܣ "We are indebted, grateful." Denominative Verb, Present tense, Parasmaipada, 1st Person, Plural from ܝܣ "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 ܣ–to the Guna or Vriddhi form of the root[1]. Egs.:

a. ܣ "he caused to know, he made known, he informed." Causal Verb, Imperfect tense, Parasmaipada, 3rd Person, Singular from √– "to know"

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

b. •ᴅᵐᵐᴊᴊᴅᴅᴅᴊ(ᴅᴅᴅᴊ{ᴅᴅᴊᴅ} "they cross down, they distribute." Causal Verb, Present tense, Parasmaipada, 3ʳᵈ Person, Plural from √−ɛ)ɛୱ "to cross". With prefix -ᴅ}

c. •ᴅᵐᵐᴅᴅ)ᴅᴅᴅᴅ(ᴅᴅ)ᴅᴅ "He causes to hear, he chants" from √ -ᴅ)ᴅᴅ "to hear"

5. Incohative Verb

The incohative verb indicates the beginning of an action. It is formed by adding ᴅᴅᴅ−to the root. Egs.:

a. •ᵐᴜᴅᴅᴅᵉᴅᴅᵐᵐ "he began to grow warm." Incohative Verb, Imperfect tense, Parasmaipada, 3ʳᵈ Person, Singular from √−ୱᴅᵐᵐ "to heat"

b. •ᵐᴜᴅᴅ)ᴊᴊ "he began to proceed." Incohative Verb, Imperfect tense, Parasmaipada, 3ʳᵈ Person, Singular from √−)ᴊᴊ "to go"

c. •ᴅᵐᵐᴅᴅᴅᴅᴅᵉᴜᴅᴅᴅ)ɛ} "it begins to wane" Incohative Verb, Present tense, Parasmaipada, 3ʳᵈ Person, Singular from √−ᴅᴅᴅᵉᴜᴅᴅ)ɛ} "to wane"

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

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

XIII. PARTICLES

Particles enhance the meaning and sense of the other parts of speech like the Nouns, Adjectives, Verbs and Participles. Particles can be classified into Adverbs, Prepositions, Conjunctions and Prefixes. Except for a few Adverbs, particles are not declined. There are several particles which can be used either as adverbs, prepositions or prefixes.

1. Adverbs

There are two types of Adverbs:

A. Primary adverbs: These are adverbs of manner, place and time, which are not derived from other words and are generally not declined.

ܐܝܟܢ܆ ܐܝܟܢܐ "as, just as, in which manner"		ܩܕܡ "before"
ܐܝܟܢ܆ ܐܝܟܢܐ܆ ܐܝܟܢܐ "how, how much, in what manner?"		ܐܡܬܝ܆ ܐܡܬܝ "when?"
ܗܟܢ܆ ܗܟܢܐ "thus, so, in this manner"		ܡܬܘܡ "always"
ܗܝܕܝܢ܆ ܟܢ܆ ܟܢ "then, thereupon"		ܐܡܬܝ "whenever"
ܬܡܢ "there"	ܗܫܐ܆ ܗܐ "now"	ܗܪܟܐ܆ ܗܪܟܐ "here"
ܐܝܢ܆ ܟܝ "indeed, surely, certainly"	ܣܛܪ "around, about, except"	ܐܝܟܐ܆ ܐܝܟܐ "where?"
ܒܬܪܟܢ "after"	ܠܥܠ "above, on"	ܠܐ "no"; ܠܐ "not"

B. Secondary adverbs: These are adverbs derived mainly from nouns, adjectives and participles. They are generally declined.

ܨܒܝܢܐܝܬ "at will"	ܢܓܝܪܐܝܬ "long"	ܫܪܝܪܐܝܬ "truly, surely"
ܫܪܝܪܐܝܬ "aright, truly"	ܓܠܝܐܝܬ "clearly, visibly"	ܠܓܘ "inside"
ܪܚܝܩ "far"	ܠܒܪ "outside"	ܡܚܕܐ "immediately"
ܠܥܠܡ ܥܠܡܝܢ܆ ܠܥܠܡ "for ever, for eternity"		

2. Prepositions

In Avesta, prepositions are generally inbuilt in the declined forms of nouns, adjectives, participles and pronouns. Hence they are not often used separately in an Avestan sentence. When prepositions are separately used, they are meant to determine the case more precisely. They generally precede the words they govern. If they occur after the word, they are referred to as post-positions. Many prepositions are also used as prefixes, in which case they are attached to the word.

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

3. Conjunctions

Conjunctions or conjunctive particle show association between two words, phrases or sentences. Some common conjunctive particles are:

ᵃᵛ "also, even, moreover, though"	ᵃᵛ "and"
ᵃᵛ "if, although"	ᵃᵛ "but"
ᵃᵛ "because"	ᵃᵛ "or"

Enclitic Conjunctions:

Enclitic conjunctions always cling on to one of the two words that they connect.

ᵃᵛ "and" is an enclitic particle which joins two words or sentences. ᵃᵛ "etcetera" is an indefinite particle. It gives an idea of related things connected to the word it clings to.

4. Prefixes

A Prefix is a particle placed before nouns, adjectives, participles or verbs. They either negate, modify or emphasise the meaning of the word. A prefix may or may not be conjoined to the word. Prefixes which are not conjoined to the word are referred to as separable prefix. Some common prefixes are:

ܠܐ–,–ܐܠ,–ܢܐ,–ܐܢ[1] Implies negation, want of. "no, not without, away"		
ܦܠܣ–, ܦܠܣ– "forth, forwards, excessive, prominent, out of , free from"		
ܦܪܕ–, ܦܪܕ– "apart, separate from, contrary to, away, against"		ܒܝܬ ܡܢ– "between"
ܟܘܠ–,ܟܘܠ–,ܟܘܠ– "together, with, completely, wholly"		ܪܘܚܩ–, ܪܘܚܩ– "far away"
ܥܡ–, ܥܡ– "over, across, away, opposite, evil"	ܥܡܗ "with, together with, including"	ܩܪܘܒ "back, again, near, nearby, towards"
ܩܪܘܕ– "round about, around"	ܐܠ/–ܠ– "high, upwards; out; exclusive of"	ܒܬܪ– "after, along, according to"
ܣܦܩ–, ܣܦܩ– "sufficiently, abundantly"	ܠܘܬ– "to, at, towards, near"	ܠܘܬ– "near, by down, away, towards"
ܠܘܬ–, ܠܘܬ– "towards, upon, around"	ܒܝܫ–, ܒܝܫ– "bad, evil, contemptible"	ܚܕܪ– "full of, around, behind, near, in on"
ܫܦܝܪ– "good, well, beautiful, proper"		

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[1] ܠ– is used before consonants and –ܐܠ before vowels.

XIV. SOME GRAMMATICAL RULES

1. Reduplication

Reduplication is the rule, wherein the consonant in a root before the vowel and sometimes also the vowel of the root are doubled according to certain rules.

Whereas all roots belonging to the third class of conjugation have to be reduplicated to form the base, there are some other grammatical forms like Perfect Tense, Reduplicated Aorist Tense, Perfect Participle, Frequentative Verb and Desiderative Verb which require the root to be reduplicated to form the base.

Though technically any root can be reduplicated, only a select few belong to the third class of conjugation.

Rules for reduplicating the root:
1. Guttural Consonants are prefixed by their corresponding palatal ones. Egs:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√-ⲩ	"to dig"	-ⲛⲩ	-ⲛⲩ
√-ⲉ	"to do"	-ⲉ	-
√-ⲅ	"to come; go"	-ⲅ	-ⲅ

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√-ⲅ	"to please"	-ⲅ	-ⲅ

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
³√-ⲩⲥ	"to give, create"	-ⲩⲥ	-ⲩ
³√-ⲩ	"to see"	-ⲩ	-ⲩ

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√-ⲥ	"to fill, increase"	-ⲥ	-
√-ⲣ	"to nourish"	-ⲣ	-
√-ⲇ	"to hear"	-ⲇ	-

5. −ﻣﺪﺩ and−ﺩﻭﺩ are substituted by −ﺏ as the reduplicative syllable. Eg:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√−ﺳﻣﺪﺩ	"to stand"	−ﺳﻣﺪﯾﺪﺩﻭ	-
√−ﺩﺩﻭﺩﺩ	"to see"	−ﺩﺩﻭﺩﺩﺩﻭ	-

6. The first consonant and vowel are repeated. Egs:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√−ﻳﺪﺩﻣ	"to form"	−ﻳﺪﺩﻣﺪﻣ	–
√−ﺻﻳ﴾ﻉﻭﺍ	"to work"	−ﺻﻳ﴾ﻉﺍﺳﺻﺍﻭ	–

2. Compounds

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

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

The meaning of the compound invariably expresses something more than the individual components. For instance, ﯨﺐﺩﻛﺩﺩﻭ• "country" and ﻣﺪﺩﻭﯨ• "lord" when joined into a compound word becomes ﻣﺪﺩﻭﯨ-﴾ﺏﺩﻛﺩﺩﻭ• "master of the country."

When the first component of a compound is a noun ending in ﺏﺩﻭﺩ−, −ﺩﯾﺪ, −ﺳ, −ﺩ, these letter/s generally change to −ﺯﻩ For instance,

"teachings of Ahura" •ﺟﺪﺳﯾﻳﻣﻭﻭﺟﻩ-﴾ﺯ﴿ﯨﺳﺩ ← •ﯨﺳﺩ + ﺟﺪﺳﯾﻣﻭﻭﺟﻩ

There are four types of compounds:

1. Determinative Compound: The second component of the compound tells us about the first component. For instance, ﻣﺪﺩﻭﯨ−ﺯﻩ﴿ﺳﻉﺏﺩﻭ• " master of the house."

2. Attributive Compound: An Attributive compound tells us something more than each of the individual components of the compound. This compound is generally used as an adjective.

For instance, "creations originating from Asha" •ﯨﺩﻭﺩﻣﺩﻳ-ﺳﺩﺩﻳﻣ ← •ﯨﺩﻭﺩﻣﺩﻳ "origin"

+ "Asha" •ﺩﯾﻳﺩ

3. Copulative Compound : It comprises of two nouns and is always declined in the dual number. For instance, ره‌سدد‌(د–ڥاد‌(سد "animal and man."

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

For instance, ره‌سدد‌(د–ڡسڥسددد " around the country."

3. Insertion of redundant letters

In Avesta, certain letters are inserted into words under certain conditions. These letters merely have a phonetic value and do not alter the meaning of the word.

1. Epenthisis: When the Avestan letters t, ϑ, d, δ, n, $\underdot{n}$, η, p, f, b, r or w are preceded by any vowels except *i* or *ī,* and followed by *i, ī, ē, e* or *y* a redundant *i* is inserted between the consonant and its preceding vowel. This rule is called Epenthesis.
Egs: *hai̯ϑya* "truth"; *mrui̯δi* "thou shouldst speak"; *ai̯wyō* "for the waters"; *bavai̯ti* "becomes"; *nai̯rya* "manly"; *mai̯byā* "with the two of us".

When the letters *ru* or *rv* follows *a* or *o*, a redundant *u* is inserted between these two letters.
Egs: *au̯rvann̊tō* "swift horses"; *au̯ruša* "white"; *pau̯rvata* "two mountains"; *pou̯ru* "first"

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

It often develops after 'r' and regularly after final 'r'. Generally ∂ or $\bar{\partial}$ is used as an anaptytic vowel, but rarely a, i or ō are also used.

Egs: *vaxə̯δra* "word"; *fə̯rā* "forth"; *aṇtarə̯* "between" *hvarə̯* "sun"; *šyaoϑa̯na* "action."

3. Prothesis: When a word begins with r or ϑ. *i* or *u* is introduced in the beginning of the word.
Egs: *i̯rinaxti* "he lets go"; *i̯rišyeiti* "he is hurt"; *u̯rvan* "soul", *i̯ϑyejaŋh* "destruction."

4. Strong and Weak bases

In certain consonantal declensions and verbal forms, there are two inter-changeable bases–strong and weak. The terminations they take govern the form that they would assume. These forms have only phonetic value and do not alter the meaning.

Declensions (Consonantal Bases):
For declensions of consonantal bases, the strong base is formed either by strengthening the penultimate vowel (Eg:•ڡسدر←ڡاسد) or by inserting a nasal consonant before the final consonant (Eg:•سد‌(سدم←رسد‌(سد ڮ).

Sometimes, the base is weakened by omitting the penultimate vowel from the crude form Eg:•(ڮسدسد‌(‌(سد)←.•ڮسدٮ‌(سد.‌(or .(ڮلی ڮسد.←.•ڮسدٮ)ہمسد‌(

The Strong form is required for the addition of the following terminations:
Nominative singular, dual and plural (masculine & feminine), Nominative plural (neuter)
Accusative singular and dual (masculine & feminine), Accusative plural (neuter),
Instrumental, Dative and Ablative plural, and Vocative of all genders and numbers.
The rest of the terminations are added to the weak forms.

Verbs:
The Strong form is required for the addition of the following terminations:
Present Tense: Parasmaipada – I singular, II singular, III singular,

Imperfect Tense: Parasmaipada – I singular, II singular, III singular,

Imperative Mood: Parasmaipada – I singular, dual, plural; III singular
    Atm. – I singular, dual, plural

The rest of the terminations are added to the weak forms.

5. Infinitive form of verbs

The **infinitive** form of the verb is generally always in the dative case and is formed by adding ܘܕܣܕ– to the root. They generally function as nouns rather than verbs. Egs:

√–ܔܥ)ܟ "to work". Infinitive ܘܕܣܕ)ܥ)ܟ "in order to work"

√–ܥ)ܙ "to tear". Infinitive ܘܕܣܕ)ܥ)ܙ "in order to tear"

6. Gerund or Verbal Nouns

When a Primary noun is formed by adding ܣܟܟ)–, ܡ)))ܣ, ܡܣ–and ܕܕܣ– directly to the root, or its guna form, it is referred to as Gerund or Verbal noun. It works as a present participle form. Egs:

"proceeding" ܣܟܟ)ܥ)ܣܡܕܣ ܟ ⟵ ܣܟܟ + "to walk (forth)" √–)ܣܡܣ(ܟ)

"praising" ܣܡܟܣܡܕܣ ⟵ ܣܡ + "to praise" √–)ܡܣ

"accepting" ܕܣ)ܕܕܣ–ܕܕܣ ⟵ ܕܕܣ + "to accept" √–)ܣܕܕ(

"rejecting" ܕܣܡܕܣ(–ܕܣܡܡܕܣ ⟵ ܕܕܣ + "to forsake" √–)ܕܣܡ(

XV. TRANSLATION

1. Syntax - Formation of Sentences

After learning the Avestan alphabets and formation of words, we now study the formation of a sentence in Avesta. The rules governing arrangement of words in a sentence is referred to as Syntax. The following are integral parts of a sentence:

1. Nouns, Adjectives, participles, numerals and pronouns. They are declined.

2. Particles such as adverbs, prepositions and conjunctions which lend clarity to a sentence. They are generally not declined.

3. Verbs, indicating the tense, mode (use of auxiliary verbs like may, can, could, should, has, have, let etc.), person and number. They take on personal verbal terminations.

Example of an Avestan sentence:

سدیع۰ "Then" Particle (Adverb)

ع)دلۑع۰ "Said" Verb

دیں)(ﻷ۰ عدۇوسیع۰ "Ahura Mazda" Noun.

Some syntax rules to be observed while forming a sentence in Avesta:

1. There are no articles (a, an, the) in Avesta.
2. Generally, in a sentence, the subject comes first, then the object and finally the verb. Certain verbs precede the subject and the object. However, when certain verbs like *aoxta*, *mraoṯ* and *pərəsaṯ* are to be emphasized, they generally precede the subject.
3. Adjectives and participles agree in gender, number and case with the noun or pronoun they qualify.
4. Pronouns agree in gender, number and person with the noun for which they stand.
5. Adjectives generally follow the noun they qualify. However there are exceptions to this rule. Adjectives signifying size always come before the nouns they refer to.
6. Pronominal and numeral adjectives come before the nouns they qualify.
7. The verb agrees in the number and person with its subject. However, collective nouns take a verb in the singular.

Following are a few sentences from Avesta into English, and from English into Avesta. Most of them have been gleaned from texts like Khordeh Avesta, Yasna and Videvdād.

2. Translate from Avesta to English

سدیع۰ ع)دلۑع۰ دیں)(ﻷ۰ عدۇوسیع۰؞؞

"Then Ahura Mazda spoke."

دۇعی۰ دیںعد دیدلۑعد؞؞

I am Haoma.

Thou art the son of Pourushaspa.

Ahuna Vairya protects the body.

He gave help to the deserving.

We venerate blessed Sraosha.

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

Homage unto Thee, O Ahura Mazda !

The Zaotar (Chief Priest) speaks forth unto me.

Ahura Mazda spoke unto Spitama Zarathushtra.

Ahura Mazda created forth the sun and stars.

I believe in Mazdayasni Zaratushtrian (religion).

Come to my help O Mazda!

I praise well-done action.

The righteous man brings water.

I venerate fire, the beneficent warrior.

I attribute all goodness unto Ahura Mazda.[1]

He (Ahura Mazda) created corn[2], and He created water and good plants.

3. Translate from English to Avesta

We venerate Ahura Mazda

The moon shines at night.

Homage unto Thee, O bright Dawn!

For destroying (lit. cutting) all demons.

Zarathushtra sang forth the five Gathas.

Zarathushtra asked Ahura Mazda.

Ahura Mazda created the creations.

I praise (and) I invoke the souls of the righteous ones.

---

[1] From √7 مردد "to attribute", base مردد

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

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

سمن((ل. عمدوسم. سه((دل)عىمد. مدمسل)ددمىد. عمددسإعىمد. سمsعىمد

دجعىمد. سممدل)عىمد. ىمددد((ددمىد. ق)ددودل)ددم.::

Zarathushtra is the messenger of Ahura Mazda.

ىدل)ددول)ددم)لج. مىدمجج. سمن((لسهىب. عمدوسم. ددمد.::

Best Righteousness is good.

سىسعج. ولكهم. ولسهىىدممعج. ددمىد.::

I praise righteousness.

ددمددلعىد. سىسعج.::

4. Specimen Translation of a text –SROSH BĀJ

مدلىس)ددلولل)لد. سمن((لسهىب. عمدوسم.::

سىسعج. ولكهم. ولسهىىدممعج. ددمىد.

)ىدمس. ددمىد.)ىدمىد. سمنعىدد.

ىمددددىد. سىسىىد. ولسهىىدممددد. سىسعج.::

ىىد.)جعى. ب. ىهمدوجد. ىلق)عمدوهىد. سردوسدد. ددكهىدكهلىد. كه)لد. ب.

سمدلعىد. ددكهىسددددسمد. دد)لدىد. سىسعج. سىسعج. ممد-ق)ددل)عكهل.

ىهدودلهد.)عدل.)عدل -ددكهىدسدل. ددسل)سد. ب. قىسعكهل. ب.

ىهلق)عمدوسد. لد.(لددسسدم.::

عد_ ىهمعىس. كه)لسهى. .... ممسهىددمددممعج. ولج.::

ىهمدولىس. سدهى. ولددلددلج. ددولسد.)ددم)لىد. سىسىسعىمدىد. ىهمدمىس.

ولددهىد)لىد. عمدوسد. عمد)مدوهىلج. ىهددددولل)دد)ولعدد)ددهىد)لىد. عمدوسدد.

مدلىسددول)عىمد. سمن((لسد. س. ىهمد. ولعى)ددردلج. عمدوسهى. ولسددممسل)عج.::

ىهمدولىس. سدهى. ولددلددلج.:: (5 times)

سىسعج. ولكهم.:: (3 Times)

ق)لدىىلسدىب. عمدوسددددل)لج.)ىدل)ددول)ددم)لىد. ولدودهىىلج.

سمن((لج-جهودسسىىلج.

(3 times)

(Once)

(Twice)

(Once)

Parsing & Translation of the SROSH BĀJ

Word	Meaning	Part of speech	Topic & Ch.	Gram mar	Etymology
بیءندلگاند. لی	With propitiation	Noun	Declension - VII.2.2	Instr. Sing.	لگاند +√(ا-)بیءیند
ددیہ(ادیہیہ).	Of Ahura	Proper Noun	Declension – VII.2.1	Gen. Sing.	لد)ا+ ا +√-ددیہ
یدگوسم.	Of Mazda	Proper Noun	Declension – VII.2.3	Gen. Sing.	یدگ. + وسد.
With propitiation of Ahura Mazda					
ددیہ٤٤ء.	Asha	Proper Noun	Declension – VII.2.2	Nom. Sing.	لد)ا-√+مہد
ولاندہ.	Good	Adjective	Adjective- V.I - Declension – VII.2.10	Acc. Sing.	
ولدددیہددہ٤٤ء.	Vahishta	Adjective as Proper Noun	Declension – VII.2.2	Nom. Sing.	Sup. Degree of ولدددیہ.
ددمہہ.	Is	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	√-ددیہ
Asha Vahishta is good					
(ددمسد.	Bliss	Noun	Declension - VII.2.1	Nom. Sing.[1]	مہد+√-(ددیہ
ددمہہ.	is	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	√-ددیہ
It is Bliss					
(ددمسد.	Bliss	Noun	Declension - VIII.2.1	Nom. Sing.	مہد+√-(ددیہ
ددیہیددد.	Unto him	Dem. Pronoun[2]	Pronouns – VIII	Dat. Sing.	From ددیہ٤.
یہددددہ.	Who	Relat. Pron.	Pronoun – VIII	Nom. Sing.	Another form of یہددہہ.
ددیہیہسدد.	Asha	Proper Noun	Declension – VII.2.2	Dat. Sing.	مہد+√-لد)ا
ولدددیہددمہسدد.	Vahishta	Adjective as Proper Noun	Adjective- V.I – Declension – VII.2.2	Dat. Sing.	Sup. Degree. of ولاندہ.
ددیہ٤٤ء.	righteous	Proper Noun	Declension – VII.2.2	Nom. Sing	مہد+√-لد)ا
Bliss unto him who (is) righteous for (the sake of) Asha Vahishta.					

---

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

Word	Meaning	Part of speech	Topic & Ch.	Grammar	Etymology
ﻪﺳﺪﻠﺳ.	Just as	Particles	Adverb XIV.1	-	-
ﺪﻧﻬ.	The lord	Noun	Declension - VII.2.5	Nom. Sing.[1]	ﻩ+ √−ﺪﺳﻬ
ﻮﻟﺪﻟﺪﺟ.	At will	Adjective	Declension - VII.2.1	Gen. Sing.	ﻮﻟﺪ−√+ﺪﺪﺳ
ﺪﻠﺳ.	So	Noun	Adverb XIV.1	-	
(ﺪﻣﻬﺪﯾ.	The spiritual leader	Noun	Declension - VII.2.5	Nom. Sing.	ﺪ(ﯾ+ √−ﻣﻬ + ﻩﯾ
ﺪﻤﺳﻣﻬﺮﺪﻣ.	From Asha and other (such Principles)	Sandhi – Noun – Particles	Sandhi – II.2 Declension - VII.2.2 Conjunctions - XIV.3	Ablat. Sing.	ﺪ(−√+ﻣﺪ+ﺮﺪﻣ.
ﻪﺪﺮﺳ.	From	Particles	Conjunctions - XIV.3	-	
Just as the lord (rules) at will so (does) the spiritual leader from (the power emanating) from Asha and other such principles.					

ﻮﻟﺪﻧﻬﯾﺪﯾ.	Of Vohu	Adj. used as Proper Noun	Declension - VII.2.10	Gen. Sing.	-
ﻮﺪﮐﻮﺳ.	The lord	Sandhi Noun	Sandhi II.2 Declension - VII.2.2	Nom. Plu.[2]	ﻮﺳ+ ﻮﺪﻟ−
ﻊﺪﯾﺪﻧﻬﺟ.	Of Manah	Proper Noun	Declension – VII.3.10	Gen. Sing.	
ﺪﻤﺪﺪﮐﻪﺪﯾﺪﯾﻊﻯ.	Of actions	Roots - Noun	Vowel Gradation III.2 Declension – VII.2.2	-	√− ﻮﻟﯾﺪ + ﺪﻤﺪﺪ
ﺪﺪﻧﻬﯾﺪﯾ.	Of life	Noun	Declension - VII.2.10	Gen. Sing.	
ﻊﺪﮐﻮﺳﺪ.	Unto Mazda	Compound–Proper Noun	Compounds– X Declension – VII.2.3	Dat. Sing.	ﻊﺪﮐﻩ+ﻮﺳ.
The gift of Vohu Manah (comes to him who dedicates) actions of life unto Mazda.					

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[1] This is an irregular form
[2] This is an irregular form

Word	Meaning	Part of Speech	Grammar Reference	Case/Form	Derivation
ﺱﺭﻉ)ﻝﺩﺱﻧﻝﻥ	And Power	Particles, Noun	Declension - VII.2.1- Conjunctions XIV.3	Acc. Sing.	-
ﺩﺩﺱ)ﻩﺩﺩ	For Ahura	Proper Noun	Declension - VII.2.1	Dat. Sing.	ﺱﺩ)-+)-+√-ﻩﺩﺩ
ﺩﺱ	To	Particle	Preposition – XIV.2	-	-
ﻉﺩﺱﻥ	Who	Pronoun	Pronoun VIII.	-	
ﺩﺩﺭﻥﻡﺩﻭ	Unto the deserving needy	Noun	Declension - VII.2.5	Dat. Plu.	ﺩ-√ ﻥﺩ+ -ﺩ
ﻡﺱﻭﺱﻭ	Gives	Verb	Imperfect Tense – XI.2.2	3rd Pers. Sing.	Reduplicated form of ﺱﻭ-√
ﻉ)ﺱﻡﻡﺩﺱﻭ	Help	Agentive Noun	Sandhi – II.2 Declension - VII.3.8	Acc. Sing.	ﺩﻡ-+√-ﻥﺩﺩﻭ

And the helper to (him) who (is) a deserving needy person gives power for Ahura.

Word	Meaning	Part of Speech	Grammar Reference	Case/Form	Derivation
ﻥﻥﺱﺩ)ﺱﺩﺩﺱ)ﻕ	I profess	Verbs-Particles	Imperative Mood - XI.2.3 Prefixes – XIV.4	1st Pers. Sing.	√-ﻭﻕﻭ+ﺩﺱ-)ﻕ
ﺡﺩﺩﺩﻥﺱﻭﻝﺱﻉ	Mazdayasnan	Proper Noun	Declension - VII.2.1 Compound – X.	Dat. Sing.	ﺱﺩﺩﺩﺱﻥ. +ﺱﻭﻝﺱﻉ
ﺩﺩﻥ)ﻡﺩﻥﻝﻭﺩﻝﺩ)ﺩﺱ	Follower of Zarathushtra	Adjective	Adjective-V.I - Declension - VII.2.5	Nom. Sing.	Adj. from Noun
ﻕ)ﻥﻥﺩﻭﺩﻭ	Abstaining from evil	Adjective-Particles	Adjective-V.I - Declension - VII.2.2 Prefixes – XIV.4	Dat. Sing.	ﺩﻥ)ﻥﺩﻭﻭ+ √-ﺩﻭ
ﻕﻝﻥﺱﻥﺱﻭﻉ- ﻕ)ﻩﺩﺩ	Following Ahura's teachings	Adjective-Compound	Adjective-V.I - Declension - VII.2.2 – Compound – X.	Dat. Sing.	ﺱﻥﺱﻥﺩﻭﻉﻕ. +ﺩﺱ)ﻩﺩﺩ

I profess to be a Mazdayasna (who is a) follower of Zarathushtra, abstaining form evil (and) following Ahura's teachings.

ٮٯٮٮٮٳٮٮٚٳٮٮٞ٭	For Hāvani	Proper Noun	Roots – III.2 Nouns – IV.1 Declension - VII.2.5	Dat. Sing.	ٮٮٮٮٞ٭+√–ٮٮٮٞٮ[1]
ٮٮٮٮٮٮٮٮٳٮٮٞ٭	For the righteous	Adjective	Sandhi – II.2 Adjective-V.I Declension – VII.3.4	Dat. Sing.	ٮٮٮ– + –ٮٮٮٮٮٮٮ + √ٮٮ)
ٮٮٮٮٮٮٮٮٮٮٮٞ٭	Of righteousness	Noun	Sandhi – II.2 Declension - VIII.2.2	Gen. Sing.	ٮٮ)–+√– ٮٮٮ
(ٮٮٮٮٮٮٮٮٮٞ٭	For the Lord	Noun	Declension – VII.2.8	Dat. Sing.	ٮ)ٮٮ–+√–ٮٮٮٮٞ٭
ٮٮٮٮٮٮٮٳٮٮٮٮٮٮ٭	And for veneration	Noun	Declension - VII.2.1 Conjunctions - XIV.3	Dat. Sing.	ٮٮٮٮٳٮٮ+ٮٳٮٮٮٮ٭
ٮٮٮٮٮٮٮٮٮٮ٭	And for invocation	Noun	Declension - VII.2.1 Conjunctions - XIV.3	Dat. Sing.	+ٮٮٮٮٮ+ٮٮٮ– √–ٮٮٮٮ
ٮٮٮٮٮٮٮٳٮٮٮٮٮٮٳٮٮ ٮٮٮٮ٭	And for propitiation	Noun	Declension - VII.2.1 Conjunctions - XIV.3	Dat. Sing.	ٮٮٮٮٳ–ٮٳٮٮ+ ٮٳٮٮٮٮٮٳٮٮ+
ٮٳ(ٮٮٮٮٮٮٮٮٮٮٮ ٮٮٮٮٮٮٮ٭	And for glorification	Noun	Sandhi – II.2 Declension VII.2.8 Prefixes - XIV.4 Conjunctions - XIV.3	Dat. Sing.	–ٮٳٮٮ+ٮٮٮ +ٮٮٮٮ–ٮٮٮٮٮٮٳٮ(ٮٳ
ٮٮٮٮٮٮٮٮٮٮٞٳٮٮٞ٭	For Sāvanghi	Proper Noun	Roots – III.2 Nouns – IV.1 Declension – VII.2.5	Dat. Sing.	ٮٮٮٮٮٞ+ √–ٮٳٮٮٞٮ[2]

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[1] The root is changed to its Vriddhi form.
[2] The root is changed to its Vriddhi form.

واددسددسرس.	And For Visya	Adj. used as Proper Noun	Adjectives – IV.1 Declension – VII.2.1	Dat. Sing.	واددس+–ددس

| 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. ||||||

ند(ددکسس‌هس.	Of Sraosha	Roots - Noun	Vowel Grad. –III.2 Declension – VII.2.1	Gen. Sing.	–سسس +√–(د(ند
ددسسددن(سسس.	Of blessed	Adjective	Adjective-V.1 Declension – VII.2.2	Gen. Sing.	ددس +.سسس
مسدلى‌ىددسس.	Of strong	Sandhi-Adjective	Sandhi- II.2 Adjective-V.1; Declension - VII.2.2	Gen. Sing.	–ىس +√–ددو مسو
مس)ن–ى‌ىول(سسس.	Of the one having the body of Manthra	Adjective - Compound	Sandhi- II.2 Adjective-V.1 Declension - VII.2.2	Gen. Sing.	ى‌ىول(د. +مس)ن
ود(سس–و(ددکند.	Of the one having a strong spear	Adjective-Compound	Adjective-V.I - Declension - VII.2.8 – Compound – X.	Gen. Sing.	و(ر + ود(سس.
سسهدد(ددن(سسس.	Of the one belonging to Ahura	Adjective	Declension - VII.2.1	Gen. Sing.	+ددس سسه(د

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

سسددلسس.	Just as	Particles	Adverb XIV.1	-	-
سسه‌ق.	The lord	Noun	Declension - VII.2.5	Nom. Sing.[1]	ق + √–سس
و(دد(ددج.	At will	Adjective	Declension - VII.2.1	Gen. Sing.	و(د+ددس
ى‌ددکمس.	The Chief priest	Agentive Noun	Noun - IV.1 Declension -	Nom. Sing.	ى(د–√ + مسد(

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[1] This is an irregular form

			VII.3.8		
۞(سد.	Forth	Particle	Prefix (Separable) – XIV.4	-	
۶سو.	Unto me	Personal Pronoun	Pronouns VIII	Dat. Sing.	
۶(۾م۵.	He speaks	Verb	Present Tense – XI.2.1	3rd Pers. Sing	√–(۱)۶
The chief priest speaks forth unto me "*yaϑā ahū vairyō.*"					
دولسد.	So	Particle	Adverbs XIV.1	-	
(سد۾(۱سد.	The spiritual leader	Noun	Declension - VII.2.5	Nom. Sing.	۱ + √–۶۵(سد
دوسسم.سرمم.	From Asha and other (such Principles)	Sandhi – Noun – Particles	Sandhi – II.2 Declension - VII.2.2 Conjunctions - XIV.3	Ablat. Sing.	√–سرمم+سم+دم(سد
سهدرسد.	From	Particles	Conjunctions - XIV.3	-	
سد(۞.	Forth	Particle	Prefix– XIV.4	-	
دوسسد((سد.	Righteous	Adjective	Adjective V.1	Nom. Sing.	سد((سد)+سم+√–سد
طبۿ۷سمسد.	Wise	Participle	Perfect Participle XII.3 Declension – VII.3.9	Nom. Sing.	
۶(سد۷م۾.	He shall speak	Verb	Imperative Mood XI.2.3.	3rd Pers. Sing	√–(۱)۶
The learned wise one (assisting priest) shall speak forth *aϑā ratuš ašāt̰ cit̰ hacā."*					

سد(سد۷سم۶۶سد.	Sraosha	Roots - Noun	Vowel Grad. –III.2 Declension – VII.2.1	Acc. Sing.	√– + سد۵سو– + سد(۱)
دوسدبۿ۶.	Blessed	Adjective	Adjective-V.1 Declension - VII.2.2	Acc. Sing.	دوسسد+ددسد
سهۿ(سد۷سو۶۶.	Well grown	Particles- Roots- Adjective	Prefix- XIV.4 Adjective-V.1 Declension – VII.2.2	Acc. Sing.	سد– +√– سو(۱)+–۶

	Victorious	Adjective	Adjective-V.1 Declension – VII.3.4	Acc. Sing.	
	Prospering the world	Participle-Compound	Present Participle - XII.1 Declension - VII.2.4 Compounds – X.	Acc. Sing.	
	Righteous	Adjective-Sandhi	Adjective-V.I Declension - VII.3.4	Acc. Sing.	
	Of righteousness	Noun - Sandhi	Sandhi – II.2 Declension - VII.2.2	Gen. Sing.	
	Lord	Noun	Declension - VII.2.8	Acc. Sing	
	We venerate	Verb	Present Tense- XI.2.1	1st Pers. Plu.	

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

	Ahuna	Proper Noun	Declension – VII.2.1	Acc. Sing.	
	Vairya	Proper Noun	Adjective- V.I - Declension – VII.2.1	Acc. Sing.	
	Body	Noun	Declension – VII.2.8	Acc. Sing.	
	Protects	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	

Ahuna Vairya protects the body.

	And veneration	Noun - Particles	Declension - VII.2.1 Conjunctions - XIV.3	Acc. Sing.	
	And invocation	Noun - Particles	Declension - VII.2.1 Conjunctions - XIV.3	Acc. Sing.	
	And strength	Noun - Particles	Declension - VII.2.8 Conjunctions -	Acc. Sing.	

			XIV.3		سد﴾ـ﮲ـ+√
ﮒسد﴿﮲﴾د﮲سرمـ	And vigour	Noun-Sandhi Particles	Sandhi – II.1 Declension - VII.2.8 Prefixes - XIV.4 Conjunctions - XIV.3	Indeclinable.	سرمـ+﴾ء﴿د﮲ـ +√ـﮒ
سدكـ﴿د﮲﴾سـ﮶د﮲	I pray	Verb	Present Tense- XI.2.1	1st Pers. Sing.	﴾سـ﴿دكـ﴿﮲﮲-√
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 (Best Righteousness) 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 on account of (the power emanating from) Asha and relative principles. The gift of Vohu Manah (comes to him who dedicates) actions of life unto Mazda. And (he) who helps a deserving needy person gives power to Ahura.

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

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

QUESTION BANK

First Semester

Ch. I. THE AVESTAN ALPHABET

1. Give the Avesta alphabet with transcription in its phonetic divisions.
2. Write the following in Roman script:

(a) ﮶سدﮒ﮲سـ. سد﮶ﮒ. ﮒﮰدد﴿ددﮮ. سد﮶ﮒسـ. ﴿سم﴿﮲﮲د. سد﮶﮶سﮬ﮶. سرﮬﮒ. ﮶﮲سد﮲سـ.

ﮒﮰسد﮲﮲﴿﮲د. ﮲﮲دﮒﮰسـ. ﮶سـ﴿سد﮲سﮮ. ﮶سرسددﮒ﮶سـ﴿سـ﴿﮲﮶﮶﮶. سدسرﮒ﴿﮲د. ﮶سدﮒﮰسد.

سﮮﮬ﮶سدﮒﮰ﴾ء﴿سرمـ. سدﮒ﴿﮲سد. سـ. سرمـد﴿سد. ﮒﮰ﴾ء﴿ﮬ﴿﮲دﮮ. ﮒ﮲دﮬ﮶سﮬ. ﮒﮰدﮒﮰسﮬ﮶سد﮶ء﴿﮶∴

وۇٛۇٛ.)سم. ۇٚۇٛۇٛوس. ۇٚۇٚٛۇٛۇٛ.)ۇٚۇٛۇٚٛۇٛ. ۇٛۇٛۇٚسۇٛ. (b)

ۇٛۇٛۇٛۇٛ. ۇٛس. ۇٚٛۇٛٛ))س. ۇٛۇٛۇٛۇٛۇٚۇٛۇٛس. ۇٛۇٛٚۇٛۇٛۇٛۇٛ.

ۇٚ))ۇٛۇٛۇٛ. ۇٛۇٛۇٛۇٛۇٛۇٛۇٛ. ۇٛۇٛۇٛۇٛۇٛۇٛس. ۇٛۇٛٚۇٛۇٛۇٛۇٛۇٛس.

ۇٛۇٛۇٛۇٛس. ۇٛۇٛۇٛۇٛۇٛۇٛۇٛس. ۇٛۇٛۇٛ. ۇٛۇٛۇٛۇٛۇٛس. ۇٛۇٛ))س.:۔

b) Write the following in Avestan script :

(a) *kə̄ vərəϑrəm jā ϑwā pōi sə̄ŋhā yōi həṇtī*
ciϑrā mōi dąm ahūmbīš ratūm ciždī
aṭ hōi vohū sraošō jaṇtū manaŋhā
mazdā ahmāi yahmāi vaṣ̌ī kahmāicīṭ.
(b) *aṣ̌əm vohū vahištəm astī*
uštā astī uštā ahmāi
hyaṭ aṣ̌āi vahištāi aṣ̌əm.

3. Transliterate:

āyese yešti āfravaṣ̌i ahurahe mazdā̊ aməṣ̌anąm spəntanąm maṭ vīspābyō aṣa onibyō fravaiṣ̌ibyō yā̊ mainyavanąm yazatanąm. āyese yešti āfravaṣ̌i gayahe marəϑnō zaraϑuštrahe spitāmahe kavōiš vīštāspahe isaṭ.vāstrahe zaraϑuštr ōiš maṭ vīspābyō aṣ̌aonibyō fravaiṣ̌ibyō yā̊ paoiryanąm ṭkaēṣ̌anąm.

Ch.II SANDHI

1. Fill in the blanks :

ـ = ۇٚ + ۇٛ _____	_____ = ۇٛۇٛ +(۔
ـ = (ۇٛ(ۇٛ)+ ۇٛۇٛ _____	_____ = ۇٛ+ ۇٛۇٛ
ـ = ۇٛ ۇٛ +ۇٛۇٛ _____	_____ = ۇٛ+ ۇٛ
ـ = ۇٛۇٛ+ ۇٛۇٛ(ۇٛ _____	_____ = ۇٛ +ۇٛۇٛ
ـ = ۇٛ)ۇٛ +ۇٛۇٛ _____	_____ = ۇٛۇٛ+ (ۇٛ
ـ = ۇٛ+ (ۇٛۇٛ _____	_____ = ۇٛ+ ۇٛۇٛ
ـ = ۇٛۇٛ+ۇٛ _____	_____ = ۇٛ +ۇٛۇٛ
ۇٛ(ۇٛۇٛ(ۇٛ = _____ + √ۇٛ(ۇٛ	_____√ - + ۇٛ = ۇٛۇٛۇٛ(ۇٛۇٛ

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

Ch. III. ROOTS & THEIR GRADATIONS

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

a) √–ۇٛۇٛ   e) √–ۇٛۇٛ

b) √–ۇٛ   f)√–ۇٛۇٛ

c) √–)ع   g) √–(دد

d) √–ع)عظ   h) √–ع)عمدد

4.

Guna form of √–دد is _____	Vrddhi form of √–)دد is _____
Vrddhi form of √–)رسدد is _____	Vrddhi form of √–ع)عظ is _____
Guna form of √–)دد is _____	Vrddhi form of √–سيو is _____

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

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

Ch.VI GENDERS
1. Give the meanings and feminine forms of the following words :

·ددسوده	·ددسهدد(سد)
··ع)عظ۵·	·ددهسهسدده
·دسدد)ه	·مددولعدده

Ch. VII DECLENSIONS
1. Decline, giving meanings:

·ددسد)(سد "lord"; ·سدكوسده "All-knowing";)سدع} "house"

·ددسدم)سد "weapon"   or ·ددولهسد "horse"

·دسددد)ه "mountain"; ·)سدع} "house"

2. Decline, giving meanings:

·ددسهدد(سد) ; ·(سددد)ه وسد ; ·سدع}ددزده ; ·ددعسدد((سدم ; ·ددسدببخم رد(سدبيحم ; ·ددلمهسد)

Ch. VIII. PRONOUNS
1. Give the declensions of first and Second Personal Pronouns.
2. Give the different pronouns in Avesta.

Ch. IX. NUMERALS
1. Give the first ten ordinal numbers in Avesta.

Ch. XI. VERBS
1. Explain how the following are formed :

Present Tense   Perfect Tense   Potential Mood   Imperative Mood

2. Give 10 roots along with their classes of Conjugation and base.
3. Explain giving meaning, the grammatical formation of the following words:

ܩܛ݁ܠܬܘܢ. ܪܩ݁ܠܐ. ܢܩܛ݁ܠܘܠܝܗ̈. ܢܩܛ݁ܠܘܢܗܘܢ. ܘܬܩ݁ܛܠܘܢ.

ܪܩ݁ܠܐ. ܩܛ݁ܠܐ. ܘܩܛ݁ܠܐ. ܘܬܩ݁ܛܠܐ. ܘܩܛ݁ܠܐ. ܩ݁ܛܠܐ.

4. Explain giving examples how Non-Thematic Classes are formed.
5. Explain giving meaning, the grammatical formation of the following words:

ܡܩܛ݁ܠܝܢܢ. ܩ݁ܛܠܐ. ܢܩܛ݁ܠܝܢ. ܩܛ݁ܠܬܝܢ. ܩܛ݁ܠܘ. ܘܩ݁ܛܠܘܗܝ.

ܩܛ݁ܠܘ. ܪܩ݁ܛܠܬܘܢ.

6. Write a note on Conjugational Tenses and Moods.

7. Give the paradigms of $\sqrt{-}$ܩ݁ܛܠ with meanings in Present Tense Parasmaipada.

8. Explain giving meaning, the grammatical formation of the following words:

ܢܩܛ݁ܠܘ. ܪܩ݁ܠܐ. ܩ݁ܠܩܝܢ. ܩܛ݁ܠܬܘܢ. ܩܛ݁ܘ. ܩ݁ܛܠܘܗܝ.

ܪܩ݁ܠܬܝܢ. ܩܛ݁ܠܬܐ.

Ch. XII. PARTICIPLES
1. Explain giving examples how the following are formed:
Future Participle - Present Participle – Perfect Participle

Ch. XIII. DERIVATIVE VERBS
1. Explain giving two examples each, how Derivative Verbs are formed.

Ch.XVI. TRANSLATION
1. Transliterate **and** Translate :

ܩܛ݁ܠܐ. ܩ݁ܛܘܝܗ. ܢܩܛ݁ܠܘܢܗܘܢ.:

ܩܛ݁ܠܐ. ܩ݁ܛܠܝܗ. ܡܩ݁ܠܐ. ܩܩܛ݁ܠܐ.:

ܩ݁ܛܠܐ. ܩܛ݁ܠܐ. ܩ݁ܛܘܝܗ. ܩܩܛ݁ܡܛ݁ܠܐ. ܩ݁ܛܘܩ݁ܢܛ݁ܠܐ.:

ܩܛ݁ܠܩܐ. ܩܪܛ݁ܠܩܝܗ. ܩ݁ܛܪܝܗ. ܩܩ݁ܛܪ݁ܠܛ.:

ܩ݁ܛܩܝ݁ܪܠܩ. ܘܩ݁ܛܠܐ. ܩ݁ܛܩ݁ܛܠܩܛ.:

ܩܛ݁ܠܩ. ܩ݁ܛܘܝܗ. ܘܩ݁ܛܩ݁ܝ. ܘܩ݁ܛܠܐ.:

ܘܩ݁ܠܐ. ܩ݁ܠܐ. ܩ݁ܩ݁ܩ݁ܩܩ݁ܠܛܛܝ. ܘܩܛ݁ܠܐ. ܩ݁ܠܩ݁ܩܩܛ݁ܛܡܛ.:

ܩ݁ܛܩ݁ܠܐ. ܡܛ݁ܩ. ܩܛ݁ܠܐ. ܩ݁ܛܘܝܗ. :

KEY TO EXERCISES

Ch.I.4.2

ٮٮۯ)ٯٜۼ٠	ۅٮٯۅٮٮۻ٠	ٮٮۯ١ڮ١٠
ٮٮۅٮ١١٠٠	ۼٮٮۯ١ٮٮۯٮۯ٠	ٮٮۯٮۯ٠

Ch.I.4.3

kəm	tanūm	baoδa
ahmāi	nəmaŋh	pairi

Ch.I.5.2.

y	š̆	ą	v
ž	v	š̆	ā̊

Ch.I.5.3 *kəm nā mazdā mavaitē pāyūm dadāt.*
hyaṯ mā drəgvå didarəšatā aēnaŋhē
anyə̄m ϑwahmāṯ āϑrascā manaŋhascā
yayå š̆yaoϑnāiš̆ aṣ̌əm ϑraoštā ahurā
tą̄m mōi dāstvąm daēnayāi frāvaocā.

Ch.I.5.4

ۅۯٜ٠ ٯۼ١ٯٜۼ١ٯٜۼ١٠ٮۼۯ٠٠ٮۯٜۼ١ٯٜۼۯٜۼ١٠ ٯٜۑۯٮۯٮٮۯٮ٠ ٮۯۯۼٮۯٜ٠ ٮٮۯٯٮٮٮۯٮ٠ ٮٮۯٮٮۯٜ ۅۼۼٯٜۑۮٯۮ٠ ۮۯٮٮٮٯۼ١ٮۯۯٮٮۯۼٜ٠ ٮۯٮٮۼٯۯۅٯۼٮۼۯ٠ ٮۯٜۑ٠ ٮٮۯۼٮ٠ ٯٜڬٮٮۯٯٜ٠ ٮٮۯٯۮۺۺۯۼۯ٠ٯٜ٠ٮٮۺۼٯٯۼۯٜ٠ ۼٮٮۯ١ٮٮۯٮۯٮٮۯٮ٠ ۼٮٮۯٯۅٮ٠ ٮٮۯٮۯٮٮۯٮ٠ ٮۯٮٮٮۯٮٮۯٮ٠ ٯٜۼٮٮۺۼۼ٠ ۅٮٮۯۼٮٮۯٮٮۯٮۯۼٯۼ٠٠

Ch.I.6.1

Av. letter	Transcript	Phonetic division
ڬٮ	w	Bi-labial
ۑ	h	Aspiration
ۅ	d	Dental
ۑٮ	y	Semi-vowel / Liquid
ۼ	ṇ	Nasal
ٮۑ	š	Sibilant
ٯ	γ	Gutteral
ڬ	ń	Nasal
ۿ	f	Labial

ظ	ž	Sibilant
ر	c	Palatal

I.7.11.

دیرس٤ع۔	دسردلسد۔
سہددسرحہ۔	والکسہم۔

Ch.II.1.1

1. کیحع۔	2. دإحہلسمہد۔	3. رسہدسمسمسد۔	4. إسد(ددسددسرسد۔
5. دسرس((ں)۔	6. کاحہ۔	7. سہسدلسسد۔	8. ھ(سدٹسلسمسد۔

Ch.II.1.2

a. Dirgha Sandhi	b. Guna Sandhi, Vriddhi Sandhi and Antargata Sandhi.

Ch.II.2.1

1. سہسدلسہدإ	2. سہدلإ(ں	3. عسددسمہد	4. سرددسمہد
5. والدسحہسمہد	6. عسد(سہدسمسد	7. ددسدسمہد	8. دسرسد

Ch.II.2.2

1. د(دسرلسمسد۔	2. سہسدسرسدسمسد۔	3. والسددسمہں۔
4. سردسرلحہسد۔	5. سہد(سہدسمسد۔	6. والسددعسد۔

Ch.III.1.1

1. √–د	2. √–سرحہ	3. √–سدإ	4. √–سرلسرسہد
5. √–ٹک(لإ	6. √–سدحہ	7. √–دسرسر	8. √–ٹ٤عسد

Ch.III.2.3

a)–سہسع	b) –سہد(سد	c) –ھ(سدسر	d) –سدحہسد

Ch.III.2.3

	GUNA FORM	VRIDDHI FORM		GUNA FORM	VRIDDHI FORM
1	–سہسرإ	–سہسرإ	5	عسد(سدٹ	عسد(سد–
2	–دسہحہسد(	–دسہحہسد(	6	–سرلسہسر	–سرسد
3	–سرسرسہ	–سرسرسہ	7	–دسد(سدٹ	–دسد(سد

4	〔ای〕	〔ای〕	8	〔ای〕	〔ای〕

Ch.V.1.

1. 〔Avesta〕	2. 〔Avesta〕

Ch. V.2.

Superlative degree	Comparative degree	
〔Avesta〕 "holiest."	〔Avesta〕 "holier."	1
〔Avesta〕 "nearest."	〔Avesta〕 "nearer."	2

Ch.VI.1

1. 〔Avesta〕	2. 〔Avesta〕	3. 〔Avesta〕	4. 〔Avesta〕	5. 〔Avesta〕

Ch.VII.4.1

Word	Case	Number	Meaning
〔Avesta〕	Dative	Singular	"for the religion"
〔Avesta〕	Ablative	Singular	"from the Gathas"
〔Avesta〕	Locative	Singular	"in the worlds"
〔Avesta〕	Instrumental/Dative /Ablative	Dual	"with/for/from the two eyes"
〔Avesta〕	Nominative/Accusative	Plural	"to the /the evil giving ones"
〔Avesta〕	Genitive	Plural	"of the warriors"
〔Avesta〕	Accusative	Singular	"to the friend"
〔Avesta〕	Genitive	Plural	"of the actions"
〔Avesta〕	Genitive	Singular	"of the law"
〔Avesta〕	Nominative	Singular	"The Mithra"
〔Avesta〕	Genitive	Plural	"of the Ameshas / immortal ones"
〔Avesta〕	Genitive	Plural	"of the Spentas / beneficent ones"

Ch.VII.4.2. Give the Avesta words for

	Avesta word
Of righteousness	〔Avesta〕
With two hands	〔Avesta〕

Of the religion	⟨script⟩
From the house	⟨script⟩
For the warriors	⟨script⟩
The two kingdoms	⟨script⟩
For the two horses	⟨script⟩

Ch.VII.3.10.2

Word	Case	Number	Meaning
⟨script⟩	Nominative	Singular	"going"
⟨script⟩	Dative	Singular	"for the wicked"
⟨script⟩	Ablative	Singular	"from the eye"
⟨script⟩	Instrumental	Singular	"with the fire"
⟨script⟩	Genitive	Plural	"of the stars"
⟨script⟩	Dative	Singular	"for the injury"
⟨script⟩	Dative	Singular	"for the friend"
⟨script⟩	Genitive	Plural	"of the nights"
⟨script⟩	Dative	Singular	"for the eternity"

Ch.VIII.1

Word	Type of pronoun	Gender	Meaning
⟨script⟩	Pronominal Adjective	Masculine	"all"
⟨script⟩	Third Pers. Pronoun (Instrumental Plural)	Masculine	"with them"
⟨script⟩	Reflexive Pronoun	Feminine	"herself"
⟨script⟩	Pronominal Adjective	Masculine	"whole"
⟨script⟩	Demonstrative Pronoun	Neuter	"this"
⟨script⟩	Relative Pronoun	Masculine	"Who. which"
⟨script⟩	Third Pers. Pronoun (Nom & Acc. Singular)	Neuter	"it / to it"
⟨script⟩	Demonstrative Pronoun	Feminine	"that"
⟨script⟩	Third Pers. Pronoun (Accusatve Singular)	Feminine	"to her"

وسَ؛	Interrogative Pronoun	Feminine	"Who, what?"
؏جَد؛	First Pers. Pronoun (Dative & Genitive Singular)	-	"for me / my"

Ch. IX.1

bityō "second"	*xš̌ tvō* "sixth"
ϑrityō "third"	*haptaϑō* "seventh"
tūirya "fourth"	*aštəmō* "eighth"
puxδa "fifth"	*nāumō* "ninth"

Ch. XI.3.4

واد(؛ۑسددمنٍ)؛: "he will work." Future Tense, Atmanepada, 3rd Person, Singular from √–ﻼ(؛)؏ "to work."

ر(ددسٍ)؛ : "mayest thou be." Precative Mood, Parasmaipada, 2nd Person, Singular from √–رٍ "to become."

وس؏سؕ:"we gave." Root Aorist, Parasmaipada, 1st Person, Plural from √–وسَ "to give."

دد(ددٍ؛ۑسَ)؛ : "we have / had heard." Perfect Tense, Parasmaipada, 1st Person, Plural from √–دد(؛) "to hear."

(سدنۑسَ)؛ : "I gave." ؏ Aorist, Atmanepada, 1st Person, Singular from √–سَ(؛) "to give."

واسد(ۮد(؛)؏سدمد(؛)؛ : "they two have / had worked." Perfect Tense, Parasmaipada, 3rd Person, Dual from √–ﻼ(؛)؏ "to work."

مۑسؕددددسد(؛ۑسدٍ؛:"may they reach." Precative Mood, Atmanepada, 3rd Person, Plural from √–؏سؕم"to reach."

Ch. XIII.5.1

Derivative Verb	Modification of root	Termination
Frequentative	A. Reduplicating the root	-
	B. Reduplicating the root	adding سَ–
	C. Reduplicating the root	–ددسَ adding
Desiderative	Reduplicating the root	adding سؕۑسَ–
Denominative	A. -	-
	B. Gunating the noun's final vowel.	adding سَ–
	C. Dropping the noun's final vowel.	–ددسَ adding

Causal	Changing the root to Guna or Vriddhi form	adding ‫دددد‬—
Incohative	-	adding ‫ددد‬—