

TEACH YOURSELF

# AVESTA

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

By  
Ramiyar Parvez Karanjia

June 2011

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## Introduction

Avesta, originally a language of the ancient Indo-Iranian stock of languages, is presently the language of the Zoroastrian scriptures. It is no more used for day to day communication purposes, and hence is referred to as a ‘dead language.’

This elementary book, helps beginners to study the Avestan script, learn the language and understand its basic texts. It is prepared in the format of ‘Teach Yourself’ books, with the view that a student may learn the language without much 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 those who want to evaluate themselves.

The book is based on the Avesta grammar notes given 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 and interaction 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 in the book. This book may also 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 hope this book will enable people to get familiar with the Avestan script, grammar and language.

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## I. THE AVESTAN ALPHABET

### The Avestan language

Avesta is the oldest extant Iranian language. It belongs to the Indo-Iranian 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 understood as follows:

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

Other important languages in the Indo-European family are Armenian, Baltic – Lithuanian, Latvian, Old Prussian, Anatolian – Hittite, Celtic – Hittite, 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 ***Dēnkard***, 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 the Nasks were orally transmitted from generation to generation. During the Achaemenian times, the written Avestan texts in the royal archives was destroyed during Alexander's invasion and conquest of Iran in 330 B.C. Emperor Vologeses/Valkhash I (51–77 A.C.) of the Parthian/Arshkanian dynasty (250 BC-226 AC) made an unsuccessful attempt to regather the 21 Avestan Nasks.

The Sasanian Emperor Artakhshir Pāpakān (226-241 A.C.) instructed his Head Priest Dastur Tansar (Tosar) to compile a standard edition of the 21 ***Nasks*** from the scattered Avestan texts. This work was completed under Dastur Adarbad Marespand during the reign of Emperor Shapur II (309-379 A.C.).

The Avestan texts were endangered once again when the Arabs invaded and conquered Iran in 641 A. C. 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 9<sup>th</sup> 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 14<sup>th</sup> century and later by the Tartar Timur The Lame in the 15<sup>th</sup> 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.<sup>1</sup>

### **Origin of the Avestan script**

Though Avestan is the oldest known Iranian language, and it even pre-dates the times of prophet Zarathushtra, it had no script of its 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 not successful. 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 A.C.). 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.

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

## 1. The Avestan characters (1)

### Special 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.

Avesta letter	Transcription	Pronunciation
—𐬀—	<i>a</i>	a - as in crit <u>ic</u> al
—𐬁—	<i>ā</i>	a - as in f <u>a</u> ther
—𐬂—	<i>i</i>	i - as in i <u>t</u>
—𐬃—	<i>ī</i>	ī - as in f <u>ee</u> t
—𐬄—	<i>u</i>	u - as in p <u>u</u> t
—𐬅—	<i>ū</i>	oo - as in sh <u>oo</u> t
—𐬆—	<i>k</i>	k - as in <u>k</u> ite
—𐬇—	<i>x</i>	kh - as in <u>K</u> han <sup>1</sup>
—𐬈—	<i>x'</i>	kh - as in <u>k</u> hyal
—𐬉— <sup>2</sup>	<i>x<sup>v</sup></i>	khv - as in <u>k</u> hvāb
—𐬊—	<i>g</i>	g - as in gi <u>r</u> l
—𐬋—	<i>γ</i> <sup>3</sup>	gh - as in <u>G</u> hana

<sup>1</sup> This and the following two words showing pronunciation are not from the English language as these sounds are not available in this language.

<sup>2</sup> A combination of two Pahlavi letters 'x' and 'v'

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



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:

𐬀 ka	𐬁 ki	𐬂 ku
𐬃 kā	𐬄 kī	𐬅 kū

### Exercise:

1. Practice the following:

𐬀	𐬁	𐬂	𐬃
𐬄	𐬅	𐬆	𐬇
𐬈	𐬉	𐬊	𐬋

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

ga		ya		xi	
gā		yā		xā	
gu		ki		kū	

## 2. The Alphabets (2)

Avesta letter	Transcription	Pronunciation
𐬀	<i>o</i>	O - as in <u>g</u> oing
𐬁	<i>ō</i>	O - as in g <u>o</u>
𐬂	<i>e</i>	e - as in pl <u>e</u> nty
𐬃 <sup>1</sup>	<i>ē</i>	e - as in Andre <u>e</u>
𐬄	<i>θ</i> <sup>2</sup>	th - as in bath <u>th</u>
𐬅	<i>d</i>	d - as in <u>d</u> ay

<sup>1</sup> It is used as final vowel in Gathas and in the diphthong combination 𐬃𐬀 aē.

<sup>2</sup> This sign is similar to the Greek letter *theta*.

Avesta letter	Transcription	Pronunciation
-𐬑-	$\delta^1$	dh - as in ad <u>h</u> ere
-𐬒-	r	r - as in <u>r</u> un
-𐬓-	f	f - as in <u>f</u> an
-𐬔-	b	b - as in <u>b</u> at
-𐬕-2	t	t - as in ten
-𐬖-3	$\underline{t}$	t - as in put

**Exercise:**

1. Practice the following:

𐬑	𐬒	𐬓	𐬔
𐬕	𐬖	𐬗	𐬘
𐬙	𐬚	𐬛	𐬜

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

<i>de</i>	<i>at</i>	<i>bō</i>	<i>rāt</i>
<i>daē</i>	<i>ta</i>	<i>baō</i>	<i>raē</i>

**3. The Alphabets (3)**

Avesta letter	Transcription	Pronunciation
-𐬘- <sup>4</sup>	$\partial^5$	e - as in r <u>e</u> d
-𐬙- <sup>6</sup>	$\bar{\partial}$	e - as in r <u>e</u> d

<sup>1</sup> This sign is similar to the Greek letter *delta*.<sup>2</sup> It is used at the beginning and middle of words.<sup>3</sup> It is used at the end of words or when followed by 𐬕 'k' or 𐬔 'b'.<sup>4</sup> Generally replaces 𐬑 'a' when followed by final 𐬕 'm' and 𐬓 'n'. Also used as the final vowel after 𐬒 'r'.<sup>5</sup> This sign is similar to an inverted 'e'.<sup>6</sup> It is generally used as final vowel, especially in Gathas

Avesta letter	Transcription	Pronunciation
—{ }ξ— <sup>1</sup>	<i>ərə</i>	ere - as in <u>be</u> ret
—𐬚—	<i>c</i>	ch - as in <u>ch</u> air
—𐬛—	<i>j</i>	j - as in j <u>a</u> m
—}—	<i>n</i>	n - as in <u>n</u> ut
—𐬭— <sup>2</sup>	<i>ṇ</i>	n as in gr <u>u</u> nt
—𐬮—	<i>m</i>	m - as in <u>m</u> an
—}—	<i>ŋ</i>	ng - as in son <u>g</u>
—𐬯— <sup>3</sup>	<i>ṅ</i>	ng - as in play <u>in</u> g
—𐬰—	<i>p</i>	p - as in p <u>a</u> n
—𐬱—	<i>h</i>	h - as in <u>h</u> en
—𐬲— <sup>4</sup>	<i>w</i>	W - as in <u>w</u> ater

**Exercise:**

1. Practice the following:

{	𐬛	𐬮	𐬯
𐬲	𐬰	𐬚	}
𐬭	𐬱	}	{

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

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

<sup>1</sup> This cluster of three letters, is treated as one sound in Avesta.<sup>2</sup> Used instead of } 'n' when followed by a guttural or dental consonant.<sup>3</sup> It generally follows an 𐬱 'i'<sup>4</sup> It generally follows 𐬲 'δ' and 𐬱 'θ'.

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

• 𐬔𐬀𐬭𐬀		• 𐬔𐬀𐬭𐬀𐬭𐬀		• 𐬔𐬀𐬭𐬀𐬭𐬀	
• 𐬔𐬀𐬭𐬀𐬭𐬀		• 𐬔𐬀𐬭𐬀𐬭𐬀		• 𐬔𐬀𐬭𐬀𐬭𐬀	

#### 4. The Alphabets (4)

Avesta letter	Transcription	Pronunciation
— 𐬀 —	$\overset{\circ}{a}$	OW — as in <u>cow</u>
— 𐬁 —	q	an — as in <u>France</u>
— 𐬂 <sup>1</sup> —	y	y - as in law <u>yer</u>
— 𐬃 <sup>2</sup> —	y	Y - as in <u>year</u>
— 𐬄 —	s	S - as in <u>sit</u>
— 𐬅 <sup>3</sup> —	š	sh _ as in har <u>sh</u>
— 𐬆 <sup>4</sup> —	š	sh _ as in a <u>sh</u> ame
— 𐬇 <sup>5</sup> —	š	sh _ as in <u>Sh</u> yam
— 𐬈 —	z	Z - as in <u>ze</u> bra
— 𐬉 —	zh	zh _ as in a <u>z</u> ure
— 𐬊 <sup>6</sup> —	v	V - as in sa <u>v</u> e
— 𐬋 <sup>7</sup> —	v	V - as in <u>v</u> erse

#### Self study:

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

<sup>1</sup> It is used only in the middle of words. Hence it is known as medial 'y'.

<sup>2</sup> It is used only in the beginning of words. Hence it is known as initial 'y'.

<sup>3</sup> It is used at the end of words and also when followed by 𐬀 'c' and 𐬁 't'.

<sup>4</sup> It is used at the beginning and within a word.

<sup>5</sup> It is used at the beginning and within a word, when followed by the letter 'y'.

<sup>6</sup> It is used only within the word.

<sup>7</sup> It is used only at the beginning of a word.



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

*kā vərəθrəm jā θwā pōi səṇhā yōi həntī*  
*ciθrā mōi dām ahūmbīš ratūm ciždī*  
*aṭ hōi vohū sraoṣō jaṇtū manəḥhā*  
*mazdā ahmāi yahmāi vaštī kahmāicīt.*

## 5. Phonetic divisions of the Alphabets

The Avesta 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
Guttural (by letting air flow from the <u>throat</u> )	𐬀 <i>a</i>	𐬁 <i>ā</i>
Palatal (by moving the tongue near the <u>palate</u> )	𐬂 <i>i</i>	𐬃 <i>ī</i>
Labial (by pursing the <u>lips</u> )	𐬄 <i>u</i>	𐬅 <i>ū</i>
Cerebral (by <u>rolling the tongue</u> )	𐬆𐬇 <i>arə</i>	-----

Diphthongs:

Diphthong's is a secondary vowel sound. Its sound is devised by the combination of the sounds of two simple vowels. Some languages use two vowels to represent a diphthong sound. In Avesta a single letter is used. There are three diphthongs sounds in Avesta. Each sound is represented by two letters, three indicated as short and the other three as long. The short and long diphthongs differ only in their placement, and not in their sound value. Phonetically the short and long diphthongs represent the same sound.

Short	Long
𐬈 <i>e</i>	𐬉 <i>ē</i>
𐬊 <i>ə</i>	𐬋 <i>ē</i>
𐬌 <i>o</i>	𐬍 <i>ō</i>

Special Vowels:

These two characters are referred to as special since there are no similar letters in the alphabets of other related languages.

𐬎 <i>ā</i>	𐬏 <i>q</i>
------------	------------

### 35 CONSONANTS

Phonetic Division	Unaspirant <sup>1</sup>	Aspirant	Unaspirant	Aspirant
Guttural (obstructing of the flow of air by the <b>throat</b> )	𐬑 <i>k</i>	𐬑x / 𐬑x'	𐬑 <i>g</i>	𐬑𐬑 <i>γ</i>
Palatal (obstructing of the flow of air by the <b>palate</b> )	𐬑 <i>c</i>	- -	𐬑𐬑 <i>j</i>	- -
Dental (obstructing of the flow of air by the <b>teeth</b> )	𐬑 <i>t</i> / 𐬑𐬑 <i>t</i>	𐬑𐬑 <i>θ</i>	𐬑 <i>d</i>	𐬑𐬑 <i>δ</i>
Labial (obstructing of the flow of air by <b>lips</b> )	𐬑 <i>p</i>	𐬑𐬑 <i>f</i>	𐬑 <i>b</i>	- -
Nasal (making the air flow from the <b>nose</b> )	} <i>n</i> ; 𐬑𐬑 <i>n</i> ; 𐬑 <i>m</i> ; 𐬑𐬑 <i>η</i> ; 𐬑𐬑 <i>ŋ</i>			
Sibilant (making hissing sound by the <b>tongue</b> )	𐬑 <i>s</i> ; 𐬑𐬑 <i>š</i> ; 𐬑𐬑 <i>š</i> ; 𐬑𐬑 <i>š</i> ; 𐬑𐬑 <i>z</i> ; 𐬑𐬑 <i>ž</i>			
Semi-vowel / Liquid (sound transmuted from <b>simple vowels</b> )	𐬑 <i>y</i> ; 𐬑𐬑 <i>y</i> ; 𐬑𐬑 <i>v</i> ; 𐬑𐬑 <i>v</i> ; 𐬑𐬑 <i>r</i>			
Aspiration (sound produced exhalation of air)	𐬑 <i>h</i>			
Bi-labial (obstructing the flow of air by <b>lips</b> after <b>pursing</b> them)	𐬑𐬑 <i>w</i>			
Ligatures <sup>2</sup> ( <b>combination</b> of two Avesta or Pahlavi letters)	𐬑𐬑 <i>št</i> ; 𐬑𐬑 <i>xv</i>			

#### Exercise:

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

Av. letter	Transcript	Phonetic Division
𐬑		
𐬑		
𐬑		
𐬑		
𐬑		
𐬑		
𐬑		
𐬑		
𐬑		

<sup>11</sup> The Unaspirate consonants are those without the aspiration sound 'h' inherent in it. The Aspirant consonants have an inherent 'h' sound to the corresponding Unaspirant consonant.

<sup>2</sup> This is not a phonetic but an orthographic division. Its given here to have all the characters together in one place.

2. Give the consonants in the following phonetic groups:

Phonetic Group	Consonants
Dental	
Sibilant	
Palatal	

## 6. Orthographic rules for placement of letters

-ሁ- x' is used before the letter 'y'. Eg: ሀገር "country."
-ላ- t is used at the beginning and in middle of words. Eg: ሰጠ "body."
-ኗ- ṭ is used at the end of words or when followed by ኃ 'k' or ገ 'b'. Egs: ሂህ "then"; ማህረር "teaching."
-ኛ- ḡ replaces ህ when followed by final ል / ሰ . Eg: ልግሰ = ልግሰ "lord."
It is also used as the final vowel after ሰ 'r'. Eg: ሰጠ "O Creator!"
-ኝ- ḡ is generally used as final vowel, eg: ሰግ "my"; or in the combination ሰግ
-ኸ- ḡ is used instead of ሰ 'n' when followed by a guttural or dental consonant. Egs: ሰግ "toe, finger"; ሰግ "how many?"
-ኹ- ḡ follows an ሰ 'i'. Eg: ሰግ "country"
-ኺ- W follows ሰ 'δ' and ሰ 'θ'. Eg: ሰግ "timely."
-ኻ- ḡ is used at the end of words and when followed by ሰ 'c' and ሰ 't'. Egs: ሰግ "best"; ሰግ "the mountain."
-ኼ- ḡ is used in the beginning and within a word. Eg: ሰግ "dawn."
-ኽ- ḡ is used only when followed by ሰ 'y'. Eg: ሰግ "blessed."
-ኾ- y is used only within the word.
-኿- y is used only at the beginning of words.
-፩- v is used only within the words.
-፪- v is used only at the beginning of words.







Examples:

“for Mazda”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀
“for Ahura”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀
“comes towards”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀

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

𐬨𐬀 ← 𐬨 + 𐬀	𐬨𐬀 ← 𐬨 + 𐬀	𐬨𐬀 ← 𐬀 + 𐬀
𐬨𐬀 ← 𐬨 + 𐬀	𐬨𐬀 ← 𐬨 + 𐬀	𐬨𐬀 ← 𐬀 + 𐬀
𐬨𐬀 ← 𐬨 + 𐬀𐬭𐬀	𐬨𐬀 ← 𐬨 + 𐬀𐬭𐬀	𐬨𐬀 ← 𐬀 + 𐬀𐬭𐬀
𐬨𐬀𐬭𐬀 ← 𐬨 + 𐬀𐬭𐬀	𐬨𐬀𐬭𐬀 ← 𐬨 + 𐬀𐬭𐬀	𐬨𐬀𐬭𐬀 ← 𐬀 + 𐬀𐬭𐬀
𐬨𐬀𐬭𐬀 ← 𐬨 + 𐬀𐬭𐬀	𐬨𐬀𐬭𐬀 ← 𐬨 + 𐬀𐬭𐬀	𐬨𐬀𐬭𐬀 ← 𐬀 + 𐬀𐬭𐬀

Examples:

“speaking thus”	← 𐬨𐬀𐬭𐬀 + 𐬨𐬀𐬭𐬀
“opposing”	← 𐬨𐬀𐬭𐬀 + 𐬨𐬀𐬭𐬀
“Spityura” (King Jamshed’s brother)	← 𐬨𐬀𐬭𐬀 + 𐬨𐬀𐬭𐬀
“for the holy (lady)”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀
“from the body”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀
“greatly beloved”	← 𐬨𐬀𐬭𐬀 + 𐬨𐬀𐬭𐬀
“widely flowing water”	← 𐬨𐬀𐬭𐬀 + 𐬨𐬀𐬭𐬀
“small”	← 𐬨 + 𐬨𐬀𐬭𐬀
“time”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀
“with the cow/bull”	← 𐬨 + 𐬨𐬀𐬭𐬀
“of the cows/bulls”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀
“pain, affliction”	← 𐬨𐬀 + 𐬨𐬀𐬭𐬀

**Exercise:**

1. Fill in the blanks and name the Sandhi:

“indeed, surely”	← 𐬨𐬀 + 𐬨𐬀	1
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	“speaking in accordance” _____ ← $\text{ᄡᆞᆫ} + \text{ᄡᆞᆫ}$	2
	“approached” _____ ← $\text{ᄡᆞᆫ} + \text{ᄡᆞᆫ}$	3
	“and the women” _____ ← $\text{ᄡᆞᆫ} + \text{ᄡᆞᆫ}$	4
	“for the world” _____ ← $\text{ᄡᆞᆫ} + \text{ᄡᆞᆫ}$	5
	“to be old” _____ ← $\text{ᄡᆞᆫ} + \text{ᄡᆞᆫ}$	6
	“silvern” _____ ← $\text{ᄡᆞᆫ} + \text{ᄡᆞᆫ}$	7
	“spoke forth” _____ ← $\text{ᄡᆞᆫ} + \text{ᄡᆞᆫ}$	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  $\text{ᄡ}$  /  $\text{ᄢ}$  /  $\text{ᄣ}$  /  $\text{ᄤ}$  /  $\text{ᄥ}$  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  $\text{ᄡ}$ .

$\text{ᄡ}/\text{ᄢ}/\text{ᄣ} / \text{ᄤ}/\text{ᄥ} + \text{Aspirate Consonant} \leftarrow \text{ᄡ}/\text{ᄢ}/\text{ᄣ} / \text{ᄤ}/\text{ᄥ} + \text{Unaspirate consonant}$

Examples:

“poured”  $\text{ᄡᄢᄣᄤ} \leftarrow \text{ᄡᄢ} + \text{ᄣᄤ}$

“divided; apportioned”  $\text{ᄡᄢᄣᄤ} \leftarrow \text{ᄡᄢ} + \text{ᄣᄤ}$

### Rule 2:

When a dental consonant is followed by  $\text{ᄡ}$ -, it changes to  $\text{ᄢ}$ . When a dental consonant is followed by  $\text{ᄣ}$ -, it changes to  $\text{ᄤ}$ .

$\text{ᄡᄢ} \leftarrow \text{ᄡ} + \text{ᄣᄤ} / \text{ᄣ} / \text{ᄤ}$   
 $\text{ᄣᄤ} \leftarrow \text{ᄣᄤ} + \text{ᄣᄤ} / \text{ᄣ} / \text{ᄤ}$

Examples:

“dead”  $\text{ᄡᄢᄣᄤ} \leftarrow \text{ᄡᄢ} + \text{ᄣᄤ}$

“truth”	• <u>ṣ</u> <u>ḥ</u> <u>ḥ</u> ← <u>ṣ</u> + <u>ḥ</u>
“offering”	• <u>ḥ</u> <u>ḥ</u> <u>ḥ</u> ← <u>ḥ</u> + <u>ḥ</u>
“gift”	• <u>ḥ</u> <u>ḥ</u> ← <u>ḥ</u> + <u>ḥ</u>

**Rule 3:**

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

ḥ ← -ṣ + ḥ-

Example:

“angry” •ḥḥ ← ḥ + ḥ

**Rule 4:**

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

ḥ ← -ṣ + ḥ- / ḥ-

Examples:

“venerated; attuned” •ḥḥ ← ḥ + ḥ

“asked; questioned” •ḥḥ ← ḥ + ḥ

**Rule 5:**

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

ḥ ← -ṣ + ḥ-

Examples:

“he/she/it is” •ḥ ← ḥ + ḥ

“he/she wears” •ḥ ← ḥ + ḥ

**Rule 6:**

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

ḥ or ḥ ← -ḥ or -ḥ + ḥ-



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:

√-𐬨𐬀 “to obtain; to value; to go; to move”	√-𐬀 “to go; to move”
√-𐬢𐬀𐬭𐬀 “to heat”	√-𐬭𐬀𐬢𐬀 “to protect”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to rule; to shine”	√-𐬭𐬀𐬢𐬀 “to bathe”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to work”	*√-𐬭𐬀𐬢𐬀 “to give; to know; to create”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to burn; to shine”	*√-𐬢𐬀𐬭𐬀𐬢𐬀 “to speak”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to do”	*√-𐬢𐬀𐬭𐬀𐬢𐬀 “to lie; to hurt; to deceive”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to praise”	*√-𐬢𐬀𐬭𐬀𐬢𐬀 “to love”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to wish”	*√-𐬢𐬀𐬭𐬀𐬢𐬀 “to think”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to ask, to inquire”	*√-𐬢𐬀𐬭𐬀𐬢𐬀 “to join”
√-𐬢𐬀𐬭𐬀𐬢𐬀 “to tear”	*√-𐬢𐬀𐬭𐬀𐬢𐬀 “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.<sup>1</sup> 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

<sup>1</sup> Also referred to as full or zero grades respectively.

change is referred to as vowel gradation.<sup>1</sup> The transformation of a simple vowel into the two grades takes place in the following manner:

SIMPLE VOWEL	GUNA	VRIDDHI
ṁ	ṁ	ṁ
ṛ / ॠ	ṛṁ <sup>2</sup>	ṛṁ
ṛ / ॡ	ṛṁ <sup>3</sup>	ṛṁ
ṛ / ॢ	ṛṁ	ṛṁ

Examples :

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

### Exercise:

1. Fill in the blanks:

a) The Vriddhi form of √-ḥṁ “to go” is \_\_\_\_\_.

b) The Guna form of √-ḥṁ “to ask” is \_\_\_\_\_.

c) The Guna form of √-ḥṁ “to love” is \_\_\_\_\_.

d) The Vriddhi form of √-ḥṁ “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.	√-ḥṁ “to stretch”		

<sup>1</sup> Also known as ablaut grades.

<sup>2</sup> ॠ in Gathic texts.

<sup>3</sup> ॡ in Gathic texts.



2.	√-ḥ)ḥḥḥ “to spread”		
3.	√-ḥḥḥ “to divide		
4.	√-ḥ) “to lead		
5.	√-ḥ)ḥ “to speak”		
6.	√-ḥḥ “to nourish”		
7.	√-ḥ)ḥ “to hear”		
8.	√-ḥ)ḥḥ “to cross”		

## IV. NOUNS

### 1. Primary and Secondary Nouns

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

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

Root	Noun suffix	Primary Noun
√-ḥḥ “to be courageous”	ḥ	•ḥḥḥ “courage”
√-ḥḥḥ “to flow”	)	•)ḥḥḥ “river”
√-ḥḥ “to nourish”	ḥḥ	•ḥḥḥ “food”
√-ḥ)ḥ “to age”	ḥḥḥ	•ḥḥḥḥḥ “time”
√-ḥḥ “to pound”	ḥḥḥ	•ḥḥḥḥḥḥḥ “time of pounding.” Name of the first Geh.
√-ḥḥḥ “to throw”	)	•ḥḥḥḥ “arrow”
√-ḥḥḥ “to throw”	)	•ḥḥḥḥ “existence”
√-ḥḥḥ “to arrange”	)	•ḥḥḥḥḥ “truth”

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

a. Suffix  $\text{𐬨𐬀}$ – forms *Agentive nouns*. Egs:

“one who pours libations” chief priest”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$ <sup>1</sup> ←  $\text{𐬨𐬀}$ – + “to pour”  $\sqrt{-\text{𐬵}}$

“one who nourishes; father”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$ – + “to nourish”  $\sqrt{-\text{𐬵𐬭𐬀}}$

b. Suffix  $\text{𐬨𐬀}$ – forms *Neuter nouns* which are indeclinable. Egs:

“a mat”<sup>2</sup>  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$ – + “to spread”  $\sqrt{-\text{𐬵𐬭𐬀}}$

“weapon”<sup>3</sup>  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$ – + “to cut”  $\sqrt{-\text{𐬵𐬭𐬀}}$

c. Suffix  $\text{𐬨𐬀}$ – forms *Neuter nouns*. Egs:

“a thought”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$ – + “to think”  $\sqrt{-\text{𐬵𐬭𐬀}}$

“throne”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$ – + “to sit”  $\sqrt{-\text{𐬵𐬭𐬀}}$

d. Suffix  $\text{𐬨𐬀}$ – forms *Abstract feminine nouns*. Egs:

“immortality”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$ – + “to be immortal”  $\sqrt{-\text{𐬵𐬭𐬀}}$

“perfection”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$ – + “all, entire”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$

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

“Lord of existence”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$  + “life; world; existence”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$

“mankind”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$  ←  $\text{𐬨𐬀}$  + “man”  $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$

## 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:

Derived from	Adjective
“to be beautiful” $\sqrt{-\text{𐬵𐬭𐬀}}$	“beautiful” $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$
“to be good” $\sqrt{-\text{𐬵𐬭𐬀}}$	“good” $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$ or $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$
“to hasten” $\sqrt{-\text{𐬵𐬭𐬀}}$	“swift” $\text{𐬨𐬀𐬢𐬵𐬭𐬀}$

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

<sup>2</sup> Epenthesis.

<sup>3</sup> Epenthesis

**2. Derivative Adjectives:** They are derived from nouns by adding adjectival suffixes like  $\text{ṣṣ-}$ ,  $\text{ṣṣ-}$ ,  $\text{ṣṣ-}$ ,  $\text{ṣṣ-}$ ,  $\text{ṣṣ-}$  or  $\text{ṣṣ-}$  Egs:

“material; corporeal”  $\text{ṣṣ-}$  ←  $\text{ṣṣ-}$  + “bone; matter”  $\text{ṣṣ-}$

“manly”  $\text{ṣṣ-}$  ←  $\text{ṣṣ-}$  + “man”  $\text{ṣṣ-}$

“courageous; strong”  $\text{ṣṣ-}$  ←  $\text{ṣṣ-}$  + “courage”  $\text{ṣṣ-}$

“filthy; having pollution”  $\text{ṣṣ-}$  ←  $\text{ṣṣ-}$  + “dirt, filth”  $\text{ṣṣ-}$

### 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  $\text{ṣṣ-}$  and  $\text{ṣṣ-}$  take the first set of terminations and adjectives ending in  $\text{ṣṣ-}$  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  $\text{ṣṣ-}$  and the Superlative degree is formed by adding  $\text{ṣṣ-}$  to the adjective. Egs:

Superlative degree	Comparative degree	ADJECTIVE
$\text{ṣṣ-}$ “strongest.”	$\text{ṣṣ-}$ “stronger”	“strong” $\text{ṣṣ-}$
$\text{ṣṣ-}$ “most vigorous.”	$\text{ṣṣ-}$ <sup>1</sup> “more vigorous.”	“vigorous” $\text{ṣṣ-}$
$\text{ṣṣ-}$ “most victorious”	$\text{ṣṣ-}$ “more victorious”	“victorious” $\text{ṣṣ-}$

**Second set:** The Comparative degree is formed by adding  $\text{ṣṣ-}$  and the Superlative degree is formed by adding  $\text{ṣṣ-}$  to the root from which the adjective is derived. Egs:

Superlative degree	Comparative degree	ADJECTIVE
“best” $\text{ṣṣ-}$	“better” $\text{ṣṣ-}$	“good” $\text{ṣṣ-}$
“swiftest” $\text{ṣṣ-}$	“swifter” $\text{ṣṣ-}$	“swift” $\text{ṣṣ-}$
“greatest” $\text{ṣṣ-}$	“greater” $\text{ṣṣ-}$	“great” $\text{ṣṣ-}$

Note that final  $\text{ṣṣ}$  is dropped in the first two adjectives in both the degrees

<sup>1</sup> Phonetic change - final  $\text{ṣṣ}$  changes to  $\text{ṣṣ}$ .

**Exercise:**

1. Fill in the blanks:

1.	“legal” .𐬨𐬀𐬢𐬀𐬢𐬀𐬨𐬀 ← _____ + “law” .𐬨𐬀𐬢𐬀𐬢𐬀
2.	“righteous” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 ← _____ + “righteousness” .𐬵𐬀𐬢𐬀𐬢𐬀

2. Give Comparative and superlative degrees with meanings of :

\_\_\_\_\_ ← \_\_\_\_\_ ← “holy” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 (I set)

\_\_\_\_\_ ← \_\_\_\_\_ ← “near” .𐬵𐬀𐬢𐬀 (II set)

**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:** .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “son”, .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “father”, .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “brother”, .𐬵𐬀𐬢𐬀 “man”

**Feminine:** .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “daughter”, .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “mother”, .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “sister”, .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “a woman”

In some cases, genders may be ascertained by suffixes. Eg.: 𐬵𐬀𐬢𐬀 – indicates masculine, 𐬵𐬀𐬢𐬀 – and 𐬵𐬀 – indicate feminine and 𐬵𐬀𐬢𐬀 –, 𐬵𐬀𐬢𐬀 –, 𐬵𐬀𐬢𐬀 –, 𐬵𐬀 – and 𐬵𐬀 – 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 𐬵 –, feminine is formed either by adding 𐬵 or substituting final 𐬵 by 𐬵 to it.

Egs: “stronger” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 “strong” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀

“grandmother” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 ← “grandfather” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀

“a demoness” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 ← “a demon” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀

“a ewe” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀 ← “a ram” .𐬵𐬀𐬢𐬀𐬢𐬀𐬢𐬀

2. When a word ends in  $\text{ḥ}$ –, feminine is formed either by adding  $\text{ḥ}$  to it.

Egs: “wide”  $\text{ḥayyā} \leftarrow \text{“wide” ḥayy}$

“youthful”  $\text{ḥayyū} \leftarrow \text{“youthful” ḥayy}$

3. When a word ends in  $\text{ḥayy}$ – feminine is formed by substituting it by  $\text{ḥayyā}$ –.

Egs.: “greater”  $\text{ḥayyā} \leftarrow \text{“greater” ḥayy}$

“better”  $\text{ḥayyā} \leftarrow \text{“better” ḥayy}$

4. When a word ends in any consonant, feminine is formed by adding  $\text{ḥ}^1$  to it.

Egs.: “filthy”  $\text{ḥayyā} \leftarrow \text{“filthy” ḥayy}$

“righteous”  $\text{ḥayyā} \leftarrow \text{“righteous” ḥayy}$

“nourisher”  $\text{ḥayyā} \leftarrow \text{“nourisher” ḥayy}$

### Exercise:

1. Form the feminine of the following words:

	Masculine	Feminine
1	$\text{ḥayyā}$ “beautiful”	
2	$\text{ḥayyā}$ “good”	
3	$\text{ḥayyā}$ “horse”	
4	$\text{ḥayyā}$ “material”	
5	$\text{ḥayyā}$ “stronger”	

## VII. DECLENSIONS

Before using a noun, adjective, participle or pronoun in a sentence, certain terminations have to be added to them. These terminations determine the place of the word in a sentence and serve as preposition/post positions like to, with, for and from. The adding of terminations is referred to as declensions.<sup>2</sup>

Before the addition of terminations, the nouns, adjectives, participles and pronouns are referred to as **crude forms**. They are categorized on the basis of their last letter (base) and gender. In all, there are eight cases of declensions, each having three numbers – singular, dual and plural.

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

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

## 1. General Case Terminations

General case terminations is a standard table of terminations. For each base and gender, these terminations slightly vary from case to case:

	CASES	Prepositions, Purpose	SINGULAR	DUAL	PLURAL
1	Nominative	Subject	ᵃ- <sup>1</sup> or ᵃ- <sup>2</sup>	Crude form / ᵃ-	ᵃᵃ-
2	Accusative	To, (direct object)	ᵃ-	Crude form / ᵃ-	ᵃᵃ-
3	Instrumental	by, with, (means or instrument)	Crude form / ᵃ-	ᵃᵃ-	ᵃᵃ-
4	Dative	to, for (indirect object)	ᵃᵃ-	ᵃᵃ-	ᵃᵃᵃ-
5	Ablative	from, (separation)	ᵃᵃ- <sup>3</sup>	ᵃᵃ-	ᵃᵃᵃ-
6	Genitive	Of (possession or relation)	ᵃᵃ-or ᵃᵃ-	ᵃᵃ-	ᵃᵃᵃ-/ᵃᵃᵃ-
7	Locative	in, at, towards, on, (location)	ᵃ-, ᵃᵃ-, ᵃᵃ-	ᵃᵃᵃ-	ᵃᵃᵃᵃ-/ᵃᵃᵃᵃ <sup>4</sup> ᵃᵃᵃᵃᵃ-/ᵃᵃᵃᵃᵃ-
8	Vocative	Oh! (direct address)	Crude form / ᵃ-	ᵃ-	ᵃᵃ-

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

Note:

1. Irregular forms, variations and. exceptions occur in some cases which have not been dealt in this book. Moreover highly irregular bases like ᵃ-, ᵃ- and ᵃ- have also not been covered. This being a basic book, only the regular forms and cases are provided in the tables that follow.

2. Some nouns like ᵃᵃᵃᵃ “coin”, ᵃᵃᵃᵃᵃ “sun”, ᵃᵃᵃᵃᵃᵃ, “strength”, ᵃᵃᵃᵃᵃᵃ “mouth” and ᵃᵃᵃᵃᵃᵃᵃ “mat” do not take any case terminations, and are used in sentences in their crude forms. Such words are called **indeclinables**.

3. The paradigms of some of the bases given in the examples that follow are hypothetical. They may not make sense or have any meaning, as all words do not occur in all cases and numbers. For instance, a proper noun may never be in dual or plural.

<sup>1</sup> Used after ᵃ and ᵃ

<sup>2</sup> Used after ᵃ and ᵃ

<sup>3</sup> ᵃ-is used for consonantal bases.

<sup>4</sup> Used only after ᵃ-, ᵃ-, ᵃ-

## 2. Vowel Bases

### 1. Bases ending in 𐬨 – Masculine

𐬨𐬀𐬵𐬀 “son”

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

Some other words of the base 𐬨 – Masculine

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

<sup>1</sup> Final 𐬨 is retained only if the word is followed by an enclitic particle, as in 𐬨𐬀𐬵𐬀𐬨𐬀, otherwise 𐬨𐬀 is changed to 𐬨.

<sup>2</sup> In 𐬨 base and 𐬨 base the termination 𐬨𐬀 changes to 𐬨 – on account of complex linguistic rules.

<sup>3</sup> Adjectives ending in 𐬨𐬀 change the ending to 𐬨𐬀

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

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

## 2. Bases ending in ມ – Neuter

•ເຂຊ ມ “Righteousness”

CASES	SINGULAR	DUAL	PLURAL
Nominative	•ເຂຊ ມ	•ເຂຊ ມ	•ເຂຊ ມ
Accusative	•ເຂຊ ມ	•ເຂຊ ມ	•ເຂຊ ມ
Instrumental to Locative cases take the terminations as in ມ – Masculine.			
Vocative	•ເຂຊ ມ	•ເຂຊ ມ	•ເຂຊ ມ

Some other words of the base ມ – Neuter.

•ເລ ມ “law”	•ເກ ມ “kingdom”	•ເຊ ມ “friendship”
•ເກ ມ “propitiation”	•ເມ ມ “house”	•ເກ ມ “action”
•ເມ ມ or •ເມ ມ “evil”	•ເມ ມ “untimely”	•ເມ ມ “best”

**Note:** There are no cases ending in ມ – Feminine.

### Exercise:

1. Give the declensions with meanings of ມ Base: \_\_\_\_\_ Meaning: “ ”

CASES	SINGULAR	DUAL	PLURAL

## 3. Bases ending in ມ – Masculine

•ເສ ມ “All-knowing”

CASES	SINGULAR	PLURAL
Nominative	•ເສ ມ	•ເສ ມ
Accusative	•ເສ ມ	•ເສ ມ





•𐬀𐬢𐬀𐬭𐬀 “eye”	•𐬀𐬢𐬀𐬭𐬀 “woman”	•𐬀𐬢𐬀𐬭𐬀 “woman”
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**Note:** There are no cases ending in 𐬀 – Neuter.

**Exercise:**

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

	Case	Number	Meaning
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			
•𐬀𐬢𐬀𐬭𐬀			

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 յ– Masculine

մաւ. “Mountain”

CASES <sup>7</sup>	SINGULAR	DUAL	PLURAL
Nominative	մաւ.	մաւ.	մաւ.
Accusative	մաւ.	մաւ.	մաւ.
Instrumental	մաւ.	մաւ.	մաւ.
Dative	մաւ.	մաւ.	մաւ.
Ablative	մաւ.	մաւ.	մաւ.
Genitive	մաւ.	-	մաւ.
Locative	մաւ.	-	մաւ.
Vocative	մաւ.	մաւ.	մաւ.

Some other words of the base յ– Masculine

մաւ. “lord” <sup>1</sup>	մաւ. “A Zoroastrian”	մաւ. “serpent”
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### 6. Bases ending in յ– Feminine

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

However there is no Dual number and no Locative case.

Some words of the base յ– Feminine:

մաւ. “blessing”	մաւ. Արմայի “right-minded”	մաւ. “dwelling”
մաւ. “strength”	մաւ. “Guardian Spirit”	մաւ. “capability”

### 7. Bases ending in յ– Neuter

լու. “Light”

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

<sup>1</sup> It is declined irregularly.

Some other words of the base ʾ – Neuter.

• ʾḥḥ “prosperity”	• ʾḥḥ “intellect”	• ʾḥḥ “eye”
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## 8. Bases ending in ʾ – Masculine

• ʾḥḥ “animal”

CASES	SINGULAR	DUAL	PLURAL
Nominative	• ʾḥḥ	• ʾḥḥ	• ʾḥḥ
Accusative	• ʾḥḥ	• ʾḥḥ	• ʾḥḥ
Instrumental	• ʾḥḥ	• ʾḥḥ	• ʾḥḥ
Dative	• ʾḥḥ	• ʾḥḥ	• ʾḥḥ
Ablative	• ʾḥḥ	• ʾḥḥ	• ʾḥḥ
Genitive	• ʾḥḥ	-	• ʾḥḥ
Locative	• ʾḥḥ	• ʾḥḥ	• ʾḥḥ
Vocative	• ʾḥḥ	• ʾḥḥ	• ʾḥḥ

Some other words of the base ʾ – Masculine

• ʾḥḥ “good”	• ʾḥḥ “wind”	• ʾḥḥ “protection”
• ʾḥḥ “arm”	• ʾḥḥ “India”	• ʾḥḥ “life; world; lord”

Note: ʾ – base Mas. words ending in ʾḥḥ – like ʾḥḥ “lord”, ʾḥḥ “wisdom”, ʾḥḥ “place” and ʾḥḥ “sorcerer” have a weaker form (–ʾḥḥ), –ʾḥḥ, –ʾḥḥ, –ʾḥḥ) in the following bases: Instrumental, Dative, Genitive and Locative singular, and Genitive plural.

## 9. Bases ending in ʾ – Feminine

• ʾḥḥ “body”

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

Ablative	• ʾḥḥ	• ʾḥḥ
Genitive	• ʾḥḥ	• ʾḥḥ
Locative	• ʾḥḥ	• ʾḥḥ



### 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 }<sup>ṣ</sup>ḡ-, ṭ<sup>ṣ</sup>ṣ- and ḡ<sup>ṣ</sup>ṣ-

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, <sup>ṣ</sup>- 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 : ḡ- base, ṭ- base and <sup>ṣ</sup>- base.

#### 1. Bases ending in ḡ(ḡṣ)- Masculine

•ḡḡṣṣṣ (st); •ḡṣṣṣ (wk) “Carrying”

CASES	SINGULAR	PLURAL
Nominative	•ḡṣṣ	•ḡḡḡḡṣṣṣ
Accusative	•ḡḡḡḡṣṣṣ	•ḡḡḡḡṣṣṣ
Instrumental	•ḡḡṣṣṣ	•ḡḡḡḡṣṣṣ
Dative	•ḡḡḡḡṣṣṣ	•ḡḡḡḡṣṣṣ
Ablative	•ḡḡḡḡṣṣṣ	•ḡḡḡḡṣṣṣ
Genitive	•ḡḡṣṣṣ	•ḡḡḡḡṣṣṣ
Locative	•ḡḡṣṣṣ	•ḡḡḡḡṣṣṣ
Vocative	•ḡṣṣ	•ḡḡḡḡṣṣṣ

(Note: Dative and Ablative singular and Accusative to Genitive and Vocative plural can also take on the strong base.)

Some other words of the base ḡ(ḡṣ)- Masculine

•ḡḡḡḡṣṣṣ “coming, going”	•ḡḡḡḡṣṣṣ “conquering”
•ḡḡḡḡṣṣṣ “ruling”	•ḡḡḡḡṣṣṣ “living”
•ḡḡḡḡṣṣṣ / •ḡḡḡḡṣṣṣ “evil; wicked”	



Another word of the base **•ဣ(ာ)–** Neuter: **•ဣာဓာရဏ** “material; corporeal”

#### 4. Bases ending in }– Masculine

**•ဣာဓာရဏ** (st); **•ဣာဓာရဏ** (wk) “Righteous, holy”

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

Some other words of the base }– Masculine:

•ဣာဓာရဏ (st);	•ဣာဓာရဏ (st);	•ဣာဓာရဏ (st);
•ဣာဓာရဏ (wk) “priest”	•ဣာဓာရဏ (wk) “soul”	•ဣာဓာရဏ (wk) “youth”

#### 5. Bases ending in }– Feminine

**•ဣာဓာရဏ** “A maiden”

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

Another word of the base }– Feminine : **•ဣာဓာရဏ** (st); **•ဣာဓာရဏ** (wk) “night”

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



## 6. Bases ending in } (Ṣ) – Neuter

Ṣ “Creation”

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

Some other words of the base } (Ṣ) – Neuter.

Ṣ “Ceremonial implement.”	Ṣ “eye”	Ṣ “name”
	Ṣ “joy”	Ṣ “friend”

## 7. Bases ending in } – Masculine

Ṣ “Man”

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

Another word of the base } – Masculine : Ṣ “star”

**8. Bases ending in ၵ(မလ)–Masculine**  
 .မလ်း (st); .ၵ်း (wk) “Chief Priest”

CASES	SINGULAR	PLURAL
Nominative	.မလ်း	.ၵ်းမလ်း
Accusative	.မလ်း	.ၵ်းမလ်း
Instrumental	.မၵ်း	.မၵ်းမလ်း
Dative	.မၵ်း	.မၵ်းမလ်း
Ablative	.မၵ်း	.မၵ်းမလ်း
Genitive	.ၵ်း	.မၵ်း
Locative	-	-
Vocative	.မလ်း	.ၵ်းမလ်း

Some other words of the base ၵ(မလ)– Masculine :

.မလ်း “father”	.မလ်း “nourisher”
.မလ်း “giver”	.မလ်း “fire”
.မလ်း “protector”	.မလ်း “brother”

**9. Bases ending in ဗ(သလ)– Masculine**  
 .သလ်း (st) .သ်း (wk) “Creator”

CASES	SINGULAR	PLURAL
Nominative	.သလ်း	.ၵ်းသလ်း
Accusative	.သလ်း	.ၵ်းသလ်း
Instrumental	.သလ်း	.သလ်း
Dative	.သလ်း	.ၵ်းသလ်း
Ablative	.သလ်း	.ၵ်းသလ်း
Genitive	.ၵ်း	.မၵ်း
Locative	-	-
Vocative	.သလ်း	.ၵ်းသလ်း

Other word of the base ဗ(သလ)– Masculine: .သလ်း (st) .သ်း (wk)  
 “learned, wise one”

### 10. Bases ending in **ህ(ን)**– Neuter

•ህንዳዊ “Mind, thought”

CASES	SINGULAR	PLURAL
Nominative	•ከንዳዊ	•ሰዳዊ
Accusative	•ከንዳዊ	•ሰዳዊ
Instrumental	•ሠህንዳዊ	•ሠህንዳዊ
Dative	•ከህህንዳዊ	•ከህንዳዊ
Ablative	•ከህህንዳዊ	•ከህንዳዊ
Genitive	•ከህንዳዊ	•ሰዳዊ
Locative	•ሠህንዳዊ	•ሠህንዳዊ
Vocative	•ከንዳዊ	•ሰዳዊ

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

•ህንዳዊ “word”	•ህንዳዊ “darkness”
•ህንዳዊ “homage”	•ህንዳዊ “light”
•ህንዳዊ “strength”	•ህንዳዊ “divine energy”
•ህንዳዊ “harm, injury”	

**Note:** Apart from the regular bases of declensions given above, there are other bases like **ፍ-**, **ህ-** and **ሀ-**, mostly with irregular forms.

#### Exercise :

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

	Case	Number	Meaning
•ከንዳዊ			
•ከህህንዳዊ			
•ከህንዳዊ			
•ከህህንዳዊ			
•ከህንዳዊ			
•ከህህንዳዊ			
•ከህንዳዊ			

## 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 •ḡḡ “I”

CASES	SINGULAR	PLURAL
Nominative	• <u>ḡḡ</u> “I”	• <u>ḡḡ</u> “We”
Accusative	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “to me”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> ; • <u>ḡḡ</u> “to us”
Instrumental	–	–
Dative	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “for me”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> ; • <u>ḡḡ</u> “for us”
Ablative	• <u>ḡḡ</u> “from me”	• <u>ḡḡ</u> “from us”
Genitive	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “my”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> ; • <u>ḡḡ</u> “our”
Locative	–	–
Vocative	–	–

Second Personal Pronoun •ḡḡ “thou ”

CASES	SINGULAR	PLURAL
Nominative	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “thou ”	• <u>ḡḡ</u> “you”
Accusative	• <u>ḡḡ</u> “to thee”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “to you”
Instrumental	–	–
Dative	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “for thee”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> ; • <u>ḡḡ</u> “for you”
Ablative	• <u>ḡḡ</u> “from thee”	• <u>ḡḡ</u> “from you”
Genitive	• <u>ḡḡ</u> ; • <u>ḡḡ</u> ; • <u>ḡḡ</u> “thy”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> ; • <u>ḡḡ</u> “your”
Locative	–	–
Vocative	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “O Thou !”	–

Third Personal Pronoun – Masculine •ḡḡ “he ”

CASES	SINGULAR	PLURAL
Nominative	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “he”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “they”
Accusative	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “to him”	• <u>ḡḡ</u> ; • <u>ḡḡ</u> “to them”

Instrumental	•ዲጋዎ; •ዎ “with him”	•ዲጋዎ “with them”
Dative	•ወይዎ; •ኒህ; •ኮህ “for him”	•ኒጋጋዎ “for them”
Ablative	•ደወይዎ “from him”	•ኒጋጋዎ “from them”
Genitive	•ኮህ; •ኮህ “his”	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Feminine •ዎ “she”

CASES	SINGULAR	PLURAL
Nominative	•ዎ; •ዎ “she”	•ዲረህ; •ዎ “they”
Accusative	•ጽደ “to her”	•ዲረህ; •ዎ “to them”
Instrumental	-	-
Dative	•ኒህ; •ኮህ “for her”	-
Ablative	-	-
Genitive	•ኮህ “her”	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Neuter •ድ “it”

CASES	SINGULAR	PLURAL
Nominative	•ድ “it”	•ዎ “they”
Accusative	•ድ “to it”	•ዎ “to them”
The rest of the cases are same as Third Personal Pronoun – Masculine.		

## 2. Demonstrative Pronoun:

Masculine	Feminine	Neuter	Meaning
•ወይዎ	•ወይዎ	•ድወይዎ	“this, that”
•ወይዎ	•ወይዎ	•ድወይዎ	“that”
•ወይ	•ወይ	•ድወይ	“this”
•ወ or •ወይዎ	-	-	“this”

## 3. Relative Pronoun: “which, who”

•ወይ (Masculine); •ወይ (Feminine); •ድወይ / •ድወይ (Neuter)

## 4. Reflexive Pronoun : “self”

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

•ወይ or •ወይ (Feminine) “self, herself”

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

• 𐬨𐬀 (Masculine); • 𐬨𐬀𐬎 (Feminine); • 𐬨𐬀𐬎𐬎 (Neuter)

### 6. Pronominal Adjectives:

Masculine & Neuter	Feminine	Meaning
𐬨𐬀𐬎𐬎𐬎	𐬨𐬀𐬎𐬎𐬎	“every, all ”
𐬨𐬀𐬎𐬎	𐬨𐬀𐬎𐬎	“other, another”
𐬨𐬀𐬎𐬎𐬎𐬎	𐬨𐬀𐬎𐬎𐬎𐬎	“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
𐬨𐬀𐬎𐬎𐬎	Demonstrative & Personal	Dative	Singular	For /unto this; unto him”
𐬨𐬀𐬎𐬎	Relative	Accusative	Singular	Who
𐬨𐬀𐬎𐬎	Interrogative	Accusative	Singular	Who, which?
𐬨𐬀𐬎𐬎	Relative	Nominative	Singular	Who
𐬨𐬀𐬎𐬎𐬎𐬎	Relative	Dative	Singular	For whom
𐬨𐬀𐬎𐬎𐬎𐬎	Interrogative	Dative	Singular	For whom?
𐬨𐬀𐬎𐬎𐬎𐬎	Relative	Genitive	Singular	Of / among whom
𐬨𐬀𐬎𐬎𐬎𐬎	Reflexive	Genitive	Singular	Of the self
𐬨𐬀𐬎𐬎𐬎𐬎𐬎	Pronominal Adjective	Genitive	Plural	Of / among all
𐬨𐬀𐬎𐬎𐬎	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
𐬨𐬀𐬎𐬎𐬎			
𐬨𐬀𐬎𐬎𐬎			
𐬨𐬀𐬎𐬎			
𐬨𐬀𐬎𐬎𐬎𐬎			
𐬨𐬀𐬎𐬎			

## 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

•.𐬨𐬀𐬭𐬀 One	•.𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀 Sixteen
•.𐬵𐬀 Two	•.𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀 Seventeen
•.𐬀𐬭 Three	•.𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀 Eighteen
•.𐬀𐬭𐬀𐬭 Four	•.𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀 Nineteen
•.𐬵𐬀𐬭𐬀𐬭 Five	𐬀𐬭𐬀𐬭𐬀𐬭 Twenty
•.𐬵𐬀𐬭𐬀𐬭 Six	•.𐬵𐬀𐬭𐬀𐬭 Thirty
•.𐬵𐬀𐬭𐬀𐬭 Seven	•.𐬵𐬀𐬭𐬀𐬭𐬀𐬭 Forty
•.𐬵𐬀𐬭𐬀𐬭 Eight	•.𐬵𐬀𐬭𐬀𐬭𐬀𐬭 Fifty
•.𐬵𐬀𐬭𐬀𐬭 Nine	𐬀𐬭𐬀𐬭𐬀𐬭 Sixty
•.𐬵𐬀𐬭𐬀𐬭 Ten	𐬀𐬭𐬀𐬭𐬀𐬭 Seventy
•.𐬵𐬀𐬭𐬀𐬭 Eleven	𐬀𐬭𐬀𐬭𐬀𐬭 Eighty
•.𐬵𐬀𐬭𐬀𐬭 Twelve	𐬀𐬭𐬀𐬭𐬀𐬭 Ninety
•.𐬵𐬀𐬭𐬀𐬭 Thirteen	•.𐬵𐬀𐬭𐬀𐬭 Hundred
•.𐬵𐬀𐬭𐬀𐬭 Fourteen	•.𐬵𐬀𐬭𐬀𐬭 Thousand
•.𐬵𐬀𐬭𐬀𐬭 Fifteen	•.𐬵𐬀𐬭𐬀𐬭 Ten-thousand

## ORDINAL NUMBERS

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

•.𐬀𐬀𐬀𐬀𐬀 First	•.𐬀𐬀𐬀𐬀𐬀𐬀 Twelfth
•.𐬀𐬀𐬀𐬀 Second	•.𐬀𐬀𐬀𐬀𐬀 Thirteenth
•.𐬀𐬀𐬀𐬀𐬀 Third	•.𐬀𐬀𐬀𐬀𐬀𐬀𐬀 Fourteenth
•.𐬀𐬀𐬀𐬀𐬀 Fourth	•.𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 Fifteenth
•.𐬀𐬀𐬀𐬀𐬀 Fifth	•.𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 Sixteenth
•.𐬀𐬀𐬀𐬀𐬀 Sixth	•.𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 Seventeenth
•.𐬀𐬀𐬀𐬀𐬀𐬀 Seventh	•.𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 Eighteenth
•.𐬀𐬀𐬀𐬀𐬀 Eighth	•.𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 Nineteenth
•.𐬀𐬀𐬀𐬀𐬀 Ninth	•.𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 Twentieth
•.𐬀𐬀𐬀𐬀𐬀 Tenth	•.𐬀𐬀𐬀𐬀𐬀 Thirtieth
•.𐬀𐬀𐬀𐬀𐬀𐬀 Eleventh	

### Exercise:

1. Transliterate into Avesta, and identify the declined forms of ordinal numbers therein :  
 bityō vqθwyō, θrityō ava-tanuyō, tūirya aša vahišta, puxδa vīspa vohū mazdaδāta aša-  
 ciθra, xštvo yaž ahmi xratuš, haptaθō xratumā aštəmō yaž ahmi cištiš, nāumō cistivā.

Transliteration: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Ordinal Numbers:

Second:

Third:

Fourth:

Fifth:

Sixth:

Seventh:

Eighth:

Ninth:



## X. VERBS

Verbs are words that show action. In Avesta, the verbs indicate numbers, person, tense and sometimes also associated auxiliary verbs. They are formed by adding terminations to roots, after the later are modified into bases by applying certain rules.

Verbal terminations indicate one of the three numbers - Singular, dual or plural. They also indicate one of the three personal forms - First, second or third. The terminations denoting persons in different numbers are called *personal verbal terminations*.

The verbs are conjugated in two voices:

1. ***Parasmaipada*** (literally voice or step for another).<sup>1</sup> It implies that the action of the verb, or its consequence tends to a person or thing other than the agent.
2. ***Atmanepada*** (literally voice or step for one's self).<sup>2</sup> It implies that the action of the verb, or its consequence, is confined to the agent. Atmanepada is sometimes used to express passive voice.

Generally the two *padas* does not express any particular meaning or nuance while being translated. Most roots are conjugated both in Parasmaipada and Atmanepada. Rarely, a root like  $\sqrt{-}\text{𐬀𐬀𐬀}$  are conjugated in one *pada* only.

### Conjugation of verbs:

The verb is conjugated in eight tenses or moods, subdivided in two groups as follows:

**A. Conjugational or Special Tenses and Moods :** The Personal terminations of these four forms are added to specially inflected bases formed according to the 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:** The Personal terminations of each of these four forms are added to a base formed by one general rule applied 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.

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

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



Rarely, a root may belong to more than one class and thus form their base in more than one way. For Eg:  $\sqrt{-}\text{ሥረ}$  “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
$^1\sqrt{-}\text{ታ}$ “to become”	$-\text{መጣ}$
$^4\sqrt{-}\text{ጸጸህ}$ “to beseech”	$-\text{መጸጸህ}$
$^6\sqrt{-}\text{ደገጸ}$ “to ask”	$-\text{መደገጸ}$
$^3\sqrt{-}\text{የ}$ “to see”	(st) $-\text{የወያየ}$ , (wk) $-\text{የየ}$
$^4\sqrt{-}\text{ላለ}$ “to pass; to flow”	$-\text{መላለ}$
$^2\sqrt{-}\text{ለሰደ}$ “to praise”	(st) $-\text{ረደሰ}$ , (wk) $-\text{ለሰደ}$
$^5\sqrt{-}\text{ሰጸደ}$ “to hear”	(st) $-\text{ረደሰ}$ , (wk) $-\text{ሰጸደ}$
$^7\sqrt{-}\text{ታሰረ}$ “to cut”	(st) $-\text{ታሰረ}$ , (wk) $-\text{ታሰረ}$
$^{10}\sqrt{-}\text{ገላለጸ}$ “to learn”	$-\text{መገላለጸ}$
$^5\sqrt{-}\text{ሰሰ}$ “to pound”	(st) $-\text{ረደሰ}$ , (wk) $-\text{ሰሰ}$
$^8\sqrt{-}\text{ሰሰረ}$ “to stretch”	(st) $-\text{ረደሰ}$ , (wk) $-\text{ሰሰረ}$
$^4\sqrt{-}\text{ጸጸሰ}$ “to fight”	$-\text{መጸጸሰ}$
$^9\sqrt{-}\text{ሰሰ}$ “to procreate” (evil)	$-\text{ሰሰ}$
$^7\sqrt{-}\text{ጸጸሰ}$ “to think”	(st) $-\text{ጸጸሰ}$ , (wk) $-\text{ጸጸሰ}$

<sup>1</sup> ሰ- before the terminations ገላለጸ, ጸጸሰ, ጸጸሰ, ጸጸሰ.

## 2. Conjugational Tenses and Moods

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

### 1. Present Tense

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

#### Parasmaipada

	Singular	Dual	Plural
I Person	ᳵ᳚-	ᳵ᳚ᳵ᳚ᳵ᳚-	ᳵ᳚ᳵ᳚᳚-
II Person	ᳵ᳚-	-	ᳵ᳚ <sup>1</sup>
III Person	ᳵ᳚-	ᳵ᳚ <sup>2</sup>	ᳵ᳚᳚(᳚)- <sup>3</sup>

#### Atmanepada

	Singular	Plural
I Person	ᳵ᳚-	ᳵ᳚᳚᳚᳚-
II Person	ᳵ᳚᳚-	ᳵ᳚᳚᳚᳚-
III Person	ᳵ᳚᳚-	ᳵ᳚᳚᳚(᳚)-

**Self study: 1.** Paradigm of <sup>1</sup>√ᳵ᳚ “to carry”.

Class I, base -ᳵ᳚

#### Parasmaipada

Person	Singular	Dual	Plural
I	ᳵ᳚᳚᳚᳚ <sup>4</sup> “I carry”	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚ “We two carry”	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚ “We carry”
II	ᳵ᳚᳚᳚᳚᳚ “Thou carriest”	-	ᳵ᳚᳚᳚᳚᳚᳚᳚ “You carry”
III	ᳵ᳚᳚᳚᳚᳚᳚ “He/she/it carries”	ᳵ᳚᳚᳚᳚᳚᳚᳚ “They two carry”	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚ “They carry”

#### Atmanepada

Person	Singular	Plural
I	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚ “I carry”	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚ “We carry”
II	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚ “Thou carriest”	ᳵ᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚᳚ “You carry”

<sup>1</sup> Also ᳵ᳚-

<sup>2</sup> Also ᳵ᳚-

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

<sup>4</sup> Terminations starting with ᳚ / ᳚ and followed by a vowel, change the final ᳚- of the tense stem to ᳚-



## 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	၆-	မ္မ-	မ္မ-
II	သ-	-	မ္မ-
III	ဋ-	မ္မ-	}(ξ) <sup>1</sup>

### Atmanepada

Person	Singular	Dual	Plural
I	၁-	-	၁မ္မ-
II	မ္မ-	-	မ္မ-
III	မ္မ-	၁မ္မ-	မ္မ(မ္)-

### Self study:

1. Conjugation / Paradigm of <sup>4</sup>√-ရမ္ပ “to beseech” in Imperfect Tense, with meanings.

### Parasmaipada

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

### Atmanepada

Person	Singular	Dual	Plural
I	•၁မ္မရမ္ပ “I beseeched”	-	•၁မ္မရမ္ပ “We beseeched”
II	•မ္မရမ္ပ “Thou beseeched”	-	•မ္မရမ္ပ “You beseeched”
III	•မ္မရမ္ပ “He/she/it beseeched”	•၁မ္မရမ္ပ “They two beseeched”	•မ္မ(မ္)ရမ္ပ “They beseeched”

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

2. Meaning and explanation of some Imperfect tense forms:

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

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

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

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

• **•ዳጎጎ**: “They carried” Imperfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from

<sup>1</sup>√-ዳጎጎ “to carry”, Class 1, base -ዳጎጎ

3. Avesta equivalents for English words:

Thou carried : • **ዳጎጎ** Imperfect Tense, Parasmaipada, 2<sup>nd</sup> Person, Singular from

<sup>1</sup>√-ዳጎጎ “to carry”, Class 1, base -ዳጎጎ (ዳጎጎ ← ዳ + ዳጎጎ)

He spoke: • **ዳጎጎ**: Imperfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from

<sup>2</sup>√-ዳጎጎ “to speak”, Class 2, base -ዳጎጎ

He venerated : • **ዳጎጎ** Imperfect Tense, Atmanepada, 3<sup>rd</sup> Person, Singular from

<sup>6</sup>√-ዳጎጎ “to venerate”, Class 6, base -ዳጎጎ

### 3. Imperative Mood

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

#### Parasmaipada

Person	Singular	Plural
I	ዳጎጎ-	ዳጎጎ-
II	ዳጎጎ-(non-thematic). No termination in thematic classes.	ዳጎጎ-
III	ዳጎጎ-	ዳጎጎ(ዳ)-

#### Atmanepada

Person	Singular	Plural
I	ዳጎጎ-	ዳጎጎዳጎጎ-
II	ዳጎጎ(ዳ)- <sup>2</sup>	ዳጎጎዳጎጎ- <sup>3</sup>
III	ዳጎጎ-	ዳጎጎዳጎጎ(ዳ)-

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

<sup>2</sup> ዳጎጎ in the Gathas.

<sup>3</sup> ዳጎጎ in the Gathas.

**Self study:**

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

$\sqrt{-}\xi$  “to carry”, Class 1, base - $\text{သ}$

**Parasmaipada**

Person	Singular	Plural
I	“I must carry” $\text{သိသ်}$	“We must carry” $\text{သိသ်သ်}$
II	“Thou must carry” $\text{သိသ်}^1$	“You must carry” $\text{သိသ်သ်}$
III	“He/she/it must carry” $\text{သိသ်}$	“They must carry” $\text{သိသ်သ်}$

**Atmanepada**

Person	Singular	Plural
I	“I must carry” $\text{သိသ်}$	“We must carry” $\text{သိသ်သ်}$
II	“Thou must carry” $\text{သိသ်}$	“You must carry” $\text{သိသ်သ်}$
III	“He/she/it must carry” $\text{သိသ်}$	“They must carry” $\text{သိသ်သ်}$

2. Meaning and explanation of some Imperative Mood forms:

$\text{သိသ်}$ : “He should speak” Imperative Mood, Parasmaipada, 3<sup>rd</sup> Person, Singular from

$\sqrt{-}\eta$  “to speak”, Class 2, base - $\text{သ်}$

**4. Potential Mood**

POTENTIAL MOOD is formed by adding its Personal Verbal terminations to the base of the root, formed according to the rules of ten classes of Conjugation.<sup>2</sup> Potential Mood implies the potentiality or possibility of the action to be performed. It is expressed by using modal auxiliary verbs like ‘can, could, may or might.’

**Parasmaipada**

Person	Singular		Plural	
	Thematic Cl.	Non-thematic Cl.	Thematic Cl.	Non-thematic Cl.
I	$\text{သိသ်}$	$\text{သိသ်}$	$\text{သိသ်}$	$\text{သိသ်}$
II	$\text{သိသ်}$	$\text{သိသ်}$	$\text{သိသ်}$	$\text{သိသ်}$
III	$\text{သိသ်}$	$\text{သိသ်}$	$\text{သိသ်}$	$\text{သိသ်}$

<sup>1</sup> Since the root belongs to thematic class, no termination is added.

<sup>2</sup> The Potential mood Thematic terminations are regarded as those of Imperfect tense prefixed with an – , and Non- Thematic terminations as those of Imperfect tense prefixed with a– .



## Atmanepada

Person	Singular	Dual	Plural
I	သၢ-	-	သၢသၢ-
II	သၢဗၢ-	-	သၢဗၢသၢ-
III	သၢ-	ၣ်သၢ- <sup>1</sup>	သၢသၢ- <sup>1</sup>

**Self Study:**

1b. Conjugation / Paradigm of  $\sqrt{\text{သၢ}}$  “to venerate”<sup>2</sup> in Potential Mood.

## Atmanepada

Person	Singular	Dual	Plural
I	•သၢသၢမၤ “I may venerate”	-	•သၢသၢမၤ “We may venerate”
II	•သၢဗၢမၤ “Thou mayest venerate”	-	•သၢဗၢမၤ “You may venerate”
III	•သၢမၤ “He/she/it may venerate”	•ၣ်သၢမၤ “They two may venerate”	•သၢသၢမၤ “They may venerate”

**Exercise:**

1. Make an alphabetical list of all the roots studied by you.
2. Give the Tense/Mood, pada, person, number and base of the following words:

<b>Verbs</b>	<b>Meanings and roots</b>	<b>Tense/Mood, pada, person and number</b>
•သၢသၢမၤ	“Dost Thou show”, from $\sqrt{\text{သၢ}}$ “to show”	
•သၢဗၢမၤ	“He should speak”, from $\sqrt{\text{သၢ}}$ “to speak”	
•သၢမၤ	“He should come”, from $\sqrt{\text{သၢ}}$ “to come”	
•သၢမၤ	“He created/gave”, from $\sqrt{\text{သၢ}}$ “to give / create”	
•သၢမၤ	“He spoke” from $\sqrt{\text{သၢ}}$ “to speak”	
•သၢမၤ/ •သၢသၢမၤ	“Thou should be banished”, from $\sqrt{\text{သၢ}}$ “to flee”	Imperative Mood, Parasmaipada, 2 <sup>nd</sup> person, singular

<sup>1</sup> Also သၢသၢမၤ

<sup>2</sup>  $\sqrt{\text{သၢ}}$  is conjugated in Atmanepada only.

•ከሚስጥሩክ	“I must believe” , from 2√ክረ “to believe”	
•ከሚከረ	“Thou carried” , from √ክረ “to carry”	
•ከሚከረሁ	“We two carry” , from √ክረ “to carry”	
•ከሚክረ	“I am” , from √ክረ “to be”	
•ከሚክረሁ	“We love” , from √ክረ “to love”	
•ከሚከረሁ	“He asked” , from √ክረ “to ask”	
•ከሚከረሁ	“They carried” , from √ክረ “to carry”	
•ከሚክረሁ	“They are” , from √ክረ “to be”	

### 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 Perfect 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 **ሚከረ-** or **ሚከረሁ-** to the root or its guna form. To the base thus formed the terminations of Conjugational Tenses and moods, especially the Imperfect tense, are added.

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

•ከሚከረሁክረ “he will show.” Future Tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from √ክረ “to show.”



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

Egs: **•𐬔𐬀𐬭𐬀** “he became.” **√ Aorist, Parasmaipada, 3<sup>rd</sup> Person, Singular** from **√-𐬭𐬀** “to become.”

**•𐬔𐬀𐬭𐬀** (or **•𐬔𐬀𐬭𐬀**) “he did.” **√ Aorist, Parasmaipada, 3<sup>rd</sup> Person, Singular** from **√-𐬭𐬀** “to do.”

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

Egs: **•𐬔𐬀𐬭𐬀𐬭𐬀** “he stood.” **√ Aorist, Parasmaipada, 3<sup>rd</sup> Person, Singular** from **√-𐬭𐬀** “to stand.”

**•𐬔𐬀𐬭𐬀** “I gave, I dedicated.” **√ Aorist, Atmanepada, 1<sup>st</sup> Person, Singular** from **√-𐬭𐬀** “to give.”

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

Eg: **•𐬔𐬀𐬭𐬀𐬭𐬀𐬭𐬀** “he showed.” **Reduplicated Aorist, Parasmaipada, 3<sup>rd</sup> Person, Singular** from **√-𐬭𐬀** “to show.”

#### 4. Precative or Benedictive Mood

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

Parasmaipada

Person	Singular	Plural
I	<b>•𐬔𐬀𐬭𐬀-</b>	<b>•𐬔𐬀𐬭𐬀-</b>
II	<b>•𐬔𐬀𐬭𐬀-</b>	<b>•𐬔𐬀𐬭𐬀-</b>
III	<b>•𐬔𐬀𐬭𐬀-</b>	<b>•𐬔𐬀𐬭𐬀-</b>

Egs: **•𐬔𐬀𐬭𐬀** “mayest thou be.” **Precative Mood, Parasmaipada, 2<sup>nd</sup> Person, Singular** from **√-𐬭𐬀** “to become.”

**•𐬔𐬀𐬭𐬀** “may we be.” **Precative Mood, Parasmaipada, 1<sup>st</sup> Person, Plural** from **√-𐬭𐬀** “to become.”

**•𐬔𐬀𐬭𐬀** “mayest thou give.” **Precative Mood, Parasmaipada, 2<sup>nd</sup> Person, Singular** from **√-𐬭𐬀** “to give.”



## XII. 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  $\text{𐬨}(\text{𐬀})-$  (wk) or  $\text{𐬨𐬀}(\text{𐬀})-$  (st) is added to form Present participle Parasmaipada; and  $\text{𐬨𐬀𐬀}-^1$  or  $\text{𐬨𐬀𐬀𐬀}-^2$  to form Present participle Atmanepada.

Egs:

- a.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬀}$  “obtaining.” Present participle parasmaipada from  $^7\sqrt{-\text{𐬨𐬀𐬀}}$  “to obtain.”
- b.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬀𐬀}$  “asking.” Present participle parasmaipada from  $^6\sqrt{-\text{𐬨𐬀𐬀𐬀}}$  “to ask.”
- c.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬀𐬀}$  “following.” Present participle atmanepada from  $^1\sqrt{-\text{𐬨𐬀𐬀}}$  “to follow.”
- d.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬀𐬀𐬀}$  “praising.” Present participle atmanepada from  $^2\sqrt{-\text{𐬨𐬀𐬀𐬀}}$  “to praise.”

### 2. Future Participle

To form Future participle, the root is modified by adding  $\text{𐬨𐬀𐬀}-$  or  $\text{𐬨𐬀𐬀𐬀}-$  to it. Then  $\text{𐬨}(\text{𐬀})-(\text{wk})$  or  $\text{𐬨𐬀}(\text{𐬀})-(\text{st})$  is added to form Parasmaipada; and  $\text{𐬨𐬀𐬀}-^3$  or  $\text{𐬨𐬀𐬀𐬀}-^4$  to form Atmanepada.<sup>5</sup>

Egs:

- a.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬀𐬀𐬀}$  “will become.” Future participle parasmaipada from  $\sqrt{-\text{𐬨𐬀𐬀}}$  “to become”
- b.  $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬀𐬀𐬀𐬀}$  “will be working” Future participle atmanepada from  $\sqrt{-\text{𐬨𐬀𐬀𐬀𐬀}}$  “to work”

<sup>1</sup> Added when the root belongs to thematic classes.

<sup>2</sup> Added when the root belongs to non-thematic classes.

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

<sup>4</sup> Added when the root belongs to non-thematic classes.

<sup>5</sup> 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  $\text{st}$  or  $\text{wk}$  for Parasmaipada; and  $\text{atmanepada}$ .

Egs:

- $\text{wk}$  or  $\text{st}$  “has known.” Perfect participle parasmaipada from  $\sqrt{\text{to know}}$  ( $\text{wk}$  is the condensed form of  $\text{wk}$ )
- “has held.” Perfect participle atmanepada from  $\sqrt{\text{to hold}}$  “to hold”

### 4. Past Participle

Past participle passive: It is formed by adding  $\text{past}$  directly to the root. Sometimes the root may be gunated. Egs:

- “done” . From  $\sqrt{\text{to do}}$  “to do”
- “died.” Past participle passive from  $\sqrt{\text{to die}}$  “to die.”
- “formed.” Past participle passive from  $\sqrt{\text{to form}}$  “to form.”
- “dead.” Past participle passive from  $\sqrt{\text{to pass away}}$  “to pass away.”

Very rarely  $\text{past}$  is also used instead of  $\text{past}$  to form Past participle passive.

Egs:

- “filled.” Past participle passive from  $\sqrt{\text{to fill}}$  “to fill.”
- “exhausted.” Past participle passive from  $\sqrt{\text{to exhaust}}$  “to exhaust.”

Past participle active is formed by adding  $\text{past}$  to Past participle passive.

Egs:

- “has worked.” Past participle active from  $\sqrt{\text{to work}}$  “to work.”
- “propitious”  $\text{past}$  Past participle active from  $\sqrt{\text{to be propitious}}$  “to be propitious.”

#### Self study:

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

- “beseeching” Present Participle Parasmaipada from  $\sqrt{\text{to beseech}}$  “to beseech”
- “creating” Present/Perfect Participle Atmanepada from  $\sqrt{\text{to create}}$  “to create”
- “bound” Past Participle Passive from  $\sqrt{\text{to bind}}$  “to bind”

- d. **•ဗုဒ္ဓမ္မာဏ** “carrying” Present Participle Parasmaipada from **√-ဧ** “to carry”
- e. **•ဗဟုဂေဃု** “has gone” Perfect Participle Parasmaipada from **√-ဂေဃ** “to go”
- f. **•မဇ္ဇာ** “spoke” Past Participle Passive from **√-ဗ္ဗ** “to speak”
- g. **•ဗဟုဇာတ** (wk) or **•ဗဟုမဇ္ဇာတ** (st) “has created.” Perfect participle parasmaipada from **√-ဇာတ** “to create”

2. Give with meanings the following participle forms :

- a. Present participle Atmanepada from  $^2\sqrt{-}\text{ḥ}ad$  “to praise”:  $\cdot\text{ḥ}ad\text{ḥ}ad\text{ḥ}ad$  “praising.”
- b. Present participle Parasmaipada from  $^5\sqrt{-}\text{ḥ}ad$  “to hear”:  $\cdot\text{ḥ}ad\text{ḥ}ad\text{ḥ}ad$  “hearing.”
- c. Perfect participle Atmanepada from  $\sqrt{-}\text{ḥ}ad$  “to forsake”:  $\cdot\text{ḥ}ad\text{ḥ}ad\text{ḥ}ad$  “has been forsaken.”
- e. Past participle passive from  $\sqrt{-}\text{ḥ}ad$  “to venerate”:  $\cdot\text{ḥ}ad\text{ḥ}ad\text{ḥ}ad$  “venerated.”

### XIII. DERIVATIVE VERBS

Derivative Verbs are used to form special bases or tense stems 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. Inchoative Verb

### 1. Frequentative or Intensive verb

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

The base is formed in 3 ways as follows:

A. By reduplicating the root.

Eg.: ພວກເຮົາເຮັດ “We frequently do” Frequentative Verb, Present tense,  
Parasmaipada, 1<sup>st</sup> Person, Plural from √-ເຮັດ “to do”

B. By adding  $\mu-$  to the reduplicated root.

Eg.: **•ဥမ္မာလ** “He frequently interrupted” Frequentative Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from **√-မ္မာလ** “to cross, to intercept”

C. By adding  $\mu\mu$ —to the reduplicated root.



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

## 2. Desiderative Verb

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

Egs.:

- a.  $\cdot\text{እገዛላሁ}$  “they wish to live.” Desiderative Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from  $\sqrt{-\text{ገዛ}}$  “to live”
- b.  $\cdot\text{መረዳኝ}$  “He desires to see.” Desiderative Verb, Imperfect tense, Atmanepada, 3<sup>rd</sup> Person, Singular from  $\sqrt{-\text{ዳኝ}}$  “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.  $\cdot\text{ረባላቸው}$  “They lead” . Denominative Verb, Present tense, Atmanepada, 3<sup>rd</sup> Person, Plural from  $\text{ረባ}$  “head.”
- b.  $\cdot\text{ሰጥቶታል}$  “He fights.” Denominative Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from  $\text{ሰጥቶ}$  “fight.”

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

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

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

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

## 4. Causal Verb

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

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

- a. **•ညီအစ်မတို့** “he caused to know, he made known, he informed.” Causal Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from **√-ဂ** “to know”
- b. **•လူတို့က** “they send down, they distribute.” Causal Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Plural from **√-န** “to cross”. With prefix **-က**
- c. **•လူတို့က** “He causes to hear, he chants” from **√-န** “to hear”

### 5. Incohative Verb

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

- a. **•ပူ** “he began to grow warm.” Incohative Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from **√-ပူ** “to heat”
- b. **•သွား** “he began to proceed.” Incohative Verb, Imperfect tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from **√-သွား** “to go”
- c. **•လျော့** “it begins to wane” Incohative Verb, Present tense, Parasmaipada, 3<sup>rd</sup> Person, Singular from **√-လျော့** “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		

## XIV. 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. Adverbs formed from nouns, adjectives and participles, which are generally declined.

•مادم "at will"	•مغل "long"	•مادام "truly, surely"
•مغل "aright, truly"	•مغل "clearly, visibly"	•مادام "inside"
•مغل "far"	•مادام "outside"	•مادام "immediately"
•مادام, •مادام "for ever, for eternity"		

- B. Adverbs of manner, place and time, which are generally not declined.

.اس, كما, .كذلك “as, just as, in which manner”		.قبل “before”
.كيف, .كم, .وكم “how, how much, in what manner?”		.متى, .متى “when?”
.كذلك, .كذلك “thus, so, in this manner”		.دائماً “always”
.ثم, .ثم, .ثم “then, thereupon”		.متى “whenever”
.هنا “there”	.الآن, .الآن “now”	.هنا, .هنا “here”
.بالتأكيد, .بالتأكيد “indeed, surely, certainly”	.حول, .حول, .ما عدا “around, about, except”	.أين, .أين “where?”
.بعد “after”	.أعلى “above, on”	.لا “no”; .لا “not”

### 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.

•مادام "on, around, upon, from, after, near"	•مادام "on"
•مادام "on, about, for, concerning"	•مادام "beneath, under"
•مادام "agreeable to, in accordance"	•مادام "to, near, down, off"

•ဗ္ဗ “along with, together with”	•မပွာ “away”
•မ္မာ “over, across, through”	•မ “near, towards, upto, at”
•မ္မာ “from, for”	•မရမာ “with”

### 3. Conjunctions

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

•/ဗ္ဗ “also, even, moreover, though”	•မာ “and”
•ရက္ခန္ဓာ; ဝိက္ခန္ဓာ “if, although”	•ဗ္ဗ, •ဗ္ဗ “but”
•ဗ္ဗ; •ဗ္ဗ “because”	•မ “or”

#### Enclitic Conjunctions:

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

•မာ “and” is an enclitic particle which joins two words or sentences. •ဗ္ဗ “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:

-မ္မ, -မ္မ, -မ္မ, -မ္မ <sup>1</sup> Implies negation, want of. “no, not without, away”		
-မ္မ, -မ္မ “forth, forwards, excessive, prominent, out of, free from”		
-ဗ္ဗ, -ဗ္ဗ “apart, separate from, contrary to, away, against”	-မ္မာ “between”	
-မ္မ, -မ္မ “together, with, completely, wholly”	-မ္မ, -မ္မ “far away”	
-မ္မ, -မ္မ “over, across, away, opposite, evil”	-ဗ္ဗ “with, together with, including”	-မ္မ “back, again, near, nearby, towards”
-မ္မ “round about, around”	-မ္မ/-မ္မ “high, upwards; out; exclusive of”	-မ္မ “after, along, according to”
-မ္မ, -မ္မ “sufficiently, abundantly”	-မ္မ “to, at, towards, near”	-မ္မ “near, by down, away, towards”
-မ္မ, -မ္မ “towards, upon, around”	-မ္မ, -မ္မ “bad, evil, contemptible”	-မ္မ “full of, around, behind, near, in on”
-မ္မ “good, well, beautiful, proper”		

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

## XV. SOME GRAMMATICAL RULES

### 1. Reduplication

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

All roots belonging to the third class of conjugation have to be reduplicated while forming the base. Some grammatical forms like Perfect Tense, Perfect Participle, Frequentative Verb and Desiderative Verb 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)
√-}م	“to dig”	-}م}م	-}ط}م
√-ء}ع	“to do”	-ء}ع}ع}ع	-
√-ع}م	“to come; go”	-ع}م}م	-ع}م}م

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√-}ي}ط	“to please”	-}ي}ط}ي	-}ي}ط}ي

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
<sup>3</sup> √-م}ع	“to give, create”	-م}ع}ع	-م}ع}ع
<sup>3</sup> √-ع}ي	“to see”	-ع}ي}ي	-ع}ي}ي

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)
√-م}ع}ع	“to fill, increase”	-م}ع}ع}ع	-
√-}ي}ط}ع	“to nourish”	-}ي}ط}ع}ع	-
√-}ي}ط}ع}ع	“to hear”	-}ي}ط}ع}ع}ع	-

5. -𐬨𐬀 and -𐬪𐬀 are substituted by -𐬵 as the reduplicative syllable. Eg:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
𐬀𐬨𐬀	“to stand”	𐬀𐬨𐬀𐬵	-
𐬀𐬪𐬀	“to see”	𐬀𐬪𐬀𐬵	-

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
𐬀𐬵𐬀	“to form”	𐬀𐬵𐬀	-
𐬀𐬶𐬀	“to work”	𐬀𐬶𐬀	-

## 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, 𐬀𐬶𐬀 “country” and 𐬀𐬨𐬀 “lord” when joined into a compound word becomes 𐬀𐬶𐬀-𐬀𐬨𐬀 “master of the country.”

When the first component of a compound is a noun ending in 𐬵𐬀-, 𐬵𐬀-, 𐬵𐬀-, 𐬵𐬀-, these letter/s generally change to 𐬵-For instance,

“teachings of Ahura” 𐬀𐬶𐬀-𐬀𐬶𐬀-𐬀𐬶𐬀 ← 𐬀𐬶𐬀 + 𐬀𐬶𐬀

There are four types of compounds:

1. Determinative Compound: The second component of the compound tells us about the first component. For instance, 𐬀𐬶𐬀-𐬀𐬶𐬀 “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” 𐬀𐬶𐬀-𐬀𐬶𐬀 ← “origin” 𐬀𐬶𐬀 + “Asha” 𐬀𐬶𐬀

3. Copulative Compound : It comprises of two nouns and is always declined in the dual number. For instance, *𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀* “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, *𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀* “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. Epenthesis: When t, 𐬢, d, 𐬢, n, 𐬢, 𐬢, 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: *haiṛya* “truth”, *mruiḍi* “thou shouldst speak”, *aiwyō* “for the waters”, *bavaiṭi* “becomes”, *naiṛya* “manly”

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

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

2. Anaptyxis: It is the insertion or addition of a letter 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 *ə* or *ē* is used as an anaptyctic vowel, but rarely *a*, *i* or *ō* are also used.

Egs: *vaxədra* “word”; *fəṛā* “forth”; *aṇtarə* “between” *hvarə* “sun”; *maiḥyā* “with the two of us”; *šyaovāna* “action.”

3. Prothesis : When a word begins with r or 𐬢. *i* or *u* is introduced in the beginning of the word.

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

Strong and Weak forms in Declension (Consonantal Bases):

The strong base is formed either by strengthening the penultimate vowel

(Eg: *𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀* ← *𐬨𐬀𐬎𐬭𐬀*) or by inserting a nasal before the final consonant

(Eg: *𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀* ← *𐬨𐬀𐬎𐬭𐬀*).

Sometimes, especially in base, the base is weakened by omitting the penultimate vowel from the crude form (Eg:  $\cdot\text{၂မညမ} \leftarrow \cdot\text{၂မၵမညမ}$  or  $\cdot\text{၂မညမ} \leftarrow \cdot\text{၂မၵမညမ}$ )

The Strong form is required before 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 singular, and Vocative of all genders and numbers.

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

### **Verbs:**

The Strong form is required before 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 verbs**

The **infinitive** form of the verb is generally always in the dative case and is formed by adding  $\cdot\text{ၵမၵမၵ}$ – to the root. They generally function as nouns rather than verbs. Egs:

$\sqrt{-}\text{ၵမၵမၵ}$  “to work”. Infinitive  $\cdot\text{ၵမၵမၵၵမၵမၵ}$  “in order to work”

$\sqrt{-}\text{ၵမၵမၵ}$  “to tear”. Infinitive  $\cdot\text{ၵမၵမၵၵမၵမၵ}$  “in order to tear”

## **6. Gerund or Verbal Nouns**

When a Primary noun is formed by adding  $\text{မၵမၵ}$ –,  $\text{မၵမၵ}$ –,  $\text{မၵ}$ – and  $\text{မၵ}$ – 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”  $\cdot\text{မၵမၵၵမၵမၵမၵ}$   $\leftarrow$   $\text{မၵမၵ}$  + “to walk (forth)”  $\sqrt{-}\text{မၵမၵမၵ}$

“praising”  $\cdot\text{မၵမၵမၵမၵ}$   $\leftarrow$   $\text{မၵ}$  + “to praise”  $\sqrt{-}\text{မၵမၵ}$

“accepting”  $\cdot\text{မၵမၵမၵမၵမၵ}$   $\leftarrow$   $\text{မၵ}$  + “to accept”  $\sqrt{-}\text{မၵမၵမၵ}$

“rejecting”  $\cdot\text{မၵမၵမၵမၵမၵ}$   $\leftarrow$   $\text{မၵ}$  + “to forsake”  $\sqrt{-}\text{မၵမၵမၵ}$





## 1. Translate from Avesta to English

∴ နေ့စဉ် ဝတ်ဆင်မှု

I am Haoma.

∴ နိဂုံး . အဓိပ္ပာယ်သဘောတရား . အဓိပ္ပာယ် . အဓိပ္ပာယ်

Thou art the son of Pourushaspa.

מטותי. וצמח. וצמח. וצמח. וצמח.

Ahuna Vairya protects the body.

၁၂။ အကျဉ်းချုပ်။

He gave help to the deserving.

∴ ၂၅၁၁၆၄၁၂၅ . ၆၃၂၂၁ . ၆၆၂၂၁၂၁၂

We venerate blessed Sraosha.

[illegible]

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

[illegible]

Homage unto Thee, O Ahura Mazda !

[illegible]

The Zaotar (Chief Priest) speaks forth unto me.

၆။ အမည်။ မြန်မာ့အလင်းစာမဂ္ဂဇင်း။

Ahura Mazda spoke unto Spitama Zarathushtra.

မိမိတို့သည် နေ့စဉ် နေထိုင်ရာတွင် အသုံးပြုသော အရာများကို အောက်ပါအတိုင်း ဖော်ပြပါမည်။

Ahura Mazda created forth the sun and stars.

[illegible]

I believe in Mazdayasni Zaratustrian (religion).

[illegible]

Come to my help O Mazda !

መገናኛ ማህበራዊ ሚዲያዎች ላይ ማስተላለፍ

I praise well-done action.

∴.∂∂∂∂∂∂.∂∂∂∂.∂∂∂∂∂∂.∂∂

The righteous man brings water.

∴.∂∂∂∂∂∂.∂∂∂∂∂∂∂∂∂∂∂∂.∂∂∂∂∂∂∂.∂∂∂∂∂∂

I venerate fire, the beneficent warrior.

∴.∂∂∂∂∂∂<sup>1</sup>.∂∂∂∂.∂∂∂∂.∂∂∂∂∂∂.∂∂∂∂∂∂

I attribute all goodness unto Ahura Mazda.

∴.∂∂∂∂∂∂∂∂∂∂.∂∂∂∂∂∂∂∂∂.∂∂∂.∂∂∂∂∂∂.∂∂∂.∂∂∂∂∂∂

He (Ahura Mazda ) created corn<sup>2</sup>, 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 cting all demons.

∴.∂∂∂∂∂∂∂∂.∂∂∂∂∂∂∂.∂∂∂∂∂∂

Zarathushtra sang forth the five Gathas.

∴.∂∂∂∂∂∂∂∂∂∂.∂∂∂∂∂.∂∂∂∂∂.∂∂∂∂∂∂∂∂

Zarathushtra asked Ahura Mazda.

∴.∂∂∂∂∂∂.∂∂∂∂∂.∂∂∂∂∂∂∂∂.∂∂∂∂∂∂

Ahura Mazda created the creations.

∴.∂∂∂∂∂.∂∂∂∂.∂∂∂∂∂.∂∂∂∂∂

<sup>1</sup> From ∂∂∂-∂∂∂ “to attribute”, base ∂∂∂∂

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



[illegible]

**ETYMOLOGICAL ANALYSIS OF WORDS**

Word	Meaning	Part of speech	Topic & Ch.	Grammar	Etymology
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	With propitiation	Noun	Declension - VII.2.2	Instr. Sing.	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Of Ahura	Proper Noun	Declension - VII.2.1	Gen. Sing.	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Of Mazda	Proper Noun	Declension - VII.2.3	Gen. Sing.	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
With propitiation of Ahura Mazda					
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Asha	Proper Noun	Declension - VII.2.2	Nom. Sing.	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Good	Adjective	Adjective-V.I - Declension - VII.2.10	Acc. Sing.	
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Vahishta	Adjective as Proper Noun	Declension - VII.2.2	Nom. Sing.	Sup. Degree of 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Is	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	𐬵𐬀𐬭𐬀𐬵𐬀
Asha Vahishta is good					
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Bliss	Noun	Declension - VII.2.1	Nom. Sing. <sup>1</sup>	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	is	Verb	Present Tense- XI.2.1	3rd Pers. Sing.	𐬵𐬀𐬭𐬀𐬵𐬀
It is Bliss					
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Bliss	Noun	Declension - VIII.2.1	Nom. Sing.	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Unto him	Dem. Pronoun <sup>2</sup>	Pronouns - VIII	Dat. Sing.	From 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Who	Relat. Pron.	Pronoun - VIII	Nom. Sing.	Another form of 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Asha	Proper Noun	Declension - VII.2.2	Dat. Sing.	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	Vahishta	Adjective as Proper Noun	Adjective-V.I - Declension - VII.2.2	Dat. Sing.	Sup. Degree. of 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
• 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	righteous	Proper Noun	Declension - VII.2.2	Nom. Sing.	𐬨𐬀 + 𐬵𐬀𐬭𐬀𐬵𐬀
Bliss unto him who (is) righteous for (the sake of) Asha Vahishta.					

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

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

Word	Meaning	Part of speech	Topic & Ch.	Grammar	Etymology
•હત્તમહત્ત	Just as	Particles	Adverb XIV.1	-	-
•જુહ	The lord	Noun	Declension - VII.2.5	Nom. Sing. <sub>1</sub>	૧+√-હ
•હત્તમહત્ત	At will	Adjective	Declension - VII.2.1	Gen. Sing.	હત્તમહત્ત+√-હ
•હત્તમહત્ત	So	Noun	Adverb XIV.1	-	-
•હત્તમહત્ત	The spiritual leader	Noun	Declension - VII.2.5	Nom. Sing.	૧+√-હ
•હત્તમહત્ત	From Asha and other (such Principles)	Sandhi – Noun – Particles	Sandhi – II.2 Declension - VII.2.2 Conjunctions - XIV.3	Ablat. Sing.	હત્તમહત્ત+૧+√-હ
•હત્તમહત્ત	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.					

•હત્તમહત્ત	Of Vohu	Adj. used as Proper Noun	Declension - VII.2.10	Gen. Sing.	-
•હત્તમહત્ત	The lord	Sandhi Noun	Sandhi II.2 Declension - VII.2.2	Nom. Plu. <sup>2</sup>	હત્તમહત્ત+√-હ
•હત્તમહત્ત	Of Manah	Proper Noun	Declension – VII.3.10	Gen. Sing.	-
•હત્તમહત્ત	Of actions	Roots - Noun	Vowel Gradation III.2 Declension – VII.2.2	-	હત્તમહત્ત+√-હ
•હત્તમહત્ત	Of life	Noun	Declension - VII.2.10	Gen. Sing.	-
•હત્તમહત્ત	Unto Mazda	Compound– Proper Noun	Compounds– X Declension – VII.2.3	Dat. Sing.	હત્તમહત્ત+હત્તમહત્ત
The gift of Vohu Manah (comes to him who dedicates) actions of life unto Mazda.					

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

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









Word	Meaning	Part of speech	Topic & Ch	Grammar	Etymology
With propitiation, veneration, invocation, propitiation and glorification of blessed, strong Sraosha, having the body made of Manthra, having a strong spear, belonging to Ahura.					

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
•မဟုမဟု	Just as	Particles	Adverb XIV.1	-	-
•ဘုမ	The lord	Noun	Declension - VII.2.5	Nom. Sing. <sup>1</sup>	ဘု + √-ဗမ
•မဟုမဟု	At will	Adjective	Declension - VII.2.1	Gen. Sing.	မဟု + √-မဟု
•မဟုမဟု	The Chief priest	Agentive Noun	Noun - IV.1 Declension - VII.3.8	Nom. Sing.	မဟု + √-မဟု
•မဟု	Forth	Particle	Prefix (Separable) - XIV.4	-	
•မဟု	Unto me	Personal Pronoun	Pronouns VIII	Dat. Sing.	
•မဟုမဟု	He speaks	Verb	Present Tense - XI.2.1	3 <sup>rd</sup> Pers. Sing	√-မဟု

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

•မဟု	So	Particle	Adverbs XIV.1	-	
•မဟုမဟု	The spiritual leader	Noun	Declension - VII.2.5	Nom. Sing.	မဟု + √-မဟု
•မဟုမဟု	From Asha and other (such Principles)	Sandhi - Noun - Particles	Sandhi - II.2 Declension - VII.2.2 Conjunctions - XIV.3	Ablat. Sing.	မဟု + မဟု + √-မဟု
•မဟုမဟု	From	Particles	Conjunctions - XIV.3	-	
•မဟု	Forth	Particle	Prefix- XIV.4	-	
•မဟုမဟု	Righteous	Adjective	Adjective V.1	Nom. Sing.	မဟု + မဟု + √-မဟု
•မဟုမဟု	Wise	Participle	Perfect Participle XII.3 Declension -	Nom. Sing.	

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

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
			VII.3.9		
•հոնալի	He shall speak	Verb	Imperative Mood XI.2.3.	3 <sup>rd</sup> Pers. Sing	√-նլի
The learned wise one (assisting priest) shall speak forth <i>aθā ratuš aṣāt ciṭ hacā.</i> ”					

Word	Meaning	Part of speech	Topic & Ch	Grammar	Etymology
•հոնալի	Sraosha	Roots - Noun	Vowel Grad. –III.2 Declension – VII.2.1	Acc. Sing.	ս- + √-նլի
•հոնալի	Blessed	Adjective	Adjective-V.1 Declension - VII.2.2	Acc. Sing.	ս- + √-նլի
•հոնալի	Well grown	Particles-Roots-Adjective	Prefix-XIV.4 Adjective-V.1 Declension – VII.2.2	Acc. Sing.	ս- + √-նլի
•հոնալի	Victorious	Adjective	Adjective-V.1 Declension – VII.3.4	Acc. Sing.	ս- + √-նլի
•հոնալի	Prospering the world	Participle-Compound	Present Participle - XII.1 Declension - VII.2.4 Compounds – X.	Acc. Sing.	ս- + √-նլի
•հոնալի	Righteous	Adjective-Sandhi	Adjective-V.I Declension - VII.3.4	Acc. Sing.	ս- + √-նլի
•հոնալի	Of righteousness	Noun Sandhi	Sandhi – II.2 Declension - VII.2.2	Gen. Sing.	ս- + √-նլի
•հոնալի	Lord	Noun	Declension - VII.2.8	Acc. sing	ս- + √-նլի





(a) *kā vərəθrəm jā θwā pōi sēṇhā yōi hən̄tī*  
*ciθrā mōi dām ahūmbīš ratūm ciždī*  
*aṭ hōi vohū sraoṣō jaṇtū manan̄hā*  
*mazdā ahmāi yahmāi vaštī kahmāicī.*

(b) *ašəm vohū vahištəm astī*  
*uštā astī uštā ahmāi*  
*hyaṭ ašāi vahištāi ašəm.*

3. Transliterate:

*āyese yešti āfravaši ahurahe mazdā aməšanəm spəntanəm maṭ vīspābyō aša*  
*onibyō fravaišibyō yā mainyavanəm yazatanəm. āyese yešti āfravaši gayahe*  
*marəθnō zaraθuštrahe spitāmahe kavōiš vīštāspahe isaṭ.vāstrahe zaraθuštr*  
*ōiš maṭ vīspābyō ašaonibyō fravaišibyō yā paoiryanəm tkaēšanəm.*

## Ch.II SANDHI

1. Fill in the blanks :

_____ = 𐬀𐬎 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
_____ = 𐬵𐬌 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
_____ = 𐬵𐬌 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
_____ = 𐬵𐬌 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
_____ = 𐬵𐬌 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
_____ = 𐬵𐬌 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
_____ = 𐬵𐬌 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
_____ = 𐬵𐬌 + 𐬵𐬌	_____ = 𐬵𐬌 + 𐬵𐬌
𐬵𐬌 + 𐬵𐬌 = _____ + 𐬵𐬌	𐬵𐬌 + 𐬵𐬌 = 𐬵𐬌 + 𐬵𐬌 - _____

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)  $\sqrt{-}$  𐬵𐬌      e)  $\sqrt{-}$  𐬵𐬌
- b)  $\sqrt{-}$  𐬵𐬌      f)  $\sqrt{-}$  𐬵𐬌
- c)  $\sqrt{-}$  𐬵𐬌      g)  $\sqrt{-}$  𐬵𐬌
- d)  $\sqrt{-}$  𐬵𐬌      h)  $\sqrt{-}$  𐬵𐬌

4.

Guna form of $\sqrt{-}$ 𐬵𐬌 is _____	Vrddhi form of $\sqrt{-}$ 𐬵𐬌 is _____
Vrddhi form of $\sqrt{-}$ 𐬵𐬌 is _____	Vrddhi form of $\sqrt{-}$ 𐬵𐬌 is _____

Guna form of √-𐬀𐬵𐬭𐬀 is _____	Vrddhi form of √-𐬀𐬵𐬭𐬀 is _____
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#### 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 :

𐬀𐬵𐬭𐬀𐬵𐬭𐬀	𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀
𐬀𐬵𐬭𐬀𐬵𐬭𐬀	𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀
𐬀𐬵𐬭𐬀𐬵𐬭𐬀	𐬀𐬵𐬭𐬀𐬵𐬭𐬀𐬵𐬭𐬀

#### Ch. VII DECLENSIONS

1. Decline, giving meanings:

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

𐬀𐬵𐬭𐬀𐬵𐬭𐬀 “weapon” or 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 “horse”

𐬀𐬵𐬭𐬀𐬵𐬭𐬀 “mountain”; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 “house”

2. Decline, giving meanings:

𐬀𐬵𐬭𐬀𐬵𐬭𐬀; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀; 𐬀𐬵𐬭𐬀𐬵𐬭𐬀

#### 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:

𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀

𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀 𐬀𐬵𐬭𐬀𐬵𐬭𐬀

4. Explain giving examples how Non-Thematic Classes are formed.

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



•လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန်

6. Write a note on Conjugational Tenses and Moods.

7. Give the paradigms of √-နီ with meanings in Present Tense Parasmaipada.

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

•လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန် •လေ့လာရန်

## 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 :

•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်  
•လေ့လာရန် •လေ့လာရန် •လေ့လာရန်

## KEY TO EXERCISES

### Ch.I.4.2

•လေ့လာရန်	•လေ့လာရန်	•လေ့လာရန်
•လေ့လာရန်	•လေ့လာရန်	•လေ့လာရန်

### Ch.I.4.3

kām	tanūm	baoda
ahmāi	nəmaṅh	pairi



1. •ဗျဉ်	2. •လတ်ကုမ	3. •မလှမလ	4. •မပသသကံသ
5. •ကံကံကံ	6. •ကံ	7. •မလှမလကံ	8. •မလှမလကံ

## Ch.II.1.2

a. Dirgha Sandhi	b. Guna Sandhi, Vriddhi Sandhi and Antargata Sandhi.
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## Ch.II.2.1

1. •မလှမလ	2. •ကံ	3. •မလှမလ	4. •မလှမလ
5. •မလှမလ	6. •မလှမလ	7. •မလှမလ	8. •မလှမလ

## Ch.II.2.2

1. •မလှမလ	2. •မလှမလ	3. •မလှမလ
4. •မလှမလ	5. •မလှမလ	6. •မလှမလ

## Ch.III.1.1

1. √-က	2. √-ကု	3. √-မ	4. √-ကု
5. √-ကံ	6. √-ကံ	7. √-ကံ	8. √-ကံ

## Ch.III.2.3

a)-မလှ	b)-ကံ	c)-မလှ	d)-ကံ
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## Ch.III.2.3

	GUNA FORM	VRIDDHI FORM		GUNA FORM	VRIDDHI FORM
1	-မ	-မ	5	-ကံ	-ကံ
2	-ကံ	-ကံ	6	-မ	-မ
3	-မ	-မ	7	-ကံ	-ကံ
4	-မ	-မ	8	-ကံ	-ကံ

## Ch.V.1.

1. ကံ-	2. ကံ-
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## Ch. V.2.

Superlative degree	Comparative degree	
“holiest” . မလှမလကံ	“holier” . မလှမလကံ	1
“nearest” . မလှမလကံ	“nearer” . မလှမလကံ	2

## Ch.VI.1

1. ۰درا۰	2. ۰د۰د۰د۰د۰	3. ۰د۰د۰	4. ۰د۰د۰د۰د۰	5. ۰د۰د۰د۰د۰
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## Ch.VII.4.1

Word	Case	Number	Meaning
۰د۰د۰د۰د۰	Dative	Singular	“for the religion”
۰د۰د۰د۰	Ablative	Singular	“from the Gathas”
۰د۰د۰د۰د۰	Locative	Singular	“in the worlds”
۰د۰د۰د۰	Instrumental/Dative /Ablative	Dual	“with/for/from the two eyes”
۰د۰د۰د۰د۰	Nominative/Accusative	Plural	“to the /the evil giving ones”
۰د۰د۰د۰د۰	Genitive	Plural	“of the warriors”
۰د۰د۰د۰	Accusative	Singular	“to the friend”
۰د۰د۰د۰د۰	Genitive	Plural	“of the actions”
۰د۰د۰د۰	Genitive	Singular	“of the law”
۰د۰د۰	Nominative	Singular	“The Mithra”
۰د۰د۰د۰	Genitive	Plural	“of the Ameshas / immortal ones”
۰د۰د۰د۰	Genitive	Plural	“of the Spentas / beneficent ones”

## Ch.VII.4.2. Give the Avesta words for

	Avesta word
Of righteousness	۰د۰د۰د۰
With two hands	۰د۰د۰د۰د۰
Of the religion	۰د۰د۰د۰
From the house	۰د۰د۰
For the warriors	۰د۰د۰د۰د۰
The two kingdoms	۰د۰د۰د۰
For the two horses	۰د۰د۰د۰د۰

## Ch.VII.3.10.2

Word	Case	Number	Meaning
• 𐭠𐭣𐭥𐭥	Nominative	Singular	“going”
• 𐭠𐭣𐭥𐭥𐭥𐭥	Dative	Singular	“for the wicked”
• 𐭠𐭣𐭥𐭥𐭥𐭥𐭥	Ablative	Singular	“from the eye”
• 𐭠𐭣𐭥𐭥	Instrumental	Singular	“with the fire”
• 𐭠𐭣𐭥𐭥𐭥𐭥	Genitive	Plural	“of the stars”
• 𐭠𐭣𐭥𐭥𐭥𐭥𐭥	Dative	Singular	“for the injury”
• 𐭠𐭣𐭥𐭥𐭥𐭥𐭥	Dative	Singular	“for the friend”
• 𐭠𐭣𐭥𐭥𐭥𐭥𐭥	Genitive	Plural	“of the nights”
𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	Dative	Singular	“for the eternity”

## Ch.VIII.1

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

## Ch. IX.1

<i>bityō</i> “second”	<i>xš tvō</i> “sixth”
<i>θirityō</i> “third”	<i>haptaθō</i> “seventh”
<i>tūirya</i> “fourth”	<i>aštāmō</i> “eighth”
<i>puxda</i> “fifth”	<i>nāumō</i> “ninth”

## Ch. XI.3.4

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

•  $\text{ආරම්භෙයිතාම}$ : “mayest thou be.” Precative Mood, Parasmaipada, 2<sup>nd</sup> Person, Singular from  $\sqrt{\text{ආරම්භෙයිතාම}}$  “to become.”

•  $\text{දාමහම}$ : “we gave.” Root Aorist, Parasmaipada, 1<sup>st</sup> Person, Plural from  $\sqrt{\text{දාමහම}}$  “to give.”

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

•  $\text{දාමහම}$ : “I gave.” උ Aorist, Atmanepada, 1<sup>st</sup> Person, Singular from  $\sqrt{\text{දාමහම}}$  “to give.”

•  $\text{ආරම්භෙයිතාම}$ : “they two have / had worked.” Perfect Tense, Parasmaipada, 3<sup>rd</sup> Person, Dual from  $\sqrt{\text{ආරම්භෙයිතාම}}$  “to work.”

•  $\text{ආරම්භෙයිතාම}$ : “may they reach.” Precative Mood, Atmanepada, 3<sup>rd</sup> Person, Plural from  $\sqrt{\text{ආරම්භෙයිතාම}}$  “to reach.”

## Ch. XIII.5.1

Derivative Verb	Modification of root	Termination
Frequentative	A. Reduplicating the root	-
	B. Reduplicating the root	adding $\text{ආරම්භෙයිතාම}$
	C. Reduplicating the root	adding $\text{ආරම්භෙයිතාම}$
Desiderative	Reduplicating the root	adding $\text{ආරම්භෙයිතාම}$
Denominative	A. -	-
	B. Gunating the noun's final vowel.	adding $\text{ආරම්භෙයිතාම}$
	C. Dropping the noun's final vowel.	adding $\text{ආරම්භෙයිතාම}$
Causal	Changing the root to Guna or Vriddhi form	adding $\text{ආරම්භෙයිතාම}$
Incohative	-	adding $\text{ආරම්භෙයිතාම}$