

TEACH YOURSELF

AVESTA

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

By
Ramiyar Parvez Karanjia

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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.

Ramiyar Parvez Karanjia
Dadar, Mumbai.
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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 9th century, most of the Avestan Nasks and their Pahlavi translations have been lost, mainly due to the large scale massacre and destruction brought about in Iran by the Huns Changiz Khan and Halagu Khan in the 14th century and later by the Tartar Timur The Lame in the 15th century.

The Extant Avestan texts

The extant Avestan texts may be divided as follows:

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

Origin of the Avestan script

Though Avestan is the oldest known Iranian language, 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.

¹ 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 <u>critical</u>
—𐬁—	<i>ā</i>	a - as in <u>father</u>
—𐬂—	<i>i</i>	i - as in <u>it</u>
—𐬃—	<i>ī</i>	ī - as in <u>feet</u>
—𐬄—	<i>u</i>	u - as in <u>put</u>
—𐬅—	<i>ū</i>	oo - as in <u>shoot</u>
—𐬆—	<i>k</i>	k - as in <u>kite</u>
—𐬇—	<i>x</i>	kh - as in <u>Khan</u> ¹
—𐬈—	<i>x'</i>	kh - as in <u>khyal</u>
—𐬉 ² —	<i>x^v</i>	khv - as in <u>khvāb</u>
—𐬊—	<i>g</i>	g - as in <u>girl</u>
—𐬋—	<i>γ</i> ³	gh - as in <u>Ghana</u>

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

² A combination of two Pahlavi letters 'x' and 'v'

³ 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	𐬀𐬎 ki	𐬀𐬎𐬌 ku
𐬀𐬎 k̄a	𐬀𐬎𐬌 k̄i	𐬀𐬎𐬌 k̄u

Exercise:

1. Practice the following:

𐬀	𐬀𐬎	𐬀𐬎𐬌	𐬀𐬎𐬌𐬎
𐬀𐬎	𐬀𐬎𐬌	𐬀𐬎𐬌𐬎	𐬀𐬎𐬌𐬎𐬎
𐬀𐬎𐬎	𐬀𐬎𐬎𐬎	𐬀𐬎𐬎𐬎𐬎	𐬀𐬎𐬎𐬎𐬎𐬎

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
𐬀𐬎-	<i>ō</i>	O - as in g <u>o</u>
𐬀𐬎𐬎-	<i>e</i>	e - as in pl <u>e</u> nty
𐬀𐬎𐬎 ¹ -	<i>ē</i>	e - as in Andre <u>e</u>
𐬀𐬎𐬎-	<i>θ</i> ²	th - as in bath <u>th</u>
𐬀𐬎-	<i>d</i>	d - as in <u>d</u> ay

¹ It is used as final vowel in Gathas and in the diphthong combination 𐬀𐬎𐬎 aē.

² This sign is similar to the Greek letter *theta*.

Avesta letter	Transcription	Pronunciation
-𐬀-	δ^1	dh - as in <u>ad</u> here
-𐬁-	r	r - as in <u>r</u> un
-𐬂-	f	f - as in <u>f</u> an
-𐬃-	b	b - as in <u>b</u> at
-𐬄-2	t	t - as in ten
-𐬅-3	\underline{t}	t - as in put

Exercise:

1. Practice the following:

𐬅	𐬃	𐬂	𐬁
𐬀	𐬄	𐬃	𐬁
𐬁	𐬂	𐬃	𐬄

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

<i>de</i>	<i>at̄</i>	<i>bō</i>	<i>rāt̄</i>
<i>daē</i>	<i>ta</i>	<i>baō</i>	<i>raē</i>

3. The Alphabets (3)

Avesta letter	Transcription	Pronunciation
-𐬆- ⁴	∂^5	e - as in <u>re</u> d
-𐬇- ⁶	$\bar{\partial}$	e - as in <u>re</u> d

1 This sign is similar to the Greek letter *delta*.

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

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

4 Generally replaces 𐬀 'a' when followed by final 𐬄 'm' and 𐬃 'n'. Also used as the final vowel after 𐬁 'r'.

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

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

Avesta letter	Transcription	Pronunciation
-𐬀𐬀𐬀- ¹	<i>ərə</i>	ere - as in <u>beret</u>
-𐬎-	<i>ç</i>	ch - as in <u>chair</u>
-𐬑-	<i>j</i>	j - as in <u>jam</u>
-𐬎-	<i>n</i>	n - as in <u>nut</u>
-𐬎𐬀- ²	<i>ṇ</i>	n as in <u>grunt</u>
-𐬌-	<i>m</i>	m - as in <u>man</u>
-𐬎-	<i>ŋ</i>	ng - as in <u>song</u>
-𐬎- ³	<i>ṅ</i>	ng - as in <u>playing</u>
-𐬒-	<i>p</i>	p - as in <u>pan</u>
-𐬓-	<i>h</i>	h - as in <u>hen</u>
-𐬕- ⁴	<i>w</i>	w - as in <u>water</u>

Exercise:

1. Practice the following:

𐬀	𐬑	𐬌	𐬎
𐬕	𐬒	𐬎	𐬎
𐬎𐬀	𐬓	𐬎	𐬀

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>	

¹ This cluster of three letters, is treated as one sound in Avesta.² Used instead of } 'n' when followed by a guttural or dental consonant.³ It generally follows an } 'i'⁴ It generally follows 𐬒 'd' and 𐬓 'θ'.

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

•٤٤٩		•٤٦٣		•٤٦٣	
•٤٦٣		•٤٦٣		•٤٦٣	

4. The Alphabets (4)

Avesta letter	Transcription	Pronunciation
—٤—	$\overset{\circ}{a}$	OW — as in <u>cow</u>
—٤—	<i>a</i>	an — as in <u>France</u>
—٤ ¹ —	<i>y</i>	y - as in <u>lawyer</u>
—٤ ² —	<i>y</i>	Y - as in <u>year</u>
—٤—	<i>s</i>	S - as in <u>sit</u>
—٤ ³ —	\check{s}	sh _ as in <u>harsh</u>
—٤ ⁴ —	\check{s}	sh _ as in <u>ashame</u>
—٤ ⁵ —	\check{s}	sh _ as in <u>Shyam</u>
—٤—	<i>z</i>	Z - as in <u>zebra</u>
—٤—	\check{z}	zh _ as in <u>azure</u>
—٤ ⁶ —	<i>v</i>	V - as in <u>saye</u>
—٤ ⁷ —	<i>v</i>	V - as in <u>verse</u>

Self study:

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

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

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

³ It is used at the end of words and also when followed by ٤ 'c' and ٤ 't'.

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

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

⁶ It is used only within the word.

⁷ 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 səṅhā yōi həntī
ciθrā mōi dəm ahūmbīš ratūm ciždī
aṭ hōi vohū sraošō jaṅtū manaṅhā
mazdā ahmāi yahmāi vaštī kahmāicīṭ.

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>	𐬀̄ <i>ā</i>
Palatal (by moving the tongue near the <u>palate</u>)	𐬀̄ <i>i</i>	𐬀̄̄ <i>ī</i>
Labial (by pursing the <u>lips</u>)	𐬀̄ <i>u</i>	𐬀̄̄ <i>ū</i>
Cerebral (by <u>rolling the tongue</u>)	𐬀̄̄̄ <i>ə</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
𐬀̄̄ <i>e</i>	𐬀̄̄̄ <i>ē</i>
𐬀̄̄̄ <i>ə</i>	𐬀̄̄̄̄ <i>ē</i>
𐬀̄̄̄̄ <i>o</i>	𐬀̄̄̄̄̄ <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.

𐬀̄̄̄̄̄ <i>ā</i>	𐬀̄̄̄̄̄̄ <i>q</i>
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35 CONSONANTS

Phonetic Division	Unaspirant ¹	Aspirant	Unaspirant	Aspirant
Guttural (obstructing of the flow of air by the throat)	گ k	خ / ځ x'	گ g	ځ γ
Palatal (obstructing of the flow of air by the palate)	چ c	- -	چ j	- -
Dental (obstructing of the flow of air by the teeth)	ت / ټ t	ث θ	د d	ذ δ
Labial (obstructing of the flow of air by lips)	پ p	ف f	ب b	-
Nasal (making the air flow from the nose)	} n; ځ n; م m; ڻ η; ک η			
Sibilant (making hissing sound by the tongue)	س s; ش š; ڙ ž; ڙ ž; ڙ ž; ڙ ž; ڙ ž			
Semi-vowel / Liquid (sound transmuted from simple vowels)	ي y; ڄ y; ڄ y; ڄ y; ڄ y; ڄ y			
Aspiration (sound produced exhalation of air)	ه h			
Bi-labial (obstructing the flow of air by lips after pursing them)	و w			
Ligatures ² (combination of two Avesta or Pahlavi letters)	ڙ ڙ št; ڙ ڙ x'			

Exercise:

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

Av. letter	Transcript	Phonetic Division
ک		
ه		
ک		
ڄ		
ڙ		
ڙ		
ڙ		
ڙ		
ڙ		

¹¹ 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.

² 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: ዓሁን “country.”
-ሎ- t is used at the beginning and in middle of words. Eg: ዓሎ “body.”
-ዳ- ṭ is used at the end of words or when followed by ኃ ‘k’ or ጋ ‘b’. Egs: ዳሙ “then”; ሙሉህህዳ “teaching.”
-ኧ- ə replaces ህ when followed by final ል / ገ . Eg: ልገህገህ = ልገህገህ “lord.”
It is also used as the final vowel after ገ ‘r’. Eg: ገህ “O Creator!”
-ኧ- ā is generally used as final vowel, eg: ገህ “my”; or in the combination ገኧ
-ኧ- ṅ is used instead of ገ ‘n’ when followed by a guttural or dental consonant. Egs: ሙሉህገገ “toe, finger”; ዳኧ “how many?”
-ህ- ḥ follows an ገ ‘i’. Eg: ገህ “country”
-ህ- w follows ህ ‘ፊ’ and ገ ‘ፃ’. Eg: ህህ “timely.”
-ህ- ṣ is used at the end of words and when followed by ህ ‘c’ and ገ ‘t’. Egs: ሙሉህህህ “best”; ህህ “the mountain.”
-ህ- ṣ´ is used in the beginning and within a word. Eg: ህህ “dawn.”
-ህ- ṣ´ is used only when followed by ገ ‘y’. Eg: ህህ “blessed.”
-ህ- y is used only within the word.
-ህ- y is used only at the beginning of words.
-ህ- v is used only within the words.
-ህ- v is used only at the beginning of words.

Self study:

Correct the following spellings:

Incorrect	Correct	Incorrect	Correct
• وندک س د			
• س د س د	• س د س د	• س د س د	• س د س د
• س د س د	• س د س د	• س د س د	• س د س د

Exercise:

1. Correct the spellings:

• س د س د		• س د س د	
• س د س د		• س د س د	

II. SANDHI

In Avesta, nouns, adjectives, participles and other parts of speech are formed by adding suffixes to roots. These nouns and adjectives are crude forms. If they have to be used in a sentence, case terminations have to be added to them. In the process of joining suffixes and terminations, letters come into contact, and undergo a change, which is known as **Sandhi** or **Euphony**. Thus, Sandhi is a combination of two or more vowels or consonants resulting in a changed form.¹

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

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

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

1. Vowel Sandhi

There are four types of Vowel Sandhi :

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

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

• + •	• + • / •	• + •
• + •	• + •	• + •
• + •	• + •	• + •
• + •	• + •	• + •

¹ Exceptional cases, when the rules of vowel Sandhi, do not apply, is called Pragrihya. Eg: ••• – “then”.

Examples:

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

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

←	سزوسد + سزوسد	←	سزوسد + سزوسد	←	سزوسد + سزوسد
←	سزوسد + سزوسد	←	سزوسد + سزوسد	←	سزوسد + سزوسد
←	سزوسد + سزوسد	←	سزوسد + سزوسد	←	سزوسد + سزوسد
←	سزوسد + سزوسد	←	سزوسد + سزوسد	←	سزوسد + سزوسد
←	سزوسد + سزوسد	←	سزوسد + سزوسد	←	سزوسد + سزوسد

Examples:

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

Exercise:

1. Fill in the blanks and name the Sandhi:

“indeed, surely” _____ ← سزوسد + سزوسد	1
--	---

	“speaking in accordance” _____ ← <u>‏</u> ‏ + <u>‏</u> ‏	2
	“approached” _____ ← <u>‏</u> ‏ + <u>‏</u> ‏	3
	“and the women” _____ ← <u>‏</u> ‏ + <u>‏</u> ‏	4
	“for the world” _____ ← <u>‏</u> ‏ + <u>‏</u> ‏	5
	“to be old” _____ ← <u>‏</u> ‏ + <u>‏</u> ‏	6
	“silvern” _____ ← <u>‏</u> ‏ + <u>‏</u> ‏	7
	“spoke forth” _____ ← <u>‏</u> ‏ + <u>‏</u> ‏	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 ‏ / ‏ / ‏ / ‏ / ‏ / ‏ 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 ‏.

$\text{‏ / ‏ / ‏ / ‏ / ‏ / ‏} + \text{Aspirate Consonant} \leftarrow \text{‏ / ‏ / ‏ / ‏ / ‏ / ‏} + \text{Unaspirate consonant}$
--

Examples:

“poured” <u>‏</u> ‏ ← <u>‏</u> ‏ + <u>‏</u> ‏
“divided; apportioned” <u>‏</u> ‏ ← <u>‏</u> ‏ + <u>‏</u> ‏

Rule 2:

When a dental consonant is followed by ‏-, it changes to ‏. When a dental consonant is followed by ‏ / ‏-, it changes to ‏.

<u>‏</u> ‏ ← <u>‏</u> ‏ + <u>‏</u> ‏ / <u>‏</u> ‏ / <u>‏</u> ‏
<u>‏</u> ‏ ← <u>‏</u> ‏ + <u>‏</u> ‏ / <u>‏</u> ‏ / <u>‏</u> ‏

Examples:

“dead” <u>‏</u> ‏ ← <u>‏</u> ‏ + <u>‏</u> ‏

Examples:

“veneration” $\text{.m} \leftarrow \text{m} + \text{m}$

“carrying” $\text{.m} \leftarrow \text{m} + \text{m}$

Rule 7:

When the last letter of the first word is $\text{)}-$, and the first letter of the second word/termination is $\text{-\text{m}}$, the two letters merge to form m . In this rule the second letter merges with the first, unlike other consonantal sandhis.

$\text{m} \leftarrow \text{-\text{m}} + \text{)}-$

Examples:

“man” $\text{.m} \leftarrow \text{m} + \text{m}$

“Fravashi – Guardian Spirit” $\text{.m} \leftarrow \text{m} + \text{m}$

Exercise:

1. Fill in the blanks :

“seed” _____	$\leftarrow \text{m} + \text{m}$	1
“fever; heat” _____	$\leftarrow \text{m} + \text{m}$	2
“exhilaration” _____	$\leftarrow \text{m} + \text{m}$	3
“knowledge” _____	$\leftarrow \text{m} + \text{m}$	4
“vomitted” _____	$\leftarrow \text{m} + \text{m}$	5
“rubbed” _____	$\leftarrow \text{m} + \text{m}$	6
“teaching” _____	$\leftarrow \text{m} + \text{m}$	7
“righteousness” _____	$\leftarrow \text{m} + \text{m}$	8

2. Give the Avestan word for :

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

III. ROOTS & THEIR GRADATIONS

1. Roots

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

A root is indicated by the sign ‘√’ and followed by a dash ‘-’. The dash indicates that a root is not a 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:

√-م	“to obtain; to value; to go; to move”	√-ج	“to go; to move”
√-عس	“to heat”	√-سج	“to protect”
√-سج	“to rule; to shine”	√-سد	“to bathe”
√-سج	“to work”	*√-سج	“to give; to know; to create”
√-سج	“to burn; to shine”	*√-سج	“to speak”
√-سج	“to do”	*√-سج	“to lie; to hurt; to deceive”
√-سج	“to praise”	*√-سج	“to love”
√-سج	“to wish”	*√-سج	“to think”
√-سج	“to ask, to inquire”	*√-سج	“to join”
√-سج	“to tear”	*√-سج	“to exalt”

Exercise:

1. Give the roots:

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

2. Vowel Gradation (Guna and Vriddhi)

We have studied above that every Avestan root has a simple vowel. This simple vowel has two grades Guna and Vriddhi.¹ A root is generally changed to either of the grades before being used in a word, as per the constructional requirement of the word. This

¹ Also referred to as full or zero grades respectively.

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

SIMPLE VOWEL	GUNA	VRIDDHI
ṣ	ṣ	ṣ
ṛ / Ṛ	ṛṣ ²	ṛṣ
ṛ / Ṛ	ṛṣ ³	ṛṣ
ṛ / Ṛ	ṛṣ	ṛṣ

Examples :

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

Exercise:

1. Fill in the blanks:

a) The Vriddhi form of √-ḥṣṣ “to go” is _____.

b) The Guna form of √-ḥṣṣ “to ask” is _____.

c) The Guna form of √-ḥṣṣ “to love” is _____.

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

¹ Also known as ablaut grades.

² ṛṣ in Gathic texts.

³ ṛṣ in Gathic texts.

2.	√-ﺍﻟﻔﺘﺘﺢ “to spread”		
3.	√-ﺍﻟﻘﺴﻢ “to divide		
4.	√-ﺍﻟﻴﺪ “to lead		
5.	√-ﺍﻟﻘﻮﻝ “to speak”		
6.	√-ﺍﻟﺮﻳﺰ “to nourish”		
7.	√-ﺍﻟﺴﻤﻊ “to hear”		
8.	√-ﺍﻟﺘﻮﺍﻣﻞ “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
√-ﺍﻟﺸﻮﺭ “to be courageous”	ﺍ	ﺍﻟﺸﻮﺭﺍﺕ “courage”
√-ﺍﻟﻤﺠﺮﺍﺕ “to flow”	ﺍﺕ	ﺍﻟﻤﺠﺮﺍﺕ “river”
√-ﺍﻟﺮﻳﺰ “to nourish”	ﺍﺕ	ﺍﻟﺮﻳﺰﺍﺕ “food”
√-ﺍﻟﻜﺒﺎﺭﺓ “to age”	ﺍﺕ	ﺍﻟﻜﺒﺎﺭﺍﺕ “time”
√-ﺍﻟﻄﻮﺭ “to pound”	ﺍﺕ	ﺍﻟﻄﻮﺭﺍﺕ “time of pounding.” Name of the first Geh.
√-ﺍﻟﺘﻮﺍﺭﺍﺕ “to throw”	ﺍﺕ	ﺍﻟﺘﻮﺍﺭﺍﺕ “arrow”
√-ﺍﻟﻮﻟﺪﺍﺕ “to throw”	ﺍﺕ	ﺍﻟﻮﻟﺪﺍﺕ “existence”
√-ﺍﻟﺘﻮﺍﻣﻞ “to arrange”	ﺍﺕ	ﺍﻟﺘﻮﺍﻣﻞﺍﺕ “truth”

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

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

“one who pours libations” chief priest” 𐬀𐬎𐬵𐬀𐬎𐬵¹ ← 𐬀𐬎- + “to pour” √-𐬵𐬀

“one who nourishes; father” 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎- + “to nourish” √-𐬵𐬀

b. Suffix **𐬀𐬎-** forms *Neuter nouns* which are indeclinable. Egs:

“a mat”² 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎- + “to spread” √-𐬵𐬀

“weapon”³ 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎- + “to cut” √-𐬵𐬀

c. Suffix **𐬀𐬎-** forms *Neuter nouns*. Egs:

“a thought” 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎- + “to think” √-𐬵𐬀

“throne” 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎- + “to sit” √-𐬵𐬀

d. Suffix **𐬀𐬎-** forms *Abstract feminine nouns*. Egs:

“immortality” 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎- + “to be immortal” √-𐬵𐬀

“perfection” 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎- + “all, entire” 𐬀𐬎𐬵𐬀𐬎𐬵

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

“Lord of existence” 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀 + “life; world; existence” 𐬀𐬎𐬵𐬀𐬎𐬵

“mankind” 𐬀𐬎𐬵𐬀𐬎𐬵 ← 𐬀𐬎 + “man” 𐬀𐬎𐬵𐬀𐬎𐬵

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” √-𐬵𐬀	“beautiful” 𐬀𐬎𐬵𐬀𐬎𐬵
“to be good” √-𐬵𐬀	“good” 𐬀𐬎𐬵𐬀(𐬵)𐬎𐬵 or 𐬀𐬎𐬵𐬀
“to hasten” √-𐬵𐬀	“swift” 𐬀𐬎𐬵𐬀

¹ The root is changed to its Guna form.

² Epenthesis.

³ Epenthesis

2. Derivative Adjectives: They are derived from nouns by adding adjectival suffixes like *man-*, *man-*, *yan-*, *yan-*, *yan-*, *yan-* or *yan-* - Egs:

- “material; corporeal” *yan-* ← *yan-* + “bone; matter” *yan-*
- “manly” *man-* ← *man-* + “man” *man-*
- “courageous; strong” *yan-* ← *yan-* + “courage” *yan-*
- “filthy; having pollution” *yan-* ← *yan-* + “dirt, filth” *yan-*

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 *yan-* and *man-* take the first set of terminations and adjectives ending in *yan-* 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 *man-* and the Superlative degree is formed by adding *yan-* to the adjective. Egs:

Superlative degree	Comparative degree	ADJECTIVE
<i>yan-</i> “strongest.”	<i>man-</i> "stronger"•	“strong” <i>yan-</i>
<i>yan-</i> “most vigorous.”	<i>man-</i> ¹ “more vigorous.”	“vigorous” <i>yan-</i>
<i>yan-</i> “most victorious”	<i>man-</i> “more victorious”	“victorious” <i>yan-</i>

Second set: The Comparative degree is formed by adding *yan-* and the Superlative degree is formed by adding *man-* to the root from which the adjective is derived. Egs:

Superlative degree	Comparative degree	ADJECTIVE
<i>man-</i> “best” <i>yan-</i>	<i>yan-</i> “better” <i>yan-</i>	“good” <i>yan-</i>
<i>man-</i> “swiftest” <i>yan-</i>	<i>yan-</i> “swifter” <i>yan-</i>	“swift” <i>yan-</i>
<i>man-</i> “greatest” <i>yan-</i>	<i>yan-</i> “greater” <i>yan-</i>	“great” <i>yan-</i>

Note that final *yan-* is dropped in the first two adjectives in both the degrees

¹ Phonetic change - final *man-* changes to *yan-*.

Exercise:

1. Fill in the blanks:

1.	“legal” .سدرم راس ← _____ + “law” .سدرم
2.	“righteous” .سدرم ← _____ + “righteousness” .سدرم

2. Give Comparative and superlative degrees with meanings of :

_____ ← _____ ← “holy” .سدرم (I set)

_____ ← _____ ← “near” .سدرم (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: .سدرم “son”, .سدرم “father”, .سدرم “brother”, .سدرم “man”

Feminine: .سدرم “daughter”, .سدرم “mother”, .سدرم “sister”, .سدرم “a woman”

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

Egs: “stronger” .سدرم “strong” .سدرم

“grandmother” .سدرم ← “grandfather” .سدرم

“a demoness” .سدرم ← “a demon” .سدرم

“a ewe” .سدرم ← “a ram” .سدرم

2. When a word ends in ף -, feminine is formed either by adding ה to it.

Egs: “wide” רחב ← “wide” רחבה

“youthful” צעיר ← “youthful” צעירה

3. When a word ends in ג - feminine is formed by substituting it by ה -.

Egs.: “greater” גדול ← “greater” גדולה

“better” טוב ← “better” טובה

4. When a word ends in any consonant, feminine is formed by adding ה ¹ to it.

Egs.: “filthy” זלזל ← “filthy” זלזלה

“righteous” צדיק ← “righteous” צדיקה

“nourisher” מזין ← “nourisher” מזינה

Exercise:

1. Form the feminine of the following words:

	Masculine	Feminine
1	יפה “beautiful”	
2	טוב “good”	
3	סוס “horse”	
4	חומר “material”	
5	חזק “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.²

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.

¹ ה -is added to the weaker base, whenever the word shows two bases.

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

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	⚭- ¹ or ⚭- ²	Crude form / ⚭-	⚭⚭-
2	Accusative	To, (direct object)	⚭-	Crude form / ⚭-	⚭⚭-
3	Instrumental	by, with, (means or instrument)	Crude form / ⚭-	⚭⚭⚭-	⚭⚭⚭-
4	Dative	to, for (indirect object)	⚭⚭-	⚭⚭⚭-	⚭⚭⚭-
5	Ablative	from, (separation)	⚭(⚭-) ³	⚭⚭⚭-	⚭⚭⚭-
6	Genitive	Of (possession or relation)	⚭⚭-or ⚭⚭⚭-	⚭⚭-	⚭⚭⚭-/⚭⚭⚭-
7	Locative	in, at, towards, on, (location)	⚭-, ⚭⚭-, ⚭⚭⚭-	⚭⚭⚭-	⚭⚭⚭⚭-/⚭⚭⚭⚭ ⁴ ⚭⚭⚭⚭⚭-/⚭⚭⚭⚭⚭-
8	Vocative	Oh! (direct address)	Crude form / ⚭-	⚭-	⚭⚭-

Crude form is used for vowel bases and ⚭- 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 ⚭-, ⚭- and ⚭- 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 ⚭⚭⚭⚭ “coin”, ⚭⚭⚭⚭⚭ “sun”, ⚭⚭⚭⚭⚭⚭ “strength”, ⚭⚭⚭⚭⚭⚭ “mouth” and ⚭⚭⚭⚭⚭⚭⚭ “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.

¹ Used after ⚭ and ⚭

² Used after ⚭ and ⚭

³ ⚭-is used for consonantal bases.

⁴ Used only after ⚭-, ⚭-, ⚭-

2. Vowel Bases

1. Bases ending in 𐬨 – Masculine

𐬨𐬀𐬎𐬌𐬀 “son”

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

Some other words of the base 𐬨 – Masculine

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

¹ Final 𐬨 is retained only if the word is followed by an enclitic particle, as in 𐬨𐬀𐬎𐬌𐬀𐬎𐬌𐬀, otherwise 𐬨𐬀–is changed to 𐬌.

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

³ Adjectives ending in 𐬎𐬌 change the ending to 𐬎𐬌.

⁴ This is a variation from the general case termination.

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

2. Bases ending in ۛ – Neuter

• ۛ ۛ ۛ “Righteousness”

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

Some other words of the base ۛ – Neuter.

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

Note: There are no cases ending in ۛ – Feminine.

Exercise:

1. Give the declensions with meanings of • ۛ ۛ ۛ Base: _____ Meaning: “ _____ ”

CASES	SINGULAR	DUAL	PLURAL

3. Bases ending in ۛ – Masculine

• ۛ ۛ ۛ “All-knowing”

CASES	SINGULAR	PLURAL
Nominative	• ۛ ۛ ۛ	• ۛ ۛ ۛ ۛ ۛ
Accusative	• ۛ ۛ ۛ	• ۛ ۛ ۛ ۛ ۛ

Instrumental	•سوس	•سوسرد
Dative	•سوسر	•سوسردر
Ablative	•سوسر	•سوسردر
Genitive	•سوسر	•سوسردر
Locative	•سوسر	•سوسردر
Vocative	•سوسر ¹	•سوسردر

Some other words of the base •س- Masculine

•سوسر “evil giving”	•سوسر “intellect-giving”
•سوسر “promise-breaker”	•سوسر “righteousness-giving”
•سوسر “good giving”	•سوسر “warrior”

4. Bases ending in س- Feminine

•سوسر “Weapon”

CASES	SINGULAR	DUAL	PLURAL
Nominative	•سوسر	•سوسرد	•سوسردر
Accusative	•سوسر	•سوسرد	•سوسردر
Instrumental	•سوسر	•سوسرد	•سوسردر
Dative	•سوسر	•سوسرد	•سوسردر
Ablative	•سوسر	•سوسرد	•سوسردر
Genitive	•سوسر	-	•سوسردر
Locative	•سوسر	-	•سوسردر
Vocative	•سوسر	•سوسرد	•سوسردر

Note: ردر/در is added to the singular bases from Instrumental to Locative.

Some other words of the base س- Feminine.

•سوسر “religion; conscience”	•سوسر “brave”	•سوسر “libation”
•سوسر “Gāthā; song”	•سوسر “maiden”	•سوسر “tongue”
•سوسر “world”	•سوسر “fairy”	•سوسر “plant”

¹ Irregular form.

•𐬀𐬎𐬌𐬎𐬎𐬀 “eye”	•𐬀𐬎𐬎𐬎𐬎𐬀 “woman”	•𐬀𐬎𐬎𐬎𐬎𐬀 “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
•𐬀𐬎𐬎𐬎𐬎𐬀			

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 𐬰- Masculine

𐬰𐬀𐬎𐬌 “Mountain”

CASES ⁷	SINGULAR	DUAL	PLURAL
Nominative	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌
Accusative	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌
Instrumental	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌
Dative	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌
Ablative	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌
Genitive	𐬰𐬀𐬎𐬌	-	𐬰𐬀𐬎𐬌
Locative	𐬰𐬀𐬎𐬌	-	𐬰𐬀𐬎𐬌
Vocative	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌	𐬰𐬀𐬎𐬌

Some other words of the base 𐬰- Masculine

𐬰𐬀𐬎𐬌 “lord” ¹	𐬰𐬀𐬎𐬌 “A Zoroastrian”	𐬰𐬀𐬎𐬌 “serpent”
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6. Bases ending in 𐬱- Feminine

Bases ending in 𐬱- Feminine are declined in the same way as 𐬰- Masculine

However there is no Dual number and no Locative case.

Some words of the base 𐬱- Feminine:

𐬱𐬀𐬎𐬌 “blessing”	𐬱𐬀𐬎𐬌 Ārmaiti “right-minded”	𐬱𐬀𐬎𐬌 “dwelling”
𐬱𐬀𐬎𐬌 “strength”	𐬱𐬀𐬎𐬌 “Guardian Spirit”	𐬱𐬀𐬎𐬌 “capability”

7. Bases ending in 𐬲- Neuter

𐬲𐬀𐬎𐬌 “Light”

CASES	SINGULAR	DUAL	PLURAL
Nominative	𐬲𐬀𐬎𐬌	𐬲𐬀𐬎𐬌	𐬲𐬀𐬎𐬌
Accusative	𐬲𐬀𐬎𐬌	𐬲𐬀𐬎𐬌	𐬲𐬀𐬎𐬌
Instrumental to Locative cases take the terminations as in 𐬰- Masculine.			
Vocative	𐬲𐬀𐬎𐬌	𐬲𐬀𐬎𐬌	𐬲𐬀𐬎𐬌

¹ It is declined irregularly.

Vocative	مَدِينَة	مَدِينَتِي
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Some words of the base ى – Feminine

مَدِينَة “country”	مَدِينَة “pollution”
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10. Bases ending in ى – Neuter

شَجَرَة “Wood”

CASES	SINGULAR	DUAL	PLURAL
Nominative	شَجَرَة	شَجَرَتَانِ	شَجَرَاتٌ
Accusative	شَجَرَة	شَجَرَتَانِ	شَجَرَاتٌ
Instrumental to Locative cases take the terminations as in ى – Masculine.			
Vocative	شَجَرَة	شَجَرَتَانِ	شَجَرَاتٌ

Other word of the base ى – Neuter: عَرَبَةٌ “broad”

3. Consonantal Bases

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

1) Some consonantal bases have Changeable and Unchangeable forms. Changeable bases have strong and weak forms. The Nominative and Accusative forms are considered strong and the rest are weak. Some Vocatives and plurals of Instrumental, Dative and Ablative cases may either be strong or weak. Unchangeable bases include a single letter or cluster of letters where bases end in suffixes like }^uḡ-, ṽ^uḡ- and ḡ^uḡ-

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, ^u- 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, ṽ- base and ^u- base.

1. Bases ending in ḡ(^uḡ)- Masculine

•ḡ^uḡ^uḡ (st); •ḡ^uḡ (wk) “Carrying”

CASES	SINGULAR	PLURAL
Nominative	•ḡ ^u ḡ	•ḡ ^u ḡ ^u ḡ ^u ḡ
Accusative	•ḡḡ ^u ḡ ^u ḡ	•ḡ ^u ḡ ^u ḡ ^u ḡ
Instrumental	•ḡ ^u ḡ ^u ḡ	•ḡ ^u ḡ ^u ḡ ^u ḡ ^u ḡ
Dative	•ḡ ^u ḡ ^u ḡ ^u ḡ	•ḡ ^u ḡ ^u ḡ ^u ḡ ^u ḡ
Ablative	•ḡ ^u ḡ ^u ḡ ^u ḡ	•ḡ ^u ḡ ^u ḡ ^u ḡ ^u ḡ
Genitive	•ḡ ^u ḡ ^u ḡ	•ḡḡ ^u ḡ ^u ḡ
Locative	•ḡ ^u ḡ ^u ḡ ^u ḡ	•ḡ ^u ḡ ^u ḡ ^u ḡ ^u ḡ ^u ḡ
Vocative	•ḡ ^u ḡ	•ḡ ^u ḡ ^u ḡ ^u ḡ

(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(^uḡ)- Masculine

•ḡ ^u ḡ ^u ḡ ^u ḡ “coming, going”	•ḡ ^u ḡ ^u ḡ ^u ḡ “conquering”
•ḡ ^u ḡ ^u ḡ ^u ḡ “ruling”	•ḡ ^u ḡ ^u ḡ ^u ḡ “living”
•ḡ ^u ḡ ^u ḡ ^u ḡ / •ḡ ^u ḡ ^u ḡ ^u ḡ “evil; wicked”	

Another word of the base $\cdot\text{ḡ}(\text{m})$ – Neuter: $\cdot\text{ḡm}(\text{m})$ “material; corporeal”

4. Bases ending in }– Masculine

$\cdot\text{ḡm}(\text{m})$ (st); $\cdot\text{ḡm}(\text{wk})$ “Righteous, holy”

CASES	SINGULAR	DUAL	PLURAL
Nominative	$\cdot\text{ḡm}(\text{m})$	$\cdot\text{ḡm}(\text{m})$	$\cdot\text{ḡm}(\text{m})$
Accusative	$\cdot\text{ḡm}(\text{m})$	$\cdot\text{ḡm}(\text{m})$	$\cdot\text{ḡm}(\text{m})$
Instrumental	$\cdot\text{ḡm}(\text{wk})$	–	$\cdot\text{ḡm}(\text{wk})$
Dative	$\cdot\text{ḡm}(\text{wk})$	–	$\cdot\text{ḡm}(\text{wk})$
Ablative	$\cdot\text{ḡm}(\text{wk})$	–	$\cdot\text{ḡm}(\text{wk})$
Genitive	$\cdot\text{ḡm}(\text{wk})$	–	$\cdot\text{ḡm}(\text{wk})$
Locative	$\cdot\text{ḡm}(\text{wk})$	–	–
Vocative	$\cdot\text{ḡm}(\text{wk})$	–	$\cdot\text{ḡm}(\text{wk})$

Some other words of the base }– Masculine:

$\cdot\text{ḡm}(\text{m})$ (st);	$\cdot\text{ḡm}(\text{st})$ (st);	$\cdot\text{ḡm}(\text{st})$ (st);
$\cdot\text{ḡm}(\text{wk})$ (wk) “priest”	$\cdot\text{ḡm}(\text{wk})$ (wk) “soul”	$\cdot\text{ḡm}(\text{wk})$ (wk) “youth”

5. Bases ending in }– Feminine

$\cdot\text{ḡm}(\text{f})$ “A maiden”

CASES	SINGULAR	PLURAL
Nominative	$\cdot\text{ḡm}(\text{f})$	$\cdot\text{ḡm}(\text{f})$
Accusative	$\cdot\text{ḡm}(\text{f})$	$\cdot\text{ḡm}(\text{f})$
Instrumental	$\cdot\text{ḡm}(\text{f})$	$\cdot\text{ḡm}(\text{f})$
Dative	$\cdot\text{ḡm}(\text{f})$	$\cdot\text{ḡm}(\text{f})$
Ablative	$\cdot\text{ḡm}(\text{f})$	$\cdot\text{ḡm}(\text{f})$
Genitive	$\cdot\text{ḡm}(\text{f})$	$\cdot\text{ḡm}(\text{f})$
Locative	–	–
Vocative	–	–

Another word of the base }– Feminine : $\cdot\text{ḡm}(\text{f})$ (st); $\cdot\text{ḡm}(\text{wk})$ (wk) “night”
(Note: Here Instr. to Gen. singular & Nom., Accus.& Gen. plural take the weak base.)

6. Bases ending in } (ሥ) – Neuter

ሥ ሥ “Creation”

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

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

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

7. Bases ending in } – Masculine

ሥ “Man”

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

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

10. Bases ending in ທ(ນ)– Neuter

• ທນ ທ “Mind, thought”

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

Some other words of the base ທ(ນ)– Neuter:

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

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

Exercise :

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

	Case	Number	Meaning
• ທນ ທນ			
• ທນ ທນ ທນ			
• ທນ ທນ ທນ ທນ			
• ທນ ທນ ທນ ທນ			
• ທນ ທນ ທນ ທນ			
• ທນ ທນ ທນ ທນ			
• ທນ ທນ ທນ ທນ ທນ ທນ			

Instrumental	•ደገሥጦም; •ሥጦም “with him”	•ደገሥጦሎም “with them”
Dative	•ገሥጦህ; •ገሥጦህ; •ገሥጦህ “for him”	•ገሥጦህሎም “for them”
Ablative	•ደገሥጦም “from him”	•ገሥጦህሎም “from them”
Genitive	•ገሥጦህ; •ገሥጦህ “his”	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Feminine •ሥጦም “she ”

CASES	SINGULAR	PLURAL
Nominative	•ሥጦም; •ሥጦህ “she”	•ደገሥጦህ; •ሥጦም “they”
Accusative	•ገሥጦህ “to her”	•ደገሥጦህ; •ሥጦም “to them”
Instrumental	-	-
Dative	•ገሥጦህ; •ገሥጦህ “for her”	-
Ablative	-	-
Genitive	•ገሥጦህ “her”	-
Locative	-	-
Vocative	-	-

Third Personal Pronoun – Neuter •ደገሥጦም “it ”

CASES	SINGULAR	PLURAL
Nominative	•ደገሥጦም “it”	•ሥጦም “they”
Accusative	•ደገሥጦም “to it”	•ሥጦም “to them”

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

2. Demonstrative Pronoun:

Masculine	Feminine	Neuter	Meaning
•ደገሥጦም	•ሥጦም	•ደገሥጦም	“this, that”
•ደገሥጦም	•ሥጦም	•ደገሥጦም	“that”
•ደገሥጦም	•ሥጦም	•ደገሥጦም	“this”
•ደገሥጦም or •ደገሥጦም	-	-	“this”

3. Relative Pronoun: “which, who”

•ደገሥጦም (Masculine); •ሥጦም (Feminine); •ደገሥጦም / •ደገሥጦም (Neuter)

4. Reflexive Pronoun : “self”

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

•ሥጦም or •ሥጦም (Feminine) “self, herself”

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

•م (Masculine); •م (Feminine); •م (Neuter)

6. Pronominal Adjectives:

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

ORDINAL NUMBERS

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

.მანაჲმეღ First	.მამცოთეღ Twelfth
.მანანე Second	.მამცოთე Third
.მანანეღ Third	.მამცოთეჲსო Fourth
.მანანეჲ Fourth	.მამცოთეჲსოჲ Fifth
.მანანეჲღ Fifth	.მამცოთეჲსოჲღ Sixth
.მანანეჲღღ Sixth	.მამცოთეჲსოჲღღ Seventh
.მანანეჲღღღ Seventh	.მამცოთეჲსოჲღღღ Eighth
.მანანეჲღღღღ Eighth	.მამცოთეჲსოჲღღღღ Ninth
.მანანეჲღღღღღ Ninth	.მამცოთეჲსოჲღღღღღ Tenth
.მანანეჲღღღღღღ Tenth	.მანანეჲღ Thirtieth
.მამცოთეჲსოჲღღღ Eleventh	

Exercise:

1. Transliterate into Avesta, and identify the declined forms of ordinal numbers therein :
 bityō vqθwyō, θrityō ava-tanuyō, tūiryā aša vahišta, puxδa vīspa vohū mazdaδāta aša-
 ciθra, xšt̥vō yaθ ahmi xratuš, haptaθō xratumā ašt̥mō yaθ ahmi cišt̥iš, 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).¹ 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).² 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.

¹ It is also referred to as Active voice

² It is also referred to as Middle voice

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-	မၤ)-	မၤ၆-
II	သ-	-	မၤလ-
III	ဋ-	၆၆လ-	ၵ(၆) ¹

Atmanepada

Person	Singular	Dual	Plural
I	ၵ-	-	ၵၵမၤ၆-
II	မၤဗ-	-	၆၆ဃၤ၆-
III	မၤလ-	ၵၵမၤၵ-	မၤမၤၵ(မ)-

Self study:

1. Conjugation / Paradigm of $\sqrt[4]{\text{ဝေဃ်}}$ “to beseech” in Imperfect Tense, with meanings.

Parasmaipada

Person	Singular	Dual	Plural
I	•၆၆ၵၵဝေဃ် “I beseeched”	•မၤၵၵဝေဃ် “We two beseeched”	•မၤမၤဝေဃ် “We beseeched”
II	•ၵၵဝေဃ် “Thou beseeched”	-	•မၤမၤဝေဃ် “You beseeched”
III	•ဋဝေဃ် “He/she/it beseeched”	•၆၆လဝေဃ် “They two beseeched”	•ၵ(၆)ဝေဃ် “They beseeched”

Atmanepada

Person	Singular	Dual	Plural
I	•ၵၵဝေဃ် “I beseeched”	-	•ၵၵမၤမၤဝေဃ် “We beseeched”
II	•မၤဗဝေဃ် “Thou beseeched”	-	•၆၆ဃၵဝေဃ် “You beseeched”
III	•မၤမၤဝေဃ် “He/she/it beseeched”	•ၵၵမၤမၤဝေဃ် “They two beseeched”	•မၤမၤၵ(မ)ဝေဃ် “They beseeched”

¹ The final vowel $မ$ is replaced by ၆ in Thematic classes. In Non-Thematic classes ၆ is used before the personal verbal termination.

2. Meaning and explanation of some Imperfect tense forms:

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

³√-𐬎𐬎 “to create / to give”, Class 3, base -𐬎𐬎

• **𐬨𐬀𐬎𐬎𐬀**𐬀𐬀: “He asked” Imperfect Tense, Parasmaipada, 3rd Person, Singular from

⁶√-𐬎𐬎𐬀𐬀 “to ask”, Class 6, base -𐬎𐬎𐬀𐬀

• **𐬀𐬎𐬎𐬀**: “They carried” Imperfect Tense, Parasmaipada, 3rd Person, Plural from

¹√-𐬀𐬎𐬎 “to carry”, Class 1, base -𐬀𐬎𐬎

3. Avesta equivalents for English words:

Thou carried : • **𐬀𐬎𐬎𐬀** Imperfect Tense, Parasmaipada, 2nd Person, Singular from

¹√-𐬀𐬎𐬎 “to carry”, Class 1, base -𐬀𐬎𐬎 (𐬀𐬎𐬎 ← 𐬎+𐬀𐬎𐬎)

He spoke: • **𐬨𐬀𐬎𐬎𐬀**: Imperfect Tense, Parasmaipada, 3rd Person, Singular from

²√-𐬎𐬎𐬀 “to speak”, Class 2, base -𐬎𐬎𐬀

He venerated : • **𐬀𐬎𐬎𐬎𐬀** Imperfect Tense, Atmanepada, 3rd Person, Singular from

⁶√-𐬎𐬎𐬎𐬀 “to venerate”, Class 6, base -𐬎𐬎𐬎𐬀

3. Imperative Mood

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

Parasmaipada

Person	Singular	Plural
I	𐬎𐬎-	𐬎𐬎𐬀-
II	𐬎𐬎-(non-thematic). No termination in thematic classes.	𐬎𐬎-
III	𐬎𐬎-	𐬎𐬎𐬀(𐬎)-

Atmanepada

Person	Singular	Plural
I	𐬎𐬎𐬀-	𐬎𐬎𐬀𐬎𐬀-
II	𐬎𐬎𐬀(𐬎)- ²	𐬎𐬎𐬀𐬀- ³
III	𐬎𐬎𐬀-	𐬎𐬎𐬀𐬀(𐬎)-

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

² 𐬎𐬎𐬀 in the Gathas.

³ 𐬎𐬎𐬀 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 - द

Parasmaipada

Person	Singular	Plural
I	“I must carry” दु	“We must carry” दुमहे
II	“Thou must carry” दु ¹	“You must carry” दुमहे
III	“He/she/it must carry” दु	“They must carry” दुमहे

Atmanepada

Person	Singular	Plural
I	“I must carry” दु	“We must carry” दुमहे
II	“Thou must carry” दु	“You must carry” दुमहे
III	“He/she/it must carry” दु	“They must carry” दुमहे

2. Meaning and explanation of some Imperative Mood forms:

दु : “He should speak” Imperative Mood, Parasmaipada, 3rd Person, Singular from

$\sqrt{-\xi}$ “to speak”, Class 2, base - द

4. Potential Mood

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

Parasmaipada

Person	Singular		Plural	
	Thematic Cl.	Non-thematic Cl.	Thematic Cl.	Non-thematic Cl.
I	दु	दुमहे	दुमहे	दुमहे
II	दु	दुमहे	दुमहे	दुमहे
III	दु	दुमहे	दुमहे	दुमहे

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

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

Atmanepada

Person	Singular	Dual	Plural
I	•••	–	•••
II	•••	–	•••
III	•••	•••	••• ¹

Self Study:

1b. Conjugation / Paradigm of $\sqrt{\text{to venerate}}$ in Potential Mood.²

Atmanepada

Person	Singular	Dual	Plural
I	••• “I may venerate”	–	••• “We may venerate”
II	••• “Thou mayest venerate”	–	••• “You may venerate”
III	••• “He/she/it may venerate”	••• “They two may venerate”	••• “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:

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

¹ Also •••

² $\sqrt{\text{to venerate}}$ is conjugated in Atmanepada only.

2. Perfect Tense

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

Parasmaipada

	Singular	Dual	Plural
I Person	ॡ-	-	ॡॢ-
II Person	ॡॣ-	-	ॡ-
III Person	ॡ-	ॡॢॡॡ-	ॡॢ-

Atmanepada

	Singular	Dual	Plural
I Person	ॡॣ-	-	-
II Person	ॡॣॡ-	-	-
III Person	ॡॣॡ- / ॡॣॡ-	ॡॣॡॡ-	ॡॢ-

Egs: ॡॢॡॡॡॡ ॡॢॡॡ “he has / had formed.” Perfect Tense, Parasmaipada, 3rd Person,

Singular from ॡ-ॡॢ “to form.” Base -ॡॢॡॡॡ

ॡॢॡॡ ॡॢॡॡ “we have / had heard.” Perfect Tense, Parasmaipada, 1st Person, Plural from

ॡ-ॡॢ “to hear.” Base -ॡॢॡॡ

ॡॢॡॡॡॡ ॡॢॡॡ “they two have / had worked.” Perfect Tense, Parasmaipada, 3rd

Person, Dual from ॡ-ॡॢ “to work.” Base -ॡॢॡॡॡ

3. Aorist Tense

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

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

1. Root Aorist : It is formed by adding the terminations of Imperfect Tense directly to the root. Egs: ॡॢॡ “we gave.” Root Aorist, Parasmaipada, 1st Person, Plural from

ॡ-ॡ “to give.”

ॡॢॡ ॡॢ “we believed.” Root Aorist, Atmanepada, 1st Person, Plural from ॡ-ॡ “to believe.”

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

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

Egs: **𐬨𐬀𐬎𐬌𐬎** “he became.” **𐬨 Aorist, Parasmaipada, 3rd Person, Singular** from **√-𐬎𐬌** “to become.”

𐬨𐬀𐬎𐬌𐬎 (or **𐬨𐬀𐬎𐬌𐬎**) “he did.” **𐬨 Aorist, Parasmaipada, 3rd Person, Singular** from **√-𐬀𐬎𐬌** “to do.”

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

Egs: **𐬨𐬀𐬎𐬌𐬎𐬎𐬎** “he stood.” **𐬨 Aorist, Parasmaipada, 3rd Person, Singular** from **√-𐬎𐬎𐬎** “to stand.”

𐬨𐬀𐬎𐬌𐬎 “I gave, I dedicated.” **𐬨 Aorist, Atmanepada, 1st Person, Singular** from **√-𐬎𐬌** “to give.”

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

Eg: **𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎** “he showed.” **Reduplicated Aorist, Parasmaipada, 3rd Person, Singular** from **√-𐬎𐬎𐬎** “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	𐬨𐬀𐬎𐬌𐬎-	𐬨𐬀𐬎𐬌𐬎-
II	𐬨𐬀𐬎𐬌𐬎-	𐬨𐬀𐬎𐬌𐬎-
III	𐬨𐬀𐬎𐬌𐬎-	𐬨𐬀𐬎𐬌𐬎-

Egs: **𐬨𐬀𐬎𐬌𐬎** “mayest thou be.” **Precative Mood, Parasmaipada, 2nd Person, Singular** from **√-𐬎𐬌** “to become.”

𐬨𐬀𐬎𐬌𐬎 “may we be.” **Precative Mood, Parasmaipada, 1st Person, Plural** from **√-𐬎𐬌** “to become.”

𐬨𐬀𐬎𐬌𐬎 “mayest thou give.” **Precative Mood, Parasmaipada, 2nd Person, Singular** from **√-𐬎𐬌** “to give.”

Atmanepada

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

• دندد “may they be.” Precative Mood, Atmanepada, 3rd Person, Plural from

$\sqrt{\text{د}}$ “to become.”

• دندد “may they reach.” Precative Mood, Atmanepada, 3rd Person, Plural

from $\sqrt{\text{د}}$ “to reach.”

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

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

$\sqrt{\text{د}}$ “to ask”, Class 6, base دندد

Exercise:

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

• دندد :

3. Perfect Participle

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

Egs:

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

4. Past Participle

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

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

Very rarely wk is also used instead of st to form Past participle passive.

Egs:

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

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

Egs:

- “has worked.” Past participle active from $\sqrt{\text{-work}}$ “to work.”
- “propitious” st Past participle active from $\sqrt{\text{-propitious}}$ “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 $\sqrt{\text{-beseech}}$ “to beseech”
- “creating” Present/Perfect Participle Atmanepada from $\sqrt{\text{-create}}$ “to create”
- “bound” Past Participle Passive from $\sqrt{\text{-bind}}$ “to bind”

- d. $\cdot\text{දැමූණ}$ “carrying” Present Participle Parasmaipada from $\sqrt{-\text{දැ}}$ “to carry”
 e. $\cdot\text{ගොස්}$ “has gone” Perfect Participle Parasmaipada from $\sqrt{-\text{ගො}}$ “to go”
 f. $\cdot\text{සැත}$ “spoke” Past Participle Passive from $\sqrt{-\text{සැ}}$ “to speak”
 g. $\cdot\text{සාදන}$ (wk) or $\cdot\text{සාදක}$ (st) “has created.” Perfect participle parasmaipada from $\sqrt{-\text{සා}}$ “to create”

2. Give with meanings the following participle forms :

- a. Present participle Atmanepada from ${}^2\sqrt{-\text{පෑ}}$ “to praise” : $\cdot\text{පෑමින්}$ “praising.”
 b. Present participle Parasmaipada from ${}^5\sqrt{-\text{සැ}}$ “to hear”: $\cdot\text{සැණමින්}$ “hearing.”
 c. Perfect participle Atmanepada from $\sqrt{-\text{සැ}}$ “to forsake”: $\cdot\text{සැසුණ$ “has been forsaken.”
 e. Past participle passive from $\sqrt{-\text{වූ}}$ “to venerate” : $\cdot\text{වූණ$ “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. Incohative Verb

1. Frequentative or Intensive verb

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

The base is formed in 3 ways as follows:

A. By reduplicating the root.

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

B. By adding ම to the reduplicated root.

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

C. By adding න to the reduplicated root.

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.

•مادد “at will”	•مادد “long”	•مادد “truly, surely”
•مادد “aright, truly”	•مادد “clearly, visibly”	•مادد “inside”
•مادد “far”	•مادد “outside”	•مادد “immediately”
•مادد, •مادد “for ever, for eternity”		

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

•مادد, •مادد “as, just as, in which manner”	•مادد “before”
•مادد, •مادد, •مادد “how, how much, in what manner?”	•مادد, •مادد “when?”
•مادد, •مادد “thus, so, in this manner”	•مادد “always”
•مادد, •مادد, •مادد “then, thereupon”	•مادد “whenever”
•مادد “there”	•مادد, •مادد “now”
•مادد, •مادد “indeed, surely, certainly”	•مادد, •مادد “around, about, except”
•مادد “after”	•مادد “above, on”
	•مادد “no”; •مادد “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.

•مادد “on, around, upon, from, after, near”	•مادد “on”
•مادد “on, about, for, concerning”	•مادد “beneath, under”
•مادد “agreeable to, in accordance”	•مادد “to, near, down, off”

•ደጋፎ “along with, together with”	•ጠገጠ “away”
•ጠጠጠ “over, across, through”	•ጠ “near, towards, upto, at”
•ጠጠጠ “from, for”	•ጠጠጠ “with”

3. Conjunctions

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

•ጠ/ጠጠጠ “also, even, moreover, though”	•ጠጠ “and”
•ጠጠጠጠጠ; ጠጠጠጠጠ “if, although”	•ደጋጋ, •ደጋ “but”
•ጠጠ; •ደጋጋ “because”	•ጠጠ “or”

Enclitic Conjunctions:

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

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

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

¹ -ጠጠ is used before consonants and -ጠጠ 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)
√-}مذ	“to dig”	-}مذمذ	-}مذم
√-ء)ءذ	“to do”	-ء)ءذء)ءذ	-
√-عسع	“to come; go”	-عسعسع	-عسع

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√-ا)سحسح	“to please”	-ا)سحسح	-ا)سحسح

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
³ √-اوس	“to give, create”	-اوساوس	-اوس
³ √-اوس	“to see”	-اوساوس	-اوس

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)
√-ا)سح	“to fill, increase”	-ا)سحسح	-
√-ا)سح	“to nourish”	-ا)سحسح	-
√-ا)سح	“to hear”	-ا)سحسح	-

5. -𐬀𐬎 and -𐬀𐬌 are substituted by -𐬀 as the reduplicative syllable. Eg:

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√-𐬎𐬎	“to stand”	𐬀𐬎𐬎𐬎	-
√-𐬎𐬌	“to see”	𐬀𐬎𐬌𐬎𐬌	-

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

Root	Meaning	Reduplicated form (strong)	Reduplicated form (weak)
√-𐬎𐬌𐬎	“to form”	𐬀𐬎𐬌𐬎	-
√-𐬎𐬌𐬎	“to work”	𐬀𐬎𐬌𐬎𐬌𐬎	-

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, 𐬀𐬎𐬌𐬎 “country” and 𐬀𐬎𐬌𐬎 “lord” when joined into a compound word becomes 𐬀𐬎𐬌𐬎-𐬀𐬎𐬌𐬎 “master of the country.”

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

“teachings of Ahura” 𐬀𐬎𐬌𐬎-𐬀𐬎𐬌𐬎 ← 𐬀𐬎𐬌𐬎 + 𐬀𐬎𐬌𐬎

There are four types of compounds:

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

3. Copulative Compound : It comprises of two nouns and is always declined in the dual number. For instance, $\cdot\text{m} \rightarrow \text{m} \rightarrow \text{m} \rightarrow \text{m}$ “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, $\cdot\text{m} \rightarrow \text{m} \rightarrow \text{m} \rightarrow \text{m}$ “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, ϑ , d, δ , n, η , p, f, b, r or w are preceded by any vowels except *i* or \bar{i} , and followed by *i*, \bar{i} , \bar{e} , *e* or *y* a redundant *i* is inserted between the consonant and its preceding vowel. This rule is called Epenthesis.

Egs: *hai \bar{i} ϑ ya* “truth”, *mrui \bar{i} di* “thou shouldst speak”, *ai \bar{i} wyō* “for the waters”, *bavai \bar{i} i* “becomes”, *nai \bar{i} rya* “manly”

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

Egs: *aurvan \bar{u} tō* “swift horses”; *auru \bar{u} ša* “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 \bar{a} or \bar{e} is used as an anaptyctic vowel, but rarely a, i or \bar{o} are also used.

Egs: *vax \bar{a} dra* “word”; *f \bar{a} rū* “forth”; *a \bar{n} tar \bar{a}* “between” *hvar \bar{a}* “sun”; *mai \bar{i} byā* “with the two of us”; *šya \bar{o} ϑ ana* “action.”

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

Egs: *i \bar{i} rinaxti* “lets go”; *i \bar{i} rišyeiti* “he is hurt”; *u \bar{r} van* “soul”, *i \bar{i} ϑ yejanh* “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: $\cdot\text{m} \rightarrow \text{m} \rightarrow \text{m} \rightarrow \text{m}$) or by inserting a nasal before the final consonant

(Eg: $\cdot\text{m} \rightarrow \text{m} \rightarrow \text{m} \rightarrow \text{m}$).

ETYMOLOGICAL ANALYSIS OF WORDS

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

¹ This is an irregular form.

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

Word	Meaning	Part of speech	Topic & Ch.	Grammar	Etymology
• 𐬨𐬀𐬎𐬌𐬀	Just as	Particles	Adverb XIV.1	-	-
• 𐬀𐬎𐬌	The lord	Noun	Declension - VII.2.5	Nom. Sing. 𐬀	𐬀 + √-𐬎𐬌
• 𐬀𐬎𐬌𐬀𐬎𐬌	At will	Adjective	Declension - VII.2.1	Gen. Sing.	𐬀𐬎𐬌 + √-𐬀𐬎𐬌
• 𐬨𐬀𐬎𐬌	So	Noun	Adverb XIV.1	-	
• 𐬀𐬎𐬌𐬀𐬎𐬌	The spiritual leader	Noun	Declension - VII.2.5	Nom. Sing.	𐬀𐬎𐬌 + √-𐬀𐬎𐬌
• 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌	From Asha and other (such Principles)	Sandhi – Noun – Particles	Sandhi – II.2 Declension - VII.2.2 Conjunctions - XIV.3	Ablat . Sing.	𐬀𐬎𐬌 + 𐬀𐬎𐬌 + √-𐬀𐬎𐬌
• 𐬀𐬎𐬌𐬀𐬎𐬌	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.

• 𐬀𐬎𐬌𐬀𐬎𐬌	Of Vohu	Adj. used as Proper Noun	Declension - VII.2.10	Gen. Sing.	-
• 𐬀𐬎𐬌𐬀𐬎𐬌	The lord	Sandhi Noun	Sandhi II.2 Declension - VII.2.2	Nom. Plu. ²	𐬀𐬎𐬌 + √-𐬀𐬎𐬌
• 𐬀𐬎𐬌𐬀𐬎𐬌	Of Manah	Proper Noun	Declension - VII.3.10	Gen. Sing.	
• 𐬀𐬎𐬌𐬀𐬎𐬌	Of actions	Roots - Noun	Vowel Gradation III.2 Declension - VII.2.2	-	𐬀𐬎𐬌 + √- 𐬀𐬎𐬌
• 𐬀𐬎𐬌𐬀𐬎𐬌	Of life	Noun	Declension - VII.2.10	Gen. Sing.	
• 𐬀𐬎𐬌𐬀𐬎𐬌	Unto Mazda	Compound– Proper Noun	Compounds– X Declension - VII.2.3	Dat. Sing.	𐬀𐬎𐬌 + 𐬀𐬎𐬌

The gift of Vohu Manah (comes to him who dedicates) actions of life unto Mazda.

¹ This is an irregular form

² This is an irregular form

• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	And Power	Particles, Noun	Declension - VII.2.1- Conjunctions XIV.3	Acc. Sing.	-
• 𐬀𐬎𐬎𐬀𐬎𐬎	For Ahura	Proper Noun	Declension - VII.2.1	Dat. Sing.	𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀
• 𐬀	To	Particle	Preposition - XIV.2	-	-
• 𐬀𐬎𐬎	Who	Pronoun	Pronoun VIII.	-	
• 𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Unto the deserving needy	Noun	Declension - VII.2.5	Dat. Plu.	𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀
• 𐬀𐬎𐬎𐬀	Gives	Verb	Imperfect Tense - XI.2.2	3 rd Pers. Sing.	Reduplicated form of 𐬀𐬎𐬎𐬀
• 𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Help	Agentive Noun	Sandhi - II.2 Declension - VII.3.8	Acc. Sing.	𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬀
And the helper to (him) who (is) a deserving needy person gives power for Ahura.					

Word	Meaning	Part of speech	Topic & Ch.	Grammar	Etymology
• 𐬀𐬎𐬎𐬀𐬎𐬎𐬀	I profess	Verbs-Particles	Imperative Mood - XI.2.3 Prefixes - XIV.4	1 st Pers. Sing.	𐬀𐬎𐬎𐬀𐬎𐬎𐬀
• 𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Mazdayasnan	Proper Noun	Declension - VII.2.1 Compound - X.	Dat. Sing.	𐬀𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬀𐬎𐬎𐬀
• 𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Follower of Zarathushtra	Adjective	Adjective-V.I - Declension - VII.2.5	Nom. Sing.	Adj. from Noun
• 𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Abstaining from evil	Adjective-Particles	Adjective-V.I - Declension - VII.2.2 Prefixes - XIV.4	Dat. Sing.	𐬀𐬎𐬎𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀
• 𐬀𐬎𐬎𐬀𐬎𐬎𐬀	Following Ahura's teachings	Adjective-Compound	Adjective-V.I - Declension - VII.2.2 -	Dat. Sing.	𐬀𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬀𐬎𐬎𐬀

Word	Meaning	Part of speech	Grammar book Topic & Ch.	Grammar	Etymology
• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	For Sāvanghi	Proper Noun	Roots – III.2 Nouns – IV.1 Declension – VII.2.5	Dat. Sing.	𐬎𐬎𐬀 – + √𐬎𐬎 ¹
• 𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀	And For Visya	Adj. used as Proper Noun	Adjectives – IV.1 Declension – VII.2.1	Dat. Sing.	𐬎𐬎𐬀 – + 𐬎𐬎𐬀

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

Word	Meaning	Part of speech	Topic & Ch	Grammar	Etymology
• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	Of Sraosha	Roots - Noun	Vowel Grad. – III.2 Declension – VII.2.1	Gen. Sing.	𐬎𐬎𐬀 – + √𐬎𐬎
• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	Of blessed	Adjective	Adjective- V.1 Declension – VII.2.2	Gen. Sing.	𐬎𐬎𐬀 + 𐬎𐬎𐬀
• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	Of strong	Sandhi- Adjective	Sandhi- II.2 Adjective- V.1; Declension - VII.2.2	Gen. Sing.	𐬎𐬎 – + √ – 𐬎𐬎
• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	Of the one having the body of Manthra	Adjective - Compound	Sandhi- II.2 Adjective- V.1 Declension - VII.2.2	Gen. Sing.	𐬎𐬎𐬀𐬎𐬎𐬀 + 𐬎𐬎𐬀
• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	Of the one having a strong spear	Adjective-Compound	Adjective- V.I - Declension - VII.2.8 – Compound – X.	Gen. Sing.	𐬎𐬎 + 𐬎𐬎𐬀
• 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀	Of the one belonging to Ahura	Adjective	Declension - VII.2.1	Gen. Sing.	𐬎𐬎 + 𐬎𐬎𐬀

¹ The root is changed to its Vriddhi 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
• 𐬨𐬀𐬎𐬭𐬀	Just as	Particles	Adverb XIV.1	-	-
• 𐬀𐬎𐬭	The lord	Noun	Declension - VII.2.5	Nom. Sing. ¹	𐬀 + √-𐬎𐬭
• 𐬀𐬎𐬭𐬀𐬎𐬭	At will	Adjective	Declension - VII.2.1	Gen. Sing.	𐬀𐬎𐬭 + 𐬀𐬎𐬭
• 𐬀𐬎𐬭𐬀𐬎𐬭	The Chief priest	Agentive Noun	Noun - IV.1 Declension - VII.3.8	Nom. Sing.	𐬀𐬎𐬭 + √-𐬀𐬎𐬭
• 𐬀𐬎𐬭	Forth	Particle	Prefix (Separable) - XIV.4	-	
• 𐬀𐬎𐬭	Unto me	Personal Pronoun	Pronouns VIII	Dat. Sing.	
• 𐬀𐬎𐬭𐬀𐬎𐬭	He speaks	Verb	Present Tense - XI.2.1	3 rd Pers. Sing	√-𐬀𐬎𐬭

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

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

¹ This is an irregular form

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

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

(a) *kā vərəθrəm jā θwā pōi sēnhā yōi həntī*
ciθrā mōi dəm ahūmbīš ratūm ciždī
aṭ hōi vohū sraošō jaṅtū manəhā
mazdā ahmāi yahmāi vaštī kahmāicīṭ.

(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 + 𐬀𐬌	_____ = 𐬀𐬎 + 𐬀𐬌𐬎
_____ = 𐬀𐬎𐬀𐬎 + 𐬀𐬎	_____ = 𐬀𐬎 + 𐬀𐬎𐬀
_____ = 𐬀𐬎𐬀 + 𐬀𐬎	_____ = 𐬀𐬎 + 𐬀𐬎𐬀
_____ = 𐬀𐬎𐬀𐬎 + 𐬀𐬎𐬀	_____ = 𐬀𐬎 + 𐬀𐬎𐬀
_____ = 𐬀𐬎 + 𐬀𐬎𐬀	_____ = 𐬀𐬎 + 𐬀𐬎𐬀
_____ = 𐬀𐬎 + 𐬀𐬎𐬀	_____ = 𐬀𐬎 + 𐬀𐬎𐬀
_____ = 𐬀𐬎 + 𐬀𐬎𐬀	_____ = 𐬀𐬎 + 𐬀𐬎𐬀
_____ = 𐬀𐬎 + 𐬀𐬎𐬀	_____ = 𐬀𐬎 + 𐬀𐬎𐬀
𐬀𐬎𐬀𐬎𐬀 = _____ + 𐬀𐬎𐬀	𐬀𐬎𐬀𐬎𐬀 = 𐬀𐬎 + 𐬀 - _____

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) $\sqrt{-}$ 𐬀𐬎 e) $\sqrt{-}$ 𐬀𐬎𐬀
- b) $\sqrt{-}$ 𐬀 f) $\sqrt{-}$ 𐬀𐬎
- c) $\sqrt{-}$ 𐬀𐬎𐬀 g) $\sqrt{-}$ 𐬀𐬎𐬀
- d) $\sqrt{-}$ 𐬀𐬎𐬀𐬀 h) $\sqrt{-}$ 𐬀𐬎𐬀𐬀

4.

Guna form of $\sqrt{-}$ 𐬀𐬎 is _____	Vrddhi form of $\sqrt{-}$ 𐬀𐬎 is _____
Vrddhi form of $\sqrt{-}$ 𐬀𐬎𐬀 is _____	Vrddhi form of $\sqrt{-}$ 𐬀𐬎𐬀𐬀 is _____

1. •ඉච්ඡ	2. •බලපූර්ණ	3. •බලපූර්ණ	4. •සන්ධිකරණ
5. •නිවහන	6. •ඉච්ඡ	7. •බලපූර්ණ	8. •බලපූර්ණ

Ch.II.1.2

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

1. •සමාස	2. •ඉච්ඡ	3. •බලපූර්ණ	4. •බලපූර්ණ
5. •බලපූර්ණ	6. •බලපූර්ණ	7. •බලපූර්ණ	8. •බලපූර්ණ

Ch.II.2.2

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

Ch.III.1.1

1. √-ආ	2. √-ඉච්ඡ	3. √-සමාස	4. √-සමාස
5. √-ඉච්ඡ	6. √-බලපූර්ණ	7. √-සමාස	8. √-සමාස

Ch.III.2.3

a)-සමාස	b)-සමාස	c)-සමාස	d)-සමාස
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Ch.III.2.3

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

Ch.V.1.

1. -සමාස	2. -සමාස
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Ch. V.2.

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

Ch. VII.3.10.2

Word	Case	Number	Meaning
• 𐭠𐭣𐭥𐭩	Nominative	Singular	“going”
• 𐭠𐭣𐭥𐭩𐭥𐭩	Dative	Singular	“for the wicked”
• 𐭠𐭣𐭥𐭩𐭥𐭩𐭥𐭩	Ablative	Singular	“from the eye”
• 𐭠𐭣𐭥𐭩	Instrumental	Singular	“with the fire”
• 𐭠𐭣𐭥𐭩𐭥𐭩	Genitive	Plural	“of the stars”
• 𐭠𐭣𐭥𐭩𐭥𐭩𐭥𐭩	Dative	Singular	“for the injury”
• 𐭠𐭣𐭥𐭩𐭥𐭩𐭥𐭩	Dative	Singular	“for the friend”
• 𐭠𐭣𐭥𐭩𐭥𐭩𐭥𐭩	Genitive	Plural	“of the nights”
𐭠𐭣𐭥𐭩𐭥𐭩𐭥𐭩𐭥𐭩	Dative	Singular	“for the eternity”

Ch. VIII.1

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

Ch. IX.1

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

Ch. XI.3.4

• $\text{⌈} \text{⌋} \text{⌈} \text{⌋} \text{⌈} \text{⌋} \text{⌈} \text{⌋}$: “he will work.” Future Tense, Atmanepada, 3rd Person, Singular from $\sqrt{-\text{⌈} \text{⌋} \text{⌈} \text{⌋}}$ “to work.”

• $\text{⌈} \text{⌋} \text{⌈} \text{⌋}$: “mayest thou be.” Precative Mood, Parasmaipada, 2nd Person, Singular from $\sqrt{-\text{⌈} \text{⌋}}$ “to become.”

• $\text{⌈} \text{⌋} \text{⌈} \text{⌋}$: “we gave.” Root Aorist, Parasmaipada, 1st Person, Plural from $\sqrt{-\text{⌈} \text{⌋}}$ “to give.”

• $\text{⌈} \text{⌋} \text{⌈} \text{⌋}$: “we have / had heard.” Perfect Tense, Parasmaipada, 1st Person, Plural from $\sqrt{-\text{⌈} \text{⌋}}$ “to hear.”

• $\text{⌈} \text{⌋}$: “I gave.” $\text{⌈} \text{⌋}$ Aorist, Atmanepada, 1st Person, Singular from $\sqrt{-\text{⌈} \text{⌋}}$ “to give.”

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

• $\text{⌈} \text{⌋} \text{⌈} \text{⌋} \text{⌈} \text{⌋}$: “may they reach.” Precative Mood, Atmanepada, 3rd Person, Plural from $\sqrt{-\text{⌈} \text{⌋}}$ “to reach.”

Ch. XIII.5.1

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