AN

AVESTA GRAMMAR

IN COMPARISON WITH SANSKRIT

BY

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PART I

PHONOLOGY, INFLECTION, WORD-FORMATION

WITH AN INTRODUCTION ON THE AVESTA

STUTTGART

W. KOHLHAMMER

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Inscribed to

Professor K. F. Geldner

with gratitude and regard.
PREFACE.

The present Grammar is a work of no pretensions; it is offered as a small contribution toward advancing the Avesta cause. It is written in part fulfilment of a design formed when I first began to study the Avesta and became deeply interested in the true value and importance of that monument of antiquity.

The end for which the book is intended would perhaps have been better accomplished, however, if the work had been a mere grammatical sketch. This was my first design; and it may at another time be carried out. But as the work grew under my hands, it seemed desirable to enlarge it somewhat further, and to embody additional material which for reference might be serviceable to the general philologist, not to the specialist alone. The linguist may thus find in it useful matter and fresh illustrations, especially in the new readings from Geldner's edition of the Avesta texts.

No attempt, on the other hand, has been made to secure absolute completeness. Numerous minor points have been purposely omitted. These may perhaps later be taken up in a more extended work including also the Old Persian by the side of the Avesta and the Sanskrit. Little of im-
portance, however, it is believed, has been overlooked. A fairly symmetrical development has been aimed at, although at times certain less familiar points have received fuller illustration than those that are well-known. This was intentional. They are chiefly matters that had not as yet been sufficiently emphasized elsewhere, or points which are peculiarly individual to the Avesta. They will easily be recognized.

The method of treatment is based throughout on the Sanskrit grammar; a knowledge of Sanskrit is presupposed. At every step, therefore, references have been made to Whitney's Sanskrit Grammar 2 ed. 1889; and it is a pleasure here to express thanks to the author of that work for the abundant suggestions received from it.

In the Grammar it might have been easier and more practical in many respects to use the Avesta type itself instead of employing a transcription. On the whole, however, it seemed best under the circumstances to transliterate. For general reference at present this method appears more convenient, and is useful in showing grammatical formations. The original type, it is expected, will be employed, as hinted above, in a little book Avesta for Beginners, planned for a date not far distant.

In regard to the transcription here adopted, my views have already been given in The Avestan Alphabet and its Transcription, Stuttgart, 1890. The phonetic and palaeographic character of each of the Avestan letters is there discussed. Reasons are likewise presented for transliterating Av. ə, ɨ by the 'turned' ø, ɨ, so familiar in phonetic works. The composite Æ (æs) for œ (œ) is also
there explained (p. 13). The choice of the old Germanic characters \( h, j, \beta, d \) for the spirants \( b, l, b, l \), and for the nasal \( m \) (i), as well as the method of transliterating \( m (i + v) \) by \( hv (h + v) \) is defended (pp. 14, 21). The 'tag' (\( \zeta \)) appearing in the letters \( i, v, n, h, q \) is an attempt at systematically representing the 'derivation stroke' \( \ell \_ \_ j \) by which many of the letters palaeographically are formed. Thus, \( r, \delta, \eta, \nu, \omega, \beta, \theta, \mu, \tau, \zeta, \nu, \theta \) etc.—the dotted line denoting the 'derivation stroke'. See *Av. Alphabet* pp. 16—17. The same 'tag' appears in the transcription of \( \omega (\ell + v) \) by \( \hat{s} (\zeta + \hat{s}) \). See *Av. Alphabet* p. 20. In the case of \( \nu \hat{s} \) (beside \( \hat{s} \)), the 'subscript' tag is merely turned in the opposite direction so as to correspond with the hooked part (\( \nu \)) of the letter. The threefold differentiation \( \hat{s}, \hat{\delta}, \hat{s} \) for \( u, \omega, \nu \), is not necessary, however, except in transliterating a text for purely scientific purposes. In practice, \( \hat{s} \) may everywhere be written. A 'substitute alphabet' to be used in popular articles is offered in the same monograph p. 28. I wish again to repeat my thanks to the authorities there quoted (*Av. Alphabet* p. 7) who so kindly aided me with advice and suggestions in regard to the transcription adopted.

In reference to the transliteration of Sanskrit, the familiar system (cf. Whitney, *Skt. Gram.* § 5) is followed; but be it observed that for comparison with the Avesta it seems preferable to transcribe the palatal sibilant by \( \hat{s} \) (Whitney \( \zeta \)), the palatal nasal by \( \hat{n} \) (Whitney \( \hat{n} \)), the guttural nasal by \( v \) (Whitney \( \hat{n} \)).

A word may now be added in regard to my manifold indebtedness in the present book. The general gram-
mational works from the early contribution of Haug (*Essays*, 1862), through Hovelacque (*Grammaire*, 1868) down to the present date have been on my table. Justi's *Handbuch der Zendsprache* (1864) was of course consulted continually. Constant reference has been made also to Bartholomae's *Altiranische Dialekte* (1883) and to his other admirable grammatical contributions. Spiegel's *Vergl. Gram. der altiran. Sprachen* (1882) was often opened, and will be specially acknowledged with others under the Syntax (Part II). C. de Harlez' *Manuel de l'Avesta* (1882), Darmesteter's *Études Iraniennes* (1883), W. Geiger's *Handbuch der Awestasprache* (1879) furnished more than one good suggestion, for which I am much indebted.

Acknowledgment is also due to some special contributions on grammatical subjects. In the Phonology, selections were made from the rich material collected by Hübischmann in *Kuhn's Zeitschrift* xxiv. p. 323 seq. (1878). My indebtedness to that well-known standard work Brugmann's *Grundriss der vergl. Gram. (= Elements of Compar. Grammar of the Indg. Languages*, English translation by Wright, Conway, Rouse, 1886 seq.) may be noticed from the citations below. Under Declension, frequent reference was made to Horn's *Nominalflexion im Avesta* (1885) and Lanman's *Noun-Inflection in the Veda* (1880). Under Verbal Inflection, in addition to Bartholomae's contributions below cited, acknowledgments are due to other authors to be mentioned in connection with Syntax (Part II). Caland's *Pronomina im Avesta* (1891) unfortunately came too late for the Inflections, but is cited under the Syntax of the Pronouns. I also regret that the work of Kavasji Edalji Kanga,
A Practical Gram. of the Av. Language (1891) was not received in time. My indebtedness to Whitney’s Skt. Gram. is noticed above. For grammatical training in Sanskrit, moreover, I shall always thank my teachers in America and Germany—Professors Perry, Hopkins, and Pischel.

To my honored instructor and friend, Professor K. F. Geldner of Berlin, I owe, as I have owed, a lasting debt of gratitude. The book was begun when I was a student under his guidance; since I returned to America it has progressed with the aid of his constant encouragement, suggestion, and advice. He has been kind enough, moreover, not only to read the manuscript, as it was sent to Stuttgart, but also to look through the proof-sheets before they came back to me in America. The work I may call a trifling expression of the inspiration he gave me as a student. Let what is good in it count as his; the faults are my own.

It is a pleasure to add my cordial thanks to the publisher, Herrn W. Kohlhammer, for the characteristic interest which, with his usual enterprise, he has taken in the work. Special praise is due to his compositio, Herrn A. Säuberlich, whose accuracy is in general so unfailing that I fear I must say that the misprints which may have escaped notice are probably due to original slips of the author’s pen, and not to inaccuracies on the part of the type-setter—a thing which cannot always be said. I should like also to express to Messrs. Ginn & Co., of Boston and New York, my appreciation of their willing co-operation in advancing the Iranian as well as other branches of the Oriental field in America.
The present part of the Grammar (Part I) is confined to the Introduction, Phonology, and Morphology. The prefatory sketch of the Avesta and the Religion of Zoroaster may perhaps prove not without use. The second volume (Part II), a sketch of the Syntax, with a chapter also on Metre, is already half in print, and is shortly to appear. The numbering of sections in the second part will be continued from the present part; the two may therefore be bound together as a single volume if preferred.

With these words and with the suggestion to the student to observe the Hints for using the Grammar, given below, and to consult the Index, the book is offered to the favor of Oriental scholars. Any corrections, suggestions, or criticisms, which may be sent to me, will be cordially appreciated and gladly acknowledged.

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INTRODUCTION.

Avesta: The Sacred Books of the Parsees.

The Avesta as a Sacred Book.

§ 1. The Avesta, or Zend-Avesta, as it is more familiarly, though less accurately called, is the name under which, as a designation, we comprise the bible and prayer-book of the Zoroastrian religion. The Avesta forms to day the Sacred Books of the Parsees or Fire-Worshippers, as they are often termed, a small community living now in India, or still scattered here and there in Persia. The original home of these worshippers and of their holy scriptures was ancient Iran, and the faith they profess was that founded centuries ago by Zoroaster (Zarathushtra), one of the great religious teachers of the East.

§ 2. The Avesta is, therefore, an important work, preserving as it does, the doctrines of this ancient belief and the customs of the earliest days of Persia. It represents the oldest faith of Iran, as the Vedas do of India. The oldest parts date back to a period of time nearly as remote as the Rig-Veda, though its youngest parts are much later. The religion which the Avesta presents was once one of the greatest; it has, moreover, left inerasable traces upon the history of the world. Flourishing more than a thousand years before the Christian era, it became the religion of the great Achemenian kings, Cyrus, Darius, and Xerxes, but its power was weakened by the conquest of Alexander, and many of its sacred books were lost. It revived again during the first centuries of our own era, but was finally broken by the Mohammedans in their victorious invasion. Most of the Zoroastrian worshippers were then compelled through persecution to accept the religion of the Koran; many, however, fled to India for refuge, and took with them what was left of their sacred writ-

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1 This sketch, with additions and some alterations, is reprinted from my article AVESTA, simultaneously appearing in the International Cyclopaedia; for which courtesy I am indebted to the kindness of the Editor, my friend, Professor H. T. Peck, and that of the Publishers, Messrs. Dodd, Mead & Co., New York.
ings. A few of the faithful remained behind in Persia, and, though persecuted, they continued to practise their religion. It is these two scanty peoples, perhaps 80,000 souls in India, and 10,000 in Persia, that have preserved to us the Avesta in the form in which we now have it.

§ 3. The designation Avesta, for the scriptures, is adopted from the term Avistāk, regularly employed in the Pahlavi of the Sassassian time. But it is quite uncertain what the exact meaning and derivation of this word may be. Possibly Phl. Avistāk, like the Skt. Veda, may signify 'wisdom, knowledge, the book of knowledge'. Perhaps, however, it means rather 'the original text, the scripture, the law'. The designation 'Zend-Avesta', though introduced by Anquetil du Perron, as described below, is not an accurate title. It arose by mistake from the inversion of the oft-recurring Pahlavi phrase, Avistāk va Zand 'Avesta and Zend', or 'the Law and Commentary'. The term Zend in Pahlavi (cf. Av. āzāhît-, as the Parsi priests now rightly comprehend it, properly denotes 'understanding, explanation', and refers to the later version and commentary of the Avesta texts, the paraphrase which is written in the Pahlavi language. The proper designation for the scriptures, therefore, is Avesta; the term Zend (see below) should be understood as the Pahlavi version and commentary.

Allusions to the Avesta; its Discovery and History of Research.

§ 4. Of the religion, manners, and customs of ancient Persia, which the Avesta preserves to us, we had but meagre knowledge until about a century ago. What we did know up to that time was gathered from the more or less accurate and unsatisfactory references of the classic Greek and Latin, from some allusions in Oriental writers, or from the later Persian epic literature. To direct sources, however, we could not then turn. Allusions to the religion of the Magi, the faith of the Avesta, are indeed to be found in the Bible. The wise men from the East who came to worship our Saviour, the babe in Bethlehem, were Magi. Centuries before that date, however, it was Cyrus, a follower of the faith of Zoroaster, whom God called his anointed and his shepherd (Isaiah 45.1, 13; 44.28; 2 Chron. 36.22, 23; Ezra 1.1—11) and who gave orders that the Jews be returned to Jerusalem from captivity in Babylon. Darius, moreover (Ezra 5.13—17; 6.1—16), the worshipper of Ormazd, favored the rebuilding of the temple at Jerusalem as decreed by Cyrus. Allusions to the ancient faith of the Persians are perhaps contained in Ezek. 8.16; Is. 45.7, 12. See also Apocryphal New Test., The Infancy, 3.1—10.

§ 5. The classical references of Greek and Roman writers to the teachings of Zoroaster, which we can now study in the Avesta itself, may be said to begin with the account of the Persians given by Herodotus
Early Allusions to the Avesta. xiii

(B.C. 450) in his History 1.131—141. To this account may be added references and allusions, though often preserved only in fragments, by various other writers, including Plutarch 'On Isis and Osiris', and Pliny, down to Agathias (A. D. 500).

§ 6. After the Mohammedan conquest of Persia, we have an allusion by the Arabic writer, Masúdî (A. D. 940), who tells of the Avesta of Zeradush (Zoroaster), and its commentary called Zend, together with a Zend explanation. The Abasta (Avesta) is also mentioned several times by Al-Birûnî (about A. D. 1000). The later Mohammedan writer, Shahrastani (A. D. 1150), sketches in outline the creed of the Magi of his day. An interesting reference is found in the Syriac-Arabic Lexicon of Bar-Bahlul (A. D. 963) to an Avâstâ, a book of Zardusht (Zoroaster), as composed in seven tongues, Syriac, Persian, Aramaean, Segestanian, Marvian, Greek, and Hebrew. In an earlier Syriac MS. Commentary on the New Testament (A. D. 852) by 'Ishô’dât, Bishop of Hadatha, near Mosul, mention is made of the Abhâstâ as having been written by Zardusht in twelve different languages. These latter allusions, though late, are all important, as showing the continuity, during ages, of the tradition of such a work as the Avesta, which contains the teachings of Zoroaster, the prophet of Iran. All these allusions, however, it must be remembered, are by foreigners. No direct Iranian sources had been accessible.

§ 7. From this time, moreover, till about the 17th century we find there was little inquiry into the sacred books of the Persians. One of the first series of investigations into the Greek and Roman sources seems then to have been undertaken by a European, Barnabé Brisson, De Persarum Principatu (Paris 1590). The Italian, English, and French travelers in the Orient next added some information as to the religion and customs of the Persians. Among them may be mentioned the works of Pietro della Valle (1620), Henry Lord (1630), Mandelso (1658), Tavernier (1678), Chardin (1721), Du Chinon. Most important, however, was the work of the distinguished Oxford scholar, Thomas Hyde (1700). It was written in Latin, and entitled Historia Religionis veterum Persarum. Hyde resorted chiefly to the later Parsi sources; the original texts he could not use, although an Avesta MS. of the Yasna seems to have been brought to Canterbury as early as 1633. Hyde earnestly appealed to scholars, however, to procure MSS. of the sacred books of the Parsis, and aroused much interest in the subject. In 1723 a copy of the Vendîdât Sâdah was procured by an Englishman, George Boucher, from the Parsis in Surat and was deposited as a curiosity in the Bodleian Library at Oxford.

§ 8. No one, however, could read these texts of the Avesta. To a young Frenchman, Anquetil du Perron, belongs the honor of first de-
ciphering them. The history of his labors is interesting and instructive. Happening, in 1754, to see some tracings made from the Oxford MS., and sent to Paris as a specimen, du Perron at once conceived the spirited idea of going to Persia, or India, and obtaining from the priests themselves the knowledge of their sacred books. Though fired with zeal and enthusiasm, he had no means to carry out his plan. He seized the idea of enlisting as a soldier in the troops that were to start for India, and in November, 1754, behind the martial drum and file this youthful scholar marched out of Paris. The French Government, however, recognizing at once his noble purpose, gave him his discharge from the army and presented him his passage to India. After countless difficulties he reached Surat, and there after innumerable discouragements, and in spite of almost insurmountable obstacles, he succeeded in winning the confidence and favor of the priests, with whom he was able to communicate after he had learned the modern Persian. He gradually induced the priests to impart to him the language of their sacred works, to let him take some of the manuscripts, and even to initiate him into some of the rites and ceremonies of their religion. He stayed among the people for seven years, and then in 1761, he started for his home in Europe. He stopped at Oxford before going directly to Paris, and compared his MSS. with the one in the Bodleian Library, in order to be assured that he had not been imposed upon. The next ten years were devoted to work upon his MSS. and upon a translation, and in 1771, seventeen years from the time he had first marched out of Paris, he gave forth to the world the results of his untiring labors. This was the first translation of the Avesta, or, as he called it, Zend-Avesta (Ouvrage de Zoroastre, 3 vols., Paris 1771), a picture of the religion and manners contained in the sacred book of the Zoroastrians.

§ 9. The ardent enthusiasm which hailed this discovery and opening to the world of a literature, religion, and philosophy of ancient times was unfortunately soon dampered. Some scholars, like Kant, were disappointed in not finding the philosophical or religious ideas they had hoped to find; while others missed the high literary value they had looked for. They little considered how inaccurate, of necessity, such a first translation must be. Though Anquetil du Perron had indeed learned the language from the priests, still, people did not know that the priestly tradition itself had lost much during the ages of persecution or oblivion into which the religion had fallen. They did not sufficiently take into account that Anquetil was learning one foreign tongue, the Avesta, through another, the modern Persian; nor did they know how little accurate and scientific training du Perron had had. A discussion as to the authenticity.
of the work arose. It was suggested that the so-called Zend-Avesta was not the genuine work of Zoroaster, but was a forgery. Foremost among the detractors, it is to be regretted, was the distinguished Orientalist, Sir William Jones. He claimed, in a letter published in French (1771), that Anquetil had been duped, that the Parsis had palms off upon him a conglomeration of worthless fabrications and absurdities. In England, Sir William Jones was supported by Richardson and Sir John Chardin; in Germany, by Meiners. In France the genuineness of the book was universally accepted, and in one famous German scholar, Kleuker, it found an ardent supporter. He translated Anquetil's work into German (1776, Riga), for the use of his countrymen, especially the theologians, and he supported the genuineness of those scriptures by classical allusions to the Magi. For nearly fifty years, however, the battle as to authenticity, still raged. Anquetil's translation, as acquired from the priests, was supposed to be a true standard to judge the Avesta by, and from which to draw arguments; little or no work, unfortunately, was done on the texts themselves. The opinion, however, that the books were a forgery was gradually beginning to grow somewhat less.

§ 10. It was the advance in the study of Sanskrit that finally won the victory for the advocates of the authenticity of the Sacred Books. About 1825, more than fifty years after the appearance of du Perron's translation, the Avesta texts themselves began to be studied by Sanskrit scholars. The close affinity between the two languages had already been noticed by different scholars; but in 1826, the more exact relation between the Sanskrit and the Avesta was shown by the Danish philologist, Rask, who had travelled in Persia and India, and who had brought back with him to the Copenhagen library many valuable MSS. of the Avesta and of the Pahlavi books. Rask, in a little work on the age and authenticity of the Zend-Language (1826), proved the antiquity of the language, showed it to be distinct from Sanskrit, though closely allied to it, and made some investigation into the alphabet of the texts. About the same time the Avesta was taken up by the French Sanskrit scholar, Eugène Burnouf. Knowing the relation between Sanskrit and Avestan, and taking up the reading of the texts scientifically, he at once found, through his knowledge of Sanskrit, philological inaccuracies in Anquetil's translation. Anquetil, he saw, must often have misinterpreted his teachers; the tradition itself must often necessarily have been defective. Instead of this untrustworthy French rendering, Burnouf turned to an older Skt. translation of a part of the Avesta. This was made in the 15th century by the Parsi Naryosangh, and was based on the Pahlavi version. By means of this Skt. rendering, and by applying his philologial learning, he was able to restore
Introduction: The Avesta.

sense to many passages where Anquetil had often made nonsense, and he was thus able to throw a flood of light upon many an obscure point. The employment of Skt., instead of depending upon the priestly traditions and interpretations, was a new step; it introduced a new method. The new discovery and gain of vantage ground practically settled the discussion as to authenticity. The testimony, moreover, of the ancient Persian inscriptions deciphered about this time by Grotefend (1802), Burnouf, Lassen, and by Sir Henry Rawlinson, showed still more, by their contents and language so closely allied to the Avesta, that this work must be genuine. The question was settled. The foundation laid by Burnouf was built upon by such scholars as Bopp, Haug, Windischmann, Westergaard, Roth, Spiegel —the two latter happily still living—and to day by Bartholomae, Darmester, de Harlez, Hübschmann, Justi, Mills, and especially Geldner, including some hardly less known names, Parsis among them. These scholars, using partly the Sanskrit key for the interpretation and meaning of words, and partly the Parsi tradition contained in the Pahlavi translation, have now been able to give us a clear idea of the Avesta and its contents as far as the books have come down to us, and we are enabled to see the true importance of these ancient scriptures. Upon minor points of interpretation, of course, there are and there always will be individual differences of opinion. We are now prepared to take up the general division and contents of the Avesta, and to speak of its Pahlavi version.

Contents, Arrangement, Extent, and Character.

§ 11. The Avesta, as we now have it, is but a remnant of a once great literature. It has come down in a more or less fragmentary condition; not even a single manuscript contains all the texts that we now have; whatever we possess has been collected together from various codices. All that survives is commonly classed under the following divisions or books:

1. Yasna, including the Gāthās
2. Vispered
3. Yāzats
4. Minor texts, as Nyūishes, Gāhs etc.
5. Vendidad
6. Fragments, from Hadhokht Nask etc.

§ 12. In the first five divisions two groups are recognized. The first group (i) comprises the Vendidad, Vispered, and Yasna; these as used in the service of worship are traditionally classed together for liturgical purposes and form the Avesta proper. In the manuscripts, more-
over, these three books themselves appear in two different forms, according as they are accompanied, or not, by a Pahlavi version. If the books are kept separate as three divisions, each part is usually accompanied by a rendering in Pahlavi. On the contrary, however, these three books are not usually recited each as a separate whole, but with the chapters of one book mingled with another for liturgical purposes, on this account the MSS. often present them in their intermingled form, portions of one inserted with the other, and arranged exactly in the order in which they are to be used in the service. In this latter case the Pahlavi translation is omitted, and the collection is called the Vendidad Sādah or 'Vendidad pure' i.e. text without commentary. (ii) The second group comprising the minor prayers and the Yashts which the MSS. often include with these, is called the Khordah Avesta or 'small Avesta'. Of the greater part of the latter there is no Pahlavi rendering. The contents and character of the several divisions, including the fragments, may now be taken up more in detail.

§ 13. (i) The Yasna, 'sacrifice, worship', is the chief liturgical work of the sacred canon. It consists principally of ascriptions of praise and prayer, and in it are inserted the Gāthās, or 'hymns', verses from the sermons of Zoroaster, which are the oldest and most sacred part of the Avesta. The Yasna (Skt. yajñā) comprises 72 chapters, called Hā, Hātī. These are the texts recited by the priests at the ritual ceremony of the Yasna (Yashts). The book falls into three nearly equal divisions. (a) The first part (chap. 1—27) begins with an invocation of the god, Ormazd, and the other divinities of the religion; it gives texts for the consecration of the holy water, zoithra, and the baresma, or bundle of sacred twigs, for the preparation and dedication of the Haoma, haoma, the juice of a certain plant — the Indian Soma — which was drunk by the priests as a sacred rite, and for the offering of blessed cakes, as well as meat-offering, which likewise were partaken of by the priests. Interspersed through this portion, however, are a few chapters that deal only indirectly with the ritual; these are Ys. 12, the later Zoroastrian creed, and Ys. 19—21, catechetical portions.—(b) Then follow the Gāthās lit. 'songs', 'psalms' (chap. 28—53), metrical selections or verses containing the teachings, exhortations, and revelations of Zoroaster. The prophet exhorts men to eschew evil and choose the good, the kingdom of light rather than that of darkness. These Gāthās are written in meter, and their language is more archaic and somewhat different from that used elsewhere in the Avesta. The Gāthās, strictly speaking, are five in number; they are arranged according to meters, and are named after the opening words, Ahunavaiti, Ushvaiti etc. The Gāthās comprise 17 hymns (Ys. 28—54: 43—46: 47—50: 51, 53), and,
like the Psalms, they must later have been chanted during the service. They seem originally to have been the texts or metrical headings from which Zoroaster, like the later Buddha, preached. In their midst (chap. 35—42) is inserted the so-called Yasna of the Seven Chapters (Yasna Haptanghātī). This is written in prose, and consists of a number of prayers and ascriptions of praise to Ahura Mazda, or Ormazd, to the archangels, the souls of the righteous, the fire, the waters, and the earth. Though next in antiquity to the Gāthās, and in archaic language, the Haptanghātī represents a somewhat later and more developed form of the religion, than that which in the Gāthās proper was just beginning. Under the Gāthās also are included three or four specially sacred verses or formulas. These are the Ahuna Vairya or Honovar (Ys. 27.13), Ashem Vohu (Ys. 27.14), Airyama Ishyo (Ys. 54.1) and also the Yenghe Hātām (Ys. 4.26), so called from their first words, like the Pater Noster, Gloria Patri, etc., to which in a measure they answer.—(c) The third part (chap. 52, 55—72) or the 'latter Yasna' (aparā yasnā) consists chiefly of praises and offerings of thanksgiving to different divinities.

§ 14. (2) The Vispered (Av. vīṣṭe rataṇo) consists of additions to portions of the Yasna which it resembles in language and in form. It comprises 24 chapters (called Kārde), and it is about a seventh as long as the Yasna. In the ritual the chapters of the Vispered are inserted among those of the Yasna. It contains invocations and offerings of homage to 'all the lords' (vīṣṭe rataṇo). Hence the name Vispered.

§ 15. (3) The Yashts (Av. yeštī 'worship by praise') consist of 21 hymns of praise and adorations of the divinities or angels, Yasatas (Jaosts), of the religion. The chief Yashts are those in praise of Ardvi-Sura, the goddess of waters (Yt. 5), the star Tishtrya (Yt. 8), the angel Mithra, or divinity of truth (Yt. 10), the Fravashis, or departed souls of the righteous (Yt. 13), the genius of victory, Verethraghna (Yt. 14), and of the Kingly Glory (Yt. 19). The Yashts are written mainly in meter, they have poetic merit, and contain much mythological and historical matter that may be illustrated by Firdausi's later Persian epic, the Shāh Nāmāh.

§ 16. (4) The minor texts, Nyāishes, Gāhs, Strōasakhs, Afrīngāms, consist of brief prayers, praises, or blessings to be recited daily or on special occasions.

§ 17. (5) The Vendidad, or 'law against the daevas, or demons' (vidāeva dāta), is a priestly code in 22 chapters (called Fargard), corresponding to the Pentateuch in our Bible. Its parts vary greatly in time and in style of composition. Much of it must be late. The first chapter (Farg. 1) is a sort of an Avestan Genesis, a dualistic account of creation.
Chap. 2 sketches the legend of Yima, the golden age, and the coming of a destructive winter, an Iranian flood. Chap. 3 teaches, among other things, the blessings of agriculture; Chap. 4 contains legal matter—breaches of contract, assaults, punishments; Chap. 5—12 relate mainly to the impurity from the dead; Chap. 13—15 deal chiefly with the treatment of the dog; Chap. 16—17, and partly 18, are devoted to purification from several sorts of uncleanness. In Chap. 19 is found the temptation of Zoroaster, and the revelation; Chap. 20—22 are chiefly of medical character. In the ritual, the chapters of the Vendidad are inserted among the Gathas.

§ 18. (6) Besides the above books there are a number of fragments, one or two among them from the *Hadhokht Nask*. There are also quotations or passages from missing Nasks, likewise glosses and glossaries. Here belong pieces from the *Nirangistan*, *Aegemadatea*, *Zand-Pahlavi Glossary*, and some other fragments. These are all written in the Avesta language, and are parts of a once great literature. Under the Zoroastrian religious literature, moreover, though not written in Avesta, must also be included the works in Pahlavi, many of which are translations from the Avesta, or contain old matter from the original scriptures.

§ 19. From the above contents, it will be seen that our present Avesta is rather a Prayer-Book than a Bible. The Vendidad, Vispered, and Yasna were gathered together by the priests for liturgical purposes. It was the duty of the priests to recite the whole of these sacred writings every day, in order to preserve their own purity, and be able to perform the rites of purification, or give remission of sins to others. The solemn recital of the Vendidad, Vispered, and Yasna at the sacrifice might be compared with our church worship. The selections from the Vendidad would correspond to the Pentateuch when read; the preparation, consecration, and presentation of the holy water, the Haoma-juice, and the meat-offering, described in the Yasna and Vispered would answer to our communion service; the metrical parts of the Yasna would be hymns; the intoning of the Gathas would somewhat resemble the lesson and the Gospel, or even the sermon. In the Khordah Avesta, the great Yashts might perhaps be comparable to some of the more epic parts of our Bible; but as they are devoted each to some divinity and preserve much of the old mythology, they really have hardly a parallel, even in the apocryphal books.

§ 20. Such, in brief outline, is the contents of the books known to-day as the Avesta; but, as implied above, this is but a remnant of a literature once vastly greater in extent. This we can judge both from internal and from historical-evidence. The character of the work itself in its present form, sufficiently shows that it is a compilation from various
Introduction: The Avesta.

sources. This is further supported by the authority of history, if the Parsi tradition, going back to the time of the Sassanidæ, be trustworthy. Pliny (Hist. Nat. 30.1,2) tells of 2,000,000 verses composed by Zoroaster. The Arab historian, Tabari, describes the writings of Zoroaster as committed to 12,000 cowhides (parchments); other Arabic references by Masudi, and Syriac allusions to an Avesta, which must have been extensive, have been noted above § 6. The Parsi tradition on the subject is contained in the Rivayats, and in a Pahlavi book, the Dinkard. The Dinkard (Bk. 3) describes two complete copies of the Avesta. These each comprised 21 Nasks, or Nosks (books). The one deposited in the archives at Persepolis, as the Arda Viraf says, perished in the flames when Alexander burned the palace in his invasion of Iran. The other copy, it is implied, was in some way destroyed by the Greeks. From that time the scriptures, like the religion under the Graeco-Parthian sway, lived on, partly in scattered writings and partly in the memories of the priests, for nearly 500 years.

§ 21. The first attempt again to collect these writings seems to have been begun under the reign of the last Arsacidæ, just preceding the Sassanian dynasty. Pahlavi tradition preserved in a proclamation of King Khusro Anoshirvān (6th cent. A. D.), says it was under King Valkhash, probably Vologeses I., the contemporary of Nero, that the collection was begun of the sacred writings as far as they had escaped the ravages of Alexander, or were preserved by oral tradition. Valkhash was among the last of the Arsacidæ. The Sassanian dynasty (A. D. 226) next came to the throne. This house were genuine Zoroastrians and warm upholders of the faith, and they brought back the old religion and raised it to a height it had hardly attained even in its palmiest days. The first Sassanian monarchs, Artakhshir Pāpakān (Ardešir Bābāgan, A. D. 226—240) and his son Shahpuhar I. (A. D. 240—270), eagerly continued the gathering of the religious writings, and the Avesta again became the sacred book of Iran. Under Shahpuhar II. (A. D. 309—380) the final revision of the Avesta texts was made by Atur-pāt Mārāspend, and then the king proclaimed these as canonical, and fixed the number of Nasks or books.

§ 22. Of these Nasks, 21 were counted, and a description of them, as noted, is found in the Rivayats, and in the Dinkard; each received a name corresponding to one of the twenty-one words in the Ahuna-Vairya (Honovar), the most sacred prayer of the Parsis. Each of these Nasks contained both Avesta and Zend, i. e. original scripture and commentary. This tradition is too important to be idly rejected. Its contents give an idea of what may have been the original extent and scope of the Avesta. The subjects said to have been treated in the 21 Nasks may practically be described in brief, as follows: Nask 1 (twenty-two sections), on virtue
and pictory; 2 (likewise twenty-two sections), religious observance; 3 (twenty-one sections), the Mazdayasnan religion and its teachings; 4 (thirty-two sections), this world and the next, the resurrection and the judgment; 5 (thirty-five sections), astronomy; 6 (twenty-two sections), ritual performances and the merit accruing; 7 (fifty sections before Alexander, thirteen then remaining), chiefly political and social in its nature; 8 (sixty sections before Alexander, twelve after remaining), legal; 9 (sixty sections before Alexander, fifteen later preserved), religion and its practical relations to man; 10 (sixty sections before Alexander, only ten afterwards surviving), king Gushtasp and his reign, Zoroaster's influence; 11 (twenty-two sections originally, six preserved after Alexander), religion and its practical relations to man; 12 (twenty-two sections), physical truths and spiritual regeneration; 13 (sixty sections), virtuous actions, and a sketch of Zoroaster's infancy; 14 (seventeen sections), on Ormazd and the Archangels; 15 (fifty-four sections), justice in business and in weights and measures, the path of righteousness; 16 (sixty-five sections), on next-of-kin marriage, a tenet of the faith; 17 (sixty-four sections), future punishments, astrology; 18 (fifty-two sections), justice in exercising authority, on the resurrection, and on the annihilation of evil; 19, the Videvdād, or Vendidad (twenty-two sections, still remaining), on pollution and its purification; 20 (thirty sections), on goodness; 21 (thirty-three sections), praise of Ormazd and the Archangels.

§ 23. During the five centuries after the ravages of Alexander much, doubtless, had been lost, much forgotten. The Parsi tradition itself acknowledges this when it says above, for example, that the seventh Nask consisted originally of 50 sections, but only 13 remained 'after the accursed Iskander (Alexander)'. So says the Dinkard and so the Rivayats. Like statements of loss are made of the eighth, ninth, tenth, eleventh Nasks. The loss in the five centuries from the invasion of Alexander, however, till the time of the Sassanian dynasty, was but small in comparison with the decay that overtook the scriptures from the Sassanian times till our day. The Mohammedan invasion in the seventh century of our era, and the inroad made by the Koran proved far more destructive. The persecuted people lost or neglected many portions of their sacred scriptures. Of the twenty-one Nasks that were recognized in Sassanian times as surviving from the original Avesta, only one single Nask, the nineteenth—the Vendidad—has come down to us in its full form. Even this shows evidence of having been patched up and pieced together. We can furthermore probably identify parts of our present Yasna and Vispered with the Staot Yasht (staota yesnya) or Yasht (yesnya), as it is also called. The two fragments Yt. 21 and 22 (as printed in Westergaard's edition) and Yt. 11, in its first form, are recognized in the MSS. as taken
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from the 20th, or Hādhokht Nask. The Nirangistān, a Pahlavi work, contains extensive Avestan quotations, which are believed to have been taken from the Huspāram, or 17th Nask. Numerous quotations in Pahlavi works contain translations from old Avestan passages. The Pahlavi work, Shāyast-lā-Shāyast, quotes briefly from no less than thirteen of the lost Nasks; the Bundahish and other Pahlavi works give translations of selections, the original Avesta text of which is lost. Grouping together all the Avesta texts, we may roughly calculate that about two-thirds of the total scriptures have disappeared since Sassanian times.

§ 24. The present form of the Avesta belongs to the Sassanian period. Internal evidence shows that it is made up of parts most varied in age and character. This bears witness to the statement that during that period the texts, as far as they had survived the ravages of Alexander, and defied the corrupting influence of time, were gathered together, compiled, and edited. According to the record of Khusrō Anoshirvān (A. D. 531—579), referred to above, King Valkhash, the first compiler of the Avesta, ordered that all the writings which might have survived should be searched for, and that all the priests who preserved the traditions orally should contribute their share toward restoring the original Avesta. The texts as collected were re-edited under successive Sassanian rulers, until, under Shahpuhar II. (A. D. 309—379) the final redaction was made by his prime minister, Atur-pāt Māraspend. It is manifest that the editors used the old texts as far as possible; sometimes they patched up defective parts by inserting other texts; occasionally they may have added or composed passages to join these, or to complete some missing portion. The character of the texts, when critically studied, shows that some such method must have been adopted.

§ 25. Parts of the Avesta, therefore, may differ considerably from each other in regard to age. In determining this the text criticism by means of metrical restoration is most instructive. Almost all the oldest portions of the texts are found to be metrical; the later, or inserted portions, are as a rule, but not always, written in prose. The grammatical test also is useful; the youngest portions generally show a decay of clear grammatical knowledge. The metrical Gāthās in this respect are wonderfully pure. They are, of course, in their form the oldest portion of the text, dating from Zoroaster himself. The longer Yashts and metrical portions of the Yasna contain much that is very old and derived doubtless from the ancient faith of Iran; but in their form and in general composition, they are probably some centuries later than the Gāthās. The Vendidad is in this regard most incongruous. Some parts of it are doubtless of great antiquity, though corrupted in form; other parts, like younger
Formation of the Avesta. — Age of the different Parts. xxiii

portions also of the Yashts, may be quite late. The same is true of formulaic passages throughout the whole of the Avesta, and some of the ceremonial or ritual selections in the Vispered and Nyāishes, etc. Roughly speaking, the chronological order of the texts would be somewhat as follows:

i. Gāthās (Ys. 28—53) and the sacred formulas Ys. 27.13,14, Ys. 54, including also

ii. Yasna Haptanghātī (Ys. 35—42) and some other compositions, like Ys. 12, 58, 4.26, in the Gāthā dialect.

iii. The metrical Yasna and Yashts, as Ys. 9, 10, 11, 57, 62, 65; Ys. 5, 8, 9, 10, 13, 14, 15, 17, 19; portions of Vd. 2, 3, 4, 5, 18, 19, and scattered verses in the Vispered, Nyāishes, A infringāns, etc.

iv. The remaining prose portions of the Avesta.

In the latter case it is generally, but not always, easy to discover by the style and language, where old material failed and the hand of the redactor came in with stupid or prosaic additions.

§ 26. Considerable portions, therefore, of our present Avesta, especially the Gāthās, we may regard as coming directly from Zoroaster himself; still, additions from time to time must have been made to the sacred canon from his day on till the invasion of Alexander. The so-called copy of the Zoroastrian Bible which it is claimed was destroyed by that invader, doubtless contained much that was not directly from the founder of the faith, but was composed by his disciples and later followers. The Parsis, however, generally regard the whole work as coming directly from Zoroaster; this is a claim that the Avesta itself hardly makes. The Gāthās, however, undoubtedly came directly from the prophet; the Avesta itself always speaks of them as 'holy' and especially calls them the 'five Gāthās of Zoroaster'. We may fairly regard many other portions of the Avesta as direct elaborations of the great teacher's doctrines, just as the Evangelists have elaborated for us portions of the teachings of our Lord.

§ 27. In regard to the locality in which we are to seek the source of the Avesta and the cradle of the religion, opinions have been divided. Some scholars would place it in the West, in Media; the majority, however, prefer to look to the East of Iran, to Bactria. Both views probably have right on their side, for perhaps we shall not be amiss in regarding the Avesta as coming partly from the East, and partly from the West. The scene of most of it doubtless does belong in the East; it was there that Zoroaster preached; but the sacred literature that grew up about the Gāthās made its way, along with the religion to the West, toward Media and Persia. Undoubtedly some texts, therefore, may well have been composed also in Media. The question is connected also with that of Zo-
roaster's home which may originally have been in the West. On the native place of Zoroaster, see Jackson in Amer. Or. Society's Journal, May 1891 pp. 222 seq. The language itself of the texts, as used in the church, became a religious language, precisely as did Latin, and therefore was not confined to any place or time. We may regard the Avesta as having been worked upon from Zoroaster's day down to the time of the Sassanian redaction.

Religion of the Avesta.

§ 28. The religion contained in the Avesta is best called Zoroastrianism, a name that gives due honor to its founder and which is thus parallel with Christianity, Buddhism, Mohammedanism. Other designations are sometimes employed. It has often been termed Mazdaism, from its supreme god; or again Magism, from the Magi priests; sometimes we hear it styled Fire-Worship, or even Dualism, from certain of its characteristic features. The designation Parsiism, from the name of its modern followers, is occasionally applied.

§ 29. Beyond our own Bible, the sacred books perhaps of hardly any religion contain so clear a grasp of the ideas of right and wrong, or present so pure, so exalted a view of the coming of a Saviour, a resurrection and judgment, the future rewards and punishments for the immortal soul, and of the life eternal, as does the Avesta, the book of the scriptures of ancient Iran.

§ 30. In Zoroastrianism, however, as in other religions, we recognize a development. In the older stage of the Gathas, we have the faith in its purity as taught by Zoroaster (Zarathushtra) himself, more than a thousand years perhaps before our Lord. But later, and even before the invasion of Alexander had weakened the power of the religion, we find changes creeping in. There was a tendency, for example, to restore many of the elements of the primitive faith of Iran, which Zoroaster had thrown into the background. Traces of the different stages are plainly to be recognized in the Avesta.

§ 31. The most striking feature of Zoroaster's faith, as taught in the Gathas, is the doctrine of Dualism. There are two principles, the good and the evil, which pervade the world. All nature is divided between them. These principles are primeval. Good and evil have existed from the beginning of the world. Ahura Mazda, the Lord of Wisdom (the later Persian Ormazd) is Zoroaster's god; Ahriman, or the Spiritual Enemy (the later Persian Ahriman) is the devil. The evil spirit is also called Druj 'Deceit, Satan'. The good spirit and the evil are in eternal conflict. The good, Zoroaster teaches, however, will ultimately
triumph. Man, a free agent, will bring the victory by choosing right and increasing the power of good. Evil shall be banished from the world. This will be the coming of the 'kingdom' or 'the good kingdom'—vohu Ẓiapra—as it is called. To the right choice Zoroaster exhorts his people. The question whence Zoroaster derived his idea of dualism, and how far he was a reformer, will not here be entered into.

§ 32. According to the prophet's teaching, Ahura Mazda, the god of good, is not without the aid of ministering angels. These are called Amesha Spentäs, 'Immortal Holy Ones', the later Persian Amshaspands. They correspond in a measure to our idea of Archangels. They are six in number and constitute, with Ahura Mazda, the heavenly host. Their names are personifications of abstractions or virtues, Righteousness, Goodness, or the like. The seven-fold group, or celestial council, is as follows.

<table>
<thead>
<tr>
<th>Ahura Mazda</th>
<th>Vohu Manah</th>
<th>Asha Vahishta</th>
<th>Khshathra Vairya</th>
<th>Spenta Armaiti</th>
<th>Haurvatat</th>
<th>Ameretat</th>
<th>Sraosha</th>
</tr>
</thead>
</table>

These abstractions or personifications may be noticed more in detail.

§ 33. Vohu Manah (lit. 'good mind', Plutarch Ἁθονια) is the personification of Ahura Mazda's good spirit working in man and uniting him with God. In the later development of the religion, this divinity was specialized into the good mind or kindliness that is shown toward cattle. He thus became the guardian genius of the flocks.

§ 34. Asha Vahishta (lit. 'best righteousness, Plutarch ἄληθεία) is the next divinity in the celestial group and is the personification of right (Skt. ṛtā), the divine order that pervades the world. In the heavenly court Asha stands almost in the relation of prime minister to Ormazd. To live 'according to Asha' (Right, or the Law of Righteousness e.g. Ys. 31.2) is a frequent phrase in the Avesta. The attribute Ashavan is the regular designation of 'the righteous', as opposed to Dregvant 'the wicked', or one that belongs to Satan or the Druj. In later times Asha Vahishta came to preside as guardian genius over the fire, a symbol of perfect purity.
§ 35. Khshathra Vairya or Vohu Khshathra (lit. 'the wished-for kingdom, the good kingdom', Plutarch σφιτα) is the personification of Ahura Mazda's good rule, might, majesty, dominion, and power, the Kingdom which Zoroaster hopes to see come on earth. The establishment of this kingdom is to be the annihilation of evil. In later times, Khshathra Vairya, as a divinity, came to preside over metals. The symbolic connection may have been suggested by the fact that the coming of the Kingdom (khshathra) was presumed to be accompanied by a flood of molten metal, the fire that should punish and purge the wicked, and which should purify the world. The metals thus became emblematic of Khshathra.

§ 36. Spenta Armaiti (lit. 'holy harmony, humility', Plutarch σφιτα) is the harmony, peace, and concord that should rule among men. She is represented as a female divinity; the earth is in her special charge. She plays an important part at the resurrection. The earth is to give up its dead.

§ 37. Haurvatat (Plutarch πατητυς) literally means 'wholeness, completeness, the saving health, the perfection', toward which all should strive, in short 'Salvation', with which word it is etymologically cognate. This divinity is always mentioned in connection with Ameretat. In the later religion, Haurvatat came to preside as guardian angel over the health-giving waters.

§ 38. Ameretat literally means 'immortality', and is always joined with Haurvatat. In later Zoroastrianism, Ameretat presides over the trees. The pair of Haurvatat and Ameretat together seem to symbolize the waters of health and the tree of life.

§ 39. To the number of the celestial council also is to be added the divinity Sraosha (lit. 'obedience'). This genius completes the mystic number seven when Ahura Mazda is excepted from the list (cf. also Ys. 57.12). Sraosha is the angel of religious obedience, the priest god, the personification of the divine service that protects man from evil.

§ 40. Beside the above divinities in the Gathas, mention is also made of Geush Tashan, the creator of the cow, and Geush Urvan, the personified soul of the kine. We sometimes also find Spenta Mainyu, the Holy Spirit of Ormazd, the will of God, represented practically as a distinct personage. Lastly, the Fire, Atar, is personified in the Gathas as one of God's ministering servants, and is a sacred emblem of the faith.

§ 41. Such is the heavenly hierarchy, and such the faith of Ormazd in which Zarathushtra exhorts the people to believe. The faithful are
called Ashavans 'righteous', or later more often Mazdayasnians i.e. 'worshippers of Mazda'. This is the true religion in contradistinction to the false. The false religion is the worship of the Daeva 'demons' (Av. daēva opposed to Skt. deva 'god'). The Daeva-worshippers are misguided and live in error. They are the wicked Dregvants (lit. 'belonging to the Druj, Satan'), 'the children of the wicked one' (St. Matt. xiii. 38—43). The two religions themselves are a part of the dualism.

§ 42. In juxtaposition to Ahura Mazda, Zoroaster sets the fiend Druj 'Deceit, Satan' or Angra Mainyu (Ys. 45.2). The spirit of evil in co-existent with Ormazd (Ys. 30.3), but is less clearly pictured in the Gāthās. In later times, to carry out the symmetry of dualism, Angra Mainyu is accompanied by a number of Arch-Fiends, in opposition to the Archangels of Ormazd. The number of the infernal group is not sharply defined, but the chief members are

Angra Mainyu

aided by
Aka Manah
Indra
Saurva
Taro-maiti
Tauru
Zairica
also
Aeshma.

Each is the opponent of a heavenly rival. Aka Manah or 'Evil Mind' is the antagonist of Vohu Manah; Taro-maiti, the demon of 'Presumption', is the opponent of Armaiti or humility; Aeshma, 'Fury, Wrath', the foe of Sraosha or holy obedience. The antagonism in the case of the others is less marked, and the connection somewhat more mechanical.

§ 43. In the final struggle between the two bands, the powers of light and the powers of darkness, the good eventually shall triumph. That was an ethical idea which Zoroaster inculcated. But the warfare that rages in the world between the two empires and between the true religion and the false, the belief in Mazda and the Daeva-worship, pervades also the soul of man and leaves the way uncertain. Yet on his choice the ultimate triumph of right or of wrong depends. Each evil deed which man commits, increases the power of evil (e.g. Ys. 31.15); each good deed he does, brings nearer the kingdom of good. As Ahura Mazda's creature, man should choose the right. Zoroaster's mission, as shown in the Gāthās (e.g. Ys. 31.2 et al.), is to guide man's choice. A summary of the prophet's moral
and ethical teachings may best be given in the triad, so familiar later, 'good thoughts, good words, good deeds'. This forms the pith of the whole teaching. Purity alike of body and soul, and the choice of the good Mazda-religion rather than the wicked Daeva-worship, are inculcated. Zoroaster enjoins also the care of useful animals, especially the cow, and commends the good deeds of husbandry. He is the teacher of a higher and nobler civilization, as may be judged from the Avesta creed Ys. 12.1 seq.

§ 44. Man's actions, according to Zoroaster, are all recorded in Ormazd's sight as in a life-book (e.g. Ys. 31.13,14, Ys. 32.6). By his own actions man shall be judged, and rewarded or punished. The doctrine of a future life, the coming of the Kingdom, the end of the world, forms a striking feature in the teachings of the Avesta. This is the tone that Zoroaster himself constantly strikes in the Gathās. This very doctrine, and a belief also in a resurrection of the body characterises the entire Persian faith. The resurrection is to be followed by a general judgment when evil shall be destroyed from the world. This general division and new dispensation is called the Vidāti (vī + Vdā 'dis-posite').

§ 45. The views in regard to a future life, though incomplete in the Gathās, are carried out in the Younger Avesta, and are fully given in the Pahlavi books. That the belief in a resurrection and a life hereafter was common among the Persians, some centuries before our Saviour, we have evidence in the early Greek writers, such as Theopompos, Herodotus, etc. The belief in an immediate judgment of the soul after death, the weighing in the balance, the leading of the soul across the Cinvat Bridge and through the mansions of paradise to bliss, or through the grades of hell to torment, or again in special cases to an intermediate state to await the final judgment—are all to be recognized in the Zoroastrian books and have their prototypes in the Gathās.

§ 46. In the Yasna of the Seven Chapters, though not much later than the Gathās, we find in some respects a slight descent from the lofty level on which the religion had been placed by its founder. There is a tendency to revive ancient ideas and forms from the old worship, in which nature had played a prominent part. The elements, earth, air, fire, and water, receive adoration; the Fravashis, or guardian angels of the righteous, are worshipped and praised together with Ahura Mazda and the Amesha Spentas. The deity Haoma, the divinity of the plant which produced the intoxicating Soma drink, again finds place in the religious rites.

§ 47. In the Younger Avesta, especially in the Yashts, we find still further restorations or innovations. The gods of the ancient mytho-
Later Development of the Religion.

logy, like Mithra, Verethraghna, once more appear in honor by the side of the supreme deity; the divinities of the stars, moon, and sun have their share of pious worship. In the later parts of the Yasua, the sacrifice is developed into a somewhat elaborate ritual. The Zoroaster presented in certain portions of the Vendidad, moreover, is evidently no longer a living, moving personage as in the Gathás; he has become a shadowy figure, around whom time has thrown the aureola of the saint. These passages differ widely from the old hymns; they show unmistakable signs of lateness. They present a religion codified in the hands of the priests; superstitious beliefs and practices have found their way into the faith; intricate purifications in particular are enjoined to remove or to avoid the impurity arising from contact with the dead. The spirit of the Gathás is gone. It is only here and there that passages in late texts are old and have the genuine Zoroastrian ring. They must not be overlooked. In general, a distinction must be drawn between what is old and what is young. We must recall, as above (§ 27), that the Avesta was probably worked upon from Zoroaster's own day down to the time of the Sassanian redaction.

The Pahlavi Version of the Avesta.

§ 48. To the period of the Sassanian editing of the texts belongs the Pahlavi translation and interpretation of the Avesta. At the date when the texts were compiled and edited (§ 21), the general knowledge of the Avesta and the understanding of the sacred texts was far from perfect. The preparation of a translation or version became necessary. Accordingly, the great body of the texts was rendered into Pahlavi, the language used in Persia at the time of the Arsacidae and Sassanidae. The Pahlavi version and interpretation of the entire Yasna, Vispered, and Vendidad, with some portions of the other texts, has been preserved. We have not as yet a thorough enough understanding of this version, as the Pahlavi question is still a vexed one; but as our knowledge of this translation increases, we see more and more its importance. Owing to a somewhat imperfect knowledge of the Avesta texts at the time when the version was made, and owing to the unskilful and peculiar manner in which the Pahlavi translation is made, this version abounds in numerous errors and inaccuracies. Its renderings, however, are often of the greatest value in interpreting allusions, particularly also in giving hints for the meanings of obscure words, and in such matters it is many times our best and only guide. When more fully understood and properly used in connection with the 'comparative method', referring to the Sanskrit in interpreting the sacred texts, the 'traditional method' or native explanation is destined to win great results. The 'traditional' and the 'comparative' methods must go hand in hand.
Manuscripts of the Avesta.

§ 49. The manuscripts of the Avesta are quite numerous. Some of our specimens were copied down over five hundred years ago. They are written on parchment. The oldest was copied about the middle of the 13th century. From that date onward we have a considerable number of codices still extant. They come to us from India and from Yezd and Kirman in Persia. A number of the manuscripts are deposited in the libraries at Copenhagen, Oxford, London, Paris, Munich. The Parsi priests, especially the Dasturs, Dr. Jamsapji Minocheherji and also Peshotanji Behramji, have shown princely generosity in aiding Western scholars in editing texts by putting valuable MSS. in their possession. It is thus that the new edition of the Avesta texts by Professor Geldner of Berlin, is able to be presented in so critical a manner. No codex is complete in containing all the texts (§ 11). The different MSS. themselves, moreover, show certain variations in reading; but these chiefly affect the form and construction of single words, rather than entire passages and the sense. As a rule, the older the MS. is, the better is its grammar; and the later, the more faulty. Notable exceptions, however, must be made, especially in favor of some later MSS. from Persia.

Importance of the Avesta.

§ 50. The importance of the Avesta, as stated above (§ 2), lies not alone in the field of philology, ethnology and early literature, but especially also is it of importance from the standpoint of comparative religion. Resemblances to Christianity in its teachings become significant when we consider the close contact between the Jews and the Persians during the Babylonian captivity. These are beginning more and more to attract the attention of students of the Bible.

Language of the Avesta.

Grammatical Summary.

§ 51. The language in which the Avesta is written belongs to the Iranian branch of the Indo-Germanic tongues. With the Ancient Persian of the inscriptions it makes up the Old Iranian division. The later Iranian languages, New Persian, Kurdish, Afghan, Ossetish, Baluchi, Ghalcha, and some minor modern dialects, complete the younger division. The intervening Pahlavi and Pæzand, or Parsi, do not quite complete the link between the divisions. The extent of its relationship with the Armenian is not yet defined with sufficient exactness. On the positive kinship between the language of the Avesta and Sanskrit, see below § 55.
§ 52. The language in which the Avesta is written may best be termed Avesta or Avestan. The designation Avesta for the language, as well as the book, is in keeping with the Pahlavi Avestāk, which is used both of the tongue and of the scriptures. The term Avestan, both for the language and as an adjective, is preferred by some scholars, in order to distinguish the speech from the work itself. This is sometimes found very convenient. The term Zend for the language, as noted above (§ 3), is a misnomer. The designation Old Bactrian, occasionally used for the tongue, has little to recommend it.

§ 53. The alphabet in which the Avesta is written is far younger than the language it presents. The characters are derived from the Sassanian Pahlavi, which was used to write down the oral tradition when the texts were collected and edited under the dynasty of the Sassanidae. The writing is read from right to left. What the original Avestan script was we do not know.

§ 54. Two dialects may be recognized in the Avesta: one the 'Gāthā dialect' or the language of the oldest parts, the Gāthās, or metrical sermons of Zoroaster; the other 'Younger Avesta' or the 'classical dialect'. This latter is the language of the great body of the Avesta. The Gāthā dialect is more archaic, standing in the relation of the Vedic to the classical Sanskrit, or the Homeric Greek to the Attic. Possibly the Gāthā language may owe some of its peculiarities noticed below, also to an original difference of locality. The Gāthā dialect was the speech of Zoroaster and his followers. Its grammatical structure is remarkably pure. The younger Avesta, but only in its late compositions, owing to linguistic decay, shows many corruptions and confusions in its inflections. All that is old or is written in meter, however, is correct and accurate. Inaccuracies that have there crept in, we must generally attribute to the carelessness of the scribes. In its forms, as a rule, the Avesta is extremely antique; it stands in general on the same plane as the Vedic Sanskrit, and occasionally, though not often, it even shows more ancient forms.

§ 55. The language of the Avesta is most closely allied to the Sanskrit, though individually quite distinct from the latter. Together they may be classed as making up an Indo-Iranian group. Almost any Sanskrit word may be changed at once into its Avestan equivalent, or vice versa, merely by applying certain phonetic laws. As example may be taken the metrical stanza Yt. 10.6 in the Avesta:

\[\text{tom amavartum yasat\textbf{\textordpack}um} \\
\text{sūrəm dāmōhū svāstīm} \\
\text{mi\textbf{\textordpack}rom yasāi xanhrābyō—}\]
Introduction: The Avesta.

'Mithra that strong mighty angel, most beneficent to all creatures, I will worship with libations'—becomes when rendered word for word in Sanskrit:

\[
\text{tām āmavantām yajatām} \\
\text{sāram dhāmasu śāviśham} \\
\text{mitsām yajāi hātrāhyah.}
\]

§ 56. In its phonology the Avesta agrees with the Sanskrit in its vowels in general, but the Avesta shows a greater variety in using e- and o-sounds instead of a. Final vowels, except o, are shortened as a rule. The Skt. diphthong ē appears in Av. as ae, òi, e (final). Thus Av. vah-nāpe 'they two are seen' = Skt. vēn-tē. Skt. ò appears as Av. ao, su, o (final), thus Av. aojā 'strength' = Skt. ejō, ējas; Av. krātīś 'of wisdom' = Skt. krātās. A striking peculiarity in Av., moreover, is the introduction of epenthetic vowels and help sounds, giving rise to improper diphthongs, Av. bavatī 'he becomes' = Skt. bhavati; Av. havrā- 'whole' = Skt. sārva-; Av. vahṛdrā- 'word' = Skt. vāktra-; Av. vair- 'sun' = Skt. vār. The Skt. voiceless stops k, t, p generally become spirants ḷ, ḷ, ḷ in Av. before consonants. Thus, Av. hāpra- 'rule, kingdom' = Skt. kṣatrā-; Av. fra 'forth' = Skt. pra. The original voiced aspirates gh, dh, bh, become in Av. simply voiced stops g, d, b. They are so preserved in the old Gāthā dialect; the younger dialect commonly resolves them again before consonants and between vowels into voiced spirants. Thus, GAv. adā, YAv. ada 'then' = Skt. adha. Similarly spirantized in YAv. the voiced stops YAv. ugra-, GAv. ugra- 'mighty' = Skt. ugré-. The sibilant s, when initial in Skt., becomes Av. h, as in Greek. Thus, Av. kaptā 'seven' = Skt. saptā. When internal, Skt. s may also appear as ṣh. Thus, Av. vahāma- 'vesture' = Skt. vāsma-. Final -as of Skt. appears regularly as -ə. Thus Av. aspō 'horse' = Skt. āsava.

§ 57. The Gāthā dialect regularly lengthens all final vowels. It frequently inserts the anaptyctic vowels: GAv. ṣrū, YAv. ṣrō = Skt. prā. Original ns appears in GAv. as ṅs. Thus GAv. daṅṣug (acc. pl.), YAv. daṅṣun 'loudness' = Skt. devāṁ; GAv. niṃgāhā 'I shall think' = Skt. niṃgāthi.

§ 58. In inflection the Avesta shows nearly the richness of the Vedic Sanskrit. There are three genders, masculine, neuter, feminine; likewise three numbers, singular, dual, plural. The dual is not extensively used. There are eight well-developed cases of the noun and the adjective; the normal endings are: Singular. Nom. -s; Acc. -s; Instr. -s; Dat. -s; Abl. -ats; Gen. -s (-ats); Loc. -i; Voc. —. Dual Nom., Acc., Voc. -ā; Instr., Dat., Abl. -hyā; Gen. -ā; Loc. -ā, -yā. Plural. Nom., Voc. -ā (-ats), -a; Acc. -ā (-ats, -ns), -ā; Instr. -āt; Dat. -hyā (-hyās); Gen. -ūm; Loc. -su, -hu, -jēa. The classes of declension agree exactly with the
Language of the Avesta.—Grammatical Summary.

Sanskrit; the method of forming comparison of adjectives likewise corresponds. The numerals answer to Skt. forms, except Av. āvā- 'one', opposed to Skt. ēka-, Av. bañjar- '10,000', but Skt. ayūṭa. The Av. pronouns closely resemble the Skt., but show also individual peculiarities. Noteworthy is the remote demonstrative Av. āva, hāu 'that, yonder', contrasted with Skt. anū, asū. The verbal system in Av. and in Skt. are in general identical. The roots are chiefly monosyllabic and are subject to the same modifications as in Skt. In voice, mode, and tense, and in their conjugation-system the two languages quite agree. The endings show equal antiquity with the Sanskrit. The primary active endings in Av. are: Sing. 1, -mi, 2, -hi, 3, -ti; Dual. 1, -vahi, 3, -to, -dh; Plur. 1, -mahi, 2, -pā, 3, -ŋīti. The other endings also are parallel with the Sanskrit.

§ 59. The Av. possesses like facility with the Sanskrit in forming words by means of prefixes, and by adding suffixes of primary and secondary derivation. The same classes of compounds may be recognized in both tongues. The rules of external Sandhi, or joining together of words in a sentence, so universal in Skt., are almost wanting in Avesta. The Avesta separates each word by a dot. The vowels are fully expressed as in Greek etc., by individual letters. No diacritical points or accents are written in the texts. The meters in which the Gāthās are composed have analogies in the Veda. Almost all the metrical parts of the younger Avesta are in eight-syllable lines. The syntax, however, differs from the Sanskrit in certain points, and shows some marked individualities, especially in the later portions.
SPECIMENS OF THE AVESTA TEXT.

I. FROM THE GATHAS.

Yasna 45.1—2.

Zoroaster preaches upon The Two Spirits.

Now shall I preach, and do you give ear and hear,
Ye who hither press from near and from afar,
Therefore lay ye all these things to heart as clear
Nor let the wicked teacher your second life destroy—
The perverted sinner your tongues with his false faith.
Transliteration of the same.

(See opposite page.)

1 at fravahšyā nū gušōdūm nū sraotā
yaēcā asnāt yaēcā durāt išāpā
nū ūm vispā cipā zī mazdāwḥōdūm
nōi t dōbitīm duš.sastiš ahūm mrašyāt
akā varōnā drəgwō hīsvō āvōrtō.

2 at fravahšyā avhōnš mainyū pouruyē
yayō spanyō ūtī mravaš yōm angrōm
nōi t nā manō nōi t sōnghā nōi t hratavō
naēdā varōnā nōi t uḥdā naēdā šyaōpōnā
nōi t dāēnō nōi t urvōnō hacaintē.

Ys. 45.2 translated.

Now shall I preach of the world's Two primal Spirits
The Holier One of which did thus address the Evil:
"Neither do our minds, our teachings, nor our concepts,
Nor our beliefs, nor words, nor do our deeds in sooth,
Nor yet our consciences, nor souls agree in aught."
II. FROM THE YOUNGER AVESTA.

a. Yasna 9.5 (metrical).

The Golden Age of Yima.

In the reign of princely Yima
There was neither cold, nor heat
Old age was not, death there was not,
Nor disease, the work of Demons,
But the son walked with the father
Fifteen years old each in figure;
Long as Vivanghvät's son, Yima
The good shepherd, ruled as sovereign.
Disposal of the Dead.

O holy One material of beings O Creator

Ahura shall-we-bear body dead (gen.) of men where

Ahura spake Then deposit where Mazda

and-on-beds upon the heights Mazda

always it where Zarathushtra O Spitama

or birds corpse-eating either dogs may-see
TRANSCRIPTION OF AVESTAN ALPHABET.

(Compared with Justi, *Handbuch der Zendsprache*).\(^1\)

### A. Vowels.

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<tr>
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<td>(ī)</td>
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</tr>
<tr>
<td>(o)</td>
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### B. Consonants.

**Guttural**

| \(k\) | \(l\) | \(v\) |
| \(h\) | \(g\) | \(j\) |

**Palatal**

| \(c\) | \(g\) |

**Dental**

| \(t\) | \(d\) | \(t\) |
| \(th\) | \(dh\) | \(th\) |

**Labial**

| \(p\) | \(b\) | \(w\) |
| \(f\) | \(h\) | \(m\) |

**Nasal**

| \(n\) | \(n\) | \(m\) |

**Semivowel and Liquid**

| \(\text{vo} (w)\) | \(y\) | \(r\) |
| \(\text{vo} (w)\) | \(v\) | \(u\) |

**Sibilant**

| \(s\) | \(z\) | \(s\) |
| \(\text{vo} s\) | \(\text{vo} s\) | \(\text{vo} s\) |

**Aspiration**

| \(h\) | \(h\) | \(h\) |
| \(\text{vo} h\) | \(\text{vo} h\) | \(\text{vo} h\) |

**Ligature**

| \(\mu\) | \(\nu\) | \(\nu\) |

---

1. Forms in parentheses () show where Justi has been deviated from.

2. The signs \( i, \) \( ı, \) \( ĭ \) need only be employed for purely scientific purposes; the letters \( y, \) \( τ \) for both initial and internal \( \text{vo} \), \( \text{vo} \), answer fully for practical purposes.

3. The differentiation \( ı, \) \( ı, \) \( ĭ \) need only be made in scientific articles. The single sign \( ı \) is ordinarily quite sufficient for the three \( y, \) \( \text{vo} \), \( \text{vo} \).
The following hints may be helpful to the student in using the Grammar. The chief points on which stress should be laid, and which it will be sufficient for the beginner to acquire, are:

1. In the Preface, the remarks on Transcription, pp. vi—vii.
2. In the Introduction, the sketch of the language of the Avesta, pp. xxx—xxxiii.
3. Throughout the Grammar, the large print alone need be studied. Every thing marked ‘GAv.’ (Gāthā Avesta), and all that is in small type, may be practically disregarded.
4. Under Phonology, only the sections (§§) referred to in the Résumé pp. 60—61.
5. Under the Declension of Nouns and Adjectives, the following sections should suffice: §§ 236, 243, 251, 262, 279, 291, 300, 322, 339, 362, 363.
6. Under Numerals, note merely the Cardinals § 366.
7. Under Pronouns, compare the Av. and Skt. forms in the case of §§ 386, 390, 399, 409, 417, 422, 432. No attempt need be made to commit the paradigms to memory.
8. Under Verbs, the following sections relating to the Present-System are important: §§ 448, 466, 469, 470, 478—481, 483—488. The remaining conjugations, and the Perfect, Aorist, Future, etc., may be learned as needed.
9. The rest of the book may be overlooked by the beginner.
10. In consulting the Grammar, the Index will be found of service for reference.
Suggestions.

A FEW OF THE BOOKS
MOST NECESSARY FOR THE BEGINNER.

The following list contains a few books that the beginner will find most useful. The list is very brief; the student as he advances will see how rapidly it may be enlarged.

a. Texts.

Geldner — *Avesta, or the Sacred Books of the Parsis.* — Stuttgart 1885 seq.

The new standard edition.

Westergaard — *Zendavesta, or the Religious Books of the Zoroastrians.* — Copenhagen.

Hard to procure, but useful until Geldner's edition is complete.


Useful for the brief Av. fragment it contains.


Good for comparative purposes.

b. Dictionary.


The only dictionary at present, and indispensable for reference. Possible to obtain second-hand.

c. Translation.


This translation is complete. Translations of separate portions are to be found in the works mentioned under (d) and (e).
d. Grammar and Exegesis, including also Translations of selected portions.

(Books specially mentioned above in Preface, are not repeated here.)

**BARTHOLOMAE**—*Arische Forschungen* i-iii.—Halle 1882-7.
Grammatical and metrical investigations, with translations of selected Passages.

**GELDNER**—*Über die Metrik des jüngeren Avesta.*—Tübingen 1877.
A useful treatise on Metre. Also contains translations.

— *Studien zum Avesta.*—Strassburg 1882.
Grammatical contributions, and numerous translations.

— *Drei Yasht aus dem Zendavesta übersetzt und erklärt.*—Stuttgart 1884.
Translation of Yt. 14, 17, 19, with Commentary.

**SPIEGEL**—*Commentar über das Avesta.* Bd. i-ii.—Wien 1864-8.
Useful for occasional reference.

e. Literature, Religion, Antiquities.

**DARAB PESHOTAN SANJANA**—*Civilization of the Eastern Iranians.* Vols. i-ii; being a translation from the German of W. Geiger's *Ostiranische Kultur im Alterthum.*—London 1885-6.
Useful for reference.

**GELDNER**—*Zend-Avesta, Zoroaster,* articles in the *Encyclopaedia Britannica.* Ninth edition.—1888.
By all means to be consulted.

**HAUG AND WEST**—*Essays* on the Sacred Language, Writings, and Religion of the Parsis. 3 ed.—London 1884.
Contains much useful information.

**FIROZ JAMASPI**—Casartelli's *Mazdayasnian Religion under the Sassanids.*—Bombay 1889.
Treats fully of the later development of Zoroastrianism.
Suggestions.

RAGOZIN—*Media, Babylon and Persia.* (Story of Nations’ Series.)—New York 1888.
A good and readable book.

WINDISCHMANN—*Zoroastrische Studien,* herausgegeben von Fr. Spiegel.—Berlin 1863.
Contains much good material.

Beside the above works the student will find abundant and valuable contributions on the Avesta and kindred Iranian subjects in the philological journals and periodicals of the last few years. Reference need only be made to the names Bartholomae, Bang, Bezzenberger, Caland, Casartelli, Darmesteter, de Harlez, Geiger, Geldner, Horn, Hübischmann, Fr. Müller, Mills, Pischel, Spiegel, Wilhelm, and some others, in the following:

- Bezzenberger’s Beiträge;
- Kuhn’s Zeitschrift;
- Zeitschrift der deutschen morgenländischen Gesellschaft;
- Brugmann und Streitberg’s Indogermanische Forschungen;
- Le Muséon;
- American Oriental Society’s Proceedings;
- American Journal of Philology;
- Babylonian and Oriental Record.
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INDECLINABLES.


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ABBREVIATIONS.

adj. = adjective
advl. = adverbal
etc. = et cetera
et al. = et alia
fr. = from
indecl. = indeclinable
infin. = infinitive
nom. propr. = nomen proprium
num. = numeral
orig. = original, originally
opp., opp. to = opposed to
pret. = preterite
ptcpl. = participle
str. = strong
subst. = substantive
v. l. = varia lectio
var. = variant
wk. = weak.

Afr. = Afringan
Av.¹ = Avesta
GAv.² = Gatha Avesta
Ind. Iran. = Indo-Iranian
Indg. = Indogermanic
MS. = manuscript
MSS. = manuscripts
Ny. = Nyaish
Phl. = Pahlavi
Sir. = Sirozah
Skt. = Sanskrit
Vd. = Vendidad
Vsp. = Vispered
Wg. = Westergaard
YAv.³ = Younger Avesta
Ys. = Yasna
Yt. = Yasht

The other abbreviations require no remark.

Observe.

1. Av. (Avesta) prefixed to a word indicates that the word or form in question is either found in both GAv. and YAv. or has nothing peculiar about it which would prevent its occurrence in both.

2. GAv. (Gāthā Avesta) is prefixed (1) when the word, or form, or construction is peculiar to the Gāthā dialect and is not found in YAv.; (2) to contrast a Gāthā form with a younger form (YAv.) which may stand beside it; (3) to emphasize the fact that the form in question is found even in the Gāthās, e.g. stavas § 143.

Under GAv. are comprised the usual 17 hymns and the sacred formulas (Introd. p. xxiii, § 25), the Yasna Haptanghālī, and those por-
Abbreviations.

tions, such as Vs. 12, that are written in the Gāthā dialect even including some possible later imitations, e.g. Vs. 58, 4:26.

3. Y A v. (Younger Avesta) comprises everything that is not written in the dialect of the Gāthās. For its usage see preceding note.

4. The sign (*) is placed before a form to denote that the first part of the word is omitted.

5. In the paradigms under Inflection, the forms in parentheses ( ) do not actually occur, but are made up after the form in small print which stands beside them. See § 236 foot-note. Thus Loc. (yasnaēṣu) viroṣṣu.
GRAMMAR.

PHONOLOGY.

Alphabet.

§ 1. The Avesta is written in the following characters

A. Vowels.

Short . . . . a i u o e o

Long . . . . ā į ū ū ē ū ō ō ā ō

B. Consonants.

Guttural . . . k ḫ c ḫ

Palatal . . . ṭ ṭ ī ī

Dental . . . ṭ ṭ ḫ ḫ ḏ ḏ ḫ ḫ

Labial . . . b f ḫ b m v

Nasal . . . n m n m

Semivowels and

Liquid . . . ṛ ṛ, (u) ṭ ṭ, (u) v

Sibilant . . . s s s t t s t s t

Aspiration . . . h h h h

Ligature . . . ṛ ṛ

§ 2 The writing runs from right to left. The vowels are fully expressed by individual letters as in Greek

Note. The epenthetic and anaptyctic vowels (§§ 70, 72) will be expressed in transcription, in the Grammar only, by a small vowel slightly raised: e.g. Av. ahr fa- 'white' = Skt. arūpā-; Av. antar- 'within' = Skt. antār.
etc.; there are no diacritical points; nor are any accents written in the Avesta texts.

§ 3. In the manuscripts numerous ligatures occur; these except \( \text{ŋŋ} \text{št} \) are generally resolved in printing. Observe that \( \text{µ} \text{hv} \) is different from \( \text{ννr} \text{hv} \). Many MSS. have a sign \( \text{०} \text{n} \) interchanging with \( \text{०} \text{y} \text{lm} \).

§ 4. In Avesta, all words except some enclitics are written separately and each is followed by a point (\( . \)); the compounds even are mostly written separately in the MSS.; but in printed texts these are written together, a point (\( . \)) being used to divide the members.

§ 5. The punctuation in the MSS. is meagre, mostly arbitrary and quite irregular; the following symbols borrowed from the MSS. have been adopted to correspond to our signs, namely \( \because \) for colon or semicolon; \( \because \) a full stop; \( \because \) a larger break; \( \because \) the end of a chapter; \( \because \) symbol of abbreviation.

Pronunciation.

§ 6. Vowels. \( \text{० a, ० ā, ० i, ० ī, and ० u, ० ū} \) are pronounced as ordinarily in Sanskrit, but \( ā, ū \) perhaps duller. \( \text{० r} \) is most probably obscure like the short indefinite vowel familiar in English, 'gardener', 'measuring', 'history', 'sachem'; it often corresponds to the vulgar 'chimney', 'rheumatism'. In the combination \( \text{ण r} \), cf. Skt. \( r \), much like English 'pretty' (when pronounced 'pr̩etty'), e. g. \( \text{प्रसत} \) 'he asked', cf. Mod. Persian \( \text{pursidan} \) 'to ask'; Av. \( \text{मर्गा} \) 'bird', Skt. \( \text{मर्गा} \); Mod. Pers. \( \text{murj} \). See above, Introduction, on Transcription. \( \text{० ō} \) is the corresponding long vowel to \( ० a \). \( \text{०} \text{e} \) and \( \text{० ŋ} \text{ē} \), both narrow, about as English 'let, veil', French 'été'. \( \text{० o} \) and \( \text{० ō} \) probably somewhat muffled. \( \text{० ō ā, as English 'extraordinary, fault,} \)
Pronunciation.

fawing', i. e. approaching 'aw' in 'saw'. — ə q, nasalized a, or ā, French 'sans', likely rather dull.

§ 7. Diphthongs. əi and āu are pronounced as in Sanskrit. — əi as a Gk. οι. — əe, āo and āu as a union of the two elements ai etc. — əe as forming two distinct sounds.

§ 8. Tenues ʃ, k, ɹ t, ɻ p, and Mediae ɹ, ž d, ž b, as ordinarily. — ɹ c, ɹ j, as in Sanskrit, English 'church, judge'.

§ 9. Spirants. b h, as ch in Scotch 'loch', Mod. Gk. χ. — ʃ j, a roughened g, guttural buzz, cf. (often) Germ. 'Tage', Mod. Gk. γ. — ɹ p, as English 'thin', surd. — ɻ d, as English 'then', sonant. — ɹ t, apparently a spirant, § 81. — ɹ f, as in English. — ɻ w, corresponding sonant, Germ. w, Mod. Gk. β (cf. Eng. v). — ɻ s, sharp as in 'sister'. — ʃ z, corresponding sonant, English 'zeal'. — ɹ s, as English sh in 'dash'. — ɻ z, corresponding sonant, English 'pleasure, azure'. — ʃ t, a more palatal sh, generally before y. — ɻ ɹ, apparently a variety sh, differing little from ɹ s; etymologically it most often equals original rt.

§ 10. Nasals. m, guttural = Skt. v. — ʃ v, a modification of the preceding, -mouillé; the two (ʃ v and ɹ v) respectively perhaps as in Eng. 'longing'. — ɹ n, as Eng. 'nun'. — ɻ n (modified from an), a variety of n. — ɹ m, as ordinarily.

§ 11. Semivowels and Liquid. ɹ y (initial), probably spirant as Eng. 'youth'; — ɹ y (internal), probably semivowel, ʃ, English 'many a man'. — ɻ v (initial), probably spirant as Eng. 'vanish'; — ɻ v (internal), probably semivowel, ɻ, cf. Eng. 'lower, flour'. — ɹ r is a liquid vigorously pronounced. Observe ɻ is wanting.

Note. On ɹ in svāthyā, see Vocabulary after ɹu.
Phonology.

§ 12. Aspiration. \( \varphi \ h \), as ordinarily.—\( \varphi \ h \), a modification of \( h \) before \( y \), possibly stronger.

§ 13. Ligature. \( \varphi \ h \), perhaps more vigorous than \( \varphi \ h v \), and possibly already shading towards the later Pers. \( h' \).

Sounds.

SYSTEM OF VOWELS.

§ 14. General Remark. The Avesta presents a greater variety than the Sanskrit in its vowel-system, especially through the frequent presence of \( e- \) and \( o- \) sounds instead of \( a- \).

Simple Vowels.

A. Agreement in Quality between Avesta and Sanskrit Vowels.

\[
\begin{align*}
\text{Av. } & \varnothing, \, \varepsilon, \, \eta, \, \vartheta, \, \iota, \, \sigma, \\
& a, \, i, \, u, \, \tilde{a}, \, \tilde{i}, \, \tilde{u}.
\end{align*}
\]

i. Agreement in both Quality and Quantity.

§ 15. The Av. vowels \( a, \tilde{a}, i, \tilde{i}, u, \tilde{u}, \) agree in general with the corresponding vowels in Sanskrit.

(1) Av. \( a = \) Skt. \( a \);—Av. \( \tilde{a} = \) Skt. \( \tilde{a} \).

Av. \( asti \) ‘is’ = Skt. \( \text{ásti} \); Av. \( mātarō \) ‘mothers’ = Skt. \( \text{mātāras} \); Av. \( vātāś \) ‘with winds’ = Skt. \( \text{vātāś} \).

(2) Av. \( i = \) Skt. \( i \);—Av. \( \tilde{i} = \) Skt. \( \tilde{i} \).

Av. \( cistiś \) ‘wisdom’ = Skt. \( cittis \); Av. \( hinclaiti \) ‘he sprinkles’ = Skt. \( \text{sihāti} \); Av. \( jīvyām \) ‘living, fresh’ (acc. f.) = Skt. \( jīvyām \).

(3) Av. \( u = \) Skt. \( u \);—Av. \( \tilde{u} = \) Skt. \( \tilde{u} \).

Av. \( uta \) ‘also’ = Skt. \( utā \); Av. \( dāuru \) ‘wood’ = Skt. \( dāru \);—Av. \( būrōś \) ‘of richness’ = Skt. \( bhūrēś \); Av. \( būmim \) ‘earth’ = Skt. \( bhāmim \).
§ 16. As to the relation between long and short quantity, the Avesta and the Sanskrit do not always coincide with each other. This is probably due in part to shifting of accent, partly to deficiencies or inaccuracy in Avesta writing, partly to dialectic peculiarities.

§ 17. (1) Av. *a* = Skt. ā.

GAv. nanā 'differently' = Skt. nānā; GAv. mavaite 'to one like me' = Skt. māvatē; YAv. əkasāt 'looked' = Skt. kāsat; YAv. bajina 'dishes' = Skt. bhājana; YAv. dvarm 'door' = Skt. dvāram; YAv. urvaranam 'of trees' = Skt. urvāraṇam.

§ 18. (2) Av. ā = Skt. a.

Av. varzāndi 'for the community' = Skt. vyājātā; Av. yatārö 'which of two' = Skt. yatāras; Av. ḍhrava (nom. sg.) 'priest' = Skt. ḍharva.

Note 1. The manner of writing the same word or form in the Av. itself, sometimes varies between a and ā. — Av. hāmō beside hāmō 'same' = Skt. samās; Av. ayu- beside āyu 'age' = Skt. āyu-; Av. kuṭātōm, kuṭātōṃ 'well-formed' = Skt. sūtaṭām; Av. yazānāle 'we worship' beside (rarer) barōnāle 'we carry' (Yt. 11.7) = Skt. yājāmahē, bhārōmahē; Av. utśāmā beside utśāṃmā 'vital power'; YAv. advānām (but GAv. advānām) 'way' = Skt. ādīvānām; GAv. ayōr beside YAv. ayōr 'days'. — Especially does the preposition ā, Av. ā (a), vary: Av. avāṣāti 'he rides to' = Skt. ā-vahati; GAv. akā- beside ākā- 'judgment'.

Note 2. A part of the differences between a and ā in Av. and Skt., as well as the variation in the Av. itself, may be explained, as said (§ 16), by vowel-gradation: e. g. Av. -mā-, -māna-, ptcpl. pres. mīt. = Skt. -māna-. The treatment of the old vowel-gradation must be sought in the comparative grammar, cf. Brugmann, Grundriss der vergl. Gram. § 307. Examples in Avesta are

<table>
<thead>
<tr>
<th>Lower-grade</th>
<th>Higher-grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>apqm 'of waters'</td>
<td>ḍphō 'waters'</td>
</tr>
<tr>
<td>(1) da-d'-malde 'we give', (2) dopra- 'gift'</td>
<td>dātar- 'giver'</td>
</tr>
<tr>
<td>haurva-fī- 'with full flocks'</td>
<td>pāsu 'flock, sheep'</td>
</tr>
<tr>
<td>(1) fra-bd-a 'fore-foot', (2) padō (acc. pl.)</td>
<td>pōda (acc. du.)</td>
</tr>
<tr>
<td>caṅru-gaṅta- 'four-eared'</td>
<td>caṅwar-aspa-, caṅwarō.</td>
</tr>
</tbody>
</table>

See also under guna and vyādhi § 60.
Note 3. On the relation, Av. hāṭaṃ 'of beings' = Skt. satāṃ; or GAv. draṇvataḥ 'for the wicked', cf. YAv. dvvataḥ, see Bartholomae, in B.B. x. 278 seq.; K.Z. xxix. p. 543 = Flexionslehre p. 124.

§ 19. Similarly (§ 18 Note 1) in Av. itself, internal a often takes the place of ā, when ca etc. is suffixed or the word otherwise grows by increment:

(a) Av. kāṭārō 'which' but kataracṣij; Av. dāhaka 'dragon' but dāhākāca; Av. ḍhāv 'with these' but āśīvasca (initial ā); GAv. dṛmānum 'house' (acc.) but (gen.) dṛmāhāya; Av. bipaṭṭiṭānam 'biped' (acc.) but bipaṭṭiṭānyād Yt. 13.41.—(b) Likewise a lightening of a to a in ablative -aj occurs before enclitic haca: Av. yimaḥ haca 'from Yima'; apahāraḥ haca naṁañ 'from northern region'; huśṝhqm.borrata haca hālaṭāj 'from well-collected possessions'.

§ 20. (3) Av. ī, ū = Skt. i, u.

Very often, Av. ī and ū are found where the Skt. has i, u. The long vowel ī, occurs most frequently in the vicinity of v; the long vowel ū, chiefly when followed by epenthetic i § 70.

Av. sīṣṭī 'might direct, teach', cf. Skt. śīṣyāt (Vśēs-, śīs-); Av. viṣṭām 'a span length' = Skt. viṣṭām.

—Av. sīnā 'of a dog' = Skt. śinas; Av. yūṣmat, yūṣmākm 'from, of you' = Skt. yūṣmāti, yūṣmākam; Av. sṛtū 'heard' = Skt. sruta; Av. vṛtā - 'run' = Skt. druta-; Av. stūṭi 'of praise' = Skt. stutās.

—Av. ḍhūṭīrī (but gen. ḍhūrī) 'Ahurian' = Skt. ḍushrīs; Av. ḍūṭī (but gen. ḍūtī) 'oblation' = Skt. ḍhūṣṭī; Av. stūṭī 'praise' = Skt. stutis; Av. stūḍi 'praise thou' = Skt. stuki; Av. yūḍyētī 'he fights' = Skt. yūḍhyati.

§ 21. (4) Av. ī, u = Skt. i, u.

Sometimes Av. ī and u are found where the Skt. shows ī, ū.

Av. īṣyētī 'he seeks', cf. Skt. lkhāti; Av. aṅikām 'face' = Skt. āṅikām; Av. āṅīnām 'having power' = Skt. āṅīnām; Av. hunavō 'sons' = Skt. sūndvās; Av. tanūnām 'of bodies' = Skt. tanūnām.

Note 1. In general as to ī, ī and u, ū, the MSS. themselves often vacillate between the long and the short in the same passage, or in the same word at different places:—e. g. at times Av. sṛṭra- written instead of sṛṭra- 'fair'; Av. mīṣti and mīṣti 'with moisture'; Av. viṣṭām for viṣṭām
Simple Vowels.

'all'; Av. miźdām and miźdām 'reward'.—Av. dura- written for dāra- 'far'; Av. drājō and drujo 'of the Druj'; Av. yūhā- and yuhtā- 'yoked'.

§ 22. GAv. shows everywhere an overwhelming preference for long vowels, especially for 3.

GAv. azīm 'I', YAv. aznm = Skt. ahám; GAv. apāna- 'last', YAv. apāmā- = Skt. apamā-; GAv. jīmyāt 'might come', YAv. jāmyāt = Skt. gamyāti;—GAv. -cil, f, particles, YAv. -cil, if = Skt. cid, -id; GAv. ḏilf- 'victorious', YAv. jif-; GAv. raitā 'chief, Ratu' (nom. sg.) beside ratuī.

Note. Similarly, GAv. -biś (pada-ending) compared with YAv. -biś or -biš, Skt. -bhis; but GAv. cīś etc. No rule for lengthening is laid down.

Principal Rules for Quantity of Vowels.

§ 23. (1) In Avesta, original i and u are regularly lengthened before final m.

Av. pātim 'lord' (acc.) = Skt. pātim; Av. dāhīm 'creation' = Skt. dhāsim;—Av. tāyūm 'thief' = Skt. tāyūm; Av. pitūm 'food' = Skt. pitum.

Note. Likewise i arising from reduction of ya, § 63 is lengthened; but the u, arising from reduction of va, appears mostly short before m:—Av. maḍīm 'middle' (acc.) = Skt. mādhyam; but often Av. priūm beside priūm (from *priś-va-m) 'third'.

§ 24. (2) Monosyllables ending in a vowel show regularly the long vowel.

Av. zi 'for' = Skt. hi; Av. ni 'down' = Skt. ni; Av. nū 'now' = Skt. nū, (nū); Av. frā 'forth' = Skt. prá.

Note. The enclitic -ca, as united with the preceding word, does not regularly fall under this law.

§ 25. (3) Polysyllables in YAv. shorten as a rule all final vowels except ē.

YAv. haēna 'army' (nom. sg. fem.) = Skt. sēna; YAv. pīta 'father' = Skt. pītā; YAv. pāra 'before' = Skt. pārā. —YAv. āfritī 'blessing' (instr. f.), cf. Skt. dhītī 'with devotion'; YAv. nārī 'woman' = Skt. nārī. —YAv. sūre 'O mighty one' (fem.) = Skt. sūrē; YAv.
Phonology.


\S 26. (4) In GAv. all final vowels are long without exception.


Note. Before -ōś ‘que’ in GAv. a vowel is sometimes found lengthened, sometimes again shortened:—e. g. GAv. \textit{yehūcō} ‘and of which’; \textit{vacāhīcō} ‘and in word’;—\textit{aʃīcō} ‘and Ashi’ (fem. \textit{i}); \textit{vohūc manawhā} beside \textit{vohti manavhā} ‘with the Good Mind’.—Similar fluctuations are to be observed in YAv. also.

B. Differences in Quality between Avesta and Sanskrit Vowels.

Av. \i, \u, \u, \u, \o, \o, \o, \u, \u
\v, \v, \v, \v, \v, \v, \v, \v.

\S 27. The above vowels are found under special conditions as representatives of Skt. \textit{a} and \textit{ā}.

\S 28. Summary. The Av. \textit{i} \textit{e} answers oftenest to Skt. \textit{a} before \textit{n} or \textit{m}, also occasionally before \textit{v}. It is commonly the anaptyctic vowel.—The corresponding long is \i \i very frequent in GAv., more rare in YAv.—The
Simple Vowels.

The letter \( \text{a} \) is commonly a shading from \( \text{a} \) after \( \text{y} \).—The corresponding long is \( \text{o} \).—Avesta \( \text{ youngster} \) and \( \text{ anything} \) stand sometimes for \( \text{a} \) under influence of a labial, \( \text{u} \), \( \text{v} \).—Av. \( \text{ ai} \) is either Skt. \( \text{a} \), or it answers to Skt. \( \text{a} \) before \( \text{n} \) plus stop-sound.—Av. \( \text{ a } \) is nasalization of \( \text{a} \), \( \text{a} \) before \( \text{m} \), \( \text{n} \); it often answers to Skt. \( \text{a} \) with anusvāra.

Av. \( \text{a} \).

§ 29. Av. \( \text{a} \) often corresponds to Skt. \( \text{a} \) before \( \text{n} \) or \( \text{m} \)—regularly so before the latter when final; occasionally also before \( \text{v} \).

Av. \( \text{vind} \) ‘they found’ = Skt. \( \text{ávindan} \); Av. \( \text{hántam} \) ‘being’ = Skt. \( \text{sántam} \); Av. \( \text{upamam} \) (beside \( \text{upamam} \)) ‘highest’ = Skt. \( \text{upamám} \);—GAv. \( \text{eviśī} \) ‘by ignorance’, cf. Skt. \( \text{ávitti} \); Av. \( \text{maínvīm} \) ‘spiritual’ beside Av. \( \text{maínvāvō} \); Av. \( \text{sviśā} \) ‘most mighty, beneficent’ (beside \( \text{sāvō} \)=Skt. \( \text{sāvīṣha} \)-; Av. \( \text{hvāhvīm} \) ‘blessed life’ Ys. 53.1 (acc. from \( \text{hvāhvāya} \)).

Note. The MSS. sometimes vary between \( \text{a} \) and \( \text{u} \): e.g. Av. \( \text{barantō} \) beside \( \text{barantō} \) ‘carrying’; \( \text{jasāntu} \) beside \( \text{jasāntu} \) ‘let them come’; \( \text{vasānti} \) beside \( \text{vasānti} \) ‘they drive’; etc.

§ 30. The \( \text{a} \) (§ 29) arising from \( \text{a} \) before \( \text{m} \) or \( \text{n} \), is often palatalized to \( \text{i} \) when either \( \text{y} \), \( \text{e} \), \( \text{j} \) or \( \text{z} \), immediately precedes.

Av. \( \text{yim} \) ‘whom’ = Skt. \( \text{yām} \); Av. \( \text{vācim} \) ‘voice’ beside \( \text{vācim} \) = Skt. \( \text{vācām} \); Av. \( \text{drujim} \) beside \( \text{drujim} \) ‘Deceit, Fiend’ = Skt. \( \text{drūham} \); Av. \( \text{būjim} \) beside \( \text{būjim} \) ‘absolution’; Av. \( \text{bajīna} \) ‘dishes’ = Skt. \( \text{bhājana} \)-; Av. \( \text{ dražimnō} \) ‘holding’ beside Av. \( \text{ dražimnō} \).

§ 31. In GAv., \( \text{a} \) appears sometimes to be written (as a kind of dissimilation) for \( \text{u} \) or \( \text{i} \), when in the following syllable an \( \text{u} \) (\( \text{v} \)) or \( \text{i} \) stands. The epenthetic vowel is written beside it, according to rule § 70. Thus is to
be explained GAv. *dr*ogvant- ‘wicked’ (= *drugvant- to Av. druji); GAv. *b*ozvant- ‘advantageous’ (= *busvant- to Skt. V bhuj-); GAv. us̄s̄ururu- ‘zeal’ (?) see Ys. 34.7, cf. uśuruyē Ys. 32.16; GAv. huʃ̄iti- ‘well-being’; GAv. *in*oiti- Ys. 30.11; GAv. *ąsk*óti- Ys. 44.17.

Note. This interchange of ē with u and i may be added as a further suggestion in regard to the intermediate character of Av. Ӕ, before suggested.

Av. Ӕ ē.

§ 32. Av. ē is the corresponding long vowel to ē; it is especially common in GAv.—answering to YAv. ē, a and sometimes to YAv. ő, ę.

GAv. azôm Ҭ = YAv. azöm, Skt. ahām; GAv. yôm ‘whom’ (beside GAv. yim) = YAv. yim, Skt. yām; GAv. sřamavantem ‘strong’ = YAv. amavantem, Skt. ámakvantam; GAv. īhmā ‘of us’ Ys. 43.10 beside YAv. āhmā, cf. Skt. asmākam;—GAv. ę ‘who’ = YAv. ę, Skt. yās; GAv. nō ‘us’ = YAv. nō, Skt. nō.—Sometimes, GAv. sårōm ‘of stars’ = YAv. sratm; GAv. hōm ‘with, together’ = YAv. hām, Skt. sām.—Also GAv. svarō ‘sun’ = YAv. svar; Skt. swār; GAv. vadarō ‘weapon’ = YAv. vadar, Skt. vādhar.

Note. On GYAv. ę in amśiša spenti, and GAv. ěng (final), ěng (internal) from original ani, see §§ 128, 129.

§ 33. In YAv., ę (not common) is used apparently often without fixed rule, perhaps being borrowed from GAv.; it occurs most often for an, ah before b, also for ā.

YGAv. spahas-ta- ‘holiest’; YGAv. amśiša spentiš ‘Immortal Holy Ones’; YAv. yasatō beside yasata ‘divinities’; YAv. draomōbyō ‘from assaults’; YAv. avōbiš ‘with helps’; YAv. raocōbyō ‘to light’; YAv. haœnbyō (l) abl. ‘from enemies’ Yt. 10.93;—as contraction YAv. frōrsnaōt (i. e. fra-srōnaōt) ‘he offered’.
Simple Vowels.

Av. \( \overline{a} \) \( \overline{e} \).

§ 34. Av. \( \overline{e} \) generally answers to Skt. \( a, \overline{a} \), after \( y \), if \( i, \overline{i}, e, \overline{e} \) or \( y \) follows in the next syllable.

YAv. raocayiti ‘lights up’ = Skt. rocayati; GAv. h\( \overline{\text{g}} \)ayehi ‘thou rulest’ = Skt. k\( \overline{\text{g}} \)ayasi; — YAv. ayeni, GAv. ayeni ‘I shall go’ = Skt. \( \overline{\text{a}} \)y\( \overline{\text{a}} \)ni; — YAv. yesne, GAv. yesnë ‘in worship’ = Skt. yajné; — YAv. yeyh\( \overline{\text{h}} \) ‘of whom’ (f.) = Skt. y\( \overline{\text{a}} \)sy\( \overline{\text{a}} \); GAv. ye\( \overline{\text{h}} \)y\( \overline{\text{a}} \) ‘of whom’ (m.) = Skt. y\( \overline{\text{a}} \)sy\( \overline{\text{a}} \).

Note. Observe, however, that \( y \) does not always thus change \( a \) to \( e \): e.g. m\( \overline{\text{a}} \)zdayasni\( \overline{\text{t}} \) ‘Mazdayasni’; yave ‘for ever’; yahmi, yahn\( \overline{\text{m}} \), yah\( \overline{\text{m}} \)ya ‘in which’. Sometimes the MSS. vary.

§ 35. YAv. \( \overline{e} \) answers to Skt. \( \overline{e} \) only when final. See §§ 54 a, 25.

YAv. avawhe ‘for help’ = Skt. \( \overline{\text{a}} \)vas\( \overline{\text{e}} \); YAv. yasaite ‘he worships’ = Skt. y\( \overline{\text{a}} \)jat\( \overline{\text{e}} \).

Note 1. On Av. \( \overline{e} \) for \( y \)a in reductions, see § 67.
Note 2. In the MSS. final \( e \) often interchanges with \( i \).

Av. \( \overline{u} \) \( \overline{\text{e}} \).

§ 36. Av. \( \overline{\text{e}} \), the corresponding long to \( e \), stands:—

(1) in the combination Av. \( \text{a} \overline{\text{e}} \) = Skt. \( \text{e} \); (2) at the end of monosyllables § 24; (3) everywhere when final in GAv. § 26.

(1) GYAv. da\( \overline{\text{e}} \)va- ‘demon’. — (2) GYAv. me ‘me’, \( \text{h} \overline{\text{e}} \) ‘him’. — (3) GAv. yasa\( \overline{\text{t}} \)e ‘he worships’ (opp. to YAv. yasa\( \overline{\text{t}} \)e); GAv. ār\( \overline{\text{m}} \)a\( \overline{\text{t}} \)e ‘O Armaiti’ (opp. to YAv. s\( \overline{\text{u}} \)r\( \overline{\text{e}} \) ‘O mighty one’ fem.).

Note. See Geldner, in K.Z. xxvii. p. 259.

Av. \( \approx \) o.

§ 37. Av. \( o \) occurs chiefly in the combination Av. \( a \overline{o} \) = Skt. \( \text{\o} \), see § 57.

§ 38. Av. \( o \) rarely corresponds to Skt. \( a \) when followed by \( u \). Labialization.
12

Phonology.

Av. vohu 'good' = Skt. vásu; Av. mošu 'quickly' = Skt. māksu; Av. vohunam 'of good things' = Skt. vāsūnām.

Av. ⇒ ō.

§ 39. Av. ō often corresponds to Skt. a, ā when followed by a labial vowel u, ū, ō; rarely before r plus consonant.

Av. dāmōhu (beside dāmahva) 'among creatures' = Skt. dhāmasu; GAv. guṣōdum 'may ye hear', beside GAv. guṣahvā 'hear thou'; GAv. vṛṣyōtū 'let him do', beside Av. vṛṣyaunō.—Av. astōvidōtuš 'Bone-divider', beside vidātaq = Skt. dhātuś. — GAv. bahṣō-hvā 'share thou' = Skt. bhākṣasva; Av. aojōhvaunōm, beside aojāhvaunōm 'mighty' = Skt. ojasvantam; Av. hṣapōhva 'in nights, at night' = Skt. *kṣāpasu; so locatives Av. yavōhva 'in granaries' variant yavahva; garōmōhva 'jaws', karōsvōhu 'regions', ravōhu 'freedom' (an-stems).—GAv. uṃmōhī 'we may respect', influence of labial m.—YAv. ṭvōrśtāra (dual) 'deciders', beside YAv. ṭwarśtahe; GAv. cōrt 'he made' = Skt. ákar (for ákart); GAv. frōrti-, beside YAv. frōrti- 'forth-coming'.

Note. Observe GAv. vōtōyōta 'let him make known' = Skt. vōtāyat; GAv. ahōyōi 'for sickness' (for -ayoi),—the first ō being due to the influence of the following ō.

§ 40. On Av. ō = Skt. as, see § 120.
§ 41. On Av. ō in compounds, see under Composition.
§ 42. Av. ō (final) sometimes answers to Skt. āu

Av. garō 'on a mountain' = Skt. girāū; Av. dva yaska acītō 'the two worst sicknesses'.

Av. vō ō.

Av. ō = Skt. ās.

§ 43. (1) On Av. ō answering to Skt. ās, see § 121 seq.
Simple Vowels.

Av. o = Skt. ā.

§ 44. (2) Av. o also corresponds to Skt. ā before nt.
Av. maśāntām = Skt. mahāntam; Av. pāntō = Skt. pāntas.

Note. Similarly, Av. vīrō. nyācim = Skt. nyācim.

Av. r q.

§ 45. (1) Av. q presents a nasalization of a, ā before Av. m or n.

Av. ḍaṁ = Skt. sāṁ; Av. māṁ = Skt. mām;—Av. aṇān = Skt. āyan; Av. daēvaṇ = Skt. dēvān; Av. urvāṇō = Skt. urvāṇam (acc. sg.).

Note 1. In the MSS., ā often stands as variant beside q: e. g. Av. daṃi, āṇi = 'creature', et al.

Note 2. Defective writing:—instances often occur in endings where the final nasal after q is omitted: e. g. imq haomq = 'these haoma-offerings' = Skt. imān sāmān; Av. yq = = Skt. yān.

Note 3. Pleonastic writing:—a pleonastic n is sometimes introduced after q before m: e. g. daṇmaḥi = 'we shall give' Ys. 68.1 (variant) cf. Skt. dāma; Av. kvāṃhi = 'we put forward'; Av. fryāṇaḥi = 'we bless'.

§ 46. (2) Av. q is often a union of a (ā) with nasal before Av. sibilants (cf. Skt. anusvāra); also before Av. spirants.

Av. apaṅ = 'backward' = Skt. āpāṇ; Av. hās = 'being' (haṅt-) = Skt. sāṇ; GAv. maṃtā = 'he thought' = Skt. āṃtā; Av. qasayā = 'of two parties' = Skt. qasayōs; Av. qāō = 'distress' = Skt. qhas; Av. bāṣātī = 'he supports' = Skt. bāhatē.—Av. māṇām = 'word, spell' = Skt. māṇrām; Av. ṛāṃrām = 'tooth'; Av. aṅhā = 'reins'.

Original r (r = sonant).

Av. ṛ = Skt. r.

§ 47. The Skt. r is represented in Av. by ṛ or often ṛ.
Phonology.

Av. *ker'naoiti* 'he makes' = Skt. *kṛṇōti*; Av. *mar*-

*pyuš* 'death' = Skt. *mṛtyūs*; Av. *hakor*-

*’he makes' = Skt. *mrtyūs*; Av. *mar*-

*’death' = Skt. *mrtyūs*; Av. *hakor*-


Note. The MSS. vary, often writing *ar* for *vr*. The new edition of the Avesta has restored many instances of *vr*: e.g. *frastart* (where Westergaard *frastart*).

§ 48. Av. *ar, sr* (also *sr, sr, sr, ar, aur*) often = (orig. *ṛ*)


§ 49. Av. *srq* may represent original *ṛ n*.


Concurrence of vowels.

Contraction and Resolution.

§ 50. General Remark. In Avesta, the rule for the union of two vowels within a word or in composition, corresponds in general to the Sanskrit. (1) Two similar vowels coalesce into their corresponding long (sometimes short). (2) Two dissimilar vowels, when the first is a unite in giving guṇa § 60. (3) Before dissimilar vowels, the *i- or u-vowel (simple or in diphthongs), passes over into the corresponding semi-vowel. (4) In Avesta compounds, however, hiatus is often allowed to remain.
Concurrence of Vowels.—Diphthongs.

§ 51. The following are instances of contraction of similar vowels.

Av. a, ā = ā, āː = āː: Av. parāṣyaṭi ‘they drive away’ = para + az;
i, iː = iː: Av. niṅe ‘I let go down’ = ni + iṛ;
u, ū = ūː = ūː: Av. hūṭiṣi ‘by good words’ (hu + u) = Skt. sūtaṃ.
a + q = q: Av. nāmyaśuṭi ‘with pliant branches’ = nāmya qṣu § 46.

Note 1. Instead of the long vowel in contractions, the short vowel is often written: e. g. Av. frapayemi ‘I shall attain to’ (= fra + ap); Av. paṭittm ‘atoned’ (== paṭi - i “). Note 2. Metrically, contractions of like vowels are often to be resolved in reading. See Geldner, Metrik, p. 13 seq.

§ 52. Av. i- and u-vowels, simple or in diphthongs, before dissimilar vowels, pass over into y or v.

(a) Av. vyānu ‘pursued’ (vyā-) = Skt. vyānās; Av. hiayehi ‘thou rulest’ (hi-); Av. vidāyām ‘anti-demonic’ (daeva- on oi = ae § 56); vītyājanā ‘thus speaking’ beside vīti aojana; paṭyāṣpām ‘up stream’ (paṭi + āp); nmānaya (loc. *aē + ā postpos.) ‘in a house’ beside nmānē.—(b) tanvō ‘of body’ (tanu-as); hāvāna ‘haoma-mortars’ (V′hu); kuaspām ‘well-horsed’ (hu + aspām); anajraēva ‘among the infinite’ (loc. *u + a).—(c) With lengthening after the semi-vowel: Av. aśvyāśmanāṃ ‘of the over-mighty’ (aświ + am); aśvyāśvāvā ‘with protection’ (avawh-); aśpyāḍa ‘interrupted in speaking mispronounced’ (uḍha-).

Note 1. In compounds the hiatus often remains: e. g. Av. tiṣi-arliṃ ‘sharp-speared’; Av. aśu-aspām ‘swift horsed’ = Skt. āśvāṣām.

Note 2. Metrically, the resulting semi-vowel y, v is often to be restored as vowel or read iy, uv.

Diphthongs.

§ 53. General Remark. The Avesta vowel-combinations (diphthongs with triphthongs) are of four-fold origin, and may conveniently be divided and designated as follows:

i. Proper diphthongs, corresponding to Sanskrit guṇa (more rarely vṛddhi) in its two-fold sense: (1) vowel-
strengthening, (2) the result of contraction of two dissimilar vowels. See § 60 seq.

ii. Reduction-diphthongs, resulting from reduction by contraction of two syllables. See § 64 seq. Metrically often dissyllabic.

iii. Improper diphthongs (and triphthongs) arising from epenthesis. See § 70 seq.

iv. Protraction-diphthong āa, a peculiar extension of a or ā into āā in ablative singular before -ca 'que'; likewise in āaṛ 'then' (abl. as adv.), GAv. bāṛ 'verily' Ys. 35-5. Cf. Av. daēvāteca 'and from the Demon' (daēva-); apāṛteca beside apāṛ 'from water', etc.

Proper Diphthongs.

Av. अे, ऋ—ऋ, ए—आ, उ
aē, oī — ao, sū — āī, āu.

§ 54. The above are real diphthongs when they correspond to the Skt. diphthongs. The relation between the Av. and the Skt. diphthongs is concisely this:

α. Skt. ē is represented in Av.

(1) chiefly by aē, (2) less often by oī, (3) again by ē, only when final, but there regularly.

β. Skt. ā is represented in Av.

(1) chiefly by ao, (2) more rarely by sū, (3) again by ā, only when final, but there regularly.

γ. Skt. āī and āu are represented in Av.

by āī and āu.

Note. In some instances Skt. āu (final) seems to be represented in Av. by ē, § 42.

Av. aē = Skt. ē.

§ 55. The diphthong Av. aē (very common) answers to Skt. ē (old āē), initial or internal; likewise as ending in first member of a compound, or again before enclitic -ca 'que'.
Av. aētāt 'this' = Skt. ētāt; GAv. vaēdā, YAv. vaēda 'knows' = Skt. vēda.—Av. fraēṣeyi 'he drives forth' (fra + iṣ-) = Skt. prēṣyati.—Av. dūraēdars 'far-seeing' (loc. dūre) = Skt. dūre.dṛś; Av. rāpāēštā-rem 'warrior in chariot' = Skt. rathēśṭhām (loc. rāthē).

Note 1. Observe that in gen. aṭāheca 'and of righteousness', the e is reduction-vowel (= ya), therefore of course no a ṝ appears.

Note 2. On reduction-diphthong aē, see § 64.

Av. oī = Skt. ē.

§ 56. Av. oī, as real diphthong, also answers to Skt. ē (old aē). It interchanges often with Av. aē, being of like etymological value; but oī occurs perhaps oftenest in monosyllables and in declensional endings generally. It is especially frequent in GAv.

GAv. voīstā 'thou knowest' = Skt. vēṭtha; YAv. sōire 'they lie' = Skt. sērē; Av. hīśiṇ (fem.) 'shining, princely', beside Av. hśeṭō (masc.); Av. mādyōi.pāiti-štāna- 'to middle (loc.) of foot', beside Av. dūrē.sṛūta- 'far (loc.) renowned'.—GYAv. yōi 'who' (beside yaē-ca) = Skt. yē; GYAv. kōi 'who' (interrog.) = Skt. kē.—YAv. ažōiś 'of Dragon' = Skt. āhēs; GAv. būrōiś 'of richness' = Skt. bhūrēs; GYAv. barōiś 'he might carry' = Skt. bhārēt; Av. pāri.vaēnōiṇē 'they two are seen' = Skt. vēṇēṭhē.—GYAv. gavoī 'for the cow', YAv. gave = Skt. gāvē; GAv. zastōibyā 'with both hands' = YAv. zastāibya; GAv. hśāprōi 'in the kingdom', YAv. hśāprē = Skt. kṣatrē.

Av. ao = Skt. ō.

§ 57. Av. ao as real diphthong answers to Skt. ō (old au), initial and internal.

Av. aojō 'strength' = Skt. ājas; Av. raodaṇτi 'they grow' = Skt. rōhantī; Av. tāyaōṣ 'of a thief' = Skt.
tāyōs. — Av. fraōhtō ‘pronounced’ (fra + u) = Skt. prōktās.

Note. On reduction-diphthong ao, see § 64.

Av. ū = Skt. ō.

§ 58. The diphthong Av. ū (as strengthening of u), also sometimes answers to Skt. ō, internal. It occurs in the genitive of u-stems, and in a very few words. Observe the pair ū and ao as ōi and aē.

Av. hratōuš ‘of wisdom’ = Skt. krātōs; Av. vavhōuš ‘of the good’ = Skt. vāsōs; Av. mānyōuš ‘of spirit’ = Skt. manyōs.—Also in dōuš.srvōa ‘things of ill-repute’, cf. haosrvōava; dōuš.manahya- ‘evil-minded’, cf. haomanahya-; GAv. gōuāiš ‘with ears’ = Skt. ghōsāis.

Av. āi = Skt. āi;—Av. āu = Skt. āu.

§ 59. Av. āi, āu when they are real diphthongs (i.e. not epenthetic or reduction) correspond to Skt. āi, āu.

Av. maērāiš ‘with words’ = Skt. māntrāiš; Av. gāuš (nom.) ‘cow’ = Skt. gāūs.

i. Vowel-Strengthening — α-Vowel Contraction.

§ 60. Guṇa and Vṛddhi. The terms guṇa and vṛddhi are conveniently borrowed from the Sanskrit Grammar for the Avesta. In Avesta, as in Sanskrit, guṇa- and vṛddhi-vowels in the fullest sense have a double origin: (1) vowel-strengthening in vowel-gradation; 1 (2) contraction of two dissimilar vowels whether in composition or in inflection.

1 Brugmann, Grundriss der vergl. Gram. § 307 seq.
Guṇa in Avesta, owing to the greater richness in the vowel system, has a greater variety than in Sanskrit.——
The vrddhī-increment, however, is comparatively rare, and is not so regularly carried out as in Sanskrit; nor are the instances always certain (cf. § 18 Note 1); but vrddhī is not to be denied to the Avesta.

**Synopsis of Guṇa and Vṛddhī modelled after the Sanskrit.**

<table>
<thead>
<tr>
<th>Simple Vowel</th>
<th>Avesta</th>
<th>Guṇa</th>
<th>Vṛddhī</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, ā</td>
<td>i, ī</td>
<td>aē (aē), òē (aē), òē</td>
<td>òē</td>
</tr>
<tr>
<td>i, ī</td>
<td>u, ū</td>
<td>aō (aō), ū, ū, ū</td>
<td>ū</td>
</tr>
</tbody>
</table>

(The forms in parentheses appear before vowels. On the interchange of aē, òē, see § 56).

**a-vowel.**

Vṛddhī: Av. āhūrōś ‘of the Ahurian’ (ahura-) cf. Skt. āsūres; GAv. vācī, avācī ‘is spoken’ (aor. pass.) = Skt. āvācī; Av. dāhyumō (var. dāhyumā) ‘belonging to the region’ (dahyu-); Av. hācayene ‘I may cause to follow’ (V hāc-); Av. tācayeṇti ‘they cause to run’ (V tāc-); Av. rāmayeṇti ‘he makes content’ = Skt. rāmayati.—Cf. also the patronymics in Yt. 13.97 seq.

**i-vowel.**

Guṇa:—Av. daēsayēn ‘they showed’ (V dis-), daē-
dōiśt ‘he showed’ (intens. V dis-); saētē ‘he lies down’, sōirē ‘they lie down’ (V sē-); hṣayēhe ‘thou rulest’ (V hṣi-); vidōyēm ‘anti-demonic’ (acc. fr. vīdaēva-, fr. V div-).

——Vṛddhī:—Av. dāiś ‘thou sawest’ (aor. V dī-); stao- māyō ‘praises’ (fr. staoēmi-); pṛāyō ‘three’ (fr. pṛī-, but cf. § 18 Note 1), nāisē Ys. 12.1.

**Contraction:**

Av. upāētā ‘approached’ (upā + V i-); YAv. hṣapre, GAv. hṣaprōi ‘in the kingdom’ (hṣaprē-); Av. upōīsayēn ‘they might seek’ (upā + V is-); —upātī ‘he approaches’
Phonology

**u-vowel.**

Strengthening:

Guṇa: — Av. haomən ‘haoma’ (Vhu); ẓaotərum title of priest, cf. Skt. Hotar (Vzu); staomi ‘I praise’, stavano ‘having evil repute’ (duṣ). — Vṛddhi: — Av. sravayōiś ‘shouldst recite’ (Vsr); GAv. srāvi ‘he was heard’ (Vsr); vāhpau ‘in good’ (vavhu); daṅhavō ‘countries’ (daṅhhu); dūṣ.sravāō ‘having evil repute’ (duṣ).

Contraction:

Av. fraohtō ‘pronounced’ (fra + uhta-) = Skt. pṛktās; so also Av. vaocaf (redupl. aor.) ‘he spoke’ = Skt. vocat, cf. Av. vaokuše = Skt. ćucṣe pf. act. ptcpl. ćvakāc, weak form ukāc.

**r-vowel.**

Strengthening:

From Av. vərhora- ‘victory’, vərhora- ‘victorious’; so Av. kərənəm ‘I cut’, kərtəm ‘knife’ (acc.), karanəm ‘limit, dividing line’ (acc.), kāraye’ti ‘he cuts’.

But see § 47 Note.

Note. (a) The Avesta sometimes has gəṇa where the Skt. has a long vowel: Av. staorəm ‘bullock’ = Skt. sthūrām; Av. gaosati ‘he hides’ = Skt. gākatū. — (b) Conversely, the Av. sometimes has a long vowel where the Skt. shows gəṇa: Av. yəkərə- ‘yoker’ = Skt. yōktār-. — (c) The Av. has sporadically gəṇa where the Skt. has vṛddhi: Av. haomanərəm ‘well-minded’ = Skt. sūmanasām; Av. ɟəqqno- ‘deed’ = Skt. cyuṇā-; Av. haŋvə ‘belonging to the army’ = Skt. sāṅyās. — (d) Sporadically, Av. vṛddhi, where Skt. əṇa: Av. əṇaŋəm beside gaoyə- ‘belonging to the cow’ (§ 18) = Skt. gavyə. — (e) Observe Av. dəṅs.nava- ‘ill-famed’; dəṅs.mahanə- ‘evil-minded’ opp. to Skt. duḥṣaṣa.

**ii. Changes in y- or v-Syllables.**

§ 61. *General Remark.* The syllables containing internal » y and » v often suffer reduction and abbrevia-
Changes in y- or v-Syllables.

This is partly old and due to the vowel character of y (i) and v (u); in part it is young and is to be explained from the character of the writing—the close graphic resemblance of i to y (ii) and u to v (uu) often producing awkward accumulations of signs which are avoided.

(a) Vocalization of y and v.

§ 62. In the combinations original internal vy, vn, vr, yv, the first element is generally vocalized to u, i. When a immediately precedes this u, the two are contracted according to § 60 into ad. For ao an āu is frequently found in GAv.

(i) Orig. vy = Av. uy;—yv = Av. iv.

Av. vavhuyā 'of the good' (fem.) = Skt. vāsvyaś; GAv. pauruyō 'first' = Skt. pūrvyās; Av. marṣuyā 'of the belly' (stem marṣvē); Av. snāuya- 'made of sinew', cf. Skt. snāvan.—Av. mainivā 'of the two Spirits' (for mainyvā § 68, b).

(ii) Orig. avy = Av. aoi;—avn = Av. aon (āun);—

avr = Av. aor.

Av. haoyam 'the left' = Skt. savyām; Av. gaoyatiś 'cow-pastures' = Skt. gāvyātīs.—Av. vaonar 'they have won', cf. Skt. vānā; Av. raonam 'of valleys' (ravan-); Av. aśaonō 'of the righteous' (aśavan-), cf. Skt. maghōnas.—GAv. vāunuš 'having striven', ptcl. pf. ṽvan-; GAv. aśāuṇe 'to the righteous' = Skt. ātvān (cf. Note 1); Av. āpaurun- wk. stem of āpravan- 'priest' = Skt. ātharvan.—Av. fraōrisāiti 'he comes forward' (for orig. fra-vrisāiti), cf. fraorvārāśayeni; Av. fraorīnta 'they confessed', cf. Skt. āvṛūtā; Av. fraorī (i.e. *praorī) 'prone, ready'.
Phonology.

Note 1. Often in YAv., aḥāun- is found in the formulaic connection ahaunam fravashīya. The original difference is to be explained thus: əu = orig. ëu, and ao = orig. av; cf. Av. aṭāvan = Skt. ṛtāvan.

Note 2. In YAv., āoīryā is written for GA v. pāurūyā 'first' above.

Note 3. A like vocalization of Av. v = Av. u (orig. ək) § 87 may take place:—e. g. Av. vōjānūyā (for *nāuyā, nūyā, nhyā) 'from plagues'; Av. ađānūy (for adānūy) 'undeceived' = Skt. ādābhyaś; Av. nūryō ađavayō (for *nūyā, nūyā, nhyā) 'to righteous men' Yt. 1.0.55; Av. rāmānūy (for *rayā, rāyā, rhyā) 'to the ranks'. Perhaps Av. aoī, beside aū (for Av. aūwi) = Skt. abhi.

(b) Reduction and Abbreviation.

α. Reductions.

§ 63. The syllables ya and va before m or n, especially when final, are generally reduced to i (i), or u (u) respectively—a kind of samprasāraṇa.

Old ya = Av. i (i); va = Av. u (u)—before m, n.

Av. zaranim 'golden' (acc.) = Skt. hirāna-m; Av. uḥṣin 'they increased' (for *uḥṣ-ya-n); Av. mainimna 'thinking' (fem.) = Skt. māna-mānā; Av. pājīṃnō 'possessing' = Skt. pāṭa-mānas; Av. irīpīnti 'they die' (for irīp-ya-ntī).—GAv. asrūṣdm 'ye were heard of' Ys. 32.3 = Skt. āśrōḍh-va-m; Av. daēum 'demon' = Skt. dēvd-m; Av. pṛiṣum 'third' (for pṛiṣ-va-m); Av. mōrmum 'Merv' (for *mar-va-m);—Av. tāmavhunṭm 'dark' = Skt. tāmasvant-; Av. karṇaṇavhunṭm 'glorious' beside karṇaṇawhant for karṇaṇaw-va-ntm.

Note 1. In the acc. sg. of -va-stems, ūm instead of ūm is mostly written.

Note 2. Av. -aēva- commonly becomes -ēva- before m (cf. §§ 60, 52 a): Av. vidōyūm 'anti-demonic' acc. to vidēva- (but also Av. daēva-); Av. hāro-yūm 'Haraeva', cf. Anc. Pers. haraeva-; Av. hēyūm 'scaevum', if stem haēva.

Note 3. Instead of i (= ya), an i appears in Av. madama- 'midmost' = Skt. madh-ya-mā-.

§ 64. On the same principle as § 63, the syllables aya and ava, reduced before m or n, give rise to diphthongs, aē and ao (āu §§ 62, 195).
Changes in y- or v-Syllables.

Old aya = Av. aē; ava = Av. ao (also āu § 195)—before m, n.

Av. aēm 'this' (nom.) = Skt. ayām; Av. vidāraēm 'I upheld' = Skt. dhārayam; Av. cikaēn 'they atoned' (i. e. *cikayan) cf. Av. cikayaṅ.—Av. yaom 'grain' = Skt. yāvam; Av. maṇyaom 'spiritual', acc. to maṁyaṣa-; Av. mraom 'I spoke' = Skt. ábravam.—Av. nāumō also naōmō 'ninth' = Skt. navamās; Av. kṛnāun (var. kṛnṇaon) 'they made' = Skt. kṛṇāvan; Av. bāun also baon 'they were' = Skt. dīhanān.

Note. Similarly, Av. raē-ca Ys. 68.11 cf. instr. raya 'splendor'.

§ 65. The syllables internal āya, āva likewise reduced § 64, give rise to the diphthongs āi, āu.

Orig. āya, āva = Av. āi, āu—before m, n.

Av. dasa.gāim 'space of ten steps' = Skt. gāyam; Av. avāin 'they came down' = Skt. avāyan; Av. nasāum 'corpse' (i. e. nasāvam).

Note. Metrically the reduced syllables aēm, aom, āum, aēn, āin (§§ 63, 64) are dissyllabic.

§ 66. Final aye is reduced to Av. ūe,—metrically dissyllabic.

Av. apa.gatē 'for going away' = Skt. gātaye; Av. pātišṭatē (beside pātištātayaē-ca) 'to withstand' = Skt. sthitaye; Av. ārmatē 'to Piety'; Av. sanṭu.patē 'for the lord of a town'.

§ 67. Final ya in polysyllables appears in YAv. as e (GAv. shows yā).

YAv. kahe 'of which' (GAv. kahyā) = Skt. kāṣya; YAv. gayehe 'of life' (GAv. gayehyā) = Skt. gāṣyasya; YAv. aṣahe 'of Righteousness' (GAv. aṣahyā) = Skt. rāṣyā; YAv. aire (for yre, nom. pl.) 'the Aryans'; YAv. fraṃrasye (for *syā, nom. sg.) 'Franrasyan' cf. acc. *syānom; YAv. maire (for rya, nom. sg. fem.)
Phonology.

‘deadly’, cf. gen. mairayā; YAv. bāzuvē ‘with both arms’ (§ 85.5, end), beside YAv. bāzubya.
Note. Isolated is internal e (= ya) in vahehi ‘better’ (fem. pl.) cf. § 137 = Skt. vāyasya.

β. Abbreviated Writing.

Av. n y (i) = iy; n v (u) = uv.

§ 68. To avoid awkward combinations of letters, the original syllables iy (graphically Av. m iii) and uv (graph. Av. m uuu) are respectively abbreviated in writing n y (graph. ii) and n v (graph. uu). See § 61. Metrically, to such y or v the syllabic value iy or uv is generally to be restored.

(a) Av. n for m.

(1) In composition:—Av. paityantu ‘let them come to’ = Skt. prātiyantu; Av. pṛyāśtiś ‘three twigs’ (for pṛi-yāśtiś) cf. paṇca-yāśtiś.—(2) Internal:—Av. froyō ‘friend’ (graphically frio for friiiō) = Skt. priyās; Av. yasnyō ‘worshipful’ = Skt. yajñiyās.—(3) Initial:—Av. yeyqn (written iiieiiq for orig. *iyāyān); GAv. yadacā ‘and here’ Ys. 35.2 (written iiadā for Av. iiiadā).

(b) Av. n for m.

(1) In composition:—Av. huvacākham ‘having good words’ = Skt. suvācasam; Av. hvidātō ‘well-built (houses)’ Yt. 17.8 (i.e. huv-vidāt- cf. Ys. 57.21); Av. vohvarz ‘doing good’ (i.e. vohu + v).—(2) Internal:—Av. yvānem ‘juvenem’ = Skt. yavānem; Av. drvahē ‘firm’ (gen.) = Skt. dhruvāsya;—Av. hve ‘suus’ (metrically kuva-) cf. Skt. svā-. See Geldner, Metrik, p. 20 seq.
Note 1. Similarly when v (n) stands for w (= bh) § 87: Av. uhuuāibya for uuuaibya for uuaeibya cf. GAv. ubōibyā ‘with both’ = Skt. uhkhābhyām.

Note 2. Instances of Av. v (n) equal Skt. iv, iv may be found: Av. jvānti ‘they live’ = Skt. jīvanti; Av. cvāf ‘quantum’ = Skt. kāvat; Av. vidīdvā
Epenthetic i.

Av. bavaiti 'he becomes' = Skt. bhāvati; Av. aēiti (GAv. aēitī) 'he goes' = Skt. ēti; Av. inaōiti 'he forces, drives' = Skt. inōti; Av. āipi 'unto, in' = Skt. āpi; Av. barainiti 'they carry' = Skt. bhārantī; Av. āṇikām 'face' = Skt. āṇikām; Av. būrī 'fullness' = Skt. bhūri; Av. āriṣṭām 'unhurt' = Skt. āriṣṭām. — GA

Epenthesis, Prothesis, and Anaptyxis.


§ 69. Two of these viz. Epenthesis, Prothesis (and certain cases of Anaptyxis like svarunvata)—may be considered fundamentally the same, as each consists in the introduction of an anticipatory parasitic sound. For convenience, however, in the following, Epenthesis and Prothesis will be distinguished thus: (1) Epenthesis—an anticipatory vowel attached initially to a vowel; (2) Prothesis—an anticipatory vowel attached initially before a consonant.

§ 70. Epenthesis is one of the characteristic sound-phenomena of the Avesta. It consists in the insertion of a light anticipatory i or u, when in the following syllable respectively an i, i, e, ê, y, or an u, v stands.—Epenthesis of i takes place before r, n, ū, t, p, br, d, p, b, w, also before vh (= orig. sy).—Epenthesis of u takes place only before r.

Note. The epenthetic vowel attaches itself parasitically to diphthongs as well as to the simple vowels including a-privative. In the MSS., the law of epenthesis is not always consistently carried out; many times it is omitted: e.g. manyūš beside mainyūš 'of the Spirit'.
rāitti ‘with offering’ = Skt. rātt; GAv. aibī (YAv. aiwij ‘unto, to’ = Skt. abhi; YAv. maiddiṃ ‘middle’ (acc. sg.) = Skt. mdāhyam; —Av. bairyeinte ‘they are brought’ = Skt. bhriyante; Av. nivāryeite ‘is confined’ (Vvar-); Av. niṣṭūdyāt ‘should flow’ (Vrud-). —Av. airyō ‘Aryan’ = Skt. aryā; GAv. aita (YAv. ašt); Av. niśrītyānu ‘unto, to’ = Skt. abhi; YAv. maldim ‘middle’ (ace. sg.) = Skt. mddhyam; Av. baṝryeitī ‘they are brought’ = Skt. bhriyante; Av. niśrūyante ‘is confined’ (yvar-); Av. niśryānu ‘manly’ (ace. fern.) = Skt. ndryam; Av. maṇyuś ‘Spirit’ = Skt. manyuś.—With vanishing of the y which caused the epenthesis, aṁhā gen. sg. fem. of aem ‘this’ = Skt. āsyās.

Epenthetic u.

Av. aūrvāntō ‘swift steeds’ = Skt. ārvantas; Av. aūrūna- ‘wild, fiery’, cf. Skt. arūnā-; Av. aūruṣō ‘bright, white’ = Skt. aruṣas; Av. pāurvata ‘two mountains’ = Skt. pārvatānā; Av. taurunam ‘young’ = Skt. tārūnam; Av. hāurvām ‘whole’ = Skt. sārvām; Av. pōuru- (also pāuru-) ‘many’, for paru.

Note 1. Epenthetic i is even attached to the anaptyctic vowel (§ 72); Ab. qm.vartiṃ ‘courage’ Vsp. 7.3; GAv. mūṅgeiyāti ‘to destroy’ Ys. 46.11; fraoritī ‘confession’ Ys. 13.8.

Note 2. Epenthetic u is found also before v for w (§ 87); gūrvayeīte ‘he seizes’ (Vgarw- = Skt. Vgrabh-).

§ 71. Prothesis. As intermediate between Epenthesis and Anaptyxis, we may distinguish Prothesis, which consists in the similar introduction of an anticipatory i or u initially before a consonant. It takes place regularly before r followed by i or u (v). An instance is found also before ph.

Av. īrīnahti ‘he lets go, drives’ = Skt. rīṇakti; Av. īrīṣyēiti ‘is hurt’ = Skt. riṣyatī; GAv. urūpayeīntī ‘they cause pain’ = Skt. rōpāyanti; Av. urune ‘for the soul’, urvan- ‘soul’ (i.e. for rvan § 68 = Mod. Pers. ruvān).—Before ph, Av. īhyejō ‘destruction’ = Skt. tyājas.

§ 72. Anaptyxis. An irrational vowel (Anaptyxis), which does not count in the metre, is often developed
in Avesta between two consonants, especially if one be r, and regularly after final r. The anaptyctic vowel is generally ə (ə), more rarely a, i or ɔ. In GAv., anaptyxis is still more common than in YAv.

Av. vatydra- 'word' = Skt. vaktṛa- Av. nafort 'offspring' (abl. from naptar-); Av. ərəmō 'of earth'; GAv. dadrmahi 'we give' = Skt. dadmäsi; Av. garmō 'hot' = Skt. gharmās; GAv. frā 'forth', YAv. frā § 24 = Skt. prā; GAv. aēṣmō 'Fury' = YAv. aēṣmō; GAv. rāēṣnavhō 'of share' = Skt. rēṣnasas.—GAv. dvāvayaṭ 'he deceived'.—YAv. ṣantar 'within', GAv. ṣantar = Skt. antār; YAv. hvar 'sun', GAv. hvar = Skt. svār.—GAv. ṣyaopna- 'deed', YAv. ṣyaopna- = Skt. cyāutnā; GAv. maraka- 'death', YAv. mahrka = Skt. mṛkā.—GAv. yesići 'young' = Skt. yahvī; YAv. nisirinaviti 'he delivers over'.—YAv. māvya 'to me' = GAv. maibya; YAv. hāvya- 'left' = Skt. savyā; GAv. dužasobā 'maledictus'.—YAv. suriunu- vata (instr.) 'worthy of being heard'.

Note. Anaptyxis occurs sometimes between the members of a compound: e.g. GAv. dužasobra- 'evil-ruling'; GAv. hmrəfrātā 'he questioned with'; YAv. urəhiṭaṭ 'he stood up'.—More rarely in the few instances of sandhi: YAv. naēṣpluṭos tanvō 'of his own body'; YAv. yasə tē 'who to thee'.

SYSTEM OF CONSONANTS.

§ 73. General Remark. Viewing the Av. and the Skt. system of consonants side by side, it may be noted: (1) The Av. palatal series is incomplete—the Av. possesses only c and ḷ. (2) The Skt. cerebral series is entirely wanting in the Avesta. (3) The Av. has no aspirates, their place being in part taken by the corresponding spirants. (4) The nasals are only in part identical. (5) The
Av. is richer than the Skt. in sibilants, especially through the presence of the sonant sibilants \( z \) and \( \bar{z} \).

§ 74. **Surd and Sonant (Voiceless and Voiced).** For the distinction between surd and sonant (voiceless and voiced), we may refer to the Sanskrit. The law, moreover, that in internal combination, surd (voiceless) consonants stand before surd consonants, and sonant (voiced) before sonants, has in general the same extent as in Sanskrit.\(^1\)

Observe that \( n \) and in part \( m \) are at times treated as surd.\(^2\)

§ 75. Sandhi between words (§ 4) is wanting in Avesta, except in case of some enclitics and compounds.

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**Tenues — Surd Spirants.**

Av. \( \& \), \( \& \), \( \& \) and \( \& \) — \( b \), \( b \), \( d \) — \( g \).

\( k \), \( t \), \( p \) and \( c \) — \( h \), \( \bar{h} \), \( f \) — \( t \).

Av. \( k \), \( t \), \( p \) and \( c \).

§ 76. The Av. tenues \( k \), \( t \), \( p \) and \( c \) agree mostly with the corresponding tenues in the Sanskrit.

Av. \( katārō \) ‘which of two’ = Skt. katarás; Av. \( tāpayeiti \) ‘makes hot’ = Skt. tāpāyati; Av. \( pānti \) ‘they fly’ = Skt. pātanti.—Av. \( carāti \) ‘he moves’ = Skt. cārati; Av. \( cākana \) ‘has been pleased’ = Skt. cākana.

Note. In the distinction between guttural and palatal \( k/c \), the Av. and the Skt. do not always agree: Av. \( pākāt \) ‘from behind, behind’ = Skt. pācāt, cf. Av. \( pāscā \); Av. \( cūhpā \) ‘through the wise one’ = Skt. cūhivā; Av. \( frahōkarṭa-

‘converter’ = Skt. s kartār-; cf. Av. s ōkarṭi-; Av. \( vaokūšte \) dat. sg. pf. ptcpl. \( 

\text{Vvak}lɛ =\text{Skt. ūcūšt}.\)

Av. \( h \), \( \bar{h} \), \( f \).

§ 77. The surd spirants \( h \), \( \bar{h} \), \( f \) in Av. are of two-fold origin:——(1) they are the representatives

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of the old surd aspirates *kh, *th, *ph; or (2) they have arisen from the tenues *k, *t, *p regularly changed before most consonants in Av. to corresponding *h, *ɾ, *f. Observe that *f has in general the treatment of a spirant § 81.


Av. hratuṣ ‘wisdom’ = Skt. krātus; Av. irināhṭi ‘he lets go, drives’=Skt. rinākti; Av. taoṁna ‘seed’ = Skt. tōkma; Av. hṣapṛm ‘rule, kingdom’ = Skt. ksatṛm.—YAv. śyaopnāiś, GAv. śyaopnāiś ‘by deeds’ =Skt. cyāutnāis; Av. haipyō ‘true’ =Skt. satyās.—Av. drafṣō ‘spear, banner’=Skt. drapsās; Av. hraṃ ‘sleep’ =Skt. sāpṇam; YAv. frā, GAv. ṛfrā ‘forth, before’ =Skt. ṛrā; Av. fraṅṭi ‘pronounced’ = Skt. prōktas.

Note 1. In Av., we sometimes find *h prefixed to *f, initial or internal, apparently without etymological value: e.g. *ʌ-hiṇa’s ‘up to knee’, cf. Skt. abhi-jati. See Bartholomae, A.F. iii. 19 seq., and § 188 below.

Note 2. In Av., *f sometimes takes the place of *s (Skt. ɾ): e.g. Av. pāṃnōḥvant‐ ‘healing’ from Vpam‐ = Skt. Vsam‐ ‘to heal’, cf. also Av. sāma‐; Av. ṛwipṛ ‘over-sleeping’ (nom. pl.) with Viṣ‐ = Skt. Viṣ‐ ‘lie, sleep’; Av. ṛwipṛro ‘very mighty’, beside Av. sṝro ‘mighty’ = Skt. sṝras; Av. anapṝṁ (fem.) ‘whose time of delivery is not come’, beside frasṝṭatḥ (masc.) ‘whose time is come, dead’ Vṣac‐.

Note 3. Original *th (Iranian ṛ) becomes ɾ after *h and ɾ: e.g. GYAav. uṣda- ‘spoken, word’ = Skt. uṭkṛśa‐; Av. prṛṣḍa- ‘satisfied’ = Indo-Iran. *trampṭha-; Av. anāviṇḍrāḥ ‘not to be deceived’ Yt. 10.5. See Bartholomae, K.Z. xxix. 483, 502 = Flexionslehre pp. 63, 82.

Note 4. On Av. ɾ apparently for earlier ṛ, see § 95.
§ 78. (a) Exception. The change of $k$, $t$, $p$, to $h$, $\tilde{h}$, $f$, before consonants § 77, does not take place when a sibilant or a written nasal (not $q$) immediately precedes; nor under these circumstances, are $h$, $\tilde{h}$, $f$, as answering to older aspirate § 77, allowed. In all such cases, simple $k$, $t$, $p$ are employed.

Av. uṣṭräm 'camel' (-str-) as opposed to kuḍra 'where' (-pr-) = Skt. uṣṭram, kūtra; Av. ḫraṣṭraś 'with noxious creatures'; Av. piṣṭram 'bruising, wound'; Av. saṇṭvō 'in this (ahmi) tribe' (-ntv- § 94) as opposed to haozāpwa (-qpw-).—Av. staurm 'bullock' = Skt. sthūrāṁ (-th-); Av. sparat 'he darted' = Skt. āśphurat, § 48; Av. skarayant 'springing, turning' (in nom.propr.) cf. Skt. skhalayati; perhaps Av. skarṇa- 'turning, active' = Skt. skhalana.—Av. paṇṭanm 'path' (beside Av. paṭō acc. pl.) = Skt. pānthānam, pathās.

§ 79. (b) Exception. (1) Similarly $pt$ remains unchanged; but (2) not original $ptr$ which becomes (with assimilation) $f'$dr as original $ktr$ becomes $hdr$, in both GAv. and YAv.

(1) Av. hapta 'ēptā' = Skt. sapāś; Av. supti- 'shoulder' = Skt. śūpti.—But (2) Av. napsdrō apām 'of offspring of waters', cf. Skt. nāptrē; Av. rapsdr̥m 'aid' cf. Av. raptntm, rap-akō; Av. apāḥdre 'in north', beside apāḥtara-; Av. yaoḥd̥ra- 'girdle' = Skt. yoktra-.

Note. Some further exceptions occur: Av. dēitya- 'lawful', priyā- 'third', bitya- 'second', see § 92 Note 1. Observe especially etsr̥m 'fire', and trṣyāt 'may steal' for tarsyāt, trṣyāt see variants—an abbreviated writing.

§ 80. On $pv$ for original $tv$, see § 94.

Av. $e$, $t$.

§ 81. There can be little doubt that Av. $t$ has in general a spirant value. It seems to occupy a position
intermediate between \(t, d\) and \(\partial, \partial\). It is both surd and sonant (voiceless and voiced); to find a distinction palaeographically when it appears as surd or as sonant is not warranted by the MSS. It occurs chiefly as final for \(t\), except when \(s\) or \(\delta\) precede; in that case \(t\) appears § 192. As initial, surd and sonant, it is found in a few words, \(\text{tkae}^\circ\text{sm} \) 'faith, faithful'; \(\text{tba}\tilde{e}^\circ\text{so} \) 'hatred, harm' = Skt. \(\text{dv}\tilde{e}\text{sa}\text{s}\), cf. § 96. As internal it occurs in a few words, compound or in the MSS. treated as compound, and therefore handled as if it were final.

\[
\text{Av. } \text{a}\tilde{a}\text{t} \ '\text{from Right}' = \text{Skt. } \text{r}\text{t}\text{a}\text{t}; \text{Av. } \text{bava}\tilde{t} \ 'he became' = \text{Skt. } \text{\d{a}bha}\text{v}\text{a}\text{t}; \text{Av. yava}\tilde{t} \ 'how much' = \text{Skt. } \text{ya}\text{v}\text{a}\text{t}; \text{Av. haka}\tilde{r}\text{t} \ 'once' = \text{Skt. } \text{sa}\text{k}\text{y}\text{t}.-\text{GAv. ha}\text{\c{a}\c{e}}^\circ\text{t.a}\text{spa- } \text{nom. propr.}; \text{YAv. } \text{au}\text{rva}\tilde{t}.\text{aspa- } \text{‘swift-horsed’}; \text{Av. } \text{brva}\text{t}\text{hym} \ 'both brows'; \text{Av. } \text{ta}\tilde{t}\text{ku}\tilde{\i}\text{\i^\circ} \text{ ‘running’ (MSS. } \text{\t{a}t ku}\tilde{\i}\text{\i^\circ})\text{;} \text{Av. } \text{ap}\text{ca} \ '\text{atque’}.-\text{GYAv. } \text{\t{a}keh}\tilde{\i}\text{\i^\circ} \text{ ‘faith, faithful’; } \text{YAv. } \text{\t{a}ba}\tilde{e}\tilde{\i}^\circ\text{so} \ 'hatred, harm’, cf. \text{GAv. } \text{dva}\tilde{e}\text{\c{a}\c{e}}\text{\c{a}vh} = \text{Skt. } \text{dv}\tilde{e}\text{sa}\text{s}.\]

Note 1. Sometimes, \(\partial\) appears as variant of \(d\)’ before \(k\): e.g. \(\text{ad}\text{km} \) ‘robe’ (variant \(\text{a}\text{km}\) = Skt. \(\text{\d{k}\text{m}}\).

Note 2. In \(\text{t\t{a}t}\text{\d{a}\d{p}\text{m}} \ 'with running water’ (adj), \text{Yt. } 13.43, \partial\) stands for final \(c\), cf. Av. \(\text{\t{a}\text{c}\text{i}\text{a}\text{\c{e}}\text{\i\c{a}\text{\y{a}}} \ 'in running water’ (loc), Vd.} 6.26.

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**Mediae — Sonant Spirants.**

Av. \(e, \partial, \partial\) and \(\partial\) — \(i, \i, \\i\).

\(g, d, b\) and \(j\) — \(j, d, \\i\).

§ 82. The mediae \(g, d, b\), in Av. have a two-fold value:—(1) they represent old mediae, agreeing with the Skt. \(g, d, b\); or (2) they are the representatives of the old sonant aspirates, \(gh, dh, bh\); that is to say, originally in Av. the sonant aspirates lost their aspiration and fell together with the mediae. In GA., the mediae
thus arising are regularly preserved unchanged throughout. But see § 82 (a).

The following scheme shows the standpoint of the Gāthās in comparison with the Sanskrit.

<table>
<thead>
<tr>
<th>Skt.</th>
<th>g</th>
<th>gh</th>
<th>d</th>
<th>dh</th>
<th>b</th>
<th>bh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original- and GAv.</td>
<td>g</td>
<td>d</td>
<td>b</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(1) GAv. (old) $g$, $d$, $b = $ Skt. $g$, $d$, $b$.

GAv. ugraṅg 'mighty' (acc. pl.) = Skt. ugrān;—
GAv. yadā 'when' = Skt. yaddā; GAv. vidvā 'knowing' = Skt. vidvān.

(2) GAv. $g$, $d$, $b = $ Skt. $gh$, $dh$, $bh$.

GAv. dar'gām 'long' = Skt. dīrghām;—GAv. adā 'then' = Skt. ādha; GAv. advānam 'way' = Skt. ādhyānam;—GAv. ubōibyā 'both', cf. Skt. ubhābyām; GAv. aibī 'unto' = Skt. abhi.

§ 82a. Observe in connection with this rule § 82 that the sonant spirants appear before $z$: cf. § 180. GAv. aozēā 't' i spakest; diwāzādyāi.—See § 89 Bartholomae's Law.

Note. On the sonant spirants—in GAv. rafra- 'aid'; ukta- 'spoken, word!'—arising from old tenues or aspirate tenues, cf. § 77 Note 3.

§ 83. (1) In YAv. these mediae $g$, $d$, $b$—of double origin § 82—are preserved unchanged when initial; or again when internal, if immediately preceded by a nasal consonant or by a sibilant. (2) Under all other circumstances in YAv. these mediae—whether representing old mediae or old sonant aspirates—are regularly changed to the corresponding sonant spirant ($g$, $d$, $w$). Exceptions to the rule are not many. The secondary relation of GAv. to YAv. may thus be tabulated (cf. § 82):

<table>
<thead>
<tr>
<th>GAv.</th>
<th>$g$</th>
<th>$d$</th>
<th>$b$</th>
</tr>
</thead>
<tbody>
<tr>
<td>YAv.</td>
<td>$g$</td>
<td>$j$</td>
<td>$d$</td>
</tr>
</tbody>
</table>
(1) YAv. g, d, b (GAv. g, d, b) = Skt. g, d, b.
YAv. gām ‘cow’ (GAv. gām) = Skt. gām; YAv. grīvā- ‘neck’ = Skt. grīvā; YAv. angušṭaēhya ‘toes of both feet’, cf. Skt. anguṣṭhāhyām.—YAv. dūrāṭ ‘from afar’ (GAv. dūrāṭ) = Skt. dūrāt; YAv. vindāti ‘may find, receive’ = Skt. vindāti; YAv. hazdyāṭ ‘might sit’ opt. pf. = Skt. sasadyāt, sēdyāt.—YAv. barzište ‘on the highest’ (cf. GAv. barzišṭm) = Skt. bārhiṣṭē.

(2) YAv. g, d, b (GAv. g, d, b) = Skt. gh, dh, bh.
YAv. gaošm ‘ear’ (cf. GAv. gəusəiš) = Skt. ghōṣam; YAv. zangm ‘foot’ = Skt. jāṅghām.—YAv. dārayaṭ ‘he held fast’ (GAv. dārayaṭ) = Skt. dhārayaṭ; YAv. drvāhe ‘firm’ (gen.) = Skt. dhruvāsa; YAv. bandm ‘bond, sickness’ = Skt. bandhām; YAv. dazdi ‘give thou’ = Skt. daddhi.—YAv. būmim ‘earth’ (GAv. būmim) = Skt. bhūmim; YAv. brāta ‘brother’ (GAv. bərātā) = Skt. bhrātā; YAv. səmbayadvəm ‘crush ye’ = Skt. jambhāyaḥdvam.

(3) YAv. Ḫ, ḍ, w (GAv. Ḫ, ḍ, w) = Skt. Ḫ, ḍ, w.
YAv. Ṽrm ‘mighty’ (GAv. ugra-) = Skt. ugrām; YAv. bjozm ‘portion, lot’ (GAv. baga-) = Skt. bhāgam; YAv. məɾjo ‘bird’ = Skt. mrgās.—YAv. vidvə ‘knowing’ (GAv. vidvə) = Skt. vidvān; YAv. pədyawuha ‘set foot’ = Skt. pādyasva.

(4) YAv. Ḫ, ḍ, w (GAv. Ḫ, ḍ, w) = Skt. gh, dh, bh.
YAv. darjəm ‘long’ (GAv. dərgəm) = Skt. dīrghām; YAv. maəjəm ‘cloud’ = Skt. méghām; YAv. jəngə ‘having smitten’ = Skt. jaghniṇān.—YAv. ada ‘then’ (GAv. adə) = Skt. ādha; YAv. advənəm ‘way’ (GAv. advənəm) = Skt. ādhyānam; YAv. arədəm ‘side, half’ = Skt. ārdhām.—YAv. aəwi ‘unto’ (GAv. aibə) = Skt. abhi; YAv. garəwəm ‘foetus’ = Skt. gārbham; YAv. awərəm ‘cloud’ = Skt. abhrām.
§ 84. Exception 1. Initial $j$, not $g$, is found before $n$: YAv. $j$nu, $j$nö 'women' (GAv. $g$nuo) = Skt. $g$nás; YAv. $j$nqm 'to smite' inf. to $V$jan- = Skt. $V$han-.

§ 85. Exception 2. Exceptions to the law for internal change are also found.

(a) Commonly in the endings $ti$, $byo$, $bya$:

YAv. tanubyö 'to bodies' = Skt. tanúbhyas; YAv. äfrivanaëbiü 'with blessings', cf. Skt. samáñé-bhis, etc. But YAv. aëwyas-ca 'and with these' (fem. abl.) beside $abyö$ Yt. 10.82 = Skt. $á$byás; YAv. bázuve 'with both arms' § 67 cf. Skt. báhúbhýäm; YAv. hináhyö 'from fetters' Yt. 13.100 beside YAv. gátubyö.

(b) The combination internal $dr$ remains generally unchanged:

YAv. $á$udrà 'from seed' = Skt. kudrá; YAv. udrzm 'otter' = Skt. udrám; GAv. ardrá- 'pious'; GAv. súdra- 'misfortune'; YAv. dadrına- 'being held' $V$dar- = Skt. $V$dhar-.

(c) In some other instances internal $d$ remains in YAv. unchanged:

YAv. vadar* 'weapon', GAv. vadar² = Skt. vádhár; YAv. yazamaïde 'we worship' = Skt. yájámahé, etc.; YAv. varđapm 'growth', beside varđaya 'make thou grow' = Skt. vardhéya.

§ 86. Instead of internal $d$ in YAv., $b$ is sometimes written; especially before $u$, $w$.

YAv. vípu$i$, vípuim 'having knowledge' = Skt. vidú$i$, vidúšim, GAv. vídušé; YAv. cara$p$bwe 'ye go' Yt. 13.34 = Skt. cáradhéké; YAv. dàpu$o 'of creator' = GAv. dadu$só; YAv. ar$p$bwa- 'uplifted' as variant to ar$p$dwá. So YAv. da$p$aiti 'he gives' = Skt. dádáti RV. 2.35.10; YAv. zg$a$paiti 'vanishes' beside YAv. zgadaiti; GAv. vá$p$há Ys. 5.6 'he knows', beside GAv. vá$dá$ = Skt. védá.

§ 87. Instead of internal YAv. $v$, we sometimes find YAv. $u$ written.

YAv. avaróít 'should bring out' = Skt. á-bhárét; YAv. $h$smáöya 'to you', beside GAv. $h$maibýá, YAv. $y$u$m$aoýo = Skt. $y$u$m$ábhýam; YAv. má$ö$ya 'to me', GAv. maibýá; YAv. gòrvayeite 'he seizes' (for *gorvayeiti § 70 Note 2) = Skt. grbháyati; YAv. vaébya
'with both' (for \textit{uvaē\text{"i}bya} § 68 for \textit{uvaē\text{"i}bya}), cf. Skt. \textit{ubhā\text{"a}hyām}; GAv. \textit{ubō\text{"i}bya}; YAv. \textit{frabavara} 'he brought forth' = Skt. \textit{babhāra}. Perhaps YAv. \textit{ai\text{"i}vi > avi > aoi 'unto'} = Skt. \textit{abhi}.


\section*{Av. \textit{\&j}.}

§ 88. From the fact that the original sonant aspirates fell together with the mediae in Avesta, § 82, and also from the two-fold nature of Skt. \textit{j} and \textit{h}—see Brugmann, \textit{Grundriss der vergl. Gram.} §§ 452, 480, 451,—is to be explained the following relation between the Avesta and the Sanskrit.

\begin{align*}
\text{Skt.} & \quad \text{Av. } j \quad \text{Av. } z \\
\text{Skt.} & \quad \text{Av. } h \quad \text{Av. } j
\end{align*}

\begin{enumerate}
\item (1) \text{Av. } j = \text{Skt. } j.


\item (2) \text{Av. } j = \text{Skt. } h.


Note 1. According to § 83, the media \textit{j} when initial should in YAv. pass over into its corresponding sonant \textit{spi\text{"a}rant}, this spirant has in our alphabet fallen together with the sonant sibilant \textit{\&}. Hence the relation §§ 177, 178 below YAv. \textit{\&} = Skt. \textit{j}; —YAv. \textit{\&} = Skt. \textit{h}.

Note 2. Owing to the etymological relation \textit{glj}, we sometimes find YAv. \textit{\&} = Skt. \textit{g}.—e.g. GYAv. \textit{kanjumana} = Skt. \textit{sagāmana}.

### Bartholomae's Law.

See Bartholomae, *A. F*. i. p. 3 seq.; *A. F*. iii. p. 22 Note.

§ 89. The combination, original aspirate mediae + t or + s, had already in the Indo-Iranian period become media + dh or + sh; the consonant group thus arising is then treated according to the special laws of the language, Indic or Iranian. In GAv. the law is carried through without exception (but see § 82 a, and Note). In YAv., however, the law shows a number of exceptions § 90.—Examples of the law from GAv. are:


§ 90. In YAv., as compared with GAv., this law holds good only in part; as for the rest, the old tenues *t* or surd sibilant *s*, is restored and assimilation then takes place. Thus:—

Semivowels.

Av. yu y (initial), y (internal); y (initial), u (internal).

§ 91. General Remark. The semivowels yu y and y were probably spirants; internal yu y and u were apparently sometimes spirant, sometimes vocalic (see § 92 Note 1).

Note. In a few instances y and u stand as initial, when representing iy, uv; GAv. iyadacā 'and here' Ys. 35.2 (pron. stem ī); YAv. iyūyuva 'with both', Skt. ubhāhyām—see §§ 87, 68.

Av. y = Skt. y.

§ 92. Av. y (initial and internal) corresponds to Skt. y:

Av. yasnas 'worship' = Skt. yajñām; Av. täyuḥ 'thief' = Skt. tāyūs; GAv. āhurahyā 'of Ahura' = Skt. āsurasya.

Note 1. (a) A possible test as to when y is spirant or semivowel, may perhaps be found in the treatment of a preceding t, e. g. kāhyā 'true' (y spirant) but dāhyā- 'lawful' (y semivowel dāt-i-a-). (b) Moreover the metre shows that y is often to be read with vowel value iy § 88: GAv. frīyō 'friend' (read fr-iy-ō) = Skt. priyās; YAv. biyā- 'second' (read bi-iy-a-) = Skt. dvītyā.-—In Yt. 13.99 initial yu must be read iy in yaṣa 'he has sought' = Skt. iyāsā.

Note 2. On Av. y = Skt. v, in tanuyā etc., see § 190.

Av. v = Skt. v.

§ 93. Av. v (initial and internal) corresponds to Skt. v:

Av. vāstrām 'vesture' = Skt. vāstrām; Av. vātō 'wind' = Skt. vātas;—Av. tātāva 'he has power' = Skt. tātāvā; Av. kvaspī 'with good horses' = Skt. kvātvas.

Note 1. Metrically u v is often to be read as a vowel. Thus: Av. gāzākva 'among beings' Ys. 9.17 (loc. vāh + a postpos); ciphākva 'among seeds'; GAv. tvām 'thou' (read tvām) = Skt. tvām (tvām); YAv. kva 'where' (read kua) = Skt. kava (kava).

Note 2. On Av. v for u, see § 87.

Note 3. On Av. v for Skt. uv see § 68.

Original v in Combination with Consonants.

Av. representative of Skt. tv.

§ 94. The combination original tv (1) generally becomes Av. ḍv; (2) it remains unchanged when a sibilant
Phonology.

precedes or when $v$ preserves its vocalic character $u$.— When sampräsāraṇa with following $a$ takes place, $t$ remains unaltered.

(1) GYAv. ḫrapvā, ḫrapvō ‘by, of wisdom’ = Skt. krātvā, krātvas; YAv. ḫuqm ‘thee’ = Skt. tvām; Av. māḥvā- ‘to be thought, thought’, for *māntvā-;—
(2) Av. varśtva- ‘to be done, act’; Av. rauvō ‘O Master’, gātvō ‘from the seat’ (prob. ra-t-ū-o, gā-t-ū-ō); GAv. tvōm ‘thou’ (tvōm).—YAv. tūm ‘thou’ = Skt. tvām.

Original $pv$.

§ 95. The combination original $pv$ apparently seems to become $f$ in Av.:—e. g. Ys. 57.29 ḍṛṇte ‘they are overtaken’, for earlier ḍṛṇante (cl. 8); Av. ḍṛṇt(is) ‘aquosum’ for older ḍṛṇantam; Av. huḥr̥ṣa ‘slumbering’ nom. sg. from orig. *suvaprav(ant)-.

Original $dv$, $dhv$.

§ 96. The combination original $dv$, $dhv$ becomes
(1) when initial, GAv. $dv$, doḥ; in YAv. ṭb, b (dv);—
(2) when internal, GAv. $dv$; in YAv. $dv$, $dw$ (dv).

(1) Initial.

GYAv. dvāēśavhā ‘through hatred’ (YAv. ṭbāēśavha) = Skt. dvēśasā; GAv. doibisānti ‘they hate’ (cf. YAv. ṭbāēśayāt) = Skt. dvisānti; GAv. doibītīm ‘second’ (YAv. bitīm) = Skt. dvītīyam.—YAv. ṭbāēśavha ‘through hatred’ = Skt. dvēśasā; YAv. ṭbāēśayāt ‘may harm through hatred’ = Skt. dvēśayāt; YAv. bitīm ‘second’ = Skt. dvītīyam.—GYAv. dva ‘two’ = Skt. dvā; Av. dvārm ‘door’ = Skt. dvāram; Av. dvāṣaiṭi ‘rushes, springs’ = Skt. dhvāsaṭi.

(2) Internal.

GYAv. advāēṣō ‘without harm’ = Skt. advēṣas; GAv. vidvā ‘knowing’, YAv. vidvā = Skt. vidvān;—GYAv. advān̥m ‘path’, YAv. advān̥m = Skt. ādhvānam.
—Av. didvaēṣa ‘I have hated’ = Skt. didvēṣa; YAv. vidvaēṣtvō ‘foe to harm’.

Note. In YAv. viḍhaṇauḥṃ ‘foe to malice’ and vidvaēṣtvō ‘foe to harm’, the ṣṭ, ṣv is treated apparently as initial,—prefix vi.

Av. representative of Skt. śv.

§ 97. The combination śv (Skt.) appears in Av. as śp.

Av. vīṣpam ‘all’ = Skt. viṣvam; Av. āspō ‘horse’ = Skt. āsvas; Av. spaēṣm ‘white’ = Skt. śvēṭām.

§ 98. On Av. representative of śv (Skt.), see § 130.

Av. representative of Skt. hv.

§ 99. The combination Skt. ħv appears in Av. as zb.

Av. zbāyemi ‘I invoke’ = Skt. hvāyāmi; GAv. duḥ-azbāḥ ‘male-dictus’ cf. Skt. ṣvā-

Liquid.

Av. ṝ r.

§ 100. The Av. liquid is r; it corresponds to Skt. r and l, the letter l being wanting in Av.

Av. r = Skt. r (i).

Av. ṛḥpāṃ ‘wagon’ = Skt. ṛ̃tham; Av. nām ‘man’ = Skt. nāram; Av. sṛrō ‘beautiful’ = Skt. śṛrās, sṛiḷās.—Av. hukṣptā ‘well-formed’ = Skt. ḵāptā;


Note 1. In Av., ḷr appears instead of simple r when immediately followed by k or ṝ—YAv. vṛhrō ‘wolf’ = Skt. vṛkṣas; GAv. kṣhrṃ ‘corpus’ = Skt. kṛpāṃ; YAv. māhrō ‘death’ = Skt. mārkās, cf. GAv. mārkgē ‘morti-que’; YAv. kahrkana- nomen propr., cf. Skt. kṝkāṇa-.

See Bartholomae, A.F. ii.39; Brugmann, Grundrisse der vergl. Gram. § 260.

Note 2. On uṛv- (i.e. urv- for vr-), see § 191.

Note 3. On r in vowel combinations ar, ʾir, ʾwr, vr, see § 48.
Phonology.

Nasals.

Av. 1, ə, i, u, ɬ.

n, n̄, v, ɭ, m.

§ 101. General Remark. Of the nasals in Av., ɭ, m corresponds in general to Skt. m.—To the Skt. n there correspond in Av., ɭ, n and n̄.—The latter, a modification of n, stands before stopped consonants.—The letter v is evidently guttural in Av. pawtawhəm ‘fifth’ from *pauktasva. Otherwise ɭ stands in the combination wh, vuh derived from orig. s-syllable § 108.—The character ɭ, ɭ is palaeographically, from the manuscripts, a modification of ɭ; it occurs for v in connection with k when it is preceded by an i- or e-sound § 118 Note.

§ 102. Av. n occurs initial, internal (except before stopped-sounds), and final.

Av. nāma ‘name’ = Skt. nāma;—Av. tanuʃ ‘body’ = Skt. tanás;—Av. anyo ‘another’ = Skt. anyás; Av. vavanə ‘victorious’ = Skt. vavanän;—Av. vərjnəi ‘of a male’ = Skt. vṛṣṇis;—Av. barm ‘they carried’ = Skt. dharmam.

§ 103. Av. n occurs before k, g, c, j, t, d and -byo (for -dbyo), bya:

Av. sanga- ‘upper part of foot’ = Skt. jānghā;—Av. panca ‘five’ = Skt. pānca;—Av. rənjoiti ‘bestirs, hurries’ = Skt. rəkhati;—Av. antar ‘inter’ = Skt. antār; Av. bərənti ‘they carry’ = Skt. bhrənti; Av. bərəntəbya ‘for the two great ones’.

Note. For -ŋg see under Sibilants § 128.

§ 104. On Av. ɭ, v, u, ɭ see above General Remark.

§ 105. Av. m occurs initial, internal, final.

Av. mədəməm ‘midmost’ = Skt. madhayamām; Av. aməm ‘strength’ = Skt. āmam; Av. məram ‘I spake’ = Skt. dhruvam.

Note 1. The m in Av. ɭmru- (opp. Skt. ṇbru-) is probably the more original.

Note 2. On initial m = Skt. sm, see § 140.
Sibilants: Original Ạ.

Sibilants.
Av. u, o, w, ow—f, ọ.

§ 106. General Remark. Of the sibilants, s, ş, š, ž are surd; and z, ž are sonant. In Avesta, s corresponds to both Skt. s and to š. Av. ž answers in general to Skt. ž. The letter Av. ş is chiefly final after i, u and consonants, also in some ligatures. Av. ş is not so common, chiefly before y.

Note. Av. š, ž, š are palaeographically closely related. In most MSS., ż and š interchange with each other. In the younger Indian MSS., ż is the predominant character; the Persian MSS. often (though by no means throughout) show a preference for š when the sound answers to orig. rt. In the four oldest MSS., with Pahlavi translation, ź is the principal character,—ż standing as final or in ligatures. This rule is there preserved almost without exception.—In the old MSS. źž has a double value—(1) as a ligature for ž + k, hišku ‘dry’, et al.; or (2) it is a modification of ż, ź before y, § 162. Younger MSS. write in the (1) first case żk; in the (2) second case they have a special ligature.—See Geldner, Drei Yastû p. viii seqq.

Av. ş.

§ 107. General Remark. Av. ş is of three-fold origin:—
1. = original ş,
2. = older palatal ş (Skt. s),
3. = developed.

1. Original ş.

§ 108. General Remark. Original ş (1) under certain conditions remains ş in Avesta (2) but generally otherwise becomes h (wh).

i. Original ş remains ş.

§ 109. Original ş remains ş in Avesta before initial k, c, t, p, n, or internal before the same letters when it is preceded by a, a, ä.
Phonology.

Av. skāmbhām ‘scaffold’ = Skt. skambham; Av. yās -kārīt- ‘making efforts’, cf. Skt. a-yās-; Av. skendam ‘broken’, scindayeiti ‘breaks asunder’, cf. Lat. scindere. —Av. staotāram ‘praiser’ = Skt. stōtāram; Av. vaste ‘he clothes’ = Skt. vāstē; Av. āste ‘he sits’ = Skt. āstē; GAv. maṣṭā ‘he thought’ = Skt. amāṣṭa; Av. dāstvām ‘cunning, skill’, cf. Skt. dāsas-; GAv. spṛd-dānī ‘I will strive’ = Skt. śpārdhāṇi; Av. manaspaōrya- ‘having the mind pre-eminent’.—Av. snayaēta ‘should wash’ = Skt. snāyēta; Av. āsnatāram ‘priest who washes the utensils’, cf. Skt. a-snātāram ‘dreading water’.

ii. Original s becomes h.

§ 110. Original s becomes h in Av., regularly when initial before vowels.

Av. hapta ‘cūta’ = Skt. saptā, Lat. septem; Av. haca ‘with, from’ = Skt. sācā; Av. haomām ‘Haoma’ = Skt. sōmam; Av. hō ‘he’ = Skt. sās; Av. hūḥtām ‘good word’ = Skt. sūktām; Av. hakārīt ‘at one time’ = Skt. sakṛt.

as.

§ 111. The combination old as becomes in Avesta (1) ah-, (2) avh-, aw-, (3) -ō (final).

Old as- = (1) Av. ah-.

§ 112. α. Old as- = Av. ah— regularly before i, ī.

YAv. ahi ‘thou art’, GAv. ahi = Skt. āsi; GAv. nāmahi ‘in homage’ = Skt. nāmasi.

§ 113. β. Old as- = Av. ah— before i, ī, when the a becomes e, § 34.

Av. dārayehi ‘thou holdest fast’ = Skt. dhārāyasi; Av. jaidyehi ‘thou askest’; Av. sadayeḥi ‘thou appearest’ = Skt. chadāyasi; Av. ausjehiḥ ‘more strong’ (acc. pl. fem.) = Skt. dīyāyasi.

§ 114. γ. Old as- = Av. ah-, generally before u, ū and their strengthenings.
Av. qszahu ‘in distress’ = Skt. qhasu; Av. ahurm ‘Ahura, Lord’ = Skt. ásuram; Av. ahúm ‘life’ = Skt. ásum.

§ 115. Old as- = Av. ah-, the a before u, v then passing over into o, ò.

Av. vohu ‘good’ = Skt. vásu; GAv. bahghvá ‘distribute’ = Skt. bhákpsva.

§ 116. Old as- = Av. ah- rarely before e, cf. perhaps § 35 Note 2.

Av. raodáhe ‘thou growest’ = Skt. ródhasi; Av. pāwaháhe ‘thou mayest protect’ (aor. subj.) Yt. 8.1 = Skt. pásasi.

Old as- = (2) Av. avh-.

§ 117. Old as- = Av. avh-, regularly before a, á, e, ë, ò, ô, o, q.

Av. vanhanam ‘vesture’ = Skt. vásanam; GAv. námavhá ‘with homage’ = Skt. námasá.—Av. vanhóus ‘of good’ = Skt. vásós.—Av. avabhó ‘of help’ = Skt. ávasó.—GAv. rāwthavhóí ‘thou mayest offer’ (aor. subj.) = Skt. rásasé; Av. uśavhám ‘of dawns’ = Skt. uśásám.

Note. An exception is Av. daháko ‘Dragon’, dahakáca.

§ 118. Old as- = Av. avh-, generally before e, ē, æ-ca, but cf. § 116.

YAv. avahhe, avawhaé-ca, GAv. avawhé ‘for help’ = Skt. ávasé; GAv. námavhé ‘for homage’ = Skt. námasé.

Note. Here Av. ph- may appear instead of zh- when epenthetic i precedes it, or when a is shaded to e after y § 34:—YAv. ayal'hé ‘for help’ beside avahhe = Skt. ávasé; GAv. dida'l'hé ‘I was made wise’ (redupl. aor.)—YAv. yepl'he ‘of which’ = Skt. yásya; GAv. srávyac'hé ‘to make heard’; GAv. rásayc'hé ‘to harm’—cf. the Skt. infinitives in -asé.

§ 119. Old as- = Av. avh-, seldom before u:

Av. vawhuř ‘good’ = Skt. vásus; Av. uhruř (beside uhúm) ‘life’ = Skt. ásus.
Old -as = (3) Av. -ō.

§ 120. Old -as final = Av. -ō,—(GAv. often has -ō § 32).

Av. puhrō ‘son’ = Skt. putrās; Av. īṣavō ‘arrows’ = Skt. iṣavas; Av. dārayō ‘didst hold fast’ = Skt. dhārāyas.—Cf. GAv. yō ‘who’ (YAv. yō) = Skt. yās; GAv. vō ‘of ye’ (YAv. vō) = Skt. vas; GAv. mazā ‘great’ (gen.) = Skt. mahās.

Note. Observe that as is retained before enclitic ca ‘que’, etc. Av. īṣavasca ‘and arrows’ = Skt. iṣavas-ca; Av. īṣavascif ‘even the arrows’ = Skt. iṣavas-cit; Av. yasca ‘and who’ = Skt. yās-ca.—Av. nāmas tu ‘homage to thee’ = Skt. nāmas tē; Av. yastaft ‘qui id’ = Skt yās tāt.

ās.

§ 121. The combination old ās becomes in Avesta (1) āk-, (2) āvhr-, (3) -ō (final).

Old ās- = (1) Av. āk-.

§ 122. Old ās- = Av. āh- regularly before i, ī, u, ū.

Av. bavāhi ‘mayest thou be’ = Skt. bhāvāsi; Av. pāhi ‘thou protectest’ = Skt. pāhi.—Av. dāhim ‘creation’ = Skt. dāsim; GAv. rāhi ‘I offer’ (aor.) = Skt. rdhi.—Av. āhurōish ‘of the Ahurian’, cf. Skt. āsurēs; GAv. āhū loc. pl. fem. of aēm ‘this’ = Skt. āsū.

Old ās- = (2) Av. āvhr-.

§ 123. Old ās- = Av. āvhr,—before a, ā, ē, e, ē, ō, ēi, q.

Av. āvha ‘has been’ = Skt. āsa; Av. prāvhayete ‘he terrifies’ = Skt. trāsāyate; Av. nāvhrāhya ‘with both nostrils’ = Skt. nāsābhhyām;—Av. māvhrōm ‘moon’ = Skt. māsam;—GAv. rāvhrē ‘I offer’ = Skt. rāsē;—Av. āvhrō ‘of mouth’ = Skt. āsās;—Av. dāvhrōit ‘creation’ (abl.), cf. Skt. dāsāt;—Av. āvhrōm ‘of these’ (fem.) = Skt. āsām.
Sibilants: Original ʂ.

Old -ās = (3) Av. -o.

§ 124. Old -ās final = Av. -o—regularly.

Av. buyā ‘mightiest be’ = Skt. bhūyās; Av. haenayā ‘of an army’ = Skt. sēnāyās; Av. dā ‘thou madest’ = Skt. ādhās.

Note. Before enclitics (ca etc.), orig.-ās appears as -As:—Av. gā-pāsca ‘and the Gathas’ = Skt. gāthāsca; Av. urvarāsca ‘and trees’ = Skt. ururvedāsca; Av. hānayāsca ‘and of the army’ = Skt. sēnāyāsca;—GAv. dāsca ‘and madest’, dās-tu ‘thou madest’ = Skt. ādāsca, etc.

Original ns.

§ 125. The combination old internal -ans- before vowels becomes:—(1) in YAv. -avh-, -əvh-, -əkh-;—(2) in GAv. -ənh-, -əh.-

Old -ans- = (1) YAv. -avh-, -əvh-, -əkh-.

§ 126. α. Old -ans- internal = YAv. -avh-, -əvh- before ā, a, i, ō.

YAv. savhāni ‘I shall proclaim’ = Skt. ṣaṣāni; YAv. davhavha ‘with cunning, skill’ (Ny. 1.16) = Skt. ṃaṣasā.
—YAv. ṣavhēn ‘they will struggle’ (Yt. 13.154) = Skt. vāsan.—YAv. savhōiś ‘shouldst proclaim’ = Skt. ṣaṣēs.
—Similarly YAv. jawhēntu ‘shall injure’ (Vd. 2.22), cf. Skt. hisantu.

§ 127. β. Old -ans- = YAv. -əkh-, before i, y.

YAv. daḥiṣṭam ‘most cunning, skilled’ = Skt. da-siṣṭam; YAv. saḥyamnanāṃ ‘of those who will be born’ (Vṣan = Skt. Vjan-).

Old -ans- = (2) GAv. -ənh-, -əh-.

§ 128. Old -ans- internal = (α) GAv. -ənh- (weñ) before vowels;—and = (β) GAv. -əh- before m.

(a) GAv. səŋghānī ‘I shall proclaim’ = Skt. ṣaṣāni; GAv. vənghaṭ, vənghən ‘shall strive’ (aor.) = Skt. ṃaṣat;
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GAv. śinghō ‘proclamation, proclaimer’ = Skt. śasas.
—GAv. mānghī (also māṅhī) ‘I thought’ = Skt. māṣi.
—(b) mōhma’dī ‘we thought’ (s-aor. from Y/mah-).

§ 129. The combination old -ans = (1) YAv. -au, or -a (-as-ca), -ā (-ās-ca); —(2) GAv. -āng, -a.

YAv. daēvan, GAv. daēvīŋ ‘Demons’ = Skt. dēvān.

Note. In some of the above examples, it might be suggested that YAv. ū is perhaps due to Gatha influence.

Original sv.

§ 130. The combination orig. sv becomes in Avesta  uv or  āv. —Sometimes, sv when internal, becomes  (also written vh).

(1) Orig. sv- initial = Av. hv-, hv-.

GYAv. hvā-, also ha- ‘suus’ = Skt. svā-; GYAv. hvar ‘sun’ = Skt. svār; YAv. hvaspā ‘having good horses’ = Skt. svātvas. —YAv. hānharṣm ‘sister’ = Skt. svātāram; GYAv. harṇā ‘splendors’, cf. Skt. svā ṛṇarā; —YAv. bīṣat ‘he sweated’, fr. Av. āvāid = Skt. vsvāid-

(2) Orig. sv- internal = Av. hv-, hv-, uhv-, uhv-.

(Pers. MSS. -vh-).

(a) It becomes hv,—after ā—YAv. ākva ‘among these’ (ākva  a postpos.) = Skt. āśu; YAv.  ‘in empty holes’ = Skt. āndu; YAv. vyartāhva ‘in separate places’ (loc.). —After a—GAv. gāhāvā ‘hear thou’ = Skt. gāhāvā; so YAv. dāmahva ‘among creatures’ (loc. an-stem + a) = Skt. dāmāsu.—After o ( = a § 39)—YAv. bāhāhva ‘distribute thou’ = Skt. bhākāvā. —(b) Becomes h,—after a—GAv. nāmahvīti ‘full of homage’ = Skt. nāmasvātis; YAv. harahvātim nom. propr. = Skt. āravātim. —(c) Becomes nuk-
Sibilants: Original *s.

(-sh-, -shv-)—GYAv. vavuhim 'good' (fem.), Pers. MSS. vavhim = Skt. vāśva; YAv. pádyasuva 'set foot, abide' = Skt. pádyasva; YAv. hunawuha 'press haoma-juice', cf. Skt. sunusva;—GYAv. aojauhant-, GAv. aojōghvant-, aojōhvant- 'strong' = Skt. jārvant-.—YAv. vavhuqum 'of good things', beside vohunqm; YAv. harนาvahuntam; YAv. vavceahuntam 'brilliant' Yt. 12.1 = Skt. varcasvantam.

Note. In rāma hāstrum orig. 'having good pastures', h = orig. su + v (§ 68).

Original *sy.

§ 131. This combination, orig. *sy preceded by a vowel, becomes somewhat complicated in Av., owing to the varied treatment of y, as y sometimes remains after s has become an h-sound, or y sometimes vanishes, with or without leaving a trace of epenthesis. In GAv., y is generally retained, in YAv. y generally vanishes.

(A) y remains.

§ 132. Orig. *sy = (1) Av. hy (the y remaining);—mostly GAv., more rare YAv.

(a) YAv. hyāṭ 'might be' = Skt. syāt; YAv. usdāhyamnanqum 'of offerings to be elevated', cf. Skt. dā̄-sy-āt; YAv. māhyāsbyō 'to lords of the month' = Skt. māsyēbhyaś; YAv. manahyō 'spiritual' (nom. sg.) for *manasyas.—(b) GAv. ahurahyā 'of Ahura, Lord' = Skt. āṣurasya; GAv. ahyā 'of this' = Skt. asya; GAv. vahyō 'better' = Skt. vāsyas.

§ 133. Orig. *sy = (2) Av. hy, mostly GAv., rarely YAv.

(a) YAv. dāhynqm 'of countries', cf. Skt. dāṣyus-; and YAv. hyaona, hyaonya- nom. propr.—(b) GAv. vahyā 'melior' = Skt. vāsyān; GAv. ahyēdā 'ejus-que' (beside ahyā) = Skt. asyā. Cf. Geldner, Studien zum Avesta p. 141.

(B) y vanishes.

§ 134. Orig. -*y* internal = (1) Av. -sh-, the y vanishing without leaving epenthesis.

YAv. vavhō ‘melius’ = Skt. vāsyas; YAv. aēmuhō gen. sg. fem. (orig. *syāt) from aēva- ‘one'.
§ 135. Orig. -sy- internal = (2) Av. istring, the y vanishes but leaves epenthesis.

YAv. aiphoa (also aiphoa) ‘of this’ (fem.) = Skt. asyds; YAv. dalyhsus ‘of country’, cf. Skt. dasyu-

§ 136. Orig. -sy- internal = (3) Av. -yhe, the y with a following a becoming e.

(a) With epenthesis—YAv. aiyhe ‘of this’ = Skt. asyá.—(b) Without epenthesis—YAv. yenh ‘of whom’ = Skt. yásya.

§ 137. Orig. -sy- internal = (4) Av. h, the y with a following a having become e, § 67. Very common in YAv. genitive singular.

YAv. ahe ‘of this’ = Skt. asyá; YAv. ahurahe (beside GAv. ahurahyā) ‘of Ahura’ = Skt. ásurasya.—Isolated GYAv. vahehi ‘the better ones’ (fem.) = Skt. vásyasī.

Original sr.

§ 138. Orig. sr- initial = (i) Av. r- (the instances are uncertain).


§ 139. Orig. -sr- internal = Av. -sr-.


Note. In GAv. -ngr- is also written: GAv. dangra-, angra-

Original sm.

§ 140. Orig. sm- initial = Av. m, through loss of h.

Av. mat ‘with’ = Skt. smát; YAv. maho, GAv. mahi ‘sumus’ = Skt. smási.

§ 141. Orig. sm- internal = Av. hm.

Av. kahmai ‘to whom’ = Skt. kásmái; YAv. ahmī, GAv. ahmi ‘sum’ = Skt. ásmi.
Sibilants: Older palatal t.

Original skt.

§ 142. Orig. sk₁ = Av. s (cf. Skt. čh).

Av. jasāti 'he comes' = Skt. gāchāti, cf. āçāṣāt; Av. isāti 'he desires' = Skt. ichāti; Av. yasāti 'holds' = Skt. yāchāti.

Original ts.

§ 143. Orig. t₁ + s = Skt. s (through intermediate ss §§ 185, 186).

GAv. ḥīṃavāsū (loc. pl.) 'belonging to you' = Skt. yuṣmāvatsu; GAv. drāgvasu 'among the wicked' (drāgayant + su); YAv. masyō 'fish' = Skt. māṭyasas; YAv. aṣavaḥṣnus 'rejoicing the righteous' (Yt. 13.63 nom. sing. *t₁+s), cf. Av. ḥṣnūṃ 'joy'; YAv. ḍvīṣat 'he sweated' (ḍ[=t]₁+s § 74), cf. Skt. ṣvīd--; YAv. raose 'thou growest', cf. Av. raḍḍha, raostā; GAv. stavas 'praising' (nom. sg. stavanṭ), cf. Lat. amant(t)s; GAv. dasvā 'give thou' = Skt. datsva; GAv. piṣyasū loc. plur. stem piṣyaṇṭ- 'beholding'.

Original ps.

§ 144. Orig. ps = Av. ṭs, except before r, tr.

YAv. drafṭō 'spear, banner' = Skt. drapsūs; GAv. ḍafṣti 'thou extendest', cf. GAv. haptī from ṣvāvi- = Skt. ṣvap--; GAv. nafṣū 'among children', cf. napāṃ, naptyāēṣū § 187 (s); YAv. hangoṛfṣāne 'I will seize' (s-aor.), beside ṣgarṇtam, ṣgarv- = Skt. ṣgarbh-.

Note 1. Observe s remains unchanged before r, tr:—Av. fṛratu- 'fruit, reward', Av. kraṣṭra- 'noxious creature'.

Note 2. Observe that s (= sk₁ cf. § 142) remains unchanged in the examples tafrqaṭ (YAv.) 'grew warm', nṛṛfṣāti (GAv.) 'it wanes'.

2. Older palatal ś (Skt. ś).

§ 145. General Remark. Older palatal ś (Skt. ś) commonly appears as Av. s. In certain combinations it is changed to ș.
Phonology.

i. Older palatal $s$ (= Skt. $ś$) = Av. $s$.

§ 146. Older palatal $s$ (= Skt. $ś$) = Av. $s$ before vowels, semivowels, and most consonants.


Note 1. On Av. $j$ instead of Av. $s$ (= Skt. $ś$), see § 77 Note 2.

Note 2. On older palatal $t$ retained in Av. before $n$, see § 160 Note 3.

Note 3. On older palatal $s$ in $iṣu = Av. sḥ$, see § 97.


ii. Older palatal $s$ = Av. $s$.

§ 147. Older palatal $s$ (= Skt. $ś$) before $t$ becomes Av. $s$ (= Skt. $ṣ$). For examples see § 159.

§ 148. Older palatal $s$ (= Skt. $ś$) before $n$ generally becomes Av. $s$ (= Skt. $ṇ$). For examples see § 160.

§ 149. Older palatal $s$ (= Skt. $ś$) after Av. $f$ (= orig. $p$) becomes $ś$. For examples see § 161.

iii. Older palatal $t$ = Av. $t$.

§ 150. Older palatal $t$ (= Skt. $ṭ$) becomes Av. $t$ before sonants. For examples see § 182.

3. Developed Av. $s$.

§ 151. Av. $s$ sometimes results from the dentals $t$ ($p$), $d$ ($d$) becoming $s$ before $t$.

Av. *cistiś* 'wisdom' = Skt. *cittis*; Av. *amavastara-* 'stronger' (amavant) = Skt. *āmavattara-; Av. *iristahe* 'of the dead' (Virīḥ); Av. *aivi-śastar-* 'one who sits'
Sibilants: Av. ɨ.

\( \text{Vhad} \) = Skt. sāttar; Av. raosta 'has grown up', cf. Av. raodénti, Skt. \( \text{V} \text{rudh} \).

Note. Sometimes ɨ (ɨ) becomes s before c:—Av. ra-twascǐpra 'of splendid family' (ra-twast- + cǐpra-); Av. yaśca 'and when' (yaś + ca).

§ 152. Av. s sometimes results from Av. ə becoming s before \( m \).

Av. upasonm 'upon earth' (acc. fem.), beside Av. səm, zəmö; Av. rasmanm 'of battle ranks', cf. Av. rāzayeĩnte 'they arrange in ranks' (Vrāz- = Skt. Vrāj);

Av. maēsmana 'with urine', cf. Av. maēzantī 'they make urine' (Vmiz- = Skt. Vmik-); Av. baresmana 'with barsom', cf. Av. Vbars- 'grow up, be high, great' (= Skt. Vbark-).

§ 153. Av. s more rarely results from Av. ə becoming s before \( n \). See also § 164. Note 1.

Av. asnya- 'belonging to the day' (from azan-) = Skt. tirō-ahnya- (fr. áhan-); Av. yasmn 'worship' (Vyaz- = Skt. Vyaj-).

ÄV. ə, ɨ, ɨ.

§ 154. General Remark. Av. ɨ (ɨ, ɨ) stands either for an original s after i, u and certain consonants; or for an earlier palatal ɨ under special conditions.

Av. ɨ (ɨ, ɨ) = Skt. ɨ.


Av. iəvə 'arrows' = Skt. ḫəvas; Av. vahištō 'best' = Skt. vāsisthas; Av. raēṣayāt 'may wound' = Skt. reṣāyāt; Av. sraēṣyeiti 'it clings', cf. Skt. ślṣyati. — Av. duṣ.kṛtam 'ill-done' = Skt. duṣ-kṛtam; Av. muštī- 'fist' = Skt. muṣṭi-; Av. gaoṣəm 'ear' = Skt. ghōṣam; Av. taoṣayeiti 'makes still' (Yt. 10.48) = Skt. tōṣāyati. — Av. uhṣānəm 'bull' = Skt. uksānam; GAv. vahṣyā
Phonology.

'I will speak' = Skt. vaksyāmi. — Av. varṣṇōiṣ 'of a ram' = Skt. vrṣṇēs; Av. tarṣṇō 'thirst' = Skt. ṭṛṣṇā.

Note 1. Before r we find s not ģ though i or u precede:—GAv. āvīśa- 'glancing', cf. Skt. Śvīr-. YAv. kusra-, āśra-. Similarly in Skt. usra-, tamisra-, cf. Whitney, Sanskrit Grammar § 181 a.

Note 2. Sometimes, ģ is written for ġ before y:—GAv. frāṣṭānyahī 'we send forth' = Skt. prāṣṭānyās; YAv. bāṣṭātyam 'of those to be' = Skt. bhavijyātām, etc.

§ 156. Av. ģ from orig. s, appears similarly (§ 155) when final after i, u-vowels and their strengthenings, also after ĥ and r, cf. § 192 (3).

Av. ažīṣ 'Dragon' (nom. sg.); gairīṣ 'mountains' (acc. pl.); tanuṣ 'body'; vanhūṣ 'good' (acc. pl.); raśnaoṣ 'of Rashnu, Justice'; vanhūṣ 'of the good'; barōiṣ 'thou shouldst bear'; gāuṣ 'cow'; uṭhāiṣ 'with words'.—druḥ 'fiend'; ānuṣ.hahṣ 'following'; parōdarṣ 'Fore-seer' § 192 (3).

§ 157. On Av. ģ from orig. ġ, see § 144.

§ 158. Av. ģ (= older palatal ģ + s = Indog. kṣ) = Skt. kṣ.

Av. vaṣṭi 'thou wilt' = Skt. vākṣi (V vaṣ-); Av. diṣṭyāṭ 'should show' (opt. aor.), cf. Skt. adikṣat (V diṣ-); Av. nāṣāti 'may vanish' (aor. subj.), Vnas-; Av. parōdarṣ 'Fore-seer, the cock' (-dars + s nom. sg.); GAv. nāṣū loc. pl. from nās- 'loss, mishap'.—So Av. šaṇī 'he dwells' = Skt. kṣeti; Av. moṣu 'quickly' = Skt. makṣu, cf. Lat. mov. —Similarly Av. daṣīna- 'right, dexter' = Skt. dākṣiṇa-; Av. Vāṣ- 'to fabricate' = Skt. takṣ.

Note 1. Indog. kṣ appears in Av. as ṭṭ.—In Skt. orig. ṭṭ and kṣ fell together in ks; but Av. still holds them apart respectively ṭṭ and ģ. See Hübschmann, Z.D.M.G. 38 p. 428. The same distinction between the two original sounds is to be remarked in Prakrit and Pali as observed by Pischel, Gött. gel. Anz. 1881, p. 1322.

Note 2. On hṛṃākom 'of you' and ḍhīṇaḥ 'up to the knees', cf. §§ 77 Note 1, 188.
Sibilants: Av. š.

§ 159. Av. š appears for older palatal ś (= Skt. ś) before t (= Skt. śt), cf. § 147.

Av. naštō ‘made to vanish’ = Skt. naśtās (Vnaś-);
GAv. vaštī ‘he wishes’ = Skt. vāstī (Vvāś-); Av. dārṣṭī- ‘seeing, sight’ = Skt. dṛṣṭī-; Av. parṣṭa- ‘question’ = Skt. prṛṣṭā- (Vpraś-); GAv. daēdoś redupl. aor. 3 sg. mid. Av. Vdis- ‘show’ = Skt. Vdiś-.

§ 160. Av. ś appears for older palatal ś (= Skt. ś) before n = Skt. sn, cf. § 148.

Av. aśnaōti ‘he attains’ = Skt. aśnāti; Av. fraśnō ‘question’ = Skt. praśnās; Av. spaśnaōt ‘he espied’ Vspaś- = Skt. Vspaś-.

Note. Sometimes Av. s appears instead of the above ś before n, cf. § 146, and Note 2:—Av. snapa- ‘smiting, wounding’, to Vsnap- = Skt. snath-; Av. vasna ‘by will’, Vvas- = Skt. Vvas-.

§ 161. Av. ś appears for old palatal ś (= Skt. ś) after Av. f (= orig. f), cf. similarly, orig. ps (dental) § 144.

Av. fbabīt ‘with fetters’, cf. Skt. 2 paś- ‘to bind’; Av. haṃvva-ff-avo ‘having whole flocks’ (paśu- = Skt. paśu-).

Note. On Av. tasaŋ, urr/sosti see § 144 Note 2.

§ 162. Av. ſy (or sometimes simply ś) appears for older cy. In GAv. the y is mostly retained; in YAv. the y is mostly dropped.


Av. amrāṃ ‘immortal’ = Skt. amṛtām; Av. pūršānō ‘battles’ = Skt. pṛtanās; Av. maṣyehe ‘of mortal’ = Skt. māṛtyasya; Av. bāṣārāṃ ‘rider’ = Skt. bhārtāram.

—Likewise Av. aṣvanāṃ ‘the righteous’ = Skt. ṛtā-
vānam; Av. aṣṭam 'Right, righteousness', beside Av. an-arṣṭāiś = Skt. ṛtām; Av. ḫwāṣm 'quickly' = Skt. tūrtām, et al.

Note. As a rule, Av. ṛ = Skt. ār; ṛt (observe accent), and Av. āṛ = Skt. ṛt (observe unaccented): — e. g. Av. mṛṣṭo 'dead' = Skt. mṛtās; Av. bṛṛtām 'carried' = Skt. bṛṛtām; Av. fra-bṛṛtārśam title of priest = Skt. -bharīram. Allowing a shift of accent would explain a number of apparent anomalies where the law as to accent appears not to hold.

§ 164. Av. ṛ results from Av. z changed to ṛ before n.

Av. rāṣṇam 'of ordinances', from stem rāsan-; Av. rāṣṇum 'Justice', beside rāziṣṭam 'most just', Skt. ṛaj-īṣṭham; Av. barṣṇāvō 'heights' beside bārṇa-atō 'of the high', Skt. bṛhatās; Av. ūdvarṣṇavō 'evil-doers' (varṣ-); Av. ā-ḥ-ṇūś 'up to the knees', beside zanva 'knees', cf. Skt. abhī-ṇāṇu § 188.

Note 1. Observe, however, that sometimes Av. s instead of t (for Av. z) before n is found, cf. § 153:—Av. asni 'by day' (asana-) = Skt. āhni (Āhan-); Av. parā.asna- 'beyond the day, future', cf. Skt. aparāyya- 'after mid-day'; Av. yasm 'worship' (beside yas-asē) = Skt. yajnām; Av. āsma- 'in-born' (ā + Vasan- 'to bear').

Note 2. Observe ẓ in Av. īnātar- (Vasan- 'know') = Skt. jñātār; Av. īnūṃ 'knee', īṇubhayasīt 'even to the knees'.

§ 165. Av. ẓ sometimes results from Av. s (= Skt. j or h) being changed to ẓ before s.—See §§ 185, 186.

GAv. urvāṣaj 'shall proceed' (s-aor.), Vṛvāṣ = Skt. vṛraj-; GAv. varīṣālī 'may do' (s-aor.), Vṛvars-, cf. Skt. Vṛvarj-; GAv. varīṣ-cā 2 sg. aor. (es + s); Av. kvarthe 'well-doing' nom. sg. (ez + s); Av. hartīyamna- 'about to be imbrued' (ez + sVhars = Skt. sārj-).

Note. Perhaps here Av. ajajta 'might be led' beside Av. azaiti, Skt. ājatī.

§ 166. Av. ẓ sometimes results from Av. s (= Skt. j) being changed to ẓ before t (cf. Skt. ẓt).

Av. mṛṣṭo 'rubbed' (Vmarz-) = Skt. mṛṣṭās (Vmarṣ-); Av. ārīṣṭa- 'imbrued' (Vḥars-) = Skt. ārīṣṭā- (Vṣarj-); Av. yasantar- 'worshipper' (Vyas-) = Skt. yasṭār- (Vyaṇ-).
Sibilants: Av. z.

AV. z.

§ 167. General Remark. Av. z appears either as the representative of Skt. j or h, see § 88; or it is the corresponding sonant to s, §§ 106, 74.

§ 168. Av. z = Skt. j.

Av. zaṣṭam ‘wish’ = Skt. jōṣam; Av. sāṭō ‘born’ = Skt. jātās; Av. sambhayadwam ‘ye knock together’ = Skt. jambhāyadhvam; Av. sīṇāṭ ‘may take violently’ = Skt. jīnāṭ; Av. zrayō ‘sea’ = Skt. jrāyas.—Av. aṣāṭi ‘he drives’ = Skt. ājati; Av. yazaite ‘he worships’ = Skt. yājatā; Av. harsaṇṭi ‘they send forth’ = Skt. srjānti; Av. vazrem ‘club’ = Skt. vājram.

§ 169. Av. z = Skt. h.

Av. zaṣta ‘hand’ = Skt. hāsta-; Av. zarōiś ‘of the golden’ = Skt. hārēs; Av. zi ‘for’ = Skt. hi.—Av. anṣam ‘vā’ = Skt. ahām; Av. mazištō ‘vē[=vṛ]tā’ = Skt. māhiṣṭhas; Av. bāṣuś ‘nījv’ = Skt. bāhūs; Av. borsaṇṭam ‘great, high’ = Skt. bhrāntam; Av. maesaṇṭi ‘mingunt’ = Skt. mēhantī; Av. izyeiṭi ‘he seeks’, cf. Skt. iṭatē.

§ 170. Av. z results often from s being sonantized before sonant consonants.


§ 171. Av. z (similarly § 170) in combination zd = Skt. (ē)dḥ, (ā)dḥ. See above (Bartholomae’s Law) § 89; and Brugmann, Grundriss der vergl. Gram. §§ 476, 591.

Av. mazdāh- ‘wisdom, Mazda’ = Skt. mēdhas; GA vṛṣdām ‘ye protected’ (=aor. from Vprā- = Skt. trādhvam; et al.
Phonology.

Original Av. \( z \) changed to \( s \), \( \dot{s} \).

§ 172. Av. \( z \) before \( n \) becomes \( s \) (\( \ddot{s} \)), see §§ 153, 164 for examples.

§ 173. Av. \( z \) before \( m \) becomes \( s \), see § 152 examples.

§ 174. Av. \( z \) before \( t \) becomes \( s \), see § 166 examples.

§ 175. Av. \( z \) before \( s \) becomes \( s \), see § 165 examples.

\[ \text{AV. ĺ.} \]

§ 176. General Remark. Av. ĺ is the corresponding sonant to \( \ddot{s} \) as Av. \( z \) is to \( s \). Sometimes (though more rarely) it answers like \( z \) to Skt. \( j \), \( h \).

§ 177. Av. ĺ (more rarely) = Skt. \( j \). See § 88 Note 1.

Av. \( \text{vāražm} \) 'sharpness, edge', cf. Skt. \( tējas \) (\( Vvīj \)); Av. \( bāk̄a \) 'he distributed, offered' = Skt. \( bhājat \).

§ 178. Av. ĺ (more rarely) = Skt. \( h \). See § 88 Note 1.

Av. \( aśiś \) 'Dragon' = Skt. \( āhīs \); Av. \( dāśati \) 'it burns' = Skt. \( dāhati \).

§ 179. Av. ĺ most commonly results from Av. \( \ddot{s} \) being sonantized before sonant consonants.

GaV. \( \text{asrūždūm} \) 'ye were heard of' (Ys. 32.3, \( s \)-aor. mid.-pass. \( Vsru \)) = Skt. \( \text{asroḍhvam} \), beside Av. \( s\text{rao} \-\text{žāнē} , \( s\text{raośa}- \); Av. \( \text{snaįžbya} \) 'with two weapons' from stem Av. \( \text{snaįžiš} \); Av. \( \text{awždāta-} \) 'laid in the waters', beside Av. \( \text{afścipha-} \) 'having the seed of waters'; Av. \( \text{yaoždāpmtm} \) 'making pure', beside Av. \( \text{yaoš} = \text{Skt. yōs.} \).—Av. \( \text{dužūhtm} \) 'ill-spoken' = Skt. \( \text{duruktām} \); Av. \( \text{dužvacanhō} \) 'ill-speaking', beside Av. \( \text{duśkṛtmtm} \) 'ill done' = Skt. \( \text{durvacas, duśkṛtmā} \); Av. \( \text{duśmanāvhe} \) 'to the evil-minded' (here \( m \)-surd) = Skt. \( \text{durmanasē} \).

Note. Exceptions occur: GaV. \( \text{sṛ\/śvaco} \) 'true-speaking' et al.; cf. Bartholomae, \( B.B \). xiii. p. 77.

§ 180. Av. \( wi \) (= orig. \( bh + s \)) = Skt. \( ps \). See § 89.

YaV. \( \text{diwāgāt} \) 'from deceit', GaV. \( \text{diwāgādyāi} \) 'to deceive', cf. Skt. \( \text{dipsati} \).

§ 181. YaV. \( h \) (= Av. \( z \) [= Skt. \( h \)] + \( s \)) = Skt. \( kr \). Cf. § 165.

YaV. \( uś-vākāt \) 'he carried forth' (\( s \)-aor. from \( V\text{vas-} \)) = Skt. \( uākāt \) (\( Vvāh- \)).
Some Additional Rules as to Consonants.

Note 1. On i in GA v. ajñonvānum 'unharmed' cf. Skt. Vkr̥n-, see § 89.

Note 2. GA v. āviṣ Ys. 53.7 is uncertain. Uncertain also GA v. ṛava- 'zeal, striving' to Vīv- = Skt. Vīv- (?).

§ 182. Av. i appears for old palatal i (= Skt. ī) before sonants.

GA v. ādāyāi 'to attain', Vās- = Skt. Vās-; GA v. vīḍhyāi 'to, from villages' (vīs-) = Skt. vīḍhyās (vīs-).

§ 183. Av. ɪd = Skt. ḍh, or ḍ. See Brugmann, Grundriss § 591.

Av. mūdhām 'µebōv' = Skt. mudham; Av. mṝṣādkām 'mercy' (if from Vmar-, cf. § 179) = Skt. mṛṣākām. Here again GA v. asṛūḍām Ys. 32.3 (§ 179) = Skt. asṛūḍhām.

Aspiration.

Av. or, c̄, w.

h, ḍ, ḍv.

§ 184. These are all derived from an original s-sound, and have been treated, in particulars, under the sibilants § 110 seqq.

Some Additional Rules as to Consonants.

§ 185. In Av., assimilation of consonants is sometimes found.

YA v. nmānum 'house' = GA v. d nmānum; Av. kambām 'few' (for *kabnām or kambnām § 186), cf. kambiṣṭām.— Total assimilation, Av. bunām 'foundation' (for bunām § 186) = Skt. budhnām; Av. sanat 'it appeared' Yt. 14.7 (i. e. sannat, sad-nat).

§ 186. In Av., double consonants (i.e. the same consonant repeated) are not allowed. If owing to total assimilation § 185 they should occur, the combination is then reduced in writing to a single consonant.

Av. masyō 'fish' (for massyō § 185) = Skt. mātasyas; Av. usnāṭi- 'ablution' (for ussnāṭi-, i.e. ud-snaṭi- § 185, cf. Av. us tanum snayaṭa); Av. dūṣiṭi- 'distress' (i.e. duṣ-ṣīṭi-; cf. Skt. suṣiṭi-); Av. hōmiṣyāṭ from
Phonology.

\( \text{hom} + \text{Vmib} \) 'to change', Ys. 53.9; GA\textit{v. dr}g\textit{vas}ū 'among the wicked' (for \textit{dr}g\textit{vassu}); Av. \textit{u}ṣ\textit{ahv}a 'at dawn' (for \textit{u}ṣ\textit{ah-hv}a); Av. \textit{aj}ā\textit{var}ś 'evil-doing' (nom. sg. var\textit{š}ś, from \textit{V}var\textit{š} § 165); Av. \textit{bun}ām § 185 end.

§ 187. A consonant sometimes falls out. See § 186.

(1) \( g \) before \( v \) falls out in Y\textit{Av}.

Y\textit{Av. drivγas-ca} 'poor' (gen. fem.), beside Y\textit{Av. drijaos} (gen. masc. driju); Y\textit{Av. drv\textit{ant}om} 'wicked', beside GA\textit{v. drg\textit{vant}om}, cf. Skt. dr\textit{uhvan}; Y\textit{Av. kvo\textit{v}ō} nomen propr. beside GA\textit{v. kvōg\textit{v}ō}.

(2) \( d \) between consonants falls out.

Av. \textit{borzanbhy}a 'great' (dat. dual for older 'and\textit{bh}y\textit{r}')

(3) \( y \) after initial older \( š-palatal \) (=Skt. \( š \)) sometimes falls out.

Av. \textit{sām}ahe 'of black' = Skt. \textit{syām}āsya; Av. \textit{saēnō} 'eagle' = Skt. \textit{syēnās}.

(4) \( h \) (= original \( s \)) is dropped before \( m \) (initial) and \( r \) §§ 140, 138 seq.

(5) \( k \) (\( h \)) seems sometimes to fall out.

Av. \textit{tōrya-} 'quartus' for \( *\textit{kt}ūrya- \) cf. \( \textit{a-kt}ūrya- \) 'four times'; Av. \textit{avat\textit{ōta}} 'he spake', if these forms are from \textit{V}vac.

(6) \( t \) seems sometimes to fall out.

GA\textit{v. naf\textit{tà} loc. pl. for \*napt-su from Av. napt-, napt- 'off-spring', cf. § 185 seq.

§ 188. Av. \( h \) is sometimes \textit{introduced} before \( ť \).

Av. \textit{āh\textit{śn}ūś 'knee-high'}, cf. Skt. \textit{abh\textit{ũ}j\textit{ũ}u}; Av. \textit{h\textit{śmā}k\textit{m}, h\textit{śma}t 'of, from you'}.

§ 189. On \( s \) (= Skt. \( s, ś \)) retained before -\( ca \) etc., see §§ 120 Note; 124 Note; 129.

§ 190. In Av., \( y \) takes the place of \( v \) between \( u \) and \( e \).

Av. \textit{duyē} 'two' = Skt. \textit{dvē}; Av. \textit{upa.mr\textit{uyē} 'I invoke' = Skt. \textit{upa-brv\textit{uvē}; Av. tan\textit{uyē} 'for the body' = Skt. tan\textit{vē; Av. \*b\textit{uye} 'to be' = Skt. \textit{bhuvē}.

Note. Similarly Av. \textit{uyē} 'both' (for \*\textit{vve, uvē} § 68 Note 1) = Skt. \textit{ubhē}.
§ 191. In Av., metathesis of r often takes place; —Skt. vr (vl) becomes with prothesis § 71, Av. uv.

Av. āprava ‘priest’ = Skt. ātharvā; Av. caḥrudasō ‘fourteenth’ = Skt. caturdaśās; Av. brātūryō ‘uncle’ (for brātyūryō § 62) = Skt. bhṛatūryas; Av. urvātāś ‘with doctrines’, cf. Skt. vrātāś; Av. urvaḥō ‘faithful, friend’ (V var-).

§ 192. As final consonants in Av., the following may stand: (1) nasal, n and m, (2) dental t (or t when preceded by developed s or by ś), (3) sibilant s and ś.—

Two consonants may stand in the case of ḥs, fś, śt, st and ḍAv. ng.

(1) barōn ‘they carried’; assm ‘I’; (2) pṛrośat ‘he asked’; amavaṭ ‘strong’; (3) hizubō ‘with tongues’; tānū ‘body’; haṃrvatāś ‘perfection’ (nom. sg. -tāt-s); ḫsayaś ‘ruling’ (nom. sg. -ant-s).—dṛuḥs ‘fiend, Druj’; āśś ‘water’; kṣṛfś ‘corpse’; cōiśt ‘he promised, announced’; aibīmōizt ‘he turned toward’.—GaV. maśyōng ‘mortals’ acc. pl.

Note. When orig. s precedes final t the latter is dropped:—e. g. Av. āś (i. e. *ās-t) ‘was’ = Skt. āṣit; Av. cinas (i. e. *cinast § 109) ‘thou didst promise’, opp. to cōiśt or to mōist (mīpt).

§ 193. Av. m appears instead of final n in vocatives of an-stems.

Av. aṣāum ‘O righteous one’ = Skt. ātāvān; Av. āpraum ‘O priest’ = Skt. ātharvan; Av. yum (for *yuvān) ‘O youth’ = Skt. yuvān; Av. prizām ‘O triple-jawed’ (cf. acc. prizāfanom).

Note 1. The MSS. often fluctuate between final m and n in endings, q, qn, qm, e. g. haṃq, haṃqn, haṃqm ‘haoma-offerings’ (acc. pl.) Yt. 10.92 = Skt. sōmān, cf. § 45 Note 2.—So apparently, Av. caṃqm ‘in eye’, cf. Skt. jāman.

Note 2. Observe other MS. fluctuations (cons. and vowel):—c j; j s; ṇ d; ā ḍ; ḍ ā; ai aż; i u — daḥqm, daḍqm; masḍā, masḍō; ḍrata ṭāu; vastra ṭrāṭ.
§ 194. Av. avoids generally a repetition of the same syllable.

Av. *maidyāiryēhe* 'of Mid-Year' (for *maidy-a-yairyēhe*); huyāryā 'of good harvest' (for *huyāiryayā*); Av. fra-zinte, frainta 'they are, were plundered' (for *fra-ziṃnte, *fraziṃnta*), cf. Skt. *prajināt*; Av. *hara*vna hacin̄nō for *kara*-nawha hacin̄nō attended with glory Yt. 10.121.

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Resumé.

Principal differences between Sanskrit and Avesta in Phonology.

Vowels.

§ 195. GAv. lengthens all final vowels, YAv. lengthens them in monosyllables, shortens them in polysyllables (§§ 24–26).

§ 196. Original *r* and *a* are lengthened before final *m* in Av. (§ 23).

§ 197. Av. *i* generally answers to Skt. *a* before *m* or *n*. — Av. *rr* (arr) = Skt. *r* (§§ 29, 47).

§ 198. Av. *o* equals commonly a modification of internal *a* after *y*. — Sometimes equals final *yu* (§§ 34, 67).

§ 199. Av. *o* chiefly equals final Skt. *as* (ə) § 120.


§ 201. Av. *k* *q* is a nasalization of *a* (ə) before *m* or *n*. It often equals Skt. *a* with anusvāra (§§ 45, 46).

Diphthongs.


§ 203. A striking peculiarity in Av. is Epenthes (§ 70) and Anaptyxis (§ 72) and the frequent Reductions (samprasāra etc.) § 63 seq.

Consonants.

§ 204. The voiceless spirants Av. *b*, *p*, *f* are chiefly sprung from old tenūes *k*, *ṭ*, *ḥ* before consonants; — sometimes they represent old voiceless aspirates (§ 77 seq.).
Resumé of principal Phonetic Laws.

§ 205. The original voiced aspirates \( gh \), \( dh \), \( bh \) fell primarily together with the mediae in Av. (§ 82).

§ 206. The voiced spirants Av. \( j \), \( d \), \( w \) are developments from these earlier two-fold mediae (§ 83).

§ 207. Skt. \( j \) is often represented by Av. \( z \) (§ 168).

§ 208. Skt. \( h \) is represented sometimes by Av. \( j \), sometimes by Av. \( s \) (§§ 88, 169).

§ 209. Skt. \( s \) generally becomes \( k \) in Av. (§ 110 seq.).

§ 210. Skt. \( as \) (internal) becomes \( awh \), \( ah \); or (final) \( o \) (§§ 111—120).

§ 211. Av. \( as \) (internal) becomes \( awh \), \( ah \); or (final) \( o \) (§§ 121—124).

§ 212. Skt. \( t \) is represented in Av. by \( s \) (§ 146).

§ 213. Skt. \( tv \) is represented in Av. by \( sp \) (§ 97).

§ 214. Skt. \( ch \) is represented in Av. by \( s \) (§ 142).

§ 215. Dentals before dentals are changed to \( s \) in Av. (§ 151).

§ 216. Av. \( s \) and \( s \) (= Skt. \( j \)) before voiceless consonants generally become \( f \) (§§ 164—166, 160).

§ 217. Skt. \( rt \) is often represented in Av. by \( f \) (§ 163).

§ 218. Skt. \( ks \) is represented by Av. \( ff \) or \( f \) (§ 158 Note 1).
INFLECTION.

DECLENSION,

NOUNS AND ADJECTIVES.

§ 219. Nominal declension includes nouns and adjectives; these may be conveniently taken together in Avesta and divided into two great classes of declension—(a) the vowel class, and (b) the consonant class—according as the stem ends in a vowel or in a consonant.

For a summary of Avesta declension in a tabular form, see opposite page.

§ 220. Case, Number, Gender. The Avesta agrees with the Sanskrit in its eight cases, nominative, accusative, instrumental, dative, ablative, genitive, locative, vocative; three numbers, singular, dual, plural; and in the three genders, masculine, feminine, and neuter.

The uses of the cases are in general the same as in Skt., but see § 233. The Av. dual is interesting as showing a distinct form for the locative case, see §§ 223, 236, 262.

In Avesta, a substantive has commonly the same gender that it has in Sanskrit.

Note 1. As to gender, however, some individual peculiarities occur, as a few words in Av. show a different gender from that which they have in Skt.:—e.g. Av. vāc- (masc.) 'vox' = Skt. vāc (fem.)—but observe the compound pātivācā- is fem.; Av. tārīna- (masc.) 'thirst' = Skt. tṛṣṇā- (fem.); Av. sānga- (masc.) 'leg' = Skt. jāṅghā- (fem.); Av. sīti- (fem.) 'existence, creation' = Skt. sīti- (masc.)—This occasional phenomenon is sometimes important to observe in the matter of exegesis.

Note 2. On fem. and neut. plur. forms interchanging with each other, see § 232.
Synopsis of declension of Nouns and Adjectives.

<table>
<thead>
<tr>
<th>B. Consonant Stems</th>
<th>A. Vowel Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. (c) stems in -t in original.</td>
<td>1. stems in -a.</td>
</tr>
<tr>
<td>11. (p) stems in original.</td>
<td>2. stems in -u.</td>
</tr>
<tr>
<td>10. (e) stems in -n and -m.</td>
<td>3. stems in -l and -r.</td>
</tr>
<tr>
<td>9. (d) stems in original.</td>
<td>4. stems in -n and -n.</td>
</tr>
<tr>
<td>8. (c) stems in -m, -n, stem.</td>
<td>5. stems in -a.</td>
</tr>
<tr>
<td>7. (h) stems in -l, -n, -m, -n.</td>
<td>6. (v) stems without suffix.</td>
</tr>
<tr>
<td>6. (v) stems without suffix.</td>
<td>c. derivative stems in -t in original.</td>
</tr>
<tr>
<td>5. dipthongal stems</td>
<td>a. stems in -l.</td>
</tr>
<tr>
<td>4. stems in -n and -n.</td>
<td>c. radical stems in original.</td>
</tr>
<tr>
<td>3. stems in -l and -r.</td>
<td>a. derivative stems in original.</td>
</tr>
<tr>
<td>2. stems in -u.</td>
<td>a. derivative stems in -u.</td>
</tr>
<tr>
<td>1. stems in -a.</td>
<td>a. derivative stems in original.</td>
</tr>
</tbody>
</table>

A. Vowel Stems:
- 1. Stems in -a.
- 2. Stems in -u.
- 3. Stems in -l and -r.
- 4. Stems in -n and -n.
- 5. Dipthongal stems
- 7. (h) Stems in -l, -n, -m, -n.
- 8. (c) Stems in -m, -n, stem.
- 9. (d) Stems in original.
- 10. (e) Stems in -n and -m.
- 11. (p) Stems in original.
- 12. (c) Stems in -t in original.

B. Consonant Stems:
- c. Derivative stems in -t in original.
- a. Derivative stems in original.
- a. Derivative stems in original.
- a. Derivative stems in original.
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- a. Derivative stems in original.

Synopsis
- A. Vowel Stems
- B. Consonant Stems

Synopsis of declension of Nouns and Adjectives.
§ 221. **Endings.** Here may be enumerated the normal endings which are added to the stem in formation of the various cases. The stem itself, moreover, sometimes varies in assuming these endings, as it often appears in a stronger form in certain cases, and in a weaker form in others. Connecting elements as in Skt. seem at times to be introduced between stem and ending.

The normal endings (but observe §§ 25, 26) are:

### i. Masculine—Feminine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Av.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>-s (-ś),—</td>
<td>-s,—</td>
</tr>
<tr>
<td>A.</td>
<td>-(a)m</td>
<td>-(a)m</td>
</tr>
<tr>
<td>I.</td>
<td>-ā</td>
<td>-ā</td>
</tr>
<tr>
<td>D.</td>
<td>-ē</td>
<td>-ē</td>
</tr>
<tr>
<td>Abl.</td>
<td>-(a)t</td>
<td>-at</td>
</tr>
<tr>
<td>G.</td>
<td>(-as) -ō; -s (-ś); -he, -hyā</td>
<td>-as; -s; -sya</td>
</tr>
<tr>
<td>L.</td>
<td>-i</td>
<td>-i</td>
</tr>
<tr>
<td>V.</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

### Dual:

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>-ā</td>
</tr>
<tr>
<td>I.D.Abl.</td>
<td>-byā</td>
</tr>
<tr>
<td>G.</td>
<td>-ō</td>
</tr>
<tr>
<td>L.</td>
<td>-ō</td>
</tr>
</tbody>
</table>

### Plural:

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>(-as) -ō, ā</td>
</tr>
<tr>
<td>A.</td>
<td>(-ns), (-as) -ō; ā</td>
</tr>
<tr>
<td>I.</td>
<td>-biś</td>
</tr>
<tr>
<td>D.</td>
<td>(-byas) -byō</td>
</tr>
<tr>
<td>G.</td>
<td>-qm</td>
</tr>
<tr>
<td>L.</td>
<td>-su, śu, hu</td>
</tr>
</tbody>
</table>

### ii. Neuter (Separate Forms).

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.  N.A.V.</td>
<td>—, -m</td>
</tr>
<tr>
<td>Du.  N.A.V.</td>
<td>—, -i</td>
</tr>
<tr>
<td>Pl.  N.A.V.</td>
<td>—, -i</td>
</tr>
</tbody>
</table>
Remarks on the Endings.

General Remarks on the Endings.

1. Masculine—Feminine

§ 222. Singular:

Nomina tive: The typical ending -ś is disguised by entering into euphonic combinations with vowels and consonants; it assumes especially often the form -śi, § 156.—Often it is wanting—e. g. cf. derivative stems in orig. ś and śi.

Accusative: The typical ending -m appears after vowels; the ending -śm (= -am = -śm) after consonants. Cf. also § 23.

Instrumental: Regularly á, a, § 25.—This is sometimes disguised by combining with a preceding y to e, § 67.—The fem. á-declension, as in Skt., shows a fuller form, making the case end in -ayá (-aya) beside the simpler normal form in ā.

Dative: YAv. -e (orig. -ai), GAv. -e, -ī, § 56.—Notice of course Av. -at-ca.—In the a-declension, the ē (orig. āi) unites with the stem vowel into āi, cf. Gr. ι, § 60.—The feminine derivative ā-stems and ī-stems show a fuller ending āi, which in the ā-stems is preceded by a y, as in Skt. also.

Ablative: The typical ending is -śi, or -(a) śi (consonant decl.), -āi (in a-decl.). Observe, this is not confined, as in Skt., simply to the a-declension, but appears in all the declensions (ā, ī, ā and cons.). Instances of interchanges between -aś and -āś are not infrequent.—Observe before -ca, the form -ateca, § 53 iv.—The ending -(a) śi is often followed by the enclitic post position a, thus giving -(a) āśa.—In GAv., the t- ablative is found, as in Skt., only with the a-declension, e. g. ḫapraś, akāś; otherwise, as in Skt., the genitive is used with ablative force.—The feminine ā- and ī-stems, unlike the Skt., both show -āś which in the ā-stems is preceded by y.

Genitive: The common ending, as in Skt., is ā, -ata; it occurs chiefly in the consonant declension.—The ending, simple (-ś) i is also found, e. g. throughout the i- and u-stems, the stem vowel being generally strengthened before it.—In the a-stems, the ending -he (Skt. -eya, § 67), GAv. -hyā, -hyād (on ĕ cf. § 133) is regularly found. —In feminine ā- and ī-stems a fuller ending -ā, -āsca (= Skt. ār) is found, which in the a-declension is preceded by y as in Skt.—see dative above.

Locative: The normal form, as in Skt., is -i.—In the a-declension, this coalesces with the stem vowel to -e, -ata—. Sometimes the loc. is without ending—the stem being simply strengthened, e. g. cf. u-stems and some au-forms.—To the locative ending, an enclitic post positive a is often attached, giving rise to forms in -ya (-aya),
Inflection: Declension of Nouns and Adjectives.

-ava.—The feminine ā-stems show -ayā (perhaps orig. instr., or ya-suffix advl.) answering to Skt. -hyām.

Vocative: Commonly, simple stem without ending. — Often the nom. stands instead of the vocative.

§ 223. Dual:—

Nom. Acc. Voc.: The prevailing form for the consonant and the a-declension is ā (a), cf. Vedic Skt. ā.—The ā-stems show ē (e).—The masc. fem. i- and u-stems simply lengthen (then YAv., cf. § 25 and Note, shorten) their stem vowels.

Instr. Dat. Abl.: The normal ending in Av. is -byā (-bya). — The form -byaun, which exactly corresponds to Skt. -byādī, is only once found, in Av. brvathyau ‘both brows’.—Instead of YAv. -bya, the form written -ve (§§ 67, 87) often appears.

Genitive: Regularly -ō, -ōrca answering to Skt. -ōs—a preceding vowel being treated as in Skt.

Locative: The ending ō occurs in zastayō (YAv.) from zasta- ‘hand’, in ubhōyō (GAv.) from uba- ‘both’, and ahkōvō (GAv.) Ys. 41.2 from ahku- ‘world, life’.

§ 224. Plural:—

Nom. Voc.: The typical form orig. as occurs both in the vowel and the consonant classes of declension.—But beside this, in the masculine of both classes the ending ā (a) is common, especially in YAv.—Its occurrence in the consonant, declension is probably due to borrowing from the a-decl.—In the a-declension, the normal orig. -as unites, as in Skt., with the stem vowel, thus giving -ār (= orig. -ās, § 124) which is, however, less common than the ending ā (a).—Often the a-stems have -āhō, cf. Vedic Skt. -āsas.—In the i-stems, the usual nom. pl., as in Vedic Skt., is -ī instead of -yō, -yasca.

Accusative: The original ending -nis (seen in -qscara from u-stems) appears in the consonant stems as -ō, -ār (i.e. orig. -yā).—Beside this, in the masculine of both classes the ending ā (a) is found, cf. nom. above. —In the a-declension the normal orig. -nis combines with the a of the stem into YAv. -q(n), -qscara, GAv. -ṣgy, -qscara—sometimes also YAv. -r, -ṛcca.—The fem. ā-stems show -ā, -ārca.—The masc. fem. i- and u-stems show generally -ī, -iṣ.

Instrumental: Everywhere the ending -biṣ, -biṣ (§ 21 Note), except in the a-stems which show -diṣ.

Dat. Abl.: The regular form is -byā, -byasca, or written -vyō, -vyō, -vyō, §§ 83 (4), 87, 62 Note 3.

Genitive: Universally -qm, which is often disyllabic as in Vedic Skt. —In the vowel stems an n is usually inserted before this -qm.
Locative: The normal form is -hu, -fu.—To this ending, an enclitic postpositive a in YAv. is often attached, thus giving -hva, -sva, cf. Skt. vānērū & RV. 9.62.8.

II. NEUTER (Separate Forms).
The neuter shows in general the same endings as the masculine. Its special forms, however, are worthy of note in the following cases:

§ 225. Singular:—
Nom. Acc. Voc.: In general no ending—the case is simply the bare stem in its weak form, if the stem have a weak form. The a-stems have m as in the accusative masculine.

§ 226. Dual:—
Nom. Acc. Voc.: The ending orig. -i is to be recognized in the a-stems, where it is combined with the stem vowel preceding it, into e, e. g. duy-e saite 'two hundred'.—Sometimes the simple stem (or like nom. sing.) seems to be used, e. g. va, dqua Yt. 15.43, aṭi 'two eyes' Yt. 11.2.

§ 227. Plural:—
Nom. Acc. Voc.: Commonly the ending is wanting i. e. the case-form is the simple stem, or if consonantal it is the strongest stem of the stem (cf. afsmanivqan i. e. orig. vānt; or again mansa from vā stem).—Seldom the ending is -i: nāmīni, cf. Skt. nāmānī. Sometimes in the consonant declension, the endings -a, -o of the vowel (a- or ą-) declension are found, cf. § 234, e. g. daṃśona, maṇḍa, maśma to stems datman- 'eye, glance', maṣan- 'greatness', maśman- 'urine', but see § 308.

§ 228. General Plural Case.
The plural in Av. occasionally shows a certain instability which is exhibited in the transfer or rather generalization of some of its case-forms. This is especially true of the neuter plural; and in general it may be added that the tendency to fluctuation increases in proportion to the lateness of the text.—See also, Johannes Schmidt, Pluralbildungen der indo-germanischen Neutra pp. 259 seq., 98 seq.

§ 229. (1) The instrumental plural in -bil, -aṭil is occasionally used in YAv. as general plural case, e. g. ausūḍil (as acc. neut. Vd. 6.49)—vızpāṭil (nom. Yt. 8.43), sraṭṭāṭil (Yt. 22.9), ḫraṣṭrāṭil (as acc. Ys. 19.2), etc.

§ 230. (2) The an-stems have also the neuter plural in q(n) sometimes used as general plural case, see § 308.

§ 231. (3) An ending -īr, -āṭ (like orig. fem. pl.) is sometimes employed in nouns and adjectives as general plural case, acc. as well as instr., e. g. GYAv. nāṃṭii (as acc.) Yt. 1.11 and (as instr.) Ys. 51.22
§ 232. **Interchange of Neuter with Feminine forms.**

Closely connected with this instability in the plural (especially neuter) is the interchange between neuter and feminine forms, as the neuter plural (occasionally also the singular) often shows the closest analogy to the feminine. Instances of this interchange are abundant, e.g. *a*-decl. *nmānām* (nom. acc. sg. neut.) 'house', beside which *nmānā* (acc. pl., cf. fem.), *nmānāhu* (loc. pl., cf. fem.); *āvṛm* (nom. acc. sg. neut.) 'cloud', *āvṛā* (nom. pl., cf. fem.).—*ah*-stem *avāhā* (gen. sg.) 'of aid', GYAv. *avahyāi* (dat. sg. fem.).—Similarly stem *barśah-* (neut.) beside *barśā* 'height', et al. —Adjective combinations *tišarā* sata 'three hundred', *vispāhu karśvōihu* 'in all climes', *s rascaintīs harpā* 'steaming viands'.

See also, Johannes Schmidt, *Pluralbildungen* p. 29 seq.

§ 233. **Interchange of cases in their functions.** The cases in their usage are not always so sharply distinguished in YAv. as in Sanskrit. Sometimes a case may take upon itself the functions that belong properly to another, e.g. dative in genitive sense, etc. A discussion of the question, however, belongs to Syntax.

§ 234. **Transition in Declension.** Transfers of inflection in parts of some words from one declension to another, especially in general from the consonant declension to the *a*-declension, are not infrequent in Avesta. A word may thus follow one declension in the majority of its cases, but occasionally make up certain of its forms quite after another declension. Examples are numerous and are of two kinds.

(a) The simple unchanged stem is used, but given the endings of another declension—much the commonest case, e.g. stem *jāidyant-* 'imploring' with dat. sg. *jāidyant-āi* (*a*-decl.) instead of *jāidyant-ē; taciint-am* acc. sg. f., et al.
Vowel Class: — (i) Stems in a.

(b) The stem itself is remodelled and made to conform to another declension, thus really giving a new stem, e.g. sravah- ‘word’ with instr. pl. sravāiś (stem sravā-) instead of *sravōbiś cf. gen. pl. sravanham. The case is much less common.

§ 235. Stem-gradation. In Avesta, as in Sanskrit—cf. Whitney, Skt. Gram. § 311—the stem of a noun or adjective, especially in the consonant declension, often shows vowel-variation, strongest, middle or strong, and weak forms,

\[ \text{ā, a, —}, \]
\[ -āy-, -ay-, -i; \]
\[ -āu-, -ao-, -u; \]
\[ -ār-, -ar-, -r-, -or-; \]
\[ -ant-, -ant-, -at \ [\text{= n\}}]; \]
\[ -ān-, -n-, -n; \text{ etc. (cf. § 60).} \]

The strong and strongest forms appear commonly in Singular Nom. Acc. Loc., in Dual Nom. Acc., and in Plural Nom., of the Masc. and Fem., and in the Plural Nom. Acc. of the Neuter. The remaining cases are weak, but there is much overlapping in this matter of stem-gradation. The distinctions are not always so sharply drawn as in Sanskrit.

A. STEMS IN VOWELS.


i. Masculine.

§ 236. Av. -\[\text{y}a\text{n}\text{a-}\] yasna- m. ‘worship, sacrifice’ = Skt. yajñā.

Av. mazda-yasna-,\textsuperscript{1} daēva-yasna-\textsuperscript{1} ‘worshipper of Mazda, of Demons’; ahura- ‘Lord, Ahura’; vīra- ‘man’; haoma- ‘haoma-plant’.

\textsuperscript{1} The forms with * e.g. yasna are from mazda-yasna-, daēva-yasna-. The forms in parentheses do not actually occur, but are made up after the forms beside them—so throughout below.
### Inflection: Declension of Nouns and Adjectives

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<tr>
<td>N. yasn-ō</td>
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<td>yajñ-ā (Ved.)</td>
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<td>yajñ-āsyā</td>
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<tr>
<td>L. yesn-e</td>
<td></td>
<td>yajñ-ē</td>
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<tr>
<td>V. (yasn-a)  ahura</td>
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<td>yējīn-a</td>
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#### Dual:

| N.A.V. (yasn-a) viāra |                                               | yajñ-ā (Ved.)     |
| I.D.Abl. (yasn-aēibya) viēaēibya |                           | yajñ-ahbhya        |
| G. (yasn-ayā) viēayā |                                               | yajñ-āyōs          |
| L. (yasn-ayō) zaētayō |                                               |                   |

#### Plural:

| N.V. yasn-a                      |                                               | yajñ-ās           |
| A. (yasn-ā) haomq                |                                               | yajñ-ān           |
| I. yasn-āiś                      |                                               | yajñ-ās           |
| D.Abl. yasn-aēibyō               |                                               | yajñ-ēbhyaas      |
| G. yasn-ānqm                    |                                               | yajñ-ānām         |
| L. (yasn-āsū) viēasū             |                                               | yajñ-ēsū          |
| "aēsūa"                        |                                               |                   |

### II. Neuter (Separate Forms)

§ 237. Av. vastra- 'garment' = Skt. vástra-; Av. havuhar'na- 'jaw'.  
Av. cf. Skt.

| N.A.V. vastr-ēm             |                                               | vástr-ēm          |
| Du. N.A.V. (vastr-e) havuhar'ne |                           | vástr-ē           |
| Pl. N.A.V. vastr-a           |                                               | vástr-ā (Ved.)    |

### Forms to be observed in GAv. and YAv.

§ 238. In general, GAv. has the same forms as above, with long final vowel, cf. § 26.

1 cf. § 34.
Vowel Class: — (1) Stems in a.

I. MASCULINE.

§ 239. Singular:—

Nom.: YGAv. yasnas-ca. — Quite late, the forms of nom. sg. in -a, -e Yt. 1.8, 12 seqq. and occasionally in the Vd.

Acc.: YAv. also mäṣṭiṃ ‘mortal’ (i. e. -ya-m, § 63); daeṣm ‘demon’ (i. e. -va-m § 63). — GAv. also mäṣṭiṃ ‘mortal’ (i. e. -ya-m); also anyuṃ, §§ 29, beside ainim ‘alium’; fraṣṭiṃ ‘prone, ready’.

Instr.: YAv. also haṛpaṭe ‘with own’ (-e = -ya, § 67).

Abl.: YAv. yasnaa-ca (§ 53 iv). — Also miṃrāda ‘from Mithra’ (-a | + | -a, § 222) Yt. 10.42; rauṣṭāda ‘from obedience’; hauṣṭāda ‘by the sovereignty’ Ys. 9.4. — Also huṣṭāda haca pavanāt ‘from well-drawn bow’ § 19.

Gen.: YAv. vāstīreṇe ‘of a husbandman’ (§ 34). — GAv. has only -hyā e. g. yasunāhya, vāstīreṇyā, or -hyā (before -ca ‘que’ § 133) e. g. aṣṭuhyā-cā.

Loc.: YAv. sāqāte-ca ‘and in birth’ (§ 55). — With postpos. e § 222, yunānaya ‘in the house’ (-a | + | a). — Also (sporadic) raḥṣya ‘in a chariot’ Yt. 17.17. — Again (rare) mādyoi ‘in medio’ Vd. 15.47; — but (often in compounds § 56) māṣṭyoi’. — GAv. yeṣte, as above. — Also (common) sāqṭe ‘in birth’ § 56.

§ 240. Dual:—

N.A.V.: YAv. also (but not common) gavo ‘both hands’, yasko ‘two sicknesses’, § 42.

I.D. Abl: YAv. also ga.weixin beside ga.snae ‘with both ears’ ( §§ 85, 67), pādeva ‘with both feet’ ( §§ 87, 67). — GAv. rasaḥhyā ‘with both allies’.

Gen.: YAv. hauṣṭaye-ca ‘of both haoma-mortars’.

§ 241. Plural:—


Acc.: YAv. yasnas-ca; also daeṣṃ ‘Demons’—Sometimes yasatta ‘divinities’ ( § 33); daeṣm-ca ‘and Demons’; — Again like nom. yasatta ‘divinities’, maḥṛṃ ‘words’. — GAv. (regularly) maḥṛṃ ‘mortals’; also yasns-cā ‘and sacrifices’. Like nom. (rare) maḥṛṃ ‘words’.

Instr.: YAv. also (rare) ṛsriṇavaṃbhi ‘with blessings’.

Dat. Abl.: YAv. mādayasnaṁbyus-ca. — GAv. also yasnoḥyō ‘with sacrifices’.

Gen.: YAv. also (isolated) maḥṣṇuṇ ‘of mortals’ (o). — Occasionally without inserted n varṣṇu ‘of hairs’ (ṣṇu for varṣṇu) suḥṛṃ, naḥṛṃ.

Loc.: GAv. (only o) maḥṣṇeṣṭ ‘among mortals’.

II. NEUTER (Separate Forms).

§ 242. Plural:—

N.A.V.: YAv. also vastrā (ō-decl., § 232).

Loc.: YAv. also yunānā ‘in houses’ (ō-decl., § 232).
Inflection: Declension of Nouns and Adjectives.

2. Stems in ā.


§ 243. Av. daēnā- i. ‘conscience, religion’.


A. Derivative Stems in ā.

FEMININE

---|----------|--------
N. | daēn-a | sēn-ā
A. | daēn-am | sēn-ām
I. | daēn-aya | sēn-ayā
D. | daēn-ayāi | sēn-ayāi
Abl. (daēn-ayāf) | urvarayāf | see gen.
G. | daēn-ayā | sēn-ayās
L. (daēn-aya) | grīvaya | sēn-ayām
V. | daēn-e | sēn-ē

Dual:

N.A.V. (daēn-e) | urvāre | sēn-e
I.D.Abl. (daēn-ābya) | vaṭhvāya | sēn-ābhyaṃ
G. (daēn-ayā) | nārikaya | sēn-ayās

Plural:

N.V. | daēn-ā | sēn-ās
A. | daēn-ā | sēn-ās
I. | daēn-ābhiś | sēn-ābhis
D.Abl. | daēn-ābyō | sēn-ābhyaṃ
G. (daēn-anām) | urvaranām | sēn-ānāṃ
L. (daēn-āhu) | urvarāhu | sēn-āsu
-ākva | gāpākva | —

Forms to be observed in GAv. and YAv.

§ 244. In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

§ 245. Singular:
Nom.: YAv. also naīre ‘manly’ (fem. adj., -e = -ya, § 67) = Skt. nāryā.—

1 See Haug, Zand-Pahlavi Glossary p. 100 l. 23.
Vowel Class: — (a) Stems in á.

Again some adj.s. and nouns, like the pronominal declension, have -e for -a: Av. náriké (nom.) beside nárika ‘woman’, apránáyáke ‘maid’en’, párne ‘plena’ beside acc. parnám.—GAv. also bérkhe ‘dear, welcome’.

Instr.: YAv. also da‘nä.—Also (isolated) suwrya ‘with a ring’ beside acc. suwrám, cf. Skt. suhráyá, suhrám.—GAv. da‘nä;—also sásnayá ‘by command’.

Dat.: YAv. also (rare) gázyáí ‘for the world’ Ys. 9.3 seq.

Abl.: In GAv. wanting—its place supplied by gen.

Gen.: YAv. da‘nayáca § 124 Note.—GAv. (exceptional) va‘rya§ Ys. 43.13 from va‘rya§ ‘desirable’ (for va‘rya§ § 194 trisyllable).


§ 246. Dual:—

Acc.: YAv. (rare) và‘wà ‘flocks’ (o-decl.).

§ 247. Plural:—

N.A.V.: YGAv. da‘nás-ca.

Dat. (Abl.): YAv. usrráiíyas-ca ‘and from trees’.—Also gázyáyyó ‘from beings’, voíznáuyó ‘from plagues’ Ys. 68.13, § 62 Note 3.—Again (but uncommon) hárzáyó ‘from hosts’ Yt. 10.93 (analogy to the following word drSomáyó).

Gen.: YAv. (not common) jnáqnm ‘of woman’ (-q- § 45).—Without inserted n (-qm for -anqm) nárikám ‘of woman’.

Loc.: GAv. (only -hú) adákhú ‘in rewards’.

B. Radical Stems in á.

§ 248. Stems with radical á, so far as they have not gone over to the ordinary a, á declension, are represented by a few forms (a) masculine and neuter, (b) feminine.

(i) Masculine and Neuter (cf. Lanman, Noun Inflection in the Veda p. 443 seq.).

§ 249. Declension of Av. ra‘paśtá- m. ‘warrior standing in chariot’ = Skt. raññēśhā- (part of its forms, however, are from the stem ra‘paśtar-, cf. Skt. saññēśhār).—The forms from radical ra‘paśtá- are:—Singular. Nom. ra‘paśtá; Acc. ra‘paśtám; Dat. ra‘paśte (cf. Skt. dhiyq-dhē, and on oí cf. § 56), ra‘paśtái (a-decl., cf. Skt. raññēśhyā); Gen. ra‘paśtā.—Plural. Acc. ra‘paśtás-ča.

Note 1. The forms from stem ra‘paśtar- are enumerated at § 330.

Note 2. Similar, dat. sg. n.e.u.t. póí ‘for protecting’; cf. also voi.
Inflection: Declension of Nouns and Adjectives.


§ 250. Here belong a few forms: — Singular. Nom. ḍaḥ 'joyous', ākāḥ 'judgment'; Acc. mām 'measure' Vd. 5.61; Yt. 5.127; Instr. jyā 'with bowstring'. — Plural. Nom. jyāḥ 'bowstrings'.

3. Stems in ī and ī.  

A. Derivative Stems in original ī.

i. Masculine — Feminine.

§ 251. Av. īṣvānu gāri- m. 'mountain' = Skt. giri-.
Av. āḥi- f. 'sickness', pāṭīti-tī- f. 'opposition', māmā, pāti- m. 'lord of house', aḍhā, pāti- m. 'teacher', āṭi- f. 'Rectitude, Blessing', āṭi- n. 'eye'.

Av.  
Singular:  
N. gair-iṣ  
A. gair-īm  
I. (gair-ī) āṭi  
D. (gair-ē) pāṭīti-te  
Abl. gair-ōiṭ  
G. gair-ōiš  
L. gara  
V. (gair-ē) māmā, pāṭi  

-ī āṭi  

Dual:  
N.A.V. (gair-ī) aḍhā, pāṭi  
I.D.Abl. (gair-ībya) aṭi-ya  

Plural:  
N. gair-ayō  
A. gair-iṣ  
D.Abl. gair-ībyō  
G. gair-īnām  

ii. Neuter (Separate Forms).

§ 252. Av. būrī n. 'richness', zarāpuṣṭri- (adj.) 'Zoroastrian'.
Sg. N.A.V. būr-i  
Pl. N.A.V. (būr-ī) zarāpuṣṭri
Forms to be observed in GA\n. and YA\n.  
§ 253. In general, GA\n. has the same forms as above, with the long final vowel, cf. § 26.

§ 254. Singular:
Acc.: In metrical passages, -im (cf. § 23) is sometimes dissyllabic, cf. Geldner, Metrik p. 15.

Dat.: YA\n. pa\nli\nś\nti\nś\ntay\nś\nti\nś\ntay\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nś\nti\nș
Inflection: Declension of Nouns and Adjectives.

B. Derivative Stems in original i.
(Cf. Whitney, Skt. Gram. § 364.)

FEMININE.

§ 257. Av. aśaoni fem. to aśavan 'righteous'.
Av.  śrojāti f. 'dark, dreadful' (srjāt), barhprī f. 'bearer, mother',
śaoni f. 'fatness', aśizanātii f. 'giving birth', ḫqiprī f. 'female'.

Av.  

<table>
<thead>
<tr>
<th>Inflection</th>
<th>Singular</th>
<th>cf. Skt.</th>
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<tbody>
<tr>
<td>N.</td>
<td>aśaoni</td>
<td>dev-i</td>
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<td>A.</td>
<td>aśaonim</td>
<td>dev-im</td>
</tr>
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<td>dev-yā</td>
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<td>aśaonāyā</td>
<td>dev-yād</td>
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<td>Abl.</td>
<td>(aśaoniyā)</td>
<td>barhprīt</td>
</tr>
<tr>
<td>G.</td>
<td>aśaonāyā</td>
<td>dev-yās</td>
</tr>
<tr>
<td>L.</td>
<td>aśavanāya (?)</td>
<td>dev-yāṁ</td>
</tr>
<tr>
<td>V.</td>
<td>aśaoni</td>
<td>dev-i</td>
</tr>
</tbody>
</table>

Dual:

N.A.V. (aśaoni) śaoni | dev-i (Ved.)
I.D.Abl. (aśaoniya) śaoniyā | dev-bhīyam

Plural:

<table>
<thead>
<tr>
<th>Inflection</th>
<th>Singular</th>
<th>cf. Skt.</th>
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</thead>
<tbody>
<tr>
<td>N.</td>
<td>aśaonā</td>
<td>dev-īs (Ved.)</td>
</tr>
<tr>
<td>A.</td>
<td>aśaonā</td>
<td>dev-īs</td>
</tr>
<tr>
<td>I.</td>
<td>(aśaonābīs)</td>
<td>aśizanābīs</td>
</tr>
<tr>
<td>D.Abl.</td>
<td>aśaoniyo</td>
<td>dev-bhīyas</td>
</tr>
<tr>
<td>G.</td>
<td>aśaonā</td>
<td>dev-bhīm</td>
</tr>
<tr>
<td>L.</td>
<td>(aśaoniśu) ḫqiprisu</td>
<td>dev-īsu</td>
</tr>
</tbody>
</table>

Forms to be observed in GAś and Yaś.

§ 258. In general, GAś has the same forms as above, with the long final vowel, cf. § 26.

§ 259. Singular:
On varying i, i see § 21 Note 1.
Nom.: GAś has aśauni Ys. 53.4.
Instr.: So GAś. vahityā 'with good', vahehityā 'with better', and mainyā 'with thought', cf. Dat. mainyā Ys. 43.9.

1 Yt. 5.54, uncertain, cf. § 68 Note 3.
Vowel Class: — (4) Stems in -u and ő.

Gen.: YAv. drvatzęs-ca 'and of the wicked' (fem.); also astsvńłyő 'of the corporeal' (according to cons. decl.).
Voc.: YAv. sometimes (e according to i-decl.): aļoone; ahurůe 'O Ahuran', § 260. Plural:—
Nom. Acc.: YAv. also -iš (cf. § 21 Note) barysiš 'bearing' Yt. 8.40, hrvi-
şyelitiš 'havocking, bloody' Yt. 10.47.—Also (like Skt. devyû) tištryęño,
tištryęnyas-ca 'wives of Tishtrya'.'
Gen.: YAv. vasvhińqm 'of the good' (observe i) is sometimes written.

C. Radical Stems in original ĩ.

Feminine Nouns and Adjective Compounds m. f. n. (cf. Whitney, Skt. Gr. §§ 351, 352).

§ 261. Here belong a few words chiefly monosyllables—mostly mere roots: Singular. Nom. brrzad-ĩš 'high-spirited', 9p22-još 'right-living'; Acc. yavaż-ĩm 'ever-living'; Instr. srya 'by beauty'; Dat. 9p32-joći 'for the right-
living'; Gen. sişyō 'of beauty', ḥyō, ḥyoyas-ca 'of destruction'; Loc. ayaž-
dya (ǔ) 'in impurity'.—Plural. Nom. fryō 'blessings'; Acc. varja-još (m.)
'buds', yavaż-još 'ever-living'; Dat. yavaż-jibojo.

4. Stems in u and ū.


A. Derivative Stems in original ǔ.

i. Masculine—Feminine.

§ 262. Av. -m many-m. 'Spirit' = Skt. manyū-

Av. zańu- m. 'tribe', rążnu- m. 'justice', vawku- 'good', pasu- m. 'small cattle', awku- m. 'life', barşnu- f. 'head, top', gātu- m. 'place, bed'.


N. mainy-uš .................. many-ūs
A. mainy-ūm .................. many-ūm
I. (mainy-u) zańu ........... many-ūna, -vā
D. mainy-ave .................. many-adv
Ab. mainy-aot ................. see gen.
G. { mainy-uš .................. many-ūs
 -aōs rążnaō } .................. many-ōs
L. (mainy-āu) vawhā (GAv.) ...... many-āu
V. mainy-ō .................. many-ō
Inflection: Declension of Nouns and Adjectives.

Av. Dual: cf. Skt.
N.A.V. mainy-ū, -u . . . . . . . many-ā
I.D.Abl. (mainy-ubyā) pasubya . . . . many-ūdhyām
G. maini-vō¹ . . . . . . . . many-ūd
L. (maini-vō) avhō (GAv.) . . . . —

Plural:
N. (mainy-avō) barjnavō . . . . . many-āvās
A. (mainy-ūs) baršuṇa . . . . many-ūn m., -ūs f.
D.Abl. (mainy-ubyō) ġātubya . . . . many-ūdhyas
G. (mainy-unam) saqitunam . . . . many-ūnām
L. (mainy-ūs) vaṇhuṇa . . . . many-ūsū

-uṇa barjnuṇa . . . . —

ii. NEUTER (Separate Forms).

§ 263. Av. vohu- 'good' = Skt. vāsū.- cf. Skt.
Sg. N.A.V. voh-ū . . . . . . . vās-ū
Pl. N.A.V. voh-ū . . . . . . . vās-u, -ā

Forms to be observed in GAv. and YAv.

§ 264. In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

i. MASCULINE—FEMININE.

§ 265. Singular:—
Nom.: YAv. also (from strongest stem) ugra-bāṣāṇa 'strong-armed' Yt. 10.75; darājādāṇa 'long-armed' Yt. 17.22.
Acc.: YAv. also (from strongest stem) nasāna (i. e. -ām, § 65) 'corpse', garmaṇaum 'heat';—again (from strong stem) daṣṭhaom (i. e. -avom, § 64) 'nation, country'.
Instr.: Less common instr. (weak stem ending ā:) YA. ḍrabuṇa, GAv. ḍrabwō 'by wisdom'; YAv. ṣrīpuṇa Vd. 9.2; GAv. ciciwūd 'through the wise one' = Skt. cikitād (fr. cikitāt).—Also (orig. gen. or cf. § 39) YAv. hriḍārvo 'with spear of havoc'; rajñavā 'with Rashnu' Yt. 14.47.
Dat.: YAv. also (from weak stem) ṛajwē, ṛajwē-ća 'to the Master';—observe (also from weak stem) YAv. awukhe (i. e. orig. *asvē) 'for

¹ See §§ 68b, 62.
Vowel Class: — (4) Stems in \( a \) and \( a' \).

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life' Ys. 55.2, GAv. ahuyy (i. e. orig. *asu-\( u \)-, § 190) 'for life' Ys. 41.6.

—Observe also GAv. *hadhavē variant *hadhavē Ys. 53.4 beside *had-

tavē Ys. 45.5, cf. YAv. variant *hadhavē beside *hadhavē 'for kindred' Ys. 20.1, cf. § 61.

Abl.: In GAv. wanting — i. e. its place is supplied by the gen. as in Skt.

Gen.: (a) Also (from strongest stem) YAv. bāśu[\( \) of the arm], GAv. mor[\( \]y\( ù \) \( ū \) 'of a corpse' — and (from weak stem + \( \) YAv. ra[\( \)vō 'of the Master'.

— (b) The interchange in the gen. ending -\( \)sū\( \), -\( \)nō is connected perhaps with an original difference of accent: e. g. observe Av.

vauhūsū, auhyūsū = Skt. vāsūs, āsūs (unaccented ultima), and Av.

lāyūsī, gar[n]āoṣī = Skt. lāyūṣ, grhdhōs (accented ultima) et al. Exceptions depend perhaps upon a shift of the accent.

Loc.: (a) The above loc. in -\( \)sū is Gatha locative, cf. also Ys. 62.6 va[\( \)ūhū (Gatha reminiscence). — Similarly, GAv. p[\( \)rṣī'[\( \) 'at the bridge' Ys. 51.13;

bra[\( \)vī in judgment' Ys. 48.4. The regular YAv. loc. is formed in -\( \)

(weak stem + -\( \), orig. gen.)?, e. g. omi za[\( \)vī 'in this tribe' Ys. 9.28,

gātvō 'on a couch', dā[\( \)vī 'in the country', aw[\( \)vī 'in the world'.

— (b) Observe Vsp. 12.5 da[\( \)vī = Skt. dāyāū, cf. § 42 (but see variants), Av. hāṭī 'at the bridge = Skt. sūlū; Av. var[\( \)tīṣ[\( \) Vd. 8.4

and GAv. pr[\( \)rṣī' Ys. 51.12.—With post positive a and strong stem: YAv. an[\( \)hāva 'in the world' Yt. 6.33; gātvā 'in place' Ys. 65.9.

Voc.: YAv. occasionally rātvō 'O Master', nṛtvō 'O righteous one', rātvō 'O Rashnu, Justice'.

§ 266. Dual:-

I.D.Abl.: YAv. also bāśwē [\( \) 'with both arms', cf. §§ 67, 85 a.

§ 267. Plural:-

Nom.: YAv. also with ending a, § 224 (from strong stem) gā[\( \)tvā 'couches'.

— With regular ending -\( \) (from strongest stem) nasū[\( \)vē 'corpses', (from weak stem) parv[\( \)vē 'small cattle'.—Observe Yt. 14.38 dūl.mābhīn[\( \)vē 'enemies' (nom. pl.).

Acc.: YAv. also (-\( \)t, § 21 Note 1) bar[\( \)ṇu[\( \) 'heights'; pāpar[\( \)i[\( \) 'many' Yt. 8.49;

dā[\( \)rṇ[\( \)vē 'countries' Yt. 8.9.—Again with ending a, § 224 (from strong stem) bar[\( \)ṇava.— Ending -\( \) like nom. (from strongest stem) nasū[\( \)vē 'corpses', (from strong stem) gā[\( \)tvā 'places', (from weak stem) parv[\( \)vē 'small cattle'.

Dat. Abl.: YAv. hin[\( \)t[\( \)wō 'from fetters' Yt. 13.100 = Yt. 19.86.

Gen.: YAv. also (without inserted \( n \)) va[\( \)hūṽn 'of the good', rā[\( \)ṽn 'of Masters'; yā[\( \)ṽn 'of sorcerers'.—Observe the variant -\( ūññm for -\( ūññm

(§ 21 Note 1) occurs, e. g. variant vohūnm Ys. 65.12 etc.

Loc.: GAv. (only -\( n \) pārũ[\( \)d 'among people'.
Inflection: Declension of Nouns and Adjectives.

II. NEUTER.


§ 269. Occasional transfers to the a-declension are found: — e.g. Sg. Gen. gātvahē ‘of the place’; Dat. hiĕvā ‘for the dry’.  

B. Derivative Stems in original ā.  
(Cf. Whitney, Skt. Gram. § 356.)

These are not sharply to be distinguished from A in Avesta, nor are they numerous. As example may be taken

FEMININE.  
§ 271. Av. -wro tanū- f. ‘body’ = Skt. tanū-.

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<tbody>
<tr>
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<td>tan-uś</td>
<td>tan-ūś</td>
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<td>A.</td>
<td>tan-vōm</td>
<td>tan-ūm, tan-ām</td>
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<td>I.</td>
<td>tan-va</td>
<td>tan-āv</td>
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<tr>
<td>D.</td>
<td>tan-uye</td>
<td>tan-ōv</td>
</tr>
<tr>
<td>Abl.</td>
<td>tan-vaṭ</td>
<td>see gen.</td>
</tr>
<tr>
<td>G.</td>
<td>tan-vō</td>
<td>tan-ōvō</td>
</tr>
</tbody>
</table>

Plural:

| N.A. | tan-ūō | tan-ūvās |
| I.   | (tan-ụbiś) hizubhīś (GAv.) | tan-ābhūś |
| D.Abl. | tan-ūbyō | tan-ābhysas |
| G.   | tan-ūnq | tan-ānāṁ |
| L.   | tan-ūśu | tan-āśu |

Forms to be observed in GAv. and YAv.

§ 272. Metrically, the v in tanvōm etc. is to be resolved into u as in Sanskrit.

1 See Aogamadadēcā 48 p. 25 ed. W. Geiger.
Vowel Class: — (5) Diphthongal Stems.

§ 273. Singular:—
Dat.: Observe tanva-ca Haug, Zand-Pahlavi Glossary p. 52. 9.
Abl.: YAv. also tanas- like u-decl.
Gen.: G(Y)Av. tanva-ciť; — also GAv. hizvā 'of the tongue' Ys. 45.1, cf. Skt. vadhātri.

§ 274. Plural:—
N.A.V.: YAv. tanva-ka.

C. Radical Stems in original ū.
Masculine Nouns and Adjective compounds (cf. Whitney, Skt. Gram. § 355 c end, § 352.)

§ 275. Here belong a very few root words:—Singular. Nom. (without ū) ahu (GAv.), ahu (YAv.) 'Lord'; āyā (neut. GAv.) 'duration'; Acc. ahuṁ. — Plural. Acc. awuar-cā (GAv.). — Similarly (nom. sg. without ū) aprūnyū 'youth', franūrū or 'mrū 'pronouncing'. — Add dative -buye 'to become'.

§ 276. Declension of yū. n. 'duration, ever':—Singular. Instr. (adv.) yava (YAv.), yava (GAv.); Dat. yave, yava-ca (YAv.), yave or yave, yavoī (GAv.); Gen. yauī.

5. Diphthongal Stems.
(Cf. Whitney, Skt. Gram. § 360 seq.)

i. Stems in āi.

§ 277. Av. rāī, rāē- f. 'splendor' = Skt. rāī-.
Singular. Acc. raēm (i. e. ray-2m § 64); Instr. rayā.— Plural. Acc. rāyō (GAv.), also raē-ca (YAv. § 64 Note); Gen. rayqm.

ii. Stems in āu.

§ 278. Av. gāū, gao- m. f. 'cow' = Skt. gāū-.
Singular. Nom. (Voc.) gauś, gaoś; Acc. gom, or rare gāum, gaom (i. e. gāu-2m §§ 64, 65); Instr. gava; Dat. gave (YAv.), gavoī (GAv.); Abl. gaoś; Gen. gauś.— Dual. N.A.V. gavā (GAv.); Gen. gavom.— Plural. Nom. gavo1; Acc. gō; Instr. gobaś; Gen. gavqm.
Note. Similarly Sg. Nom. hijūś, Acc. hijūm 'ally' Ys. 48.7, 34.10.

1 See Aogemadaæa 84 p. 28 ed. W. Geiger.
B. STEMS IN CONSONANTS.

6. (A) Stems without Suffix.

Root-words and those inflected like them.

§ 279. Av. *vṛṣ- f. 'village' = Skt. viṣ-.

Av. spas- m. 'spy', amṛtāt- f. 'Immortality', at- n. 'bone', vās- 'misfortune'.

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<tbody>
<tr>
<td>N.V. (viṣ)</td>
<td>spā</td>
<td>viṣ</td>
</tr>
<tr>
<td>A.</td>
<td>viṣ-om</td>
<td>viṣ-am</td>
</tr>
<tr>
<td>I.</td>
<td>viṣ-a</td>
<td>viṣ-ā</td>
</tr>
<tr>
<td>D.</td>
<td>viṣ-e</td>
<td>viṣ-ē</td>
</tr>
<tr>
<td>Abl.</td>
<td>viṣ-aṭ</td>
<td>see gen.</td>
</tr>
<tr>
<td>G.</td>
<td>viṣ-ō</td>
<td>viṣ-ās</td>
</tr>
<tr>
<td>L.</td>
<td>viṣ-i</td>
<td>viṣ-i</td>
</tr>
</tbody>
</table>

Dual:

| N.A.V. (viṣ-a) | amṛtātā | viṣ-ānu |
| I.D.Abl. (viṣī-hya) | amṛtādhyā | viś-bhyām |
| G. (viṣ-a) | amṛtātō | viṣ-ōs |

Plural:

| N.V. (viṣ-ō) | spasō | viṣ-as |
| A. | viṣ-ō | viṣ-as |
| I. (viṣī-biṣ) | adhipi | viṣ-bhīs |
| D. | viṣī-hyō | viṣ-bhyās |
| G. | viṣ-um | viṣ-ām |
| L. (viṣiḥ) nāṭā (GAv.) | vik-pi |

Forms to be observed in GAv. and YAv.

§ 280. In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

§ 281. Singular:—

Nom.: GYAv. druṭi 'Fiend' § 192, haṃrvaṭās 'Perfection, Salvation' (-tās i.e. -tōr- § 192); āḥor's title of priest (-r- r), Nirangistan.

Acc.: YAv. also druṭi 'Fiend' (-im = -om § 30).—GAv. also druṭi § 30 and kṣhṛṇm 'body' (-r- § 32).
Consonant Gass: (6) Stems without Suffix.

Dat.: YAv. yavaitat-ca 'and for eternity'. — GAv. also (-öi more common than -r § 56) mazöi ‘for the great’.

Abl.: In GAv. wanting — i.e. its place supplied by the gen. as in Skt.

Gen.: GAv. also mazö ‘of the great’ (-ö = orig. -as § 32).

Loc.: YAv. also olyya ‘in water’ (aöi + a § 222), uštattuya ‘in the word ušṭa’ (ušṭi + a § 222). — GAv. has simply i: amarătii ‘in Immortality’.

§ 282. Dual:—

L.D.Abl.: Solitary YAv. bvañhyam ‘both brows’.

§ 283. Plural:—

Nom. Acc.: YAv. also (with ending -a § 224) vāca, vaca. Neut. pl. acc. asti ‘bones’ Yt. 13.11 (variant asta, but see § 283 Note).

Loc.: GAv. as above nāta and (§ 26 Note) nafśu-ca ‘among descendants’.

Note. Transfers to the a-decl. are numerous:— e. g. Sg. Nom. hvar.dar’s-o ‘sun-like’, Skt. svar-dfr; Acc. (neut.) ast-sm ‘bone’; Abl. vistā or visdā ‘from a village’ Yt. 13.49. — Pl. Acc. (neut.) asta ‘bones’; Loc. like ā-decl. bavtāhu ‘on the heights’.

With stem-gradation (Strong and Weak).


§ 284. The strong and weak forms are distinguished by a variation in the quantity of the stem-vowel (as long or short) or by its elision, again by the presence (strong) or absence (weak) of a nasal. For examples see the following declensions.

§ 285. (i) Declension of Av. vaklc- m. ‘voice, word’ (strongest stem -a-, strong -a-) = Skt. vāklc- f. (no vowel variation), cf. Whitney, Skt. Gram. § 391:—

Singular. Nom. vāk; Acc. vācm, vācim; Instr. vaca; Gen. vaco (Ys. 31.20). — Dual. vākṣhīya-ca. — Plural. Nom. vāco, vaca (ending a cf. vowel decl. § 224); Acc. vācô, vacas-ca, vāca; Dat. Abl. vākṣhi- byô; Gen. vācqm.

Note. (a) The dat. du. and pl. (pada-endings) seem to derive their s (2) from the nom. sg. vākî. — (b) Observe the form vākî as gen. Ys. 8.1.

§ 286. (ii) Declension of Av. ap- f. ‘water’ (strongest stem āp-, strong stem aap-) = Skt. āp- f. (stems āp-, aap-) Whitney, Skt. Gram. § 393:—
Inflection: Declension of Nouns and Adjectives.

Singular. Nom. .GPIO; Acc. Gion, giom-ca § 19; Instr. gior-ca; Abl. giop; gior-ca (a-decl.); Gen. gió, giol-ca, gió; Loc. a’gía (-i + a § 222). — Dual. gíó, gíó (Gah 4.5 ñ-decl.). — Plural. Nom. gió, giol-ca § 19; Acc. gió, giol-ca, gió; Dat. a’gió; Gen. giora. Note. The dat. pl. a’gió is for orig. *abbyás § 186.


§ 288. Av. papa-m. ‘path’ = Skt. path belongs partly here and partly under an-stems § 310—which see.

7. (B) Derivative Stems in ant, mant, vant.

Participial Adjectives and Possessives (see Bartholomae, in K.Z. xxix. p. 487 seq. = Flexionslehre p. 68 seq.—Whitney, Skt. Gram. § 441 seq., § 452 seq.)

§ 289. This subdivision of consonant stems includes:
—(i) participial (and adjective) stems in ant; and (ii) possessive adjective stems in mant, -vant. They are masculine and neuter; the corresponding feminine is made in a^n)ti-. The stem shows vowel-gradation, strong stem ant, weak stem at (from yi; also GAv. át, see § 18 Note).

§ 290. As to stem-gradation, (1) the adjective ant-stems generally show at in the weak (= Skt. weak) cases, (2) the participial (thematic) ant-stems show ant in almost all forms. (3) The mant-, vant-stems agree with the adjective stems in showing at in the weak cases. A number of interchanges, however, between all three occur—these interchanges are found chiefly in YAv. e. g. dat. du. bérzsanbya (from str. st.) Ys. i.11; 3.13.

I. MASCULINE.

§ 291. (1) Adjective, Av. -berzant- ‘great’ = Skt. bhránt; (2) Participial, Av. -fuyant-
Consonant Class: — (7) Derivative Stems in ant, mañt, vañt.

'thrifty, raising cattle'; (3) Possessive, Av. astvant- 'possessing bones, corporeal'; dravant- (GAv.) 'belonging to the Druj, follower of Satan'.

(1—2) ant-stems: Av. hant- 'being'; stavant- 'praising'; ñbhiant- 'hating'; stavañt- 'increasing Righteousness'; (3) mañt-, vañt-stems: dravant- (GAv.), dravat (YAv.) 'belonging to the Druj', pravañt- 'like thee', amavant- 'mighty', satavant- 'hundred-fold', povramant- 'multitudinous', daçavant- 'belonging to the Daevas', cantoñhvant- 'wise-in-heart'.

**(a) ant-Stems.**

(1) Adjective. (2) Participial.

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<th>cf. Skt.</th>
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<td>2. fŚuy-qas</td>
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<td>I. børz-ata</td>
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<td>D. 1. børz-āte</td>
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<td>2. fŚuy-ānte</td>
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<td>Abl. 1. (børz-ātañ)</td>
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<td>G. 1. børz-āto</td>
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<td>2. fŚuy-āntō</td>
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<td>V. børz-āto</td>
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Dual:

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<tr>
<td>I.D.Abl. 1. børz-ānbya</td>
<td>bph-ādbhyaman</td>
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<tr>
<td>G. 2. (fŚuy-āntā) aśoñhyanat</td>
<td>bph-ātós</td>
</tr>
</tbody>
</table>

Plural:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<tbody>
<tr>
<td>N.V. børz-āntō</td>
<td>bph-ántas</td>
</tr>
<tr>
<td>A. 1. (børz-ātō) hato</td>
<td>bph-átás</td>
</tr>
<tr>
<td>2. fŚuy-āntō</td>
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</tr>
<tr>
<td>I. (børz-ādabiś) hadiś</td>
<td>bph-ādbhis</td>
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<tr>
<td>D.Abl. 1. (børz-ādbyō)</td>
<td></td>
</tr>
<tr>
<td>2. (fŚuy-ānbyō) ñbhianbyō</td>
<td></td>
</tr>
</tbody>
</table>
Inflection: Declension of Nouns and Adjectives.

G. { 1. bhrz-atam } 
   2. (fšuy-antam) fšiyantam 
L. (bhrz-asu) fšyasu (GAv.) 
     bhr-ātsu

(b) manṭ, vant-Stems.

(3) Possessives.

Av.  N.  cf. Skt.   Singular:
ast-va  -vaś puśvaś  bhāga-vān
      -va amavaa
A.  ast-vantam  bhāga-vantam
I.  (ast-vata) satavata  bhāga-vatā
D.  ast-vate  bhāga-vatē
Abl.  ast-vataṭ  see gen.
G.  ast-vatō  bhāga-vatas
L.  { ast-vantī  bhāga-vati
      -maṭī purumātī
V.  (ast-vō) dṛvō  bhāga-van

Plural:
N.V.  drg-vantō  bhāga-vantas
A.  drg-vatō  bhāga-vatas
I.  drg-vōd-biś and daēvavatbiś  bhāga-vadbhis
D.Abl.  drg-vōd-byō and cazdōnṿadṿbyō  bhāga-vadbhāyas
G.  drg-vatam  bhāga-vatām
L.  drg-vasū  bhāga-vatsu

ii. Neuter (Separate Forms).
§ 292. Av. hant- 'being', astvant- 'corporeal', afsmanivant- 'metrical'.

Sg. N.A.V.  (a) ḥaṭ  (b) ast-vat  cf. Skt. bhāga-vat
Pl. N.A.V.  —  afsmanivaṭu  bhāga-vanti

Forms to be observed in GAv. and YAv.

§ 293. In general, GAv. has the same forms as YAv., with the long final vowel, cf. § 26.

§ 294. (a) According to § 29, -ant- or (after palatals § 30) -int- may be found instead of -ant:-—Av. pat-ant-am
Consonant Class:—(7) Derivative Stems in anī, maṃī, vaṃī.


i. Masculine.

§ 295. Singular:—
Nom.: In YAv., the anī-stems generally have nom. -ə, and the vaṃī-stems have nom. -əə or -əə or sometimes -əə. In GAv. the nom. is -qs or -as (for -at-).—Observe YAv. parnavo, astavo ‘possessing a feather, possessing a bone’ Yt. 14.36; also ha ‘being’ Yt. 13.129, vyqica ‘driving’.—GAv. fšvqais ‘thriving, prospering’, stavas ‘praising’, jdwvqas ‘like thee’.—On tāmauvhō ‘dark’, karṇavuvhō ‘glorious’ (for orig. -sv-) see § 130 (2) c.
Instr.: GAv. also dvrgvàtā (observe d § 18 Note 3) ‘with the wicked’.
Dat.: GYAv. also dvrgvāte, dvrgvātē (observe d § 18 Note 3) ‘for the wicked’ Ys. 31.15 etc., Ys. 71.13.—On GAv. dvrgvāte-cā, see § 19.
Gen.: On karṇavuvhātō ‘of the glorious’, see § 130 (2) c.
Loc.: Sometimes variant astvātī. See furthermore below § 297.
Voc.: YAv. dvō above is like nom. (see Nom.).

§ 296. Plural:—
Nom.: YAv. with ending a § 224: borvānaya ‘great’ Yt. 5.13, yatumunīta ‘belonging to sorcery’;—also (isolated) weak stem nom. pl. mrvatō ‘speaking’ Ys. 70.4.
Acc.: YAv. also (observe strong stem) borvānīta ‘great’.
Gen.: YAv. also (2 from weak stem) phīyātāmi ‘of those hating’ Yt. 10.76. —Also GYAv. hātqim ‘of beings’ (observe d) § 18 Note 3.

§ 297. Transfers to the a-declension are not infrequent. Here belong:

i. Masculine. Singular. Nom. borvā above in paradigm, also Voc. borv; Dat. bhavanātī ‘for him invoking’; Abl. saoṣyaṇātā ‘from Saoshyant’; Gen. raṣyaṇātē ‘of the radiant’; Loc. borvānāya or borvānīrāya (uncertain see § 257) Yt. 5.54,57.—Plural. Dat. Abl. saoṣyaṇātābhāyā ‘for the Saoshyants’, dvutasaṭhīyā ‘from the wicked’—

8. (C) Derivative Stems in an, man, van.

Masculine, (Feminine) and Neuter (cf. Whitney, Skt. Gr. § 420 seq.).

§ 299. The stem has a triple form: — strongest stem an, strong stem an, weak stem n (before vowels) or a (= n) before consonants. Cf. Brugmann, Grundriss der vergl. Gram. ii. § 113.—The strong and weak forms do not always agree with the Sanskrit in its sharp division; cf. also Whitney, Skt. Gram. § 425 f.

(a) an-, man-Stems.

I. MASCULINE

§ 300. Av. *airyaman- m. 'friend' = Skt. airyamán- m.

Av. mañman- n. 'urine', ḍapán- f. 'night', mañtan- m. 'mortal', cañtan- n. 'eye', ḍopán- 'triple-jawed', ašavn- 'righteous', ašan- m. 'stone', raman- m. 'rank, column', dāman- n. 'creature', ašan- m. 'male', ṛdhman- n. 'council'.


N. airyam-a ........ aryam-ā
A. airyam-anm ........ airyam-āṇam
I. { airyam-na .......... airyam-ud
     -ana mañmana ........
D. { (airyam-aine) 1
     -ne ḍnapne ........ airyam-nē
     (airyam-nañ) mañnañ
     -añ na cañnañ ........ see gen.
Abl. (airyam-nañ) mañnañ
     -añ caññañ ........
G. { (airyam-nō) 2
     -anō 3 .......... airyam-vās
L. (airyam-añi) cañnañi (GAv.) .... arym-āñi
V. { airyam-a ............. áryam-an
     -im prizafim § 194 

Dual:

N.A.V. airyam-ana ............ arym-āñā (Ved.)
I.D.Abl. (airyam-anā) cañnañā .... áryam-āñōs

1 See Vd. 22.13. — 2 Thus, metrically airyamnas-ā Ys. 33.4; 46.1.
3 Vsp. 1.8 etc.

Plural:

<table>
<thead>
<tr>
<th>Class</th>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>(airyam-anō)</td>
<td>aṣṭavanō</td>
</tr>
<tr>
<td>A.</td>
<td>(airyam-nō)</td>
<td>ḫaṭnō</td>
</tr>
<tr>
<td>I.</td>
<td>(airyam-ḇiś)</td>
<td>dāṃśti</td>
</tr>
<tr>
<td>D.Abl.</td>
<td>(airyam-abyo)</td>
<td>dāṃabyō</td>
</tr>
<tr>
<td>G.</td>
<td>(airyam-nāṃ)</td>
<td>arīṃṇam</td>
</tr>
<tr>
<td>L.</td>
<td>(airyam-ōhu)</td>
<td>vyāṃmohu</td>
</tr>
</tbody>
</table>

Forms to be observed in GAv. and YAv.

§ 301. Av. nāman- n. 'name', cīnman- n. 'attempt'.

§ 302. In general, GAv. has the same forms as above with the long final vowel, see § 26.

§ 303. Occasionally (1) instead of Av. ā we find ā before the n (§ 45) or (2) instead of a we find GAv. ā (§ 32):— e.g. (1) Av. uryaṃō 'souls'; (2) GAv. māzāṇā 'with greatness'; GAv. aśēṇā 'stones, heavens'.

§ 304. On the interchange of strong (an) and weak (n) forms see § 299.

I. Masculine:

Nom.: YAv. fraurase 'Framrasyan' (= sya cf. § 67, acc. fraurasyāṃ). Acc.: YAv. also (from strongest stem) hāvanāṃ title of priest; and (from weak stem) arīṃṇā 'male'.

Instr.: GAv. also māzāṇā § 303.

Dat.: Similar (-āhe) infin. dat. n. YAv. ḫaṭnāhe 'to rejoice',/staomāhe 'for praise'; GAv. ḫaṭnāhe 'to be content' § 303.— Observe avī.śōhe

Vd. 3:24.— From strongest stem YAv. pūraṇē 'having a child'.

Gen.: GYA. also (from strongest stem) marśāṇo 'of mortal', hāvanāṃ.

1 Yt. 13.16, cf. § 39. — 2 Ys. 12.3.
Inflection: Declension of Nouns and Adjectives.

Abl.: YAv. isolated (undeclined abl.) barsman (neut.) 'with barsom'.
Loc.: YAv. also (from weak stem) asni 'by day' § 164; and (from strongest stem) husravāni 'in good word'? Ny. 4.8.—GAv. also caf-ming, cafqm (neut.) 'in eye' Ys. 31.13; Ys. 50.10, cf. Whitney, Skt. Gram. § 425 c.
Voc.: YAv. abryama (cf. Vd. 22.9) above in paradigm is like nom. or after a-decl.

§ 306. Dual:—
N.A.V.: YAv. also (from strongest stem § 314 Note 1 b) spāna 'two dogs'.

§ 307. Plural:—
Nom.: YAv. also (from strongest stem) asānō 'stones'. With ending a § 224 (from strongest stem) arjāna 'males', and (from weak stem) asna 'stones'.
Acc.: YAv. also (from strongest stem) asānō 'stones'; GAv. asānō Ys. 30.5 cf. § 303.—With ending a § 224 (from strongest stem) arjāna 'males'.
Dat. Abl.: YAv. also draomshyō 'from assaults' § 33.

ii. NEUTER.

§ 308. Plural:—
Nom. Acc.: The common ending is q(n) § 45; Av. nāmq(n), dāmq, dāmqm cf. Ys. 46.7, 46.6, etc.—Less frequent is the ending -ānī (¬mī), cf. Skt. -ānī.—Observe as dual and plural (like sing.) dōna Yt. 15.43; Ys. 71.6.—Perhaps here belong likewise mašma Vd. 8.11,12, et al., cf. Johannes Schmidt, Neutra pp. 89, 316, but see § 227 above.
As general plural case, qu is also used: e.g. (as instr.) Av. srīrīś nāṁq 'by fair names' Ys. 15.1, Vsp. 6.1; so dāmq (as nom. pl.) Yt. 8.48, (as gen. pl.) Ys. 57.2, (as instr. pl.) Yt. 22.9.—As acc. pl. and gen. loc. singular ayqm.
As general plural case, lī (§§ 228, 331) is also used: e.g. (as instr.) hāśī nāṁqī 'by their own names' Ys. 15.2.

§ 309. Transfers to the a-declension are found. Here belong:

Singular. Dat. syōvarānāī 'to Syavarshan'; Gen. arjānāhe 'of a male'; Abl. hāf学业a 'night'.—Plural. Loc. asānāṢva m. 'on stones'.

§ 310. Declension of Av. pāṇīan-, pāp- m. 'path' = Skt. pāṇthan-, path- m. cf. Whitney, Skt. Gram. § 433. This word follows partly the an-declension (strongest stem pāṇīan-, strong stem pāṇīan- § 299), partly the suffixless consonant declension (weak stem pāp- § 288).

Singular. Nom. pαντα, pαντό Ys. 72.11; Acc. pαντάνταμ, pαντάμ; Instr. pαντα; Abl. pαντατ; Gen. pαντό; Loc. pαντι (GAv.). — Plural. Nom. pαντάνο; Acc. pαντό, pαντά; Gen. pαντό.

Note. Transfers to the a-declension (fem.) are Sg. Acc. pαντό; Gen. pαντάνο. — Pl. Acc. pαντό.

§ 311. Often, a neuter stem in an stands parallel with one in ar, see § 237, and Brugmann, Grundriss der vergl. Gram. ii. § 118.

(b) van-Stems.

§ 312. The van-stems are declined like those in an, man, but in the weak case-forms the va becomes (by samprasarana § 63) u, which coalesces with a preceding a into ao (āu § 62) or with a preceding u into ū (u § 51 Note 1).

§ 313. (i) Declension of Av. aśavan- m. ‘righteous’ = Skt. ytāvan- shows in weak cases aśaon-, aśaun (i. e. GAv. and cf. § 62 Note 1).

Singular. Nom. aśava; Acc. aśavāniti; Dat. aśaone, aśaonas-ca, aśaunō (GAv. § 62 Note 1); Abl. aśaonat; Gen. aśaonā, aśaonas-cā (GAv.); aśaunō (GAv.); Voc. aśaun i § 193.— Dual. Nom. Acc. Voc. aśavana; Gen. aśavānā.— Plural. Nom. aśavanā; Acc. aśavānā (str. stem YAv.); aśaunō (wk. stem GAv.); aśavana (ending a § 224); Dat. aśavānyō (GAv.), aśavānyā (YAv. § 62 Note 3); Gen. aśavānym, aśaunām (§ 62 Note 1).

Note 1. Similar to aśavan- is (a) the declension of GAv. maṇavan-(str. st.), maṇun- (wk. st.) m. ‘member of the community’, cf. Skt. maṇhāvan-, maṇhōn- Whitney, Skt. Gram. § 428; and (b) the declension of Av. apravan- (str. st.), apraun- (wk. st. §§ 62, 191) m. ‘priest’ = Skt. āṭhav-va.

Observe Av. voc. sg. apraom § 193.

Note 2. Transfers to the a-decl. are not infrequent: e. g. Dat. Du. aśavānābyya.

§ 314. (ii) Declension of Av. uṛvan- (i. e. uṛvun- §§ 68 b and 71 end) m. ‘soul’. This has in weak case-forms uṛun- (ū § 51 Note 1).

Singular. Nom. uṛva; Acc. uṛvānti; Instr. uṛvā; Dat. uṛvā, uṛvān-cā; Gen. uṛvānā.—Plural. Nom. uṛvānā (§ 45); Acc. uṛvānā, uṛvānas-cā Ys. 63.3, uṛvāṅ (str. st.); Dat. uṛvānyō (a-decl.).

Note 1. (a) Similar to uṛvan- is the declension of Av. yovan- (i. e. yovan- § 68 b, str. st.), yān- (wk. st.) m. ‘youth’ = Skt. yūvan-, yān- m.,
Inflection: Declension of Nouns and Adjectives.


Note 2. Transfers to the *a*-decl. are found:—e.g. gen. sg. *śūnaḥ* beside *śūna*; again gen. sg. *srūnaḥ* (stem *srūna-*), loc. *srūne* Vd. 19.9 (stem *srūna-*, but cf. § 35 Note 2 or § 233). So above dat. pl. *urvāḥya* (variant *urvāḥyō*, after *a*-decl. instead of *urvābyō*).


9. (D) Derivative Stems in *in*.


§ 316. The *in*-stems (few in number) are declined like those in *an*; cf. Brugmann, *Grundriss der vergl. Gram.* ii. § 115:—e.g. Av. *kaṇīnī* f. 'maid', et al.


Note. On the interchange of *i, i*, see § 21 Note 1.

10. (E) Radical *u- and *m-Stems.


Singular: Nom. zá; Acc. zam; Instr. zámá (§ 24); Dat. zámé (cf. also § 233); Abl. zámá, zámáda Yt. 7.4 (§ 222, a-decl.); Gen. zámó; Loc. zámí. — Plural: Nom. zámó; Acc. zámó, zámás-ca; Gen. zámqam.

Note 1. The nom. sg. zá is zá (= ? sam- = ám) + s § 222; similarly acc. zám (= ? zá + m).

Note 2. Similar to zám- is Av. zyam-m. 'hiems', Sg. Nom. zyám, zyám-ca; Acc. zyám; Gen. zymó; cf. Brugmann, Grundriss ii. § 160. Likewise Av. dám- 'domus', cf. GA. gen. sg. dám, loc. sg. dám — see Brugmann, Grundriss ii. § 160.

II. (F) Stems in original r.
Masculine (Feminine and Neuter), cf. Whitney, Skt. Gram. § 369 seq.

§ 319. Here belong a limited number of nouns:
(a) Derivative stems in orig. -tar, -ar — nouns of agency and nouns of relationship; (b) Radical stems in orig. -ar; (c) Derivative stems (indeclinable) in orig. -ar.

§ 320. Strong and weak case-forms. — Nouns of this declension show three stem-forms: strongest stem är, strong stem ar, weak stem r (before vowels), ar (before consonants). The (1) nouns of agency show the strongest form är in acc. sg., nom. du., and nom. pl.; the (2) nouns of relationship show simply the strong form ar in those cases. — The strong and weak case-forms, however, do not always agree with the Skt. in its sharp division, cf. also Lanman, Noun-Inflection in the Veda p. 420 fin.

(a) Derivative Stems in -tar, -ar.

§ 321. These are divided with reference to the acc. sg., nom. du., and nom. pl. är or ar into two classes:
1) Nouns of Agency.—2) Nouns of Relationship.

Chiefly Masculine (cf. Whitney, Skt. Gram. § 373).

§ 322. 1) Av. yád̕tar- m. 'giver, creator' = Skt. dāt̕r-, dhāt̕r-. 2) Av. yápat̕ar- m. 'father' = Skt. pit̕ar-.
# Inflection: Declension of Nouns and Adjectives

Av. *frabartar* - m. title of priest, *ätar* - m. 'fire', *nar* - m. 'man',
*nipālar* - m. 'protector', *zāmātar* - m. 'son in law', *ätar* - m. 'persecutor'.

### Singular:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td><em>dā-ta</em></td>
</tr>
</tbody>
</table>
| A.     | 1. *dā-tārəm*  
|        | 2. *pi-tārəm*  |
| I.     | *(dā-ḥra)*  
|        | *aptr̥* *(GAv.)*  |
| D.     | *(dā-ḥre)*  
|        | *frabartṛ̥*  |
| Abl.   | *(dā-ḥrat)*  
|        | *aprat*  |
| G.     | *dā-ḥro*  |
| L.     | *(dā-tari)*  
|        | *nari*  |
| V.     | *dā-taɾ*  |

### Dual:

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| N.A.V. | 1. *(dā-tāra)*  
|        | *nipātra*  |
|        | 2. *(pi-tāra)*  
| I.D.Abl.| *(dā-təɾəbya)*  
|        | *nəɾəbya*  |
| G.     | *(dā-ḥra)naɾo*  |

### Plural:

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| N.     | 1. *dā-tarə*  
|        | 2. *pi-tarə*  |
| A.     | 1. *dā-tarə*  
|        | 2. *pi-tər*  |
| D.Abl. | *(dā-təɾəbyo)*  
|        | *əɾəbyo*  |
| G.     | *(dā-ḥram)*  
|        | *səɾəm*  |

Forms to be observed in GAv. and YAv.

§ 323. In general, GAv. has the same forms as above, with the long final vowel, see § 26.

§ 324. On the occasional interchange of strong *(ar)* and weak *(ər)* case-forms see § 320, and § 47 Note. § 325. Singular:

Nom.: YGAv. observe *pta*, *pəta*, *pta* 'father'.

Acc.: YAv. also (from weak stem) *braŋram* 'brother'.—Observe Av. *hawhāram* 'sister' opp. to Skt. *svāśaram* *(ər̥)-*.—GAv. also *(m)* §§ 22, 32 *piarəm* 'father'.

Gen.: YAv. *sərəs-əj* 'of the persecutor'.—Also (isolated) from strong stem *(i)*, *səɾətəɾ* 'of the tyrant' Ys. 9:31, like gen. *narə* § 332.

Dat.: GAv. also *jəɾəɾɨ* 'father' *(i. e. -əɾ = -ə, § 56) Ys. 53:4.*
§ 326. Dual:—

N.A.V.: YAv. also (from weak stem) brāpra ‘two brothers’.

§ 327. Plural:—

Nom.: YAv. also dāāras-ca see § 19.—Also ending a: vaḷāra ‘coursers’.

Acc.: YAv. also acc. pl. in -ṣūl, -ṣī (like strūl, strī, nrīṣī, §§ 329, 332) pariṣūl Vd. 9.38, cf. Skt. paryēśār-, see American Journal of Philology x. p. 346.—GAv. also (from strong stem) māṭarō ‘mothers’.

—Also māṭrāṣ-cat § 49.

Dat.: YAv. observe pīṭrhyō ‘for fathers’ Vd. 15.12.

§ 328. Transfers to the a-decl. occur: e.g.:

 Singular. Gen. sāstrāke ‘of the persecutor’ (i. e. stem sāstra- beside sāstar-).—Plural. Gen. sāstrāṃqu ‘of persecutors’.

(a) Like nouns of agency.

§ 329. (i) Declension of Av. star- m. (strongest stem stār-, strong stem star-, weak stem str-, stor-) = Skt. star-(cf. Whitney, Skt. Gram. § 371):—

 Singular. Acc. stārī; Gen. stārō.—Plural. Nom. Acc stārō, staras-ca (§ 19 on d), strūl (acc. YAv. cf. § 327); Dat. Abl. stīrhyō; Gen. strāṃ, stārāṃ, starāṃ-ca (GAv.).

§ 330. (ii) Declension of Av. rāpaēśtar- ‘warrior standing in charriot’.—This word shows also a parallel stem rāpaēśtā according to the radical ā-decl., see § 249. The forms from stem rāpaēśtar- are:—

 Singular. Acc. rāpaēśtārī; Gen. rāpaēśtārake (a-decl.); Voc. rāpaēśtāra (a-decl.).—Plural. Nom. rāpaēśtārō; Acc. rāpaēśtārē-ca (§ 327, or perhaps here a-decl. § 129).

Note. The forms from stem rāpaēśtā- are enumerated at § 249.

(b) Like nouns of relationship.

§ 331. (iii) Declension of Av. ātar- m. ‘fire’ (strong stem ātar-, wk. st. āpr, ātr- [§ 79 Note], ātār?):—

 Singular. Nom. ātārī (= str. st. + ā); Acc. ātāṃ (YAv.), ātāṃ (GAv.); Instr. āprā (GAv.); Dat. āprē, āpraē-ca; Abl. āpraṣ; Gen. āprē, āpras-ca; Voc. ātar (YAv.), ātār (GAv.), ātārē (YAv. same as nom.).—Plural. Acc. ātarō; Dat. Abl. ātīrhyō; Gen. āprāṃ.

§ 332. (iv) Declension of Av. nar- m. ‘man’ = Skt. nār- (cf. Whitney, Skt. Gram. § 371):—
Inflection: Declension of Nouns and Adjectives.

Singular: Nom. nā; Acc. nārīm; Dat. nārī (YAv.), narōi (GAv.); Abl. nārī Phl. Version at Vd. 342; Gen. nāra (YAv.), narī (GAv.); Loc. nārī; Voc. nāri.—Dual: Nom. nara; I.Dabl. nārīyō; Gen. nāra.—Plural: Nom. Voc. nāro, nāras-ca, nāra (§ 224); Acc. nārī (GAv. Ys. 40.3 see § 49), nārī (acc. YAV. cf. § 327); Dat. Abl. nārīyō, nārīyas-ca, nārīyō, nārīyō, nārīyō (§ 62 Note 3, and § 31 Note); Gen. nārīm (YAv.), nārm (GAv.) Ys. 30.2, see § 32.

Note 1. GAv. nārī at Ys. 45.7 is apparently used as gen. sg. rather than acc. pl., see Gah 36 nārī citation, cf. Skt. nārī, Pischel-Geldner, Vedische Studien p. 43.

Note 2. Transfers to the a-declension, stem nāra—occur:—
Singular: Nom. nāro; Gen. nārathē; etc.

(b) Radical Stems in original r.

§ 333. Here belong a very few nouns and their (adjective) compounds, e. g.—


§ 335. (ii) GAv. sar-f. 'association, unity':—Singular: sarīm, sarīm; Dat. sarī; Gen. sarī (Ys. 49.3); Loc. sa'ri (Ys. 35.8).—Plural: Acc. sarō (Ys. 31.21).

(c) Neuters (derivative) in original ar.

§ 336. These neuters (indeclinable) in ar², ar³ (GAv.) are used chiefly as acc. sg., but they may supply other cases.

Singular: Nom. Acc. vadar² (YAv.), vadar³ (GAv.) 'weapon' (= Skt. vādhār); as Dat. (and acc.) dasvar² 'strength' Ys. 68.2; as Gen. (and acc.) karśvar² 'clime'. Vsp. 10.1.—Dual: N.A.V. (and acc. sg.) danar² 'two D. measures'.—Plural: Acc. (beside acc. sg.) ayār³ (GAv.).

Note. These neuters rarely show declined cases:—e. g. Sg. Instr. dasvara 'with strength' (Ys. 55.3); Pl. Instr. baśvarhīl 'with thousands'.—Like a-decl., Dat. sg. baśvarāi.

§ 337. These ar-neuters commonly show parallel an-stems with which they unite in forming a declension: e. g. Av. karśvar-, karśvan- n. f. 'clime, zone'; ayar-, ayan- n.
Consonant Class: — (12) Stems in original s.

'day; zafar-, zafan- n. 'jaw'; panvar-, panvana- (a-decl.) n. 'bow'. See § 311 and Brugmann, *Grundriss der vergl. Gram.* ii. § 118.

### 12. (G) Stems in original s.

(a) Derivative Stems in -h (= orig. s).

(a) Stems in -ah (= orig. Ind.-Iran. -as).

§ 338. These very common stems in -ah (= orig. -as) are chiefly neutral nouns; but as adjectives (compound or with original accent on the ending, cf. Whitney, *Skt. Gram.* § 417) they may likewise be masculine or feminine. A feminine substantive uṣah- (see § 357 for declension) also occurs.—Cf. Horn, *Nominalflexion im Avesta* p. 26 seq.; and Whitney, *Skt. Gram.* §§ 414, 418.

#### 1. Masculine—Feminine (Adjective), Neuter (Substantive).

§ 339. Av. ʰvəcʰ- (adj. m. f.) 'well-speaking' = Skt. svuḍcas-. Av. vaćaḥ- n. 'word' = Skt. vəc-. Av. duž-vacah- (adj.) 'evil-speaking' = Skt. durvəc-.  
Av. anaocah- (adj.) 'hostile', raocah- n. 'light', sarah- n. 'head' (= Skt. śiras- n.), zrayah- n. 'sea', and m. nom. propr. 'Zrayah', arzah- n. 'daylight'.

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<tr>
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<tbody>
<tr>
<td>N. hvac̥aḥ</td>
<td>svuḍcas-</td>
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<tr>
<td>A. vac-anha</td>
<td>svuḍcas-aśam</td>
</tr>
<tr>
<td>I. vac-ahā</td>
<td>vāc-asā</td>
</tr>
<tr>
<td>D. vac-anhe</td>
<td>vāc-asɐ</td>
</tr>
<tr>
<td>Abl. vac-anhāt</td>
<td>see gen.</td>
</tr>
<tr>
<td>G. vac-anhō</td>
<td>vāc-asas</td>
</tr>
<tr>
<td>L. vac-aḥi</td>
<td>vāc-asi</td>
</tr>
<tr>
<td>V. hvac-ō</td>
<td>svuḍcas-as</td>
</tr>
</tbody>
</table>

**Dual:**

| N.A.V. (hvac-anha) anaocahā (GAv.) | svuḍcas-ā (Ved.) |
| G. (vac-anhā) zrayahā | vāc-asas |
Inflection: Declension of Nouns and Adjectives.


N.V. dužvac-awhō .......... sunde-asas
A. dužvac-awhō .......... sunde-asas
I. vac-obiš 1 .......... vade-ôbhis
D.Abl. (vac-ôbyô) raarbyô 1 .......... vác-ôbhyas
G. vac-avhäm .......... vác-asâm
L. (vac-ahu) sarahu .......... vác-asu

-ahvā arzahvā

Forms to be observed in GAv. and YAv.

§ 340. In general, GAv. has the same forms as above with the long final vowel, see § 26.

I. MASCULINE—FEMININE—NEUTER.

§ 341. Singular:

Nom.: YAv. also un compounded adj. (see § 338) aojā 'strong' Ys. 57.10 beside substantive aojō n. 'strength', GAv. dvaijā 'hating' beside phaijō n. 'hatred', cf. Skt. yaids 'beauteous' (observe accent) beside yātās n. 'beauty'.—Add kartnas-ca n. 'and glory'.

Acc.: On uṣāwāzm, uṣām f. 'dawn', see § 357.

Dat.: YAv. rafnavhā-cā 'and for support'.—GAv. infin. dat. srōvayeyhē 'to announce' (see § 118 Note on -ye = -ya-).

Abl.: YAv. also (± postpositive a § 222) zrayavhāda 'from the sea' Yt. 8.47.—After a-decl. (± postpos. a § 222) zmavhāda 'from darkness'.

Gen.: YAv. kartnasahas-ca 'and of glory'.

Loc.: YAv. peculiar zraya (Yt. 5.38; 8.3), zrayā (Ys. 65.4), zrayī (Yt. 5.4; 8.31) 'in the sea'.—See also § 357 Note 2.

§ 342. Plural:

Nom.: YAv. framanahuhs-cā 'kindly-minded'.
Instr.: VGAv. also (with variant -biš § 21) vacbiš.

Loc.: YAv. also (-ôku, -ôku § 39) rarovhu 'in freedom', tmôluva 'in darkness'.

II. NEUTER (Special Forms).

§ 343. Plural:—N.A.V.: YAv. add aojōs-ca 'powers', GAv. tmōs-cā 'and darkness'.

§ 344. Transfers to the a-declension are very frequent:—

1 See § 33.
Consonant Class:—(12) Stems in original š.

Singular. Nom. aršvacō (masc.) ‘rightly-speaking’; Acc. (fem. ū-decl.) raivvacažhm ‘whose words go with freedom’ Vsp. 7.2; Instr. karina ‘with glory’ Yt. 10.141, see § 194; Abl. tmanhāda ‘from darkness’ (postpositive a § 222).—Dual. Dat. ažyajawahdīya ‘for the two imperishable ones’.—Plural. Nom. anaorahdō ‘undying’ (§ 124. Nom. end, stem aqā- beside aojah-), mañyavasā (nom. pl. masc.) ‘following the will (vasah-) of the Spirit’ Yt. 10.128, beside mañivatawhā; Instr. travālī ‘with words’.

(β) Stems in -yah.—Comparative Adjectives.

§ 345. The stems in -yah (Skt. -yas or -iyas § 68) are found in the comparative degree of adjectives. They show an original double form of stem for masculine and neuter: strongest stem -yāh, strong stem -yah. The superlative -iš-ia presents the weak stem. The Skt. has -yās, -yas, -iš-tha, cf. Brugmann, Grundriss ii. § 135 Anm. 5.—The corresponding feminine form has -yehi- (i. e. strong stem + i-declension § 257) e. g. Av. aspō.stayehiš (nom. pl. fem.) ‘greater than a horse’.—Cf. Whitney, Skt. Gram. § 463 seq.

I. MASCULINE.


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<tbody>
<tr>
<td>N.</td>
<td>(naíd-ya) masya</td>
<td>...</td>
</tr>
<tr>
<td>A.</td>
<td>naíd-yawhām</td>
<td>...</td>
</tr>
<tr>
<td>D.</td>
<td>(naíd-yawhe) kasyawhe</td>
<td>...</td>
</tr>
<tr>
<td>G.</td>
<td>naíd-yawhō</td>
<td>...</td>
</tr>
</tbody>
</table>

Dual: N.A.V. (naíd-yawha) āsyawha ... śrē-yaśāu

Plural:

N.V. (naíd-yawhō) masyawhō¹ ... śrē-yaśas
I. (naíd-yehiš) frāyehiš ... śrē-yōbhis
G. (naíd-yawhqm) vawhawhm² ... śrē-yaśām

II. NEUTER (Separate Forms).

Sg. N.A.V. mas-yō ... śrē-yaš

Forms to be observed in GAv. and YAv.

§ 347. **MASCULINE. Singular:** Nom. GAv. observe vahyā 'melior' (see § 133 on 4); Acc. (from strong stem) vahyāhām 'meliorem' (see § 134 on ʌh = orig. ʌy), cf. Skt. kaniyāsām 'younger', Whitney, *Skt. Gram.* § 465 c. — Observe in paradigm Dual, Plural Nom. vahyā, vahkō (i.e. strong stem) opposed to Skt. vātāu, vāsas (i.e. strongest stem). — **NEUTER. Singular:** Nom. YAv. observe vahō 'melius' § 134, GAv. vahyō 'melius' § 132. On YAv. aṇī, GAv. aṣṇō 'worse', see § 162.

(γ) **Stems in -vah. — Perfect Active Participles.**

§ 348. The stems in -vah are perfect active participles used adjectively. They show a double form of stem for masculine and neuter: strongest stem -vah, weak stem -uṣ. The Skt. has -vās, -uṣ, cf. Brugmann, *Grundriss* ii. § 136 Anm. 6.—The corresponding feminine form has -uṣī (i.e. weak stem + i-declension § 257) e.g. Av. vihusi (nom.), vihusīm 'knowing', see § 86 on ṣ.


**MASCULINE — NEUTER.**

§ 349. Av. -vah YAv. vidvah-, GAv. vidvah- 'knowing' = Skt. vidvās-

Av. dāvah- 'creator', iiripvah- 'having died'.

<table>
<thead>
<tr>
<th>N.</th>
<th>vid-vah</th>
<th>cf. Skt.</th>
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</thead>
<tbody>
<tr>
<td>A.</td>
<td><em>vid-vahām</em></td>
<td>vid-vāsām</td>
</tr>
<tr>
<td>I.</td>
<td>viṁ-uṣā</td>
<td>vid-uṣā</td>
</tr>
<tr>
<td>D.</td>
<td>vid-uṣē (GAv.)</td>
<td>vid-uṣē</td>
</tr>
<tr>
<td>Abl.</td>
<td>(viṁ-uṣāt) dāhuṣat</td>
<td>see gen.</td>
</tr>
<tr>
<td>G.</td>
<td>viṁ-uṣō (GAv.)</td>
<td>vid-uṣas</td>
</tr>
</tbody>
</table>

| Plural: |
| N. | vid-vabhō | vid-vāsas |
| I. | (viṁ-uṣbiṣ) dāhuṣī (GAv.) | vid-vāduḥhis |
| G. | (viṁ-uṣam) iiripuṣam | vid-uṣam |

Forms to be observed in GAv. and YAv.

§ 350. **Singular:** Nom. YGAv. also (from weak stem) mahuṣī 'having thought' Yt. 8.39, vihuṣ 'knowing' Vd. 4.54, yāṭuṣ 'having striven', Haug.

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1 See *Vsp.* 19.1; *Yt.* 10.35. — 2 See § 86.
Consonant Class:—(12) Stems in original s.


Note. On the interchange of d, d, ṇ see §§ 82, 83, 86.

§ 351. Transfers to the a-decl. may be found: e.g. dat. pl. Av. viṃḍaṃkiṣyasya-ca.

(b) Radical Stems in -h (= orig. -s).

(a) Stems in -āh (= orig. -ās).

§ 352. To this division (masculine, feminine and neuter) belong simple nouns like Av. māḥ- m. ‘moon’ (Skt. mās-), āḥ- n. ‘mouth’ (Skt. ās-) and the compounds of Av. dāh- ‘giving, doing’. The forms have all the long vowel ṏ (ā).—Cf. Horn, Nominalflexion in Avesta p. 4 seq., and Lanman, Noun-Inflection in the Veda p. 493 seq.

MASCULINE—FEMININE—NEUTER.


N.V. hud-ā ......................... sud-ās
A. hud-āẏham ......................... sud-āsum
I. hud-āẏhā ................................ sud-āsā
D. hud-āẏhe ......................... sud-āse
Abl. hud-āẏhat ........................ see gen.
G. hud-āẏhō ........................ sud-āsas
L. (hud-āhi) yāhi ......................... sud-āsi

Plural:

N.V. hud-āẏhō ........................ sud-āsas
A. hud-āẏhō ........................ sud-āsas
I. (hud-ābiś) akō.ḍābiś ........................ —
D. hud-āẏbyō ........................ —
G. hud-āẏham ......................... sud-āsām
Forms to be observed in GAv. and YAv.

§ 354. Plural: Instr. and Dat. often show MS. authority for *ubš, *ubhō; the form in -ō- above, apparently arises from orig. as being treated as if final, i.e. before *ō, *ōhō — pada endings.—Observe Nom. Pl. *u-śadō (GAv.).

§ 355. Transfers to the a-declension occur: e.g. Singular: Nom. *mavhō 'moon' Yt. 10.142 (cf. Skt. māsas nom.); Dat. *mavhā; Gen. *mavhako beside *mavhō; Voc. *duza 'O malevolent one' § 234b.


(β) Like radical əh-Stems.

§ 356. Declension of Av. *maždōh- f. 'wisdom, Mazda', Anc. Pers. -maźdāh- = Skt. -mēdhas-. This word like *užh-, *užh-. § 357, is after all best considered a contract noun, cf. dat. sg. GAv. (trissyllabic) maźdāi (i.e. maźdā(h)-e); acc. sg. GAv. (trissyllabic) maźdām (i.e. maźdā(h)-am); gen. sg. GAv. (trissyllabic) maźdō (i.e. maźdā(h)-as); nom. pl. GAv. (trissyllabic) maźdōs-cā (i.e. *už(h)-as). The forms are as follows:—


Note 1. Parallel, are the sg. nom. acc. Av. hvoḥō, hvōḥm 'beneficent' = Skt. svāpās, *svāpān.

Note 2. An instance of contraction in orig. ar-stem § 339 similar to the above, seems to be the loc. sg. zrayāi (trissyllabic) 'in the sea' Yt. 54: 8.31 (= zraya(h)e like vaṭjahe, arzāhe). But another explanation for zrayāi may be suggested: viz. mistake in writing āi for ahi due to Pahlavi script.—See further, § 341.

Note 3. Transfer to the a-declension, sg. nom. hvāpō 'beneficent'.

(c) Derivative Stems in -iš, -uš.

§ 358. The examples are not numerous. The words are chiefly neuter. There is no vowelgradation.— Cf. Whitney, Skt. Gram. § 414.
Adjectives—Feminine Formation—Comparison.

§ 359. Av. sna'fis- n. 'weapon'.—Singular: Nom. Acc. (neut.) sna'fis; Acc. (masc. adj.) nida.sna'pisam 'having weapons laid down'; Instr. sna'fisa; Gen. hadijas-ca 'of the abode'; Loc. vijihi 'at the judgment' (Geldner).—


Note. Transfers to the a-decl. occur: e.g. sg. gen. hadijaha 'of the abode'.

§ 360. Similar are the u7-nouns: Av. ar'du-n. 'assault, battery'.—Singular: Nom. ar'du; Instr. ar'du$a; Loc. tanu$i 'in person'.—Plural: Gen. ar'dujtam.

ADJECTIVES.

Feminine Formation—Comparison.

§ 361. The declension of adjectives, as agreeing exactly with that of nouns, is treated above.

§ 362. Feminine Formation. The adjective a-stems masc. neut. form their corresponding feminine in -ā or -ī. The consonant stems and u-stems show regularly the fem. in -ī, before which the adjective stem usually appears in its weak form.

(1) With -ā: Av. haurva- (m. n.), hurvā- (f.) 'whole'; sura- (m. n.), surā- (f.) 'mighty'; ujra- (m. n.), ujrā-(f.) 'strong'; aspa- (m.) 'horse', aspā- (f.) and aspē- (f.) 'mare'.

(2) With -ī: Av. rava- (m. n.), ravī- (f.) 'broad, smooth'; spitāma- (m. n.), spitāmi- (f.) 'belonging to Spitama'; daeva- (m. n.), daevī- (f.) 'devilish'.—aśavan- (m. n.), ašaonī- (f.) 'righteous'; bhr̥ṣaṇτ- (m. n.), bhr̥ṣatī- (f.) 'high, great'; vidvah- (m. n.), vīhūṣī- (f.) 'knowing'; dātar- (m.), dāpī- (f.) 'giving, giver'; prātar- (m.), prāpī- (f.) 'protector, nurturer'; vanhu- (m. n.), vanuḥī- (f.) 'good'; driju- (m. n.), drīvī- (f.) 'poor'

For different views on the subject see Horn, Nominalflexion im Avesta p. 5; Brugmann, Grundriss der vergl. Gr. ii. § 133, but ii. § 134, 1.
§ 363. **Comparison of Adjectives.** In Avesta as also in Sanskrit, there are two ways of forming the comparative and superlative degrees of adjectives: — (1) -tara-, -toma- and (2) -yah-, -iṣṭa- added to the stem. The corresponding feminine to these is -tarā-, -tōmā- and -yehī- (§ 34), -iṣṭā- according to rule, § 362.

(1) -tara- (comparative), -toma- (superlative).

§ 364. Before -tara-, -toma-, adjectives whose stem ends in a appear commonly in the form ō as in noun compounds. The a-stems may, however, retain a unchanged, as in Sanskrit. Other stems commonly remain unchanged, appearing in the weak form if they have one.

<table>
<thead>
<tr>
<th>baēşazyā- 'healing',</th>
<th>baēşazyōtara-, baēşazyōtoma-</th>
</tr>
</thead>
<tbody>
<tr>
<td>srīra- 'fair',</td>
<td>srīrōtara-, —</td>
</tr>
<tr>
<td>aka- 'bad',</td>
<td>akatara-, —</td>
</tr>
<tr>
<td>huyaśta- 'well-sacrificed',</td>
<td>huyaśtara-, —</td>
</tr>
<tr>
<td>hubāoḍī- 'sweet-scented',</td>
<td>hubāoḍitara-, hubāoḍitoma-</td>
</tr>
<tr>
<td>aśaojah- 'very strong',</td>
<td>aśaojastara-, 1 aśaojastoma-</td>
</tr>
<tr>
<td>yāskṛṣṭ- 'energetic',</td>
<td>yāskṛṣṭara-, 2 yāskṛṣṭoma-</td>
</tr>
<tr>
<td>amavant- 'strong',</td>
<td>amavastara-, 2 amavastoma-</td>
</tr>
<tr>
<td>yaētvah- 'having striven',</td>
<td>— yaētuṣṭoma-</td>
</tr>
</tbody>
</table>

(2) -yah- (comparative), -iṣṭa- (superlative).

§ 365. Before -yah-, -iṣṭa-, the adjective reverts to its original simple crude stem without formative suffix:

| maz- 'great',     | mazyah-, | mazıṣṭa- |
| mas- 'great',      | masyah-, | —        |
| vahn̄- 'good',     | vahyah- (GAv.), | vahiṣṭa- |
| vohn̄-             | vahn̄ (YAv.), 3 vahiṣṭa- |
| ās-u- 'swift',     | āsyah-,  | āsiṣṭa- |
| ak-a- 'bad',       | aṣyah- (GAv.), | aṣṭa- (YAv.), 4 aṣṭa- |

1 Cf. § 109.— 2 § 151.— 3 §§ 132, 134.— 4 § 162.
Comparison of Adjectives.

Note 1. Some few adjectives, in appearance at least, show both forms of comparison, as above aka- 'bad', akatara-, and to this also (cf. Note 2) aṣyah-, aṣiṣṭa-: so superlative aṣaojīṭa- beside aṣaojastara-, aṣaojastma- to aṣaojah- 'very strong'.

Note 2. As seen also above, comparatives and superlatives may be more or less mechanically attached to a positive of similar meaning and containing the same crude stem, see § 365: e.g. to taḥ-ma- 'strong', the comparative taṣyah-, superl. taṇciṣṭa- beside taḥmōṭma-, et al.

Note 3. The an-stems sometimes follow the analogy of ant-stems in their comparison: e.g. vṛṣṭravan- 'victorious', comparat. vṛṣṭravastara-, superl. vṛṣṭravastma-; aṇavān- 'righteous', aṇavāstma-; vṛṣṭprayājan- 'victorious', vṛṣṭprayastara-, vṛṣṭprayastma-.
NUMERALS.


### Cardinals.

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<tr>
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<tbody>
<tr>
<td>1. aēva-</td>
<td>—</td>
<td>10. dasa</td>
<td>dāsa</td>
</tr>
<tr>
<td>2. dva-</td>
<td>dvā-</td>
<td>20. višaïti</td>
<td>viśaïti-</td>
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<td>3. ṭri-</td>
<td>tri-</td>
<td>30. ṭrisat-</td>
<td>triiṭ-</td>
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<td>4. cāṭvar-</td>
<td>catvār-</td>
<td>40. cāṭvarṣat-</td>
<td>catvāṛiṭat-</td>
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<td>5. pānca</td>
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<td>pāṇcāṭat-</td>
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<td>6. ḫviṣaš</td>
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<td>nāva</td>
<td>90. navaṭīṭi-</td>
<td>navaṭi-</td>
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<td>10. dasa</td>
<td>dāsa</td>
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<td>satā-</td>
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<table>
<thead>
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<th>Av.</th>
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<td>100. sata-</td>
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<td>600. ḫviṣaṣaṭa</td>
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<td>700. ḫapta sata</td>
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<td>300. tiṣṭor sata</td>
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<td>800. aṣṭa sata</td>
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<td>400. cāṭvarṣaṭa</td>
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<td>900. nava sata</td>
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<tr>
<td>500. pānca sata</td>
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<td>1000. hasavṛa-</td>
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</table>

§ 367. The numbers from 11—19, as far as they occur, are made up as in Skt.: e.g. Av. dvādaśa '12' = Skt. dvādaśa; Av. pāṃcādaśa ‘15’ = Skt. pāṃcādaśa. See below under Ordinals, § 374 b.

Note. Observe, the common forms Av. ṭrisaṭ- ‘30’ and cāṭvarṣaṭa- ‘40’ arise from transfer of ṭrisat- etc. to the o-decl. The strong form ṭrisaṭi- is to be sought in ṭrisas (orig. nom. but crystallized form), etc.
§ 368. In composite numbers the lesser numeral precedes, and ca—ca connects the terms: e.g. Av. pañcāca visātīca '25'; prayasca prīsaśca '33'; pañcāca cañvarasatmāca '45', etc.

Note. The first member is sometimes put in the sociative instrumental case; e.g. Av. navasatātī has∿rmāca 'one thousand and nine hundred'.

Declension of Cardinals.

§ 369. (1) Declension of Av. aeva- (m. n.), aeva- (f.) 'one, alone' (singular):

i—ii. MASC. NEUT. Sg. Nom. aevā; Acc. aevum (§ 63 Note 2), or (abbreviated spelling) ōm, aom; Instr. aeva; Gen. aevake; Loc. aevahmī (§ 443).—iii. FEM. Sg. Nom. aeva; Acc. aevum; Gen. aevukhr (§§ 443, 134).


§ 371. (3) Declension of Av. pri- (m. n.), tiśar- (f.) 'three' = Skt. tri- tiśār- (plural)—cf. Whitney, Skt. Gram. § 482 c.

i—ii. MASC. NEUT. Pl. Nom. prīyā; Acc. prīyā; Dat. Abl. prībyā; Gen. prīyam. —iii. FEM. Nom. prīyā; Acc. tiśārā, tiśrā, tiśra; Gen tiśram, tiśranām (ā-decl.).

Note. Observe prīyā (above) is from strongest stem, cf. § 235.—Also prīyas-ca, on ā cf. § 19 b.—Also neut. (like fem. § 232) tiśrā.

§ 372. (4) Declension of Av. cañvar- (m. n.), cañvar- (f.) 'four' = Skt. catvār-, catasar- (plural)—cf. Whitney, Skt. Gram. § 482 d.

i. MASC. Pl. Nom. cañvarā, cañvaras-ca (§ 19 b); Acc. cañvarō. —ii. FEM. Acc. cañvarō Yt. 14.44.


§ 374. Declension of remaining cardinals:—20 visātī indeclinable; 30 prīsatam (nom. acc. neut.), prīsatam (gen. pl.); 40 cañvarasatmāca (§ 19 b); 50 pañcāsatm, pañcāsathī- ca (§ 19 b); 60—70 kṣvaśtim (acc. sg.
Inflection: Ordinal Numerals and Derivatives.

100th Av. satōtma = Skt. satatamā.
1000th Av. hasavrōtma = Skt. sahasratamā.

Note 1. The ordinals as adjectives are declined according to the a-decl. § 236 seq.

Note 2. Av. ḫēta- 'sixth' has fem. ḫētī-, cf. § 362.

Note 3. Av. prisata- as 'thirtieth' is found.

Numeral Derivatives.

§ 375. Numeral Adverbs: Av. hākṣraḥ 'once' = Skt. sakṣṭ; Av. biś 'twice' = Skt. dvis; Av. prīṣ 'thrice' = Skt. tris; Av. caḥraṃ 'four times', cf. Skt. catūs, Whitney, Skt. Gram. § 489.—Also with ḍ: Av. ḍhitīm 'for the second time', ḍhitītim 'for the third time, thrice'; ḍhitīrim 'for the fourth time'.—Likewise some others.

§ 376. Multiplicative Adverbs: Suffix -vantaḥ—Av. biṣvataḥ 'two-fold'; priṣvataḥ 'three-fold'; visāṇaḥ 'twenty-fold' (nom. masc.); prisapwā 'thirty-fold'; etc.—Suffix -pva: e. g. prisata-pwam 'thirty-fold'; etc.

Note. Here also might be added a number of other words priṣvā- 'a third' et al.; but they belong rather to the dictionary.

PRONOUNS.

§ 377. Pronominal declension in Avesta agrees in its main outlines with the Sanskrit. A synopsis of the Pronouns in Avesta may be given as follows:—

A. Gender not distinguished.
   a. First person azm.
   b. Second person tūm.
   c. Third person, hé and other forms.

B. Gender distinguished.

2. Relative — Pronoun ya-.

3. Interrogative — Pronoun ka-.
   (Indefinite.)

4. Demonstrative
   a. Demonstrative ta- (hvō).
   b. Demonstrative āta-.
   c. Demonstrative āzm (a-, i-, ima-, ana-).
   d. Demonstrative ava- (hāu).

5. Other pronominal Words and Derivatives.
   (Possessive).
   (Reflexive).
   (Adjectives declined pronominally).

§ 378. General Remark. Most of the pronouns in Avesta are closely parallel with those in Sanskrit, and like the latter they show also many marked peculiarities. They are generally made up by combining a number of different stems. The principal points to be observed in regard to their inflection are the following:

i—ii. Masculine — Neuter.

§ 379. Singular:—

Nom. Acc. Neut.: Commonly the suffix -t = Skt. -t (d).—Sometimes in later texts of the YAv. instead of -t, the ending -m, like the neuter ending of the noun-declension, is found: e. g. yim, aom.
Inflection: Declension of Pronouns.

Dat. Abl. Loc.: Show an inserted element -km- = Skt. -sm.-. The dat. sg. of the two personal pronouns ends in -bya (-vya), -byo = Skt. -bhya(m).

Whitney, Skt. Gram. § 492 a.—The loc. sg. in YAv. may take postpositive a as in the noun-declension, see § 222.

§ 380. Plural:—
Nom. (Acc.): The pronominal a-stems make this case end in e. This form in e often serves also as accusative.

Gen.: Shows -qam = Skt. -šam.—The 'genitives' ahākīm, yāṃkīm, yā-vākīm, as in Skt., are really crystallized cases nom. acc. neut. of possessives.

Loc.: In YAv. the loc. pl. may take postpositive a as in the noun-declension, see § 224. Similarly also in fem. loc. pl.

iii. Feminine.

§ 381. Singular:—

§ 382. Plural:—
Gen.: Shows -whām = Skt. -śām.

§ 383. Interchange of Neuter with Feminine Forms.
As in the nouns § 232, so also in the pronouns the neuter plural often assumes the form of the feminine or rather interchanges with it.—See also Johannes Schmidt, Pluralbildungen der indogerm. Neutra pp. 21, 260, etc.

Note. In formulaic passages, especially in the Yashts (e.g. Yt. 5.13,15), masc. forms yeypyē, aiṇī, ohmāi are sometimes used instead of the proper fem. forms. This arises from the mosaic character of such passages.

§ 384. General Relative Case is found in YAv. in the instances of yāiṣ as plural, cf. § 229.—For the treatment of yō, yat, yim as stereotyped case (plural and singular) see under Syntax.

A. GENDER NOT DISTINGUISHED.

1. Personal Pronouns.

§ 385. The first and second personal pronouns, as in Skt., show many peculiarities and individualities of inflection. Some cases also use two forms, a fuller and a briefer form, according to the position of the pronoun in
the sentence, whether accented, unaccented, or enclitic. Furthermore, on the third personal pronoun, see § 394 seq.

§ 386. (a) **First Person**, Av. ṛṣaym 'I' = Skt. ahām.

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>azəm</td>
<td>ahām</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>mām; mā</td>
<td>mām; mā</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>mātyā; mē</td>
<td>mātyām; mē</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>māt</td>
<td>māt</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>mana; mē</td>
<td>māma; mē</td>
<td></td>
</tr>
</tbody>
</table>

**Plural:**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>vayām</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>ahma; nō</td>
<td>asmān; nas</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ahmaīyā (GAv.); nō (encl.)</td>
<td>asmābhyām; nas</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>ahmat</td>
<td>asmāt</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>ahmākəm; nō (encl.)</td>
<td>asmākam; nas</td>
<td></td>
</tr>
</tbody>
</table>

**Forms to be observed in GAv. and YAv.**

§ 387. GAv. has in general the same forms as YAv., but shows also a number of peculiarities to be marked; these are likewise occasionally found in YAv., perhaps borrowed.

§ 388. **Singular:**

- **Nom.:** GAv. azəm, § 32.—Also once (unaccented or proclitic) as-cif Ys. 46.18.
- **Dat.:** YAv. the form mātya before -ca, -cif, § 386 Note 1.—GAv. mābyā, mābyō, and (encl.) mōi.
- **Gen.:** Observe gen. Av. mana (note -n-) contrasted with Skt. māma (-m-).

§ 389. **Plural:**

- **Nom.:** GAv. (sporadic) nom. pl. unaccented (second place in sentence) vē Ys. 40.4, cf. Skt. va-yām, cf. § 393.
- **Acc.:** GAv. regularly nō, cf. also at Vsp. 15.2 = Ys. 15.3 nō, Gāthā reminiscence, see § 387.
- **Dat.:** GAv. ahmaīyā (above), ahmāi, and (encl.) nū, cf. also at Vsp. 12.4 nū, see § 387.
- **Gen.:** GAv. also (unaccented) ahmā, ōhmā, and (encl.) nū.

---

1 Also before -ca, -cif written mātya. See also § 388.
2 i.e. vayām, § 64.
3 Yt. 1.24 variant; l.e. Av. ahma = Skt. asmān; Av. ṛṣa = Skt. ṛtvān
§ 390. (b) Second Person, Av. े 390. *tūm* 'thou' = Skt. *tvām*.

**Singular:**

<table>
<thead>
<tr>
<th>Case</th>
<th>Skt.</th>
<th>Av. े</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td><em>tūm</em>&lt;sup&gt;1&lt;/sup&gt;; <em>tū</em></td>
<td>Av. े</td>
<td><em>tvām</em></td>
</tr>
<tr>
<td>A.</td>
<td><em>pvaṭ</em>; <em>pva</em> (encl.)</td>
<td>Av. े</td>
<td><em>tvām</em>; <em>tvā</em></td>
</tr>
<tr>
<td>I.</td>
<td>Av. े</td>
<td><em>tvā</em> (Ved.)</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td><em>thaṅyā</em> (GAv.); <em>tē</em> (encl.)</td>
<td>Av. े</td>
<td><em>tāḥyāṃ; tē</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>pvaṭ</em></td>
<td>Av. े</td>
<td><em>tvā</em></td>
</tr>
<tr>
<td>G.</td>
<td><em>tava</em>; <em>tē</em> (encl.)</td>
<td>Av. े</td>
<td><em>tāva; tē</em></td>
</tr>
</tbody>
</table>

**Dual:**

<table>
<thead>
<tr>
<th>Case</th>
<th>Skt.</th>
<th>Av. े</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td><em>yuvākām</em>&lt;sup&gt;3&lt;/sup&gt;</td>
<td>Av. े</td>
</tr>
</tbody>
</table>

**Plural:**

<table>
<thead>
<tr>
<th>Case</th>
<th>Skt.</th>
<th>Av. े</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td><em>yuṭāṃ</em></td>
<td>Av. े</td>
</tr>
<tr>
<td>A.</td>
<td><em>vō</em> (encl.)</td>
<td>Av. े</td>
</tr>
<tr>
<td>D.</td>
<td><em>yuṭmaṇyāḥ, ṇmaṇyāya; vō</em> (encl.)</td>
<td>Av. े</td>
</tr>
<tr>
<td>Abl.</td>
<td><em>yuṭmaṭ</em></td>
<td>Av. े</td>
</tr>
<tr>
<td>G.</td>
<td><em>yuṭmākām; vō</em> (encl.)</td>
<td>Av. े</td>
</tr>
</tbody>
</table>

Forms to be observed in GAv. and YAv.

§ 391. GAv. has in general the same forms as YAv., but shows also a number of peculiarities to be marked; these are likewise sometimes found in YAv., perhaps borrowed.

§ 392. Singular:—

Nom.: GAv. *tvām* (cf. §§ 32, 93 Note 1), *tū*.

Dat.: GAv. *tāḥyā* (above), also *taḥyō*, and (encl.) *tōi*.

Gen.: GAv. *tava*; *tōi* (encl.) see § 56.

§ 393. Plural:—


Acc.: GAv. regularly *vā*.

Dat.: GAv. *yuṭmaṇyāḥ, ṇmaṇyāya; vō* (encl.), cf. also YAv. (Gāthā reminiscence) *vō* Ys. 14.1, etc.

Abl.: GAv. also *kīmaṭ*.

Gen.: GAv. *kīmākāṃ* and (encl.) *vā*—Also *kīmā* Ys. 43.11.

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<sup>1</sup> i. e. *tvām*, see § 63.

<sup>2</sup> Ys. 43.10.

§ 394. (c) Third Person, Av. ये (ye) हे (ñē) and other forms.

The proper third personal pronoun हिम, हे etc. (enclitic) is defective; its deficiencies are partly supplied by the demonstrative pronoun, and partly by enclitic forms of डि-, ई used with personal force. These latter show distinction of gender, but they may best be included here.

§ 395. The following forms of the proper third personal (often used anaphorically, sometimes used reflexively, see also § 416) occur in GYAव.; they are all enclitic:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dat. Gen. हे or इे</th>
<th>Dual. N.A.V. हि (GAv.)</th>
<th>Plural. Acc. हि (GAv.)</th>
</tr>
</thead>
</table>

Note 1. The form हे dat. gen. sg. seems in some passages in YAv. to serve as plural. See under Syntax.
Note 2. With the above Avesta forms compare Skt. acc. sg. सिम; Prakrit dat. gen. सें — all enclitic. See Wackernagel in K.Z. xxiv. p. 605 seq.

§ 396. Similar to हे in usage are the forms from stem YAv. डि—likewise enclitic:

| Sing. | Acc. डि m. f.; इत n. | Pl. Acc. डि m. f.; डि n. Ys. 65.8 |

§ 397. Of like usage (cf. also § 422), is stem G(Y)Av. ई- enclitic—sometimes employed almost pleonastically:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Acc. सि m.; सि n. (GAv.), सि (YAv., particle)</th>
<th>Du. N.A.V. ई</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl.</td>
<td>Nom. ई n.; Acc. सि m.; ई n.</td>
<td></td>
</tr>
</tbody>
</table>

§ 398. On धव, भवः्या used as personal (and reflexive) see §§ 416, 436 Note 3.

B. GENDER DISTINGUISHED.

2. Relative Pronoun.

§ 399. Relative Av. या- ‘who, which’ = Skt. या�.-

The relative stem या-, याः = Skt. याः, याः, shows the following forms.—Cf. Whitney, Skt. Gram. § 508.
Inflection: Declension of Pronouns.

### i. Masculine—Neuter.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Av.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>y-ō</td>
<td>y-ás</td>
</tr>
<tr>
<td>A.</td>
<td>y-im¹</td>
<td>y-ám</td>
</tr>
<tr>
<td>I.</td>
<td>y-ā</td>
<td>y-ēna</td>
</tr>
<tr>
<td>D.</td>
<td>y-ahmāi</td>
<td>y-āsmāi</td>
</tr>
<tr>
<td>Abl.</td>
<td>y-ahmāt</td>
<td>y-āsmāt</td>
</tr>
<tr>
<td>G.</td>
<td>y-ehe, y-evhe²</td>
<td>y-āsyā</td>
</tr>
<tr>
<td>L.</td>
<td>y-ahmi</td>
<td>y-āsmin</td>
</tr>
</tbody>
</table>

#### Dual:

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>y-ā</td>
<td>y-ā (Ved.)</td>
</tr>
<tr>
<td>G.</td>
<td>y-ayā</td>
<td>y-āyōs</td>
</tr>
</tbody>
</table>

#### Plural:

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>y-ōi</td>
<td>y-ē</td>
</tr>
<tr>
<td>A.</td>
<td>y-āq</td>
<td>y-ān</td>
</tr>
<tr>
<td>I.</td>
<td>y-āiš</td>
<td>y-āis</td>
</tr>
<tr>
<td>D.Abl.</td>
<td>y-aēbyō</td>
<td>y-ēbhyaś</td>
</tr>
<tr>
<td>G.</td>
<td>y-aēšām</td>
<td>y-ēśām</td>
</tr>
<tr>
<td>L.</td>
<td>y-aēšā (GAv.)</td>
<td>y-ēśu</td>
</tr>
</tbody>
</table>

### ii. Neuter.

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>N.A.V. y-at.</td>
<td>y-āt</td>
</tr>
<tr>
<td>Pl.</td>
<td>N.A.V. y-ā</td>
<td>y-ā (Ved.)</td>
</tr>
</tbody>
</table>

### iii. Feminine.

#### Singular:

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>y-ā</td>
<td>y-ā</td>
</tr>
<tr>
<td>A.</td>
<td>y-ām</td>
<td>y-ām</td>
</tr>
<tr>
<td>Abl.</td>
<td>y-evhāt, vāda</td>
<td>see gen.</td>
</tr>
<tr>
<td>G.</td>
<td>y-evhā</td>
<td>y-āsyāś</td>
</tr>
<tr>
<td>L.</td>
<td>y-evhe³</td>
<td>y-āsyām</td>
</tr>
</tbody>
</table>

#### Plural:

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>y-āo</td>
<td>y-ās</td>
</tr>
<tr>
<td>D.Abl.</td>
<td>y-ābyō</td>
<td>y-ābhyaś</td>
</tr>
<tr>
<td>G.</td>
<td>y-ōvham</td>
<td>y-āsām</td>
</tr>
<tr>
<td>L.</td>
<td>y-āhu, y-āhva</td>
<td>y-āsu</td>
</tr>
</tbody>
</table>

¹ cf. § 30. — ² cf. §§ 137, 136, 34. — ³ i.e. *yasyā(m), uncertain |

Vs. 9.32, cf. aphe § 422.
Forms to be observed in GAv. and YAv.

§ 400. GAv. has generally the same forms as YAv., but shows also some peculiarities to be marked; these are occasionally found likewise in YAv., perhaps borrowed.

I. MASCULINE—NEUTER.

§ 401. Singular:—
Nom.: YAv. yas-ca, yas-ta.—In YAv. (commonly in late passages, but cf. Yt. 10.119) the form yā is sometimes found as general relative case, cf. § 384, and under Syntax.—GAv. yā, yas-tā (also YAv. borrowed yā, cf. § 400).
Acc.: GAv. yim, ylim, see §§ 32, 30.
Abl.: YAv. also yahmāt, on ā see § 19(b).—GAv. once adverbial yāt
Ys. 36.6 = Ys. 58.8, like Skt. yāt, cf. Whitney § 509a.
Gen.: GAv. yēhyā, see § 132.
Loc.: YAv. also (with postpos. a § 380) yahmya.—GAv. only yahmt.

§ 402. Plural:—
Nom.: YGAv. yai-ca, yai-ta.—In YAv. (late) a form yā as nom. acc. pl. (cf. ā, § 413) occurs, cf. noun-inflection a-stems § 236.
Acc.: GAv. ying, ying-tā, yas-ta.
Instr.: YAv., yāti commonly occurs as general plural case, cf. § 384.
Dat. Abl.: GAv. yahbys-ta.

II. NEUTER.

§ 403. Singular:—
Nom. Acc.: YAv. also ylim like neut. noun-declension, but generally in late passages.—On yai-ca = yat-ct see § 151 Note.—GAv. hyāt (variants yāt, yāt, e.g. Ys. 28.9, 30.6 etc.).

§ 404. Plural:—
Nom. Acc.: YAv. also neut. (like fem. § 383) yā.

III. FEMININE.

§ 405. Plural:—
Nom. Acc.: YAv. yāt-ca.—Also rare (like neut.) yā, cf. Ys. 10.78.—GAv. yāt-ca.

3. Interrogative Pronoun.

The interrogative *ka-, kā- = Skt. ká-, kā-, is identical in inflection with the relative and requires no full paradigm to be given.—Cf. Whitney, *Skt. Gram.* § 504.

I. Masculine—Neuter.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td><em>k-ō</em></td>
<td><em>k-ās</em></td>
</tr>
<tr>
<td>A.</td>
<td><em>k-orm</em> etc.</td>
<td><em>k-ānu</em></td>
</tr>
</tbody>
</table>

II. Neuter.

| Sg. N.A.V. | *k-aff* etc. | *k-āt*            |

III. Feminine.

| Sg. N.     | *k-ā* etc.   | *k-ā*             |

Note. YAv. also an instr. sg. *kana* = Skt. *ktna* beside Av. *kā*.—YAv. also dat. *cahmāi* (indef.) beside *kahmāi*; GAv. *cahyā* beside *kahyā*.—YAv. as gen. pl. (or perhaps fem. sg. form = neut.) *km* m. f.

§ 407. Some special forms of interrogative are worthy of note.


2) Stem *kati-*, *cati-* *'what, how much':*—Sg. Acc. (neut.) *caii* = Skt. *kāti*.

Note. Here also Av. *cina* *'what'.*—Likewise some forms of the interrogative used adverbially:—e. g. *kaft* *'how, nonne?*,—*cić* *'how'.* Perhaps *km* Vd. 17.1 (†).—Uncertain *cawhā* *'how' Ys. 44.12 abl. (†) or *ci-whā* doubtful.

Indefinite.

§ 408. The indefinite force is usually given in Av., as in Skt., by combining a particle *-cif*, *-cīt* = Skt. *-cit*, *-ca*, *-caft* etc., with the interrogative or relative. Sometimes it is added by the particle *-cina* (Afr. 3.7 = Skt. *-cand*), which is likewise attached to nouns and adjectives; sometimes, again, reduplication of the pronoun (rel. interrog.) gives an indefinite or a distributive force.

Av. *kahmāicīt* ‘to whomsoever’ = Skt. *kāsmāicīt*;
Av. *kāpacina* ‘howsoever, in any way’; *cayascā* ‘qui-
Demonstrative Pronouns.

§ 409. (a) **Demonstrative** Av. $\rightarrow$ ta- 'this' = Skt. tá-

The demonstrative stem ha-, hār-, ta- 'ō, ū, ụ' = Skt. sā-, sā-, tā-, serves also as personal of the third person.—


### i. Masculine—Neuter.

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<tr>
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<tbody>
<tr>
<td>N.</td>
<td>h-ō</td>
<td></td>
<td>s-ās</td>
</tr>
<tr>
<td>A.</td>
<td>t-ōm</td>
<td></td>
<td>t-ām</td>
</tr>
<tr>
<td>I.</td>
<td>t-ā</td>
<td></td>
<td>t-ēna</td>
</tr>
<tr>
<td>G.</td>
<td>t-ahë</td>
<td></td>
<td>t-āsyā</td>
</tr>
</tbody>
</table>

#### Dual:

<table>
<thead>
<tr>
<th>N.A.V.</th>
<th>t-ā $^2$, t-ā $^2$</th>
<th>t-ā, t-āū</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>t-ē</td>
<td>t-ē</td>
</tr>
<tr>
<td>A.</td>
<td>t-ēq</td>
<td>t-ān</td>
</tr>
<tr>
<td>I.</td>
<td>t-āś</td>
<td>t-āś</td>
</tr>
<tr>
<td>D.Abl.</td>
<td>t-ahëbyō</td>
<td>t-ēbhyaś</td>
</tr>
</tbody>
</table>

#### Plural:

<table>
<thead>
<tr>
<th>N.A.V.</th>
<th>t-ät</th>
<th>t-āt</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>h-ā</td>
<td>s-ā</td>
</tr>
<tr>
<td>A.</td>
<td>t-ām</td>
<td>t-ām</td>
</tr>
</tbody>
</table>

### ii. Neuter.

| N. | h-ā | s-ā |
| A. | t-ām| t-ām|

### iii. Feminine.

#### Singular:

| N. | h-ā | s-ā |
| A. | t-ām| t-ām|

#### Plural:

| N. A. | t-ā | t-ās |

---

1 See Vd. 6.29 with v. 1. ca āt. — 2 Yt. 8.22.
Forms to be observed in GAv. and YAv.

§ 410. GAv. has in general the same forms as YAv., but shows also some peculiarities; these are occasionally found likewise in YAv., perhaps borrowed.

i. Masculine—Neuter.

§ 411. Singular:
Nom.: YAv. has-cif.—Observe hā Vsp. 12.1 = Skt. śā, Whitney, Skt. Gram. §§ 498, 176 a, also Av. aēśa § 418.—GAv. hē Ys. 58.4, hē-ca Ys. 46.1; cf. also at Vsp. 12.1, Ys. 27.6; YAv. (Gāthā reminiscence?) hē-ca.
Acc.: GAv. tēm, see § 32 for ṣ.

§ 412. Dual:
Nom.: GAv. tōi Ys. 34.11 is probably used as fem. du.

§ 413. Plural:
Nom.: YAv. tāz-cá.—Also rare (like neut. or a-decl.) tā, cf. § 236.—GAv.
tōi, tāz-cīf.
Acc.: YAv. also (see nom.) tē, cf. § 380.—Late tā.—GAv. tūg, tāz-cā, and later dialect tq Ys. 63.1 = Ys. 15.2.

ii. Neuter.

§ 414. Plural:
Acc.: YAv. also (like fem., see § 383) tā, tāz-cā.

iii. Feminine.

§ 415. Plural:
Acc.: YAv. rarely (like neut., cf. § 383) tā Yt. 10.79, cf. similarly yā § 405.
—GAv. tās-cā.

§ 416. Here is to be added also G(Y)Av. nominative singular hvo ‘ille, ipse’, dative hvāvāya (like māvāya) properly originally reflexive, see §§ 398, 436 N. 1, 3.

Note. In oldest GAv., hvo takes the place of demonstr. hō, which form does not occur in the metrical Gāthās.

§ 417. (b) Demonstrative Av. ahūv aēta- ‘this’ = Skt. etā-.

The demonstrative aēśa-, aēśā-, aēta- ‘this, here’ = Skt. ēśa-, ēśā-, ētā-, is identical in declension with ha-, hā, ta- from which it is derived by prefixing aē- which makes it the nearer demonstrative. The only GAv. form noted is
Demonstrative Pronouns.


### i. MASCULINE—NEUTER.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>cf. Skt.</th>
</tr>
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<tbody>
<tr>
<td>Av.</td>
<td></td>
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<tr>
<td>N.</td>
<td>aēš-ō</td>
<td>ēt-ās</td>
</tr>
<tr>
<td>A.</td>
<td>aēt-əm</td>
<td>ēt-ām</td>
</tr>
<tr>
<td>I.</td>
<td>aēt-ə</td>
<td>ēt-əna</td>
</tr>
<tr>
<td>D.</td>
<td>aēt-ahmāi</td>
<td>ēt-āsmāi</td>
</tr>
<tr>
<td>Abl.</td>
<td>aēt-ahmāt</td>
<td>ēt-āsmāt</td>
</tr>
<tr>
<td>G.</td>
<td>aēt-əhe</td>
<td>ēt-āsyə</td>
</tr>
<tr>
<td>L.</td>
<td>aēt-ahmi</td>
<td>ēt-āsmi</td>
</tr>
</tbody>
</table>

Dual:

G. aēt-ayād  ēt-āyōs

Plural:

N.(A.) aēt-e  ēt-ē
G. aēt-aēšam  ēt-āś’am
L. aēt-aēšva  ēt-āśu

### ii. NEUTER.

Sg. N.A.V. aēt-āt  ēt-āt
Pl. N.A.V. aēt-ə  ēt-ā

### iii. FEMININE.

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<tr>
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<tbody>
<tr>
<td>N.</td>
<td>aēš-a</td>
<td>ēt-ā</td>
</tr>
<tr>
<td>A.</td>
<td>aēt-əm</td>
<td>ēt-ām</td>
</tr>
<tr>
<td>I.</td>
<td>aēt-aya</td>
<td>ēt-āyā</td>
</tr>
<tr>
<td>G.</td>
<td>aēt-əvha1, aēt-ayād</td>
<td>ēt-āsyās</td>
</tr>
</tbody>
</table>

Forms to be observed in GAv. and YAv.

### i. MASCULINE—NEUTER.

§ 418. Singular:—

Nom.: YAv. also aēša = Skt. ēṭa, Whitney, Skt. Gram. § 176a, cf. ēṭa above § 411.

§ 419. Plural:—

Nom. Acc.: YAv. notice that aēte like ēṭe above §§ 413, 380 serves as both nom. and acc. masc. and also neut.

---

1 See § 134.
I.2O

Inflection: Declension of Pronouns.

II. NEUTER.

§ 420. Plural:—
Nom. Acc.: YAv. also (like fem., § 383) aštā. —On aštē see § 380.
Gen.: YAv. also (contaminated with fem.) aštāwhām.

III. FEMININE.

§ 421. Singular:—
Nom.: GAv. (only occurrence) aštā Ys. 12.9.
Gen.: aštāwhām.

§ 422. (c) Demonstrative Av. aem 'this' = Skt. ayām.

The demonstrative aem, as in Skt., is made up from defective stems a-, i-, ima-, ana- = Skt. a-, i-, ima-, ana-combined to fill out a complete declension.

It is to be observed (in GAv. it is evident) that beside the accented forms, there occur likewise unaccented forms (not found at beginning of a pada). These forms generally come from the brief stem.

I. MASCULINE—NEUTER.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>N.</td>
<td>aem1</td>
<td></td>
<td>ayām</td>
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<tr>
<td>A.</td>
<td>imēm</td>
<td></td>
<td>imām</td>
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<tr>
<td>I.</td>
<td>ana</td>
<td></td>
<td>anēha</td>
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<tr>
<td>D.</td>
<td>ahmāi</td>
<td></td>
<td>asmāi</td>
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<tr>
<td>Abl.</td>
<td>ahmāt</td>
<td></td>
<td>asmāt</td>
</tr>
<tr>
<td>G.</td>
<td>ake, aishhe2</td>
<td></td>
<td>asyā</td>
</tr>
<tr>
<td>L.</td>
<td>ahmi</td>
<td></td>
<td>asmin</td>
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</tbody>
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Dual:

<table>
<thead>
<tr>
<th></th>
<th>N.A.V.</th>
<th>G. aayā3</th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>N.</td>
<td>ima</td>
<td></td>
<td></td>
<td>imā (Ved.)</td>
</tr>
<tr>
<td>A.</td>
<td>imq</td>
<td></td>
<td></td>
<td>imān</td>
</tr>
<tr>
<td>I.</td>
<td>aeśbi (YAv.), anais (GAv.)</td>
<td></td>
<td></td>
<td>zbhīs</td>
</tr>
<tr>
<td>D.Abl.</td>
<td>aeśbyō</td>
<td></td>
<td></td>
<td>zbhīyas</td>
</tr>
<tr>
<td>G.</td>
<td>aeśqm</td>
<td></td>
<td></td>
<td>zśām</td>
</tr>
<tr>
<td>L.</td>
<td>aeśu, aeśva</td>
<td></td>
<td></td>
<td>zśū</td>
</tr>
</tbody>
</table>

1 i.e. ayām, § 64. — 2 See §§ 136, 137. — 3 Uncertain, see Vd. 4.48.
Demonstrative Pronouns.

Av. ii. NEUTER. cf. Skt.
Sg. N.A.V. imați................. idāmi
Pl. N.A.V. ima.................. imā (Ved.)

iii. FEMININE.

Singular:

N. ima\(^1\).................. iyām
A. imām.................. imām
I. aya, aya............. ayā (Ved.)
D. aiyhāi.................. aṣyāī
Abl. aiyhāt.................. see gen.
G. aiyhāo.................. aṣyāds
L. aiyhe\(^2\).................. aṣyām

Dual:

I.D.Abl. ābyā (GAv.).............. ābhāyām

Plural:

N.A. imāo.................. imās
I. ābhīs.................. aḥhīs
D.Abl. ābyō.................. aḥhyās
G. aḥhyām.................. aḥsām
L. aḥū (GAv.), āḥva........... aḥū

Forms to be observed in GAv. and YAv.

§ 423. GAv. has in general the same forms as YAv., with lengthened final wherever possible. There are also some peculiarities worthy of note.

I. MASCULINE—NEUTER.

§ 424. Singular:
Nom.: GAv. also ayim beside aṣm, see § 32.
Abl.: YAv. also aḥmāt, on ā see § 19(b).
Gen.: YAv. ahyā, ahyā-ca, cf. §§ 132, 133.
Loc.: YAv. also (with postpos. a, § 379) aknya.

\(^1\) i.e. iyām, see §§ 63, 51. \(^2\) i.e. orig. *asyā(m).
§ 425. Dual:—
Gen.: GA^V. also (from stem a-, § 431) a^s-ci.a.

§ 426. Plural:—
Nom. (Acc.): YAv. ime serves also as a c c. pl., see § 380.
Instr.: GA^V. observe the form anii^f above from stem ana-, and ^i^f below
§ 431 from stem a-.
Dat. Abl.: YAv. a^byas-ci^f.

§ 427. Singular:—
Nom. Acc.: YAv. observe imaf above as opposed to Skt. idam.

§ 428. Plural:—
N.A.V.: YAv. also (like fem., § 383) imaa.—GA^V. regularly ima which is
the only GA^V. instance noted of this stem ima-.
Loc.: YAv. also (see fem. § 383) nuh^m.

iii. Feminine.

§ 429. Singular:—
Instr.: GA^V. ay^f cf. YAv. ay^f above in paradigm.
Dat.: GA^V. a^hya^f, cf. § 133.
Abl.: YAv. also a^hy^f, on a see § 19(b).
Gen.: YAv. a^hyas-ca, see § 124 Note.
Loc.: YAv. also, identical with instrumental, ay^a.

§ 430. Plural:—
Nom. Acc.: YAv., also a form imas^f before t, see § 124 Note.
Dat. Abl.: YAv., also a^byas-ci^f, a^byas-ca, on a see § 19 Note.

§ 431. Directly from stem a- come:—Singular. Acc.
Neut. (as particle) af (GYAv.); Dat. (uncertain?) äi Vd. 3.23
(neut. fem.); Abl. (as particle) äf (GA^V.), äaf (YAv.)—
Dual. Gen. a^s-ci^a (GA^V.).—Plural. Instr. (also used advbl.)
a^i^f (GA^V.).

§ 432. (d) Demonstrative hau, av^a- ‘that’ = Skt.
as^a^u, —.

The remote demonstrative in Av. av^a- ‘that, yonder’
(cf. Old Pers. a^va-), combined with hau, is to be con-
trasted with Skt. am^u-, as^a^u-. The Av. shows av^a-
throughout where the Skt. has am^u.—Cf. Whitney, Skt.
Gram. § 501.
### Pronominal Words and Derivatives

#### i. Masculine—Neuter

<table>
<thead>
<tr>
<th></th>
<th>Singular:</th>
<th>cf. Skt.</th>
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<tbody>
<tr>
<td>N.</td>
<td>kāu</td>
<td></td>
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<tr>
<td>A.</td>
<td>ao-ṃ</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>av-a</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>av-aṅhe</td>
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**Plural:**

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<tbody>
<tr>
<td>N.(A.)</td>
<td>av-e</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>av-āśiš</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>av-aēśgām</td>
<td></td>
</tr>
</tbody>
</table>

#### ii. Neuter

**Sg. N.A.V.** av-aṭ, ao-ṃ

**Pl. N.A.V.** av-a

#### iii. Feminine

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<tbody>
<tr>
<td>N.</td>
<td>hāu</td>
<td></td>
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<tr>
<td>A.</td>
<td>av-ṃ</td>
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<tr>
<td>Abl.</td>
<td>av-aṅhāṭ</td>
<td></td>
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<tr>
<td>G.</td>
<td>av-aṅhāō, av-aṅhā</td>
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**Plural:**

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<tbody>
<tr>
<td>N.A.</td>
<td>av-āō</td>
<td></td>
</tr>
<tr>
<td>D.Abl.</td>
<td>av-aḥyō</td>
<td></td>
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</tbody>
</table>

**Forms to be observed in GAv. and YAv.**


Note. For the derivatives avānt-, avavānt-(avānt-) from avā- see § 441.

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### 5. Other Pronominal Words and Derivatives

**Possessive—Reflexive, Pronominal Derivatives and Adverbs.**

§ 434. Under the above head belong the possessives and a number of words which have chiefly the nature of

1 i.e. *avom*, § 63.
adjectives and are inflected partly according to the pronominal declension, partly according to the nominal. They answer in general to corresponding forms in Sanskrit.—

Possessive — Reflexive.

§ 435. Here may be enumerated as connected with the personal pronoun, the following possessive (and reflexive) forms:—Av. ma- ‘meus’, pwa- ‘tuus’, hva-, ha-, hava- (reflexive) ‘suus’, ahmaka- ‘our’, yuṣmāka-, ḫṣmāka- ‘your’.—mavant- ‘like me’, pwavant- ‘like thee’, yuṣmāvant-, ḫṣmāvant- ‘like you’.—kvaēpāpya- ‘own’.

Other Pronominal Derivatives and Adverbs.

§ 436. The following derivatives may further be noted:—Relative, yavant- ‘how much’, yatāra- ‘which of two’.—Interrogative, evaunt- ‘how much?’, katāra- ‘which of two?’.—Demonstrative, aētavanṭ- ‘so much’, avant- ‘that, such’, avavanṭ- (avanṭ- § 194) ‘so much’.—Likewise here, numerous pronominal adverbs ya-pha ‘how, as’, ka-da ‘how, when?’, ci ‘how?’, i-da ‘here’, etc.

Note 1. Here observe Av. hato ‘reciprocally, each other’ = Skt. svātātas.
Note 2. On hvo ‘ipse, ille’ as personal pronoun, see §§ 398, 416.
Note 3. From same stem as hvo (in Note 2) comes the interesting reflex. dat. hvavōya ‘self’ (like māvōya § 388), cf. Lat. s(u)ībī.
Note 4. From an assumed demonstrative stem tva- comes the neut. adverb pvaat ‘then again’ Ys. 44.3 = Skt. tvat.
Note 5. Instances of GAver. ahya gen. of demonstr. (= pers.), from aṁ § 422, instead of the reflex. possessive, occur.

Declension of Pronominal Derivatives.

§ 437. In regard to inflection, the pronominal derivatives follow partly the pronominal declension and partly the nominal. The following forms of the possessives (reflexive), and of the demonstrative derivatives declined according to the pronominal declension are worthy of note.
§ 438. i. Declension of the possessive pronoun GAv. ma-
‘meus’.

i—ii. masc.—neut. sg. Nom. mā; dat. mahmā; gen. mahyā.—
pl. acc. (neut.) mā.—iii. fem. sg. gen. mahyā (§ 133).

§ 439. ii. Declension of the possessive pronoun GAv. pwa-
‘tuus’.

i—ii. masc.—neut. sg. Nom. pwā; instr. pwā; dat. pwahmā; abl. pwaḥmāt; gen. pwahyā; loc. pwahmi.—pl. nom. pwā (masc.); accus. pwā (neut.).—iii. fem. sg. Nom. pwā; gen. pwahyā.—pl.
loc. pwahmi.

§ 440. iii. Declension of GYAv. hva-, hva- (hava-) ‘suus’ = Skt. svā. —GAv. has only -w, YAV. -w (from GAv.), -w and -w.

i—ii. masc.—neut. sg. Nom. hva (GAv.), hva (YAV.); instr. hva; gen. hvaṁ; loc. hvaṁ.—pl. instr. hvaṁ; loc. hvaṁ (emended fn. 4.2).—iii. fem. nom. hva-cā (GAv.), hva (YAV.); dat. hvaṁā.

Note 1. From the by-form hava- come: masc. neut. sg. Nom. hva; acc. hvaṁ; etc.: regularly according to nominal declension (§ 236 a-decl.). Fem. sg. Nom. hva; acc. hvaṁ; dat. hvaṁā with variant hvaṁā (§ 62, 2); gen. hvaṁ beside hvaṁ (§ 62, 2).

Note 2. The possessives ahmaka- ‘our’, pwaṃvānt- ‘like thee’ etc.
follow the noun-inflection.

Note 3. Observe that ahmakaṁ, yavākm, yuṣmākm employed as
‘genitives’ of the personal pronoun §§ 386, 390, are really stereotyped
cases of possessive adjectives, as similarly in Skt. asmakam, yavākuk, yuṣ-
man.

§ 441. iv. Declension of the demonstrative derivative avānt- ‘that, such’, from stem ava- § 430. This is to be distinguished from avavānt- (avānt- § 194) in § 442.

acc. avā above in paradigm.

§ 442. v. Declension of the demonstrative derivative avavānt- (avānt- § 194, cf. variants) ‘so great’—to be
distinguished from avānt- § 441.

sg. Nom. (neut.) avavānt; acc. (masc.) avavānt (§§ 194, 44) and
avavāntm (neut. adv. a-decl.); instr. avavata; gen. avavatā.—
pl. gen. avavatām.
Adjectives declined pronominally.

§ 443. A few adjectives in Av., like their corresponding Skt. equivalents, also follow the pronominal declension wholly or in part. Cf. Whitney, *Skt. Gram.* § 522 seq.—Instances are: Av. *āeva*—'one, alone'; Av. *anaya*—'other' = Skt. *anaya*; Av. *vīspa*—'all' = Skt. *vīśva*.

For example: Pl. Nom. Acc. m. *vīspe, vīspī* (pronominal) beside Nom. m. *vīspaḥo*; Acc. *vīspīca* (YAv.), *vīspācā, vīspūng* (GAv.) i.e. nominal declension;—Gen. *vīspācāṃ* (pronominal) beside *vīspaṃ* (nominal); et al.
CONJUGATION,
VERBS.

§ 444. The Avesta verb corresponds closely to the Sanskrit in form, character, and in usage. The Av. texts, however, are not so extensive as to give the verb complete in all its parts; some few gaps in the conjugation-system therefore occur.

Modelled after the Sanskrit, the Avesta verbal system may be presented as on the next page.

§ 445. Voice, Mode, Tense. The Av. agrees with the Skt.—especially with the language of the Vedas—in voices active, middle (passive), in tenses present (and preterite), perfect (and pluperfect), aorist, future, and in modes indicative, imperative, subjunctive, optative. In usage likewise these generally correspond with the Sanskrit.

Note 1. The middle voice, as in Skt., is often used with a passive force. A formative passive, as in Skt., however also occurs (cf. V.a).

Note 2. Under tenses, observe that ‘injunctive’ or ‘improper subjunctive’ is a convenient designation for certain forms of augmentless preterites used with imperative force. These are enumerated under the simple preterite. Cf. Whitney, Skt. Gram. § 563.

§ 446. Infinitive, Participle. Like the Skt., the Av. conjugation-system possesses also infinitive forms (abstract verbal nouns) and participial forms (active and middle in each tense-system) and gerundives. See VI below.

§ 447. Person, Number. The Av. like the Skt. distinguishes three persons, and three numbers.

Note. It is to be observed that the first persons imperat. are supplied by subjunctive forms.
Inflection: Conjugation of Verbs.

I. Present-System  
(10 Classes)

1. Indicative
   a. Present.
   b. Preterite (Injunctive).
2. Imperative.
4. Optative.
5. Participle.

II. Perfect-System

1. Indicative
   a. Perfect (Present).
   b. Pluperfect (Preterite).
2. Imperative.
4. Optative.
5. Participle.

III. Aorist-System
(non -s- and - Class)

1. Indicative (Preterite = Aor.).
2. Imperative.
4. Optative.
5. Participle.

IV. Future-System

1. Indicative (Act. and Mid.).
2. Participle.

V. Secondary Conjugations.
   a. Passive.
   b. Causative.
   c. Denominative.
   d. Inchoative.
   e. Desiderative.
   f. Intensive.

VI. Verbal Abstract Forms.
   a. Participles.
   b. Gerunds.
   c. Infinitives.

VII. Periphrastic Verbal Phrases.
§ 448. **Personal Endings.** These are either (a) primary (pres. and fut. indic., and partly subjunct.) or they are (b) secondary (pret. indic., opt., aor., and partly subjunct.). Some individual peculiarities of form occur in (c) the imperative and in (d) the perfect; the endings, therefore, of the latter two also are separately enumerated.

The scheme of normal endings in comparison with the Skt.,—cf. Whitney, *Skt. Gram.* § 553—is as follows:

(Observe the Av. 3 du. forms often identical with Skt. 2 du.)

### a. Primary Endings.

<table>
<thead>
<tr>
<th>I. Active</th>
<th>II. Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Av.</td>
<td>Av.</td>
</tr>
<tr>
<td>Singular:</td>
<td>Singular:</td>
</tr>
<tr>
<td>cf. Skt.</td>
<td>cf. Skt.</td>
</tr>
<tr>
<td>I. -mi .</td>
<td>-e .</td>
</tr>
<tr>
<td>2. -hi (-ši)</td>
<td>-(v)he (-šē)</td>
</tr>
<tr>
<td>3. -ti .</td>
<td>-te .</td>
</tr>
<tr>
<td>Dual:</td>
<td>Dual:</td>
</tr>
<tr>
<td>I. -vahī (GAv.)</td>
<td>-vas</td>
</tr>
<tr>
<td>2. -thas</td>
<td>-āthe</td>
</tr>
<tr>
<td>3. -tō, -pō</td>
<td>-āpe</td>
</tr>
<tr>
<td>Plural:</td>
<td>Plural:</td>
</tr>
<tr>
<td>I. -mahi</td>
<td>-maide</td>
</tr>
<tr>
<td>2. -thā</td>
<td>-dhwē</td>
</tr>
<tr>
<td>3. -ntī</td>
<td>-nte</td>
</tr>
</tbody>
</table>

### b. Secondary Endings.

<table>
<thead>
<tr>
<th>I. Active</th>
<th>II. Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Av.</td>
<td>Av.</td>
</tr>
<tr>
<td>Singular:</td>
<td>Singular:</td>
</tr>
<tr>
<td>cf. Skt.</td>
<td>cf. Skt.</td>
</tr>
<tr>
<td>I. -m .</td>
<td>-i, -a</td>
</tr>
<tr>
<td>2. -s (-ś)</td>
<td>-phā (-śā)</td>
</tr>
<tr>
<td>3. -t .</td>
<td>-ta .</td>
</tr>
<tr>
<td>Dual:</td>
<td>Dual:</td>
</tr>
<tr>
<td>I. -va .</td>
<td>-vahī</td>
</tr>
<tr>
<td>2. -tam</td>
<td>-āthām</td>
</tr>
<tr>
<td>3. -tām</td>
<td>-ātām</td>
</tr>
</tbody>
</table>
Inflection: Conjugation of Verbs.

Plural:
1. -ma . . . -ma
2. -ta . . . -ta
3. -n . . . -n

Plural:
1. -maidi (GAv.) .
   -maide (YAv.) ,
2. -dhvam . . . -dhvam
3. -n . . . -n

c. Imperative Endings.

i. ACTIVE.
2. -di, — . . . -dhi, — . . -vaha (-śvā) . . -sva (-sva)
3. -tu . . . -tu . . . -tām . . . -tām

Plural:
2. -ta, na (GAv.)1 . . . -ta . . . -dhvam
3. -ntu . . . -ntu . . . -ntām

ii. MIDDLE.

i. ACTIVE.
1. -a . . . -a . . . -e . . . -e
2. -pa . . . -tha . . . -e
3. -a . . . -a . . . -e . . . -e

Dual:
1. — . . . -va . . . -vahē
2. — . . . -athur . . . -āthē
3. -atar² . . . -atār . . . -ātē (GAv.) . . -ātē

Plural:
1. -ma . . . -ma . . . -mahē
2. -a . . . -a . . . -dhe
3. -ar² , -ar² . . . -ur . . . -rē

ii. MIDDLE.

d. Perfect Endings.

i. ACTIVE.
1. -a . . . -a . . . -e . . . -e
2. -pa . . . -tha . . . -e
3. -a . . . -a . . . -e . . . -e

Dual:
1. — . . . -va . . . -vahē
2. — . . . -athur . . . -āthē
3. -atar² . . . -atār . . . -ātē (GAv.) . . -ātē

Plural:
1. -ma . . . -ma . . . -mahē
2. -a . . . -a . . . -dhe
3. -ar² , -ar² . . . -ur . . . -rē

General Remarks on the Endings.

§ 449. In general, GAv. has the same forms as YAv. above, with the long final vowel wherever possible, cf. § 26; but there are also a number of peculiarities to be remarked upon in connection with GAv. as well as with reference to YAv.

1 Sporadic, cf. § 457.
Remarks on the Endings.

Note. Observe that Av. 3 du. is in form often like Skt. 2 du.: e.g. Av. -Δ (beside -Δ) 3 du. pres. act. = Skt. -thas 3 du. (but -thas 2 du.);
—again Av. -tam 3 du. pret. act. = Skt. -tām 3 du. (but -tām 2 du.), et
al.—Compare the Homeric interchange of -τον, -την in secondary tenses.

a. Primary Endings (Observations).

§ 450. Singular:
First Person: i. ACTIVE. Indicative. GYAv. also -Δ, -Δ—i.e. GA
has -Δ regularly in the thematic or a-conjugation pres. indic., and
-νι in the unthematic or non-a-conj. pres. indic.; but in YA
this distinction is not sharply drawn.—Subjunctive. YA -νι, -νι;
GAv. -νι, -νι.—ii. MIDDLE. Indicative. GAv. also -νι (§ 56, be
side -νι).—Subjunctive. GY Av. -νι, -νη, -νι (i.e. Δ + Δ).

Second Person: i. ACTIVE. Subjunctive. In later texts of YA
-Δ(Δ) sometimes drops its Δ and becomes -νι, e.g. YA. οντ
'mayest thou worship' Yt. 10.140.—ii. MIDDLE. Indicative. YA,
observe -νε (after Δ οντ) §§ 151, 186) raoste 'thou growest' Ys. 10.4.—GAv.
also indic. subjunct. -νηι § 56.

Third Person: i. ACTIVE. H. MIDDLE. GAv. occasionally have in
the 3 pi. of the non-a-conj. (unthematic) the form
-ντι (i.e. -ντι) or even -ντι = Skt. -ντι in the active, and -ντι
(i.e. -ντι) = Skt. -ντι in the mid.; but more commonly in the non-
a-conj. (unthematic) the ending (-ντι) -ντι, (-ντι) -ντι of the a
-thematic) is assumed instead.—Uncommon in the pres. is
-ντι, cf. indicative sīre 'they lie down' Yt. 10.80 = Skt. sīre Whitney,
Skt. Gram. § 629, and subjunctive mraνoCre 'they may say'
Yt. 13.64, mraνoCre 'they may throw' Yt. 10.40, cf. §§ 486, 521.
Inflection: Conjugation of Verbs.

b. Secondary Endings (Observations).

§ 453. Singular:—

First Person: ii. MIDDLE. Observe that the normal ending _i_ coalesces with the final of an a-stem into _-e_; e.g. _ajfuze_ 'I hid myself' opp. to _aoji_ 'I spake'.—The ending _-a_ is found in the optative.

Second Person: i. ACTIVE. The normal ending _-s_ unites with _a_ in the a-conj. and gives _-ة_ (_-ء_ subjunct.); the _-f_ form occurs according to rule § 156.—ii. MIDDLE. YGAv. notice the suffix is _-ta_ (cf. Gk. _-α_5) contrasted with Skt. _-ις_.

Third Person: i. ACTIVE. YGAv., orig. _t_ is retained (unchanged to _-f_) after _s_ (i), e.g. _moist_ 'he turned', _tōlit_ 'he promised', §§ 81, 192.

—Notice _ās_ (i.e. _ās_-) 'he was' and _cinat_ 'he promised' § 192 Note.

§ 454. Dual:—

Third Person: i. ACTIVE. YGAv., observe that the 3 du. Av. _-tum_ is in form like the 2 du. Skt. _-tam_—on this interchange in form between 3 du. and 2 du. see § 449 Note.—ii. MIDDLE. YGAv., note Av. _-ātem_ opp. to Skt. _-ātm_, see again § 449 Note.—Again (like primary 2 du., but) with secondary meaning YGAv. _-ā′he_ = Skt. _-āθe_ and some other forms—see Bartholomae, K.Z. xxix. p. 286 seq. = Flexionslehre p. 17 seq.

§ 455. Plural:—

First Person: ii. MIDDLE. Observe that GAv. has a proper secondary ending _-madī_ (cf. opt. _valīmalī_) = Skt. _-mahi_, but YAv. substitutes for this _-māde_ drawn from the present.

Second Person: ii. MIDDLE. GAv. shows _-dām_ = Skt. _-dvām_, § 63.

Third Person: i. ACTIVE. In redupl. formations GAv. has occasionally an unthematic 3 pl. pret. in _-af_ (i.e. _-af_?) corresponding to the occasional _-att_ = _-gti_ of the pres., e.g. _zasaṭ_ 'they drove away', et al. —GYAv., remark also opt. _-ārṭi_, _-ārś_, thus _būyā′s_ 'they would be'; _hūyā身边_ _hyqu_. Also _-ār_ aer. pret. GAv. _ādar_3 'they made' Ys. 43.15 = Skt. _ādur_; YAv. _algar_ 'they elapsed' Vd. 1.4, cf. Whitney, Skt. Gram. §§ 829, 550—cf. also under perfect endings (Pf. ii, below).—ii. MIDDLE. YAv. also sporadic traces of secondary 3 pl. mid. _-rām_ = Skt. _-ram_ in Av. _vāezirn_ Yt. 19.69, cf. Whitney, Skt. Gram. § 834 b (perhaps best as pluperf.).

c. Imperative Endings (Observations).

§ 456. Singular:—

Second Person: i. ACTIVE. YGAv., the _a_-verbs (thematic) have no ending, the simple stem form in _-a_, _-ā_ is used.—The non-_a_-verbs (unthematic) show _-di_ (_-di_ § 83, i), GAv. _-dī._—ii. MIDDLE. YAv. re-
Mode-Formation.

The indicative has no special mode-sign other than the use of the present stem itself. The endings are the primary in the present, the secondary in the preterite. Note. For special remarks on the strong and weak stem-forms in the indicative, see below §§ 467, 476 and observe under the different conjugation classes.

2. Imperative Mode.
(Cf. Whitney, Skt. Gram. § 569.)

§ 460. The imperative has no characteristic mode-sign, the stem is identical with that of the indicative, the special endings are simply added.

Note 1. For special remarks on the strong and weak stem-forms see below under the imperatives of the various conjugation-classes.

Note 2. For remarks on the endings see § 456.

3. Subjunctive Mode.
(Cf. Whitney, Skt. Gram. § 557 seq.)

§ 461. In Av., as in Skt., the subjunctive has as its characteristic mark an a added to the stem to form the
special mode-stem. In the ἀ-conjugation (thematic) this ἀ unites of course with the stem-final and forms ǣ:—e.g. (1) thematic ἀ-stem, Av. bar-ā-hi 'mayest thou bear' (i.e. bara-a-ḥi) = Skt. bhār-ā-śi;—(2) unthematic, Av. jan-a-ṛi 'may he smite' (cf. pres. indicat. jaṅ-ṛi) = Skt. Ḥān-a-ṛi.

§ 462. The endings of the subjunctive are partly primary (i.e. pres. subjunct.), partly secondary (i.e. pret. subjunct.)—the former predominating. Observe in 1 sg. active YGAv. -nī, -nī (i.e. -ōnī) or also YGAv. -a, -a;—and in 1 sg. middle it is -ne (i.e. -nē) beside -ā. Cf. Whitney, Skt. Gram. § 562.

Subjunctive Endings combined with Mode-Sign.

<table>
<thead>
<tr>
<th>I. ACTIVE</th>
<th>II. MIDDLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>1. ḍhī, -a</td>
<td>ḍhī, -ā</td>
</tr>
<tr>
<td>2. -ākhi, (-ā[ḥ]i)</td>
<td>-āsi</td>
</tr>
<tr>
<td>-ā, -ā</td>
<td>-ās</td>
</tr>
<tr>
<td>-āti</td>
<td>-āti</td>
</tr>
<tr>
<td>-ā</td>
<td>-ā</td>
</tr>
</tbody>
</table>

Dual:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-āva</td>
<td>-āva</td>
</tr>
<tr>
<td>-āthas</td>
<td>-āthas</td>
</tr>
<tr>
<td>-ātās</td>
<td>-ātās</td>
</tr>
</tbody>
</table>

Plural:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>-āma</td>
<td>-āmāde</td>
</tr>
<tr>
<td>-ātha</td>
<td>-ādhāvē</td>
</tr>
<tr>
<td>-ānti</td>
<td>-āntē, -āitre</td>
</tr>
<tr>
<td>-ān</td>
<td>-āntē, -ānte</td>
</tr>
</tbody>
</table>

Note 1. Observe (late) YA v. 2 sg. -āi = -āhi § 450.

Note 2. On improper subjunctive or imperative see § 445 Note 2.

4. Optative Mode.

(Cf. Whitney, Skt. Gram. § 564 seq.)

§ 463. The characteristic mode-sign of the optative in Av., as in Skt., is -yā-, -ī- added to the weak-stem for the non-ἀ-conjugation (unthematic), or it is -ī- added to the regular tense-stem of the class for the ἀ-conjugation (thematic).
In the a-stems (thematic) the mode-sign -i- unites with the stem-final a into -ad- (-ōi-) §§ 55, 56. In the non-
a-conj. the distinction between -yā-, -i- is that -yā- was
employed in the active and -i- in the middle.

Note. Instead of -i-, instances of -r- (§ 21 Note) occur, e.g. daipīta beside daidīta 'mayest thou give'.—Similarly occur instances of -yā- for
-yā- (§ 18 Note 1), cf. buyata, buyana 'may ye, we be'.—Probably also
gAv. doidyāt Ys. 44.10.

§ 464. The endings of the optative are the secondary ones throughout. In YAv., however, the 1 pl. mid. -maid (primary, e.g. Ys. 9.21) instead of GAv. -maid (secondary) is found. Observe in the a-conj. (thematic) the 3 pl. act. mid. Av. -m, -anta (cf. Gk. λεγεν-εν, λέγεν-ντο) is to be
contrasted with Av. non-a-verbs which show -ar, -arī = Skt. -ur, -ran
(act. mid. in both a- and non-a-stems).

Optative Endings combined with Mode-Sign.

a. a-conjugation (thematic).

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>I. ACTIVE.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. —</td>
<td>-yam</td>
<td></td>
<td>-aya¹</td>
<td></td>
</tr>
<tr>
<td>2. -ōiš</td>
<td>-ēt</td>
<td></td>
<td>-ēkāśa</td>
<td></td>
</tr>
<tr>
<td>3. -ōiš</td>
<td>-ēt</td>
<td></td>
<td>-ēkāśa</td>
<td></td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. -ōma</td>
<td>-ema</td>
<td>-oinaiti (GAv.)</td>
<td></td>
<td>-emahi</td>
</tr>
<tr>
<td>2. -ōta</td>
<td>-ēta</td>
<td></td>
<td>-ōdvan</td>
<td>-ēdvan</td>
</tr>
<tr>
<td>3. -ōyān</td>
<td>-ēyā</td>
<td></td>
<td>-ōyāna</td>
<td>-ēran</td>
</tr>
</tbody>
</table>

b. Non-a-conjugation (unthematic).

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>I. ACTIVE.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. -yam</td>
<td>-yam</td>
<td></td>
<td>-yā</td>
<td></td>
</tr>
<tr>
<td>2. -yād</td>
<td>-yāt</td>
<td></td>
<td>-ēkāśa</td>
<td></td>
</tr>
<tr>
<td>3. -yāf</td>
<td>-yāt</td>
<td></td>
<td>-ēta</td>
<td>-ēta</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. -yāma²</td>
<td>-yama</td>
<td>-inoaidi (GAv.)</td>
<td></td>
<td>-imahi</td>
</tr>
<tr>
<td>2. -yāta</td>
<td>-yāta</td>
<td></td>
<td>-ōdvan</td>
<td>-ēdvan</td>
</tr>
<tr>
<td>3. -yāp²</td>
<td>-yāp</td>
<td></td>
<td>-ōyāna</td>
<td>-ēran</td>
</tr>
</tbody>
</table>

1 Cf. Ys. 8.7. 2 See Yt. 24.58.
Reduplication and Augment.

a. Reduplication.

(Cf. Whitney, Skt. Gram. § 588 seq.)

§ 465. (a) Reduplication in Av., as in Skt., is found in certain parts of the verb-conjugation (pres. of 3rd. class, and in the desiderative, and intensive), in the perfect, and sometimes in the aorist. The reduplication consists in the repetition of a part of the root.—The rules of reduplication should be noted:

(b) A long internal or final vowel of the root is commonly shortened in the reduplicated syllable; sometimes—see desiderative, intensive—it is lengthened or strengthened. Radical *a* (r-vowel) is reduplicated by *i*. An initial vowel, by repetition of itself, of course merely becomes long in reduplicating.

(c) Roots beginning with a consonant repeat that consonant, but a guttural is reduplicated by the corresponding palatal; an original *s* (including *st, sp, sm*) is reduplicated by *i*, an orig. palatal *s* by *s*, an initial spirant by the corresponding smooth:—e.g. Av. *ja-jm-āṭ* (*Vgam-* ‘go’), *hi-ṣṭa-ṭī* (*Vstā-* ‘stand’), *hi-spōs-ṃma* (*Vspas-* ‘see’), *hi-ṣmar-ṃṭō* (*Vmar-,* *smar-* ‘remember’), *tu-ṛṇ-yē* (*Vṛṇ- ‘nourish’).

Note 1. The original guttural instead of palatal is retained in reduplication before *u*, cf. Av. *ku-ṛṇo-ṇa* (*Vṛṇu-* ‘rejoice, please’).


b. Augment.

(Cf. Whitney, Skt. Gram. § 585.)

§ 466. In Av. the augment is comparatively rare, the instances of its omission far exceed in proportion those of the Vedic Sanskrit.

The augment, as in Skt., consists of short *a* prefixed to the preterite tense—imperfect, aorist, pluperfect. This
Present System.—Classes of Verbs.

\(a\), as likewise in Skt., combines with an initial vowel into the corresponding \textit{vṛddhi}.

It is often difficult to decide whether an \(a\) is the augment \(a\) or the verbal prefix \(a=ā\).

Note 1. For metrical purposes it seems sometimes that augment must be restored in reading where the texts omit it.—See Geldner, \textit{Metrik} p. 38.

Note 2. Instead of \(a\), GA\(v\) shows once a form \(j\) in augment before \(v\), cf. GA\(v\) \textit{jvocaf} (but written \textit{jvocaf}) § 32.

Note 3. On augmentless preterites (‘injunctive’) with imperat.-subjunct. force, see § 445 Note.

§ 467. \textbf{Vowel-Variation (Strong and Weak).} In Av., quite as in Skt., verb-stems commonly show vowel-variation—strongest, middle or strong, and weak forms, cf. § 235. This phenomenon must of course go hand in hand with an original shift of accent.

\textbf{I. PRESENT-SYSTEM.}

§ 468. The present-system is the most important of the systems, its forms are by far the most frequent in occurrence, and upon the basis of present-formation may be founded in Av., as in Skt., the conjugation-groups and classification of verbs. See the following § 469.

\textbf{Classes of Verbs.}

§ 469. Taking the Sanskrit Grammar as model, we may in the Av. present-system likewise distinguish ten classes of verbs according to the method of forming the present-stem. In Av., however, the phenomenon of accent (§ 2 end) is not always so clearly discernible.

The ten classes fall into two great groups of conjugation according as the endings are attached to the root with or without the (thematic) stem-vowel \(a\). The (I) first group, the thematic or \(a\)-conjugation (Cl. \(1,6,4,10\)), assumes \(a\) in the formation of its present-stem; the
Inflection: Conjugation of Verbs.

(II) second group, the unthematic or non-\(a\)-conjugation (Cl. 2, 3, 7, 5, 8, 9), attaches the endings directly to the root (the latter as stem, however, subject to modification) without this \(a\) as formative element of the stem.—Cf. Whitney, Skt. Gram. § 602 seq.

§ 470. The classification of Av. verbs on the basis of the Sanskrit Grammar is the following:

I. \(a\)-Conjugation (thematic).

First Formation—Class 1—see § 478 seq.

(1) \(a\)-class with strengthened root-form = Skt. first (\(bhū\)-) class.

Av. \(V bhū\), \(bav-a-iti\) 'he becomes'.

Second Formation—Class 6—see § 479 seq.

(6) \(a\)-class with strengthened root-form = Skt. sixth (\(tud\)-) class.

Av. \(V dru\), \(dru\-a-iti\) 'he deceives'.

Third Formation—Class 4—see § 480 seq.

(4) \(ya\)-class (unstrengthened root-form) = Skt. fourth (\(div\)-) class.

Av. \(V nas\), \(nas-ye-iti\) 'he vanishes'.

Fourth Formation—Class 10—see § 481 seq.

(10) \(aya\)-class (strengthened root-form), causal = Skt. tenth (\(cur\)-) class.

Av. \(V ruc\), \(rauc-aye-iti\) 'he lights up'.

II. Non-\(a\)-Conjugation (unthematic).

First Formation—Class 2—see § 516 seq.

(2) Root-class—root itself is present stem = Skt. second (\(ad\)-) class.

Av. \(V jan\), \(jain-iti\) 'he smites'.

Second Formation—Class 3—see § 540 seq.

(3) Reduplicating class—root redupl. is pres. stem = Skt. third (\(hu\)-) class.

Av. \(V dā\), \(da-dā-iti\) 'he gives'.

**a-Conjugation (thematic):**—Cl. 1, 6, 4, 10.

**Third Formation—Class 7**—see § 554 seq.

(7) Nasal-class—inserted -na- (str.), -n- (wk.) = Skt. seventh (rudh-) class.

Av. व्री-, i'ri-na-ति 'lets go'.

**Fourth Formation—Class 5**—see § 566 seq.

(5) nu-class—root adds nao- (str.), nu- (wk.) = Skt. fifth (su-) class.

Av. वकर-, kəri-na-ति 'he makes'.

**Fifth Formation—Class 8**—see § 577 seq.

(8) u-class—root adds u- alone = Skt. eighth (tan-) class.

Av. वाप-, o'nte (i.e. *aپ-w-ante § 95) 'are overtaken'.

**Sixth Formation—Class 9**—see § 584 seq.

(9) nā-class—root adds nā- (str.), n-, na- (wk.) = Skt. ninth (kṛ- or kṛ-) class.

Av. वगरव-, gərw-na-ति 'he seizes'.

§ 471. **Transfer of Conjugation.** A verb is not always inflected according to one and the same conjugation and class throughout. The majority of the forms of a verb may be made up after one conjugation and class of the present system, while a few forms of the same verb may be made up after another; the same part of the verb being thus occasionally formed according to two classes. Instances of such transition in forms from one class to another are not rare; in general, examples of the tendency for verbs of the non-a-conjugation (un-thematic) to pass over to the inflection of the a-conjugation, are not difficult to find.—See §§ 529, 553 etc.

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**i. The a-Conjugation (thematic).**

§ 472. **General Remark.** The thematic or a-conjugation in the present-system comprises four classes (Cl. 1, 6, 4, 10), in all which the endings are attached to the root by means of a thematic vowel a (in 1 person
The root-vowel may, or may not be strengthened according to the class of the verb; it remains then as in the indicative throughout the other modes of the present-system.—The verbs of the a-conj. are numerous.—Cf. Whitney, Skt. Gram. § 733 seq.

Note. The 1 plur. thematic shows ā more often than ā (Skt. ā): e.g. Av. yasāmoide commoner than barāmoide.

Mode Formation—Special Remark.

1. Indicative.

§ 473. The various endings are simply attached by means of the thematic a (in 1 person ā) directly to the stem formed according to the rules of its particular class.

2. Imperative.

§ 474. The normal endings are attached by means of the thematic a directly to the present-stem of the class.


§ 475. The characteristic a of the subjunctive unites with the thematic a into ā in attaching the subjunctive endings given above, § 462.

4. Optative.

§ 476. In the a-verbs the optative sign is -ī- (instead of -yā-) and it unites with the thematic a into -aē- (-ōī § 56) in attaching the endings.

5. Participle.

§ 477. The participial forms (verbal adjectives) are made in each class by attaching to the present-stem the formative element -nt (§ 291, -ntī fem.) for the active, and -mna (§ 237, -mnā fem.)—also -āna (-ana), see Note—for the middle.

Note. On middle ptepl. in -āna (-ana) see § 507.

Classes of the a-Conjugation (thematic).

Cl. 1, 6, 4, 10.

§ 478. Class 1—a-class with strengthened root-form = Skt. first (bhū-) class.—To form the present-stem,
the thematic \(a\) is attached to the root which has the strong (middle) form. Cf. Whitney, *Skt. Gram.* § 734.—Examples are numerous.

Av. \(\bar{V}bar\) 'to bear', \(\bar{b}ar-\bar{a}\)\textsuperscript{ti} = Skt. \(bh\bar{a}r-\bar{a}\)\textsuperscript{ti}; Av. \(\bar{V}\bar{h}\bar{s}\bar{i}\) 'to rule', \(\bar{h}\bar{s}ay-\bar{e}\)\textsuperscript{ti} = Skt. \(k\bar{s}\bar{a}y-\bar{a}\)\textsuperscript{ti}; Av. \(\bar{V}b\bar{u}\) 'to be', \(bav-\bar{a}\)\textsuperscript{ti} = Skt. \(bh\bar{a}v-\bar{a}\)\textsuperscript{ti}.

Note 1. Here for convenience, as in Skt., may be included the roots Av. \(st\bar{S}\), \(had\) (orig. redupl.) = Skt. \(st\ddot{S}\), \(sad\), e. g. Av. \(hi\ddot{S}\\ddot{a}\)\textsuperscript{ti} 'he stands' = Skt. \(ti\ddot{S}\ddot{h}\ddot{a}\)\textsuperscript{ti}; Av. \(hi\ddot{a}\)\textsuperscript{ti} 'he sits' = Skt. \(s\ddot{S}d\ddot{a}\)\textsuperscript{ti}, cf. Whitney, *Skt. Gram.* §§ 748, 749a.

Note 2. Some roots in \(a\) forms show a fluctuation between \(d\) and \(\bar{a}\), cf. Whitney, *Skt. Gram.* 745, e:

Av. \(\bar{V}nam-\) 'to bow' has \(nam-\) beside \(\bar{n}\ddot{a}\)\textsuperscript{m}-; Av. \(\bar{V}d\bar{a}var-\) 'to run' has \(d\bar{a}var-\) beside \(d\bar{a}v\bar{a}r-\), cf. also § 18 Note 1, and Whitney, *Skt. Gram.* § 545 e.

§ 479. Class 6—\(a\)-class with unstrengthened root-form = Skt. sixth (\(tud\)-) class. —The thematic \(a\) is simply attached to the root in its weak form to make up the present-stem. Cf. Whitney, *Skt. Gram.* § 751.

Av. \(\bar{V}i\ddot{S}\) 'to seek, desire', \(i\ddot{S}-\bar{a}\)\textsuperscript{ti} = Skt. \(i\ddot{S}-\bar{a}\)\textsuperscript{ti}; Av. \(\bar{V}vi\ddot{S}\) 'to become', \(vi\ddot{S}-\bar{a}\)\textsuperscript{ti} (cf. § 20 on \(i\)) = Skt. \(vi\ddot{S}-\bar{a}\)\textsuperscript{ti}; et al.

Note. With nasal strengthening Av. \(hinc-\bar{a}\)\textsuperscript{ti} 'he sprinkles' (\(\bar{V}hic\)-) = Skt. \(s\ddot{h}nc-\bar{a}\)\textsuperscript{ti}.

§ 480. Class 4—\(ya\)-class (unstrengthened root-form) = Skt. fourth (\(div\)-) class. —Also here the Passive, cf. V. a below.

The present-stem is formed by adding \(ya\) (\(ye\)- § 34) to the simple unstrengthened root. Cf. Whitney, *Skt. Gram.* § 759.

Av. \(\bar{V}nas\) 'to vanish', \(nas-\bar{e}\)\textsuperscript{ti} = Skt. \(n\ddot{a}s-ya\)\textsuperscript{ti}; Av. \(\bar{V}pr\ddot{a}\) 'to protect', \(pr\ddot{a}-ye-i\ddot{n}\ddot{t}\ddot{e}\) = Skt. \(tr\ddot{a}-ya-nt\ddot{e}\).

Note 1. For the Passive formation see V. a below.

Note 2. The strong form of the stem (\(-a\ddot{e}\)- instead of \(-i\)-) is to be noted in the verb Av. \(sr\ddot{a}\ddot{f}-ye-\bar{t}\ddot{i}\) 'it clings' = Skt. \(sl\ddot{i}\ddot{r}-ya-\bar{t}\ddot{i}\).

§ 481. Class 10—\(aya\)-class (strengthened root-form) = Skt. tenth (\(cur\)-) class. —This class includes in part the secondary formation causative, denominative, see V. b, c, below. The formative element \(aya\) is added to the strengthened
Inflection: Conjugation of Verbs.

root.—The roots in internal \( \text{a} \) generally, but not always, receive the \( \text{vrddhi} \) strengthening; the roots in \( i, u \) commonly receive the \( \text{guna} \) increase.

Av. \( \text{V} \text{tap} \) 'to warm', \( \text{tāp-aye-iti} = \text{Skt. tāp-āya-ti} \);
Av. \( \text{V} \text{pat} \) 'to fly', \( \text{apat-aye-n} = \text{Skt. āpāt-aya-n} \);
Av. \( \text{V} \text{ris} \) 'to wound', \( \text{raēs-aya-t} = \text{Skt. rēs-āya-t} \);
Av. \( \text{V} \text{ruc} \) 'to light up', \( \text{raec-aye-iti} = \text{Skt. rōc-āya-ti} \).

Note 1. Observe that the roots with \( a \) do not always show the \( \text{vrddhi} \) stage.

Note 2. Some exceptions to the rule for \( \text{guna} \) of \( i \)- and \( u \)-roots occur.

Note 3. In \( \text{Av.} \), as in \( \text{Skt.} \), a heavy syllable ending in consonant does not take \( \text{vrddhi} \) or \( \text{guna} \).

Paradigms of the \( \text{a} \)-Conjugation (thematic).

Cl. 1, 6, 4, 10.

(Cf. Whitney, \textit{Skt. Gram.} § 734 seq.)

\( § 482. \) Av. \( \text{bha} \) 'bear, carry' = Skt. \( \text{bhār} \).

Cl. 1. Av. \( \text{kt} \) 'rule, possess', \( \text{zā} \) 'call, bless, curse', \( \text{vān} \) 'see',
\( \text{yas} \) 'worship', \( \text{jā} \) 'come', \( \text{jit} \) 'live', \( \text{cī} \) 'teach, point out', \( \text{car} \) 'move, go', \( \text{bar} \) 'eat',
\( \text{as} \) 'drive, win', \( \text{yā} \) 'desire, seek', \( \text{pāc} \) 'cook',
\( \text{va} \) 'win', \( \text{pāw} \) 'cut, make', \( \text{rām} \) 'delight', \( \text{mis} \) 'make urine'.

Cl. 6. \( \text{va} \) 'speak', \( \text{vis} \) 'become'.—Cl. 4. \( \text{yud} \) 'fight', \( \text{zan} \), \( \text{zā} \) 'give birth, be born', \( \text{var} \) 'work', \( \text{bud} \) 'mark, know'.—Cl. 10. \( \text{vid} \) 'know', \( \text{taw} \) 'overcome', \( \text{var} \) 'to cover', \( \text{far} \) 'go, make go', \( \text{dar} \) 'hold fast', \( \text{hāt} \) 'incite'.

\( § 483. \) 1. Indicative.—a. Present.

\( \text{I. Active.} \)

\begin{align*}
\text{Av.} & \quad \text{Singular:} & \text{cf. Skt.} \\
1. & \text{bar-ā-mi} & \text{bhār-ā-mi} \\
2. & \text{bar-a-hi} & \text{bhār-a-si} \\
3. & \text{bar-a-it} & \text{bhār-a-ti} \\
\text{Dual:} & \\
1. & - & \text{bhār-a-vas} \\
2. & - & \text{bhār-a-thas} \\
3. & \text{bar-a-tō} & \text{bhar-a-tas}
\end{align*}

\( ^1 \) Cf. § 449 Note.
### a-Conjugation (thematic):—Cl. 1, 6, 4, 10.

|-----|---------|----------|
| 1. 
   -bar-ā-mahi | -ā-mahi vaśādayamahi | bhār-ā-masi (Ved.) |
| 2. (bar-ā-ḥa) ḫayaḥa (GAv.) | bar-ēnti | bhār-a-tha |
| 3. 
   -a-nti zavaṇṭi | bhār-a-nṭi |

**ii. MIDDLE.**

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>bar-e</td>
<td>bhār-e</td>
</tr>
</tbody>
</table>
| 2. 
   -a-hē | -a-vhe vaśavhe | bhār-a-sē |
| 3. | bar-a-ṭe | bhār-a-tē |

<table>
<thead>
<tr>
<th>Dual:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3. (bar-ō-ṭe) vaṇoṭe</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural:</th>
</tr>
</thead>
</table>
| 1. 
   -bar-ā-ṇāde | yasamāde | bhār-ā-mahē |
| 2. (bar-ā-ṇวา) carahve | bhār-a-dhve |
| 3. | bar-a-nte | bhār-a-nṭe |

§ 484. b. Preterite (and Injunctive).*

### i. ACTIVE.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>bar-ə-mu</td>
<td>ā-bhār-ə-m</td>
</tr>
<tr>
<td>2. (bar-ō) ḫasō</td>
<td>ā-bhār-a-s</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>bar-a-t</td>
<td>ā-bhār-a-t</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (bar-ā-va) jvāva</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3. (bar-a-ṭam) tawṛvayatam</td>
</tr>
</tbody>
</table>

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1 Cf. § 116. — 2 Cf. § 449 Note. — 3 See Yt. 13.34. — 4 On augment-less Pret.—Subjunct. Imperat. (Injunctive) see § 445. — 5 Cf. § 449 Note.
Inflection: Conjugation of Verbs.

### Av.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1. (bar-ā-ma)</td>
<td>a-bhar-ā-ma</td>
<td></td>
</tr>
<tr>
<td>-ā-ma bārayama</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. (bar-a-ta)</td>
<td>ā-bhar-a-ta</td>
<td></td>
</tr>
<tr>
<td>tārvayata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. bar-ə-n</td>
<td>ā-bhar-a-n</td>
<td></td>
</tr>
</tbody>
</table>

### ii. MIDDLE.

#### Singular:

| 1. bair-ə | ā-bhar-ə | |
| 2. (bar-a-nha) zayawha | ā-bhar-a-thās | |
| 3. bar-a-ta | ā-bhar-a-ta | |

#### Dual:

| 1. | ā-bhar-a-vahi | |
| 2. | ā-bhar-a-tham | |
| 3. (bar-aē-tm) caṭṭaṭm | ā-bhar-a-tām | |
| (bar-ōi-pe) carōipe | | |

#### Plural:

| 1. | ā-bhar-a-mahi | |
| 2. (bar-a-dw3m) | ā-bhar-a-dhwam | |
| 3. (bar-a-nta) | ā-bhar-a-nta | |

§ 485.

### 2. Imperative.

#### i. ACTIVE

<table>
<thead>
<tr>
<th>Av.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bar-a</td>
<td>bhār-a</td>
</tr>
<tr>
<td>2. bar-a-tu</td>
<td>bhār-a-tu</td>
</tr>
</tbody>
</table>

#### Singular:

| 1. | bhār-ə |
| 2. (bar-a-ta) | bhār-a-ta |
| bar-a-ntu | bhār-a-ntu |

#### Dual:

| 1. | bhār-a |
| 2. (bar-a-nta) | bhār-a-nta |

#### Plural:

| 1. | bhār-a-sva |
| 2. | bhār-a-tām |

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## a-Conjugation (thematic):—Cl. 1, 6, 4, 10.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>2. (bar-a-dwem) dārayadwem</td>
<td>bhār-a-dhvam</td>
<td></td>
</tr>
<tr>
<td>3. (bar-a-ntqm) jāsamāṃ</td>
<td>bhār-a-ntāṃ</td>
<td></td>
</tr>
</tbody>
</table>

### § 486.  
#### 3. Subjunctive.

##### I. Active.

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th>cf. Skt.</th>
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</thead>
<tbody>
<tr>
<td>1. bar-ā-ni</td>
<td></td>
<td>bhār-ā-ni</td>
</tr>
<tr>
<td>2. bar-ā-hi</td>
<td></td>
<td>bhār-ā-si</td>
</tr>
<tr>
<td>3. (bar-ā-iti) carūti</td>
<td></td>
<td>bhār-ā-ti</td>
</tr>
<tr>
<td>4. bar-ā-t</td>
<td></td>
<td>bhār-ā-t</td>
</tr>
</tbody>
</table>

#### Dual:

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<tr>
<th></th>
<th></th>
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<tbody>
<tr>
<td>1.</td>
<td></td>
<td>bhār-ā-va</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>bhār-ā-thas</td>
</tr>
<tr>
<td>3. (bar-ā-tō) jasātō</td>
<td></td>
<td>bhār-ā-tas</td>
</tr>
</tbody>
</table>

#### Plural:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1. bar-ā-ma</td>
<td></td>
<td>bhār-ā-ma</td>
</tr>
<tr>
<td>2. (bar-ā-ṭa) azāfā (GAv.)</td>
<td></td>
<td>bhār-ā-tha</td>
</tr>
<tr>
<td>3. bar-a-n</td>
<td></td>
<td>bhār-ā-n</td>
</tr>
</tbody>
</table>

##### II. Middle.

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (bar-ā-ne) visāne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. (bar-ā-ṭi) yāsāwhe</td>
<td>bhār-ā-sē</td>
<td></td>
</tr>
<tr>
<td>3. (bar-ā-ite) pacāite</td>
<td>bhār-ā-tē</td>
<td></td>
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</tbody>
</table>

#### Plural:

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<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>3. (bar-ā-nte) yamaṃte</td>
<td>-āire mravāire</td>
<td></td>
</tr>
</tbody>
</table>

### § 487.  
#### 4. Optative.

##### I. Active.

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td>bhār-ē-yam</td>
</tr>
<tr>
<td>2. bar-ōi-s</td>
<td>bhār-ē-s</td>
<td></td>
</tr>
<tr>
<td>3. bar-ōi-t</td>
<td>bhār-ē-t</td>
<td></td>
</tr>
</tbody>
</table>

---

1 Cf. § 484. Note 1. — 2 By transfer to a-conj. from rt. cl. 2, V mṛā-śām. §§ 521, 452.
Inflection: Conjugation of Verbs.

1. (bar-aë-sama) vanaëma ...... bhär-z-ma
2. (bar-aë-ta) pursaëta ...... bhär-z-ta
3. bar-ay-ın ...... bhär-z-yus

ii. MIDDLE.

Singular:
1. (bar-ay-a) hafcaya1 ...... bhär-z-ya
d.5.7.1
2. (bar-aë-śa) hafcæca ....... bhär-z-thās
3. bar-aë-ta ...... bhär-z-ta

Plural:
1. (bar-ōi-maide) būdyõimaide ...... bhär-z-mahi
2. (bar-ōi-dwam) rāmōidwam ...... bhär-z-dhwam
3. (bar-ay-anta) maazayaantia2 ...... bhär-z-ran

§ 488. 5. Participle.

Av. cf. Skt.
1. active.
bara-ńt- (fem. -ęnti-) ...... bhär-a-ńt- (fem. -a-nti-)

ii. MIDDLE.

bar-ō-mna- (fem. -a-mnā-) ...... bhär-a-mna- (fem. -a-mnā-)

Forms to be observed in GAv. and YAv.

§ 489. GAv. shows in general the same forms as above, but with the long final vowel, cf. § 26. It has, however, a certain number of individual differences; these as well as other variations in YAv. also may here be noted.

§ 490. (1) The original unmodified forms of 3 pl. act. mid. -a-ńti, -a-ńte, cf. savantie above, occasionally stand instead of being changed to -ęnti, -ęnte, e.g.:

GAv. vanańti, YAv. vanańti ‘they win’ Yt. 13.154, GAv. hacońte beside YAv. hacinęte ‘they follow’ (§§ 30, 491).

§ 491. (2) According to § 30, the forms -ińti, -ińte, -in are often found after palatals, instead of -ęnti, -ańti etc., e.g.:

Av. fratacinśti ‘they run forth’ (variants *tacainśti, *tacinśti Ys. 65.3, vta-), fratacin ‘they ran forth’; hacinęte (YAv.) beside hacońte

1 Ys. 8.7. — 2 i.e. *maez-ät-anta for *maez-ä-i-antā.
§ 492. (3) GAv., when γ precedes the thematic -α- (- añ-), especially in Cl. 4, io, the combination -γα- (-γά-) generally becomes -γε- according to § 34, e. g.:

Av. sādayemī, sādayei, sādayelī 'I, thou, he appear' (V sad- Cl. 10); jāidyemī, jāidyehi, jāidyelī 'I, thou, they beseech' (V jad- Cl. 4); kāyēhī (GAv.), kāyelī, kāyelē, kāyelī, kāyenī (subjunct. -āni) 'thou, he etc. rule, possess' (V kē- Cl. 1); zbayemī, zbayehi, zbayelī 'I invoke', etc.; bandayenī 'I may bind' (subjunct.).

§ 493. Some reductions of -γα-, -βα- before m, n (§ 63) occur, e. g.:

Av. vtr'zititi 'they work' (i. e. vfr'zyaititi, "vār- Cl. 4); rifittiti 'they wound' (i. e. *rīvyaititi, lā'rif- Cl. 4); *rvaesiiiti 'they turn'; ufyyfin 'they grew' (i. e. ufyya, "vāf- Cl. 4); fyavunte 'they shower sleet' (i. e. fyavante). So imperat.-2 sg. nase 'perish' (i. e. nasya).

§ 494. (5) Some reductions of -aya-, -ava- (-āya-, -āva-) before final m, n (§ 64) occur, e. g.:

Av. daēsām 'I showed' (i. e. daēsayam, V dis- Cl. 10); abaom 'I became' (i. e. abavam, V ba- Cl. 1) Yt. 19.57,61,63, baon 'they became' Yt. 5.98 etc.

§ 495. Certain other peculiarities likewise require detailed notice.

I. Indicative.

a. Present.

§ 496. Singular:

First Person: I. ACT. GAv. shows only the ending -ά (Gk. -ω), instead of -άνί in the thematic verbs and only -μί in the non-α-verbs (unthematic), e. g. GAv. ufyd 'I praise', kāyā 'I discern'.—YAv. similar but rare (perhaps borrowed) zbaya 'I invoke' at Vsp. 6.1 by the side of frayēsē which likewise is an indicative.

§ 497. Dual:

Third Person: I. ACT. GAv. add caratas-ča 'both come' Vs. 51.12.—ii. MBD. ZPhl. Gloss. p. 54.8 has baraitse 'they two bring' cf. A. O. S. Proceedings Oct. 1889 p. 165.

§ 498. Plural:

First Person: I. ACT. YAv., similarly with short á (as above) zbaydmahi 'we invoke'.

(GAv.) 'they follow'; yasqnti 'they worship' Yt. 8.11 beside yasqnti Yt. 8.24, cf. Yt. 10.54 yasqntc, yasqnti; snašintæ-ca 'and they drop as snow' (cf. § 55).
Inflection: Conjugation of Verbs.

Second Person: i. ACT. YAv, also isolated (-t- like pret. form) harata 'ye eat' Vd. 7.57.—ii. MID. GAv. -dyē (cf. § 190) didražōḍuṣyē 'ye keep holding' (desiderative)—on -ā- for -a- of stem, see § 39.

Third Person: See general details above § 490 seq.

b. Preterite.

§ 499. Plural:—

Third Person: ii. MID. GAv., observe viśṇid 'they entered' (on -j-, cf. § 32).

2. Imperative.

§ 500. Singular:—

Second Person: i. ACT. YAv., note (by reduction §§ 34, 493) nase 'perish thou' (i.e. nasya, Vnar- Cl. 4).—ii. MID. GAv., only -ko: gūjabhā 'hear thou, bahjōhā 'share thou' (on -ā- for -a-, see § 39).

Third Person: i. ACT. GAv., observe -o- (cf. § 39) in vṛṣyōti 'let him work' (Vvar- Cl. 4), vātayōti 'let him announce' (Vvat- Cl. 10).

§ 501. Plural:—


—ii. MID. GAv. gažōdūm 'hear ye' = Skt. ghoṣadhvam.


§ 502. Singular:—

Second Person: i. ACT. YAv. occasionally -ai for -a(h)i § 450: apa.yasāi 'thou wilt destroy' (i.e. yasāhi); vasāi, vasāhi (as variants) 'mayest thou bring' Vd. 5.16.—YAv., a form with secondary ending (but syntax bad) is bana Yt. 24.8.

§ 503. Plural:—

Third Person: i. ACT. GAv. shows also -en (for -en) in raptān 'they may hold'.—ii. MID. YAv. like mraṣvāre above § 452, also nijrāre 'they may strike' Yt. 10.40, so again ṇhāre Yt. 10.45.

4. Optative.

§ 504. Singular:—

First Person: ii. MID. YAv., observe maṁya 'I would think' Yt. 10.106 (for maṁyaya § 194).

§ 505. Plural:—

First Person: i. ACT. GAv. (with 'regular secondary ending -maiddi, cf. Skt. -mahi) vāṁrōmaiddi 'we would cause to believe'.

Third Person: YAv. like maṭzāyaṇṭa in paradigm is yasayaṇṭa 'they would sacrifice'.
5. Participle.

§ 506. On the relation of Av. -\textit{mna} (metrically often -\textit{mana}) to Skt. -\textit{māna}, see § 18 Note 2.

§ 507. In Av. more often than in Skt. (cf. Whitney, \textit{Skt. Gram.} § 741 a) there appear instances of middle (passive) participles of a-verbs formed with the participial suffix -\textit{ana}, -\textit{āna} (= Skt. -\textit{āna}, § 18) instead of -\textit{mna}, e.g. bar\textit{āna} 'bearing', r\textit{āzana} 'driving'; -\textit{yāsāna} 'worshipping'; star\textit{āna} 'strewing'.

ii. The non-\textit{a}-Conjugation (unthematic).

§ 508. \textbf{General Remark.} In Av., as in Skt., the verbs of the non-\textit{a}-conjugation (unthematic) are not so numerous as those of the thematic conjugation. They may be grouped in six classes (Cl. 2, 3, 7, 5, 8, 9), in each of which the endings are attached directly (without an interposed \textit{a}) to the stem which is subject to modification.

The striking characteristic of the entire group is the variation of the root in different forms. The modified root or the suffix assumes now a stronger form, again a weaker form.

§ 509. \textbf{Strong and Weak Stem-Forms.} The strong (\textit{guna}) forms, as a rule, are:—(1) the Sing. Indic. Act. (Pres. Pret.),—(2) the 3rd. Sing. Imperat. Act.,—(3) the entire Subjunct.—The remaining forms are weak. Many fluctuations and transfers, however, occur; especially often is the strong stem employed in forms (see 3rd. plurals) modelled after the \textit{a}-conjugation.

\textbf{Mode Formation.—Special Remark.}

1. \textit{Indicative.}

§ 510. The endings of the non-thematic indicative require some remark. GA\textit{v.} generally shows the older use of -\textit{mē} (§ 450) and -\textit{aiti}, -\textit{ātē}, -\textit{at} (for thematic -\textit{anti}, -\textit{ante} -\textit{an} § 452). In YA\textit{v.} this old distinction is not sharply preserved. The stem in general to which the endings are
directly attached shows a variation of str. and wk. forms according to the preceding rule, § 509.

2. Imperative.

§ 511. The ending of the Imperat. 2 sing. is -di, -di. The endings in general are attached directly to the prepared class-stem. This shows the strong form in the 3 sg. act.; in the other forms it has the weak grade, but fluctuations occur.


§ 512. The endings are attached by means of the mode-sign a to the prepared class-stem which shows the strong form throughout.

4. Optative.

§ 513. The regular optative endings are attached by the mode-sign -yd-, -i- (i) in accordance with the rules given above at § 463. The stem regularly shows its weak form throughout, but variations from this sometimes occur.

5. Participle.

§ 514. The participial forms (verbal adjectives) are made by attaching to the present stem in its weak grade the formative element -ant, -at (i.e. -nt) for the active, and -āna, -ana beside -mna, for the middle.

Classes of the non-a-Conjugation (unthematic).

Cl. 2, 3, 7, 5, 8, 9.

§ 515. The six classes of unthematic verbs have certain characteristics in common but they have also certain individual peculiarities, these classes will now each be taken up in detail.

Class 2—Root-Class.

§ 516. Class 2—Root-Class—root itself is present stem = Skt. second (ad-) class.—The stem may have the strong or the weak form according to § 509, the endings
are then attached directly to the stem. Examples are quite numerous:

Av. \( V^\text{pā} \) 'to keep, protect', \( pā\text{-}ti \) (3 sg. pres.) = Skt. \( pā\text{-}ti \); Av. \( V^\text{i} \) 'to go', \( aē\text{-}ti \) (3 sg.), \( y\text{-}e\text{-}intī \) (3 pl. pres. § 34) = Skt. \( ē\text{-}ti \), \( y\text{-}anti \); Av. \( V^\text{stu} \) 'to praise', \( stā\text{-}ti = \) Skt. \( stā\text{-}ti \) (§ 60 Note c); Av. \( V^\text{jān} \) 'to slay', \( ja\text{-}n\text{-}ti \) (3 sg. pres. indic.) = Skt. \( hān\text{-}ti \); Av. \( V^\text{vas} \) 'to wish', \( va\text{-}š\text{-}tī \) (3 sg.), \( us\text{-}mahi \) (1 pl. pres. indic.) = Skt. \( vā\text{-}ś\text{-}ti \), \( uṣ\text{-}māsi \) (Ved.).

Paradigm of Class 2.
(Cf. Whitney, Skt. Gram. § 612 seq.)

§ 517. Av. \( V^\text{mrū} \) 'to say' = Skt. \( V^\text{brū} \).

Av. \( ha\text{-}p \) 'promote', \( vās\text{-}, us\text{-} 'wish', \( ē\text{-}k \) 'sit', \( rud\text{-} 'grow', \( stu\text{-} 'praise', \( i\text{-} 'go', is\text{-} 'be able'.

§ 518. i. Indicative.—a. Present:

i. ACTIVE.

Av.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mræom-</td>
<td>bráv-1-ní</td>
</tr>
<tr>
<td>2. (mræo-śi) hafti (GAv.)</td>
<td>bráv-3-pi</td>
</tr>
<tr>
<td>3. mræo-ti</td>
<td>bráv-3-li</td>
</tr>
</tbody>
</table>

Dual:

<table>
<thead>
<tr>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (mrū-mahi) usmahi</td>
</tr>
<tr>
<td>3. (mrū-antí) āñhṛntí</td>
</tr>
</tbody>
</table>

ii. MIDDLE.

Singular:

<table>
<thead>
<tr>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mruy-ē</td>
</tr>
<tr>
<td>2. (mrū-śe) cf. raosté</td>
</tr>
<tr>
<td>3. mruy-ńte</td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mṛū-maide</td>
</tr>
<tr>
<td>3. (mrū-ante) āñhṛnte</td>
</tr>
</tbody>
</table>

1 i.e. mrū-vahi § 68.1. — 2 Yt. 17.10. — 3 § 190. — 4 Strong form § 509. — 5 Ys. 19.10, cf. § 450 end. — 6 Yt. 17.11; Ys. 9.22.
§ 519. b. Preterite Indicative (and Injunctive).

### i. ACTIVE.

<table>
<thead>
<tr>
<th>Singularity</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mrao-m</td>
<td>á-brav-am</td>
</tr>
<tr>
<td>2. mrao-ś</td>
<td>á-brav-ś</td>
</tr>
<tr>
<td>3. mrao-ñ</td>
<td>á-brav-ñ</td>
</tr>
</tbody>
</table>

### ii. MIDDLE.

<table>
<thead>
<tr>
<th>Singularity</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mrao-ñ?</td>
<td></td>
</tr>
<tr>
<td>2. mrao-ta (GAv.)</td>
<td></td>
</tr>
<tr>
<td>3. mrao-ta (GAv.)</td>
<td></td>
</tr>
</tbody>
</table>

§ 520. 2. Imperative.

### i. ACTIVE.

<table>
<thead>
<tr>
<th>Singularity</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mru-idi</td>
<td>brū-hi</td>
</tr>
<tr>
<td>3. mrao-tu (GAv.)</td>
<td>brāv-tu</td>
</tr>
</tbody>
</table>

### ii. MIDDLE.

<table>
<thead>
<tr>
<th>Singularity</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mrao-ta (GAv.)</td>
<td></td>
</tr>
<tr>
<td>3. mrao-ntu (GAv.)</td>
<td></td>
</tr>
</tbody>
</table>

§ 521. 3. Subjunctive.

### i. ACTIVE.

<table>
<thead>
<tr>
<th>Singularity</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mrau-ñi</td>
<td>brāv-ñi</td>
</tr>
<tr>
<td>3. mrau-ñi (GAv.)</td>
<td>brāv-ñi</td>
</tr>
</tbody>
</table>

### ii. MIDDLE.

<table>
<thead>
<tr>
<th>Singularity</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mrau-ñi</td>
<td>brāv-ñi</td>
</tr>
<tr>
<td>3. mrau-ñi (GAv.)</td>
<td>brāv-ñi</td>
</tr>
</tbody>
</table>

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1 § 64. — 2 Observe str. stem; or is it mrau? § 68 Note 3? — 3 Cf. § 509 end. — 4 Strong form (!), cf. § 509. — 5 Yt. 15.56; 12.2. — 6 See ZPhl. Gloss. p. 111.
The non-a-Conjugation (unthematic):—Cl. 2 (root-class).

Av. 
Singular: 
1. { (mravāi) isi } . . . . . . . bravāi
   mravāne 1. . . . . . . —

Plural: 
3. mravāi-re 2. . . . . . . —

§ 522. 4. Optative.

Av. 
Singular: 
1. Optative.
   i. ACTIVE.
   Singular: 
2. mru-yāō . . . . . . . bru-yā-s
3. mru-yā-t . . . . . . . bru-yā-t

Av. 
Singular: 
2. mrv-i-śa 3. . . . . . . bruχ-s-thās
3. mrv-i-tā (GAv.) . . . . . . . bruχ-s-tā

§ 523. 5. Participle.

Av. 
Singular: 
1. ACTIVE.
   i. ACTIVE. 
   cf. Skt.
   mrv-at . . . . . . . bruχ-ant-

Av. 
Singular: 
ii. MIDDLE.
   mrv-āna 4. . . . . . . bruχ-āna-
   mrav-mna 5. . . . . . . —

Forms to be observed in GAv. and YAv.

§ 524. Beside the above paradigm, a certain number
of forms in GAv. and YAv. are worthy of note.

1. Indicative.

a. Present.

§ 525. Singular:—

First Person: i. ACTIVE. GAv., notice (from strongest stem) stāumī 'I
praise' (but v. l. staumi) Ys. 43.8, cf. Skt. stāūti (Ved. 3 sg.).

Second Person: i. ACTIVE. YAv., observe likewise as regular form (§ 122)
pāhi 'thou protectest'.

Third Person: ii. MIDDLE. YAv. also (like 1st.—3rd. sg. pres., above)
ni-ye 'he smites'.

1 Yt. 5.82. 2 a-conj. cf. §§ 486, 452 end. 3 Cf. § 21 Note. —
4 Cf. Skt. stāvāna-, Whitney § 619d. — 5 i.e. like a-conj. ptcpl.
Inflection: Conjugation of Verbs.

§ 526. Plural:—
First Person: II. MID. YAv., note (from str. stem) stuaomaidhe 'we praise'.
—GAv., observe (-az-ca § 55) aogmadaz-cá 'and we name'.
Third Person: II. MID. YAv., seldom the plur. ending -ätz (= ýtz): Av. aoualite 'they say' Yt. 8.51, etc.—Observe also Av. sôire 'they lie' Yt. 10.80 = Skt. sêrê.

b. Preterite.

§ 527. Singular:—
Second Person: II. MID. GAv., note as a regular 2 sing. aozá 'thou saidst' Ys. 43.12.
Third Person: I. ACT. GAv., observe (with inserted -I- like Skt. ábravit) the form sákif 'he taught' Ys. 50.6.—II. MID. YAv. also (from str. stem, like mraot above) staoa 'he praised'.

5. Participle.

§ 528. II. MID. Observe also -Smna (for -Sna) and (like a-conj. §§ 514, 477) -Smna: Av. aozúna-, aozúmna- 'speaking'.

Transfers to the a-Conjugation (thematic).

§ 529. A number of transfers from the Root-Class to the a-conjugation are to be found.

1. Indicative. I. ACT. b. Pret. GAv. mraov-a-f 'he said' Ys. 45.2.
2. Imperative. I. ACT. YAv. mraov-a, mrv-a 'say thou'.—II. MID. YAv. staw-a-yuka 'praise thou'.
3. Subjunctive. I. ACT. YAv. mraov-Si (for -Shi § 502) 'if thou say' Ys. 71.15.—II. MID. YAv. (above in paradigm) mraov-Siré 'if they say' § 452 end.
4. Optative. I. ACT. YAv. staw-Si-f 'he might praise' beside støyáf.


§ 531. 1. Indicative.—a. Present.

Av.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ah-mi</td>
<td>dṣ-mi</td>
</tr>
<tr>
<td>2. ahi ¹</td>
<td>dṣi</td>
</tr>
<tr>
<td>3. as-ti.</td>
<td>dṣ-ti</td>
</tr>
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Dual:

<p>| | |</p>
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<tbody>
<tr>
<td>3. s-tô</td>
<td>s-tôś</td>
</tr>
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</table>

¹ i.e. for ah-kiː Skt. dṣi for dṣ-ti.
The non-a-Conjugation (unthematic):—Cl. 2 (Vah-).

<table>
<thead>
<tr>
<th>Av.</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mahi</td>
<td>s-másí (Ved.)</td>
</tr>
<tr>
<td>2. s-tā</td>
<td>s-thá</td>
</tr>
<tr>
<td>3. h-ṛṇī</td>
<td>s-ānti</td>
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</table>

§ 532.  

b. Preterite.  

| 3.  
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<tbody>
<tr>
<td>ās</td>
<td>ās (Ved.)</td>
</tr>
<tr>
<td>as</td>
<td>ās-ta</td>
</tr>
</tbody>
</table>

Dual:  

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<thead>
<tr>
<th>1.</th>
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</thead>
<tbody>
<tr>
<td>ahvā (GAv.)</td>
<td>ās-va</td>
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</table>

§ 533.  

2. Imperative.  

<table>
<thead>
<tr>
<th>Av.</th>
<th>Singular:</th>
</tr>
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<tbody>
<tr>
<td>2.</td>
<td></td>
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<tr>
<td>3.</td>
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Plural:  

<table>
<thead>
<tr>
<th>3.</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>h-vṛtā (GAv.)</td>
<td>s-āntu</td>
<td></td>
</tr>
</tbody>
</table>

§ 534.  


<table>
<thead>
<tr>
<th>Av.</th>
<th>Singular:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td></td>
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<tr>
<td>3.</td>
<td></td>
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</table>

Plural:  

<table>
<thead>
<tr>
<th>3.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ahv-ṛ-n</td>
<td>ās-a-n</td>
<td></td>
</tr>
</tbody>
</table>

§ 535.  

4. Optative.  

<table>
<thead>
<tr>
<th>Av.</th>
<th>Singular:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
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<tr>
<td>2.</td>
<td></td>
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<tr>
<td>3.</td>
<td></td>
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</tbody>
</table>

Plural:  

<table>
<thead>
<tr>
<th>1.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>h-yā-mā (GAv.)</td>
<td>s-yā-ma</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
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<tr>
<td>3.</td>
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</table>

§ 536.  

5. Participle.  

<table>
<thead>
<tr>
<th>Av.</th>
<th>h-ṛṇ-</th>
<th></th>
<th></th>
</tr>
</thead>
</table>

---

1 Cf. § 140. — 2 For s-ṭa, cf. § 78 a. — 3 See § 192 Note. — 4 Cf. § 32. — 5 Cf. §§ 132, 133.
Forms to be observed.

§ 537. YAv., notice in a late passage Yt. 24.12 (2 pl. opt. with primary ending) Ḥ-yā-ṣa ‘might ye be’.

§ 538. Transfers to the a-conjugation:—1. Indic. Pret. 3 sg. amh-a-t.—3. Subjunct. 3 sg. amh-a-ṭi.

§ 539. Beside all the above paradigm of the present-system, there is made from this root ah ‘to be’, as in Skt., a regular perfect awha etc. § 606 = Skt. dsa etc.

Class 3.—Reduplicating Class.

§ 540. Class 3.—Reduplicating Class. The root is reduplicated to form the present stem. The stem then shows a variation of strong and weak forms (§ 509); the endings are attached to it directly.

The general rules for reduplication have been given above § 465. As examples of formation, the following may be taken:


Paradigm of Class 3.

(Cf. Whitney, Skt. Gram. § 647 seq.)


Note. Observe that orig. dā-, dhā- are practically fallen together in Av. as dā-, §§ 82, 83.—On the interchange of d, d, ḍ, see §§ 82, 83, 86.
§ 542. **i. Indicative.** — a. **Present.**

**i. Active.**

**Av.**

<table>
<thead>
<tr>
<th>Singular:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dadā-mi</td>
<td>dād(h)ā-mi</td>
</tr>
<tr>
<td>2. dadā-hi</td>
<td>dād(h)ā-si</td>
</tr>
<tr>
<td>3.</td>
<td>dād(h)ā-iti</td>
</tr>
</tbody>
</table>

**Plural:**

| 1. dadā-mahi | dād(h)-māsi (Ved.) |
| 2. | d(h)at-tā |
| 3. | dād(h)-ati |

**ii. Middle.**

**Av.**

<table>
<thead>
<tr>
<th>Singular:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>dādē (YA.), dadē (GA.)</td>
</tr>
<tr>
<td>2.</td>
<td>d(h)at-sē</td>
</tr>
<tr>
<td>3.</td>
<td>d(h)at-tē</td>
</tr>
</tbody>
</table>

**Plural:**

| 1. dadā-maiñe | dād(h)-mahe |

§ 543. **b. Preterite Indicative (and Injunctive).**

**i. Active.**

**Av.**

<table>
<thead>
<tr>
<th>Singular:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dadā-m, dāpā-m</td>
<td>ā-dād(h)ā-m</td>
</tr>
<tr>
<td>2. dadā (GA.)</td>
<td>ā-dād(h)ā-s</td>
</tr>
<tr>
<td>3. dadā-t (YA.), dadā-t (GA.)</td>
<td>ā-dād(h)ā-t</td>
</tr>
</tbody>
</table>

**Dual:**

| 3. dādā-tām | ā-d(h)at-tām |

**Plural:**

| 2. dās-tā | ā-d(h)at-ta |
| 3. dād-āt (GA.) | ā-d(h)at-ur |

---

1 From weak stem dad-. On s, cf. §§ 151, 170. — 2 Cf. Epic Skt. dadmi. — 3 Ys. 46.1, i. e. -yti. — 4 i. e. -ṛti, uncertain, Yt. 10.3. — 5 § 541 Note. — 6 § 542 Foot-Note 1. — 7 Cf. §§ 550, 449 Note. — 8 §§ 151, 445 Note 2. — 9 Ys. 32.14, i. e. *dad-yti. 
Inflection: Conjugation of Verbs.

ii. MIDDLE.

Av.  
Singular:  
3. das-ta  
§ 544.  
2. Imperative.
   i. ACTIVE.
   Av.  
   Singular:  
   cf. Skt.
   2. das-di\(^1\)  
   3. dadā-tū (GAv.)  
   Plural:  
   3. das-ta\(^2\)  
ii. MIDDLE.
   2. dasva\(^3\)  
§ 545.  
   i. ACTIVE.
   Av.  
   Singular:  
   cf. Skt.
   1. dapā-ni  
   3. dadā-t\(^4\)  
   Plural:  
   1. dapā-ma  
ii. MIDDLE.
   1. dapā-ne\(^5\)  
§ 546.  
4. Optative.
   i. ACTIVE.
   Av.  
   Singular:  
   cf. Skt.
   1. daid-ya-m  
   2. daip-yā  
   3. daip-yā-t  
   Plural:  
   3. daip-ya-n  
   daip-yā-r’s\(^6\)  
   ii. MIDDLE.
   Singular:  
   2. daip-i-śa\(^6\)  
   3. daip-i-ta (YAv.), daid-i-tā (GAv.)  
\(^1\) § 151. — \(^2\) Cf. Injunctive §§ 543, 445 Note 2. — \(^3\) § 186. — \(^4\) Not distinguishable from augmentless imperfect above. — \(^5\) Ny. 4.8. — \(^6\) Yt. 3.1 with variants da’dīśa, daḥśi.
The non-<i>a</i>-Conjugation (unthematic):—Cl. 3 (redupl.).

§ 547. 5. Participle.

i. <i>ACTIVE</i>

Av. *<i>da</i>p-<i>a</i>nt-<sup>1</sup>  ...  ...  ...  <i>d</i>d<i>(h)-at-</i>

ii. <i>MIDDLE</i>

Av. <i>da</i>p-<i>ä</i>na-  ...  ...  ...  <i>d</i>d<i>(h)-ä</i>na-

Forms to be observed in GAv. and YAv.

§ 548. There are both in GAv. and in YAv. a number of forms beside the above, that deserve special notice.

1. Indicative.

§ 549. a. Present. i. <i>ACT</i>—ii. <i>MID</i>. GAv., observe that the forms <i>d</i>a<i>it</i>, <i>d</i>ä<i>it</i>, <i>d</i>än<i>it</i> resembling pres. indic. forms after Class 2, are best regarded as radical aor. subjunct., cf. § 633 below.—Note GAv. <i>hi</i>s<i>cim</i>a<i>it</i>dë (with v. l. <i>hi</i>s<i>cima</i>idë) ‘we follow’ 1 pl. pres. indic. mid. Ys. 40.4.—(observe a, Bartholomae, K.Z. xxix. p. 273 = Flexionslehre p. 4).—Add also 3 sg. pres. indic. act. <i>sa</i>sañ<i>it</i> ‘he produces’ Vd. 3.5 = Skt. <i>jaj</i>añ<i>it</i>.

§ 550. b. Preterite. i. <i>ACT</i>. YGA<i>v</i>., observe with interposed <i>I</i> (like Skt. ár<i>v</i>at<sup>2</sup> etc.) and from weak stem: <i>d</i>ai<i>d</i>it<i>d</i> (YAv. 2 sg. pret. indic.),<i>d</i>ai<i>d</i>it<i>d</i> (YAv. Yt. 13.12), <i>d</i>ai<i>d</i>it<i>d</i> (GAv. 3 sg. pret.), <i>d</i>ai<i>d</i>it<i>im</i> (3 du. cf. above paradigm).—Remark 3 pl. in -<i>a</i>f (=-<i>if</i>) GAv. <i>ji</i>ger<a>i</a>z<i>a</i>f ‘let them lament’ (injunctive).—ii. <i>MID</i>. YAv., observe from strong stem, 2 sg. pret. mid. <i>ji</i>-<i>ja</i>z<i>-fa</i> ‘thou didst live, mayest live’ (<i>v</i>gi-, <i>j</i>-).


§ 551. <i>Sg. Pl</i>. i. <i>ACT</i>. YAv., add (regularly) from <i>V</i>ci- ‘to atone’, <i>ci</i>-<i>kay</i>-<i>a</i>f (3 sg. subjunct.), <i>ci</i>-<i>kay</i>-a<i>-to</i> (3 du. subjunct. ZPhl. Gloss. p. 92, 34), <i>ci</i>-<i>k</i>a<i>n</i> (3 pl. subjunct.) i.e. *<i>ci</i>-<i>kay-m</i> § 64.

4. Optative.

§ 552. Beside the mid. forms with long <i>I</i> (-<i>it</i>a, -<i>it</i>a) are found also the variants -<i>t</i>a, -<i>ta</i>, cf. § 21 Note.

Transfers to the <i>a</i>-Conjugation (thematic).

§ 553. A number of transitions from the Third Class to the <i>a</i>-conjugation occur. The reduplicated wk. stem <i>da</i>!<i>p</i>- (YAv.), <i>da</i>d<i>-</i> (GAv.) of <i>V</i>då- in Av. as in Skt.—cf. Whitney, <i>Skt. Gram</i>. § 672—thus not infrequently assumes the inflection of an <i>a</i>-stem, § 483.

<sup>1</sup> Ys. 9.1.
Inflection: Conjugation of Verbs.

I. Indicative. i. ACT. a. Pres. YAv. \( da\tilde{p}-a-\text{iti}, da\tilde{p}-r-\text{nti} \).

b. Pret. YGAv. \( da\tilde{p}-r-m, da\tilde{p}-\delta, da\tilde{p}-a-\tilde{f}, da\tilde{p}-a-\tilde{i}; da\tilde{p}-r-n, da\tilde{p}-r-n \) (beside \( da\tilde{ad} \) § 543 Foot-Note). — ii. MID. YAv. \( da\tilde{p}-a-\text{lti} \). — GAv. \( da\tilde{p}-r-\text{nti} \) 'they are placed'.

Note. Similarly transferred Av. \( \text{zis}an\text{nti}, \text{z}is\text{an}n, \text{zis}an\text{at} \) from \( \text{V}zan- \) 'beget, bear'. The Skt. shows \( \text{j}i\text{janat} \) as redupl. aor. Whitney, Skt. Gram. § 864.

Class 7.—Nasal Class.

§ 554. The roots of the nasal class all end in a consonant; the class has for its characteristic feature the assumption of an internal nasal to form the stem. That is, the root has a \( \text{-na} \) (in strong forms), an \( \text{-n} \) (in weak forms) inserted immediately before its final consonant to form the present stem. The root itself retains its weak grade; the endings are attached directly to the stem.— Cf. Skt. seventh Class, Whitney, Skt. Gram. § 683 seq.

Here belong for example: Av. \( \text{V}ci\text{i}- \) 'to announce, promise' \( ci-na-sti \); Av. \( \text{Vi}ri\text{c} \) 'to let go' \( \text{i}ri-na-h\text{hti} = \text{Skt. ri-na-k}t\text{i} \), and some others—see following paradigm§ 555.

Paradigm of Class 7.

(Cf. Whitney, Skt. Gram. § 684.)

§ 555. Av. \( \text{V}ci\text{i}- \) 'to announce, promise', \( cip- \) 'to proclaim, think', \( \text{mark-} (\text{mar}ntc-) \) 'kill', \( \text{kart-} \) 'to cut', \( \text{mis-} \) 'mingle', \( \text{vid-} \) 'find, receive'. Cf. Skt. \( \text{V}chid- \) 'to cut'.

§ 556. i. Indicative.—a. Present.

<table>
<thead>
<tr>
<th>i. ACTIVE.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. SINGLE:</td>
<td></td>
</tr>
<tr>
<td>1. ci-na-h\text{mti} (GAv.)</td>
<td>( \text{ci-na-}\text{h}d\text{mi} )</td>
</tr>
<tr>
<td>2. ci-na-sti</td>
<td>( \text{ci-na-}\text{tti} )</td>
</tr>
<tr>
<td>ii. MIDDLE.</td>
<td></td>
</tr>
<tr>
<td>i. SINGLE:</td>
<td></td>
</tr>
<tr>
<td>3. k\text{rn}nt\text{le} ( 3 )</td>
<td>( \text{cht}nt\text{t} )</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
</tr>
<tr>
<td>2. m\text{rn}nt\text{nt}-d\text{y}\text{vt} (GAv.)</td>
<td>( \text{ch}nt\text{d}h\text{vt} )</td>
</tr>
<tr>
<td>3. m\text{rn}nt\text{nt}-c\text{att} (GAv.) ( 3 )</td>
<td>( \text{ch}nt\text{nt}t\text{t} )</td>
</tr>
</tbody>
</table>

1 Cf. § 141. — 2 Vd. 7.38, cf. imperat. \( k\text{rt}\text{ntu} \), but \( k\text{rt}\text{ntali} \) a-conj. as Skt. \( \text{krnt}t\text{ti} \). — 3 Ys. 31.1, \( \text{nt}t\text{e} = \text{nt}t\text{e} \).
The non-\(a\)-Conjugation (un thematic):—Cl. 7 (nasal class).  

§ 557.  

b. Preterite.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. mi-na-(t)</td>
<td>. . . . . . . . . . . .</td>
<td>á-chi-na-t</td>
</tr>
<tr>
<td>3. ci-na-(t)</td>
<td>. . . . . . . . . . . .</td>
<td>á-chi-na-t</td>
</tr>
</tbody>
</table>

§ 558.  

2. Imperative.  

i. ACTIVE.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. kor(-y)-tu</td>
<td>. . . . . . . . . . . .</td>
<td>chi-ná-ttu</td>
</tr>
</tbody>
</table>

§ 559.  


ii. MIDDLE.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ci-na-páma(-de)</td>
<td>. . . . . . . . . . . .</td>
<td>chi-ná-dámahái</td>
</tr>
</tbody>
</table>

§ 560.  

4. Optative.  

i. ACTIVE.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. mraj-(y)-(-t)</td>
<td>. . . . . . . . . . . .</td>
<td>chi-ná-(y)-(-t)</td>
</tr>
<tr>
<td>5. vi-(-y)-(-dita)</td>
<td>. . . . . . . . . . . .</td>
<td>chi-ná-(-dita)</td>
</tr>
</tbody>
</table>

§ 561.  

5. Participle.  

<table>
<thead>
<tr>
<th>Av.</th>
<th>i. ACTIVE.</th>
<th>cf. Skt.</th>
<th>Av.</th>
<th>ii. MIDDLE.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vi-(-)-(-dá((-n))-(-t))-(-i)</td>
<td>. . . . . . . . . . . .</td>
<td>chi-ná-dánt-</td>
<td>vi-(-)-(-dámná)- . . . . . .</td>
<td>chi-ná-dáná-</td>
<td></td>
</tr>
</tbody>
</table>

Forms to be observed in GAv. and YAv.  

§ 562. The form Av. mor\(\-n\)-\(\-a\)-\(\-t\) stands perhaps for *mor\(\-n\)-\(\-g\)-\(\-t\) (3 sg. mid.). If so, the formation would be regularly after this (7) class. But the form is quite uncertain.  

Transfers to the \(a\)-Conjugation.  

§ 563. The stem mor\(\-n\)-\(\-a\)-\(\-c\)-\(\-t\) 'kill' has practically become stereotyped as a root according to the \(a\)-conj. by transfer; hence the thematic forms:—Pres. Act. 3 sg. mor\(\-n\)-\(\-a\)-\(\-c\)-\(\-ita\); 3 pl. mor\(\-n\)-\(\-a\)-\(\-c\)-\(\-i\)\(\(\-t\);—Mid. 3 sg. mor\(\-n\)-\(\-a\)-\(\-c\)-\(\-ite\), 3 pl. mor\(\-n\)-\(\-a\)-\(\-c\)-\(\-a\)-\(\-nte\) (above).—Imperat. Mid. 2 sg. mor\(\-n\)-\(\-a\)-\(\-c\)-\(\-av\(\(\-u\).  

§ 564. The root GAv. mard- (as mör\(\-n\)-\(\-g\)-\(\(\\-d\)- § 39) 'to destroy' has likewise become practically crystallized according to \(a\)-conj.:—Pret. Act. 3 sg. mör\(\-n\)-\(\-a\)-\(\-dát\)-, 3 pl. mör\(\-n\)-\(\-a\)-\(\-dá\)-\(\-s\)\(\(\-tu\) (on -\(\-d\)-, cf. § 39 end).  

\(\*\)i. e. mi-na-s-s, § 158. — \(\*\)i. e. ci-na-s-s, § 192. — \(\*\) Vd. 7.38, weak form! — \(\*\) a-conj. by transfer as in Skt. — \(\*\) On -\(\-q\)- = \(\-r\) \(+\) n, see § 49. On \(\*\), cf. § 162. — \(\*\) Yt. 17.54, with variant \(\v\)-\(\-d\)-\(\-t\) (i). — In compounds.
Inflection: Conjugation of Verbs.

§ 565. Similar instances of stereotyped forms and transfer to a-conjugation as also in Skt., are: Av. 2 vid- 'find, obtain' (vind-, like Skt. vi-n-d-d-ti) vi-n-d-r-n-ti (3 pl. indic.), vi-n-d-d-ti (3 sg. subjunct. Vd. 13.36) beside unthematic vi-na-si (GAv.), vi-y-dita (YAv. opt. above).—Likewise Av. kart- 'to cut' (k owing, like Skt. kr-n-t-d-ti) korr-n-t-a-ti (3 sg. indicative), korr-n-t-o-t (pret.).—Also some others. Note. Peculiar is 2 sing. pret. act. morr'cainiš 'thou didst destroy'—weak nasalized root with added an (=yn). On -I f = Í cf. § 527 end.

Class 5.—nu-Class.

§ 566. The verbs of this class are not numerous. The root adds nao- (in the strong forms), nu- nu- (in the weak forms) to make the present stem. The root itself retains its weak grade.

Here belong for example: Av. V kar- 'to make' korr-nao-iti = Skt. kr-nō-ti; Av. V sru- 'to hear' sru-nao-iti = Skt. sr-nō-ti; Av. V as- 'to attain' as-nao-iti = Skt. as-nō-ti; and a few others.

Paradigm of Class 5.
(Cf. Whitney, Skt. Gram. § 698.)


§ 568. 1. Indicative.—a. Present.

<table>
<thead>
<tr>
<th>Av.</th>
<th>Singular</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. korr-nao-mi</td>
<td>..........</td>
<td>kr-nō-mi</td>
</tr>
<tr>
<td>2. korr-nū-ši</td>
<td>..........</td>
<td>kr-nō-ši</td>
</tr>
<tr>
<td>3. korr-nao-iti</td>
<td>..........</td>
<td>kr-nō-iti</td>
</tr>
</tbody>
</table>

Plural:

| 3. korr-nao-anti | .......... | kr-nw-anti |

ii. Middle.

<table>
<thead>
<tr>
<th>Av.</th>
<th>Singular</th>
<th>Dual:</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. vor∽nu-i-te</td>
<td>..........</td>
<td>kr-nw-šite</td>
</tr>
</tbody>
</table>

Note 1. On a, cf. § 60 Note b.— Note 3.— Notes 3. — S Ys. 31.17.
The non-\(a\)-Conjugation (un thematic):—Cl. 5 (nu-class).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. (v\̄\text{r}-n\u{u}-\text{a}nte) (^1)</td>
<td></td>
<td>(kr-nu-\text{ā}nte)</td>
</tr>
</tbody>
</table>

\(^{§}569.\) b. Preterite.

<table>
<thead>
<tr>
<th>Av.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. ACTIVE.</td>
<td>cf. Skt.</td>
</tr>
<tr>
<td>3. (k\̄\text{r}-n\u{a}-t)</td>
<td>(\dot{\acute{a}}-kr-nu-t)</td>
</tr>
<tr>
<td>Plural:</td>
<td>(\dot{\acute{a}}-kr-nu-t)</td>
</tr>
<tr>
<td>ii. MIDDLE.</td>
<td>(\dot{\acute{a}}-kr-nu-t)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Av.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 570.</td>
<td>2. Imperative.</td>
</tr>
<tr>
<td>i. ACTIVE.</td>
<td>cf. Skt.</td>
</tr>
<tr>
<td>3. (k\̄\text{r}-n\u{u}-\text{i}di)</td>
<td>(kr-nu-hi)</td>
</tr>
<tr>
<td>Plural:</td>
<td>(kr-nu-hi)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Av.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 571.</td>
<td>3. Subjunctive.</td>
</tr>
<tr>
<td>i. ACTIVE.</td>
<td>cf. Skt.</td>
</tr>
<tr>
<td>1. (k\̄\text{r}-n\u{a}-\text{v-a}ni)</td>
<td>(kr-n\u{a}-\text{v-a}ni)</td>
</tr>
<tr>
<td>Plural:</td>
<td>(kr-n\u{a}-\text{v-a}ni)</td>
</tr>
<tr>
<td>ii. MIDDLE.</td>
<td>(kr-n\u{a}-\text{v-a}ni)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Av.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 572.</td>
<td>4. Optative.</td>
</tr>
<tr>
<td>i. ACTIVE.</td>
<td>cf. Skt.</td>
</tr>
<tr>
<td>2. (s\̄\text{r}-nu-nu-y\̄\text{a})</td>
<td>(kr-nu-y\̄\text{a})</td>
</tr>
<tr>
<td>3. (k\̄\text{r}-\text{n}\u{u}-y\̄\text{a}t)</td>
<td>(kr-nu-y\̄\text{a}t)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Av.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 573.</td>
<td>5. Participle.</td>
</tr>
<tr>
<td>i. ACTIVE. Av.</td>
<td>hu-n\u{u}-\text{a}(\text{n})t-</td>
</tr>
<tr>
<td>ii. MIDDLE.</td>
<td>hu-n\u{u}-\text{a}na-</td>
</tr>
</tbody>
</table>

\(1\) After \(a\)-conj. — \(3\) Ys. 32.5, from str. st. form, cf. Whitney, Skt. Gram. § 707. — \(5\) Str. stem form, as Skt. kṛṇotā, Whitney, Skt. Gram. § 704. — \(6\) On -\(\text{ā}nu\), cf. § 64.
Forms to be observed in GAv. and YAv.

§ 574. Instances of transfer to the a-conj. (beside the 3 pl. above) are not infrequent:—

1. **Indicative.** I. ACT. a. Pres. YAv. vor+nav-a-iti 'he covers'.
   b. Pret. korr+nav-o 'thou didst make'.

2. **Imperative.** I. ACT. YAv. korr+nav-a 'make thou'.
   II. MID. YAv. ku-n+auhka 'press thou'.

3. **Subjunctive.** I. ACT. YAv. korr+nav-a-li, korr+nav-åf, korr+nav-åu 'if thou, he, they make'.

§ 575. On instances of kar- made up after class 9, see below § 591.

Class 8.—u-Class.

§ 576. The eighth class (Skt. tan-class, Whitney, Skt. Gram. § 697 seq.) is hardly more than a variety of the preceding (5) class. It comprises, however, enough roots to be distinguishable. The present-stem is made by adding to the root ao-, av- (in the str. forms), u-, v- (in the wk. forms).

Included under this class are the roots: Av. V tan- 'to stretch' = Skt. V tan-; Av. V in- 'drive' = Skt. V in-. Likewise here, parts of Av. V åp- 'to reach' = Skt. V åp-; Av. V jżar- 'flow' (pres. participle), cf. Skt. V kśar-; Av. V har- 'protect'.

Paradigm of Class 8.
(Cf. Whitney, Skt. Gram. § 698 b.)


§ 578. 1. **Indicative.—a. Present.**

   i. **ACTIVE.**

   Av.

   Singular: cf. Skt.

   3. in-ao-šti = tan-ô-šti

   Plural:

   2. spaš-u-åh 1 (?) = tan-u-thá

   II. **MIDDLE.**

   Plural:

   3. åf-nte? = tan-v-ått

1 Uncertain; Ys. 53.6. — 2 i.e. *åp-v-ante* after a-conj. On f, see § 95.
The non-\(a\)-Conjugation (unthematic):—Cl. 8, 9 (\(u\), \(n\)-class).

§ 579. 3. Subjunctive.
   i. **ACTIVE**.
   Av. *tan-*\(av\)-a . . . . . . . . . . . . *tan-*\(dv\)-\(a\) (Ved.)

§ 580. 4. Optative.
   i. **ACTIVE**.
   Av. *tan-*\(av\)-a . . . . . . . . . . . . . *tan-*\(dv\)-\(a\)

§ 581. 5. Participle.
   j\(\#\)-\(av\)-\(nt\)-it . . . *tan-*\(av\)-\(nt\)-it
   j\(\#\)-\(nn\)-\(am\)\(na\)* . . . *tan-*\(nn\)-\(am\)\(na\)

Forms to be observed.

§ 582. 1. Indic. Pres. Act. 3 sg. *haur-*\(v\)-\(alt\) (after a-conjugation).—Mid. 3 pl. *fyawun\(nt\)-\(ca\) 'and they rain' (i.e. *fyaw\(h\)-\(v\)-\(nt\)\(\)\(\) § 63).

**Class 9.—\(n\)\(\)-Class.**

§ 583. In the ninth class \(n\)- is added to the root to form the strong present-stem; \(n\)-, \(na\)- (i.e. \(n\)+a-conj.) is added to make the weak pres. stem. The form \(na\)- (i.e. a-conj.) is commoner than \(n\). The endings are attached directly; the root itself retains its weak grade.

The Skt. ninth class likewise adds \(n\)- in the strong forms, but \(n\)-, \(n\)\(i\)- (i.e. \(n\)\(i\) before cons.) in the weak.— Cf. Whitney, Skt. Gram. § 717 seq., esp. § 731.

Here belong: Av. \(\sqrt{fr}\)- 'to love' \(\sqrt{fr}\)\(n\)-\(mi\)=Skt. \(\sqrt{pr}\)\(n\)-\(mi\); Av. \(\sqrt{gar}\)- 'to seize' \(\sqrt{g}\)\(r\)\(\#\)-\(n\)-\(ti\)=Skt. \(\sqrt{grbh}\)-\(n\)-\(ti\); Av. \(\sqrt{var}\)- 'to choose' \(\sqrt{v}\)\(r\)\(\#\)-\(nt\)-\(ti\)=Skt. \(\sqrt{vr}\)\(\#\)-\(nt\)-\(ti\); Av. \(\sqrt{gar}\)- 'to sing' \(\sqrt{g}\)\(r\)\(\#\)-\(nt\)-\(te\)=Skt. \(\sqrt{gr}\)\(\#\)-\(nt\)-\(te\). Likewise some others—see following paradigm § 584.

Paradigm of Class 9.

§ 584. Av. \(\sqrt{fr}\)- 'to love', \(\sqrt{gar}\)- 'seize', \(\sqrt{var}\)- 'choose', \(\sqrt{hu}\)- 'to press', \(\sqrt{par}\)- 'fight'.—Cf. Skt. \(\sqrt{pr}\)- 'to please', \(\sqrt{var}\)- 'to choose'.

1 cf. Skt. *tan-*\(v\)-\(i\)-\(ya\) § 62. — 2 Like a-conj., \(-am\)\(na\). On \(\delta\), cf. § 39.
§ 585. 1. Indicative.—a. Present.

<table>
<thead>
<tr>
<th>Av.</th>
<th>Singul.:</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fri-nā-mi</td>
<td>prī-ud-mi</td>
<td></td>
</tr>
<tr>
<td>3. gər\textsuperscript{2}w-nā-iti</td>
<td>prī-ud-ti</td>
<td></td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fry-\textsuperscript{a}mahi (GAv.)</td>
<td>prī-ud-masi</td>
<td></td>
</tr>
<tr>
<td>3. fri-\textsuperscript{a}nti</td>
<td>prī-ud\textsuperscript{a}nti</td>
<td></td>
</tr>
</tbody>
</table>

b. Preterite.

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. vor\textsuperscript{2}-n-e</td>
<td>vṛ-ud-ē</td>
<td></td>
</tr>
<tr>
<td>3. vor\textsuperscript{2}-n-tē</td>
<td>vṛ-ud-tē</td>
<td></td>
</tr>
</tbody>
</table>

§ 586.

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. mih-nā-ē</td>
<td>ā-pri-ud-t</td>
<td></td>
</tr>
</tbody>
</table>

ii. Middle.

Singular:

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. f\textsuperscript{a}vor\textsuperscript{2}-n-tēa</td>
<td>ā-ur-ud-ta</td>
<td></td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. vor\textsuperscript{2}-n-ātā (GAv.)</td>
<td>ā-ur-ud-ta</td>
<td></td>
</tr>
</tbody>
</table>

§ 587. 2. Imperative.

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>3. fri-\textsuperscript{a}ntu</td>
<td>prī-ud\textsuperscript{a}ntu</td>
<td></td>
</tr>
</tbody>
</table>

§ 588. 3. Subjunctive.

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fri-nā-ni</td>
<td>prī-ud-ni</td>
<td></td>
</tr>
<tr>
<td>3. fri-nā-t (GAv.)</td>
<td>prī-ud-ti</td>
<td></td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Av.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. gər\textsuperscript{2}w-nā-n</td>
<td>prī-ud-n</td>
<td></td>
</tr>
</tbody>
</table>

\footnote{1} i. e. fri-\textsuperscript{a}mahi or fry-\textsuperscript{a}mahi. — \footnote{2} Ys. 57.24; Yt. 10.92, i. e. f\textsuperscript{a}vor\textsuperscript{2}-n-\textsuperscript{a}ta, cf. § 62.2. — \footnote{3} i. e. gər\textsuperscript{2}w-n-\textsuperscript{a}ta.
Perfect-System:—Reduplication.

<table>
<thead>
<tr>
<th>II. MIDDLE.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular:</td>
<td></td>
</tr>
<tr>
<td>I. ( pər^2-nā-ne )</td>
<td></td>
</tr>
<tr>
<td>3. ( pər^2-nā-te )</td>
<td>( prī-nā )</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
</tr>
</tbody>
</table>
| 3. \( vər^2-nānte \) | \( vr-
\vad-ntā \) |

§ 589. 5. Participle.

| II. MIDDLE. Av. \( frī-namna \) | \( prī-nānā \) |

Forms to be observed.

§ 590. The weak forms in \( na- \) (i.e. \( a \)-conjugation by transfer) are frequent; the instances of 3 pl. thus formed are noted above. Other examples of this transfer (\( -n-a \)) are given in the next section § 591.

§ 591. The transfers to the \( a \)-conjugation with weak stem (\( na \)) are:

1. **Indicative.** i. ACT. a. Pres. hu-\( n-a-\hi \) 'thou pressest', \( frī-n-a-\hi \), \( frī-n-a-mahi \), \( frī-n-\mti \) (above).—ii. MID. \( kər^2-n-\mti \) 'they make, cut'.—b. Pret. i. ACT. \( kər^2-n-\m\m \) 'I made, cut', sa-\( n-a-f \) 'it appeared' (i.e. sa\( d-n-\mt \) § 185) Yt. 14.7.—ii. MID. \( stər^2-n-a-ta \) 'he strewed'.

2. **Imperative.** i. ACT. GA\( v \). \( pər^2-n-\d \) 'fulfil thou' Yt. 28.10, Y\( Av \). mi\( b-n-a-tu \) 'let him turn', \( frī-n-\mtu \) (above).—ii. MID. \( brī-n-a-
\wada \) 'cut thou'.

3. **Optative.** i. ACT. \( kər^2-n-\w\f \), \( zəra-n-az-mā \) (GA\( v \)) 'we might anger' Ys. 28.9, \( stər^2-n-a-\ym \) 'let them streww'.—ii. MID. \( stər^2-n-a\-ə-tra \) 'let him streww'.

II. PERFECT-SYSTEM.

Perfect.

(Cf. Whitney, *Skt. Gram.* § 780 seq.)

§ 592. **General Remark.** The chief characteristic of the perfect is the reduplication; the endings also differ in some respects from those of the present-system; the perfect shows likewise a distinction of strong and weak forms. As to signification, the perfect (and pluperfect) as

---

1 Vd. 5.59. — 2 *-nam like *a-conj.
in Skt. commonly denotes simple past time; sometimes present time is expressed.

Note 1. An assumed periphrastic form of the perfect sporadically occurs, see § 623.

Note 2. On the absence of reduplication, see § 620.

Reduplicated Syllable.

§ 593. The principal points to be observed in regard to reduplication of the vowels (cf. Whitney, Skt. Gram. § 783) are:

1. Internal or final a or ā is regularly reduplicated by a (sometimes by ā—cf. Whitney, Skt. Gram. § 786a), occasionally by ī. For example—

Av. ta-taṣ-ā 'he has formed' (Vtaṣ-) = Skt. ta-tāks-a; Av. da-dā-pa 'thou hast created' (Vdā-) = Skt. da-dhā-tha; Av. dā-dārṣa-s 'I have seen' (Vdārṣ-) = Skt. da-dārṣ-a; Av. cā-kr-ar 'they have made' (Vkar-) = Skt. ca-kr-ūr; GAv. vā-vart-ōi 'he has worked' (mid.) Vvasr-; Av. āj-ga-brv-a (observe palatal / § 465c) 'I have perceived' (Vgavr-) = Skt. ja-grābh-a.

2. Internal or final ī, u or ī, ū are reduplicated by i, u (sometimes ī, ū). For example—

Av. di-dvait-a 'I have hated' (Vdvai-) = Skt. di-dvēr-a; Av. di-dvay-a 'he has seen' (Vdī-) = Skt. di-dhay-a; Av. tu-tav-a 'he has been able' (Vtū-) = Skt. tu-tāv-a.

Note. Worthy of remark is Av. bā-bv-ar (with ā from Vhū- 'to be') Yt. 13.150 = Skt. ba-bhūv-ūr, but Av. bvāva (i.e. bu-vāv-a, Yt. 13.2, cf. § 68 b = Skt. ba-bhūv-a.

3. Initial a by reduplication with itself becomes ā. For example—

Av. a-xh-a 'he has been' (Vah-) = Skt. a-s-a.

4. Initial i (or u if found) is reduplicated by i-y i.e. ī-y (or u i.e. ū-v), cf. § 68 a.

Av. k'nu, yeṣ (i.e. iy-ay-qn) 'they may have come' Ys. 42.6 (Vι- subjunct. a-inflect. if not redupl. pres.). So also -"rav, yavā i.e. iyavā Yt. 13.99.

§ 594. The laws for the reduplication of consonants have been sufficiently treated above, § 465 c.
§ 595. The strong stem or gupa-form of the radical syllable, as in the non-a-conjugation (un thematic), is found in the perfect-system 1) in the Indicative Act. i, 2, 3 sg. Pres. Pret.; 2) in the Imperative Act. 3 sg.; 3) in the Subjunctive entire. The remaining forms are weak. But numerous fluctuations in this rule occur.

Note. In GAv., as in Vedic Skt., medial short a before a single consonant is lengthened to $\tilde{a}$ in the radical syllable of the 3 sg. pf. act. For YAv. no rule is laid down.—Cf. Whitney, Skt. Gram. § 793 c. Thus, GAv. n$\tilde{a}$-nâs-a ‘it is lost’ (Gnas-) = Skt. na-nâs-a.

§ 596. With reference to the weak forms, some observations as regards the radical syllable may be made. An internal or final i, u remains unchanged e. g. irīri$p\tilde{i}$-ar$a$ ‘they lie’ (Vri$p\tilde{b}$), su-sru$\tilde{y}$e ‘I have heard’ (Vsru-) Yt. 17.17, yet sū-srū$\tilde{m}$a ‘we have heard’ Yt. 13.198; but a number of roots having medial a between single consonants (cf. Whitney, Skt. Gram. § 794 c) and certain others, by loss of the vowel in weak forms may undergo some change:

1. Roots in -ar show weak forms in -r- before vowels: Av. ba-wr-ar$a$ ‘they bore’ (Var), beside GAv. vā-vir$\tilde{z}$-ōi ‘he worked’ 3 sg. pf. mid. (Varz- i.e. two cons.).

2. Roots in -am, -an show weak forms in -m-, -n-: Av. ja-wu-yqu ‘I would have come’ (Gam); GAv. ca-hu-ar$a$ ‘they have desired’ (Kan-).

3. Roots with initial ya-, va- by contraction with the reduplicated syllable show in the weak forms yat- (yo$i$-), va$\tilde{o}$ (vau-) i.e. ya-i-, va-u-: Av. Yyat- ‘to strive’ makes 1 pl. act. YAv. ya$p\tilde{i}$ma, GAv. yō$p\tilde{i}$ma (i.e. ya-yi-ma, ya-it-ma); Av. Yvan- ‘win’ makes 3 pl. act. vaonar$\tilde{t}$ (i.e. va$\tilde{m}$-ar, va-un-ar). Cf. § 63 seq.

4. Roots with radical final $\tilde{a}$ lose this $\tilde{a}$ before endings beginning with a vowel, so also before endings where Skt. shows the union-vowel $i$; Whitney, Skt. Gram. § 794 end: Av. Vstā- ‘to stand’, hi-it-a 1, 3 sg. pf. act.; Vdā- ‘give, place’, da-d-a 3 sg. act., da-id-e 3 sg. mid.; da-d-vā ptcpl. (Skt. da-d-i-vās or da-i-vās).
Inflection: Conjugation of Verbs.

Personal Endings
and their connection with the Stem.

§ 597. The endings of the perfect, especially in the middle voice, are mostly primary. They are attached directly to the tense-stem as in the unthemtic conjugation; sporadic traces of a 'union-vowel' i, o (cf. Whitney, Skt. Gram. § 797 seq.) perhaps however exist. See Bartholomae, A.F. ii. p. 97.

§ 598. The endings agree with those of the Skt.; some forms however are to be specially observed, see below § 599 seq.

Perfect Endings.

I. Active.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>-a</td>
<td>-a</td>
</tr>
<tr>
<td>2.</td>
<td>-ba</td>
<td>-tha</td>
</tr>
<tr>
<td>3.</td>
<td>-a</td>
<td>-a</td>
</tr>
</tbody>
</table>

Dual:

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<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-va</td>
<td>-vahe</td>
</tr>
<tr>
<td>2.</td>
<td>-athur</td>
<td>-athhe</td>
</tr>
<tr>
<td>3.</td>
<td>-atar²</td>
<td>-arit (GAv.), -ite</td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-ma</td>
<td>-mahé</td>
</tr>
<tr>
<td>2.</td>
<td>-a</td>
<td>-dhvé</td>
</tr>
<tr>
<td>3.</td>
<td>-ar², -or²š</td>
<td>-re</td>
</tr>
</tbody>
</table>

Perfect Endings (Observations).

§ 599. Singular:

First Person: II. Middle. A 1st. sg. mid. form in -ē (i.e. -ā) § 54 = Skt. -ā (V) from a root ending in long ā is perhaps to be found in dadi 'I have made' Ys. 10.9 = Skt. dadēāu, Whitney, Skt. Gram. § 800 e.

Second Person: I. Active. Note the form -ta (for -ba § 78 end) after s in GAv. vōistā 'thou knowest'.

§ 600. Dual:

Third Person: II. Middle. Observe the suffix -te 3 du. mid. in GAv. dassē 'they both created' Ys. 30.4 (i.e. *dhāsdhā, dha-dh-tai), cf. Bartholomae, K.Z. xxix. p. 285 = Flexionsehr e p. 16.
§ 601. Plural:—
Third Person: I {ACTIVE. The ending -ar* (above) beside -ar* is found in GAv. ci-kōt-ar* they have thought, taught’ Vs. 32.11.

Pluperfect (Preterite).
(Cf. Whitney, Skt. Gram. § 817 seq.)

§ 602. The existence of a preterite (pluperfect) indicative corresponding to the present perfect, seems to be shown by a few forms. There is, however, some uncertainty, see Note. The forms here recognized as pluperfect are made by adding the secondary endings directly to the perfect stem. The strong stem appears in the singular active; the weak stem elsewhere. The thematic a (transferring to the a-inflection) is sometimes found.—Cf. Whitney, Skt. Gram. § 817 seq.

Note. There is much difficulty in distinguishing a pluperfect from some other reduplic. forms. Some of the examples may equally well be referred to other forms (impf., aor.) of the redupl. preterite.

Mode-Formation of the Perfect.

§ 603. The perfect like the other tense-systems shows an indicative (pres. perf.; pret. pluperf.), imperative, subjunctive (prim. and sec.), optative and participle (cf. Whitney, Skt. Gram. § 808 seq.). These are formed as in the non-a-conjugation (unthematic); the subjunctive has the strong stem + mode-sign a; the optative has the weak stem + -yā-, -ī.

§ 604. A number of transfers to the a-inflection instead of the thematic are found in pluperfect, imperat., subjunct., optative, and participle. See § 619.

Paradigm of the Perfect-System.
(Cf. Whitney, Skt. Gram. § 800 seq.)

§ 605. Examples of the inflection of the perfect may be taken from the following roots:—
Inflection: Conjugation of Verbs.


§ 606. 1. Indicative.—a. Perfect (Present).

i. ACTIVE.

Singular: cf. Skt.

1. *ji-gaurv-a, di-dvaēs-a . . . . ja-grābha, di-dvēs-a
2. da-dāḥa1 . . . . da-d(h)ā-tha
3. ca-kān-a, tu-tau-a . . . . ċa-kān-a, ċa-tau a
da-dār-a . . . . da-dhār-a, da-dhār-a

Dual:

3. yaēt-atar2 . . . . (yet-atur)

Plural:

1. *di-dvēs-ma3, sū-sruē-ma . . . . di-dvēs-imā, vi-viś-mā
2. ha-vhan-a . . . .
3. ba-wr-ar2, cā-kr-ar2 . . . . ja-bhṛ-ūr, cā-kr-ūr

ii. MIDDLE.

Singular:

1. su-sruv-e . . . . tu-truv-ē
3. tu-truṛ-e . . . . tu-truṛ-ē

Dual:

3. ma-man-ātē5 . . . . ma-mn-ātē
da-z-dē6 . . . .

1 Ys. 71.10.—2 ZPhl. Glass. p. 56.11.—3 On ī after v cf. § 20.—4 cf. § 596.3.—5 Ys. 13.4, Bartholomae, K.Z. xxix. p. 288 = Flexionslehre p. 17, 19.—6 GAv. Ys. 30.4, cf. § 600.
§ 607. b. Pluperfect (Preterite).

<table>
<thead>
<tr>
<th>Av.</th>
<th>i. ACTIVE.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. di-daē-m</td>
<td>a-ja-grah-am</td>
<td></td>
</tr>
<tr>
<td>3. urū-ros-t</td>
<td>a-ci-kt-1</td>
<td></td>
</tr>
</tbody>
</table>

Plural:

3. sa-sk-en

ii. MIDDLE.

Singular:

3. ṣn-āhś-tā (GAv.)

Plural:

3. vaoz-i-rem

§ 608. 2. Imperative.

<table>
<thead>
<tr>
<th>Av.</th>
<th>i. ACTIVE.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ni-ṣa-phar-a-tū</td>
<td></td>
<td></td>
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</tbody>
</table>

ii. MIDDLE.

§ 609. 3. Subjunctive.

<table>
<thead>
<tr>
<th>Av.</th>
<th>i. ACTIVE.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. awh-āma</td>
<td>āṣ-āma</td>
<td></td>
</tr>
<tr>
<td>2. vaorās-a-pā (GAv.)</td>
<td>va-vraj-a-tha</td>
<td></td>
</tr>
</tbody>
</table>

ii. MIDDLE.

Plural:

3. awh-āire

§ 610. 4. Optative.

<table>
<thead>
<tr>
<th>Av.</th>
<th>i. ACTIVE.</th>
<th>cf. Skt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ja-jm-yqam</td>
<td>ja-gam-yām</td>
<td></td>
</tr>
<tr>
<td>2. tu-tu-yāt</td>
<td>tū-tū-yās</td>
<td></td>
</tr>
<tr>
<td>3. vaon-yāt</td>
<td>ma-man-yāt</td>
<td></td>
</tr>
</tbody>
</table>

5. Participle.

Forms to be observed in GAv. and YAv.

1. Indicative. a. Perfect.

§ 612. Singular:

First Person: ii. MId. GAv., add ārōi 'I have earned' (Var-) Ys. 33.9, on -ōi cf. § 56.—On a possible 1st. sg. mid. in -ō (i. e. -āu) = Skt. -āu, from Vādū, see § 599 above.

Third Person: i. Act. Observe radical ā in (root with medial a before one consonant) GAv. nānāsā 'it is lost', YAv. dadāra 'he fixed'—see § 595 Note, but likewise ā, YAv. cakāna 'he loved' (V'kan-), yāyāta 'he strove' (Vyat-), bāvāra 'he bore' (Vbar).—Again from weak stem (final radical ā lost before vowels, § 596.4) da-dā 'he made' (Vdadā).—ii. MId. GAv. also (with strengthened reduplication) vā-vārē-ōi 'he has worked', cf. § 56.—Add GAv. ārāt-dā 'has been earned' (Var-) Ys. 56.3.

§ 613. Dual:

Third Person: i. Act. GAv. (note -ē-) vāoētārē 'they both have spoken', vāvārētārē 'they both have done' Ys. 13.4.

§ 614. Plural:

First Person: i. Act. GAv., note yōiēma 'we strive' (-ēi- § 56) beside YAv. yāēma above.

Second Person: i. Act. YAv., note the long ā strongest stem in hāwhāna above in paradigm.

Third Person: i. Act. YAv. from weak stem (final radical ā lost before vowels § 596.4) and str. redupl. dā-dārē 'they made' (Vdadā) = Skt. dadhār.—Likewise note (§ 62.2) YAv. vaonārē, GAv. vaonārē 'they strove' (i. e. va-va-va-nar § 596.3).—Long redupl. syl. cā-hērē 'they have made' Vd. 4.46.—GAv. also (suffix -sīf) ci-kōt-sīf 'they thought'.

b. Pluperfect.

§ 615. Singular:

Third Person: ii. MId. GAv. smāhētā (in paradigm, see Foot-Note) presents 'Attic reduplication'.

§ 616. Plural:

Third Person: ii. MId. YAv. vāosīrēm (i. e. va-va-i-rēm Vvas-) above in paradigm shows 3 pl. ending in -rēm = Skt. ram (cf. Whitney, Skt. Gram. §§ 834 b, 867) with connecting vowel. See above § 455 end.
4. Optative.

§ 617. Plural:-
First Person: I. ACT. YAv., perhaps here dādyaṇa Yt. 24.58.

5. Participle.

§ 618. I. ACT. On inflectional forms of the pf. act. ptcpl. see §§ 349, 350.—II. MID. Also suffix -āna (beside -aṇa) vavāsāna- 'driven', dadrāna-, dadrāna- 'held'.

Transitions to the thematic (a) inflection.

§ 619. A number of transfers to the a-inflection occur cf. § 604.

x. Indicative. I. ACT. b. Pluperf. Sg. 3. YAv. ta-tāt-a-t 'he formed'; ja-yā-t-a-t.
2. Imperative. I. ACT. Sg. 3. GAv. ni-yāvar-a-ta (in paradigm).
3. Subjunctive. I. ACT. Sg. 3. YAv. oṁṭāt 'may be'; Du. 3. oṁhāṣṭ Yt. 13.12; Pl. 3. iyeyq (ietyq = *iy-ay-a-an) 'they may go' (V'I) Ys. 42.6 (if not desiderative).—II. MID. Pl. 3. YAv. oṁhāre Yt. 10.45, cf. §§ 452, 486.

Absence of Reduplication.

§ 620. In Av., as in Skt., the absence of a reduplicated syllable is met with in a number of cases. This is familiar in vāēda 'ādēx' = Skt. vēda, and in some other forms.—Cf. Whitney, Skt. Gram. § 790.

§ 621. As example of perf. lacking reduplication may be given G(Y)Av. vīdvār- 'to know' = Skt. vīd-.

1. Indic. a. Perf. Sg. 1. vāēdē, 2. vōistē, 3. vāēdē, vāēda (YAv.).
2. Imperat. Pl. 2. vāēdām Ys. 33.8.
3. Subjunct. Sg. 1. vāēdē Ys. 48.9; Pl. 2. vāēdōdam (§ 39).
4. Optat. Sg. 3. vīdvaf.

5. Partic. I. ACT. vīdvah- (GAv.), vīdvah- (YAv.).—II. MID. vāēdāna- Ys. 34.7, vāēdāma- (themat.).

§ 622. Other examples of pf. wanting redupl. are: GAv. vafgr- 'grant', cagma (1 pl. pf. act.), cagdē (3 du. plpf.), cagvō (ptcpl.).—Also GAv. apāņa 'attained' (ptcpl. vap-).
Periphrastic Perfect.

§ 623. In YAv. traces of a periphrasis which may be construed as forming a perfect are found.—Cf. also Whitney, Skt. Gram. §§ 1070, 1072. In Av. the acc. sg. fem. of the pres. participle is united with the perfect of the auxiliary ah- to be:—

YAv. sražyeînîm əwhəf 'it may have clung' (subjunct.), ästara-yeînîm əwhəf 'should have corrupted'.—Perhaps also here biwicâwha 'he had frightened' Yt. 19.48,50 (?) nom. sg. ptcpl. Vbh- + əwha, cf. variants).

III. AORIST-SYSTEM.

Aorist.
(Chiefly found in Gâthâ Avesta.)

§ 624. General Remark. In regard to form the aorist in Av. may perhaps best be defined as a preterite, whose exact corresponding present is missing and which consequently attaches itself to an analogous present and preterite, and forms a new system subordinate to these.

In regard to meaning the aorist in Avesta commonly denotes a simple past action, usually but not always momentary. It may often, as in Skt., be rendered by our 'have'.

The instances of aorist formation are found chiefly in the Gâthâ portions of the literature, but occurrences in the later parts are by no means uncommon.

Note. The resemblance in form which the aorist bears to the preterite (imperfect) sometimes gives rise to question whether certain given forms are to be classed as preterite (imperfect) or as aorist; the decision depends chiefly upon whether or not we assume a present to the form—e. g. cf. Bartholomae, Verbun p. 63 seq.

§ 625. Two groups of aorists may conveniently be distinguished; they are 1. non-sigmatic, 2. sigmatic. These comprise several sub-varieties of formation (7 as in Skt.), as follows.—Cf. Whitney, Skt. Gram. § 824.

\[\text{Aorist-System}\]
\[\begin{align*}
\text{i. Non-Sigmatic} & \quad 1. \text{Root-aorist.} \\
\text{2. Simple } \alpha\text{-aorist (thematic).} \\
\text{3. Reduplicated aorist.} \\
\text{4. } h\text{-}(\iota\text{-}) \text{ aorist.} \\
\text{5. } ha\text{-}(\omega\text{-}) \text{ aorist (or } h\text{-thematic).} \\
\text{6. } \iota\iota\text{-aorist.} \\
\text{7. } k\iota\iota\text{-aorist.}
\end{align*}\]

§ 626. Augment and Endings. The augment in aorist forms as elsewhere in Av. is commonly missing; the augmentless forms, moreover, often have a subjunctive (imperative) signification (cf. § 445 Note 2 injunctive). The endings in the indicative are the secondary.

§ 627. Modes of the Aorist. The modes—imperative, subjunctive (prim., sec.), optative—of the aorist are formed according to the regular laws of the other systems.

Note. Observe the existence of a form 3 sg. imperat. mid. in -qm = Skt. -ām: GAv. iṣṭamq ‘speak’, vidhm ‘it shall decide’ Ys. 32.6, cf. Skt. duhām, Whitney, Skt. Gram. § 618.

i. Non-Sigmatic Group.

§ 628. The aorists of the non-sigmatic group—1. root-aorist, 2. simple \(\alpha\)-aorist (thematic), 3. reduplicated aorist—resemble preterites (imperfects) which correspond respectively to the root-class, the \(\alpha\)-conjugation (thematic), and to the reduplicated class.

1. Root-Aorist.

(Cf. Whitney, Skt. Gram. § 829.)

§ 629. The root-aorist is like an imperfect of the root-class without a corresponding present indicative. The endings are attached directly to the root in its strong or its weak form. The distribution of strong and weak stem-forms is in general the same as in the present and perfect systems. The modes show their characteristic mode-signs.

§ 630. Example of root-aorist inflection (almost exclusively GAv.).
Inflection: Conjugation of Verbs.

Av. \( \sqrt{d\alpha} \) ‘to give, do, make’ (str. stem \( d\alpha-, \ d\alpha-, \ wk. \ stem \( d\cdot \))

\( = \) Skt. \( \sqrt{d\alpha}, \ dh\alpha-, \) Whitney, Skt. Gram. § 829.

§ 631. 1. Indicative.—Aorist (Preterite).

1. **ACTIVE.**

   Singular:
   
   1. —  
   2. \( d\alpha, d\alpha-s-c\alpha \)  
   3. \( d\alpha-t \)  

   Plural:
   
   1. \( d\alpha-m\alpha \)  
   2. \( d\alpha-t\alpha \)  
   3. \( d\alpha-r^2 \)  

2. **MIDDLE.**

   Plural:
   
   3. \( d\alpha-t\alpha^1 \)  

§ 632. 2. Imperative.

   1. **ACTIVE.**

   (G)Av.  

   Singular:
   
   2. \( d\alpha-i\delta\delta \)  
   3. \( d\alpha-t\delta \)  

§ 633. 3. Subjunctive.

   1. **ACTIVE.**

   Singular:
   
   2. \( d\alpha-h\delta \)  
   3. \( d\alpha-t\delta \)  

   Plural:
   
   2. \( d\delta-m\alpha h^2 \)  
   3. \( d\delta-n \)  

   2. **MIDDLE.**

   Singular:
   
   1. \( d\alpha-n\delta^3 \)  
   2. \( d\delta-\theta \delta \)  
   3. \( d\delta-\theta \delta \)  

   Plural:
   
   3. \( d\delta-nt\delta \)

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1 i.e. \( d\alpha-t\alpha \). — 2 Ys. 68.1. — 3 Ys. 44.9.
§ 634. 4. Optative.
   i. ACTIVE.
   (G)Av.
   Singular: cf. Skt.
   1. d-yəm .......................... d(h)ər-yəm
   2. də-yə̄ 1, də-yə̄ 2 ...................
   3. də-yə̄t, də-yə̄t 3 .................
   Plural:
   2. də-yə̄ta 4 ........................
   ii. MIDDLE.
   1. d-yə̄ 5 ............................
   2. d-išə ...........................
   3. d-yə̄təm ........................

§ 635. 5. Participle.
   i. ACTIVE. Av. dañt- ........................

Forms to be observed in GAv and YAv.

§ 636. Some further examples of inflection in GAv.
and some forms also in YAv. may be observed.

1. Indicative.—Aorist.

§ 637. Singular:
  First Person: i. ACT. GAv. darštəm 'I saw'; note srəv-i-m 'I heard' (observe -i-, like §§ 527, 550).
  Second Person: i. ACT. GAv. varə̄t  'thou hast done' (varə̄t + $ § 165).
  Third Person: i. ACT. GAv. məsi  'he turned' (Vəpi̇), coref 'he made'
   (Vəkar-, -ə̄ = -ə- § 39). — Here probably also yaŋəf Ys. 44.4.—
   Observe GAv. səh-i-f 'he taught' (səh-), YAv. vañ-i-f 'let conquer'
   Ys. 60.5 (if not opt. with wk. ending).

§ 638. Dual:—
  First Person: II. MID. GAv. aəvrə̄təm 'they called'.

§ 639. Plural:—
  First Person: II. MID. YAv. yaokmaide 'we joined', GAv. varmaidi 'we have chosen'.
  Third Person: i. ACT. YAv. a-ək-əsə 'they elapsed' (Vəsac-) Vd. 1.4;
   also bən 'they become'.—GAv. ejən, egəmən 'they came'.—II. MID.
   fraKarənta 'they provided' (Vəkar-) Vd. 2.11.

1 From strong stem. So metrically Yt. 10.114; Ys. 57.26. — 2 From strongest stem. — 3 From str. stem. So metrically Yt. 13.50, cf. Vd. 3.32.
— 4 From strongest stem. — 5 i. e. *diya.
Inflection: Conjugation of Verbs.

2. Imperative.

§ 640. Singular:—
Second Person: II. MID. GAv. koretā 'make thou'.
Third Person: II. MID. GAv. (ending -qm above §§ 456, 627 Note) ərəžə-
cqm 'speak right', vītqum 'shall decide'.

§ 641. Plural:—
Third Person: I. ACT. GAv. scaqū 'let them follow' (V sac-).


§ 642. Singular:—
First Person: I. ACT. YAv. hūā 'I will stand'.—GAv. yaqā 'I will yoke',
vaqānī 'I will choose'.—II. MID. gerzet, gerzōi 'I will complain',
sruqē 'I may be heard', YAv. buqē 'I may be' (V bū-) Afr. 1.10,11.
Third Person: I. ACT. YAv. bvaq 'will become'.—GAv. jimaq 'he may come'.

§ 643. Dual:—
Third Person: II. MID. GAv. jamate 'they may come'.

§ 644. Plural:—
First Person: I. ACT. YAv. jima 'we shall come'.
Second Person: I. ACT. GAv. vī-cayāpā 'ye distinguish'.
Third Person: I. ACT. GAv. buqit-cə 'and they will be', jimn 'may they come'.

4. Optative.

§ 645. Singular:—
Second Person: I. ACT. YAv., similarly hūnāq 'thou mightest rejoice'.
Third Person: I. ACT. YAv. also (from str. stem) jam-yaq 'he might come';
again (from wk. stem as above) dis-yaq 'let him show' Afr. 3.7 etc.,
likewise GAv. mibqāt 'he might deprive'.—II. MID. GAv. dītā 'he might hold' (V dar-).

§ 646. Plural:—
First Person: I. ACT. YAv. jamyāma beside jamyāma 'we might come'.
—GAv. buyāma 'we might be'.—II. MID. GAv. vairimaḏā 'we might choose'.
Second Person: I. ACT. YAv. buyātā 'might ye be'.
Third Person: I. ACT. YAv. buya, buyāxī 'they might be'.

Note. For fuller GAv. lists in regard to the root-aorist see Bartho-
lomac, K.Z. xxiv. p. 313 seq. = Flexionslehre p. 44 seq.

§ 647. Transfers to the thematic a-inflection are found, e. g. GAv. vahs-a-t 'he increased', GAv. frājm-a-t 'he came' (V gam-).
2. Simple a-Aorist (thematic).


§ 648. The instances of the simple a-aorist are not very numerous; in Av. this aorist plays a part similar to that in the Skt. of the Rig Veda. In formation and inflection it is identical with a preterite (imperfect) of the 6th class. The root in its weak form simply assumes the thematic vowel a; the secondary endings are then added for the indicative.—Cf. Whitney, *Skt. Gram.* § 846.

§ 649. Examples of the a-aorist (chiefly GAv.) are the following:

1. **Indicative.**
   - I. ACT. Aor. (pret.) Sg. 3. *vida* 'he found' (beside 3 sg. pres. pret. *vinda-af*), *hāja* 'he absolved' (beside pres. *bunj-sa*).
   - II. MIDDLE. Pl. 3. *hīntā* 'they ruled' (V. hīt-).

2. **Imperative.**
   - I. ACT. Sg. 2. *vida* 'find thou'.
   - II. MIDDLE. Pl. 3. *hīnta* 'let them rule'.

3. **Subjunctive.**
   - I. ACT. Sg. 1. *hanati*, 3. *hano* 'let me, him earn'.
   - II. MIDDLE. Sg. 3. *hīnta* 'might he rule'.

4. **Optative.**
   - I. ACT. Sg. 3. *fāta* 'might he rule'.

5. **Participle.**
   - I. ACT. *vida* (in compounds).

Likewise some other forms might be added.

3. Reduplicated Aorist.

(Cf. Whitney, *Skt. Gram.* § 856 seq.)

§ 650. The reduplicated aorist is comparatively rare. The stem is made by reduplicating the root which then appears in its weak form and assumes the thematic a. The secondary endings are added for the indicative.—Cf. Whitney, *Skt. Gram.* § 856.

§ 651. Example of inflection, Av. *vadc* V. *vac* 'to speak' (stem *vaoc-a* i.e. *vauc*, *vauc-*) = Skt. *vac* (vāca-):

1. **Indicative.**

2. **Imperative.**
   - I. ACT. Sg. 2. *vaocā*.

3. **Subjunctive.**
   - I. ACT. Sg. 1. *vaoc* (Ys. 45:3), 3. *vaocf*.

4. **Optative.**
   - I. ACT. Sg. 3. *vaocaf*.—Pl. 1. *vaocainād*.

Note 1. Similarly GAv. *nca* 'he disappeared' (i.e. *na-nca*, *vac* = Skt. *vac*).
Inflection: Conjugation of Verbs.

Note 2. To the redupl. aor. possibly belong the obscure forms YAv. urū-rud-u-ja 'thou didst grow' 2 sg. - mid. Ys. 10.3, GAv. qś-alt-u-lā 'it has been accomplished'. The u may be anaptyctic, or is it from a pres. formation?

§ 652. Instances of the true causative aorist with strengthened reduplication (cf. Whitney, Skt. Gram. §§ 1046, 856) are: V var- 'to believe, cause to believe', GAv. vāurātē (3 sg. subjunct. mid.); vāurāyā (1 sg. opt. mid.), vāurōi- ma'idi (1 pl. opt. mid.). On vāurātē etc. for vā-va-rāte see § 62, 2 above.

Note 1. The forms zisānn, zisānā (cf. Skt. ajjjanāt, Whitney, Skt. Gram. §§ 864, 869) are best reckoned under Cl. 3 in Av. on account of pres. indic. zisānnā Yt. 13.15.

Note 2. The form vāsirām Yt. 19.69 is reckoned under pluperf. above § 616.

ii. Sigmatic Group.

4. h- (s-) Aorist.

(Cf. Whitney, Skt. Gram. § 878 seq.)

§ 653. The characteristic mark of this aorist is an orig. sibilant s (= Av. h, s, š) which is added in forming the stem. The inflection is unithematic, the endings being attached directly to the root which shows different degrees of strengthening, see next section § 654.

§ 654. The indicative sg. act. has the vrddhi-strengthening; the indic. plur. act. and generally both numbers of the indic. mid. have the guṇa form. The imperative mid. and the entire subjunctive act. show likewise guṇa. The optative and some instances of indic. plur. mid. generally have the weak form.

§ 655. Examples of inflection of this aorist are taken from the following roots:

Aorist-System:—4. h-(t-) Aorist.

§ 656. 1. Indicative.—Aorist (Preterite).

I. ACTIVE.

(G)Av.

Singular:

1. dāi-ś, sqs
2. dār̥ṭ̥, dōr̥ṭ̥, sqs

3. ã-bhâr̥, ãchān

ii. MIDDLE.

Singular:

1. mōh-ś, fraś-ī
2. mōṅghā
3. mās-tā

Plural:

1. a-mōh-mādi, mōh-mādi
2. pwarōś-dum

§ 657. 2. Imperative.

ii. MIDDLE.

Singular:

2. fraśvā

Plural:

2. praś-dum

§ 658. 3. Subjunctive.

I. ACTIVE.

(G)Av.

Singular:

1. vēn̥v̥h-āṭi
3. vēn̥v̥h-āṭ

Plural:

1. vās-āma
3. vās-an

Inflection: Conjugation of Verbs.

ii. MIDDLE.

Av.       cf. Skt.

Singular:
1. pāvē, mēghāi 1
2. pāvehe 2
3. varṣaite 3

Plural:
2. dānḥ-ōdūm 4
3. vaḥṣ-entę 5

§ 659.

4. Optative.

i. active.

Av.       cf. Skt.

Plural:

I. nāṣima (YAv.) 6

§ 660.

5. Participle.

I. middle. 
(Y)Av. māvēnā- 7
(G)Av. dīṣ-amēna- 9

Forms to be observed.

§ 661. GAv. rāvhaheōi 'thou wilt give' 2 sg. subjunctive mid. Vrā, cf. YAv. pāvhahe (in paradigm).

Note. GAv. mēghāi (above) is by transfer thematic like Skt. mārēi cf. § 663.

5. ha-(sa)-Aorist.

(Cf. Whitney, Skt. Gram. § 916 seq.)

§ 662. The orig. sa-aorist (= Av. ha, vha) in Av. is really only a variety of the preceding s-aorist. It arises by transfer of the s-aorist to the a-inflection.

§ 663. Examples of the ha-(sa)-aorist inflection are the following:

1. Indicative. I. Act. Sg. 3. YAv. asgs-a-f 'he fulfilled, offered' (Vsand- above § 656) Vd. 19.15 = Skt. ā-chant-s-āt.

2. Imperative. I. Act. Pl. 3. YAv. jawhrntu 'they will smite' (Vjan-) Vd. 2.22.

3. Subjunctive. i. ACT. Sg. 3. YAv. *nāt-a-li* 'will disappear' Yt. 2.11 (*V t nas- = Skt. \(\sqrt{t}\) naś- § 158); jahāt Ny. i.1.—ii. MID. YAv. *nāt-a-lēt*. Likewise here I sg. subj. mid. *mē̄ngāhā* above § 661.


§ 664. One or two instances (GAv.) of the *iš-*aorist—see Whitney, *Skt. Gram.* § 898—are quotable. They are from *\(\sqrt{kū-}\)*, *ciū- 'look for, hope', *\(\sqrt{ḥnu-}\) 'gratify, delight':—


3. Subjunct. i. ACT. Sg. 1. *ḥnu-ṣuṣ-ā*.

7. *hiš-*Aorist.

(Cf. Whitney, *Skt. Gram.* § 911.)

§ 665. An instance (YAv.) of the *hiš- (siṣ-)* aorist is apparently the following:


§ 666. No certain instance of a precative seems to be found in Avesta.

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**Aorist Passive, third Singular.**

(Cf. Whitney, *Skt. Gram.* § 842.)

§ 667. In Av. as in Skt. an aor. 3rd. singular in -i with passive meaning occurs, though it is not of common use. The form is made by adding i to the verbal root which has either the vrddhi or guṇa strengthening. The form may take the augment as in Skt.

§ 668. Examples of 3rd. sg. Aor. Pass. are the following:—

(a) With vrddhi.—From Av. *\(\sqrt{vac-}\) 'speak, call' *vācī, avācī* (GAv.) = Skt. *vāci, avāci*; Av. *\(\sqrt{sr-}\) 'hear, call' *srāvī* (GAv.) = Skt. *sravī*; so Av. *būdi* 'is said, spoken of' *\(\sqrt{ad-}\) (so Geldner) = Skt.
Inflection: Conjugation of Verbs.

(a) With guna (or middle) form.—From Av.  \( V \text{mrō-} \) ‘say’
\( m\text{rāsi} \) (GaAv. i.e.  \( m\text{rav-}i \), Av.  \( V\text{at-} \) ‘understand’ \( v\text{asīt} \) (GaAv.),
Av.  \( V\text{jan-} \) ‘say’ \( j\text{āni} \) (YaAv.).

Note. The form YaAv.  \( v\text{rnāvi} \) ‘it was granted, obtained’ (Ya-) is
made, not directly from the root, but from the prepared stem  \( v\text{r-nu}, v\text{r-nāu}. \)

IV. FUTURE-SYSTEM.

Future.

(Cf. Whitney, Skt. Gram. § 932 seq.)

§ 669. The characteristic mark of the future in Avesta as in Sanskrit is  \( -\text{hy} \) (GaSy. § 133) = Skt.  \( -\text{sy} (-\text{s}y) \) added to the root. The root assumes the guna-form;
the inflection is thematic (\( -\text{hya}, -\text{ṣya} \)).—Cf. Whitney, Skt. Gram. § 932 seq.

Modes of the Future.

§ 670. The instances of the future are in general not very numerous; they are confined to the indicative mode
and to the participle. The place of the other modes is
often taken by a subjunctive of other parts of the verb

Future Formation and Inflection.

§ 671. Examples of future formation and inflection are
taken from the following roots. Cf. Whitney, Skt. Gram. § 933.

Av.  \( V\text{vac-} \) ‘to speak’ = Skt.  \( V\text{vac-} \); Av.  \( V\text{harz-} \) ‘let go, drop’
= Skt.  \( V\text{srj-} \); Av.  \( V\text{ṣa-} \) ‘further, save’ = Skt.  \( V\text{ṣa-} \).

§ 672. 1. Indicative.—Future.

i. Active.

Singular: cf. Skt.

1.  \( vāḥ-\text{ṣy-ā} \) (GaAv.) ....... \( vāk-\text{ṣy-āmi} \)

ii. Middle.

Singular:

3.  \( vāḥ-\text{ṣy-ēte} \) ....... \( vāk-\text{ṣy-āte} \)

Plural:

3.  \( h\text{arz-\text{ṣy-ēnte}} \) ....... \( sāk-\text{ṣy-ānte} \)

\(^{1}\) Ys. 19.10; Vsp. 15.3. — \(^{2}\) Vsp. 12.1. On  \( \overset{\circ}{s} + s \) see § 165. — \(^{3}\) Cf. Skt. \( vākṣyānte \) from  \( V\text{varj-} \).
2. Participle.

I. ACTIVE. Av. sao-śy-ant- . . . cf. Skt. kśē-ta-ṇt-

II. MIDDLE. haro-śy-amna- . . . . yak-ṛ-ṇāna-

Forms to be observed.

§ 674. Notice the long vowel instead of strengthening in the Av. participles ba-śy-ant- from Vbā-, opp. to Skt. bhav-śy-ant- (§ 61 Note 2), cf. Skt. RV. sā-ṛ-ṇt-. Observe also hroṣ-śy-ant- beside hroṣ-śy-ant- from Vhroṣ- 'be raw, bloody'.

V. SECONDARY CONJUGATIONS.


A. Passive.

(Cf. Whitney, Skt. Gram. § 768 seq.)

§ 676. General Remark. The passive force may be given in any tense-system simply by employing the middle voice in a passive sense. In the present-system, however, there is also a formative passive made by means of the passive sign -ya- (cf. Cl. 4) attached to the prepared root.

Note. The connection between this formative passive in ya and Cl. 4 of the present-system is generally acknowledged. In Skt. the difference of accent distinguishes the two, the passive having accented ya, but Cl. 4 an unaccented ya. As no written accent is found in Av., such a distinction cannot always be sharply drawn; it is therefore sometimes doubtful whether a given form is really a passive or merely a middle used with passive sense, e.g. manyetē (pass.) Ys. 44.12 identical in form with manyetē (mid.) Yt. 10.139 = Skt. manyāte, manyate.

§ 677. Formation of the Passive. The passive sign is -ya- (= Skt. accented -yā-) attached to the root which then assumes the weak form.

Note. The ar-roots require some remark as they frequently show MS. variations as to the way in which the radical r-vowel is expressed: e.g. Av. Vmar- 'to die', mir-yē-li, mir-ye-ite, mar+yē-iti, mōr-ye-ite Vd. 3.33 = Skt. mriyēte; again Av. Vkar- 'to make', kir+yē-iti Yt. 10.109,
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kir-ye-šnte v. l. kafr-ye-šnte Vd. 3.9, cf. § 48 above. The development in such cases evidently is

\*mr-ya-tē

Av. mar-ya-te (or -afr- § 48) Skt. mr-r-yā-tē
or mir-ya-te (-ir- § 70) mir-i-yā-tē

§ 678. **Endings.** In Skt. the passive form assumes the middle endings, but some exceptions with active endings occur, cf. Whitney, *Skt. Gram.* § 774. In Av. also, the middle endings are used but the active ones likewise are not very uncommon. Observe especially the MS. variants in final e, i (§ 35 Note 2) kiryešti, kiryešte. The intransitive passive force seems therefore to lie in the ya-element.

Note. An undoubted example of act. ending but passive force is frā-yes-yāt in Yt. 13-50 kahe vō urvā (nom. masc.) frāyesyāt 'of which one of you will the soul be worshipped?' Apparently also with active ending (from Vā- or Vā- dayāt (subjunct.) Vd. 3.32, ni-dayat (impf.) Yt. 12.17.

**Modes of the Passive.**

§ 679. The modes of the passive are the usual ones of the present-system; a complete list of forms, however, cannot be gathered from the texts.

**Passive Inflection.**

§ 680. Examples of passive voice with middle and active endings are the following:

1. **Indicative.** a. Pres. Sg. 3. bāfr-yešte v. l. bairyešti 'he is borne', kiryešti v. l. kiryešti 'it is made'; Pl. 3. kiryešte v. l. kafr-yešte 'they are made' (§ 48).—Pret. Sg. 2. māfryauha 'didst die' v. l. marfyauha, 3. vi-sruyata 'was heard', ni-dayat 'was placed'.

3. **Subjunctive.** Sg. 3. māfryōte v. l. miryōte, mīryošti 'is destroyed, dies'; yesyāt 'is worshipped'; Pl. 3. baryōnte 'they will be borne', janyōnte 'they will be slain' Yt. 14.43.

5. **Participle.** Av. sūyamna- 'being advanced, saved'.

Note. From Vār- 'to cover' is found a form ni-vār-ye-šte (v. l. šti), —on ū, cf. § 39.

§ 681. A Perf. Pass. Participle in -ta or -na also belongs to the passive conjugation. See § 710 below.
§ 682. A Fut. Pass. Participle (Gerundive) in \textit{ya}- is formed according to § 716 below.

§ 683. The Aorist Passive 3rd. Singular likewise falls under this formation. It is treated above, § 668.

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B. Causative.

§ 684. General Remark. In Av. as in Skt. the causative (\textit{\textit{-aya}-}), like the Denominative is identical in form with Cl. 10, the latter being originally a causative formation. The causal is found in the Present-System.

Note. In Skt. many of the so-called causatives do not have a strict causative value and are therefore reckoned as belonging to the Skt. cur-Class (10); similarly in Av., a number of causative forms have been treated above under Class 10, cf. § 482 seq.

§ 685. Formation. The present-stem of the causative is formed by adding the causal formative element \textit{-aya-} to the root which is usually strengthened. The strengthening of the root is subject to certain variations.


b. Internal and initial \textit{a} before two consonants (i.e. long by position) remains unchanged: Av. \textit{Vdāḥ-} 'to know, cause to know' \textit{dāḥṣaya-} = Skt. \textit{dakṣṣaya-}; Av. \textit{Vvaḥ-} 'grow, cause to grow' \textit{vaḥṣaya-} = Skt. \textit{vaḥṣaya-}; Av. \textit{Vbhand-} 'bind' \textit{bāṇḍṣaya-} = Skt. \textit{bāṇḍḥṣaya-}; Av. \textit{Vsam-} 'crush' \textit{samṣaya-} = Skt. \textit{samḥṣaya-}.


d. Internal or initial \textit{i, u} before single consonants (i.e. in light syllables) have the guṇa-strengthening: Av. \textit{Vvid-} 'to know', caus. 'inform' \textit{vaḍṣaya-} = Skt. \textit{vēḍẖya-}; Av. \textit{Vruc-} 'light up' \textit{raoṣṣaya-} = Skt. \textit{rōḍẖya-}.
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e. Final u (or i) receives the vyddhi-strengthening: Av. Viṣṇu-
'to hear' srūvaya= Skt. śrūvaya.-

Note 1. The nasal of the present-stem (Cl. 9) appears in Av. kṛṇāyata- from Vkṛti- 'to cut' as in Skt. kṛṇāya-, cf. Whitney, Skt. Gram. § 1042 h. So also Av. bunjaya- from Vbuj- 'to release'.


Note 3. Observe with lengthening instead of strengthening of root (61 Note) GAv. ṛṇpāyataiti 'they cause pain' (ṛup-) = Skt. ṛṇpā,yanti; GAv. ṛṛdīyata 'he caused to lament' = Skt. ṛdīhyata.

Modes of the Causative.

§ 686. The Causative shows the same modes, 1. Indicative, 2. Imperative, 3. Subjunctive, 4. Optative, including also 5. Participle, as the present-system naturally does.

Inflection of the Causative: Present-System.

§ 687. The causal in the present-system is inflected after the a-conjugation (thematic), see Cl. 10 above, §§ 481, 482 seq.

Other Causative Formations.

§ 688. To the causal formation belongs not only the causative of the present-system, but also a causative aorist (see § 652); possibly likewise a causative perfect (pluperfect), and some other parts.

§ 689. On the reduplicated Causative Aorist, see § 652 above.

§ 690. Possibly here belongs as Periphrastic Perfect (Plupf.), Av. biṣvīvātana 'he had frightened', see § 623.

§ 691. A causal derivative from Vhap- 'to sleep' is made by attaching the root dā- 'to make, do' in its causal form directly to the radical element; thus, Av. ḍabāyelīti 'puts to sleep'.

§ 692. Other causative derivatives made with root dā- (cf. § 691) but without causal form, are ava-ḥab-dati 'he would cause to sleep' (Vhap-), ḍraokdat 'caused to howl' (Vhrus-), yaoḍdāiti 'makes pure' (Vyaok-).

§ 693. Some forms with causal signification but without the -aya-formation occur: Av. vaḥjaf 'he caused to grow' Ys. 48.6 opp. to vahī-
ayātō 'they both cause to grow' Ys. 10.3.

§ 694. An occasional verbal noun (infinitive) or adjective (participle) is likewise to be noted under the causal formation: Av. frasruta- 'made
Secondary Conjugation:—Denominative.

§ 1051 seq.

C. Denominative.

(Cf. Whitney, Ski. Gram. § 1053 seq.)

§ 695. Denominative verbs are formed from a noun-stem (substantive or adjective) by adding -ya or -a = Skt. -yā or -a to the stem. In Skt. the -yā is accented, but as there is no written accent in Av., it is sometimes hard to decide whether a certain given verb-form in -aya be really a denominative from an a-stem or not rather simply a causative. As to meaning, the denominative usually signifies ‘to make, use, cause, be, or practise’ that which the noun-stem itself denotes.

§ 696. Formation and Inflection. The denominative is found in the Present-System and is made 1. by adding -ya (= Skt. -yā), or more rarely 2. -a (= Skt. -a) directly to a noun-stem. The inflection is therefore that of the present-system a-conjugation (thematic).—Cf. Whitney, Ski. Gram. §§ 1054, 1068.

1. ya added: Av. afa- n. ‘holiness’ (a-stem) denom. afa-ya- ‘to gain by holiness’, afayelitī = Skt. rūryā-; Av. vāra- m. ‘rain’ denom. vāra-ya-mi ‘I rain down’;—Av. awhu- m. ‘lord’ (u-stem) denom. awhu-ya- ‘to become lord of’, awhuyāti;—Av. namah- n. ‘homage’ (cons. stem) denom. namah-ya- ‘do homage’ namahyāmahi = Skt. namasyā-;—Av. īṣud- f. ‘debt’ (cons. stem) denom. īṣud-ya- ‘incur a debt’, īṣudāyāmi = Skt. īṣudhyā-.

2. Simple a added: Av. paṭi- ‘lord’ (i-stem) denom. paṭiyā-‘to possess as lord’, paṭiyelitī = Skt. pātyā-;—Av. kṛatu- m. ‘wisdom’ (u-stem) denom. kṛāṭu-a- ‘be wise’, ptcpl. mid. kṛāṭumnaha ‘of him that is wise’;—Av. ṣāvyāhu- m. ‘myst’ (u-stem) denom. ṣāvyāhu-a- ‘to fall as mist’, ṣāvyāhuṁca (§§ 63, 493, 582);—Av. aṣnakh- n. ‘sin’ (cons. stem) denom. aṣnakh-ya- ‘to commit sin’, aṣnakhāti Ys. 9.29 opp. Skt. īnas-yā-.

Note. Final a of a noun-stem seems occasionally to disappear (cf. in Skt. after u or r, Whitney, Ski. Gram. § 1059 e). Thus, Av. hāṭhaka-ya-ti etc. ‘he practises healing’ Yt. 8.43 (hāṭhaka- n.), vāstrya-ta ‘let him pasture’ (vāstra- n.), parśva-ya-ti ‘he asks’ Yt. 8.15. So probably also
IQ2 Inflection: Conjugation of Verbs.


D. Inchoative.

§ 697. The existence of the inchoative in Av., as in Skt., is shown by a few verbs. The inchoative sign is s = Skt. *ch* (§ 142) added directly to the root in its weak stage. The thematic a-inflection is then assumed. The instances of inchoative are comparatively so few that these inchoative s-forms have sometimes been reckoned as independent roots.

§ 698. Examples of Inchoatives. The formation and inflection is shown by the following instances.

Av. *va*[-]m-, *yas-* (i. e. *gāt-*) 'to go, come', *ja-s-a-iti*, cf. *bhāṣet* = Skt. *gā-ch-a-ti*; Av. *yam-*, *yas-* (i. e. *yu-t*) 'come, reach' *ya-s-a-iti* = Skt. *yā-ch-a-ti*; Av. *vras-*, *parś-* (i. e. *par-t*) 'ask' *parś-a-iti*, cf. Lat. *po(r)sit* = Skt. *par-ch-a-ti*; Av. *vah-*, *us-* (i. e. *us-t*) 'to light up' *us-a-iti* = Skt. *uchāti*; Av. *tap-*, *taf-* 'to warm, grow warm' *taf-s-a-ti*, cf. Lat. *tepesco*. Also a few others.

Note. Observe the assimilation and loss of consonants before s in the following examples: Av. *tṛṣa-ti* 'he trembles' (i. e. *tṛṣ-s-a-iti*), cf. Skt. *vṛṣ-; Av. *usolti* just above § 698. So Av. *kṣat* 'he began to sweat' *kṣid-* = Skt. *ṣvīd-*. See §§ 184, 185 above.

E. Desiderative.
(Cf. Whitney, *Skt. Gram.* § 1026 seq.)

§ 699. The desiderative in Av. resembles the Skt. in formation and signification. The root is reduplicated and the formative element -ha (-wha, -śa, -sā) = Skt. -sa as desiderative sign is added. The vowel of the reduplicated syllable is always -i (-i § 21 Note); the initial consonant of the root in reduplicating follows the usual rules above § 465.

The root of the desiderative appears ordinarily in its weak grade; sometimes, however, in its strong (middle)
form. The desiderative is confined to the present-system; the inflection (-ha, -sa) is thematic.

§ 700. Examples of Desiderative Formation. The instances of the desiderative are not very numerous; the following may be noted.

Av. वजि- 'to conquer, win', desid. जिजिता 'seek to win over' = Skt. जीजीता; Av. वखिनु- 'gratify, rejoice', desid. चिखिनु-; Av. वजिनि- 'know', desid. सिखिनो-वहा- (§§ 164, 465 Note 2) = Skt. जिजिवहा-; Av. वदब- 'deceive', desid. GAv. दिवः-सा- (i. e. दिवःसा- § 89) 'seek to deceive' = Skt. दिपसा-; Av. वसाय- 'teach, learn, can', desid. सिस्तो (i. e. *सिस्तो-) = Skt. सिस्तो-. Likewise a few other forms, e. g. दस्त्रिता- from वदस्रि- 'make firm', मिद्यान- from वमन्यि- 'magnify', विवर्ता- from ववर्त- 'do'.

§ 701. Examples of Inflection. These are confined to the present-system thematic.

1. Indicative. a. Pres. i. ACT. Pl. 3. GAv. जीजितस्यि Ys. 39.1. —ii. MID. Pl. 2. दिद्राज्ञोदयेत् Ys. 48.7. —b. Pret. i. ACT. Sg. 2. चि-खिनु-तो Ys. 45.9. —ii. MID. Sg. 3. दिदर्र्तस्यताः 'he held back' (वदर्र्त-).
2. Imperative. i. ACT. Sg. 3. GAv. विवर्तुषा-ता 'let him seek to surpass' (ववर्त-). —ii. MID. Sg. 2. YAv. मिमार्थव्युहा.
3. Subjunctive. i. ACT. Sg. 1. GAv. चि-खिनु-ता Ys. 49.1; 3. YAv. जीजितस्यि. —ii. MID. Sg. 3. मिमार्थव्युहा.
5. Participle. i. ACT. GAv. चि-खिनु-संति Ys. 43.15. —ii. MID. YAv. सिखिनो-वहम्मा- § 465 Note 2.

Note. A Perf. Participle of the desid. Act. is जाहवाह 'having the desire to slay' (वजान-) ZPhl. Glossary p. 92.

F. Intensive.
(Cf. Whitney, Skt. Gram. § 1000 seq.)

§ 702. The characteristic features of the Intensive are reduplication and the unthematic inflection. In formation, the Intensive in Av., as in Skt., closely resembles the reduplicating class (Cl. 3) of the present-system; it is distinguished from Cl. 3 by having a strengthened reduplicated syllable.

§ 703. As regards the reduplication, the formation of the Intensive in Av. is twofold.
1. The reduplicated syllable is made by repeating the initial consonant followed by the radical vowel in a strengthened form (a being strengthened to ā; -i to aē, āi; -u to aō).—Cf. Whitney, Skt. Gram. § 1002.
2. The reduplicated syllable is made by repeating the entire root. —Cf. Whitney, Skt. Gram. § 1002 ii.

§ 704. As regards the radical syllable itself, this assumes sometimes the strong form, sometimes the weak grade, according to the person or the mode in which it is found. The inflection as stated above is unthematic.

§ 705. Examples of Formation. As instances to illustrate the Intensive formation the following may be taken:


Note. An intensive with the ya-inflection (Cl. 4 thematic) is to be found in the following instance: Av. *rāj- ‘to wound-*, GAv. *rā-rāj-yēvīti* (indic.) Ys. 47.4; *rā-rāj-yān* (subjunct.) Ys. 32.11; YAv. *rā-rāj-ya-ṇtō* (nom. pl. ptcpl.) Yt. 11.6; but un-thematic GAv. *rā-rāj-ō* (ptcpl.) Ys. 49.2—cf. Skt. *rā-rākṛ*- see also Whitney, Skt. Gram. § 1016. Similarly, Av. *yāh*- ‘be heated, boil’ *yāh-yā- (i.e. yā-īf-ya-*) in the ptcpl. *yāh-yānt- = Skt. *yā-yast-.*

§ 706. Examples of Inflection. These are confined to the present-system unthematic, and they are mostly from GAv. Thus:

b. Pret. Sg. 3. *dāz-dōišt-.*
4. Optative. i, Act. Sg. 3. YAv. *dār-dār-yō̑f* (with str. rad. stem *-dār-* instead of expected wk. *-dōr-).*
5. Participle. i, Act. YAv. *jār-jār-nt- (a-infect).*

§ 707. Transfers to the a-inflection are found, e.g. Indic. Pres. 3 sg. act. YAv. *nā-ṇiṣ-aṣṭi* ‘it removes’, et al.
VI. VERBAL ABSTRACT FORMS.

Participle, Gerund, Infinitive.

§ 708. To the verbal system there also belong the Participle or verbal adjective, the Gerund, with Gerundive, and the Infinitive or verbal noun.

A. Participle.

i. Participle in -ant, -at (Act.); -mna, -ñana (Mid.).

(Cf. Whitney, Skt. Gram. §§ 583, 584 etc.)

§ 709. Participial forms in -ant, -at (i.e. -nt), fem. -aṇṭī, -aṭī in the Active, and forms in -mna, -ñana (-ñana) in the Middle, are found in each tense-system. As these attach themselves directly rather to the tense-systems, they have been discussed above under the respective systems, cf. §§ 488, 533 etc.

ii. Passive Participle in -ta.

(Cf. Whitney, Skt. Gram. § 952 seq.)

§ 710. A passive participle or past passive participle, is made in Av., as in Skt., by adding the suffix -ta = Skt. -tā (accented) directly to the verbal root, which is subject however to certain euphonic changes. This verbal adjective in -ta (m. n.), -tā (f.) is regularly declined according to the a-declension §§ 236, 243. Examples of the formation are Av. pāta- ‘protected’ (V pā-) = Skt. pātā; Av. garptā- ‘grasped’ (V garw- § 74) = Skt. grbhītā; Av. druṭhā- ‘deceived’ (V druṭj- § 90) = Skt. drugdhā-.

§ 711. Treatment of the Root before -ta. The form of the root is subject to modification and is liable to vary before the added suffix. The following points may be noted:—

1. The root very commonly (but not always) shows the weak form, if it has one, before -ta; a penultimate nasal is accordingly dropped. Thus, with weak form, from Av. V vac- ‘to speak’ ptcpl. uḥṭa- = Skt. uktā-; Av. V ḫu- ‘press out’ ḫūta- = Skt. sutā-; —Av. V ṭanj- ‘draw, drive’ ṭaḥṭa-; Av. V ṭanj- ‘encircle’ ṭaṭṭa- =
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Skt. svuktd-; Av. \( \text{V} \text{an}t \)- 'to bind' basta- (§ 151) = Skt. baddhā-

-Strong form or unchanged, Av. \( \text{V} \text{dā} \)- 'to place' dāta- opp. Skt. hitā-; Av. \( \text{V} \text{ta} \)- 'cut, form' taṭa- = Skt. taṣṭā-.

2. Roots in final -ā retain this. Thus, Av. \( \text{V} \text{ṭā} \)- 'to stand' stāta- opp. Skt. sthitā-; Av. \( \text{V} \text{dā} \)- 'place' opp. Skt. hitā-; Av. \( \text{V} \text{ṣā} \)- 'bathe' = Skt. snātā-; Av. \( \text{V} \text{pā} \)- 'protect' = Skt. pāṭā-.

3. Roots in -ar often show MS. variations between -trta and -ar'la, cf. § 47 Note. Thus, Av. \( \text{V} \text{ṭa} \)- 'to stand' stāta- opp. Skt. sthitā-; Av. \( \text{V} \text{sa} \)- 'place' opp. Skt. sātā-; Av. \( \text{V} \text{ṭa} \)- 'to stretch, strew' frastāta-.

4. Roots in -an, -am in Av., as in Skt., often form -ata (i. e. -ṭātā, -yātā); sometimes they show -āta. Thus, Av. \( \text{V} \text{ja} \)- 'to slay' jata- = Skt. khatā-; Av. \( \text{V} \text{ma} \)- 'think' mata- = Skt. matā-; Av. \( \text{V} \text{ga} \)- 'go' gata- = Skt. gatā-; Av. \( \text{V} \text{sa} \)- 'beget, bear' sāta- = Skt. jātā-.

5. But roots in -an, -am often retain the nasal (m being assimilated to n before t). Thus, Av. \( \text{V} \text{kan} \)- 'to dig' \( \text{V} \text{k} \)-\( \text{a} \)-nta- (cf. also katha-) opp. Skt. khatā-; Av. \( \text{V} \text{sa} \)- 'know' \( \text{V} \text{a} \)-nta-; Av. \( \text{V} \text{g} \)-\( \text{a} \)-nta-.

6. Sometimes a radical short ā appears as long ā before -ta, cf. § 20. Thus, Av. \( \text{V} \text{sr} \)- 'to hear' \( \text{V} \text{r} \)-āta- = Skt. śrūṭā-; Av. \( \text{V} \text{d} \)-\( \text{r} \)-āta- = Skt. drūṭā-.

§ 712. The past participle in -ita, although common in Skt., hardly appears in Av.; the instances Av. darṣita-
Ys. 57.11 = Skt. dhṛṣṭā-, Av. raodita-, sairita- are best treated under Suffixes below, § 786 Note 1.

(Cf. Whitney, Skt. Gram. § 952.)

§ 713. The na-formation of the passive participle is very rare in Avesta. The instances are hardly distinguishable from adjectives. As examples may be given, Av. \( \text{V} \text{jan} \)- 'to stretch' us-tāna-'upstretched' = Skt. uttāṇā-; Av. \( \text{V} \text{u} \)- 'be wanting' \( \text{u} \)-na- = Skt. ūnā-; Av. \( \text{V} \text{par} \)- 'fill' \( \text{p} \)-\( \text{r} \)-na- = Skt. pūrndā-.

4. Perfect Active Participle in -vah.
(Cf. Whitney, Skt. Gram. § 802.)

§ 714. The formation of the Perf. Act. Participle has been treated above under the Perfect-System, see §§ 611, 618, 399.
Verbal Abstract Forms:—Participle, Gerundive.

5. Perfect Middle Participle in -āna, -āna.
   (Cf. Whitney, Skt. Gram. § 806.)

§ 715. On the formation of the Perf. Mid. Participle, see above under Perfect-System, §§ 611, 618.

B. Gerundive and Gerund.

   (Cf. Whitney, Skt. Gram. § 961.)

§ 716. A declined derivative adjective with verbal force is made from some verbs by attaching the formative element -ya to the root. Such an adjective is regularly inflected according to the a-declension. In meaning, it often corresponds to the Latin form in -ndus; it is therefore commonly called a gerundive or future passive participle.

Examples are from Av. यिः ‘to wish’, a gerundive (vbl. adj.) यिः = Skt. यिः; Av. यङ्कः ‘draw furrows, plow’ यङ्कः = Skt. यङ्कः; Av. यार ‘choose, believe’ यार = Skt. यार.

Other instances occur.

   (Cf. Whitney, Skt. Gram. § 966 a.)

§ 717. A declined derivative adjective of like signification (-ndus) with the preceding (§ 716) is made by adding -tva, -pwa, -dva (§§ 94, 96; see also under Suffixes) directly to the root in its strong form. Such a verbal adjective is regularly inflected after the a-declension.

Examples are: Av. याल ‘worthy to be killed’ (व्यग्न-) = Skt. हान्त्व = Av. याल ‘worthy to be satisfied’ (व्यग्न-); Av. याल ‘to be done’ (व्यग्न-), याल ‘to be thought’, याल ‘to be spoken’.

   (Cf. Whitney, Skt. Gram. § 989 seq.)

§ 718. A species of Gerund or Absolute (indeclinable) in -ya seems to occur in the following instances with दाल्पे: Av. अबिगैर्या ‘seizing’ = Skt. साल्प्र; Av. पालिरिया ‘throwing away’. But cf. Bartholomae in B.B. xv. 237.
The Infinitive is a verbal noun, an abstract derived from a verb. It is formed either directly from the root, or sometimes from a tense-stem. Such a derivative noun is used with an infinitival or a semi-infinitival force. The noun form is found most often in the dative case; sometimes, however, in other cases. The abstracts used as infinitives are most commonly cases of a substantive stem made by means of the suffix -di, -ti, -ah; less often they are formed from stems in -man, -van, -a; or they are from suffixless stems.

Examples of Infinitives or Verbal Nouns so used, are the following. Cf. also Whitney, Skt. Gram. § 970.

1. Ending Av. -dyāi, -dyāi dative = Skt. -dyāi.
   (Chiefly GAv.; rare YAv.)
   From root: GAv. ḍar-yāi 'for holding' (Vdar-).—From pres. stem: GAv. vṛtṛyādyāi 'to work', YAv. vasa-uyāi 'for driving' (Vvas-) Yt. 15.28, sravāyādyāi 'to proclaim' Yt. 24.46.

2. Ending Av. -tē, -tāyā- ca dative = Skt. -tayā.
   (Only YAv., but frequent.)
   From root: YAv. anu-matē, anu-matāyā- ca (§ 254) 'to think, according to' (Vmān-) = Skt. anu-matāyā; Av. kṛttē 'for making' (Vkar-) = Skt. kṛtāyā; Av. kṛttē 'for bearing', etc.

   (Chiefly GAv.)
   From pres. stem: GAv. vaṇavē 'to see' (Vvaṇ-), śrav- yēvē 'to repeat' (Vsr-, causal), GAv. avavē, GAv. avāṣē, avāṣē-cā 'to aid' (Vav-).—From aor. stem redupl., GAv. vaścavē 'to speak' (Vvas-).

   (GAv. and YAv.)
   From pres. stem: YAv. staṃmaṇē 'for praising' (Vstau-), GAv. vīrvanōi 'to know' (Vvid-) § 56. Also a couple of others.
5. Ending Av. -āi dative (a-decl.) = Skt. āi.
   (GAv. and YAv.)
   From root: YAv. jayaī 'to win' (Vji-).—From stem: GYAv. fradaīī 'to promote' (Vdā-).

   (Chiefly GAv.)
   From root: GAv. darseī 'to see' (Vdars-), suyē, savōī 'to profit, save' (Vsw-), pōī 'to protect'.

7. Ending -te locative.
   (GAv. and YAv.)
   From root: GAv. ātē 'to put, make' Vsp. 15.1.

§ 721. A number of other formations in the acc., gen., loc., cases of abstract nouns may be regarded as infinitives. For examples, see Geldner, in K.Z. xxvii. p. 226; Bartholomae, in K.Z. xxviii. p. 17, B.B. xv. p. 215 seq.

VII. PERIPHRASTIC VERBAL PHRASES.

§ 722. In the Av., there is an inclination occasionally to use periphrastic phrases made up by means of an adj., a participle or a noun, with a copula verb or auxiliary, instead of a regularly formed tense-stem. The auxiliary may sometimes even be omitted. The periphrastic phrase is chiefly found in YAv.; its presence, however, is recognized in GAv.—Cf. Whitney, Skt. Gram. § 1069 seq.

§ 723. The possible existence of a Periphrastic Perfect has been noted above, § 623.

§ 724. A number of Periphrastic Expressions made by means of an adjective, a participle, or a noun combined with a verb, deserve special mention.


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Inflection: Conjugation of Verbs.

3. With Av. Vah- 'be' = Skt. Vas-, and Av. Vb̤- 'be' = Skt. Vbhā-, cf. Whitney, Skt. Gram. § 1075 d. GAv. ahvā fritamnā 'let us both pray to', 1 du. injunct. Ys. 29.5; GAv. hyāf cihēnuudā 'let one be gratifying' Ys. 43.15; GAv. isvā ḫas 'being able, possessed of'; YAv. pārikṣayitā ṛthinā 'may be looking about'; YAv. yaśdayan āhin. Cf. also fraēritis Yt. 13.25.—YAv. yοf havāni dhūvaniyā 'that I may be conquering'; YAv. yasāda ṛūn 'they become cleansed', ṛuvān ṛuye 'become victorious'.

4. With Vdā- 'give, make, do'. So apparently YAv. aḥūgairya dājē 'I do accept', paṭitirīya dājē 'he does throw away' cf. § 718.
INDECLINABLES.

§ 725. General Remark. The indeclinable words in Avesta, correspond in general to those in Sanskrit and in the other Indo-Germanic languages. Under Indeclinables are comprised Adverbs, Prepositions, Conjunctions, and Interjections. These may be taken up in detail.

A. Adverbs.

§ 726. The adverbs in Av., as in Skt., may be made either from a pronominal stem or from a noun-stem by means of a suffix, or their forms are merely crystallized cases of old or abandoned nouns.

i. Adverbs made by Suffix.
(Cf. Whitney, Skt. Gram. § 1097.)

§ 727. A number of adverbs are made by adding suffixes to a noun or an adjective stem, or especially to a pronominal stem. Their meaning is various.

a. Adverbs of Place.
(Cf. Whitney, Skt. Gram. §§ 1099, 1100.)

§ 728. The principal adverbs of place made by means of a suffix are:

Suffix Av. -tô = Skt. -tas, Av. oîwitô 'around' = Skt. abhitas.
—Suffix -pra = Skt. -tra, Av. kupra 'where' = Skt. kûtra; Av. hapra 'along, with' = Skt. sâtrâ. —Suffix -da = Skt. -ha, Av. ida 'here, now' = Skt. ihâ. Likewise a number of others.

b. Adverbs of Time.
(Cf. Whitney, Skt. Gram. § 1103.)

§ 729. The number of temporal adverbs that are made by means of a suffix is not extensive but corresponds in proportion to the Sanskrit. Examples are:
Indeclinables.

Suffix GYA\textsuperscript{v}. -dā, -dā = Skt. -dā, -dhā, -tha, Av. yadd, yada 'when' = Skt. yadd; Av. kadā, kadā 'when?' = Skt. kadd. So Av. ada 'then' = Skt. ādha, ādhā.

c. Adverbs of Manner and Degree.
(Cf. Whitney, Skt. Gram. §§ 1101, 1104 seq.)

§ 730. The adverbs of manner and degree made by means of a suffix are numerous.

Suffix Av. -dā = Skt. -thā, GYA\textsuperscript{v}. yādā, yādā 'as' = Skt. yathā; Av. aṭā, aṭa 'ac' = Skt. ātha (ādhā).—Suffix -i = Skt. -i (Whitney, § 1105), Av. ṭīrī 'thrice' = Skt. trīs.—Suffix -ti = Skt. -ti (Wh., § 1102), Av. ṭiṭi 'thus'.—Suffix -vaf (acc. sg. advbl.) = Skt. -vat (Wh., § 1106), Av. vacastātvaf 'after the manner of the text'. Similarly Av. hākṣerf 'once' = Skt. sakt.

2. Case-forms as Adverbs.
(Cf. Whitney, Skt. Gram. § 1110 seq.)

§ 731. Many adverbs in Av., as in Skt., are really only stereotyped cases of nouns, adjectives, or pronouns, used with an adverbial force.

1. Accusative as Adverb — frequent (cf. Whitney, § 1111):
(a) From pron. stem, Av. if 'even' = Skt. iti; Av. kaṭ 'how' = Skt. kāṭ; Av. eṣṭ particle = Skt. eṣṭi; Av. cāṭ (cpd. w. if) particle = Skt. cēt; Av. nōṭ, nāṭa 'not' = Skt. nēt.—(b) From adj. stem, Av. nārām (acc. sg. f.), nārum (acc. sg. n.) 'now, quick', cf. Skt. nāmām; Av. aparam 'thereafter' = Skt. āparam.—(c) From noun-stem, Av. nāma 'by name' = Skt. nāma.

2. Instrumental as Adverb (cf. Wh., § 1112): (a) From pron. stem, Av. yavata 'as long' = Skt. yāvatā; Av. tā 'by this, therefore', yā 'by which, whereby', āṭi 'thereby' (§ 431).—(b) From adj., Av. dāṭīna 'to the right' = Skt. dākṣιṇa; Av. yavata 'praiseworthy' (cf. Wh., § 1112 d); Av. tarascā 'across' (§ 287 above) = Skt. tīrastā; Av. fraca 'forth' Ys. 9.8 (cf. § 287), cf. Skt. prācā.


4. Ablative as Adverb (cf. Wh., § 1114): (a) From pron. stem, āṭ (GA\textsuperscript{v}., ṭaṭ (YA\textsuperscript{v}.) 'then' cf. § 431 above = Skt. āt.—(b) From noun-stem, anārīnaṣmāḍ 'within'.—(c) From adj. stem, Av. dāṛāṭ 'from afar' = Skt. dāṛāt; Av. pākṣāṭ 'behind' = Skt. pākṣāt.

5. Genitive as Adverb — in temporal sense (cf. Wh., § 1115): Av. ḍoḍā 'at night'.

6. Locative as Adverb (cf. Wh., § 1116): From noun and adj. stems, Av. dārēs, dārāca ‘afar’ = Skt. dārē; Av. asne, asna-cac ‘near’.

3. Miscellaneous Adverbs and Particles.
(Cf. Whitney, Skt. Gram. § 1122.)

§ 732. A number of adverbial words, chiefly monosyllabic forms, deserve mention here. Examples are:

a. Place. Av. eva (kāva) ‘where’ = Skt. kā; Av. haca ‘with, forth’ = Skt. sāca; Av. parntar ‘outside’. Likewise some others; see § 728 above.

b. Time. Av. ni ‘now’ = Skt. nū, nū; Av. moju ‘soon, quickly’ (§ 38) = Skt. maṣū; Av. ṃasaṭā ‘after’.

c. Manner. Av. aev ‘so’ = Skt. eva; GAv. nānā ‘differently, specially’ (§ 17) = Skt. nānā; Av. ca ‘how’.

d. Negative. Av. mā ‘not’ (prohibitive) = Skt. md.

e. Asseverative. Av. bā ‘indeed, truly’, bādā ‘even, indeed, always’.

(Cf. Whitney, Skt. Gram. § 1118 seq.)

§ 733. Here belong the verbal prefixes treated below (§ 749), some of which however show at times more or less distinctly their original adverbial value. Examples are:

Av. a′pi, a′pī (GAv.) ‘even, for, afterward’ = Skt. āpi; GAv. a′bī, YAv. a′wi ‘to, unto’ (occasionally advbl.) = Skt. abhi; Av. ava, avā (GAv.), avā (Ys. 30.10 extra metrum) ‘down’ = Skt. eva, avās; Av. paro ‘forth, before, beyond!’ = Skt. parās; Av. haca ‘with, forth’ = Skt. sācā; Av. upāri ‘above’ = Skt. upāri.

B. Prepositions.
(Cf. Whitney, Skt. Gram. § 1123 seq.)

§ 734. Prepositions in the sense of words that ‘govern’ oblique cases do not strictly exist in Avesta, any more than in Sanskrit. There are, however, a number of adverbial words which are used with the oblique cases and which define such cases more precisely. Their office is thus directive. These are termed Prepositions, and sometimes they seem really to govern the cases with which they stand.
§ 735. A fuller discussion of the Prepositions and of the cases with which they are used, belongs rather to Syntax. A mere enumeration of these forms in comparison with the Skt. is here given. Some of the words are case-forms used adverbially with a prepositional value; see under Syntax.

Principal Avesta Prepositions.

aši (with acc., loc.) 'upon, after, for', cf. Gk. ἀπὶ = Skt. ápi
ašu, GAav. abī (w. acc., dat., loc.) 'to, unto, upon', cf. ऋषिः = Skt. abhi
adāri (w. acc.) 'under, beneath', cf. Skt. adhār (adv.)
ana (w. acc.) 'along, upon', cf. Gk. ἀνά
anu (w. acc.) 'along, after, according to' = Skt. ánu
aŋtara (w. acc., instr., loc.) 'between, among', cf. Lat. inter = Skt. anūrā
apa (w. dat.) 'away, off', cf. Gk. ἄπα = Skt. ápa
ārm (w. abl., Ys. 51.14) 'without', opp. Skt. āram
āvī, aoi (w. acc., dat., gen.) 'to, upon'; (w. abl.) 'from'; (loc.) 'in'
ā (w. acc., dat., abl., gen., loc.) 'hither, from, to, until' = Skt. ā
upa (w. acc., loc.) 'unto, in', cf. Gk. ὑπό = Skt. úpa
upāri (w. acc., instr.) 'above, over', cf. Gk. ὑπό = Skt. upāri
tarō, tarasca (w. acc.) 'through, across', cf. Lat. trans = Skt. тīrās, tīrācē
prāti (w. acc., instr., dat., abl., gen., loc.) 'to, at, for, with', cf. प्रति = Skt. prāti
pairi (w. acc., abl.) 'around, from around', cf. περί = Skt. pāri
para (w. acc., instr., abl., gen.) 'before, from', cf. πέρι = Skt. pārā
parō, GAav. pars (w. abl., gen., loc.) 'before, beside', cf. παρός = Skt. pārās
pasca (w. acc., instr., abl., gen.) 'after, behind' = Skt. pācā
pascaēta (w. acc.) 'after, following'
parā (w. acc., gen.) 'behind, on the other side of', cf. Lat. pāne
maq (w. instr., abl., gen.) 'with' = Skt. smās (§ 140 above)
haca (w. acc., instr., abl., gen.) 'with, in consequence of' = Skt. sācā
hāpra (w. acc., instr., dat.) 'with, along with' = Skt. satrā
hada (w. instr., dat., abl.) 'with, along with' = Skt. sahā.

§ 736. The Prepositions, as in other languages, are not infrequently placed after the case which they determine, instead of before it; they thus become 'Postpositions'. Examples are numerous:

Av. apam ā 'to the water', raocanum paṇī 'at the window', aṭāṭ haca 'in accordance with righteousness', etc. Similarly in the loc. case -hva, -āvau = su + a; so ahmya 'therein' = ahmi + a. Others likewise.
§ 737. The abl. phrase YAv. antarāt naemāt ‘within’ is employed, in addition to its adverbial use, also with a force that is practically equivalent to a preposition: Av. antarāt naemāt yārādrājō ‘within a year’s time’; antarāt naemāt bārāprīṣva ‘within the wombs’.

C. Conjunctions.
(Cf. Whitney, Skt. Gram. § 1231 seq.)

§ 738. The conjunctions and particles of adverbial value have in part been treated above under Adverbs. It remains only to emphasize the conjunctive force of some of the most important Co-ordinates and Subordinates. They are mostly postpositive in position.

1. Co-ordinate Conjunctions.

§ 739. The chief co-ordinate conjunctions, copulative, adversative, etc. are here noted.

a. Copulative. Av. ca ‘and, que’ = Skt. ca; Av. ca . . . ca ‘both . . . and’ = Skt. ca . . . ca; Av. uta ‘also’ = Skt. utā; Av. uta . . . uta ‘both . . . and’ = Skt. uta . . . uta. Negative, Av. nōiṭ ‘not’ = Skt. nāḥi; Av. nōiṭ . . . nōiṭ, nōiṭ . . . nāda, nava . . . nōiṭ ‘neither . . . nor’.

b. Adversative. The only one in use seems to be Av. tū ‘but, however’ = Skt. tū.

c. Disjunctive. Av. vā ‘or, else’, e.g. Vd. 12.1 = Skt. vā; Av. vā . . . vā ‘either . . . or’ = Skt. vā . . . vā.

d. Causal. Av. zi ‘for’ (orig. asseverative, and often so used in Av. as in Skt.) = Skt. hi.

e. Illative. Here may be noticed Av. aṅga ‘so, therefore’ = Skt. ātha. Perhaps also some others.

2. Subordinate Conjunctions.

§ 740. The subordinate conjunctions, temporal, modal, final, etc., with adverbial force, have been noted above under Adverbs (§ 728 seq.), e.g. Av. yada ‘when’, yāpa ‘as, that’, etc. To these may be added the conditional conjunction Av. yezi, yedi ‘if’ = Skt. yādi.
D. Interjections.

§ 741. A few exclamations are worthy of notice; they are, in part, remnants of cases of unused words crystallized as Interjections. Examples are not numerous.

§ 742. The most important Interjections are: Av. āi 'O' (w. voc.) = Skt. āi; Av. uṣṭa 'hail' (an old loc.). Likewise a few others, probably originally case-forms of nouns or adjectives, e. g. Av. āvōya ' alas' (old instr.), cf. āvōya mē bāvōya ' woe, woe indeed to me' Yt. 3.14; Av. inja ' ha, here', tinja ' ho, there'.
WORD-FORMATION.

FORMATION OF DECLINABLE STEMS.

§ 743. General Remark. Words are made from roots either directly without an affix, or they are more commonly formed by means of added suffixes, or again by composition.

(1) Only a small proportion of declinable stems, however, are made directly from verbal or pronominal radicals in their bare root-form without any affix. The simple root does sometimes serve as a declinable stem (see discussion below, § 744), but this happens chiefly in compounds.

(2) The great majority of words, in Av. as in other tongues, is derived from radicals by assuming an affix (suffix or prefix). The root-part of the word contains the fundamental idea; the prefix or suffix modifies its meaning.

(3) A third method of making new words is by combining words already formed so as to build up a compound.

The formation of verbs and pronouns has been sufficiently treated above; attention is here given to the formation of noun-words.

1. Suffixless Formation.

Root-Words.

(Cf. Whitney, Skt. Gram. § 1147.)

§ 744. A limited number of declinable stems, nouns and adjectives, in Av. as in Skt, are made directly from a simple root without assuming any suffix. The suffix-
less stems have been discussed above, under Declension §§ 248, 261 etc. They occur oftenest as finals of compounds; they are therefore frequently made up with verbal prefixes.

As to signification, the root-words, as in Skt. (cf. Whitney, Skt. Gram. § 1147a), are action-words, especially infinitives; or they may be nouns of agency. Sometimes they are adjectives.

§ 745. As examples of Root-Words without Suffix may be given:

Av. vac- ‘voice, word’ = Skt. vāc-; Av. druṇ- ‘deceit, Fiend’ = Skt. drūḥ-; Av. adṛuḥ- ‘undeeieving’ = Skt. adṛuḥ-; Av. aświ-ṣac- ‘following’ = Skt. abhi-ṣac.

Note 1. In Av., as in Skt., root-words at the end of a compound are subject to some variation. (a) Internal ə is often lengthened, anuँहृ- ‘attending’. — (b) Radical i, u remain unchanged. — (c) Roots ending in a short vowel including -ar usually assume a ə, as in Skt. (cf. Whitney, Skt. Gram. § 1147d), Av. ṣrū-ṛṣṭ- title of a priest (Vbar-), cf. Skt. bhṛṭ-, Whitney, Skt. Gram. § 383 h. Similarly in the prior member of a compound, Av. suṛ-gāṇa- ‘of listening ears’ (Vsr-), cf. Skt. śrū-ṭ-karṇa-; Av. jiṭ-ṭa- (Vji-), cf. Whitney, Skt. Gram. §§ 1147 e, 383 h.

Note 2. Reduplication is perhaps to be sought in Av. tū-tuc-, cf. loc. pl. tūtuṣṭa Vd. 6.51, cf. Skt. tvāc-.

2. Derivation by Prefix and Suffix.
(Cf. Whitney, Skt. Gram. §§ 1118, 1136.)

§ 746. Words are derived from radicals chiefly by the addition of prefixes and suffixes. The Prefixes and Suffixes may now be taken up in detail.

PREFIXES.

a. Nominal Prefixes, Substantive and Adjective.
(Cf. Whitney, Skt. Gram. § 1121.)

§ 747. A number of prefixes are used in making new words of substantival or adjetival value out of words already formed; these may be called nominal or noun-
Nominal and Verbal Prefixes.

prefixes. The most important Nominal Prefixes (subst. and adj.) in Av. are: a- negative, hu- 'well', duś- 'ill'.

§ 748. Examples of nouns and adjectives formed with modifying nominal prefixes are:

Av. a- negative (an- before vowels, a- before v; rare ana-) = Skt. a-, an-: e. g. Av. a-srűṣṭi- 'disobedience'; Av. an-ar̥pa- 'wrong' = Skt. anartha-; Av. a-viśi- 'ignorance' = Skt. ṛviśi-; Av. anamṛđika 'unmerciful'.

Av. hu- (occasionally hao-) 'well' = Skt. su-; e. g. Av. ha-jiti- 'prosperity' = Skt. suksiti-; Av. hao-zq/nva- 'friendship'.

Av. duś- (sporadic duṣ-) 'ill' = Skt. dus-: e. g. Av. duṣṭi- '(i. e. duṣ-jiṣṭi- § 186) 'distress'; sporadic Av. duṣṭ-sravah- 'inglorious'. Similarly a few others.

b. Verbal Prefixes.

(Cf. Whitney, Skt. Gram. § 1076 seq.)

§ 749. A number of verbal prefixes or so-called 'prepositions' occur in combination with verbs; they modify or define the meaning of these more clearly. Some of these prefixes were originally stereotyped cases of nouns that have assumed an adverbial character.

§ 750. The most important verbal prefixes in Av. are the following. The meanings given are of course only general and approximate. See Whitney, Skt. Gram. § 1077.

Av. aṭi 'past, over, beyond', Vbar- + aṭi 'bring over to' = Skt. dātī aḍpi 'upon, on', Vjan- + aḍpi 'smite upon' = Skt. aḍpi aḍvī, GAv. aḍhī to, upon, against, Vgar- + aḍvī, aḍhī 'come upon' = Skt. aḥhī anu 'after, along', Vi- + anu 'go after' = Skt. ānu aŋtār 'between, among', Vmrū- + aŋtār 'interdict' = Skt. antār apha 'away, forth, off', Vbar- + apha 'bear away' = Skt. āpha awo 'down, upon', Vjan- + awo 'strike down' = Skt. āwo awoo, aovi 'to, upon', Vbar- + aooi 'bring to' a to, unto', Vbar- + a 'bring to' = Skt. ā upa 'to, unto, toward', Vbar- + upa 'bring up' = Skt. úpa us, uz 'up, forth, out', Vbar- + us, uz 'bring forth' = Skt. úd ni 'down, in, into', Vjan- + ni 'smite down' = Skt. ni niś, niś 'out, forth, away', Vbar- + niś, niś 'bring away' = Skt. nis para 'away, forth', Vbar- + para 'bear away' = Skt. pārā pārī 'round about, around', Vbar- + pārī 'bear around' = Skt. pārī
Word-Formation: Prefixes and Suffixes.

frā 'forth, fore, forward', Vbar-+frā 'bring forth' = Skt. prá
paṭī 'towards, against, back', Vbar-+paṭī 'bring towards' = Skt. práti
vī 'apart, away, out', Vbar-+vī 'bear asunder' = Skt. vi
hām, hā-, GAv. hām, hāṇ- 'together', Vbar-+hām 'bear together' = Skt. sām.

Note. Instances of stereotyped case-forms of a noun entering into verbal combination as prefix, are to be found: e.g. Av. yaos + Vda-, yaos-dātī 'makes pure', cf. Av. yaoś Ys. 44.9 = Skt. yos.

§ 751. The connection between the prefix and the verb, in Av. as in Vedic Skt. (Whitney, Skt. Gram. § 1081) is very loose; several words, therefore, often intervene between the prefix and the predicate, so that sometimes it is difficult to tell whether the prefix is to be connected directly with the verb or is to be regarded merely as an adverb: e.g. apa haca qaśahyō | miḥra barōiš 'mayest thou, O Mithra, bring us away from distresses' Yt. 10.23, beside apa-baraïti 'he brings away' Vd. 5.38.

§ 752. A repetition of the prefix is not uncommon, that is, the prefix may stand at some distance before the predicate and then be repeated in combination with the verb:

As an example of such repetition compare, Av. hām ida ḍaētēm hām.bārayēn 'let them collect possessions together there' Vd. 4.44.

Note 1. In GAv., the metre shows that the second prefix is regularly to be expunged: e.g. GAv. hyaṭ hām vohā | mazā [hām]-fraṣṭā manahā 'when he conferred with Vohu Manah' Ys. 47.3. Again hyaṭ pīrā hām caṇjuṁai [hām]-graṁm 'when I conceived thee in mine eye' Ys. 31.8. Similarly us ... [us]-jīn Ys. 46.12; et al.

Note 2. In the case of a long predicate, when several subjects or objects belong to the same verb, the verb itself is sometimes expressed but once, the prefix being then repeated each time with the subject or object as the case may be: e.g. aya daṇṇaya fraomṛga | ahurō mazād aṭava | frā vohu manō, frā ... frā ... frā ... 'Ahura Mazda professed his faith according to this law, Vohu Manah professed it, so did' etc. Ys. 57.24.

§ 753. When the prefix immediately precedes the verb to which it belongs, the form of the prefix is sometimes
made subject to the rules of sandhi (see Sandhi, below); sometimes, however, it undergoes no change but is allowed to remain unaltered, cf. §§ 51, 52 above. Thus:

(a) With Sandhi. Av. \( \text{V} \text{as-} \) 'to drive' + ava, \( \text{upa, para} \) may give avāsōti (ava + as), upāsaiti (upa + as), parāsēti (para + as); — Av. \( \text{Vi-} \) 'to go' + upa, para gives upāēta- (upa + ita), parāōiti (para + aēti); — Av. \( \text{Vvac-} \) 'to speak' shows \( \text{pātyaǒta} \) 'he spoke' Ys. 9.2, and aipyūhda- (aipi + uhdā), cf. § 52 Note 1; — Av. \( \text{Vhac-} \) 'follow', upāvhaēaiti (upa + hac); — Av. \( \text{Vhars-} \) 'let go', upāvharōsaiti, ēravharōsaiti.

(b) Without Sandhi. Av. \( \text{Vas-} \) 'to reach, obtain', ava.āśnaōiti, pāitī.āśnaōiti (beside ērāśnaōiti with sandhi). Also many other examples.

Note 1. The metre sometimes determines whether sandhi is to take place, or whether the hiatus is to be allowed to remain; compare instances like pātī.apayaf Ys. 8.38, pātī.apayaf Yt. 10.105, et al.

Note 2. The forms us, niṣ (with voiceless s) are used chiefly before voiceless consonants, the forms uz, niṣ are used before voiced; but this rule is likewise by no means without exception. Thus Av. usbarōti, uṣūḥyaṃ, niṣōrīna, so rāṣuḥda- (s before voiced sounds); but usaṇa-, niṣāya Ys. 50.12, arṣuḥda- (s before voiced).

Note 3. The preposition Av. \( \text{hqm} \) 'āv' = Skt. śām appears in various forms, the form being assimilated to the sound following: thus, ham- (before vowels), hym (before labials and some other consonants), haṃ (before gutturals, palatals, dentals), also hōm, hōṃ occur in GAv.— Examples are Av. hamārōm-, hāṃbāraym, ḍāṅkāraym, ḍāṅjasyṛte, ḍāṅcaētī. Some exceptions to the law of assimilation occur, e.g. manyu.hqm.tāṣita- 'constructed by the spirit'; et al.

§ 754. Specially to be observed in compounds is the treatment of an original s after a prefix ending in i, u.

1. The original s, as expected, becomes t after i, u, cf. Whitney, Skt. Gram. § 185. Thus, YAv. niṣṭāti (\( V \text{stu-} \)) Yt. 14.42; YAv. niṣṭayēti (\( V \text{stā-} \)) Yt. 10.109 (but GAv. polistavas with s Ys. 50.9); Av. ahiṣṭāc- 'accompanying' Ys. 52.1 = Skt. abhiṣāt-; Av. pātiṣmaṛmna- (v.l. pātiṣmarmaṇa-, pātiṣmarmaṇa-) 'thinking upon' (Av. \( \text{Vmar-} \) = Skt. \( \text{Vmar-} \) § 140) Yt. 10.86.— Similarly in internal
reduplication, unless followed by \( p \) §§ 155, 109. Thus, Av. hiṣma-
rongt- ‘remembering’. But (with \( sp \)) Av. hisposīt, hisposīnna
‘spying’ Vt. 8.36, Vt. 10.45.

2. Frequently the peculiar writing \( \ddh, \ddh \) is found after \( i, u. \)
It seems to be an attempt at etymological restoration. Thus, Av.
ānuś. hac- ‘attending’ Ys. 31.12 = Skt. ānuś.; Av. aświḥuṭa- (v. l.
aświḥuṭa-) ‘pressed haoma-juice’ (Av. \( vhu- = \) Skt. \( vsu- \)) Ys. 11.3;
Av. paṁriḥuṭa- ‘encircled’ Ys. 11.8 = Skt. pariṇakta-; Av. kuṭhaṭa
‘soundly sleeping’ (§ 95) Ys. 57.17. — Similarly in internal redupli-
cation, Av. hiṣhaṭi ‘it clings’ (\( Vha-c \)).

3. Complicated are the following formations: GAv. niś-a-śravati
‘let him protect’ Ys. 58.4 (beside Av. ni ... karaite Ys. 19.10);
YAv. niś-a-śrasti ‘he settles down’ Ys. 57.30 (beside niḍḍayat
Ys. 9.24); Av. paṁrīvaharita- ‘imbrued’ (beside v. l. paṁrīvaharita-)

**SUFFIXES.**

§ 755. Most derivatives, in Av. as in other languages,
are made by means of suffixes. These resemble the cor-
responding suffixes in Skt., and they may likewise be divided
into two general classes:

a. **Primary Suffixes,** or those added directly to
original roots or to words resembling such.

b. **Secondary Suffixes,** or those added to deri-

These two classes may now be taken up in detail.

**A. Primary Derivatives.**

(Cf. Whitney, Skt. Gram. § 1143.)

§ 756. A Primary Derivative is a word that is
formed by adding one of the so-called Primary Suffixes
directly to an original root.

§ 757. Form of the Root. The root to which the
primary suffix is added may undergo more or less change
in its form. Most generally the root is strengthened
either to the \( guṇa \) or the \( vrddhi \) stage. Such variations
Primary Derivatives.

for the most part answer to corresponding changes in Skt.; they will not be taken up in detail here; reference may be
made to Justi, Handbuch der Zensprache pp. 366—383.

§ 758. Some general remarks, subject to exceptions, however, may be made with regard to the strengthening
of the root.

(a) In Av., as in Skt., internal radical a is commonly vṛddhied before the suffix a; but it commonly remains unchanged before the
suffix i.

(b) Internal and initial i, u are gunated before the suffix a and i.

(c) Internal and final i, u are gunated before the suffixes -ana, -an, -aṇa, -aṇa, -man.

(d) The root generally remains unstrengthened before the suf-
fices -ti, -ni, -u, -pu, -ra, -van, and in some other cases.

The Principal Primary Suffixes.

(Cf. Whitney, Skt. Gram. § 1146 a.)

§ 759. A list of the principal primary suffixes may here be given in connection with the Sanskrit, see Whitney, Skt. Gram. § 1146 a. One or two of these here given
might perhaps be further resolved and regarded as second-
dary, but it is found convenient to include them here.

| 1 | -a     |
| 2 | -an    |
| 3 | -ana   |
| 4 | -aṇi   |
| 5 | -aṇā (-aṇ) |
| 6 | -aṛ      |
| 7 | -aḥ    |
| 8 | -a    |
| 9 | -aṇa (-aṇa) |
| 10 | -i  |
| 11 | -in   |
| 12 | -ina   |
| 13 | -iḥ    |
| 14 | -iśi   |
| 15 | -i    |
| 16 | -u    |
| 17 | -uṣ    |
| 18 | -a    |
| 19 | -ka (-ika) |
| 20 | -ta (-da) |
| 21 | -tar (-dār) |
| 22 | -ti    |
| 23 | -tū    |
| 24 | -tra (-ṭra, -aṭra) |
| 25 | -tva (-ṭva) |
| 26 | -ṭa (-da) |
| 27 | -ṭi    |
| 28 | -ṭu    |
| 29 | -ṭa (-ṭna) |
| 30 | -ṭah   |
| 31 | -ni    |
| 32 | -nu    |
| 33 | -ma    |
| 34 | -man   |
| 35 | -ni    |
| 36 | -mna, -mana |
| 37 | -ya    |
| 38 | -yā, -iṣṭa |
| 39 | -yu    |
| 40 | -ra    |
| 41 | -ri    |
| 42 | -ru    |
| 43 | -va    |
| 44 | -van (-зван) |
| 45 | -vana (-зван) |
| 46 | -vah   |
| 47 | -var (-vara) |
Word-Formation: Primary Suffixes.

A few other Primary Suffixes.

§ 760. A few other suffixes occur sporadically and may also for convenience be classed under the primary division, though their secondary origin may be possibly traced. As examples may be taken:

Suffix, Av. -aya in zar'aya-; Av. -ara in doh'ara-; Av. -ura in ra'ura-; Av. -uh in par'uh- (Whitney, § 11528). Likewise some others.

Discussion of the Primary Suffixes.

1. Av. -a = Skt. -a (Whitney, § 1148).

§ 761. With this suffix a great number of derivatives are formed. Their signification is various; they are adjectives, action-nouns, agent-nouns. The root is generally strengthened by guṇa or vṛddhi. Examples are very numerous:

Noun (masc., neut.). Av. vāsa- ‘strength’ = Skt. vāja-; Av. maēga- ‘cloud’ = Skt. mēghā-; Av. gaoṣa- ‘car’ = Skt. ghōsa-; Av. cahra- ‘wheel’ (neut.) = Skt. cakra-—Adjective. Av. ama- ‘strong’ = Skt. āma-; Av. asāra- ‘headless’; Av. amṣa- ‘immortal’ = Skt. amṛta-; Av. ṛava- ‘deceitful’ = Skt. drōgha-. Also many others.


§ 762. This suffix forms a limited number of neuter and masculine nouns of action and agency, including also a few adjectives. Examples are:

Noun. Av. ukh'an- m. ‘ox’ = Skt. ukh'an-; Av. ta'ra- m. ‘shaper’ = Skt. tākṣam-; Av. urvan- m. ‘soul’; Av. māsan- n. ‘greatness’ = Skt. mahān-.—Adjective. Av. zvindun- ‘not receiving’; Av. *ta'rvan- ‘conquering’.

3. Av. -ana (-na) = Skt. -ana (Whitney, § 1150).

§ 763. This suffix, as in Skt., forms many derivatives, nouns and adjectives of varied value. Roots in i, u commonly receive the guṇa-strengthening before this suffix.
Some of the adjectival derivatives made with this element can hardly be distinguished from participles. Examples are:

Noun. Av. vavhana- n. 'clothing' = Skt. váśana-; Av. hanja-nana- n. 'assembly' = Skt. sāgāman-; Av. bajina- n. 'dish' = Skt. bhūjana-. § 17, 30; Av. maṭhana- n. 'dwelling'; Av. raocana- n. 'light, window' = Skt. rśčana-. — Ad. Av. zavava- 'wintry'.

§ 764. After an r, the Av. form -na answers in some instances to orig. -ana, while in others it corresponds to -na (i.e. -na, see § 802). These must be distinguished. As examples after r:

(a) Av. -ina = Skt. -ana (i.e. -a), Av. varṇa- m. 'choice, belief' = Skt. varṇā-; Av. kamṛma- n. 'battle, conflict' = Skt. samāṛga-. Likewise some others. But observe Av. karana- (-ana) 'side, shore' Yt. 5.38 etc. opp. to Av. karṇa- (-na) 'ear' Yt. ii.2 = Skt. kāṛa-; yet consult the variants.

(b) Examples of Av. -ma (i.e. -na) = Skt. -na, after r, are given below under -na § 802.


§ 765. Sporadic traces of the suffix -ani in Av., as in Skt., are to be found. As example may be quoted:

Av. duṣ-āni- adj. 'evil' Vd. 14.5.

5. Av. -aṅt (-aṅt, -iṅt) = Skt. -ant (Whitney, § 1172).

§ 766. This is the suffix which forms the pres. and fut. participles. It has been sufficiently treated above, §§ 477, 514.


§ 767. This suffix forms a limited number of nouns; they are almost all of the neuter gender. It occurs likewise in adverbs and prepositions, probably there representing old case-endings. In some nouns the form becomes -ara by the -a-transfer. The prefix -ar must be connected with -an, cf. § 337. Examples:

Av. vadar- n. 'weapon' = Skt. vādhar-; Av. zarar- n. 'jaw'; Av. bāvvar-, bāvvara- (a-inflection) 'thousand'; Av. nara-, nara- m. 'man' = Skt. nār-, nara-. Observe the adverbs Av. antar 'between, inter' = Skt. antār; Av. ifar 'immediately'.

7. Av. -ak = Skt. -as (Whitney, § 1151).

§ 768. From this very common suffix, in Av. as in Skt., a great number of derivatives are made. They are
chiefly abstract neuter nouns and some adjectives (probably originally distinguished from the latter by a difference of accent, cf. Whitney, *Skt. Gram.* § 1151 c). The roots in *i, u* show *guna*-strengthening before this suffix. Examples are:


8. Av. *-ā* = Skt. *-ā* (Whitney, § 1149).

§ 769. This suffix makes feminine adjectives answering to masculine and neuter *a*-stems. It also makes a considerable number of feminine action-nouns. Its form is often obscured, as it frequently appears as *ā* §§ 25, 17, 18. Examples have been given under declension of fem. nouns and adjectives §§ 362, 243.


§ 770. This suffix is used in forming middle and passive participles; it has therefore been treated under the different tense-systems, §§ 477, 507 etc. Examples of participles mid. and pass. are:


Note. A few noun-stems in *-an* also show *-āna* as a sporadic heavy form with *a*-transfer, e. g. *arñāna* - ‘male’ § 310.

10. Av. *-i* = Skt. *-i* (Whitney, § 1155).

§ 771. With this suffix a considerable number of derivatives are formed. They are adjectives and substantives.
Primary Derivation:—Suffix -ā, -āna, -i, -in, -ina, -iś, -iśī. 

The masculines are chiefly agent-nouns; the feminines are abstracts; there is an occasional neuter. The root generally shows the guṇa stage. Examples are:

Nouns. Av. aži- m. ‘dragon’ = Skt. dhi-; Av. kavi- m. ‘Kavi, king’ = Skt. kavi.—Av. karṣi- f. ‘circle, circuit’ = Skt. krṣi-; Av. dāhi- f. ‘creation’ = Skt. dhāsi-; Av. maṇi- f. ‘wrath, punishment’ Ys. 31.15, 44.19 = Skt. mēni.—Av. aṣi- n. ‘eye’ = Skt. ākṣi.—Adjective. Av. sairī- ‘yellow, golden’ = Skt. hāri-; Av. darṣi- ‘bold’, etc.

§ 772. On Av. -ita = Skt. -ita, see § 786 below.
§ 773. On Av. -īti = Skt. -īti, see § 789 below.


§ 774. Only a few undoubted instances of this suffix as a primary derivative are noted; its use in secondary formation of possessives is more familiar (§ 835), though not so common as in Sanskrit. Quotable examples of the primary usage of this suffix are:


§ 775. There are a few quotable derivatives that show this suffix. Examples are:

Adjective. Av. daḫšina- ‘right’ = Skt. dākṣiṇa-; Av. sairina- ‘golden’ = Skt. hariṇā-.

13. Av. -iś = Skt. -is (Whitney, § 1153).

§ 776. A small number of neuter nouns are made by means of this suffix. Instances are:


§ 777. This suffix belongs perhaps rather under secondary derivation than under primary endings. It occurs in only one or two words and may best be mentioned here. It seems to answer as a corresponding feminine formation
Word-Formation: Primary Suffixes.

(-iši) to the preceding -iš. The root is strengthened before it. Examples are:

Noun. Av. tṿiši- f. ‘power, might’ = Skt. táviši-; Av. hāriši- f. ‘mother’.

§ 778. On -iša in superlatives see § 813 below.


§ 779. This suffix is to be sought in feminine nouns and adjectives, cf. also Whitney, Skt. Gram. § 1156 b. Such feminines correspond for the most part to masc. and neut. stems in -a, -i or a consonant. Sometimes it is doubtful whether it would not be better to regard some of the nouns and adjectives as secondary in origin.


§ 780. This suffix which closely resembles the corresponding one in Skt., forms derivative nouns and adjectives. The nouns are chiefly masculine. Examples are:

Noun. Av. qsu- m. ‘branch, twig’ = Skt. qśū-; Av. ḗsu- m. ‘arrow’ = Skt. ḗsu-; Av. pasu- m ‘small cattle’ = Skt. pāśū-; Av. tanu-, tanū- f. ‘body’ = Skt. tanū-, tanū-; Av. madu- n. ‘honey’ = Skt. mádhu-.


§ 781. On Av. -una = Skt. -una, see § 802 below.

§ 782. On Av. -ura = Skt. -ura, see § 816 below.


§ 783. This suffix forms a few derivatives; they are chiefly neuter nouns. As examples may be quoted:

Av. arduś- n. ‘assault, battery’, garbhuś- n. ‘milk’, tanuś- n. ‘person’ Ys. 43-7, cf. § 360. Add also manuś- masc. nom. propr.
Primary Derivation:—Suffix -ī, -u, -uj, -a, -ka, -ta.


§ 784. With this suffix only an occasional feminine noun is made. As an example may be quoted Av. ītu- (ītu-) f. ‘body’ = Skt. tātu- (tātu-).


§ 785. This suffix forms a few primary derivatives; they are nouns and adjectives. Its use in secondary derivation, as in Skt., is more common. Examples of -ka as primary suffix are:

Noun. Av. ṭoka- m. ‘garment, robe’ Yt. 5.126 = Skt. tāti-.

Adjective. Av. ṭoka- ‘dry’ = Skt. tāti-.

20. Av. -ta (-ita, -ata) = Skt. -ta (-ita, -ata), Whitney, § 1176.

§ 786. The suffix -ta is used chiefly (1) in forming past-passive participles directly from the conjugation-stem as explained above under Participles, § 710 seq. It appears also (2) in a few general nouns and adjectives which show more or less of a participial character. The feminine form shows -tā. Examples are:

(1) Past-Passive Participles in -ta, see § 711 above.—(2) Nouns and Adjectives: Av. dūta- m. ‘messenger’ = Skt. dūtā; Av. auguśṭa- m. ‘toe’ = Skt. auguśṭha; Av. sāsta- m. ‘hand’ = Skt. hāsta; Av. aṣaṇ- ‘right’ (-ṣa = -rta, § 163) = Skt. pṛtā; Av. anāhitā- fem. ‘Anahita’ nom. propr.

Note 1. The suffix Av. -ita = Skt. -ita (Whitney, § 1176 d) appears in a few adjectives: e.g. Av. zarīta- ‘yellow, green’ = Skt. hārita-; Av. masīta- ‘great’; perhaps in Av. raodīta- ‘red’. Likewise in the ptepl. adj. Av. ḍarīta- ‘emboldcnd, daring’ (Vdṛś-) Ys. 57.11 = Skt. dhṛṣṭā-, cf. § 712 above.

Note 2. A suffix -ata (stem a-+ at) = Skt. -ata (Whitney, § 1176 e) may be assumed in a few nouns and adjectives which show partly a gerundive force. Av. ṭāṣata- n. ‘silver’ = Skt. ṭājata-; Av. ṭaṣata- m. ‘adorable, divinity’.

Note 3. The suffix -ta is sometimes disguised as -da in accordance with certain phonetic changes, cf. § 89 etc. Av. ṭṛṣṣata- ‘grown great, mighty’ (i.e. varīh + ta) = Skt. vṛṣṭā-. So Av. drīvaṭa- Yt. 13.11. Likewise -r-ta is often disguised as -ta, cf. § 163.

§ 787. This suffix is used in forming masculine, and a few feminine, nouns of agency and relationship, cf. § 321 seq. The suffix is attached directly to the root; and radical i, u are generally strengthened before it. There is a corresponding feminine -pri besides. Examples of -tar are:

(1) Nouns of Agency. Av. dātar- m. ‘giver, creator’ = Skt. d(h)ātar-; Av. saotar- m. name of priest = Skt. hōtar- et al. — (2) Nouns of Relationship. Av. patar- m. ‘father’ = Skt. pītār-; Av. mātar- f. ‘mother’ = Skt. mātār.

Note 1. The suffix -tar is sometimes disguised (cf. § 163): Av. hātar- m. ‘eater’; Av. bātar- m. ‘rider’ = Skt. bhātār-.

Note 2. Observe the form of the suffix in YAv. dugār-, GA Av. dugār- f. ‘daughter’ Yt. 17.2, Ys. 45.4 = Skt. dukitār-.

Note 3. Observe -tar as neuter in infin. YAv. vidāpre Yt. 19.82 (perhaps here hātār v. l. Ys. 62.2).


§ 788. This suffix is used in forming a large number of feminine nouns, chiefly abstracts, and also an occasional masculine noun or adjective. The suffix is added directly to the root in its weak form. Examples are numerous:

Noun. Av. anumāti- f. ‘thought, agreement’ = Skt. ānumati-; Av. cisti- f. ‘wisdom’ = Skt. citti-; Av. stūti- f. ‘praise’ = Skt. stuti-; Av. supti- f. ‘shoulder’ = Skt. śūpti-; Av. pāti- masc. ‘lord’ = Skt. pāti.-

Disguised form, Av. aši- f. ‘Rectitude’ = *ar-ti § 163.

§ 789. A form Av. -iti = Skt. -iti (Whitney, § 1157 g) is found in a few words: Av. spaṭiti- Yt. 19.6, āskṛiti- (cf. § 32) Ys. 44.17.


§ 790. With this suffix, in Av. as in Skt., are formed a number of abstract and concrete derivatives. They are prevailingly masculine. The root is commonly strengthened before the -tu. Examples are:
Primary Derivation:—Suffix -tar, -ti, -tu, -tra, -tva.

Av. yātu- m. ‘sorcerer’ = Skt. yāthu; Av. haētu- m. ‘bridge’ = Skt. sētu; Av. hratru- m. ‘wisdom’ = Skt. krātlu; Av. pītu- m. ‘food’ = Skt. pīthu; Av. vantu-masc. ‘spouse’; Av. jyātu- (fem.?) ‘life’ = Skt. jivātlu.

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§ 221. Av. -tra (ṣra, -dra) = Skt. -tra (Whitney, § 1185).

The suffix -tra (ṣra, -dra, -dra) forms numerous nouns, which are chiefly neuter, and a few adjectives. The root usually has the guṇa-strengthening, but sometimes it remains unaltered. The original form (1) -tra of the suffix is preserved only after sibilants or a written nasal (§ 78); otherwise it becomes regularly (2) -pra (§ 77, 2). The forms (3) -dra (in -f'dr-, -fdr-) and -dra (in -zdr-, -zdr-) appear only under special circumstances, see §§ 79, 89, 90. The corresponding feminine is -trā. Examples are:

Noun. Av. uṣtra- m. ‘camel’ = Skt. uṣṭra-; Av. vastra- n. ‘garment’ = Skt. vāstra.-Av. puḥra- m. ‘son’ = Skt. putrā-; Av. ḍṛṣṭra- n. ‘rule, kingdom’ = Skt. ksatrā.-—Av. yauḥdra- n. ‘girdle’ Yt. 15.54 (cf. § 79) = Skt. yokuṭra-; Av. vahdra- n. ‘word’, cf. Skt. vaktrā-; Av. vaṭdra- m. ‘bearer’.—Adjective. Av. fraorvaṭstra- ‘productive’.—Av. brōṣpra- ‘cutting’ Yt. 10.130 etc. (V bṛ).—Av. maḥṣdra- ‘learned, wise’ (§ 90), sīṣdra- Yt. 8.36; Vd. 13.2.

Note. A few feminines with suffix Av. -trā = Skt. -trā (Whitney, § 1185 d) may here be noted: Av. aṣṭrā- f. ‘goad’ = Skt. āṣṭrā-; Av. zaḥrā- f. ‘libation’ = Skt. hāṭrā.


§ 792. The suffix -tva, (-ṭva, -ṭva §§ 94, 96) is used (1) chiefly in forming the Gerundive, or declinable future-passive participle of adjectival value (Latin -ndus) as described above § 717. But it is found also (2) in a few abstract nouns. The feminine form is -tva, -ṭva.

1. Gerundive. Examples of the suffix so used have been given above.—2. Noun. Av. saṭṣva- n. ‘praise’; daṣṭvā- f. ‘skill’, vaṭvā- f. ‘herd’.

§ 793. With the suffix -\textipa{pa} (-\textipa{da}, -\textipa{da} §§ 89, 90, 77 Note 3) are made, in Av. as in Skt., a number of action-nouns of different genders, and a few verbal adjectives with passive signification. The root usually appears in its weak form. The feminine is regularly -\textipa{pa}. Examples are:

Noun. Av. \textipa{rapa}- m. 'chariot' = Skt. \textipa{rdtha} (Whitney, 1163).

With the suffix -\textipa{pa} (-\textipa{da}, -\textipa{da} 89, 90, 77 Note 3) are made, in Av. as in Skt., a number of action-nouns of different genders, and a few verbal adjectives with passive signification. The root usually appears in its weak form. The feminine is regularly -\textipa{pa}. Examples are:

Noun. Av. \textipa{rapa}- m. 'chariot' = Skt. \textipa{rdtha}; Av. \textipa{hamzpa-} m. 'foe'; Av. \textipa{mcipa-} m. 'decision'; Av. \textipa{z<pa-} m. 'birth'. Av. \textipa{ar'ja-} n. 'subject, thing' = Skt. \textipa{drtha-}.

Adjective. Av. \textipa{utyda-} m. 'spoken, word' (Note 3) = Skt. \textipa{ukhthda-}; Av. \textipa{prqf'da-} m. 'gratified'; Av. \textipa{yiilida-} m. 'girt, compact' Yt. 10.127.

Note 1. On Av. -\textipa{da} = orig. -\textipa{ta}, see § 786 above.

Note 2. The form -\textipa{pa} (probably thematic a -\textipa{ra}) = Skt. -\textipa{tha} (Whitney, § 1163 c) occurs in some words: Av. \textipa{vakfpa}- n. 'growth' = Skt. \textipa{vakftha-}.

27, 28. Av. -\textipa{pi}, -\textipa{pu} = Skt. -\textipa{thi}, -\textipa{thu} (Whitney, § 1164).

§ 794. The suffix Av. -\textipa{pi} = Skt. -\textipa{thi} occurs in one or two words; it is also disguised as -\textipa{ti}. The suffix Av. -\textipa{pu} = Skt. -\textipa{thu} is likewise quotable. Both of these elements are used in making nouns, the suffix being attached to the weak form of the root. Examples are:

Suffix -\textipa{pi}: Av. \textipa{ci\textipa{pi}-} f. 'punishment'; Av. \textipa{a\textipa{pi}-} f. 'dread, terror'. So Av. \textipa{asti-} m. 'minister', cf. Skt. \textipa{dtiti-}; Av. \textipa{ho\textipa{ti}-} m. 'thigh' = Skt. \textipa{d\textipa{thi}ki}-.—Suffix -\textipa{pu}: Av. \textipa{hi\textipa{pu}-} m. 'dweller, socius'.

§ 795. On the form -\textipa{pra}, see -\textipa{tra} § 791 above.

§ 796. On the form -\textipa{rva}, see -\textipa{tva} § 792 above.

§ 797. On -\textipa{rwan}, see -\textipa{van} § 820 below.

§ 798. On the form -\textipa{rwa\textipa{n}, see below, § 821.

§ 799. On the form -\textipa{da}, see -\textipa{ta} § 786, and -\textipa{da} § 793 above.

§ 800. On -\textipa{da} see above, -\textipa{pa} § 793.

§ 801. On the form -\textipa{dra} see -\textipa{tra}, -\textipa{pra} § 791 above.

29. Av. -\textipa{na}, (-\textipa{una}) = Skt. -\textipa{na}, (-\textipa{una}), Whitney, § 1177.

§ 802. The suffix -\textipa{na} is used (1) in making a few past-passive participles equivalent to those in -\textipa{ta}. It is
also employed (2) in forming some abstract nouns and likewise adjectives whose verbal character is easily recognized. The root is generally not strengthened.

(1) Passive Participle in -na. Examples of this formation have been given at § 713 above.—
(2) Noun. Av. frašna- m. 'question' = Skt. praśnā; Av. yasna- m. 'sacrifice' = Skt. yajña; Av. hafna- m. 'sleep' = Skt. svāpna.—Av. parṇa- n. m. 'wing' = Skt. parṇā.—Av. hačna- f. 'army' = Skt. sēnā.—
Adjective. Av. majna- 'naked' = Skt. viṣṇa-; Av. kājna- 'few'. See also § 713.

§ 803. The suffix form Av. -una = Skt. -una (Whitney, § 1177 c), doubtless of secondary origin, is distinguishable in a few words: Av. tauruna- 'young' = Skt. tārūṇa; Av. auruna- 'fiery' = Skt. arūṇā.

30. Av. -una = Skt. -nas (Whitney, § 1152).

§ 804. The suffix -una is perhaps somewhat more common in Av. than in Sanskrit. It forms neuter abstracts. Radical i, u are strengthened before it; a remains unchanged. Examples are:
Av. račnah- n. 'possession' = Skt. rēkuṇas-; Av. karṇah- n. 'splendor'; Av. drauṇah- 'offering' = Skt. drāviṇas-; Av. parṇah- n. (in parṇahuṇtenu) 'fulness' = Skt. pārīṇas-; Av. rafruṇah- n. 'help, comfort'.


§ 805. With this suffix, as in Skt., are made a small number of nouns and adjectives. Strengthening of the root occurs. Examples are:
Av. varju- m. and adj. 'virile, male' = Skt. vṛju-; Av. srau̯i- f. 'hip' = Skt. sṛṣju-; Av. sraoniu- f. 'fatness'.

32. Av. -su, (-snu) = Skt. -su, (-snu), Whitney, §§ 1162, 1194.

§ 806. With the suffix -su, as in Skt., a small number of nouns or adjectives are made. Examples are:
Av. bōnu- m. 'light, ray' = Skt. bhūnū-; Av. garṇu- m. 'itch' = Skt. garṇā-; Av. tafnu- m. 'fever' = Skt. tapaṇi-.—Av. daṇu- f. 'female, cow' = Skt. dāṇi-.

§ 807. The suffix Av. -snu = Skt. -snu (Whitney, § 1194) is likewise quotable: e. g. Av. račsnu- m. 'light, brightness' = Skt. rācśnu-; Av. ṣasnu- f. 'dust', cf. Skt. pāṣṇu.
Word-Formation: Primary Suffixes.

33. Av. *-ma = Skt. *-ma (Whitney, § 1166).

§ 808. With this suffix a considerable number of derivatives are made; they are adjectives and nouns. The nouns are chiefly masculine. The root is often strengthened. Examples are:

Noun. Av. haoma- m. *'haoma' = Skt. sōma-; Av. aśīma- m. *'fury'; Av. *uruḥma- m. *'growth'.—Av. gar-ma- n. *'heat' = Skt. gharmā-.—Adjective. Av. oḥāma *'shining' = Skt. bhāma-; Av. taḥma- *'strong, swift'; Av. gar-ma- *'hot' = Skt. gharmā-.

34. Av. *-man = Skt. *-man (Whitney, § 1168).

§ 809. The suffix *-man in Av., as in Skt., forms a number of derivative action-nouns; most of these are neuter; a few are masculine. The root generally shows the guna-strengthening. Examples are:

Noun. Av. asman- m. *'stone, heaven' = Skt. dēman-; Av. rasman- m. *'column, rank'.—Av. nāman-, nqman- n. *'name' = Skt. nāman-; Av. vaśman- *'dwelling' (in vaśman-da Yt. 10.86) = Skt. vēiman-; Av. taohman- n. *'seed' = Skt. tūkman-; Av. barśman- n. *'barsom'.

35. Av. *-mi = Skt. *-mi (Whitney, § 1167).

§ 810. This suffix, as in Skt., is found in a very few masculine and feminine nouns. Examples are:

Av. varmi- m. *'wave, billow' = Skt. ārmī-; Av. dgmī- m. *'creator' Ys. 31.8; Av. sūmi- m. *'birth' = Skt. jāmi.- Av. bāmi- f. *'earth' = Skt. bhāmi-, bhūmi-.

36. Av. *-mna, -mana = Skt. *-māna (Whitney, § 1174).

§ 811. This suffix is used in forming the middle (passive) participles of the different systems. It has been discussed above, § 709 etc. Furthermore on Av. *-mna, -mana (Gk. -μνος) opp. to Skt. *māna, see § 18 Note 2.

37. Av. *-ya = Skt. *-ya (Whitney, § 1213).

§ 812. This suffix is used in making the Gerundive (fut. pass. ptcpl. § 716) and also verbal adjectives; likewise a few nouns. It is sometimes difficult, in Av. as in Skt., to distinguish the primary from the secondary deri-
vatives made with this suffix. The root is usually weak. The corresponding feminine form is -yah. Examples are:

Gerundive and Adjective (cf. also § 716): Av. īśya- 'desirable' = Skt. īśya; Av. īśya- 'living, fresh' = Skt. īśya-; Av. maṛya- 'deadly'; Av. haṛya- 'true' = Skt. satyā-; Av. maḍya- 'middle' = Skt. māḍhya-.—Noun. Av. kāhya- n. 'grain' = Skt. sasyā-; Av. maṛya- 'spirit', cf. Skt. manyā; Av. māṛṣya- m. 'death' (V mar- + t as in Skt.) = Skt. mṛtyū-; Av. daḥyu- da'yhu- fem. 'country', cf. Skt. dāṣyu-.

38. Av. -yah, (-iṣṭa) = Skt. īyas, (-iṣṭha), Whitney, § 1184.

§ 813. These suffixes are used respectively to form the comparative and superlative degree of a number of old adjectives. The form -iṣṭa is perhaps more strictly secondary, but as both forms are practically added directly to the crude stem (§ 365) it is more convenient to keep both together under the head of primary derivation. For examples, see § 365.


§ 814. This suffix is attached in forming a very few nouns. The root remains unstrengthened before it. Examples are:

Noun. Av. maṛnyu- m. 'spirit', cf. Skt. manyā-; Av. māṛṣyu- m. 'death' (V mar- + t as in Skt.) = Skt. mṛtyū-; Av. daḥyu-da'yhu- fem. 'country', cf. Skt. dāṣyu-.


§ 815. This suffix is common, in Av. as in Skt.; numerous adjectives are formed by it; these adjectives may also be used as nouns of all three genders. The root is usually weak. Examples are:

Noun. Av. vazara- m. 'club' = Skt. vájra-; Av. caḥra- n. 'wheel' = Skt. cakrā-; Av. kāra- f. 'a drink' = Skt. sūrā-.—Adjective. Av. ugra- 'mighty' = Skt. ugrā-; Av. cīra- 'bright' = Skt. cīrā-; Av. suṣra- 'red' = Skt. sukrā-; Av. guṣra- 'deep'.

§ 816. The form Av. -ura = Skt. -ura (Whitney, § 1188 f) used apparently as a primary suffix has sporadic traces: Av. rāṣura- m. f. 'forest'. Perhaps also arṣūra- n. nomen propr. Mt. Demāvand (-ura).

41. Av. -ri = Skt. -ṛi (Whitney, § 1191).

§ 817. This suffix is found in a very few derivatives. Examples are: Av. bhāri- f. 'abundance', cf. Skt. bhāri-; Av. tiṣri- m. nomen propr.
42. Av. -ru = Skt. -ru (Whitney, § 1192).

§ 818. This suffix occurs in a very few words. Noun and adjective examples are quotable:

**Noun.** Av. avru- n. ‘tear’ = Skt. drṣu-._Adjective._ Av. vandru- ‘desiring’. Uncertain amru-, camru-.

43. Av. -va = Skt. -va (Whitney, § 1190).

§ 819. With this suffix are formed a few derivative adjectives and nouns. The root generally appears in its weak form. The suffix is sometimes disguised in *spa, *dwa*

§§ 96, 97. The corresponding feminine form is -vā.

**Noun.** Av. savra- m. nomen propr., cf. Skt. svarvā; Av. aspam. ‘horse’ (§ 97) = Skt. diva-; Av. anahā- f. ‘soul’; Av. gudvā- f. ‘bitch’._Adjective._ Av. hārvva- ‘whole’ = Skt. dvāva-; Av. haśdvva- ‘hard’; Av. strdva- ‘high, arduus’ = Skt. ārdhāvā; Av. amrva- ‘speedy’.

44. Av. -van = Skt. -van (Whitney, § 1169).

§ 820. The suffix -van is comparatively rare in Avesta. It forms derivative nouns and adjectives. The root remains unstrengthened. A t is added, as in Skt., to roots ending in a short vowel, including -ar; this gives rise to the form -pvan § 94. Examples are:

**Noun.** GYAv. advan-, advan- m. ‘way’ = Skt. adhvan-; Av. kṣr̥pvan- m. ‘doer’ (Vkar- + t, see just above) = Skt. kṣvan-; Av. karśvan- f. n. ‘clime, zone’._Adjective._ Av. isvan- ‘able, potent’ (Vīr-). With reduplication Av. yēpvan- ‘active’ (i. e. ya-iti-van fr.Vyāt-).

45. Av. -vant = Skt. -vánt (Whitney, § 1233 g).

§ 821. The ending -vánt as primary suffix occurs in a few words, chiefly verbal adjectives. Some of these derivatives bear resemblance to an aṅt-participle of Cl. 8. As above (§ 820), a t is added after a root ending in a short vowel, including -ar; this gives rise to the form -pvant § 94. The weak form of the root is the rule. The suffix -vánt sometimes seems to add the force of possession as it does when secondary. Examples are:

Av. amrvant- a. and n. ‘swift, courser’ = Skt. dvant-; Av. smr̥vvant- ‘audible’; Av. bhwant- ‘advantageous’ (§ 31); Av. vīvāhvant- m. nomen propr. = Skt. vīdvvant-; Av. stār̥pvant- ‘levelling’ (Vstar- + t, see above); Av. vībhartvant- ‘divided, having pauses’ (Vkar- + t added).
Primary Derivation:—Suffix -ru, -va, -van, -vant, -vah, -var. 227

46. Av. -vah (-vah, -us) = Skt. -vas (-va, -us), Whitney, § 1173.

§ 822. With the suffix -vah (-vah str., -us wk.) is made the perfect active participle. The root is reduplicated except in a few words which make the perfect without reduplication. For examples, see § 348 seq.

47. Av. -var (-vara) = Skt. -vara (Whitney, § 1171).

§ 823. With the suffix -van (-vara) are made a considerable number of neuter nouns. They commonly show a parallel stem with suffix -van (§ 820). The form -vara arises by transfer to the a-declension. Examples are:
Av. karfvar- n. f. beside karfvan- ‘clime, zone’; Av. safar- (i.e. *zas-var § 95) n. beside safan- ‘jaw’; Av. baevar- n. beside baevan- ‘myriad’. So mipwara- n. (-vara) beside mipwun- ‘pair’. Observe Av. srvara- (for srvara- § 68) ‘horned, Srvara’.

B. Secondary Derivatives.
(Cf. Whitney, Skt. Gram. § 1202 seq.)

§ 824. The so-called Secondary Suffixes are those which are added to make new derivatives from primary derivatives or words which already show a suffix. The forms thus arising are termed Secondary Derivatives. The great majority of them are adjectives, but often they are nouns.

§ 825. Form of the Stem. In assuming the secondary suffix the stem, though it is already prepared, may still undergo other changes in form.

(a) Final -a of a stem disappears before suffixes beginning with a vowel or y.

(b) Final -i, -u of a stem are generally strengthened before suffixes beginning with a vowel, though u, as in Skt., sometimes remains unchanged, cf. Whitney, Skt. Gram. § 1203 a, b.

(c) Final -an of the stem appears as -an, -n, depending chiefly upon the difficulty of pronunciation (cf. Whitney, § 1203 c): Av. baevamanya- ‘relating to the barsom’, vyakhyana- ‘ruling in the council’; Av. vahrpani- ‘victorious’ (from an-stem), cf. Skt. vahr- tragha-.

(d) The initial syllable of the stem receives the \texttt{vrddhi-strengthening} in secondary derivation less often in Av. than in Skt., cf. Whitney, § 1204. Examples of \texttt{vrddhi} (cf. § 60) are: Av. \texttt{āhūri}- 'of the Ahurian', cf. Skt. \texttt{dsuri}--; Av. \texttt{māzdayasni}- 'belonging to the worship of Mazda'; Av. \texttt{gāvyā}- beside \texttt{gaavya}- 'belonging to the cow', opp. Skt. \texttt{gāvyā} (§ 60 Note d); Av. \texttt{hāvani}- 'relating to Havana'; Av. \texttt{ārīya}- 'belonging to a spear'. For guna-forms, see above § 60 Note c.

The Principal Secondary Suffixes.
(Cf. Whitney, \textit{Skt. Gram.} § 1207.)

§ 826. A list of the principal secondary suffixes may here be given in connection with the Sanskrit, see Whitney, \textit{Skt. Gram.} § 1207.

\begin{tabular}{llll}
1 -\texttt{a} & 11 -\texttt{u} & 21 -\texttt{na} \\
2 -\texttt{aēna (-aēni, -aini)} & 12 -\texttt{ka (-aka, -ika)} & 22 -\texttt{ma} \\
3 -\texttt{aona} & 13 -\texttt{ta} & 23 -\texttt{man (-mana, -mna)} \\
4 -\texttt{an} & 14 -\texttt{tara, -tāma} & 24 -\texttt{mānt} \\
5 -\texttt{ana (-āna, -āni)} & 15 -\texttt{tāt} & 25 -\texttt{ya} \\
6 -\texttt{anē} & 16 -\texttt{i} & 26 -\texttt{ra} \\
7 -\texttt{i} & 17 -\texttt{ha (-dh)} & 27 -\texttt{va} \\
8 -\texttt{in} & 18 -\texttt{hyā} & 28 -\texttt{van} \\
9 -\texttt{ina} & 19 -\texttt{hwa} & 29 -\texttt{vana} \\
10 -\texttt{i} & 20 -\texttt{hwa} & 30 -\texttt{vanti} \\
\end{tabular}

A few other Secondary Suffixes.

§ 827. A few other secondary suffixes occur sporadically and may for convenience be mentioned here.

Suffix. Av. -\texttt{īva} in numerals, \texttt{prīva}- 'a third', \texttt{apruśva}- 'a fourth', \texttt{panāhwa}- 'a fifth' Ys. 19.7. Also Av. -\texttt{su} = Skt. -\texttt{ta} (Whitney, § 1229), Av. \texttt{navasaṭ}, \texttt{īfasaṭ}, \texttt{aṭfasa-}.

I. Av. -\texttt{a} = Skt. -\texttt{a} (Whitney, § 1208).

§ 828. This suffix, in Av. as in Skt., is very common. It forms secondary derivatives from nouns or from adjectives. The derivatives thus made are chiefly adjectives denoting 'relating to', 'of', 'with'; but there are also numerous nouns, including patronymics.

The secondary \texttt{a} is especially common in compound words, transferring the whole compound to the \texttt{a-declen-}
sion; the treatment of that, however, does not really belong here. Examples of a as secondary suffix are:

Noun. Av. haozqʰwa- n. ‘the goodly company’;
Av. ayawahá- m. n. ‘iron’ Ys. 11.7 = Skt. āyasā-;
Av. naravā- m. ‘descendant of Naru’ (patronym.).—Adjective.
Av. tsmavha- ‘dark’ = Skt. tāmasya- (w. vrddhi);
Av. uṇa-su-a- ‘upon the earth’ (সম). § 836.

Note. Final -a, of the primitive generally, but not always, appear as -ay-, -av- before this suffix. Thus, Av. kāvāya- ‘kingly’ (kavi-) = Skt. kāvyā-;
Av. darṣya.arṣaya- ‘long-speared’;
Av. mānyava- ‘spiritual’ (mānya-).
But simple y, v in staomya- (fr. staomi-), haozqwā- (fr. huzaritu-) above § 828.

§ 829. This suffix in Av. makes adjectives of material, cf. Skt. sānidiṃna-, Whitney, § 1223 e. The form -aini is found beside it in the same adjectives; the sporadic -aini appears to be a mere variation of the latter, cf. § 193 Note 2. Examples are:

Av. ayawahāna-, ayawahāni- ‘made of iron’;
Av. varṣataṇa-, varṣini- ‘of silver’;
Av. māranaṇa-, māṇi- ‘golden’;
Av. baurāni- ‘of beaver-skin’.

§ 830. This suffix (perhaps primitive u-stem + aana § 832) occurs in Av. praitaona- m. ‘Thraetaona’ = Skt. trātanā-;
Av. arṣaona- m. nomen propr. Yt. 13.117 (? cf. Skt. arhaṇa- n.);
Av. pitaona- m. nomen propr. Perhaps also in Av. maṇaona- adj. ‘deadly’.

§ 831. This derivative suffix forming secondary nouns and adjectives occurs in a few words. It corresponds in part to the Skt. suffix -in. A final stem vowel disappears before it. Examples are:

Noun. Av. māṇpran- m. ‘prophet’, cf. Skt. manṭra-;
Av. hāvanan- m. nomen propr.—Adjective. Av. puṭran- ‘having a son’,
Cf. Skt. prutiṇ-;
Av. visan- ‘possessing a house’.

5. Av. -ana (-āna, -ānī) = Skt. -ana (-āna, -ānī), Whitney, §§ 1175 a, 1223 a, b.
§ 832. This suffix is a patronymic and is found chiefly in proper nouns and adjectives. Before -ana a final stem vowel a may be dropped, or it may coalesce with the
ending, thus giving -āna. A final i is strengthened before -ana. The form -āni (-āni) seems to be a corresponding feminine. The initial syllable is not always strengthened. Examples are:

Noun. Av. jānāspāna- m. 'son of Jamaspa'; Av. gaorayāna- m. 'son of Gaori' Yt. 13.118;— Av. vāhrahana- m. 'Hyrcania'; Av. ahurāni- f. 'daughter of Ahura'.—Adjective. Av. haçraf,aspāna- 'descended from Haecataspa'; Av. āhootāna-, āhootānti- 'belonging to the Athwysa' (Skt. ārtvā-).

6. Av. -anāc, -ac = Skt. -anē, -ac (Whitney, § 407 seq.).

§ 833. The ending Av. -anāc, -ac (of verbal origin) is combined with prepositions and some other words to make a few derivative adjectives. It may practically be regarded as a secondary suffix. See § 287 above. Av. parāvānc- 'advancing' (§ 287 above); Av. fraçc-, fracc- 'forward' = Skt. prāc-, prāc-; Av. nyāc- 'downward' = Skt. nyāc-; Av. viçvānc- 'on all sides' = Skt. viçvāc-.


§ 834. With this suffix are made some derivative adjectives and substantives chiefly patronymic. They are formed from noun-stems in -a; and most of the examples show the vṛddhi-strengthening.

Noun. Av. hōvuni- m. nomen propr. (cf. Av. havana- = Skt. sāvana-); Av. uṣdāzi- m. beside uṣdāza- 'heap'; Av. kvākhvi- m. 'blessedness' Ys. 53.1.—Adjective. Av. åhūri- 'of the Ahurian' (§ 60), cf. Skt. āhūri-; Av. mādayasni- 'Mazdayasnian' (fr. mādayasna-); Av. vārstraprātī- 'victorious', cf. Skt. vārstraprāga-; Av. zāraprātī- 'of Zarathushtra'; Av. rājī- 'belonging to Ragha' (rāja-).


§ 835. The suffix -in is used as a secondary ending in Av., as in Skt., in forming possessive adjectives. They are not numerous. A final vowel disappears before the suffix. Examples are:

Av. parinīn- adj. 'having a feather' (parina-) Yt. 14.38 = Skt. parinin-; Av. myezdin- 'having offering' Yt. 13.64; Av. družijn- 'possessed of a devil' (druj-) Yt. 4.7.


§ 836. A secondary suffix -ina (apparently an a-inflection of -in) may be assumed for a few nouns and adjectives. As examples:
Suffix- -ay, -ac, -i, -in, -ina, -t, -u, -ka, -ta, -tara, -tama.

Noun. Av. rapi\textipa{\textipa{-}ina}-m. nomen propr.; Av. u\textipa{\textipa{-}ina}-m. nomen propr.—Adjective. Av. vac\textipa{\textipa{-}ina}-'consisting of a word, verbal' Vd. 4.2. Similarly the ending -ini in Av. ma\textipa{\textipa{-}ina}-'belonging to sheep' (fr. ma\textipa{\textipa{-}ina}).


§ 837. The primary derivatives in -i have been treated above; one or two words however seem to show a more distinctive secondary origin, e. g. Av. n\textipa{\textipa{-}iri} - f.'woman' (observe vr\textipa{\textipa{-}dhhi) = Skt. n\textipa{\textipa{-}ri}.

11. Av. u.

§ 838. The suffix u, used in forming secondary derivatives, is to be recognized in one or two instances: Noun. Av. hajdavhu- m. 'satisfaction, fill' Ys. 62.9.

12. Av. -ka (-aka, -ika) = Skt. -ka (-aka, -ika), Whitney, § 1222 seq.

§ 839. With the suffix -ka are made a number of nouns and adjectives. The forms in -aka, -\textipa{\textipa{-}aka}, -ika may conveniently grouped with it, cf. Whitney, §§ 1186c, 1181d. The corresponding feminine is -k\textipa{\textipa{-}a}. As examples:

Noun. Av. araska- m. 'disorder'; Av. pasuka- m. 'cattle, beast'; Av. draf\textipa{\textipa{-}aka}- m. 'banner' (in draf\textipa{\textipa{-}akavanat-); Av. da\textipa{\textipa{-}aka}- m. nomen propr.; Av. ma\textipa{\textipa{-}aka}- m. 'man'; — Av. mark\textipa{\textipa{-}ika}- n. 'mercy' (cf. Whitney, § 1186 c) = Skt. mrd\textipa{\textipa{-}ika}; Av. a\textipa{\textipa{-}ika}- m. n. 'face' = Skt. an\textipa{\textipa{-}ika}; — Av. n\textipa{\textipa{-}iri\textipa{\textipa{-}ika}- f.'woman'; Av. p\textipa{\textipa{-}iri\textipa{\textipa{-}ika}- f. 'fairy, Peri'. — Adjective. Av. kar\textipa{\textipa{-}ika}-'trifling'; Av. kut\textipa{\textipa{-}aka}- 'small'. Pronominal adj. Av. ahm\textipa{\textipa{-}aka}- 'ours' = Skt. asm\textipa{\textipa{-}aka; Av. y\textipa{\textipa{-}m\textipa{\textipa{-}aka}- 'your' = Skt. y\textipa{\textipa{-}m\textipa{\textipa{-}aka}, cf. Whitney, § 1222 c.


§ 840. This ending as secondary suffix occurs in a few words, adjectival and substantival. Examples are:

Noun. Av. pr\textipa{\textipa{-}ita}- m. 'Thrita', cf. Skt. tr\textipa{\textipa{-}ita; Av. b\textipa{\textipa{-}yyst\textipa{\textipa{-}ita}- f. 'Bushyansta'. — Adjective. Av. a\textipa{\textipa{-}av\textipa{\textipa{-}asta}- adj. 'righteous', m. 'righteousness'; Av. p\textipa{\textipa{-}av\textipa{\textipa{-}asta}- 'winged'.

14. Av. -tara, -t\textipa{\textipa{-}ama}=Skt. -tara, -t\textipa{\textipa{-}ama (Whitney, § 1242).

§ 841. These suffixes are used respectively in forming the comparative and superlative degree of adjectives, the latter also in the ordinals visq\textipa{\textipa{-}t\textipa{\textipa{-}ama}, satot\textipa{\textipa{-}ama, ha-
zavrōśma. The treatment of the stem-final before these endings has already been given. Examples, see §§ 364, 374.


§ 842. This suffix makes feminine abstracts. Its independent origin is shown, for example, in Av. yavaēca.tāte beside yavaētātaēca Ys. 62.6, Yt. 13.50, cf. § 893. Examples:

Av. uparatāt- f. ‘supremacy’ = Skt. uparātāt-; Av. kauvatāt- f. ‘completeness, Salvation’ = Skt. sarvātāt-. Likewise others.


§ 843. The suffix -tī appears as secondary ending in a few words; the most important of these are the numerals. Examples are:

Av. pānvar-tī f. ‘bow’ (cf. pānvar-); Av. ḫūtī ‘sixty’ = Skt. sātī-; Av. kāptīti- ‘seventy’ = Skt. saptātī-; Av. navātīti- ‘ninety’ = Skt. navaṇī-, see § 366 above.

17. Av. -ṭa (-ṭa) = Skt. -ṭa (Whitney, § 1242 d).

§ 844. The secondary suffix -ṭa is to be sought in one or two numeral and pronominal words. As examples: Av. kāptāṬa- ‘seventh’ = Skt. saptāṭa-; Av. puṭṭa- ‘fifth’, cf. Skt. pāṇc-a-tha-;—Av. avāṭha- ‘thus, so’.


§ 845. This suffix in Av., as in Skt., makes one or two derivative adjectives from prepositions and adverbs. As instances: Av. aṭṭya- ‘away, distant’; Av. pascqṭya- ‘behind’.


§ 846. With this suffix, as in Skt., a few neuter nouns denoting ‘condition’, ‘state’ are formed from adjectives and nouns. Examples: Av. aṭṭvaṭṭwa- n. ‘lordship’; Av. raṭṭvaṭṭwā- n. ‘mastership’; Av. vaṭṭvaṭṭwā- n. ‘good deed’ = Skt. vasāvā-.


§ 847. This suffix is hardly more than an extension of the preceding, which it resembles in meaning. A quotable example is the abstract noun, Av. nāṭṛīpwaṇa- n. ‘marriage’, cf. Skt. pativānī-, Whitney, § 1240.


§ 848. With this suffix a very few secondary derivatives are formed. Examples are:
Suffix -lāt, -lī, -lā, -līya, -lōna, -lō, -ma, -man, -māṇī, -ya. 233

Noun. Av. ahuna- m. 'the Ahuna formula'.—Adjective. Av. ḍayana- 'belonging to a well' Yt. 6.2; Av. srayana- 'of the sea'; Av. vaṁana- 'praiseworthy'; Av. aṁyana- 'Aryan'.

22. Av. -ma = Skt. -ma (Whitney, § 1224 b).

§ 849. With -ma as secondary suffix are made a few superlatives from prepositions, a few ordinal numerals, a small number of adjectives from nouns, and one or two derivative substantives likewise. Examples are:

Noun. Av. spitāma-, spitama- m. 'Spitama'.—Adjective. Av. aprīma- 'last' = Skt. aprīmat-; Av. upīma- 'highest' = Skt. upīmat-;—Av. pratama- 'first' = Skt. pratamad- (Whitney, § 487 h); Av. nāma- 'ninth' (§§ 64, 374) = Skt. navamad-;—Av. dhruyma- 'belonging to the country' (dchya-); Av. saṁtuma- 'belonging to the tribe'.

23. Av. man (-mana, -mna) = Skt. man (-mana), Whitney, §§ 1168i, 1224 c.

§ 850. A very few words show the suffix -man, or its variations -mana, -mna. The examples are:

Noun. Av. aṁyaman- m. 'connection, family, Airyaman', cf. Skt. aṁyamān-.—Adjective. Av. yātama- 'relating to a sorcerer'; Av. zāranamā- 'angered' Yt. 10.47.


§ 851. The secondary suffix -māṇī, like -vānt below, is used in making a number of possessive adjectives from noun-stems. The noun-stems with which it is used, as in Skt., are chiefly u-stems. Examples are:

Av. hratamāṇī- 'having wisdom' = Skt. krātumānt-; Av. gaomāṇī- 'having milk, flesh' = Skt. gōmānt-; Av. madumāṇī- 'rich in sweets' = Skt. mādhhumānt-; —Av. arpaṁamāṇī- 'right, true to fact' (from a-stem); —Av. agraśimāṇī- 'not progressing' (fr. i-stem).

25. Av. -ya (caya) = Skt. ya (-iya, -iya), Whitney, §§ 1210, 1214, 1215.

§ 852. The suffix -ya corresponds to Skt. -ya, -iya (§ 68, 1), and forms a large number of secondary deriva-

tives. These are chiefly adjectives; less often they are nouns. The vrddhi-strengthening which is often found in Skt. (Whitney, § 1211) is almost wanting in Avesta. The feminine form is -yā.

Before this suffix, the stems in -a, -ā, drop their final vowel; the stems ending in -u retain the u unchanged, unless it unites with a preceding t into ṭu, § 94.

A few forms in -aya occur, either by retention of stem-a, or by extension (§ 68 Note 3), compare Skt. -iya, Whitney, § 1214. Examples of -ya are:

Noun. Av. aṣhptra- m. 'pupil'; Av. नाॻष्ट्वः - n. nomen propr., cf. Skt. नासूष्ट्वः - Av. vāṣṭīra- adj. 'farming', m. 'farmer'; — Av. əhuhya- f. 'lordship'.—Adjective. From a-stem: Av. əhūrya- 'lordly' (observe vrddhi fr. akura-)

Examples of -ya are:

Noun. Av. afyrya-m. 'pupil'; Av. əhuhypa-n. nomen propr., cf. Skt. nasatya-; Av. əhūrya- 'farming', m. 'farmer'; Av. avhuya-f. 'lordship'.

Adjective. From a-stem: Av. āḥarya- 'lordly' (observe vrddhi fr. akura-)

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Noun. Av. aṣhptra- m. 'pupil'; Av. नाॻष्ट्वः - n. nomen propr., cf. Skt. nasatya-; Av. əhūrya- 'farming', m. 'farmer'; Av. avhuya-f. 'lordship'.

Adjective. From a-stem: Av. āḥarya- 'lordly' (observe vrddhi fr. akura-)

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Noun. Av. aṣhptra- m. 'pupil'; Av. नाॻष्ट्वः - n. nomen propr., cf. Skt. nasatya-; Av. əhūrya- 'farming', m. 'farmer'; Av. avhuya-f. 'lordship'.

Adjective. From a-stem: Av. āḥarya- 'lordly' (observe vrddhi fr. akura-)

Examples of -ya are:
Second. Deriv.:—Suffix -ra, -va, -vya, -van, -va'rf, -vana, -vatit.

Av. ajrava- 'belonging to the head' (ajra-); Av. bûnava- 'belonging to the tail' (bûna- § 185).

Note. The suffix Av. -vya = Skt. -vya (Whitney, § 1228 c) is disguised in one or two words, names of kindred: Av. brûtal'vya- m. 'uncle' § 191, cf. Skt. bhrâtya-.

§ 855. A few secondary derivatives are made with the suffix -van. They show also a corresponding feminine -vairî.

Examples are:
Av. ajavan- adj. m., ajavâri- (beside ajaoîî-) adj. f. 'righteous' = Skt. rûvavan- (f. -vairî); Av. ã/pravan- m. 'priest' = Skt. ã/âravan-; Av. haptô,karvavan- n. 'seven karshvars', Av. haptô,karvâîîî- 'belonging to the seven karshvars'.

§ 856. This suffix arises apparently by transfer of the preceding -van to the a-inflection. It bears also a relation to -vat § 337. It is to be recognized in a couple of instances: Av. ãfrivana- n. 'blessing'; Av. ãnivana- m. 'bow'; Av. hûpravana- adj. 'splendid'.

§ 857. The suffix -vant is closely akin to the suffix -manî, and like the latter it is used in making a large number of possessive adjectives from nouns. The suffix -vant is used with a-, i- and consonant stems, -manî being employed chiefly with u-stems as noted above § 251. Examples are numerous:
From a-stem: Av. amavanî adj. 'strong' = Skt. ámavant-; Av. puâranîvant- 'having a son' = Skt. puâravânt-; Av. haomavanî 'having haoma' = Skt. sómâyvant-.—From i-stem: Av. frasântivant- 'having offspring'; Av. nârîvant- 'having a wife'; Av. raâvant- 'radiant' = Skt. rûvânt-.—From consonant stem: Av. aoukhvant-; aoukhânt- 'mighty' Ys. 57.11, Ys. 31.4 = Skt. õjasvant-; Av. têmauvânt- 'dark' = Skt. tâmasvant-; Av. pêmavanî 'with milk' (pêman-); Av. arsnavant- 'possessing a stallion' (arsan-).
Note 1. A trace of the lengthening of the final vowel before -vajt (cf. Whitney, § 1233 d) is to be found in Av. sairinyajvajt- 'producing verdure' Yt. 7.5, cf. Skt. tvaryajvajt-. So Av. yufravajt-, hupavajt-.

Note 2. A few words, chiefly pronominal derivatives in -vajt, have the meaning 'like to', 'resembling', cf. Whitney, Skt. Gram. § 1233 f. Examples are: Av. mavajt- 'like me' = Skt. madvant-; Av. pvavajt- 'like thee, your Grace' = Skt. tvavant-. So also Av. visavajt- 'twenty-fold'; Av. salavajt- 'hundred-fold', § 376.

FORMATION OF COMPOUND STEMS.

§ 858. General Remark. Compounds, Verbal and Nominal, occur in Avesta as in Sanskrit, but in Av. since most words are written separately in the MSS. and each is followed by a point, the compounds are not always so easily recognized as in Skt., nor are the rules of Sandhi so rigorously carried out.

Verbal Composition has been sufficiently treated above, § 749 seq.; it is necessary here to take up only the Noun-Compounds.

Note. In printed texts the compounds are differently marked in different editions; Geldner's Avesta has the compound united in printing and retains the separating point (.), Westergaard likewise but a small dash (-) is used; Spiegel's edition does not designate the compounds.

Noun-Composition.

§ 859. Noun-compounds have either a substantival or an adjectival force. They consist usually of two members, more rarely of three (§ 894), e.g. drva-aśa-cipra 'the sound offspring of righteousness'. The members which enter into composition may be nouns, adjectives, or indeclinables; or they may be parts of a verb, either radical or participial. The final member of the compound receives the inflection. The first member is subject to some modification in form, generally assuming the weak grade.

§ 860. Examples of different combinations, nouns, adjectives, etc., entering into composition are:
Noun-Composition:—Union of the Members.

Av. vîspāti (subst. + subst.) m. 'lord of the clan' = Skt. vîṣpāti; Av. darṣjodāsu- (adj. + subst.) adj. 'longimanus' = Skt. dirghabhāhu-; Av. vîspābhānya- (adj. + adj.) adj. 'all-shining'; Av. kvaspa- (indecl. + subst.) adj. 'well-horsed' = Skt. svahia-; Av. raflaetart-, râphâlasar- (subst. + rad.) m. 'warrior standing in chariot' = Skt. rathâśṭrâ-; Av. nidâmaîpi- (rad. + subst.) adj. 'having weapons laid down'; Av. starâto.barsman- (ptcpl. + subst.) adj. 'with outspread barsom'. Likewise some other combinations.

Union of the Members of Compounds.

a. Contraction and Hiatus.

§ 861. The rules of Sandhi for concurrent vowels and consonants are in great measure carried out, though sometimes they are disregarded. Hiatus, for example, is at times allowed to remain between concurrent vowels.

§ 862. Examples of the different methods of treatment of vowels are:

With Contraction or Resolution. Av. ârujaspa-'having white horses' (âruj + aspa); Av. âwyâna- 'over-mighty' (âtwi + amv); Av. paîyastî, paîyastî- (v.l. paîpi.asti-), paîyastî- 'repetition' (paîti + av) Ys. 53.3, Afr. 1.8, Vd. 22.13; so Av. uiyajojana- beside utî aojana- 'thus speaking'; Av. paîyaojâna beside paîti aója 'he answered'; Av. mazdâoja- 'spoken by Mazda' (a + uťa) Ys. 19.16.

—With Hiatus. Av. âsu.aspa- 'swift-horsed' = Skt. âsvâtuva-; GAv. cîpâ.avah- beside YAv. cîpavah- 'manifestly aiding' Ys. 34.4, Ny. 3.10; Av. hîvoirilu- 'having darting arrows'. See §§ 51, 52 above.

Note. In the Gathâs, as is shown by the metre, all contractions in compounds are to be resolved. See § 51 Note 2.

§ 863. Examples of consonant Sandhi in compounds are common. The following examples illustrate the interchange of voiced and voiceless § 74. Observe orig. s.

Av. duðkarita- 'ill-done' = Skt. duṣkряд-; Av. duðcipra- 'of evil seed'; Av. duðṭha- 'ill-spoken' = Skt. duruktâ-; Av. duðdaema- 'of evil conscience'; Av. vāwhâdsâ- 'giving what is best'.

b. Treatment of the prior Member.

§ 864. Owing to the tendency in Av. to write all words separately the connection between the parts of the
noun-compound is much looser than in Skt.; hence the frequent variations in the form of the prior member. Observe particularly that the first member often assumes the form identical with its nominative singular. The principal points may be presented in detail.

§ 865. Final -a of the stem may remain unchanged before consonants, but more often it appears as -o like the nominative. Occasionally, though more rarely, it is lengthened. Examples are:

Av. hazavr̥.gaofa- , hazavr̥.guofa- , hasavr̥.gaofa- 'thousand-eared' Yt. 17.16, Yt. 10.91, Yt. 10.141 etc. So hṛ-, hṛ- 'self' in composition, hṛḍa- 'self-governed', hṛ̤vastra- 'self-clothed'.

Note. Observe that a when preceded by y may give ya, yo, yā, but sporadic traces of reduction (§ 67) are found, e.g. Av. nair̥.manah- (nair̥ya = m) 'manly-minded' Ys. 9.11, beside hṛ̤yā.ṛdā- Yt. 11.3, hṛ̤yā.ṛva-. Similarly traces of u for va, vā are found in Av. var̥dusma- 'soft-earth' (var̥dava-).

§ 866. Original ā of feminine stems may remain unchanged, but sometimes, like a, it becomes -o. Examples are:

Av. daēn̥.vasah- nomen prors., daēn̥.disa- m. 'teacher of the law' (daēn̥-), urvar̥.baṣṭasa- adj. 'having the balm of plants' (urvar̥-).

Note. Original mā (prohibitive) appears as mā- in composition in YAv. makavasiḥ maṣṭrī 'no dwarf, no woman' et al. Yt. 5.92; GAv. maṇḍiḥa- 'not failing' Ys. 41.1.

§ 867. Final i, ī, u, (ā) of a stem remain as a rule unchanged in the prior member of a compound, though ū usually appears for ī. Examples are:

Av. zaēri.gaoña- 'yellow-colored' (zaēri-), muki.masah- 'large as the fist' (muki-), nāēri.cinah- 'seeking a wife' (nāēri-).—Av. āsu-hr̥yā- 'quickly working', vo̤r̥u.gauvālti- 'having wide pastures'.

Note 1. The u-stems occasionally show -uḥ, like the nominative singular: e.g. Av. bāsul.aobjah- 'strong-armed' (observe -i), nasul.aobjha-ta- 'corpse-defiled'. Somewhat different is the -i in Av. ānu.l.hac- 'accompanying' (Skt. ānuhā-), Av. pasul.hārva- 'cattle-protecting', see above § 754, 2. Observe also YAv. nāsūspaeya- 'corpse-burning' (with i before p, § 754).

Note 2. Av. gāu-, gao- 'cow' appears in composition as gao-, gava-, gav- (cf. Whitney, Skt. Gram. § 361 f): e.g. Av. gauvālti- 'cow-pasture' = Skt. gauryāti-; Av. gavālti- 'abode of cows', Av. gavo.sṭana- 'cow-stall' = Skt. gōsthdāna-.
Noun-Composition: — Treatment of the Prior and Final Member.

§ 868. Simple stems ending in ə show forms identical with the nominative singular. Examples are:

Av. afśicībra- ‘containing the seed of waters’ (ap-), awśiđāta- ‘contained in the waters’, kṛśicīhoar- ‘corpse-eating’ (kshṛp-).

§ 869. The ant-stems as a rule show the weak form -əf as final of a prior member. Sometimes, however, they show -ə, -as, like nominative, § 295. Examples are:

Av. raśva.aspa- ‘having splendid horses’, varśda.gāṭha- ‘increasing the world’. — Av. barō.saopra- (observe -ə), beside barō.saopra- (observe -af) ‘bearing the libation’ Yt. 10.30, Yt. 10.126; raśva.čībra- ‘of splendid family’ (but cf. also § 151).

Note. Observe the form th instead of ə in Av. zarāhu.śtra- ‘Zoroaster’, hamaśpo.mađaya- name of a season.

§ 870. The an-stems show a in composition as in Sanskrit (cf. Whitney, Skt. Gram. § 1315 a), or they appear as -ə. Examples are:

Av. aśva.ṣaṇam- ‘slaying the righteous’ (aśvaṇa), nqma.ashātti- ‘invocation by name’, rāma.jayana- ‘having an abode of repose’ (rāman-). — Beside Av. rāmō.ṣiti- ‘abode of repose’ (rāman-), zrvo.đāta- ‘created in eternity’ (zrvan-).

§ 871. The ar-stems naturally have apantptic (?) § 72, and form respectively ar, rr. As examples may be noted:

Av. ayar.bara- ‘day’s journey’, hvar.barśah- ‘height of the sun’; — nar.barśah- ‘height of a man’. Observe commonly ətṛr-.pāta-, ətṛr.sava-, ətṛr- etc. Yt. 13.102, but ətṛravāža- name of priest Vsp. 3.6 etc.

§ 872. The ak-stems may appear in their original form -as under certain circumstances (§ 110), but otherwise they become -ə as usual (§ 120). Examples are:

Av. tma.śicīpra- ‘containing the seed of darkness’, manaspa.ṛya-. ‘having the mind pre-eminent’. — Av. ayō.ḥəoda- ‘having a helmet of iron’ (ayah-), savō.gaṭha- ‘useful to the world’, karrnō.đāh- ‘glory-giving’.

Note 1. Observe e (§ 170) in Av. vaśhasdāh- ‘giving what is better’ Ys. 65.12. Remark also the weak form of -vaḥ in Av. yaśu.ṇəgao- nomen propr. Yt. 13.123, vidu.ṇaśana- ‘knowing the Yasna’.

Note 2. Observe the peculiarity (-ah retained) in miḥa.ḥvača- ‘false-speaking’ (miḥaḥ- + vṛ) Ys. 31.12.

c. Treatment of the final Member.

§ 873. The final member of a compound in Av. as in Skt. (cf. Whitney, Skt. Gram. § 1315) often undergoes
changes in its original inflection; these will be noticed in the following in detail.

§ 874. There is a special tendency for the final member of a compound to assume the a-inflection; a compound is often thus transferred from the consonant to the vowel declension (cf Whitney, Skt. Gram. § 1316 c). Examples are:

Av. hvarz.dar'za- (Skt. svardfi-) 'sunlike', beside paró.dars-, paró.dar'za-; Av. àsir vàfi- title of a priest, beside àsir vàfi- (cons.).

§ 875. An an-stem in the final member often undergoes transformation, as in Skt. (cf. Whitney, Skt. Gram. § 1315). As examples may be taken:

Av. cafru.cafrma-(observe -a) 'four-eyed', beside bačvar.cafrmana-(observe -anu) 'thousand-eyed', from cafrman-

§ 876. The final member sometimes undergoes abbreviation, owing to an original change of accent in assuming the weak form, or to other causes (cf. Whitney, Skt. Gram. § 1315). As examples:

Av. upasma- 'upon earth' (z'm-), frabda- 'fore part of the foot' (pada-), frafjum- 'abundance of cattle' (pau-). Likewise others.

d. Case-form appears in prior Member.

§ 877. In Av., as in Skt. (cf. Whitney, Skt. Gram. § 1250), a case-form is sometimes found in the prior member of a compound. Examples are:

a. Accusative (especially before radical finals). Av. ahúm.-mar'ya- 'destroying the soul', aśmaoya- 'con founding righteousness' (aśm maoja, m + m = m, § 186), ahúmvi- 'healing the soul', dažum.jan- 'daeva-smiting'.—b. Dative. Av. yavae-j' 'living for ever'.—c. Genitive. Av. z'mascipra- 'having the seed of earth'.—d. Locative. Av. duraedars- 'seeing at a distance', račetù,- račétar- 'warrior standing in a chariot' (rače-), maidýaí, pačiltán- 'to the middle of the breast'.

Classes of Compounds.
(Cf. Whitney, Skt. Gram. § 1246 seq.)

§ 878. Modelled after the Sanskrit Grammar the compounds in Avesta may conveniently be divided into the following classes:
Classes of Compounds.

SYNOPSIS

i. Copulative.

ii. Determinative

a. Dependent.

b. Descriptive.

iii. Secondary Adjective Compounds

a. Possessive.

b. With governed

iv. Other Compound Forms. Final.

These different classes may be taken up in detail in comparison with the corresponding Sanskrit divisions.

i. Copulative Compounds.

(Cf. Whitney, Skt. Gram. §§ 1252, 1255.)

§ 879. Copulative Compounds (Skt. Dvandva). Two co-ordinate terms which would form a pair connected by 'both—and' may dispense with the conjunction and unite into a compound. The Av. Dvandva-Compounds differ from the Skt. in this that in Av. each member assumes the dual form and is separately declined. Examples of Copulative or Dvandva-Compounds are:

Av. *paśu vīra* 'cattle and men' Ys. 9.4 etc.; *pasubya vīravāya* 'by cattle and men' Vd. 6.32 etc.; *pasub vīrayā* 'of both cattle and men' Vsp. 7.3 etc.; āpe urvāre, āpe urvāre 'water and trees' Ys. 9.4, Gāh 4.5; *pāyā ḫwārīhāra* 'the keeper and the judge' Ys. 57.2.

Note. A rather late instance may be cited in which several successive members, though ordinarily found only in the singular, unite as a series each in the plural and form an aggregative compound: Vsp. 10.1 āyes teṣṭi arzahibya savahibya fradaśṭubhyoavidasťubhyo vōru.barśhilibo vōru.jarśhilibo aheca karṭvanā yat kāṇīrṇaṇa

ii. Determinative Compounds.

(Cf. Whitney, Skt. Gram. § 1262 seq.)

§ 880. Determinative Compounds are divided into two classes, (a) Dependent Compounds, (b) Descriptive Compounds. In regard to signification, the Determinative may have either a substantival or an adjectival value.

a. Dependent Compounds.

(Cf. Whitney, Skt. Gram. § 1264 seq.)

§ 881. Dependent Compounds (Skt. Tatpuruṣa) are those in which the former member stands in relation to
the latter member as though it were governed by the latter. The force of the prior member is that of an oblique case (acc., instr. gen. etc.) depending upon the latter; and actual case-forms in such instances do sometimes occur, see § 877 above. The compound has noun or adjectival value according to its final member.


b. **Descriptive Compounds.**

(Cf. Whitney, *Skt. Gram.* § 1279 seq.)

§ 882. **Descriptive Compounds** (Skt. Karmadhārya) are those in which the former member stands not in a case-relation but in attributive relation to the second and adds some qualification to it. The value of the compound itself is substantival or adjectival according to its final member.


iii. **Secondary Adjective Compounds.**

(Cf. Whitney, *Skt. Gram.* § 1292 seq.)

§ 883. The secondary adjective compounds are of two kinds, (a) Possessive, (b) those with governed final member.
**Noun-Composition:—Determinative, Adjective Compounds.**

a. Possessive Compounds.

(Cf. Whitney, *Skt. Gram.* § 1293 seq.)

§ 884. **Possessive Compounds** (Skt. Bahuvrihi) are composite adjectives formed from a corresponding Determinative compound (§ 880) merely by adding to the latter the idea of ‘having’ or ‘possessing’ that which the determinative itself denotes.

§ 885. The Skt. shows a difference of accent between a Determinative and its corresponding Possessive; in Av., as there is no written accent, the distinction cannot be drawn in that manner.

§ 886. The second member of the Possessive is generally a substantive; the first member may be a substantive, adjective, pronoun, numeral, participle or indeclinable. The force of the compound always remains adjectival.


b. Adjective Compounds with governed final Member.

(Cf. Whitney, *Skt. Gram.* § 1309 seq.)

§ 887. These adjectives are exactly the reverse of Dependent compounds; they are attributives in which the first member practically governs the second member. The second member is always a noun and stands in case-relation to the first. The compound itself has an adjectival value.

This group shows two subdivisions, (1) Participial, (2) Prepositional, according as the prior member is a participle or a preposition. Details follow.

1. **Participial Adjective Compounds.**


§ 888. These compounds are old in Av. as they are in Sanskrit. The prior member is a present participle which in meaning governs the second part. The whole is an adjective. Examples are:
Av. vanatpraśana- adj. 'winning battles', vardatgaśpa- 'increasing the world', vikṛtādṃśana- 'cutting off life'. Likewise in nōmina propria haecatasa- 'Haecatasa'.

2. Prepositional Adjective Compounds.
(Cf. Whitney, Skt. Gram. § 1310.)

§ 889. These are combinations in which the first member is a preposition (adverb) that governs the second member in meaning. The whole is equivalent to an adjective. Examples are:

Av. avanu- 'reaching to the knee', cf. Skt. abhijñā (Whitney, § 1310a); Av. evi.dāhyu- 'around the country', antar.dāhyu- 'within the country' (cf. Skt. antarkastā-), Av. usdāhyu- 'out of the country'; Av. upāsma- 'upon the earth' (vem- § 152); Av. parā.asna- 'beyond the present' (i.e. parō + asan-) § 153, cf. Skt. parokṣa-; Av. tarō.yāra- 'beyond a year', cf. Skt. tirōbhana-.

iv. Other Compound Forms.

§ 890. Beside the above regular compounds, in Av. as in Skt., there are also some other composite forms that require notice.

(Cf. Whitney, Skt. Gram. § 1312.)

§ 891. Numerical Compounds (Skt. Dvigu) are a species of determinative that have a numeral as prior member, and which are commonly, though not always, used as a singular collective noun in the neuter gender. Examples are:

Av. pṛiguša- n. 'space of three steps', pripada- n. 'three feet, a yard', nava.karja- n. 'the nine furrows', nava.dāgara- n. 'space of nine nights'.—Av. pana.cayāhītī (fem. acc. pl.) 'five twigs'.—Av. hāptāringa (masc. plur.) 'the Great Bear'.

b. Adverbial Compounds.
(Cf. Whitney, Skt. Gram. § 1313)

§ 892. Adverbial Compounds (Skt. Avayībibhāva) are composites made by the union of a preposition or a particle as prior member and a noun as final member, combined to form an indeclinable noun or rather neuter accusative used adverbially, cf. § 934. The class is quotable in an instance or two: Av. dhrvātm 'up to three times', cf. Skt. dṛvādāśām; Av. pāityāpma 'against the stream, contrary' (§ 934) Ys. 65.6, Vd. 6.40 = Skt.
pratipām (cf. Lanman, Skt. Reader p. 193); Av. frā.āpam, nyāpam, upa.-
āpam ‘from out, down, to the water’ Vd. 21.2.

c. Loose Compound Combinations.
(Cf. Whitney, Skt. Gram. § 1315.)

§ 893. One or two other points in regard to com-
pounds and their formation may be noticed here.

1. The nomen propr. nāiryō.sauha- m. ‘Nairyosangha’ sometimes
has its component elements separately declined, e. g. nāiryēhe sawhahe
Yt. 13.85, Vsp. 11.16, beside nāiryō.sauhahe Ny. 5.6. Similarly, the
derivative yawrēca.dāte beside yawrēlītāte ‘for ever’ Ys. 62.6,
Yt. 13.50, cf. § 842. So in verbal derivatives, zaraud̄a-, zausahaan
dāt, etc.

2. Observe later such agglomerations, especially from initial
words of chapters (cf. Te Deum), as Av. kamnāma.zām hālitā ‘the
whither-to-turn Chapter’ (kām nāmōi zām) Ys. 46 end; tāt.fuva.ṇopāsā-
‘beginning with the words This-I-ask-Thee’. Likewise in nomina
proprīa, resembling the Puritanical names, e. g. Av. aṣm.yēwe.rocō
nāma ‘Bright-in-Righteousness by name’ Yt. 13.120, et al.

§ 894. Long compounds are not common in Avesta;
as examples merely may be quoted, Av. frāda.t.vispām.-
hujyātī- ‘advancing all good life’, nāiryām.hām.var.tīvānt-
‘having manly courage’, pōru.sar.dō.ṭirō.sāptva ‘having-a
crowd of many kinds of male offspring’ Vsp. 1.5.

Sandhi with Enclitics.
(Cf. Whitney, Skt. Gram. § 109 seq.)

§ 895. The principles of euphonic combination may
be regarded as twofold: (1) as applied in the building up
of a word from its elements; (2) in the union of words in
a sentence. The former may be called Internal Com-
bination or Word-Sandhi; the latter, though practically
wanting in Av., is called External Combination or
Sentence-Sandhi.

§ 896. The laws for the internal combination of for-
mative elements and endings have been treated above un-
der Phonology.
§ 897. Sentence-Sandhi, or the external combination of words in a sentence, is wanting in the Avesta (§ 4) except in the case of enclitics and in compounds, and there only conditionally. The words otherwise are written separately, each followed by a point. Thus, GAv. \textit{yaphā ahū} Ys. 27.13; GAv. \textit{yāscā ūtī} Ys. 39.3; YAv. \textit{nī amān} Ys. 9.17; YAv. \textit{aipī imām} Ys. 57.33, and countless others.

Note 1. In Geldner's \textit{Metrik} pp. 54—57, numerous instances are collected where external sandhi is apparently to be accepted, but they are uncertain, and in the edition of the Avesta texts Geldner has rightly followed the MSS.

Note 2. Observe the MS. reading GAv. \textit{sī} 'for indeed' (but in metre properly \textit{sī iṣ} Ys. 45.8. Conversely GAv. \textit{yāpāiś} (so also according to metre, but better MS. authority for \textit{yaphā aśī}, Geldner) Ys. 33.1.

Combination with Enclitics and Proclitics.

§ 898. Instances of Sandhi are common in the case of enclitics like \textit{tū}, \textit{hē}, \textit{cīś}, \textit{ca} which form a unit with the preceding word and are often written together with it; but even here the manuscripts often preserve the usual law of keeping each word separate and unchanged. As examples:

YAv. \textit{pāiri.śē} 'round him' (combined like Skt. \textit{hi śaḥ} Whitney, \textit{Skt. Gram.} § 188) Ys. 9.28, beside \textit{nī him} (uncombined) Yt. 13.100. Again YAv. \textit{skendōm śē manō kārṇūḍi} 'make his brain cracked' Ys. 9.28; GAv. \textit{kas.tē} 'who to thee' Ys. 29.7; GAv. \textit{kasmā} (cf. Germ. 'man') Ys. 44.4. So GAv. \textit{sāk̄en-cā} (observe \textit{n}) Ys. 53.1 beside \textit{uzuhṣyan-ca} (observe \textit{n}) Yt. 13.78. —

Similarly with Sandhi after the manner of enclitics and proclitics, GAv. \textit{huzwntuś spēntō} Ys. 43.3; YAv. \textit{havayāsō} \textit{tanvō} 'of his own self'; GAv. \textit{vasasō ḫṣa-prakhā} Ys. 43.8; YAv. \textit{yasō tahnō} 'I who am strong' Yt. 19.87; YAv. \textit{uṭyaojānō} 'thus speaking', beside \textit{ūtī aojānā}. 
Note 1. In the MSS., enclitics and proclitics are frequently written together as a single word, e. g. GA\textit{v. kāmin}ā for kā mi.nā Ys. 50.1; ta.pwā for tā.pwā Ys. 31.13; tāŋgā for tāŋgā Ys. 46.13; nārīva for nārīvā Ys. 41.2. Likewise YAv. ātāf and ā.taf Vd. 5.2, and many others.

Note 2. Observe that -ca 'que' is always written together with the preceding word; notice the difference of treatment of vowels and consonants before it. See (-\textit{ica}, -\textit{aca}, -\textit{ica}, -\textit{asca}, -\textit{\&sca}, -\textit{\&ca}) §§ 19, 26 Note, 120, 124, 129.

§ 899. Special attention may be drawn to the treatment of words before an enclitic beginning with \textit{t}. In several instances, especially in the Gathās, a word before a \textit{t}-enclitic takes a sort of compromise form made by a mixture of the usual pause form and the grammatical Sandhi-form. Thus are to be explained:

GA\textit{v. vāstā} (compromise between \textit{vas.tā} and vi\textit{tā}, hence 3, 7) Ys. 46.17; GA\textit{v. yāṅgṣtā} (mixture of \textit{yāṅg tā} and yāṅs.tā). Contrast GA\textit{v. ākār-ṣtāng} (=\textit{rās + t}) Ys. 50.2, with Av. gaēṣ\textit{ās-ca} (=rās + c).

But GA\textit{v. dās-tā} Ys. 28.7, cf. § 124 above.

Note. Observe likewise YAv. kāṣ\textit{ṭuqm}, yast\textit{ṭu}, a compromise between kō \textit{ṭuqm} and kast\textit{ṭuqm} etc. § 78 above.

§ 900. The laws of euphonic combination in \textbf{Noun-Compounds} and also in \textbf{Verbal-Composition} have been treated above §§ 753, 861 seq.; they require no further remark here.
(The Sketch of the Syntax and Metre follows in Part II.)
Indexes to Part I.
Order of Letters.

Vowels. Av. a, ai, au, o, o, a, o, a, i, i, u, a, z, e, o, o, o, a, o.

Consonants. k, b, g, j, c, j, t, 5, d, 5, 5, l, 5, s, w, v, n, n, n, r, r, y (i), r, v (2) — s, z, v, z, z, k, h, k.
I. AVESTA-INDEX (Grammatical Elements).

The references throughout are to the sections (§§).

Abbreviations are extensively used; but it is believed they will be readily recognized. For example, 'cpd.' is compound, 'cpn.' composition; 'dcln.' means declension; 'endg.' ending; 'prnc.' pronunciation; 'primy.', 'scdry.' stand for primary, secondary; 'pdgm.' is paradigm; etc.

The Indexes are comparatively full, but if an element is not found under one of its letters look for it under one of its other letters, or under the appropriate head in the other Indexes. Remember that long and short vowels sometimes interchange in Avesta.

Av. = a.

a, prnc. 6; = Skt. a 15; for Skt. ā 17; interchanges with ā (ā) in MSS. 18 N., 472 N., 498; labialized to o 38, 39; strengthened or contracted 60; str. in causat. 685; lost after n, r, etc. in denom. 696 N.; loss of in scdry. deriv. 825 a; a-analytic 72.

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Writing, method in MSS. 2, 4; fluctuations in spelling between a, ā 18 N.; between i, a in MSS. 29 N.; between e, i in MSS. 35 N. 2; between ā, q in MSS. 45 N. 1; defective (and pleonastic) writing of q (n) 45 N. 1, 2; fluctuation between -ara, -ara in MSS. 47; manner of writing an older iy, uv 68 N. 2; -di for -ahi 357 N. 2.
ADDITIONS AND CORRECTIONS.

a. Corrections.

A few obvious misprints are passed over without notice.

page vii (line 17) — for practise read practice.

" 1 (foot-note) — " antar' read antar.

" 3 (§ 6 l. 14) — " fawing read fawning.

" 6 (§ 19 l. 9) — " apāktaraţ read apāktaraţ.

" 8 (§ 28 l. 1) — " e read s.

" 9 (§ 29 l. 6) — " evisl read evisl.

" 59 (§ 192 N.) — " 'thou didst promise' read 'he promised'.

" 117 (foot-note) — omit gen. sg. tahe and strike out foot-note.

" 125 (§ 440 l. 16) — for yavākū read yuvākū.

" 137 (§ 466 l. 13) — strike out Note 2.

" 148 (§ 505 l. 3) — for våro read våur.

" 151 (§ 516 l. 12) — " vās-ti read vās-ti.

" 164 (§ 576 l. 1) — " eighth read eighth.

" 179 (§ 637 l. 5) — " cōrt read cōrt.

" 191 (§ 694 l. 4) — " Ys. read Yt.

b. Additions.

page, 5 (§ 17 l. 5) — add: Av. vāyu- 'wind' = Skt. vāyu-.

" 10 (§ 32 l. 10) — " GAv. īqu 'her' Ys. 53.4 = Skt. īm.

" 15 (§ 51 l. 16) — " Note 4. In the Gāthās, as is shown by the metre, all contractions are to be resolved.

" 29 (§ 77 l. 9) — " Av. vahšapa- 'growth' = Skt. vaks-ātha-.

" 38 (§ 95 l. 4) — " Av. zafar-, zafar-, cf. Vzmb-.

" 42 (§ 109 l. 9) — " Av. raocos,pairișta-.

" 53 (§ 162 l. 10) — " So Av. mṛaṣyā from mṛaŋc-
Additions and Corrections.

page 57 (§ 183 l. 4) — add: So also Av. zōīḍāṭa-, zōīṭnu-, cf. Skt. hāṭ-, hēṭ-; Av. vōīḍāyaat-, vōīḍat-, cf. Skt. viṭ.

58 (§ 187 l. 4) — So also in Av. yazāi Yt. 10.14 = yaza(h)i.

59 (§ 193 l. 14) — Orig. pm becomes Av. hm, cf. GAv. hahmi (haf-šī), YAv. vaḥmāi (√ vaḥ-)—Geldner.

59 (§ 193) — Note 3. Av. a, ā occasionally = Skt. a (derived from nasal sonants), e. g. Av. vāṭo.štā- ‘wind-riven’ (cf. Skt. kṣa-ṭa-), Av. vāya.ṭā.te ‘storm-bound’ (√ tan-)—Paul Horn.

75 (§ 254 abl.) — Observe abl. YAv. aḥṭaḍ-a ‘in concord’ (aḥṭi-) Vd. 3.1.

84 (§ 286 l. 2) — Dat. āpe, ZPPhl. Gloss. p. 86.

95 (§ 331 l. 4) — aḍrāt (a-dcln.) Afr. 4.5.

103 (§ 362 l. 10) — maēśa- (m.) ‘sheep, ram’, maēśī- (f.) ‘ewe’; ḥṣaṭra- (m.) ‘lord, king’, ḥṣaṭrī- (f.) ‘mistress’.

184 (§ 660 l. 1) — YAv. vaḥaḥant- aor. act. ptcl. with fut. meaning Yt. 13.155. See Justi s. v. √ vaṇ-.