AVESTA GRAMMAR

IN

COMPARISON WITH SANSKRIT

BY

A. V. WILLIAMS JACKSON

of Columbia College

New York City

PART I

PHONOLOGY,

INFLECTION, WORD-FORMATION

WITH AN

INTRODUCTION ON THE AVESTA

Beiträge
zur Wissenschaft vom Alten Testament

Herausgegeben von Rudolf Kittel

AN

AVESTA GRAMMAR

IN COMPARISON WITH SANSKRIT

BY

A. V. WILLIAMS JACKSON

OF COLUMBIA COLLEGE, NEW YORK CITY

PART I

PHONOLOGY, INFLECTION, WORD-FORMATION

WITH AN INTRODUCTION ON THE AVESTA

STUTTGART

W. KOHLHAMMER

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, al-
though 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, how-
ever, it seemed best under the circumstances to transliterate.
For general reference at present this method appears more
convenient, and is useful in showing grammatical forma-
tions. 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 trans-
literating Av. ɩ, ɩ by the 'turned' ʒ, ɔ, so familiar in pho-
netic works. The composite *ai* (*aᵒ*) for ⲯ (ɩⲯ) is also

there explained (p. 13). The choice of the old Germanic
characters *ƕ, ȝ, þ, ð* for the spirants *ƀ, ʒ, ƀ, ʒ*, and for
the nasal *ŋ* (ŋ), as well as the method of transliterating
w (ɯ + ɯ) by *ḫ* (*ḫ* + *v*) is defended (pp. 14, 21). The 'tag'
(ˌ) appearing in the letters *ḷ. ọ, ṇ. ḷ, ạ* is an attempt at
systematically representing the 'derivation stroke' *ḷ ʟ ʃ* by
which many of the letters palaeographically are formed.
Thus, ꝑ ꝑ, ꝓ ꝓ, ꝡ ꝓ, ꝩ ꝓ ꝯ, ꝟ ꝑ, ꝩ ꝝ etc. — the dotted
line denoting the 'derivation stroke'. See *Av. Alphabet*
pp. 16—17. The same 'tag' appears in the transcription
of ꝡ (ʟ + ɯ) by *š* (ʒ + *š*). See *Av. Alphabet* p. 20. In the
case of ꝯ *š* (beside *ṣ̌*), the 'subscript' tag is merely turned
in the opposite direction so as to correspond with the
hooked part (ʒ) of the letter. The threefold differentiation
š̄, ṣ̌, š́ for ꝯ, ꝓ, ꝯ, is not necessary, however, except in
transliterating a text for purely scientific purposes. In
practise, *š* may everywhere be written. A 'substitute alpha-
bet' 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 *š*
(Whitney *ç*), the palatal nasal by *ṅ* (Whitney *ñ*), the gut-
tural nasal by *ŋ* (Whitney *ṅ*).

A word may now be added in regard to my mani-
fold indebtedness in the present book. The general gram-

matical 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 alteran. 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 Hübschmann 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 compositor, 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.

A. V. Williams Jackson

October 1891.   Columbia College
                                 New York City.

INTRODUCTION.

Avesta: The Sacred Books of the Parsis.[1]

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 Parsis 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 ineffaceable traces upon the history of the world. Flourishing more than a thousand years before the Christian era, it became the religion of the great Achæmenian 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-

---

[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 per-
secuted, 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. *Vēda*, 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 *Zand* in Pahlavi (cf. Av. *āza*ⁱ*ṇti-*), as the Parsi
priests now rightly comprehend it, properly denotes 'understanding, explana-
tion', and refers to the later version and commentary of the Avesta texts,
the paraphrase which is written in the Pahlavi language. The proper de-
signation 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 scattered and unsatisfactory references of the classic Greek
and Latin, from some allusions in Oriental writers, or from the later Per-
sian 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 rebuild-
ing 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

(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, Masúdí (A. D. 940), who tells of the *Avesta* of Zeradusht (Zoroaster), and its commentary called *Zend,* together with a *Pazend* explanation. The *Abasta* (Avesta) is also mentioned several times by Al-Birun (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-Bahlú'* (A. D. 963) to an *Avastâk,* a book of Zardusht (Zoroaster), as composed in ten tongues, Syriac, Persian, Aramæan, Segestanian, Marvian, Greek, and Hebrew. In an earlier Syriac MS. Commentary on the New Testament (A. D. 852) by 'Isho'dad, Bishop of Hadatha, near Mosul, mention is made of the Abhastâ 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 Vendidad 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 fife 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 dampened. 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 palmed 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 philologian, 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 philological learning, he was able to restore

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, Darmesteter, 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. *Yashts*
> 4. Minor texts, as *Nyāishes, 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 c l a s s e d   t o g e t h e r for l i t u r-g i c a l purposes and form the Avesta proper. In the manuscripts, more-

over, these three books themselves appear in two different forms, accord-
ing 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 Vendidâd Sâdah or 'Vendidâd
pure' i. e. text without commentary. (ii) The s e c o n d 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. (1) 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 *Gâthâs,* or 'hymns', verses from the ser-
mons of Zoroaster, which are the oldest and most sacred part of the
Avesta. The Yasna (Skt. *yajñâ*) comprises 72 chapters, called *Hâ, Hâiti.*
These are the texts recited by the priests at the ritual ceremony of the
Yasna *(Izashne).* 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, *zaothra,* 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, cateche-
tical portions.— (b) Then follow the Gâthas 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
Gâthas are written in meter, and their language is more archaic and some-
what different from that used elsewhere in the Avesta. The Gâthâs,
strictly speaking, are five in number; they are arranged according to
meters, and are named after the opening words, Ahunavaiti, Ushtavaiti etc.
The Gâthâs comprise 17 hymns (Ys. 28—34; 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 Haptanghāiti)*. 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 Haptanghaiti represents a somewhat later and more developed form of the religion, than that which in the Gāthas 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 Hatam (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' *(apara yasnō)* consists chiefly of praises and offerings of thanks-giving to different divinities.

§ 14. (2) The *Vispered* (Av. *vispe ratavō*) consists of additions to portions of the Yasna which it resembles in language and in form. It comprises 24 chapters (called *Karde*), 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' *(vispe ratavō)*. Hence the name Vispered.

§ 15. (3) The *Yashts* (Av. *yešti* 'worship by praise') consist of 21 hymns of praise and adorations of the divinities or angels, *Yazatas (Izads)*, 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 Shah Namah.

§ 16. (4) The **minor texts**, *Nyaishes, Gāhs, Sīrōzahs, Afrīngāns,* consist of brief prayers, praises, or blessings to be recited daily or on special occasions.

§ 17. (5) The *Vendīdād*, or 'law against the daevas, or demons' *(vīdaēva 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 Gāthās.

§ 18. (6) Besides the above books there are a number of fragments, one or two among them from the *Hadhōkht Nask*. There are also quotations or passages from missing Nasks, likewise glosses and glossaries. Here belong pieces from the *Nīrangistān, Aogemadaeca, 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 Vendidād, 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 Gāthās 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 e x t e n t. 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

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 Rivâyats, 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 Græco-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 c o l l e c t 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 Anoshirvân (6ᵗʰ cent. A. D.), says it was under King Valkhash, probably Vologoses 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 Pâpakân (Ardeshir Bâbagân, 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-pât Mâraspend, 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 Rivâyats, 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 I (twenty-two sections), on virtue

and piety; 2 (likewise twenty-two sections), religious observance; 3 (twenty-
one sections), the Mazdayasnian 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 perfor-
mances 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 Gushtásp 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 regenera-
tion; 13 (sixty sections), virtuous actions, and a sketch of Zoroaster's in-
fancy; 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 Videvdâd, or Vendidâd (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 ac-
knowledges this when it says above, for example, that the seventh Nask
consisted originally of 50 sections, but only 13 remained 'after the ac-
cursed Iskander (Alexander)'. So says the Dinkard and so the Rivâyats.
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 com-
parison 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 Vendidâd — 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

from the 20th, or Hâdhokht Nask. The Nirangistân, a Pahlavi work, con-
tains extensive Avestan quotations, which are believed to have been taken
from the Husparam, or 17th Nask. Numerous quotations in Pahlavi works
contain translations from old Avestan passages. The Pahlavi work, Shâyast-
lâ-Shâyast, 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 scrip-
tures 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, com-
piled, and edited. According to the record of Khusro Anoshirvân (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-pât Mâraspend. 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 por-
tions, 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 Gâthas in this respect are wonder-
fully pure. They are, of course, in their form the oldest portion of the
text, dating from Zoroaster himself. The longer Yashts and metrical por-
tions 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 com-
position, they are probably some centuries later than the Gâthas. The
Vendidâd is in this regard most incongruous. Some parts of it are doubt-
less of great antiquity, though corrupted in form; other parts, like younger

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 Nyaishes, etc. Roughly
speaking, the chronological order of the texts would be somewhat as follows:

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

   ii. Yasna Haptanghaiti (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**;
    Yt. **5**, **8**, **9**, **10**, **13**, **14**, **15**, **17**, **19**; portions of Vd. **2**, **3**, **4**, **5**, **18**, **19**,
    and scattered verses in the Vispered, Nyaishes, Afringans, 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, espe-
cially the Gathas, we may regard as coming directly from Zoroaster him-
self; 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
Gathas, 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, how-
ever, 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 com-
posed 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 Gāthās, 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 Gāthās, 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; Angra Mainyu, 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 kšapra*—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 Spentas, '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.

> Ahura Mazda
> aided by
> Vohu Manah
> Asha Vahishta
> Khshathra Vairya
> Spenta Armaiti
> Haurvatāt
> Ameretāt
> also
> Sraosha.

These abstractions or personifications may be noticed more in detail.

§ 33. Vohu Manah (lit. 'good mind', Plutarch εὔνοια) 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 ἀλήθεια) is the next divinity in the celestial group and is the personification of right (Skt. *ṛtá*), 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 εὐνομία) 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, Khsha-thra 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 σοφία) 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. Haurvatāt (Plutarch πλοῦτος) 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 Ameretāt. In the later religion, Haurvatāt came to preside as guardian angel over the health-giving waters.

§ 38. Ameretāt literally means 'immortality', and is always joined with Haurvatat. In later Zoroastrianism, Ameretat presides over the trees. The pair of Haurvatāt and Ameretāt 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 Gāthās, 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 prac-tically as a distinct personage. Lastly, the Fire, Atar, is personified in the Gāthās 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. 'wor-
shippers of Mazda'. This is the true religion in contradistinction to the
false. The false religion is the worship of the Daevas '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 Gāthās. 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 Vidāiti ($vi + \sqrt{dā}$ 'dis-pose').

§ 45. The views in regard to a future life, though incomplete in the Gāthās, are carried out in the Younger Avesta, and are fully given in the Pahlavi books. That the belief in a resurrection and a life here-after was common among the Persians, some centuries before our Saviour, we have evidence in the early Greek writers, such as Theopompus, Hero-dotus, 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 Zoroa-strian books and have their prototypes in the Gāthās.

§ 46. In the Yasna of the Seven Chapters, though not much later than the Gāthās, 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-

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 Yasna, the sacri-
fice is developed into a somewh   orate ritual. The Zoroaster presented
in certain portions of the Vendidad, moreover, is evidently no longer a living,
moving personage as in the Gâthâs; 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 unmistakeable 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 Gâthâs is gone. It is only here
and there that passages in late texts are old and have the genuine Zo-
roastrian 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 Zo-
roaster'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 Arsacidæ and Sassanidæ. 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 unskilfull 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 'com-
parative 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. Jamaspji 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 p h i l o l o g y, e t h n o l o g y and e a r l y l i t e r a t u r e, but especially also is it of importance from the standpoint of comparative r e l i g i o n. 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 I r a n i a n 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 Pāzand, 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 *Avistāk*, 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 a l p h a b e t 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 Sassanidæ. 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 'G a t h a d i a l e c t' or the language of the oldest parts, the Gathas, or metrical sermons of Zoroaster; the other 'Y o u n g e r A v e s t a' 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 A v e s t a is most closely allied to the S a n s k r i t, 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:

> *təm amavaṇtəm yazatəm*
> *sūrəm dāmōhu səvištəm*
> *miþrəm yazai zaoþrābyō—*

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

> *tam ámavantam yajatám*
> *sáram dhámasu sávistham*
> *mitrám yajái hótrābhyah.*

§ 56. In its p h o n o l o g y 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 *ō*, are shortened as a rule.
The Skt. diphthong *e* appears in Av. as *aē, ōi, ē* (final). Thus Av. *vaē-
nōiþe* 'they two are seen' = Skt. *vēn-ē-tē*. Skt. *ō* appears as Av. *ao, ðu,
ō* (final), thus Av. *aojō* 'strength' = Skt. *ōjō, ōjas;* Av. *xratJuš* 'of wisdom'
= Skt. *krátōs*. A striking peculiarity in Av., moreover, is the introduction
of epenthetic vowels and help sounds, giving rise to improper diphthongs,
Av. *bavaˡti* 'he becomes' = Skt. *bhávati;* Av. *haᵘrva-* 'whole' = Skt.
sárva-; Av. *vaχδra-* 'word' = Skt. *vaktra-;* Av. *hvarᵉ-* 'sun' = Skt. *svar.*
The Skt. voiceless stops *k, t, p* generally become spirants *χ, þ, f* in Av.
before consonants. Thus, Av. *χšaþra-* 'rule, kingdom' = Skt. *ksatrá-;*
Av. *fra* 'forth' = Skt. *pra.* The original voiced aspirates *gh, dh, bh,* be-
come in Av. simply voiced stops *g, d, b.* They are so preserved in the
old Gāthā dialect; the younger dialect commonly resolves them again be-
fore consonants and between vowels into voiced spirants. Thus, GAv.
aδā, YAv. *aδa* 'then' = Skt. *ádha.* Similarly spirantized in YAv. the
voiced stops YAv. *uγra-,* GAv. *ugra-* 'mighty' = Skt. *ugrá-.* The sibilant
s, when initial in Skt., becomes Av. *h,* as in Greek. Thus, Av. *hapta*
'seven' = Skt. *saptá.* When internal, Skt. *s* may also appear as *ŋh.*
Thus, Av. *vaŋhana-* 'vesture' = Skt. *vásana-.* Final *-as* of Skt. appears
regularly as *-ō.* Thus Av. *aspō* 'horse' = Skt. *ásvas.*

§ 57. The Gāthā dialect regularly lengthens all final vowels. It
frequently inserts the anaptyctic vowels: GAv. *fᵉrā,* YAv. *frā* = Skt. *pra.*
Original *ns* appears in GAv. as *ŋg.* Thus GAv. *daēvōŋg* (acc. pl.), YAv.
daēvqn 'demons' = Skt. *devān;* GAv. *mōŋghāi* 'I shall think' = Skt. *maŋsāi.*

§ 58. In i n f l e c t i o n 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 n o u n and the a d-
j e c t i v e; the normal endings are: Singular. Nom. *-s;* Acc. *-əm;* Instr. *-ā;*
Dat. *-e;* Abl. *-at;* Gen. *-ō (-as);* Loc. *-i;* Voc. —. Dual. Nom., Acc., Voc.
-ā; Instr., Dat., Abl. *-byā;* Gen. *-δ;* Loc. *-ō, -yō.* Plural. Nom., Voc. *-ō
(-as), -å;* Acc. *-ō (-as, -ns), -å;* Instr. *-bīš;* Dat. *-byō (-byas);* Gen. *-qm;*
Loc. *-su, -hu, -šva.* The classes of declension agree exactly with the

Sanskrit; the method of forming c o m p a r i s o n of adjectives likewise corresponds. The n u m e r a l s answer to Skt. forms, except Av. *aeva-* 'one', opposed to Skt. *ēka-,* Av. *baēvar-* '10,000', but Skt. *ayúta.* The Av. p r o n o u n s closely resemble the Skt., but show also individual pe- culiarities. Noteworthy is the remote demonstrative Av. *ava, hāu* 'that, yonder', contrasted with Skt. *amū, asāu.* The v e r b a l s y s t e m 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, *-tō, -p̄o;* Plur. 1, *-mahi,* 2, *-p̄a,* 3, *-n̄ti.* The other endings also are parallel with the Sanskrit.

§ 59. The Av. possesses like facility with the Sanskrit in f o r m i n g w o r d s by means of prefixes, and by adding suffixes of primary and se- condary derivation. The same classes of c o m p o u n d s 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 ex- pressed as in Greek etc., by individual letters. No diacritical points or accents are written in the texts. The m e t e r s 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 s y n t a x, however, differs from the Sanskrit in certain points, and shows some marked in- dividualities, especially in the later portions.

Specimens of the Avesta Text.

I. From the Gathas.

Yasna 45.1—2.

Zoroaster preaches upon The Two Spirits.

1 [Avestan text]

2 [Avestan text]

Ys. 45.1 translated.

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.

1 *aṭ fravahšyā nū gūšōdūm nū sraotā*
  yaēcā asnāṭ yaccā dūrāṭ išaþā
  nū īm vīspā ciþrō zī mazdæwhōdūm
  nōiṭ daibitīm duš.sastiš ahūm mᵊraṣyaṭ
  akā varᵃnā drᵊgvæ hizvæ āvᵊrᵊtō.

2 *aṭ fravahšyā avhᵊuš maⁱnyū pouruyē*
  yayæ spanyæ ūⁱtī mravaṭ yᵊm angrᵊm
  nōiṭ nā manæ nōiṭ sᵊnghā nōiṭ hratavō
  naēdā varᵃnā nōiṭ uhdā naēdā šyaoþᵃnā
  nōiṭ daēnæ nōiṭ urvąnō 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.

(Avestan script)

5 *yimahe ḫšaþre a^urvahe*
nōiṯ aotəm ā̆vha nōiṯ garəməm
nōiṯ za^urva ā̆vha nōiṯ marəþyuš
nōiṯ araskō daēvō.dātō;
paṇca.dasa fracarōiþe
pita puþrasca raoδaēšva [katarascit]
yavata ḫšayōiṯ hvąþwō
yimō vīvaṇuhatō puþrō.

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 Vivanghvat's son, Yima
The good shepherd, ruled as sovereign.

b. **Vendidad** 6.44—45 (prose).
Disposal of the Dead.

44 ܝܣܣ܂ [.mu ā ṣ̌ a .m q n i t i a v t s a .m q n a þ e a g .ʒr a t ā d]

aṣ̌āun   astvaᵢtinąm   gaēþanąm   dātarə

O holy One   material   of beings   O Creator

[.aru h a .a m ā r a ḅ .m ū ṅ a t .m q n a t s i r i .m q r a u .n v k]

ahura   barąma   tanūm   iristanąm   narąm   kva

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

45 [.ōruha .ṭ o a r m .ṭ a ā .a m ā þ a d in .n v k .a dz a m]

ahurō   mraoṭ   āaṭ   nidaþāma   kva   mazda

Ahura   spake   Then   deposit   where   Mazda

[.a c a v ṣ̌ u t ā g .i t i a þ .a c a v ṣ̌ e a t ṣ̌ i z ər a b .ϖ dz a m]

gātušvaca   paiti   barezištaēšvaca   mazdϖ

and-on-beds   upon   the heights   Mazda

[.m ə t ṣ̌ i d i ā b .m i d .ṭ i ō d a y .a r t ṣ̌ uþ a r a z .a m a t i þ s]

baidištəm   dim   yaδōiṭ   zarapuštra   spitama

always   it   where   Zarathushtra   O Spitama

[.ā v .ō y a v .ō r a h·. š ṣ̌ ər ək .ā v .ō n ū s .m q n a z a v a]

vā   vayō   kərəfš.hʿarō   vā   sūnō   avazanąn

or   birds   corpse-eating   either   dogs   may-see

[. · r a h· š ṣ̌ ər ək]
kərəfš.hʿarō
corpse-eating.

TRANSCRIPTION OF AVESTAN ALPHABET.

(Compared with Justi, *Handbuch der Zendsprache*).[1]

A. Vowels.

Short	� *a*	ꜱ *i*	ꜱ *u*	ꜱ *ə*	ꞷ *e*	ꜱ *o*	
	a	*i*	*u*	*(e)*	*(ə)*	*o*	
Long	May *ā*	ꜱ *ī*	ꜱ *ū*	ꜱ *ə̄*	ꞷ *ē*	ꜱ *ō*	ꜱ *ā̊* ꜱ *ą*
	ā	*ī*	*ū*	*(ē)*	*ə̄*	*ō*	*(åo)* *(ą)*

B. Consonants.

Guttural	*k*	*ẖ*	*g*	*ǰ*
	k	*(kh)*	*g*	*(gh)*
Palatal	*c*	—	*j*	—
	c		*j*	
Dental	*t*	*þ*	*d*	*ḍ* *ṭ*
	t	*(th)*	*d*	*(dh)* *(t)*
Labial	*p*	*f*	*b*	*w*
	p	*f*	*b*	*w*
Nasal.	*ṅ*	*ń*	*n*	*ñ* *m*
	(ṅ)	*(ń)*	*n*	*(ñ)* *m*
Semivowel and				
Liquid	*y* (ꜱ) *y* (*i̯*)[2]	*r*	*v* (*ṽ*) *v* (*u̯*)[2]	
	y		*r*	*v*
Sibilant	*s*	*š*	*š̄*[3]	*ṣ̌*[3] *z* *ž*
	(ṣ)	*(s)*	*(sh)*	*(sk)* *z* *(zh)*
Aspiration	*h*	*ḫ*		
	h	*(q)*		
Ligature	*hᵛ*			
	(q)			

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

[2] The signs *i̯*, *u̯* need only be employed for purely scientific purposes; the letters *y*, *v* for both initial and internal ꜱ *y*, *v*, answer fully for practical purposes.

[3] The differentiation *š̄*, *ṣ̌*, *ṣ* need only be made in scientific articles. The single sign *š* is ordinarily quite sufficient for the three ꜱ, ꜱ, ꜱ.

SUGGESTIONS.

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 I n d e x will be found of service for reference.

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.

W. GEIGER — *Aogemadaêca, ein Pārsentract in Pāzend, Altbaktrisch und Sanskrit.* — Erlangen 1878.
> Useful for the brief Av. fragment it contains.

SPIEGEL — *Die altpersischen Keilinschriften,* im Grundtexte mit Übersetzung, Grammatik und Glossar. 2. Aufl. — Leipzig 1881.
> Good for comparative purposes.

b. Dictionary.

JUSTI — *Handbuch der Zendsprache,* Altbaktrisches Wörterbuch. — Leipzig 1864.
> The only dictionary at present, and indispensable for reference. Possible to obtain second-hand.

c. Translation.

DARMESTETER AND MILLS — *The Zend-Avesta* translated, in the *Sacred Books of the East,* ed. by F. Max Müller, vols. iv, xxiii, xxxi. — Oxford 1883-7.
> 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 — *Ueber 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 er-klärt. — 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 Ira-nians.* Vols. i-ii; being a translation from the German of W. Geiger's *Ostiranische Kultur im Alter-thum.* — London 1885-6.
> Useful for reference.

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

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

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

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 Ira-
nian 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,
Hübschmann, 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.*

TABLE OF CONTENTS

OF

PART I.

(The Numbers refer to the Sections §§.)

GRAMMAR.
PHONOLOGY.

ALPHABET AND PRONUNCIATION.

SYSTEM OF VOWELS.

INFLECTION.

DECLENSION OF NOUNS AND ADJECTIVES.

ABBREVIATIONS.

adj. = adjective
advl. = adverbial
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
ZPhl. Gloss. = Zand-Pahlavi Glossary.

The other abbreviations require no remark.

Observe.

1. A v. (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 occurence in both.

2. G A v. (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 G A v. are comprised the usual 17 hymns and the sacred formulas (Introd. p. xxiii, § 25), the Yasna Haptanghāiti, and those por-

tions, such as Ys. 12, that are written in the Gāthā dialect even including
some possible later imitations, e. g. Ys. 58, 4.26.

3. Y A v. (Younger Avesta) comprises everything that is n o t 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 f o r m s i n p a r e n -
t h e s e s ( ) do not actually occur, but are made up after the form in
small print which stands beside them.   See § 236 foot-note.   Thus
Loc. *(yasnaēšu) vīraēžu*.

———ᴧᴧᴧᴧᴧᴧᴧᴧᴧ———

GRAMMAR.

PHONOLOGY.

Alphabet.

§ 1. The Avesta is written in the following characters

A. Vowels.

Short . . . . *a* ı *i* ﻭ *u* ı *ə* ﻭ *e* ﻭ *o*

Long . . . . *ā* ﻭ *ī* ﻭ *ū* ﻭ *ə̄* ﻭ *ē* ﻭ *ō* ﻭ *ā̊* ﻭ *q*

B. Consonants.

Guttural . . . ﻭ *k* ﻭ *x̌* ﻭ *g* ﻭ *ǰ*

Palatal . . . ﻭ *c* — ﻭ *j* —

Dental . . . . ﻭ *t* ﻭ *ϑ* ﻭ *d* ﻭ *d̥* ﻭ *t̰*

Labial . . . . ﻭ *p* ﻭ *f* ﻭ *b* ﻭ *w*

Nasal . . . . ﻭ *ŋ* ﻭ *ŋ́* ﻭ *n* ﻭ *ń* ﻭ *m*

Semivowels and
  Liquid . . . ﻭ, (ﻭ) *y* ﻭ *r* ﻭ, (ﻭ) *v*

Sibilant . . . ﻭ *s* ﻭ *š* ﻭ *ṣ̌* ﻭ *š́* ﻭ *z* ﻭ *ž*

Aspiration . . ﻭ *h* ﻭ *ḥ*

Ligature . . . ﻭ *hv*

§ 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. *aᵘruṣa-* 'white' = Skt. *aruṣá-;* Av. *antarᵊ* 'within' = Skt. *antár.*

etc.; there are no diacritical points; nor are any accents written in the Avesta texts.

§ 3. In the manuscripts numerous l i g a t u r e s occur; these except ᴎᴎ *št* are generally resolved in printing. Observe that ᴘ *h·* is different from ᴎᴎ *hv*. Many MSS. have a sign ᵩ *m* interchanging with ᴛᴎ *hm*.

§ 4. In Avesta, all w o r d s except some enclitics are w r i t t e n s e p a r a t e l y 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 p u n c t u a t i o n 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 ·· for colon or semicolon; ·· a full stop; ·· a larger break; ·· ·· the end of a chapter; · symbol of abbreviation.

Pronunciation.

§ 6. **Vowels.** ᴜ *a*, ᴜ *ā*, · *i*, · *ī*, and · *u*, · *ū* are pronounced as ordinarily in Sanskrit, but *a, ā* perhaps duller. —ᵢ *ǝ* is most probably obscure like the short indefinite vowel familiar in English, 'gard*e*ner', 'meas*u*ring', 'hist*o*ry', 'sach*e*m'; it often corresponds to the vulgar 'chim*e*ney', 'rheumatis*u*m'. In the combination ⵗ *ǝrǝ*, cf. Skt. *r̥*, much like English 'pretty' (when pronounced 'p*e*r*e*tty'), e. g. ᴇᴎᴎᴛᴎ *pǝrǝsaṱ* 'he asked', cf. Mod. Persian *pursīdan* 'to ask'; Av. *mǝrǝja-* 'bird', Skt. *mr̥ga-*, Mod. Pers. *murj*. See above, Introduction, on Transcription. —ᵢ *ə̄* is the corresponding long vowel to ᵢ *ǝ*. —ᴎ *e* and ᴎ *ē*, both narrow, about as English 'let, veil', French 'été'. —ᴎ *o* and ᴎ *ō* probably somewhat muffled. —ᴘ *å*, as English 'extra*o*rdinary, f*au*lt,

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

§ 7. **Diphthongs.** ⲙ *āi* and ⲙ *āu* are pronounced
as in Sanskrit. — ⲛ *ōi* as a Gk. ωι. — ⲩ *aē,* ⲙ *ao* and
ⲛ *ău* as a union of the two elements *a i* etc. — ⲛⳃ *ăe* as
forming two distinct sounds.

§ 8. **Tenues** ⳃ *k,* ⲣ *t,* ⲱ *p,* and **Mediae** ⲥ *g,* ⲗ *d,* ⲗ *b,*
as · ordinarily. — ⲣ *c,* ⲥ *j,* as in Sanskrit, English 'church,
judge'.

§ 9. **Spirants.** ⲗ *ḥ,* as *ch* in Scotch 'loch', Mod. Gk.
χ. — ⲗ *j,* a roughened *g,* guttural buzz, cf. (often) Germ.
'Tage', Mod. Gk. γ. — ⲟ *þ,* as English 'thin', surd. — ⲥ *d,*
as English 'then', sonant. — ⲥ *ṭ,* apparently a spirant, § 81.
— ⲗ *f,* as in English. — ⲱ *w,* corresponding sonant, Germ.
w, Mod. Gk. β (cf. Eng. *v*). — ⲩ *s,* sharp as in 'sister'. —
ʃ *z,* corresponding sonant, English 'zeal'. — ⲟ *š,* as English
sh in 'dash'. — ⲱ *ž,* corresponding sonant, English 'plea-
sure, azure'. — ⲙ *ʃ,* a more palatal *sh,* generally before *y.*
— ⲩ *ʃ,* apparently a variety *sh,* differing little from ⲟ *š;*
etymologically it most often equals original *rt.*

§ 10. **Nasals.** ⳃ *ṅ,* guttural = Skt. *n.* — ⲩ *ṇ,* a modi-
fication of the preceding, -mouillé; the two (ⳃ *ṅ* and ⲩ *ṇ*)
respectively perhaps as in Eng. 'longing'. — ⳃ *n,* as Eng.
'nun'. — ⲥ *ṇ* (modified from *an*), a variety of *n.* — ⲩ *m,* as
ordinarily.

§ 11. **Semivowels and Liquid.** ⲙ *y* (initial), probably
spirant as Eng. 'youth'; — ⲙ *y* (internal), probably semi-
vowel, *i,* English 'many a man'. — ⲩ *v* (initial), probably
spirant as Eng. 'vanish'; — ⲙ *v* (internal), probably semi-
vowel, *u,* cf. Eng. 'lower, flour'. — ⲗ *r* is a liquid vigorously
pronounced. Observe *l* is wanting.

Note. On ⲙ in *uvaĕbya,* see Vocabulary after ⳃ *u.*

§ 12. **Aspiration.** ᴡ *h*, as ordinarily. — ᴇ *h̥*, a modification of *h* before *y*, possibly stronger.

§ 13. **Ligature.** ᴘ *hv*, perhaps more vigorous than ᴡᴡ *hv*, and possibly already shading towards the later Pers. *h̆v*.

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.

<div align="center">

Av. ᴜ, ᴣ, ᴊ, — ᴍ, ᴛ, ᴣ.

a, i, u, — *ā, ī, ū.*

</div>

i. Agreement in both Quality and Quantity.

§ 15. The Av. vowels *a, ā, i, ī, u, ū,* agree in general with the corresponding vowels in Sanskrit.

(1) Av. *a* = Skt. *a;* — Av. *ā* = Skt. *ā.*

Av. *asti* 'is' = Skt. *ásti;* Av. *mātarō* 'mothers' = Skt. *mātáras;* Av. *vātāiš* 'with winds' = Skt. *vātāis.*

(2) Av. *i* = Skt. *i;* — Av. *ī* = Skt. *ī.*

Av. *cistiš* 'wisdom' = Skt. *cíttis;* Av. *hiṇcaⁱti* 'he sprinkles' = Skt. *siñcáti;* Av. *jīvyąm* 'living, fresh' (acc. f.) = Skt. *jīvyām.*

(3) Av. *u* = Skt. *u;* — Av. *ū* = Skt. *ū.*

Av. *uta* 'also' = Skt. *utá;* Av. *dāᵘru* 'wood' = Skt. *dáru;* — Av. *būrōiš* 'of richness' = Skt. *bhúrēs;* Av. *būmīm* 'earth' = Skt. *bhúmim.*

ii. Agreement in quality; difference in quantity.

§ 16. As to the relation between l o n g and s h o r t quantity, the Avesta and the Sanskrit do n o t 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. *mavaĭte* 'to one like me' = Skt. *mávate;* YAv. °*kasaṭ* 'looked' = Skt. *kāsat;* YAv. *bajina* 'dishes' = Skt. *bhājana-;* YAv. *dvarəm* 'door' = Skt. *dvāram;* YAv. *urvaranqm* 'of trees' = Skt. *urvárāṇām.*

§ 18. (2) Av. *ā* = Skt. *a*.

Av. *varəzānāi* 'for the community' = Skt. *vṛjánāya;* Av. *yatāro* 'which of two' = Skt. *yataras;* Av. *āθrava* (nom. sg.) 'priest' = Skt. *átharvā.*

Note 1. The manner of writing the same word or form in the Av. itself, sometimes varies between *a* and *ā.* — Av. *hāmō* beside *hamō* 'same' = Skt. *samás;* Av. *ayu-* beside *āyu* 'age' = Skt. *áyu-;* Av. *hutāštəm, hutaštəm* 'well-formed' = Skt. *sútastam;* Av. *yazamaĭde* 'we worship' beside (rarer) *barāmaĭde* 'we carry' (Yt. 11.7) = Skt. *yájāmahe, bhárāmahe;* Av. *uštanəm* beside *uštānəm* 'vital power'; YAv. *adwānəm* (but GAv. *advānəm*) 'way' = Skt. *ádhvānam;* GAv. *ayārə³* beside YAv. *ayarə³* 'days'. — Especially does the preposition *ā,* Av. *ā (a),* vary: Av. *avazaĭti* '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. *-mna-, -mana-,* ptcpl. pres. mid. = 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

Lower-grade	Higher-grade
apqm 'of waters'	*āpō* 'waters'
(1) *da-d²-maĭde* 'we give', (2) *daþra-* 'gift'.	*dātar-* 'giver'
haᵘrva-ff-u- 'with full flocks'	*pasu* 'flock, sheep'
(1) *fra-bd-a-* 'fore-foot', (2) *padō* (acc. pl.)	*pāda* (acc. du.)
caþru-gaoža- 'four-eared'	*caþwar-aspa-, caþwāro.*

See also under guṇa and vṛddhi § 60.

Note 3. On the relation, Av. *hātąm* 'of beings' = Skt. *satấm;* or GAv. *drəgvā́itē* 'for the wicked', cf. YAv. *drvataṭ*, see Bartholomae, in *B.B₄* x. 278 seq.; *K.Z.* xxɪx. 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. *katārō* 'which' but *katarascīṭ;* Av. *dahāka* 'dragon' but *dahākāca;* Av. *āḇyō* 'with these' but *aᶦvyasca* (initial *ā*); GAv. *dᵊmā́nąm* 'house' (acc.) but (gen.) *dᵊmānahyā;* Av. *bipaᶦtiṣtānᵊm* 'biped' (acc.) but *bipaᶦtiṣtānayᶛ* Yt. 13.41.—(b) Likewise a lightening of *ā* to *a* in ablative -*aṭ* occurs before enclitic *haca:* Av. *yimaṭ haca* 'from Yima'; *apahtaraṭ haca naēmāṭ* 'from northern region'; *huṣ-hąm.bᵊrᵊtaṭ haca ḫṣaētāṭ* '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. *sīṣōiṭ* 'might direct, teach', cf. Skt. *śiṣyāṭ* ($\sqrt{śās}$-, *śiṣ*-); Av. *vīspᵊm* 'all' = Skt. *viśvam;* Av. *vītastīm* 'a span length' = Skt. *vitastim.*—Av. *sūnō* 'of a dog' = Skt. *śúnas;* Av. *yūṣmaṭ, yūṣmākᵊm* 'from, of you' = Skt. *yuṣmā́t, yuṣmā́kam;* Av. *srūtō* 'heard' = Skt. *śrutás;* Av. ᵒ*drūta-* 'run' = Skt. *drutá-;* Av. *stūtō* 'of praise' = Skt. *stutás.*—Av. *āhūᶦriṣ* (but gen. *āhuróiṣ*) 'Ahurian' = Skt. *ásuris;* Av. *āzūᶦtiṣ* (but gen. *āzutóiṣ*) 'oblation' = Skt. *āhutis;* Av. *stūᶦtiṣ* 'praise' = Skt. *stutis;* Av. *stūᶦdi* 'praise thou' = Skt. *stuhí;* Av. *yūᶦdyeᶦti* 'he fights' = Skt. *yúdhyati.*

§ 21.   (4) Av. *i, u* = Skt. *ī, ū.*

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

Av. *izyeᶦti* 'he seeks', cf. Skt. *īhatē;* Av. *aᶦnikᵊm* 'face' = Skt. *ánīkam;* Av. *isānᵊm* 'having power' = Skt. *īśā́nam;* Av. *hunavō* 'sons' = Skt. *sūnávas;* Av. *tanunąm* 'of bodies' = Skt. *tanū́nām.*

Note 1. In general as to *i, 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. *srīrā-* written instead of *srīra-* 'fair'; Av. *miṣti* and *mīṣti* 'with moisture'; Av. *vispᵊm* for *vīspᵊm*

'all'; Av. *mižĭdəm* and *mīžĭdəm* 'reward'.—Av. *dūra-* written for *dūra-* 'far'; Av. *drūjō* and *drujō* 'of the Druj'; Av. *yūhta-* and *yuhta-* 'yoked'.

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

> GAv. *azōm* 'I', YAv. *azəm* = Skt. *ahám;* GAv. *apōma-* 'last', YAv. *apəma-* = Skt. *apamá-;* GAv. *jōmyāṭ* 'might come', YAv. *jamyāṭ* = Skt. *gamyāt;*—GAv. *-cīṭ, iṭ,* particles, YAv. *-ciṭ, iṭ* = Skt. *cid, -id;* GAv. *dₐjīṭ-* 'victorious', YAv. *jiṭ-;* GAv. *ratūš* 'chief, Ratu' (nom. sg.) beside *ratuš*.

Note. Similarly, GAv. *-biš* (pada-ending) compared with YAv. *-biš* or *-biš,* Skt. *-bhis;* but GAv. *cīš* 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. *paitim* 'lord' (acc.) = Skt. *pátim;* Av. *dāhīm* 'creation' = Skt. *dhāsím;*—Av. *tāyūm* 'thief' = Skt. *tāyúm;* Av. *pitūm* 'food' = Skt. *pitúm*.

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. *maiᵈim* 'middle' (acc.) = Skt. *mádhyam;* but often Av. *þrišum* beside *þrišūm* (from °*þriṭ-va-m*) 'third'.

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

> Av. *zī* 'for' = Skt. *hí;* Av. *nī* 'down' = Skt. *ní;* Av. *nū* 'now' = Skt. *nú, (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 *ō*.

> YAv. *haēna* 'army' (nom. sg. fem.) = Skt. *sénā;* YAv. *pita* 'father' = Skt. *pitá;* YAv. *para* 'before' = Skt. *párā.* —YAv. *áfriti* 'blessing' (instr. f.), cf. Skt. *dhītí* 'with devotion'; YAv. *naⁱri* 'woman' = Skt. *nárī.* —YAv. *sure* 'O mighty one' (fem.) = Skt. *súre;* YAv.

bara�socᵢte 'he carries' = Skt. *bhárate.*—YAv. *daḵyu* 'two
nations', cf. Skt. *dásyū;* YAv. *dva ərᵃzu* 'two fingers'
= Skt. *dvā́ r̥jú.*

Note. Exceptions occur: YAv. *pōyū* 'two protectors' = Skt. *pāyū;*
YAv. *maᵢnyū* beside *maᵢnyu* 'two spirits', cf. Skt. *manyû;* YAv. *asrū*
'tears'; etc.

§ 26. (4) In GAv. all final vowels are long with-
out exception.

(a) GAv. *ahurā* 'O Ahura, Lord' = YAv. *ahura,*
Skt. *ásura;* GAv. *utā* 'also' = YAv. *uta,* Skt. *utá;*
GAv. *kuþrā* 'whither' = YAv. *kuþra,* Skt. *kútra.*—
GAv. *ahī* 'thou art' = YAv. *ahi,* Skt. *ási.* — GAv.
yaēṣū 'among whom' = Skt. *yéṣu.* — (b) Even the anap-
tyctic vowel (§ 72), with trifling exceptions, is leng-
thened: GAv. *ā̊ŋhar²* 'they have been' = YAv. *ā̊ŋhar²,*
cf. Skt. *āsúr;* GAv. *vadar²* 'weapon' = YAv. *vadar²,*
Skt. *vádhar;* GAv. *aṇtar³* (but also *aṇtar²*) 'within'
= YAv. *aṇtar²,* Skt. *antár.*

Note. Before *-cā* 'que' in GAv. a vowel is sometimes found leng-
thened, sometimes again shortened: — e. g. GAv. *yehyācā* 'and of which';
vacahīcā 'and in word';—*aṣicā* 'and Ashi' (fem. *ī*); *vohucā manaŋhā* beside
vohu manaŋhā 'with the Good Mind'.—Similar fluctuations are to be ob-
served in YAv. also.

B. Differences in Quality between Avesta and Sanskrit Vowels.

Av. ɩ, ʃ, ꞷ, ꭒ, ᷓ, ꞥ,—ᵐ, ӿ.
ə, ə̄, e, ē, ̦o, ō,—ā̊, ą.

§ 27. The above vowels are found under special con-
ditions as representatives of Skt. *a* and *ā.*

§ 28. **Summary.** The Av. ɩ *e* answers oftenest to
Skt. *a* before *n* or *m,* also occasionally before *v.* It is
commonly the anaptyctic vowel.—The corresponding long
is ʃ *ə̄* very frequent in GAv., more rare in YAv.—The

letter ꞷ e is commonly a shading from a after y.—The
corresponding long is ꞷ ē.—Avesta ⮽ o and ⮽ ō stand some-
times for a under influence of a labial, u, v.—Av. ᴘᴘ ā̊ is
either Skt. ās, or it answers to Skt. ā before n plus stop-
sound.—Av. x q is nasalization of a, ā before m, n; it often
answers to Skt. a with anusvāra.

Av. ᵻ ə.

§ 29. Av. ə often corresponds to Skt. a before n or
m—regularly so before the latter when final; occasionally
also before v.

> Av. *vindən* 'they found' = Skt. *ávindan*; Av.
> *həntəm* 'being' = Skt. *sántam*; Av. *upəməm* (beside
> *upaməm*) 'highest' = Skt. *upamám*;—GAv. *evistī* 'by
> ignorance', cf. Skt. *ávittī*; Av. *maᶦnyəvīm* 'spiritual'
> beside Av. *maᶦnyavō*; Av. *səvišta-* 'most mighty, bene-
> ficent' (beside *savō*) = Skt. *sávistha-*; Av. *hvavhəvīm*
> 'blessed life' Ys. 53.1 (acc. from *hvavhavya-*).

Note. The MSS. sometimes vary between ə and a: e. g. Av. *barəntō*
beside *barəntō* 'carrying'; *jasəntu* beside *jasəntu* 'let them come'; *vazənti*
beside *vazənti* 'they drive'; etc.

§ 30. The ə (§ 29) arising from a before m or n,
is often palatalized to i when either y, c, j or ž, im-
mediately precedes.

> Av. *yim* 'whom' = Skt. *yám*; Av. *vācim* 'voice'
> beside *vācəm* = Skt. *vácam*; Av. *drujim* beside *dru-*
> *jəm* 'Deceit, Fiend' = Skt. *drúham*; Av. *būjim* be-
> side *būjəm* 'absolution'; Av. *bajina* 'dishes' = Skt.
> *bhājana-*; Av. *dražimnō* 'holding' beside Av. *dra-*
> *žəmnō*.

§ 31. In GAv., ə appears sometimes to be written
(as a kind of dissimilation) for u or i, when in the follow-
ing syllable an u (v) or i stands. The epenthetic vowel
is written beside it, according to rule § 70. Thus is to

be explained GAv. *drəgvaṇt-* 'wicked' (= **drugvaṇt-* to Av. *druj-*); GAv. *bəzvaṇt-* 'advantageous' (= **buzvaṇt-* to Skt. √ *bhuj-*); GAv. *ušəuru-* 'zeal' (?) see Ys. 34.7, cf. *ušuruye* Ys. 32.16; GAv. *hušạiti-* 'well-being'; GAv. *ənạiti-* Ys. 30.11; GAv. *āskəiti-* Ys. 44.17.

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

Av. ɪ ə.

§ 32. Av. *ə̄* is the corresponding long vowel to *ə*; it is especially common in GAv.—answering to YAv. *ə, a* and sometimes to YAv. *ō, ą*.

GAv. *azə̄m* 'I' = YAv. *azəm*, Skt. *ahám*; GAv. *yə̄m* 'whom' (beside GAv. *yim*) = YAv. *yim*, Skt. *yám*; GAv. *əmavaṇtəm* 'strong' = YAv. *amavaṇtəm*, Skt. *ámavantam*; GAv. *ə̄hmā* 'of us' Ys. 43.10 beside YAv. *ahmā*, cf. Skt. *asmákam*;—GAv. *yə̄* 'who' = YAv. *yō*, Skt. *yás*; GAv. *nə̄* 'us' = YAv. *nō*, Skt. *nas*.—Sometimes, GAv. *starə̄m* 'of stars' = YAv. *strąm*; GAv. *hə̄m* 'with, together' = YAv. *hąm*, Skt. *sám*.—Also GAv. *hvarə̄* 'sun' = YAv. *hvarə*, Skt. *svàr*; GAv. *vadarə̄* 'weapon' = YAv. *vadarə*, Skt. *vádhar*.

Note. On GYAv. ə̄ in *aməṣ̌ə spəṇtə̄*, and GAv. *ə̄ṇg* (final), *ə̄ṇgh* (internal) from original *aṇs*, see §§ 128, 129.

§ 33. In YAv., *ə̄* (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. *spə̄ništa-* 'holiest'; YGAv. *aməṣ̌ə̄ spəṇtə̄* 'Immortal Holy Ones'; YAv. *yazatə̄* beside *yazata* 'divinities'; YAv. *draomə̄byō* 'from assaults'; YAv. *avə̄biš* 'with helps'; YAv. *raocə̄byō* 'to light'; YAv. *haēnə̄byō* (!) abl. 'from enemies' Yt. 10.93;—as contraction YAv. *frə̄rənaoṭ* (i. e. *fra-ərənaoṭ*) 'he offered'.

Av. ↡ *e.*

§ 34.   Av. *e* generally a n s w e r s to Skt. *a*, *ā*, after *y*, if *i*, *ī*, *e*, *ē* or *y* follows in the next syllable.

YAv. *raocaye⁴ti* 'lights up' = Skt. *rōcáyati*; GAv. *ḥṣayehī* 'thou rulest' = Skt. *kṣáyasi*;— YAv. *ayeni*, GAv. *ayenī* 'I shall go' = Skt. *áyāni*;—YAv. *yesne*, GAv. *yesnē* 'in worship' = Skt. *yajñé*;—YAv. *yeŋkā̊* 'of whom' (f.) = Skt. *yásyās*; GAv. *yehyā* 'of whom' (m.) = Skt. *yásya*.

Note.   Observe, however, that *y* does n o t a l w a y s thus change *a* to *e*: e. g. *māzdayasniš* 'Mazdayasnian'; *yave* 'for ever'; *yahmi*, *yahmī*, *yahmya* 'in which'.   Sometimes the MSS. vary.

§ 35.   YAv. *e* answers to Skt. *ē* only when final.   See §§ 54 α, 25.

YAv. *avaŋhe* 'for help' = Skt. *ávasē*; YAv. *yaza⁴te* 'he worships' = Skt. *yájatē*.

Note 1.   On Av. *e* for *ya* in reductions, see § 67.
Note 2.   In the MSS. final *e* often interchanges with *i*.

Av. ↡ *ē.*

§ 36.   Av. *ē*, the corresponding long to *e*, stands:— (1) in the combination Áv. *aē* = Skt. *ē*; (2) at the end of monosyllables § 24; (3) everywhere when final in GAv. § 26.

(1) GYAv. *daēva-* 'demon'.— (2) GYAv. *mē* 'me', *hē* 'him'.—(3) GAv. *yaza⁴tē* 'he worships' (opp. to YAv. *yaza⁴te*); GAv. *ārma⁴tē* 'O Armaiti' (opp. to YAv. *sūre* 'O mighty one' fem.).

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

Av. ↝ *o.*

§ 37.   Av. *o* occurs chiefly in the combination Av. *ao* = Skt. *ō*, see § 57.

§ 38.   Av. *o* rarely corresponds to Skt. *a* when followed by *u*.   Labialization.

Av. *vohu* 'good' = Skt. *vásu*; Áv. *moṣu* 'quickly'
= Skt. *makṣú*; Av. *vohunąm* 'of good things' = Skt.
vásūnām.

Av. ꜗ 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. *dhā́masu;* GAv. *gūṣōdūm* 'may ye hear', be-
side GAv. *gūṣahvā* 'hear thou'; GAv. *vərᵊzyōtū* 'let him
do', beside Av. *vərᵊzyaṇtō.*—Av. *astō.vīdōtuš* 'Bone-
divider', beside *vīdātaoṭ* = Skt. *-dhātus.* — GAv. *baĥšō-
hvā* 'share thou' = Skt. *bhákṣasva;* Av. *aojōvhvaṇtᵊm,*
beside *aojavhvaṇtᵊm* 'mighty' = Skt. *ójasvantam;* Av.
ḥšapōhva 'in nights, at night' = Skt. **kṣápasu;* so
locatives Av. *yavōhva* 'in granaries' variant *yavahva;*
garᵊmōhva 'jaws', *karᵊšvōhu* 'regions', *ravōhu* 'free-
dom' (*an*-stems). — GAv. *uzᵊmōhī* 'we may respect',
influence of labial *m.* — YAv. *þwōrᵊštāra* (dual) 'de-
ciders', beside YAv. *þwarštahe;* GAv. *cōrᵊṭ* 'he made'
= Skt. *ákar* (for *ákart*); GAv. *frōrᵊti-,* beside YAv.
frᵊrᵊti- 'forth-coming'.

Note.   Observe GAv. *vōtōyōtū* 'let him make known' = Skt. *vītáyatu;*
GAv. *aĥtōyōi* 'for sickness' (for -*ayōi*),—the first *ō* being due to the in-
fluence 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. *girāú;* Av. *dva yaska aciŝtō*
'the two worst sicknesses'.

Av. ⊶ āu.

Av. āu = Skt. ās.

§ 43.   (1) On Av. *āu* answering to Skt. *ās,* see § 121 seq.

<center>Av. *æ* = Skt. *å*.</center>

§ 44. (2) Av. *æ* also corresponds to Skt. *å* before *nt*.
Av. *mazæntəm* 'great' = Skt. *mahántam*; Av. *pæntō* 'guarding', pres. ptcpl. nom. pl. = Skt. *pántas*.

Note. Similarly, Av. *viro nyæncim* 'striking men down' = Skt. *nyáncam*.

<center>Av. ᶄ *q̨*.</center>

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

Av. *hąm* 'with, together' = Skt. *sám*; Av. *mąm* 'me' = Skt. *mám*;—Av. *ayąn* 'they may go' = Skt. *áyan*; Av. *daēvąn* 'demons' = Skt. *dēván*; Av. *ᵘrvąnō* 'souls beside Av. *ᵘrvānəm* (acc. sg.).

Note 1. In the MSS., *a* often stands as variant beside *q̨*: e. g. Av. *dąmi, dāmi* 'creature', et al.

Note 2. Defective writing:—instances often occur in endings where the final nasal after *q̨* is omitted:—e. g. *imą haomą* 'these haoma-offerings' = Skt. *imán sómān;* Av. *yą* 'quos' = Skt. *yán.*

Note 3. Pleonastic writing:—a pleonastic *n* is sometimes introduced after *q̨* before *m*: e. g. *dᴄnmahi* 'we shall give' Ys. 68.1 (variant) cf. Skt. *dáma;* Av. *hvqnmahī* variant *hvqmahī* 'we put foward'; Av. *fryqnmahī* variant *fryqmahī* 'we bless'.

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

Av. *apąš* 'backward' = Skt. *ápāv;* Av. *hąs* 'being' (*haṇt-*) = Skt. *sán;* GAv. *mąstā* 'he thought' = Skt. *ámąsta;* Av. *qsayæ* 'of two parties' = Skt. *q̨śayōs;* Av. *qzō* 'distress' = Skt. *ąhas;* Av. *bązaiti* 'he supports' = Skt. *báhate.*—Av. *mąþrəm* 'word, spell' = Skt. *mántram;* Av. *ᵒdąþrəm* 'tooth'; Av. *ąhnæ* 'reins'.

<center>Original *r̥* (*r*-sonant).</center>
<center>Av. *ərə*, *(arə)* = Skt. *r̥*.</center>

§ 47. The Skt. *r̥* is represented in Av. by *ərə* or often *arə*.

Av. *kerᵊnaoⁱti* 'he makes' = Skt. *kṛṇóti*; Av. *marᵊ-*
byuš 'death' = Skt. *mṛtyús*; Av. *hakarᵊṭ* 'at once' =
Skt. *sakṛt.*— Av. *anarᵊtāiš* 'with the untrue' = Skt.
ánṛtāis; Av. *varᵊšᵊm* 'wood' = Skt. *vṛkṣám*; Av.
arštiš 'spear' = Skt. *ṛṣṭís*.

Note. The MSS. vary, often writing *arᵊ* for *ᵊrᵊ*. The new edition
of the Avesta has restored many instances of *ᵊrᵊ*: e. g. *frastᵊrᵊta-* (where
Westergaard *frastarᵊta-*).

§ 48. Av. *ar, ᵊr* (also *arᵊ, ᵊrᵊ, aⁱr, aᵘr*) often = (orig. *ṛ*)
Skt. *ir, ur*;—sometimes = (orig. *ṝ*) Skt. *īr, ūr*. See Brug-
mann, *Grundriss der vergl. Gram.* 1. § 288 seq., 306 seq.

Av. *zaranyehe* 'of golden' = Skt. *hiraṇyasya*; Av.
gaⁱriš 'mountain' = Skt. *girís*; Av. *ā̊ṅharᵊ*, (GAv.
ā̊ṅharᵊ) 'they have been' = Skt. *āsúr*; Av. *taᵘrva-*
yeⁱti 'he overcomes' = Skt. √ *turv-, tū́rv-*; Av. *darᵊ-*
jᵊm 'long' = Skt. *dīrghám.* — So sometimes Av. *ᵊrᵊ, ra*
= Skt. *ra, ṛ*:—Av. *ᵊrᵊzatᵊm* 'silver' = Skt. *rajatám*;
Av. *ratu-* 'chief, point of time', cf. Skt. *ṛtú-*.

§ 49. Av. *ᵊrq* may represent original *ṛ + n.*

GAv. *nᵊrqš* (acc. pl.) 'men', cf. *nṝ́š cyāutnō* RigVeda 10.50.4;
GAv. *mātᵊrqšcā* (acc. pl.) 'mothers', cf. Skt. *mātṝ́n* RV. 10.35.2.

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, cor-
responds in general to the Sanskrit. (1) Two similar vowels
coalesce into their corresponding l o n g (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, h i a t u s is often allowed to remain.

§ 51. The following are instances of c o n t r a c t i o n
of similar vowels.

Av. *a, ă + a, ā = ā:* Av. *pa*   'they drive away' = *para + az°;*

  i, ī + i, ī = ī: Av. *nīre* . let go down' = *ni + ire;*

  u, ŭ + u, ū = ū: Av. *hūhtāiš* 'by good words' *(hu + u°)* = Skt. *suktāis.*

  a + q = q: Av. *nqmyqsuš* 'with pliant branches' = *nqmya qsuš* § 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. *paʲtitəm* 'atoned' *(= paʲti + i°);* Av. *anuhtee* 'speak after' *(= anu
+ uhti-).*

Note 2. Hiatus sometimes remains in compounds: Av. *ava-aʲnaoʲti*
'he attains'; GAv. *ciprā-avavhəm* Ys. 34.4, beside YAv. *ciprəvavhqm* Ny. 3.10
'manifestly aiding'; Av. *hʲviwi-išuš* 'having darting arrows'.

Note 3. Metrically, contractions of like vowels are often to be re-
solved 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. *vyānō* 'pursued' *($\sqrt{vi}$-)* = Sk *vyānās;* Av. *hʲayehi* 'thou
rulest' *($\sqrt{hši}$-)*; Av. *vīdōyūm* 'anti-demoniac' *(daeva-,* on *ōi = ae* § 56);
uʲtyaojanō 'thus speaking' beside *uʲti aojanō; paʲtyāpəm* 'up stream'
(paʲti + āp°); *nmānaya* (loc. *aē + a* postpos.) 'in a house' beside
nmāne. — (b) *tanvō* 'of body' *(tanu-as);* *hāvana* 'haoma-mortars'
($\sqrt{hu}$); *hvaspəm* 'well-horsed' *(hu + aspəm);* *anajraešva* 'among
the infinite' (loc. *-šu + a).* — (c) With lengthening after the semi-
vowel : Av. *aʲwyāmanqm* 'of the over-mighty' *(aʲwi + am°);* *aʲwyā-
vavha* 'with protection' *(avavh-);* *aʲpyuhda* 'interrupted in speaking
mispronounced' *(uhda-).*

Note 1. In compounds the hiatus often remains : e. g. Av. *tiži-arštīm*
'sharp-speared'; Av *āsu-aspəm* 'swift horsed' = Skt. *āsvasvam.*

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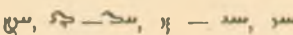
Diphthongs.

§ 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. P r o p e r 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 *āa* in ablative singular before *-ca* 'que'; likewise in *āaṭ* 'then' (abl. as adv.), GAv. *bāaṭ* 'verily' Ys. 35.5. Cf. Av. *daēvāaṭca* 'and from the Demon' (*daēva-*); *apāaṭca* beside *apaṭ* 'from water', etc.

Proper Diphthongs.

Av. ᵹ, ᚱ—ᚾ, ᚼ — ᛗ, ᛋ
aē, ōi — ao, ǝu — āi, 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 *ōi*, (3) again by *ē*, only when final, but there regularly.

β. Skt. *ō* is represented in Av.

(1) chiefly by *ao*, (2) more rarely by *ǝu*, (3) again by *ō*, only when final, but there regularly.

γ. Skt. *āi* and *āu* are represented in Av.

by *āi* and *āu*.

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

Av. *aē* = Skt. *ē*.

§ 55. The diphthong Av. *aē* (very common) answers to Skt. *ē* (old *ai*), initial or internal; likewise as ending in first member of a compound, or again before enclitic *-ca* 'que'

Av. *aētat̰* 'this' = Skt. *ētát*; GAv. *vaēdā*, YAv.
vaēda 'knows' = Skt. *véda*. — Av. *fraēšyeĭti* 'he drives
forth' (*fra + iš-*) = Skt. *préšyati*. — Av. *dūraēdars*
'far-seeing' (loc. *dūĭre*) = Skt. *dūré.dŕš-*; Av. *raþaēstā-*
rəm 'warrior in chariot' = Skt. *rathēṣṭhám* (loc. *ráthē*).

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

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

Av. *ōi* = Skt. *ē*.

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

GAv. *vōistā* 'thou knowest' = Skt. *véttha*; YAv.
sōire 'they lie' = Skt. *śére*; Av. *hšōiþni* (fem.) 'shining,
princely', beside Av. *hšaētō* (masc.); Av. *maĭdyōi.paĭti-*
štāna- 'to middle (loc.) of foot', beside Av. *dūraē.srūta-*
'far (loc.) renowned'. — GYAv. *yōi* 'who' (beside *yaē-ca*)
= Skt. *yé*; GYAv. *kōi* 'who' (interrog.) = Skt. *ké*. —
YAv. *ažōiš* 'of Dragon' = Skt. *áhēs*; GAv. *būrōiš*
'of richness' = Skt. *bhúrēs*; GYAv. *barōit̰* 'he might
carry' = Skt. *bháret*; Av. *paĭri.vaēnōiþe* 'they two are
seen' = Skt. *vénēthē*. — GAv. *gavōi* 'for the cow', YAv.
gave = Skt. *gávē*; GAv. *zastōibyā* 'with both hands'
= YAv. *zastaēĭbya*; GAv. *hšaþrōi* 'in the kingdom',
YAv. *hšaþre* = Skt. *kṣatré*.

Av. *ao* = Skt. *ō*.

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

Av. *aojō* 'strength' = Skt. *ójas*; Av. *raodənti* 'they
grow' = Skt. *róhanti*; Av. *tāyaoš* 'of a thief' = Skt.

tāyós. — Av. *fraoḥtō* 'pronounced' *(fra + uᵒ)* = Skt. *prōktás.*

Av. *əu* = Skt. *ō.*

§ 58.   The diphthong Av. *əu* (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 *əu* and *ao* as *ōi* and *aē.*

Av. *ḥratəuš* 'of wisdom' = Skt. *krátōs;* Av. *vaṇhəuš* 'of the good' = Skt. *vásōs;* Av. *mainyəuš* 'of spirit' = Skt. *manyós.*—Also in *dəuš.sravāo* 'things of ill-repute', cf. *haosravaṇha; dəuš.manaḥya-* 'evil-minded', cf. *haomanaṇha-;* GAv. *gəušãiš* 'with ears' = Skt. *ghóṣāis.*

Av. *āi* = Skt. *āi;*—Av. *āu* = Skt. *āu.*

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

Av. *mąprāiš* 'with words' = Skt. *mántrāis;* Av. *gāuš* (nom.) 'cow' = Skt. *gāús.*

i. ·Vowel-Strengthening — *a*-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 d o u b l e origin: (1) vowel-s t r e n g t h e n i n g in vowel-gradation;[1] (2) c o n t r a c t i o n of t w o d i s s i m i l a r 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 vṛddhi-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 vṛddhi is not to be denied to the Avesta.

Synopsis of Guṇa and Vṛddhi modelled after the Sanskrit.

Avesta.

Simple Vowel .	a, ā	i, ī	u, ū	ǝrǝ
Guṇa	—	ae (ay), ōi (ōy), -e	ao (av), ǝu, -ō	arǝ (ar)
Vṛddhi	ā	āi (āy)	āu (āv)	ārǝ (ār)

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

<table>
<tr><td></td><td>a-vowel.</td></tr>
</table>

Strengthening:

Vṛddhi: Av. āhurōiš 'of the Ahurian' (ahura-) cf. Skt. ásures; GAv. vācī, avācī 'is spoken' (aor. pass.) = Skt. ávāci; Av. dāhyumō (var. dāhyumō) 'belonging to the region' (dahyu-); Av. hacayene 'I may cause to follow' (√hac-); Av. tācayeinti 'they cause to run' (√tac-); Av. rāmayeiti 'he makes content' = Skt. rāmáyati.— Cf. also the patronymics in Yt. 13.97 seq.

i-vowel.

Strengthening:

Guṇa:—Av. daēsayǝn 'they showed' (√dis-), daē-dōišt 'he showed' (intens. √dis-); saēte 'he lies down', sōire 'they lie down' (√si-); hšayehe 'thou rulest' (√hši-); vidōyūm 'anti-demoniac' (acc. fr. vidaēva-, fr. √div-). —Vṛddhi:—Av. dāiš 'thou sawest' (aor. √dī-); stao-māyō 'praises' (fr. staomi-); þrayō 'three' (fr. þri-, but cf. § 18 Note 1), nāismī Ys. 12.1.

Contraction:

Av. upaēta- 'approached' (upa + √i-); YAv. hšaþre, GAv. hšaþrōi 'in the kingdom' (hšaþra-); Av. upōisayǝn 'they might seek' (upa + √is-);—upāiti 'he approaches'

Strengthening: *u*-vowel.

   Guna: — Av. *haoməm* 'haoma' ($\sqrt{hu}$-); *zaotārəm*
title of priest, cf. Skt. Hotar ($\sqrt{zu}$-); *staomi* 'I praise',
stavanō 'praising' ($\sqrt{stu}$-); *vavhave, vavhžuš* 'for, of
the good' *(vavhu-); daŋhavō* 'countries' *(daŋhu-);
džuš.sravā̊ 'having evil repute' *(duš).*—Vṛddhi:—Av.
srāvayōiš 'shouldst recite' ($\sqrt{sru}$-); GAv. *srāvī* 'he
was heard' ($\sqrt{sru}$-); *vavhāu* 'in good' *(vavhu-);
daŋhāvō 'countries' *(daŋhu-); uɟra.bāzāuš* 'strong-
armed' *(bāzu-); fraš̌āupayeŋti* 'he propels' Yt. 8.33.
Contraction:

   Av. *fraoḩtō* 'pronounced' *(fra + uḩta-)* = Skt.
prōktás; so also Av. *vaocaṭ* (redupl. aor.) 'he spoke'
= Skt. *vŏcat,* cf. Av. *vaokuše* = Skt. *ūcuṣe* pf. act.
ptcpl. $\sqrt{vak/c}$, weak form *uk/c.*

Strengthening: *r*-vowel.

   From Av. *vərəpraɟna-* 'victory', *vārəpraɟni-* 'vic-
torious'; so Av. *kərənəm* 'I cut', *karətəm* 'knife' (acc.),
karanəm 'limit, dividing line' (acc.), *kārayeŋti* 'he cuts'.
But see § 47 Note.

   Note. (a) The Avesta sometimes has gu ṇ a where the Skt. has a
long vowel: Av. *staorəm* 'bullock' = Skt. *sthūrám;* Av. *gaozaŋti* 'he hides'
= Skt. *gūhati.*—(b) Conversely, the Av. sometimes has a long vowel
where the Skt. shows gu ṇ a: Av. *yūḩtar-* 'yoker' = Skt. *yŏktár-;* GAv.
ᵘrūpayeŋti 'they cause pain' = Skt. *rŏpáyanti;* GAv. *ᵘrūdōyatā* 'he made
lament' = Skt. *rŏdáyata.*—(c) The Av. has sporadically gu ṇ a where the
Skt. has v ṛ d d h i: Av. *haomanavhəm* 'well-minded' = Skt. *sŭumanāsám;* Av.
ɟyaopna- 'deed' = Skt. *cyŭutná-;* Av. *haĕnyō* 'belonging to the army' =
Skt. *sáinyás.*—(d) Sporadically, Av. v ṛ d d h i, where Skt. gu ṇ a: Av. *gāvya-
nqm* beside *gavya-* 'belonging to the cow' (§ 18) = Skt. *gavyá-.*—(e) Observe
Av. *džuš.sravah-* 'ill-famed'; *džuš.manahya-* 'evil-minded' opp. to Skt. *duḥšasa.*

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

   § 61.   **General Remark.** The syllables containing
internal *„ y* and *„ v* often suffer reduction and abbrevia-

tion. 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 ᛉ *y* (*ii*) and ᛏ *u* to ᛙ *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 g e n e r a l l y v o c a l i z e d to *u*, *i*. When *a* immediately precedes this *u*, the two are contracted according to § 60 into *ao*. For *ao* an *āu* is frequently found in GAv.

(1) Orig. *vy* = Av. *uy*;—*yv* = Av. *iv*.

Av. *vaṅhuyā̊* 'of the good' (fem.) = Skt. *vásvyās*; GAv. *pouruyō* 'first' = Skt. *pūrvyás*; Av. *marṣuyā̊* 'of the belly' (stem *marṣ̌vi*-); Av. *snāuya*- 'made of sinew', cf. Skt. *snā́van*-.—Av. *maᵢniyā̊* 'of the two Spirits' (for *maᵢnyvā̊* § 68, b).

(2) Orig. *avy* = Av. *aoi*;—*avn* = Av. *aon* (*āun*);—
avr = Av. *aor*.

Av. *haoyąm* 'the left' = Skt. *savyám*; Av. *gaoyaoᵢtīš* 'cow-pastures' = Skt. *gávyūtīs*.—Av. *vaonarᵊ* 'they have won', cf. Skt. *vavné*; Av. *raonąm* 'of valleys' (*ravan*-); Av. *aṣ̌aonō* 'of the righteous' (*aṣavan*-), cf. Skt. *maghónas*.—GAv. *vāunuš* 'having striven', ptcpl. pf. √*van*-; GAv. *aṣ̌āunē* 'to the righteous' = Skt. *r̥távnē* (cf. Note 1); Av. *apaᵘrun*- wk. stem of *ápravan*- 'priest' = Skt. *átharvan*-.—Av. *fraoᵢrisaᵢti* 'he comes forward' (for orig. *fra-vris-aᵢti*), cf. *fraoᵘrvaēsayeni*; Av. *fraorᵊnta* 'they confessed', cf. Skt. *ávr̥nīta*; Av. *fraorᵊṯ* (i. e. *pravr̥t*) 'prone, ready'.

Note 1. Often in YAv., *aṣ̌āun-* is found in the formulaic connection *aṣ̌āunqm fravaṣ̌ayō*. The original difference is to be explained thus: *āu* = orig. *āv*, and *ao* = orig. *av*; cf. Av. *aṣ̌āvan* = Skt. *r̥t́āvan-*.

Note 2. In YAv., *paoⁱryō* is written for GAv. *poᵘruyō* 'first' above.

Note 3. A like vocalization of Av. *v* = Av. *w* (orig. *bh*) § 87 may take place:—e. g. Av. *vōiɟnāuyō* (for °*nāvyō*, °*wyō*, °*byō*) 'from plagues'; Av. *adaoyⁿ* (for *adawyō*) 'undeceived' = Skt. *ádabhyas;* Av. *nuruyō* *aṣ̌avaoyō* (for °*vyō*, °*wyo*, °*byā*) 'to righteous men' Yt. 10.55; Av. *rasmaoyō* (for °*vyō*, °*wyō* ≈*byō*) 'to the ranks'. Perhaps Av. *aoi*, beside *avi* (for Av. *uⁱwi*) = Skt. *abhi*.

(b) Reduction and Abbreviation.

α. Reductions.

§ 63. The syllables *ya* and *va* before *m* or *n*, especially when final, are generally r e d u c e d to *i (ī)*, or *u (ū)* respectively—a kind of samprasáraṇa.

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

Av. *zaranim* 'golden' (acc.) = Skt. *híraṇ-ya-m;* Av. *uḫṣ̌in* 'they increased' (for **uḫṣ̌-ya-n*); Av. *maⁱnimna* 'thinking' (fem.) = Skt. *mán-ya-mānā;* Av. *paⁱþimnō* 'possessing' = Skt. *pát-ya-mānas;* Av. *ⁱripinti* 'they die' (for *ⁱriþ-ya-ṇti*).— GAv. *asrūždūm* 'ye were heard of' Ys. 32.3 = Skt. *áśrodh-va-m;* Av. *daēūm* 'demon' = Skt. *dē-vá-m;* Av. *þriṣ̌um* 'third' (for *þriṣ̌-va-m*); Av. *moᵘrum* 'Merv' (for *mar-va-m); — Av. *təmavhuṇtəm* 'dark' = Skt. *támasvant-;* Av. *hⁱarᵊnavhuṇtəm* 'glorious' beside *hⁱarᵊnavuhaṇt°* for *hⁱarᵊnavh-va-ṇtəm*.

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

Note 2. Av. -*aēva*- commonly becomes -*ōyu*- before *m* (cf. §§ 60, 52 a): Av. *vīdōyūm* 'anti-demoniac' acc. to *vīdaēva*- (but also Av. *daēūm*); Av. *harō-yūm* 'Haraeva' of. Anc. Pers. *haraiva*-; Av. *hōyūm* 'scaevum', if stem *haēva*-.

Note 3. Instead of *i (= ya)*, an *ə* appears in Av. *maδəma*- 'midmost' = Skt. *madh-ya-má-.*

§ 64. On the same principle as § 63, the syllables *aya* and *ava*, r e d u c e d before *m* or *n*, give rise to diphthongs. *aē* and *ao (āu* §§ 62, 195).

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

Av. *aēm* 'this' (nom.) = Skt. *ayȧm*; Av. *vīdāraēm*
'I upheld' = Skt. *-dhȧrayam*; Av. *cikaēn* 'they atoned'
(i. e. **cikayan*) cf. Av. *cikayaṭ.*—Av. *yaom* 'grain' =
Skt. *yȧvam*; Av. *maⁱnyaom* 'spiritual', acc. to *maⁱ-
nyava-*; Av. *mraom* 'I spake' = Skt. *ȧbravam.*—Av.
nāumō also *naomō* 'ninth' = Skt. *navamȧs*; Av. *kᵊrᵊ-
nāun* (var. *kᵊrᵊnaon*) 'they made' = Skt. *kṛṇȧvan*; Av.
bāun also *baon* 'they were' = Skt. *ȧbhavan*.

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

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

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

Av. *dasa.gāim* 'space of ten steps' = Skt. *°gȧyam*;
Av. *avāin* 'they came down' = Skt. *avȧyan*; Av. *nasāum*
'corpse' (i. e. *nasāvam*).

Note. Metrically the reduced syllables *aem, aom, āum, aen, āin*
(§§ 63, 64) are dissyllabic.

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

Av. *apa.gatᵊe* 'for going away' = Skt. *gȧtayē̆*;
Av. *paⁱtištātᵊe* (beside *paⁱtištātayaē̆-ca*) 'to withstand'
= Skt. *sthitayē̆*; Av. *ārmatᵊe* 'to Piety'; Av. *zaṇtu.patᵊe*
'for the lord of a town'.

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

YAv. *kahe* 'of which' (GAv. *kahyā̆*) = Skt. *kȧsya*;
YAv. *gayehe* 'of life' (GAv. *gayehyā̆*) = Skt. *gȧyasya*;
YAv. *aṣahe* 'of Righteousness' (GAv. *aṣahyā̆*) = Skt.
ṛtȧsya; YAv. *aⁱre* (for *aⁱrya*, nom. pl.) 'the Aryans';
YAv. *fravrase* (for *°sya*, nom. sg.) 'Franrasyan' cf.
acc. *°syānᵊm*; YAv. *maⁱre* (for *°rya*, nom. sg. fem.)

'deadly', cf. gen. *maⁱryayāō*; YAv. *bāzuwe* 'with both arms' (§ 85 a, end), beside YAv. *bāzubya*.

Note. Isolated is i n t e r n a l *e (= ya)* in *vahehiⁱ* 'better' (fem. pl.) cf. § 137 = Skt. *vásyasīs*.

β. Abbreviated Writing.

Av. *y (i̯) = iy; *v (u̯) = uv*.

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

(a) Av. *for* .

(1) In composition:—Av. *paⁱtyaṇtu* 'let them come to' = Skt. *prátiyantu*; Av. *þryahstīs* 'three twigs' (for *þri-yahstīs*) cf. *paṇca-yahstīs*.—(2) Internal:—Av. *fryō* 'friend' (graphically *friiō* for *friiiō*) = Skt. *priyás*; Av. *yasnyō* 'worshipful' = Skt *yajñíyas*. — (3) Initial: —Av. *yeyąn* (written *iieiiąn* for orig. **i̯yáyān*); GAv. *yadacā* 'and here' Ys. 35.2 (written *iiadā* for Av. *iiiadā*).

(b) Av. *for* .

(1) In composition:—Av. *hvacavhəm* 'having good words' = Skt. *suvā́casam*; Av. *hviḍātāō* 'well-built (houses)' Yt. 17.8 (i. e. *hu-viḍāta-* cf. Ys. 57.21); Av. *vohvarⁱz-* 'doing good' (i. e. *vohu* + *vⁱ*).—(2) Internal: —Av. *yvānəm* 'juvenem' = Skt. *yúvānam*; Av. *drvahe* 'firm' (gen.) = Skt. *dhruvásya*;—Av. *hva-* 'suus' (metrically *huva-*) cf. Skt. *svà-*. See Geldner, *Metrik,* p. 20 seq.

Note 1. Similarly when *v (v̯)* stands for *w (= bh)* § 87: Av. ⁓ᵑᵍᵐ *uuaⁱibya* for *uuuaⁱibya* for *uwaⁱibya* cf. GAv. *ubōibyā* 'with both' = Skt. *ubhā́bhyām*.

Note 2. Instances of Av. *v (v̯)* equal Skt. *iv, ív* may be found: Av. *jvaṇti* 'they live' = Skt. *jívanti;* Av. *cvaṭ* 'quantum' = Skt. *kívat;* Av. *vīdiδvāō*

'looking around' ($\sqrt{di}$) = Skt. *dīdivān;* perhaps Av. *jaɟnvā* 'having smitten'
cf. Skt. *jaghnivān.*

Note 3. Internal *ay, av* are sometimes found written as an e x t e n-
s i o n of *y, v* (i. e. *iy, uv*): Av. *nāvaya-* 'navigable, flowing' = Skt. *nāvyā;*
Av. *aspaya-* (cf. acc. *aspaēm* § 64) 'belonging to a horse' = Skt. *áśvya-;*
Av. *hava-* (cf. gen. f. *haoyā*) 'suus' = Skt. *svā-;* Av. *kava* variant for *kva*
'where' = Skt. *kvā.*

iii. Epenthesis, Prothesis, and Anaptyxis.

Cf. Brugmann, *Grundriss der vergl. Grammatik* § 637 seq.; § 623 seq.

§ 69. Two of these viz. Epenthesis, Prothesis (and certain cases of
Anaptyxis like *sᵘrunvata*)—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 attacɪɛd i n t e r-
n a l l y to a vowel; (2) Prothesis—an anticipatory vowel attached i n i t i a l l y
before a consonant.

§ 70. **Epenthesis** is one of the characteristic sound-
phenomena of the Avesta. It consists in the insertion of
a light a n t i c i p a t o r y *i* or *u,* when in the following syl-
lable respectively an *i, ī, e, ē, y,* or an *u, v* stands.—Epen-
thesis of *i* takes place before *r, n, ṇt, t, þ, þr, d, p, b, w,*
also before *ŋh* (= 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. *manyɜuš* beside *maᶦnyɜuš* 'of the Spirit'.

Epenthetic *i.*

Av. *bavaᶦti* 'he becomes' = Skt. *bhávati;* Av. *aēᶦti*
(GAv. *aēᶦti*) 'he goes' = Skt. *éti;* Av. *inaoᶦti* 'he
forces, drives' = Skt. *inóti;* Av. *aᶦpi* 'unto, in' = Skt.
ápi; Av. *baraᶦṇti* 'they carry' = Skt. *bháranti;* Av.
aᶦnikɜm 'face' = Skt. *ánīkam;* Av. *būᶦri* 'fullness' = Skt.
bhūri; Av. *aᶦrištɜm* 'unhurt' = Skt. *áriṣṭam.* — GAv.

rāiti 'with offering' = Skt. *rātí;* GAv. *aibī* (YAv. *aiwi*) 'unto, to' = Skt. *abhí;* YAv. *maidīm* 'middle' (acc. sg.) = Skt. *mádhyam;* — Av. *bairyeinte* 'they are brought' = Skt. *bhriyantē;* Av. *nivōiryeite* 'is confined' ($\sqrt{var}$-); Av. *niuruidyāṭ* 'should flow' ($\sqrt{rud}$-). — Av. *airyō* 'Aryan' = Skt. *aryás;* Av. *nairyąm* 'manly' (acc. fem.) = Skt. *náryām;* Av. *mainyuš* 'Spirit' = Skt. *manyús.* — With vanishing of the *y* which caused the epenthesis, *aiŋhā̊* gen. sg. fem. of *aēm* 'this' = Skt. *ásyās.*

<h3 style="text-align:center">Epenthetic <i>u</i>.</h3>

Av. *aurvantō* 'swift steeds' = Skt. *árvantas;* Av. *auruna*- 'wild, fiery', cf. Skt. *aruṇá-;* Av. *aurušō* 'bright, white' = Skt. *aruṣás;* Av. *paurvata* 'two mountains' = Skt. *párvatāu;* Av. *taurunəm* 'young' = Skt. *tárunam;* Av. *haurvąm* 'whole' = Skt. *sárvām;* Av. *pouru*- (also *paouru*-) 'many', for *paru*-.

Note 1. Epenthetic *i* is even attached to the anaptyctic vowel (§ 72): Av. *hąm.varəitīm* 'courage' Vsp. 7.3; GAv. *mərəṇgəidyāi* 'to destroy' Ys. 46.11; *fraorəitīm* 'confession' Ys. 13.8.

Note 2. Epenthetic *u* is found also before *v* for *w* (§ 87): *gəurvayeite* 'he seizes' ($\sqrt{garw}$- = Skt. $\sqrt{grabh}$-).

§ 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 *þ*.

Av. *irinaḥti* 'he lets go, drives' = Skt. *riṇákti;* Av. *irišyeiti* 'is hurt' = Skt. *ríṣyati;* GAv. *urūpayeintī* 'they cause pain' = Skt. *rōpáyanti;* Av. *urune* 'for the soul', *urvan*- 'soul' (i. e. for *ruvan* § 68 = Mod. Pers. *ruvān*). — Before *þ*, Av. *iþyejō* 'destruction' = Skt. *tyájas.*

§ 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 *ō*. In GAv., anaptyxis
is still more common than in YAv.

> Av. *vahᵊdra-* 'word' = Skt. *vaktrá-*; Av. *nafᵊdraṭ*
> 'offspring' (abl. from *naptar-*); Av. *zᵊmō* 'of earth';
> GAv. *dadᵊmahī* 'we give' = Skt. *dadmási*; Av. *ga-
> rᵊmō* 'hot' = Skt. *gharmás*; GAv. *fᵊrā* 'forth', YAv.
> *frā* § 24 = Skt. *prá*; GAv. *aēṣᵊmō* 'Fury' = YAv. *aēṣmō*;
> GAv. *raēhᵊnaṇhō* 'of share' = Skt. *rékṇasaś.*—GAv.
> *dᵊbāvayaṭ* 'he deceived'.—YAv. *aṇtarᵊ* 'within', GAv.
> *aṇtarᵊ* = Skt. *antár*; YAv. *hvarᵊ* 'sun', GAv. *hvarᵊ*
> = Skt. *svàr.*—GAv. *śyaoθᵊna-* 'deed', YAv. *śyaoθna-*
> = Skt. *cyáutnā-*; GAv. *marᵃka-* 'death', YAv. *mahrka-*
> = Skt. *markἀ-.*—GAv. *yezᶦvī* 'young' = Skt. *yahvī́;*
> YAv. *nisᶦrinaoᶦti* 'he delivers over'.—YAv. *māvᵒya*
> 'to me' = GAv. *maᶦbyā;* YAv. *hāvᵒya-* 'left' = Skt.
> *savyá-;* GAv. *dužazᵒbǣ* 'maledictus'. — YAv. *sᵘrun-
> vata* (instr.) 'worthy of being heard'.

Note. Anaptyxis occurs sometimes between the members of a com-
pound: e. g. GAv. *duṣ̌.h̆ṣapra-* 'evil-ruling'; GAv. *hᵊ̌mᵊ̌.fraš̌tā* 'he questioned
with'; YAv. *usᵊ.hiš̌taṭ* 'he stood up'.—More rarely in the few instances of
sandhi: YAv. *h̆aēpaᶦþyǣsᵊ 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 *j*. (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 *ž*.

§ 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.

Tenues — Surd Spirants.

Av. ౸, ౹, ౺ and ౻ — *b̤*, *b*, *d̤* — ౣ.
k, t, p and *c* — *h̤*, *b̤*, *f* — *t̤*.

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. *tāpáyati*; Av. *patɘnti* 'they
fly' = Skt. *pátanti.*—Av. *caraiti* 'he moves' = Skt.
cárati; Av. *cakana* '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. *paskāt* 'from behind, behind' =
Skt. *pascāt*, cf. Av. *pasca;* Av. *cicipwā* 'through the wise one' = Skt.
cikitvā; Av. *frašō.carɘtar-* 'converter' = Skt. °*kartar-*, cf. Av. *frašō.kɘrɘti-;*
Av. *vaokuše* dat. sg. pf. ptcpl. √*vak/c* = Skt. *ūcuše.*

Av. *h̤, b̤, f.*

§ 77. The surd spirants *h̤, b̤, f* in Av. are of
two-fold origin:—(1) they are the representatives

---

[1] Cf. Whitney, *Sanskrit Grammar*, § 156 seq.; Stenzler, *Elementar-
buch der Sanskritsprache*, § 44 seq.

[2] See Sievers, *Grundzüge der Phonetik*, pp. 114, 133.

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

(1) Av. *h̬, þ, f* = Skt. *kh, th, ph.*

Av. *ha͂* 'fountains' = Skt. *khās;* Av. *harəm* 'ass' = Skt. *kháram;* Av. *haha* 'friend' = Skt. *sákhā.*— Av. *haptaþəm* 'seventh' = Skt. *saptátham;* Av. *gāþa͂* 'hymns' = Skt. *gáthās;* Av. *arᵓþa-* 'part, portion' = Skt. *ártha-.*—Av. *safa͂wh̬ō* 'hoofs' = Skt. *saphā́sas;* Av. *kafəm* 'foam, slime' = Skt. *kapham.*

(2) Av. *h̬, þ, f* = Skt. *k, t, p.*

Av. *hratuš* 'wisdom' = Skt. *krátus;* Av. *irinahti* 'he lets go, drives' = Skt. *riṇákti;* Av. *taohma* 'seed' = Skt. *tókma;* Av. *h̬šaþrəm* 'rule, kingdom' = Skt. *kṣatrám.*—YAv. *šyaoþnāiš,* GAv. *šyaoþᵃnāiš* 'by deeds' = Skt. *cyáutnāis;* Av. *haiþyō* 'true' = Skt. *satyás.*—Av. *drafšō* 'spear, banner' = Skt. *drapsás;* Av. *wafnəm* 'sleep' = Skt. *svápnam;* YAv. *frā,* GAv. *fᵓrā* 'forth, before' = Skt. *prá;* Av. *fraohtō* 'pronounced' = Skt. *próktás.*

Note 1. In Av., we sometimes find *h̬* prefixed to *š,* initial or internal, apparently without etymological value : e. g. *ā-h̬šnuš* 'up to knee', cf. Skt. *abhi-jñu.* See Bartholomae, *A.F.* iii. 19 seq., and § 188 below.

Note 2. In Av., *þ* sometimes takes the place of *s* (Skt. *s*): e. g. Av. *þamnōwhvaṇt-* 'healing' from √*þam-* = Skt. √*sam-* 'to heal', cf. also Av. *sāma-;* Av. *aⁱwiþyō* 'over-sleeping' (nom. pl.) with √*sī-* = Skt. √*sī-* 'lie, sleep'; Av. *aⁱwiþūrō* 'very mighty', beside Av. *sūrō* 'mighty' = Skt. *sūras;* Av. *anaþah̬tąm* (fem.) 'whose time of delivery is not come', beside *frasah̬tahe* (masc.) 'whose time is come, dead' √*sac-.*

Note 3. Original *th* (Iranian *þ*) becomes *d* after *ž* and *f:* e. g. GYAv. *uh̬da-* 'spoken, word' = Skt. *ukthá-;* Av. *þrafᵓda-* 'satisfied' = Indo-Iran. **tramptha-;* Av. *anaⁱwi.druh̬dō* 'not to be deceived' Yt. 10.5. See Bartholomae, *K.Z.* xxix. 483, 502 = *Flexionslehre* pp. 63, 82.

Note 4. On Av. *f* apparently for earlier *þv,* see § 95.

§ 78. (a) Exception. The change of *k, t, p,* to
ḥ, ƀ, f, before consonants § 77, does not take place
when a sibilant or a written nasal (not *ǫ*) immedia-
tely precedes; nor under these circumstances, are *ḥ, ƀ, f,*
as answering to older aspirate § 77, allowed. In all
such cases, simple *k, t, p* are employed.

Av. *uštrəm* 'camel' *(-štr-)* as opposed to *kuƀra* 'where'
(-ƀr-) = Skt. *úštram, kútra;* Av. *ḥrafstrāiš* 'with
noxious creatures'; Av. *pištrəm* 'bruising, wound';
Av. *zaṇtvō* 'in this *(ahmi)* tribe' *(-ṇtv-* § 94) as opposed
to *haozāƀwa (-āƀw-).*—Av. *staorəm* 'bullock' = Skt.
sthūrám (-th-); Av. *sparat̰* 'he darted' = Skt. *ásphurat,*
§ 48; Av. *skarayaṇt-* 'springing, turning' (in nom. propr.)
cf. Skt. *skhalayati;* perhaps Av. *skarᵊna-* 'turning,
active' = Skt. *skhalana-.*—Av. *paṇtānəm* 'path' (be-
side Av. *paƀō* acc. pl.) = Skt. *pánthānam, pathás.*

§ 79. (b) Exception. (1) Similarly *pt* remains un-
changed; but (2) not original *ptr* which becomes (with
assimilation) *fᵊdr* as original *ktr* becomes *ḥdr,* in both
GAv. and YAv.

(1) Av. *hapta* 'ᴇᴨᴛᴀ' = Skt. *saptá;* Av. *supti-* 'shoulder'
= Skt. *śúpti-.*—But (2) Av. *nafᵊdrō apąm* 'of offspring
of waters', cf. Skt. *náptrē;* Av. *rafᵊdrəm* 'aid' cf. Av.
rap-əṇtəm, rap-akō; Av. *apāḥdre* 'in north', beside
apāḥtara-; Av. °*yaoḥdra-* 'girdle' = Skt. *yóktra-.*

Note. Some further exceptions occur: Av. *dā�注tya-* 'lawful', *pritya-*
'third', *bitya-* 'second', see § 92 Note 1. Observe especially *ātrəm* 'fire', and
trᵊfyāt̰ 'may steal' for *tarᵊfyāt̰, tərᵊfyāt̰* see variants—an abbreviated writing.

§ 80. On *ƀw* for original *tv,* see § 94.

Av. *c ḷ.*

§ 81. There can be little doubt that Av. *ḷ* has in
general a spirant value. It seems to occupy a position

intermediate between *t, d* and *þ, đ*. It is both surd and sonant (voiceless and voiced); to find a distinction palaeographically when it appeaᵣ ᴀs surd or as sonant is n o t warranted by the MSS. ⊥ ᴐccurs chiefly as f i n a l for *t,* except when *s* or *š* precede; in that case *t* appears § 192. As i n i t i a l, surd and sonant, it is found in a few words, *ţkaēšəm* 'faith, faithful'; *ţbaēšō* 'hatred, harm' = Skt. *dvéšas,* cf. § 96. As i n t e r n a l it occurs in a few words, compound or in the MSS. treated as compound, and therefore handled as if it were final.

> Av. *ašāţ* 'from Right' = Skt. *ŗtåt;* Av. *bavaţ* 'he became' = Skt. *ábhavat;* Av. *yavaţ* 'how much' = Skt. *yåvat;* Av. *hakərᵃţ* 'once' = Skt. *sakŗt.*— GAv. *haēcaţ.aspa-* nom. propr.; YAv. *aᵘrvaţ.aspa-* 'swifthorsed'; Av. *brvaţbyąm* 'both brows'; Av. *•taţkušiš* 'running' (MSS. *•taţ kušiš*); Av. *aţca* 'atque'.— GYAv. *ţkaēšəm* 'faith, faithful'; YAv. *ţbaēšō* 'hatred, harm', cf. GAv. *dvaēšavhā* = Skt. *dvésas.*

Note 1. Sometimes, *ţ* appears as variant of *d* before *k:* e. g. *adkəm* 'robe' (variant *aţkəm*) = Skt. *átkam.*

Note 2. In *taţ.apəm•* 'with running water' (adj.), Yt. 13.43, *ţ* stands for final *c,* cf. Av. *taci aᵢpya* 'in running water' (loc.), Vd. 6.26.

Mediae — Sonant Spirants.

Av. ᴄ, ౧, ౨ and ᴌ — ᴌ, ᴌ, ᴂ.
g, d, b and *j* — *ĵ, đ, w.*

§ 82. The m e d i a e *g, d, b,* in Av. haᴠe a t w o - f o l d value:—(1) they represent o l d m e d i a e, agreeing with the Skt. *g, d, b;* or (2) they are the representatives of the old s o n a n t a s p i r a t e s, *gh, dh, bh;* that is to say, originally in Av. the sonant aspirates lost their aspiration and fell together with the mediae. In GAv., the m e d i a e

thus arising are r e g u l a r l y p r e s e r v e d u n c h a n g e d
t h r o u g h o u t. But see § 82 (a).

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

$$
\begin{array}{lccc}
\text{Skt.} \ldots \ldots \ldots & g \ gh & d \ dh & b \ bh \\
& \vee & \vee & \vee \\
\text{Original- and GAv.} & g & d & b
\end{array}
$$

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

     GAv. *ugrəng* 'mighty' (acc. pl.) = Skt. *ugrán*;—
GAv. *yadā* 'when' = Skt. *yadá*; GAv. *vīdvā* 'know-
ing' = Skt. *vidvān*.

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

     GAv. *darəgəm* 'long' = Skt. *dīrghám*;—GAv. *adā*
'then' = Skt. *ádha*; GAv. *advānəm* 'way' = Skt. *ádhvā-*
nam;—GAv. *ubōibyā* 'both', cf. Skt. *ubhábhyām;* GAv.
aibī 'unto' = Skt. *abhí*.

§ 82 a. Observe in connection with this rule § 82 that
the sonant spirants appear before *ž:* cf. § 180. GAv. *aojžā*
'thou spakest'; *diwžaidyāi.*—See § 89 Bartholomae's Law.

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

§ 83. (1) In Y Av. these mediae *g, d, b*—of double
origin § 82—are p r e s e r v e d unchanged when initial; or
again when internal, if immediately p r e c e d e d by a n a s a l
consonant or by a s i b i l a n t. (2) Under all o t h e r c i r -
c u m s t a n c e s in YAv. these mediae—whether represent-
ing old mediae or old sonant aspirates—are r e g u l a r l y
c h a n g e d to the corresponding s o n a n t s p i r a n t *(ǰ, d, w)*.
Exceptions to the rule are not many. The secondary re-
lation of GAv. to YAv. may thus be tabulated (cf. § 82):

$$
\begin{array}{lccc}
\text{GAv.} & g & d & b \\
& \wedge & \wedge & \wedge \\
\text{YAv.} & g \ \ \ǰ & d \ \ d & b \ \ w
\end{array}
$$

(1) YAv. *g*, *d*, *b* (GAv. *g*, *d*, *b*) = Skt. *g*, *d*, *b*.

YAv. *gąm* 'cow' (GAv. *gąm*) = Skt. *gā́m*; YAv. *grīvā-* 'neck' = Skt. *grīvā́-*; YAv. *aŋguštaēibya* 'toes of both feet', cf. Skt. *aŋgusthā́bhyām*.—YAv. *dūrāṯ* 'from afar' (GAv. *dūrāṯ*) = Skt. *dūrā́t*; YAv. *viṇdāⁱti* 'may find, receive' = Skt. *vindáti*; YAv. *hazdyāṯ* 'might sit' opt. pf. = Skt. *sasadyāt*, *sédyāt*.—YAv. *barᵊziste* 'on the highest' (cf. GAv. *barᵊzištəm*) = Skt. *bárhisthē*.

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

YAv. *gaoš(ə)m* 'ear' (cf. GAv. *gə̄ušāⁱš*) = Skt. *ghóšam*; YAv. *zaŋgəm* 'foot' = Skt. *jáŋghām*.—YAv. *dārayaṯ* 'he held fast' (GAv. *dārayaṯ*) = Skt. *dhāráyat*; YAv. *drvahe* 'firm' (gen.) = Skt. *dhruvásya*; YAv. *baṇdəm* 'bond, sickness' = Skt. *bandhám*; YAv. *dazdi* 'give thou' = Skt. *daddhí*.—YAv. *būmīm* 'earth' (GAv. *būmīm*) = Skt. *bhū́mim*; YAv. *brāta* 'brother' (GAv. *bᵘrātā*) = Skt. *bhrā́tā*; YAv. *zəmbayadwəm* 'crush ye' = Skt. *jambháyadhvam*.

(3) YAv. *ǰ*, *d*, *w* (GAv. *g*, *d*, *b*) = Skt. *g*, *d*, *b*.

YAv. *uǰrəm* 'mighty' (GAv. *ugra-*) = Skt. *ugrám*; YAv. *baǰəm* 'portion, lot' (GAv. *baga-*) = Skt. *bhágam*; YAv. *mərᵊǰō* 'bird' = Skt. *mrgás*.—YAv. *vīdvā̊* 'knowing' (GAv. *vīdvā̊*) = Skt. *vidvā́n*; YAv. *paⁱdyawuha* 'set foot' = Skt. *pádyasva*.

(4) YAv. *ǰ*, *d*, *w* (GAv. *g*, *d*, *b*) = Skt. *gh*, *dh*, *bh*.

YAv. *darᵊǰəm* 'long' (GAv. *darᵊgəm*) = Skt. *dīrghám*; YAv. *maēǰəm* 'cloud' = Skt. *mēghám*; YAv. *jaǰnvā̊* 'having smitten' = Skt. *jaghnivā́n*.—YAv. *ada* 'then' (GAv. *adā*) = Skt. *ádha*; YAv. *adwanəm* 'way' (GAv. *advānəm*) = Skt. *ádhvānam*; YAv. *arᵊdəm* 'side, half' = Skt. *árdham*.—YAv. *aⁱwi* 'unto' (GAv. *aⁱbī*) = Skt. *abhí*; YAv. *garᵊwəm* 'foetus' = Skt. *gárbham*; YAv. *awrəm* 'cloud' = Skt. *abhrám*.

§ 84. Exception 1. Initial *j*, not *g*, is found before *n*: YAv. *jƒnā̊*, *jnā̊* 'women' (GAv. *gƒnā̊*) = Skt. *gnā́s*; YAv. *jƒnqm* 'to smite' inf. to √*jan-* = Skt. √*han-*.

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

(a) Commonly in the endings ∘*biš*, ∘*byō*, ∘*bya*:

YAv. *tanubyō* 'to bodies' = Skt. *tanū́bhyas*; YAv. *āfrivanaēbiš* 'with blessings', cf. Skt. *samānē-bhis*, etc. But YAv. *aiwyas-ca* 'and with these' (fem. abl.) beside *ābyō* Yt. 10.82 = Skt. *ābhyás*; YAv. *bāzuwc* 'with both arms' § 67 cf. Skt. *bāhúbhyām*; YAv. *hinūiwyō* 'from fetters' Yt. 13.100 beside YAv. *gātubyō*.

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

YAv. *ḫšudrāṭ* 'from seed' = Skt. *kṣudrā́t*; YAv. *udrƒm* 'otter' = Skt. *udrám*; GYAv. *arƒdra-* 'pious'; GYAv. *sādra-* 'misfortune'; YAv. *dadrāna-* 'being held' √*dar-* = Skt. √*dhar-*.

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

YAv. *vadarƒ* 'weapon', GAv. *vadarƒ* = Skt. *vádhar*; YAv. *yazamaide* 'we worship' = Skt. *yájāmahe*, etc.; YAv. *varƒdaþƒm* 'growth', beside *varƒdaya* 'make thou grow' = Skt. *vardhaya*.

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

YAv. *vīþuṣi*, *vīþuṣīm* 'having knowledge' = Skt. *vidúṣī*, *vidúṣīm*. GAv. *vīduṣē*; YAv. *caraþwe* 'ye go' Yt. 13.34 = Skt. *cáradhvē*; YAv. *daþuṣō* 'of creator' = GAv. *daduṣō*; YAv. *ƒrƒþwa-* 'uplifted' as variant to *ƒrƒdwa-*. So YAv. *daþaiti* 'he gives' = Skt. *dádati* RV. 2.35.10; YAv. *zgaþaiti* 'vanishes' beside YAv. *zgadaiti*; GAv. *vaēþā* Ys. 5.6 'he knows', beside GAv. *vaēdā* = Skt. *vḗda*.

§ 87. Instead of internal YAv. *w*, we sometimes find YAv. *v* written.

YAv. *avarōiṭ* 'should bring out' = Skt. *ā-bharēt*; YAv. *ḫšmāvƒya* 'to you', beside GAv. *ḫšmaibyā*, YAv. *yušmaoyō* = Skt. *yuṣmábhyam*; YAv. *māvƒya* 'to me', GAv. *maibyā*; YAv. *gƒurvayeite* 'he seizes' (for *gƒr-ƒwayeiti* § 70 Note 2) = Skt. *gṛbháyati*; YAv. *vaēibya*

'with both' (for *uvaē͡ibya* § 68 for *uwaē͡ibya*), cf. Skt. *ubhābhyām*, GAv. *ubōibya*; YAv. *frabavara* 'he brought forth' = Skt. *babhāra*. Perhaps YAv. *a͡iwi* > *avi* > *aoi* 'unto' = Skt. *abhi*.

Note. On Av. *þw* for *tv*, *dw* for *dhv*, etc., see §§ 94, 96.

Av. ž, *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. *j* and *h*—see Brugmann, *Grundriss der vergl. Gram.* §§ 452, 480, 451,—is to be explained the following relation between the Avesta and the Sanskrit.

$$\text{Av. } j < \genfrac{}{}{0pt}{}{\overset{\text{Skt.}}{j}}{\underset{\text{Skt.}}{h}} > \text{Av. } z$$

(1) Av. *j* = Skt. *j*.

YAv. *jvaṇtəm*, GAv. *jvaṇtō* 'living' = Skt. *jīvan-tam*, etc. (§ 68 Note 2); YAv. *jaǰnva͡o* 'having smitten' = Skt. *jaghnivān*;—YAv. *jya͡o* 'bowstrings' = Skt. *jyās*; GAv. *jyātə̄uš* 'of life', cf. Skt. *jīvátōs*; also GYAv. *aojištō* 'strongest' = Skt. *ōjisthas*; GYAv. *iþyejō* 'destruction' = Skt. *tyájas*.

(2) Av. *j* = Skt. *h*.

YAv. *jaṇtārəm* 'smiter' = Skt. *hantāram*; YAv. *ja͡iṇti* 'he smites' = Skt. *hánti*; YAv. *arəja͡iti* 'is worth' = Skt. *árhati*; GYAv. *drujəm* 'Deceit, Fiend' = Skt. *drúham*.

Note 1. According to § 83, the media *j* when initial should in YAv. pass over into its corresponding sonant spirant, this spirant has in our alphabet fallen together with the sonant sibilant *ž*. Hence the relation §§ 177, 178 below YAv. *ž* = Skt. *j*;—YAv. *ž* = Skt. *h*.

Note 2. Owing to the etymological relation *g/j*, we sometimes find Av. *j* = Skt. *g*:— e. g. GYAv. *hanjamana-* 'assembly' = Skt. *saŋgama-*

GYAv. *jasōiṭ* 'he might come' = Skt. *gáchet;* Av. √*jad-* 'to beseech', cf.
Skt. √*gad-*.

Note 3. Av. *j* also sometimes answers to Skt. *gh:*— e. g. Av. *drāj-*
iŝtəm 'longest' = Skt. *drāghiṣṭham;* Av. *drājō* 'length, duration', cf. Skt.
drāghmán-.

Bartholomae's Law.

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

§ 89. The combination, original a s p i r a t e m e d i a e $+ t$ or $+ s$, had
already in the Indo-Iranian period become m e d i a $+ dh$ or $+ zh$; the con-
sonant group thus arising is then treated according to the special laws of
the language, Indic or Iranic. 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:

GAv. *aogədā* 'he spake' to √*aug₂h* + ending *ta*, cf. Gk. εὔχομαι,
Skt. *ōhate;* GAv. *cagədō* 'they two grant' to √*k₂ag₃h* + *-tas.* — GYAv.
vərəzdu- 'grown great, mighty', to √*vardh* + *-ta-*, cf. Skt. *vṛddhá-;*
GAv. *dazde* 'he makes', to √*dhā-*, pres. stem *dadh* + *-te;* GYAv.
mazdāh-, nom. *mazdā̊* 'wisdom, Mazda', to orig. √*mandh* + *-tas-*
= Skt. *-medhás-.* — GAv. *gərəždā* 'he complained', to √*garg₁h* + *-ta*,
cf. Skt. *gárhate.* — With orig. *s*, GAv. *aoždā* 'thou spakest', to √*aug₂h*
+ *-sa*, 2nd. sg. pret. mid. ;—GAv. *diwžaidyāi* 'to deceive', to orig.
√*dabh* + *-sa-*, infin. desiderative, cf. YAv. *diwža̧ṭ* 'from deceit', a
substantive from desid. stem, cf. Skt. *dipsati.*

§ 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:—

YAv. *aoẖta* 'he spake', to √*aug₂h* + ending *ta*, beside GAv.
aogədā; YAv. *druẖtō* 'deceived', to √*draug₂h* + *-ta-*, = Skt. *drugdhás.*
—YAv. *daste* 'he makes', to √*dhā-*, pres. stem *dadh* + *te*, beside
GAv. *dazdē;* YAv. *mastīm* 'wisdom' to orig. √*mandh* + *-ti-*, beside
GAv. *humqzdra-*, YAv. *mqzdra-.* — YAv. *dapta* 'deceived' nom. f. past
ptcpl. to orig. √*dabh*, cf. Skt. *dabdhá-.* — With orig. *s*, YAv. *vaŝata*
'he carried' (*s* restored § 165), 3rd. sg. mid. *sa-* aor. to √*vag₁h*, be-
side YAv. *vaẑaṭ* 'he carried'.

Semivowels.

Av. ᴙ *y* (initial), ᴙ *y* (internal); ᴙ *v* (initial), ᴙ *v* (internal).

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

Note. In a few instances ᴙ *y* and ᴙ *v* stand as initial, when representing *iy, uv:* GAv. ᴙᴙᴙᴙᴙᴙ *iyadacā* 'and here' Ys. 35.2 (pron. stem *i*); YAv. ᴙᴙᴙᴙᴙᴙ *uvaᵉibya* 'with both', Skt. *ubhābhyām*—see §§ 87, 68.

Av. *y* = Skt. *y.*

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

Av. *yasnəm* 'worship' = Skt. *yajñām;* Av. *tāyuš* 'thief' = Skt. *tāyús;* GAv. *ahurahya* 'of Ahura' = Skt. *ásurasya.*

Note 1. (a) A possible test as to when ᴙ *y* is spirant or semivowel, may perhaps be found in the treatment of a preceding *t,* e. g. *haiþya* 'true' (*y* spirant) but *dāⁱtya-* 'lawful' (*y* semivowel *dāⁱt-i-a-*). (b) Moreover the metre shows that *y* is often to be read with vowel value *iy* § 68: GAv. *fryō* 'friend' (read *fr-iy-ō*) = Skt. *priyás;* YAv. *bitya-* 'second' (read *bit-iy-a-*) = Skt. *dvitíya-.*—In Yt. 13.99 initial ᴙ must be read *iy* in *yaᵉṣa* 'he has sought' = Skt. *iyéṣa.*

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

Av. *v* = Skt. *v.*

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

Av. *vastrəm* 'vesture' = Skt. *vástram;* Av. *vātō* 'wind' = Skt. *vātas;*—Av. *tutava* 'he has power' = Skt. *tutāva;* Av. *hvaspō* 'with good horses' = Skt. *sváśvas.*

Note 1. Metrically ᴙ *v* is often to be read as a vowel. Thus: Av. *gaēþāhva* 'among beings' Ys. 9.17 (loc. °*āhu* + *a* postpos.); °*ciþraēṣva* 'among seeds'; GAv. *tvām* 'thou' (read *tuām*) = Skt. *tvám (tuám);* YAv. *kva* 'where' (read *kua*) = Skt. *kvà (kúa).*

Note 2. On Av. *v* for *w,* 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. *þw;* (2) it remains unchanged when a sibilant

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

> (1) GYAv. *hrapwā, hrapwō* 'by, of wisdom' = Skt.
> *krátvā, krátvas*; YAv. *þwąm* 'thee' = Skt. *tvām*; Av.
> *maþwa-* 'to be thought, thought', for **mantva-*;—
> (2) Av. *varštva-* 'to be done, act'; Av. *ratvō* 'O
> Master', *gātvō* 'from the seat' (prob. *rat-u-ō, gāt-u-ō*);
> GAv. *tvōm* 'thou' *(tuōm)*.—YAv. *tūm* 'thou' = Skt. *tvām*.

Original *pv.*

§ 95. The combination original *pv* apparently seems to become *f*
in Av.: e. g. Ys. 57.29 *āfənte* 'they are overtaken', for earlier **āpvante*
(cf. 8); Av. *āfəntəm* 'aquosum' for older **āpvantam*; Av. *hušhvafa* 'slumber-
ing' nom. sg. from orig. **suṣvapvan(t)-*.

Original *dv, dhv.*

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

(1) Initial.

> GAv. *dvaēšavhā* 'through hatred' (YAv. *þbaēšavha*)
> = Skt. *dvéṣasā*; GAv. *dᵘbišəntī* 'they hate' (cf. YAv.
> *þbaēšayā*) = Skt. *dviṣánti*; GAv. *dᵘbitīm* 'second'
> (YAv. *bitīm*)=Skt. *dvitíyam*.—YAv. *þbaēšavha* 'through
> hatred' = Skt. *dvéṣasā*; YAv. *þbaēšayāþ* 'may harm
> through hatred' = Skt. *dvéṣáyāt*; YAv. *bitīm* 'second'
> = Skt. *dvitíyam*.—YAv. *dva* 'two' = Skt. *dvá*; Av.
> *dvarəm* 'door' = Skt. *dvāram*; Av. *dvaṣaiti* 'rushes,
> springs' = Skt. *dhvạsati*.

(2) Internal.

> GAv. *advaēšō* 'without harm' = Skt. *advéṣas*; GAv.
> *vidvā̊* 'knowing', YAv. *vīdvā̊* = Skt. *vidván*;—GAv.
> *advānəm* 'path', YAv. *adwanəm* = Skt. *ádhvānam.*

—Av. *didvaēṣa* 'I have hated' = Skt. *didvēṣa*; YAv. *vīdvaēštvō* 'foe to harm'.

Note. In YAv. *viβaēžavhəm* 'foe to malice' and *vīdvaēštvō* 'foe to harm', the *β, dv* is treated apparently as initial,—prefix *vi*.

Av. representative of Skt. *śv*.

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

Av. *vīspəm* 'all' = Skt. *viśvam*; Av. *aspō* 'horse' = Skt. *aśvas*; Av. *spaētəm* 'white' = Skt. *śvētám*.

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

Av. representative of Skt. *hv*.

§ 99. The combination Skt. *hv* appears in Av. as *zb*.

Av. *zbayemi* 'I invoke' = Skt. *hváyāmi*; GAv. *duž-azᵒbā̊* 'male-dictus' cf. Skt. $\sqrt{hvā}$-.

Liquid.

Av. ι *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 (l)*.

Av. *rapəm* 'wagon' = Skt. *rátham*; Av. *narəm* 'man' = Skt. *náram*; Av. *srīrō* 'beautiful' = Skt. *srī-rás, srīlás.*—Av. *hukərᵊpta*- 'well-formed' = Skt. *-kḷpta-*; GAv. *hrapaitī* 'arranges', cf. Skt. *kálpatē*.

Note 1. In Av., *hr* appears instead of simple *r* when immediately followed by *k* or *p*:—YAv. *vəhrkō* 'wolf' = Skt. *vṛkas*; GYAv. *kəhrpəm* 'corpus' = Skt. *kṛpam*; YAv. *mahrkō* 'death' = Skt. *markás*, cf. GAv. *marᵃkuž-cā* 'morti-que'; YAv. *kahrkana*- nomen propr., cf. Skt. *kṛkaṇa*-. See Bartholomae, *A.F.* ii.39; Brugmann, *Grundriss der vergl. Gram.* § 260.

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

Note 3. On *r* in vowel combinations *ar, aⁱr; aᵘr, ərᵊ*, see § 48.

Nasals.

Av. ı, ᴇ, ı, ʋ, �.

n, ŋ, v, ɳ, m.

§ 101. **General Remark.** Of the nasals in Av., � *m* corresponds in general to Skt. *m.*—To the Skt. *n* there correspond in Av., ı *n* and ᴇ *ŋ,*—the latter, a modification of ı *n,* stands before stopped consonants.—The letter ı *v* is evidently guttural in Av. *pavtavham* 'fifth' from **pavᵏtasva.* Otherwise ı *v* stands in the combination *vh, vuh* derived from orig. *s*-syllable § 108.—The character ʋ *ɳ* is palaeographically, from the manuscripts, a modification of ı *v;* it occurs for *v* in connection with *h* 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. *tanuš* 'body' = Skt. *tanûs;* —Av. *anyō* 'another' = Skt. *anyás;* Av. *vavanvā̊* 'victorious' = Skt. *vavanvā́n;*—Av. *varšnōiš* 'of a male' = Skt. *vṛṣṇés;*—Av. *barən* 'they carried' = Skt. *ábharan.*

§ 103. Av. *ŋ* occurs before *k, g, c, j, t, d* and *-byō* (for *-dbyō*), *bya.*

Av. *zaŋga-* 'upper part of foot' = Skt. *jáṅghā-;*—Av. *paŋca* 'five' = Skt. *páñca;*—Av. *rəŋjaⁱti* 'bestirs, hurries' = Skt. *ṛghati;*—Av. *aŋtarᵊ* 'inter' = Skt. *antár;* Av. *barəŋti* 'they carry' = Skt. *bháranti;* Av. *barəzaŋhya* 'for the two great ones'.

Note. For *-ŋg* see under Sibilants § 128.

§ 104. On Av. ı *v,* ʋ *ɳ,* see above General Remark.

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

Av. *madəməm* 'midmost' = Skt. *madhyamám;* Av. *aməm* 'strength' = Skt. *ámam;* Av. *mraom* 'I spake' = Skt. *ábravam.*

Note 1. The *m* in Av. √*mru-* (opp. Skt. √*brū-*) is probably the more original.

Note 2. On initial *m* = Skt. *sm,* see § 140.

Sibilants.

Av. υ, ℧, ☡, ℺ — ∫, ⍵.

  s, *š*, *ṣ̌*, *ž* — *z*, *ẓ*.

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

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

Av. *s*.

§ 107. **General Remark.** Av. *s* is of three-fold origin:—

  1. = original *s*,
  2. = older palatal *ś* (Skt. *ś*),
  3. = developed.

1. Original *s*.

§ 108. **General Remark.** Original *s* (1) under certain
conditions r e m a i n s *s* in Avesta (2) but generally other-
wise b e c o m e s *h* (*vh*).

i. Original *s* remains *s*.

§ 109. Original *s* remains *s* in Avesta before i n i t i a l
k, c, t, p, n, or i n t e r n a l before the same letters when it
is preceded by *a, q, ā*.

Av. *skəmbəm* 'scaffold' = Skt. *skambhám;* Av. *yās
-kərət-* 'making efforts', cf. Skt. *a-yás-;* Av. *skəṇdəm*
'broken', *sciṇdayeˢiti* 'breaks asunder', cf. Lat. *scindere.*
—Av. *staotārəm* 'praiser' = Skt. *stótāram;* Av. *vaste*
'he clothes' = Skt. *váste;* Av. *āste* 'he sits' = Skt.
ástē; GAv. *məstā* 'he thought' = Skt. *aməsta;* Av.
dəstvəm 'cunning, skill', cf. Skt. *dəsas-;* GAv. *spərə-
dānī* 'I will strive' = Skt. *spárdhāni;* Av. *manaspa오ˢrya-*
'having the mind pre-eminent'.—Av. *snayaēta* 'should
wash' = Skt. *snáyēta;* Av. *āsnatārəm* 'priest who washes
the utensils', cf. Skt. *a-snátáram* 'dreading water'.

ii. Original *s* becomes *h*.

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

Av. *hapta* 'ἑπτά' = Skt. *saptá,* Lat. *septem;* Av.
haca 'with, from' = Skt. *sácā;* Av. *haoməm* 'Haoma'
= Skt. *sómam;* Av. *hō* 'he' = Skt. *sás;* Av. *hūhtəm*
'good word' = Skt. *sūktám;* Av. *hakərəṭ* 'at one time'
= Skt. *sakṛt.*

as.

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

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

§ 112. α. Old *as-* = Av. *ah-* — regularly before *i, ī.*
    YAv. *ahi* 'thou art', GAv. *ahī* = Skt. *ási;* GAv.
nəmahī 'in homage' = Skt. *námasi.*

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

Av. *dārayehi* 'thou holdest fast' = Skt. *dhāráyasi;* Av. *jaˢdyehi*
'thou askest'; Av. *sadayehi* 'thou appearest' = Skt. *chadáyasi;* Av.
aojyehīˢ 'more strong' (acc. pl. fem.) = Skt. *ójīyasīs.*

§ 114. γ. Old *as-* = Av. *ah-*, generally before *u, ū*
and their strengthenings.

Av. *ązahu* 'in distress' = Skt. *ąhasu*; Av. *ahurəm* 'Ahura, Lord' = Skt. *ásuram*; Av. *ahūm* 'life' = Skt. *ásum*.

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

> Av. *vohu* 'good' = Skt. *vásu;* GAv. *baẑôhvā* 'distribute' = Skt, *bhákṣasva.*

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

> Av. *raodahe* 'thou growest' = Skt. *rôdhasi;* Av. *pāvhahe* 'thou mayest protect' (aor. subj.) Yt. 8.1 = Skt. *pāsasi.*

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

§ 117. ⍺. Old *as-* = Av. *avh-*, regularly before *a, ā, ə, ā̃, o, ōi, ą.*

> Av. *vavhanəm* 'vesture' = Skt. *vásanam;* GAv. *nəmavhā* 'with homage' = Skt. *námasā.* — Av. *vavhōuš* 'of good' = Skt. *vásōs.* — Av. *avavhō* 'of help' = Skt. *ávasō.* — GAv. *rāvhavhōi* 'thou mayest offer' (aor. subj.) = Skt. *rāsasē;* Av. *uṣavhąm* 'of dawns' = Skt. *uṣásām.*
>
> Note. An exception is Av. *dahākō* 'Dragon', *dahakāca.*

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

> YAv. *avavhe, avavhaē-ca,* GAv. *avavhē* 'for help' = Skt. *ávasē;* GAv. *nəmavhē* 'for homage' = Skt. *námasē.*

Note. Here Av. *vh-* may appear instead of *vh-* when epenthetic *i* precedes it, or when *a* is shaded to *e* after *y* § 34 : — YAv. *avaivhe* 'for help' beside *avavhe* = Skt. *ávasē;* GAv. *didaivhē* 'I was made wise' (redupl. aor.). — YAv. *yevhe* 'of which' = Skt. *yásya;* GAv. *srāvayevhe* 'to make heard'; GAv. *rāṣayevhe* 'to harm' — cf. the Skt. infinitives in *-asē.*

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

> Av. *vavhuš* 'good' = Skt. *vásus;* Av. *avhuš* (beside *ahum*) 'life' = Skt. *ásus.*

<center>Old -as = (3) Av. -ŏ.</center>

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

Av. *puþrō* 'son' = Skt. *putrás*; Av. *išavō* 'arrows' = Skt. *išavas*; Av. *dārayō* 'didst hold fast' = Skt. *dhāráyas*.— Cf. GAv. *yȝ* 'who' (YAv. *yō*) = Skt. *yás*; GAv. *vȝ* 'of ye' (YAv. *vō*) = Skt. *vas*; GAv. *mazȝ* 'great' (gen.) = Skt. *mahás*.

Note. Observe that *as* is retained before e n c l i t i c *ca* 'que', etc. Av. *išavasca* 'and arrows' = Skt. *išavas-ca;* Av. *išavascit* 'even the arrows' = Skt. *išavas-cit;* Av. *yasca* 'and who' = Skt. *yás-ca.*—Av. *nȝmasȝ tȝ* 'homage to thee' = Skt. *námas tȝ;* Av. *yastat* 'qui id' = Skt *yás tát.*

<center>ās.</center>

§ 121. The combination old ās becomes in Avesta (1) āh-, (2) ā̄ṇvh-, (3) -ā̄ṇ (final).

<center>Old ās- = (1) Av. āh-.</center>

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

Av. *bavāhi* 'mayest thou be' = Skt. *bhávāsi*; Av. *pāhi* 'thou protectest' = Skt. *pāhi.* — Av. *dāhīm* 'creation' = Skt. *dhāsím*; GAv. *rāhī* 'I offer' (aor.) = Skt. *rāsi.* — Av. *āhurōiš* 'of the Ahurian', cf. Skt. *ásurēs*; GAv. *āhū* loc. pl. fem. of *aēm* 'this' = Skt. *āsú.*

<center>Old ās- = (2) Av. ā̄ṇvh-.</center>

§ 123. Old ās- = Av. ā̄ṇvh-, — before *a, ā, ȝ, e, ē, ȝ, ōi, ą.*

Av. *ā̄ṇvha* 'has been' = Skt. *ása;* Av. *þrā̄ṇvhayeite* 'he terrifies' = Skt. *trāsáyatē;* Av. *nā̄ṇvhābya* 'with both nostrils' = Skt. *nāsābhyām;* — Av. *mā̄ṇvhȝm* 'moon' = Skt. *mā́sam;*—GAv. *rā̄ṇvhē* 'I offer' = Skt. *rāsē;*—Av. *ā̄ṇvhō* 'of mouth' = Skt. *āsás;*—Av. *dā̄ṇvhōit* 'creation' (abl.), cf. Skt. *dhāst-;* — Av. *ā̄ṇvhąm* 'of these' (fem.) = Skt. *āsām.*

Old -*ās* = (3) Av. -*ā̆*.

§ 124. Old -*ās* final = Av. -*ā̆*—regularly.

Av. *buyā̆* 'mightest be' = Skt. *bhūyās*; Av. *haēnayā̆* 'of an army' = Skt. *sénāyās*; Av. *dā̆* 'thou madest' = Skt. *ádhās*.

Note. Before enclitics (*ca* etc.), orig. -*ās* appears as -*ā̆s*.—Av. *gā̆þāsca* 'and the Gathas' = Skt. *gắthāsca*; Av. *urvarā̆sca* 'and trees' = Skt. *urvárāsca*; Av. *haēnayā̆sca* 'and of the army' = Skt. *sénāyāsca*;—GAv. *dā̆scā* 'and madest', *dā̆s-tū* 'thou madest' = Skt. *ádāsca*, etc.

Original *ns*.

§ 125. The combination old i n t e r n a l -*ans*- before vowels becomes:—(1) in YAv. -*aṽh*-, -*əṽh*-, -*q̇h*-;—(2) in GAv. -*ə̄ṅgh*-, -*əh*-.

Old -*ans*- = (1) YAv. -*aṽh*-, -*əṽh*-, -*q̇h*-.

§ 126. α. Old -*ans*- internal = YAv. -*aṽh*-, -*əṽh*- before *ā̆, a, ə, ōi*.

YAv. *saṽhāni* 'I shall proclaim' = Skt. *śąsāni*; YAv. *daṽhaṽha* 'with cunning, skill' (Ny. 1.16) = Skt. *dąsasā*. —YAv. *vəṽhən* 'they will struggle' (Yt. 13.154) = Skt. *vąsan*.—YAv. *saṽhōiš* 'shouldst proclaim' = Skt. *śąsēs*. —Similarly YAv. *jaṽhəntu* 'shall injure' (Vd. 2.22), cf. Skt. *hį̄santu*.

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

YAv. *dq̇hištəm* 'most cunning, skilled' = Skt. *dą̄sistam*; YAv. *zq̇hyamnanąm* 'of those who will be born' ($\sqrt{zan}$- = Skt. $\sqrt{jan}$-).

Old -*ans*- = (2) GAv. -*ə̄ṅgh*-, -*əh*-.

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

(a) GAv. *sə̄ṅghāni* 'I shall proclaim' = Skt. *śąsāni*; GAv. *vəṅghaṭ, vəṅghən* 'shall strive' (aor.) = Skt. *vąsat*;

GAv. *sə̄nghō* 'proclamation, proclaimer' = Skt. *śąsas.*
—GAv. *mə̄nghī* (also *mə̄ŋhī*) 'I thought' = Skt. *mąsi.*
—GAv. *fšə̄nghyō, fšə̄nghīm* 'thrifty' = orig. **psansyas.*
—(b) *mə̄hmaⁱdī* 'we thought' (s-aor. from √*man-*).

§ 129. The combination final *-ans* = (1) YAv.
-ąn, or *·-ą (-ąs-ca),* *-ə̄* *(-ə̄s-ca);*—(2) GAv. *-ə̄ŋg, -ą.*

YAv. *daēvąn,* GAv. *daēvə̄ng* 'Demons' = Skt. *dēvā́n.*
—GAv. *spəntə̄ng aməšə̄ng* Ys. 39.3 = YAv. *aməšə̄ spəntə̄*
= YAv. *aməšə̄s-ca spəntə̄* = GAv. *aməšą spəntą* = YAv.
aməšąs-ca spəntą (acc. pl.) = Skt. *amŕ̥tān.* — YAv.
aēsmąn, aēsmąs-ca 'wood', cf. Skt. *áśvān, áśvą̄śca;*
YAv. *varᵊsə̄s-ca* 'hair'.

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

Original *sv.*

§ 130. The combination orig. *sv* becomes in Avesta
ᵐᵒʳ *hv* or ᵖᵘ *hˑ*.—Sometimes, *sv* when internal, becomes *ṇuh*
(also written *ṇh*).

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

GYAv. *hva-,* also *ha-* 'suus' = Skt. *svá-;* GYAv. *hvarᵊ* 'sun' =
Skt. *svàr;* YAv. *hvaspo* 'having good horses' = Skt. *svā́śvas.* — YAv.
hᵛavharᵊm 'sister' = Skt. *svásāram;* GYAv. *hvarᵊnā̊* 'splendors', cf.
Skt. *svàrṇara-;* YAv. *hᵛīsaṱ* 'he sweated', fr. Av. √*hid-* = Skt. √*svid-.*

(2) Orig. *-sv-* internal = Av. *-hv-, -hˑ-, -ṇhv-, -ṇuh-*
(Pers. MSS. *-ṇh-*).

(a) It becomes *hv,*—after *ā*—YAv. *ā́hva* 'among these' *(āhu + a*
postpos.) = Skt. *āsú;* YAv. *unā́hva* 'in empty holes' = Skt. *únāsu;*
YAv. *vyarᵊpā́hva* 'in separate places' (loc.). — After *a*—GAv. *gūšahvā*
'hear thou' = Skt. *ghóṣasva;* so YAv. *dāmahva* 'among creatures'
(loc. *an-*stem + *a*) = Skt. *dhā́masu.*—After *ō* (= *a* § 39)—YAv. *ba-*
ẖšōhva 'distribute thou' = Skt. *bhákṣasva.* —(b) Becomes *hˑ,*—after *a*—
GAv. *nᵊmahᵛaⁱtī̆š* 'full of homage' = Skt. *námasvatīs;* YAv. *harahᵛaⁱtīm*
nom. propr. = Skt. *sárasvatīm.*—So (see below under Composition)
YAv. *pai̯rišhᵛahṱəm* 'surrounded' = Skt. *pariṣvaktam.*—(c) Becomes *-ṇuh-*

(-vh-, -vhv-)—GYAv. *vavuhīm* 'good (fem.), Pers. MSS. *vavhīm* = Skt. *vásvīm;* YAv. *paidyavuha* 'set foot, abide' = Skt. *pádyasva;* YAv. *hunavuha* 'press haoma-juice', cf. Skt. *sunusvá;*—YAv. *aojavuhant-,* GAv. *aojōnghvant-, aojōv/* ·- 'strong' = Skt. *ójasvant-.* —YAv. *vavhvqm* 'of good things', ·ide *vohunqm;* YAv. *hvarᵃnavhvaṇta* 'glorious', cf. Yt. 15.56, beside *hvarᵃnavuhaṇtⱥm;* YAv. *varᵃcavhuṇtⱥm* 'brilliant' Yt. 12.1 = Skt. **varcasvantam.*

Note. In *rāma hvāstrⱥm* orig. 'having good pastures', *hv* = 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. *uzdāhyamnanqm* 'of offerings to be elevated', cf. Skt. *dhā-sy-ate;* YAv. *māhyaⁱbyō* 'to lords of the month' = Skt. *māsyebhyas;* YAv. *manahyō* 'spiritual' (nom. sg.) for **manasyas.*—(b) GAv. *ahurahyā* 'of Ahura, Lord' = Skt. *ásurasya;* GAv. *ahyā* 'of this' = Skt. *asyá;* GAv. *vahyō* 'better' = Skt. *vásyas.*

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

(a) YAv. *dahyunqm* 'of countries', cf. Skt. *dásyu-;* and YAv. *hyaona-, hyaonya-* nom. propr.— (b) GAv. *vahyⱥ* 'melior' = Skt. *vásyān;* GAv. *ahyāⱥā* 'ejus-que' (beside *ahyā*) = Skt. *asyá.* Cf. Geldner, *Studien zum Avesta* p. 141.

(B) *y* vanishes.

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

YAv. *vavhⱥ* 'melius' = Skt. *vásyas;* YAv. *aevavhⱥ* gen. sg. fem. (orig. *-syā-*) from *aeva-* 'one'.

§ 135. Orig. *-sy-* internal = (2) Av. *-iyh-*, the *y* vanishes but leaves epenthesis.

> YAv. *aiyhⱥ* (also *ayhⱥ*) 'of this' (fem.) = Skt. *asyás;* YAv. *daⁱyh3uⁱ* 'of country', cf. Skt. *dásyu-.*

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

> (a) With epenthesis—YAv. *aⁱyhe* 'of this' = Skt. *asyá.*—(b) Without epenthesis—YAv. *yeyhe* '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. *vahehīš* 'the better ones' (fem.) = Skt. *vásyasīs.*

Original *sr.*

§ 138. Orig. *sr-* initial = (?) Av. *r-* (the instances are uncertain).
> GAv. *rⱥvhayɔn* 'they made fall', cf. Skt. *sɾqsayan;* YAv. *ravhⱥ* 'the lame', cf. Skt. √*sras-, srqs-;* Av. *rāmɔm* 'sickness' = Skt. *srámam.*

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

> Av. *hazavrɔm* 'thousand' = Skt. *sahásram;* Av. *davrō* 'cunning, wise' = Skt. *dasrás;* ZPhl.Gloss. *vavri-, vavra-* 'spring', cf. Skt. *vasantá-;* Av. *avrō maⁱnyuš* 'the Evil Spirit'.

Note. In GAv. *-ŋgr-* is also written: GAv. *daŋgra-, aŋgra-.*

Original *sm.*

§ 140. Orig. *sm-* initial = Av. *m*, through loss of *h*.
> Av. *maṯ* 'with' = Skt. *smát;* YAv. *mahi*, GAv. *mahī* 'sumus' = Skt. *smási.*

§ 141. Orig. *sm-* internal = Av. *hm.*
> Av. *kahmāi* 'to whom' = Skt. *kásmāi;* YAv. *ahmi*, GAv. *ahmī* 'sum' = Skt. *ásmi.*

Original *sk*ι.

§ 142. Orig. sk_1 = Av. *s* (cf. Skt. *ch*).

Av. *jasaiti* 'he comes' = Skt. *gáchati*, cf. βάσκει; Av. *isaiti* 'he desires' = Skt. *icháti;* Av. *yasaiti* 'holds' = Skt. *yáchati*.

Original *ts*.

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

GAv. *hšmávasū* (loc. pl.) 'belonging to you' = Skt. *yusmávatsu;* GAv. *drəgvasu* 'among the wicked' *(drəgvat + su);* YAv. *masyō* 'fish' = Skt. *mátsyas;* YAv. *ašava.hšnus* 'rejoicing the righteous' (Yt. 13.63 nom. sing. *•t + s*), cf. Av. *hšnūtəm* 'joy'; YAv. *hʷīsaṭ* 'he sweated' (*°d [= t] + s* § 74), cf. Skt. $\sqrt{svid}$-; YAv. *raose* 'thou growest', cf. Av. *raodahe, raosta;* GAv. *stavas* 'praising' (nom. sg. *stavaṇt-*), cf. Lat. *aman(t)s;* GAv. *dasvā* 'give thou' = Skt. *datsva;* GAv. *pišyasū* loc. plur. stem *pišyaṇt-* 'beholding'.

Original *ps*.

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

YAv. *drafšō* 'spear, banner' = Skt. *drapsás;* GAv. *hafšī* 'thou extendest', cf. GAv. *haptī* from $\sqrt{hap}$- = Skt. $\sqrt{sap}$-; GAv. *nafšu* 'among children', cf. *napātəm, naptyaēšū* § 187 (5); YAv. *haṇgərəfšāne* 'I will seize' (*s*-aor.), beside *gərəptəm,* $\sqrt{garw}$- = Skt. $\sqrt{garbh}$-.

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

Note 2. Observe that *s* (= *sk*₁ cf. § 142) remains unchanged in the examples *tafsaṭ* (YAv.) 'grew warm', *nərəfsaiti* (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 *š*.

i. Older palatal $\acute{s}$ (= Skt. $\acute{s}$) = Av. s.

§ 146. Older palatal $\acute{s}$ (= Skt. $\acute{s}$) = Av. s before vowels,
semivowels, and most consonants.

Av. *safūṇhō* 'hoofs' = Skt. *śaphā́sas*; Av. *qsayā̊*
'of two parties' = Skt. *qsayōs*; GAv. *sāstī* 'he teaches'
= Skt. *śā́sti*; Av. *pasūm* 'pecus' = Skt. *paśúm*; Av.
spasō 'spies' = Skt. *spáśas*;—Av. *nasyeiti* 'he vanishes'
= Skt. *náśyati*; Av. *usyāṭ* 'he might wish' = Skt. *uśyāt*;
Av. *isvan-* 'having power', cf. Skt. *īśvará*; — Av.
vīspaitiš 'village-lord' = Skt. *viśpátis*; Av. *usmahi*
'we wish' = Skt. *uśmási*; Av. *sraēšta-* 'fairest' = Skt.
śréštha-.

Note 1. On Av. $\not p$ instead of Av. s (= Skt. $\acute s$), see § 77 Note 2.
Note 2. On older palatal $\acute s$ retained in Av. before *n*, see § 169 Note.
Note 3. On older palatal $\acute s$ in $\acute sv$ = Av. *sp*, see § 97.
Note 4. On Av. *saēna-* 'eagle' = Skt. *śyená-*, see § 187 (3).

ii. Older palatal $\acute s$ = Av. $\check s$.

§ 147. Older palatal $\acute s$ (= Skt. $\acute s$) before *t* becomes
Av. $\check s$ (= Skt. *šṭ*). For examples see § 159.

§ 148. Older palatal $\acute s$ (= Skt. $\acute s$) before *n* generally
becomes Av. $\check s$ (= Skt. *šn*). For examples see § 160.

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

iii. Older palatal $\acute s$ = Av. $\check z$.

§ 150. Older palatal $\acute s$ (= Skt. $\acute s$) becomes Av. $\check z$ before sonants.
For examples see § 182.

3. Developed Av. s.

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

Av. *cistiš* 'wisdom' = Skt. *cíttis*; Av. *amavastara-*
'stronger' *(amavaṇt)* = Skt. *ámavattara-*; Av. *iristahe*
'of the dead' ($\sqrt{rip}$-); Av. *aiwi-sastar-* 'one who sits'

($\sqrt{had}$-) = Skt. *sáttar-*; Av. *raosta* 'has grown up', cf. Av. *raodənti,* Skt. $\sqrt{rudh}$-.

Note. Sometimes *t (ţ)* becomes *s* before *c:*—Av. *raēvascipra-* 'of splendid family' *(raēvanţ- + cipra-);* Av. *yasca* 'and when' *(yaţ + ca).*

§ 152. Av. *s* sometimes results from Av. *z* becoming *s* before *m.*

Av. *upasmąm* 'upon earth' (acc. fem.), beside Av. *ząm, zəmō;* Av. *rasmanąm* 'of battle ranks', cf. Av. *rāzayeiṇte* 'they arrange in ranks' ($\sqrt{rāz}$- = Skt. $\sqrt{rāj}$-); Av. *maēsmana* 'with urine', cf. Av. *maēzaṇti* 'they make urine' ($\sqrt{miz}$- = Skt. $\sqrt{mih}$-); Av. *barəsmana* 'with barsom', cf. Av. $\sqrt{barz}$- 'grow up, be high, great' (= Skt. $\sqrt{barh}$-).

§ 153. Av. *s* more rarely results from Av. *z* becoming *s* before *n.* See also § 164 Note 1.

Av. *asnya-* 'belonging to the day' (from *azan-*) = Skt. *tiró-ahnya-* (fr. *áhan-*); Av. *yasnəm* 'worship' ($\sqrt{yaz}$- = Skt. $\sqrt{yaj}$-).

Av. *š, ṣ̌, ṣ̌.*

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

Av. *š (ṣ̌, ṣ̌)* = Skt. *s.*

§ 155. Av. *š (ṣ̌, ṣ̌)* answers to Skt. *s* after *i, u,* and their strengthenings, and after *ḷ* and *r.* Cf. Whitney, *Skt. Gram.* § 180.

Av. *išavō* 'arrows' = Skt. *íṣavas;* Av. *vahištō* 'best' = Skt. *vásiṣṭhas;* Av. *raēšayāţ* 'may wound' = Skt. *rēṣáyāt;* Av. *sraēšyeiti* 'it clings', cf. Skt. *ślíṣyati.*— Av. *duš.kərətəm* 'ill-done' = Skt. *duṣ-kṛtám;* Av. *muští-* 'fist' = Skt. *muṣṭí-;* Av. *gaošəm* 'ear' = Skt. *ghóṣam;* Av. *taošayeiti* 'makes still' (Yt. 10.48) = Skt. *tōṣáyati.* — Av. *uḫšānəm* 'bull' = Skt. *ukṣánam;* GAv. *vaḫšyā*

'I will speak' = Skt. *vaksyâmi*. — Av. *varṣnōiš* 'of a
ram' = Skt. *vṛṣṇés*; Av. *tarṣnō* 'thirst' = Skt. *tṛ́ṣṇā-*.

Note 1. Before *r* we find *s* not *š* though *i* or *u* precede:—GAv.
þwisra- 'glancing', cf. Skt. √*tviṣ-*; YAv. *kusra-*, *pisra-*. Similarly in Skt.
usra-, *tamisra-*, cf. Whitney, *Sanskrit Grammar* § 181 a.

Note 2. Sometimes, *ǰ* is written for *š* before *y*:—GAv. *fraēǰyāmahī*
'we send forth' = Skt. *préṣyāmasi*; YAv. *būǰyaṇtąm* 'of those to be' = Skt.
bhaviṣyátām, etc.

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

> Av. *ažiš* 'Dragon' (nom. sg.); *gairiš* 'mountains'
> (acc. pl.); *tanuš* 'body'; *vaṇhuš* 'good' (acc. pl.);
> *raṣnaoš* 'of Rashnu, Justice'; *vaṇhǝuš* 'of the good';
> *barōiš* 'thou shouldst bear'; *gāuš* 'cow'; *uḥdāiš* 'with
> words'. — *druḥš* 'fiend'; *ānuš.haḥš* 'following'; *parō-
> darǝš* 'Fore-seer' § 192 (3).

§ 157. On Av. *fš* from orig. *ps*, see § 144.

§ 158. Av. *ṣ̌* (= older palatal *s̀* + *s* = Indog. *k₁s*) = Skt. *kṣ*.

> Av. *vaši* 'thou wilt' = Skt. *vákṣi* (√*vas̀*-); Av.
> *dīšyāṭ* 'should show' (opt. aor.), cf. Skt. *adikṣat* (√*dis̀*-);
> Av. *nāṣāʲti* 'may vanish' (aor. subj.), √*nas-*; Av.
> *parōdarǝš* 'Fore-seer, the cock' (*-dars* + *s* nom. sg.);
> GAv. *nāṣū* loc. pl. from *nās-* 'loss, mishap'. —So Av.
> *šaēti* 'he dwells' = Skt. *kṣéti*; Av. *mošu* 'quickly' =
> Skt. *makṣú*, cf. Lat. *mox*. —Similarly Av. *dašina-* 'right,
> dexter' = Skt. *dákṣina-*; Av. √*taš-* 'to fabricate' =
> Skt. *takṣ-*.

Note 1. Indog. *k₂s* appears in Av. as *ḥš*. — In Skt. orig. *k₂s* and *k₁s*
fell together in *kṣ*; but Av. still holds them apart as respectively *ḥš* and *ṣ̌*.
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 *ḥšmākǝm* 'of you' and *āḥšnuš* 'up to the knees', cf. §§ 77
Note 1, 188.

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

Av. *naštō* 'made to vanish' = Skt. *naštás* (√ *naś-*); GAv. *vaštī* 'lie wishes' = Skt. *vášti* (√ *vaś-*); Av. *darští-* 'seeing, sight' = Skt. *dṛšti-*; Av. *paršta-* 'question' = Skt. *pṛṣṭá-* (√ *praś-*); GAv. *daēdōišt* redupl. aor. 3 sg. mid. Av. √ *diš-* 'show' = Skt. √ *diš-*.

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

Av. *ašnaoiti* 'he attains' = Skt. *aśnóti*; Av. *frašnō* 'question' = Skt. *praśnás*; Av. *spašnaoṭ* 'he espied' √ *spas-* = Skt. √ *spaś-*.

Note. Sometimes Av. *s* appears instead of the above *ṣ̌* before *n*, cf. § 146, and Note 2:—Av. *snap-* 'smiting, wounding', to √ *snap-* = Skt. *snath-*; Av. *vasna* 'by will', √ *vas-* = Skt. √ *vaś-*.

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

Aṽ. *fšōbīš* 'with fetters', cf. Skt. 2 *pas-* 'to bind'; Av. *hauⁱrva-fš-avō* 'having whole flocks' (*pasu-* = Skt. *paśú-*).

Note. On Av. *tafsaṭ, nərəfsaⁱti* see § 144 Note 2.

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

YAv. *šyaopnəm*, G.Av. *šyaop'nəm* 'deed' = Skt. *cyáutnám*; GAv. *ašyō*, YAv. *aša* 'worse', comparat. to *aka-* (superl. *acišta-*), cf. Skt. *aka-*; YAv. *šāvayōiṭ* 'might cause to go' (√ *šu-*) = Skt. *cyāvayēt* (√ *cyu-*); GAv. *šyeṇtī* 'they abide, repose', YAv. *šaⁱⁱtⁱⁱⁱⁱ 'repose, jọy', cf. Lat. *quies*; GYAv. *frašⁱ-* 'forward, prone, ready' = Skt. *prācyá-*; G.Av. *vašyeⁱte* 'is spoken' = Skt. *ucyáte*. See Hübschmann, *Z.D.M.G.* xxxviii. p. 431.

§ 163. Av. *ṣ̌ (š)* = Skt. *rt*. See Bartholomae, *A.F.* ii. p. 39.

Av. *aməṣ̌əm* 'immortal' = Skt. *amṛtam*; Av. *pəṣ̌anæ* 'battles' = Skt. *pṛtanás*; Av. *mašyehe* 'of mortal' = Skt. *mártyasya*; Av. *bāṣ̌ārəm* 'rider' = Skt. *bhártārəm*. —Likewise Av. *aṣ̌avanəm* 'the righteous = Skt. *ṛtá-*

vánam; Av. *aṧṇm* 'Right, righteousness', beside Av.
an-arᵊtāiš = Skt. *ṛtám;* Av. *þwāṧṃ* 'quickly' = Skt.
túrtám, et al.

Note. As a rule, Av. *ṧ* = Skt. *ṛt, ṛt* (observe accent), and Av. *ᵊrᵊt*
= Skt. *ṛt* (observe unaccented): — e. g. Av. *marᵊtō* 'dead' = Skt. *mṛtás;*
Av. *barᵊtṃ* 'carried' = Skt. *bhṛtám;* Av. *fra-barᵊtārṃ* title of priest =
Skt. *-bhartáram.* Allowing a s h i f t of accent would explain a number of
apparent anomalies where the law as to accent appears not to hold.

§ 164. Av. *ṧ* results from Av. *z* changed to *ṧ* before *n.*

Av. *rāṧṇąm* 'of ordinances', from stem *rāzan-;* Av.
raṧnūm 'Justice', beside *raz-ištṃ* 'most just', Skt.
ráj-iṣṭham; Av. *barᵊṧnavō* 'heights' beside *barᵊz-atō*
'of the high', Skt. *bṛhatás;* Av. *dužvarᵊṧnavhō* 'evil-
doers' *(varz-);* Av. *ā-ḷ-ṧnūš* 'up to the knees', beside
zanva 'knees', cf. Skt. *abhi-jñú* § 188.

Note 1. Observe, however, that sometimes Av. *s* instead of *ṧ* (for
Av. *z*) before *n* is found, cf. § 153:—Av. *asni* 'by day' *(azan-)* = Skt. *áhni*
(ahan-); Av. *parö.asna-* 'beyond the day, future', cf. Skt. *aparāhṇá-* 'after
mid-day'; Av. *yasnṃ* 'worship' (beside *yaz-aᵢte*) = Skt. *yajñám;* Av. *āsna-*
'in-born' *(ā + ṿzan-* 'to bear').

Note 2. Observe *ž* in Av. *žnātar-* *(ṿzan-* 'know') = Skt. *jñātár;*
Av. *žnūm* 'knee', *āžnuḥyaseiṭ* 'even to the knees'.

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

GAv. *urᵊṧāiṭ* 'shall proceed' *(s-*aor.), *ṿvraz-* = Skt. *vraj-;* GAv.
varᵊṧaiṭi 'may do' *(s-*aor.), *ṿvars-,* cf. Skt. *ṿvarj-;* GAv. *varᵊṧ-cā*
2 sg. aor. *(ᵊs + s);* Av. *hvarᵊṧ* 'well-doing' nom. sg. *(ᵊz + s);* Av.
hvarᵊžyamna- 'about to be imbrued' *(ᵊz + s ṿharz-* = Skt. *sarj-).*

Note. Perhaps here Av. *aṧaēta* 'might be led' beside Av. *azaᵢti,*
Skt. *ájati.*

§ 166. Av. *ṧ* sometimes results from Av. *z* (= Skt. *j*)
being changed to *ṧ* before *t* (cf. Skt. *ṣṭ*).

Av. *ᵊmarṧta* 'rubbed' *(ṿmarz-)* = Skt. *ᵊmṛṣṭás* *(ṿmarj-);* Av.
ᵊharṧta- 'imbrued' *(ṿharz-)* = Skt. *ᵊsṛṣṭá-* *(ṿsarj-);* Av. *yaṧtar-*
'worshipper' *(ṿyaz-)* = Skt. *yaṣṭár-* *(ṿyaj-).*

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. *zaoṣəm* 'wish' = Skt. *jóṣam;* Av. *zātō* 'born' = Skt. *jātás;* Av. *zəmbayadwəm* 'ye knock together' = Skt. *jambháyadhvam;* Av. *zināṭ* 'may take violently' = Skt. *jināt;* Av. *zrayō* 'sea' = Skt. *jráyas.* — Av. *azaiti* 'he drives' = Skt. *ájati;* Av. *yazaite* 'he worships' = Skt. *yájate;* Av. *harəzaṇti* 'they send forth' = Skt. *sṛjánti;* Av. *vazrəm* 'club' = Skt. *vájram.*

§ 169. Av. z = Skt. *h.*

Av. *zasta-* 'hand' = Skt. *hásta-;* Av. *zaroiš* 'of the golden' = Skt. *háres;* Av. *zī* 'for' = Skt. *hí.* — Av. *azəm* 'ἐγώ' = Skt. *ahám;* Av. *mazištō* 'μέγ-ιστος' = Skt. *máhiṣṭhas;* Av. *bāzuš* 'πῆχυς' = Skt. *bāhús;* Av. *bərəzaṇtəm* 'great, high' = Skt. *bṛhántam;* Av. *maēzaṇti* 'mingunt' = Skt. *méhanti;* Av. *izyeiti* 'he seeks', cf. Skt. *íhate.*

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

Av. *azgatō* 'unmatched, unconquered' Yt. 13.107, √ *hag-*, orig. *sag-* = Skt. √ *sagh-;* Av. *vaṇhazdā̊* 'giving the best' (comparat. to *vaṇhu-* + √ *dā̊*), cf. Anc. Pers. *vahyazdāta-* nom. propr.; Av. *māzdrājahya-* 'a month long', cf. Skt. *mās-;* Av. *azdəbīš* 'with bones' = (stem *ast-*); GAv. *zdī* 'be thou', cf. Av. *as-ti* 'he is'. Cf. Brugmann, *Grundriss der vergl. Gram.* §§ 589 seq.

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

Av. *mazdāh-* 'wisdom, Mazda' = Skt. °*medhas;* GAv. *prāzdūm* 'ye protected' (*s*-aor. from √ *prā-*) = Skt. *trādhvam;* et al.

Original Av. *z* changed to *s, ṣ*.

§ 172. Av. *z* before *n* becomes *s* (*ṣ*), see §§ 153, 164 for examples.

§ 173. Av. *z* before *m* becomes *s*, see § 152 examples.

§ 174. Av. *z* before *t* becomes *ṣ*, see § 166 examples.

§ 175. Av. *z* before *s* becomes *ṣ*, see § 165 examples.

Av. *ž*.

§ 176. **General Remark.** Av. *ž* is the corresponding sonant to *š* as Av. *z* is to *s*. Sometimes (though more rarely) it answers like *z* to Skt. *j, h*.

§ 177. Av. *ž* (more rarely) = Skt. *j*. See § 88 Note 1.

Av. °*taēžəm* 'sharpness, edge', cf. Skt. *téjas* (√ *tij-*); Av. *bažat* 'he distributed, offered' = Skt. *bhájat*.

§ 178. Av. *ž* (more rarely) = Skt. *h*. See § 88 Note 1.

Av. *ažiš* 'Dragon' = Skt. *áhis*; Av. *dažaiti* 'it burns' = Skt. *dáhati*.

§ 179. Av. *ž* most commonly results from Av. *š* being sonantized before sonant consonants.

GAv. *asrūždūm* 'ye were heard of' (Ys. 32.3, *s*-aor. mid.-pass. √ *sru-*) = Skt. *asrōḍhvam,* beside Av. *sᵊrao-·šānē, sraoša-*; Av. *snaiþižbya* 'with two weapons' from stem Av. *snaiþiš-*; Av. *awždāta-* 'laid in -the waters', beside Av. *afšcipra-* 'having the seed of waters'; Av. *yaoždapəntəm* 'making pure', beside Av. *yaoš* = Skt. *yós*. — Av. *dužūhtəm* 'ill-spoken' = Skt. *duruktám;* Av. *dužvacawhō* 'ill-speaking', beside Av. *duškarᵊtəm* 'ill done' = Skt. *durvacas, duṣkṛtám;* Av. *dušmanawhe* 'to the evil-minded' (here *m*-surd) = Skt. *durmanasē*.

Note. Exceptions occur: GAv. *ərᵊšvacā* 'true-speaking' et al.; cf. Bartholomae, *B.B.* xiii. p. 77.

§ 180. Av. *wž* (= orig. *bh* + *s*) = Skt. *ps*. See § 89.

· YAv. *diwžat* 'from deceit', GAv. *diwžaidyai* 'to deceive', cf. Skt. *dipsati*.

§ 181. YAv. *ž* (= Av. *z* [= Skt. *h*] + *s*) = Skt. *kṣ*. Cf. § 165.

YAv. *uz-važat* 'he carried forth' (*s*-aor. from √ *vaz-*) = Skt. *vákṣat* (√ *vah-*).

Note 1. On ž in GAv. *ažōnvamnəm* 'unharmed' cf. Skt. √*kṣan-*, see § 89.

Note 2. GAv. *ažuš* Ys. 53.7 is uncertain. Uncertain also GYAv. *iža-* 'zeal, striving' to √*īz-* = Skt. √*īh-* (?).

§ 182. Av. ž appears for old palatal *ś* (= Skt. *ś*) before sonants.

GAv. *aždyāi* 'to attain', √*as-* = Skt. √*as-*; GYAv. *vīžibyō* 'to, from villages' *(vīs-)* = Skt. *viḍbhyás (viś-)*.

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

Av. *mīždəm* 'μισθόν' = Skt. *mīḍhám;* Av. *marəždikəm* 'mercy' (if from √*marž-*, cf. § 179) = Skt. *mṛḍikám*. Here again GAv. *asruždūm* Ys. 32.3 (§ 179) = Skt. *asrōdhvam*.

Aspiration.

Av. ⲱ, ⳨, ⲙ.
h, ḥ, hv.

§ 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., a s s i m i l a t i o n of consonants is some-times found.

YAv. *nmānəm* 'house' = GAv. *dᵊmānəm;* Av. *kamnəm* 'few' (for *kabnəm or *kambnəm* § 186), cf. *kambištəm.* — Total assimilation, Av. *bunəm* 'foundation' (for *bunnəm* § 186) = Skt. *budhnám;* Av. *sanaṭ* 'it appeared' Yt. 14.7 (i. e. *sannaṭ, sad-naṭ*).

§ 186. In Av., d o u b l e c o n s o n a n t s (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. *mátsyas;* Av. *usnāiti-* 'ablution' (for *ussnāiti-,* i. e. *ud-snāiti-* § 185, cf. Av. *us tanūm snayaēta*); Av. *dušiti-* 'distress' (i. e. *duš-šiti-,* cf. Skt. *sukṣiti-*); Av. *həmiþyāṭ* from

həm + √*mip-* 'to change', Ys. 53.9; GAv. *drəgvasū* 'among the wicked' (for *drəgvassu*); Av. *uṣahva* 'at dawn' (for *uṣah-hva*); Av. *ajāvar²ṣ* 'evil-doing' (nom. sg. *var²z-ṣ̌*, from √*varz-* § 165); Av. *bunəm* § 185 end.

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

(1) *g* before *v* falls out in YAv.

YAv. *drīvyās-ca* 'poor' (gen. fem.), beside YAv. *drijaoš* (gen. masc. *driju-*); YAv. *drvaṇtəm* 'wicked', beside GAv. *drəgvaṇtəm*, cf. Skt. *drŭhvan-*; YAv. *hvōvō* nomen propr. beside GAv. *hvōgvō*.

(2) *d* between consonants falls out.

Av. *bər²zaṇbya* 'great' (dat. dual for older °*aṇdbhy*°).

(3) *y* after initial older *ś*-palatal (= Skt. *ś*) sometimes falls out.

Av. *sāmahe* 'of black' = Skt. *śyāmásya;* Av. *saēnō* 'eagle' = Skt. *śyēnás*.

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

(5) *k* (*ḱ*) seems sometimes to fall out.

Av. *tū³rya-* 'quartus' for *kturya-* cf. *ā-ḫtū³rya-* 'four times'; Av. *avaṣ̌ata* 'he spake', if these forms are from √*vac-*.

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

GAv. *naftū* loc. pl. for *napt-su* from Av. *napāt-*, *napt-* 'offspring', cf. § 185 seq.

§ 188. Av. *ḫ* is sometimes introduced before *ṣ̌*.

Av. *āḫšnūš* 'knee-high', cf. Skt. *abhi-jñu;* Av. *ḫšmā-kəm*, *ḫšmaṭ* 'of, from you'.

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

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

Av. *duyē* 'two' = Skt. *dvé;* Av. *upa.mruyē* 'I invoke' = Skt. *upa-bruvé;* Av. *tanuyē* 'for the body' = Skt. *tanvé;* Av. °*buye* 'to be' = Skt. *bhuvé*.

Note. Similarly Av. *uye* 'both' (for *uve*, *uwe* § 68 Note 1) = Skt. *ubhé*.

§ 191. In Av., m e t a t h e s i s of *r* often takes place; —Skt. *vr (vl)* becomes with prothesis § 71, Av. *ᵘrv*.

Av. *āþrava* 'priest' = Skt. *átharvā*; Av. *caþrudasō* 'fourteenth' = Skt. *caturdaśás*; Av. *brātᵘⁱryō* 'uncle' (for *brātvryō* § 62) = Skt. *bhrā́tṛvyas*; Av. *ᵘrvātāiš* 'with doctrines', cf. Skt. *vrátāiš*; Av. *ᵘrvaþō* 'faithful, friend' (√ *var-*).

§ 192. As f i n a l c o n s o n a n t s in Av., the following may stand: (1) nasal, *n* and *m*, (2) dental *ṭ* (or *t* when preceded by developed *s* or by *š*), (3) sibilant *š* and *s*.— Two consonants may stand in the case of *ḫš, fš, šṭ, sṭ* and GAv. *ng*.

(1) *barən* 'they carried'; *azəm* 'I'; (2) *pərəsaṭ* 'he asked'; *amavaṭ* 'strong'; (3) *hizubīš* 'with tongues'; *tanuš* 'body'; *haᵘrvatās* 'perfection' (nom. sg. *-tāt-s*); *ḫšayąs* 'ruling' (nom. sg. *-ant-s*). — *druḫš* 'fiend, Druj'; *āfš* 'water'; *kərəfš* 'corpse'; *cōišt* 'he promised, announced'; *aⁱbī.mōist* 'he turned toward'.— GAv. *ma-šyəng* 'mortals' acc. pl.

Note. When orig. *s* precedes f i n a l *t* the latter is dropped:—e. g. Av. *ās* (i. e. *⁕ās-t*) 'was' = Skt. *ā́sīt*; Av. *cinas* (i. e. *⁕cinast* § 109) 'thou didst promise', opp. to *cōišt* or to *mōist* (*miþ-*).

§ 193. Av. *m* appears instead of f i n a l *n* in vocatives of *an*-stems.

Av. *ašāum* 'O righteous one' = Skt. *ṛ́tāvan*; Av. *āþraom* 'O priest' = Skt. *átharvan*; Av. *yum* (for *⁕yuvən*) 'O youth' = Skt. *yúvan*; Av. *þrizafəm* 'O triple-jawed' (cf. acc. *þrizafanəm*).

Note 1. The MSS. often fluctuate between final *m* and *n* in endings, *ą, ąn, ąm,* e. g. *haoma, haomąn, haomąm* 'haoma-offerings' (acc. pl.) Yt. 10.92 = Skt. *sómān,* cf. § 45 Note 2.— So apparently, Av. *cašmąm* 'in eye', cf. Skt. *jánman.*

Note 2. Observe other MS. fluctuations (cons. and vowel): — *c j; j z; þ d; a ą; ą āu; ą āṭ; ai ae; ə u — dapąm, dadₘm; mazdā, mazdą; ḫratą ᵒtāu; vastrą ᵒtrāṭ.*

§ 194. Av. avoids generally a repetition of the same syllable.

Av. *ma¹dyā¹ryehe* 'of Mid-Year' (for *ma¹dya-yā¹ryehe*); *huyā¹ryæ* 'of good harvest' (for *huyā¹ryayæ*); Av. *frazinte, frazinta* 'they are, were plundered' (for **frazinante, *frazinanta*), cf. Skt. *prajināte;* Av. *hvarʰna hacimnō* for **hvarʰnavha hacimnō* attended with glory Yt. 10. 141

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 *ĭ* and *ŭ* are lengthened before final *m* in Av. (§ 23).

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

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

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

§ 200. Av. *æ* chiefly equals Skt. *ās;* — more rarely Skt. *ā* + stop-sound (§§ 121—124, 44).

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

Diphthongs.

§ 202. The Skt. *ē* is represented by Av. *aē, ōi,* or (when final) *e;* the Skt. *ō* by Av. *ao, ʰu,* or (when final) *ō* (§§ 55—58, 35, 41).

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

Consonants.

§ 204. The voiceless spirants Av. *ḣ, þ, f* are chiefly sprung from old tenues *k, t, p* before consonants; — sometimes they represent old voiceless aspirates (§ 77 seq.).

§ 205. The original voiced aspirates *gh, dh, bh* fell primarily to-
gether with the m e d i a e in Av. (§ 82).

§ 206. The v o i c e d s p i r a n t s Av. *j, d, w* are d e v e l o p m e n t s
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. *z* (§§ 88, 169).

§ 209. Skt. *s* generally becomes *h* in Av. (§ 110 seq.).

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

§ 211. Av. *ās* (internal) becomes *āwh, āh;* or (final) *ǣ* (§§ 121—124).

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

§ 213. Skt. *sv* 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. *z* and *s* (= Skt. *s*) before voiceless consonants generally
become *š* (§§ 164—166, 160).

§ 217. Skt. *rt* is often represented in Av. by *š* (§ 163).

§ 218. Skt. *kṣ* is represented by Av. *χš* or *š* (§ 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 *paÛtivac-* is fem.; Av. *tarš̌na-* (masc.) 'thirst' = Skt. *tŕṣṇā-* (fem.); Av. *zaṅga-* (masc.) 'leg' = Skt. *jáṅghā-* (fem.); Av. *sti-* (fem.) 'existence, creation' = Skt. *sti-* (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.

B. Consonant Stems.

6. (A) Stems without suffix.
7. (B) Derivative stems in -*ayi*, -*mayi*, -*vayi*.
8. (C) Derivative stems in -*an*, -*man*, -*van*.
9. (D) Derivative stems in -*in*.
10. (E) Radical stems in -*n* and -*ñ*.
11. (F) Stems in original -*r* { a. Derivative stems in original -*tar*, -*ar*.
    b. Radical stems in original -*r*.
    c. Neuters (derivative) in original -*ar*.
12. (G) Stems in original *s* { a. Derivative stems in -*h* (original -*s*)— { α. -*ah.*
    β. -*yah.*
    γ. -*vah.*
    b. Radical stems in -*h* (original -*s*)— { α. -*ûh.*
    β. Those resembling them.
    c. Derivative stems in -*ih*, -*uh.*

A. Vowel Stems.

1. Stems in *a*.
2. Stems in *â* { a. Derivative stems in -*â*.
    b. Radical stems in -*â*.
3. Stems in *i* and *î* { a. Derivative stems in original -*i*,
    b. Derivative stems in original -*î*.
    c. Radical stems in original -*i*,
4. Stems in *u* and *û* { a. Derivative stems in original -*u*.
    b. Derivative stems in original -*û*.
    c. Radical stems in original -*û*.
5. Diphthongal stems { a. Stems in -*âi*,
    b. Stems in -*âu*.

§ 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.

	Av.	Singular:	cf. Skt.
N.	-s (-š),—		-s,—
A.	-(a)m		-(a)m
I.	-ā		-ā
D.	-ē		-ē
Abl.	-(a)t		-at
G.	(-as°) -ō; -s (-š); -he, -hyā		-as; -s; -sya
L.	-i		-i
V.	—		—

Dual:

N.A.V.	-ā		-ā (Ved.)
I.D.Abl.	-byā		-bhyām
G.	-ǎ̄		-ōs
L.	-ō		see gen.

Plural:

N.V.	(-as°) -ō, ā		-as
A.	(-ns°), (-as°) -ō; ā		(-ns) -as
I.	-biš		-bhis
D.	(-byas°) -byō		-bhyas
G.	-qm		-ām
L.	-su, šu, hu		-su

ii. NEUTER (Separate Forms).

Sg.	N.A.V.	—, -m	—, -m
Du.	N.A.V.	—, -ī	-ī
Pl.	N.A.V.	—, -i	-i

General Remarks on the Endings.

i. MASCULINE—FEMININE.

§ 222. **Singular:—**

Nominative: The typical ending -*s* is disguised by entering into euphonic combinations with vowels and consonants; it assumes especially often the form -*š*, § 156. — Often it is wanting—e. g. cf. derivative stems in orig. *ā* and *ī*.

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

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

Dative: YAv. -*e* (orig. -*ai*), GAv. -*ē*, -*ōi*, § 56.—Notice of course Av. -*aē-ca*. — In the *a*-declension, the *e* (orig. *ai*) unites with the stem vowel into *āi*, cf. Gr. ῳ, § 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 -*ṯ*, or -(*a*)*ṯ* (consonant decl.), -*āṯ* (in *a*-decl.). Observe, this is n o t confined, as in Skt., simply to the *a*-declension, but appears in all the declensions (*ā*, *ī*, *ū* and cons.). Instances of interchanges between -*aṯ* and -*āṯ* are not infrequent.— Observe before -*ca*, the form -*āatca*, § 53 iv.—The ending -(*a*)*ṯ* is o f t e n followed by the e n c l i t i c p o s t p o s i t i o n *a*, thus giving -(*a*)*ða*.—In GAv., the *ṯ*-ablative is found, as in Skt., only with the *a*-declension, e. g. *hšaþrāṯ*, *akāṯ;* otherwise, as in Skt., the genitive is used with ablative force. — The feminine *ā*- and *ī*-stems, unlike the Skt., both show -*āṯ* which in the *ā*-stems is preceded by *y*.

Genitive: The common ending, as in Skt., is *ō*, -*asca;* it occurs chiefly in the consonant declension. —The ending, simple (*s*) *š* 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. -*sya*, § 67), GAv. -*hyā*, -*hyācā* (on *h* cf. § 133) is regularly found. — In feminine *ā*- and *ī*-stems a fuller ending -*ā̊*, -*ā̊sca* (= Skt. *ās*) is found, which in the *ā*-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*, -*aē-ca*.—Sometimes the loc. is without ending—the stem being simply strengthened, e. g. cf. *u*-stems and some *an*-forms.—To the locative ending, an e n c l i t i c p o s t - p o s i t i v e *a* is often attached, giving rise to forms in -*ya* (-*aya*),

5

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

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 *e (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 *-byąm,* which exactly corresponds to Skt. *-bhyām,* is only once found, in Av. *brvatbyąm* 'both brows'.—Instead of YAv. *-bya,* the form written *-we* (§§ 67, 87) often appears.

Genitive: Regularly *-ā, -āsca* answering to Skt. *-ōs*—a preceding vowel being treated as in Skt.

Locative: The ending *å* occurs in *zastayō* (YAv.) from *zasta-* 'hand', in *uboyō* (GAv.) from *uba-* 'both', and *avhvō* (GAv.) Ys. 41.2 from *anhu-* '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 *å (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 *-å* (= orig. *-ās,* § 124) which is, however, less common than the ending *ā (a).*—Often the *a*-stems have *-ānhō,* cf. Vedic Skt. *-āsas.* — In the *i*-stems, the usual nom. pl., as in Vedic Skt., is *-ayō* instead of *-yō, -yasca.*

Accusative: The original ending *-ns* (seen in *-ąsca* rom *a*-stems) appears in the consonant stems as *-ō, -ąsō* (i. e. orig. *-ņs*). —Beside this, in the masculine of both classes the ending *ā (a)* is found, cf. nom. above. — In the *a*-declension the normal orig. *-ns* combines with the *a* of the stem into YAv. *-ą(n), -ąsca,* GAv. *-ə̄ng, -ąsca*—sometimes also YAv. *-ə̄, -ə̄sca.*—The fem. *ā*-stems show *-ā, -āsca.*—The masc. fem. *i-* and *u*-stems show generally *-īš, -ūš.*

Instrumental: Everywhere the ending *-bīš, -bīš* (§ 21 Note), except in the *u*-stems which show *-ūiš.*

Dat. Abl.· The regular form is *-byō, -byasca,* or written *-vayō, -vyō, -uyō,* §§ 83 (4), 87, 62 Note 3.

Genitive: Universally *-ąm,* which is often dissyllabic as in Vedic Skt. In the vowel stems an *n* is usually inserted before this *-ąm.*

Locative: The normal form is *-hu*, *-šu*.—To this ending, an enclitic
postpositive *a* in YAv. is often attached, thus giving *-hva*, *-šva*,
cf. Skt. *vánēṣv ā* 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. *-ī* is to be recognized in the *a*-stems,
where it is combined with the stem vowel preceding it, into *e*, e. g.
duy-e saⁱt-e 'two hundred'. — Sometimes the simple stem (or like
nom. sing.) seems to be used, e. g. *va*, *dqma* Yt. 15.43, *aš̌i* '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 form of the
stem (cf. *afsmanivqn* i. e. orig. °*ānt;* or again *manā*   om *ah*-stem).
— Seldom the ending is *-i: nāmǝ̄ni*, cf. Skt. *nāmā́ni.* — Sometimes
in the consonant declension, the endings *-a*, *-ā* of the vowel *(a*-
or *ā-)* declension are found, cf. § 234, e. g. *daēmāna*, *masanā̆*,
maesma to stems *daeman-* 'eye, glance', *masan-* 'greatness', *maesman-*
'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 late-
ness of the text.—See also, Johannes Schmidt, *Pluralbildungen der indo-*
germanischen Neutra pp. 259 seq., 98 seq.

§ 229. (1) The instrumental plural in *-ⁱš*, *-āiš* is occasionally used
in YAv. as general plural case, e. g. *azdbīš* (as acc. neut. Vd. 6.49)—
vīspāiš (nom. Yt. 8.48), *sraēštāiš* (Yt. 22.9), *ḥrafstrāiš* (as acc. Ys. 19.2), etc.

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

§ 231. (3) An ending *-īš*, *-ūš* (like orig. fem. pl.) is sometimes
employed in nouns and adjectives as general plural case, acc. as well
as instr., e. g. GYAv. *nāmǝ̄nīš* (as acc.) Yt. 1.11 and (as instr.) Ys. 51.22

= Vs. 15.2, YAv. *hrauš* Vsp. 21.3, *savavhaitiš* Vd. 19.37; *vavhuš* Vsp. 6.1, GAv. *avavhūš* (as instr.) Ys. 12.4, *jātuš* Ys. 12.4.

§ 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. *nmānᵊm* (nom. acc. sg. neut.) 'house', beside which *nmānᵅ* (acc. pl., cf. fem.), *nmānāhu* (loc. pl., cf. fem.); *awrᵊm* (nom. acc. sg. neut.) 'cloud', *awrᵅ* (nom. pl., cf. fem.).—*ah*-stem *avavhō* (gen. sg.) 'of aid', GYAv. *avahyāi* (dat. sg. fem.).— Similarly stem *barᵊzah*- (neut.) beside *barᵊzā*- 'height', et al. —Adjective combinations *tišarō sata* 'three hundred', *vīspāhu karšᵊōhu* 'in all climes', *sᵘrascaᵢntiš hᵃrᵃpᵅ* '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 s t e m is u s e d, b u t given the endings of another declension— much the commonest case, e. g. stem *jaⁱdyaṇt*- 'imploring' with dat. sg. *jaⁱdyaṇt-āi* (*a*-decl.) instead of **jaⁱdyaṇt-e; tacįṇt-ąm* acc. sg. f., et al.

(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. *sravāiš* (stem *srava-*) instead of **sravōbiš* cf. gen. pl. *sravaŋhąm*. 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,

$$\bar{a}, \; a, \; —,$$
$$-\bar{a}y\text{-}, \; -ay\text{-}, \; -i\text{-} \; ;$$
$$-\bar{a}u\text{-}, \; -ao\text{-}, \; -u\text{-} \; ;$$
$$-\bar{a}r^{\mathfrak{z}}\text{-}, \; -ar^{\mathfrak{z}}\text{-}, \; -r\text{-}, \; -\mathfrak{z}r^{\mathfrak{z}}\text{-} \; ;$$
$$-a\eta t\text{-}, \; -\mathfrak{z}\eta t\text{-}, \; -at\text{-} \; [= \eta t] \; ;$$
$$-\bar{a}n\text{-}, \; -\mathfrak{z}n\text{-}, \; -n\text{-}; \; \text{etc. (cf. § 60).}$$

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.

1. Stems in *a*.

Masculine and Neuter (cf. Whitney, *Skt. Gram.* § 330).

i. MASCULINE.

§ 236. Av. ܝܣܢܐ *yasna-* m. 'worship, sacrifice' = Skt. *yajñá-*.

Av. *mazda-yasna-*,[1] *daēva-yasna-*[1] 'worshipper of Mazda, of Demons'; *ahura-* 'Lord, Ahura'; *vīra-* 'man'; *haoma-* 'haoma-plant'.

---

[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.

	Av.	Singular:	cf. Skt.
N.	*yasn-ō* .		*yajñ-ás*
A.	*yasn-əm*		*yajñ-ám*
I.	*yasn-a* .		*yajñ-á* (Ved.)
D.	*yasn-āi*		*yajñ-áya*
Abl.	*yasn-āṯ*		*yajñ-át*
G.	*yasn-ahe* .		*yajñ-ásya*
L.	*yesn-e* [1] .		*yajñ-e*
V.	*(yasn-a)* ahura		*yájñ-a*

Dual:

	Av.		cf. Skt.
N.A.V.	*(yasn-a)* vīra		*yajñ-á* (Ved.)
I.D.Abl.	*(yasn-aēⁱbya)* vīraēⁱbya .		*yajñ-ábhyam*
G.	*(yasn-ayā̊)* virayā̊ .		*yajñ-áyōs*
L.	*(yasn-ayō)* zastayō		—

Plural:

	Av.		cf. Skt.
N.V.	°*yasn-a*		*yajñ-ās*
	°-*ǎnhō*		-*ásas*(Ved.)
A.	*(yasn-a)* haomą		*yajñ-ān*
I.	*yasn-āⁱš* .		*yajñ-āis*
D.Abl.	°*yasn-aēⁱbyō*		*yajñ-ébhyas*
G.	*yasn-anąm*		*yajñ-ánām*
L.	*(yasn-aēšu)* vīraēšu		*yajñ-éṣu*
	°-*aēšva*		—

ii. NEUTER (Separate Forms).

§ 237.   Av. *vastra-* 'garment' = Skt. *vástra-*; Av. *hazuhar°na-* 'jaw'.

		Av.	cf. Skt.
Sg.	N.A.V.	*vastr-əm* .	*vástr-am*
Du.	N.A.V.	*(vastr-e)* hazuhar°ne .	*vástr-e*
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.

i. MASCULINE.

§ 239. Singular:—

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

Acc.: YAv. also *maṣīm* 'mortal' (i. e. -*ya-m*, § 63); *daēūm* 'demon' (i. e.
-*va-m* § 63).—GAv. also *maṣīm* 'mortal' (i. e. -*ya-m*); also *aṅyōm*,
§§ 32, 29, beside *aᶦnīm* 'alium'; *fraṣīm* 'prone, ready'.

Instr.: YAv. also *ħaēpaᶦþe* 'with own' (-*e* = -*ya*, § 67).

Abl.: YAv. *yasnāaṭ-ca* (§ 53 iv).—Also *miþrāda* 'from Mithra' (-*āṭ* + *a*, § 222)
Yt. 10.42; *sravōṣāda* 'from obedience'; *ħṣaþrāda* 'by the sovereignty'
Ys. 9.4.—Also *huþaħtāṭ haca þanvanāṭ* 'from well-drawn bow' § 19.

Gen.: YAv. *vāstryehe* 'of a husbandman' (§ 34). — GAv. has only -*hyā* e. g.
yasnahyā, *vāstryehyā*, or -*hyā* (before -*ca* 'que' § 133) e. g. *aṣahyā-cā*.

Loc.: YAv. *zaþaē-ca* 'and in birth' (§ 55). — With postpos. *a* § 222, *nmānaya*
'in the house' (-*aē* + *a*).—Also (sporadic) *raᶦþya* 'in a chariot' Yt. 17.17.
—Again (rare) *maᶦdyōi* 'in medio' Vd. 15.47; — but (often in com-
pounds § 56) *maᶦdyōiᵒ*. — GAv. *yesnē*, as above.—Also (common) *zaþōi*
'in birth' § 56.

§ 240. Dual:—

N.A.V.: YAv. also (but not common) *gavō* 'both hands', *yaskō* 'two sick-
nesses', § 42.

I.D.Abl: YAv. also *gaoṣaᶦwe* beside *gaoṣaewe* 'with both ears' (§§ 85, 67),
pādave 'with both feet' (§§ 87, 67).—GAv. *rānōibyā* 'with both allies'.

Gen.: YAv. *ħāvanayāᵃs-ca* 'of both haoma-mortars'.

§ 241. Plural:—

Nom.: YAv. also (not common) *amaṣ̌ā* 'immortals' (-*ā* = Skt. -*ās*).— Ob-
serve YAv. *aᶦre* 'Aryans' (-*e* = -*ya*, § 67).

Acc.: YAv. *yasnąs-ca;* also *daēvąn* 'Demons'.—Sometimes *yazatā* 'divinities'
(§ 33); *daēvās-ca* 'and Demons'.—Again like nom. *yazata* 'divinities',
maþrā 'words'. — GAv. (regularly) *maṣ̌yāṇg* 'mortals'; also *yasnąs-cā*
'and sacrifices'. Like nom. (rare) *maþrā* 'words'.

Instr.: YAv. also (rare) *āfrivanaēᶦbiš* 'with blessings'.

Dat. Abl.: YAv. *mazdayasnaēᶦbyas-ca*.—GAv. also *yasnōibyō* 'with sacrifices'.

Gen.: YAv. also (isolated) *maṣ̌yānqm* 'of mortals' (*ā*).—Occasionally without
inserted *n var᾿sqm* 'of hairs' (ᵒ*qm* for ᵒ*anqm*), *suħrqm*, *mūþrqm*.

Loc.: GAv. (only *ū*) *maṣ̌yaēṭu* 'among mortals'.

ii. NEUTER (Separate Forms).

§ 242. Plural:—

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

Loc.: YAv. also *nmānāhu* 'in houses' (*ā*-decl., § 232).

2. Stems in *ā*.

Feminine (cf. Whitney, *Skt. Gram.* § 364).

§ 243. Av. ᮊᮍᮅᮝ *daēnā*- f. 'conscience, religion'.

Av. *urvarā*- 'tree', *grīvā*- 'neck', *nāirikā*- 'woman', *gāþā*- 'hymn'.

A. Derivative Stems in *ā*.

FEMININE.

	Av.	Singular:	cf. Skt.
N.	*daēn-a*	. . . .	*sèn-ā*
A.	*daēn-ąm*	. . . .	*sèn-ām*
I.	*daēn-aya*	. . . .	*sèn-ayā*
D.	*daēn-ayāi*	. . . .	*sèn-āyāi*
Abl.	*(daēn-ayāt) urvarayāt*	. . . . . .	see gen.
G.	*daēn-ayā̊*	. . . .	*sèn-āyās*
L.	*(daēn-aya) grīvaya*	. . . . . .	*sèn-āyām*
V.	*daēn-e*	. . . .	*sèn-e*

Dual:

N.A.V.	*(daēn-e) urvaire*	. . . .	*sèn-e*
I.D.Abl.	*(daēn-ābya) vaþwābya*	. . . . .	*sèn-ābhyām*
G.	*(daēn-ayā̊) nāirikayå*[1]	. . . . .	*sèn-ayos*

Plural:

N.V.	*daēn-å*	. . . .	*sèn-ās*
A.	*daēn-å*	. . . .	*sèn-ās*
I.	*daēn-ābīš*	. . . .	*sèn-ābhis*
D.Abl.	*daēn-ābyō*	. . . .	*sèn-ābhyas*
G.	*(daēn-anąm) urvaranąm*	. . . . .	*sèn-ānām*
L.	*(daēn-āhu) urvarāhu*	. . . . . .	*sèn-āsu*
	-āhva gāþāhva	. . . .	—

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 *naire* 'manly' (fem. adj., *-e* = *-ya*, § 67) = Skt. *náryā*.—

---

[1] See Haug, *Zand-Pahlavi Glossary* p. 100 l. 23.

Again some adjs. and nouns, like the pronominal declension, have
-*e* for -*a:* Av. *nāⁱrike* (nom.) beside *nāⁱrika* 'woman', *apərᵊnāⁱyuke*
'maiden', *pərᵊne* 'plena' beside acc. *pərᵊnqm.* — GAv. also *bərᵊhd̄e*
'dear, welcome'.

Instr.: YAv. also *daēna.* — Also (isolated) *suwrya* 'with a ring' beside acc.
   -*suwrqm*, cf. Skt. *subhrāyā, subhrām.* — GAv. *daēnā;* — also *sāsnayā*
   'by command'.

Dat.: YAv. also (rare) *gaēþyāi* 'for the world' Ys. 9.3 seq.

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

Gen.: YAv. *daēnayā̊s-ca* § 124 Note. — GAv. (exceptional) *vaⁱryā̊* Ys. 43.13
   from *vaⁱrya-* 'desirable' (for *vaⁱryayā̊* § 194 trissyllable).

Voc.: GAv. *pōᵘrucistā* 'O Pourucista', *spəntā* 'O holy one'.

   § 246. **Dual**: —

Acc.: YAv. (rare) *vqþwa* 'flocks' (*a*-decl.).

   § 247. **Plural**: —

N.A.V.: YGAv. *daēnā̊s-ca.*

Dat. (Abl.): YAv. *urvarābyas-ca* 'and from trees'. — Also *gaēþāvyō* 'from
   beings', *vōⁱjⁿāuyō* 'from plagues' Ys. 68.13, § 62 Note 3. — Again
   (but uncommon) *haēnābyō* 'from hosts' Yt. 10.93 (analogy to the
   following word *draomᵔbyō*).

Gen.: YAv. (not common) *jᵊnqnqm* 'of woman' (-*q*- § 45). — Without in-
   serted *n (-qm* for -*anqm) nāⁱrikqm* 'of woman'.

Loc.: GAv. (only -*hū) adāhū* 'in rewards'.

B. Radical Stems in *ā*.

§ 248. Stems with radical *ā*, so far as they have not
gone over to the ordinary *a, ā* 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. *rapaēštā-* m. 'warrior standing in chariot'
= Skt. *rathēsthā-* (part of its forms, however, are from the stem *rapaēštar-*,
cf. Skt. *savyēsthár-*). — The forms from radical *rapaē-štā-* are: — Singular.
Nom. *rapaēštā;* Acc. *rapaēštqm;* Dat. *rapōⁱšte* (cf. Skt. *dhiyq-dhḗ*, and on
ōi cf. § 56), *rapaēštāi* (*a*-decl., cf. Skt. *rathēsthāyā*); Gen. *rapaēštā̊.* —
Plural. Acc. *rapaēštā̊s-cā.*

Note 1. The forms from stem *rapaēštar-* are enumerated at § 330.
Note 2. Similar, dat. sg. neut. *pōi* 'for protecting'; cf. also *vōi.*

(ii) Feminine (cf. Whitney, *Skt. Gram.* § 351).

§ 250. Here belong a few forms: — Singular. Nom. *jā* 'joyous', *ɒ* 'judgment'; Acc. *mɑm* 'measure' Vd. 5.61; Yt. 5.127; Instr. *jya* 'with bowstring'. — Plural. Nom. *jyā* 'bowstrings'.

3. Stems in *i* and *ī*.

Masculine, Feminine and Neuter (cf. Whitney, *Skt. Gram.* §§ 339, 364).

A. Derivative Stems in original *i*.

i. MASCULINE—FEMININE.

§ 251. Av. *gairi-* m. 'mountain' = Skt. *girī-*.

Av. *aḥti-* f. 'sickness', *paitištāiti-* f. 'opposition', *nmānō.paiti-* m. 'lord of house', *aēþra.paiti-* m. 'teacher', *aši-* f. 'Rectitude, Blessing', *aši-* n. 'eye'.

Av.	Singular :	cf. Skt.
N.	*gairi-š*	*gir-is*
A.	*gairi-m*	*gir-im*
I.	*(gairi-) aḥti*	*gir-i* (Ved.)
D.	*(gar-ǝe) paitištātǝe*	*gir-áyě*
Abl.	*gar-ōiṭ*	see gen.
G.	*gar-ōiš*	*gir-ěs*
L.	*gar-a*	*gir-á* (Ved.)
V.	*(gairi-e) nmānō.paite*	*gir-ě*
	-i aši	—

	Dual :	
N.A.V.	*(gairi-) aēþra.paiti*	*gir-í*
I.D.Abl.	*(gairi-ibya) ašibya*	*gir-ibhyām*

	Plural :	
N.	*gar-ayō*	*gir-áyas*
A.	*gairi-īš*	*gir-ín* m., *-īs* f.
D.Abl.	*gairi-ibyō*	*gir-ibhyō*
G.	*gairi-inąm*	*gir-īṇdm*

ii. NEUTER (Separate Forms).

§ 252. Av. *bairi-* n. 'richness', *zaraþuštri-* (adj.) 'Zoroastrian'.

Sg.	N.A.V.	*bairi-i*	cf. Skt. *bhûri-i*
Pl.	N.A.V.	*(bairi-i) zaraþuštri*	*bhûri-i*

Forms to be observed in GAv. and YAv.

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

§ 254. Singular: —

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

Dat.: YAv. *paᵢtiṣ̌tātayaē-ca* 'and for withstanding'.—GAv. has -*ayōi* (= YAv. -*aye-* § 56) e. g. *aχtōyōi* 'for sickness' (on *ō* see § 39 Note).—Also from weak stem GAv. *paᵢþyaē-cā* (YAv. *paᵢþe* Yt. 17.58) 'and to the husband' = Skt. *pátye*, cf. Lanman, *Noun Inflection* p. 400.—Also inf. GAv. *mruᵢte* 'to speak', *stōi* 'for being', YAv. *ste* 'for being', *tarōᵢdite* and *tarōᵢdīti* 'for despising'.

Abl.: In GAv. wanting i. e. its place supplied by gen.

Gen.: YAv. seldom *āhityā* 'of sickness' (like *ī*-decl., but variant *āhitayā*). — Also *darṣ̌yōiṣ̌* 'of daring' Yt. 14.2.

Loc.: YAv. likewise *garō* 'on the mountain' Vd. 21.5 = Skt. *girāu* (on *ō* see § 42). — GAv. regularly *vīdātā* 'at the judgment'.

§ 255. Plural: —

Nom.: YAv. also (from strongest stem) *staomāyō* 'praises'.

Acc.: YAv. also (-*īṣ̌* for -*īṣ̌*, § 21 Note 1) *īṣ̌tīṣ̌-ca* 'and wishes' et al.—Also (from middle stem) *garayō*. — GAv. also (from middle stem) *ārmatayō* —likewise (with -*īṣ̌*) *uṣ̌tīṣ̌* 'desires'.

Gen.: YAv. also (from weak stem without inserted *n*) *kaoyąm* (i. e. *°kav-y-ąm*, § 224) 'of Kavis'.

§ 256. Observe also the declension of *haχi-* m. 'friend' = Skt. *sákhi-*, cf. Whitney, *Skt. Gram.* § 343 a. — Strong stem -*āy-*, mid. st. -*ay-*, wk. st. -*y-*.

> Singular. Nom. *haχa*; Acc. *°haχāim* (i. e. -*āyəm*, § 65) Ys. 46.13; Instr. *haχa* (§ 162); Dat. *haχē*.—Dual. N.A.V. *haχa*.—Plural. Nom. *haχayō, haχaya*; Acc. *haχayō, haχaya*; Gen. *haṣ̌ąm* (§ 162).

Note. Transfers from the *i*-declension to the *a*-declension occur: e. g.. from Av. *vi-* m. 'bird' = Skt. *ví-*, Du. Instrum. *vayaᵉᵢbya*.— Pl. Abl. *vayaᵉᵢbyas-ca*; Gen. *vayanąm* (beside the regular *i*-decl. forms *vīṣ̌*, *viṣ̌* nom. sg. Yt. 13.3; Vd. 2.42; *vayō* nom. pl. and *vayąm* gen. pl.).

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

FEMININE.

§ 257. Av. ⟶ *aṣaonī-* fem. to *aṣavan-* 'righteous'.

Av. *arⁱjaⁱlī-* f. 'dark, dreadful' *(arⁱjaṇt-),* *barⁱprī-* f. 'bearer, mother',
fṣaonī f. 'fatness', *āzīzanāⁱtī* f. 'giving birth', *ḫṣaprī-* f. 'female'.

	Av.	Singular:	cf. Skt.
N.	*aṣaon-i*		*dēv-ī*
A.	*aṣaon-īm*		*dēv-īm*
I.	*(aṣaon-ya)* *arⁱjaⁱlya*		*dēv-yā*
D.	*aṣaon-yāi*		*dēv-yāi*
Abl.	*(aṣaon-yāṭ)* *barⁱpryāṭ*		see gen.
G.	*aṣaon-yā̊*		*dēv-yās*
L.	*aṣavan-ªya* (?) ¹		*dēv-yām*
V.	*aṣaon-i*		*dēv-i*

Dual:

N.A.V.	*(aṣaon-i)* *fṣaoni*		*dēv-ī* (Ved.)
I.D.Abl.	*(aṣaon-ībya)* *fṣaonibya*		*dēv-ībhyam*

Plural:

N.	*aṣaon-īš*		*dēv-īs* (Ved.)
A.	*aṣaon-īš*		*dev-īs*
I.	*(aṣaon-ībiš)* *āzīzanāⁱtibiš*		*dēv-ībhis*
D.Abl.	*aṣaon-ībyō*		*dēv-ībhyas*
G.	*aṣaon-inąm*		*dēv-īnām*
L.	*(aṣaon-īṣu)* *ḫṣapriṣu*		*dēv-īṣu*
	-īšva *ḫṣapriṣva*		—

Forms to be observed in GAv. and YAv.

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

§ 259. Singular:—

On varying *ī, i* see § 21 Note 1.

Nom.: GAv. has *aṣāunī* Ys. 53.4.

Instr.: So GAv. *vaṇhuyā* 'with good', *vahehyā* 'with better', and *maⁱnyā* 'with thought', cf. Dat. *maⁱnyāi* Ys. 43.9.

¹ Yt. 5.54, uncertain, cf. § 68 Note 3.

Gen.: YAv. *drvatyāos-ca* 'and of the wicked' (fem.): — also *astvaipyō* 'of the corporeal' (according to cons. decl.).

Voc.: YAv. sometimes (*e* according to *i*-decl.): *ašaone; ahurāne* 'O Ahuran'.

§ 260.   Plural:—

Nom. Acc.: YAv. also -*īš* (cf. § 21 Note) *barəntiš* 'bearing' Yt. 8.40, *fravišyeitiš* 'havocking, bloody' Yt. 10.47. — Also (like Skt. *dēvyàs*) *tištryenyō, tištryenyas-ca* 'wives of Tishtrya'.

Gen.: YAv. *vanuhīnqm* 'of the good' (observe *ī*) is sometimes written.

C. Radical Stems in original *ī*.

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.** *barəzai-diš* 'high-spirited', *ərəžə-jīš* 'right-living'; Acc. *yavae-jīm* 'ever-living'; Instr. *sraya* 'by beauty'; Dat. *ərəžə-jyōi* 'for the right-living'; Gen. *srayā* 'of beauty', *hjyō, hjayas-ca* 'of destruction'; Loc. *ayaoi-dya* (?) 'in impurity'. — **Plural. Nom.** *fryō* 'blessings'; Acc. *varšā-jīš* (m.) 'buds', *yavae-jyō* 'ever-living'; Dat. *yavae-jibyō*.

---

4. Stems in *u* and *ū*.

Masculine, Feminine and Neuter (cf. Whitney, *Skt. Gr.* § 341, 364).

A. Derivative Stems in original *u*.

i. MASCULINE—FEMININE.

§ 262.   Av. *mainyu-* m. 'Spirit' = Skt. *manyú-*.

Av. *zantu-* m. 'tribe', *ratnu-* m. 'justice', *vanhu-* 'good', *pasu-* m. 'small cattle', *anhu-* m. 'life', *baršnu-* f. 'head, top', *gātu-* m. 'place, bed'.

	Av.	Singular:	cf. Skt.
N.	*mainy-uš*	. . . .	*many-ús*
A.	*mainy-ūm*	. . . .	*many-úm*
I.	(*mainy-u*) *zantu*	. . . .	*many-únā*, -*vā*
D.	*mainy-ave*	. . . .	*many-áve*
Abl.	*mainy-aot*	. . . .	see gen.
G.	{ *mainy-ōuš* . . . . { -*aoš* *ratnaoš*	} *many-ōs*
L.	(*mainy-āu*) *vanhāu* (GAv.)	. . . .	*many-āu*
V.	*mainy-ō*	. . . .	*muny-o*

		Av.	Dual:					cf. Skt.
N.A.V.	*mainy-ū, -u*							*many-ū*
I.D.Abl.	*(mainy-ubya) pasubya*							*many-ūbhyām*
G.	*maini-vā̆* [1] . . . ॰ ꞏ							*many-vós*
L.	*(maini-vō) avhvō* (GAv.)							—

Plural:

N.	*(mainy-avō) barṣnavō*						*many-ávas*
A.	*(mainy-ūs) barṣnūṣ*						*many-ún* m., -*ūṣ* f.
D.Abl.	*(mainy-ubyō) gētubyō*					*many-ūbhyas*
G.	*(mainy-unąm) zaṇtunąm*					*many-ūnā́m*
L.	*(mainy-uṣu) vavhuṣu*					*many-úṣu*
	-uṣva barṣnuṣva					—

ii. NEUTER (Separate Forms).

			cf. Skt.
§ 263.	Av. *vohu-* 'good' = Skt. *vásu-*.		
Sg. N.A.V.	*voh-u*		*vás-u*
Pl. N.A.V.	*voh-ū̆*		*vás-u, -ū*

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) *uɉra.bāzāuš* 'strong-armed' Yt. **10.75**; *darᵊjō.bāzāuš* 'long-armed' Yt. **17.22**.

Acc.: YAv. also (from strongest stem) *nasāum* (i. e. -*āvᵊm*, § 65) 'corpse', *garᵊmāum* 'heat'; — again (from strong stem) *daᵢɣhaom* (i. e. -*avᵊm*, § 64) 'nation, country'.

Instr.: Less common instr. (weak stem +) ending *ā:* YA. *hrapwa*, GAv. *hrapwā* 'by wisdom'; YAv. *parᵊpwa* Vd. **9.2**; GAv. *cicipwā* 'through the wise one' = Skt. *cikitvā* (fr. *cikitú-*). — Also (orig. gen. or cf. § 39) YAv. *hrvi.drvō* 'with spear of havoc'; *raṣnvō* 'with Rashnu' Yt. **14.47**.

Dat.: YAv. also (from weak stem) *rapwe, rapwaē-ca* 'to the Master';— observe (also from weak stem) YAv. *avuhe* (i. e. orig. *asv-e) 'for

---

[1] See §§ 68 b, 62.

life' Ys. 55.2, GAv. *ahuyē* (i. e. orig. *asu-v-ē*, § 190) 'for life' Ys. 41.6. — Observe also GAv. *hvaētaovē* variant *hvaētaoe* Ys. 53.4 beside *hvaē-tavē* Ys. 46.5, cf. YAv. variant *hvaētaoe* beside *hvaētave* '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. *bāzāuš* 'of the arm', GAv. *mərəθyāuš* 'of death'. — Again (from strongest stem +) ending *ō:* YAv. *nasāvō* 'of a corpse'; — and (from weak stem + *ō*) YAv. *raθwō* 'of the Master'. — (b) The interchange in the gen. ending -*žuš*, -*aoš* is connected perhaps with an original difference of accent: e. g. observe Av. *vanhəuš*, *anhəuš* = Skt. *vásōs*, *ásōs* (unaccented ultima), and Av. *tāyaoš*, *garənaoš* = Skt. *tāyós*, *gṛdhnós* (accented ultima) et al. Exceptions depend perhaps upon a shift of the accent.

Loc.: (a) The above loc. in -*āu* is Gatha locative, cf. also Ys. 62.6 *vanhāu* (Gatha reminiscence). — Similarly, GAv. *pərətāu* 'at the bridge' Ys. 51.13; *hratǣ* 'in judgment' Ys. 48.4. The regular YAv. loc. is formed in *ō* (weak stem + *ō*, orig. gen.?), e. g. *ahmi zaṇtvō* 'in this tribe' Ys. 9.28, *gātvō* 'on a couch', *daiŋhvō* 'in the country', *anhvō* 'in the world'. — (b) Observe Vsp. 12.5 *daiŋhō* = Skt. *dasyāu*, cf. § 42 (but see variants), Av. *haētō* 'at the bridge' = Skt. *sétāu;* Av. *varətafžō* Vd. 8.4 — and GAv. *pərətō* Ys. 51.12. — With postpositive *a* and strong stem: YAv. *anhava* 'in the world' Yt. 6.3; *gātava* 'in place' Ys. 65.9.

Voc.: YAv. occasionally *ratvō* 'O Master', *ərəzvō* 'O righteous one', *rašnvō* 'O Rashnu, Justice'.

§ 266. Dual: —

I.D.Abl.: YAv. also *bāzuwe* 'with both arms', cf. §§ 67, 85 a.

§ 267. Plural: —

Nom.: YAv. also with ending *a*, § 224 (from strong stem) *gātava* 'couches'. — With regular ending *ō* (from strongest stem) *nasāvō* 'corpses', (from weak stem) *pasvas-ca* 'small cattle'. — Observe Yt. 14.38 *duš.mainyuš* 'enemies' (nom. pl.).

Acc.: YAv. also (-*uš*, § 21 Note 1) *baršnuš* 'heights'; *pauruš* 'many' Yt. 8.49; *daiŋhuš* 'countries' Yt. 8.9. — Again with ending *a*, § 224 (from strong stem) *baršnava*. — Ending *ō* like nom. (from strongest stem) *nasāvō* 'corpses', (from strong stem) *gātavō* 'places', (from weak stem) *pasvō* 'small cattle'.

Dat. Abl.: YAv. *hinuʰwyō* 'from fetters' Yt. 13.100 = Yt. 19.86.

Gen.: YAv. also (without inserted *n*) *vanhvąm* 'of the good', *raθwąm* 'of Masters'; *yāθwąm* 'of sorcerers'. — Observe the variant -*ūnąm* for -*unąm* (§ 21 Note 1) occurs, e. g. variant *vohūnąm* Ys. 65.12 etc.

Loc.: GAv. (only -*ū*) *pourušū* 'among people'.

ii. NEUTER.

§ 268.   **Plural:** — N.A.V. YAv. with *ū: asrū* 'tears'. — Also *zanva* 'knees' occurs. — Observe *ū* in *asrū* 'tears' Yt. 10.38, cf. § 25 Note.

§ 269.   Occasional t r a n s f e r s to the *a* - d e c l e n s i o n are found: — e. g. Sg. Gen. *gātvahe* 'of the place'; Dat. *hiškvāi* 'for the dry'.

§ 270.   D e c l e n s i o n   o f   Av. *daiᵍhu-, dahyu-* f. 'nation, country', cf. Skt. *dásyu-* §§ 135, 133 :— **Singular.** Nom. *daiᵍhuš;* Acc. *daiᵍhaom* (i. e. *-avəm* § 64), *dahyūm* (GYAv.); Instr. *daiᵍhu;* Dat. *daiᵍhave;* Abl. *daiᵍhaoṭ;* Gen. *daiᵍhəuš* (YAv.), *dahyəuš* (GAv.); Loc. *daiᵍhvō.* — **Dual.** Nom. *daiᵍhu* (Yt. 10.8,47), *dohyu* (Yt. 10.107). — **Plural.** Nom. Voc. *daiᵍhāvō, daiᵍhavō;* Acc. *daiᵍhuš, daiᵍhāvō;* Gen. *dahyunqm* (GYAv.).

B. Derivative Stems in original *ū.*
(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. ⲱⲱⲱ *tanū-* f. 'body' = Skt. *tanū-*.

	Av.	Singular:	cf. Skt.
N.	*tan-uš*		*tan-ūs*
A.	*tan-vām* (GAv.), *tan-ūm* (GYAv.) .		*tan-vàm, tan-ūm*
I.	*tan-va*[1]		*tan-vā́*
D.	*tan-uye* (GYAv.)		*tan-ve̊*
Abl.	*tan-vaṭ*		see gen.
G.	*tan-vō*		*tan-vàs*

Plural:

N.A.	*tan-vō*		*tan-vàs*
I.	*(tan-ubiš) hizubiš* (GAv.)		*tan-ū́bhis*
D.Abl.	*tan-ubyō*		*tan-ū́bhyas*
G.	*tan-unqm*		*tan-ū́nām*
L.	*tan-ušu*		*tan-ū́ṣu*

Forms to be observed in GAv. and YAv.

§ 272.   Metrically, the *v* in *tanvəm* etc. is to be re-solved into *u* as in Sanskrit.

---

[1] See *Aoᵍamadaēcā* 48 p. 25 ed. W. Geiger.

§ 273. **Singular:—**

Dat.: Observe *tanvaē-ca* Haug, *Zand-Pahlavi Glossary* p. 52. 9.

Abl.: YAv. also *tanaoṯ* like *u*-decl.

Gen.: G(Y)Av. *tanvas-cīṯ;* — also GAv. *hizvā* 'of the tongue' Ys. 45.1, cf. Skt. *vadhvās*.

§ 274. **Plural:—**

N.A.V.: YAv. *tanvas-ca*.

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 *s*) *ahū* (GAv.), *ahu* (YAv.) 'Lord'; *āyū* (neut. GAv.) 'duratio⟨n⟩ Acc. *ahūm*.—Plural. Acc. *avhvas-cā* (GAv.). — Similarly (nom. sg. without *s*) *aparᵊnāyū* 'youth', *framrū* or *ᵒmrū* 'pronouncing'. — Add dative *-huye* 'to become'.

§ 276. Declension of *yū* n. 'duration, ever':—Singular. Instr. (adv.) *yava* (YAv.), *yavā* (GAv.); Dat. *yave, yavaē-ca* (YAv.), *yavē* or *yaovā, yavōi* (GAv.); Gen. *yāuš*.

5. Diphthongal Stems.

(Cf. Whitney, *Skt. Gram.* § 360 seq.)

i. Stems in *āi*.

§ 277. Av. *rāi, raē-* f. 'splendor' = Skt. *rāí-*.

Singular. Acc. *raēm* (i. e. *ray-ᵊm* § 64); Instr. *raya*. — P⟨l⟩ural. Acc. *rāyō* (GAv.), also *raēš-ca* (YAv. § 64 Note); Gen. ⟨rāyᵊm⟩.

ii. Stems in *āu*.

§ 278. Av. *gāu-, gao-* m. f. 'cow' = Skt. *gāú-*.

Singular. Nom. (Voc.) *gāuš, gaoš;* Acc. *gąm*, or rare *gāum, gaom* (i. e. *gāv-ᵊm* §§ 64, 65); Instr. *gava;* Dat. *gave* (YAv.), *gavōi* (GAv.); Abl. *gaoṯ;* Gen. *gūuš.* — Dual. N.A.V. *gavā* (GAv.); Gen. ᵒ*gavᵃⁱ.* — Plural. Nom. *gavō*[1]; Acc. *gāṡ;* Instr. *gaobīš;* Gen. *gavąm*.

Note. Similarly Sg. Nom. *hišāuš*, Acc. *hišam* 'ally' Ys. 48.7, 34.10.

[1] See *Aogᵊmadaēcā* 84 p. 28 ed. W. Geiger.

B. STEMS IN CONSONANTS.

6. (A) Stems without Suffix.

Root-words and those inflected like them.

Masculine, Feminine and Neuter (cf. Whitney, *Skt. Gr.* §§ 383, 391).

§ 279. Av. -ᴠᴩ *vīs*- f. 'village' = Skt. *vís*-.

Av. *spas*- m. 'spy', *aməratāt̯*- f. 'Immortality', *ast*- n. 'bone', *nās*- 'misfortune'.

	Av.	Singular:												cf. Skt.
N.V.	*(vīš) spaš*	.	.	.	.	.	.	.	.	.	.	.	.	*vít̯*
A.	*vīs-əm*	.	.	.	.	.	.	.	.	.	.	.	.	*vís-am*
I.	*vīs-a*	.	.	.	.	.	.	.	.	.	.	.	.	*vis-ā́*
D.	*vīs-e*	.	.	.	.	.	.	.	.	.	.	.	.	*vis-ḗ*
Abl.	*vīs-at̯*	.	.	.	.	.	.	.	.	.	.	.	.	see gen.
G.	*vīs-ō*	.	.	.	.	.	.	.	.	.	.	.	.	*vis-ás*
L.	*vīs-i*	.	.	.	.	.	.	.	.	.	.	.	.	*vis-í*

Dual:

N.A.V.	*(vīs-a) aməratāta*	.	.	.	.	.	.	.	.	.	*vis-āu*
I.D.Abl.	*(vīži-bya) aməratadhya*	.	.	.	.	.	.	.	*vid̯-bhyām*
G.	*(vīs-ā) aməratāta*	.	.	.	.	.	.	.	.	*vis-ōs* .

Plural:

N.V.	*(vīs-ō) spasō*	.	.	.	.	.	.	.	.	.	*vis-as*
A.	*vīs-ō*	.	.	.	.	.	.	.	.	.	.	*vís-as*
I.	*(vīži-bīs) azdibīs*	.	.	.	.	.	.	.	.	*vid̯-bhis*
D.	*vīži-byō*	.	.	.	.	.	.	.	.	.	*vid̯-bhyás*
G.	*vīs-ąm*	.	.	.	.	.	.	.	.	.	*vis-ám*
L.	*(vīšu) nąšū* (GAv.)	.	.	.	.	.	.	.	.	*vik-šú*

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. *druhš* 'Fiend' § 192, *haᵘrvatās* 'Perfection, Salvation' (*-tās* i. e. *-tāt-s* § 192); *abarəs* title of priest (*-t + s*), Nirangistan.

Acc.: YAv. also *drujim* 'Fiend' (*-im = -əm* § 30). — GAv. also *drujim* § 30 and *kəhrpəm* 'body' (*-ə- § 32*).

Dat.: YAv. *yavaētātaē-ca* 'and for eternity'. — GAv. also (-ōi more common than -ē § 56) *mazōi* 'for the great'.

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

Gen.: GAv. also *mazə̄* 'of the great' (-ə̄ = orig. -as § 32).

Loc.: YAv. also *aipya* 'in water' (*aipi* + a § 222), *uštataitya* 'in the word *ušta* (*ºtaiti* + a § 222). — GAv. has simply *ī*ː *amərətaitī* 'in Immortality'.

§ 282. Dual: —

I.D.Abl.: Solitary YAv. *brvaṯbyąm* 'both brows'.

§ 283. Plural: —

Nom. Acc.: YAv. also (with e n d i n g -a § 224) *vāca, vaca*. Neut. pl. acc. *asti* 'bones' Yt. 13.11 (variant *asta*, but see § 283 Note).

Loc.: GAv. as above *nāsū* and (§ 26 Note) *nafšu-cā* 'among descendants'.

Note. T r a n s f e r s to the *a*-d e c l. are numerous: — e. g. Sg. Nom. *hvarə.darəs-ō* 'sun-like', Skt. *svar-dŕ́s;* Acc. (neut.) *ast-əm* 'bone'; Abl. *visāṯ* or *vīsāda* 'from a village' Yt. 13.49. — Pl. Acc. (neut.) *asta* 'bones'; Loc. l i k e *ā*-d e c l. *barəzāhu* 'on the heights'.

With stem-gradation (Strong and Weak).

Cf. Whitney, *Skt. Gram.* § 385 seq.

§ 284. The strong and weak forms are distinguished by a v a r i a t i o n in the quantity of the s t e m - v o w e l (as long or short) or by its elision, again by the presence (strong) or absence (weak) of a n a s a l. For examples see the following declensions.

§ 285. (i) Declension of Av. *vak/c-* m. 'voice, word' (strongest stem -*ā́*-, strong -*a*-) = Skt. *vā́k/c-* f. (no vowel variation), cf. Whitney, *Skt. Gram.* § 391: —

Singular. Nom. *vāḫš;* Acc. *vācəm, vācim;* Instr. *vaca;* Gen. *vacō* (Ys. 31.20). — Dual. *vāǰžibyā-ca.* — Plural. Nom. *vācō, vaca* (ending *a* cf. vowel decl. § 224); Acc. *vācō, vacas-ca, vāca;* Dat. Abl. *vāǰžibyō;* Gen. *vacąm.*

Note. (a) The dat. du. and pl. (pada-endings) seem to derive their *s (ž)* from the nom. sg. *vāḫš.* — (b) Observe the form *vāḫš* as gen. Ys. 8.1.

§ 286. (ii) Declension of Av. *ap-* f. 'water' (strongest stem *āp-*, strong stem *ap-*) = Skt. *áp-* f. (stems *āp-, ap-*) Whitney, *Skt. Gram.* § 393: —

Singular. Nom. *āfš;* Acc. *āpəm, apəm-ca* § 19; Instr. *apā-ca;*
Abl. *apaṭ, apāaṭ-ca* (a-decl.); Gen. *apō, apas-ca, āpō;* Loc. *aᵢpya*
(-*i* + *a* § 222). — Dual. *āpa, āpe* (Gah 4.5 *ā*-decl.). — Plural. Nom.
āpō, apas-ca § 19; Acc. *apō, apas-ca, āpō;* Dat. *aᵢwyō;* Gen. *apąm.*
Note. The dat. pl. *aᵢwyō* is for orig. *°abbhyās* § 186.

§ 287. (iii) Declension of *aṇc*-stems (cf. Whitney,
Skt. Gram. §§ 408, 409):—

Singular. Nom. *frąš* 'forward'; Acc. *°nyāṇcəm* 'down'; Instr.
fraca (? Yt. 10.118 *fraca āiti* [√*i*- + *a*] cf. Skt. *prācā*), *tarasca* 'across',
cf. Skt. *tiraścā* instr. advbl. (Whitney § 309 d), *paᵘrvąṇca* 'ad-
vancing'; etc.

§ 288. Av. *paþ-* m. 'path' = Skt. *path-* belongs partly
here and partly under *an*-stems § 310—which see.

7. (B) Derivative Stems in *aṇt, maṇt, vaṇt.*

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 *aṇt;* and (ii) pos-
sessive adjective stems in *maṇt, -vaṇt.* They are mascu-
line and neuter; the corresponding feminine is made in
aᵢ(ṇ)tī-. The stem shows vowel-gradation, strong stem
aṇt, weak stem *at* (from *ṇt;* also GAv. *āt,* see § 18 Note).

§ 290. As to stem-gradation, (1) the adjective *aṇt*-
stems generally show *at* in the weak (= Skt. weak) cases,
(2) the participial (thematic) *aṇt*-stems show *aṇt* in almost
all forms. (3) The *maṇt-, vaṇt*-stems agree with the ad-
jective 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.
berᵊzanbya (from str. st.) Ys. 1.11; 3.13.

i. MASCULINE.

§ 291. (1) Adjective, Av. ⟨script⟩ *berᵊzaṇt-* 'great'
= Skt. *bṛhánt-;* (2) Participial, Av. ⟨script⟩ *fšuyaṇt-*

'thrifty, raising cattle'; (3) P o s s e s s i v e, Av. ⸱ₒₑₓₙₚₒₐₛₐ
astvant- 'possessing bones, corporeal'; ⸱ₒₑₓₙₙₑₙₗ *drǝgvaṇt-*
(GAv.) 'belonging to the Druj, follower of Satan'.

    ✦1—2) *aṇt*-stems: Av. *haṇt-* 'being'; *stavaṇt-* 'praising'; *ṭbiṣyaṇt-*
'hating'; *aṣaoḥṭayaṇt-* 'increasing Righteousness'; (3) *maṇt-, vaṇt-*
stems: *drǝgvaṇt-* (GAv.), *drvaṇt* (YAv.) 'belonging to the Druj',
ṭwāvaṇt- 'like thee', *amavaṇt-* 'mighty', *satavaṇt-* 'hundred-fold',
poᵘrumaṇt- 'multitudinous', *daēvavaṇt-* 'belonging to the Daevas',
cazdonᵛhvaṇt- 'wise-in-heart'.

(a) *aṇt*-Stems.

(1) A d j e c t i v e.   (2) P a r t i c i p i a l.

	Av.	Singular:	cf. Skt.
N.	1. *bǝrᵊz-ō*		
	2. *fšuy-ąs*		*bṛh-án*
	-as stav-as		
A.	*bǝrᵊz-aṇt-ǝṁ*		*bṛh-ántam*
I.	*bǝrᵊz-ata*		*bṛh-atā*
D.	1. *bǝrᵊz-aⁱte*		*bṛh-atē*
	2. *fšuy-aṇte*		
Abl.	1. (*bǝrᵊz-ataṭ*)		see gen.
	2. (*fšuy-aṇtaṭ*) *ṭbiṣyaṇtaṭ*		
G.	1. *bǝrᵊz-atō*		*bṛh-atás*
	2. *fšuy-aṇtō*		
V.	*berᵊz-a*		*bṛh-an*

Dual:

N.A.V.	*bǝrᵊz-aṇta*		*bṛh-ántā* (Ved.)
I.D.Abl.	1. *bǝrᵊz-aṇbya*		*bṛh-ádbhyām*
G.	2. (*fšuy-aṇtǽ*) *aṣaoḥṭayaṇtǽ*		*bṛh-atós*

Plural:

N.V.	*bǝrᵊz-aṇtō*		*bṛh-ántas*
A.	1. (*bǝrᵊz-atō*) *hatō*		*bṛh-atás*
	2. *fšuy-aṇtō*		
I.	(*bǝrᵊz-adbīš*) *hadbīš*		*bṛh-ádbhis*
D.Abl.	1. (*bǝrᵊz-adbyō*)		*bṛh-ádbhyas*
	2. (*fšuy-aṇbyō*) *ṭbiṣyaṇbyō*		

G. $\begin{cases} 1.\ bər\partial z\text{-}atąm & \ldots \\ 2.\ (fšuy\text{-}aṇtąm)\ \textit{ұbişyaṇtąm} & \ldots \end{cases}$ $\Big\} brh\text{-}atắm$

L. $(bər\partial z\text{-}asu)\ fšuyasū$ (GAv.) . . $brh\text{-}átsu$

(b) *maṇt-, vaṇt*-Stems.

(3) Possessives.

	Av.	Singular:							cf. Skt.
N.	$\begin{cases} ast\text{-}v\tilde{w} \\ \text{-}vąs\ \textit{pwāvąs} \\ \text{-}va\ amava \end{cases}$	.	.	.	.	.	.	.	$\Big\}\ bhága\text{-}v\tilde{a}n$
A.	*ast-vaṇtəm*	.	.	.	.	.	.	.	*bhága-vantam*
I.	*(ast-vata)* satavata	.	.	.	.	.	.	*bhága-vatā*
D.	*ast-vaite*	.	.	.	.	.	.	.	*bhága-vate*
Abl.	*ast-vataţ*	.	.	.	.	.	.	.	see gen.
G.	*ast-vatō*	.	.	.	.	.	.	.	*bhága-vatas*
L.	$\begin{cases} ast\text{-}va^int i \\ \text{-}ma^iti\ \textit{pouruma^iti} \end{cases}$	.	.	.	.	.	.	$\Big\}\ bhága\text{-}vati$
V.	*(ast-vō)* drvō	.	.	.	.	.	.	.	*bhága-van*

Plural:

N.V.	*drəg-vaṇtō*	.	.	.	.	.	.	.	*bhága-vantas*
A.	*drəg-vatō*	.	.	.	.	.	.	.	*bhága-vatas*
I.	*drəg-vōdʔbīš* and *daēvavaţbīš*	.	.	*bhága-vadbhis*
D.Abl.	*drəg-vōdʔbyō* and *cazdōṇpᴴvadʔbyō*		*bhága-vadbhyas*
G.	*drəg-vatąm*	.	.	.	.	.	.	*bhága-vatām*
L.	*drəg-vasū*	.	.	.	.	.	.	*bhága-vatsu*

ii. NEUTER (Separate Forms).

§ 292. Av. *haṇt-* 'being', *astvaṇt-* 'corporeal', *afsmanivaṇt-* 'metrical'.

Sg. N.A.V. (a) *haţ* (b) *ast-vaţ* . . cf. Skt. *bhága-vat*
Pl. N.A.V.   —   *afsmani-vąn* . . *bhága-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, *-əṇt-* or (after palatals
§ 30) *-iṇt-* may be found instead of *-ant-*:—Av. *pat-əṇt-əm*

'falling', *druž-iṇt-əm* 'deceiving', *raoc-iṇt-aṱ* (abl.) 'shining' et al. — (b) According to § 63, *-iṇt-, -uṇt-* may be found instead of *-yaṇt-, -vaṇt-:* — Av. *varəz-iṇt-əm* beside *varəz-yaṇt-ō* 'working', *harənavh-uṇt-əm* 'glorious', *təmavh-uṇt-əm* 'dark' Yt. 5.82, cf. Skt. *támasvantam.*

i. MASCULINE.

§ 295. Singular:—

Nom.: In YAv., the *ant*-stems generally have nom. *-ō*, and the *vant*-stems have nom. *-vā* or *-va* or sometimes *-vō.* In GAv. the nom. is *-qs* or *-as* (for *-aṱ-s*). — Observe YAv. *perənavō, astavō* 'possessing a feather, possessing a bone' Yt. 14.36; also *hq* 'being' Yt. 13.129, *vyqsca* 'driving'. — GAv. *fšuyqs* 'thriving, prospering', *stavas* 'praising', *ɓwāvq̇* 'like thee'. — On *təmavuhō* 'dark', *harənavuhō* 'glorious' (for orig. *-sv-*) see § 130 (2) c.

Instr.: GAv. also *drəgvātā* (observe *ā* § 18 Note 3) 'with the wicked'.

Dat.: GYAv. also *drəgvāite, drvāite* (observe *ā* § 18 Note 3) 'for the wicked' Ys. 31.15 etc., Ys. 71.13. — On GAv. *drəgvātac-cā,* see § 19.

Gen.: On *harənavuhatō* 'of the glorious', see § 130 (2) c.

Loc.: Sometimes variant *astvaiti.* See furthermore below § 297.

Voc.: YAv. *drvō* above is like nom. (see Nom.).

§ 296. Plural:—

Nom.: YAv. with e n d i n g *a* § 224: *bərəzaṇta* 'great' Yt. 5.13, *yātuməṇta* 'belonging to sorcery';—also (isolated) weak stem nom. pl. *mrvatō* 'speaking' Ys. 70.4.

Acc.: YAv. also (observe strong stem) *bərəzaṇtō* 'great'.

Gen.: YAv. also (2 from weak stem) *ɓišyatqm* 'of those hating' Yt. 10.76. — Also GYAv. *hātqm* 'of beings' (observe *ā*) § 18 Note 3.

§ 297. T r a n s f e r s to the *a*-declension are not infrequent. Here belong:

i. MASCULINE. Singular. Nom. *bərəzō* above in paradigm; also Voc. *bərəza;* Dat. *zbayaṇtāi* 'for him invoking'; Abl. *saošyaṇtāṱ* 'from Saoshyant'; Gen. *raevaṇtahe* 'of the radiant'; Loc. *bərəzaṇtaya* or *bərəzaṇtºya* (uncertain see § 257) Yt. 5.54,57. — Plural. Dat. Abl. *saošyaṇtaēibyō* 'for the Saoshyants', *drvataēibyō* 'from the wicked'. — ii. NEUTER. Singular. Acc. *varəcavhaṇtəm* et al. Yt. 19.9.

§ 298. D e c l e n s i o n of Av. *mazaṇt-* 'great' = Skt. *mahánt-.* This word shows a strongest stem *mazāṇt-*, like Skt. *mahánt-.* i. MASC. Singular. Nom. *maza,* Acc. *mazāṇtəm;* ii. NEUT. *mazaṱ,* cf. Skt. *mahā́n, mahā́ntam, mahát,* Whitney, *Skt. Gram.* § 450 b.

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 *ān,* strong stem *an,* weak stem *n* (before vowels) or *a* (= *y*) 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. ᴬᴵʳʸᵃᵐ *a͏iryaman-* m. 'friend' = Skt. *aryamán-* m.

> Av. *maēsman-* n. 'urine', *ḫšapan-* f. 'night', *marᵊtan-* m. 'mortal', *cašman-* n. 'eye', *prizafan-* 'triple-jawed', *ašavan-* 'righteous', *asan-* m. 'stone', *rasman-* m. 'rank, column', *dāman-* n. 'creature', *aršan-* m. 'male', *vyāḫman-* n. 'council'.

	Av.	Singular:	cf. Skt.
N.	*a͏iryam-a*		*aryam-ā́*
A.	*a͏iryam-anəm*		*aryam-ā́ṇam*
I.	*a͏iryam-na*		*aryam-ṇā́*
	-ana maesmana		
D.	*(a͏iryam-a͏ine)* [1]		*aryam-né*
	-ne ḫšafne		
Abl.	*(a͏iryam-naṯ) marᵊpnaṯ* . . .		see gen.
	-anaṯ cašmanaṯ . . .		
G.	*(a͏iryam-nō)* [2]		*aryam-ṇás*
	-anō [3]		
L.	*(a͏iryam-a͏ini) cašma͏inī* (GAv.) . .		*aryam-áṇi*
V.	*a͏iryam-a*		*áryam-an*
	-əm prizafəm § 194 . .		

Dual:

N.A.V.	*a͏iryam-anā*		*aryam-áṇā* (Ved.)
I.D.Abl.	*(a͏iryam-anō)* *cašmanō*		*áryam-aṇōs*

---

[1] See Vd. 22.13. — [2] Thus, metrically *a͏iryamnas-cā* Ys. 33.4; **46.1.** — [3] Vsp. 1.S etc.

Plural:

N.V.	*(aᶦryam-anō)* aʄavanō	.	.	.	.	.	aryam-áṇas
A.	{ *(aᶦryam-nō)* ḫʄafnō . . . . . . -*anō* rasmanō . . . . . }						aryam-ṭás
I.	*(aᶦryam-əbīš)* dāmɜbīš	.	.	.	.	.	aryam-ábhis
D.Abl.	*(aᶦryam-abyō)* dāmabyö .	.	.	.	.	aryam-ábhyas
G.	{ *(aᶦryam-nąm)* arʄnqm . . . . -*anqm* rasmanqm . . . . }						aryam-ṭām
L.	{ *(aᶦryam-ōhu)* vyāḫmōhu[1] . . . . -*ōhva* dāmōhva . . . . }						aryam-áhu

ii. NEUTER (Separate Forms).

§ 301. Av. *nāman-* n. 'name', *cinman-* n. 'attempt'.

Sg. N.A.V.	*nąm-a*	.	.	.	.	.	.	.	nắm-a
Pl. N.A.V.	{ *nām-q(n)* . . . . *nām-ɜni* . . . . *cinm-ānī* (GAv.)[2] . . . . . }								nắm-ắni

Forms to be observed in GAv. and YAv.

§ 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 *ą* before the *n* (§ 45) or (2) instead of *a* we find GAv. *ɜ* (§ 32): — e. g. (1) Av. *ᵘrvqnō* 'souls'; — (2) GAv. *mazɜnā* 'with greatness'; GAv. *asɜnō* 'stones, heavens'.

§ 304. On the interchange of strong *(an)* and weak *(n)* forms see § 299.

I. MASCULINE.

§ 305. Singular: —

Nom.: YAv. *fraʋrase* 'Franrasyan' (= °*sya* cf. § 67, acc. *fraʋrasyānɜm*).

Acc.: YAv. also (from strongest stem) *hāvanɜnɜm* title of priest; and (from weak stem) *arʄnɜm* 'male'.

Instr.: GAv. also *mazɜnā* § 303.

Dat.: Similar *(-aᶦne)* infin. dat. n. YAv. *ḫʄnɜmaᶦne* 'to rejoice', *stavmaᶦne* 'for praise'; GAv. *ḫʄqnmɜnɜ* 'to be content' § 303. — Observe *aᶦwi.ʄōiɒne* Vd. 3.24. — From strongest stem YAv. *puɒrāne* 'having a child'.

Gen.: GYAv. also (from strongest stem) *marᵉtānō* 'of mortal', *hāvanānō.*

---

[1] Yt. 13.16, cf. § 39. — [2] Ys. 12.3.

Abl.: YAv. isolated (undeclined abl.) *barᵊsmǝn* (neut.) 'with barsom'.

Loc.: YAv. also (from weak stem) *asni* 'by day' § 164 Note 1;—and (from strongest stem) *husravāni* 'in good word' (?) Ny. 4.8.—GAv. also *caš-mǝ̄ṇg, caṣ̌mqm* (neut.) 'in eye' Ys. 31.13; Ys. 50.10, cf. Whitney, *Skt. Gram.* § 425 c.

Voc.: YAv. *aⁱryama* (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 e n d i n g *a* § 224 (from strongest stem) *arṣ̌āna* 'males', and (from weak stem) *asna* 'stones'.

Acc.: YAv. also (from strongest stem) *asānō* 'stones'; GAv. *asǝnō* Ys. 30.5 cf. § 303.—With e n d i n g *a* § 224 (from strongest stem) *arṣ̌āna* 'males'.

Dat. Abl.: YAv. also *draomǝbyō* 'from assaults' § 33.

ii. NEUTER.

§ 308. Plural:—

Nom. Acc.: The common ending is *q(n)* § 45 Note 2: Av. *nāmq(n), dāmqn, dāmqm* cf. Ys. 48.7, 46.6, etc. — Less frequent is the ending *-āni (-ʒni)*, cf. Skt. *-āni*. — Observe as d u a l and p l u r a l (like sing.) *dqma* Yt. 15.43; Ys. 71.6. — Perhaps here belong likewise *maēsma* Vd. 8.11,12, et al., cf. Johannes Schmidt, *Neutra* pp. 89, 316, but see § 227 above.

As g e n e r a l p l u r a l case, *qn* is also used: e. g. (as instr.) Av. *srīrāiṣ̌ nāmqn* 'by fair names' Ys. 15.1, Vsp. 6.1; so *damqn* (as nom. pl.) Yt. 8.48, (as gen. pl.) Ys. 57.2, (as instr. pl.) Yt. 22.9. — As acc. p l. and gen. loc. s i n g u l a r *ayqn*.

As g e n e r a l p l u r a l case, *īṣ̌* (§§ 228, 331) is also used: e. g. (as instr.) *hāiṣ̌ nāmǝniṣ̌* 'by their own names' Ys. 15.2.

§ 309. T r a n s f e r s to the *a*- d e c l e n s i o n are found. Here belong:

Singular. Dat. *syāvarṣ̌ānāi* 'to Syavarshan'; Gen. *arṣ̌ānahe* 'of a male'; Abl. *ḳ̌afnāaṭca* 'night'.—Plural. Loc. *asānaēṣ̌va* m. 'on stones'.

§ 310. Declension of Av. *paṇtan-, paþ-* m. 'path' = Skt. *pánthan-, path-* m. cf. Whitney, *Skt. Gram.* § 433. This word follows partly the *an*-declension (strongest stem *paṇtān-,* strong stem *paṇtan-* § 299), partly the suffixless consonant declension (weak stem *paþ-* § 288).

Singular. Nom. *paṇta, paṇtā* Ys. 72.11; Acc. *paṇtānəm, paṇtqm;*
Instr. *papa;* Abl. *paṇtaṯ;* Gen. *papō;* Loc. *paⁱpī* (GAv.). — Plural.
Nom. *paṇtānō;* Acc. *papō, papa;* Gen. *papqm.*

Note. Transfers to the *ā*-declension (fem.) are Sg. Acc. *papqm;*
Gen. *papayāꝿ.* — Pl. Acc. *papāꝿ.*

§ 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 sam-
prasāraṇa § 63) *u,* which coalesces with a preceding *a* into
ao (*au* § 62) or with a preceding *u* into *ū* (*u* § 51 Note 1).

§ 313. (i) Declension of Av. *aṣavan-* m. 'righteous' =
Skt. *r̥tāvan-* shows in weak cases *aṣaon-, aṣāun* (i. e. GAv.
and cf. § 62 Note 1).

Singular. Nom. *aṣava;* Acc. *aṣavanəm;* Dat. *aṣaone, aṣaonae-ca,*
aṣāunə (GAv. § 62 Note 1); Abl. *aṣaonaṯ;* Gen. *aṣaonō, aṣaonas-cā*
(GAv.), *aṣāunō* (GAv.); Voc. *aṣāum* § 193. — Dual. Nom. Acc. Voc.
aṣavana; Gen. *aṣaonꝿ.* — Plural. Nom. *aṣavanō;* Acc. *aṣavanō* (str.
stem YAv.), *aṣāunō* (wk. stem GAv.), *aṣavana* (ending *a* § 224);
Dat. *aṣavabyō* (GYAv.), *aṣavaoyō* (YAv. § 62 Note 3); Gen. *aṣaonqm,*
aṣāunqm (§ 62 Note 1).

Note 1. Similar to *aṣavan-* is (a) the declension of GAv. *maẕavan-*
(str. st.), *maẕāun-* (wk. st.) m. 'member of the community', cf. Skt. *maghā-*
van-, maghṓn- Whitney, *Skt. Gram.* § 428; —and (b) the declension of Av.
āþravan- (str. st.), *aþaᵘrun-* (wk. st. §§ 62, 191) m. 'priest' = Skt. *áthar-*
van-. Observe Av. voc. sg. *āþraom* § 193.

Note 2. Transfers to the *a*-decl. are not infrequent: e. g. Dat. Du.
aṣavanaeⁱbya.

§ 314. (ii) Declension of Av. *ᵘrvan-* (i. e. *ᵘruvan-*
§§ 68 b and 71 end) m. 'soul'. This has in weak case-forms
ᵘrun- (*ū* § 51 Note 1).

Singular. Nom. *ᵘrva;* Acc. *ᵘrvānəm;* Instr. *ᵘruna;* Dat. *ᵘrune,*
ᵘrunae-ca; Gen. *ᵘrunō.* — Plural. Nom. *ᵘrvqnō* (§ 45); Acc. *ᵘrunō,*
ᵘrunas-cā Ys. 63.3, *ᵘrvqnō* (str. st.); Dat. *ᵘrvōibyō* (*a*-decl.).

Note 1. (a) Similar to *ᵘrvan-* is the declension of Av. *yvan-* (i. e.
yuvan- § 68 b, str. st.), *yūn-* (wk. st.) m. 'youth' = Skt. *yúvan-, yū́n-* m.,

cf. Whitney, *Skt. Gram.* § 427.— Observe Av. voc. sg. *yum* opp. to Skt.
yúvan (§ 193).—(b) Similar also in Av. *span-* (triple stem *spān-, span-, sūn-*
§ 20) m. 'dog' = Skt. *śván- (śvā́n-, śván-, śún-)* m., cf. Whitney, *Skt. Gram.*
§ 427.—(c) Likewise Av. *zrvan-* n. 'time', dat. sg. *zrūne* Yt. 5.129.

Note 2. Transfers to the *a*-decl. are found:—e. g. gen. sg. *sūnahe*
beside *sūno;* again gen. sg. *zrvānahe* (stem *zrvāna-*), loc. *zrūne* Vd. 19.9
(stem *zrūna-*, but cf. § 35 Note 2 or § 233). So above dat. pl. *ᵘrvōibya*
(variant *ᵘrvaēibyō*, after *a*-decl. instead of *°ᵘrvabyō*).

§ 315. (a) Forms to be observed are: YAv. nom. sg. *taᵘrvō* (*van*-
stem) 'overpowering', cf. Bartholomae, in *K.Z.* xxix. p. 561 = *Flexionslehre*
pp. 141, 142. So sg. nom. *þrizafō*, acc. *°anəm*, voc. *°əm* (stem orig. *°sapvan-*
§ 95.— GAv. nom. sg. *advō* (variant *advā*) m. 'way'.—(b) As general
plural case with ending *-qn* §§ 230, 308: YAv. *karᶴvqn* 'climes'.— As
general plural case with ending *-īṣ̌* §§ 231, 308: Av. *aṣ̌aonīṣ̌* (as acc.
pl. neut. Ys. 71.6 *dāma aṣ̌aonīṣ̌;* as instr. pl. masc. Vsp. 21.3).

9. (D) Derivative Stems in *in*.

Masculine, Feminine and Neuter, (derivative adjectives),
cf. Whitney, *Skt. Gram.* § 438 seq.

§ 316. The *in*-stems (few in number) are declined like
those in *an;* cf. Brugmann, *Grundriss der vergl. Gram.* ii.
§ 115:—e. g. Av. *kainin-* f. 'maiden', et al.

I. MASCULINE—FEMININE. Singular: Nom. *kaini;* Acc. *kaininəm;*
Dat. *pərᵊnine* 'having a feather'; Gen. *kainino, kainᶴnō.*—Dual: Nom.
hqmina 'belonging to summer'.— Plural: Nom. *kaininō, kainᶴnō,*
kainina; Acc. *afᶴtacinō* 'having running waters'; Dat. *kainibyō;* Gen.
drujinqm 'belonging to the Druj' Yt. 4.7.—II. NEUTER. Sg. Nom.
Acc. *raoᶍṣ̌ni* 'shining'.

Note. On the interchange of *i, ī,* see § 21 Note 1.

10. (E) Radical *n-* and *m-*Stems.

§ 317. Here belongs the root *jan-* 'slay' as final ele-
ment of a compound: Av. *vərᵊþrajan-* 'victorious' = Skt.
vṛtrahán-, cf. Whitney, *Skt. Gram.* § 402. The stem shows
triple forms *-jān-, -jan-, -jn-.*

Singular: Nom. *vərᵊþraja, vərᵊþrəm.jā* (GAv.), *vərᵊþrajō* (i. e. *-ā*
[= *an*] + *s* § 222); Acc. *vərᵊþrājanəm;* Abl. *vərᵊþrajnaṭ;* Gen. *vərᵊ-*
þrajnō, vərᵊþrājanō. — Plural: Nom. *vərᵊþrājanō;* Acc. *aṣ̌ava-janō.*

§ 318.   Radical *m*-stem is Av. *zam- zᵊm-* f. 'earth' = Skt. *kṣám- jm-,* cf. Brugmann, *Grundriss der vergl. Gram.* ii. § 160.

> Singular: Nom. *zⱭ;* Acc. *zqm;* Instr. *zᵊmă* (§ 24); Dat. *zᵊmē* (cf. also § 233); Abl. *zᵊmaṭ, zᵊmădu* Yt. 7.4 (§ 222, *a*-decl.); Gen. *zᵊmō;* Loc. *zᵊmī.* — Plural: Nom. *zᵊmō;* Acc. *zᵊmō, zᵊmas-ca;* Gen. *zᵊmqm.*

> Note 1.   The nom. sg. *zⱭ* is *za̅* (= ? *zam-* = *zm̅*) + *s* § 222; similarly acc. *zqm* (= ? *zm̅* + *m*).

> Note 2.   Similar to *zᵊm-* is Av. *zyam-* m. 'hiems', Sg. Nom. *zyⱭ, zyⱭs-ciṭ;* Acc. *zyqm;* Gen. *zimō;* cf. Brugmann, *Grundriss* ii. § 160. Likewise Av. *dam-* 'domus', cf. GAv. gen. sg. *dᵊŋg,* loc. sg. *dqm* — see Brugmann, *Grundriss* ii. § 160.

11. (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 *ār,* strong stem *ar,* weak stem *r* (before vowels), *ərᵊ* (before consonants).   The (1) nouns of **agency** show the **strongest** form *ār* 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 ᐧ -ar.*

§ 321.   These are divided with reference to the acc. sg., nom. du., and nom. pl. *ār* or *ar* into two classes:

1) Nouns of **Agency.**— 2) Nouns of **Relationship.**

Chiefly Masculine (cf. Whitney, *Skt. Gram.* § 373).

§ 322.   1) Av. ⟨script⟩ *dātar-* m. 'giver, creator' = Skt. *dātár-, dhātár-.*   2) Av. ⟨script⟩ *patar-* m. 'father' = Skt. *pitár-.*

Av. *frabərətar-* m. title of priest, *ātar-* m. 'fire', *nar-* m. 'man', *nipātar-* m. 'protector', *zāmātar-* m. 'son in law', *sātar-* m. 'persecutor'.

	Av.	Singular:		cf. Skt.
N.	*dā-ta*			*dā-tā́*
A.	1. *dā-tārəm*			*dā-tā́ram*
	2. *pi-tārəm*			*pi-táram*
I.	(*dā-þra*) *áprā* (GAv.)			*dā-trā́*
D.	(*dā-þre*) *frabərəpre*			*dā-tré*
Abl.	(*dā-þrat*) *āþrat*			see gen.
G.	*dā-þrō*			*dā-túr*
L.	(*dā-tari*) *naⁱri*			*dā-tári*
V.	*dā-tarə*			*dā-tar*
		Dual:		
N.A.V.	1. (*dā-tāra*) *nipātāra*			*dā-tā́rā* (Ved.)
	2. (*pi-tāra*) *zāmātara*			*pi-tárā* (Ved.)
I.D.Abl.	(*dā-tərəbya*) *narəbya*			*dā-tṛ́bhyām*
G.	(*dā-þraⱳ*) *narⱳ*			*dā-trós*
		Plural:		
N.	1. *dā-tārō*			*dā-tā́ras*
	2. *pi-tārō*			*pi-táras*
A.	1. *dā-tārō*			*dā-tṝ́n*
	2. *fə-đrō*			*pi-tṝ́n*
D.Abl.	(*dā-tərəbyō*) *ātərəbyō*			*dā-tṛ́bhyas*
G.	(*dā-þrąm*) *sāþrąm*			*dā-tṝṇā́m*

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 *(r, ərə)* case-forms see § 320, and § 47 Note.

§ 325. Singular:—

Nom.: YGAv. observe *pita, pᵃta, ptā* 'father'.

Acc.: YAv. also (from weak stem) *brāþrəm* 'brother'.—Observe Av. *hₐnhā́rəm* 'sister' opp. to Skt. *svásāram (-ār-).*—GAv. also (*ᵉm §§ 22, 32*) *pitarəm* 'father'.

Gen.: YAv. *sāþras-cit* 'of the persecutor'.—Also (isolated) from strong stem + *s, sāstarš* 'of the tyrant' Ys. 9.31, like gen. *narš* § 332.

Dat.: GAv. also *fəđrōi* 'father' (i. e. *-ōi = -e, § 56*) Ys. 53.4.

§ 326. Dual:—

N.A.V.: YAv. also (from weak stem) *brāpra* 'two brothers'.

§ 327. Plural:—

Nom.: YAv. also *dātāras-cₐ* ₃ 19.—Also ending *a: vaštāra* 'coursers'.

Acc.: YAv. also acc. pl. in *-ȝuš*, *-ȝš* (like *strȝuš*, *strȝš*, *nȝrȝuš*, §§ 329, 332) *pairi.aētrȝuš* Vd. 9.38, cf. Skt. *paryētár-*, see *American Journal of Philology* x. p. 346.— GAv. also (from strong stem) *mātarō* 'mothers'. —Also *mātȝrąš-cā* § 49.

Dat.: YAv. observe *ptȝrȝbyō* 'for fathers' Vd. 15.12.

§ 328. Transfers to the *a*-decl. occur: e. g.:

Singular. Gen. *sāstrahe* 'of the persecutor' (i. e. stem *sāstra*-beside *sāstar*-). — Plural. Gen. *sāstranąm* 'of persecutors'.

(α) Like nouns of agency.

§ 329. (i) Declension of Av. *star*- m. (strongest stem *stār*-, strong stem *star*-, weak stem *str*-, *stȝr²*-) = Skt. *stár*- (cf. Whitney, *Skt. Gram.* § 371):—

Singular. Acc. *stārȝm;* Gen. *stārō*. — Plural. Nom. Acc *stārō*, *staras-ca* (§ 19 on *ā*), *strȝuš* (acc. YAv. cf. § 327); Dat. Abl. *stȝrȝbyō;* Gen. *strąm, stārąm, starȝm-cā* (GAv.).

§ 330. (ii) Declension of Av. *rapaēštar*- 'warrior standing in charriot'. — This word shows also a parallel stem *rapaēštā* according to the radical *ā*-decl., see § 249. The forms from stem *rapaēštar*- are:—

Singular. Acc. *rapaēštārȝm;* Gen. *rapaēštārahe* (*a*-decl.); Voc. *rapaēštāra* (*a*-decl.).—Plural. Nom. *rapaēštārō;* Acc. *rapaēštārȝs-ca* (§ 327, or perhaps here *a*-decl. § 129).

Note. The forms from stem *rapaēštā*- are enumerated at § 249.

(β) Like nouns of relationship.

§ 331. (iii) Declension of Av. *ātar*- m. 'fire' (strong stem *ātar*-, wk. st. *āpr*-, *ātr*- [§ 79 Note], *ātȝr²*-):—

Singular. Nom. *ātarš* (= str. st. + *s*); Acc. *ātrȝm* (YAv.), *ātrȝm* (GAv.); Instr. *āprā* (GAv.); Dat. *āpre, āprae-ca;* Abl. *āprat;* Gen. *āprō, āpras-ca;* Voc. *ātar²* (YAv.), *ātarš* (GAv.), *ātarš* (YAv. same as nom.). — Plural. Acc. *ātarō;* Dat. Abl. *ātȝrȝbyō;* Gen. *āprąm.*

§ 332. (iv) Declension of Av. *nar*- m. 'man' = Skt. *nár*- (cf. Whitney, *Skt. Gram.* § 371):—

Singular: Nom. *nā;* Acc. *narəm;* Dat. *naĩre* (YAv.), *narōi* (GAv.);
Abl. *nərə̃t́* Phl. Version at Vd. 3.42; Gen. *narš* (YAv.), *nərəš* (GAv.);
Loc. *naĩri;* Voc. *narə.* — Dual: Nom. *nara;* I.D.Abl. *nərəbyō;* Gen.
narð. — Plural: Nom. Voc. *narō, naras-ca, nara* (§ 224); Acc. *nərąš*
(GAv. Ys. 40.3 see § 49), *nərðuš* (acc. YAv. cf. § 327); Dat. Abl.
nərəbyō, nərəbyas-ca, nəruyō, nuruyō, nərəyō (§ 62 Note 3, and § 31
Note); Gen. *narqm* (YAv.), *narðm* (GAv.) Ys. 30.2, see § 32.

Note 1. GAv. *nərąš* at Ys. 45.7 is apparently used as gen. sg. rather
than acc. pl., see Gah 3.6 *narš* citation, cf. Skt. *nṛn,* Pischel-Geldner,
Vedische Studien p. 43.

Note 2. T r a n s f e r s to the *a-*d e c l e n s i o n, stem *nara-* occur:—
Singular: Nom. *narō;* Gen. *narahe;* etc.

(b) Radical Stems in original *r.*

§ 333. Here belong a very few nouns and their (adjective) compounds, e. g.:—

§ 334. (i) Av. *hvar-* n. 'sun' = Skt. *svãr-* (cf. Whitney, *Skt. Gram.*
§ 388 d): — Singular: Nom. Acc. *hvarə* (YAv.), *hvarš* (GAv.); Gen *hūrō*
or *hū* (YAv.), *hə̃ŋg* (GAv. i. e. *hvan-s,* cf. §§ 337, 318 Note 2).

§ 335. (ii) GAv. *sar-* f. 'association, unity' :— Singular: *sarəm, sarðm;*
Dat. *sarōi;* Gen. *sarð* (Ys. 49.3); Loc. *saĩrī* (Ys. 35.8). — Plural: Acc. *sarō*
(Ys. 31.21).

(c) Neuters (derivative) in original *ar.*

§ 336. These neuters (i n d e c l i n a b l e) in *arə, arð*
(GAv.) are used chiefly as acc. sg., but they may supply
other cases.

Singular: Nom. Acc. *vadarə* (YAv.), *vadarš* (GAv.) 'weapon'
(= Skt. *vádhar*); as Dat. (and acc.) *dasvərə* 'strength' Ys. 68.2; as
Gen. (and acc.) *karšvarš* 'clime' Vsp. 10.1. — Dual: N.A.V. (and
acc. sg.) *danarə* 'two D. measures'. — Plural: Acc. (beside acc. sg.)
ayãrš (GAv.).

Note. These neuters rarely show d e c l i n e d cases:—e. g. Sg. Instr.
dasvara 'with strength' (Ys. 55.3); Pl. Instr. *baēvarəbiš* 'with thousands'.—
Like *a-*decl., Dat. sg. *baēvarði.*

§ 337. These *ar-*neuters commonly show parallel *an-*
stems with which they unite in forming a declension: e. g.
Av. *karšvar-, karšvan-* n. f. 'clime, zone'; *ayar-, ayan-* n.

'day'; *zafar-*, *zafan-* n. 'jaw'; *þanvar-*, *þanvana-* (*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*).

(α) Stems in *-ah* (= orig. Ind.-Iran. *-as*).

§ 338. These very common stems in *-ah* (= orig. *-as*) are chiefly n e u t e r nouns; but as adjectives (compound or with original accent on the ending, cf. Whitney, *Skt. Gram.* § 417) they may likewise be m a s c u l i n e or f e m i n i n e. A feminine substantive *uṣah-* (see § 357 for declension) also occurs.—Cf. Horn, *Nominalflexion im Avesta* p. 26 seq.; and Whitney, *Skt. Gram.* §§ 414, 418.

i. MASCULINE — FEMININE (ADJECTIVE), NEUTER (SUBSTANTIVE).

§ 339. Av. ⟨script⟩ *hvacah-* (adj. m. f.) 'well-speaking' = Skt. *suvácas-*. Av. ⟨script⟩ *vacah-* n. 'word' = Skt. *vácas-*; Av. ⟨script⟩ *duž-vacah-* (adj.) 'evil-speaking' = Skt. *durvacas-*.

Av. *anaocah-* (adj.) 'hostile', *raocah-* n. 'light', *sarah-* n. 'head' (= Skt. *śiras-* n.), *zrayah-* n. 'sea', and m. nom. propr. 'Zrayah', *arᵊzah-* n. 'daylight'.

Av.	Singular:	cf. Skt.
N.	*hvac-ā̊*	*suvác-ās*
A.	*hvac-aṇhəm*	*suvác-asam*
I.	*vac-aṇha*	*vác-asā*
D.	*vac-aṇhe*	*vác-ase*
Abl.	*vac-aṇhaṭ*	see gen.
G.	*vac-aṇhō*	*vác-asas*
L.	*vac-ahi*	*vác-asi*
V.	*hvac-ō*	*súvác-as*

Dual:

N.A.V.	(*hvac-aṇha*) *anaocaṇhā* (GAv.) . . .	*suvác-asā* (Ved.)
G.	(*vac-aṇhā̊*) *zrayaṇhā̊*	*vác-asōs*

7

	Av.	Plural:		cf. Skt.
N.V.	*dužvac-av̇hō*			*suvā́c-asas*
A.	*dužvac-av̇hō*			*suvā́c-asas*
I.	*vac-ə̄biš*[1]			*vā́c-ōbhis*
D.Abl.	(*vac-ə̄byō*) *raocəbyō*[1]			*vā́c-ōbhyas*
G.	*vac-av̇ham*			*vā́c-asām*
L.	(*vac-ahu*) *sarahu*			*vā́c-asu*
	-ahva arəzahva			—

ii. NEUTER (Separate Forms).

Sg.	N.A.V.	*vac-ō*	*vā́c-as*
Pl.	V.A.N.	*vac-ə̄*	*vā́c-ąsi*

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 u n c o m p o u n d e d adj. (see § 338) *aojā̊* 'strong' Ys. 57.10 beside substantive *aojō* n. 'strength', GAv. *dvaēšā̊* 'hating' beside *θβaēšō* n. 'hatred', cf. Skt. *yaśā́s* 'beauteous' (observe accent) beside *yā́śas* n. 'beauty'.—Add *harənas-ca* n. 'and glory'.

Acc.: On *ušə̄vham, ušąm* f. 'dawn', see § 357.

Dat.: YAv. *rafnavhaē-ca* 'and for support'.—GAv. infin. dat. *srāvayeyhē* 'to announce' (see § 118 Note on *-ye- = -ya-*).

Abl.: YAv. also (+ postpositive *a* § 222) *zrayavhāδa* 'from the sea' Yt. 8.47. —After *a*-decl. (+ postpos. *a* § 222) *təmavhāδa* 'from darkness'.

Gen.: YAv. *harənavhas-ca* 'and of glory'.

Loc.: YAv. peculiar *zraya* (Yt. 5.38; 8.8), *zrayā* (Ys. 65.4), *zrayāi* (Yt. 5.4; 8.31) 'in the sea'.—See also § 357 Note 2.

§ 342. Plural:—

Nom.: YAv. *framanavhas-ca* 'kindly-minded'.

Instr.: YGAv. also (with variant *-biš* § 21) *vacə̄biš*.

Loc.: YAv. also (*-ōhu, -ōhva* § 39) *ravōhu* 'in freedom', *təmōhva* 'in darkness'.

ii. NEUTER (Special Forms).

§ 343. Plural:—N.A.V.: YAv. add *aojā̊s-ca* 'powers', GAv. *təmā̊s-cā* 'and darkness'.

§ 344. Transfers to the *a*-declension are very frequent:—

---

[1] See § 33.

Singular. Nom. *arš.vacō* (masc.) 'rightly-speaking'; Acc. (fem. *ā*-decl.) *ravō.vacavhqm* 'whose words go with freedom' Vsp. 7.2; Instr. *hvar·na* 'with glory' Yt. 10.141, see § 194; Abl. *təmavhāda* 'from darkness' (postpositive *a* § 222). — Dual. Dat. *aiþyajavhaēibya* 'for the two imperishable ones'. — Plural. Nom. *anaoš·avhō* 'undying' (§ 124 Nom. end, stem °*aoža*- beside *aožah*-), *mainyavasa̅* (nom. pl. masc.) 'following the will *(vasah-)* of the Spirit' Yt. 10.128, beside *mainivasavhō*; Instr. *sravāiš* 'with words'.

(β) Stems in *-yah*. — Comparative Adjectives.

§ 345. The stems in *-yah* (Skt. *-yas* or *-īyas* § 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-ta* presents the weak stem. The Skt. has *-yqs*, *-yas, -is-tha*, cf. Brugmann, *Grundriss* ii. § 135 Anm. 5. — The corresponding feminine form has *-yehī-* (i. e. strong stem + *ī*-declension § 257) e. g. Av. *aspō.staoyehīs* (nom. pl. fem.) 'greater than a horse'. — Cf. Whitney, *Skt. Gram.* § 463 seq.

I. MASCULINE.

§ 346. Av. ᚷᚢᚱᚢᚢᚢ *nāidyah*- 'weaker', *masyah*- 'greater', *kasyah*- 'less', *āsyah*- 'swifter', *frāyah*- 'more', *vahyah*- 'better'.

	Av.	Singular:							cf. Skt.
N.	*(nāid-ya̅)* · *masya̅*	.	.	.	.	.	.	.	*srē-yān*
A.	*nāid-ya̅vhəm*	.	.	.	.	.	.	.	*srē-yqsam*
D.	*(nāid-yavhe)* *kasyavhe*	.	.	.	.	.	.	*srē-yase*
G.	*nāid-yavhō*	.	.	.	.	.	.	.	*srē-yasas*

Dual:

N.A.V.	*(nāid-yavha)* *āsyavha*	.	.	.	.	.	.	*srē-yqsōu*

Plural:

N.V.	*(nāid-yavhō)* *masyavhō* [1]	.	.	.	.	.	*srē-yqsas*
I.	*(nāid-yebīs)* *frāyebīš*	.	.	.	.	.	.	*srē-yōbhis*
G.	*(nāid-yavhqm)* *vavhavhqm* [2]	.	.	.	.	*srē-yasām*

II. NEUTER (Separate Forms).

Sg. N.A.V. *mas-yō* . . . . *srē-yas*

---

[1] See Haug, *Zand-Pahlavi Glossary* p. 48, 16. — [2] See § 134.

Forms to be observed in GAv. and YAv.

§ 347. **i.** MASCULINE. **Singular:** Nom. GAv. observe *vahya̅* 'melior' (see § 133 on *ḥ*); Acc. (from strong stem) *vanhanhəm* 'meliorem' (see § 134 on *vh* = orig. *sy*), cf. Skt. *kanīyā̆sam* 'younger', Whitney, *Skt. Gram.* § 465 c. — Observe in paradigm **Dual, Plural** Nom. °*yavha*, °*yanhō* (i. e. s t r o n g stem) opposed to Skt. °*yą̆sāu*, °*yą̆sas* (i. e. strongest stem). — **ii.** NEUTER. **Singular:** Nom. YAv. observe *vavhō* 'melius' § 134, GAv. *vahyə̅* 'melius' § 132. On YAv. *aḥə*, GAv. *aⁱyə̅* '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 m a s c u l i n e and n e u t e r: strongest stem -*vah*, weak stem -*uš*. The Skt. has -*vą̆s*, -*uš*, cf. Brugmann, *Grundriss* ii. § 136 Anm. 6.—The corresponding feminine form has -*uší*- (i. e. weak stem + *ī*-declension § 257) e. g. Av. *vīpuší* (nom.), *vīpušīm* 'knowing', see § 86 on *þ*.—Cf. Whitney, *Skt. Gram.* § 458 seq.

MASCULINE—NEUTER.

§ 349. Av. ⟨script⟩ YAv. *vīdvah*-, GAv. *vīdvah*- 'know-ing' = Skt. *vidvás*-.

Av. *dadvah*- 'creator', *ĭrĭripwah*- 'having died'.

	Av.	Singular:	cf. Skt.
N.	*vīd-va̅*	. . . .	*vid-vā́n*
A.	°*vīd-vanhəm* [1]	. . . .	*vid-vą̆sam*
I.	*vīþ-uša* [2]	. . . .	*vid-úšā*
D.	*vīd-ušē* (GAv.)	. . . . . .	*vid-úšē*
Abl.	*(vīþ-ušat)* *dapušaṭ* [2]	. . . . .	see gen.
G.	*vīd-ušō* (GAv.)	. . . . . .	*vid-úšas*

Plural:

N.	*vīd-vanhō*	. . . .	*vid-vą̆sas*
I.	*(vīþ-ū̆žbīs)* *dadnžhīš* (GAv.)	. . . .	*vid-vádbhis*
G.	*(vīþ-ušąm)* *ĭrĭripušąm*	. . . . .	*vid-úšām*

Forms to be observed in GAv. and YAv.

§ 350. **Singular:** Nom. YGAv. also (from weak stem) *mamnūš* 'having thought' Yt. 8.39, *vipuš* 'knowing' Vd. 4.54, *yaetuš* 'having striven', Haug,

---

[1] See Vsp. 19.1; Yt. 10.35.   [2] See § 86.

ZPhl. Gloss. p. 16.6; 56.5, *vīduš* (G.Av.) 'knowing' Ys. 45.8, *vāunuš* 'having won' Ys. 28.5, cf. Whitney, *Skt. Gram.* § 462 c, and Bartholomae, in *K.Z.* xxix. p. 531 = *Flexionslehre* p. 111; — Voc. Y.Av. (nom. as voc.) *vīspō.vīdvå* 'O all-knowing one' Vd. 19.26. — **Plural**: Uncertain whether acc. pl. or gen. sg. *daduṣō* Ys. 58.6.

Note. On the interchange of *d*, *d*, *þ* see §§ 82, 83, 86.

§ 351. Transfers to the *a*-decl. may be found: e. g. dat. pl. Av. *vīpuṣaēibyas-ca*.

(b) Radical Stems in *-h* (= orig. *-s*).

(α) Stems in *-āh* (= orig. *-ās*).

§ 352. To this division (masculine, feminine and neuter) belong simple nouns like Av. *måh-* m. 'moon' (Skt. *mās-*), *āh-* n. 'mouth' (Skt. *ās-*) and the compounds of Av. *-dåh-* 'giving, doing'. The forms have all the long vowel *å* (*ā*). — Cf. Horn, *Nominalflexion im Avesta* p. 4 seq., and Lanman, *Noun-Inflection in the Veda* p. 493 seq.

MASCULINE — FEMININE — NEUTER.

§ 353. Av. ⟨pahlavi⟩ YGAv. *hudåh-*, *hudāh-* 'beneficent' = Skt. *sudás-*.

Av. *yås-* n. (metrically dissyllabic) 'decision', *akō.dåh-* 'maleficent'.

	Av.	Singular:										cf. Skt.
N.V.	*hud-å*	.	.	.	.	.	.	.	.	.	.	*sud-ås*
A.	*hud-åṅhəm*	.	.	.	.	.	.	.	.	.	.	*sud-åsam*
I.	*huḍ-åṅha*	.	.	.	.	.	.	.	.	.	.	*sud-åsā*
D.	*hud-åṅhe*	.	.	.	.	.	.	.	.	.	.	*sud-åse*
Abl.	*hud-åṅhaṯ*	.	.	.	.	.	.	.	.	.	.	see gen.
G.	*hud-åṅhō*	.	.	.	.	.	.	.	.	.	.	*sud-åsas*
L.	*(hud-āhi)* *yåhi*	.	.	.	.	.	.	.	.	.	.	*sud-åsi*
		Plural:										
N.V.	*hud-åṅhō*	.	.	.	.	.	.	.	.	.	.	*sud-åsas*
A.	*hud-åṅhō*	.	.	.	.	.	.	.	.	.	.	*sud-åsas*
I.	*(hud-åbīš)* *akō.dåbīš*	.	.	.	.	.	.	.				— —
D.	*hud-åbyō*	.	.	.	.	.	.	.				—
G.	*hud-åṅhąm*	.	.	.	.	.	.	.	.	.	.	*sud-åsām*

Forms to be observed in GAv. and YAv.

§ 354. Plural: Instr. and Dat. often show MS. authority for °*ābīš*, °*ābyo*; the form in -*ǣ*- above, apparently arises from orig. *as* being treated as if final, i. e. before °*bīš*, °*byō* — pada endings.—Observe Nom. Pl. *za-rᵈzdⱥ* (GAv.).

§ 355. Transfers to the *a*-declension occur: e. g. Singular: Nom. *mǣvhŏ* 'moon' Yt. 10.142 (cf. Skt. *mǡsas* nom.); Dat. *mǣvhāi*; Gen. *mǣvhahe* beside *mǣvhŏ*; Voc. *duzda* 'O malevolent one' § 234b.

Note. The acc. sg. *uṣi.dⱥm* 'giving understanding' nom. propr. is perhaps to be explained as formed after the radical *ā*-decl. § 250, cf. Skt. *vayŏ-dhǡm* — cf. Brugmann, *Grundriss* ii. § 134, 1³, Lanman, *Noun-Inflection* pp. 555, 443, 446.

(β) Like radical *āh*-Stems.

§ 356. Declension of Av. *mazdāh*- f. 'wisdom, Mazda', Anc. Pers. -*mazdāh*- = Skt. -*mēdhas*-. This word like *uṣah*-, *uṣah*-, § 357, is after all ¹ best considered a contract noun, cf. dat. sg. GAv. (trissyllabic) *mazdāi* (i. e. *mazdā(h)-e*); acc. sg. GAv. (trissyllabic) *mazdąm* (i. e. *mazdā(h)-am*); gen. sg. GAv. (trissyllabic) *mazdǣ* (i. e. *mazdā(h)-as*); nom. pl. GAv. (trissyllabic) *mazdǣs-cā* (i. e. °*ā(h)-as*). The forms are as follows:—

Singular. Nom. *mazdǣ* (dissyllable GAv.); Acc. *mazdąm*; Dat. *mazdāi*; Gen. *mazdǣ*, *mazdǣs-ca* (YAv.), *mazdǣs-cā* (trissyl. GAv.); Voc. (*a*-decl.) *mazda* (YAv.), *mazdā* (GAv.). — Plural. Nom. Voc. *mazdǣs-cā* (GAv.).

§ 357. Here may be added Av. *uṣāh*-, *uṣah*- f. 'dawn' = Skt. *usās*-, *usis*-. — Singular: Acc. *uṣǣvhəm*, *uṣąm* (cf. Skt. *usāsam*, *usásam*, *usám*). — Plural: Acc. *uṣǡ* (cf. Skt. *usás*); Gen. *uṣavhąm* (cf. Skt. *usásām*); Loc. *uṣahva*.

Note 1. Parallel, are the sg. nom. acc. Av. *hvāpǣ*, *hvāpąm* 'beneficent' = Skt. *svápās*, *°svápām*.

Note 2. An instance of contraction in orig. *as*-stem § 339 similar to the above, seems to be the loc. sg. *zrayāi* (trissyllabic) 'in the sea' Yt. 5.4; 8.31 (= *zraya(h)e* like *vaējahe*, *arᵉzahe*). 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. *hvāpŏ* 'beneficent'.

(c) Derivative Stems in -*iš*, -*uš*.

§ 358. The examples are not numerous. The words are chiefly neuter. There is no vowel-gradation.— Cf. Whitney, *Skt. Gram.* § 414.

§ 359. Av. *snaiᵖiš*- n. 'weapon'.—**Singular**: Nom. Acc. (neut.) *snaiᵖiš;* Acc. (masc. adj.) *nidā.snaiᵖišəm* 'having weapons laid down'; Instr. *snaiᵖiša;* Gen. *hadišas-ca* 'of the abode'; Loc. *viᵖiši* 'at the judgment' (Geldner).— **Dual**: Instr. *snaiᵖišbya*.—**Plural**: Gen. *snaiᵖišqm*.

Note. Transfers to the *a*-decl. occur: e. g. sg. gen. *hadišahe* 'of the abode'.

§ 360. Similar are· the *uš*-nouns: Av. *arəduš*- n. 'assault, battery! —**Singular**: Nom. *arəduš;* Instr. *arəduša;* Loc. *tanuši* 'in person'.—**Plura :** Gen. *arədušqm*.

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.), *haurvā*- (f.) 'whole'; *sūra*- (m. n.), *sūrā*- (f.) 'mighty'; *uɟra*- (m. n.), *uɟrā*- (f.) 'strong'; *aspa*· (m.) 'horse', *aspā*- (f.) and *aspī*- (f.) 'mare'.

(2) With -*ī*: Av. *rava*- (m. n.), *rəvī*- (f.) 'broad, smooth'; *spitāma*- (m. n.), *spitāmī*- (f.) 'belonging to Spitama'; *daēva*- (m. n.), *daēvī*- (f.) 'devilish'.—*ašavan*- (m. n.), *ašaonī*- (f.) 'righteous'; *bərəzaṇt*- (m. n.), *bərə-saitī*- (f.) 'high, great'; *vīdvah*- (m. n.), *vīᵖuší*- (f.) 'knowing'; *dātar*- (m.), *dāᵖrī*- (f.) 'giving, giver'; *ᵖrā-tar*- (m.), *ᵖrāᵖrī*- (f.) 'protector, nurturer'; *vavhu*- (m. n.), *vavuhī*- (f.) 'good'; *driɟu*- (m. n.), *drīvī*- (f.) 'poor' § 187.

---

[1] For different views on the subject see Horn, *Nominalflexion im Avesta* p. 5; Brugmann, *Grundriss der vergl. Gr.* ii. § 133[2], but ii. § 134, 1[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-*, *-təma-* and
(2) *-yah-*, *-išta-* added to the stem. The corresponding
feminine to these is *-tarā-*, *-təmā-* and *-yehi-* (§ 34), *-išti-*
according to rule, § 362.

(1) *-tara-* (comparative), *-təma-* (superlative).

§ 364. Before *-tara-*, *-təma-*, adjectives whose stem
ends in *a* appear commonly in the form *ō* as in noun com-
pounds. 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.

baēšazya- 'healing',	*baēšazyōtara-,*	*baēšazyōtəma-*
srira- 'fair',	*srirōtara-,*	—
aka- 'bad',	*akatara-,*	—
huyašta- 'well-sacrificed',	*huyaštara-,*	—
hubaoᵢdi- 'sweet-scented',	*hubaoᵢditara-,*	*hubaoᵢditəma-*
ašaojah- 'very strong',	*ašaojastara-,*[1]	*ašaojastəma-*
yāskərət- 'energetic',	*yāskərəstara-,*[2]	*yāskərəstəma-*
amavaṇt- 'strong',	*amavastara-,*[2]	*amavastəma-*
yaētvah- 'having striven',	—	*yaētuštəma-*

(2) *-yah-* (comparative), *-išta-* (superlative).

§ 365. Before *-yah-*, *-išta-*, the adjective reverts to
its original simple crude stem without formative suffix:

maz- 'great',	*mazyah-,*	*mazišta-*
mas- 'great',	*masyah-,*	—
vaŋhu- } 'good', *volu-* }	{ *vahyah-* (GAv.), } { *vaṇhah-* (YAv.),[3] }	*vahišta-*
ās-u- 'swift',	*āsyah-,*	*āsišta-*
ak·a- 'bad',	{ *ašyah-* (GAv.), } { *ašah-* (YAv.),[4] }	*acišta-*

[1] Cf. § 109. — [2] § 151. — [3] §§ 132, 134. — [4] § 162.

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) *asyah-*, *acista-;* so superlative *ašaojišta-* beside *asaojastara-*, *asao-yastəma-* to *ašaojah-* '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 *taɣ-ma-* 'strong', the comparative *taẑyah-*, superl. *taŋcista-* beside *taɣmotəma-*, et al.

Note 3. The *an-*stems sometimes follow the analogy of *aŋt-*stems in their comparison: e. g. *vərəθravan-* 'victorious', comparat. *vərəθravastara-*, superl. *vərəθravastəma-; ašavan-* 'righteous', *ašavastəma-; vərəθrajan-* 'victorious', *vərəθrajŋstara-*, *vərəθrajŋstəma-*.

NUMERALS.

§ 366. The numerals in Avesta correspond generally in form and in usage to the Sanskrit equivalents. — Cf. Whitney, *Skt. Gram.* § 475 seq.

Cardinals.

Av.	cf. Skt.		Av.	cf. Skt.
1. *aēva-*	—		10. *dasa*	*dása*
2. *dva-*	*dvá-*		20. *vīsaiti*	*viṣati-*
3. *þri-*	*trí-*		30. *þrisat-*	*trįsát-*
4. *caþwar-*	*catvár-*		40. *caþwar²sat-*	*catvārįṣát-*
5. *pança*	*páñca*		50. *pançāsat-*	*pañcāsát-*
6. *ḫšvaš*	*ṣáṣ*		60. *ḫšvašti-*	*ṣaṣṭí-*
7. *hapta*	*saptá*		70. *haptāiti-*	*saptatí-*
8. *ašta*	*aṣṭá*		80. *aštāiti-*	*aśīti-*
9. *nava*	*náva*		90. *navaiti-*	*navatí-*
10. *dasa*	*dása*		100. *sata-*	*satá-*

Av.		Av.	
100. *sata-*		600. *ḫšvaš sata*	
200. *duye saite*		700. *hapta sata*	
300. *tišarō sata*		800. *ašta sata*	
400. *caþwārō sata*		900. *nava sata*	
500. *pança sata*		1000. *hazavra-*	

10000. *baēvar-*

§ 367. The numbers from 11—19, as far as they occur, are made up as in Skt.: e. g. Av. *dvadasa* '12' = Skt. *dvádaśa*; Av. *pançadasa* '15' = Skt. *páñcadaśa*. See below under Ordinals, § 374 b.

Note. Observe, the common forms Av. *þrisata-* '30' and *caþwar²-sata-* '40' arise from transfer of *þrisat-* etc. to the a-decl. The strong form *þrisaṇt-* is to be sought in *þrisąs* (orig. nom. but crystallized form), etc.

§ 368. In composite numbers the lesser numeral precedes, and *ca—ca* connects the terms: e. g. Av. *paṇcāca vīsatica* '25'; *þrayasca þrisąsca* '33'; *paṇcāca caþwarəsatəmca* '45', etc.

Note. The first member is sometimes put in the sociative instrumental case; e. g. Av. *nava.satāiš hazavrəmca* 'one thousand and nine hundred'.

Declension of Cardinals.

§ 369. (1) Declension of Av. *aēva-* (m. n.), *aēvā-* (f.) 'one, alone' (singular):

i—ii. MASC. NEUT. Sg. Nom. *aevō;* Acc. *ōyum* (§ 63 Note 2), or (abbreviated spelling) *ōim, aoim;* Instr. *aeva;* Gen. *aēvahe;* Loc. *aevahmi* (§ 443).—iii. FEM. Sg. Nom. *aēva;* Acc. *aevąm;* Gen. *aevaŋhā̊* (§§ 443, 134).

§ 370. (2) Declension of Av. *dva-* 'two' = Skt. *dvá-* (dual)—cf. Whitney, *Skt. Gram.* § 482 b.

Du. N.A.V. *dva* (m.), *duye* (f. n.); I.D.Abl. *dvaēibya;* G.L. *dvayā̊.* Note. Observe *dvae-ca* Yt. 19.7 beside *duye* § 190.

§ 371. (3) Declension of Av. *þri-* (m. n.), *tišar-* (f.) 'three' = Skt. *trí- tisár-* (plural)—cf. Whitney, *Skt. Gram.* § 482 c.

i—ii. MASC. NEUT. Pl. Nom. *þrayō;* Acc. *þrayō;* Dat. Abl. *þribyō;* Gen. *þrayąm.*—iii. FEM. Nom. *þrayō;* Acc. *tišᵃrō, tišrō, tišra;* Gen. *tišrąm, tišranąm* (*ā*-decl.).

Note. Observe *þrayō* (above) is from strongest stem, cf. § 235.—Also *þrāyas-ca*, on *ā* cf. § 19 b.—Also neut. (like fem. § 232) *tišᵃrō.*

§ 372. (4) Declension of Av. *caþwar-* (m. n.), *catavhar-* (f.) 'four' = Skt. *catvár-, cátasar-* (plural)—cf. Whitney, *Skt. Gram.* § 482 d.

i. MASC. Pl. Nom. *caþwārō, caþwāras-ca* (§ 19 b); Acc. *caþwārō.* —ii. FEM. Acc. *catavrō* Yt. 14.44.

§ 373. (5) Declension of numerals from 5—10:—The following instances of gen. pl. occur, Av. *paṇcanąm, navanąm, dasanąm,* cf. Skt. *paṅcānām,* Whitney, *Skt. Gram.* §§ 483, 484.

§ 374. Declension of remaining cardinals:—20 *vīsaʰti* indeclinable; 30 *þrisatəm* (nom. acc. neut.), *þrisatanąm* (gen. pl.); 40 *caþwārəsatəm-ca* (§ 19 b); 50 *paṇcāsatəm, paṇcāsaþiš-ca* (§ 19 b); 60—70 *hšvaštīm* (acc. sg.

fem.) etc., also *navaᵃtiš-ca* (acc. pl. fem. beside *navaᵃtīm*). — 100— 1000 *sata-*, *hazavra-* as neut. nouns, *a*-decl. § 237.—10 000 *baevarᵃ* (acc. sg.), *baevarāi* (dat. sg. *a*-decl. § 237); *baevqn* (acc. pl.), *baevarᵃhī* (instr. pl.) cf. 336.

Ordinals.

Av.	cf. Skt.		Av.	cf. Skt.
1st { *fratᵎma-*	*prathamá-*	11th	*aevandasa-*	—
{ *paoⁱrya-*	*pūrvyá-*			
2nd *bitya-*	*dvitíya-*	12th	*dvadasa-*	*dvādaśá-*
3rd *pritya-*	*tṛtíya-*	13th	*pridasa-*	*trayōdaśá-*
4th *tūⁱrya-*	*tūrya-*	14th	*caprudasa-*	*caturdaśᵢ-*
5th *puḫḍa-*	*pañcatha¹*	15th	*pancadasa-*	*pañcadaśá-*
6th *ḫštva-*	—	16th	*ḫšvaš.dasa-*	*ṣōḍaśá-*
7th *haptapa-*	*saptátha-*	17th	*haptadasa-*	*saptadaśá-*
8th *aštᵎma-*	*aṣṭamá-*	18th	*aštadasa-*	*aṣṭādaśá-*
9th *nāuma-* (§ 64)	*navamá-*	19th	*navadasa-*	*navadaśᵢ-*
10th *dasᵎma-*	*daśamá-*	20th	*vīsᵃstᵎma-*	—

100th Av. *satōtᵎma-* = Skt. *śatatamá-*.

1000th Av. *hazavrōtᵎma* = Skt. *sahasratamá-*.

Note 1. The ordinals as adjectives are declined according to the *a*-decl. § 236 seq.

Note 2. Av. *ḫštva-* 'sixth' has fem. ꜥꜣ꜡꜡꜡꜡꜡꜡, cf. § 362.

Note 3. Av. *prisata-* as 'thirtieth' is found.

Numeral Derivatives.

§ 375. Numeral Adverbs: Av. *hakᵎrᵃṭ* 'once' = Skt. *sakṛt;* Av. *biš* 'twice' = Skt. *dvis;* Av. *priš* 'thrice' = Skt. *tris;* Av. *capruš* 'four times', cf. Skt. *catús,* Whitney, *Skt. Gram.* § 489.—Also with *ā:* Av. *aθbitīm* 'for the second time', *āpritīm* 'for the third time, thrice'; *āḫtūⁱrīm* 'for the fourth time'. — Likewise some others.

§ 376. Multiplicative Adverbs: Suffix *-vaṇt*—Av. *bižvaṭ* 'two-fold'; *přižvaṭ* 'three-fold'; *vīsaⁱtivᴂ* 'twenty-fold' (nom. masc.); *přisaḫwᴂ* 'thirty-fold'; etc.—Suffix *-pwa:* e. g. *prisata-pwᵎm* 'thirty-fold'; etc.

Note. Here also might be added a number of other words *přižva-* 'a third' et al.; but they belong rather to the dictionary.

¹ Cf. Whitney, *Skt. Gram.* § 487.

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:—

SYNOPSIS OF PRONOMINAL·DECLENSION.	A. Gender not distinguished.	
	1. Personal { a. First person *azəm*. b. Second person *tūm*. c. Third person, *hē* and other forms.	
	B. Gender distinguished.	
	2. Relative — Pronoun *ya-*.	
	3. Interrogative — Pronoun *ka-*. (Indefinite.)	
	4. Demonstrative { a. Demonstrative *ta- (hvō)*. b. Demonstrative *aēta-*. c. Demonstrative *aēm (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 -*ṭ* = Skt. -*t (d)* — Sometimes in later texts of the YAv. instead of -*ṭ*, the ending -*m*, like the neuter ending of the noun-declension, is found: e. g. *yim, aom*.

Dat. Abl. Loc.: Show an inserted element *-hm-* = Skt. *-sm-*.—The dat. sg.
    of the two personal pronouns ends in *-bya (-vya)*, *-byō* = Skt. *-bhya(m)*,
    Whitney, *Skt. Gram.* § 492 a.—The loc. sg. in YAv. may take post-
    positive *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 *-ʂqm* = Skt. *-ʂām*.—The 'genitives' *ahmākǝm*, *yuʂmākǝm*, *ya-*
    vākǝm, 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:—

Dat. Abl. Gen. Loc.: Show an inserted element *-hy- (-hy-)*, *-vh-* = Skt. *-sy-*.

§ 382.   Plural:—

Gen.: Shows *-vhqm* = Skt. *-sām*.

§ 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, *Plural-*
bildungen der indogerm. Neutra pp. 21, 260, etc.

Note. In formulaic passages, especially in the Yashts (e. g. Yt. 5.13,15),
masc. forms *yeᵛhe*, *aⁱᵛhe*, *ahmāi* 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 *yāiš* as plural, cf. § 229.—For the treat-
ment of *yō*, *yaṯ*, *yim* as stereotyped case (plural and sin-
gular) see under Syntax.

A. GENDER NOT DISTINGUISHED.

1. Personal Pronouns.

§ 385.   The first and second personal pronouns,
as in Skt., show many peculiarities and individulities 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 Pe** ͡ʋ Av. ʿᵘᵐ *azəm* 'I' = Skt. *ahám*.

	Av.	Singular:		cf. Skt.
N.	. *azəm*			*ahám*
A.	*mąm; mā* (encl.)			*mā́m; mā*
D.	*māvᵃya*[1]; *mē* (encl.) · · · · · ·			*máhyam; mē*
Abl.	*mat*			*mát*
G.	*mana; mē* (encl.)			*máma; mē*

Plural:

N.	*vaēm*[2]			*vayám*
A.	*ahma*[3]; *nō* (encl.)			*asmā́n; nas*
D.	*ahmaibyā* (GAv.); *nō* (encl.) . . .			*asmábhyam; nas*
Abl.	*ahmat*			*asmát*
G.	*ahmākəm; nō* (encl.)			*asmā́kam; nas*

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-cīţ* Ys. **46.18**.

Dat.: YAv. the form *māvᵃya* before *-ca, -cit*, § 386 Note 1.—GAv. *maibyā,
maibyō*, and (encl.) *mōi*.

Gen.: Observe gen. Av. *mana* (note *-n-*) contrasted with Skt. *máma (-m-).*

§ 389. Plural:—

Nom.: GAv. (sporadic) nom. pl. unaccented (second place in sentence) *və*
Ys. **40.4**, cf. Skt. *va-yám*, cf. § 393.

Acc.: GAv. regularly *nǡ*, cf. also at Vsp. **15.2** = Ys. **15.3** *nǡ*, Gāthā re-
miniscence, see § 387.

Dat.: GAv. *ahmaibyā* (above), *ahmāi*, and (encl.) *nə̄*, cf. also at Vsp. **12.4**
nə̄, see § 387.

Gen.: GAv. also (unaccented) *ahmā, žhmā*, and (encl.) *nə̄*.

---

[1] Also before *-ca, -cit* written *māvᵃya*. See also § 388.

[2] i. e. *vayəm*, § 64.

[3] Yt. **1.24** variant; i. e. Av. *ahma* = Skt. *asmā́n;* Av. *aspa* = Skt. *áśvān*

§ 390. (b) **Second Person**, Av. ⟶ *tūm* 'thou' = Skt. *tvám*.

	Av.	Singular:								cf. Skt.
N.	*tūm*[1]; *tū* .	.	.	.	.	.	.	.	.	*tvám*
A.	*þwąm; þwā* (encl.) .	.	.	.	.	.	.	*tvám; tvā*
I.	*þwā*[2] .	.	.	.	.	.	.	.	.	*tvā* (Ved.)
D.	*taibyā* (GAv.); *tē* (encl.) .	.	.	.	*túbhyam; tē*
Abl.	*þwaṯ* .	.	.	.	.	.	.	.	.	*tvát*
G.	*tava; tē* (encl.) .	.	.	.	.	.	.	*táva; tē*

Dual:

| G. | *yavākəm*[3] . | . | . | . | . | . | . | . | . | — |

Plural:

N.	*yūžəm* .	.	.	.	.	.	.	.	.	*yūyám*
A.	*vō* (encl.) .	.	.	.	.	.	.	.	*vas*
D.	*yūšmaoyō, hšmāvⁿya; vō* (encl.)	.	*yusmábhyam; vas*
Abl.	*yūšmaṯ* .	.	.	.	.	.	.	.	*yusmát*
G.	*yūšmākəm; vō* (encl.) .	.	.	.	*yusmákam; uas*

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. *tvəm* (cf. §§ 32, 93 Note 1), *tū*.
Dat.: GAv. *taibyā* (above), also *taibyō*, and (encl.) *tōi*.
Gen.: GAv. *tavā; tōi* (encl.) see § 56.

§ 393. Plural:—

Nom.: GAv. also *yūš* i. e. Av. *yūš:* Skt. *yū-yám::* Av. *və* (§ 389): Skt. *va-yám*.
Acc.: GAv. regularly *vǣ*.
Dat.: GAv. *yūšmaibya, hšmaibya; və* (encl.), cf. also YAv. (Gāthā reminiscence) *və* Ys. 14.1, etc.
Abl.: GAv. also *hšmaṯ*.
Gen.: GAv. *hšmākəm* and (encl.) *və*.—Also *hšmā* Ys. 43.11.

---

[1] i. e. *tvəm*, see § 63.
[2] Ys. 43.10.
[3] Fr. 6.1 and Haug, *ZPhl. Glossary* pp. 3, 46, see § 68 Note 3, cf. Skt. *yuvākú*, see § 380.

§ 394. (c) **Third Person**, Av. ꚞꙭ (ꙭꚞ) *hē (šē)* and other forms.

The proper third personal pronoun *him, hē* etc. (enclitic) is d e f e c t i v e; its deficiencies are partly supplied by the demonstrative pronoun, and partly by enclitic forms of *di-, i-* used with personal force. These l a t t e r s h o w distinction of g e n d e r, but they may best be included here.

§ 395. The following forms of the proper third personal (often used anaphorically, s o m e t i m e s used r e-f l e x i v e l y, see also § 416) occur in GYAv.; they are all e n c l i t i c:

Singular. Acc. *him* (GYAv.); Dat. Gen. *hē* or *šē* § 155 (YAv.), *hoi* (GAv.). — Dual. N.A.V. *hī* (GAv.). — Plural. Acc. *hīš* (GYAv.).

Note 1. The form *hē* 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. *sīm;* Prakrit dat. gen. *sē* — all enclitic. See Wackernagel in K.Z. xxiv. p. 605 seq.

§ 396. Similar to *hē* in usage are the forms from stem YAv. *di-* — likewise e n c l i t i c:—

Sg. Acc. *dim* m. f.; *dit* n. — Pl. Acc. *dīš* m. f.; *dī* n. Ys. 65.8.

§ 397. Of like usage (cf. also § 422), is stem G(Y)Av. *i-* enclitic — sometimes employed almost pleonastically:—

Sg. Acc. *īm* m.; *īt* n. (GAv.), *īt* (YAv., particle). — Du. N.A.V. *ī.* — Pl. Nom. *ī* n.; Acc. *īš* m.; *ī* n.

§ 398. On *hvō, hvavᵒya* used as personal (and reflexive) see §§ 416, 436 Note 3.

B. GENDER DISTINGUISHED.

2. Relative Pronoun.

§ 399. **Relative** Av. ꚞꙭ *ya-* 'who, which' = Skt. *yá-.*

The relative stem *ya-, yā-* = Skt. *yá-, yā-,* shows the following forms.—Cf. Whitney, *Skt. Gram.* § 508.

i. MASCULINE — NEUTER.

Singular:

Av.		cf. Skt.
N.	y-ō	y-ás
A.	y-im¹	y-ám
I.	y-ā	y-éna
D.	y-ahmāi	y-ásmāi
Abl.	y-ahmāṭ	y-ásmāt
G.	y-ehe, y-eŋhe²	y-ásya
L.	y-ahmi	y-ásmin

Dual:

N.	y-ā	y-á (Ved.)
G.	y-ayā̊	y-áyōs

Plural:

N.	y-ōi	y-é
A.	y-ą	y-án
I.	y-āiš	y-āis
D.Abl.	y-aēibyō	y-ébhyás
G.	y-aēšąm	y-ésām
L.	y-aēšū (GAv.)	y-ésu

ii. NEUTER.

Sg. N.A.V.	y-aṭ	y-át
Pl. N.A.V.	y-ā	y-á (Ved.)

iii. FEMININE.

Singular:

N.	y-ā	y-á
A.	y-ąm	y-ám
Abl.	y-eŋhāṭ, °āda	see gen.
G.	y-eŋhā̊	y-ásyās
L.	y-eŋhe³	y-ásyām

Plural:

N.A.	y-ā̊	y-ás
D.Abl.	y-ābyō	y-ábhyas
G.	y-åŋhąm	y-āsām
L.	y-åhu, y-åhva	y-āsu

¹ cf. § 30. — ² cf. §§ 137, 136, 34. — ³ i. e. *yasyā(m), uncertain Vs. 9.32, cf. aⁱŋhe § 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, yasᵊ tē*.—In YAv. (commonly in late passages, but cf. Yt. 10.119) the form *yō* is sometimes found as general relative case, cf. § 384, and under Syntax.—GAv. *yə̄, yas-cā* (also YAv. borrowed *yə̄*, cf. § 400).

Acc.: GAv. *yə̄m, yim*, see §§ 32, 30.

Abl.: YAv. also *yahmā̊ṯ*, on *ā* see § 19 (b).—GAv. once adverbial *yāṯ* Ys. 36.6 = Ys. 58.8, like Skt. *yāt*, cf. Whitney § 509 a.

Gen.: GAv. *yehyā*, see § 132.

Loc.: YAv. also (with postpos. *a* § 380) *yahmya*.—GAv. only *yahmī*.

§ 402. Plural:—

Nom.: YGAv. *yaē-ca, yaē-cā*.—In YAv. (late) a form *yā* as nom. acc. pl. (cf. *tā*, § 413) occurs, cf. noun-inflection *a*-stems § 236.

Acc.: GAv. *yə̄ṇg, yə̄ṇgs-tū, yąs-cā*.

Instr.: YAv., *yāiš* commonly occurs as general plural case, cf. § 384.

Dat. Abl.: GAv. *yaēˀbyas-cā*.

ii. NEUTER.

§ 403. Singular:—

Nom. Acc.: YAv. also *yim* like neut. noun-declension, but generally in late passages.—On *yas-ca = yaṯ-ca* see § 151 Note.—GAv. *hyaṯ* (variants *yaṯ, yiaṯ*, e. g. Ys. 28.9, 30.6 etc.).

§ 404. Plural:—

Nom. Acc.: YAv. also neut. (like fem. § 383) *yā̊*.

iii. FEMININE.

§ 405. Plural:—

Nom. Acc.: YAv. *yā̊s-ca*.—Also rare (like neut.) *yā*, cf. Ys. 10.78.—GAv. *yā̊s-cā*.

3. Interrogative Pronoun.

§ 406. **Interrogative** Av. ‑ᴡᵎ *ka-* 'who, which, what?' = Skt. *ká-*.

The interrogative *ka-, kā-* = Skt. *ká-, kā́-,* is identical
in inflection with the relative and requires no full paradigm
to be given.—Cf. Whitney, *Skt. Gram.* § 504.

i. MASCULINE—NEUTER.

	Av.	Singular:	cf. Skt.
N.	*k-ō*		*k-ás*
A.	*k-əm* etc.		*k-ám*

ii. NEUTER.

Sg. N.A.V. *k-aṭ* etc. . . . . *k-át*

iii. FEMININE.

Sg. N. *k-ā* etc. . . . . *k-ā̇*

Note. YAv. also an instr. sg. *kana* = Skt. *kéna* beside Av. *kā*.—
YAv. also dat. *cahmāi* (indef.) beside *kahmāi;* GAv. *cahyā* beside *kahyā̇*.
—YAv. as gen. pl. (or perhaps fem. sg. form = neut.) *kąm* m. f.

§ 407. Some special forms of interrogative are
worthy of note.

1) S t e m *ki-, ci-* 'quis':—**Sg.** Nom. (m. f.) *ciš̌*, cf. Skt. *ná-kis;* Acc.
(m. n.) *cim, cīm,* cf. Skt. *kim.* — Pl. Nom. (m. n.) *kaya, cayō*. — N e u t. also
Sg. Nom. Acc. *ciṭ, cīṭ.*

2) S t e m *kati-, cati-* 'what, how much':—**Sg.** Acc. (neut.) *caiti* =
Skt. *káti.*

Note. Here also Av. *cina-* 'what'.—Likewise some forms of the inter-
rogative used adverbially:—e. g. *kaṭ* 'how, nonne?'. — *cu* 'how'. Perhaps
kəm Vd. 17.1 (?). — Uncertain *cyavhaṭ* 'how' Ys. 44.12 abl. (?) or *ci-avhaṭ*
doubtful.

Indefinite.

§ 408. The indefinite force is usually given in Av.,
as in Skt., by combining a particle *-ciṭ, -cīṭ* = Skt. *-cit, -ca,*
-caṭ etc., with the interrogative or relative. Sometimes it
is added by the particle *-cina* (*-cana* Afr. 3.7 = Skt. *-canā*),
which is likewise attached to nouns and adjectives; some-
times, again, reduplication of the pronoun (rel. interrog.)
gives an indefinite or a distributive force.

Av. *kahmāicit* 'to whomsoever' = Skt. *kásmāicit;*
Av. *kapacina* 'howsoever, in any way'; *cayascā* 'qui-

cunque' Ys. **45.5**, *cīcā* 'quaecunque' Ys. **47.5** (fr. *ci* +
ca); *yapa kapaca* 'even as', *kahmi kahmicit* 'in any
case whatever', et al.

Note. Indefinite negatives are Av. *nae-ciš* 'no one' = Skt. *ná-kis;*
Av. *mā-ciš* (imperative) 'no one' = Skt. *mā́-kis.*

4. Demonstrative Pronouns.

§ 409. (a) **Demonstrative** Av. ⟶ *ta-* 'this' = Skt. *tá-*.
The demonstrative stem *ha-, hā-, ta-* 'ὁ, ἡ, τό' = Skt.
sá-, sá-, tá-, serves also as personal of the third person.—
Cf. Whitney, *Skt. Gram.* § 495.

i. MASCULINE—NEUTER.

	Av.	Singular:	cf. Skt.
N.	*h-ō*	. . . .	*s-ás*
A.	*t-əm*	. . . .	*t-ám*
I.	*t-ā*	. . . *ı*	*t-ḗna*
G.	*t-ahe*[1]	. . . .	*t-ásya*

Dual:

| N.A.V. | *t-ā*[2], *t-ə̄*[2] | . . . . | *t-ā́, t-ā́ú* |

Plural:

N.	*t-ē*	. . . .	*t-ḗ*
A.	*t-ą*	. . . .	*t-ā́n*
I.	*t-āiš*	. . . .	*t-ā́ís*
D.Abl.	*t-aēıbyō*	. . . .	*t-ḗbhyas*

ii. NEUTER.

| Sg. N.A.V. | *t-at* | . . . . | *t-át* |
| Pl. N.A.V. | *t-ā* | . . . . | *t-ā́* (Ved.) |

iii. FEMININE.

Singular:

| N. | *h-ā* | . . . . | *s-ā́* |
| A. | *t-ąm* | . . . . | *t-ā́m* |

Plural:

| N.A. | *t-ə̄* | . . . . | *t-ā́s* |

---

[1] See Vd. **6.29** with v. l. *ca hē*. — [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-cit̲.*—Observe *hā* Vsp. 12.1 = Skt. *sá*, Whitney, *Skt. Gram.* §§ 498, 176 a, also Av. *aēša* § 418.—GAv. *hē* Ys. 58.4, *hǰ-cā* Ys. 46.1; cf. also at Vsp. 12.1, Ys. 27.6; YAv. (Gathā reminiscence?) *hǰ-ca.*

Acc.: GAv. *tǰm*, see § 32 for *ǰ.*

§ 412. Dual:—

Nom.: GAv. *tōi* Ys. 34.11 is probably used as fem. du.

§ 413. Plural:—

Nom.: YAv. *taē-ca.*—Also rare (like neut. or *a*-decl.) *tā,* cf. § 236. — GAv. *tōi, taē-cīt̲.*

Acc.: YAv. also (see nom.) *tā,* cf. § 380. — Late *tǟ.* — GAv. *tǝ̄ng, tąs-cā,* and later dialect *tą* Ys. 63.1 = Ys. 15.2.

ii. NEUTER.

§ 414. Plural: —

Acc.: YAv. also (like fem., see § 383) *tā̊, tā̊s-ca.*

iii. FEMININE.

§ 415. Plural:—

Acc.: YAv. rarely (like neut., cf. § 383) *tā* Yt. 10.79, cf. similarly *yā* § 405. — GAv. *tā̊s-cā.*

§ 416. Here is to be added also G(Y)Av. nominative singular *hvō* 'ille, ipse', dative *hvāvōya* (like *māvōya*) properly originally reflexive, see §§ 398, 436 N. 1, 3.

Note. In oldest GAv., *hvō* takes the place of demonstr. *hō,* which form does not occur in the metrical Gāthās.

———

§ 417. (b) **Demonstrative** Av. ⸱ⲙⲣⲟⲅⲩⲙ *aēta-* 'this' = Skt. *etá-.*

The demonstrative *aēša-, aēšā-, aēta-* 'this, here' = Skt. *ēsá-, ēsắ-, ētá-,* 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

nom. sg. fem. *aēša* 12.9 (later GAv.).—Cf. Whitney, *Skt. Gram.* § 499 b.

i. MASCULINE—NEUTER.

	Av.	Singular:	cf. Skt.
N.	*aēš-ō*	. . . .	*eṣ-ás*
A.	*aēt-əm*	. . . .	*ēt-ám*
I.	*aēt-a*	. . . .	*ēt-éna*
D.	*aēt-ahmāi*	. . . .	*ēt-asmāi*
Abl.	*aēt-ahmāṯ*	. . . .	*ēt-ásmāt*
G.	*aēt-ahe*	. . . .	*ēt-ásya*
L.	*aēt-ahmi*	. . . .	*ēt-ásmin*

Dual:

G.	*aēt-ayå*	. . . .	*ēt-áyōs*

Plural:

N.(A.)	*aēt-e*	. . . .	*ēt-é*
G.	*aēt-aēšąm*	. . . .	*ēt-ēšām*
L.	*aēt-aēšva*	. . . .	*ēt-éṣu*

ii. NEUTER.

Sg.	N.A.V.	*aēt-aṯ*	. . . .	*ēt-at*
Pl.	N.A.V.	*aēt-a*	. . . .	*ēt-á*

iii. FEMININE.

N.	*aēš-a*	. . . .	*ēṣ-á*
A.	*aēt-ąm*	. . . .	*ēt-ám*
I.	*aēt-aya*	. . . .	*ēt-áyā*
G.	*aēt-aṅhå [1], aēt-ayå*	. . . . . .	*ēt-ásyās*

Forms to be observed in GAv. and YAv.

i. MASCULINE—NEUTER.

§ 418. Singular:—
Nom.: YAv. also *aēša* = Skt. *ēsá*, Whitney, *Skt. Gram.* § 176 a, cf. *hā* above § 411.

§ 419. Plural:—
Nom. Acc.: YAv. notice that *aēte* like *tē* above §§ 413, 380 serves as both nom. and acc. masc. and also neut.

---

[1] See § 134.

ii. NEUTER.

§ 420. Plural:—

Nom. Acc.: YAv. also (like fem., § 383) *aētō.*—On *aēte* see § 380.
Gen.: YAv. also (contaminated with fem.) *aētavhąm.*

iii. FEMININE.

§ 421. Singular:—

Nom.: GAv. (only occurrence) *aēʂā* Ys. 12.9.
Gen.: YAv. the form *aētayā̊, aētayā̊s-cit̪* follows the noun-inflection, *ā*-decl.

§ 422. (c) **Demonstrative** Av. *aēm* 'this' = Skt. *ayám.*

The demonstrative *aēm,* 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.

	Av.	Singular:										cf. Skt.
N.	*aēm* [1]	.	.	.	.	.	.	.	.	.	.	*ayám*
A.	*imǝm*	.	.	.	.	.	..	.	.	.	.	*imám*
I.	*ana*	.	.	.	.	.	.	.	.	.	.	*anéna*
D.	*ahmāi*	.	.	.	.	.	.	.	.	.	.	*asmāi*
Abl.	*ahmāt̪*	.	.	.	.	.	.	.	.	.	.	*asmāt̪*
G.	*ahe, aⁱŋhe* [2]	.	.	.	.	.	.	.	.	.	.	*asyá*
L.	*ahmi*	.	.	.	.	.	.	.	.	.	.	*asmin*

		Dual:										
N.A.V.	*ima*	.	.	.	.	.	.	.	.	.	.	*imā́* (Ved.)
G.	{ *ayā̊*	.	.	.	.	.	.	.	.	.	.	*ayós* (Ved.)
	{ *anayā̊* [3]	.	.	.	.	.	.	.	.	.	.	*anáyos*

		Plural:										
N.	*ime*	.	.	.	.	.	.	.	.	.	.	*imé*
A.	*imą*	.	.	.	.	.	.	.	.	.	.	*imā́n*
I.	*aⁱbiš* (YAv.), *anāiš* (GAv.)	.	.	.	.	.					*ebhis*
D.Abl.	*aⁱbyō*	.	.	.	.	.	.	.	.	.	.	*ebhyás*
G.	*aēʂąm*	.	.	.	.	.	.	.	.	.	.	*eʂā́m*
L.	*aēʂu, aēʂva*	.	.	.	.	.	.	.	.	.	.	*eʂú*

[1] i. e. *ayąm,* § 64. — [2] See §§ 136, 137. — [3] Uncertain, see Vd. 4.48.

	Av.		ii. NEUTER.									cf. Skt.
Sg.	N.A.V. *imaṭ*	.	.	.	.	.	.	.	.	.	.	*idām*
Pl.	N.A.V. *ima*	.	.	.	.	.	.	.	.	.	.	*imā* (Ved.)

iii. FEMININE.

Singular:

N.	*īm*[1]	.	.	.	.	.	.	.	.	.	.	.	*iyám*
A.	*imąm*	.	.	.	.	.	.	.	.	.	.	.	*imām*
I.	*āya, aya*	.	.	.	.	.	.	.	.	.	.	*ayā* (Ved.)
D.	*aⁱŋhāi*	.	.	.	.	.	.	.	.	.	.	.	*asyāi*
Abl.	*aⁱŋhāṭ*	.	.	.	.	.	.	.	.	.	.	.	see gen.
G.	*aⁱŋhā̊*	.	.	.	.	.	.	.	.	.	.	.	*asyā̊s*
L.	*aⁱŋhe*[2]	.	.	.	.	.	.	.	.	.	.	.	*asyąm*

Dual:

I.D.Abl.	*ābyā* (GAv.)	.	.	.	.	.	.	.	.	.	.	*ābhyąm*

Plural:

N.A.	*imā̊*	.	.	.	.	.	.	.	.	.	.	.	*imā́s*
I.	*ābīš*	.	.	.	.	.	.	.	.	.	.	.	*ābhis*
D.Abl.	*ābyō*	.	.	.	.	.	.	.	.	.	.	.	*ābhyás*
G.	*ā̊ŋhąm*	.	.	.	.	.	.	.	.	.	.	.	*āsā́m*
L.	*āhū* (GAv.), *āhva*	.	.	.	.	.	.	.	*āsú*

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 *ayə̄m* beside *aēm*, see § 32.

Abl.: YAv. also *ahmāṭ*, on *ā* see § 19(b).

Gen.: GAv. *ahyā̆, ahyā̆-ca*, cf. §§ 132, 133.

Loc.: YAv. also (with postpos. *a*, § 379) *ahmya*.

---

[1] i. e. *iyəm*, see §§ 63, 51. — [2] i. e. orig. *°asyā(m)*.

§ 425.   **Dual**:—

Gen.: GAv. also (from stem *a*-, § 431) *ōs-cā*.

§ 426.   **Plural**:—

Nom. (Acc.): YAv. *ime* serves also as acc. pl., see § 380.

Instr.: GAv. observe the form *anāiš* above from stem *ana*-, and *āiš* below
     § 431 from stem *a*-.

Dat. Abl.: YAv. *aēibyas-cit̤*.

ii. NEUTER.

§ 427.   **Singular**:—

Nom. Acc.: YAv. observe *imat̤* above as opposed to Skt. *idám*.

§ 428.   **Plural**:—

N.A.V.: YAv. also (like fem., § 383) *imā̊*.—GAv. regularly *imā* which is
     the only GAv. instance noted of this stem *ima*-.

Loc.: YAv. also (see fem. § 383) *ō̆vhąm*.

iii. FEMININE.

§ 429.   **Singular**:—

Instr.: GAv. *ōyā* cf. YAv. *ayā* above in paradigm.

Dat.: GAv. *ahyāi*, cf. § 133.

Abl.: YAv. also *a�army̆hāt̤*, on *ā* see § 19 (b).

Gen.: YAv. *aᵃy̆hā̊s-ca*, see § 124 Note.

Loc.: YAv. also, identical with instrumental, *aya*.

§ 430.   **Plural**:—

Nom. Acc.: YAv., also a form *imā̊s⁹* before *t̤*, see § 124 Note.

Dat. Abl.: YAv., also *āˡbyas-cit̤*, *āˡwyas-ca*, on *ā* see § 19 Note.

§ 431.   Directly from stem *a*- come : — Singular. Acc.
Neut. (as particle) *at̤* (GYAv.); Dat. (uncertain?) *āi* Vd. 3.23
(neut. fem.); Abl. (as particle) *ā̆t̤* (GAv.), *āat̤* (YAv.). —
Dual. Gen. *ā̊s-cā* (GAv.). — Plural. Instr. (also used advbl.)
āiš (GAv.).

─────────

§ 432.   (d) **Demonstrative** *hāu*, *ava*- 'that' = Skt.
asāu, —.

The remote demonstrative in Av. *ava*- 'that, yonder'
(cf. Old Pers. *ava*-), combined with *hāu*, is to be con-
trasted with Skt. *amú*-, *asáu*-. The Av. shows *ava*-
throughout where the Skt. has *amú*-.—Cf. Whitney, *Skt.*
Gram. § 501.

i. MASCULINE—NEUTER.

	Av.	Singular:	cf. Skt.
N.	*hāu*		*asāu*
A.	*ao-m* [1]		—
I.	*av-a*		—
G.	*av-aiŋhe*		—

Plural:

√.(A.)	*av-e*	—
I.	*av-āiš*	—
G.	*av-aēšąm*	—

ii. NEUTER.

g. N.A.V.	*av-aṭ, ao-m*	—
Pl. N.A.V.	*av-a*	—

iii. FEMININE.

Singular:

N.	*hāu*	—
A.	*av-ąm*	—
Abl.	*av-aiŋhāṭ*	—
G.	*av-aiŋhā̊, av-aṅhā̊*	—

Plural:

N.A.	*av-ā̊*	—
D.Abl.	*av-abyō*	—

Forms to be observed in GAv. and YAv.

§ 433. **Plural.** Acc. Neut.: YAv. also (neut. like fem. § 383) *avā̊*.

Note. For the derivatives *avaŋṭ-, avavaŋṭ- (avaŋṭ-)* from *ava-* see § 441.

---

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. *avəm*, § 63.

adjectives and are inflected partly according to the pro-
nominal declension, partly according to the nominal. They
answer in general to corresponding forms in Sanskrit.—
Cf. Whitney, *Skt. Gram.* § 515 seq.

Possessive — Reflexive.

§ 435. Here may be enumerated as connected with
the personal pronoun, the following p o s s e s s i v e (and re-
flexive) forms: — Av. *ma-* 'meus', *þwa-* 'tuus', *hva-*, *hva-*,
hava- (reflexive) 'suus', *ahmāka-* 'our', *yūšmāka-*, *hšmāka-*
'your'.—*mavaṇt-* 'like me', *þwāvaṇt-* 'like thee', *yūšmāvaṇt-*,
hšmāvaṇt- 'like you'.—*hvaēpaiþya-* 'own'.

Other Pronominal Derivatives and Adverbs.

§ 436. The following d e r i v a t i v e s may further be
noted: —Relative, *yavaṇt-* 'how much', *yatāra-* 'which of
two'. — Interrogative, *cvaṇt-* 'how much?', *katāra-* 'which of
two?'. — Demonstrative, *aētavaṇt-* 'so much', *avaṇt-* 'that,
such', *avavaṇt- (avaṇt-* § 194) 'so much'.—Likewise here,
numerous pronominal a d v e r b s *ya-þa* 'how, as', *ka-ḍa*
'how, when?', *cū* 'how?', *i-ḍa* 'here', etc.

Note 1. Here observe Av. *hvato* 'reciprocally, each other' = Skt. *svátas.*

Note 2. On *hvō* 'ipse, ille' as personal pronoun, see §§ 398, 416.

Note 3. From same stem as *hvō* (in Note 2) comes the interesting
reflex. dat. *hvavºya* 'self' (like *māvºya* § 388), cf. Lat. *s(v)ibi.*

Note 4. From an assumed demonstrative stem *tva-* comes the neut.
adverb *þwaṭ* 'then again' Ys. 44.3 = Skt. *tvat.*

Note 5. Instances of GAv. *ahyā* gen. of demonstr. (= pers.), from
aēm § 422, instead of the r e f l e x. possessive, occur.

Declension of Pronominal Derivatives.

§ 437. In regard to inflection, the pronominal deriva-
tives follow partly the pronominal declension and partly
the nominal. The following forms of the p o s s e s s i v e s
(reflexive), and of the d e m o n s t r a t i v e d e r i v a t i v e s de-
clined according to the pronominal declension are worthy
of note.

§ 438. i. Declension of the possessive pronoun GAv. *ma-* 'meus'.

    i—ii. MASC.—NEUT. S.   n. *mə;* Dat. *mahmāi;* Gen. *mahyā.*— Pl. Acc. (Neut.) *mā.*—iii. FEM. Sg. Gen. *mahyå* (§ 133).

§ 439. ii. Declension of the possessive pronoun GAv. *þwa-* 'tuus'.

    i—ii. MASC.—NEUT. Sg. Nom. *þwə;* Instr. *þwā;* Dat. *þwahmāi;* Abl. *þwahmāt;* Gen. *þwahyā;* Loc. *þwahmī.*—Pl. Nom. *þwōi* (masc.); Acc. *þwā* (neut.).—iii. FEM. Sg. Nom. *þwōi;* Gen. *þwahyå.*—Pl. Loc. *þwāhū.*

§ 440. iii. Declension of GYAv. *hva-, hu-* *(hava-)* 'suus' = Skt. *svá.*— GAv. has only ∿∿, YAv. ∿∿ (from GAv.), ∿∿∿ and ∿∿∿∿.

    i—ii. MASC.—NEUT. Sg. Nom. *hə* (GAv.), *hvō* (YAv.); Instr. *hvā;* Gen. *hvahe;* Loc. *hvahmi.*—Du. Acc. *hva.*—Pl. Instr. *hāiš;* Loc. *hvaešu* (? emended Fn. 4.2).—iii. FEM. Nom. *hvae-cā* (GAv.), *hva* (YAv.); Dat. *hvahyāi.*

Note 1. From the by-form *hava-* come: Masc. Neut. Sg. Nom. *havō;* Acc. *haom* (§ 64); Instr. *hava;* etc. regularly according to nominal declension (§ 236 *a*-decl.).—Fem. Sg. Nom. *hava;* Acc. *havąm;* Dat. *havayāi* with variant *haoyāi* (§ 62, 2); Gen. *huvåyå* beside *haoyå* (§ 62, 2).

Note 2. The possessives *ahmāka-* 'our', *þwāvaṇt-* 'like thee' etc. follow the noun-inflection.

Note 3. Observe that *ahmākəm, yavākəm, yuṣmākəm* employed as 'genitives' of the personal pronoun §§ 386, 390, are really stereotyped cases of possessive adjectives, as similarly in Skt. *asmákam, yaváku, yuṣmákam.*

§ 441. iv. Declension of the demonstrative derivative *avaṇt-* 'that, such', from stem *ava-* § 430. This is to be distinguished from *avavaṇt-* *(avaṇt-* § 194) in § 442.

    MASC. Sg. Nom. *avå.*—Pl. Dat. Abl. *avaþby..*—NEUT. Sg. Nom. Acc. *avaṭ* above in paradigm.

§ 442. v. Declension of the demonstrative derivative *avavaṇt-* *(avaṇt-* § 194, cf. variants) 'so great' — to be distinguished from *avaṇt-* § 441.

    Sg. Nom. (neut.) *avavaṭ;* Acc. (masc.) *avāṇtəm* (§§ 194, 44) and *avavaṇtəm* (neut. adv. *a*-decl.); Instr. *avavata;* Gen. *avavatō.*— Pl. Gen. *avavatąm.*

Adjectives declined pronominally.

§ 443. A few adjectives in Av., like their correspond-
ing Skt. equivalents, also follow the pronominal declension
wholly or in part. Cf. Whitney, *Skt. Gram.* § 522 seq.—
Instances are: Av. *aēva-* 'one, alone'; Av. *anya-* 'other' =
Skt. *anyá-;* Av. *vīspa-* 'all' = Skt. *víśva-.*

> For example: Pl. Nom. Acc. m. *vīspe, vīspā* (p r o n o m i n a l)
> beside Nom. m. *vīspåŋhō;* Acc. *vīspās-ca* (YAv.), *vīspąs-cā, vīspąŋg*
> (GAv.) i. e. nominal declension; — Gen. *vīspaēšąm* (pronominal) be-
> side *vīspanąm* (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 v o i c e s active, middle (passive), in t e n s e s present (and preterite), perfect (and pluperfect), aorist, future, and in m o d e s 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 p a s - s i v e force. A formative passive, as in Skt., however also occurs (cf. V. a).

Note 2. Under tenses, observe that 'injunctive' or 'improper sub-junctive' is a convenient designation for certain forms of augmentless pre-terites 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 t h r e e p e r s o n s, and t h r e e n u m b e r s.

Note. It is to be observed that the first persons imperat. are sup-plied by subjunctive forms.

SYNOPSIS

OF

VERB-

SYSTEM

I. Present-System
(10 Classes)

ii. MIDDLE — i. ACTIVE

1. Indicative
  a. Present.
  b. Preterite (Injunctive).
2. Imperative.
3. Subjunctive (Pres. and Pret. Forms).
4. Optative.
5. Participle.

II. Perfect-System

ii. MIDDLE — i. ACTIVE

1. Indicative
  a. Perfect (Present).
  b. Pluperfect (Preterite).
2. Imperative.
3. Subjunctive (Pres. and Pret. Forms).
4. Optative.
5. Participle.

III. Aorist-System
(non -s-, and s-Class)

ii. MIDDLE — i. ACTIVE

1. Indicative (Preterite = Aor.).
2. Imperative.
3. Subjunctive (Pres. and Pret. Forms).
4. Optative.
5. Participle.

IV. Future-System
1. Indicative (Act. and Mid.).
2. Participle.

V. Secondary Conjugations.

  a. Passive.   d. Inchoative.

  b. Causative.   e. Desiderative.

  c. Denominative.   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.

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1. -*mi*		-*mi*	-*e*		-*ẽ*
2. -*hi* (-*ṣi*)		-*si* (-*ṣi*)	-(*v*)*he* (-*še*)		-*sẽ* (-*sẽ*)
3. -*ti*		-*ti*	-*te*		-*tẽ*
	Dual:			Dual:	
1. -*vahī* (GAv.)		-*vas*	—		-*vahẽ*
2. —		-*thas*	—		-*āthẽ*
3. -*tō̆*, -*þō̆*		-*tas*	-*āþe*		-*ātẽ*
	Plural:			Plural:	
1. -*mahi*		-*masi* (Ved.)	-*maide*		-*mahẽ*
2. -*þa*		-*tha*	-*þwe*		-*dhve*
3. -*ṇti*		-*nti*	-*ṇte*		-*nte*

b. Secondary Endings.

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1. -*m*		-*m*	-*i*, -*a*		-*i*, -*a*
2. -*s* (-*š*)		-*s* (-*ṣ*)	-*ṽha* (-*ša*)		[-*thās*]
3. -*t*		-*t*	-*ta*		-*ta*
	Dual:			Dual:	
1. -*va*		-*va*	—		-*vahi*
2. —		-*tam*	—		-*āthām*
3. -*təm*		-*tām*	-*ātəm*		-*ātām*

	Plural:		Plural:	
1. -*ma*	-*ma*	{ -*ma*ⁱ*dī* (GAv.) . { -*ma*ⁱ*de* (YAv.) . }	}	-*mahi*
2. -*ta* .	-*ta*	-*dwəm*		-*dhvam*
3. -*n* .	-*n*	-*n̥ta*		-*nta*

c. Imperative Endings.

	i. ACTIVE.			ii. MIDDLE.	
	Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
2.	-*di*, —	. . .	-*dhi*, —	-*nuha* (-*švā*) . .	-*sva* (-*sva*)
3.	-*tu* .	. . . .	-*tu*	-*tąm*	-*tām*
		Plural:			Plural:	
2.	-*ta*, -*nā* (GAv.)[1]	-*ta*		-*dwəm*	-*dhvam*
3.	-*n̥tu*	-*ntu*		-*n̥tąm*	-*ntām*

d. Perfect Endings.

	i. ACTIVE.			ii. MIDDLE.	
	Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1.	-*a*	-*a*	-*e*	-*ē*
2.	-*þa*	-*tha*	—	-*sē*
3.	-*a*	-*a*	-*e*	-*ē*
		Dual:			Dual:	
1.	—	-*va*	—	-*vahē*
2.	—	-*athur*	—	-*āthē*
3.	-*atar*²	-*atur*	-*a*ⁱ*tē* (GAv.) . .	-*ātē*
		Plural:			Plural:	
1.	-*ma*	-*ma*	—	-*mahē*
2.	-*a*	-*a*	—	-*dhvē*
3.	-*ar*², -*ar*²*š* . .	-*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.

Note. Observe that Av. 3 du. is in form often like Skt. 2 du.:
e. g. Av. -pō (beside -tō) 3 du. pres. act. = Skt. -tas 3 du. (but -thas 2 du.);
—again Av. -tǝm 3 du. pret. act. == Skt. -tǎm 3 du. (but -tam 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 -ā, -a—i. e. GAv.
has -ā regularly in the thematic or a-conjugation pres. indic., and
-mī in the unthematic or non-a-conj. pres. indic.; but in YAv. this
distinction is not sharply drawn. — Subjunctive. YAv. -ni, -a,
GAv. -nī, -ā.—ii. MIDDLE. Indicative. GAv. also -ōi (§ 56, be-
side -ē).—Subjunctive. GYAv. -ne, -ne, -āi (i. c. ā + ē).

Second Person: i. ACTIVE. Subjunctive. In later texts of YAv. -ā(h)i
sometimes drops its h and becomes -āi, e. g. YAv. yazāi 'mayest
thou worship' Yt. 10.140.—ii. MIDDLE. Indicative. YAv., observe
-se (after -d [-t] §§ 151, 186) raose 'thou growest' Ys. 10.4.—GAv.
also indic. subjunct. -ṋhōi § 56.

Third Person: ii. MIDDLE. GYAv. also (but not common; cf. also perf.
below) like 1 sg. -e = Skt. -e beside te.

§ 451. Dual:—

Third Person: i. ACTIVE. YAv., observe -pō in yūidyapō 'they both fight'
Yt. 8.22, a 3 du.-form (like Skt. -thas 2 du.-form) beside -tō above,
see § 449 Note. — ii. MIDDLE. YGAv. occasionally -te or -a'te e. g.
baraite 'they two bring' Zlhl. Gloss. pp. 54. 8 = 107. 13, vǝrǝnvaite
'both believe' (indic.) Ys. 31.17.—Again -īte, GAv. jamaete 'they
both may come' (aor. subjunct.) Ys. 44.15.

§ 452. Plural:—

First Person: ii. MIDDLE. YAv. only occasionally is the MS. variant
-maide (observe d) is noted.

Second Person: ii. MIDDLE. GAv. regularly -duye == Skt. -dhve § 190.

Third Person: i. ACTIVE— ii. MIDDLE. Indicative. YGAv. occasionally
have in the 3 pl. of the non-a-conjugation (unthematic) the form
-aiti (i. e. -ṋti) or even -āiti = Skt. -ati in the active, and -aite
(i. e. -ṋte) = Skt. -ate in the mid.; but more commonly in the non-
a-conj. (unthematic) the ending (-aṋti) -ṋti, (-ṋtē) -ṋte of the
a-conj. (thematic) is assumed instead.—Uncommon in the pres. is
-re, cf. indicative sōire 'they lie down' Yt. 10.So := Skt. sēre Whitney,
Skt. Gram. § 629, and subjunctive mravāire 'they may say'
Yt. 13.64, nijrāire 'they may throw' Yt. 10.40, cf. §§ 486, 521.

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. *aguze* 'I hid myself' opp. to *aojī* 'I spake'.—The ending *-a* is found in the optative.

Second Person: i. ACTIVE. The normal ending *-s* unites with *a* in the *n*-conj. and gives *-ō* (*-ᴁ* subjunct.); the *š*-form occurs according to rule § 156.—ii. MIDDLE. YGAv. notice the suffix is *-sa* (cf. Gk. *-σο*) contrasted with Skt. *-thās.*

Third Person: i. ACTIVE. YGAv., orig. *t* is retained (unchanged to *-ṭ*) after *s* (*š*), e. g. *moist* 'he turned', *cōišt* 'he promised', §§ 81, 192. ·Notice *ās* (i. e. *ās-t*) 'he was' and *cinas* 'he promised' § 192 Note.

§ 454. Dual:—

Third Person: i. ACTIVE. YAv., observe that the 3 du. Av. *-təm* 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. *-ātəm* opp. to Skt. *-ātām*, see again § 449 Note.—Again (like primary 2 du., but) with secondary meaning YAv. *-āĭpe* = Skt. *-āthe* and some other forms—see Bartholomae, *K.Z.* xxix. p. 286 seq. = *Flexions-lehre* p. 17 seq.

§ 455. Plural:—

First Person: ii. MIDDLE. Observe that GAv. has a proper secondary ending *-maĭdi* (cf. opt. *vaĭrimaĭdī*) = Skt. *-mahi*, but YAv. substitutes for this *-maĭde* drawn from the present.

Second Person: ii. MIDDLE. GAv. shows *-dūm* = Skt. *-dhvam*, § 63.

Third Person: i. ACTIVE. In redupl. formations GAv. has occasionally an unthematic 3 pl. pret. in *-aṭ* (i. e. *-yṭ*) corresponding to the occasional *-ati* *-nti* of the pres., e. g. *zazaṭ* 'they drove away', et al. ·GYAv., remark also opt. *-ārəš*, *-ārə*, thus *buyārə̄š* 'they would be', *hyārə* beside *hyąn*. Also *-arə* aor. pret. GAv. *ādarə* 'they made' Ys. 43.15 = Skt. *ádur;* YAv. *aškarə* '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. *-rəm* = Skt. *-ram* in Av. *vaoːzirəm* 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, 11, GAv. *-di*.— ii. MIDDLE. YAv. re-

gularly -*vuka* = Skt. -*sva* —GAv. -*svā* (in *dasvā* 'give' = *dad-sva*
§ 186), -*švā*, -*hvā* § 130, 2 a.

Third Person: ii. MIDDLE. A suffix -*qm* = Skt. -*ām*, 3 sg. mid. is found
in GAv. *ərəšucqm* 'let him speak aright' Ys. 48.9, *vīdqm* 'shall de-
cide' *vi* + *dā* Ys. 32.6, Geldner, in *B.B.* xv. p. 261, cf. Whitney,
Skt. Gram. § 618.

§ 457. Plural:—

Second Person: i. ACTIVE—ii. MIDDLE. The forms are undistinguishable
from an augmentless imperfect § 445 Note 2.—A genuine instance
of -*na* cf. Skt. -*tana* 2 pl. active imperat. is GAv. *baranā* Ys. 30.9,
cf. Skt. *bhajatana*, Whitney, *Skt. Gram.* § 740.

Third Person: i. ACTIVE—ii. MIDDLE. The endings -*aŋtu*, -*əŋtu*, -*əŋtqm*
occur in both *a*-verbs and in non-*a*-verbs — (in the latter case by
transfer § 471 to *a*-conj.).

d. Perfect Endings.

§ 458. For observations on the perfect endings see Pf. ii below.

Mode-Formation.

1. Indicative Mode.

§ 459. 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 con-
jugation 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 *a*-conjugation (thematic) this *a* unites of course with the stem-final and forms *ā*:—e. g. (1) thematic *a*-stem, Av. *bar-ā-hi* 'mayest thou bear' (i. e. *bara-a-hi*) = Skt. *bhár-ā-si;*—(2) unthematic, Av. *jan-a-iti* 'may he smite' (cf. pres. indicat. *jaiṇ-ti*) = Skt. *hán-a-ti*.

§ 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. *-ni, -nī* (i. e. *-āni*) or also YGAv. *-a, -ā;*—and in 1 sg. middle it is *-ne* (i. e. *-āne*) beside *-āi*. Cf. Whitney, *Skt. Gram.* § 562.

Subjunctive Endings combined with Mode-Sign.

	i. ACTIVE.			ii. MIDDLE.	
	Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1.	*-āni, -a*	*-āni, -ā*	*-āne, -āi* . . . . : .	*-āi*
2.	*-ahi, (-ā[h]i)* . . . *-asi* *-ō, -ā* . . . . . . *-as*		*-avhe* . . . . *-asē*
3.	*-aiti* . . . . . . *-ati* *-aṭ* . . . . *-at*		*-atē* . . . . *-atē* *-ata* . . . . —

	Dual:			Dual:	
1.	*-āva* . . . . *-āva*		— . . . . *-āvahē*
2.	— . . . . *-athas*		— . . . . *-āithē*
3.	*-atō* . . . . . . *-atas* *-atəm* . . . . . . —		— . . . . *-āite*

	Plural:			Plural:	
1.	*-āma* . . . . . . *-āma*		*-āmaide* . . . . . *-āmahe*
2.	*-atha* . . . . . . *-atha*		— . . . . *-adhvē*
3.	*-əṇti* . . . . . . — *-ən* . . . . *-an*		*-əṇte, -aire* . . . . *-antē*

Note 1. Observe (late) YAv. 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-*a*-conjugation (unthematic), or it is *-ī-* added to the regular tense-stem of the class for the *a*-conjugation (thematic).

In the *a*-stems (thematic) the mode-sign -*ī*- unites with the stem-final *a* into -*aē*- (-*ōi*-) §§ 55, 56. In the non-*a*-conj. the distinction between -*yā*-, -*ī*- is that -*yā*- was employed in the active and -*ī*- in the middle.

Note. Instead of -*ī*-, instances of -*ī*- (§ 21 Note) occur, e. g. *daiþiša* beside *daidīṣa* 'mayest thou give'. — Similarly occur instances of -*yā*- for -*yā*- (§ 18 Note 1), cf. *buyata, buyama* 'may ye, we be'. — Probably also GAv. *daidyaṱ* Ys. 44.10.

§ 464. The endings of the optative are the secondary ones throughout. In YAv., however, the 1 pl. mid. -*maide* (primary, e. g. Ys. 9.21) instead of GAv. -*maidī* (secondary) is found. Observe in the *a*-conj. (thematic) the 3 pl. act. mid. Av. -*ən*, -*ənta* (cf. Gk. λέγ-οι-εν, λέγ-οι-ντο) is to be contrasted with Av. non-*a*-verbs which show -*arə*, -*arəš* = Skt. -*ur*, -*ran* (act. mid. in both *a*- and non-*a*-stems).

Optative Endings combined with Mode-Sign.

a. *a*-conjugation (thematic).

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1. — .	. . . . . .	-*ēyam*	-*aya*[1] .	. . . . . .	-*eya*
2. -*ōiš* .	. . . . . .	-*ēs*	-*aēša* .	. . . . . .	-*ēthās*
3. -*ōiṱ* .	. . . . . .	-*ēṱ*	-*aēta* .	. . . . . .	-*ēta*
	Plural:			Plural:	
1. -*aēma* .	. . . . .	-*ēma*	-*ōimaidī* (GAv.) -*ōimaide* (YAv.)		-*ēmahi*
2. -*aēta* .	. . . . .	-*ēta*	-*ōiḍaṱən* .	. . . . .	-*ēdhvam*
3. -*ayən* .	. . . . .	-*ēyur*	-*ayanta* .	. . . . .	-*ēran*

b. Non-*a*-conjugation (unthematic).

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1. -*yąm* .	. . . . .	-*yām*	-*ya* .	. . . . . .	-*īya*
2. -*yā̊* .	. . . . . .	-*yās*	-*īša* .	. . . . .	-*īthās*
3. -*yāṱ* .	. . . . .	-*yāṱ*	-*īta* .	. . . . .	-*īta*
	Plural:			Plural:	
1. -*yāma*[2] .	. . . .	-*yāma*	-*īmaidī* .	. . . . .	-*īmahi*
2. -*yāta* .	. . . .	-*yāta*	— .	. . . . . .	-*īdhvam*
3. -*yąn* -*yārə* -*yārəš* .	. . . .	— -*yur* —	— .	. . . . . .	-*īran*

---

[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 ve r b - c o n j u g a t i o n (pres. of 3 r d. class, and in the desiderative, and intensive), in the per - fe c t, and sometimes in the a o r i s t. The reduplication consists in the repetition of a part of the root.—The rules of reduplication should be noted:—

(b) A long i n t e r n a l or f i n a l vowel of the root is commonly shortened in the reduplicated syllable; sometimes —see desiderative, intensive—it is lengthened or strengthened. Radical *ar* (*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 c o n s o n a n t repeat that consonant, but a g u t t u r a l is reduplicated by the cor - responding p a l a t a l; an o r i g i n a l *s* (including *st, sp, sm*) is reduplicated by *h,* an orig. p a l a t a l *ś* by *s,* an initial s p i r a n t by the corresponding smooth:—e. g. Av. *ja-ɉm-at̠* (√ *gam-* 'go'), *hi-šta-iti* (√ *stā-* 'stand'), *hi-spōs-amna* (√ *spas-* 'see'), *hi-šmar-antō* (√ *mar-,* **smar-* 'remember'), *tu-þru-ye* (√ *þru-* 'nourish').

Note 1. The original guttural instead of palatal is retained in re - duplication before *u,* cf. Av. *ku-h̠ɪnv-qna* (√ *h̠ɪnu-* 'rejoice, please').

Note 2. Observe the redupl. form (desiderative participle) *zi-h̠ɪnœvh - amnū* Yt. 13.49, cf. Skt. *ji-jñās-amānas*.

b. Augment.

(Cf. Whitney, *Skt. Gram.* § 585.)

§ 466. In Av. the augment is comparatively rare, the instances of its o m i s s i o n 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

a, as likewise in Skt., combines with an initial vowel into the corresponding *vrddhi.*

It is often difficult to decide whether an *a* is the augment *a* or the verbalprefix $a = \bar{a}$.

Note 1. For metrical purposes it seems sometimes that augment must be restored in reading where the texts omit it. — See Geldner, *Metrik* p. 38.

Note 2. Instead of *a*, GAv. shows once a form *ə̄* in augment before *v*, cf. GAv. *əvaocaţ* (but written *ə̄. voacaţ*) § 32.

Note 3. On augmentless preterites ('injunctive') with imperat.-subjunct. force, see § 445 Note.

§ 467. **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.

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.

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

(II) s e c o n d 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 s t r e n g t h e n e d root-form = Skt. first
(*bhū-*) class.

Av. √*bū-, bav-a-ⁱti* 'he becomes'.

Second Formation—**Class 6**—see § 479 seq.

(**6**) *a*-class with u n s t r e n g t h e n e d root-form = Skt. sixth
(*tud-*) class.

Av. √*druj-, druž-a-ⁱti* 'he deceives'.

Third Formation—**Class 4**—see § 480 seq.

(**4**) *ya*-class (unstrengthened root-form) = Skt. fourth (*div-*)
class.

Av. √*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. √*ruc-, raoc-aye-ⁱti* 'he lights up'.

II. Non-*a*-Conjugation (unthematic).

First Formation—**Class 2**—see § 516 seq.

(**2**) R o o t - class—root itself is present stem = Skt. second
(*ad-*) class.

Av. √*jan-, jaⁱṇ-ti* 'he smites'.

Second Formation—**Class 3**—see § 540 seq.

(**3**) R e d u p l i c a t i n g class—root redupl. is pres. stem =
Skt. third (*hu-*) class.

Av. √*da-, da-dā-ⁱti* 'he gives'.

Third Formation—**Class 7**—sec § 554 seq.

(7) N a s a l - class—inserted *-na-* (str.), *-n-* (wk.) = Skt. seventh
　　(rudh-) class.

　　　　Av. √*ric-*, *iri-na-ḥti* 'lets go'.

Fourth Formation—**Class 5**—see § 566 seq.

(5) *nu*-class—root adds *nao-* (str.), *nu-* (wk.) = Skt. fifth
　　(su-) class.

　　　　Av. √*kar-*, *kərə-nao-iti* 'he makes'.

Fifth Formation—**Class 8**—see § 577 seq.

(8) *u*-class—root adds *u-* alone = Skt. eigth *(tan-)* class.
　　　　Av. √*āp-*, *āfənte* (i. e. *āp-v-ante* § 95) 'are overtaken'.

Sixth Formation—**Class 9**—see § 584 seq.

(9) *nā*-class—root adds *nā-* (str.), *n-*, *na-* (wk.) = Skt. ninth
　　(krī-) class.

　　　　Av. √*garw-*, *gərəw-nā-iti* 'he seizes'.

§ 471. **Transfer of Conjugation.** A verb is n o t
a l w a y s inflected according to one and the s a m e .c o n-
j u g a t i o n and c l a s s 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.

---

i. The *a*-Conjugation (thematic).

§ 472. **General Remark.** The t h e m a t i c or *a*-con-
jugation in the present-system comprises f o u r c l a s s e s
(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

·*ā, a*). 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 n u m e r o u s.—Cf.
Whitney, *Skt. Gram.* § 733 seq.

Note. · The 1 p l u r. thematic shows *ă* more often than *ā* (Skt. *ā*):
e. g. Av. *yazămaᵢᵈe* commoner than *barămaᵢᵈe*.

Mode Formation—Special Remark.

1. I n d i c a t i v e.

§ 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. I m p e r a t i v e.

§ 474. The normal endings are attached by means
of the thematic *a* directly to the present-stem of the class.

3. S u b j u n c t i v e.

§ 475. The characteristic *a* of the subjunctive unites
with the thematic *a* into *ā* in attaching the subjunctive
endings given above, § 462.

4. O p t a t i v e.

§ 476. In the *a*-verbs the optative sign is *-ī-* (instead
of *-yā-*) and it unites with the thematic *a* into *-aē-* (*-ōi* § 56)
in attaching the endings.

5. P a r t i c i p l e.

§ 477. The participial forms (verbal adjectives) are
made in each class by attaching to the present-stem the
formative element *-ņt* (§ 291, *-ņtī* fem.) for the active, and
-mna (§ 237, *-mnā* fem.)—also *-āna (-ana),* see Note—for
the middle.

Note. On middle ptcpl. in *-āna (-ana)* see § 507.

Classes of the *a*-Conjugation (thematic).
Cl. 1, 6, 4, 10.

§ 478. **Class** 1 — *a*-class with s t r e n g t h e n e d 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-* 'to bear', *bar-a-'ti* = Skt. *bhár-a-ti;* Av. √ *hši-* 'to rule', *hšay-e-'ti* = Skt. *kšáy-a-ti;* Av. √ *bū-* 'to be', *bav-a-'ti* = Skt. *bháv-a-ti.*

Note 1. Here for convenience, as in Skt., may be included the roots Av. *stā-*, *had-* (orig. redupl.) = Skt *sthā-*, *sad-*, e. g. Av. *hišta'ti* 'he stands' = Skt. *tišṭhati;* Av. *hida'ti* 'he sits' = Skt. *sídati*, cf. Whitney, *Skt. Gram.* §§ 748, 749 a.

Note 2. Some roots in *a* + cons. show a fluctuation between *ā* and *ă*, cf. Whitney, *Skt. Gram.* § 745 d, e: Av. √ *nam-* 'to bow' has *năm-a-* beside *nām-a-* = Skt. *năm-a-;* Av. √ *dvar-* 'to run' has *dvar-a-* beside *dvār-a-*, 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. √ *iš-* 'to seek, desire', *iš-a-'te* = Skt. *iš-á-tē;* Av. √ *vīs-* 'to become', *vīs-a-'ti* (cf. § 20 on *ī*) = Skt. *viš-á-ti;* et al.

Note. With nasal strengthening Av. *hiṇc-a-'ti* 'he sprinkles' (√ *hic-*) = Skt. *siṅc-á-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. √ *nas-* 'to vanish', *nas-ye-'ti* = Skt. *náś-ya-ti;* Av. √ *prā-* 'to protect', *prā-ye-'ṇt;̄* = Skt. *trā-ya-ntē.*

Note 1. For the Passive formation see V. a below.

Note 2. The strong form of the stem (-*aē*- instead of -*i*-) is to be noted in the verb Av. *sraēš-ye-'ti* 'it clings' = Skt. *śliš-ya-ti.*

§ 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

root.—The roots in internal *a* generally, but not always,
receive the *vṛddhi* strengthening; the roots in *i, u* com-
monly receive the *guṇa* increase.

> Av. √ *tap-* 'to warm', *tāp-aye-i̇ti* = Skt. *tāp-áya-ti;*
> Av. √ *pat-* 'to fly', *apat-ayə-n* = Skt. *ápāt-aya-n;* Av.
> √ *riš-* 'to wound', *raēš-aya-t* = Skt. *rēṣ-áya-t;* Av.
> √ *ruc-* 'to light up', *raoc-aye-i̇ti* = Skt. *rŏc-áya-ti.*

Note 1. Observe that the roots with *a* do not always show the
vṛddhi stage.

Note 2. Some exceptions to the rule for *guṇa* of *i-* and *u*-roots occur.

Note 3. In Av., as in Skt., a heavy syllable ending in consonant
does not take *vṛddhi* or *guṇa.*

Paradigms of the *a*-Conjugation (thematic).

Cl. 1, 6, 4, 10.

(Cf. Whitney, *Skt. Gram.* § 734 seq.)

§ 482. Av. ᭞ *bar-* 'bear, carry' = Skt. *bhár-.*

Cl. 1. Av. *hi-* 'rule, possess', *zū-* 'call, bless, curse', *vaēn-* 'see',
yaz- 'worship', *jas-* 'come', *jīv-* 'live', *ciš-* 'teach, point out', *car-*
'move, go', *ɣvar-* 'eat', *az-* 'drive, win', *jās-* 'desire, seek', *pac-* 'cook',
van- 'win', *ɵwars-* 'cut, make', *ram-* 'delight', *miz-* 'make urine'.—
Cl. 6. *vaš-* 'speak', *vīs-* 'become'.— Cl. 4. *yud-* 'fight', *zan-*, *zā-*
'give birth, be born', *varz-* 'work', *bud-* 'mark, know'.— Cl. 10. *vid-*
'know', *tauᵘrv-* 'overcome', *var-* 'to cover', *far-* 'go, make go', *dar-*
'hold fast', *haɵš-* 'incite'.

§ 483. 1. Indicative.—a. Present.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *bar-ā-mi*		*bhár-ā-mi*
2. *bar-a-hi*		*bhár-a-si*
3. *bar-a-i̇ti*		*bhár-a-ti*

	Dual:	
1. —		*bhár-ā-vas*
2. —		*bhár-a-thas*
3. { *bar-a-tō*		} *bhar-a-tas*
{ *-a-ɵō yuᵘidyaɵō*[1]		

[1] Cf. § 449 Note.

Av.	Plural:	cf. Skt.
1. { *bar-ā-mahi* . . . . { *-ā-mahi vaēdayam*	*bhár-ā-masi* (Ved.)
2. *(bar-a-þa) hxayaþā* (GAv., ...	*bhár-a-tha*
3. { *bar-ə-ṇti* . . . . { *-a-ịṇti zavaịṇti*	*bhár-a-nti*

ii. MIDDLE.

Av.	Singular:	cf. Skt.
1. *baịr-e*	*bhár-ə̄*
2. { *bar-a-he* [1] . . . . { *-a-vhe vaxavhe*	*bhár-a-sē*
3. *bar-a-ịte*	*bhár-a-tē*

Dual:

1.	—	*bhár-ā-vahē*
2.	—	*bhár-ə-the*
3. *(bar-ōi-þe) vaēnōiþe* [2]	*bhár-ē-tə*

Plural:

1. { *(bar-ā-maịde) yazamaịde* . . . . . . { *-ā-maịde*	*bhár-ā-mahə*
2. *(bar-a-þwe) carapwe* [3]	*bhár-a-dhvē*
3. *bar-ə-ṇte*	*bhár-a-ntə*

§ 484.   b. Preterite (and Injunctive). [1]

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *bar-ə-m*	*á-bhar-a-m*
2. *(bar-ō) jasō*	*á-bhar-a-s*
3. *bar-a-ṭ*	*á-bhar-a-t*

Dual:

1. *(bar-ā-va) jvāan* [4]	*á-bhar-ā-va*
2. —	*á-bhar-a-tam*
3. *(bar-a-təm) taᵘrvayatəm* [5]	*á-bhar-a-tām*

[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.

Av.	Plural:		cf. Skt.
1. $\begin{cases} bar-\bar{a}-ma \\ -\bar{a}-ma \ b\bar{a}rayama \end{cases}$	. . . .		$\Big\} \ \acute{a}-bhar-\bar{a}-ma$
2. *(bar-a-ta)* taʳrvɔyata	. . . .		* á-bhar-a-ta*
3. *bar-ɔ-n*	. . . .		*á-bhar-a-n*

ii. MIDDLE.
Singular:

1. *baⁱr-e*[1]	. . . .		*á-bhar-e*
2. *(bar-a-ɥha)* zayaɥha	. . . . .		*á-bhar-a-thās*
3. *bar-a-ta*	. . . .		*á-bhar-a-ta*

Dual:

1.	—		*á-bhar-ā-vahi*
2.	—		*á-bhar-ē-tham*
3. $\begin{cases} (bar-a\bar{e}-tɔm) \ cae\check{z}a\bar{e}tɔm \\ (bar-\bar{o}i-ʃe) \ car\bar{o}iʃe\ [2] \end{cases}$	. . . .		*á-bhar-ē-tām* —

Plural:

1.	— . . ●		*á-bhar-ā-mahi*
2. *(bar-a-dɥɔm)* vārayadɥɔm[3]	. . . .		*á-bhar-a-dhvam*
3. *(bar-ɔ-ṇta)* carɔṇta	. . . . . .		*á-bhar-a-nta*

§ 485.　　　2. Imperative.

i. ACTIVE.

Av.	Singular:		cf. Skt.
2. *bar-a*	. . . .		*bhár-a*
3. *bar-a-tu*	. . . .		*bhár-a-tu*

Plural:

2. *(bar-a-ta)* ɥarata	. . . .		*bhár-a-ta*
3. $\begin{cases} bar-ɔ-ṇtu \\ -a-ṇtu \ pārayaṇtu \end{cases}$	. . . .		$\Big\} \ bhár-a-ntu$

ii. MIDDLE.
Singular:

2. *bar-a-ɥuha*	. . . .		*bhár-a-sva*
3. *(bar-a-tąm)* vɔrɔzyatąm[4]	. . . . . .		*bhár-a-tām*

---

[1] Yt. 5.6, cf. *apɔrɔse, aguze.* — [2] Ys. 9.5, cf. § 449 Note, cf. Delbrück, *Altind. Vb.* § 106, Bartholomae, *Altiran. Vb.* p. 52, 53. — [3] Cf. § 484 Foot-Note 4. — [4] See Vsp. 15.1, best reading.

Av.	Plural:	cf. Skt.
2. *(bar-a-dwəm)* *dārayadwəm*		*bhár-a-dhvam*
3. *(bar-ə-ṇtąm)* *jasəṇtąm*		*bhár-a-ntām*

§ 486.   3. **Subjunctive.**

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *bar-ā-ni*		*bhár-ā-ni*
2. *bar-ā-hi*		*bhár-ā-si*
3. { *(bar-ā-ᵻti)* *caraᵻti*		*bhár-ā-ti*
{ *bar-ā-ṭ*		*bhár-ā-t*

Dual:

1. —		*bhár-ā-va*
2. —		*bhár-ā-thas*
3. *(bar-ā-tō)* *jasātō*		*bhár-ā-tas*

Plural:

1. *bar-ā-ma* [1]		*bhár-ā-ma*
2. *(bar-ā-ṗa)* *azāṗā* (GAv.)		*bhár-ā-tha*
3. *bar-ą-n*		*bhár-ā-n*

ii. MIDDLE.

Av.	Singular:	cf. Skt.
1. { *(bar-ā-ne)* *vīsāne*		—
{ *(bar-āi)* *vīsāi*		*bhár-āi*
2. *(bar-ā-whe)* *yāsāwhe*		*bhár-ā-sē*
3. *(bar-ā-ᵻte)* *pacāite*		*bhár-ā-te*

Plural:

3. { *(bar-ā-ṇte)* *yazāṇte*		—
{ *-ā-ᵻre* *mravāᵻre* [2]		—

§ 487.   4. **Optative.**

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. —		*bhár-ē-yam*
2. *bar-ōi-š*		*bhár-ē-s*
3. *bar-ōi-ṭ*		*bhár-ē-t*

[1] Cf. § 484 Note 1. — [2] By transfer to *a*-conj. from rt. cl. 2, √*mra-*
§§ 521, 452.

	Av.	Plural:		cf. Skt.
1.	*(bar-aē-ma)* *vanaēma*	. . . . . .	.	*bhár-ē-ma*
2.	*(bar-aē-ta)* *pwərəsaēta*	. . . . . .	.	*bhár-e-ta*
3.	*bar-ay-ən*	. . . .	.	*bhár-ē-yus*

ii. MIDDLE.

Singular:

	Av.			cf. Skt.
1.	*(bar-ay-a)* *haḫšaya* [1] .	. . . . .	.	*bhár-ē-ya*
2.	*(bar-aē-ša)* *haḫšaēša*	. . . . .	.	*bhár-ē-thās*
3.	*bar-aē-ta*	. . . .	.	*bhár-e-ta*

Plural:

	Av.			cf. Skt.
1.	*(bar-ōi-maiⁱdē)* *būiδyōimaiⁱde*	. . . .	.	*bhár-ē-mahi*
2.	*(bar-ōi-dwam)* *rāmōiδwəm*	. . . .	.	*bhár-ē-dhvam*
3.	*(bar-ay-anta)* *maēzayanta* [2]	. . .	.	*bhár-e-ran*

§ 488.   5. Participle.

Av.	i. ACTIVE.	cf. Skt.
bar-a-ṇt- (fem. *-aṇtī-*) .	. . . . . *bhár-a-nt-* (fem. *-antī-*)

ii. MIDDLE.

bar-ə-mna- (fem. *-ə-mnā-*) . . . *bhár-a-māna-* (fem. *-a-mānā-*)

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. *-anti, -ante,* cf. *zavaⁱṇte* above, occasionally stand instead of being changed to *-aṇti, -aṇte,* e. g.:—

> GAv. *vanaⁱṇtī,* YAv. *vananṭī* 'they win' Yt. 13.154, GAv. *hacaⁱṇte* beside YAv. *hacïṇte* 'they follow' (§§ 30, 491).

§ 491. (2) According to § 30, the forms *-iṇti, -iṇte, -in* are often found after palatals, instead of *-əṇti, -aⁱṇti* etc., e. g.:—

> Av. *fratacⁱṇṭi* 'they run forth' (variants *ᵒtacaⁱṇṭi, ᵒtacạṇṭi* Ys. 65.3, √*tac-*), *fratacin* 'they ran forth'; *hacïṇte* (YAv.) beside *hacaⁱṇte*

---

[1] Ys. 8.7. — [2] i. e. *maēz-aē-aṇta* for *maēz-a-i-aṇta.*

(GAv.) 'they follow'; *yaziṇti* 'they worship' Yt. 8.11 beside *yazəṇti* Yt. 8.24, cf. Yt. 10.54 *yazəṇte*, *yaziṇti; snaečiṇtae-ca* 'and they drop as snow' (cf. § 55).

§ 492.   (3) GYAv., when *y* precedes the thematic *-a- (-ā-)*, especially in Cl. **4, 10**, the combination *-ya- (-yā-)* generally becomes *-ye-* according to § 34, e. g. :—

> Av. *sādayemi*, *sādayehi*, *sādayeⁱti* 'I, thou, he appear' (√*sad-* Cl. 10); *jaⁱdyemi*, *jaⁱdyehi*, *jaⁱdycⁱṇti* 'I, thou, they beseech' (√*jad-* Cl. 4); *h̯šayehī* (GAv.), *h̯šayeⁱti*, *h̯šayeⁱte*, *h̯šay⸴ⁱṇti*, *h̯šayeni* (subjunct. *-āni*) 'thou, he etc. rule, possess' (√*h̯ši-* Cl. 1); *zbayemi*, *zbayehi*, *zbayeⁱti* 'I invoke', etc.; *baṇdayeni* 'I may bind' (subjunct.).

§ 493.   (4) Some reductions of *-ya-*, *-va-* before *m*, *n* (§ 63) occur, e. g. :—

> Av. *vər⸴zthe iṇti* 'they work' (i. e. *vər⸴zyaṇti*, √*varz-* Cl. 4); *ⁱrišiṇti* 'they wound' (i. e. *ⁱrišyaṇti*, √*ⁱriš-* Cl. 4); *ⁱrvaēsiṇti* 'they turn'; *uh̯šin* 'they grew' (i. e. *uh̯šyan*, √*vah̯š* Cl. 4); *fyaᵛhuṇte* 'they shower sleet' (i. e. *fyaᵛhvaṇte*).—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. *daēsaēm* 'I showed' (i. e. *daēsayam*, √*dis-* Cl. 10); *abaom* 'I became' (i. e. *abavam*, √*bū-* Cl. 1) Yt. 19.57,61,63, *baoṇ* 'they became' Yt. 5.98 etc.

§ 495.   Certain other peculiarities likewise require detailed notice.

1. Indicative.
a. Present.

§ 496.   **Singular** :—

First Person: **i.** ACT. GAv. shows only the ending *-ā* (Gk. -ω), instead of *-āmi* in the thematic verbs and only *-mi* in the non-*a*-verbs (unthematic), e. g. GAv. *ufyā* 'I praise', *kayā* 'I discern'.—YAv. similar but rare (perhaps borrowed) *zbaya* 'I invoke' at Vsp. 6.1 by the side of *frayeze* which likewise is an indicative.

§ 497.   **Dual** :—

Third Person: **i.** ACT. GAv. add *caratas-cā* 'both come' Ys. 51.12.— **ii.** MID. *ZPhl. Gloss.* p. 54.8 has *baraite* 'they two bring' cf. *A. O. S. Proceedings* Oct. 1889 p. 165.

§ 498.   **Plural** :—

First Person: **i.** ACT. YAv., similarly with short *ă* (as above) *zhay⸴mahi* 'we invoke'.

Second Person: i. ACT. YAv. also isolated (-t- like pret. form) *harata*
'ye eat' Vd. 7.57.—ii. MID. GAv. -*duye* (cf. § 190) *dīdrajžōduye* 'ye
keep holding' (desiderative)—on -*ō*- for -*a*- of stem, see § 39.

Third Person: See general details above § 490 seq.

b. Preterite.

§ 499. Plural:—

Third Person: ii. MID. GAv., observe *vīsŋta* 'they entered' (on -*ž*-,
cf. § 32).

2. Imperative.

§ 500. Singular:—

Second Person: i. ACT. YAv., note (by reduction §§ 34, 493) *nase* 'perish
thou' (i. e. *nasya*, √*nas*- Cl. 4).—ii. MID. GAv., only -*hvā*: *gūšahvā*
'hear thou', *baŋšōhva* 'share thou' (on -*ō*- for -*a*-, see § 39).

Third Person: i. ACT. GAv., observe -*ō*- (cf. § 39) in *varˀzyōtū* 'let him
work' (√*varz*- Cl. 4), *vātayōtū* 'let him announce' (√*vat*- Cl. 10).

§ 501. Plural:—

Second Person: i. ACT. GAv. with ending -*na* (cf. Skt. -*tana*) *baranā*
'bear ye' Ys. 30.9, cf. § 457 above, and Whitney, *Skt. Gram.* § 740.
—ii. MID. GAv. *gūšōdūm* 'hear ye' = Skt. *ghōṣadhvam*.

3. Subjunctive.

§ 502. Singular:—

Second Person: i. ACT. YAv. occasionally -*āi* for -*a(h)i* § 450: *apa.yasāi*
'thou wilt destroy' (i. e. *yasāhi*); *vazāi*, *vazāhi* (as variants) 'mayest
thou bring' Vd. 5.16.—YAv., a form with secondary ending (but
syntax bad) is *bavā̊* Yt. 24.8.

§ 503. Plural:—

Third Person: i. ACT. GAv. shows also -*ǝn* (for -*ǝn*) in *rapǝn* 'they may
hold'.—ii. MID. YAv. like *mravāˀre* above § 452, also *nijrāˀre* 'they
may strike' Yt. 10.40, so again *ā̊nhāˀre* Yt. 10.45.

4. Optative.

§ 504. Singular:—

First Person: ii. MID. YAv., observe *maˀnya* 'I would think' Yt. 10.106
(for *maˀnyaya* § 194).

§ 505. Plural:—

First Person: i. ACT. GAv. (with regular secondary ending -*maˀdī*, cf.
Skt. -*mahi*) *vāˢⁿrōˢimaˢdī* 'we would cause to believe'.

Third Person: YAv. like *maczayaŋta* in paradigm is *yazayaŋta* 'they
would sacrifice'.

5. Participle.

§ 506. On the relation of Av. *-mna* (metrically often *-mana*) to Skt. *-māna*, see § 18 Note 2.

§ 507. In Av. more often than in Skt. (cf. Whitney, *Skt. Gram.* § 741 a) there appear instances of middle (passive) participles of *a*-verbs formed with the participial suffix *-ana*, *-āna* (= Skt. *-āna*, § 18) instead of *-mna*, e. g. *barana-* 'bearing', °*azana* 'driving';—*yazāna-* 'worshipping'; *starāna-* 'strewing'.

---

ii. The non-*a*-Conjugation (unthematic).

§ 508. **General Remark.** In Av., as in Skt., the verbs of the non-*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 *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. **Strong and Weak Stem-Forms.** The strong *(guṇa)* 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 *a*-conjugation.

Mode Formation.—Special Remark.
1. Indicative.

§ 510. The endings of the non-thematic indicative require some remark. GAv. generally shows the older use of *-mī* (§ 450) and *-aitī*, *-aite̅*, *-aṭ* (for thematic *-aṇti*, *-aṇte* *-aṇ* § 452). In YAv. 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 *-dī, -di.* The. endings in general are attached directly to the prepared class-stem. This shows the s t r o n g form in the 3 sg. a c t.; in the other forms it has the weak grade, but fluctuations occur.

3. Subjunctive.

§ 512. The endings are attached by means of the m o d e - s i g n *a* to the prepared class-stem which shows the s t r o n g f o r m t h r o u g h o u t.

4. Optative.

§ 513. The regular optative endings are attached by the m o d e - s i g n *-yā-, -ī- (ī)* in accordance with the rules given above at § 463. The stem regularly shows its w e a k f o r m 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 w e a k grade the formative element *-aṇt, -aṭ* (i. e. *-ṇt*) 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—R o o t - 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. $\sqrt{p\bar{a}}$- 'to keep, protect', $p\bar{a}$-*iti* (3 sg. pres.) = Skt. *pâ-ti*; Av. $\sqrt{i}$- 'to go', *aē-iti* (3 sg.), *y-eiṇtī* (3 pl. pres. § 34) = Skt. *ê-ti*, *y-ánti*; Av. $\sqrt{stu}$- 'to praise', *stao-iti* = Skt. *stáu-ti* (§ 60 Note c); Av. $\sqrt{jan}$- 'to slay', *jaiṇ-ti* (3 sg. pres. indic.) = Skt. *hán-ti*; Av. $\sqrt{vas}$- 'to wish', *vaš-tī* (3 sg.), *us-mahi* (1 pl. pres. indic.) = Skt. *váṣ-ti*, *uš-mási* (Ved.).

Paradigm of Class 2.

(Cf. Whitney, *Skt. Gram.* § 612 seq.)

§ 517. Av. $\sqrt{mrū}$- 'to say' = Skt. $\sqrt{brū}$-.

Av. *hap*- 'promote', *vas*-, *us*- 'wish', *āh*- 'sit', *rud*- 'grow', *stu*- 'praise', *i*- 'go', *is*- 'be able'.

§ 518. **1. Indicative.**—a. Present:

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *mrao-mi*		*bráv-ī-mi*
2. *(mrao-ši) hafžī* (GAv.)		*bráv-ī-ṣi*
3. *mrao-iti*		*bráv-ī-ti*

Dual:

| 1. *(mrvahi[1]) usvahī* (GAv.) . . . . . | | *brū-vasi* |

Plural:

| 1. *(mrū-mahi) usmahi* . . . . | | *brū-masi* |
| 3. *(mrv-aiṇti) ævhəṇti*[2] . . . . . . | | *brúv-anti* |

ii. MIDDLE.

Singular:

1. *mruy-ē*[3]		*bruv-é*
2. *(mrū-še)* cf. *raose*.		*brū-šé*
3. { *mrū-ite*		*brū-té*
{ *mruy-ē*[5]		*bruv-é*

Plural:

| 1. *mrū-maide* . . . . | | *brū-máhē* |
| 3. *(mrv-aṇte) ævhəṇte*[6] . . . . . . | | *bruv-átē* |

---

[1] i. e. *mru-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.

Av.	Singular:	cf. Skt.
1. *mrao-m*	. . . .	*á-brav-am*
2. *mrao-š*	. . . .	*á-ôrav-i-s*
3. *mrao-ṭ*	. . . .	*á-brav-i-t*

Plural:

3. (*mrao-n?*[1]) *usən*	. . . .	*á-bruv-an*

ii. MIDDLE.

Singular:

1. *mrav-ī*[2]	. . . .	*á-ôruv-i*
3. { *mrū-ta*	. . . .	*á-ôrū-ta*
{ *mrao-tā* (GAv.)	. . . .	—

Plural:

3. *mrav-anta*[3]	. . . .	*á-ôruv-ata*

§ 520.   2. Imperative.

i. ACTIVE.

Av.	Singular:	cf. Skt.
2. *mrū-idi*	. . . .	*brū-hi*
3. *mrao-tū* (GAv.)	. . . .	*bráv-ĭ-tu*

Plural:

2. (*mrao-ta*) *staota*[4]	. . . .	*brū-tá*
3. (*mraᵛ-antu*) *yantu*	. . . .	*bruv-ántu*

§ 521.   3. Subjunctive.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *mrav-ā-ni*[5]	. . . .	*bráv-ā-ni*
3. { *mrav-a-iti* (GAv.)	. . . . . .	*bráv-a-ti*
{ *mrav-a-ṭ*[6]	. . . .	*bráv-a-t*

Plural:

1. (*mrav-ā-ma*) *janama*	. . . . . .	*brávā-ma*
3. (*mrav-ə-n*) *vasən*	. . . . . .	*bráv-a-n*

---

[1] § 64. — [2] Observe str. stem; or is it *mraᵛī* § 68 Note 3? — [3] Cf. § 509 end. — [4] Strong form (!), cf. § 509. — [5] Yt. 15.56; 12.2. — [6] See *ZPhl. Gloss.* p. 111.

ii. MIDDLE.

Av.	Singular:	cf. Skt.
1. { (*mrav-āi*) *isāi*		*brāv-āi*
{ *mrav-āne*[1]		—

Plural:

| 3. *mrav-ā-ᵢre*[2] . . . . | | — |

§ 522.   4. Optative.
i. ACTIVE.

Av.	Singular:	cf. Skt.
2. *mru-yā̊*		*brū-yā̊-s*
3. *mru-yā-ṭ*		*brū-yā́-t*

ii. MIDDLE.
Singular:

| 2. *mrv-i-ṣ̌a*[3] . . . . | | *bruv-ī-thās* |
| 3. *mrv-ī-tā* (GAv.) . . . . | | *bruv-ī-tá* |

§ 523.   5. Participle.

Av.	i. ACTIVE.	cf. Skt.
mrv-at-		*bruv-ánt-*

ii. MIDDLE.

| *mrav-āna-*[4] . . . . | | *bruv-āná-* |
| *mrao-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. *staomi*) Ys. 43.8, cf. Skt. *stáumi* (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-ɉne* 'he smites'.

---

[1] Yt. 5.82. — [2] *a*-conj. cf. §§ 486, 452 end. — [3] Cf. § 21 Note. —
[4] Cf. Skt. *stávāna-*, Whitney § 619d. — [5] i. e. like *a*-conj. ptcpl.

§ 526. Plural:—

First Person: ii. MID. YAv., note (from str. stem) *stuomaⁱde* 'we praise'.
— GAv., observe (-*ae-ca* § 55) *aogᵊmadae-cā* 'and we name'.

Third Person: ii. MID. YAv., seldom the plur. ending -*atē* (= *ṇtē*): Av.
aojaⁱte 'they say' Yt. 8.51, etc. — Observe also Av. *sōire* 'they lie'
Yt. 10.80 = Skt. *śére*.

b. Preterite.

§ 527. Singular:—

Second Person: ii. MID. GAv., note as a regular 2 sing. *aojžū* 'thou
saidst' Ys. 43.12.

Third Person: i. ACT. GAv., observe (with inserted -*i*- like Skt. *ábravīt*)
the form *sāhīṭ* 'he taught' Ys. 50.6. — ii. MID. YAv. also (from str.
stem, like *mχaotā* above) *staota* 'he praised'.

5. Participle.

§ 528. ii. MID. Observe also -*ǎna* (for -*āna*) and (like *a*-conj. §§ 514,
477) -*ᵊnⁱna*: Av. *aojǎna-, aojᵊmna-* '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. *mrav-a-ṭ* 'he said' Ys. 45.2.
2. Imperative. i. ACT. YAv. *mrav-a, mrv-a* 'say thou'.— ii. MID.
YAv. *stav-a-ṇuha* 'praise thou'.
3. Subjunctive. i. ACT. YAv. *mrav-āi* (for -*āhi* § 502) 'if thou
say' Ys. 71.15. — ii. MID. YAv. (above in paradigm) *mrav-āⁱre* 'if
they say' § 452 end.
4. Optative. i. ACT. YAv. *stav-ōi-ṭ* 'he might praise' beside
stuyāṭ.

---

§ 530. Inflection of Av. √*ah-, h-* 'to be'—only act.
— = Skt. √*as-, s-*, cf. Whitney, *Skt. Gram.* § 636.

§ 531. 1. Indicative.—a. Present.

Av.	Singular:	cf. Skt.
1. *ah-mi*		*ás-mi*
2. *ahi* [1]		*ási*
3. *as-ti*		*ás-ti*
	Dual:	
3. *s-tō*		*s-tás*

[1] i. e. for *ah-hi* :: Skt. *ási* for *ás-si*.

Av.	Plural:	cf. Skt.
1. *mahi*[1]		. *s-mási* (Ved.)
2. *s-tā*[2]		. *s-thá*
3. *h-ənti*		. *s-ánti*

§ 532.   b. Preterite.

Singular:

$3.\begin{cases} \bar{a}s^{3} . . . . & . \ \bar{a}s \text{ (Ved.)} \\ as . . . . & . \ \acute{a}s\text{-}^{i}\text{-}t \end{cases}$

Dual:

1. *ahvā* (GAv.) . . . . *ās-va*

Plural:

3. *h-ən* . . . . *ās-an*

§ 533.   2. Imperative.

Av.	Singular:	cf. Skt.
2. *z-dī* (GAv.)		. *e-dhi*
3. *as-tu*		. *ás-tu*

Plural:

3. *h-əntu* (GAv.) . . . . *s-ántu*

§ 534.   3. Subjunctive.

Av.	Singular:	cf. Skt.
2. *aŋh-ō*		. *ás-a-s*

$3.\begin{cases} a\mathit{ŋh}\text{-}a\text{-}iti \ (GAv.) . . . . & . \ \acute{a}s\text{-}a\text{-}ti \\ a\mathit{ŋh}\text{-}a\text{-}t . . . . & . \ \acute{a}s\text{-}a\text{-}t \end{cases}$

Plural:

3. *aŋh-ə-n* . . . . *ás-a-n*

§ 535.   4. Optative.

Av.	Singular:	cf. Skt.
1. *h-yā-m* (GAv.)[4]		. *s-yā-m*
2. *h-yā* (GAv.).		. *s-yā-s*
3. *h-yā-t* (GAv.), *h-yā-t* (YAv.)[5]		. *s-yā-t*

Plural:

1. *h-yā-mā* (GAv.).		. *s-yā-ma*
2. *h-yā-tā* (GAv.)		. *s-yā-ta*
3. *h-yā-n* (GAv.), *h-yā-n* (YAv.), *h-yārə* (YAv.)		. *s-yúr*

§ 536.   5. Participle.

Av. *h-ant-* . . . . cf. Skt. *s-ánt-*

---

[1] Cf. § 140. — [2] For *s-ba*, 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!) *h-yå-ba* 'might ye be'.

§ 538. T r a n s f e r s to the *a*-conjugation: — 1. I n d i c. Pret. 3 sg. *avh-a-ṭ.*—3. S u b j u n c t. 3 sg. *avh-ā-ịti.*

§ 539. Beside all the above paradigm of the p r e s e n t - s y s t e m , there is made from this root *ah* 'to be', as in Skt., a regular p e r f e c t *åvha* etc. § 606 = Skt. *āsa* etc.

Class 3.—Reduplicating Class.

§ 540. **Class 3.**—R e d u p l i c a t i n g 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:—

Av. $\sqrt{dā}$- 'to give, to place' (Stems *dadā-, dadā-;* *dad-, dab-, dad-,* §§ 82, 83, 86), *da-dā-iti* (YAv.), *da-dā-iti* (GAv.), *da-dą-m, da-bą-m* = Skt. *dá-d(h)ā-ti, á-da-d(h)ā-m;*—Av. $\sqrt{ci}$- 'to atone' (Stems *ci-kay-, ci-ki-*), *ci-kay-aṭ* 3 sg. subjunct. = Skt. *cikayat;*—Av. $\sqrt{hac}$- 'to follow', *hi-shah-ti, hi-šc-a-maịdē* (Ys. 40.4) = Skt. *si-sak-ti;* — Av. $\sqrt{jan}$- 'to slay', *ni-ja-ɣn-ạnti* = Skt. *ji-ghn-anti.*

Paradigm of Class 3.
(Cf. Whitney, *Skt. Gram.* § 647 seq.)

§ 541. Av. $\sqrt{dā}$- 'to give, to place' (str. stem YAv. *dadā-,* GAv. *dadā-;* wk. stem YAv. *dad-, dab-,* GAv. *dad-*) = Skt. $\sqrt{dā}$-, $\sqrt{dhā}$- —stems *dad(h)ā-, dad(h)-—,* cf. Whitney, *Skt. Gram.* § 667 seq.

Note. Observe that orig. *dā-, dhā-* are practically fallen together in Av. as *dā-,* §§ 82, 83.—On the interchange of *d, ḍ, b,* see §§ 82, 83, 86.

§ 542.   1. Indicative.—a. Present.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *dadā-mi*		*dắd(h)ā-mi*
2. *dadā-hi*		*dắd(h)ā-si*
3. { *dadā-ⁱti*		*dắd(h)ā-ti*
{ *das-ti* (YAv.)[1]		—[2]

Plural:

1. *dadᵊ-mahi*		*dad(h)-mắsi* (Ved.)
2. —		*d(h)at-tắ*
3. { *dada-ⁱtī* (GAv.)[3]		} *dắd(h)-ati*
{ *dadā-ⁱti* (YAv.)[4]		}

ii. MIDDLE.

Av.	Singular:	cf. Skt.
1. { *daⁱd-e* (YAv.), *dad-ē* (GAv.) . . .		*dad(h)-ḗ*
{ *daⁱþ-e*[5]		—
2. —		*d(h)at-sḗ*
3. { *das-te* (GYAv.)[6]		*d(h)at-tḗ*
{ *daz-dē* (GAv.)[5]		—

Plural:

| 1. *dadᵊ-maⁱde* . . . . | | *dắd(h)-mahḗ* |

§ 543.   b. Preterite Indicative (and Injunctive).

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *dadą-m, dadą-m*		*ắ-dad(h)ā-m*
2. *dadā̊* (GAv.)		*ắ-dad(h)ā-s*
3. *dadā-ṭ* (YAv.), *dadā-ṭ* (GAv.) . . .		*ắ-dad(h)ā-t*

Dual:

| 3. *daⁱd-i-təm*[7] . . . . | | *ắ-d(h)at-tām* |

Plural:

| 2. *das-ta*[8] . . . . | | *ắ-d(h)at-ta* |
| 3. *dad-aṭ* (GAv.)[9] . . . . . . | | *ắ-dad(h)-ur* |

---

[1] From weak stem *dad-*. On *s*, cf. §§ 151, 170. — [2] Cf. Epic Skt. *dadmi*. -- [3] Ys. 46.1, i. e. -* n̥ti*. — [4] i. e. -*n̥ti*, 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-n̥t*.

ii. MIDDLE.

	Av.	Singular:	cf. Skt.
3.	*das-ta*	. . . .	*á-d(h)at-ta*

§ 544.   **2. Imperative.**

i. ACTIVE.

	Av.	Singular:	cf. Skt.
2.	*daz-di*[1]	. . . .	*.d(h)ẹ-hí*
3.	*dadā-tū* (GAv.)	. . . .	*dád(h)ā-tu*

Plural:

| 3. | *das-ta*[2] | . . . . | *d(h)at-tá* |

ii. MIDDLE.

| 2. | *dasva*[3] | . . . . | *d(h)at-sva* |

§ 545.   **3. Subjunctive.**

i. ACTIVE.

	Av.	Singular:	cf. Skt.
1.	*dapā-ni*	. . . .	*dád(h)ā-ni*
3.	*dadā-ṭ*[4]	. . . .	*dád(h)ā-t*

Plural:

| 1. | *dapā-ma* | . . . . | *dád(h)ā-ma* |

ii. MIDDLE.

| 1. | *dapā-ne*[5] | . . . . | · — |

§ 546.   **4. Optative.**

i. ACTIVE.

	Av.	Singular:	cf. Skt.
1.	*daid-yạ-m*	. . . .	*dad(h)-yā́-m*
2.	*daip-yāo*	. . . .	*dád(h)-yā́-s*
3.	*daip-yā-ṭ*	. . . .	*dád(h)-yā́-t*

Plural:

| 3. | { *daip-yạ-n* | . . . . . . | |
| | { *daip-yā-r²š* | . . . . . . | *dad(h)-y-úr* |

ii. MIDDLE.
Singular:

| 2. | *daip-ī-ša*[6] | . . . . | *dad(h)-ī-thā́s* |
| 3. | *daip-ī-ta* (YAv.), *daid-ī-tā* (GAv.) | . . | *dad(h)-ī-tá* |

---

[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 *daᵢdīša, dapīš*.

§ 547.   5. **Participle**.

<div align="center">

i. ACTIVE.   cf. Skt.

Av. *°daþ-əṇt-* [1] .   .   .   .   *dắd(h)-at-*

ii. MIDDLE.

Av. *daþ-āna-*   .   .   .   .   *dắd(h)-āna-*

</div>

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.** ACT.—**ii.** MID. GAv., observe that the forms *daⁱti, daⁱtē, dæṇtē* resembling pres. indic. forms after Class 2, are best regarded as radical aor. subjunct., cf. § 633 below.—Note GAv. *hišcamaⁱdə* (with v. l. *hišcimaⁱde*) '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. *zazaṇti* 'he produces' Vd. 3.5 = Skt. *jajánti*.

§ 550. b. Preterite. **i.** ACT. YGAv., observe with interposed *ī* (like Skt. *ábravīt* etc.) and from weak stem: *daⁱdīš* (YAv. 2 sg. pret. indic.), *daⁱdīṭ* (YAv. Yt. 13.12), *daⁱdīṭ* (GAv. 3 sg. pret.), *daⁱdītəm* (3 du. cf. above paradigm).—Remark 3 pl. in *-aṭ* (= *-ṇt*) GAv. *jigərəzaṭ* 'let them lament' (injunctive). — **ii.** MID. YAv., observe from strong stem, 2 sg. pret. mid. *ji-ĵaⁱ-ĵa* 'thou didst live, mayest live' (√*gi-, ji-*).

3. Subjunctive.

§ 551. **Sg. Pl. i.** ACT. YAv., add (regularly) from √*ci-* 'to atone', *ci-kay-aṭ* (3 sg. subjunct.), *ci-kay-a-tō* (3 du. subjunct. *ZPhl. Gloss.* p. 92, 34), *ci-kaēn* (3 pl. subjunct.) i. e. *°ci-kay-ən* § 64.

4. Optative.

§ 552. Beside the mid. forms with long *ī (-īša, -īta)* are found also the variants *-īša, -īta*, cf. § 21 Note.

Transfers to the *a*-Conjugation (thematic).

§ 553. A number of transitions from the Third Class to the *a*-conjugation occur. The reduplicated wk. stem *daþ-* (YAv.), *dad-* (GAv.) of √*dā-* in Av. as in Skt.—cf. Whitney, *Skt. Gram.* § 672—thus not infrequently assumes the inflection of an *a*-stem, § 483.

---

[1] Ys. **9.1**.

1. **Indicative.** **i.** ACT. a. Pres. YAv. *daþ-a-ⁱti, daþ-ə-ŋti*. —
b. Pret. YGAv. *daþ-ə-m, daþ-ō, daþ-a-ṭ, dad-a-ṭ; daþ-ə-n, dad-ə-n*
(beside *dadaṭ* § 543 Foot-Note). — **ii.** MID. YAv. *daþ-a-ⁱte.* — GAv.
dad-ə-ŋte 'they are placed'.

Note. Similarly **transferred** Av. *zīzanəŋti, zīzanən, zīzanaṭ* from
√*zan-* 'beget, bear'. The Skt. shows *jījanat* as redupl. a o r. 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 *-na-* (in strong forms), an *-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. √*ciš-* 'to announce,
promise' *ci-na-sti;* Av. √*iric-* 'to let go' *ⁱri-na-ḥti* = Skt.
ri-ṇa-kti, and some others—see following paradigm § 555.

Paradigm of Class 7.
(Cf. Whitney, *Skt. Gram.* § 684.)

§ 555. Av. √*ciš-* 'to announce, promise', *ciþ-* 'to proclaim, think',
mark- (mərəṇc-) 'kill', *kart-* 'to cut', *mis-* 'mingle', *vid-* 'find, receive'. Cf.
Skt. √*chid-* 'to cut'.

§ 556.   1. Indicative.—a. Present.
                          i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *ci-na-hmī* (GAv.)[1]		*chi-ná-dmi*
2. *ci-na-sti*		*chi-ná-tti*

                          ii. MIDDLE.
                          Singular:

3. *kərə-ŋ-te*[2]		*chi-n-tê*

                          Plural:

| 2. *mərə-ŋ-gə-duyê* (GAv.) . . . . | | *chi-n-ddhvê* |
| 3. *mərə-ŋ-caⁱte* (GAv.)[3] . . . . | | *chi-n-dátê* |

---

[1] Cf. § 141. — [2] Vd. 7.38, cf. imperat. *kərəŋtu,* but *kərəŋtaⁱti* a-conj.
as Skt. *kṛntáti.* — [3] Ys. 31.1, *-atê* = *-ŋte.*

§ 557.   b. Preterite.
                              i. ACTIVE.

      Av.   Singular: cf. Skt.
2. *mi-na-ṣ̌*[1] . . . . *á-chi-na-t*
3. *ci-na-s*[2] . . . . *á-chi-na-t*

   § 558.   2. Imperative.
                              i. ACTIVE.

      Av.   Singular: cf. Skt.
3. *kǝrǝ-ṇ-tu*[3] . . . . *chi-ná-ttu*

   § 559.   3. Subjunctive.
                              ii. MIDDLE.

      Av.   Plural: cf. Skt.
1. .*ci-na-pāmaíde*[4] . . . . *chi-ná-dāmahāi*

   § 560.   4. Optative.

        i. ACTIVE.   ii. MIDDLE.
   Av. Singular: cf. Skt.   Av. Singular: cf. Skt.
3. *mǝrǝs̆-yā-ṱ*[5] . . . *chi-n-d-yā-t*   3. *vi-ṇ-dīta*[6] . . . *chi-n-dītá*

   § 561.   5. Participle.
   Av.   i. ACTIVE. cf. Skt.   Av.   ii. MIDDLE. cf. Skt.
vi-ṇ-da(ṇ)t-[7] . . . *chi-n-dánt-*   *vi-ṇ-dǝmna-* . . . . *chi-n-daná-*

Forms to be observed in GAv. and YAv.

§ 562. The form Av. *mǝrǝjǝṇte* stands perhaps for **mǝrǝ-ṇ-gte* (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 *mǝrǝṇc-* 'kill' has practically become stereotyped as a root according to the *a*-conj. by transfer; hence the thematic forms:—Pres. Act. 3 sg. *mǝrǝncaíti*; 3 pl. *mǝrǝ̣ncinti*;—Mid. 3 sg. *mǝrǝṇcaíte*, 3 pl. *mǝrǝ̣ncaṇte* (above).—Imperat. Mid. 2 sg. *mǝrǝṇcavuha*.

§ 564. The root GAv. *mard-* (as *mōrǝṇd-* § 39) 'to destroy' has likewise become practically crystallized according to *a*-conj.: Pret. Act. 3 sg. *mōrǝṇdaṱ*, 3 pl. *mōrǝ̣ndǝn* (on -*ō*-, cf. § 39 end).

---

[1] i. e. *mi-na-s-s*, § 158. — [2] i. e. *ci-na-s-t*, § 192. — [3] Vd. 7.38, weak form! — [4] *a*-conj. by transfer as in Skt. — [5] On -*rq-* = *r* + *n*, see § 49. On *ǰ*, cf. § 162. — [6] Yt. 17.54, with variant *viṇdīta (i)*. — [7] In compounds.

§ 565. Similar instances of stereotyped forms and transfer to *a*-conjugation as also in Skt., are: Av. 2 *vid*- 'find, obtain' *(viṇd-,* like Skt. *vi-n-d-á-ti) vi-ṇ-d-ə-ṇ-ti* (3 pl. indic.), *vi-n-d-á-ᵃti* (3 sg. subjunct. Vd. **13.36**) beside unthematic *vi-na-sti* (GAv.), *vi-ṇ-dīta* (YAv. opt. above).—Likewise Av. *kart-* 'to cut' *(kərəṇt-,* like Skt. *kṛ-n-t-á-ti) kərə-ṇ-t-aᵢti* (3 sg. indicative), *kərᵢə-ṇ-t-a-ṭ* (pret.).—Also some others.

Note. Peculiar is 2 sing. pret. act. *mərᵊ ̣ṇcaᵢniš* 'thou didst destroy' —weak nasalized root with added *an (= ṇn).* On *-ĩš = ᵢš* cf. § **527** end.

Class 5.—*nu*-Class.

§ 566. The verbs of this class are not numerous. The root dds *nao*- (in the strong forms), *nu- nv-* (in the weak forms) to make the present stem. The root itself retains its weak grade.

Here belong for example: Av. √ *kar*- 'to make' *kərə-naoᵢti* = Skt. *kṛ-nó-ti;* Av. √ *sru*- 'to hear' *sᵘru-nao-iti* = Skt. *śr-nó-ti;* Av. √ *as*- 'to attain' *aṣ-nao-iti* = Skt. *aś-nó-ti;* and a few others.

Paradigm of Class 5.
(Cf. Whitney, *Skt. Gram.* § 698.)

§ 567. Av. √ *kar*- 'to make', *var*- 'cover choose', *dab*- 'deceive', *hu*- 'press', *sri*- 'give over', *sru*- 'hear'.—Cf. Skt. √ *kr*-.

§ 568   1. **Indicative.**—a. **Present.**

i. ACTIVE.

	Av.	Singular:		cf. Skt.
1.	*kərə-nao-mi*			*kṛ-nó-mi*
2.	*kərə-nū-ši*[1]			*kṛ-nó-ši*
3.	*kərə-nao-iti*			*kṛ-nó-ti*

Plural:

3.	*kərə-naᵛ-aṇti*[2]			*kṛ-ṇv-ánti*

ii. MIDDLE.

Singular:

3.	*varə-nū-ite*			*kṛ-ṇu-té*

Dual:

3.	*varə-nv-aite* (GAv.)[3]			*kṛ-ṇv-áite*

---

[1] On *a*, cf. § 60 Note b. — [2] Yt. **13.26**, so metrically. Cf. § 68 Note 3. — [3] Ys. **31.17**.

Av.	Plural:	cf. Skt.
3. *vər³-nv-ai̯ṇte*[1]		*kṛ-ṇv-áte*

§ 569.   b. Preterite.

i. ACTIVE.

Av.	Singular:	cf. Skt.
3. *kər³-nao-ṭ*		*á-kṛ-ṇṓ-t*

	Plural:	
2. *d³b-³nao-tā* (GAv.)[2]		*á-kṛ-ṇṓ-ta*

ii. MIDDLE.

3. *hu-nū-ta*		*á-kṛ-ṇu-ta*

§ 570.   2. Imperative.

i. ACTIVE.

Av.	Singular:	cf. Skt.
3. *kər³-nū-i̯di*		*kṛ-ṇu-hi*

	Plural:	
2. *si̯ri-nao-ta*[3]		*kṛ-ṇṓ-ta*

§ 571.   3. Subjunctive.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *kər³-nav-āni*		*kṛ-ṇáv-āni*

	Plural:	
3. *kər³-nāu-n*[4]		*kṛ-ṇáv-an*

ii. MIDDLE.
Singular:

1. *kər³-nav-āne*		*kṛ-ṇáv-āi*

§ 572.   4. Optative.

i. ACTIVE.

Av.	Singular:	cf. Skt.
2. *su̯ru-nu-yā̊*		*kṛ-ṇu-yā́s*
3. *kər³-nu-yāṭ*		*kṛ-ṇu-yā́t*

§ 573.   5. Participle.

i. ACTIVE. Av. *hu-nv-a(ṇ)t-*		*kṛ-ṇv-á(n)t-*
ii. MIDDLE. *hu-nv-ana-*		*kṛ-ṇv-āná-*

---

[1] After *a*-conj. — [2] Ys. 32.5, from str. st. form, cf. Whitney, *Skt. Gram.* § 707. — [3] Str. stem form, as Skt. *kṛṇóta*, Whitney, *Skt. Gram.* § 704. — [4] On *-āun*, cf. § 64.

Forms to be observed in GAv. and YAv.

§ 574. Instances of t r a n s f e r to the *a*-conj. (beside the 3 pl. above) are not infrequent:—

  1. I n d i c a t i v e. **i.** ACT. a. Pres. YAv. *vərə-nav-a-ⁱti* 'he covers'.—b. Pret. *kərə-nav-ō* 'thou didst make'.

  2. I m p e r a t i v e. **i.** ACT. YAv. *kərə-nav-a* 'make thou'.—**ii.** MID. YAv. *hu-nv-avuha* 'press thou'.

  3. S u b j u n c t i v e. **i.** ACT. YAv. *kərə-nav-ā-hi*, *kərə-nav-āṱ*, *kərə-nav-ən* 'if thou, he, they make'.

§ 575. On instances of *kar-* made up after class 9, see below § 591.

Class 8.—*u*-Class.

§ 576. The eigth 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. √*tan-* 'to stretch' = Skt. √*tan-*; Av. √*in-* 'drive' = Skt. √*in-*. Likewise here, parts of Av. √*ap-* 'to reach' = Skt. √*ap-*; Av. √*žar-* 'flow' (pres. participle), cf. Skt. √*kṣar-*; Av. √*har-* 'protect'.

Paradigm of Class 8.
(Cf. Whitney, *Skt. Gram.* § 698 b.)

§ 577. Av. √*in-* 'to drive', *tan-* 'stretch', *van-* 'strike', *žar-* 'flow', *žan-* 'destroy'.—Cf. Skt. √*tan-* 'to stretch'.

§ 578.   1. Indicative.—a. Present.

i. ACTIVE.

Av.	Singular:	cf. Skt.
3. *in-ao-ⁱti*		*tan-ō-ti*
	Plural:	
2. *spaš-u-þā*[1] (?) . . . . ⁺. . . .		*tan-u-thā*
	ii. MIDDLE.	
	Plural:	
3. *āf-əṇte*[2]		*tan-v-átē*

[1] Uncertain; Ys. 53.6. — [2] i. e. *ap-v-aṇte* after *u*-conj. On *f*, see § 95.

§ 579. 3. **Subjunctive.**
i. ACTIVE.

Av. Singular: cf. Skt.

1. *tan-av-a* . . . . *tan-áv-a* (Ved.)

§ 580. 4. **Optative.**

l. ACTIVE. ii. MIDDLE.

Av. Singular: cf. Skt. Av. Singular: cf. Skt.

3. *van-u-yāt* . . . . *tan-u-yāt* 1. *tan-u-ya*[1] . . . . *tan-v-īyá*

§ 581. 5. **Participle.**

Av. l. ACTIVE. cf. Skt. Av. ii. MIDDLE. cf. Skt.

jᵘar-v-o(ŋ)t- . . . *tan-v-á(n)t-* *jᵘun-v-amna*[2] . . . *tan-v-āná*

Forms to be observed.

§ 582. 1. Indic. Pres. Act. 3 sg. *haᵘr-v-aⁱti* (after *a* - c o n j u g a-
t i o n).—Mid. 3 pl. *fyavuṇtaē-ca* 'and they rain' (i. e. *fyavh-v-aṇtē* § 63).

Class 9.—*nā*-Class.

§ 583. In the ninth class *nā*- 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 *nā̀*- in the strong
forms, but *n*-, *nī*- (i. e. *nī* before cons.) in the weak. — Cf.
Whitney, *Skt. Gram.* § 717 seq., esp. § 731.

Here belong: Av. √*frī*- 'to love' *frī-nā-mi* = Skt.
prī-nā-mi; Av. √*garw*- 'to seize' *gərᵊw-nā-ⁱti* = Skt.
gṛbh-nā-ti; Av. √*var*- 'to choose' *vərᵊ-n̥-tē* = Skt. *vṛ-*
nī-tē; Av. √*gar*- 'to sing' *gərᵊ-n̥-te* = Skt. *gṛ-nī-té*.
Likewise some others—see following paradigm § 584.

Paradigm of Class 9.
(Cf. Whitney, *Skt. Gram.* § 718).

§ 584. Av. √*frī*- 'to love', *garw*- 'seize', *var*- 'choose', *hu*- 'to
press', *par*- 'fight'.—Cf. Skt. √*prī*- 'to please', √*var*- 'to choose'.

---

[1] cf. Skt. *tan-v-ī-ya* § 62. — [2] Like *a*-conj., *-amna*. On *ū*, cf. § 39.

§ 585.   1. Indicative.—a. Present.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *frī-nā-mi*	. . . .	*prī-ṇā-mi*
3. *gərᵊw-nā-iti*	. . . .	*prī-ṇā-ti*

Plural:

| 1. *fry-ạ-mahī* (GAv.)[1] | . . . . | *prī-ṇī-maṣi* |
| 3. *frī-n-ənti* | . . . . | *prī-ṇ-ánti* |

ii. MIDDLE.
Singular:

| 1. *vərᵊ-n-e* | . . . . | *vṛ-ṇ-ḗ* |
| 3. *vərᵊ-ṇ-tē* | . . . . | *vṛ-ṇī-tḗ* |

§ 586.   b. Preterite.

i. ACTIVE.

Av.	Singular:	cf. Skt.
3. *miþ-nā-ṭ*	. . . .	*á-prī-ṇā-t*

ii. MIDDLE.
Singular:

| 3. *fraorᵊ-ṇ-ta*[2] | . . . . | *á-vṛ-ṇī-ta* |

Plural:

| 3. *vərᵊ-n-ātā* (GAv.)[3] | . . . . | *á-vṛ-ṇ-ata* |

§ 587.   2. Imperative.

i. ACTIVE.

Av.	Plural:	cf. Skt.
3. *frī-n-əntu*	. . . .	*prī-ṇ-ántu*

§ 588.   3. Subjunctive.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *frī-nā-ni*	. . . .	*prī-ṇā-ni*
3. { *hu-nā-iti* (GAv.)	. . . . . .	*prī-ṇā-ti*
{ *frī-nā-ṭ*	. . . .	*prī-ṇā-t*

Plural:

| 3. *gərᵊw-nạ-n* | . . . . | *prī-ṇā-n* |

---

[1] i. e. *frī-ṇ-mahi* or *fry-ṇn-mahi.* — [2] Ys. 57.24; Yt. 10.92, i. e. *fra-vərᵊ-ṇ-ta,* cf. § 62.2. — [3] i. e. **vərᵊ-n-ṇta.*

ii. MIDDLE.

Av.	Singular:	cf. Skt.
I. $\begin{cases} p\partial r^\partial\text{-}n\bar{a}\text{-}ne \\ fr\bar{\imath}\text{-}n\bar{a}i \end{cases}$	. . . .	—
		$pr\bar{\imath}\text{-}\eta\bar{a}i$
3. $p\partial r^\partial\text{-}n\bar{a}\text{-}ite$	. . . .	$pr\bar{\imath}\text{-}\eta\bar{a}\text{-}t\bar{a}i$

Plural:

| 3. $v\partial r^\partial\text{-}n\bar{æ}\text{-}\eta te$ [1] | . . . . | $v\underset{\cdot}{r}\text{-}\eta\bar{a}\text{-}nt\bar{a}i$ |

§ 589. **5. Participle.**

ii. MIDDLE. Av. $fr\bar{\imath}\text{-}n\text{-}\partial mna\text{-}$ [2] . . . . $pr\bar{\imath}\text{-}\eta\text{-}\bar{a}n\acute{a}\text{-}$

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-iti, frī-n-ā-mahi, frī-n-ə̣ti* (above).— ii. MID. *kər²-n-ə̣te* 'they make, cut'.—b. Pret. i. ACT. *kər²-n-əm* 'I made, cut', *sa-n-a-ṭ* 'it appeared' (i. e. *sad-n-aṭ* § 185) Yt. 14.7.— ii. MID. *stər²-n-a-ta* 'he strewed'.
>
> 2. **Imperative.** i. ACT. GAv. *pər²-n-ā* 'fulfil thou' Yt. 28.10, YAv. *miþ-n-a-tu* 'let him turn', *frī-n-ə̣ntu* (above).—ii. MID. *bri-n-a-vuha* 'cut thou'.
>
> 4. **Optative.** i. ACT. *kər²-n-öi-ṭ, zᵃra-n-aē-mā* (GAv.) 'we might anger' Ys. 28.9, *stər²-n-ay-ən* 'let them strew'.—ii. MID. *stər²-n-aē-ta* 'let him strew'.

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] *-əmna* 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 *i*. For example—

Av. *ta-taš-a* 'he has formed' ($\sqrt{taš}$-) = Skt. *ta-tákṣ-a*; Av. *da-dā-þa* 'thou hast created' ($\sqrt{dā}$-) = Skt. *da-dhā-tha*; Av. *dā-darᵃs-a* 'I have seen' ($\sqrt{dars}$-) = Skt. *a'a-dárs-a*; Av. *cā-ḥr-arᵃ* 'they have made' ($\sqrt{kar}$-) = Skt. *ca-kr-úr*; GAv. *vā-vᵊrᵃz-ōi* 'he has worked' (mid.) $\sqrt{varz}$-; Av. *ji-gaᵘrv-a* (observe palatal *j* § 465 c) 'I have perceived' ($\sqrt{garw}$-) = Skt. *ja-grābh-a*.

2. Internal or final *i, u* or *ī, ū* are reduplicated
by *i, u* (sometimes *ī, ū*). For example—

Av. *di-dvaeš-a* 'I have hated' ($\sqrt{dviš}$-) = Skt. *di-dvēṣ-a*; Av. *di-day-a* 'he has seen' ($\sqrt{di}$-) = Skt. *dī-dhay-a*; Av. *tu-tav-a* 'he has been able' ($\sqrt{tū}$-) = Skt. *tu-tāv-a*.

Note. Worthy of remark is Av. *bā-bv-arᵃ* (with *ā* from $\sqrt{bū}$- 'to be') Yt. 13.150 = Skt. *ba-bhūv-úr*, 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. *ā̊-ŋh-a* 'he has been' ($\sqrt{ah}$-) = Skt. *ā-s-a*.

4. Initial *i* (or *u* if found) is reduplicated by „ *y*
i. e. *i-y* (or *u* i. e. *u-v*), cf. § 68 a.

Av. ⲭⲟⲟ *yeyq* (i. e. *iy-ay-qn*) 'they may have come' Ys. 42.6 ($\sqrt{i}$- subjunct. *a*-inflect. if not redupl. pres.). So also ⲟⲟⲟ *yaēša* i. e. *iyaēša* Yt. 13.99.

§ 594. The laws for the reduplication of con-
sonants have been sufficiently treated above, § 465 c.

Radical Syllable.
Strong and weak Stem-Forms.

§ 595. The s t r o n g stem or guṇa-form of the radical syllable, as in the non-*a*-conjugation (unthematic), is found in the perfect-system 1) in the I n d i c a t i v e Act. 1, 2, 3 sg. Pres. Pret.; 2) in the I m p e r a t i v e Act. 3 sg.; 3) in the S u b j u n c t i v e entire. The remaining forms are w e a k. But numerous fluctuations in this rule occur.

Note. In G A v., as in Vedic Skt., medial short *a* before a single consonant is lengthened to *ā* in the radical syllable of the 3 sg. pf. act. For Y A v. no rule is laid down.—Cf. Whitney, *Skt. Gram.* § 793 c. Thus, GAv. *nə-nās-a* 'it is lost' ($\sqrt{nas}$-) = Skt. *na-nās-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. *iri-rip-arə* 'they lie' ($\sqrt{rip}$-), *su-sru-ye* 'I have heard' ($\sqrt{sru}$-) Yt. 17.17, yet *sū-srū-ma* 'we have heard' Yt. 13.198; but a number of roots having medial *a* between s i n g l e consonants (cf. Whitney, *Skt. Gram.* § 794 e) 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-arə* 'they bore' ($\sqrt{bar}$-), beside GAv. *vā-vərəz-ōi* 'he worked' 3 sg. pf. mid. ($\sqrt{varz}$- i. e. t w o cons.).

2. Roots in -*am*, -*an* show weak forms in -*m*-, -*n*-: Av. *ja-ɣm-yąm* 'I would have come' ($\sqrt{gam}$-), GAv. *cā-ḵn-arə* 'they have desired' ($\sqrt{kan}$-).

3. Roots with initial *ya*-, *va*- by contraction with the reduplicated syllable show in the weak forms *yae*- (*yōi*-), *vao*- (*vāu*-) i. e. *ya-i*-, *va-u*-: Av. $\sqrt{yat}$- 'to strive' makes 1 pl. act. YAv. *yaēpma*, GAv. *yōipmā* (i. e. *ya-yt-ma*, *ya-it-ma*); Av. $\sqrt{van}$- 'win' makes 3 pl. act. *vaonarə* (i. e. *va-vn-ar*, *va-un-ar*). Cf. § 63 seq.

4. Roots with radical final *ā* l o s e this *ā* before endings beginning with a vowel, so also before endings where Skt. shows the union-vowel *i*, Whitney, *Skt. Gram.* § 794 end: Av. $\sqrt{stā}$- 'to stand', *hi-št-a* 1, 3 sg. pf. act.; $\sqrt{dā}$- 'give, place', *da-d-a* 3 sg. act., *da-id-e* 3 sg. mid.; *da-d-vā* ptcpl. (Skt. *da-d-i-vąs* or *da-d-vąs*).

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 unthematic conjugation; sporadic traces of a 'union-vowel' *i, ə* (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.			ii. MIDDLE.	
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
1. *-a*	. . . . .	*-a*	*-e*	. . . . .	*-ə*
2. *-þa*	. . . . .	*-tha*	—	. . . . .	*-sə*
3. *-a*	. . . . .	*-a*	*-e*	. . . .. .	*-ə*
	Dual:			Dual:	
1. —	. . . . .	*-va*	—	. . . . .	*-vahə*
2. —	. . . . .	*-athur*	—	. . . . .	*-āthə*
3. *-atarə*	. . . .	*-atur*	*-aitē* (GAv.), *-tē*		*-ātə*
	Plural:			Plural:	
1. *-ma*	. . . . .	*-ma*	—	. . . . .	*-mahe*
2. *-a*	. . . . .	*-a*	—	. . . . .	*-dhve*
3. *-arə, -ərəš*	. . .	*-ur*	—	. . . . .	*-rē*

Perfect Endings (Observations).

§ 599. Singular:—

First Person: ii. MIDDLE. A 1st. sg. mid. form in *-ō* (i. e. *-āu* § 54 = Skt. *-āu*) from a root ending in long *ā* is perhaps to be found in *dadō* 'I have made' Ys. 10.9 = Skt. *dadhāu,* Whitney, *Skt. Gram.* § 800 e.

Second Person: i. ACTIVE. Note the form *-ta* (for *-þa* § 78 end) after *s* in GAv. *vōistā* 'thou knowest'.

§ 600. Dual:—

Third Person: ii. MIDDLE. Observe the suffix *-tē* 3 du. mid. in GAv. *dazdē* 'they both created' Ys. 30.4 (i. e. **dhazdhai, lha-dh-tai*), cf. Bartholomae, *K.Z.* xxix. p. 285 = *Flexionslehre* p. 16.

§ 601. Plural:—

Third Person: i. ACTIVE. The ending *-ərəš* (above) beside *-arə* is found in GAv. *ci-kōit-ərəš* 'they have thought, taught' Ys. 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:—

Av. √*garw-* 'to seize' = Skt. √*grabh-;* Av. √*dviš-* 'hate' = Skt. √*dviṣ-;* Av. √*1 rud-* 'grow' = Skt. √*1 rudh-;* Av. √*dars-* 'see'

= Skt. √*darš-;* Av. √*dā-* 'give, make' = Skt. √*dā-, dhā-;* Av. √*kan-* 'love' = Skt. √*kan-;* Av. √*tu-* 'be able' = Skt. √*tu-;* Av. √*dar-* 'hold' = Skt. √*dhar-;* Av. √*sru-* 'hear' = Skt. √*sru-;* Av. √*yat-* 'strain, strive' = Skt. √*yat-;* Av. √*han-* 'earn' = Skt. √*san-;* Av. √*bar-* 'bear' = Skt. √*bhar-;* Av. √*kar-* 'make' = Skt. √*kar-;* Av. √*pru-* 'support, nourish'; Av. √*man-* 'think' = Skt. √*man-;* Av. √*dī-* 'consider, see' = Skt. √*dhī-;* Av. √*ə rud-* 'obstruct' = Skt. √*ə rudh;* Av. √*sac-* 'learn, can' = Skt. *sac-;* Av. √*ąs-, as-* 'attain' = Skt. *ąš-, aš-;* Av. √*vas-* 'carry' = Skt. √*vah-;* Av. √*ar-* 'go, rise' = Skt. √*ar-;* Av. √*har-* 'protect'; Av. √*ah-* 'be' = Skt. √*as-;* Av. √*vraz-* 'proceed'; Av. √*gam-* 'go, come' = Skt. √*gam-;* Av. √*van-* 'strive, contend, win' = Skt. √*van-.*

§ 606. **1. Indicative.—a.** P e r f e c t (Present).

I. ACTIVE.

	Av.	Singular:	cf. Skt.
1.	*ji-ga*ᵘ*rv-a, di-dvaēš-a*	. . . .	*ja-grắbh-a, di-dvēṣ-a*
	ᵘ*ru-raoḍ-a, dā-darəs-a*	. . . .	*ru-rōdh-a, da-darš-a*
2.	*da-dā-þa* [1]	. . . .	*da-d(h)ắ-tha*
3.	*ca-kan-a, tū-tav-a*	. . . . . .	*cắ-kan-a, tū-tắv-a*
	da-dār-a	. . . .	*da-dhắr-a, dā-dhắr-a*

Dual:

| 3. | *yaēt-atarə* [2] | . . . . | *(yēt-atur)* |

Plural:

1.	*di-dvīš-ma* [3]*, su-sru-ma*	. . . .	*di-dviṣ-i-má, vi-viṣ-ma*
	yaēþ-ma [4]	. . . .	*(yēt-i-má)*
2.	*ha-vhān-a*	. . . .	—
3.	*ba-wr-arə, cā-hr-arə*	. . . . .	*ja-bhr-úr, cā-kr-úr*

II. MIDDLE.
Singular:

| 1. | *su-sruy-e* | . . . . | *su-sruv-ē* |
| 3. | *tu-þruy-e* | . . . . | *su-sruv-ē* |

Dual:

| 3. | *ma-man-ā*ⁱ*tē* [5] | . . . . | *ma-man-ātē* |
| | *da-z-dē* [6] | . . . . | — |

---

[1] Ys. 71.10. — [2] *ZPhl. Gloss.* 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).

i. ACTIVE.

	Singular:	
Av.		cf. Skt.
1. *di-ďaē-m*[1]		*a-ja-grabh-am*[2]
3. *uru̅-raos-t*[3]		*a-ci-kě-t*

Plural:

| 3. *sa-šk-ən*[4] . . . . | | — |

ii. MIDDLE.

Singular:

| 3. *ən-åḥš-tā* (GAv.)[5] . . . . . . | | — |

Plural:

| 3. *vaoz-i-rəm*[6] . . . . | | — |

§ 608.   2. Imperative.

i. ACTIVE.

	Singular:	
Av.		cf. Skt.
3. *ni-ša-vhar-a-tū*[7]		—

ii. MIDDLE.

| 2. *ārə-švā* (GAv.) . . . . | | —[8] |

§ 609.   3. Subjunctive.

i. ACTIVE.

Plural:

| 1. *āuvh-āma*[9] . . . . | | *ās-āma* |
| 2. *vaorāz-a-þā* (GAv.) . . . . . . | | *va-vraj-a-tha* |

ii. MIDDLE.

Plural:

| 3. *āuvh-a-ire*[10] . . . . | | — |

§ 610.   4. Optative.

i. ACTIVE.

	Singular:	
Av.		cf. Skt.
1. *ja-ȷ̌m-yąm*		*ja-gam-yām*
2. *tu-tu-yāu*[11]		*tū-tu-yās*
3. *vaon-yāṭ*		*ma-man-yāt*

---

[1] Can as well be redupl. pret. Cl. 3. — [2] cf. Whitney, *Skt. Gram.* § 818 a. — [3] Skt. √ *rudh-*, cf. § 151. — [4] Ys. 53.1 i. e. *saškən-cā.* — [5] cf. Bartholomae, *B.B.* xiii. p. 65. — [6] cf. §§ 455, 616. — [7] Ys. 58.4, *a*-inflect. by transfer, Whitney, *Skt. Gram.* § 814. — [8] cf. Whitney, *Skt. Gram.* § 813 end. — [9] cf. *a*-inflect. — [10] Ys. 9.23, cf. § 452, v. l. *āuvhāire.* — [11] Ys. 9.29, used as 3 sg.

§ 611.   5. Participle.   cf. Skt.
I. ACTIVE. Av. *ha-vhan-vah-* . , ... *sa-san-vās-*
II. MIDDLE.   *ha-vhan-ana-* . . . . *sa-san-ānā-*

Forms to be observed in GAv. and YAv.

1. Indicative. a. Perfect.

§ 612.   Singular:—

First Person: ii. MID. GAv., add *ārōi* 'I have earned' ($\sqrt{ar}$-) Ys. 33.9,
on -*ōi*- cf. § 56.—On a possible 1st. sg. mid. in -*ō* (i. e. -*āu*) = Skt.
-*āu*, from $\sqrt{dā}$-, see § 599 above.

Third Person: i. ACT. Observe radical *ā* in (root with medial *a* before
one consonant) GAv. *nināsā* 'it is lost', YAv. *dadāra* 'he fixed'—
see § 595 Note, but likewise *ā*, YAv. *cakāna* 'he loved' ($\sqrt{kan}$-),
yayāta 'he strove' ($\sqrt{yat}$-), *bavāra* 'he bore' ($\sqrt{bar}$-).—Again from
weak stem (final radical *ā* lost before vowels, § 596.4) *da-d-a* 'he
made' ($\sqrt{dā}$-).—ii. MID. GAv. also (with strengthened reduplication)
vā-varºz-ōi 'he has worked', cf. § 56.—Add GAv. *ārañ-cā* 'has been
earned' ($\sqrt{ar}$-) Ys. 56.3.

§ 613.   Dual:—

Third Person: i. ACT. GAv. (note -*ā*-) *vaocatar³* 'they both have spoken',
vāvarºzātarº 'they both have done' Ys. 13.4.

§ 614.   Plural:—

First Person: i. ACT. GAv., note *yōiþºmā* 'we strive' (-*ōi*- § 56) beside
YAv. *yaẑþmu* above.

Second Person: i. ACT. YAv., note the long *ā* strongest stem in *havhāna*
above in paradigm.

Third Person: i. ACT. YAv. from weak stem (final radical *ā* lost before
vowels § 596.4) and str. redupl. *dā-d-arº* 'they made' ($\sqrt{dā}$-) = Skt.
dadhúr.—Likewise note (§ 62.2) YAv. *vaonarº*, GAv. *vaonar³* 'they
strove' (i. e. *va-vn-ar* § 596.3).—Long redupl. syl. *cā-hr-arº* 'they have
made' Vd. 4.46.—GAv. also (suffix -*ºrºš*) *ci-koit-ºrºš* 'they thought'.

b. Pluperfect.

§ 615.   Singular:—

Third Person: ii. MID. GAv. *ºuāhštā* (in paradigm, see Foot-Note) pre-
sents 'Attic reduplication'.

§ 616.   Plural:—

Third Person: ii. MID. YAv. *vaozirºm* (i. e. *va-vz-i-rºm* $\sqrt{vas}$-) above in
paradigm shows 3 pl. ending in -*rºm* = 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 *daidyama* 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 *-āna*) *vavazāna-* 'driven', *dadrāna-*, *dadrāna-* 'held'.

Transitions to the thematic *(a)* inflection.

§ 619. A number of transfers to the *a*-inflection occur cf. § 604.

> 1. **Indicative. i.** ACT. b. Pluperf. Sg. 3. VAv. *ta-taš-a-ṭ* 'he formed'; *ja-ǰm-a-ṭ*.
>
> 2. **Imperative. i.** ACT. Sg. 3. GAv. *ni-šavhar-a-tu* (in paradigm).
>
> 3. **Subjunctive. i.** ACT. Sg. 3. YAv. *ǣvhāṭ* 'may be'; Du. 3. *ǣvhātəm* Yt. 13.12; Pl. 3. *iyeyq (iieiiq = *iy-ay-a-an)* 'they may go' (√*i-*) Ys. 42.6 (if not desiderative).—**ii.** MID. Pl. 3. YAv. *ǣvhāire* 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 *vaēda* 'οἶδα' = Skt. *vḗda*, and in some other forms.—Cf. Whitney, *Skt. Gram.* § 790.

§ 621. As example of perf. **lacking reduplication** may be given G(Y)Av. √*vid-* 'to know' = Skt. √*vid-*.

> 1. **Indic. a.** Perf. Sg. 1. *vaēdā*, 2. *vōistā*, 3. *vaedā, vaeda* (YAv.).
>
> 2. **Imperat.** Pl. 2. *vōizdūm* Ys. 33.8.
>
> 3. **Subjunct.** Sg. 1. *vaedā* Ys. 48.9; Pl. 2. *vaēdōdūm* (§ 39).
>
> 4. **Optat.** Sg. 3. *vīdyāṭ.*
>
> 5. **Partic. i.** ACT. *vīdvah-* (GAv.), *vīdvah-* (YAv.).—**ii.** MID. *vaēdəna-* Ys. 34.7, *vaedəmna-* (themat.).

§ 622. Other examples of pf. wanting redupl. are: GAv. √*cag-* 'grant', *cagəmā* (1 pl. pf. act.), *cagədō* (3 du. plpf.), *cagvā̊* (ptcpl.). — Also GAv. *apānō* 'attained' (ptcpl. √*ap-*).

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. *sraēṣyeⁱn̄tīm ā̊vhā̊ṭ* 'it may have clung' (subjunct.), *āstara-yeⁱn̄tīm ā̊vhā̊ṭ* 'should have corrupted'.—Perhaps also here *biwivā̊vha* 'he had frightened' Yt. 19.48,50 (? nom. sg. ptcpl. √bi- + ā̊vha, cf. variants).

III. AORIST-SYSTEM.

Aorist.

(Chiefly found in Gatha 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 Gatha portions of the literature, but occurences 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, *Verbum* 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.

Aorist-System

i. Non-Sigmatic
1. Root-aorist.
2. Simple *a*-aorist (thematic).
3. Reduplicated aorist.

ii. Sigmatic
4. *h-* (*s-*) aorist.
5. *ha-* (*sa-*) aorist (or *h*-thematic).
6. *iš*-aorist.
7. *hiš*-aorist.

§ 626. **Augment and Endings.** The a u g m e n t in aorist forms as elsewhere in Av. is commonly m i s s i n g; the augmentless forms, moreover, often have a subjunctive (imperative) signification (cf. § 445 Note 2 injunctive). The e n d i n g s in the indicative are the s e c o n d a r y.

§ 627. **Modes of the Aorist.** The m o d e s—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. i m p e r a t. mid. in -*q m* = Skt. -*ām*: GAv. *ərᵊžūcqm* 'speak', *vīdqm* '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. rootaorist, 2. simple *a*-aorist (thematic), 3. reduplicated aorist —resemble preterites (imperfects) which correspond respectively to the root-class, the *a*-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 stemforms 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 G A v.).

12

Av. -᷉᷉ᢧ √*dā-* 'to give, do, make' (str. stem *dā-, da-,* wk. stem *d-*)
= Skt. √*dā-, dhā-,* Whitney, *Skt. Gram.* § 829.

§ 631. 1. Indicative.—Aorist (Preterite).

i. ACTIVE.

(G)Av.	Singular:	cf. Skt.
1. —		*á-d(h)ā-m*
2. *dā̃, dā̃s-cā*		*á-d(h)ā̃-s*
3. *dā-ţ*		*á-d(h)ā-t*

Plural:

1. *dā-mā*		*á-d(h)ā-ma*
2. *dā-tā*		*á-d(h)ā-ta*
3. *d-arᵊ*		*á-d(h)-ur*

ii. MIDDLE.
Plural:

3. *d-ātā*[1]		—

§ 632.   2. Imperative.

i. ACTIVE.

(G)Av.	Singular:	cf. Skt.
2. *dā-ⁱdī*		—
3. *dā-tū*		*d(h)ā-tu*

§ 633.   3. Subjunctive.

i. ACTIVE.
Singular:

2. *dā-hī*		—
3. *dā-ⁱtī*		*d(h)ā-ti*

Plural:

2. *da-mahi*[2]		—
3. *da-n*		—

ii. MIDDLE.
Singular:

1. *dā-nē*[3]		—
2. { *dā̃-vhē*		—
{ *dā̃-vhā*		—
3. *dā-ⁱtē*		—

Plural:

3. *dā̃-ņtē*		—

---

[1] i. e. *d-ā̃ta.* — [2] Ys. **68.**1. — [3] Ys. **44.**9.

§ 634. **4. Optative.**

i. ACTIVE.

(G)Av. Singular: cf. Skt.

1. *d-yąm* . . . . *d(h)e-yā́m*

2. *da-yā̊*[1], *dā-yā̊*[2] . . . . —

3. *d-yā̱ţ, da-yā̱ţ*[3] . . . . —

Plural:

2. *dā̱-yata*[4] . . . . —

ii. MIDDLE.

1. *d-yā̱*[5] . . . . —

2. *d-ī̱šā̱* . . . . —

3. *d-yātąm* . . . . —

§ 635. **5. Participle.**

i. ACTIVE. Av. *dąnt-* . . . . —

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. *darᵊsᵊm* 'I saw'; note *srᵊu-ī-m* 'I heard' (observe -*ī*-, like §§ 527, 550).

Second Person: i. ACT. GAv. *varᵊš* 'thou hast done' (*vᵊrz* + *s* § 165).

Third Person: i. ACT. GAv. *moist* 'he turned' ($\sqrt{miþ}$-), *corᵊţ* 'he made' ($\sqrt{kar}$-, -*ᵒ-* = -*a-* § 39). — Here probably also *yaogᵊţ* Ys. 44.4.— Observe GAv. *sāh-ī-ţ* 'he taught' (*sāh-*), YAv. *vaⁱn-ī-ţ* 'let conquer' Ys. 60.5 (if not opt. with wk. ending).

§ 638. **Dual:—**

Third Person: ii. MID. GAv. *aᵤrvā̱tᵊm* 'they called'.

§ 639. **Plural:—**

First Person: ii. MID. YAv. *yaoḫmaⁱde* 'we joined', GAv. *varᵊmaⁱdi* 'we have chosen'.

Third Person: i. ACT. YAv. *a-šk-arᵊ* 'they elapsed' ($\sqrt{sac}$-) Vd. 1.4; also *bun* 'they become'. — GAv. *ᵒjᵊn, ᵒgᵊmᵊn* 'they came'. — ii. MID. *fracarᵊnta* 'they provided' ($\sqrt{kar}$-) 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. *ᵒdīya*.

2. Imperative.

§ 640. Singular:—

Second Person: ii. MID. GAv. *kərəšvā* 'make thou'.

Third Person: ii. MID. GAv. (ending -*qm* above §§ 456, 627 Note) *ərəzu-cqm* 'speak right', *vīdqm* 'shall decide'.

§ 641. Plural:—

Third Person: i. ACT. GAv. *scaṇtū* 'let them follow' ($\sqrt{sac}$-).

3. Subjunctive.

§ 642. Singular:—

First Person: i. ACT. YAv. *hštā* 'I will stand'.—GAv. *yaojā* 'I will yoke', *varānī* 'I will choose'.—ii. MID. *gərəzē*, *gərəzōi* 'I will complain', *sruyē* 'I may be heard', YAv. *buye* 'I may be' ($\sqrt{bu}$-) Afr. 1.10,11.

Third Person: i. ACT. YAv. *bvaṭ* 'will become'.—GAv. *jimaṭ* 'he may come'.

§ 643. Dual:—

Third Person: ii. MID. GAv. *jamaētē* 'they may come'.

§ 644. Plural:—

First Person: i. ACT. YAv. *jimama* 'we shall come'.

Second Person: i. ACT. GAv. *vī-cayaþā* 'ye distinguish'.

Third Person: i. ACT. GAv. *bvaṇti-cā* 'and they will be', *jimən* 'may they come'.

4. Optative.

§ 645. Singular:—

Second Person: i. ACT. YAv., similarly *hšnuyā* 'thou mightest rejoice'.

Third Person: i. ACT. YAv. also (from str. stem) *jam-yāṭ* 'he might come'; again (from wk. stem as above) *dis-yāṭ* 'let him show' Afr. 3.7 etc., likewise GAv. *mipyāṭ* 'he might deprive'.—ii. MID. GAv. *drītā* 'he might hold' ($\sqrt{dar}$-).

§ 646. Plural:—

First Person: i. ACT. YAv. *jamyāma* beside *jamyāma* 'we might come'.—GAv. *buyāma* 'we might be'.—ii. MID. GAv. *vaīrīmaīdī* 'we might choose'.

Second Person: i. ACT. YAv. *buyāta* 'might ye be'.

Third Person: i. ACT. YAv. *buyqn*, *buyārəš* 'they might be'.

Note. For fuller GAv. lists in regard to the root-aorist see Bartholomae, *K.Z.* xxiv. p. 313 seq. = *Flexionslehre* p. 44 seq.

§ 647. Transfers to the thematic *a*-inflection are found, e. g. GAv. *vahš-a-ṭ* 'he increased', GAv. *frā-jm-a-ṭ* 'he came' ($\sqrt{gam}$-).

2. Simple *a*-Aorist (thematic).
(Cf. Whitney, *Skt. Gram.* § 846 seq.)

§ 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. *vîdaţ* 'he found' (beside 3 sg. pres. pret. *viņd-aţ*), *būjaţ* 'he absolved' (beside pres. *buņj-aᵗ
nti*). — ii. MID. Pl. 3. *ḥžṇᵗā* 'they ruled' ($\sqrt{ḥž,ā}$-).

 2. Imperative. i. ACT. Sg. 2. *vīdā* 'find thou'. — ii. MID. Pl. 3. *ḥžṇtqm* 'let them rule'

 3. Subjunctive. i. ACT. Sg. 1. *hanānī*, 3. *hanēţ* 'let me, him earn'.

 4. Optative. ii. MID. Sg. 3. *ḥžaetā* 'might he rule'.

 5. Participle. i. ACT. *vīdatᵒ* (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. -ᴘᴜᴸᴏ $\sqrt{vac}$- 'to speak' (stem *vaoc-a-* i. e. *va-uc-, va-vc-*) = Skt. $\sqrt{vac}$- *(vôca-)*:

 1. Indicative. i. ACT. Sg. 1. *vaocǝm, vaocim* (§ 30), 2. *vaocô, vaocas-cā*, 3. *vaocaţ, ǰvaocaţ* (§§ 32, 466). — Pl. 1. *vaocāma, vaocāmā*.

 2. Imperative. i. ACT. Sg. 2. *vaocā*.

 3. Subjunctive. i. ACT. Sg. 1. *vaoca* (Ys. 45.3), 3. *vaocāţ*.

 4. Optative. i. ACT. Sg. 3. *vaocôiţ*.—Pl. 1. *vaocôimā*.

Note 1. Similarly GAv. *nǝsaţ* 'he disappeared' (i. e. *na-ns-aţ*, $\sqrt{nas}$- = Skt. $\sqrt{naś}$-).

Note 2. To the redupl. aor. possibly belong the obscure forms YAv. *urū-rud-u-ša* 'thou didst grow' 2 sg. mid. Ys. **10**.3, GAv. *qs-aš-u-tā* 'it has been accomplished'. The *u* may be anaptyctic, or is it from a pres. formation?

§ 652. Instances of the true **c a u s a t i v e a o r i s t** with strengthened reduplication (cf. Whitney, *Skt. Gram.* §§ 1046, 856) are: √*var-* 'to believe, cause to believe', GAv. *vāurāᶦtē* (3 sg. subjunct. mid.); *vāurayā* (1 sg. opt. mid.), *vāurōi-maᶦdī* (1 pl. opt. mid.). On *vāurāᶦte* etc. for *vā-vr-āᶦte* see § 62, 2 above.

Note 1. The forms *zīzanən*, *zīzanāṭ* (cf. Skt. *ajījanat*, Whitney, *Skt. Gram.* §§ 864, 869) are best reckoned under Cl. 3 in Av. on account of pres. indic. *zīzanənti* Yt. **13**.15.

Note 2. The form *vaozirəm* 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. **s i b i l a n t** *s* (= Av. *h, s, š*) which is added in forming the stem. The inflection is **u n t h e m a t i c**, the endings being attached directly to the root which shows different degrees of **s t r e n g t h e n i n g**, see next section § 654.

§ 654. The **i n d i c a t i v e** sg. act. has the vṛddhi-strengthening; the indic. plur. act. and generally both numbers of the indic. mid. have the guṇa form. The **i m p e r a t i v e** mid. and the entire **s u b j u n c t i v e** act. show likewise guṇa. The **o p t a t i v e** and some instances of indic. plur. mid. generally have the **w e a k** form.

§ 655. E x a m p l e s of inflection of this aorist are taken from the following roots:

Av. √*dī-* 'regard, think' = Skt. √*dhī-;* Av. √*dar-* 'hold, hold back' = Skt. √*dhar-;* Av. √*sand-* 'show, present, appear' = Skt. √*chand-* § 142; Av. √*man-* 'think' = Skt. √*man-;* Av. √*þwars-* 'shape, create'; Av. √*fras-* 'ask' = Skt. √*praś-;* Av. √*þrā-* 'protect' = Skt. √*trā-;* Av. √*van-* 'win' = Skt. √*van-;* Av. √*ɪ ŋqs-, naš-* 'cause to vanish' = Skt. √*ɪ ŋqs-, naš-;* Av. √*varz-* 'work'

= Skt. √*varj-;* Av. √*/ʲā-* 'protect' = Skt. √*/ā-;* Av. √*vac-* 'speak'
= Skt. √*vac-;* Av. √*dā-* 'give, do, make' = Skt. √*dā-, dhā-;* Av.
√*2 nas-, nas-* 'attain' = Skt. √*2 nas-, nas-.*

§ 656. 1. **Indicative.**—A o r i s t (Preterite).

i. ACTIVE.

(G)Av.	Singular:	cf. Skt.
2. *dāi-ṣ̌, sạs*[1]		*bhāi-s*[2], *achān*
3. *dār²št, dōr²št*[3], *sạs*[1]		*á-bhār*[5], *achān*

ii. MIDDLE.
Singular:

1. *mə̄vh-ī*[6], *fra ṣ̌-ī*		*mạs-i*
2. *mə̄nghā*		—
3. *mạs-tā*		*mạs-ta*

Plural:

1. *a-mə̄h-maⁱdī*[7], *mə̄h-maⁱdī*[7]		*á-gas-mahi*
2. *þwar²z̄-dum*[8]		*á-vṛ-ḍhvam*

§ 657. 2. **Imperative.**

ii. MIDDLE.
Singular:

2. *f²rašvā*		—

Plural:

2. *þrāz-dūm*[9]		*trā-dhvam*

§ 658. 3. **Subjunctive.**

i. ACTIVE.

(G)Av.	Singular:	cf. Skt.
3. { *və̄nvh-aⁱtī*		*vạs-ati*
{ *və̄ngh-aṭ*		*vạs-at*

Plural:

1. *nāṣ̌-āmā*[10]		*vạs-āma*
3. { *var²ṣ̌-ən̠tī*[11]		—
{ *və̄ngh-ən*		*vạs-an*

---

[1] Ys. 46.19. — [2] Wh., *Skt. Gram.* § 891. — [3] § 39. — [4] Ys. 43.11. —
[5] Wh., *Skt. Gram.* § 890. — [6] Also *mə̄nhi.* — [7] i. e. w k. form, *°masmadī* from
mṇ-s-madī. — [8] §§ 71, 179. — [9] § 171. — [10] § 158 *-i + s.* — [11] § 165 *-z + s.*

ii. MIDDLE.

	Av.	Singular:	cf. Skt.
1.	pāᵒṽh-ḗ, mə̄ngh-āi [1]		mqs-āi [1]
2.	pāᵒṽh-ahe [2]		mā́s-ase
3.	varᵊš-aⁱtē [3]		mqs-atē

Plural:

| 2. | ᵒdāᵒṽh-ōdūm [1] | | dās-adhvam |
| 3. | vaḥš-ə̄ntē [5] | | vakš-antē |

§ 659.   4. Optative.

i. ACTIVE.

	Av.	Plural:	cf. Skt.
1.	nāš-īma (YAv.) [6]		—

§ 660.   5. Participle.

ii. MIDDLE. { (Y)Av. mavh-āna- [7] . . . . —[8]
{ (G)Av. dīš-əmna- [9] . . . . . dhiš-amāna- (RV.)

Forms to be observed.

§ 661. GAv. rā-vhavh-ōi 'thou wilt give' 2 sg. subjunctive mid. √ rā-, cf. YAv. pāᵒṽhahe (in paradigm).

Note. GAv. mə̄nghāi (above) is by transfer thematic like Skt. mqsāi 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. asqs-a-ṯ 'he fulfilled, offered' (√ sand- above § 656) Vd. 19.15 = Skt. á-chant-s-at.

2. Imperative. i. ACT. Pl. 3. YAv. javhᵊntu 'they will smite' (√ jan-) Vd. 2.22.

---

[1] themat. § 661. — [2] Yt. 8.1. — [3] § 165. — [4] Ys. 45.1, cf. § 39, ō = a. — [5] √ rva · 'say, call'. — [6] Ys. 70.4, √ ᵊ nas- = orig. -s + s. — [7] Yt. 8.47. — [8] Cf. Whitney, Skt. Gram. § 897. — [9] themat. Ys. 51.1.

3. Subjunctive. **i.** ACT. **Sg. 3.** YAv. *nåš-ā-iti* 'will disappear'
Yt. 2.11 ($\sqrt{}$*I nas-* = Skt. $\sqrt{}$*I naś-* § 158); *jahåṯ* Ny. 1.1.—**ii.** MID.
YAv. *nåš-å-iti*. Likewise here 1 sg. subj. mid. *mȝṇghåi* above § 661.

5. Participle. **ii.** MID. GAv. *hšnaoš-ȝmna-* ($\sqrt{}$*hšnu-* 'to gratify'),
dīžȝmna above in paradigm § 660.

---

6. *iš*-Aorist.
(Cf. Whitney, *Skt. Gram.* § 898 seq.)

§ 664. One or two instances (GAv.) of the *iš*-aorist
—see Whitney, *Skt. Gram.* § 898—are quotable. They are
from $\sqrt{}$*kū-, ciú-* 'look for, hope', $\sqrt{}$*hšnu-* 'gratify, delight':—

1. Indic. **ii.** MID. Aor. (pret.). **Sg. 1.** *civ-īš-ī* (on long *-ī-* after
v see § 20). **3.** *civ-īš-īå*.

3. Subjunct. **i.** ACT. **Sg. 1.** *hšnȝv-īš-ā*.

---

7. *hiš*-Aorist.
(Cf. Whitney, *Skt. Gram.* § 911.)

§ 665. An instance (YAv.) of the *hiš*- *(siš-)* aorist is
apparently the following:

1. Indic. **i.** ACT. **Sg. 2.** °*då-hiš* 'thou hast made' ($\sqrt{}$*då-*) Yt. 3.2
cf. Skt. *glāsīs*, Whitney, *Skt. Gram.* §§ 912, 913.

---

§ 666. No certain instance of a p r e c a t i v e seems
to be found in Avesta.

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 vṛddhi or guṇa strengthening. The
form may take the augment as in Skt.

§ 668. E x a m p l e s of 3rd. sg. Aor. Pass. are the
following:—

(a) With vṛddhi. — From Av. $\sqrt{}$*vac-* 'speak, call' *vācī, avācī*
(GAv.) = Skt. *vācī, avācī;* Av. $\sqrt{}$*sru-* 'hear, call' *srāvī* (GAv.) =
Skt. *srāvi;* so Av. *ā̊di* 'is said, spoken of' $\sqrt{}$*ad-* (so Geldner) = Skt.

ah-.—(b) With guna (or middle) form. — From Av. √*mrū-* 'say' *mraoi* (GAv. i. e. *mrav-i*), Av. √*vat-* 'understand' °*vaiti* (GAv.), Av. √*jan-* 'slay' *jaini* (YAv.).

Note. The form YAv. *ᴣrᵊnāvi* 'it was granted, obtained' (√*ar-*) is made, not directly from the root, but from the prepared stem *ᴣrᵊ-nu-*, *ᴣrᵊ-nāu-*.

IV. FUTURE-SYSTEM.

Future.

(Cf. Whitney, *Skt. Gram.* § 932 seq.)

§ 669. The characteristic mark of the future in Avesta as in Sanskrit is *-hy-* (-*šy-* § 133) = Skt. *-sy-* (-*sy-*) added to the root. The root assumes the guṇa-form; the inflection is thematic (-*hya*, -*šya*). — 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 used in a future sense. Cf. Whitney, *Skt. Gram.* § 938.

Future Formation and Inflection.

§ 671. Examples of future formation and inflection are taken from the following roots. Cf. Whitney, *Skt. Gram.* § 933.

Av. √*vac-* 'to speak' = Skt. √*vac-*; Av. √*harz-* 'let go, drop' = Skt. √*sarj-*; Av. √*sū-* 'further, save' = Skt. √*sū-*.

§ 672.   1. Indicative.—Future.

i. ACTIVE.

Av.	Singular:	cf. Skt.
1. *vah-šy-ā* (GAv.)		*vak-sy-āmi*

ii. MIDDLE.

Singular:

3. *vah-šy-eite* [1]		*vak-sy-áte*

Plural:

3. *harᵊ-šy-eṇte* [2]		*sark-sy-aṇte* [3]

---

[1] Ys. 19.10; Vsp. 15.3. — [2] Vsp. 12.1. On *ᵊ + ᵊ* see § 165. — [3] Cf. Skt. *varkṣyante* from √*varj-*.

§ 673.　　　　　2. Participle.

i. ACTIVE. Av. *sao-šy-aṇt-* . . . . cf. Skt. *kṣē-ṣy-ánt-*

ii. MIDDLE.　*harᵊ-šy-amna-* . . . . . *yak-ṣy-ámāna-*

Forms to be observed.

§ 674. Notice the long vowel instead of strengthening in the Av. participles *bū-šy-aṇt-* from √*bū-*, opp. to Skt. *bhav-í-ṣyánt-* (§ 61 Note 2), cf. Skt. RV. *sú-ṣy-ant-*. Observe also *hrvī-šy-aṇt-* beside *hrvī-šy-aṇt-* from √*hrvī-* 'be raw, bloody'.

V. SECONDARY CONJUGATIONS.

§ 675. The secondary conjugations consist of the following formations (thematic), a. Passive, b. Causative, c. Denominative, d. Inchoative, e. Desiderative, and f. Intensive (unthematic).

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 *yá*, 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. *manyete* (pass.) Ys. **44.12** identical in form with *manyete* (mid.) Yt. **10.139** = Skt. *manyáte, mányate*.

§ 677. **Formation of the Passive.** The passive sign is *-ya-* (= Skt. accented *-yá-*) 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. √*mar-* 'to die', *mir-ye-ìti, mir-ye-ìte, marᵊ-ye-ìti, maⁱr-ye-ìte* Vd. **3.33** = Skt. *mriyáte*; again Av. √*kar-* 'to make', *kir-ye-ìti* Yt. **10.109,**

kir-ye-iṇte v. l. *kaⁱr-ye-iṇte* Vd. 3.9, cf. § 48 above. The development in such cases evidently is

mṛ-ya-te

Av. *mar-ya-te* (or *-aⁱr-* § 48)	Skt. *mṛ-i-yá-tē*
or *mir-ya-te* (*-ⁱr-* § 70)	*mṛ-i-yá-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) *kirye¹ti, kirye¹te*. The intransitive passive force seems therefore to lie in the *ya*-element.

Note. An undoubted example of act. ending but passive force is *frā-yez-yāṭ* in Yt. 13.50 *kahe vō urvā* (nom. masc.) *frāyezyāṭ* 'of which one of you will the soul be worshipped?' Apparently also with active ending (from √*dā-*) *dayāṭ* (subjunct.) Vd. 3.32, *ni-dayaṭ* (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.** *baⁱr-ye¹te* v. l. *baⁱrye¹ti* 'he is borne', *kirye¹ti* v. l. *kirye¹te* 'it is made'; **Pl. 3.** *kirye¹ṇte* v. l. *kaⁱr-ye¹ṇte* 'they are made' (§ 48).— Pret. **Sg. 2.** *maⁱryawha* 'didst die' v. l. *mɜrᵊyawha*, **3.** *vī-sruyata* 'was heard', *ni-dayaṭ* 'was placed'.

3. Subjunctive. **Sg. 3.** *maⁱryāⁱte* v. l. *miryaⁱte*, *miryāⁱti* 'is destroyed, dies'; *yezyāṭ* 'is worshipped'; **Pl. 3.** *baⁱryɔṇte* 'they will be borne', *janyɔṇte* 'they will be slain' Yt. 14.43.

5. Participle. Av. *suyamna-* 'being advanced, saved'.

Note. From √*var-* 'to cover' is found a form *ni-vōⁱr-ye-ite* (v. l. *⁰ti*), —on *ō*, 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 *ya-* is formed according to § 716 below.

§ 683. The Aorist ì ive 3rd. Singular likewise falls under this formation. It is treated above, § 668.

B. Causative.

§ 684. **General Remark.** In Av. as in Skt. the causative *(-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 *-aya-* to the root which is usually strengthened. The strengthening of the root is subject to certain variations.

a. Internal or initial *a* before a single consonant is generally lengthened (vṛddhi), but sometimes it remains unchanged, thus: Lengthened *ā*, Av. √*vat-* 'to comprehend', caus. 'make known' *vātaya-* = Skt. *vātáya-*; Av. √*tap-* 'to warm, be warm', caus. 'make warm' *tāpaya-* = Skt. *tāpáya-*; Av. √*gam-*, *jam-* 'go, come' *jāmaya-* = Skt. *gāmáya-* (Whitney, *Skt. Gram.* § 1042 g).—Unchanged *ă*, Av. √*pat-* 'to fall, fly' *pataya-* = Skt. *patáya-*; Av. √*sad-* 'appear' *sadaya-* = Skt. *chadáya-*; Av. √*ap-* 'obtain', *āpaya-*, opp. to Skt. *āpáya-*.

b. Internal and initial *a* before two consonants (i. e. long by position) remains unchanged: Av. √*dahš-* 'to know, cause to know' *dahšaya-* = Skt. *dakṣáya-*; Av. √*vahš-* 'grow, cause to grow' *vahšaya-* = Skt. *vakšáya-*; Av. √*band-* 'bind' *bandaya-* = Skt. *bandhdáya-*; Av. √*zamb-* 'crush' *zambaya-* = Skt. *jambháya-*.

c. Final long *ā* disappears: Av. √*stā-* 'to stand, cause to stand' *staya-* opp. to Skt. *sthāpáya-*, cf. Whitney, *Skt. Gram.* § 1042 i.

d. Internal or initial *i*, *u* before single consonants (i. e. in light syllables) have the guṇa-strengthening: Av. √*vid-* 'to know', caus. 'inform' *vaēdaya-* = Skt. *vedáya-*; Av. √*ruc-* 'light up' *raocaya-* = Skt. *rōcáya-*.

e. Final *u* (or *i*) receives the vṛddhi-strengthening: Av. √*sru-* 'to hear' *srāvaya-* = Skt. *śrāvaya-*.

Note 1. The nasal of the present-stem (Cl. 9) appears in Av. *kərˀṇtaya-* from √*kart-* 'to cut' as in Skt. *kṛntāya-*, cf. Whitney, *Skt. Gram.* § 1042 h. So also Av. *bunjaya-* from √*buj-* 'to release'.

Note 2. The root *zā-* 'to let go' makes *zayaya-*, cf. Whitney, *Skt. Gram.* § 1042.

Note 3. Observe with l e n g t h e n i n g instead of strengthening of root (§ 61 Note) GAv. *ᵘrūpayeⁱṇtī* 'they cause pain' (√*rup-*) = Skt. *rōpā-yanti;* GAv. *ᵘrūdōyatā* 'he caused to lament' = Skt. *rōdhāyata*.

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 i n f l e c t e d 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 c a u s a l a o r i s t (see § 652); possibly likewise a causative p e r f e c t (pl u-p e r f e c t), and some other parts.

§ 689. On the reduplicated Causative A o r i s t, see § 652 above.

§ 690. Possibly here belongs as P e r i p h r a s t i c P e r f e c t (Plupf.), Av. *biwivāᵊvha* 'he had frightened', see § 623.

§ 691. A causal derivative from √*hvap-* 'to sleep' is made by attaching the root *dā-* 'to make, do' in its causal form directly to the radical element; thus, Av. *hvabdayeⁱti* 'puts to sleep'.

§ 692. Other causative derivatives made with root *dā-* (cf. § 691) but w i t h o u t causal f o r m, are *ava-hvab-daēta* 'he would cause to sleep' (√*hvap-*), *hraozdaᵗ* 'caused to howl' (√*hrus-*), *yaoždaⁱti* 'makes pure' (√*yaoz-*).

§ 693. Some forms with causal signification but without the *-aya-*formation occur: Av. *vahšaṯ* 'he caused to grow' Ys. 48.6 opp. to *vahš-aya-tō* '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. *frasrūta-* 'made

famous, renowned', *rvaešta- 'turned' Ys. 11.2. Cf. Whitney, *Skt. Gram.* § 1051 seq.

C.   ominative.

(Cf. Whitney, *Skt. Gram.* § 1053 seq.)

§ 695. Denominative verbs are formed from a noun-stem (substantive or adjective) by adding -*ya* or -*a* = Skt. -*yá* or -*a* to the stem. In Skt. the -*yá* 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. -*yá*), 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, *Skt. Gram.* §§ 1054, 1068.

> 1. *ya* added: Av. *aša*- n. 'holiness' (*a*-stem) denom. *aša-ya*- 'to gain by holiness', *ašayeiti* = Skt. *ṛtayá-*; Av. *vāra*- m. 'rain' denom. *vāra-ye-mi* 'I rain down'; — Av. *avhu*- m. 'lord' (*u*-stem) denom. *avhu-ya*- 'to become lord of', *avhuyāite*; — Av. *namah*- n. 'homage' (cons. stem) denom. *namah-ya*- 'do homage' *namahyāmahī* = Skt. *namasyá-*; — Av. *išud*- f. 'debt' (cons. stem) denom. *išud-ya*- 'incur a debt', *išuidyāmahī* = Skt. *iṣudhyá-*.
>
> 2. Simple *a* added: Av. *paiti*- 'lord' (*i*-stem) denom. *paiþy-a*- 'to possess as lord', *paiþyeiti* = Skt. *pátya-*; — Av. *hratu*- m. 'wisdom' (*u*-stem) denom. *hraþw-a*- 'be wise', ptcpl. mid. *hraþwəmnahe* 'of him that is wise'; — Av. *fyavhu*- m. 'mist' (*u*-stem) denom. *fyavhv-a*- 'to fall as mist', *fyavhuṇtae-ca* (§§ 63, 493, 582); — Av. *aenah*- n. 'sin' (cons. stem) denom. *aenavh-a*- 'to commit sin', *aenavhaiti* Ys. 9.29 opp. Skt. *ēnas-yá-*.

Note. Final *a* of a noun-stem seems occasionally to disappear (cf. in Skt. after *n* or *r*, Whitney, *Skt. Gram.* § 1059 c). Thus, Av. *baešaz-ya-ti* etc. 'he practises healing' Yt. 8.43 (*baešaza-* n.), *vāstryač-ta* 'let him pasture' (*vāstra-* n.), *parəsan-ye-iti* 'he asks' Yt. 8.15. So probably also

Av. *pəʒanaᵢti* 'he fights' (*pəʒana*- n., *pəʒanā*- f.), cf. Skt. *pṛtanyati*, Whitney, *Skt. Gram.* § 1060.

D. Inchoative.
(Cf. Whitney, *Skt. Gram.* §§ 608, 747.)

§ 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. √*gam*-, *jas*- (i. e. *gm̥-s*-) 'to go, come' *ja-s-a-ᵢti*, cf. βάσκει = Skt. *gá-ch-a-ti*; Av. √*yam*-, *yas*- (i. e. *ym̥-s*-) 'come, reach' *ya-s-a-ᵢte* = Skt. *yá-ch-a-te*; Av. √*fras*-, *pərəs*- (i. e. *pars-s*-) 'ask' *pərə-s-a-ᵢte*, cf. Lat. *po(r)scit* = Skt. *pṛ-ch-a-ti*; Av. √*vah*-, *us*- (i. e. *us-s*-) 'to light up' *us-a-ᵢti* = Skt. *ucháti*; Av. √*tap*-, *tafs*- 'to warm, grow warm' *taf-s-a-ṭ*, cf. Lat. *tepesco*. Also a few others.

Note. Observe the assimilation and loss of consonants before *s* in the following examples: Av. *tərəsaᵢti* 'he trembles' (i. e. *°tərəs-s-aᵢti*), cf. Skt. √*tras*-; Av. *usaᵢti* just above § 698. So Av. *hᵢisaṭ* 'he began to sweat' √*hᵢid*- = Skt. √*svid*-. 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* (-*ᵥha*, -*ʃa*, -*sa*) = Skt. -*sa* as desiderative sign is added. The vowel of the reduplicated syllable is always -*i*- (-*ī*- § 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. √*ji*- 'to conquer, win', desid. *ji̯-ji-ša*- 'seek to win over' = Skt. *ji-jī-ṣa;* Av. √*hīnu*- 'gratify, rejoice', desid. *ci-hšnu-ša*-; Av. √*znā*- 'know', desid. *si-hšnā̊-vha*- (§§ 164, 465 Note 2) = Skt. *ji-jñā-sa-;* Av. √*dab*- 'deceive', desid. GAv. *di-w-ža*- (i. e. *di-ᵈbh-ža* § 89) 'seek to deceive' = Skt. *dipsa-;* Av. √*sac*- 'teach, learn, can', desid. *siša*- (i. e. °*si-�*s*k-sa*-) = Skt. *si-k-ṣa*-. Likewise a few other forms, e. g. *dīdərᵊ ža*- from √*darz*- 'make firm', *mimažža*- from √*manj*- 'magnify', *vīvarᵊža*- from √*varz*- 'do'.

§ 701.   Examples of Inflection.   These are confined to the present-system thematic.

> 1. Indicative. a. Pres. i. ACT. Pl. 3. GAv. *ji̯-ji-šəṇti* Ys. 39.1. —ii. MID. Pl. 2. *dī-draj-žōduyē* Ys. 48.7.—b. Pret. i. ACT. Sg. 2. *ci-hšnu-žō* Ys. 45.9.—ii. MID. Sg. 3. *dī darᵊ-žatā* 'he held back' (√*dar*-).
>
> 2. Imperative. i. ACT. Sg. 3. GAv. *vī-vəṇgha-tu* 'let him seek to surpass' (√*van*-). — ii. MID. Sg. 2. YAv. *mi-marᵊh-žavuha*.
>
> 3. Subjunctive. i. ACT. Sg. 1. GAv. *ci-hšnu-ša* Ys. 49.1; 3. YAv. *ji-ji-šā-iti*.—ii. MID. Sg. 3. *mi-marᵊh-žā-itē*.
>
> 5. Participle. i. ACT. GAv. *ci-hšnu-šaṇt*- Ys. 43.15. — ii. MID. YAv. *zi-hžnā̊-vhəmna*- § 465 Note 2.

Note. A Perf. Participle of the desid. Act. is *jahžavō* 'having the desire to slay' (√*jan*-) 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 conso-
nant followed by the radical vowel in a strengthened form (*a* being streng-
thened to *ā;—i* to *aē, ōi;—u* to *ao*). — 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:

1. Strengthened Reduplication: Av. √*part-* 'to fight', intens. *pā-*
pərət-;—Av. √*dis-* 'show, teach' *daē-dōis-, daē-dis-* = Skt. *dě-děś-,*
dě-diś-; Av. √*vid-* 'find' *vōi-vid-* = Skt. *vě-vid-;*—Av. √*zū-* 'call'
zao-zao- = Skt. *jō-hav-*.

2. Repeated Root: Av. √*dar-* 'to tear' *dar-dar-* = Skt. *dar-*
dar-; Av. √*kar-* 'make' *car-kər²-* = Skt. *cár-kr-;* Av. √*ǰžar-*
'stream, flow' *ǰžar-ǰžar²-* (in participle) opp. Skt. *cā-kṣar-*.

Note. An intensive with the *ya*-inflection (Cl. 4 thematic) is to be
found in the following instance: Av. √*raš-* 'to wound-, GAv. *rā-rəǰ-ye³ṇtī*
(indic.) Ys. 47.4; *rā-rəǰ-yqu* (subjunct.) Ys. 32.11; YAv. *rā-rəǰ-ya-ṇtō* (nom.
pl. ptcpl.) Yt. 11.6; but un-thematic GAv. *rā-rəǰ-ō* (ptcpl.) Ys. 49.2—cf.
Skt. *rā-raks-;* see also Whitney, *Skt. Gram.* § 1016. Similarly, Av. √*yah-*
'be heated, boil' *yaēšya-* (i. e. *ya-iš-ya-*) in the ptcpl. *yaēšyaṇt-* = Skt. *ya-yas-*.

§ 706. Examples of Inflection. These are con-
fined to the present-system unthematic, and they are mostly
from GAv. Thus:

1. Indicative. a. Pres. i. ACT. Sg. 1. GAv. *zao-zao-mī;* Pl. 1.
GAv. *car²-kər²-mahī* Ys. 58.4. — ii. MID. Sg. 1. GAv. *vōi-vīd-ě.* —
b. Pret. Sg. 3. *daē-dōiš-t.*

4. Optative. i. ACT. Sg. 3. YAv. *dar²-da³r-yāṭ* (with str. rad.
stem *-dar-* instead of expected wk. *-dər²-*).

5. Participle. i. ACT. YAv. *ǰžar²-ǰžar-əṇt-* (*a*-inflect.).

§ 707. Transfers to the *a*-inflection are found, e. g.
Indic. Pres. 3 sg. act. YAv. *naē-niž-a³ti* '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.

1. Participle in *-aṇt, -at* (Act.); *-mna, -āna* (Mid.).
(Cf. Whitney, *Skt. Gram.* §§ 583, 584 etc.)

§ 709. Participial forms in *-aṇt, -at* (i. e. *-ṇt*), fem. *-aᵃṇtī, -aᵃtī* in the Active, and forms in *-mna, -āna (-ắna)* 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.

2. 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. *-tá* (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' (√*pā-*) = Skt. *pātá-*; Av. *gərᵊpta-* 'grasped' (√*garw-* § 74) = Skt. *grbhītá*; Av. *druḫta-* 'deceived' (√*druj-* § 90) = Skt. *drugdhá-*.

§ 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. √*vac-* 'to speak' ptcpl. ᵒuḫta- = Skt. *uktá-;* Av. √*hu-* 'press out' *huta-* = Skt. *sutá-;* —Av. √*paṇj-* 'draw, drive' *paḫta-;* Av. √*hvaṇj-* 'encircle' *hvaḫta-* =

Skt. *svakta-;* Av. √*band-* 'to bind' *basta-* (§ 151) = Skt. *baddhá-.*
—S t r o n g form or unchanged, Av. √*dā-* 'to place' *dāta-* opp. Skt.
hitá-; Av. √*taš-* 'cut, form' *tašta-* = Skt. *tasṭá-.*

2. Roots in final -*ā* retain this. Thus, Av. √*stā-* 'to stand'
stātu- opp. Skt. *sthitá-;* Av. √*dā-* 'place' opp. Skt. *hitá-;* Av.
√*snā-* 'bathe' = Skt. *snātá-;* Av. √*pā-* 'protect' = Skt. *pātá-.*

3. Roots in -*ar* often show MS. variations between -*ərəta* and
-*arəta,* cf. § 47 Note. Thus, Av. √*bar-* 'to bear' *bərəta-, barəta-*
(e. g. Ys. 62.9) = Skt. *bhr̥tá-;* Av. √*star-* 'stretch, strew' *frastərəta-,*
frastarəta-.

4. Roots in -*an,* -*am* in Av., as in Skt., often form -*ata* (i. e.
-*n̥tá,* -*m̥tá*); sometimes they show -*āta.* Thus, Av. √*jan-* 'to slay'
jata- = Skt. *hatá-;* Av. √*man-* 'think' *mata-* = Skt. *matá-;* Av.
√*gam-* 'go' *gata-* = Skt. *gatá-;* Av. *zan-* 'beget, bear' *zāta-* =
Skt. *jātá-.*

5. But roots in -*an,* -*am* often retain the nasal (*m* being assi-
milated to *n* before *t*). Thus, Av. √*kan-* 'to dig' °*kanta-* (cf. also
kata-) opp. Skt. *khātá-;* Av. √*zan-* 'know' °*zanta-;* Av. √*gram-*
'be angry' *granta-.*

6. Sometimes a radical short *ŭ* appears as long *ū* before -*ta,*
cf. § 20. Thus, Av. √*sru-* 'to hear' *srūta-* = Skt. *śrutá-;* Av.
√*dru-* 'run' *drūta-* = Skt. *drutá-.*

§ 712. The past participle in -*ita,* although common
in Skt., hardly appears in Av.; the instances Av. *daršita-*
Ys. 57.11 = Skt. *dhr̥ṣitá-,* Av. *raodita-, zaⁱrita-* are best
treated under Suffixes below, § 786 Note 1.

3. Passive Participle in -*na.*
(Cf. Whitney, *Skt. Gram.* § 952.)

§ 713. The *na*-formation of the passive participle is
very rare in Avesta. The instances are hardly distinguish-
able from adjectives. As examples may be given, Av.
√*tan-* 'to stretch' *us-tāna-* 'upstretched' = Skt. *uttāná-;*
Av. √*ū-* 'be wanting' *ūna-* = Skt. *ūná-;* Av. √*par-* 'fill'
pərəna- = Skt. *pūrṇá-.*

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.

5. Perfect Middle Participle in -*āna*, -*ăna*.
(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.

1. Gerundive: (a) Fut. Pass. Participle in -*ya* (declined).
(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. √*iš*- 'to wish', a gerundive (vbl. adj.) *išya*- = Skt. °*isya*-; Av. √*karš*- 'draw furrows, plow' *karšya*- = Skt. °*kṛṣya*-; Av. √*var*- 'choose, believe' *vaⁱrya*- ⇌ Skt. *várya*-. Other instances occur.

2. Gerundive: (b) Fut. Pass. Participle in -*tva*, -*ϸwa* (declined).
(Cf. Whitney, *Skt. Gram.* § 966 a.)

§ 717. A declined derivative adjective of like signification (-*ndus*) with the preceding (§ 716) is made by adding -*tva*, -*ϸwa*, -*dwa* (§§ 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. *jaϸwa*- 'worthy to be killed' (√*jan*-) = Skt. *hántva*-; Av. *hšnaoϸwa*- 'worthy to be satisfied' (√*hšnu*-); Av. *varštva*- 'to be done' (√*varz*-), *maϸwa*- 'to be thought', *vahᵃžwa*- 'to be spoken'.

3. Gerund (Absolutive) in -*ya* (indeclinable).
(Cf. Whitney, *Skt. Gram.* § 989 seq.)

§ 718.- A species of Gerund or Absolute (indeclinable) in -*ya* seems to occur in the following instances with *daⁱϸe*: Av. *aⁱbiɣaⁱrya* 'seizing' = Skt. °*gū́rya*; Av. *paⁱtiricya* 'throwing away'. But cf. Bartholomae in *B.B.* xv. 237.

C. Infinitive.
(Cf. Whitney, *Skt. Gram.* §§ 538, 968.)

§ 719. 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.

§ 720. Examples of Infinitives or Verbal Nouns so used, are the following. Cf. also Whitney, *Skt. Gram.* § 970.

1. Ending Av. *-dyāi, -dyāi* dative = Skt. *-dhyāi*.
(Chiefly GAv.; rare YAv.)

From root: GAv. *dərədyāi* 'for holding' (√*dar-*).—From pres. stem: GAv. *vərəzyeidyāi* 'to work', YAv. *vazaidyāi* 'for driving' (√*vaz-*) Yt. 15.28, *srāvayeidyāi* 'to proclaim' Yt. 24.46.

2. Ending Av. *-tōe, -tayae-ca* dative = Skt. *-taye*.
(Only YAv., but frequent.)

From root: YAv. *anu-matōe, anu-matayae-ca* (§ 254) 'to think, according to' (√*man-*) = Skt. *ánu-mataye*; Av. *kərətōe* 'for making' (√*kar-*) = Skt. *kṛ́tayē*; Av. *bərətōe* 'for bearing', etc.

3. Ending Av. *-avhe* dative = Skt. *-asē*.
(Chiefly GAv.)

From pres. stem: GAv. *vaēnavhe* 'to see' (√*vaēn-*), *srāvayeyhe* 'to repeat' (√*sru-*, causal), GAv. *avavhe*, GAv. *avaiyhe*, *avavhaē-ca* 'to aid' (√*av-*). — From aor. stem redupl., GAv. *vaocavhē* 'to speak' (√*vac-*).

4. Ending Av. *-maine, -vaine* dative = Skt. *-mane, -vane*.
(GAv. and YAv.)

From pres. stem: YAv. *staomaine* 'for praising' (√*stu-*), GAv. *vīdvanōi* 'to know' (√*vid-*) § 56. Also a couple of others.

5. Ending Av. -*āi* dative (*a*-decl.) = Skt. *āi*.
(GAv. and YAv.)

From root: YAv. *jayāi* 'to win' ($\sqrt{ji}$-).—From stem: GYAv. *fradaþāi* 'to promote' ($\sqrt{dā}$-).

6. Ending Av. -*ē* dative (radical) = Skt. -*ē*.
(Chiefly GAv.)

From root: GAv. *darᵊsōi* 'to see' ($\sqrt{dars}$-), *suyē*, *savōi* 'to profit, save' ($\sqrt{su}$-), *pōi* 'to protect'.

7. Ending -*tē* locative.
(GAv. and YAv.)

From root: GAv. *āitē* 'to go to' ($\sqrt{i}$-) Ys. 31.9.—From stem: YAv. *dastē* '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.

1. Periphrastic with Av. $\sqrt{i}$- 'to go' = Skt. $\sqrt{i}$-, cf. Whitney, *Skt. Gram.* § 1075 a. GAv. *stavas ayenī* 'I shall praise' Ys. 50.9.

2. With Av. $\sqrt{ah}$- 'sit' = Skt. $\sqrt{ās}$-, and Av. $\sqrt{stā}$- 'stand' = Skt. $\sqrt{sthā}$-, cf. Whitney, *Skt. Gram.* § 1075 c. YAv. *upa.maitīm āste* 'remains', *tē hištenti jᵊarᵊjᵊarᵊntiš* 'they keep flowing'.

3. With Av. √*ah-* 'be' = Skt. √*as-*, and Av. √*bū-* 'be' =
Skt. √*bhū-*, cf. Whitney, *Skt. Gram.* § 1075 d. GAv. *ahvā frī-*
nəmnā 'let us both pray to', 1 du. injunct. Ys. 29.5; GAv. *hyāt̰*
cikṣnušō 'let one be gratifying' Ys. 43.15; GAv. *isva hqs* 'being able,
possessed of'.; YAv. *paⁱrikərⁱŋtiš aṅhən* 'may be looking about';
YAv. *yaēidaⁱyqu aṅhən*. Cf. also *fraoⁱristō* Yt. 13.25.—YAv. *yat̰*
bavāni aⁱwi.vanyō 'that I may be conquering'; YAv. *yaoždāta būn*
'they become cleansed', *vavanå buye* 'become victorious'.

4. With √*dā-* 'give, make, do'. So apparently YAv. *aⁱbigaⁱryā*
daⁱþe 'I do accept', *paⁱtiricya daⁱþe* '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.

1. 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. *-tō* = Skt. *-tas*, Av. *aⁱwitō* 'around' = Skt. *abhitas*. —Suffix *-pra* = Skt. *-tra*, Av. *kupra* 'where' = Skt. *kútra;* Av. *hapra* 'along, with' = Skt. *satrā.*—Suffix *-da* = Skt. *-ha*, Av. *ida* 'here, now' = Skt. *ihá.* 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:

Suffix GYAv. *-dā*, *-da* = Skt. *-dā*, *-dhā*, *-dha*, Av. *yadā*, *yada* 'when' = Skt. *yadā;* Av. *kada*, *kadā* 'when?' = Skt. *kadā*. So Av. *aᵈa* 'then' = Skt. *ádha*, *ádhā*.

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. *-þa* = Skt. *-thā*, GYAv. *yaþa*, *yaþa* 'as' = Skt. *yáthā;* Av. *aþa*, *aþa* 'so' = Skt. *átha (áthā)*.—Suffix *-š* = Skt. *-s* (Whitney, § 1105), Av. *þriš* 'thrice' = Skt. *tris.*—Suffix *-ti* = Skt. *-ti* (Wh., § 1102), Av. *uiti* 'thus'—Suffix *-vaţ* (acc. sg. advbl.) = Skt. *-vat* (Wh., § 1106), Av. *vacastaštivaţ* 'after the manner of the text'. Similarly Av. *hakərəţ* 'once' = Skt. *sakŗt*.

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. *iţ* 'even' = Skt. *it;* Av. *kaţ* 'how' = Skt. *kát;* Av. °*ciţ* particle = Skt. °*cit;* Av. *cōiţ* (cpd. w. *iţ*) particle = Skt. *cĕt;* Av. *nōiţ*, *naēda* 'not' = Skt. *nět.*—(b) From adj. stem, Av. *nūrqm* (acc. sg. f.), *nūrəm* (acc. sg. n.) 'now, quick', cf. Skt. *nūnám;* Av. *aparəm* 'hereafter' = Skt. *áparam.*—(c) From noun-stem, Av. *nqma* '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', *āiš* 'thereby' (§ 431).—(b) From adj., Av. *dašjina* 'to the right' = Skt. *dákṣiṇena;* Av. *yesnyata* 'praiseworthy' (cf. Wh., § 1112 d); Av. *tarasca* 'across' (§ 287 above) = Skt. *tiraścā;* Av. *fraca* 'forth' Ys. 9.8 (cf. § 287), cf. Skt. *prācā.*

3. Dative as Adverb (cf. Wh., § 1113): Av. *bityāi*, *þrityāi* 'for second, third time', Vd. 16.15, v. l.

4. Ablative as Adverb (cf. Wh., § 1114): (a) From pron. stem, *āţ* (GAv.), *āaţ* (YAv.) 'then' cf. § 431 above = Skt. *āt.*—(b) From noun-stem, *aṇtarᵉ naēmāţ* 'within'.—(c) From adj. stem, Av. *dūrāţ* 'from afar' = Skt. *dūrāt;* Av. *paskāţ* 'behind' = Skt. *paścāt.*

5. Genitive as Adverb—in temporal sense (cf. Wh., § 1115): Av. *ḫšapō* 'at night'.

6. Locative as Adverb (cf. Wh., § 1116): From noun and adj. stems, Av. *duᵢre, dúraẽ-ca* 'afar' = Skt. *dūré;* Av. *asne, asnaẽ-ca* '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. *kᵃᵥa (kᵃva)* 'where' = Skt. *kva;* Av. *haca* 'with, forth' = Skt. *sáca;* Av. *parᵃntarᵃ* 'outside'. Likewise some others; see § 728 above.

b. Time. Av. *nū* 'now' = Skt. *nú, nū;* Av. *mošu* 'soon, quickly' (§ 38) = Skt. *makšú;* Av. *pascaẽtā* 'after'.

c. Manner. Av. *aeva* 'so' = Skt. *evá;* GAv. *nanā* 'differently, specially' (§ 17) = Skt. *nánā;* Av. *cū* 'how'.

d. Negative. Av. *mā* 'not' (prohibitive) = Skt. *mā*.

e. Asseverative. Av. *bā* 'indeed, truly', *bāḍā* 'even, indeed, always'.

4. Adverbial Prefixes.
(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. *aᵢpi, aᵢpī* (GAv.) 'even, for, afterward' = Skt. *ápi;* GAv. *aᵢbī,* YAv. *aᵢwi* 'to, unto' (occasionally advbl.) = Skt. *abhí;* Av. *ava, avā* (GAv.), *avō* (Ys. 30.10 extra metrum) 'down' = Skt. *áva, avás;* Av. *parō* 'forth, before, beyond' = Skt. *parás;* Av. *haca* 'with, forth' = Skt. *sácā;* Av. *upaᵢri* 'above' = Skt. *upári.*

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.

aípi (with acc., loc.) 'upon, after, for', cf. Gk. ἐπί = Skt. *ápi*

aiwi, GAv. *aíbī* (w. acc., dat., loc.) 'to, unto, upon', cf. ἀμφί = Skt. *abhí*

adaíri (w. acc.) 'under, beneath', cf. Skt. *adhár* (adv.)

ana (w. acc.) 'along, upon', cf. Gk. ἀνά

anu (w. acc.) 'along, after, according to' = Skt. *ánu*

aṇtarᵉ (w. acc., instr., loc.) 'between, among', cf. Lat. *inter* = Skt. *antár*

apa (w. dat.) 'away, off', cf. Gk. ἀπό = Skt. *ápa*

arᴣm (w. abl., Ys. 51.14) 'without', opp. Skt. *dram*

avi, 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*

upaíri (w. acc., instr.) 'above, over', cf. Gk. ὑπέρ = Skt. *upári*

tarō, tarasca (w. acc.) 'through, across', cf. Lat. *trans* = Skt. *tirás, tiratcā*

paíti (w. acc., instr., dat., abl., gen., loc.) 'to, at, for, with', cf. ποτί = Skt. *práti*

paíri (w. acc., abl.) 'around, from around', cf. περί = Skt. *pári*

para (w. acc., instr., abl., gen.) 'before, from', cf. πέρα = Skt. *párā*

parō, GAv. *parᴣ* (w. abl., gen., loc.) 'before, beside', cf. πάρος = Skt. *parás*

pasca (w. acc., instr., abl., gen.) 'after, behind' = Skt. *patcā*

pascaēta (w. acc.) 'after, following'

pasne (w. acc., gen.) 'behind, on the other side of', cf. Lat. *pōne*

maṭ (w. instr., abl., gen.) 'with' = Skt. *smā́t* (§ 140 above)

haca (w. acc., instr., abl., gen.) 'with, in consequence of' = Skt. *sácā*

hapra (w. acc., instr., dat.) 'with, along with' = Skt. *satrā*

hada (w. instr., dat., abl.) 'with, along with' = Skt. *sahá.*

§ 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. *apᴣm ā* 'to the water', *raocanᴣm paíti* 'at the window', *aṣāṭ haca* 'in accordance with righteousness', etc. Similarly in the loc. case *-hva, -ʃva* = °*su* + *a;* so *ahmya* 'therein' = *ahmi* + *a.* Others likewise.

§ 737. The abl. phrase YAv. *antarāṭ naēmāṭ* 'within' is employed, in addition to its adverbial use, also with a force that is practically equivalent to a preposition: Av. *antarāṭ na   ⁵t yārᵊdrājō* 'within a year's time'; *antarāṭ naēmāṭ barᵊþriȷva* 'within the   .bs'.

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. *nēd;* Av. *nōiṭ . . . nōiṭ, nōiṭ . . . naēda, nava . . . nōiṭ* 'neither . . . nor'.

b. Adversative. The only one in use seems to be Av. *tū* 'but, however' = Skt. *tú.*

c. Disjunctive. Av. *vā* 'or, else', e. g. Vd. **12.1** = Skt. *vā;* Av. *vā . . . vā* 'either . . . or' = Skt. *vā . . . vā.*

d. Causal. Av. *zī* 'for' (orig. asseverative, and often so used in Av. as in Skt.) = Skt. *hí.*

e. Illative. Here may be noticed Av. *aþa* 'so, therefore' = Skt. *átha.* 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', *yaþa* 'as, that', etc. To these may be added the conditional conjunction Av. *yezi, yedi* 'if' = Skt. *yádi.*

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. *ušta* '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.* § 1147 a), 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. *druj-* 'deceit, Fiend' = Skt. *drúh-*; Av. *adruh-* 'undeceiving' = Skt. *adrúh-*; Av. *a⁴iwi-šac-* 'following' = Skt. *abhi-sác-*.

Note 1. In Av., as in Skt., root-words at the end of a compound are subject to some variation. (a) Internal *ă* is often lengthened, *anuš-hāc-* 'attending'. — (b) Radical *i, u* remain unchanged. — (c) Roots ending in a short vowel including *-ar* usually assume a *t*, as in Skt. (cf. Whitney, *Skt. Gram.* § 1147 d), Av. *ābərət-* title of a priest (√*bar-*), cf. Skt. *°bhṛt-*, Whitney, *Skt. Gram.* § 383 h. Similarly in the prior member of a compound, Av. *sruṭ.gaoša-* 'of listening ears' (√*sru-*), cf. Skt. *srút-karṇa-*; Av. *jiṭ.aša-* (√*ji-*), cf. Whitney, *Skt. Gram.* §§ 1147 e, 383 h.

Note 2. Reduplication is perhaps to be sought in Av. *tu-tuc-*, cf. loc. pl. *tūtuḥjva* Vd. 6.51, cf. Skt. *tvác-*.

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 adjectival value out of words already formed; these may be called nominal or noun-

prefixes. The most important Nominal Prefixes (subst. and adj.) in Av. are: *a-* negative, *hu-* 'well', *duš-* 'ill .

§ 748. Examples of nouns and adjectives formed with modifying nominal prefixes are:

Av. *a-* negative (*an-* before vowels, *ə-* before *v ;* rare *ana-*) = Skt. *a-, an-:* e. g. Av. *a-srušti-* 'disobedience'; Av. *an-arəpa-* 'wrong' = Skt. *anartha-;* Av. *ə-visti-* 'ignorance' = Skt. *ćvitti-;* Av. *ana-maržćika* 'unmerciful'.

Av. *hu-* (occasionally *hao-*) 'well' = Skt. *su-:* e. g. Av. *hu-žiti-* 'prosperity' = Skt. *suksiti-;* Av. *hao-zəhwa-* 'friendship'.

Av. *duš-* (sporadic *dəuš-*) 'ill' = Skt. *dus-:* e. g. Av. *dužiti-* (i. e. *duš-žiti-* § 186) 'distress'; sporadic Av. *dəuš-sravah-* 'inglorious'. Likewise 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. *aiti* 'past, over, beyond', √*bar-* + *aiti* 'bring over to' = Skt. *áti*
aipi 'upon, on', √*jan-* + *aipi* 'smite upon' = Skt. *ápi*
aiwi, GAv. *aibī* 'to, upon, against',√*gam-* + *aiwi, aibī* 'come upon' = Skt. *abhi*
anu 'after, along', √*i-* + *anu* 'go after' = Skt. *ánu*
antarə 'between, among', √*mrū-* + *antarə* 'interdict' = Skt. *antár*
apa 'away, forth, off', √*bar-* + *apa* 'bear away' = Skt. *ápa*
ava 'down, upon', √*jan-* + *ava* 'strike down' = Skt. *áva*
avi, aoi 'to, upon', √*bar-* + *avi* 'bring to'
ā 'to, unto', √*bar-* + *ā* 'bring to' = Skt. *ā́*
upa 'to, unto, toward', √*bar-* + *upa* 'bring up' = Skt. *úpa*
us, uz 'up, forth, out', √*bar-* + *us, uz* 'bring forth' = Skt. *úd*
nī 'down, in, into', √*jan-* + *nī* 'smite down' = Skt. *ní*
niš, niž 'out, forth, away', √*bar-* + *niš, niž* 'bring away' = Skt. *nís*
para 'away, forth', √*bar-* + *para* 'bear away' = Skt. *párā*
pairi 'round about, around', √*bar-* + *pairi* 'bear around' = Skt. *pári*

14

frā 'forth, fore, forward', $\sqrt{bar}$- + *frā* 'bring forth' = Skt. *prá*
paiti 'towards, against, back', $\sqrt{bar}$- + *paiti* 'bring towards' = Skt. *práti*
vī 'apart, away, out', $\sqrt{bar}$- + *vī* 'bear asunder' = Skt. *ví*
hǝm, hǝŋ-, GAv. *hōm, hōŋ*- 'together', $\sqrt{bar}$- + *hǝm* 'bear together' = Skt. *sám*.

Note. Instances of stereotyped case-forms of a noun entering into verbal combination as prefix, are to be found: e. g. Av. *yaoš* + $\sqrt{dā}$-, *yaoš-daiti* 'makes pure', cf. Av. *yaoš* Ys. **44.9** = Skt. *yôs*.

§ 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 azahibyō | miþra barōiš* 'mayest thou, O Mithra, bring us away from distresses' Yt. **10.23**, beside *apa-baraiti* '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. *hǝm ida šaētǝm hǝm.bárayǝn* '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 hōm vohū | mazdā [hōmǝ]-fraštā manaŋhā* 'when he conferred with Vohu Manah' Ys. **47.3**. Again *hyaṭ þwā hōm cašmaini [hōŋ]-grabǝm* 'when I conceived thee in mine eye' Ys. **31.8**. Similarly *us ... [uz]-jōn* 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 daēnaya fraorǝṇta | ahuro mazdā ašava | fra vohu mano, 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. √ *az-* 'to drive' + *ava*, *upa*, *para* may give *avāzōiṭ (ava + az°), upāzaïti (upa + az°), parāzənti (para + az°);*—Av. √ *i-* 'to go' + *upa, para* gives *upaēta- (upa + ita), parāïti (para + aïti);*—Av. √ *vac-* 'to speak' shows *paityaohta* 'he spoke' Ys. 9.2, and *aïpyūhda- (aïpi + uhda)*, cf. § 52 Note 1;—Av. √ *hac-* 'follow', *upavhacaïti (upa + hac°);* —Av. √ *harz-* 'let go', *upavharəzaïti, fravharəzaïti.*

(b) Without Sandhi. Av. √ *as-* 'to reach, obtain', *ava.aṣnaoïti, païti.aṣnaoïti* (beside *frāṣnaoïti* 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 *païti.apayaṭ* Yt. 8.38, *païri.apaya* Yt. 10.105, et al.

Note 2. The forms *us, niš* (with voiceless *s*) are used chiefly before voiceless consonants, the forms *uz, niž* are used before voiced; but this rule is likewise by no means without exception. Thus Av. *uzbarənti, uzuhǰsyąn, nižbərəta*, so *ərəzuhda-* (*z* before voiced sounds); but *usəǰa-, nišqsya* Ys. 50.12, *aršuhda-* (*s* before voiced).

Note 3. The preposition Av. *hąm* 'ᴏᴏᴠ' = Skt. *sám* appears in various forms, the form being assimilated to the sound following: thus *ham-* (before vowels), *hąm* (before labials and some other consonants), *han* (before gutturals, palatals, dentals), also *hǰm, hǰŋ-* occur in G.Av.—Examples are Av. *hamarəna-, hąmbārayən, haŋkārayemi, haŋjasənṭe, haŋtacaïti.* Some exceptions to the law of assimilation occur, e. g. *maïnyu.hąm.tasta-* '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 *š* after *i, u*, cf. Whitney, *Skt. Gram.* § 185. Thus, YAv. *ništūïti* (√*stu-*) Yt. 14.42; YAv. *ništayeïti* (√*stā-*) Yt. 10.109 (but GAv. *païtistavas* with *s* Ys. 50.9); Av. *aïwiṣāc-* 'accompanying' Ys. 52.1 = Skt. *abhiṣāc-*; Av. *païtiṣmaramna-* (v. l. *païti.šmaramna-, païti.maramna-*) 'thinking upon' (Av. √*mar-* = Skt. √*smar-* § 140) Yt. 10.86.—Similarly in internal

reduplication, unless followed by *p* §§ 155, 109. Thus, Av. *hišma-rəṇt-* 'remembering'. But (with *sp*) Av. *hispōsəṇtəm*, *hispōsəmnu* 'spying' Yt. 8.36, Yt. 10.45.

2. Frequently the peculiar writing *šh*, *šh* is found after *i*, *u*. It seems to be an attempt at etymological restoration. Thus, Av. *ānus̆hac-* 'attending' Ys. 31.12 = Skt. *ānuṣác-;* Av. *aᵢwišhuta-* (v. l. *aᵢwišhuta-*) 'pressed haoma-juice' (Av. √*hu-* = Skt. √*su-*) Ys. 11.3; Av. *paᵢrišhahta-* 'encircled' Ys. 11.8 = Skt. *parisvakta-;* Av. *hušhafa* 'soundly sleeping' (§ 95) Ys. 57.17. — Similarly in internal reduplication, Av. *hišhahti* 'it clings' (√*hac-*).

3. Complicated are the following formations: GAv. *niš-a-vharatū* 'let him protect' Ys. 58.4 (beside Av. *nī* . . . *haraᵢte* Ys. 19.10); YAv. *niš-a-vhasti* 'he settles down' Ys. 57.30 (beside *nišaδayat* Ys. 9.24); Av. *paᵢriavharšta-* 'imbrued' (beside v. l. *paᵢrivharšta-*.)

─────────

SUFFIXES.

§ 755. Most derivatives, in Av. as in other languages, are made by means of suffixes. These resemble the corresponding 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 derivative stems which have already been formed with a suffix.

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 *vṛddhi* stage. Such variations

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 Zendsprache* 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 guṇated before the suffix *a* and *i.*

(c) Internal and final *i, u* are guṇated before the suffixes -*ana,* -*ah, -þra, -þwa, -man.*

(d) The root generally remains unstrengthened before the suffixes -*ta, -ti, -u, -þu, -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 secondary, but it is found convenient to include them here.

1 -*a*	17 -*uš*	33 -*ma*
2 -*an*	18 -*ū*	34 -*man*
3 -*ana*	19 -*ka (-ika)*	35 -*mi*
4 -*aᵗni*	20 -*ta (-da)*	36 -*mna, -mana*
5 -*ant (-ʾnt)*	-*ita, -ata*	37 -*ya*
6 -*ar*	21 -*tar (-dar)*	38 -*yah, -išta*
7 -*ah*	22 -*ti*	39 -*yu*
8 -*ā*	23 -*tu*	40 -*ra*
9 -*āna (-āna)*	24 -*tra (-þra, -dra)*	41 -*ri*
10 -*i*	25 -*tva (-þwa)*	42 -*ru*
11 -*in*	26 -*þa (-da)*	43 -*va*
12 -*ina*	27 -*þi*	44 -*van (-þvan)* .
13 -*iš*	28 -*þu*	45 -*vaṇt (-þwaṇt)*
14 -*iṯī*	29 -*na (-ʾna)*	46 -*vah*
15 -*ī*	30 -*nah*	47 -*var (-vara)*
16 -*u*	31 -*ni*	
-*uṇt*	32 -*nu*	

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 *carᵊdaya*-; Av. -*āra* in *dakṣāra*-; Av. -*ura* in *razura*-; Av. -*tah* in *parštāh*- (Whitney, § 1152 a). 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. *vāza*- 'strength' = Skt. *vāja*-; Av. *maēǰa*- 'cloud' = Skt. *mēghá*-; Av. *gaoṣa*- 'ear' = Skt. *ghóṣa*-; Av. *cahra*- 'wheel' (neut.) = Skt. *cakrá*-.—Adjective. Av. *ama*- 'strong' = Skt. *áma*-; Av. *asāra*- 'headless'; Av. *amᵊṣa*- 'immortal' = Skt. *amṛta*-; Av. *draoja*- 'deceitful' = Skt. *drógha*-. Also many others.

2. Av. -*an* = Skt. -*an* (Whitney, § 1160).

§ 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. *ukṣan*- m. 'ox' = Skt. *ukṣán*-; Av. *tašan*- m. 'shaper' = Skt. *tákṣan*-; Av. *urvan*- m. 'soul'; Av. *masan*- n. 'greatness' = Skt. *mahán*-. — Adjective. Av. *vindan*- 'not receiving'; Av. *vᵊrᵊθrajan*- 'conquering'.

3. Av. -*ana* (-*ᵊna*) = 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. *vaṷhana-* n. 'clothing' = Skt. *vásana-;* Av. *haṇja-mana-* n. 'assembly' = Skt. *saṃgámana-;* Av. *bajina-* n. 'dish' = Skt. *bhājana-,* § 17, 30; Av. *maēthana-* n. 'dwelling'; Av. *raocana-* n. 'light, window' = Skt. *rṓcana-.* — A dj. Av. *zayana-* 'wintry'.

§ 764. After an *r*, the Av. form *-ana* answers in some instances to orig. *-ana*, while in others it corresponds to *-na* (i. e. *-ṇa*, see § 802). These must be distinguished. As examples after *r:*

> (a) Av. *-ana* = Skt. *-ana* (i. e. *-ᵃna*), Av. *varana-* m. 'choice, belief' = Skt. *varaṇá-;* Av. *hamarana-* n. 'battle, conflict' = Skt. *samáraṇa-*. Likewise some others. But observe Av. *karana- (-ana)* 'side, shore' Yt. 5.38 etc. opp. to Av. *karᵊna- (-na)* 'ear' Yt. 11.2 = Skt. *kárṇa-;* yet consult the variants.

> (b) Examples of Av. *-ana* (i. e. *-ᵊna*) = Skt. *-na*, after *r*, are given below under *-na* § 802.

4. Av. *-a^ini* = Skt. *-ani* (Whitney, § 1159).

§ 765. Sporadic traces of the suffix *-ani* in Av., as in Skt., are to be found. As example may be quoted:

> Av. *duž-a^ini-* adj. 'evil' Vd. 14.5.

5. Av. *-ant (-ạnt, -iṇt)* = Skt. *-ant* (Whitney, § 1172).

§ 766. This is the suffix which forms the pres. and fut. participles. It has been sufficiently treated above, §§ 477, 514.

6. Av. *-ar (-ara)* = Skt. *-ar* (Whitney, §§ 169 a, 1151 l).

§ 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. *vádhar-;* Av. *zafar-* n. 'jaw'; Av. *baevar-, baēvara-* (*a*-inflection) 'thousand'; Av. *nar-, nara-* m. 'man' = Skt. *nár-, nara-*. Observe the adverbs Av. *aṇtarᵊ* 'between, inter' = Skt. *antár;* Av. *itarᵊ* 'immediately'.

7. Av. *-ah* = 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 e). The roots in *i, u* show *guṇa*-strengthening before this suffix. Examples are:

Noun. Av. *avah-* n. 'aid' = Skt. *ávas-*; Av. *aēnah-* n. 'sin' = Skt. *énas-*; Av. *təmah-* n. 'darkness' = Skt. *támas-*; Av. *raocah-* n. 'light'. — Noun, Adjective. GAv. *dvaēšah-* n. 'hate', *dvaēšah-* adj. 'hateful' Ys. 43.8 = Skt. *dvéṣas-*; Av. *vasah-* n. 'will', *vasah-* adj. 'willing' Ys. 31.11, cf. Whitney, *Skt. Gram.* § 1151 e. A feminine noun in Av., as in Skt., is Av. *ušah-* f. 'dawn' = Skt. *uṣás-*, cf. § 357 above.

8. Av. *-a* = Skt. *-a* (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.

9. Av. *-āna (-ăna)* = Skt. *-āna* (Whitney, § 1175).

§ 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:

Av. *isāna-* 'ruling' = Skt. *iśāna-*; Av. *mavhāna-* 'thinking' (aorist ptcpl.); Av. *yazāna-* 'worshipping', *pápərətāna-* 'fighting'. Also others.

Note. A few noun-stems in *-an* also show *-ăna* as a sporadic heavy form with *a*-transfer, e. g. *arəšăna-* '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.

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. *áhi-*; Av. *kavi-* m. 'Kavi, king' = Skt. *kaví-*.—Av. *karši-* f. 'circle, circuit' = Skt. *kṛṣí-*; Av. *dāhi-* f. 'creation' = Skt. *dhāsi-*; Av. *maēni-* f. 'wrath, punishment' Ys. 31.15, 44.19 = Skt. *mēní-*.—Av. *aši-* n. 'eye' = Skt. *ákṣi-*.—Adjective. Av. *zairi-* 'yellow, golden' = Skt. *hári-*; Av. *darši-* 'bold', etc.

§ 772. On Av. *-ita* = Skt. *-ita*, see § 786 below.
§ 773. On Av. *-iti* = Skt. *-iti*, see § 789 below.

11. Av. *-in* = Skt. *-in* (Whitney, § 1183).

§ 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:

Noun. Av. *kaïnin-* f. 'maiden'.—Adjective. Av. *ᵒtacin* (in *afštacinō*) 'flowing, running'.

12. Av. *-ina* = Skt. *-ina* (Whitney, § 1177 c).

§ 775. There are a few quotable derivatives that show this suffix. Examples are:

Adjective. Av. *dahšina-* 'right' = Skt. *dákṣiṇa-*; Av. *saᵉrina-* 'golden' = Skt. *hariṇá-*.

13. Av. *-iš* = Skt. *-is* (Whitney, § 1153).

§ 776. A small number of neuter nouns are made by means of this suffix. Instances are:

Noun. Av. *barᵉziš-* n. 'cover, mat', cf. Skt. *barhis-*; Av. *kadiš-* n. 'abode'; Av. *vipiš-* n. 'judgment', *snaᵉpiš-* n. 'weapon', cf. § 359 above.

14. Av. *-iši* = Skt. *-iṣī* (cf. Whitney, §§ 1153, 1156 a).

§ 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

(-*iši*) to the preceding -*iš*. The root is strengthened before it. Examples are:

> Noun. Av. *təviši*- f. 'power, might' = Skt. *táviṣī-;* Av. *hā'riši*- f. 'mother'.

§ 778. On -*išta* in superlatives see § 813 below.

15. Av. -*ī* = Skt. -*ī* (Whitney, § 1156).

§ 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.

> Noun. Av. *maḥši*- f. 'fly', *vā'dī*- f. 'stream, river'. —Adjective. Av. *daēvī*- 'fiendish' = Skt. *dēvī-;* Av. *drīvī*- f. 'poor' (§ 187, fem. to *driju*- m. n.). Likewise certain others, cf. § 362.

16. Av. -*u* = Skt. -*u* (Whitney, § 1178).

§ 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. *ąsu*- m. 'branch, twig' = Skt. *ąśú-;* Av. *išu*- m. 'arrow' = Skt. *íṣu-;* Av. *pasu*- m 'small cattle' = Skt. *paśú-;* Av. *tanu-, tanū*- f. 'body' = Skt. *tanú-, tanū-;* Av. *madu*- n. 'honey' = Skt. *mádhu-.* —Adjective. Av. *pouru*- 'full' = Skt. *purú-;* Av. *vaṅhu-, vohu*- 'good' = Skt. *vasu-;* Av. *driju*- 'poor'. Likewise others.

§ 781. On Av. -*una* = Skt. -*una*, see § 802 below.
§ 782. On Av. -*ura* = Skt. -*ura*, see § 816 below.

17. Av. -*uš* = Skt. -*us* (Whitney, § 1154).

§ 783. This suffix forms a few derivatives; they are chiefly neuter nouns. As examples may be quoted:

> Av. *arəduš*- n. 'assault, battery', *garəbuš*- n. 'milk', *tanuš*- n. 'person' Ys. 43.7, cf. § 360. Add also *manuš*- masc. nom. propr.

18. Av. -ū = Skt. -ū (Whitney, § 1179).

§ 784. With this suffix only an occasional feminine noun is made. As an example may be quoted Av. tanū- (tanu-) f. 'body' = Skt. tanú-(tanū-).

19. Av. -ka = Skt. -ka (Whitney, § 1186).

§ 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. adka- m. 'garment, robe' Yt. 5.126 = Skt. átka-; Av. mahrka- m. 'death' = Skt. marká-.—Adjective. Av. huška-'dry' = Skt. śúṣka-.

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. dūtá-; Av. aᵑguṣta- m. 'toe' = Skt. aᵑguṣṭha-; Av. zasta- m. 'hand' = Skt. hásta-; Av. aṣa-n. 'right' (-ṣa = -rta, § 163) = Skt. r̥tá-; 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. zairita- 'yellow, green' = Skt. hárita-; Av. masita- 'great'; perhaps in Av. raodita- 'red'. Likewise in the ptcpl. adj. Av. daršita- 'emboldend, daring' (√darš-) Ys. 57.11 = Skt. dhr̥ṣitá-, cf. § 712 above.

Note 2. A suffix -ata (stem a + ta) = Skt. -ata (Whitney, § 1176 e) may be assumed in a few nouns and adjectives which show partly a gerundive force. Av. ərəzata- n. 'silver' = Skt. rajatá-; Av. yazata- m. 'adorable, divinity'.

Note 3. The suffix -ta is sometimes disguised as -da in accordance with certain phonetic changes, cf. § 89 etc. Av. vərəzda- 'grown great, mighty' (i. e. vardh + ta) = Skt. vr̥ddhá-. So Av. drəwda- Yt. 13.11. Likewise -r-ta is often disguised as -ṣa, cf. § 163.

21. Av. *-tar* (*-dar*) = Skt. *-tar* (Whitney, § 1182).

§ 787. This suffix is used in forming masculine, and a few feminine, nouns of a g e n c y and r e l a t i o n s h i p, 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 *-þrī* besides. Examples of *-tar* are:

(1) N o u n s   o f   A g e n c y.   Av. *dātar-* m. 'giver, creator' = Skt. *d(h)ātar-*; Av. *zaotar-* m. name of priest = Skt. *hótar-* et al. — (2) N o u n s   o f   R e l a t i o n- s h i p. Av. *patar-* m. 'father' = Skt. *pitár-*; Av. *mātar-* f. 'mother' = Skt. *mātár-*.

Note 1. The suffix *-tar* is sometimes disguised (cf. § 163): Av. *hvātar-* m. 'eater'; Av. *bātar-* m. 'rider' = Skt. *bhártar-*.

Note 2. Observe the form of the suffix in YAv. *duɣdar-*, GAv. *dugᵊdar-* f. 'daughter' Yt. 17.2, Ys. 45.4 = Skt. *duhitár-*.

Note 3. Observe *-tar* as n e u t e r in infin. YAv. *vīdvōiþre* Yt. 19.82 (perhaps here *harᵊþre* v. l. Ys. 62.2).

22. Av. *-ti* = Skt. *-ti* (Whitney, § 1157).

§ 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:

N o u n.   Av. *anumaⁱti-* f. 'thought, agreement' = Skt. *ánumati-*; Av. *cisti-* f. 'wisdom' = Skt. *cítti-*; Av. *stūⁱti-* f. 'praise' = Skt. *stuti-*; Av. *supti-* f. 'shoulder' = Skt. *supti-*; Av. *paⁱti-* m a s c. 'lord' = Skt. *páti-*. — Disguised form, Av. *aṣi-* f. 'Rectitude' = **ar-ti* § 163.

§ 789. A form Av. *-iti* = Skt. *-iti* (Whitney, § 1157 g) is found in a few words: Av. *spaṣiti-* Yt. 19.6, *dⁱrᵊⁱti-* (cf. § 32) Ys. 44.17.

23. Av. *-tu* = Skt. *-tu* (Whitney, § 1161).

§ 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:

Av. *yātu-* m. 'sorcerer' = Skt. *yātú-*; Av. *haētu-* m. 'bridge' = Skt. *sétu-*; Av. *ḫratu-* m. 'wisdom' = Skt. *krátu-*; Av. *pitu-* m. 'f.   = Skt. *pitú-*; Av. *vaṇtu-* masc. 'spouse'; Av. *jyātu-* (fem.?) 'life' = Skt. *jīvátu-*.

24. Av. *-tra* (*-þra*, *-dra*) = Skt. *-tra* (Whitney, § 1185).

§ 791. The suffix *-tra* (*-þra*, *-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) *-þra* (§ 77, 2). The forms (3) *-dra* (in *-f²dr-*, *-ḫdr-*) and *-dra* (in *-zdr-*, *-ždr-*) appear only under special circumstances, see §§ 79, 89, 90. The corresponding feminine is *-trā*. Examples are:

Noun. Av. *uštra-* m. 'camel' = Skt. *úṣṭra-*; Av. *vastra-* n. 'garment' = Skt. *vástra-*.—Av. *puþra-* m. 'son' = Skt. *putrá-*; Av. *ḫšaþra-* n. 'rule, kingdom' = Skt. *kṣatrá-*.—Av. *yaoḫ²dra-* n. 'girdle' Yt. 15.54 (cf. § 79) = Skt. *yóktra-*; Av. *vaḫ²dra-* n. 'word', cf. Skt. *vaktrá-*; Av. *vazdra-* m. 'bearer'.—Adjective. Av. *fraourvaēštra-* 'productive'. — Av. *brōiþra-* 'cutting' Yt. 10.130 etc. ($\sqrt{brī-}$).—Av. *mazdra-* 'learned, wise' (§ 90), *sizdra-* Yt. 8.36; Vd. 13.2.

Note. A few feminines with suffix Av. *-trā* = Skt. *-trā* (Whitney, § 1185 d) may here be noted: Av. *aštrā-* f. 'goad' = Skt. *áṣṭrā-*; Av. *zaoþrā-* f. 'libation' = Skt. *hótrā-*.

25. Av. *-tva* (*-þwa*, *-dwa*) = Skt. *-tva* (Whitney, § 766 a).

§ 792. The suffix *-tva*, (*-þwa*, *-dwa* §§ 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 *-twā*, *-þwā*.

1. Gerundive. Examples of the suffix so used have been given above.—2. Noun. Av. *staoþwa-* n. 'praise'; *dąstvā-* f. 'skill', *vuþwā-* f. 'herd'.

26. Av. *-pa (-da, -da)* = Skt. *-tha* (Whitney, § 1163).

§ 793. With the suffix *-pa (-da, -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 *-pā*. Examples are:

Noun. Av. *rapa-* m. 'chariot' = Skt. *rátha-;* Av. *hamərəpa-* m. 'foe'; Av. *vīcipa-* m. 'decision'; Av. *zapa-* m. 'birth'.—Av. *arəpa-* n. 'subject, thing' = Skt. *ártha-*.—Av. *gāpā-* f. 'song, hymn' = Skt. *gāthā-;* Av. *gaēpā-* f. 'being, creature'; Av. *cipā-* f. 'penalty'.— Adjective. Av. *uḥda-* 'spoken, word' (§ 77 Note 3) = Skt. *ukhthá-;* Av. *prafᵊda-* 'gratified'; Av. *yūḥda-* 'girt, compact' Yt. 10.127.

Note 1. On Av. *-da* = orig. *-ta*, see § 786 above.

Note 2. The form *-apa* (probably thematic *a + pa*) = Skt. *-atha* (Whitney, § 1163 c) occurs in some words: Av. *vaḥšapa-* n. 'growth' = Skt. *vakṣátha-*.

27, 28. Av. *-pi, -pu* = Skt. *-thi, -thu* (Whitney, § 1164).

§ 794. The suffix Av. *-pi* = Skt. *-thi* occurs in one or two words; it is also disguised as *-ti*. The suffix Av. *-pu* = Skt. *-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 *-pi:* Av. *cipi-* f. 'punishment'; Av. *aᵖpi-* f. 'dread, terror'. So Av. *asti-* m. 'minister', cf. Skt. *átithi-;* Av. *haḥti-* n. 'thigh' = Skt. *sákthi-*.—Suffix *-pu:* Av. *hipu-* m. 'dweller, socius'.

§ 795. On the form *-pra,* see *-tra* § 791 above.

§ 796. On the form *-pwa,* see *-tva* § 792 above.

§ 797. On *-pwan,* see *-van* § 820 below.

§ 798. On the form *-pwaṇt,* see below, § 821.

§ 799. On the form *-da,* see *-ta* § 786, and *-pa* § 793 above.

§ 800. On *-da* see above, *-pa* § 793.

§ 801. On the form *-dra* see *-tra, -pra* § 791 above.

29. Av. *-na, (-una)* = Skt. *-na, (-una),* Whitney, § 1177.

§ 802. The suffix *-na* is used (1) in making a few past-passive participles equivalent to those in *-ta*. It is

also employed (2) in forming some abstract nouns and
likewise adjectives whose verbal character is easily recog-
nized. The root is general. not strengthened.

(1) P a s s i v e P a r t i c i p l e in -*na*. Examples of
this formation have been given at § 713 above.—
(2) N o u n. Av. *fraṣna*- m. 'question' = Skt. *praśná*-:
Av. *yasna*- m. 'sacrifice' = Skt. *yajñá*-; Av. *ħafna*-
m. 'sleep' = Skt. *svápna*-.—Av. *par²na*- n. m. 'wing'
= Skt. *parṇá*-.—Av. *haēnā*- f. 'army' = Skt. *sénā*-.—
A d j e c t i v e. Av. *magna*- 'naked' = Skt. *nagná*-; Av.
kamna- '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. *ta*ᵘ-
runa- 'young' = Skt. *táruṇa*-; Av. *a*ᵘ*runa*- 'fiery' = Skt. *aruṇá*-.

30. Av. -*naħ* = Skt. -*nas* (Whitney, § 1152).

§ 804. The suffix -*naħ* 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. *raēħnaħ*- n. 'possession' = Skt. *réknas*-; Av. *ħar²naħ*- n.
'splendor'; Av. *draonaħ*- 'offering' = Skt. *dráviṇas*-; Av. *par²naħ*-
n. (in *par²navhuṇtəm*) 'fulness' = Skt. *párīṇas*-; Av. *rafnaħ*- n.
'help, comfort'.

31. Av. -*ni* = Skt. -*ni* (Whitney, § 1158).

§ 805. With this suffix, as in Skt., are made a small number of
nouns and adjectives. Strengthening of the root occurs. Examples are:
Av. *varṣni*- m. and adj. 'virile, male' = Skt. *vŕṣṇi*-; Av. *sraoni*-
f. 'hip' = Skt. *sróṇi*-; Av. *fṣaoni*- f. 'fatness'.

32. Av. -*nu*, (-*ṣnu*) = Skt. -*nu*, (-*snu*), Whitney, §§ 1162, 1194.

§ 806. With the suffix -*nu*, as in Skt., a small number of nouns
or adjectives are made. Examples are:
Av. *bānu*- m. 'light, ray' = Skt. *bhānú*-; Av. *gar²nu*- m. 'itch' =
Skt. *gŕdhnú*-; Av. *tafnu*- m. 'fever' = Skt. *tapnú*-.—Av. *daēnu*- f.
'female, cow' = Skt. *dhenú*-.

§ 807. The suffix Av. -*ṣnu* = Skt. -*snu* (Whitney, § 1194) is like-
wise quotable: e. g. Av. *raoħṣnu*- m. 'light, brightness' = Skt. *rōcíṣṇu*-;
Av. *ρqsnu*- f. 'dust', cf. Skt. *ρą̇sú*.

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. *sóma-*; Av. *aēšma-* m. 'fury'; Av. *°rupma-* m. 'growth', — Av. *garəma-* n. 'heat' = Skt. *gharmá-*. — Adjective. Av. *°čāma* 'shining' = Skt. *bhāma-*; Av. *tažma-* 'strong, swift'; Av. *garəma-* 'hot' = Skt. *gharmá-*.

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. *áśman-*; Av. *rasman-* m. 'column, rank'. — Av. *nāman-, nqman-* n. 'name' = Skt. *nāman-*; Av. *vaēsman-* 'dwelling' (in *vaēsmən-da* Yt. 10.86) = Skt. *véśman-*; Av. *taoḫman-* n. 'seed' = Skt. *tókman-*; Av. *barəsman-* 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. *varəmi-* m. 'wave, billow' = Skt. *ūrmi-*; Av. *dqmi-* m. 'creator' Ys. 31.8; Av. *°zāmi-* m. 'birth' = Skt. *jāmi*. — Av. *būmi-* f. 'earth' = Skt. *bhūmi-, bhūmī-*.

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. *-μενος*) 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 *-yā.* Examples are:

> Gerundive and Adjective (cf. also § 716): Av. *iṣya-* 'desir-
> able' = Skt. *ḗṣya;* Av. *jīvya-* 'living, fresh' = Skt. *jīvya-;* Av.
> *maⁱrya-* 'deadly'; Av. *haⁱþya-* 'true' = Skt. *satyá-;* Av. *maⁱdya-*
> 'middle' = Skt. *mádhya-.* — Noun. Av. *hahya-* n. 'grain'. = Skt.
> *sasyá-;* Av. *qⁱþyā-* fem. 'beam', cf. Lat. *antae.*

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.

39. Av. *-yu* = Skt. *-yu* (Whitney, § 1165).

§ 814. This suffix is attached in forming a very few nouns. The
root remains unstrengthened before it. Examples are:

> Noun. Av. *maⁱnyu-* m. 'spirit', cf. Skt. *manyú-;* Av. *marᵃþyu-*
> m. 'death' (√*mar-* + *t* as in Skt.) = Skt. *mr̥tyú-;* Av. *dahyu-*
> *daⁱŋhu-* fem. 'country', cf. Skt. *dásyu-.*

40. Av. *-ra* = Skt. *-ra* (Whitney, § 1188).

§ 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. *vazra-* m. 'club' = Skt. *vájra-;* Av. *cahra-* n. 'wheel'
> = Skt. *cakrá-;* Av. *hura-* f. 'a drink' = Skt. *súrā-.* — Adjective.
> Av. *uɡra-* 'mighty' = Skt. *ugrá-;* Av. *cⁱþra-* 'bright' = Skt. *citrá-;*
> Av. *suhra-* 'red' = Skt. *śukrá-;* Av. *gufra-* 'deep'.

§ 816. The form Av. *-ura* = Skt. *-ura* (Whitney, § 1188 f) used
apparently as a primary suffix has sporadic traces: Av. *razura-* m. f. 'forest'.
Perhaps also *arᵃzūra-* n. nomen propr. Mt. Demâvand *(-ura).*

41. Av. *-ri* = Skt. *-ri* (Whitney, § 1191).

§ 817. This suffix is found in a very few derivatives. Examples
are: Av. *būⁱri-* f. 'abundance', cf. Skt. *bhúri-;* Av. *tiɡri-* m. nomen propr.

15

42. Av. *-ru* = Skt. *-ru* (Whitney, § 1192).

§ 818. This suffix occurs in a very few words. Noun and adjective examples are quotable:

Noun. Av. *asru-* n. 'tear' = Skt. *áśru-*. — Adjective. Av. *vaṇdru-* 'desiring'. Uncertain *amru-, camru-*.

43. Av. *-va (-dwa, -spa)* = 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. *saʰrva-* m. nomen propr., cf. Skt. *śarvá-*; Av. *aspa-* m. 'horse' (§ 97) = Skt. *áśva-*; Av. *avhvā-* f. 'soul'; Av. *gaṭhwā-* f. 'bitch'. — Adjective. Av. *haʰrva-* 'whole' = Skt. *sárva-*; Av. *hraoždwa-* 'hard'; Av. *ər°dwa-* 'high, arduus' = Skt. *urdhvá-*; Av. *aʰrva-* 'speedy'.

44. Av. *-van (-ṭhwan)* = Skt. *-van* (Whitney, § 1169).

§ 820. The suffix *-van* is comparatively rare in Avesta. It forms rivative nouns and adjectives. The root remains unstrengthened. A *t* added, as in Skt., to roots ending in a short vowel, including *-ar*; this ves rise to the form *-ṭhwan* § 94. Examples are:

Noun. GYAv. *advan-, adwan-* m. 'way' = Skt. *ádhvan-*; Av. *kər°ṭhwan-* m. 'doer' ($\sqrt{kar}$- + *t*, see just above) = Skt. *kṛtvan-*; Av. *karšvan-* f. n. 'clime, zone'. — Adjective. Av. *isvaṇ-* 'able, potent' ($\sqrt{is}$-). With reduplication Av. *yōiṭhwan-* 'active' (i. e. *ya-it-van* fr. $\sqrt{yat}$-).

45. Av. *-vaṇt (-ṭhwaṇt)* = Skt. *-vant* (Whitney, § 1233 g).

§ 821. The ending *-vaṇt* as primary suffix occurs in a few words, chiefly verbal adjectives. Some of these derivatives bear resemblance to n *aṇt*-participle of Cl. 8. As above (§ 820), a *t* is added after a root ding in a short vowel, including *-ar*; this gives rise to the form *-ṭhwaṇt* 94. The weak form of the root is the rule. The suffix *-vaṇt* somenes seems to add the force of possession as it does when secondary. samples are:

Av. *aʰrvaṇt-* adj. and noun 'swift, courser' = Skt. *árvant-*; Av. *sʰrunvaṇt-* 'audible'; Av. *bəzvaṇt-* 'advantageous' (§ 31); Av. *vivavhvaṇt-* m. nomen propr. = Skt. *vivásvant-*; Av. *stər°ṭhwaṇt-* 'levelling' ($\sqrt{star}$- + *t*, see above); Av. *vibər°ṭhwaṇt-* 'divided, having pauses' ($\sqrt{bar}$- + *t* added).

46. Av.-*vah* (*-vavh-,-us*) = Skt.-*vas* (*-vās, -us*),Whitney, § 1173.

§ 822. With the suffix -*vah* (*-vavh* 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. *karšvar*- n. f. beside *karšvan*- 'clime, zone'; Av. *zafar*- (i. e. *zap-var* § 95) n. beside *zafan*- 'jaw'; Av. *baēvar*- n. beside *baēvan*- 'myriad'. So *miθwara*- n. (*-vara*) beside *miθwan*- 'pair'. Observe Av. *srvara*- (for *sruvara*- § 68) 'horned, Sruvara'.

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. *barəsmanya*- 'relating to the barsom', *vyāḵaịnyə*- 'ruling in the council'; Av. *varəᵖraịnī*- 'victorious' (from *an*-stem), cf. Skt. *vṛtraghna*-.

(d) The initial syllable of the stem receives the vṛddhi-strengthening in secondary derivation less often in Av. than in Skt., cf. Whitney, § 1204. Examples of vrddhi (cf. § 60) are: Av. *āhuʼri-* 'of the Ahurian', cf. Skt. *āsuri-;* Av. *māzdayasni-* 'belonging to the worship of Mazda'; Av. *gāvya-* beside *gaoya-* 'belonging to the cow', opp. Skt. *gāvya-* (§ 60 Note d); Av. *hāvani-* 'relating to Havana'; Av. *ārštya-* 'belonging to a spear'. For guna-forms, see above § 60 Note c.

The Principal Secondary Suffixes.
(Cf. Whitney, *Skt. Gram.* § 1207.)

§ 826. A list of the principal secondary suffixes may here be given in connection with the Sanskrit, see Whitney, *Skt. Gram.* § 1207.

1 -*a*	11 -*u*	21 -*na*
2 -*aēna (-aēni, -aini)*	12 -*ka (-aka, -ika)*	22 -*ma*
3 -*aona*	13 -*ta*	23 -*man (-mana, -mna)*
4 -*an*	14 -*tara, -təma*	24 -*mąnt*
5 -*ana (-āna, -āni)*	15 -*lāt*	25 -*ya*
6 -*aŋc*	16 -*ti*	26 -*ra*
7 -*i*	17 -*pa (-da)*	27 -*va*
8 -*in*	18 -*pya*	28 -*van*
9 -*ina*	19 -*pwa*	29 -*vana*
10 -*ī*	20 -*pwana*	30 -*vąnt*

A few other Secondary Suffixes.

§ 827. A few other secondary suffixes occur sporadically and may for convenience be mentioned here.

Suffix. Av. -*šva* in numerals, *θrišva-* 'a third', *caprušva-* 'a fourth', *pavtavhva-* 'a fifth' Ys. 19.7. Also Av. -*sa* = Skt. -*sa* (Whitney, § 1229), Av. *navasa-, iθasa-, aēšasa-*.

1. Av. -*a* = Skt. -*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 *a* is especially common in compound words, transferring the whole compound to the *a*-declen-

sion; the treatment of that, however, does not really belong here. Examples of *a* as secondary suffix are:

> Noun. Av. *haoząþwa-* n. 'the goodly company';
> Av. *ayaṇha-* m. n. 'iron' Ys. **11.7** = Skt. *āyasá-;* Av.
> *narava-* m. 'descendant of Naru' (patronym.). — A d j e c-
> t i v e. Av. *təmaṇha-* 'dark' = Skt. *tāmasa-* (w. vṛddhi);
> Av. *upa-sm-a-* 'upon the earth' *(z³m-)* § 836.

Note. Final -*i*, -*u* of the primitive g e n e r a l l y, b u t n o t a l-
w a y s, appear as -*ay*-, -*av*- before this suffix. Thus, Av. *kāvaya-* 'kingly'
(kavi-) = Skt. *kāvyá-;* Av. *dar³ja.arštaya-* 'long-speared'; Av. *maⁱnyava-*
'spiritual' *(maⁱnyu-).* But simple *y, v* in *staomya-* (fr. *staomi-*), *haoząþwa-*
(fr. *huzaṇtu-*) above § 828.

2. Av. -*aēna (-aēni, -aini)* = Skt. -*ēna* (Whitney, § 1223 c).

§ 829. This suffix in Av. makes adjectives of material, cf. Skt.
sāmidhēnd-, Whitney, § 1223 e. The form -*aēni* 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. *ayaṇhaēna-, ayaṇhaēni-* 'made of iron'; Av. *ər³zataēna-, °aēni-*
> 'of silver'; Av. *zaranaēna-, °aēni-* 'golden'; Av. *bawraini-* 'of beaver-skin'.

3. Av. -*aona,* cf. Skt. -*ana.*

§ 830. This suffix (perhaps primitive *u*-stem + *ana* § 832) occurs
in Av. *þraētaona-* m. 'Thraetaona' = Skt. *trāitaná-;* Av. *ar³jaona-* m. nomen
propr. Yt. **13.117** (? cf. Skt. *arhaṇa-* n.); Av. *pitaona-* m. nomen propr. Per-
haps also in Av. *marṣaona-* adj. 'deadly'.

4. Av. -*an* (cf. Skt. -*in*).

§ 831. This derivative suffix forming secondary nouns and adjec-
tives 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. *mąþran-* m. 'prophet', cf. Skt. *mantrin-;* Av. *hā-*
> *vanan-* m. nomen propr.— A d j e c t i v e. Av. *puþran-* 'having a son',
> cf. Skt. *putrín-;* Av. *vīsan-* '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 *-ānī (-ānī)* seems to be a corresponding feminine. The initial syllable is not always strengthened. Examples are:

> N o u n. Av. *jāmāspāna-* m. 'son of Jamaspa'; Av. *gaorayāna-* m. 'son of Gaori' Yt. **13.**118; — Av. *vəhrkāna-* m. 'Hyrcania'; Av. *ahurāni-* f. 'daughter of Ahura'.— A d j e c t i v e. Av. *haecaṭ.aspāna-* 'descended from Haecataspa'; Av. *āθwyāna-, āθwyānī-* 'belonging to the Athwyas' (Skt. *āptyá-*).

6. Av. *-aṇc, -ac* = Skt. *-añc, -ac* (Whitney, § 407 seq.).

§ 833. The ending Av. *-aṇc, -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. *paurvaṇc-* 'advancing' (§ 287 above); Av. *fraṇc-, frac-* 'forward' = Skt. *prāñc-, prāc-;* Av. *nyaṇc-* 'downward' = Skt. *nyàñc-;* Av. *vīzvaṇc-* 'on all sides' = Skt. *vişvañc-*.

7. Av. *-i* = Skt. *-i* (Whitney, § 1221).

§ 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 vrddhi-strengthening.

> N o u n. Av. *kāvani-* m. nomen propr. (cf. Av. *havana-* = Skt. *sávana-*); Av. *uzdaēzi-* m. beside *uzdaēza-* 'heap'; Av. *hvavhəvi-* m. 'blessedness' Ys. **53.**1. --- A d j e c t i v e. Av. *āhuiri-* 'of the Ahurian' (§ 60), cf. Skt. *āsuri-;* Av. *māzdayasni-* 'Mazdayasnian' (fr. *māzdayasna-*), Av. *vərəθrajni-* 'victorious', cf. Skt. *vártraghna-;* Av. *zāraθuštri-* 'of Zarathushtra'; Av. *raji-* 'belonging to Ragha' *(raɣa-)*.

8. Av. *-in* = Skt. *-in* (Whitney, § 1230).

§ 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:

> A . *parənin-* adj. 'having a feather' *(parəna-)* Yt. **14.**38 = Skt. *parvin-;* Av. *myezdin-* 'having offering' Yt. **13.**64; Av. *drujin-* 'possessed of a devil' *(druj-)* Yt. **4.**7.

9. Av. *-ina* = Skt. *-ina* (Whitney, § 1209 c).

§ 836. A secondary suffix *-ina* (apparently an *a*-inflection of *-in*) may be assumed for a few nouns and adjectives. As examples:

Noun. Av. *rapiþwina-* m. nomen propr.; Av. *ušahina-* m. nomen propr. — Adjective. Av. *vacahina-* 'consisting of a word, verbal' Vd. 4.2. Similarly the ending *-ini* in Av. *maēšini-* 'belonging to sheep' (fr. *maēši-*).

10. Av. *-ī* = Skt. *-ī* (cf. Whitney, § 1156 a).

§ 837. The primary derivatives in *-ī* have been treated above; one or two words however seem to show a more distinctive secondary origin, e. g. Av. *nāiri-* f. 'woman' (observe vrddhi) = Skt. *nārī-*.

11. Av. *u*.

§ 838. The suffix *u*, used in forming secondary derivatives, is to be recognized in one or two instances: Noun. Av. *haždawhu-* 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, -āka, -ika* may conveniently grouped with it, cf. Whitney, §§ 1186 c, 1181 d. The corresponding feminine is *-kā*. As examples:

Noun. Av. *araska-* m. 'disorder'; Av. *pasuka-* m. 'cattle, beast'; Av. *drafšaka-* m. 'banner' (in *drafšakavaṇt-*); Av. *dahāka-* m. nomen propr.; Av. *mašyāka-* m. 'man'; — Av. *marždika-* n. 'mercy' (cf. Whitney, § 1186 c) = Skt. *mṛdīkā-*; Av. *aᵢnika-* m. n. 'face' = Skt. *ānīka-*; — Av. *nāᵢrikā-* f. 'woman'; Av. *paᵢrikā-* f. 'fairy, Peri'. — Adjective. Av. *kasvika-* 'trifling'; Av. *kutaka-* 'small'. Pronominal adj. Av. *ahmāka-* 'ours' = Skt. *asmāka-*; Av. *ḫšmāka-* 'your' = Skt. *yuṣmāka-*, cf. Whitney, § 1222 c.

13. Av. *-ta* = Skt. *-ta* (Whitney, § 1245 e).

§ 840. This ending as secondary suffix occurs in a few words, adjectival and substantival. Examples are:

Noun. Av. *þrita-* m. 'Thrita', cf. Skt. *trita-*; Av. *būšyqstā-* f. 'Bushyansta'. — Adjective. Av. *ašavasta-* adj. 'righteous', m. 'righteousness'; Av. *pᵃtərᵊta-* 'winged'.

14. Av. *-tara, -təma* = Skt. *-tara, -tama* (Whitney, § 1242).

§ 841. These suffixes are used respectively in forming the comparative and superlative degree of adjectives, the latter also in the ordinals *visqstəma-, satōtəma-, ha-*

zavrōtəma-. The treatment of the stem-final before these endings has already been given. Examples, see §§ 364, 374.

15. Av. *-tāt* = Skt. *-tāt* (Whitney, §§ 1238, 383 k).

§ 842. This suffix makes feminine abstracts. Its independent origin is shown, for example, in Av. *yavaēca.tā͡ite* beside *yavaētā͡itaēca* Ys. 62.6, Yt. 13.50, cf. § 893. Examples:

> Av. *uparatāt-* f. 'supremacy' = Skt. *uparátāt-;* Av. *ha͡urvatāt-* f. 'completeness, Salvation' = Skt. *sarvátāt-*. Likewise others.

16. Av. *-ti* = Skt. *-ti* (Whitney, § 1157 h).

§ 843. The suffix *-ti* appears as secondary ending in a few words; the most important of these are the numerals. Examples are:

> Av. *panwar²ti-* f. 'bow' (cf. *panvar-*); Av. *ẋšva͡šti-* 'sixty' = Skt. *ṣaṣti-;* Av. *haptā͡iti-* 'seventy' = Skt. *saptati-;* Av. *nava͡iti-* 'ninety' = Skt. *navati-*, see § 366 above.

17. Av. *-ṭha (-ḍa)* = Skt. *-tha* (Whitney, § 1242 d).

§ 844. The secondary suffix *-ṭha* is to be sought in one or two numeral and pronominal words. As examples: Av. *haptaṭha-* 'seventh' = Skt. *saptátha-;* Av. *puẋḍa-* 'fifth', cf. Skt. *panc-a-tha-;*—Av. *avaṭha-* 'thus, so'.

18. Av. *-ṭya* = Skt. *-tya* (Whitney, § 1245 b).

§ 845. This suffix in Av., as in Skt., makes one or two derivative adjectives from prepositions and adverbs. As instances: Av. *a͡iwiṭya-* 'away, distant'; Av. *pascaᵻṭya-* 'behind'.

19. Av. *-ṭwa* = Skt. *-tva* (Whitney, § 1239).

§ 846. With this suffix, as in Skt., a few neuter nouns denoting 'condition', 'state' are formed from adjectives and nouns. Examples:

> Av. *avhuṭwa-* n. 'lordship'; Av. *ratuṭwa-* n. 'mastership'; Av. *vavhuṭwa-* n. 'good deed' = Skt. *vasutvá-*.

20. Av. *-ṭwana* = Skt. *-tvana* (Whitney, § 1240).

§ 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. *nā͡iriṭwana-* n. 'marriage', cf. Skt. *patitvaná-*, Whitney, § 1240.

21. Av. *-na* = Skt. *-na* (Whitney, § 1223 g).

§ 848. With this suffix a very few secondary derivatives are formed. Examples are:

Noun. Av. *ahuna*- m. 'the Ahuna formula'. — A d j e c t i v e. Av. *hayana*- 'belonging to a well' Yt. 6.2; Av. *zrayana*- 'of the sea'; Av. *vahmana*- 'praiseworthy'; Av. *airyana*- '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'. — A d j e c t i v e. Av. *apəma*- 'last' = Skt. *apamá*-; Av. *upəma*- 'highest' = Skt. *upamá*-; — Av. *fratəma*- 'first' = Skt. *prathamá*- (Whitney, § 487 h); Av. *nāuma*- 'ninth' (§§ 64, 374) = Skt. *navamá*-;—Av. *dahyuma*- 'belonging to the country' *(dahyu-)*; Av. *zaṇtuma*- 'belonging to the tribe'.

23. Av. -*man* (-*mana*, -*mna*) = Skt. -*man* (-*mna*), Whitney, §§ 1168i, 1224 c.

§ 850. A very few words show the suffix -*man*, or its variations -*mana*, -*mna*. The examples are:

Noun. Av. *airyaman*- m. 'connection, family, Airyaman', cf. Skt. *aryamán*-. — A d j e c t i v e. Av. *yātumana*- 'relating to a sorcerer'; Av. *zaranimna*- 'angered' Yt. 10.47.

24. Av. -*mant* = Skt. -*mant* (Whitney, § 1235).

§ 851. The secondary suffix -*mant*, like -*vant* 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. *hratumant*- 'having wisdom' = Skt. *krátumant*-; Av. *gaomant*- 'having milk, flesh' = Skt. *gómant*-; Av. *madumant*- 'rich in sweets' = Skt. *mádhumant*-; —Av. *arəpamant*- 'right, true to fact' (from *a*-stem); —Av. *afraṣimant*- 'not progressing' (fr. *i*-stem).

25. Av. -*ya* (-*aya*) = Skt. -*ya* (-*iya*, -*īya*), 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 vṛddhi-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 *þw,* § 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. *aēþrya-* m. 'pupil'; Av. *nənhaiþya-* n. nomen propr., cf. Skt. *nāsatya-;* Av. *vāstrya-* adj. 'farming', m. 'farmer'; — Av. *anhuyā-* f. 'lordship'. — Adjective. From *a*-stem: Av. *āhuirya-* 'lordly' (observe vṛddhi fr. *ahura-*) Yt. 13.82, 14.39; Av. *aɣrya-* 'topmost' = Skt. *ágrya-, agriyá-;* Av. *haomya-* 'relating to haoma' = Skt. *sōmyá-;* Av. *hšaþrya-* 'kingly' = Skt. *kṣatríya-;* Av. *yesnya-* 'revered' = Skt. *yajñíya-.* — From *ā*-stem: Av. *hačnya-* 'belonging to an army' = Skt. *sénya-;* Av. *gaēþya-* 'material, earthly'. — From *u*-stem: Av. *raþwya-* 'reasonable', cf. Skt. *ŕtviya-;* Av. *pouruya-* 'first' = Skt. *purvyá-;* so Av. *gaoya-, gāvya-* 'belonging to the cow' = Skt. *gávya-.* — From consonant stem: Av. *vīsya-* 'of the clan' = Skt. *viśyá-.*

Note. Observe the few forms that show *-aya* as remarked upon just above § 852 c. Examples are: Noun. Av. *zarᵊdaya-* n. 'heart' = Skt. *hṛ́daya-;* Av. *zarᵊmaya-* adj. 'green', n. 'verdure', cf. Skt. *harmyá-.* — Adjective. Av. *aspaya-* (acc. *aspaēm*) 'belonging to a horse' = Skt. *áśvya-;* Av. *nāvaya-* 'flowing, navigable' = Skt. *nāvyà-,* cf. § 68 Note 3.

> 26. Av. *-ra* = Skt. *-ra* (Whitney, §§ 1226, 474).

§ 853. This suffix occurs in a very few words, chiefly pronominal derivatives. Examples are:

> Av. *adara-* adj. 'under, lower' = Skt. *ádhara-;* Av. *apara-* adj. 'later, behind' = Skt. *ápara-;* Av. *upara-* adj. 'further, above' = Skt. *úpara-.* Probably Av. *hazaṅra-* adj. and n. 'thousand' = Skt. *sahásra-.* Observe Av. *ahura-* m. 'lord, Ahura' = Skt. *ásura-.*

> 27. Av. *-va, (-vya)* = Skt. *-va, (-vya),* Whitney, § 1228.

§ 854. The ending *-va* as secondary suffix occurs in a very few adjectives. These must be distinguished from orig. *u*-adjectives transferred to the *a*-inflection. Examples of *-va* as secondary suffix are:

Av. *ajrava-* 'belonging to the head' *(ajra-);* Av. *būnava-* 'be-
longing to the tail' *(buna-* § 185).

Note. The suffix Av. *-vya* = Skt. *-vya* (Whitney, § 1228 c) is dis-
guised in one or two words, names of kindred: Av. *brātūⁱrya-* m. 'uncle'
§ 191, cf. Skt. *bhrā́tṛvya-*.

28. Av. *-van*, (f. *-va⁴rī*) = Skt. *-van*, (f. *-varī*), Whitney, § 1234.

§ 855. A few secondary derivatives are made with
the suffix *-van*. They show also a corresponding feminine
-va⁴rī. Examples are:

Av. *aṣavan-* adj. m., *aṣava⁴rī-* (beside *aṣaonī-*) adj, f. 'righteous'
= Skt. *ṛ́tāvan-* (f. *-varī*); Av. *ā́pravan-* m. 'priest' = Skt. *átharvan-;*
Av. *haptō.karṣvan-* n. 'seven karshvars', Av. *haptō.karṣva⁴rī-* 'belong-
ing to the seven karshvars'.

29. Av. *-vana* = Skt. *-vana* (Whitney, § 1245 l).

§ 856. This suffix arises apparently by transfer of the preceding
-van to the *a*-inflection. It bears also a relation to *-var* § 337. It is to
be recognized in a couple of instances: Av. *ā́frivana-* n. 'blessing'; Av.
panvana- m. 'bow'; Av. *hvāpravana-* adj. 'splendid'.

30. Av. *-vaṇt* = Skt. *-vant* (Whitney, § 1233).

§ 857. The suffix *-vaṇt* is closely akin to the suffix
-maṇt, and like the latter it is used in making a large
number of possessive adjectives from nouns. The suffix
-vaṇt is used with *a-*, *i-* and consonant stems, *-maṇt* being
employed chiefly with *u*-stems as noted above § 251.
Examples are numerous:

From *a*-stem: Av. *amavaṇt-* adj. 'strong' = Skt.
ámavant-; Av. *puþravaṇt-* 'having a son' = Skt. *pu-
travánt-*; Av. *haomavaṇt-* 'having haoma' = Skt. *sóma-
vant-*. — From *i*-stem: Av. *fraza⁴ntivaṇt-* 'having off-
spring'; Av. *nā⁴rivaṇt-* 'having a wife'; Av. *raēvaṇt-*
'radiant' = Skt. *rēvánt-*. — From consonant stem: Av.
aojavhvaṇt-, *aojōvhvaṇt-* 'mighty' Ys. **57**.11, Ys. **31**.4
= Skt. *ójasvant-*; Av. *təmavhvaṇt-* 'dark' = Skt. *tá-
masvant-*; Av. *paēmavaṇt-* 'with milk' *(paēman-);* Av.
arṣnavaṇt- 'possessing a stallion' *(arṣan-).*

Note 1. A trace of the l e n g t h e n i n g of the final vowel before -*vaṇt* (cf. Whitney, § 1233 d) is to be found in Av. *zaïrimyāvaṇt*- 'producing verdure' Yt. 7.5, cf. Skt. *vṛṣṇyavant*-. So Av. *yuṣmāvaṇt*-, *ḥmāvaṇt*-.

Note 2. A few words, chiefly pronominal derivatives in -*vaṇt,* have the meaning 'like to', 'resembling', cf. Whitney, *Skt. Gram.* § 1233 f. Examples are: Av. *mavaṇt*- 'like me' = Skt. *māvant*-; Av. *þwāvaṇt*- 'like thee, your Grace' = Skt. *tvāvant*-. So also Av. *vīsaïtivaṇt*- 'twenty-fold'; Av. *satavaṇt*- '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 s e p a r a t e l y 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-aṣa-cíþra* '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. E x a m p l e s of different combinations, nouns, adjectives, etc., entering into composition are:

Av. *vīspaⁱti* (subst. + subst.) m. 'lord of the clan' = Skt. *vispáti-; *
Av. *darᵊjō.bāzu-* (adj. + subst.) adj. 'longimanus' = Skt. *dīrgha-
bāhu-; * Av. *vīspō.bāmya-* (adj. + adj.) adj. 'all-shining'; Av. *hvaspa-*
(indecl. + subst.) adj. 'well-horsed' = Skt. *svášva-; * Av. *rapaⁱštā-,
rapaⁱštar-* (subst. + rad.) m. 'warrior standing in chariot' = Skt.
*rathēṣṭhā́-; * Av. *niḍāsnaⁱpiš-* (rad. + subst.) adj. 'having' weapons
laid down'; Av. *starᵊtō.barᵊsman-* (ptcpl. + subst.) adj. 'with out-
spread 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 some-
times they are disregarded. Hiatus, for example, is at
times allowed to remain between concurrent vowels.

§ 862. Examples of the different methods of treat-
ment of vowels are:

With Contraction or Resolution. Av. *aᵘrušāspa-* 'having white
horses' *(aᵘruša + aspa);* Av. *aⁱwyāma-* 'over-mighty' *(aⁱwi + amᵒ);*
Av. *paⁱtyāsti-, paⁱtyasti-* (v. l. *paⁱpi.asti-), paⁱpyesti-* 'repetition' *(paⁱti
+ asᵒ)* Ys. 53.3, Afr. 1.8, Vd. 22.13; so Av. *uⁱtyaojana-* beside *uⁱti
aojana-* 'thus speaking'; Av. *paⁱtyaohta* beside *paⁱti aohta* 'he an-
swered'; Av. *mazdaohta-* 'spoken by Mazda' *(ᵒa + uhta)* Ys. 19.16.
— With Hiatus. Av. *asu.aspa-* 'swift-horsed' = Skt. *āśvašva-; *
GAv. *ciprā.avah-* beside YAv. *cipravah-* 'manifestly aiding' Ys. 34.4,
Ny. 3.10; Av. *ẖšviwi.išu-* 'having darting arrows'. See §§ 51, 52 above.

Note. In the Gathas, 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 inter-
change of voiced and voiceless § 74. Observe orig. *s*.

Av. *duškᵊrᵊta-* 'ill-done' = Skt. *duṣkṛtā-; * Av. *duščipra-* 'of evil
seed'; Av. *dužuhta-* 'ill-spoken' = Skt. *duruktā-; * Av. *duždaena-* 'of
evil conscience'; Av. *vavhazdāh-* '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. Ob-
serve particularly that the first member often assumes the
form identical with its nominative singular. The princi-
pal points may be presented in detail.

§ 865. Final -*a* of the stem may remain unchanged before con-
sonants, but more often it appears as -*ō* like the nominative. Occasionally,
though more rarely, it is lengthened. Examples are:

> Av. *hazavra.gaoža-*, *hazavrō.gaoža-*, *hazavrā.gaoža-* 'thousand-
> eared' Yt. 17.16, Yt. 10.91, Yt. 10.141 etc. So *hā-*, *hvā-* 'self' in
> composition, *hādāta-* 'self-governed', *hvāvastra-* 'self-clothed'.

Note. Observe that *a* when preceded by *y* may give *ya, yō, yā,*
but sporadic traces of reduction (§ 67) are found, e. g. Av. *naire.manah-*
(*nairya* + *mᵒ*) 'manly-minded' Ys. 9.11, beside *haᵢpyā.dāta-* Yt. 11.3, *haᵢ-
pyā.varᵊz-*. Similarly traces of *u* for *va, vā* are found in Av. *varᵊdusma-*
'soft-earth' (*varᵊdva-*).

§ 866. Original *ā* of feminine stems may remain unchanged, but
sometimes, like *a,* it becomes -*ō*. Examples are:

> Av. *daēnā.vazah-* nomen propr., *daēnō.disa-* m. 'teacher of the
> law' (*daēnā-*), *urvarō.baēžaza-* adj. 'having the balm of plants'
> (*urvarā-*).

Note. Original *mā* (prohibitive) appears as *mā-* in composition in
YAv. *makasvī mastrī* 'no dwarf, no woman' et al. Yt. 5.92; GAv. *ma-
vaēpa-* 'not failing' Ys. 41.1.

§ 867. Final *i, ī, u, (ū)* of a stem remain as a rule unchanged in
the prior member of a compound, though *ī* usually appears for *i̯*.
Examples are:

> Av. *zaᵢri.gaona-* 'yellow-colored' (*zaᵢri-*), *muš̌ti.masah-* 'large as
> the fist' (*muš̌ti-*), *nāᵢri.cinah-* 'seeking a wife' (*nāᵢrī-*). — Av. *āsu.-
> kaᵢrya-* 'quickly working', *voᵘru.gaoyaoᵢti-* 'having wide pastures'.

Note 1. The *u*-stems occasionally show -*uš̌,* like the nominative
singular: e. g. Av. *bāzuš̌.aojah-* 'strong-armed' (observe -*š̌*), *nasuš̌.ava.bᵊrᵊta-*
'corpse-defiled'. Somewhat different is the -*š̌* in Av. *ānuš̌.hac-* 'accompany-
ing' (Skt. *ānuṣác-*), Av. *pasuš̌.haᵘrva-* 'cattle-protecting', see above § 754, 2.
Observe also YAv. *nasuspacya-* 'corpse-burning' (with *s* before *p,* § 754).

Note 2. Av. *gāu-, gao-* 'cow' appears in composition as *gao-, gava-,
gavō-* (cf. Whitney, *Skt. Gram.* § 361 f): e. g. Av. *gaoyaoᵢti-* 'cow-pasture'
= Skt. *gávyuti-*; Av. *gavaš̌iti-* 'abode of cows', Av. *gavō.stāna-* 'cow-stall'
= Skt. *gōsthāna-*.

§ 868. Simple stems ending in *p* show forms identical with the nominative singular. Examples are:

Av. *afšcipra-* 'containing the s   of waters' *(ap-)*, *awždāta-* 'contained in the waters', *kərəfšhvu*   _orpse-eating' *(kəhrp-)*.

§ 869. The *aṇt*-stems as a rule show the weak form *-aṭ* as final of a prior member. Sometimes, however, they show *-ō*, *-as*, like nominative, § 295. Examples are:

Av. *raēvaṭ.aspa-* 'having splendid horses', *varədaṭ.gaēpa-* 'increasing the world'. — Av. *barō.zaopra-* (observe *-ō*), beside *baraṭ.zaopra-* (observe *-aṭ*) 'bearing the libation' Yt. 10.30, Yt. 10.126; *raēvas.-cipra-* 'of splendid family' (but cf. also § 151).

Note. Observe the form *th* instead of *ṭ* in Av. *zarathuštra-* 'Zoroaster', *hamaspapmaēdaya-* 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 *-ō*. Examples are:

Av. *ašavajan-* 'slaying the righteous' *(ašavan-)*, *nqma.azbāiti-* 'invocation by name', *rāma.ṣayana-* 'having an abode of repose' *(rāman-)*. — Beside Av. *rāmō.ṣiti-* 'abode of repose' *(rāman-)*, *zrvō.-dāta-* 'created in eternity' *(zrvan-)*.

§ 871. The *ar*-stems naturally have anaptyctic *(ə)* § 72, and form respectively *arə*, *ərə*. As examples may be noted:

Av. *ayarə.bara-* 'day's journey', *hvarə.barəzah-* 'height of the sun'; — *nərə.barəzah-* 'height of a man'. Observe commonly *ātərə.-pāta-*, *ātərə.savah-*, *ātər²-* etc. Yt. 13.102, but *ātravahša-* name of priest Vsp. 3.6 etc.

§ 872. The *ah*-stems may appear in their original form *-as* under certain circumstances (§ 110), but otherwise they become *-ō* as usual (§ 120). Examples are:

Av. *təmascipra-* 'containing the seed of darkness', *manaspaoirya-* 'having the mind pre-eminent'. — Av. *ayō.ḫaoda-* 'having a helmet of iron' *(ayah-)*, *savō.gaēpa-* 'useful to the world', *hvarənō.dāh-* 'glory-giving'.

Note 1. Observe *z* (§ 170) in Av. *vavhazdāh-* 'giving what is better' Ys. 65.12. Remark also the weak form of *-vah* in Av. *yaētuš.gav-* nomen propr. Yt. 13.123, *viduš.yasna-* 'knowing the Yasna'.

Note 2. Observe the peculiarity (*-ah* retained) in *mipahvacō* 'false-speaking' *(mipah-* + *v°)* 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 f i n a l member of a
compound to assume the *a*-inflection; a compound is often thus t r a n s-
f e r r e d from the consonant to the vowel declension (cf Whitney, *Skt.
Gram.* § 1316 c). Examples are:

> Av. *hvarə.darəsa-* (Skt. *svardɍs-*) 'sunlike', beside *parō.darəs-,
> parō.darəsa-*.; Av. *ātərə.vaɣɕa-* title of a priest, beside *ātərə.vaɣɕ-*
> (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. *caþru.caɕma-* (observe *-a*) 'four-eyed', beside *baevarə.caɕmana-*
> (observe *-ana*) 'thousand-eyed', from *caɕman-*.

§ 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' *(zəm-), frabda-* 'fore part of the foot'
> *(pada-), fraɕɕu-* 'abundance of cattle' *(pasu-).* Likewise others.

d. C a s e-f o r m   a p p e a r s   i n   p r i o r   M e m b e r.

§ 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. A c c u s a t i v e (especially before radical finals). Av. *ahūm.-
> marənc-* 'destroying the soul', *aɕəmaoɟa-* 'confounding righteousness'
> *(aɕəm maoɟa, m + m = m,* § 186), *ahūmbiɕ-* 'healing the soul',
> *daeum.jan-* 'daeva-smiting'. — b. D a t i v e. Av. *yavae.jī-* 'living for
> ever'. — c. G e n i t i v e. Av. *zəmascipra-* 'having the seed of earth'.
> — d. L o c a t i v e. Av. *duraedars-* 'seeing at a distance', *raþaeɕtā-,
> raþaeɕtar-* 'warrior standing in a chariot' *(raþe-), maɨdyōi.paɨtiɕtāna-*
> 'to the middle of the breast'.

Classes of Compounds.

(Cf. Whitney, *Skt. Gram.* § 1246 seq.)

§ 878. Modelled after the Sanskrit Grammar the com-
pounds in Avesta may conveniently be divided into the
following classes:—

SYNOPSIS OF COMPOUNDS

- i. **Copulative.**
- ii. **Determinative** { a. Dependent.
                       b. Descriptive.
- iii. **Secondary Adjective Compounds** { a. Possessive.
                                                 b. With governed Final.
- iv. **Other Compound Forms.**

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. *pasu vīra* 'cattle and men' Ys. 9.4 etc.; *pasubya vīravibya* 'by cattle and men' Vd. 6.32 etc.; *pasvā̊ vīrayā̊* 'of both cattle and men' Vsp. 7.3 etc.; *āpa urvaᵢre, āpe urvaᵢre* 'water and trees' Ys. 9.4, Gāh 4.5; *pāyū ᵽwōrᵊštāra* '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 *āyese• yešti arᵊzahibyō savahibyō fradafšubyō vīdadafšubyō voᵘru.barᵊštibyō voᵘru.jarᵊštibyō. aheca karšvanᵊ yaṯ ƕanirapaḥe.*

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. Tatpurusa) 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.

1. Noun value (Whitney, § 1264): Accusative relation. Av.
miprō.druj- m. 'one that breaks his pledge'. — Gen. relation. Av.
vīspaiti- m. 'lord of the clan'. — Loc. relation. Av. *rapaēštā-* m.
'warrior standing in a chariot' (*rape* = actual loc., cf. § 877).

2. Adjective value (Whitney, § 1265): Acc. relation. Av.
kamərədō.jan- 'smiting the head'. — Dat. relation. Av. *dāmidāta-* 'created
for all creatures'. — Instr. relation. Av. *ahuradāta-* 'made by Ahura'.
— Abl. relation. Av. *qzō.būj-* 'freeing from distress'. — Loc. relation.
Av. *zəmarəgūz-* 'hiding in the earth'.

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 com-
pound itself is substantival or adjectival according to its
final member.

1. Noun value (Whitney, § 1280 b, d): Av. *darəjō.ǰiti-* f. 'a
long residence', *parənō.māuha-* n. 'full-moon';—Av. *uštradaēnu-* f.
'she-camel', cf. Whitney, *Skt. Gram.* § 1280 d.

2. Adjective value (Whitney, § 1282): Av. *vīspō.kāmya-* 'all-
brilliant', *uparō.kaⁱrya-* 'making higher, raising up'. With advbl. pre-
fixes (*a-, an-, hu-, duš-, arš-* etc.), Av. *hukərəta-* 'well-made', Av.
aršuḫda- 'right-spoken'. Likewise some others.

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.

a. Possessive Compounds.

(Cf. Whitney, *Skt. Gram.* § 1293 seq.)

§ 884. Possessive Compounds (Skt. Bahuvrīhi) 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.

Possessive Adjectives. — Noun initial. Av. *afšcipra-* 'having the seed of waters'. — Adj. initial. Av. *darᵊɡō.lāzu-* 'having long arms, longimanus'. — Pron. initial. Av. *hvāvastra-* 'having own clothing', *yā.ŝyaopna-* 'having what actions' Ys. 31.16. — Num. initial. Av. *hazavra.gaoŝa-* 'having a thousand ears' (cf. Whitney, § 1300). — Ptcpl. initial. Av. *uzɡarᵊptō.drafŝa-* 'with uplifted banners'. — Indecl. initial (Whitney, § 1304). Av. *ahvafna-* 'not-sleeping', *aᶻwyāma-* 'having excessive might' (Whitney, § 1305).

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.

(Cf. Whitney, *Skt. Gram.* § 1309.)

§ 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. *vanaṭ.paṣana-* adj. 'winning battles', *varᵊdaṭ.gaēpa-* 'increasing
the world', *vīkᵊrᵊṭ.uštāna-* 'cutting off life'. Likewise in n o m i n a
p r o p r i a *haēcaṭ.aspa-* 'Haecataspa'.

2. Prepositional Adjective Compounds.
(Cf. Whitney, *Skt. Gram.* § 1310.)

§ 889. These are combinations in which the first member is a pre-
position (adverb) that governs the second member in meaning. The whole
is equivalent to an adjective. Examples are:

Av. *ãḫṣnu-* 'reaching to the knee', cf. Skt. *abhijñu-* (Whitney,
§ 1310a); Av. *aᶦwi.daḫyu-* 'around the country', *aṇtarᵊ.daḫyu-* 'within
the country' (cf. Skt. *antarhastā-*), Av. *uzdaḫyu-* 'out of the country';
Av. *upasma-* 'upon the earth' (*zᵊm-* § 152); Av. *parō.asna-* 'beyond
the present' (i. e. *parō* + *azan-*) § 153, cf. Skt. *parôks.ı-;* Av.
tarō.yāra- 'beyond a year', cf. Skt. *tirōahnya-*.

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.

a. Numeral Compounds.
(Cf. Whitney, *Skt. Gram.* § 1312.)

§ 891. N u m e r a l C o m p o u n d s (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. *prisāya-* n. 'space of three steps', *pripada-* n. 'three feet,
a yard', *nava.karṣa-* n. 'the nine furrows', *nava.ḫṣapara-* n. 'space of
nine nights'. — Av. *paṇca.yaḫṣtiṣ* (f e m. acc. pl.) 'five twigs'. — Av.
haptoᶦriṇga (m a s c. p l u r.) 'the Great Bear'.

b. Adverbial Compounds.
(Cf. Whitney, *Skt. Gram.* § 1313.)

§ 892. Adverbial Compounds (Skt. Avyayibhava) 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. *āpritīm* 'up to three times', cf. Skt. *ādvādasám;* Av.
paᶦtyāpᵊm 'against the stream, contrary' (§ 934) Ys. 65.6, Vd. 6.40 = Skt.

pratīpám (cf. Lanman, *Skt. Reader* p. 195); Av. *frā.ā̆pǝm, nyā̆pǝm, upa.-āpǝm* 'from out, down, to the water' Vd. 21.2.

<h3 style="text-align:center">c. Loose Compound Combinations.</h3>
<p style="text-align:center">(Cf. Whitney, Skt. Gram. § 1315.)</p>

§ 893.   One or two other points in regard to com-pounds and their formation may be noticed here.

>   1. The nomen propr. *nai̯ryō.savha-* m. 'Nairyosaṅgha' sometimes has its component elements separately declined, e. g. *nai̯ryehe savhahe* Yt. 13.85, Vsp. 11.16, beside *nai̯ryō.savhahe* Ny. 5.6. Similarly, the derivative *yavāeca.tāite* beside *yavaētā̆taeca* 'for ever' Ys. 62.6, Yt. 13.50, cf. § 842. So in verbal derivatives, *sᵈrazdā-, sᵃrasca dāt*, etc.
>
>   2. Observe later such agglomerations, especially from initial words of chapters (cf. Te Deum), as Av. *kamnamaeząm hāitīm* 'the whither-to-turn Chapter' *(kām nǝmōi ząm)* Ys. 46 end; *tat̮.ṗvā.ṗǝrǝsa-* 'beginning with the words This-I-ask-Thee'. Likewise in nomina propria, resembling the Puritanical names, e. g. Av. *ašǝm.yewhe.raocā̊ nąma* '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. *frādat̮.vīspąm.-hujyāiti-* 'advancing all good life', *nai̯ryąm.hąm.varᵊtivaṇt-* 'having manly courage', *poᵘru.sarᵊdō.vīrō.vaṗwa* 'having a crowd of many kinds of male offspring' Vsp. 1.5.

<hr>

<h2 style="text-align:center">Sandhi with Enclitics.</h2>
<p style="text-align:center">(Cf. Whitney, Skt. Gram. § 109 seq.)</p>

§ 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-Śandhi; 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 writ-
ten separately, each followed by a point. Thus, GAv.
yapā ahū Ys. 27.13; GAv. *yāvscā uʿtī* Ys. 39.3; YAv. *nī
aməm* Ys. 9.17; YAv. *aʿpi imąm* Ys. 57.33, and count-
less others.

Note 1. In Geldner's *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 fol-
lowed the MSS.

Note 2. Observe the MS. reading GAv. *zīt* 'for indeed' (but in
metre properly *zī iʿt*) Ys. 45.8. Conversely GAv. *yapāiš* (so also according
to metre, but better MS. authority for *yapā āiš*, Geldner) Ys. 33.1.

Combination with Enclitics and Proclitics.

§ 898. Instances of Sandhi are common in the case
of enclitics like *tū, hē, cit, 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. *paʿri.šē* 'round him' (combined like Skt. *hi
sah* Whitney, *Skt. Gram.* § 188) Ys. 9.28, beside *nī
hīm* (uncombined) Yt. 13.100. Again YAv. *skəndəm
šē manō·kərənuʿidi* 'make his brain cracked' Ys. 9.28;
GAv. *kas.tē* 'who to thee' Ys. 29.7; GAv. *kasnā* (cf.
Germ. 'man') Ys. 44.4. So GAv. *saškəŋ-cā* (observe *ŋ*)
Ys. 53.1 beside *uzuḥšyąn-ca* (observe *n*) Yt. 13.78.—
Similarly with Sandhi after the manner of enclitics
and proclitics, GAv. *huzəŋtuš² sbəŋtō* Ys. 43.3; YAv.
havayàs² tanvō 'of his own self'; GAv. *vasas² ḫša-
prahyā* Ys. 43.8; YAv. *yas² tahmō* 'I who am strong'
Yt. 19.87; YAv. *uʿtyaojanō* 'thus speaking', beside
uʿti aojanō.

Note 1. In the MSS., enclitics and proclitics are frequently written together as a single word, e. g. GAv. *kāmanā* for *kā.mə.nā* Ys. 50.1; *tā̆pwā* for *tā.pwā* Ys. 31.13; *tōŋg̊ā* for *təŋg̊.ā* Ys. 46.13; *nāⁱrivā* for *nāⁱri.vā* Ys. 41.2. Likewise YAv. *ā̆taṱ* and *ā.taṱ* 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 *(-āca, -āca, -ica, -asca, -ōsca, -ōsca)* §§ 19, 26 Note, 120, 124, 129.

§ 899. Special attention may be drawn to the treatment of words before an enclitic beginning with *t*. In several instances, especially in the Gathas, a word before a *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:

GAv. *vīstā* (compromise between *vıs.tā* and *vī tā*, hence *ī*, *s*) Ys. 46.17; GAv. *yōŋgstū* (mixture of *yōŋg tū* and *yəs.tū*). Contrast GAv. *ā̆kās-tōŋg* (= *ā̆s* + *t*) Ys. 50.2, with Av. *gaⁱpās-ca* (*ōs* + *c*). But GAv. *dōs-tū* Ys. 28.7, cf. § 124 above.

Note. Observe likewise YAv. *kasə.pwqm*, *yasə.pwā*, a compromise between *kō pwqm* and *kastvqm* etc. § 78 above.

§ 900. The laws of euphonic combination in N o u n-C o m p o u n d s and also in V e r b a l-C o m p o s i t i o n 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, aẹ, ao — ā, āi, āu — i, ī — u, ū — ə, ɜ — e, ē — o, ō — æ — q.*

Consonants. *k, ḳ, g, ǰ — c, j — t, ṭ, d, ḍ, ḳ — p, f, ḇ, w — v, ẉ, n, ṇ, m — y (i̯), r, v (u̯) — s, š, ṣ, ǰ, z, ž — h̆, h̨, h.*

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, 'cpsn.' composition; 'dcln.' means declension; 'endg.' ending; 'pronc.' 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. ᵔ a.

a, pronc. 6; = Skt. *a* 15; for Skt. *ā* 17; interchanges with *ā (ă)* 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*-anaptyctic 72.

a-stems, dcln. 236; transfer of *i*-, *u*-stems to *a*-dcln. 256 N., 269.

a-, pronom. stem 422 seq., 431.

a-conjugation (themat.), in general 469-506; classification and formation 470; class (first) of verbs 470, 478-507; (sixth) 470, 479-507; (fourth *ya*) 470, 480-507; (tenth *aya*) 470, 481 till 507; transfer from root-class 529; transfer from redupl. class 563-5, 573; transfer from *nu*-,

u-class 574, 578, 582; transfer from intens. 707.

a-aorist (themat.), formation 648.

-*a*, primy. 761, scdry. 828.

a-inflection in cpds. 874; final in cpds. 865.

ai, aĕ, interchange in MSS. 193 N. 2.

-*aⁱti, -aⁱte* (= -*uti* etc.) 452.

-*aⁱni*, primy. 765.

-*aini*, scdry. 829.

aĕ, pronc. 7; = Skt. *e* 54-5; strengthening of *i* 60; for *aya* 64.

-*aĕna (-aĕni)*, scdry. 829.

-*aĕm*, for -*ayam* 494.

-*aĕvam* (orig.) = Av. -*ōyūm* 62 N. 2.

ao, pronc. 7; = Skt. *ō* 54, 57; strengthening of *u* 60; for *ava* 64.

aoi, aon (āun), aor, for orig. *avy, avn, avr* 62.

-*aona*, scdry. 830.

-*aom, -aon*, for -*avam* 494.

-*aoš* (accent) = -*ɔuš* 265 (gen.).

-aka, scdry. 839.

-ac, see -añc.

-ata, primy. 786 N. 2.

-ađa, in abl. sg. 222.

-at (= -nt) 455.

-avh-, for orig. -as- 117-119; for old -ans- 126.

-avhe, infin. 720.

an-stems, dcln. 300; interchange with ar-stems 311; compar. of an-stems 365 N. 2; in cpsn. 870.

-an, ptcpl. of roots in -an 711 (5).

-an, primy. 762, scdry. 831; treatment of -an in scdry. deriv. 825 c.

-ana (-ɔna), primy. 763, scdry. 832.

añc-stems, dcln. 287.

-añc, -ac, scdry. 833.

añt-stems, dcln. 291; treatment of in cpds. 869.

-añt, primy. 766.

ap-, see āp-.

√ap-, perf. ptcpl. 622.

-ay-, -av-, for -y-, -v- 68 N. 3; for -i-, -u- 828 N.

-aya-, -ava-, reduced to -aē-, -ao- 494.

aya- (tenth) class of verbs 470, 481 to 507.

-aya (suffix) 760; (for -ya) scdry. 852 N.

-aye (orig.) = Av. -ɔe 66.

ar (r-vowel), rules for redupl. in verbs 465 b.

ar-stems, interchange with an-stems 311; dcln. (radical) 329; dcln. (neut.) 336-7; in composition 871.

-ar (-ara), primy. 767.

arɔ, for Skt. r 47; interchanges with ɔrɔ in MSS. 47; for Skt. ir, ur, īr, ūr 48.

-arɔta, -ɔrɔta, in ptcpl. 711 (3).

-ava-, reduced to -ao- 64.

-ava-, in loc. sg. u-stem 265.

avy, avn, avr (orig.) = Av. aoi, aon (āun), aor 62.

as (old), when it is retained in Av. 120 N.

ah, for Skt. as 112-116.

ah-stems, dcln. 339; in cpsn. 872.

√ah- 'to be', pdgm. 530 seq.; it forms periphrases 623, 724.

-ah, primy. 768.

Av. ⲙ ā.

ā, pronc. 6; = Skt. ā 15; = Skt. ă 18; in contractions 51; for ă after y (i. e. yā = ya) 52 c; as strengthening of a 60.

ā, a, endg. instr. sg. 222.

ā-stems, dcln. 243 seq.

-ā, in fem. formation 362; in 1st. pers. sg. 450, 456.

-a, primy. 769.

-ā (final), how treated in cpds. 866.

-ōat, in abl. sg. 222.

āi, pronc. 7; = Skt. āi 54, 59; for āya 65; written for -ahi 357 N. 2; = -a(h)i 450, 462 N., 502.

-āiš, endg. instr. pl. 224.

āu, pronc. 7; = Skt. āu 54, 59; for āva 65.

-āum, in acc. sg. 265.

-āt, in abl. sg. lightened to -t 19.

-āna, -ǎna, in perf. mid. ptcpl. 715, 770.

-āna (-āni), scdry. 832.

-ābiš, -ɔbiš, variants 354.

-ārɔš, -ārɔ, endg. 455, 464.

ās 'was' 192 N.

āsu-, āsyah-, compar. 365.

āh, = old ās 122.

āh-stems, dcln. 352 seq.

√āh- 'sit', in periphr. expressions 724.

Av. ᵓ i.

i, pronc. 6; = Skt. ĭ·15; = Skt. ĭ
  21; long in vicinity of v 2.
  lengthened before final m 23;
  strengthened to ae 60; streng-
  thened in caus. and scdry. deriv.
  685, 825 b; stands for Av. ᵓ
  (-ᵊn, -ᵊm) after palatal con-
  sonants 30; for orig. ya 63;
  interchanges with ī in opt. 552.

i, epenthetic 70; prothetic 71.

ī-, pronominal stem, dcln. 397.

i-, ī-stems, dcln. 251 seq.

√i- 'to go', use in periphr. phrases
  724.

i- primy. 771; scdry. 834; (final) in
  cpds. 867.

-ika, scdry. 839.

-ita, pass. ptcpl. 712; primy. 786 N.

-iti, suffix 789.

in-stems, dcln. forms 316; -in for
  -ᵊn, -yᵊn 491-92.

-in, primy. 774; scdry. 835.

-ina, primy. 775; scdry. 836.

-iŋt, primy. 766.

-iŋti, for -ᵊŋti 491.

-ima, pronom. stem 422 seq.

iy (orig.) = Av. y (į) 68.

iv (Av.) = orig. ȷv 62.

iš-stems, dcln. 358.

iš-Aorist 664.

-iš, primy. 776; -iši scdry. 777.

-išta, superl. adj. formation 365, 813.

Av. ᵉ ī.

ī, pronc. 6; = Skt. ī 15; = Skt. ĭ
  20; in fem. formation 362;
  primy. 779; scdry. 837; (final)
  in cpds. 867.

īm 'this', pronoun nom. sg. f e m. 422.

-īš, -ūš, 'as general plur. case 231.

Av. ᵓ u.

u, pronc. 6; = Skt. u 15; = Skt. ŭ
  21; lengthened before epenthe-
  tic i 20; lengthened in acc. sg.
  before final m 23; strengthened
  to ao 60; strengthened in caus.
  685; stands for orig. va 63;
  for Av. v, w (= orig. bh) 62 N. 3;
  stands for ᵓ 193 N. 2.

u, epenthetic 70; prothetic 71; anap-
  tyctic 72.

u-, ū-stems, dcln. 262 seq.

u- (eighth) class of verbs 470; pdgm.
  576-582.

-u, primy. 780; scdry. 838; (final)
  in cpds. 867.

-un-, for -van- in verbs 493.

-una, primy. 802-3.

-um, acc. sg. of va-stem 63 N.

-uy = orig. vy 62 N. 3.

-ura, suffix 760; primy. 816.

ᵘrv = Skt. vr (vĭ) 191.

uv (orig.) = Av. v (u) 68.

uš-stems, dcln. 358.

-uš, wk. form 349-50, 822; see vah.

-uš, like nom. in cpds. 867 N.

-uš, primy. 783.

-uši, fem. to -vah-, see 362.

Av. ᵓ ū.

ū, pronc. 6; = Skt. ū 15; = Skt. ŭ
  20; for ŭ after y 52 c.

ū-, u-stems, dcln. ᵖ62 seq.

-u, primy. 784.

-uš, as general plur. case 231.

Av. ĭ ᵓ.

ᵓ, pronc. 6; = Skt. a before m, n, v
  28-9; interchange with a in MSS.
  29 N.; becomes i after palatals
  30; stands sporadically for u, i

in GAv. 31, 193 N. 2; for -i-
(= ya) 63 N. 3.

ɜ, anaptyctic 72.

-ɜʋh- = old -ans- 126.

-ɜna (-ana), primy. 763-4.

-ɜʮɩ, primy. 766.

-ɜrɜ, pronc. 6; = Skt. r 47.

-ɜrq- = orig. r + n 49.

Av. ʃ ɜ.

ɜ, pronc. 6; its character in GYAv.
28, 32; = orig. -ans (final) 32 N.;
stands for an, ah, ā before b 33;
anaptyctic 72.

ɜ (-ɜs-ca) = old -ans 129.

-ɜe, pronc. 7; (final) = -aye 66.

ɜu, pronc. 7; = Skt. ō 54, 58.

-ɜuʃ = -aoʃ (accent) 265 genitive.

-ɜɲg-, -ɜɲgh-, -ɜh- = old -ans- 128-9.

Av. ʮ e.

e, pronc. 6; = Skt. e (final) 35;
= Skt. a, ā after y 28, 34;
= orig. ya (final) 67, 493; inter-
changes with i-final 35 N. 2.

Av. ɥ ē.

ē, pronc. 6; = Skt. e (final) 36;
found chiefly in -aē 55.

Av. ꝛ o.

o, pronc. 6; in -ao- 37; stands for
a 38.

Av. ꝛ ō.

ō, pronc. 6; = Skt. āu (final) 42;
stands for a, ā through labiali-
zation (rounding) 39; anaptyctic
72; = old -as 120; in dual 223,
240; for an in cpds. 870.

ōi = Skt. ē 54, 56; (final) in 1st.
sg. pres. 450.

-ōyūm = orig. -aēvam 63 N. 2.

-ōhu, -ōhva, loc. pl. 342.

Av. ꝛ ɷ.

ɷ, pronc. 6; = Skt. ās 43, 124;
= Skt. ā 44; interchanges with
-āu, -āɩ in MSS. 193 N. 2; = Skt.
-ōs in dual 223.

ɷʋh = old ās 123, 224.

-ɷsᵒ = old -ās 124 N.

Av. ꝕ q.

q, pronc. 6; = Skt. a, q with nasal
45-6.

-q, -qn, -qm, interchange in MSS.
193 N. 1.

q(n), defective spelling in MSS. 45
N. 2; pleonastic spelling 45 N. 3.

-qn, -q = old -ans 129.

-qm, dissyllabic gen. pl. 224; 3 sg.
aor. imperat. 456, 627 N., 640.

-qh = old -ans 126-7.

Av. ꝯ k.

k, pronc. 8; general character 76;
= Skt. k 78; loss of k (ʮ)
187 (5); interchange of k/c 76 N.

ka-, interrog. 406.

-ka, primy. 785; scdry. 839.

√kar- 'to make', pdgm. 567 seq.;
perf. 606; aor. 637-40; pass.
680; intensive 705-6.

√kar- 'to cut', conjugation forms
555 seq., 565.

ki-, ci-, interrog. pron. 407.

√ku-, cⁱu-, aor. 664.

Av. ɮ ʮ.

ʮ, pronc. 9; general character 77;
= Skt. kh 77; = Skt. k 77;
introduced before ʃ 77 N. 1, 188.

ẖt̃, in YAv. 90.
ẖd̃ 77 N. 3.
-*ẖdr-* = orig. *ktr̃* 79.
ẖš̃ = Skt. *kš* 158 N.
√*ẖš̃i-*, aor. 649.
√*ẖšnu-*, aor. 664.

Av. ℭ *g*.

g, pronc. 8; = Skt. *g*, *gh* 82-3.
√*gam-, jam-*, aor. 642-7.
√*garw-*, conjugation forms 584.
-*gʷd̃-* 89.
gv (GAv.) = YAv. *v* 187 (1).

Av. ℥ *j̃*.

j̃, pronc. 9; = Skt. *g*, *gh* 83.
j̃ĩ, in GAv. 89.
j̃z̃ar-, intensive 705-6.

Av. ⱶ *c*.

c, pronc. 8; general character 76;
　　interchange of *c*/*k* 76 N.
-*ca* 'que', treatment of vowel and
　　cons. before it 26 N., 124 N.
c/*j*, interchange in MSS. 193 N. 2.
√*cag-*, pdgm. perf. 622.
ci-, interrog. pron. 407.
√*ci-* 'to atone', conjugation forms
　　551.
√*ciš̃-*, pdgm. 555.
cy (old) = Av. *j̃y* (*j̃*) 162

Av. ℥ *j*.

j, pronc. 8; general character 88;
　　= Skt. *j*, *h* 88; = Skt. *g* 88 N. 2;
　　= Skt. *gh* 88 N. 3; interchange
　　of *j*/*z*, *j*/*c* in MSS. 193 N. 2.
√*jam-, gam-*, aor. 642-7.

Av. ⱶ *t*.

t, pronc. 8; general character 76;
　　= Skt. *t* 78; loss of *t* 187 (6);

orig. *t* becomes Av. *s* 151; as-
　　sumption of *t* after short root
　　in deriv. 745 N. 1, 820; treat-
　　ment of enclitics before *t* 899.
ta-, pronom. stem, dcln. 409.
-*ta*, ending pass. ptcpl. 681, 710;
　　primy. 786; scdry. 840; be-
　　comes -*da* 786 N. 3.
√*tan-*, conj. forms 579-80.
tar-stems, dcln. 321.
-*tar*, primy. 787.
-*tara*, compar. adj. 363 seq., 841.
-*tah*, suffix 760.
-*tāt*, scdry. 842.
-*ti*, primy. 788; scdry. 843.
-*tu*, primy. 790.
-*təm*, 3 du. 454.
-*təma*, superl. adj. 363 seq.
-*tše*, -*tayaēca*, infin. 720.
-*tō* (beside -*p̃ō*), ending du. 448 N.,
　　451.
ty, for -*p̃y*- 79 N.
tr (Av.) = orig. *tr* 79 N.
-*tra*, -*trā*, primy. 791.
-*p̃rī*, fem. to -*tar* 362.
tv (Av.) = Skt. *tv* 94.
-*tva*, -*p̃wa*, in gerundive 716; primy.
　　792.
ts (orig.) = Av. *s* 143.

Av. ♭ *p̃*.

p̃, pronc. 9; general character 77;
　　= Skt. *th*, *t* 77; = Skt. *s* 77
　　N. 2; stands for *ᴀ.v. d* 86; inter-
　　change of *p̃*/*d* in MSS. 193 N. 2;
　　stands for *t* in cpsn. 869 N.
-*p̃a*, primy. 793; scdry. 844.
-*p̃i*, -*p̃u*, primy. 794.
-*p̃ō* (beside -*tō*), ending du. 448 N.,
　　451.
p̃w = Skt. *tv* 94.

þwa- 'tuus', dcln. 439.

-*þwa*, in gerundive 716; scdry. 846.

-*þwan*, see -*van* 820.

-*þwana*, scdry. 847.

-*þwaṇt*, see -*vaṇt* 821.

-*þra*, primy. 791.

-*þya*, scdry. 845.

Av. ౨ *d*.

d, pronc. 8; = Skt. *d, dh* 82-3; internal *d* 85; dropped between consonants 187 (2).

-*da* (= -*ta*), primy. 786 N. 3.

dad-; dap-, interchange of stems 541-2, 553.

√*dar-* 'hold', perf. ptcpl. 618; aor. opt. 645.

√*dar-* 'tear', intens. 706.

√*dā-* 'give, place' = Skt. √*dā-, dhā-*, pres. pdgm. 540; aor. pdgm. 631 seq.; caus. forms 692; pass. ptcpl. 711 (2); in periphrases 724.

di-, pronom. dcln. 396.

-*duye* = Skt. -*dhve* 452, 498.

dr = Skt. *dr* 85.

dv (orig.), treatment in Av. 96.

Av. ౺ *ḍ*.

ḍ, pronc. 9; = orig. *th* 77 N. 3; = Skt. *d, dh* 83; interchange of Av. *ḍ/þ* 86.

-*ḍa* (= -*þa*), primy. 793.

-*ḍar* (= -*tar*), primy. 787.

ḍw (Av.) = orig. *dv, dhv* 96.

-*ḍwa* (= -*tva*), primy. 792.

-*ḍyāi, -dyāi*, infin. 720.

-*ḍra*, primy. 791.

Av. ౬ *ḷ*.

ḷ, pronc. 9; general character *ḷk*, *ḷ*' etc. 81; in abl. sg. -*aḷ, -āḷ*

222; in acc. sg. of neut. pron. 379.

Av. ౹ *p*.

p, pronc. 8; general character 76; = Skt. *p* 78-9; as final in cpsn. 868.

√*par-*, conj. forms 588, 591.

ptr (orig.) = Av. *fᵊdr* 79.

pv (orig.) = Av. *f* 95.

ps (orig.) = Av. *fš (fs)* 144, 161.

Av. ౻ *f*.

f, pronc. 9; general character 77; = Skt. *p, ph* 77; = orig. *pv* 95.

fᵊd (Av.) = orig. *pt* 77 N. 3.

fᵊdr (Av.) = orig. *ptr* 79, 791.

fš (Av.) = orig. *ps* 144.

√*fri-*, conj. forms 584.

Av. ౪ *b*.

b, pronc. 8; = Skt. *b, bh* 82-3; interchange of *b/w, v* 62 N.

√*bar-*, pdgm. 482 seq.

-*biš, -bīš, -byō, -bya*, pada-endings 22, 85.

-*bīš, -bīš*, instr. ending 22, 224; as general plur. case 229.

√*bū-*, aor. 642-6; fut. ptcpl. 674.

Av. ౡ *w*.

w, pronc. 9; = Skt. *b, bh* 83; Av. *w* becomes *v* 87.

-*wa* (in -*ḍwa*), primy. 819.

wš = Skt. -*ps-* 89, 180.

Av. ౹, ౮ *v, ʋ*.

ʋ, ʋ, pronc. 10; general character 104.

vuh (Av.) = orig. -*sv*- 130.

vr = orig. -*sr*- 139.

vh, *ᶦvh*, interchange in MSS. 118 N.;
  = orig. *sy* 134, 135.
vhv (Av.) = orig. *sv* 130.

Av. ᴉ, ꜫ *n*, *ꞑ*.

n, *ꞑ*, pronc. 10; general character
  102-3.
ꞑgr (GAv.) = orig. *-sr-* 139 N.
ꞑgh = orig. *-ns-* 128.
-na-, weak form in verbs 590.
-na, ending pass. ptcpl. 681, 713,
  764; primy. 802; scdry. 848.
-nah, primy. 804.
nā- (ninth) class of verbs 470, 583-92.
-ni, primy. 805.
nu- (fifth) class of verbs 470, 566-74.
-nu, primy. 806.
ns (orig.) = Av. *-vh-* 125.
√*nqs-*, *nas-*, aor. 658, 663.

Av. ꝝ *m*.

m, pronc. 10; general character 105;
  = Skt. *sm* 140; instead of *n*
  in voc. sg. 193; interchange of
  final *m/n* in MSS. 193 N.; end-
  ing of acc. sg. 222.
-ma, primy. 808; scdry. 849.
-maᶦne, infin. 720.
man-stems, dcln. 300.
√*man-*, aor. 656.
-man, primy. 809; scdry. *(-man,*
  -mana, -mna) 850.
-maꞑt, scdry. 851.
√*mar-*, mid.-pass. 680.
√*mark- (marᵊꞑc-)*, conjugation forms
  555-63.
√*mard-*, conjugation forms 564.
mā (= mā), neg. in cpds. 866 N.
-mi, primy. 810.
marᵊꞑc-, see √*mark-*.
mörᵊꞑd-, see √*mard-* 564.

√*mrū-*, opp. Skt. √*brū-* 105 N. 1;
  pres. pdgm. 517 seq.; aor. 3 sg.
  668.
-mna (-māna) = Skt. *-māna* 18 N. 2;
  primy. 811.

Av. ꝵ (²²) *y* (ᶤ).

y (ᶤ), pronc. 11; for *i* by resolution
  51; in reductions 61; vocalized
  to *i* 62; written by abbrevia-
  tion for *iy* 68, 92 N. 1; *y* initial
  91; *i* initial 91 N.; *i* internal
  91; = Skt. *y* 92; = Skt. *v* (in
  Av. *uyc*) 92 N. 2, 190; *y* lost
  after *s* 187 (3).
ya (orig.), becomes Av. *-i- (-ī-)* 63;
  becomes Av. *-e* (final) 67, 222
  (instr.); is formative element in
  pass. 676-7.
ya-, rel. pron. dcln. 399 seq.
ya (fourth) class of verbs 470, 480-507.
-ya, in gerundive and gerund 716,
  718; primy. 812; scdry. *(aya)*
  852; final in cpds. 865.
yah, compar. adj. dcln. 345-6, 365,
  813.
-yā, primy. fem. 812.
ye, for *-ya-* in verbs 492.
-yehī, fem. compar. to *-yah* 363.
-yu, primy. 814.
yv (orig.) = Av. *-iv-* 62.

Av. ꝵ *r*.

r, pronc. 11; *r*-vowel 60; = Skt.
  r (ḷ) 100; = orig. *sr* 138; trans-
  position 191.
r-stems, dcln. 333 seq.
-ra, primy. 815; scdry. 853.
√*ras-*, intens. forms 705 N.
-ri, primy. 817.
-ru, primy. 818.

17

$\sqrt{z\bar{a}}$-, caus. 685 N. 2.

zd = Skt. *dh* 89, 171.

zn (orig.) = Av. *sn* 153.

zb = Skt. *hv* 99.

zm (orig.) = Av. *sm* 152.

Av. ⱳ *ž*.

ž, pronc. 9; = Skt. *j*, *h* 88 N. 1, 177,
178; in combination *jž*, *wž*, *žn*
89, 164 N. 2; = *š*-voiced 179;
= Skt. *kš* 181; = Skt. *d*, *dh*
182-3.

Av. ⱳ, ⱦ, ⱳ *h*, *ḥ*, *ḥv*.

h, *ḥ*, pronc. 12; general remark 184;
= orig. *s* 110; = orig. *-sy-* 137;
h (= *s*) dropped before *m*
187 (4).

h- (s) stems, dcln. 338 seq.

h- (s) aorist, pdgm. 653 seq.

ha- (sa) aorist, forms 663.

-ha- (-vha-), in desiderative 699.

$\sqrt{harž}$-, fut. 672-3.

hiš-aorist, formation 665.

$\sqrt{hu}$- 'press', pres. forms 567, 588,
591.

-he = Skt. *-sya*, ending gen. sg. 222.

hm, as ligature 3; = orig. *-sm-* 141;
element in pronom. dcln. 379-81.

hy, *ḥy* = orig. *sy* 131-3.

-hyā, *-hyāčā*, in gen. sg. 222.

hr, for *-r-* 100 N. 1.

hv, *ḥv*, as ligature 3; pronc. 12;
= orig. *sv* 130.

-hva, *-ǰva*, ending loc. pl. 224, 736;
ending 2 sg. imperat. 456.

II. AVESTA-INDEX
(Word-List).

ᵘrūdⁿyatā 685 N. 3.

ᵘrūpayeⁱṇtī 685 N. 3.

ᵘrvaēšta 694.

ᵘrvan-, ᵘrun- dcln. 314.

uvaeⁱbya 68 N. 1.

usaⁱti 698 N.

užāh-, užah- dcln. 357.

užqm, užᵫuhᵊm 341.

uži̯dqm 355 N.

uz, us euph. 750, 753 N. 2.

Av. ι ə.

ᵊrᵊnāvi 668 N.

ᵊrᵊžūcqm 3 sg. aor. im-
• perat. 456, 627 N., 640.

Av. ι ɉ.

ɉnāẖšta 607, 615.

ɉhmā 389.

Av. ᾧ ō.

ōim, ōyuni 369.

Av. ᷞ ᷛ.

ᷛuha, pf. 539.

ᷛuhāⁱre 609.

ᷛuhāⁱre 503, 619.

Av. ᷝ q.

qsᵊsutā 651 N. 2.

Av. ᷟ k.

kaⁱnin-, dcln. 316, for-
mation 774.

katārō, katārasciɉ 19.

karšvan-, dcln. 315, for-
mation 820.

kuẖžnvqna 465 N.

kᵊrᵊnāun 571.

kᵊrᵊnᵊṇte 591.

Av. ὃ ḥ.

ḥrafstrāⁱš 229.

ḥžapō, advl. 731 (5).

ḥštā 642.

ḥžmāvōya 390.

ḥžnaošᵊmna 663.

ḥ̣nᵊviɉa 664.

Av. ᷘ g.

gaⁱri-, form 48, dcln. 251.

gao-, gāu-, gava-, dcln.
278, in cpsn. 867 N. 2.

garᵊnu- 806.

gava- see gao- 278.

Av. ᷩ ɉ.

ɉⁿᵫ 84.

ɉᶻarvaṇt- 581.

ɉžōnvamna- 581.

Av. ᷚ c.

caⁱti 407.

caēžaētᵊm 484.

catavrō 372.

caᵽwar-, dcln. 372.

caᵽwarᵊsatᵊm 374.

caᵽruš 375.

cašmᶦng, °qm, loc. sg.
305.

caᵽrarᵊ 606.

cikōitᵊrᵊš 601, 614.

•cina 407 N.

cinas 192, 557.

cⁱviẖ̌i 664.

cōrᵊɉ 637.

cyaᵽhaɉ 407 N.

Av. ᷩ ɉ.

jaɉmaɉ 465, 619.

jaᵦhᵊṇtu, aor. 663.

jamaⁱte, du. subj. 451, 643.

jasaⁱti 142.

jiɉ 22.

jiĝᵊrᵊzaɉ, 3 pl. 550.

jijišᵊṇti 701.

Av. ᷛ t.

taẖma-, comparat. 365 N. 2.

taɉ, pronom. dcln. 409 seq.

taɉ-āᵽᵊm 81 N. 2.

tanuye 190.

tanuži, loc. sg. 360.

tanū-, dcln. 271.

taṇcišta- 365 N. 2.

tarasca, instr. advl. 287, 731.

tiẖar-, dcln. 371.

tūⁱrya- 374.

tūtuẖ̌va 745 N. 2.

tᵊṇm, dcln. 390.

tᵊmavuhᵫ, °uṇtᵊm 295.

tᵊrᵊsaⁱti 698 N.

tᵊviẖi- 777.

-tō, advl. ending 728.

tušyah- 365 N. 2.

Av. ὃ ᵽ.

ᵽiva- 435, 439.

-ᵽwa, num. suffix 376.

ᵽwaɉ, advl. 436 N. 4.

ᵽwāvaṇt- 435.

ᵽwōrᵊštāra, du. 39.

ᵽri-, dcln. 371.

ᵽrisata- 374.

ᵽrišva 376, 827.

ᵽrizafᵫ, nom. sg. 315.

ᵽrizafᵊm, voc. sg. 300.

nǝsaṭ, redupl. aor. 651 N.

nmānaya, loc. sg. 239.

Av. 6 m.

ma-, mavaṇt-, pronom.
    435, dcln. 438.

maīnya, opt. 504.

maīnyu-, dcln. 262.

magavan-, magāun- 313
    N. 1.

madǝma 63 N. 3.

mamnuš 350.

mas-, masyah- 365.

masyāō, °aṇhō, sg. pl.
    346.

maz-, compar. 365.

mazaṇt-, dcln. 298.

mazǝnā, instr. 305.

mazdāh-, form 89, dcln.
    356.

mazyah- 365.

mahrka- 100 N. 1, 785.

mā-cis̆ 408 N.

mātǝrąs̆-cā 49, 327.

māvōya 386.

mipuhvacā 872 N. 2.

minaš 557.

mimarǝhz̆avuha 701.·

marǝṅgǝduyē 556.

marǝs̆yāṭ 560.

mraoi, 3 sg. aor. pass.
    668.

mravī, 1 sg. pret. 519.

mravāíre 452, 486, 521.

māh-, mā̊vhō, dcln. 355.

Av. ru (ᵛ) y (i).

ya-, rel. dcln. 399.

yaēs̆a (iaēs̆a) 593 (4).

yaogǝṭ 637.

yaos̆, yaos̆ 750 N.

yavaētāíte 842, 893.

yasna-, dcln. 236 seq.

yāis̆ as general pl. 384.

yāhi, loc. sg. 353.

yiaṭ 403.

yum, voc. sg. 314 N. 1.

yuvan, yvan-, dcln. 314
    N. 1.

yū-, dcln. 276.

yūšmākǝm 440 N. 3.

yeṇhe, form 136, 399,
    m. for f. 383 N.

yeyą (ieią) 593 (4), 619.

yesnyata, instr. advl. 731.

Av. 1 r.

raē-, rāi-, dcln. 277.

raose, 2 sg. 518.

rapaēštā-, °ar, dcln. 249,
    330, form 877, 881.

rarǝs̆-, intens. 705 N.

rasnvō, gen. instr. 265.

razura· 816.

rā̊vhavhōi 661.

Av. 6 (ᵛ) v (u).

vaīniṭ 637.

vaēda, pdgm. 621.

vaem 386.

vaocātarǝ 613.

vaoziraǝm 607, 616, 652
    N. 2.

vak/c-, dcln. 285.

vahšyeíte 672.

vacastaštivaṭ, advl. 730.

vacah-, dcln. 339.

vavhu-, compar. 365.

vavuhī-, fem. 362.

vavhō, vahyō 347.

varǝs̆ 637.

vastra-, dcln. 237.

vā:nuš 350.

vākī, 3 sg. aor. pass. 668.

vātōyōtū 39 N.

vārǝprajni- 825 c.

viṇdita 560, 565.

vipuš-, wk. stem 349-50.

vipiši, loc. sg. 359.

viidōyąm 63 N. 2.

viidǝm, imperative 456,
    627 N., 640.

viidōipre, infin. 787 N. 3.

viikvah-, dcln. 349-50.

viivǝṅghatā 701.

viis-, dcln. 279.

vīsaíti, num. 374.

vīspa-, dcln. 443.

vīspǝm 20.

vīspāis̆ 229.

vǝrǝprajan-, dcln. 317,
    compar. 365 N. 3.

vǝrǝpravan-, comparat.
    365 N. 3.

vǝrǝnvaíte, du. 451, 568.

vǝrǝzvatǝm 485.

vǝ̄ 'we' 389.

vǝ̄ 'you' 393.

vǝhu-, compar. 365.

vǝiju:āuyǝ 62 N. 3, 247.

vǝ̄ 393.

Av. ᵛ s.

saēna- 187 (3).

sata 374.

sanaṭ 591.

sar-, dcln. 335.

saškǝn 607.

sāhīṭ 527, 637.

sūn- see span- 314 N.

sōire 452, 526.

star-, dcln. 329.

stā, stō 531.

nqsaṱ, redupl. aor. 651 N.

nmūnaya, loc. sg. 239.

Av. 𝔟 *m.*

ma-, mavanṱ-, pronom. 435, dcln. 438.

mainya, opt. 504.

mainyu-, dcln. 262.

magavan-, magāun- 313 N. 1.

madəma 63 N. 3.

mamnuš 350.

mas-, masyah- 365.

masyō, °aṅhō, sg. pl. 346.

maz-, compar. 365.

mazanṱ-, dcln. 298.

mazōnā, instr. 305.

mazdāh-, form 89, dcln. 356.

mazyah- 365.

mahrka- 100 N. 1, 785.

mā-ciš 408 N.

mātərqš-cā 49, 327.

māvōya 386.

mipuhvacō 872 N. 2.

minaš 557.

mimarəhǰavuha 701.·

marəngəduyē 556.

mərqšyāṱ 560.

mruoī, 3 sg. aor. pass. 668.

mravī, 1 sg. pret. 519.

mravāire 452, 486, 521.

māh-, māvhō, dcln. 355.

Av. ᴙ (ᵛᵛ) *y (i).*

ya-, rel. dcln. 399.

yaēša (ṯaēša) 593 (4).

yaogəṱ 637.

yaoš, yaoš 750 N.

yavaēťaite 842, 893.

yasna-, dcln. 236 seq.

yāiš as general pl. 384.

yāhi, loc. sg. 353.

yīaṱ 403.

yum, voc. sg. 314 N. 1.

yuvan, yvan-, dcln. 314 N. 1.

yū-, dcln. 276.

yūšmākəm 440 N. 3.

yeγhe, form 136, 399, m. for f. 383 N.

yeγa (ṯeṯa) 593 (4), 619.

yesnyata, instr. advl. 731.

Av. ᐅ *r.*

rac-, rāi-, dcln. 277.

raose, 2 sg. 518.

rapaeštā-, °ar, dcln. 249, 330, form 877, 881.

rarəš-, intens. 705 N.

raṣnvō, gen. instr. 265.

razura· 816.

rōṅhaṅhöi 661.

Av. ᒪ (ᵛᵛ) *v (u).*

vainiṱ 637.

vaēda, pdgm. 621.

vaem 386.

vaoēātarə 613.

vaozirəm 607, 616, 652 N. 2.

vakǰc-, dcln. 285.

vaẖǰyeite 672.

vacastaštivaṱ, advl. 730.

vacah-, dcln. 339.

vavhu-, compar. 365.

vavuhī-, fem. 362.

vavhō, vahyō 347.

varəš 637.

vastra-, dcln. 237.

vā:nuš 350.

vācī, 3 sg. aor. pass. 668.

vātāyōtū 39 N.

vārəprajni- 825 c.

vindita 560, 565.

vipuš-, wk. stem 349-50.

vipiši, loc. sg. 359.

vīdōyūm 63 N. 2.

vīdqm, imperative 456, 627 N., 640.

vīdōipre, infin. 787 N. 3.

vūkvah-, dcln. 349-50.

vīvōṅghatū 701.

vīs-, dcln. 279.

vīsaiti, num. 374.

vīspa-, dcln. 443.

vīspəm 20.

vīsṱāiš 229.

vərəprajan-, dcln. 317, compar. 365 N. 3.

vərəpraťan-, comparat. 365 N. 3.

vərənvaiťō, du. 451, 568.

vərəṣyaṱqm 485.

vō 'we' 389.

vō 'you' 393.

vohu-, compar. 365.

vōijṛānyō 62 N. 3, 247.

vō 393.

Av. ᵛᵛ *s.*

saēna- 187 (3).

sata 374.

sanaṱ 591.

sar-, dcln. 335.

saškən 607.

sāhīṱ 527, 637.

sūn- see *span-* 314 N.

sōire 452, 526.

star-, dcln. 329.

stā, stō 531.

III. GENERAL INDEX.
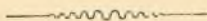
ADDITIONS AND CORRECTIONS.

a. Corrections.

A few obvious misprints are passed over without notice.

page vii (line 17) —for practise read practice.
„ 1 (foot-note) — „ *antar³* read *aṇtar³*.
„ 3 (§ 6 l. 14) —-„ fawing read fawning.
„ 6 (§ 19 l. 9) — „ *apāḫtaraṭ* read *apāḫtaraṭ*.
„ 8 (§ 28 l. 1) — „ *e* read *ə*.
„ 9 (§ 29 l. 6) — „ *eviṣṭī* read *əviṣṭī*.
„ 59 (§ 192 N.) — „ 'thou didst promise' read 'he promised'.
„ 117 (foot-note) — omit gen. sg. *taḫe* and strike out foot-note.
„ 125 (§ 440 l. 16) — for *yavāḫú* read *yuvāḫú*.
„ 137 (§ 466 l. 13) — strike out Note 2.
„ 148 (§ 505 l. 3) — for *vā³r°* read *vāur°*.
„ 151 (§ 516 l. 12) — „ *vás-ti* read *vás-ṭi*.
„ 164 (§ 576 l. 1) — „ eigth read eighth.
„ 179 (§ 637 l. 5) — „ *cor³ṭ* read *cur³ṭ*.
„ 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. *tąm* 'her' Ys. 53.4 = Skt. *tām*.
„ 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. *vaḫšaþa-* 'growth' = Skt. *vakṣátha-*.
„ 38 (§ 95 l. 4) — „ Av. *zafar-, zafan-,* cf. √*zəmb-*.
„ 42 (§ 109 l. 9) — „ Av. *raocas.paⁱrista-*.
„ 53 (§ 162 l. 10) — „ So Av. *marąšyāṭ* from *marⁿɲc-*

page 57 (§ 183 l. 4) — add : So also Av. *zōizdišta-*, *zoišnu-*, cf. Skt.
  hīḍ-, *hēḍ-*; Av. *vōizdayaṇt-*, *vōizdaṭ*, cf.
  Skt. *vīḍ.*

„   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. *hahmī (haf-šī)*, YAv. *vah-*
  māi (√ *vap-*) — Geldner.

„   59   (§ 193)   — „   Note 3. Av. *u*, *ū* occasionally = Skt. *a*
  (derived from nasal sonants), e. g. Av.
  vātō.šūta- 'wind-riven' (cf. Skt. *kṣa-ta-*),
  Av. *vayō.tūite* 'storm-bound' (√ *tan-*) —
  Paul Horn.

„   75 (§ 254 abl.) — „   Observe abl. YAv. *ahštaēd-a* 'in concord'
  (ahšti-) Vd. 3.1.

„   84 (§ 286 l. 2) — „   Dat. *āpe*, ZPhl. *Gloss.* p. 86.

„   95 (§ 331 l. 4) — „   *āprāṭ (a-*dcln.) Afr. 4.5.

„ 103 (§ 362 l. 10) — „   *maēša-* (m.) 'sheep, ram', *maēši-*
  (f.) 'ewe'; *hšaþra-* (m.) 'lord, king',
  hšaþrī- (f.) 'mistress'.

„ 184 (§ 660 l. 1) — „   YAv. *vavhaṇt-* aor. act. ptcpl.
  with fut. meaning Yt. 13.155. See
  Justi s. v. √ *van-*.

Die Sagenstoffe des Rgveda und die indische Itihâsatraditio
Von Emil Sieg

I. 1902. VI und 151 S. gr. 8⁰. Broschiert G.Z. 5

Deutsche Literaturzeitung, 1903. Nr. 38, sagt am Schluss einer umfang-
reichen Einzelbesprechung: »Wir haben hier jedenfalls eine verdienst-
volle, fleissig ausgearbeitete Leistung. Die verhältnismässig
umfangreiche Einleitung bietet für den Fachgenossen manches Nützliche
und Belehrende, namentlich was über die verschiedenen einheimischen
Richtungen der Vedabehandlung und deren Benennungen gesagt wird.
Die Indologen werden mit besonderem Interesse der Vollendung eines
Werkes entgegensehen, durch das ihre Wissenschaft gewiss gefördert
werden wird.« (Oxford, A. Macdonnell.)

*

Die Sukasaptati (Textus Ornatior)
Aus dem Sanskrit übersetzt von Richard Schmidt

1899. IV und 149 S. gr. 8⁰. Broschiert G.Z. 6

Der Textus Ornatior der Çukasaptati
Ein Beitrag zur Märchenkunde von Richard Schmidt

1896. VIII und 72 S. G.Z. 4

*

Hundert Lieder des Atharva-Veda
Übersetzt und mit textkritischen und sachlichen Erläuterungen
versehen von Prof. Jul. Grill

2. völlig neu bearbeitete Auflage
1889. XV und 206 S. 8⁰. Broschiert G.Z. 4

Eine gut getroffene Auswahl von höchst interessanten Liedern über alle
möglichen Stoffe, über Krankheiten, Leidenschaften, Versündigungen,
Missgeschick, Dämonen, Schlangen, Zauberei, Verfluchung, Hochzeitssegen,
Wettersegen, Erlangung der himmlischen Seligkeit u. a. m.

*

Festgruss an O. v. Böhtlingk
zum Doktorjubiläum. Von seinen Freunden

1888. 122 S. Lex.-8⁰. Geheftet G.Z. 2

*

Festgruss an Rudolf v. Roth
zum Doktorjubiläum (24. August 1893).
Von seinen Freunden und Schülern

1893. VI und 221 S. Lex.-8⁰. G.Z. 8