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The Avestan alphabet was created in the 3rd and 4th centuries AD for writing the hymns of Zarathustra (a.k.a Zoroaster), the Avesta. Many of the letters are derived from the Aramaic alphabet. Greek influence, in the form of the full representation of vowel sounds, is also present. The
Avestan alphabet was replaced by the Arabic alphabet after Persia converted to Islam during the 7th century AD. The Parsi or Zoroastrian community in India uses the Devanagari or Gujarati alphabet writing system: alphabet writing direction: right to left in horizontal lines Used to write: Avestan, an extinct
Eastern Iranian language related to Old Persian and Sanskrit, which was used as a sacred language of Zoroastrian worship long after it ceased to be used as an everyday spoken language. Avestan is also written with the Devanagari alphabet. Avestan alphabet for Avestan Download alphabet charts for Avestan (Excel format)
Sample texts in Avestan Source: Extract from Yasna 45.I (www.avesta.org/yasna/y43to46.htm) provided by Ian James Transliteration at fravaxshyâ nû gûshôdûm nû sraotâ ýaêcâ asnât ýaêcâ dûrât ishathâ nû îm vîspâ cithrê zî mazdånghô-dûm nôit daibitîm dush-sastish ahûm merãshyât akâ varanâ dregvå hizvå âveretô. Translation I will speak forth:
hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.
dəma:na:i astajo: Translation During their regimes, the Karpans [a type of priest] and the Kavis [a princes] yoked (us) with evil actions in order to destroy the world and mankind. But their own soul and their own conception [daena] did vex them when they reached the Bridge of the Judge, (there to become guests in the House of Deceit forever. Some
details supplied by Biswajit Mandal (biswajitmandal[dot]bm90[at]gmail[dot]com) Sample videos Infomartion about Avestan Avestan Digital Archive Avestan fonts ernstjtremel/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuramzda/Ahuram
Mazandarani, Munji, Ossetian, Ormuri, Oroshor, Persian, Parthian, Pashto, Rushani, Sanglechi, Sarikoli, Shabaki, Shughni, Tajik, Talysh, Tat, Wakhi, Wanetsi, Yaghnobi, Yazghulami, Yidgha, Zazaki Languages written with the Devanāgarī alphabet Aka-Jeru, Angika, Athpare, Avestan, Awadhi, Bahing, Balti, Bantawa, Belhare, Bhili, Bhumij, Bilaspuri,
Bodo, Bhojpuri, Braj, Car, Chamling, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chambeali, Danwar, Dhatki, Dhimal, Bondi, Gurung, Halbi, Haryanvi, Hill Miri, Hindi, Ho, Jarawa, Jaunsari, Jirel, Jumli, Kagate, Kannauji, Kham, Kangri, Kashmiri, Khaling, Khantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chambeali, Danwar, Dhatki, Dhimal, Bondi, Garhwali, Chambeali, Danwar, Dhatki, Dhimal, Bondi, Gurung, Halbi, Haryanvi, Hill Miri, Hindi, Ho, Jarawa, Jaunsari, Jirel, Jumli, Kagate, Kannauji, Kham, Kangri, Khantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chhantyal, Chambeali, Danwar, Dhatki, Dhimal, Bondi, Gurung, Halbi, Haryanvi, Hill Miri, Hindi, Ho, Jarawa, Jaunsari, Jirel, Jumli, Kagate, Kannauji, Khantyal, Chhantyal, Chantyal, Chhantyal, C
Kumaoni, Kurmali, Kurukh, Kusunda, Lambadi, Limbu, Lhomi, Lhoma, Magari, Mandari, Ma
Sunwar, Sylheti, Tamang, Thakali, Thangmi, Wambule, Wancho, Yakkha, Yolmo Alphabets A-chik Tokbirim, Adinkra, ADLaM, Armenian, Avestan, Avoiuli, Bactrian, Bassa (Vah), Beitha Kukju, Beria (Zaghawa), Borama / Gadabuursi, Carian, Carpathian Basin Rovas, Chinuk pipa, Chisoi, Coorgi-Cox, Coptic, Cyrillic, Dalecarlian runes, Elbasan, Etruscan,
Faliscan, Fox, Galik, Georgian (Asomtavruli), Georgian (Mkhedruli), Glagolitic, Global Alphabet, Gothic, Greek, Hurûf-1 munfasıla, Irish (Uncial), Kaddare, Kayah Li, Khatt-i-Badí', Khazarian Rovas, Koch, Korean, Latin, Lepontic, Luo Lakeside Script, Lycian, Lycian, Lycian, Mandaic, Mandombe, Marsiliana, Medefaidrin, Mandaic, Mandombe, Marsiliana, Medefaidrin, Khatt-i-Badí', Khazarian Rovas, Koch, Korean, Latin, Lepontic, Luo Lakeside Script, Lycian, Lycian, Lycian, Mandaic, Mandombe, Marsiliana, Medefaidrin, Mandombe, Marsiliana, Marsiliana, Marsilian
Messapic, Mongolian, Mro, Mundari Bani, Nag Chiki, Naasioi Otomaung, N'Ko, North Picene, Novo Tupi, Nyiakeng Puachue Hmong, Odùduwà, Ogham, Old Church Slavonic, Oirat Clear Script, Ol Chiki (Ol Cemet' / Santali), Pau Cin Hau, Phrygian, Pollard script, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Church Slavonic, Oirat Clear Script, Ol Chiki (Ol Cemet' / Santali), Pau Cin Hau, Phrygian, Pollard script, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Church Slavonic, Oirat Clear Script, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Permic, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Church Slavonic, Oirat Clear Script, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Church Slavonic, Oirat Clear Script, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Church Slavonic, Oirat Clear Script, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Church Slavonic, Oirat Clear Script, Ol Chiki (Ol Cemet' / Santali), Old Italic, Old Nubian, Old Church Slavonic, Oirat Clear Script, Old Nubian, Old Italic, Old Nubian, Old 
Runic, Székely-Hungarian Rovás (Hungarian Rovás (Hungarian Runes), South Picene, Sutton SignWriting, Sunuwar, Tai Viet, Tangsa, Todhri, Toto, Umbrian, (Old) Uyghur, Wancho, Yezidi, Zoulai Other writing systems ALPHABETUM - a Unicode font for ancient scripts, including Classical & Medieval Latin, Ancient Greek, Etruscan, Oscan, Umbrian, Faliscan, Messapic,
Picene, Iberian, Celtiberian, Celtiberian, Gothic, Runic, Old & Middle English, Hebrew, Sanskrit, Old Nordic, Ogham, Kharosthi, Glagolitic, Anatolian scripts, Phoenician, Brahmi, Imperial Aramaic, Old Turkic, Old Permic, Ugaritic, Linear B, Phaistos Disc, Meroitic, Coptic, Cypriot and Avestan. Page last modified: 02.06.24 [top] You can support this site by Buying
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Amazon.fr are affiliate links. This means I earn a commission if you click on any of them and buy something. So by clicking on these links you can help to support this site. [top] Feb 05 2025 The Avestan language, an ancient tongue associated with the sacred texts of Zoroastrianism, holds a rich history that is both fascinating and illuminating. As one
of the oldest known languages of the world, Avestan offers deep insights into the culture, religion, and practices of the early Indo-Iranian peoples. In this post, we will delve into some interesting facts about the Avestan language, its origin, structure, and its significance in the context of world history and linguistics. 1. Historical Context The Avestan
language is primarily known through the Avesta, which is the holy scripture of Zoroastrianism. This collection of texts consists of prayers, hymns, rituals, and philosophical discourses that date back to approximately the 5th century BCE, although some components may be older. The language of the Avesta reflects an era of cultural and religious
development in ancient Persia. 2. Relationship with Other Languages Avestan is part of the Iranian branch of the Iranian branch of the Iranian branch of the Indo-Iranian languages, which itself belongs to the larger Indo-European languages are some points regarding its relationship with other languages.
Sanskrit, the language of the ancient Indian scriptures. This highlights the common cultural and linguistic heritage of the Indo-Iranian peoples. Comparison to Old Persian; which was used in the inscriptions of the Achaemenid kings. While both languages belong to the Iranian family, they exhibit different
developments and linguistic features. 3. Phonetic System and Structure Avestan has a unique phonetic system distinguished by its wide range of vowel and consonant sounds. Here are notable structural features: Phonemes: Avestan includes a number of sounds that are not found in many modern languages, making its phonology quite complex. It has
21 consonants and 6 distinct vowel sounds. Case System: Avestan utilizes a comprehensive grammatical case system (nominative, accusative, genitive, dative, ablative, vocative) similar to Latin and classical Greek, which allows for nuanced expressions of meaning. Verb Conjugation: The language exhibits a rich inflectional morphology, especially in
verb conjugation, which can express aspects, tenses, moods, and voices. 4. Importance of the Avesta The significance of the Avesta nare foundational to Zoroastrianism, chronicling key beliefs about creation,
morality, and the afterlife. Cultural Heritage: The preservation of Avestan literature helps to maintain the identity of Zoroastrian communities around the world, fostering a sense of belonging and continuity. Scholarly Interest: Avestan has been a point of fascination in historical linguistics, providing scholars with insights into Indo-European language
evolution and ancient cultural contacts. 5. Modern Influence and Continuing Study Though Avestan is no longer spoken as a living language, its study continues to be relevant today. Here's why: Religious Studies: Scholars and practitioners of Zoroastrianism engage with Avestan texts to better understand their faith, rituals, and ethical principles.
Linguistics: Linguists study Avestan to explore the development of Indo-European languages and to learn about historical phonetics and morphology. Cultural Revival: With a growing interest in preserving endangered languages and to learn about historical phonetics and morphology.
Avestan language is a window into the ancient world, offering a glimpse into the thoughts, beliefs, and lives of the early Indo-Iranian peoples. As we explore its cultural, religious, and historical significance. In a world that often overlooks the richness of ancient
languages, Avestan stands as a testament to human expression and the enduring nature of belief systems. Whether you are a linguist, historian, or simply a curious reader, the fascinating tapestry of the Avestan language awaits your discovery. Tell us what you need and we'll get back to you right away. Dalmafiu Ltd | 5 Sycamore Avenue, Great
Yarmouth, NR29 4QW, UK Enslaved Blacks in the United States, seeking freedom, often fled to Canada, especially after the Fugitive Slave Act of 1850 compelled citizens in free... Among the most daring escapes from slavery in the United States in the 19th century was the flight of Ellen and William Craft from the slave state of... Christopher Marlowe
(1564-1593), or Kit Marlowe, was a poet and playwright of the English Renaissance who wrote during the Elizabethan Era (1558-1603... Bloody Sunday on 22 January 1905 was the massacre of peaceful and unarmed protestors by soldiers outside the Winter Palace in St. Petersburg, Russia... Passmore Williamson (1822-1895) was a Quaker
abolitionist, successful businessman, and member of the Underground Railroad in Philadelphia, Pennsylvania... Timur (1336-1405), also known as Tamerlane, Temür, or Timur Leng, was the founder of the Timurid Empire (1370-1507), which had its heartlands in modern-day... Jane Johnson (circa 1814/1827-1872) and her two young sons, Daniel and
Isaiah, were slaves of one John Hill Wheeler of North Carolina, who brought them... The U-boat, short for Unterseeboot (undersea boat), was the name for submarines used by the German Navy during the First World War (1914-18) and Second... William "Box" Peel Jones was an enslaved African American who, in 1859, was shipped in a box from an
unknown location to the home of the abolitionist... Roman women faced legal, ideological, and cultural limitations in several areas of their lives; deep-rooted traditions regarding the role of women in... This collection of resources examines the causes of various conflicts in the last millennium, from religious and civil wars to revolutions and global...
John Fletcher (1579-1625) was a playwright of the English Renaissance who flourished during the Jacobean Era (1603-1627). The author of over 50 plays... One of the most coveted projects of Italian colonial policy was a poet and
 "Father of the Underground Railroad" for his efforts in helping to free... Note: ISO 639-2 is the alpha-3 code. Where two codes are provided (21 languages total), the bibliographic code is given first and the terminology code is given second. ISO 639-1 is the alpha-2 code. Multiple codes for the same language are to be considered synonyms. ISO 639-2
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how you use the material. The term 'Old Iranian' is the designation for the sub-group of Indo-European languages which, between approximately 1350 and 350 B.C., spread across the Iranian plateau, an area bounded in the north by present-day Turkmenistan, the Caspian Sea, and the Caucasus Mountains, in the East by the Indus River, in the south
by the Persian Gulf, and in the west by Mesopotamia. Of these languages, Old and Young(er) Avestan are textually preserved. Median, Parthian, (Old) Sogdian, Carduchi, and Scythian are also known from their mention in Greek and Hellenistic sources, but are recorded only sporadically as glosses, toponyms, and lexical borrowings by
speakers of the better-attested languages. Indo-Iranian Origins Too little historical or archaeological evidence is available to reconstruct definitively the earliest emergence of Iranian and those preserved in the closely
related dialects of Old Indo-Aryan recorded in the regions to the east and west of the Iranian plateau. These include the Vedic liturgical texts of the Punjab region on the one hand, and a few words and passages from the legal and diplomatic documents of southeastern Anatolia's Mitanni kingdom, ruled by an Indo-Aryan minority, on the other. These
Indo-Aryan and Iranian dialects have been collectively termed Indo-Iranian. A rough chronology can be established for the members of each dialect family by analyzing their linguistic evolution. At some time between 2500 and 2000 B.C., a group or groups of nomadic Indo-European speaking peoples of Southeastern Russia and Central Asia migrated
to the regions just north of the Iranian plateau. As they settled the region, the proto-language of Indo-Iranian gradually divided into Indo-Aryan group began to penetrate the Indian subcontinent; a small number also headed west. Though these developments do not shed any direct light
on the emergence of the Iranian dialects, the historical information that they provide may at least be used to establish an initial chronological boundary. The Indic group left behind a body of texts that contain the most complete picture of Indo-Iranian mythology and religion available. In the late 19th century, the great German philologist Max Müller
gave a date to these texts by starting with the much later Indian Buddhist sutra literature and working his way back in time. Since these sutras contained the names of Indian and Hellenistic kings that are also mentioned in Greek works datable to ca. 200 B.C., Müller concluded that the two sets of texts were contemporary. Then, positing 200 years as
the west, ca. 1380 B.C. Though no similar record exists regarding the Iranian groups to move into the Iranian plateau during the same period. Indo-Iranian Religion The Indo-Iranian religion, as it is
preserved in the Indian Rigveda and its anciliary literature, consisted of plant and animal sacrifice conceived as a system of hospitable exchange between a pantheon of gods, or devas, and communities of human beings. Through priestly intermediaries, a human sacrificer invited to a sacrificial feast those gods whose favor he sought, offering into the
fire gifts of meat, dairy products, and the invigorating beverage called soma to enhance the gods' power and strength. According to the system of reciprocal exchange inherited from the Indo-European tradition, this obliged the gods to act in turn on the sacrificer's behalf by assuring him continual acquisition of cattle, sustained good health, frequent
military victory, and male progeny. As far as can be gleaned from existing literature, a similar ideology lay at the foundation of early Iranian ritual practice as well. Avestan: Dialects and Dates The term Avesta -- from the Pahlavi, or Middle Persian, avestak -- is used to denote the sacred literature of the early Iranian people, which preserves the
earliest collections of an Iranian language. Though its meaning is uncertain, it is likely that the term refers to either the collected texts themselves or to the sacred knowledge contained in them. The language is preserved in two dialect forms denoted as 'Old' and 'Young(er)' Avestan. It is likely, however, that there is an overlap in time between the
28-53, contains the Gathas, or songs, of Zarathustra, poet-priest of the clan Spitama, and the Yasna Haptanhaiti, or the 'Sacrifice of the Seven Chapters', which together preserve the only Old Avestan literature extant. The Gathas are subdivided into five groups -- chapters 28-34, 43-46, 47-50, 51, and 53. The Haptanhaiti are inserted between the first
and second of these collections as chapters 35-42; written in prose, these include prayers and praise to the various divine beings. Their language is still fairly archaic. The remaining Yasna chapters consist primarily of praise and offerings of thanksgiving written in the younger language in both poetry and prose. Young Avestan is also found in the
prayer book called Khorda Avesta, the liturgical extensions collected as Visperad, the mythical literature and ethical code known as Venidad, and various fragments. Since none of these texts make reference to anything historically verifiable, they cannot be dated precisely. The Old Avestan of the Gathas, however, is both linguistically and stylistically and stylisticall
 similar enough to the middle chronological layers of the Indian Vedas to be dated to the same period of time -- i.e., ca. 1250 - 1000 BC. The Haptanhaiti may be as much as a century or two younger. Because Young Avestan shows significant developments away from the older language, it may be dated between the 10th and 6th centuries B.C., though
texts composed toward the end of this period contain enough grammatical errors to prove that the language was no longer fully understood by that time. Zarathustra is commonly credited as inaugurating the radical innovation that sets Iranian religion -- called Zoroastrianism in the West, after
the Greek version of the poet's name -- apart from the remainder of Indo-Iranian tradition. Such degree of originality, however, is not assured. Though the later Zoroastrian tradition recognizes Zarathustra as its founder, the religion's origin is so obscure and its development so long that it is possible that others preceded him but were forgotten
because the institutional structure necessary to preserve their work was insufficient at such an early date, or because Zarathustra's poetic or theological genius eclipsed all who came before, or both, or because of some other accident of history. Moreover, the nature of the innovation ascribed may not be quite as radical as is generally believed since
Zarathustra can only be seen to stand the Indo-Iranian tradition on its head -- as is typically assumed -- from the point of view of the available data may yet render very different results. In the Rigveda's most linguistically archaic layers, an epithet -- asura -- was
attributed to several of the more important gods of the ritual pantheon. Though the term's precise meaning remains uncertain in these earliest passages, it is clearly honorific in usage. Yet even here a struggle between this special group of gods and the others can be detected; by the beginning of the middle compositional period -- still early in terms
of both linguistic and ideological development -- the term asura had been stripped of its elevated meaning. The Indian kavis, or poet-priests, had begun to apply the term, not to the most honored of their gods, but exclusively to the losers in the ensuing battle of divinities. The devas, pure and simple, became the victors, the ones worthy of worship.
while the asuras were demonized as a new class, the honorific sense of the word lost in the dust-bin of a mythology irrevocably changed. Yet Zarathustra sang of a quite similar cosmic struggle, in which the asuras -- or rather the ahuras, as they were known to him -- appear to have retained their elevated status among other gods, who were otherwise
like them. Taken in conjunction with the similar usage in the earliest Rigveda, this suggests the Indo-Iranian antiquity of the term's honorific meaning; the innovation in the ontology of gods seems then to have been an Indian rather than an Iranian one. What was new in the Iranian tradition, where it differed from the conservative elements of the
Indian belief, was the elevated degree of demarcation between those gods who were 'ahuric' and those who were not and were therefore demoted to a sort of demonic status. If the Rigveda is any indication, Indo-Iranian cosmology never developed the sophisticated, systematic duality that divided the Iranian cosmos, from heaven to earth through and
through, in half. Zarathustra's contribution, then, was not a wholly new world view but one carried to its logical conclusion, in which one member of a group of ahuras -- Ahura Mazda, the 'Wise Cone's personality or manifestation in the world. To
complete the picture, Ahura Mazda was given an opponent, the (non-ahuric) daeva Angra Mainyu, the 'Evil Spirit'. These two were conceived to be in eternal conflict, bringing respectively either good or evil, asha (Truth/Order) or druj (deception), to both the divine and human realms. In fact, it is the inability to distinguish between these moral and
ontological dualities that distinguishes, according to Zarathustra, ahuric beings and their human followers from daevas and theirs. Only through the power of Vohu Manah, 'Good Thinking', can order and righteousness prevail. Later Developments In the Haptanhaiti and, more extensively, the Young Avestan texts, Ahura Mazda was thought to be aided
by six moral qualities emanating from himself and personified as amesha spentas, 'Beneficent Immortals'. Zarathustra simply called these ahuras; it is interesting to note that, though in all lists the amesha spentas are six in number, the texts claim that there are seven. Most likely, the seventh is Ahura Mazda himself, chief among the other ahuras
who, in time, ceased to be known as such and became only amesha spentas. The amesha spentas include the following. Vohu Manah, 'Good Thinking' or 'Good Mind', was already mentioned above. Asha Vahishta was the 'Highest Truth' in the world, the ideal underlying the order of things; Zarathustra constantly exhorted Asha's earthly followers, the
Ashavan, or 'Possessors of the Truth', that they not be seduced or confused by the Dregvan, or 'Possessors of the Lie'. Xshatha Vairya personified Ahura Mazda's desired rule over the earth as a realm emancipated from Druj, a condition that Zarathustra hoped to bring about by persuading all people everywhere to follow his teaching. The spenta
Armaiti was thought to be the earth's 'beneficent accord,' and had the earth entrusted to her care. Haurvatat and Ameretat embodied the 'prosperity' (or 'well-being') and 'immortality' that humanity sought. Finally, Shraosha represented proper 'obedience' to the other spentas, to Ahura Mazda's prophet Zarathustra, and to Ahura Mazda Himself. Old
Persian Old Persian is known exclusively from inscriptions of the Achaemenid kings of Persia, found in southeastern Iran at the ancient capital Persepolis, at the ancient capital Persepolis, at the ancient sites of Nags-i-Rastam, Murghab, Susa, Hamadan, Behistan, and Elvend, and in Armenia and Western Egypt. These are primarily the inscriptions of Darius the Great and his successor
Xerxes, who ruled from 521-486 and 486-465 B.C., respectively. They are inscribed in the scripts of various languages. Usually cuneiform but also Aramaic versions are found. The inscriptions offer first-hand accounts, often propagandistic, of their authors' accomplishments in battle, which are usually ascribed to the will of Ahura Mazda. Thus,
commands to obey the will of the king are accompanied by the insistence that doing so is also to obey the will of Ahura Mazda (since the latter placed the king on the throne). Xerxes' Daeva Inscription at Persepolis (cf. Lesson 10) also includes a record of the persistence of some older form of Indo-Iranian deva-worship, long since supplanted in the
Acheaminid royal house by the advent and spread of the Zoroastrian reforms. Unfortunately, the nature and extent of these older practices are impossible to gauge. Old Persian is not descended from Avestan, but rather evolved from a distinct dialect. No earlier sample of it is attested, but significant phonetic differences from Avestan and a much
simplified case and verbal system suggest that Old Persian had a long history of development. Some of the changes can also be accounted for through the influence of neighboring languages (e.g., Assyrian, Babylonian, and the Iranian dialect Median) and languages of trade (e.g., Aramaic and Elamite). Related Language Courses at UT Most but not all
language courses taught at The University of Texas concern modern languages; sometimes courses are offered in ancient language courses are taught in the Department of Middle Eastern Studies (link opens in a new browser window). Other online language courses for college credit are
offered through University Extension (new window). Iranian Resources Elsewhere Our Links page includes pointers to Iranian resources elsewhere. Share — copy and redistribute the material in any purpose, even commercially. The
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or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Get access Cite Type Chapter Information DOI: [Opens in a new
window] Publisher: Cambridge University Press Print publication year: 2008 Get access to the full version of this content by using one of the access. Ontent may require purchase if you do not have access.) Note: ISO 639-2 is the alpha-3 code. Where two codes are provided
(21 languages total), the bibliographic code is given first and the terminology code is given second. ISO 639-1 Language Code ISO 639-1 Language Code English name of Language French name of Language are to be considered synonyms. ISO 639-1 Language Code ISO 639-1 Langua
history for this code. >> Perform another search Comments on this document: [email protected] "Zoroastrianism is the oldest of the revealed world-religions, and it has probably had more influence on mankind, directly and indirectly, than any other single faith." - Boyce, Zoroastrians, 1979, p. 1. "Zoroaster was thus the first to teach the doctrines of
an individual judgment, Heaven and Hell, the future resurrection of the body, the general Last Judgment, and life everlasting for the reunited soul and body. These doctrines were to become familiar articles of faith to much of mankind, through borrowings by Judaism, Christianity and Islam; yet it is in Zoroastrianism itself that they have their fullest
logical coherence.... - Boyce, op. cit. p. 29. We provide the complete text of the extant Avesta, the most ancient scriptures of Zoroastrianism, as well as many Middle Persian scriptures. It also includes information about the Avestan language, and other useful information for students of Zoroastrian religion. Most of the texts in these archives are
extremely rare. FEZANA published a Nawruz prayer book: Hama-Anjuman Prayers for Naurooz In English, Farsi and Gujarati. This is a humble effort to bring all our Zarathushti Groups together in a common prayer environment. If you need a copy, please contact: Soli P. Dastur at: dastur [at] comcast [dot] net. Donations for printing and postage are
encouraged. AVESTA (Ancient scriptures of Zoroastrianism) Avestan: HTML; PDF; Transcription font; Avestan font English: HTML; PDF Index... Vendidad-Baa-Nirang: Vendidad ceremony with Vendidad ceremony. Kindly contributed by Ervad Jal
Noshirvan Panthaky. Vendidad Saadeh: Only 22 Fargarads (chapters) of Vendidad. Kindly contributed by Ervad Jal Noshirvan Panthaky. MIDDLE PERSIAN ("Pahlavi") (Sacred literature preserved in the middle-Persian language) Index Locorum OTHER Antia, Dr. Kersey: Argument for Acceptance and other articles Dabestan-e Madaheb ("School of
religious doctrines"): 17th century description of religions and occult practices of India Articles by Soli Dastur Dhalla, M. N. History of Zoroastrianism (1938), part 2, part 3, part 4, part 5 World's Religions in Evolution (1953) Drower, Peacock Angel (1941) Dinshaw J. Irani
Understanding the Gathas . Also available as an [EPUB]. Kerr, Sam: Books and articles Kisseh-i Sanjan History of emigration of Zoroastrians to India Life of Zarathushtra told in pictures Meherjirana: The Genealogy of the Naosari Priests, courtesy of Ervad Noshir Hormuzdiar. J.J. Modi's My Travels Outside Bombay: Iran, Azerbaijan, Baku translated
and kindly contributed by Soli Dastur. J.J. Modi's Religious Ceremonies and Customs of the Parsees (Bombay, 1922) (1937) Rohinton Nariman Old Persian Texts (Complete) ("Ahura Mazda came to my aid") Proceedings of the Second North American Gatha Conference, Houston, Texas: 1996 (302 pages), with the kind permission of Sarosh
Manekshaw. Pazand Book of Jamaspi: Prophecies of the last Millennium Persian Rivayats (15th to 18th century epistles)... Pithawalla, Maneckji Bejanji: Steps to Prophet Zoroastrian stronghold'" (2016) Kersi B. Shroff and Galina
Woodova: "Journey to the Land of Ancient Fires, Azerbaijan" (2019) `Ulema-i Islam The Woodcutter and his Fortune (Mushkel Aasan) [HTML] [PDF] Poems Zartusht nameh ("Story of Zarathushtra")[HTML] [PDF] Zoroastrianism (Parsism) Influence on Islam (Ignaz Goldziher) Information on Avestan language "May your mind be master of its vow; may
your soul be master of its vow; and may you live on in the joy of your soul all the nights of your life." Avestan is an ancient Iranian language of the Avesta, the sacred language of the Zoroastrianism, which consist of hymns, prayers, and religious texts
attributed to the prophet Zoroaster (Zarathustra). The language was used for liturgical purposes and is similar to Old Persian, but distinct. Historical background Avestan and Modern Avestan. Old Avestan. Old Avestan, believed to date from
around 1200-1000 BC, was used in the Gathas, the oldest hymns of Zoroaster. Younger Avestan, which developed later, was used for other parts of the Avestan and Sanskrit, suggesting that Avestan and Sanskrit share a common ancestor, Proto-Indo-Iranian. The Avestan texts were transmitted orally for centuries
before they were written down. This occurred much later, possibly during the Sassanian period (224-651 CE), when the Zoroastrian priesthood worked to preserve the religious texts. By this time, Avestan was no longer a spoken language, having been replaced by Middle Persian (Pahlavi). Writing System The Avestan script is an alphabet developed
the Pahlavi script, but with more symbols to account for the specific sounds of Avestan Alphabet Here is the Avestan alphabet, divided into vowels and consonants: Vowels:
                                                                                                                                                                                                                                                                                         Each letter represents a specific sound, with vowels and consonants clearly differentiated to maintain phonetic accuracy.
The script was written from left to right, and its complex system of noun declensions and verb conjugations. It distinguishes three genders (masculine, feminine, and neuter) and has an elaborate system of tenses,
moods, and aspects. Its sound system includes a variety of vowels and consonants, many of which have parallels in Sanskrit. Significance in Zoroastrianism ensures that it is still studied by scholars and priests today. The Avesta, written in Avestan, remains a
central religious text for Zoroastrians, and the language continues to be recited in religious ceremonies. In addition, Avestan provides invaluable insights into the history and culture of ancient Iran, as well as the development of the Indo-Iranian languages. In sum, Avestan is a vital link in understanding the early linguistic, religious, and cultural
heritage of the Iranian people. Feb 05 2025 The Avestan language, an ancient tongue associated with the sacred texts of Zoroastrianism, holds a rich history that is both fascinating and illuminating. As one of the early Indo-Iranian peoples
In this post, we will delve into some interesting facts about the Avestan language, its origin, structure, and its significance in the context of world history and linguistics. 1. Historical Context The Avestan language is primarily known through the Avesta, which is the holy scripture of Zoroastrianism. This collection of texts consists of prayers, hymns,
rituals, and philosophical discourses that date back to approximately the 5th century BCE, although some components may be older. The languages Avestan is part of the Iranian branch of the Indo-Iranian languages, which itself
belongs to the larger Indo-European language family. Here are some points regarding its relationship with other language of the ancient Indian scriptures. This highlights the common cultural and linguistic heritage of the Indo-Iranian peoples
consonant sounds. Here are notable structural features: Phonemes: Avestan includes a number of sounds that are not found in many modern languages, making its phonology quite complex. It has 21 consonants and 6 distinct vowel sounds. Case System: Avestan utilizes a comprehensive grammatical case system (nominative, accusative, genitive,
dative, ablative, vocative) similar to Latin and classical Greek, which allows for nuanced expressions of meaning. Verb Conjugation, which can express aspects, tenses, moods, and voices. 4. Importance of the Avesta The significance of the Avestan language goes
beyond mere linguistics; it carries immense cultural and religious Significance: The texts written in Avestan are foundational to Zoroastrianism, chronicling key beliefs about creation, morality, and the afterlife. Cultural Heritage: The preservation of Avestan literature helps to maintain the identity of Zoroastrian communities around
the world, fostering a sense of belonging and continuity. Scholarly Interest: Avestan has been a point of fascination in historical linguistics, providing scholars with insights into Indo-European language evolution and ancient cultural contacts. 5. Modern Influence and Continuing Study Though Avestan is no longer spoken as a living language, its study
 continues to be relevant today. Here's why: Religious Studies: Scholars and practitioners of Zoroastrianism engage with Avestan to explore the development of Indo-European languages and to learn about historical phonetics and morpholog
Cultural Revival: With a growing interest in preserving endangered language is a window into the ancient world, offering a glimpse into the thoughts, beliefs, and lives of the early Indo-Iranian peoples. As we
explore its complexities, we not only appreciate the linguistic intricacies but also recognize its cultural, religious, and historical significance. In a world that often overlooks the richness of ancient languages, Avestan stands as a testament to human expression and the enduring nature of belief systems. Whether you are a linguist, historian, or simply a
curious reader, the fascinating tapestry of the Avestan language awaits your discovery. Tell us what you need and we'll get back to you right away. Dalmafiu Ltd | 5 Sycamore Avenue, Great Yarmouth, NR29 4QW, UK Iran, Islamic Republic of [IR] Identifier Language Name(s) Status Code Sets Equivalent(s) Scope Language Type Denotations ave
Active 639-2, 639-3 639-1: ae Individual Historical Ethnologue, Glottolog, Wikipedia Founded in 1961, the Linguistics Research Center (LRC) provides linguistic resources for specialists and non-specialists and non-specialists and non-specialists and non-specialists alike. Over the last several years the LRC has worked to create a robust set of online materials dedicated to the most archaic members of the Indo-
European language family, of which English is a member, and the cultures of which they formed a part. We provide these materials freely for public use. Classification: Indo-European, Ind
ancient Iranian religion, and is closely related to Sanskrit. It has a very rich and complex morphology. Distribution. Formerly, in eastern Iran. Status. Extinct. The language ceased to be spoken about 400 BCE, but it was preserved through
oral tradition until it was written down about 800 years later. Oldest Document. It is the Avesta, the sacred book of Zoroastrian religion, a collection of texts transmitted first orally and then written down under the Sassanian dynasty in the 4th century CE. Only parts of the Avesta have survived and all its extant manuscripts derive from a single
precursor. The most ancient section of the Avesta includes the Gathas, attributed to Zoroaster himself, dating between 900-600 BCE.
                                                                                                                                                                                                         Language periods and Varieties. Old Avestan, attested in the Gathas, and Young Avestan, attested in other sections of the Avesta, are the two, not strictly chronological, stages of the
language. Phonology (Young Avestan) Vowels. Avestan had six short vowels and seven long ones plus several diphthongs. [a] and [a:] had nasalized varieties.
                                                                                                                                                                                                                           b)Diphthongs (5): ae: ao a:i a:u o:i. Consonants (33). Avestan does not have aspirated stops as most old Indo-European languages, but in compensation has a large number
                                                                                          The voiceless aspirated stops of Proto-Indoeuropean evolved into the corresponding unaspirated stops were preserved except.
of fricatives. This is the result of several phonological changes.
before consonants where they developed into voiceless fricatives. Proto-Indo-European s became h before sonorants (vowels, glides, liquids or nasals). The velar voiceless fricative and the velar nasal have palatalized and labialized varieties (marked with an accent and a w superscript, respectively). Avestan has a rare voiceless fricative and the velar nasals (usually nasals).
are voiced). The Proto-Indo-Iranian liquids [1] and [r] merged into [r].
                                                                                             Vowel gradation: was extensively used in stem formation and derivation. Stress: was not marked in the script and Orthography Avestan was written in an alphabetic script evolved from late Pahlavi writing which, in turn, derived from Aramaic. It was invented ad hoc,
most likely in the 4th c. CE during Shapur II's reign. Like in all Semitic alphabets, the direction of writing was from right to left. There is some redundancy in the script due to the representation of a number of allophones and the pronunciation of a number of allophones and the pronunciation of a few of the left. There is some redundancy in the script due to the representation of a number of allophones and the pronunciation of a few of the left.
for convenience); below each one its transliteration is shown as well as its equivalence in the International Phonetic Alphabet. Morphology Avestan is an inflective language with a complex morphology. Nominal. Nouns, adjectives and pronouns are inflected for gender, number and case. Avestan preserved all of the eight cases of Proto-
Indoeuropean as well as its three genders and numbers. •gender: masculine, feminine, neuter. •number: singular, dual, plural. •case: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative, are the paradigms of
                                                                                                                                                               Note: * a not directly attested form; — an unknown or non-existent form. •pronouns: personal, demonstrative, relative, interrogative, indefinite. Personal pronouns have accented and enclitic forms. They are genderless
the more frequent ones: a-stem aspa (masculine), ā-stem daenā (feminine), r-stem nar (masculine), s-stem manas (neuter):
and do not have a form for the 3rd person which is, usually, supplied by demonstrative pronouns. They are fully inflected (in 6 cases and 3 numbers) though several forms are not attested. A few 3rd person enclitics, that don't have nominative forms and distinguish two genders (masculine/feminine and neuter), are also known.
forms shown are a mixture of Old and Young Avestan forms. Those between brackets are enclitic. Avestan has four demonstrative pronouns which are fully inflected for case, gender and number. Of them, only ta ('this') is fully attested; its nominative forms are: ho/ha (m.s.), tat(n.s.), tat(n.s.), ta (n.p.), 
('this'), hwo ('this') and ayam ('that'). The interrogative pronoun is ko and the relative is ya. They decline like the demonstratives, ecompounds and numerals. The three main types of Proto-Indoeuropean compounds, copulative,
determinative and possessive, are attested in Avestan; the latter being particularly frequent. Verbal. Avestan verbs are marked for tense, mood, person, number and voice. The fundamental unit of the verb is the root to which affixes are added to mark tense and mood. They are followed by personal endings encoding person, number and voice.
the root are built four different stem-types by modifications of the root (strengthening, reduplication) and/or attachment of a suffix to it. To the verbal stems (present, aorist, perfect, future) mood markers might be suffixed (subjunctive, optative). The
personal endings have separate forms for the active and middle voices. The present of the imperative and of the subjunctive, as well as the imperative and number: Avestan distinguished three persons (1st, 2nd, 3rd)
and three numbers (singular, dual, plural). •tense: present, future, pluperfect, aorist, perfect and aorist are marked by the prefix a (augment) attached to the root, but have different stems. The perfect stem is characterized by reduplication. There are four sets of
personal endings: 'primary', 'secondary', imperative, perfect. The primary endings are used by the subjunctive. Secondary endings are used in the imperfect, and pluperfect of the indicative, and pluperfect of the indicative, and partly by the subjunctive. Secondary endings are used by the present and future of the indicative, and partly by the subjunctive, and partly by the subjunctive.
indicative has its own endings and the same happens with the imperative. Each set has specific forms for the active endings of each set (excluding those of the dual number). Note: the imperative doesn't have 1st person forms. — means not attested.
                                                                                                                                                                                                                                                                                                                                                                                             •mood: indicative, subjunctive, optative,
imperative, injunctive. The subjunctive employs a mixture of primary and secondary endings; it denotes intention or prospective action and, thus, has a future sense. The optative adds to the stem the ia/i mood marker and expresses wishes, possibility or ability. The imperative has no
mood marker and adds its own personal endings directly to the stem. The injunctive is similar in formation to the imperfect but differs from it by the omission of the prefix a (augment); it is used for durative or iterative actions or states without specific time reference as well as for negative commands. •aspect: perfective, imperfective, perfect. The
perfective aspect refers to a single action in the past; it is expressed by the acrist. The imperfect aspect refers to an incomplete, ongoing action; it is expressed by the perfect and pluperfect. •voice: active, middle,
passive. Active and middle voices are marked by active and middle personal endings. Some verbs have only active voice, others only middle, others both. The passive participle. •derivative conjugations: causative,
denominative (a verb derived from a noun). •non-finite forms: infinitive, several active and middle participles, active and future stems, past participles, active and future stems.
action is ongoing. The past participle is made by adding the suffix -ta to the root. It has a dual role, being partly a verb and partly an adjective (verbal adjective verbs tend to have an active one. All participles are declined like nouns. The gerundive is a specialized
participial form that expresses obligation or necessity. Syntax Word-order is relatively free, though a number and constraints exist. Attributive adjects in person and number. Basic Vocabulary one: aēuua two: duua three: θraii, tišr (fem) four:
caθβar/catur, cataŋra (fem) five: paṇca six: xšuuaš seven: hapta eight: ašta nine: nauua ten: dasa hundred: sata god: baya man: mašīm, mašya father: pitar mother: brātar son: puθra daughter: dugdar horse: aspa wood: dāuru eye: čašman heart: zrad tongue: hizvā Key Literary Works Avestan literature is coterminous with the Avesta
which is a collection of texts transmitted orally until they were recorded in writing under the Sassanians. It has perdured in a fragmentary state and not every section of it has real literary value. Its most important sections are: *Yasna ("sacrifice"), in 72 chapters, is a heterogeneous compilation of liturgical texts recited during the preparation and
offering of the haoma, the sacred drink. Yasnas 28-53 are older constituting the Gāthas. They are attributed to Zarathustra and are the only part of the corpus clearly Iranian religion, especially of the pre-Zoroastrian strata. *The Videvdat,
containing rules and regulations in 22 chapters, informs us about Zoroastrian ritual. © 2013 Alejandro Gutman and Beatriz Avanzati
                                                                                                                                                                                                                                Further Reading -'Avestan'. M. Hale. In The Ancient Languages of Asia and the Americas, 101-122. R. D. Woodward (ed). Cambridge University Press (2008). -Avestische
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