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Selections from Avesta and Old Persian

(*First Series*).

PART I.

THROUGH THE KIND GIFT OF
R. D MEHTA, ESQ., C.I.E.

Selections from Avesta and Old Persian

(First Series).

PART I.

EDITED WITH TRANSLATIONS AND NOTES
BY
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1922.

TO

LITTLE SRAOSHA.

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FOREWORD.

When I took over charge of the Chair of Comparative Philology in the University of Calcutta in September 1917, the thought occurred to me that the subject might best be illustrated for our Indian students through the medium of Sanskrit and Avesta. Latin and Greek are out of question in India and so the linguistic group nearest to Sanskrit (viz. the Iranian) was chosen. I set myself to prepare a course of Selections from Avesta and Old Persian and the present book is the outcome of this effort.

My first thanks go to Sir Asutosh Mookerjee. With characteristic insight he grasped my views on the subject and helped me very materially in getting the courses altered to suit the new requirements. For this, and far more for his continued encouragement and for the great interest he has always shown in my work, I give him my heartfelt thanks.

In the second place my thanks are due to my respected co-religionist, Mr. R. D. Mehta, C.I.E., of Calcutta, for very generously offering to pay the cost of printing this volume. He also has all along given me encouragement and support.

In the third place I have to record the debt I owe to my teachers in Avesta: Professor Bartholomae of Heidelberg and Professor Jolly of Würzburg. The former, than whom I found no better teacher, first initiated me into the study of Iranian Languages and the latter has always been my best friend and critic ever since my student days in the University of Würzburg. Nor must I forget here to mention Dr. P. Giles, Master of Emmanuel College, Cambridge, whose lectures on the Comparative Grammar of Indo-European Languages first taught me what the Science of Language means, and Professor E. J. Rapson of Cambridge, who was the first to teach me the critical methods of modern Western scholarship and has ever since been my revered guide and friend. I must also mention here Professor Geldner of Marburg, with whom I stayed but one day, but whose inspiring words have guided me through all my subsequent studies.

Next in order come my friends and critics who have always helped me greatly during the progress of this work. Foremost among them is Shams-ul Ulma Dr. J. J. Modi of Bombay, who has been always ready with his friendly but incisive criticism. He has certainly not spared me in any sense and I acknowledge it here with deep gratitude. My next valued critic has been Pandit Vidhuśekhara Bhaṭṭāchārya of the Viśva-bhārati at Śantiniketan. In both these erudite scholars I found, besides mere criticism, true friendship and a constant desire to help.

Last of all I owe to my pupils more than I can express in words. Their presence in my lectures, their frank questions and the interest they have always shown in their work have constitutd the best reward for my work and have always led me on to greater effort.

The delay caused in the publishing of this work has been due to the great difficulty of composing a work of this kind, which needed types of such varied languages. To begin with, an entirely new set of types had to be cast. For all this work (the first of its kind undertaken in India, I believe), the Baptist Mission Press, Calcutta, deserves the greatest credit. It has been decided now to publish ten out of the eighteen "Selections" of the *First Series* as "Part 1". The rest will come out, let me hope, within a short interval from now. This will form Part 2, and it will also include an essay entitled "An Introduction to Iranian Studies," referred to in the footnotes as "Introduction."

One word more. I have my own notions of life and other deeper questions which are embraced under the term "religion." These form the "coloured glasses" through which I view my own Scriptures. I could not have avoided my own ideals even though I had desired to do so; but I must claim that I have tried to be as fair in my interpretations as was possible for me to be. I do not think I have in any case twisted either the sense of a word or the grammar to suit my special notions. There is one thing, however, of which I am absolutely convinced and it is that all religions have their roots in WISDOM, not in Ignorance.

I. J. S. TARAPOREWALA.

THE UNIVERSITY,
CALCUTTA.

LIST OF ABBREVIATIONS.

abl(ative)
acc(usative)
adj(ective, -ectival, -ectivally)
adv(erb, -erbial, -erbially)
Af(ghan)
Āfrīn(gān)
Ahu(navaiti Gāθā)
A(n)g(lo-)S(axon)
aor(ist)
ἅπ(αξ λεγόμενον)
Arm(enian)
Ar(yan)
A(tharva) V(eda)
ātm(anepada)
Av(esta)
Av(esta) Pah(lavi and) Anc(ient) Per(sian Studies, in honour of Dastur Pashotanji Behramji Sanjana)

Barth(olomae, Prof. Chr.), (*Altiranisches*) *W(örter)b(uch).*
H(and)b(uch der) a(lt)ir(anischen) D(ialekte)
Zum (altiranischen) W(örter)b(uch)
Beh(istun Inscription) [The Roman fig. is the column and the Arabic figure the line]
ben(edictive)
B(haγavad-)g(ītā)
Brāh(maṇas)
Browne (Prof. E. G.), *Lit(erary) His(tory of Persia)*
Bun(dahishn)

caus(al)
cl(ass)
com(parative)
comp(ound)
conj(ugation)
con(junction)
Coll(ected) S(ans)k(ri)t (Writings of the) Par(sis)

Dar(mesteter, Prof. J.), *Z(end) A(vesta)*
dat(ive)
dec(lension)
def(inite) art(icle)
dem(onstrative)
den(ominative)
des(iderative)
Dhalla (Dr. M. N.), *Z(oroastrian) Theo(logy)*
Din(kart)
du(al)

enc(litic)
Ency(clopoedia) Brit(annica)
Eng(lish)

f(eminine) *or* fem(inine)
f(oo)tn(ote)
Fr(ench)
fut(ure)

Gāθ(ās, -ic)
G(āsic) A(vesta)
Geld(ner Prof. Karl)
gen(etive)
Ger(man)
Giles (Dr. Peter), (*Manual of Comparative*) *Phil(ology)*
gloss(ary)
Goth(ic)
Gr(ee)k
Grass(mann, Hermann), *W(örter)b(uch zum Rigveda)*
Guj(arati) [P(arsi) Guj(arati)]

Hāδ(oχt Nask)
Har(lez, C. de), *Man(uel de la Langue de l')Av(esta)*
Haug (Martin), (*Essays on the Religion of the Parsis*)

imp(erative)

imp(er)f(ect)
indef(inite)
ind(icative)
I(ndo)-E(uropean)
inf(initive)
insc(ription)
ins(trumental)
inten(sive)
inter(rogative)
(*An*) *Introduction* (*to Iranian Studies*) [to be included in Part 2]

Jack(son, Prof. A. V. W.), *A*(*vesta*) *G*(*rammar*)
A(*vesta*) *R*(*eader*)
Per(*sia, Past and Present*)
Z(*oroaster*)
J(*ournal of the*) *A*(*merican*) *O*(*riental*) *S*(*ociety*)

Kan(ga, Kavasji Edalji), (*Avesta*) *Dict*(*ionary*)
A(*vesta*) *G*(*rammar*)
G(*āthā*) *b*(*ā*) *M*(*āenī*)
Ij(*ashne tathā*) *Vis*(*parad*)
Kh(*ordeh*) *A*(*vesta*) *b*(*ā*) *M*(*āenī*)
Ven(*dīdād*)
Kurd(ish)

Lat(in)
lit(eral, -erally)
Lith(uanian)
loc(ative)

M(*ahā*)*bh*(*ārata*)
m(asculine) *or* mas(culine)
Mills (Rev. L. H.),(*The Five Zoroastrian*) *Gāθ*(*ās*)
Modi (Dr. J. J.), (*A*) *Dict*(*ionary of Avestic Proper Names*)
M(ou)lt(on, Rev. J. H.), *E*(*arly*) *R*(*eligious*) *P*(*oetry of Persia*)
E(*arly*)*Z*(*oroastrianism*)

Nair(yosang Dhaval, Dastur)
neg(ative)
n(euter) *or* neu(ter)
Nir(*angistān*)
nom(inative)
Ny(*āish*) [The members are as in Darmesteter's translation]

obj(ect, -ective)
O(ld) Bul(garian)
O(ld) H(igh) G(erman)
O(ld) Per(sian)
opt(ative)
ori(gin, -ginal, -ginally)
Oss(etic)

Pah(lavi)
par(asmaipada)
pass(ive)
p(ast) p(ar)t(iciple)
Paz(and)
p(er)f(ec)t
per(son)
Pers(ian) *or* Per(sian)
p(lu)p(er)f(ec)t
plu(ral)
Prak(rit)
prep(osition)
pres(ent)
pri(mary)-suf(fix)
pron(oun, -ominal)
Pun(egar, Khodabux Edalji),(An unpublished MS. translation of the *Gāthās*)
Pur(*sishnīhā*)

Raghu(*vaṁśa*)
ref(lexive)
Reich(elt, Dr. Hans), (*Awestisches Elementarbuch*)
A(*vesta*) *R*(*eader*)
rel(ative)
R(*ig*) *V*(*eda*)
Russ(ian)

S(acred) B(ooks of the) E(ast Series)
S(ans)k(ri)t
Sec(ondary)-suf(fix)
Sel(*ections from Avesta and Old Pers*) (by I. J S. Taraporewala) [Part I is the *First Series* (i-xviii) and Part II is the *Second Series* (xix-xxxvii)]
Shāh(*nāmeh of Firdausi*)

Shakes(peare)
s(in)g(ular)
Spən(tomaiti Gāθā)
Sp(iegel, Friederich)
subj(ect)
sub(junctive)
sup(erlative)

tad(dhita)
Taitt(irīya) Brāh(maṇa)
trans(lation, -lates)

Ušt(avaiti Gāθā)

Vah(ištōišti Gāθā)
v(aries) l(ectionis)
var(iant)
Ved(ic)
Ven(dīdād)
Vīs(pared)
voc(ative)
Vahu(χšaθra Gāθā)

Whit(ney, W. D.), (*Sanskrit Grammar*)

Yas(na)
*Y(aš)*t [The numbers are as in Darmesteter's translation]
Y(ounger) A(vesta)

Z(oroaster, -oroastrian)

The declensional forms of nouns, etc., are generally indicated by two figures, the first denoting the case and the second the number. (The cases are in the following order 1. nom., 2. acc., 3 ins., 4. dat., 5. abl., 6. gen., 7. loc., and 8. voc.)

Similarly for verbal forms the first figure indicates the person and the second the number.

Other abbreviations not in this list are self-evident.

NOTE.

The text used here is that of Geldner. But there are a few variations I have ventured to make. I indicate below the chief points to be observed in the text as printed here.

1. Wherever I have made any notable change in a word, I have indicated it in a footnote, and in most cases the reading I have adopted is also mentioned by Geld. in his v.l.

2. In metrical passages I have followed Geldner's divisions as far as possible, and I have like him indicated defective lines or *pādas* by +. It will be noted that the putting of this + is not the same as in Geldner's text. I have tried to follow my own ear in this respect as far as I have understood the theory of Avesta metre.

3. Words which seem to be in excess of metrical requirements I have enclosed within brackets ( ). Here too I have followed my own ear rather than copy Geld. entirely.

4. Occasionally I have tried to scan rhythmically (*not* strictly metrically) * passages which Geld. prints in prose. Such passages I have put down continuous as in Geld., but have indicated the divisions by upright lines | . I have occasionally used brackets here too to indicate what seem to me extra words. I have indicated such passages by putting § at the beginning.

5. In some places I have ventured to suggest other readings and they are discussed in the notes in the proper places.

6. I have made full use of European punctuation and other symbols.

As regards the translation I have tried to be literal as far as possible. Compound words and single words of Av. translated by a phrase in Eng. have been indicated by joining up the parts by means of hyphens.

* See Appendix to the Introduction.

I.

Haoma Yašt—Yasna IX.

1. hâvanîm[1] â[2] ratûm[3] â[4]
Âtrəm[8] pairi-yaoždaθeŋtəm[9]
+ă[13]-dim[14] pərəsaṯ[15] (Zaraθuštrô)[16]: "kô[17], narə[18], ahî[19] ?
"astvato[24] sraêštəm[25] dâdarəsa[26],

2. âaṯ[1] mê[2] aêm[3] paityaoχta[4]
"azəm[8] ahmi[9], Zaraθuštra[10],
"ă[14]-mąm[15] yâsaŋuha[16], Spitama[17],

"aoi[22] mąm[23] staomaine[24] stûiδi[25],

3. +âaṯ[1] aoχta[2] Zaraθuštrô[3]: (nəmo[4] Haomâi[5]!)
"kasə[6]-θwąm[7] paoiryô[8], Haoma[9], mašyô[10]
"kâ[14] ahmâi[15] ašiš[16] ərənâvi[17] ?

4. âat[1] mê[2] aêm[3] paityaoχta[4]
"Vîvaŋhå[8] mąm[9] paoiryô[10] mašyo[11]
"hâ[15] ahmâi[16] ašiš[17] ərənâvi[18],
"yaṯ[23] hê[24] puθrô[25] us-zayata[26],
"χ^{v}arənaŋuhastəmô[31] zâtanąm[32],
"yaṯ[35] kərənaoṯ[36] aiŋhe[37] χšaθrâδa[38]
"aŋhaošəmnə[42] âpa[43]-urvaire[44];

5. "Yimahe[1] χšaθre[2] aurvahe[3]

"nôiṯ[9] zaurva[10] åŋha[11], nôiṯ[12] mərəθyuš[13],
"pancadasa[18] fracarôiθe[19]

"yavata[25] χšayôiṯ[26] hwąθwô[27]

Haomô[5] upâiṯ[6] Zaraθuštrəm[7],
+gaθåš[10]-ca[11] srâvayaŋtəm[12].

yim[20] azəm[21] vîspahe[22] aŋhêuš[23]
+χ^{v}ahe[27] gayehe[28] χ^{v}anvatô[29] (amešahe)[30]."

Haomô[5] ašava[6] dûraošô[7]:
Haomô[11] ašava[12] dûraošô[13].
frâ[18]-mąm[19] hunvaŋuha[20] χ^{v}arətêe[21],
+yaθa[26] mâ[27] (aparaciṯ)[28] Saošyaŋtô[29] stavąn[30]."

astvaiθyâi[11] hunûta[12] gaθyâi[13] ?
ciṯ[18] ahmâi[19] jasaṯ[20] âyaptəm[21] ?"

Haomô[5] ašava[6] dûraošô[7]:
astvaiθyâi[12] hunûta[13] gaθyâi[14];
taṯ[19] ahmâi[20] jasaṯ[21] âyaptəm[22]:
yô[27] Yimô[28] Xšaêtô[29], hwąθwô[30],
hvarə-darəsô[33] mašyânąm[34];
amaršəŋta[39] pasu[40]-vîra[41],
χ^{v}airyąn[45] χ^{v}arəθəm[46] ajayamnəm[47].

nôiṯ[4] aotəm[5] åŋha[6] nôiṯ[7] garəməm[8],

nôiṯ[14] araskô[15] daêvô[16]-dâtô[17]:
+þita[20]-puθras[21]-ca[22] raoδaêšva[23] (katarasciṯ[24])
Yimô[28] Vîvaŋuhatô[29] puθrô[30]."

I.

Haoma Yašt—Yasna IX.

1. At[2], [4] the hour[3] (of) early-morning[1] Haoma[5] came-up[6] to Zaraθuštra[7], (who was), preparing-for-worship[9] the fire[8] and[11] (was) chanting[12] the Gāθās[10]. Unto[13] him[14] asked[15] Zaraθuštra[16]: "Who[17], O Hero[18], art thou[19], whom[20] I[21] see[26] the noblest[25] of all[22] material[24] creation[23], shining[29] with (thine) own[27] eternal[30] life[28]?

2. Thereupon[1] this[3] Haoma[5], the righteous[6], of-far-spreading-radiance[7], replied[4] unto me[2]: "I[8] am[9], O Zaraθuštra[10], Haoma[11], the righteous[12], of far-spreading-radiance[13]. Fix-(thy)-desires-earnestly[14], [16] upon me[15], O Spitama[11]; worship[18, 20] me[19] (in order) to enjoy[21] (of me); hymn[22, 25] me[23] in hymn(s)-of-praise[24], as[26] the other[28] Saošyants[29] have (in the past) praised[30] me[27]."

3. Thereupon[1] said[2] Zaraθuštra[3]: "Salutation[4] unto Haoma[5]! Which[6] mortal[10], O Haoma[9], (was) the first[8] (who) worshipped[12] thee[7] for (the sake of) the material[11] world[13]? What[14] blessing[16] unto him[15] was granted[17]? What[13] profit[21] to him[19] accrued[20]?"

4. Thereupon[1] this[3] Haoma[5], the righteous[6], of-far-spreading-radiance[7], replied[4] unto me[2]: "Vīvaŋhvat[8] (was) the first[10] mortal[11] (who) worshipped[13] me[9] for (the sake of) the material[12] world[14]. This[15] blessing[17] unto him[16] was granted[18], this[19] profit[22] to him[20] accrued[21]: namely[23] to him[24] a son[25] was born[26], who[27] (was) Yima[28] the King[29], the magnificent[30], the most-resplendent[31] of (all) created-beings[32], (who shone forth) among mortals[34] like-unto-the-sun-in-appearance[33]. Who[35] made[36] during his[37] rule[38] (both) animals[40] (and) human-beings[41] undying[39], (and) waters[43] (and) vegetation[44] ever-fresh[42]; (there was) inexhaustible[47] food[46] for feeding[45] (his subjects).

5. "During the rule[2] of the illustrious[3] Yima[1] (there) was[6] neither[4] (excessive) cold[5] nor[7] (excessive) heat[8], neither[9] was[11] (there) old-age[10] nor[12] death[13], nor[14] (was there) envy[15] created[17]-of-the-Daēva[16]. Father[20] and[22] son[21] moved-about[19] each[24] (seeming only) fifteen[18] in appearance[23] as long as[25] Yima[28] the magnificent[27], the son[30] of Vīvaŋhvat[29] reigned[26]."

6. "kasə[1]-θwąm[2] bityō[3], Haoma[4], maŝyō[5]
"kā[9] ahmāi[10] aŝiŝ[11] ərənāvi[12] ?

astvaiθyāi[6] hunūta[7] gaēθyāi[8] ?
ciţ[13] ahmāi[14] jasaţ[15] āyaptəm[16] ?"

7. āaţ[1] mē[2] aēm[3] paityaoχta[4]
"Āθwyō[8] mąm[9] bityō[10] maŝyō[11]
"hā[15] ahmāi[16] aŝiŝ[17] ərənāvi[18]
"yaţ[23] hē[24] puθrō[25] us-zayata[26]

Haomō[5] aŝava[6] dūraoŝō[7]:
astvaiθyāi[12] hunūta[13] gaēθyāi[14];
taţ[19] ahmāi[20] jasaţ[21] āyaptəm[22]:
vīsō[27] sūrayå[28] ®raētaonō[29].

8. "yo[1] janaţ[2] Ažīm[3] Dahākəm[4]
"χŝvaŝ[7]-aŝīm[8], hazaŋrā[9]-yaoχŝtīm[10],
"aγəm[15] gaēθāvyo[16], drvaŋtəm[17].
"yąm[18] aŝ[19]-aojastemąm[20] drujəm[21]
"aoi[26] yąm[27] astvaitīm[28] gaēθąm[29]

θrizafnəm[5], θrikamərəδəm[6],
aŝ[11]-aojaŋhəm[12], daēvīm[13] drujəm[14],
fraca[22] kərəŋtaţ[23] Aŋgro[24]-Mainyuŝ[25]
mahrkāi[30] Aŝahe[31] gaēθanąm[32]."

9. "kasə[1]-θwąm[2] θrityō[3], Haoma[4], maŝyō[5]
"kā[9] ahmāi[10] aŝiŝ[11] ərənāvi[12] ?

astvaiθyāi[6] hunūta[7] gaēθyāi[8] ?
ciţ[13] ahmāi[14] jasaţ[15] āyaptəm[16] ?"

10. āaţ[1] mē[2] aēm[3] paityaoχta[4]
"+®ritō[8] (Sāmanąm[9] səviŝtō[10]) θrityō[11] mąm[12] maŝyō[13]
"hā[17] ahmāi[18] aŝiŝ[19] ərənāvi[20],
"yaţ[25] hē[26] puθra[27] us-zayōiθe[28]
"ţkaēŝō[32] anyō[33] dātō-rāzō[34],
"yava[39], gaēsuŝ[40], gaδavarō[41].

Haomō[5] aŝava[6] dūraoŝō[7]:
astvaiθyāi[14] hunūta[15] gaēθyāi[16],
taţ[21] ahmāi[22] jasaţ[23] āyaptəm[24]:
Urvaχŝayō[29] Kərəsāspas[30]-ca[31];
āat[35] anyō[36] uparō[37]-kairyō[38],

11. "yō[1] janaţ[2] ažīm[3] srvarəm[4],
"yim[10] vīŝavaŋtəm[11], zairitəm[12],
"ārštyō[17]-barəza[18] zairitəm[19]:
"ayaŋha[23] pitūm[24] pacata[25]
"tafsaţ[29]-ca[30] hō[31] mairyō[32],
χ[v]īsaţ[33]-ca[34];
"yaeŝyaŋtīm[38] āpəm[39] parå ŋhāţ[40];
"naire[44]-manå[45] Kərəsāspō[46]."

yim[5] aspō[6]-garəm[7], nərə[8]-garəm[9],
yim[13] upairi[14] vīŝ[15] araoδaţ[16]
yim[20] upairi[21] Kərəsāspō[22]
ā[26] rapiθwinəm[27] zrvānəm[28];
frąŝ[35] ayaŋhō[36] frasparaţ[37],
parąŝ[41] taršto[42] apatacaţ[43]

6. (Zaraθuštra asked:) "Which[1] mortal[5], O Haoma[4], (was) the second[8] (who) worshipped[7] thee[2] for (the sake of) the material[6] world[8]? What[9] blessing[11] unto him[10] was granted[12]? What[13] profit[16] to him[14] accrued[15]?"

7. Thereupon[1] this[3] Haoma[5], the righteous[6], of-far-spreading-radiance[7], replied[4] unto me[2]: "Āθwya[8] (was) the second[10] mortal[11] (who) worshipped[13] me[9] for (the sake of) the material[12] world[14]. This[15] blessing[17] unto him[16] was granted[18], this[19] profit[22] to him[20] accrued[21]: namely[23] unto him[24] a son[25] was born[26], Θraētaona[29] of the valiant[28] race[27].

8. "Who[1] slew[2] the dragon[3] Dahāka[4], three-jawed[5], three-skulled[6], six[7]-orbed[8], (and) of-a-thousand[9]-wiles[10], the very[11] strong[12] devilish[13] Druj[14], (who was) evil[15] unto the living[16] (-creatures and) unbelieving[17]; whom[18] Aŋrō[24]-Mainyu[25] hewed[23] out[22] (as) by-far[19] the strongest[20] Druj[21] against[26] this[27] material[28] world[29], for the destruction[30] of the creations[32] of Aša[31]."

9. (Zaraθuštra asked:) "Which[1] mortal[5], O Haoma[4], (was) the third[3], (who) worshipped[7] thee[2] for (the sake of) the material[6] world[8]? What[9] blessing[11] unto him[10] was granted[12]? What[13] profit[16] to him[14] accrued[15]?"

10. Thereupon[1] this[3] Haoma[5] the righteous[6], of-far-spreading-radiance[7], replied[4] unto me[2]: "Θrita[8], the most powerful[10] of the Sāma[9] (family was) the third[11] mortal[13] (who) worshipped[15] me[12] for (the sake of) the material[14] world[16]. This[17] blessing[19] unto him[18] was granted[20], this[21] profit[24] to him[22] accrued[23]: namely[25], to him[26] were born[28] two sons[27], Urvaχšaya[29] and[31] Kərəsāspa[30]; the one[33] a Teacher[32] (and) Lawgiver[34], and[35] the other[36] a supremely[37]-energetic[38], youthful[39], curly-haired[40] mace-wielder[41].*

11. "Who[1] † slew[2] the horned[4] dragon[3], who[5] (was) horse[6]-devouring[7] (and) man[8]-devouring[9], who[10] (was) poisonous[11] (and) green[12], (and) upon[14] whom[13] ‡ the poison[15] rose[16] green[19] to the-height[18]-of-a-spear[17]; upon[21] whom[20] Kərəsāspa[22] cooked[25] (his) food[24] in an iron[23] (pot) || at[26] the time[28] (of) midday[27]; and[30] that[31] serpent[32] grew-hot[29] and[34] began-to-sweat[33], (and) forth[35] from (under) the iron[36] (pot) sprang away[37], (and) upset[40] the boiling[38] water[39]: startled[42], Kərəsāspa[46], (even through) of-manly[44]-heart[45], fled away[43] in-the-opposite-direction[41]. ¶"

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* i.e. warrior. † Kərə-āspa. ‡ i e all over its body.

|| K. apparently mistook the sleeping monster for a green hillock.

¶ But he came back after he had recovered from his surprise and ultimately slew the monster (Yt. XIX. 41–44).

12. "kasə[1]-θwąm[2] tüiryō[3], Haoma[4] maŝyō[5]
"kā[9] ahmāi[10] aŝiš[11] ərənāvi[12] ?

astvaiθyāi[6] hunūta[7] gaēθyāi[8] ?
ciţ[13] ahmāi[14] jasaţ[15] āyaptəm[16] ?"

13. āat[1] mē[2] aēm[3] paityaoχta[4]
"Pouruŝaspō[8] mąm[9] tüiryō[10] maŝyō[11]
"hā[15] ahmāi[16] aŝiš[17] ərənāvi[18],
"yaţ[23] hē[24] tüm[25] us-zayaŋha[26],
"nmānahe[30] Pouruŝaspahe[31],

Haomō[5] aŝava[6] dūraoŝō[7]:

astvaiθyāi[12] hunūta[13] gaēθyāi[14].
taţ[19] ahmāi[20] jasaţ[21] āyaptəm[22]:
tüm[27], ərəzvō[28] Zaraθuŝtra[29],
vīdaēvō[32], Ahura[33]-ţkaēŝō[34].

14. "srūtō[1] Airyene[2] Vaējahe[3]
"Ahunəm[7]-Vairīm[8] frasrāvayō[9],
"+(aparəm)[12] χraoždyehya[13] frasrūiti[14].

tüm[4] paoiryō[5], Zaraθuŝtra[6],
vīberəθwaŋtəm[10] āχtüirīm[11],

15. "tüm[1] zəmar-gūzo[2]* ākərənavō[3]
"yōi[7] para[8] ahmāţ[9] virō[10]-raoδa[11]

vīspe[4] daēva[5], Zaraθuŝtra[6],
+(a)patayən[12] paiti[13] āya[14] zəmā[15];

"yō[16] aojiŝtō[17], yō[18] tančiŝtō[19],
"yō[24] aŝ-vərəθrajāstəmō[25]

yō[20] θwaχŝiŝtō[21], yō[22] āsiŝtō[23],
abavaţ[26] Mainivå[27] dāmąn[28]."

16. āat[1] aoχta[2] Zaraθuŝtrō[3],

"huδātō[8] Haomō[9], arŝdātō[10],
"hukərəfŝ[14], hvareŝ[15], vərəθrajå[16],
"yaθa[20] χ^{v}areŋte[21] vahiŝtō[22]

"nəmō[4] Haomāi[5]! vaŋhuŝ[6] Haomō[7],

vaŋhuŝ[11]-datō[12] † baēŝazyō[13]
zairi[17]-gaonō[18] nąmyąsuŝ[19];
urunaē[23]-ca[24] pāθmainyōtəmō[25]."

17. nī[1]-tē[2], zāire[3], maδəm[4] mruyē[5],
nī[10] dasvare[11], nī[12] baēŝazəm[13],
nī[18] aojō[19] vīspō[20]-tanūm[21],

nī[26] taţ[27] yaθa[28] gaēθāhva[29]
ţbaēŝō[32]-taurvå[33] drujəm[34]-vanō[35].

nī[6] aməm[7], nī[8] vərəθraγnəm[9],
nī[14] fradaθəm[15], nī[16] varədaθəm[17],
nī[22] mastīm[23] vīspō[24]-paēsaŋhəm[25];
vasō-χŝaθrō[30] fracarāne[31]

* Geld. reads -gūro but I have chosen the reading given by Kan. Reich. and others.
† I have made this a compound.

12. (Zaraθuštra asked:) "Which[1] mortal[5], O Haoma[4], (was) the fourth[8] (who) worshipped[7] thee[2] for (the sake of) the material[6] world[8]? What[9] blessing[11] unto him[10] was granted[12]? What[13] profit[16] to him[14] accrued[15]?"

13. Thereupon[1] this[3] Haoma[5] the righteous[6], of-far-spreading-radiance[7], replied[4] unto me[2]: "Pouruṣaspa[3] (was) the fourth[10] mortal[11] (who) worshipped[13] me[9] for (the sake of) the material[12] world[14]. This[15] blessing[17] unto him[16] was granted[18], this[19] profit[22] to him[20] accrued[21]: namely[23], to him[24] thou[25] wast born[26], thou[27], O righteous[28] Zaraθuštra[29], in the house[30] of Pouruṣaspa[31], (thou who art) opposed-to-the-Daēvas[32] (and) follower of-the-Law[34]-of-Ahura[33].

14. "Famed[1] through (all) Airyana[2] Vaējah[3], thou[4], O Zaraθuštra[6], (wast) the first[5], (who) recited-aloud[9] the Ahuna[7]-Vairya[8], with-the-proper-divisions[10] (of metre and syllables), four-times[11], (and yet) another[12] (time) with-a-louder[13] chant[14].

15. "Thou[1], O Zaraθuštra[6], caused[3] all[4] the Demons[5] to-hide-under-the-earth[2], who[7], before[8] this[9] * ran-about[12] upon[13] this[14] earth[15] in-human-shape[11], (thou) who[16, 18] (art) the strongest[17] (and) bravest[19], who[20, 22] (art) the most active[21] (and) the swiftest[22], (and) who[24] hast become[26] in-the-highest-degree-victorious[25] among the creatures[28] of the (two) Spirits[27]."

16. Thereupon[1] Zaraθuštra[3] said[2]: "Salutation[4] unto Haoma[5]! Haoma[7] (is) excellent[6], well-created[8] (is) Haoma[9], truth-created[10] (also); created-by-excellence[12] (and) health-giver[13]; well-shaped[14], working-for-good[15] (and) victorious[16]; golden[17]-hued[18] (is he) with-bending-twigs[19]; just-as[20] (he is) best[22] for (the body of) the drinker[21], (so) also[24] (he) best-points-out-the-way[25] unto (his) soul[23]."

17. I ask[5] of thee[2], O Golden-hued[3] for[1] fervour[4], for[6] power[7] (and) for[8] success[9] (as well); for[10] health[11] (and) for[12] the means-of-gaining-health[13]; for[14] advancement[15] (and) for[16] increase[17]; for[18] strength[19] of-(this)-whole[20]-body[21], (as well as) for[22] wisdom[23] all[24]-embracing[25]: —for †[26] (all) this[27], (I ask) so that[28] in (all) lands[29] I may move-about[31] free-at-will[30], overcoming[33]-opposition[32], (and) conquering[35]-the-unbeliever[34].

* Z.'s advent.

† I have translated by "for" the particle **nī**, which, though not quite literally accurate, serves to bring out well the sense of the repetition of the **nī** in the original.

18. nil taṯ2, yaθa3 taurvayeni4 vīspanąm5 tbišvatąm6 ṯbaδšå7
daδvanąm8 mašyānąm9-ca10 yāθwąm11 pairikanąm12-ca13
sāθrąm14 kaoyąm15 karafnąm16-ca17, mairyanąm18-ca19 bizaŋgranąm20,
aṣemaoγanąm21-ca22 bizaŋgranąm23, vehrkanąm24-ca25 caθware26-zaŋgranąm27,
haēnyåṣ28-ca29 pereθu30-ainikayå31 davąiθyå32 patąiθyå33.

19. imem1 θwąm2 paoirīm3 yānem4, Haoma5, jaiδyemi6, dūraoṣa7:
vahištem8 ahūm9 aṣaonąm10, raocaŋhem11 vīspō12-χᵛāθrem13.
imem14 θwąm15 bitīm16 yānem17, Haoma18, jaiδyemi19, dūraoṣa20:
drvatātem21 aiŋhåṣe22-tanvō23.
imem24 θwąm25 θritīm26 yānem27, Haoma28, jaiδyemi29, dūraoṣa30:
darεγō31-jītīm32 uštānahe33.

20. imem1 θwąm2 tūirīm3 yānem4, Haoma5, jaiδyemi6, dūraoṣa7:
+yaθa8 aēṣō9 (amavå10) θrąfeδō11 fraχštāne12 zemā13 paiti14,
ṯbaēṣō15-taurvå16 drujem17-vanō18.
imem19 θwąm20 puχδem21 yānem22, Haoma23, jaiδyemi24, dūraoṣa25:
+yaθa26 vereθrajå27 vanaṯ28-peṣanō29 fraχštāne30 zema31 paiti32
ṯbaēṣō33-taurvå34 drujem35-vanō36.

21. imem1 θwąm2 χštūm3 yānem4, Haoma5, jaiδyemi6, dūraoṣa7:
paurva8 tāyūm9, paurva10 gaδem11, paurva12 vehrkem13 būiδyōimaiδe14:
mā15-ciš16 paurvō17 būiδyaēta18 nō19 vīspe20 paurva21 būiδyōimaiδe22.

22. +Haomō1 aēibiš2 yōi3 aurvaṇtō4 hita5 taχšeṇti6 arenāum7,
zāvare8 aojåṣ9-ca10 baχšaiti11.
Haomō12 āzīzanāitibiš13 daδāiti14 χšaētō15-puθrīm16,
uta17 aṣava18-frazaiṇtīm19.
Haomō20 taē-ciṯ21 yōi22 katayō23 naskō24-frasåŋhō25 åŋheṇte26,
spānō27 mastīm28-ca29 baχšaiti30.

18. (And I ask) for[1] (all) this[2] so that[3] I may overcome[4] the enmity[7] of all[5] (my) enemies[6],—(both) of Daēvas[8] and[10] of mortals[9], of wizards[11] and[13] of witches[12], of tyrants[14] wilfully-blind[15] and[17] wilfully-deaf[16], and[19] of two-legged[20] serpents[18], and[22] of two-legged[23] distorters-of-the-Truth[21], and[25] of four[26]-legged[27] wolves[24]*, also[29] (that I may overcome) the armies[28] (of all such foes) roaring[32] (and) rushing-onwards[33] in-a-wide[30]-battle-array[31].

19. This[1] (is) the first[3] gift[4], O Haoma[5] of-far-spreading-radiance[7], (that) I request[6] (of) thee[2]: the best[8] world[9] for the righteous[10], bright[11] (and) all[12]-glorious[13]. This[14] (is) the second[16] gift[17], O Haoma[18] of-far-spreading-radiance[20], (that) I request[19] (of) thee[15]: health[21] for this[22] body[23] (of mine). This[24] (is) the third[26] gift[27], O Haoma[28] of-far-spreading-radiance[30], that I request[29] (of) thee[25]: long[31]-continuance[32] of (my) vital-force[33].

20. This[1] (is) the fourth[3] gift[4], O Haoma[5] of-far-spreading-radiance[7], (that) I request[6] (of) thee[2]: that[8] I, happy[9] (and) powerful[10], my-task-accomplished[11], may progress[12] through[14] the world[13] overcoming[16]-opposition[15], conquering[18]-the-unbeliever[17]. This[19] (is) the fifth[21] gift[22], O Haoma[23] of-far-spreading-radiance[25], (that) I request[24] (of) thee[20]: that[26] I, victorious[27] (and) battle[29]-winning[28], may progress[30] through[32] the world[31] overcoming[34]-opposition[33], conquering[36]-the-unbeliever[35].

21. This[1] (is) the sixth[3] gift,[4] O Haoma[5] of-far-spreading-radiance[7], (that) I request[6] (of) thee[2]: may we become aware[14] beforehand[8] (of) the robber[9], beforehand[10] (of) the murderer[11], (and) beforehand[12] (of) the wolf[13]. Let not[15] any[16] (of our foes) became aware[18] beforehand[17] (of) us[19], (but) may we become aware[22] beforehand[21] (of) all[20].

22. Haoma[1] granteth[11] strength[8] and[10] courage[9] unto those[2] who[3] urge[6] well-trained[5] steeds[4] to victory[7]. Haoma[12] bestoweth[14] on women (who are) bearing[13] the-birth-of-a-brilliant[15]-son[16] (and) a righteous[18] progeny[19] as well[17]. Haoma[20] granteth[30] wisdom[27] and[29] fervour[28] unto all-those[21] house-holders[23] who[22] are occupied[26] in teaching[25] the scriptures[24].

* By wolves are meant all wild animals harmful to mankind.

23. Haomō[1] tåṣ-ciṯ[2] yå[3] kainīnō[4] åŋhaire[5] dareγem[6] aγrvō[7]
haiθīm[8] rāδem[9]-ca[10] baχšaiti[11], moṣu[12] jaiδyamnō[13] huχratuṣ[14].

24. +Haomō[1] tem-ciṯ[2], yim[3] Keresānīm[4], apa[5]-χšaθrem[6] nišāδayaṯ[7],
yō[8] raosta[9] χšaθrō[10]-kāmya[11], yō[12] davata[13]: "nōiṯ[14] mē[15]
"apąm[16] āθrava[17] aiwištiš[18] vereiδyē[19] daiŋhava[20] carāṯ[21];
"hō[22] vīspe[23] vereiδinąm[24] vanāṯ[25], nī[26] vīspe[27] vereiδinąm[28] janāṯ[29]."

25. ušta[1]-tē[2], yō[3] χ[v]ā[4] aojaŋha[5] vasō-χšaθro[6] ahi[7], Haoma[8]:
ušta[9]-tē[10], apivatahe[11] pourvacąm[12] erežuχδanąm[13];
ušta[14]-tē[15], nōiṯ[16] pairi[17]-frāsa[18] erežuχδem[19] pereṣahe[20] vācim[21].

26. §frā[1]-tē[2] Mazdå[3] baraṯ[4] paurvanīm[5] aiwyåŋhanem[6]
stehr-paēsaŋhem[7], Mainyū[3-*] vaŋuhīm[10] daēnąm[11] Māzdayasnīm[12].
tāštem[9],
āaṯ[13] aiŋhe[14] ahi[15] aiwyāstō[16] barṣnuš[17] paiti[18] gairinąm[19]
drājaŋhe[20] aiwiδāitīš[21]-ca[22] +gravas[23]-ca[24] mąθrahe[25].

27. Haoma[1], | nmānō[2]-paite[3], vīs[4]-paite[5], | zaŋtu[6]-paite[7], daiŋhu[8]-paite[9], | spanaŋha[10] vaēδyā[11]-paite[12]!
amāi[13]-ca[14] θwā[15] vereθraγnāi-ca[17] māvōya[18] upa-mruyē[19] tanuyē[20]
θrimāi[21]-ca[22] yaṯ[23] pouru[24]-baoχšnahe[25].

28. vī[1]-nō[2] ṭbiṣvatąm[3] ṭbaēṣēbīš[4], vī[5] manō[6] bara[7] gramenṭąm[8],
+yō[9] ciš[10]-ca[11] ahmi[12] nmāne[13],
yō[14] aiŋhe[15] vīsi[16], yō[17] ahmi[18] zaŋtvō[19], yō[20] aiŋhe[21] daiŋhvo[22],
aēnaŋhå[23] asti[24] mašyō[25], geurvaya[26]-hē[27] pāδave[28] zāvare[29]
pairi[30]-ṣē[31] uši[32] verenūiδi[33] skeŋdem[34] ṣē[35] manō[36] kerenūiδi[37].

29. mā[1] zbaraθaēibya[2] fratuyå[3], mā[4] gavaēibya[5] aiwi-tūtuyå[6];
mā[7] ząm[8] vaēnōiṯ[9] aṣibya[10], mā[11] gąm[12] vaēnōiṯ[13] aṣibya[14],
yō[15] aēnaŋhaiti[16] nō[17] manō[18], yō[19] aēnaŋhaiti[20] nō[21] kehrpem[22].

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[*] Geld. has [c]yu[c].

23. Haoma[1] doth grant[11] unto all-those[2] who[3] have remained[5] virgins[4] for-a-long-time[6] without-husbands[7], faithful[8] and[10] loving[9] (bridegrooms), as-soon-as[12] the Wise-One[14] is-entreated[13].

24. Him-indeed[2], who[3] (was) Kərəsāni[4], did Haoma[1] cast down[7] from[5]-(his)-power[6], (him) who[8] was-swelled-up[9] in (his) pride[11] of sovereignty[10], (and) who[12] (had) bragged[13] "Never[14] henceforth[16] in my[15] land[20] shall (any) priest[17] go-about[21] for spreading[19] religious-teachings[18]; (otherwise) he[22] might overcome[25] the whole[23] of (my) grandeur[24], (he) might strike[29] down[26] the whole[27] of (my) greatness[28]."

25. Hail[1] to thee[2]! O Haoma[3], who[3] through (thine) own[4] power[5] art[7] thine-own-master[6]. Hail[9] to thee[10]! who dost understand[11] the truthful-word[13] full-spoken[12]. Hail[14] to thee[15]! never[16] dost thou question[20] the word[21] true-uttered[19] by cross[17]-questioning[18].

26. Forth[1] for thee[2] did the Almighty[3] bring[4] the first[5] (sacred)-girdle[6], star-begemmed[7], woven[9]-by-the-(two)-Spirits[8]—(the girdle which is) the excellent[10] religion[11] (of) Mazda-worship[12]. Since-then[13] invested[16] with this[14] (girdle) thou hast been[15] (dwelling) upon[18] the mountain[19] heights[17], through-all-ages[20] (entrusted with *) the words[21] and[22] meanings[23] as well[24] of the Scriptures[25].

27. O Haoma[1]! Lord[3]-of-the-house[2], Lord[5]-of-the-village[4], Lord[7]-of-the-province[6], Lord[9]-of-the-land[8], (and) through thy holiness[10] Lord[12]-of-(all)-Wisdom[11]! Thee[15] I invoke[19] for courage[18] and[14] for victory[16] as-well[17] for my[18] body[20], and[22] for strength[21] that[23] bringeth-salvation[25]-to-many[24].

28. Away[1] from the hatred[4] of the enemies[3], (and) away[5] from (that) of the wicked[8] do thou remove[7] our[2] mind[6]: and[11] whosoever[10] the mortal[25], who[9] in this[12] house[13], who[14] in this[15] village[16], who[17] in this[18] province[19], (or) who[20] in this[21] land[22], is[24] full-of-evil[23], from (both) his[27] nether-limbs[28] (do thou) take-away[26] strength[29], turn[33] his[31] intellect[32] upside-down[30], (and) reduce[37] to-disorder[34] his[35] mind[36].

29. Give[8] not[1] strength[3] to (his two) crooked-shanks[2], nor[4] power-grant[5] to (his two) paws[6]: let him not[7] view[9] (this) earth[8] with (his) eyeballs[10], let him not[11] behold[13] the creation[12] with (his) eyeballs[14], who[15] works-harm[16] (to) our[17] mind[18], who[19] does-injury[20] (to) our[21] body[22].

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* The words in the brackets are a translation of **aiwyāstō** [16] which bears a double sense. See notes.

30. paiti[1] ažôiš[2] zairitahe[3], simahe[4] vîšô[5]-vaêpahe[6],
kehrpem[7] nâšemnâi[8] ašaone[9], Haoma[10] zâire[11], vadare[12] jaiδi[13];
§ +paiti[14] gaδahe[15] vîvarezdavatô[16] +χrvîšyatô[17] zazarâno[18],
kehrpem[19] nâšemnâi[20] ašaone[21], Haoma[22] zâire[23], vadare[24] jaiδi[25];

31. §paiti[1] mašyehe[2] drvatô[3], +sâstarš[4], aiwi-vôiždayaṇtahe[5] kamereδem[6],
kehrpem[7] nâšemnâi[8] ašaone[9], Haoma[10] zâire[11], vadare[12] jaiδi[13];
§ +paiti[14] ašemaoγahe[15], anašaonô[16], +ahûm[17]-mereṇcô[18], aiŋhâ[19] daênayâ[20]
mąs[21] vaca[22] daθânahe[23], nôiṭ[24] šyaoθnâiš[25] apayaṇtahe[26],
kehrpem[27] nâšemnâi[28] ašaone[29], Haoma[30] zâire[31], vadare[32] jaiδi[33].

32. §paiti[1] jahikayâi[2] yâtumaityâi[3] maoδanô-kairyâi[4] upaštâ-bairyâi[5],
yeŋhe[6] frafravaiti[7] manô[8] yaθa[9] awrem[10] vâtô[11]-ṣûtem[12],
kehrpem[13] nâšemnâi[14] ašaone[15], Haoma[16] zâire[17], vadare[18] jaiδi[19];
+(yaṭ[20] hê[21]) kehrpem[22] nâšemnâi[23] ašaone[24], Haoma[25] zâire[26], vadare[27] jaiδi[28].

30. Against[1] the serpent[2], green[3], dreadful[4] (and) poison[5]-breathing[6], smite[13], O golden[11] Haoma[10], (thy) weapon[12] for protecting[8] the body[7] of the righteous[9]. Against[14] the murderer[15], acting-contrary[16] (to the Law), blood-thirsty[17] (and) fuming[18], smite[25], O golden[21] Haoma[22], (thy) weapon[24] for protecting[20] the body[19] of the righteous[21].

31. Against[1] the unbelieving[3] mortal,[2] the oppressor[4] (proudly) raising-up[5] (his) wicked-head[6], smite[13], O golden[11] Haoma[10], (thy) weapon[12] for protecting[8] the body[7] of the righteous[9]. Against[14] the unrighteous[16] distorter-of-Truth[15], the soul[17]-destroyer[18], (who though) bearing[23]-in-mind[21] the commandment[22] of this[19] (true) religion[20] (still) never[24] applies[26] * (it) through (his) actions[26], (against him) smite[33], O golden[31] Haoma[30], (thy) weapon[32] for protecting[28] the body[27] of the righteous[29].

32. Against[1] the wicked-woman[2], full-of-wiles[3], voluptuous[4] (and) lustful[5], whose[6] mind[8] tosses-about[7] like[9] a wind[11]-driven[12] cloud[10], smite[19], O golden[17] Haoma[16], (thy) weapon[18] for protecting[14] the body[13] of the righteous[15]; indeed[20] (against) her[21] do thou smite[28], O golden[26] Haoma[25], (thy) weapon[27] for protecting[23] the body[22]-of the righteous[24].

* Lit. "not applying."

NOTES.

(1) Kanga: Khordeh Avestā bā Māeni (5th ed.), pp. 333 ff.
(2) Reichelt: Avestisches Elementarbuch, pp. 388 ff.
(3) ,, Avesta Reader, pp. 1-3 and 94-100.
(4) Bartholomae: Handbuch der altiranischen Dialekte, pp. 177 ff.
(5) Mills, S.B.E., vol. xxxi, pp. 230 ff.

Haoma.—The word is the same as the Skt. सोम and essentially expresses the same idea as in the Veda. But there can be traced in the Av. a twofold conception of the name. In the first place it is the name of a Being or a Divinity occupying a definite place in the Av. Pantheon, and in the second place it is the name of a Plant used in the sacrificial ritual. In our present selection (Yas. IX) the first conception is predominant. The second conception, however, predominates in Yas. X.* There are other places too in Av. where Haoma is mentioned, notably in Yas. LVII (19–20)† where the former conception is predominant. In one or two other places there is the mention of perhaps another Haoma. Thus in Yas. XI. 7,‡ there is a warrior of that name mentioned, who worshipped *Dravāspa* ‖ and *Aŝi* and through the help thus secured made captive *Fraŋrasyāna* (افراسیاب—*Afrāsiyāb* of Shah.), the arch-enemy of *Kava-Husrava* (کیخشرو *Kai-Khushrū* of Shah.). This Haoma is also mentioned in Shah., but it is probable that he is identical with the Haoma of our present piece. There is a fourth Haoma mentioned in the Av. in Yt. XIII. 116 but beyond his mere name as a holy man there is no further detail given.¶

The Divinity Haoma is mentioned in close connection with Haoma the plant. In fact it would not be too far wrong to say that he was responsible for introducing the Haoma cult among the Aryans, and it is very likely that the plant used at the sacrificial ritual derived its name from him. He is specially distinguished by his epithets *dūraoŝa* (of far spreading radiance) and is also called *frāŝmi* (the Renovator). In another place he is called *χŝaθrya* (क्षत्रिय)—the King; which reminds one of the Ved. सोमो राजा. It is notable also that though the majority of the epithets used for Haoma the Divine Being are such as can be only applied to the Plant by a stretch of imagination,** still there are two at least used in Yas. IX. 16 (*zairigaonō* and *nąmyąsuŝ*) and one in Yas. LVII. 19 (*zairi-dōiθrō*) which can only apply to the Plant. But it may be noticed by referring to the text that in the first case both the words could be left out without any injury to the whole, and in the second case the epithet is distinctly disturbing the metre and is palpably a later insertion. In course of time we do find that the plant is coming more and more to the front and the person who introduced it is getting forgotten. It were well if the upholders of the "Personification-theory" would bear this fact constantly in mind.

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* Sel. XIX, Part II. It may be here noted that the Haoma Yašt as used in Z. ritual is made up of both the Yasnas IX and X. † Sel. II, below. ‡ Sel. XX, Part II.
‖ See Yt. IX. 18. (Sel. XXII, Part II). ¶ Modi, Dict.
** For a fuller discussion of this point see Introduction.

1. *hāvanīm*—2/1 adj. Note the *-ī* when in Skt. we get *-i*. This is the rule in Av. for the 2/1 of nouns in *-i* and *-u*. "Morning" lit., "the time of the Haoma Sacrifice," सवनम्. From √*hu*—हु. The day among the Zoroastrians is divided into five periods or *gāhs* (in Av. *asnya*—अस्न्य) each having a special prayer appropriate to it, and each being associated with certain Powers. These are, beginning with midnight:

(i) *uṣahina*—√*uṣ*, to shine (cf. उषस्)—from midnight till dawn; associated with *Bərəjya* (Increaser of corn) and *Nmānya* (Lord of the house).

(ii) *hāvani*—√*hu*—(हु)—from dawn to midday—associated with *Sāvaŋhi* (Increaser of Prosperity) and *Vīsya* (Lord of the village).

(iii) *rapiθwana*—from *ayarə*, day and *piθwa* middle, (cf. Eng. *pith*),—from midday to 3 P.M. In the last five months of the Z. year this period too is called *hāvani*, sometimes also "the second *hāvani*." This is associated with *Frādaṭ-fṣu* (Increaser of cattle) and *Zaṇtuma* (Lord of the province).

(iv) *uzayeirina*—origin doubtful—from 3 P.M. to sunset; associated with *Frādaṭ-vīra* (Increaser of mankind) and *Daχyuma* (Lord of the country).

(v) *aiwisrūθrəma*—*aiwi* (अभि) and √*sru*, (स्रु)—from sunset to midnight; associated with *Frādaṭ-hujyāiti* (Increaser of all good creation) and *Zaraθuštrotəma* (lit., the holiest Zaraθuštra, i.e. the Supreme Head of Religion).

ā—आ at, upon, during.

ratūm—2/1 m. Note *-ū*. Time, ऋतु. There is another word *ratu* which means a leader (almost always in the spiritual sense). Kan. thinks that both these have come from √*ar*, ऋ, to go. (Dict. pp. 439f.).

Haomō—1/1 m. सोमः. The visarga if preceded by *a* is represented in Av. combined with the preceding *a* as *o*. The name is used partly for the *Haoma* plant and sometimes for the *Yazata* (or देवता) presiding over the *Haoma* sacrifice. See Introductory note.

upāiṭ—3/1 impf. √*i* (इ) with *upa*, (उप)—came up to, उपैत्.

Zaraθuštrəm—2/1 m. The name of the Prophet of Irān has been variously explained by Western scholars from *zaraθa* (√*zar*—ज़र्) old and *uštra*, (उष्ट्र) camel or from *zaraθa* (हरित) tawny and *uštra*, i.e. either "the keeper of old camels" or "the keeper of tawny camels." Parsi writers rather would like to have the word mean "he who has the golden radiance" * (*zaraθa*—हरित—golden and *uštra*—√*uṣ* to shine—radiance). For details of his life, etc., see the various books on the subject notably Jackson's *Zoroaster*.† His date seems to have been now fixed at much earlier than 660 B.C. which used to

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* Lassen and Windischmann translate the name "golden-star."

† The origin of the name is fully discussed in an Appendix in that book, pp. 147 ff.

be given in older works, though Jack. seems to favour the older view. See Introduction.

Ātrəm. (v.l. *Ātarəm, Āθrəm*) 2/1 m.—Fire. Probably the word is connected with अथर्व. The Pers. آتش (*ātish*), fire, is from 1/1 *Ātarš*. The Ved. इताम् (later इताशन) is also probably connected.

pairi-yaoždaθəntəm—2/1 pres. pt. par. of *yaoždā* to purify (lit. prepare for worship) with *pairi* (परि). The *yaoždā* itself is a comp. verb made up of √*yaz* (यज्) and √*dā* (धा). The root *dā* is often thus compounded with nouns or with other roots, e.g. *χruždā* (क्रुध् + धा) to harden, *ni-χ^{v}abdā* (नि + क्ष्प् + धा) to lull to sleep, *pazdā* (पद् + धा) to stamp on the ground, *mązdā* (मन् + धा) to pay heed to, etc. In Skt. there is only one such example of a word with धा quotable—श्रद्धा, though other comp. verbs are not uncommon. See Whit. §§ 1090 ff. The *dā* may have a caus. value. (Jack. A.G. § 692).

gāθå̊s-ca—2/3 f. गाथाश्च. The enclitic particle *ca* is always joined on to the previous word and where the visarga (I-E. *-s*) is at the end of the previous word the Sandhi shows the *-s*; e.g. *Haomō* (सोमः) but *Haomas-ca* (सोमश्च), *gaθå̊*—गाथाः but *gaθå̊s-ca*—गाथाश्च. The *gāθās* are the oldest portions of the Av. scriptures. They are metrical and are supposed to have been the words of Z. himself. See Introduction and also the introductory notes to the Gāθic selections.

srāvayantəm—2/1 pres. pt. caus. par.—√*sru* (स्रु)—श्रावयन्तम् lit. to cause to hear, i.e. to recite. This caus. form, *srāvaya*, is regularly used in this sense throughout the Av. In P. Guj. we have retained the same word सारवुं e.g. आशीर्वाद सारवा (to chant the (marriage-) blessings).

ā-dim (v.l. °*dəm*)—आ-दम्—*dim* is an obsolete form for 2/1 of the pron. 3 per. (*təm*). There are several other forms (also enclitic like *dim*) used for the 2/1 of the 3 per. pron. They are *hīm, im*. In O. Pers. *sim* is also found. In some Prak. dialects the form सीम् or शीम् is found.

pərəsaṯ—3/1 Impf. augment omitted. The augment is more often omitted in Av. than not. अपृच्छत्. √*pərəs*, Pers. پرسیدن (*pursīdan*) to ask.

kō—कः—who.

narə—8/1—हे नर. The word is used more in the sense of the Skt. वीर.

ahi—2/1 Pres. असि—(thou) art. √*ah*—अस् to be.

yim—2/1 m.—whom. The form must have been originally ˣ*yəm* (यम्) but generally in the neighbourhood of the palatal sounds *y, c, j* and *ž* the *-əm* changes to *-im* e.g. *vācim* (वाचम्), *bajina* (भाजन), *drujim* (द्रुजम्), but *drujəm* also is found.

azəm—अजम्—I.

vīspahe—6/1 m.—of all, of the whole—विश्वस्य.

aŋəuš—6/1 m. of *aŋhu*, life, creation. There is a variant form of the word *aŋhu* also found frequently, namely *ahu* (अहु). The *ŋ* inserted before the *h* is governed by rather complex rules, and in the declension we find both the variants *ahu* and *aŋhu* used side by side. So also *vohu* and *vaŋhu* (वहु). But *Ahura* (अहुर) has only one form.*

astvatō—6/1 m. of *astvaṯ* (अस्तिवत्) lit. "possessing bones," i.e. the corporeal or material world; always used as opposed to spiritual and referring to things on the physical plane.

sraēštəm—2/1 adj. sup.—best, noblest—श्रेष्ठम् The ए and ओ of Skt. are regularly represented in Av. by the diphthongs *aē* and *aō*. Cf. the modern London dialect of English which pronounces "*laidi*" for "lady" and "*raud*" for "road".

dādarəsa (v.l. *dādarəsəm*)—1/1 pft. √*darəs* (दृस्) to see—ददर्श. In Av. as also in Ved. the perfect does not necessarily have a past significance. The idea is more that of being परोक्ष, i.e. happening in the presence of the speaker. Note also the long vowel *dā*°.

χᵛahe—6/1 of *χᵛa*—one's own—स्वस्य The ष् of Skt. is represented by *h* in Av. and the स्व by *hva* (G.A.) which becomes *χᵛa* (Y.A.). The *h* in the *hva* is a strong spirant which makes the transition to *χᵛa* easier.† Pers. خود (*khūd*) self has the خ (*khva*) which is Av. *χᵛa* (cf. स्वतः).

gayehe—6/1 of *gaya*, life √*gi* to live. Cf. जीव, *βίος*.

χᵛanvatō—6/1 pres. pt. √*χᵛan*—shining. The gen. here is used almost adjectively: according to strict syntax we should get *χᵛanvaṇtəm*. The genitive case is used in Av., as also in Veda, very freely in place of other cases.‡ Here *χᵛahe gayehe* should be in the ins. but both are in the genitive and the *χᵛanvatō* in the genitive is due to case attraction.

amərəšahe—6/1 of *amərəša*, immortal, undying—अमरतस्य; adj. to *gayehe*. The equation Skt. *rt* = Av. *ŕ* was first given by Bartholomae, e.g. ऋत (×अर्त) —*aŕa*, मर्त्य:—*maŕyō*. (Here the *ŕ* for *ŕ* is due to the *y*).

2. *āaṯ*—Thereupon—आत् (अथ).

mē—4/1—to me—मे (मह्यम्). The -*ē* final is a sign of the older dialect where all final vowels are long. In Y.A. all final vowels except *ō* are shortened. Thus we get in Y.A. the form *me*. The dialect of this piece is about midway between G.A. and Y.A.

āēm—1/1—This. Anticipates *Haomō* in the next *pāda*. (Reich. § 569).

paityaoχta (v.l. *paiti-aoχta*)—3/1 aor. atm. √*vac* with *paiti* प्रति)—replied. In Skt. it would be par. प्रत्यवोचत् The atm. form shows, as might be expected, the weak grade with *samprasāraṇa*, cf. उक्त.

aŕava—1/1—Righteous, lit., "possessing *asha*"—ऋतावा. Note the short final -*a*.

* Jack. A.G., §§ 108-129. † Jack. A.G., § 130. ‡ सम्बन्धशेषायां षष्ठी.

dūraoṣō—1/1. The word is a comp. and various meanings are suggested of its second component *aoṣa*. The first part is *dūra* (दूर) far, wide-spreading. *aoṣa* may mean (1) radiance √*uṣ* to shine, or (2) sickness—√*uṣ* to be faint, to be weak, or (3) death—also from √*uṣ* to be weak, to faint. Thus the meanings of the compound would be, respectively, (1) "of-far-spreading-radiance" (Barth.)* or (2) "warding off sickness" (Kan.); or (3) "warding off death" (Wolff). All these make good sense and any of them may be the correct one.

ahmi—1/1 pres. √*ah*—अस्मि—(I) am.

ā .... yāsayuha—2/1 imp. atm. √*yās* (to desire), with *ā*—desire ardently, आयाचस्व. The Skt. याच् to beg is cognate, and probably इष् (इच्छ्) to wish is also connected. Note the equation (*a*)*yuha* = (अ) स्व.

mąm—2/1—me—माम्.

Spitama—8/1—A patronymic name of Z. from his ancestor of that name. The geneology is given thus in Bun. and other works:—

Zaraθuštra—Pouruṣaspa—Paetiraspa—Aurvaṭ-aspa—Haecaṭ-aspa—Caχšnuš—Paetiraspa†*—Hardarṣna—Haridar—Spitama*. The name of *Spitama* was used as a family name by his descendants; hence Z. is often called *Spentamāna*. The meaning of the name seems to be "the holiest, the noblest" from √*spi* (शि) to be white, to be pure (Kan.), hence it may be translated by the Skt. ×शितम (=श्वेततम).‡

frā .... hunvayuha—2/1 imp. atm. √*hu* (सु) with *frā* (प्र)—प्रसुनुष्व Press out.

χ^v*arətəe*—4/1 of °*rəti*—for drinking. A verbal infinitive. The meaning is the same as the Skt. पीतये. √χ^v*ar* (*hvar*) to eat. Cf. Pers. خوردن (*khurdan*) to eat.

aoi .... stūiδi (v.l. *avi, aui, ave*)—2/1 Imp. par. √*stū* (स्तु) with *aoi* (अभि)—praise अभिष्टुहि (Ved., later °हि). *aoi* is spelt elsewhere as *awi, aiwi, aibi*, etc. The ending -*δi* is I-E. and is found in Veda—Grk. -*θι*—later Skt. हि. The -हि survives in the later इहि.

staomaine—7/1 of °*man*—in (a) hymn of praise (Kan.). स्तोमनि. Reich. takes it as a dat. inf. and trans. the sentence; "praise me that I may be praised."

yaθa—just as—यथा—Note the final -*a*.

aparaciṭ—1/3—others—अपरेचित्. The enclitic -*ciṭ* is added more often in Av. than in Skt. and to a greater variety of stems, cf. *azəm-ciṭ, taē-ciṭ* (below 22), etc.

Saošyaṇtō—1/3 fut. pt. par. √*šu* to work, to do good, to worship,—

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* Hb. air. D., but in Wb. he supports the third interpretation.

† Note the element -*aspa* in these names, implying that it was a family of warriors.

‡ *Spāna* and *Spenta* are cognate. See below 22.

सु (?)—*Saošyaṇt* is the name given to an order of Beings who appear in the world from time to time to fight the evil and to re-establish the law of *Aṣa* (Righteousness) in the world. The sense is not restricted to the future alone but may refer to the past as well. Hence the word may be used, as here, in the general sense of "those who work for the good of humanity," i.e. Prophets and Teachers of the Law. In a stricter sense, especially when used in the singular, the name denotes a special Teacher who is to appear in the future and re-inaugurate the golden age, somewhat like the *Kalki-avatāra* of the Hindus. This *Sošyant* is said to be the seed of Z. who is to be born in the future.*

stavąn—3/3 subj. par. **स्तवात्**—used in a general sense in a relative clause—did praise. Reich. takes the word in the sense of the future taking *Saošyaṇtō* literally in the future sense translating *stavąn* as "shall praise thee."

3. *nəmō*—Salutation—**नमः**

Haomāi—4/1—to Haoma—**सोमाय**

kasə—1/1—a variant of *kō*, who. The word occurs also as *kas*, or *kaš* when used in a compound or with enclitics, e.g. *kasnā*, *kaste*, etc. The *kasə θwąm* seems to be a similar use though *θwąm* is not enclitic. The *-ə-* inserted is merely to ease the pronunciation.

paoīryō—1/1—first, almost used adverbially. **पूर्यः**

mašyō—1/1—mortal—**मर्त्यः**

astvaiθyāi—4/1 f.—material—**अस्थिवत्यै**

hunūta—3/1 impf. atm., augment dropped. Worshipped, lit. pressed out. Note the atm. In the Av. the atm. is used far more frequently in its original sense than in Skt., the sense namely, of the subject of the verb, profiting by the action (cf. the "middle voice" in Grk.). Another point to note is the long *-nū* where the Skt. would show the short vowel—**चकृम**. This is due to the strong stress accent in Av. which developed in place of the original pitch accent of the I-E. Ursprache, which latter has been preserved almost intact in the Vedas. The Av. even in the earliest period tended to have the stress-accent shifted to one fixed syllable, viz. the penult, hence the long *-nū* in the present case.

gaēθyāi—4/1 of °*θi* f.—for (the sake of) the world. √*gi* (cf. *gayehe* above). Pers. گیتی (*gītī*) world.

kā—1/1 f.—what? **का**.

ahmāi—4/1—to him—**अस्मै**.

aṣiš—1/1 f.—blessing—**आशीः** Note the quantity of the vowels which very often do not quite correspond between Av. and Skt.

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* Modi. Dict., under Zaraθuštra, also Saošyant.

ərənāvi—3/1 pass. aor. √*ar*—to give, to grant—was granted. The Skt. word ऋण is connected with this. This is a special form of the aor. See Whit. §§ 842 ff., Reich. § 232.

ciṯ—1/1 n. a variant (palatalised *) of *ka*—What? The m. form is *ciš* which is found in the Veda in the phrases माकिः and नकिः The *ciṯ* shows the final *-ṯ* after analogy of *yaṯ*, *taṯ*, etc. Cf. Lat. *quid*. Skt. shows the चित् only as the indefinite enclitic particle in कश्चित्, etc.

jasaṯ—3/1 aor. augmentless. √*jas*—to come—came, accrued. The root is connected with the Skt. गच्छ्.

āyaptəm—2/1 n.—profit. √*ap* (आप्) to obtain with *ā*—आप्तम्. The *-y-* is euphonic to avoid the hiatus.

4. *Vīvaŋhå*—1/1 of *Vivaŋhvaṯ*—विवस्वत्—Father of *Yima* (यम) and grandson of *Hoshang*, who was the grandson of *Gaya-Maretan* the first human being. In the Veda also यम is called वैवस्वत. The name is also written *Vivaŋhana* or *Vivaŋhuṣa*.

hā—1/1 f.—this, सा.

taṯ—1/1 n.t—this, तत्.

yaṯ—conj., exactly as in Skt.—namely, that.

hē (v.l. *hi*)—6/1 of the dem. pron. enc.—his, अस्य. There is a variant *ṣ̌ē* also found in Av. Cf. Prāk. से. See below 28.

puθrō—1/1—Son, पुत्रः

us-zayata—3/1 impf. atm. √*zan* (जन्) to be born, with *uṯ*, augmentless—was born—उज्जायत.

yō—1/1 rel. pron.—who. यः

Yimō—1/1—यमः. The names in Av. and Veda are identical in every respect. Literally it means a twin, probably because there is mention of his twin sister *Yamī*, though in the Z. literature she is not mentioned till much later. This is evidently an old Aryan legend of the first progenitors of mankind. *Yama's* rule was the golden age of the world (cf. Ven. II, Sel. X below). But he was also the first human being who died and after his death he became the ruler of the dead. Cf. RV. X. 14.

χ̌ṣ̌aētō—1/1—Ruler. √*χ̌ṣ̌i* (क्षि) to rule. *Yima* always has the title *χ̌ṣ̌aēta* added to his name and this full name *Yimō-Xṣ̌aētō* (Yima the King) has given the Persian name جمشيد (*Jamshīd*) found in Shah. The O. Pers. form of *χ̌ṣ̌aētō* is *χ̌ṣ̌āyaθiya* found constantly in the Cuneiform Inscriptions, where also it means King or Ruler.

hwąθwō—1/1 adj.—Magnificent—*hu* (सु) and *vąθwa* prosperity (from √*van* to win, to conquer, to protect, to prosper). The word may mean "possessing great prosperity or magnificence" or "possessing large flocks"

* Owing to the palatal vowel *i*, by the law of Collitz.

or "having a large retinue" (Kan.). It may also mean "the good protector" (सुरक्षक).

χᵛarənaŋuhastəmō—1/1 sup. of *χᵛarənaŋhvaŋt*—most illustrious, most resplendent. Lit., most possessed of *χᵛarənaŋh* (√*χᵛar*—खर् to shine). This *χᵛarənaŋh* has almost exactly the same sense as the तेजस्, of Skt. literature. The words खर्, खर्य, खर्व, Lat. *sol*, Grk. ἥλιος, Pers. خور (*khoreh*),* are cognate.

zātanąm—6/3 of p. pt. of √*zan* (जन्) to be born—Of those born, i.e. of created things—जातानाम्.

hvarə-darəsō—1/1—Comp. of *hvarə* the sun and *darəsa* appearance—having the appearance of the sun. Note the retention of *hv* in this word.

mašyānąm—6/3 of *mašya*—Of mortals, among mortals—मर्त्यानाम्.

yaṯ—1/1 n. rel. pron.—This refers to *Yima*. In Av. the neu. rel. pron.† is often used for all genders and numbers as a sort of general relative. (Kan. A.G. § 604).

kərənaoṯ—3/1 impf. augmentless of √*kar* to do—made. In the Av. as in Veda the √*kar* (कृ) is used in the तु- class. (च) कृणोत्.

aiŋ́he (v.l. *aŋ́he*, *aŋhe*)—6/1 of dem. pro. m.—his (own)—अस्य. The regular G.A. form is *ahyā* and in Y.A. *ahe* for the m. The form *aiŋ́he* is formed after the analogy of the fem. *aiŋ́hå* (अस्याः) where owing to the epenthetic *i*, the *ŋ* change to *ŋ́*. The two nasals *ŋ* and *ŋ́* are hard to distinguish in pronunciation and in actual practice are not sounded differently. The *ŋ* is the guttural nasal = Skt. ङ् and the *ŋ́* has a slightly palatalised value and occurs with an *i* or *e*, i.e. with palatal vowels. Sometimes however mss. show wrongly the *ŋ́* even when the palatal vowel is dropped, e.g. *aŋ́he*, *aŋ́hå*, etc. Note also the reflexive sense of the dem. pron. when referring to the subj. of the principal sentence.‡

χšaθrāδa—5/1 of *χšaθra* (क्षत्र)—Power, rule, kingdom. The form of the abl. ending *-ăδa* is peculiar to Av. This is really made up of the regular ending *-ăṯ* + *ā* (a postposition) which when joined together give *-ăδā*, subsequently *-ăδa*. Skt. क्षत्रात् = क्षत्रात् + आ. But the postposition *ā* was invariably used with the abl. form, especially if it had a sense other than the regular abl. sense of "from." Thus the *-ăδa* became a regular ending for the abl. by the enclitic postposition *ā* being incorporated with the original ending. Another point to note about the abl. ending is, that the *-ăṯ*, which originally, as also in Skt., belonged to the stems in *-a* (अ) only, was in the Av. extended to all nouns, thus completely replacing the original, I-E. *-as* (अस्).|| The sense of the abl. here may be taken as (1) referring to space, "in his kingdom," (2) referring to time, "during his rule," or (3) causal, "owing to his rule."

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* The Per. word means तेजस्.

† Kan. calls the *yaṯ* "the relative particle." ‡ Reich. § 568 || Jack. A.G. § 222.

amarəṇ̊ṇta (v.l. *amərəṇ̊ṇta, amarəṇ̊inta* Kan.)—2/2 fut. pt. √*mar* (मर्) to die with negative prefix *a-* (अ)—undying, immortal.—अमरिअन्ता (Ved.).

pasu-vīra, a *dvandva* comp., 2/2—animals and men—पशुवीरा (Ved.).

aŋhaoṇ̊əmne—2/2 pres. pt. atm. f. of √*huš* (शुष्) to dry up with negative prefix *a-* not drying up, ever fresh—अशुअमाये.

āpa-urvaire, a *dvandva* comp. 2/2—waters and vegetation. The original words are *āpa* and *urvarā*. *āpa* is Skt. आपः water, but in Av. it is used in all numbers. The word *urvarā* corresponds to Skt. ऊर्वरा, but means vegetation. The Pers. اورَ (*urvar*) tree is a derivative. The Lat. *arbor* also seems to be a cognate.

χ^v*airyąn*—3/3 opt. par. √χ^v*ar*—to eat (Kan.). They (i.e. the people) might eat. Kan. takes this to be an independent sentence. Reich. however takes χ^v*airyąn* to be an inf. 2/1 object of the verb *kərənaoṭ* and compares the sentence with the Vedic construction where the inf. is used as obj. of the finite verb, e.g. तमिन्द्रं ववितवा अपक्षः.* Reich. translates "made for feeding."

χ^v*arəθəm* (v.l. °*təm*)—2/1—Food—cognate object of χ^v*airyąn*.

ajayamnəm (v.l. *ajyamnəm*)—2/1 Pres. pt. atm. √*jyā* to decay, to be exhausted (cf. Skt. जिगाति)—Inexhaustible.

5. *χ̊aθre* (v.l. °*θrahe* evidently due to attraction of the two genitives on either side) 7/1—In the kingdom or during the rule.

aurvahe—6/1—Illustrious, renowned. √*ar* to be noble. Skt. आर्य is connected.

nōiṭ . . . . nōiṭ—neither . . . . nor. *Nōit* by itself is much stronger as a negative and may be rendered "never."

aotəm—noun, 1/1 n.—Cold (cf. Av. *aodar*—cold, Skt. अधः in the sense of cloud in the Veda).

åŋha—3/1 pft. √*ah* (अस्) to be—There was, आस.

garəməm—noun 1/1 n.—Warm, घर्मम्, θέρμος

zaurva—1/1 f.—note the shortening of the final *ā* of *zaurvā*. Old age—जरा.

mərəθyuš—1/1 m.—Death, मृत्युः

araskō (ἄπ)—1/1—meaning is doubtful as it is used only in one other place† besides. Probably it means envy.—Pers. رشک (*rashk*) envy. Is ईर्षा connected? Barth. (Wb. 187) says that though derivation and tradition agree as to the meaning envy still the meaning "illness" would suit the context better. He thinks *yaskō* might have been the original reading.

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* RV. VII. 21. 3; Reich. § 690.

† Yt. XV. 16, which is exactly the same passage.

daēvo-dātō—1/1—Comp. of *daēva* demon and *dāta* p. pt. of √*da* (दा) to create—created by the demon. The word *daēva* is the same as the Skt. देव, √*div* (दिव्) to shine, but the meanings are opposite. Similarly we find *Ahura* and असुर the same philologically but with opposite meanings. This points to a period of Indo-Iranian unity which was later disturbed by some religious quarrel. In fact the names of a great many Hindu deities are used for demons in Av. and *vice versa* in the Veda. It is however remarkable that असुर in the oldest Veda has got the good sense while *daēva* is nowhere thus used in the Av.*

pancadasa—1/2 adj.—fifteen (years old), referring to the *pita-puθras-ca* (पिता पुत्रश्च —father and son. The age of 15 was considered to be the age of the first blossoming of youth in ancient Iran hence the word implies "in the first bloom of youth."

fracarōiθe—3/2 subj. ātm. √*car* (चर्) to move with *frā* (प्र)—moved about. ×प्रचरेथे.

raoδaēx̌va—7/3 (*raoδaēx̌u* + *ā*). The *ā* is a postposition (= in) amplifying the sense of the loc. See above *χx̌aθrāδa*. The word *raoδa* (√*ruδ*—रुध् —to grow) means growth, stature, when used in plu. it means appearance, form. In appearance.

kataras-cit—*cit*, as in Skt., is indefinite in sense. *katara* (com. of *ka*) means one of the two (Grk. ποτέρος—कतरः —either of them, i.e. both of them. This word is evidently a later addition made in order to emphasise the sense fully, as it does not fit in with the metre.

yavata—As long as—यावत्.

χx̌ayōit—3/1 aor.—Ruled—(क्ष)यत्.

Vivaŋuhatō—6/1—Of V.—विवस्वतः

6. *bityō*—1/1—Second—द्वितीय:

7. *Āθwyō*—1/1—The father of Θraētaona. In Veda the name is found as आप्त्य, in Pah. as *Āspiyān* and in Shah. we find it as آبتین (*Ābtīn*). He was famed for his great wealth because he has always the epithet "*pourugo*" (पुरुगु: possessing many cows)† given him in Pah. books.

vīso—6/1 f. of *vīs* family—विशः

sūrayå—6/1 f. valiant—शूरायाः

Θraētaonō—1/1. This name is found in Veda as त्रैतान with the surname आप्त्य added (RV. I. 158. 5.). This personage is also mentioned in the Veda as having slain a three-headed monster and delivered the cows, though later on this exploit has been transferred to Indra (RV. X. 8. 8.). The Veda moreover in other passages uses the name त्रित आप्त्य for the same personage.

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* Haug, pp. 267 ff. See also Introduction.

† Another epithet of his is *purtora*, possessing many bulls (cf. *taurus*).

But the Θrita of Av. is a different person belonging to the family of *Sāma* who was the father of *Kərəsāspa* (see 10 below). The name Θraētaona occurs in Shah. as فریدون (*Farīdūn*) the son of آبتین (*Ābtīn*). The change of the spirant θ of Av. to ف (*f*) in Pers. is paralleled by the change of Grk. θ to the Russ. θ (*Fītā*) e.g. Θεόδωρος—Russ. *Feodor*.

8. *janaṯ* (v.l. *zanaṯ*)—3/1 impf. √*jan* (*zan*)—हन्—to slay. (ष ःहनत्.

Ažīm-Dahākəm—2/1—The name is invariably in this double form. This was a three-headed monster destroyed by the hero Θraētaona. The full name survives in Pers. as اژدها (*azhdahā*) a great snake, a python. The first part *Ažiš* is the Skt. अहिः—Grk. ὄφις, a snake and *Dahāka*—biter, stinger, √*dah*—दंश् (दंशँ)—to bite, to sting. Only the second half of the name is used in Pers. and becomes ضحاک (*Zohāk*) of Shah. He had the title بیورسپ (*bīvaraspa*) (lit. of 10,000 horses). The Shah says that he was the son of a good man of the royal family and was brought up in the ways of godliness and religion. He was also a master of all the arts and crafts of his day. But he came under the influence of the Evil One who, disguised as a cook, entered his service, and soon became the prime favourite of the young Prince. Once as a boon the Evil One obtained permission to kiss his master on the two shoulders. Thereupon two black snakes came out of Zohāk's shoulders and they could not be cut away. The Evil One hereupon again appeared in the guise of a doctor and said that the serpents should be fed daily with the brains of men. From that time onwards Zohāk grew in power and went on from tyranny to tyranny. He slew his own father and took lead in the revolt against Yima. Ultimately he usurped the throne and ruled over Irān. His rule was an iron rule and very harsh. But people had to wait 1000 years, all but a day, till the champion Farīdūn arose against Zohāk. After a hard struggle Zohāk was captured and bound alive to Mount Damāvand.

θri-zafnəm—2/1—with three jaws—The word *zafan*, √*zaf* (*jap*), जभ् to gape, is used only for the *daēvas* or their creation. Corresponding to words used for ordinary or good people, i.e. the creation of the Good Spirit, the "*ahura*" words, there is a whole series of "*daēva*" words in Z. literature. This custom continues even to-day among the Parsis, e.g. सुवुं to sleep, but the "*daēva*-word" is घोडावुं; खावुं to eat and जोभरवुं and so on through a whole series. In German there are a few such pairs of words, e.g. *Mund* (mouth) but *Maul* (used for animals).

θri-kamərəδəm—2/1—The *daēva*-word *kamərəδa* means head. Skt. ×कबूर्धन् (= कुबूर्धन्) on analogy of किम्बर, कापुरुष the inter. pron. being used in the sense of contempt. Kan. in his Dict. gives another derivation, *kamərə* empty space (cf. Lat. *camera*) and δā (धा) to enclose, hence meaning lit. an empty head.*

* See also Barth., Wb. 440.

χšvas-aš̨īm—2/1—*χšvas* six (षष्—Grk. ἕξ—Lat. *sex*) + *aš̨i* eye (अक्षि), a *daēva*-word. These three words of course refer to *Dahāka* and the two serpents growing out of his shoulders.

hazaŋrā-yaoχš̨tīm—2/1—of a thousand wiles. *hazaŋrā* thousand, Pers. هزار (*hazār*), सहस्र; *yaoχš̨ti*—यु॒क्ति—art. *Dahāka* was very learned in the arts and sciences of his day and hence this epithet. It is not used in any special *daēva*-sense because in another place we find a blessing uttered in these words: *hazaŋra-yaoχš̨tyō bavāhi yaθa Ažōiš Dahākāi aγa-daēna* (be thou learned in a thousand arts like *Azhi-Dahāka*, the follower of the wicked faith) Yt. XXIII. 3.

aš-aojaŋhəm—2/1—possessing much power *-aš*—is a prefix used often in the sense of very or excessive, like the Skt. अति; it is often spelt also *aš̨. aojaŋh*—ओजस्—power. Dahāka had obtained the power by *tapas* but had misused it like *Rāvaṇa* and other demons of mythology.*

daēvīm—2/1—devilish—दैवीम्.

drujəm (v.l. °*-jīm*)—2/1 f.—This is the root-noun, *druj*—to oppose, hence opponent, enemy; द्रुह्. Hence it means the Arch-enemy and all his creation. Modern P. Guj. दरुज्.

aγəm—evil, अघम्.

gaēθāvyō (v.l. °*vayō*)—The suffix is a variant of °*byō* (भ्यः); 4/3 of *gaēθā* creation. The भ् of Skt. is often represented in Av. by *w* and sometimes by *b* and the *b* and *v* interchange (वबयोरभेदः).

drvantəm—2/1 pres. pt. √*dru* (द्रु) to run away. Lit. running away, later used specifically for one who runs away from the Law of God hence an infidel, unbeliever (Kan.). It is used in exactly the same signification as the Skt. word म्लेच्छ or the Christian word *heathen*. In P. Guj. it survives as दरवंद or दुरवंद.

fraca-kərəntaṯ—3/1 impf. par. √*kərət* (कृत्, कृन्त्) to cut and *fraca* (प्राच्) forth or out. When used as a *daēva*-word it means to create; the idea being that the *daēva* creation is not properly finished but is as it were hewn out anyhow and misshapen monsters are the result.

Aŋro-Mainyuš—1/1. The Evil Spirit; lit., the destroying spirit *aŋra* (√*aŋγ* अंह् to decrease, to ruin, to destroy) and *mainyu* (√*man* मन् to think). Per. اهرمن (*Ahriman*). God, Ahura-Mazda, has created two spirits, the Good Spirit (*Spəṇto-Mainyuš*) and the Evil-Spirit (*Aŋro-Mainyuš*). They are both of equal power and they are to be in eternal opposition to each other. From this eternal opposition proceeds all evolution. See Gā*θ*. Ahu. XXX (Sel. XXIV). This is the so-called "Dualism" taught by Z.; but they who call the faith Dualistic forget that Z. has distinctly stated that

* *Desātir* quoted by Modi in his Dict.

Ahura-Maza is above them both.* This Dualism reminds one of पुरुष and प्रकृति of the Sānkhyas, while Ahura-Mazda above them both is comparable to ईश्वर in the Yoga philosophy.

avi—against—अभि.

yąm .... gaēθąm—The rel. here has almost the sense of the dem. or of the def. art.

mahrkāi—4/1 inf. √*marəc* (मर्च्) to twist, to torture, to ruin (cf. Guj. મચડવું —In order to torment or to destroy.

Aṣ̌ahe—6/1—of *Aṣ̌a*. *Aṣ̌a* (neu.), ऋत. orig. meant Law or Truth, the Divine Order in Creation, somewhat like the conception of धर्म in India. In fact *Aṣ̌a* meant to Irān what धर्म meant to India. In some places the *Aṣ̌a* has been personified as a Divinity who occupied a definite place in the Divine Hierarchy. He is then called sometimes *Aṣ̌a* and sometimes *Aṣ̌a-vahiṣ̌ta* (later *Ardibesht*). He leads the creation of the Good Spirit against the *Druj* and the forces of *Ayro-Mainyuš*. See Introduction.

9. *θrityō*—third—तृतीयः

10. *Θritō*—The son of *Sāma*. His son *Kərəsāspa* was much more famous and the latter is known is Pah. looks as *Sāma* also. चित्र of the Vedas, اثرت (*Atrit*).

Sāmanąm—plu. indicating family as in other I-E. languages. This *Sāma* is not to be confounded with the *Sām* of the Shah, the son of *Nariman* and the grandfather of *Rustam*. Both these were connected according to Bun. but the exact connection is not given.†

səviṣ̌to—the most powerful—the most prosperous—सविष्ठः

puθra—1/2—पुत्र (Ved.).

us-zayōiθe—3/2 aor. pass.—(two) were born.

Urvāχṣ̌aya—A son of *Θrita*. He was a religious teacher and famed for his great wisdom. (See Yt. XXIII.) He was slain by a foe called *Hitāspa*, and in order to avenge him, his brother *Kərəsāspa* invoked *Rāma Yazata* and succeeded in slaying *Hitāspa* (*Rāma Yt.* and *Zamyād Yt.*). *Kərəsāspa* —The name is philologically the Skt. इक्षाश्व. He is the greatest hero mentioned in the Av. His name occurs in many places. He belonged to the *Sāma* family and being the greatest among them was often distinguished as "the Sāma" (Pah. *Zand-i-Vohuman Yt.*). He has been remembered as having preformed many wondrous deeds, for, like a true knight-errant, he used to wander about eager for adventures and for relieving human suffering. Among his most notable deeds may be mentioned: (1) the slaying of the horned dragon as described here; (2) the slaying of his brother's murderer; (3) vanquishing the monster *Gandarəva* (गन्धर्व ?) who lived on the

* The later Z. literature sometimes identifies Ahura-Mazda with the Good Spirit (Ven. I. 7).
† Modi, Dict. *Sāma*.

ocean *Vourukaṣa* after invoking the *Yazata* of the waters (*Ardvisūr Yt.*); (4) annihilation of a family of nine outlaws (*paθan*), on account of which his spirit * is invoked in *Farvardin Yt.* to protect people from highway robbers. His dead body is said to be surrounded by 99,999 *Fravaṣis* (holy spirits) because there is a prophecy that he will rise again to slay Aži Dahāka (ضحاک) when he comes up again to oppress the world; thus K. is to be the inaugurator of a new era of peace and prosperity.† Throughout the ancient literature of Persia both Av. and Pah. K. is mentioned with high praise and reverence. But strangely enough Firdausi in the Shah. mentions him only incidentally and a few times (کرشاسپ Kershaspa). The real hero and ideal of Shah. is Rustam who performs deeds comparable to those of the avestic Kərəsāspa.

ṯkaēṣō—Teacher. By a transference of meaning the word often means the matter taught, i.e. religious writings, holy chants, scriptures. And by a further transference the word means "religion" itself as in *Ahura-ṯkaēṣa*, *paoiryō-tkaēṣa*, etc. Reich. derives it from √*kaēš* to teach, which is connected with √*ci* (चि), but Barth. disputes this (Wb. 813). Kan. (Dict.) derives it from *aiti* + *caš* (अतिचक्ष्) to perceive or study closely. This seems probable, but reminds one of the popular derivation of ऋषि (a seer) from दृश् (to see).

anyō .... *anyō*—the one .... the other. अन्य:

dātō-rāzō—This has been explained variously but there is no essential difference between the ultimate interpretations. Reich. derives this from *dāta* law (something fixed—√*dā*, धा i.e. धर्म), and *rāzō* from √*rāj/z* to shine or to arrange. Hence either "a brilliant judge" (धर्मराज ?) or "an arranger of law." Barth. (Hb. air. D.) takes it to mean a giver (*dātō*—दाता) of religious law; *rāzō* according to him would mean religion. Mills translate "an upright judge." Kan. translates "one who points out the path of justice" or "a great lawgiver."

uparō-kairyō—Excessively energetic—a superworker. From *upairi* (उपरि) and *kairya* (√*kar*, कृ) worker (cf. Guj. करवैयो).

yava—youthful—युवा The word is found also as *yvan*.

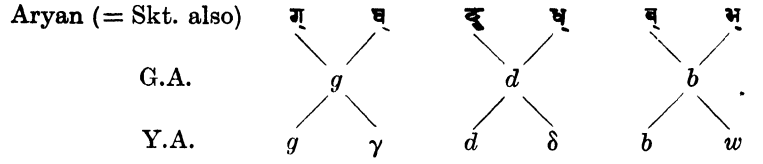
gaēsuš—possessing long curly hair, a characteristic of K. and used constantly as an epithet for him. Per. گیسو (*gīsū*) curly haired. Cf. the epithet केशव.

gaδavarō—mace-bearer, i.e. a warrior. The older form is *gadabarō*—×गदाभर: (गदाधर:) note that Skt. भ is regularly found in G.A. as *b*, in Y.A. as *b* or *w* and sometimes irregularly as *v*, as here. Cf. अभि = G.A. *aibi*, Y.A. *aiwi* or *aibi* and often too *aivi* and still further corrupted to *aoi*. See also *srvarəm* below.

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* *Fravaṣi*. † Just as *Θraētaona* had done in the past (see above, 8). This prophecy is mentioned in *Bahman Yt.*

11. *srvarəm*—horned. The word is originally a compound *srū* + *bara* =**श्रुबर**. This also illustrates the irregular representation of Aryan *bh* by Av. *v*. There are no true mediae aspirates in Av. In G.A. they are all deaspirated while in Y.A. a series of spirant sounds (γ, δ, *w*) are developed to represent the original aspirates. But there has been a good deal of crossing and overlapping. The development can best be seen in the diagram below:*—



aspo-garəm—horse-devouring. √*gar*—**गॄ** to swallow.

nərə-garəm (v.l. *nara*°, *nare*°)—man-devouring. In the declension of the stem *nar-* (**नर्**) we often find the base *nər-* (Reich. § 361). The second *ə* is evidently epenthetic in origin occurring in G.A. forms having the terminations beginning with *b* (I-E. *bh*), e.g. *narəbyō* (**नरभ्यः**). In Y.A. the form would have been *narō-garəm*.

vīšavantəm (v.l. *viš*°, *vīs*°) poisonous—**विषवन्तम्** Cf. Grk. *ἰός*, Lat. vīrus.

zairitəm—yellow—**हरितम्**.

vīš—1/1 n.—Note that in Skt. the word is transferred to the *-a* declension.

araoδaṭ—One of the few cases where the augment is retained. √*raod*/δ —**रध्**—to grow, lit. grew, i.e. spread.

āršṭyo-barəza—1/1 or 3/1 of °*zaŋh* neu.—To the height of a spear. The Pah. trans. says *asp-bā-lāk*, i.e. to the height of a horse, which as Barth.† remarks comes to about a spear's height. The Skt. trans. of Nair. gives **मुष्टंगुष्ठतुंगम्** which seems to have misled Kan. into translating "to the depth of a thumb." With *āršṭya* cf. Skt. **ऋष्टि**; *barəza* is height √*barəz* (**बर्ह्** a variant of **वर्ध्**) to increase.

ayaŋha—3/1 of *ayaŋha*—kettle. Lit. iron or metal. **अयस**. Cf. Lat. *aes*. Goth. *aiz* (bronze).

pitūm—food. **पितु** (Ved.) also means nourishment or food.

pacata—3/1 impf. atm.—×**अपचत**. Note atm.

rapiθwinəm. See note on *hāvani* above, 1.

zrvānəm—2/1 m.—Time. The word is probably connected with *χρόνος* (×*χροϝος*). The word has been borrowed in Arm. *zruan*, Pah. *zrvān*. Mod. Per. زمان (*zamān*) is a derivation through Pah. In Y.A. we often get the phrase *zrvāne akarane* "time without end." This has become a charac-

* Adapted from Jack. A.G. p. 32. † Wb. 338.

teristic feature of later Z. cosmology, which may in some respects be compared with that of the unknown and unknowable परब्रह्मन् of Vedānta philosophy. See Introduction.

tafsaṯ-ca—3/1 impf. √*tap* तप—grew hot. Cf. Lat. *tepseco*, Pers. تپسیدن (*tapsīdan*) or تفسیدن (*tafsīdan*) to be heated.

hō—स: here used as a def. art. Barth. (Wb. 1719) notes that this demonstrative continues the preceding relative clause (*yim upairi K.* . . . . . etc.) with which this clause is co-ordinated.

mairyō—serpent—मार: (Kan.)—Per. مار (*mār*) serpent. Reich. following Barth. translates "scoundrel". √*mar* to destroy.

χ^v*isaṯ-ca*.—3/1 impf. √χ^v*is*—खिद्—sweated. Kan. takes it as equal to Skt. क्षस् and translates "hissed"; but this is not very probable.

frąnš—adv. forth, away प्राच्.

frasparaṯ—3/1 impf. √*spar* (स्फुर) with *frā* (प्र)—sprang away—प्रास्फुरत्. Cf. Grk. σπαίρω, Lat. *sperŭō*.

yaēšyantīm—2/1 f. pres. pt. √*yah* (यष्) to boil—boiling.

āpəm—Note the sg. number as distinguished from the Skt. आप: always plu. The gender however is fem. in both.

parāŋhāṯ—3/1 subj. atm. √*ah* (अस) to throw with *parā* (परा). For the subj. used for impf. see Reich. § 189 and note 1 (p. 95) and § 631. The reason for the sub. here seems to be the relation of cause and effect between *frasparaṯ* and *parāŋhāṯ*. But in other cases the falling together of these two forms seems to be partly phonetic and partly syntactical.

parąš—adv. पराच्—away, aside, in another direction.

taršṭō—1/1 ppt. of √*θrah*—त्रस्—frightened—त्रस्त:—Cf. Grk. τρέω, Lat. *terreo*.

apatacaṯ—3/1 impf. √*tac/k* with *apa*—Fled away. Ved. तक्षति, Pers. تاختن (*tākhtan*) to attack, to gallop.

naire-manå—Of heroic soul—नरमना: नर here is to be understood as वीर.* In Shah. the word is used as a proper noun—نریمان (*Narimān*) the father of سام (*Sām*) who was the father of زال (*Zāl*) and the grandfather of رستم (*Rustam*).

12. *tūiryō*—fourth—तुरीय: (see *āχtūirīm* below 14).

13. *Pourušaspō*.—The father of Z. His name seems to signify according to Barth. "having gray horses" (Barth. compares पलष, पलि(रि)त, Per. پیر *pīr* old).† The *-aspa* as a part of name is very common in ancient Persia (cf. Z's genealogy under Spitama above, 2) and probably indicated

* Cf. also *ko narə ahi?* in 1, above.

† Wb. 903.

a warrior (*Raθeštār*). The derivation commonly accepted however is that indicated in *Vīštāspa Yt.* 2 and Yt. XXIII. 4. "*Pouru-aspəm bavāhi yaθa Pourušaspəm* (Be possessed of many horses like P.).* P. lived on the banks of the river *Darəja* at the foot of a mountain (Ven. XIX. 4).† This is all the information found in Av. regarding P. But Pah. has some more details. According to Bun. and other works he was the son of *Paitiraspa* and had a brother named *Arāsti*. He married *Duγdā*, the daughter of *Frahimrava* of the family of *Zaviši* (also Ven. XIX. 6) † and Z. was their only child. The family of P. traced descent from *Spitama* as seen above and *Spitama* himself was a descendant of a younger branch of the Royal house of Θraētaona (*Farīdūn*):

Spitama—*Vaēdišta* — *Ayāzəm* — *Rajašne* — *Durāsrum* — *Maīnyuš-ciθra* (*Mīnūchehr*—منوچهر)—*Airyava* (*Irach*—ایرج)—Θraetaona (*Farīdūn*—فریدون).

tūm—thou—त्वम्.

us-zayaŋha—2/1 impf. atm. Thou wast born, उदजायथाः. The ending is *-ŋha* (× *-ṣ̌a*), cf. Grk. *-σο*. This is a rare form.

ərəzvō—8/1. O Righteous (One) Kan.—(हे) × ऋत्व: Barth. ‡ takes it as an adv. and trans. "truly," "in very deed" (like the Skt. ऋतु) and regards it as a stereotyped case-form (6/1) of *ərəzu*. Thus also Geld.

nmānahe—6/1 of *nmāna*—house, family. In G.A. the form *dəmāna* is found and sometimes even in Y.A. The origin is from Aryan *damăna* which owing to a strong stress accent on the penult dropped the first vowel or changed it to the neutral and colourless *ə*. In the former case, by regular Sandhi assimilation, the × *dmānəm* becomes *nmānəm*. Note also that the penult now is always long.—Skt. दम, Grk. δέμειν.

vīdaēvō—opposed to the *daēvas*. The *vī* is from I-E. × *dvi*; cf. Lat. *bi* in *bi-sect*, etc.

Ahura-ṯkaēṣ̌ō—Follower of the law of Ahura. See above 10.

14. Barth. take the first "pāda" *srūto Airyene Vaējahe* with the preceding stanza (13).

srūtō—Famed—श्रुतः; refers to Z.

Airyene Vaējahe (v.l. °*jahi* Kan.) 7/1 n.—Through *Airyana Vaējaŋh*. This is the ancient name of the original home of the Aryan peoples. Of the I-E. peoples one branch called themselves Ārya (lit. noble) || and they carried this name and bore it with pride all through their history. (Cf. the utter contempt implied by the word अनार्य). One offshoot of this Āryan branch dwelling in what may have been the plateau of Central Persia perhaps extending up to and including Bactria, called the land of their origin

* Sel. XXIII, Part II. † Sel. XIV below. ‡ Wb. 355.
|| See Encyc. Brit. (9th ed.) art. *Aryan* by Max Müller.

Airyana Vaējayh. The word *Vaējayh* is cognate with बीज and means "seed" or "origin." Hence the Pah. form *Ērān-Vēz* and the Mod. Pers. ایران ویز (*Īrānvēz*) shortened to ایران (*Īrān*).* Kanga's reading °*jahi* gives the true original 7/1 of the noun. The reading adopted in the text (Geld.) is also probably accurate where the constant association with *Airyana* (an *a*-stem) may have shifted the declension of *Vaējayh* also to conformity with it. Note that comp. names in Av. decline *both* their members.

Ahunəm Vairīm—2/1 m.—The hymn beginning *Yaθā-Ahu vairyō.*† This is the holiest of the three principal prayers of Z. religion and is supposed to have been even anterior to Z. The other two are those beginning *Aŝəm Vohū* ‡ and *Yeŋhe hatąm.* ||

frasrāvayō—2/1 impf. caus. par. √*sru* with *frā*—प्रास्रावयः, didst chant aloud.

vībərəθwaṇtəm—adj. to *Ahu. Vair.*—"with the pauses observed" (Reich.); "with proper divisions of metre and syllables" (Geld.); "spread abroad," i.e. "well-known" (Kan.). There is the tradition that the *Ahu. Vai.* chanted with proper attention to the accent and metre and with a proper understanding of its meaning equals in merit the chanting 100 Gāθās (Yas. XIX).¶ This supports Geld.'s view. The form is made up of √*bar* with *vī* and the suffix *vant*, like Skt. ह्रणवत्

āχtūirīm—2/1 adj.—Has been translated in various ways: (1) "spread in four directions"; (2) "that which is to be chanted four times (e.g. during the Haoma sacrifice, see Ven. X. 12, Yas. XXVII); (3) "chanted four times" (because this prayer belongs to the class of hymns known as *vaca caθrusā-mrūta*, i.e. words that are to be spoken or repeated four times, see Ven. X. 11). The word is made up of *ā* + *tūirīm* (a variant of तुरीयम्) on the analogy of चाद्दादशम्.** The consonant χ between has had a remarkable history which will be evident on regarding the pedigree of *tuirī—tur-*:—

I-E. × *qᵘatur* gives in the weak grade a form like × *kturī-am* with probably a strong stress on the *ī*. Both grades are represented in the Aryan branch: the strong one in चतुर, Av. *catur*; and the weak in तुरीय (× क्षरीय), Av. *tuiri-* (× *χtur-*). The χ therefore reappears whenever chance favours it, as here. The weakening of the first syllable, even up to the extent of complete disappearance, is paralleled also by other words in Av. Some of the most remarkable cases are G.A. *ptā* (Yas. XLVII. 2) and even G.A. *tā* (Yas. XLVII. 3.) for Ar. *pitā* (पिता); Y.A. *tūiryō* (Vis. XII. 15) पित्र्य:; *tātå* (for × *ptātå*) (Yt. VIII. 47) for पतिताः; also *taṯ-āpō* (Yt. XIII. 44) for पतत्-आपः (possessing falling water).††

aparəm—The other half, the second half (Reich. and others).—Once again (Kan.) अपरम्.

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* See also Introduction. † Sel. VII *a*. below. ‡ Sel. VII *b*. || Sel. II.
¶ Sel. VIII *a*. ** R.V. X. 14. 6, also Whit. § 1313 *b*. †† Reich. § 172 *a*.

χraoždyehya—3/1 of com. of *χraoždya* adj. to *frasrūitī*. From *χruṯ* (क्रुध्) + √*dā* (धा) (cf. *yaoždā* above, 1), lit. to be angry, hence to be hard, to be obdurate, Also by a transference of meaning "to be loud (in voice)." Hence the word means "with (or in) a higher pitch" "with a louder chant" (Reich.)—"more intensely" (Kan.).

frasrūitī—3/1. Chanting. The ins. is the ins. of manner. Reich. § 447 *c*.

15. *zəmargūzō* (v.l. °*gūrō* Geld.) 2/3 of °*gūz*—Hidden under the earth—×आगुद्: (from ×आगुद्). *zəma*—earth (cf. Skt. क्षा. Gr. χαμαί, Lat. *humī*, Russ. *zemlya*, Pers. زمین *zamīn*) and *gūza* p.pt. of √*guz*—(गुद्) to hide. The comp. is really *aluk* for the *zəmar* is really the 7/1 *zamarə*. (Barth. Wb. 1665).

ākərənavō—2/1 impf. atm. of √*kar* (कृ) with *ā*. When used with two accusatives (here *zəmar-guzō* and *vīspe daēva*) it means "to make a person ....". The sense is entirely causal—"Thou didst cause all the D. to be hidden underneath the earth."

vīspe-daēva—2/3—all the demons. Note the form *daēva* with short vowel at the end. The form *daēvåyho* (देवासः) is also found. "In the Gāθas," says Reich. (A.R., p. 98), "the concept of Daēva is connected with *usig-*, *kavay-* and *karapan*.* The priests and professors of the old belief, which designated the concept of God by *daēva* (Skt. देव), offered opposition, as may be easily understood, to the introduction of the Zoroastrian religion; cf. Yas. XXXII. 3. seq., 9. seq., XXXIV. 8. seq., XLIX. 1. seq. As the new belief was accepted the very meaning of *daēva* grew obscure and the 'false gods' became demons and evil spirits."

yōi—1/3 G.A. (Y.A. *yaē*)—Who—ये. Skt. ए = G.A. *ōi* regularly.

para—before—पर.

ahmāt—5/1 of the dem. pron.—this (time), now—अस्मात्.

vīrō-raoδa—3/1—In human shape. *raoδa* means shape or size, see also above 5. Note also the word *vīra* in Av. means generally a human being whereas *nar-* means a hero: cf. *naire-manå above* 11.

apatayən—3/3 impf. par. √*pat* (पत्) to run. Ran about. The √*pat* when denoting movement is used in the *daēva* sense. Note also the retention of the augment.

paiti—upon—प्रति. Governs the ins. here.

āya—3/1 of the pron. *ā*. *ā*+*ā* giving *āyā* (the *y* being euphonic), hence *āya*=अनया

zəmā—3/1.

yō—refers to the *tūm* above, i.e. to Z.—यः (त्वं)

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* See below 18, for explanations of these terms.

aojištō—sup. 1/1—strongest—most possessed of power—ओजिष्ठः

tancištō (v.l. °*jištō* Kan.)—sup. 1/1 from *taχm* (√*tak*, तक् to be swift, to be brave)—bravest. Cf. O.H.G. *degan*, "a hero"; Pers. تهم (*tahm*) in the name تهمتن (*tahmtan*) used in Shah. as an epithet of Rustam meaning "strong-bodied." Probably the O. Per. word *taumā* (f.), "race" or "family" is also connected. This latter gives Mod. Pers. تخم (*tukhm*) in the sense of "pedigree" or "family." The root त्वक् is also mentioned in Skt.

θwaχšištō—most active, cf. Skt. त्वच् as in त्वचौयथा वयसा (RV. II. 33. 6). Is दक्ष also connected ?

āsišto (v.l. *asi*°) swiftest; cf. आशु.

aš-vərəθrajāstəmō—sup. 1/1—In the highest degree victorious. For *aš* see above 8. *vərəθrajāstəma* is sup. of *vərəθrajan* (इन्द्र) "victorious." The name *Vərəθrayna* is used for one of the *Yazatas* also, found in Per. as بهرام (*Bahrām*).*

Mainivå—6/2 of *mainyu*—of the two Spirits. See above 8, under *Aŋro-mainyuš* मन्यो:

dāmąn—2/3 used for 7/3 (Kan.)—Among the creatures (in the sense of सृष्टि). Barth. takes it to be 6/1 (the sg. implying a collective). Skt. धामन् is cognate.

16. *vaŋhuš*—1/1 of *vohu* or *vaŋhu*—Excellent—वसुः. For the declension see note on *aŋhāus* above 1. Cf. Ir. *fin.* worthy. Grk. ἐύς—clever.

huδātō—1/1 of the p.pt. √*dā* (धा)—well-created—×सुधातः (°हित)

aršdātō—1/1—Created by truth, truth-created. G.A. *ərəš* is an adv. formed by adding suffix. *-s* to *ərəz* (ऋज्). Is ऋषि cognate with *ərəš* ? Y.A. *arš* truth.

vaŋhuš-dātō—I propose to read this as a compound meaning "created by (√*dā*=धा) *Vohu* (the Spirit of Truth or Excellence)." It is also notable that in the *Farvardīn Yašt* (Yt. XIII. 119) the name *Vaŋhuδāta* (cf. Skt. वसुदत्तः) is mentioned as being that of a great king and ruler.

baēšazyō—Health-giving (Kan.)—Healing (Reich.)—भेषज्यः

hukərəfš—1/1 of *hukəhrp*—सुरूप्; cf. Arm. *Kerp.* The epithet means "well shaped," "beautiful"; cf. the epithet *huraoδa* used always of *Sraoša.*†

hvarəš—1/1, from *hu* (सु)+√*varəz* (वृज्) to act. Cf. Pers. ورزیدن (*varzīdan*) to practise and ورزش (*varzish*) custom, Goth. *waurkjan*, Eng. *work*)—One who works for good.

vərəθrajå—1/1—वृत्रघ्नः—Victorious.

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* Romanized as *Varharan* from the Pah. form *Varhrān.* † Sel. II.

zairi-gaonō—1/1 from *zairi* (झरि) "yellow" or "golden" and *gaona* (गुअ) "colour." The word *gaona* is specially used with reference to the colour of the hair and it often used to mean "hair." Probably the Skt. गुण (=string) is also connected. Cf. Af. غون (*ghūn*) hair, Pers. گون (*gūn*) colour. The idea of *zairi-gaonō* is exactly paralleled in RV. IX. 65. 8. **हरि** (*sc.* सोमस्य, वर्णम् .. हरिम्...

nąmyąsuš—1/1—"with bending twigs" or "with soft twigs." नम्यांसः: *nąmi* is used adjectivally only here and is cognate to Skt. नम्—Pers. نرم (*narm*) soft.

yaθa χᵛarənte vahištō—"If they drink of him he is the best". (Reich.) Evidently refers to the Haoma being best for the body, because the soul is referred to in the next *pāda*.

χᵛarənte is taken by Reich. as 3/3 pres. atm. √*χᵛar* (خوردن *khurdan*, to eat. Kan. takes it differently and perhaps better: *χᵛarənte* as 4/1 of the pres. pt. used with a strong base* irregularly. And he translates "just as he is best for the drinker (i.e. for his body)." This balances well with the following.

urunaē-ca—4/1 of *urvān* (*ravān*) soul (Pers. روان *ravān* soul). This is the immortal part of the human being which is the true man as it were and responsible for all actions during the life on earth.† The origin of the word is doubtful. Kan. takes it to be connected with *uru* (उरु) "broad" (Dict.). Can it be connected with √*var* (वृ) to choose a sort of pres. pt. atm., referring to the freedom of the human soul to choose good or evil as he thinks best? This idea of free-will is a cardinal doctrine of the Z. faith. Jack. (A.R.) supports this view. The human being according to Z. theology is a complex of several principles which are variously enumerated.‡ According to Yas. XXVI. 4 there are: 1. *ahu*, 2. *daēna*, 3. *baoδah*, 4. *urvān*, and 5. *fravaši*. Yas. LV. 1. however gives 1. *tanu*, 2. *azd*, 3. *uštāna*, 4. *kəhrp*, 5. *təviši*, 6. *baoδah*, 7. *urvān*, and 8. *fravaši*.

pāθmainyōtəmō—He who best points out the way. Sup. of *pāθman*.

17. *nī ... mruyē*—1/1 pres. atm. √*mrū* (ब्रू) to speak with *nī* (नि) to request (Kan.). Barth. takes it as "call down," or "invoke."

te—6/1 pron. enc.—Kan. trans. literally "I request (of thee) for *thy* fervour etc." I think it better to understand here 6/1 used for 5/1 understanding "I request *from* thee"; cf. "I request *of* thee."

zāire—8/1 m.—O Golden-one—हे हरे.

maδəm—2/1 of *mad/δa* (मद्)—fervour, ecstacy. Barth. takes it to mean

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* Cf. *fšuyante* 4/1 (see Jack. A.G. § 291 paradigm).

† In P. Guj. the word **रवान** has by a strange process come to mean the dead body or corpse.

‡ See Introduction, also Yas. XXVI. (Sel. III. below.)

‖ For an attempted reconciliation of this twofold classification see Introduction.

literally intoxication due to drinking fermented Haoma juice (see Yas. X ; Sel. XIX, Part II). Kan. translates "wisdom."

amәm—Power, strength. Ved. **अम** means impetus.

vәrәθraγnәm—Victory—**वार्त्रघ्नम्** is the nearest Skt. equivalent.

dasvarә (v.l. *dasvarәm*)—2/1 n.—Always used with *baēšaza* and means "health" (of the body). Cf. the word *dāsma-nī* * lit. "leading to health," i.e. "health-giving."

bašazәm—means of gaining health—**भेषजम्**

fradaθәm—success, advancement, progress forwards (Barth.); prosperity (Kan.). Used in the sense of **वृद्धि** according to Nair. Skt. trans. From *frā* + √*dā*.

varәdaθәm (v.l. *verә*° Kan.)—increase, multiplying. Same word as **वृद्धि**. This probably refers to the increase in the numbers of the faithful, which Z. would naturally require as a boon from Haoma.

aojō—2/1 n.—**ओजस्**—strength.

vīspō-tanūm—2/1 adj. n.—of the whole body—× **विश्वतनु**—note the use of *vīspa* in the sense of "whole."

mastīm—Kan. takes it as from *maz* (**मह्**) + *ti* (**ति**) and translates "greatness." Barth. translates "wisdom" connecting it with √*mand* to impress on the memory; cf. Grk. *μαθεῖν* (*μανθάνω*) to ascertain, Goth. *memdon*. The word is evidently used in the sense of spiritual wisdom and the joy that comes of it. Cf. Pers. مستی (*mastī*) used by Hāfiz and other poets to mean religious ecstacy produced by drinking the "wine."

vīspō-paēsaγhәm—all-embracing. Barth. translates "many-sided." Kan. takes it quite literally (cf. Skt. **विश्वपेशसम्**) "possessing all kinds of brilliance." *paēsa* (√*paēs*, **पिंश्** to colour, to adorn) means adornment or ornament (in the sense of **भूषण**); cf. *stәhrpaēsaγhәm* below 26. Mills translates much like Kan. "wisdom of all kinds which adorns." Dar. agrees more or less with Barth.

taṯ—**तत्**—this (i.e. all that has been mentioned above).

yaθa—so that— **यथा**. This sense of *yaθa* ("so that," "in order that") when used in the final clause may be paralleled in the Veda also; cf. **उप द्यः सद्म बार्हतो अनाधृष्या यथाऽऽसथ** (R.V. X. 103. 13), **आ दैव्या वृणीमहे...यथा भवेम मीळ्हुषे अनागसः** (R.V. VII. 97. 2.).†

gaēθāhva—7/3. Cf. *raoδēšva* above 5.—Among living beings (Barth.)—In (all) the lands (Kan.)—√*gay* to live (cf. above 3). The Per. جهان (*jehān*) earth is also cognate so also Af. غیلی (*ghīlī*) herds.

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* Yas. X. 18. (Sel. XIX. Part II).

† Reich. § 765.

vasō-χšaθrō—1/1 adj.—lit. having power at will, used adverbially almost in the sense of "at will." From *vasa*, will (√*vas*, to desire, to will; cf. वस्, उशन्ति etc.) and *χšaθra* power (क्षत्र).

fracarāne—1/1 imp. atm.—√*car* (चर्) with *frā* (प्र), प्रचरै. Note the use of the atm.

ṯbaēšō-taurvå—1/1—*ṯbaēšō* enmity (द्वेषस्) and *taurvaå* (cf. तूर्वस्) from √*taurv* to overcome. Overcoming the enmity (or opposition to his mission).

drujəm-vanō—√*van* (वन्) to conquer—Conquering the unbeliever. This is to be regarded as an अलुक् compound.

18. *taurvayeni*—1/1 imp. par.—√*taurv* (तूर्व्)—I may overcome.

ṯbišvatąm—6/3 of the enemies (× द्विष्वताम्).

ṯbaēšå—2/3 of *ṯbaēšō* (*ṯbaēšayh*—enmity). The plural indicates all acts of enmity.

yāθwąm—6/3, the ending *-ąm* here being irregular.—Of sorcerers, of wizards—यातूनाम्. Cf. Pers. جادو (*jādū*) magic.

pairikanąm—6/3 of *pairikā* f.—Sorceress, witch. Cf. Pers. پری (*perī*). The origin of this word is obscure. Some take it from √*par* to seduce. Doubtless there is cross-influence of √*par* to fly (Per. پریدن *parīdan* to fly). The name is always used in Av. in conjunction with *yātu*, and it seems to apply to the female of this species of evil beings who seduce and lead astray followers of the Law and of the Z. faith.

sāθrąm—6/3 of *sātar* tyrant (शास्तृ)—from √*sah* (शस् - शास् to rule), lit. a ruler and by deterioration of meaning a ruler who abuses his power.* It is one of the tenets of the Z. faith to combat tyrants and to relieve the oppressed: cf. the phrase in *Nīrang-i-kustī-bastan*—"*duš-pādišāhą awādišāhą bāṯ*" (may tyrant rulers be broken).

kaoyąm—6/3 of *kavi* (कवि)—The original meaning of the word is "royal" or "imperial," and it has been used as a prefix to the names of the kings of the Kayanian † House. They are mentioned in Av. and in later Pers. works. The most famous of these are *Kava-Husrava* (Per. کیخسرو *Kaikhushrū*); Yt. IX. 18, and Yt. XV. 32: and *Kava-Vīštāspa* (Per. کی گستاسپ *Kai-Gustāsp*) who was the first to aid Z. in his work and who became his first and greatest disciple. But it was another branch of the same family of the Kayanians who were the most violent opponents of Z. In the Gāθās the name *Kaoy*—is used for these royal opponents of Z. who

* Cf. "O, it is excellent To have a giant's strength; but it is tyrannous To use it like a giant." (Shaks. *M. for M.* II. 2).

† This name *Kayanian* is also a derivative from *Kavi*. The Ved. कवि is cognate. कवि उशना is *Kava Us* of Av. and *Kāus* of Shah.

stood for the old *daēva* worship. Hence in Y.A. the word is used in an extended sense of any enemy of the Z. religion. The Pāz. form is *kīk*. The word however is used in the very special sense of "those who are clever enough to see the truth but who would not"—"those who have eyes but would not see."

karafnąm-ca—6/3 of *karfan* (कृपण). The word is used always in association with *kavi* in both G.A. and Y.A. The special signification is "those who have ears but would not hear." The Parsis use in Guj. the word करपिण in a sense much stronger than the Skt. कृपण—in the sense of one wantonly cruel or one who delights in cruelty.

mairyanąm-ca — See above 11. — Of serpents (Kan.) — माराणाम् — Mills trans. "murderers"; Dar. says "robbers"; Har. "the wicked"; Barth. "scoundrels."

bizaŋgranąm—two-legged. The word जङ्घा is connected—द्विजंघानाम्.

aŝəmaoγanąm-ca—*aŝa*+*maoγ* (√*muγ*—मुह् to distort, to make silly)—Those who distort the holy truth (Barth.).

vəhrkanąm-ca—of wolves—वृकाणाम्. It is noteworthy that the wolf is the type of evil in the Av. while the dog is particularly sacred.

caθwarə-zaŋgranąm—four-legged.

haēnyå̊s-ca—6/1. The word *haēnā* (सेना) is a *daēva*-word. It would be better to take 6/1 as being used here by case attraction for 2/3 (object of *taurvayeni*). In fact the 2/3 form would be *haēnayå̊*.*

pərəθu-ainikayå̊—6/1—पृथ्वनीकायाः—With an extensive front.

davąiθyå̊—6/1 pres. pt. √*dav* to speak which is a *daēva*-word (cf. *yō davata* below, 24). Kan. takes √*dav* as identical with *dab* or ×*daw* (दभ्) and so trans. "deceiving" दवन्त्याः or दभन्त्याः

patąiθyå̊—√*pat* when it means "to be in swift motion" is a *daēva*-word. On rushing; पतन्त्याः Cf. 15 above.

19. *imәm*—2/1 m.—×इमम्.

θwąm—2/1 instead of 5/1 due doubtless to the attraction of the two words following.

paoirīm—first; almost used adverbially.

yānәm—gift—√*yam*, यम् (यच्छ्) to favour. Cf. यन्तम् सुखम् RV.V. 67. 2.

jaiδyemi—√*jad*, गद्—to request, to ask—جستن (*justan*) to seek.

vahištōm ahūm—the best world—वसिष्ठमसुम्. The two words are invariably found together in the special sense of the world of the righteous here-

* Reich. § 367. Geld. mentions the v.l. *haēnayå̊s-ca* which would rather spoil the metre.

after, i.e. paradise. The Pers. بهشت (*bihisht*) is used in exactly the same sense and is derived directly from *vahišta*; P. Guj. वेहेस्त.

aṣaonąm—6/3—Some translate as "of the righteous" quite literally. But the par. in *jaiδyemi* makes it better to translate "for the righteous." The use of 6/3 for 4/3 is quite usual. Z. would be more likely to plead for others who lead the holy life than ask paradise for himself.

raocaŋhəm—bright—रोचमम्.

vīspō-χ^{v}āθrəm—Barth. derives *χ^{v}āθrəm* from *hu* + *āθra* (breaking ?)* and translates "happiness." Kan. derives from √*χ^{v}an* to shine, to be radiant, to be happy + *-θra* suffix. In either case the comp. means "all glorious" Mills (Yas. LXVIII. 11).†

bitīm—द्वितीयम्.

drvatātəm—health—*drva* (द्रुव) strong; √*dar* (दृ) to hold fast.

aiŋhåsə—(v.l. *aiŋhåse, aiŋhås-ca*)—6/1 f. of the pron. stem *a* equal to Skt. अस्याः—The regular form should be *aŋhå* and with an epenthetic *i*, *aiŋhå*. The final *-sə* is remarkable. The form *aiŋhås* is regularly found with enclitics like *ca* and it occurs often enough to be regarded as a regular formation and the *ə* may be due to metrical or euphonic reasons (cf. *kasə-θwąm* above, 3) or it may be due to the peculiarity of Av. having redundant vowels in the body of or at the end of words. If the reading *aiŋhåse* is accepted it may be regarded as influenced by the mas. *ahe*. The meaning of the word is more than a mere demonstrative. It has the force of a personal possessive pronoun—"this . . . of mine," "this my . . ."

-tanvō—6/1—तनोः. The word is joined on to the preceding *aiŋhåsə-* because of the intimate connection between the two.

θritīm—third—तृतीयम्.

darəγō-jītīm—long existence, long continuance × दीर्घजीतिम् (°जीवितम्).

uštānahe—6/1—The word is often translated as "life." But what it really means is "the vital power . . . inherent in the body and lost at death" (Jack. J.A.O.S.). In Yas. XLIII. 16; *ašəm χyāt uštānā aojāŋghavaṭ*, the 3/1 *uštānā* means "with full vigour." In Afrin. I. 8, the word seems to mean the same as *jīti*:—*āfrināmi darəγō-χšaθrəm χšaθrahe, darəγo-jītīm uštanahe*. The nearest equivalent to *uštāna* seems to be प्राण. *uštāna* is to be carefully distinguished from *urvan*.

20. *tūirīm*—fourth—तुरीयम्.

aēšo—1/1—full of power, one who can do what he likes (√*iš*—इष्), hence happy (Barth.). Reich. translates "influential" or "efficient," Kan. takes

* Wb. 1876. † S.B.E. XXXI, p. 322.

yaθa-aēšo as a comp. and translates "according to my wish," "at will" (× यथेच्छः).

amavå—1/1—Possessing *ama* or power, courageous—**अमवान्**.

θrąfəδō (v.l. *θrąfδō*)—well-satisfied (√*θrąf*—**ट्रप्**). With my task accomplished.

fraχštāne—1/1 sub. (imp. ?) atm. √*stā* with *frā*—note the force of the atm.—I may move about. The insertion of the χ has to be noted after the **उपसर्ग** *frā*, and it is partly responsible for the shortening of the *ā* of *frā*. The insertion of the χ before syllables beginning with *s* + consonant is a common phenomenon in Iranian; cf. *Xšvas*, *χštāt*, *spaχštīm*, etc.*

puχδəm—fifth. The Skt. form **पंक्ति**† is connected and O.H.G. *funfto* seems also cognate. The derivation is probably in the following wise:—

I-E. × *puŋkto*—Ar. × *pukθa*—Av. *puχδa*.

The suffix is the same as seen in Skt. **चतुर्थ**, **षष्ठ**. Av. shows only two ordinals in *-θ/δa*, *puχδa* and *haptaθa*. (Whit. mentions the rare forms **पंचथ** and **सप्तथ** in Skt. also, § 487 c.)

vanaṯ-pəšanō (v.l. °*-piš*°)—battle winning. The word *pəšana* is cognate with **पतना**. It is, in the mas., also the name of a *daēva*-worshipper (see Yt. V. 109). A variant *pərət* (fem.) is also found.‡ From √*parət* (**पृत्**); cf. Pers. بَرد (*burd*) battle or war.

21. *χštūm*—sixth—**षष्ठम्**. For the χ see *fraχštāne* above, 20.

paurva—1/3 used almost as adv.—beforehand. The plu. form refers to the "we" implied in "*būiδyōimaiδe*." See Reich. § 610.

tāyūm—thief or highwayman—**तायुम्**.

gaδəm—Used almost always with *tāyu* in sense of a bandit or a murderer. The word seems to be the same as *gaδa* (**गद**) evil, unholiness. In the Pah. trans. of Yas. LXV. 8, the word is written *gaδak*, but owing to the peculiarity of Pah. writing Dar. has read it *sak* and has translated "Scythian."||

būiδyōimaiδe—1/3 opt. atm.—√*baod*—**बुध्** to know, to be aware of. Note atm.

mā is used here with the opt. though the usual practice is to have *mā* with imp. and *nōiṯ* with opt. But in Y.A. *mā* is used with the opt. if the preceding coordinate clause is positive and is connected by way of contrast with the clause containing *mā*.¶ It may also be noted that the opt. is used here with almost the force of the imp. so that the translation should be with *let*, not *may*.

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* Reich. § 174.

† Seen also in **पंक्तिरथ** a name of **दशरथ**

‡ Yt. XI. 15.

|| Études Iran. II. 355.

¶ Reich. § 655.

ciš—Any one. A palatalised variant of the inter. pron. (1/1 m.) used indefinitely. The word is enclitic. RV. shows the form किः in phrases like नाकिः and नकिः. The n. shows palatalisation in Skt.—चित्. Cf. Lat. *quo—quisque*, Gk. *πο-τίς*, O. Bul. *kuto—cĭto.*

paurvō—The form is 1/1 referring to the sg. *ciš.* Used adverbially; see above *paurva.* Cf. also *paoiryō* above 14.

būiδyaētā—3/1 opt. atm.—note atm.

vīspe—1/3 in form but 2/3 in sense—The use of the form *vīspe* is so frequent esp. in phrases like *vīspe-daēva*, etc., that it is used for other cases as well, see 24 below. विश्वे for विश्वान्

22. There is a clear break in the argument here. The requests of Z. and the dialogue have ended.

aēibiš—3/3 of dem. pron.—एभिः ins. used for dat. (Reich. § 428). This is partly due to phonetic decay which is specially noticable in Av. among all cases which have the *bh*-endings. Partly also this is due to the overlapping of cases due to the very rare use of ins. in Av.* This phenomenon is called *syncretism.*

yōi—1/3—ये. The regular G.A. form.

aurvantō—2/3—Horses (Kan.)—अर्वन्तः. From √*ar*—ऋ to be swift. Reich. takes this as 1/3 and translates "Heroes." He explains the construction as "incorporation of the antecedent."†

hita—2/3 p.pt. pass. √*hi*—हि—to bind, to restrain—well-trained. The word is used in du. or pl. and refers to teams of horses.

taχšəənti—urge. The use of √*taχš* in this sense is probably due the suffix *-s* added to the root *tak* (to run) almost like a विकरण.

arənāum—2/1—Battle, victory. The acc. of the goal to be reached or attained. Kan. translates "race-course" which is not at all unlikely as the Iranians in common with the Indians had a great love for racing and for horses. Barth. (Wb. 196) says the origin is uncertain, but he says it is probably cognate with the form *ərənāvi* (see above 3) and that it probably meant that which is gained, i.e. victory. Cf. O. H.G. *ernust.*

zāvarə—2/1 n.—Strength—Pers. زور (*zaor*) strength—The word *zavah*‡ (Power) is probably connected. Kan. postulates √*zu* to be strong—Skt. जवस् (?).

baχšaiti—grants. √*baχš*—भज् (though not used in that sense) a derivative from √*baj* with *s*- suffix. Originally the word seems to have meant "to divide." Pers. بخشیدن (*bakhshīdan*) to grant.

āzīzanāitibiš—3/3 pres. pt. f. √*zan* (जन्) to bear + *ā* conjugated in the third or reduplicating class—the ins. is used for dat.||—To those who are bearing.

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* Giles, Phil. § 305. † § 738. ‡ Yas. XXXIII, 12.
|| Reich. § 470 calls this "a mistake" of the Y.A. dialect.

daδāiti—grants; (lit.) makes √*dā* (धा).

χšaētō-puθrīm; (v.l. -°*θrəm.*)—2/1 n. Possession (i.e. birth) of a brilliant son—√*kšṣi* to shine (cf. Skt. क्षया). Kan. translates as if he had adopted this reading—"a brilliant son." It may be mentioned here that among orthodox Parsis even now the women recite the Haoma Yašt during pregnancy with the object of getting fine children.

ašava-frazaintīm—faithful descendants—religious progeny. The word is collective hence sg. Cf. Skt. प्रजा, Pers. فرزند (*farzand*), offspring.

taē-ciṯ—1/3 for 4/3 m. doubtless owing to the attraction of *yōi*, etc., following. The *ciṯ* is the indef. enc. pron. used here almost in the sense of all (lit. any one). Translate "all those who."

katayō (*ā*π.)—1/3—Ready, willing; from √*kan*—कम् (Barth. Wb. 433). In the Hb. air. D., however, he takes *yōi katayō* as "every one who" (cf. यत्किंचित्) taking *kati* as an inter. pron. stem (cf. कतिपय). Kan. takes it to mean "householders" which is certainly better, because the word *kata* is found in Ven. II. 26 to mean "house" or "dwelling place." In Ven. V. 10, 11, the word means a sunken receptacle dug out in the floor to receive the dead body before its final removal. The origin would be from √*kan* (खन्) to dig. Cf. Pers. کد (*kad*) house, Goth. *hēthyō* room. The reading *patayō* has also been suggested.

nasko-frasåŋhō—1/3—Studying the scriptures (Barth.)—Teaching the scriptures (Kan.). The Nasks were the collections of the ancient Av. texts which were contained in 21 separate books or groups of texts. These are enumerated in Pah. books.* *frasåŋhō* from √*sāš*—शास् with *frā*—प्र

åŋhəṇte—3/3 pres. atm.—lit. sit—√*āh*—आस्—to sit. The word is often used to denote habit or continuous action so here the translation is "are occupied." Note atm.

spānō—2/1 of *spānah* n.—Holiness (Barth.). Wisdom (Kan.). Probably the word *spənta* is connected; cf Lith. *szvēntas*, O. Bul. *svętĭc*, holy.† The word *spitama* may also have been a variant of *spəntama*.

23. *tåš-ciṯ*—1/3 for 4/3 f. as in *taē-ciṯ* above 23. Also *ciṯ* has the same force.

kainīnō—1/3 of *kainin* f.—Virgin, unmarried girl. The stems *kainyā* and *kainī* are also found. Barth. states that the form in *-ī* is the most correct. Cf. Skt. कन्या; in Caspian dialects *kina* means "daughter."

åŋhaire—3/3 pres. atm. √*āh*—आस् to sit—See above, 23, *åŋhənte*. The *-r-* ending in atm. is used in Av. more often than in Skt. (Reich. § 257).

darəγəm—adv.—for a long time. Originally a case form 2/1 (दीर्घम्). Cf. चिरम्.

* See Introduction for details. † Barth. Wb. 1621.

aγrvō—1/3 adj.—unmarried. Kan. (Dict.) explains the derivation as from *a* (negative) + *γru* (गृध, husband). Reich. needlessly takes *γru* as meaning "heavy" or "pregnant."

haiθīm—true, faithful—सत्यम्. Barth. in quoting this passage (Wb. 1521 under *rāδa* and also 1761) marks this word (*haiθim*) as doubtful and proposes to read *paiθīm* (पतिम्). This seems somewhat unnecessary, because *rāδa* means nearly the same thing.

rāδəm—lover, husband. Probably adj. here, "loving." From √*rā* δ/*d* (राध्) to protect. The Skt. राधा might be a feminine cognate.

moṣu—quickly (Kan.), as soon as (Reich.)—Ved. मक्षु.

jaiδyamnō—pres. pt. pass. √*gad* (गद्) or √*jad*, to speak—being requested, being entreated जद्यमानः.

huχratuš—1/1—the wise one (Reich.)—the powerful one (Kan.)—सुक्रतुः Perhaps the clause *moṣu . . . huχratuš* goes with each sentence beginning from *Haomo aēibiš yōi aurvanto . . .* (22)

24. *təm-ciṯ*. The *ciṯ* here is probably emphatic. May be translated "him indeed."

Kərəsānīm—Name of an opponent of the Māzdayasna faith. He is the Aryan कृशानुः who in the Veda figures as a guardian of Soma. In the Av. he becomes the opponent of Haoma and consequently represents the evil side. The Pah. version gives the name as *kalasyākā**, and this word has had a strange history. In the later Pah. writings it denotes the Christians. There is also the word *kilisyā* (from Grk. ἐκκλησία) which means a Christian church, and no doubt the similarity of sound helped the similarity in meaning as well. But this has confused some of our ancient commentators. Nair., for instance, explains the present use as referring to the Christians, which is obviously improbable. The Pah. word *kalasyākā* is used in the *Bahman Yašt* (III. 3-5) as meaning Christian and in the same Yt. (II. 19) we get the phrase *Akandgare kilāsyākih*, i.e. "Alexander the Christian." This obvious anachronism is due to the loose employment of the epithet to denote any non-Persian †, like the word यवन in India or رومی (*rūmī*) in Mod. Per. Alexander having been the arch-enemy of Persia and the Z. faith the Persians of the Sassanian period naturally applied to him the term by which they used to designate their contemporary foes of the Christian empire of Byzantium.‡

apa—from, अप.

χšaθrəm—2/1—power. K. was dethroned by Haoma and driven from his kingdom.

niṣāδayaṯ—3 1 impf. caus. par. √*had* (सद्) + *ni* (नि)—lit. "made to sit down" i.e. "cast down" or "dethroned."

* Barth., Wb. 470, marks the word as doubtful and reads *Karayak*.

† Very probably this has led Dar. (Z.A. II. 93.) to say that *Kərəsāni* symbolises Alexander and the Greek domination in Persia.

‡ Modi Dict. under *Kərəsāni*.

raosta—3/1 *s*-aor.—Kan. derives from √*raoδ* (×रध्, रद्) to grow and translates "grew big" or "swelled up" (with his great schemes). Barth. gives the √*raod* (रद्) to weep or "to bewail."

χšaθrō-kāmya (ăπ)—Kan. takes this as 7/1 and translates "in pride of sovereign power." Reich. following Barth. translates "with apprehension for his reign," i.e. fearing he may lose his kingdom. He takes it as 3/1 and explains the case as "instrumental of cause" (§ 451). In either case the ending is irregular. If 7/1 we can quote parallel examples like *zastaya*, *nmānaya*, etc., the termination being *-aē* + *a* (*ā*) postposition (cf. *raoδaēṣva* above, 5, for the postposition).* If we accept 3/1 we have to explain the form as °*kāma* + *ā*, the *y* being euphonic (Reich. § 333, where he traces the influence of the pron. dec. in such forms).

davata—bragged—see *davąiθyå* above 18.

mē goes with *daiŋhava* later on in the next line.

apąm—adv.—hereafter, henceforth—originally a case form 2/1 of *apa* cf. *darəγəm* above 23.

āθrava—priest—ऋथर्वन् is connected. Kan. derives from *Ātar* (fire) + √*van* (वन्) to win.

aiwištiš—Teaching or study (especially religious). Reich. takes it as 2/3 f. obj. of *vərəiδyē*. He derives it from √*ah* (अस्) with *aiwi* (अभि) and compares अभ्यास. The suffix in this case is *-ti*. Kan. translates "teacher" (1/1 in apposition to *āθrava*) and derives from *aiwi-stā* (अभिष्ठा).

vərəiδyē—dat. inf.—for the spreading or increase of—वृद्धये. Kan. takes the words "of the Māz. religion" as the obj. understood of this inf.

daiŋhava—7/1 of *daiŋhu* (*daχyu*) country, kingdom. See also below 27.

carāṯ—3/1 subj.—May go about.

vispē—1/1 in form but 6/3 in sense because it is syntactically connected with *vərəiδinąm*.

vanāṯ—3/1 subj. √*van* (वन्), to win, to overcome; governs gen.

nī . . . janāṯ—3/1 subj. √*jan* (हन्) + *nī*, to strike down, to overthrow.

25. *ušta*—Hail!—Here interjection. The word *ušta* means "health." Probably connected with √*uš* (उष) to be warm, referring to the heat of the human body. Skt. उष्ण is also probably cognate.

$\chi^v ā$—3/1 of pron. $\chi^v a$—by (thine) own—×खा (स्वन)

aojaŋha—3/1 of *aojaŋh*—ओजस. Note the shortening of final vowel regularly found in Y.A. except where the Gā*θ*. form is consciously or unconsciously imitated, as in $\chi^v ā$ above.

apivatahe—2/1 pres. atm. √*vaṯ* (*vaēṯ*) + *aipi* to know or understand. The Skt. विद् (वेद्) is perhaps cognate but the "pada" is different.

* Kan. A.G. § 96, p. 69; also Jack. A.G. § 239 and even Reich. § 331.

pourvacąm—6/3—lit. "many sayings" (Barth.). Full (spoken) words (पुर वचन, Kan.), i.e. words replete with meaning.

ərəžuχδanąm—Rightly, i.e. truthfully, spoken—ऋजूक्तानाम्.

pairi-frāsa (*ắπ.*)—3/1—lit. "by asking round," by cross-questioning. √*parəs*—पृच्छ्, to ask. The Eng. *paraphrase* suggests both the sound and the sense. Skt. ×परिप्राश्नम्, the form प्रतिप्राशः, occurs in AV.*

pərəsahi—पृच्छसि.

vācim (v.l. °*cīm*, °*cəm*)—speech—वाचम्.

The idea here is that H. trusts his worshippers to be truth-speaking and straight, hence he does not test them in round-about ways.

26. Geld. prints this as prose, though the passage can bear being represented metrically by putting proper stops—it must however be confessed that most of these divisions would be either too long or too short. These suggested divisions are indicated in the text.

frā . . . baraṯ—3/1 impf. par. augmentless—brought (forth), प्राभरत्.

paurvanīm—2/1 adj.—the first.

aiwyå̊ŋhəm—The sacred girdle made of 72 strands of wool twisted together into three bundles of 24 each and then woven together into a thin hollow tape-like shape. This is the sacred girdle called *Kusti* which is worn by every Z. from the day of the investiture to the moment of death. The ceremony of investiture takes place between the ages of 7 and 15 and was probably nearer the higher limit in ancient Iran. This ceremony is called the *Navajōt* (lit. new-birth) and corresponds exactly to the उपनयन- ceremony in India. Cf. also the idea implied by द्विज. One contrast may be pointed out, namely that while the Hindu यज्ञोपवीत is worn across the shoulder the *Kusti* is worn round the waist—more like the मेखला. From √*yāh* (याह्) + *aiwi* (अभि) to wrap around. See also Introduction.

stehr-paēsaŋhəm—Star-begemmed. The *-hr-* in *stəhr* is noticable owing probably to a strong stress accent on the first member of the comp.† Skt. ×स्तारक (तारक), cf. also स्तृभिः‡. The phrase is mostly used with *Mainyū-taštəm*. There is probably here a reference to the ancient Aryan myth about Orion's belt. Tilak in his *Orion* || discusses this passage at length and comes to the conclusion that the girdle of Haoma and the यज्ञोपवीत mentioned in the verse of the *Brahmopaniṣhad*, यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात्, are identical with the belt of Orion, star-studded like that of Haoma.

Mainyū-tāštəm—woven by the (two) Spirits. √*taš*—तक्ष्—Prs. توشیدن (*tawashīdan*) to weave. The long *ū* fits the metre better but Geld. has it short.

vayuhīm—excellent.

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* प्रतिप्राशो अहि—S.B.E. XLII. p. 305.

† Whit. § 1273.

‡ स्तृभिरन्या पिपिशे (the other—the Night—decked herself with stars) RV. VI. 49. 3.

|| Chap VI.

daēnąm—Religion. Pers. دین (*dīn*) religion. Barth. is doubtful about the origin. Geld. connects it with √*dāy*—to see, to observe and compares Skt. धी, and Prs. دیدن (*dīdan*) to see. There is another *daēnā* (which means the inner Ego or conscience) which also may be connected.* The word is in apposition to *aiwyå̊ŋhəm.*

māzdayasnīm—Mazdā (God)-worshipping. *Mazdā* + *yasna* (यज्ञ), √*yas* (यज्) to worship. The Religion of Mazdā is as it were the protecting girdle of Haoma.

āaṯ—Since then.

aiŋ́he—6/1 m.—Refers to the *daēnā*-girdle of H. The gen. with p. pt. in *-ta* is a notable construction; cf. *kainīna anupaēta mašyānąm* (maidens not wedded to men), Yt. XVII. 55.† Note that the identical form is used for fem. as well.

aiwyāstō—1/1 p. pt. m. √*yās*+*aiwi*—invested with (the girdle), or entrusted with (the commandments of the religion). Both the meanings seem to be implied in the phrase *aiŋ́he aiwyāstō* which may refer to either *aiwyå̊ŋha* or *daēnā* equally well. Probably it has been meant to be understood thus in this double sense.

barəšnuš—2/3 governed by *paiti*—heights. √*barəz*—×बर्ह् (बर्ध)—to increase.

paiti—upon—प्रति

gairinąm—6/3—of the mountains—गिरीणाम्.

drājayhe (*ā̆π.*)—adv.—For a long time. Orig. 2/1 of *darəγa* (Reich.). Barth. takes it to be an inf. 4/1 of √*drag* to hold fast, to guard.‡ Kan. takes it as 4/1 of *drājayh.* The meaning is "through the ages." For the form, cf. चिराय also Per. دراز (*darāz*) long.

aiwiδāitīš-ca (*ā̆π.*)—2/3 f.—Words (Reich.)—Mandates (Kan.). Defence (Wolff).‖ Barth. in Hb. air. D. translates "vestments," but in Wb. gives "words." The word seems cognate with अभिधान

gravas-ca (*ā̆π.*)—√*grab*—ग्रभ्—to hold, to grasp. Cf. Eng. *grip.*—Support or stay (Wolff); sentences (Barth.). Kan. translates "hymns" from √*gar* -गृ—to sing.

mą̄θrahe—6/1—Of the Scripture—मन्त्रस्य would convey fully the sense.

The last sentence from *aat aiŋ́he* . . . etc. has been variously rendered:

"Thenceforth, invested with this (girdle) thou hast made thy abode on the tops of mountains (and there thou recitest) through the ages the commands and hymns of the Scriptures" (Kan.)¶

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* Barth. Wb. under *daēna.* † Reich. § 501. ‡ Wb. 774. ‖ Trans. of Avesta.
¶ Kh. A. b. M. The above is however a free rendering of the Gujarati version of Kan.

"Thenceforth . . . mountains, (thou who art) the stay and support (Schirm und Stutz) of the Scriptures" (Wolff).

"Thenceforth . . . mountains, in order to guard the words and sentences of the Scriptures." (Barth.)*

27. *nmanō-paite*—8/1—For *nmana* see above 13.

vīs-paite—*vis* orig. means a collection of families or houses, i.e. a clan—Lord of the village, Kan. translates *vīs* by "street." See above 7.

zaṇtu—Province. Kan. says "town" (cognate with जन्तु).

daiŋhu-paite—Lord of the land or of the country—Pah. *dehpat*, Pers. ده (*dih*) land, دهکان (*dihkān*) a landholder.

Note the natural arrangement of the political organisation in Persia, "House," (in a political sense) is the smallest of the political units of the old Iranian race, which are thus divided: *nmāna*, "house," (family) *vīs* "village" (union of families), *zaṇtu* "country" (union of villages), *daŋhu* —"land" (union of countries).†

The climax in the arrangement *nmāna*, etc., is noteworthy and is frequently repeated throughout the Avesta.

spanaŋha—3 1—See *spāno* above 22. Through holiness or through wisdom.

vaēδyā°— Wisdom; √*vaed*—×वेद् (विद्) to know.—विद्या°.

amāi-ca—4 1—For courage.

māvōya . . . . tanuye—4 1—for my own body. *māvōya* is a variant of *māibya* (×मय्यम्, मह्यम्). The word *tanu* is often used as an emphatic ref. pron., cf. Gā*θ*. xxx. 2. (Sel. xxxiv, Part II). The *māvōya* is clearly an instance of case-attraction. This word ought to have been *mana* (6/1).

upa-mruye—1/1 pres. atm.—I invoke. Note the atm., "I think of thee" i.e. "I remember thee" (Kan.). √*mru* might be the Skt. स्मृ

θrimāi-ca—4 1—Strength, courage, satisfaction. Kan. translates "happiness."

yaṯ introduces an explanatory adj. or phrase—Reich. § 749. For the n. gender see above 4.

pouru-baoχšnahe (ἅπ.)—6/1 for 4/1 referring to *θrimāi*. Barth. translates "bringing salvation or succour to many"; √*baog*, to save. In a note however (Wb. 901) he says that if there were another passage where the word occurred one could be able definitely to say whether or not there was any connection with भुजन्यु (and भज्यत ?).‡ Kan. translates "full of joys."

28. *vī . . . bara*—Take away from—विभर्

ṯbaēšəbiš—3/3 for 5/3 according to Kan., "from the wickednesses." Reich. says that 3/3 is used instead of 2/3 (§ 427) and translates "take away the enmity."

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* Wb. 529. for "country."

† Reich. A.R. p. 99. Note that he uses "country" for "province" and "land"

‡ In Skt. भुज् may also be used in the sense of protecting.

manō—2/1 n.—Mind or thought (Kan.). Reich. takes it to mean "plot" or "design" and the other German scholars are of the same opinion. They translate "(take us) away from the designs of the angry ones." There are syntactical objections to this however, as *vi . . bara* according to its natural sense should govern the abl. of the thing from which the worshipper wants to be taken away. Kan. seems therefore more correct and more natural.

gramənṯąm (v.l. °*maṇṯąm*)—6/3—Angry or passionate (Barth.); √*gram* to be hot; cf. घर्म, Pers. گرم (*gharm*) hot; O.H.G. *gram* (angry). Eng. *warm* is also cognate. Kan. derives from *gar* (गर्) poison and translates "poisonous (-minded)" or wicked. "Angry enemies" (Mills). The gen. refers to the *ṯbaēsābiš* above.

ciš-ca—And whosoever. The *ciš* is 1/1 m. while *cit* is 1/1 n. See *mā-ciš* above 21.

ahmi—7/1 n.—in this—अस्मिन्. Found also as *ahmaya*.

aiŋhe—7/1 f.—in this—×अस्या (अस्याम्).

vīsi (v.l. *vīse*)—7/1.

zaṇtvō—7/1. The regular Av. loc. ending for m. stems in *-u* is *-au* (cf. गुरौ). In the G.A. however we occasionally get *-å*, e.g. *χratå.** In Y.A. this becomes regularly *-ō* which combining with the *-u* gives *-vō*. The *-v-* may be occasionally dropped, e.g. *haētō*—सेतौ—on the bridge. This *-ō* is probably in orig. the 6/1 ending. (Jack. A.G. § 265).

aēnaŋhå—1/1 of °*hvant*—lit. full of injury, harmful. Revengeful (Kan.).

gəurvaya—2/1 imp. par. *gə/arəw* (*grab*)—ग्रभ् (ग्रह्) to take away.

-hē—enclitic 6/1 of the pron. 3rd per.—See *ṣ̌ē* below.

pāδave — 5/2 — ×*paδa* + *wya* (Ar. ×*bhya* — भ्याम्) — From (his) legs — A *daēva*-word.

pairi . . . vərənūiδi—2/1 imp. par. √*var* (वृ) + *pairi* (परि)—lit. turn upside down—×परिवृणुहि. Take away or destroy (Kan. and others).

-ṣ̌ē—enclitic 6/1. *he* and *ṣ̌ē* are enclitics used in Y.A. frequently both for 4/1 and 6/1 and in a few cases *hē* seems to be used for the plu. (Jack. A.G. § 395).

uši—lit. "ear," hence intellect. Per. هوش (*hūsh*) intellect. When used literally to mean "ear" the word is in the *ahura*-sense, the *daēva*-word is *karəna* (कर्ण).

skəndem . . . kərənūiδi—lit. reduce to disorder (to pieces), i.e. completely destroy—विश्रम् कृ (cf. विकिरा हणु RV. VI. 53. 7-8).

29. *zbaraθaēibya*— *ā̆π.*) 4/2 of °*raθa*—leg (*daēva*). √*zbar* (ज्वर्) to be crooked.

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* Yas. XLVIII. 4. Probably *å* or *āu* was the older pronunciation of the Skt. ौ as well.

fratuyå—2/1 pres. opt. par—√*tu* (तु) + *frā* (प्र)—Give strength. Pers. توانیدن (*tawānīdan*) to be able.

gavaēibya—4/2—hands (*daēva*). *zasta* (हस्त) is the corresponding *ahura*-word.

aiwi-tūtuyå—2/1—pft. opt. par. √*tu*+*aiwi*, to strengthen.

ząm—2/1 f.—The earth. *zəma* is another form.

mā . . . vaēnōiṯ—3/1 opt.—The opt. 3 per. with *mā* is remarkable. The sense is almost imp.—"let him not see" rather than "may he not see". Cf. verse 21 above. √*vin*—वेणति—Pers. بین (*bīn*) saw.

Note the sudden transition from 2 per. to 3 per.

aŝibya—3/2—see above 8.

gąm—Taken by some to be a var. of *ząm* in the sense of "creation", so Kan. The word *gəuš urvān* (Gāθ. Ahu. XXIX. 1.) is used to denote "the spirit of creation." (Cf. the idea of गोपाल in Skt. mythology.) Some people take it literally to mean "cattle." See Sel. XV below.

aēnaŋhaiti—den. verb, from *aenah* (एनस्) injury—does harm, injures. The verbal form occurs only here.

kəhrpəm—2/1 of *kərəf* f.—Body. See *hu-kərəfš* above 16. The cognate Skt. क्षप् has only the 3/1 क्षपा found in Veda.

30. In this and the following two *kardehs* some portions are given by Geld. as prose. They have been arranged here metrically to indicate where rhythm requires the break, the metre however does not always come right. See also 26 above.

paiti—प्रति—against, with gen.

ažoiš—6/1 of *ažī*—serpent.

simahe—6/1 adj.—dreadful (Kan.)—Reich. takes it as a noun and translates "a horror" i.e. "a horrible thing."

vīsō-vaēpahe—emitting poison, √*vaēp*—वप्—to emit.

nāŝəmnāi—4/1 of pt. of *s*- aor. atm. √*naš* (नश्) to perish, to be destroyed (Barth. Wb. 1055). The sense here, says Reich., is future (§ 669). Hence the translation given both by Reich. and Barth. is "(for fear) lest the righteous be destroyed." But in Hb. air. D. Barth. takes *nāšəmnāi* as pres. pt. atm. and translates "for the protection (or welfare) of the righteous." This is from √*naš* to attain, to reach. Kan. takes it in the latter manner.

aŝaone—4/1 instead of 6/1 by case-attraction.

vadarə—2/1 n.—weapon √*vad* (वध्) to slay.

jaiδi—2/1 imp. √*jan* (*zan*)—हन् to slay, to strike—Smite - ×जधि (जहि).

vīvarəzdavato (ἅπ.)—6/1 of p. pt. par. √*varəd* (वर्ध्) to increase, hence "One who has grown great," i.e. proud (Barth.). Kan. takes it as act. p.

pt.* √*varəz* (to work) with prefix *vī* (against) and translates "working against (the Law of God)."

χrviδyatō—6/1—Cruel, bloodthirsty. Connected with क्रविः; *χrū*, raw flesh. The Eng. word *raw* is also cognate.

zazarānō—6/1 pft. pt. √*zar* (हृ, हृणीते) to be angry. Angry, fuming. Pers. آزردن (*āzurdan*) to injure is cognate.

31. *drvatō*—6/1 of *drvant*; see above 8.

sāstarš—6/1 of *sāstar* √*sāš* (शास्) to rule—Oppressor or tyrant. The word *sāstar* (शास्तृ) lit. meant "prince" or "ruler" then it degenerated in meaning. This, says Barth.,† is due to the influence of another *sāstar* (connected with *sādra*, pain) on the meaning.

aiwivōiždayaṇtahe (ἅπ.)—6/1 pres. pt. par. of *aiwi* + the comp. verb *vōiždā* (to smite) to lift up (a weapon).‡ Here Barth. takes the phrase *aiwivōiždayaṇtahe kamərəδəm* to mean "holding up (proudly) his wicked-head." Kan. takes *kamərəδəm* as abject of *paiti* and translates "against the head of the man who injures." The comp. verb *vōiždā* is from √*voij* (to injure) + √*dā* (cf. *yaoždā* above 1). Also connected is *vōiγna* (विघ्न)—an inundation, Skt. वेग also seems cognate.

ahūm-mərəncō—6/1—Life-destroying or soul-destroying—√*mərənk/c*, मर्च्, to twist, to torture (cf. Hin. मोरचाना, Guj. મચડવું). *mahrka* (above, 8) is cognate.

māṣ . . . daθānahe—6/1 of pres. pt. atm. of the comp. verb *māzdā* (*man* + *dā*), to bear in mind, to remember. The components of the comp. verb are separated, which is a common phenomenon in both Skt. and Av. Cf. *yā zrasca dāṭ* (that she may believe and . . .) Yt. IX. 26.; अदधे धत्त (RV. II. 12. 5).‖ See also Whit. § 1081ff. In later Skt. we get periphrastic forms (like the pft.) whose two components are separated by other words intervening—cf. तं पातयां प्रथममास पपात पश्चात् (*Raghu.* IX. 61); प्रभंक्ष्यां यो मरुधं चकार (*Ib.* XIII. 36). Kan. offers another suggestion also ¶, that *māṣ-vaca* may be taken as a *dvandva*-comp. (2/2) meaning "creed and word" and *daθānahe* would then mean "holding (outwardly)."

šyaōθnāiš—3/3—In actions, lit. by actions.

apayaṇtahe—applying or observing. √*ap* (आप) to obtain. In the *-aya* class means to follow out, to observe (Reich.).

32. *jahikayāi*—4/1 for 6/1 of *jahikā*, a woman of ill-fame, a wicked woman. The peculiar use of dat. is paralleled in the Brāh. literature of Skt., e.g. स्त्रिय पय:

yātumaityai—full of magic (for subduing her victims), full of wiles.

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* A.G. § 563. This is formed by root + *ta* + *vat*. Cf. हतवत्. See Whit. §§ 959-960.

† Wb. 1574. ‡ Cf. Gāθ. Ahu. XXXII. 10. (*yas-cā vadarš vōiždaṭ aṉ̌ āune* (and he who lifts up weapon against the righteous). ‖ Reich. A.R. p. 100. ¶ Kh.Av.b.M., in a footnote on this passage.

maoδanō-kairyāi (ā̆π)—delighting in (forbidden) pleasures, voluptuous. The word *maoδana* (√*maod*, मुद्) has a bad signification. Cf. Eng. *lust* as contrasted with Ger. *Lust* (desire).

upaštā-bairyāi (ā̆π). Barth. (Wb.) says it is obscure. The first part is evidently the same as उपस्थ (lap) and the second is from √*bar* (भृ) to bear. Kan. says شہوت پرست (*shahvat-parast*) lustful* which seems a very likely rendering.

yeŋ̇he—6/1—m. in form used for the f. this is doubtless owing to the greater use of the m. form. Whose, यस्या:.

frafravarti—3/1 pres. inten.—flutters or tosses about. √*fru*, भ्रु, to fly.

awrəm—1/1 n.—Cloud, अभ्रम्.

vātō-ṣ̌ūtəm—Wind-tossed, वातक्षुतम् ; √*ṣ̌u*—क्षु

yaṯ used merely to introduce the repetition which marks the end of the hymn or chapter (Reich.)†. May be translated by "verily," "indeed" or a similar mildly emphatic word. Kan. omits it in his trans.

hē—4/1 m. used for the f. referring to the *jahikā*; see above 28.

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* Kh. A. b. M. He reads however *upasta*°.

† The Upanishads also show a similar repetition at the end of chapters.

II.

II.

Sraoša Yašt—Yasna LVII.

I. 2*. § Sraoṣəm[1] aṣīm[2], huraoδəm[3], | vərəθrājanəm[4], frādaṯ[5]-gaēθəm[6], | (aṣavanəm)[7], aṣahe[8] ratūm[9] yazamaide[10].

yō[11] paoiryō[12] Mazdå[13] dāmąn[14] frastərətāṯ[15] paiti[16] barəsmən[17],
yazata[18] Ahurəm[19] Mazdąm[20], yazata[21] Ameṣō[22] Spəṇtō[23],
yazata[24] Pāyū[25] ®wōrəštāra[26], yā[27] vīspa[28] θwərəsatō[29] dāmąn[30].

3. ahe[1] raya[2] χᵛarənaŋha[3]-ca[4], aiŋhe[5] ama[6] vərəθraγna[7]-ca[8],
ahe[9] yasna[10] Yazatanąm[11], təm[12] yazāi[13] surunvata[14] yasna[15];
Sraoṣəm[16] aṣīm[17] zaoθrābyō[18], [Aṣīm[19]-ca[20] Vaŋuhīm[21] bərəzaitīm[22],
Nairīm[23]-ca[24] Saŋhəm[25] huraoδəm[26];]†
ā[27]-ca[28]-nō[29] jamyāṯ[30] avaŋhe[31]
vərəθrajå[32] Sraoṣō[33] aṣyō[34].

4. § Sraoṣəm[1] aṣīm[2] yazamaide[3]. | ratūm[4] bərəzaṇtəm[5] yazamaide[6], | yim[7] Ahurəm[8] Mazdąm[9], | yō[10] aṣahe[11] apanōtəmō[12] | yō[13] aṣahe[14] jaγmūštəmō[15]. | vīspa[16]-sravå[17] zaraθuštri[18] yazamaide[19]; | vīspa[20]-ca[21] hvarštā[22] šyaōθna[23] (yazamaide)[24] | varšta[25]-ca[26] varəšyamna[27]-ca[28].

yeŋhē[29] hātąm[30] āaṯ[31] yesnē[32] paitī[33] vaŋhō[34]
Mazdå[35] Ahurō[36] vaēθa[37] aṣāṯ[38] hacā[39]
yåŋhąm[40]-cā[41] tąs[42]-cā[43] tås[44]-cā[45] yazamaide[46].

II. 5. Sraoṣəm[1] aṣīm[2].... ratūm[9] yazamaide[10].‡

6. § yō[1] (paoiryō)[2] barəsma[3] frastərənata[4], | θryaχštīš[5]-ca[6], paṇcayaχštīš[7]-ca[8], | hapta-yaχštīš[9]-ca[10], nava-yaχṣtīš[11]-ca[12], | ā[13]-χṣnūš[14]-ca[15] maiδyōi[16]-paitištānąs[17]-ca[18]; | Ameṣanąm[19] Spəṇtanąm[20] yasnāi[21]-ca[22] | vahmāi[23]-ca[24], χṣnaoθrāi[25]-ca[26], frasastayaē[27]-ca[28].
ahe[1] raya[2]....tås[44]-cā[45] yazamaide[46].||

III. 7. Sraoṣəm[1] aṣīm[2]....ratūm[9] yazamaide[10].

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* The first "verse" is used only for liturgical purposes and so is omitted here. The real Yašt begins at 2. The Roman figures indicate the *kardehs* or sections. † See notes below.

‡ First sentence of 2, repeated here and elsewhere.

|| 3 and 4 repeated here and elsewhere.

II.

Sraoša Yašt—Yasna LVII.

I. 2. We worship[10] Sraoša[1] the Holy[2], the beautiful[3], the victorious[4], bringing-prosperity[5]-to-the-world[6], the Righteous-one[7], of Righteousness[8] the Master[9].

Who[11] first[12] of the creatures[14] of Mazdā[13], having-spread[15] [16] the Barəsman[17], worshipped[18] Ahura[19] Mazda[20], worshipped[21] the Holy[23] Immortals[22], (and) worshipped[24] (both) the Maintainers[25] and Creators[26], who[27] (both have) fashioned[29] the whole[28] of (this) creation[30].

3. For his[1] splendour[2] and[4] for (his) glory[3], for his[5] strength[6] and[8] for (his) victory[7], (and) for his[9] worship[10] of the Worshipful-Ones[11], him[12] (do) I worship[13] with well-sounding[14] hymn[15], Sraoša[16] the Holy[17], with libation[18], and[20] the exalted[22] Aši[19]-Vaŋuhi[21], and[24] the beautiful[26] Nairya[23]-Saŋha[25]; and[28] may the victorious[32] Sraoša[33] the Holy[34] come[30] unto[27] us[29] for help[31].

4. We worship[3] Sraoša[1] the Holy[2]. We worship[6] the exalted[5] Lord[4] who[7] (is) Ahura[8] Mazda[9], who[10] (is) the highest[12] in holiness[11], who[13] (hath) reached-the-highest[15] through holiness[14]. We revere[19] all[16] the commandments[17] of-Zaraθuštra[18], we revere[24] besides[21] all[20] well-performed[22] deeds[23], both[26]* (those) performed[25] and[28] (those that) shall-be-performed[27].

(That man) among-those-that are[30] of whom[29] Ahura[36] Mazda[35], through[39] (his) holiness[38]†, knoweth[37], (that he) verily[31] (is) better[34] as-regards[33] acts-of-worship[32], (and those women) too[41] of whom[40] (Ahura Mazda knoweth likewise)—(all such,) both[43]* men[42] and[45] women[44] (do) we revere[46].

II. 5. We worship[10] Sraoša[1] the Holy[2]....the Master[9].‡

2. Who[1] first[2] spread[4] the Barəsman[3], (consisting of) three-twigs[5] and[6] five-twigs[7] and[8] seven-twigs[9] and[10] nine-twigs[11] too[12], and[15] (each was) up-to[13]-the-knee[14] and[18] (upto)-the-middle[16]-of-the-leg[17] (in length), for the worship[21] and[22] for the praise[23] and[24] for the propitiation[25] and[26] for the glorification[27] as-well[28] of the Holy[20] Immortals[19].

For his[1] splendour[2] .... and[45] women[44] (do) we revere[46].‖

III. 7. We worship[10] Sraoša[1] the Holy[2]....the Master[9].

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* Lit. "and." † I.e. because such a man leads a holy life of righteousness (*aša*).

‡ First sentence of 2, repeated here and elsewhere. ‖ 3 and 4 repeated here and elsewhere.

8. § yō[1] paoiryō[2] Gāθå[3] frasrāvayaṯ[4] | yå[5] paṇca[6] (Spitāmahe[7] aṣaonō[8]) Zaraθuštrahe[9] | afsmanivąn[10] vacastaštivaṯ[11] | maṯ[12]-āzaiṇtīš[13], maṯ[14]-paitifraså[15]; | Ameṣąnąm[16] Spəṇtanąm[17] yasnāi[18]-ca[19], | vahmāi[20]-ca[21] χṣnaoθrāi[22]-ca[23] frasastayaē[24]-ca[25].

ahe[1] raya[2]....tåṣ[44]-ca[45] yazamaide[46].

IV. 9. Sraoṣəm[1] aṣīm[2]....ratūm[9] yazamaide[10].

10. yō[1] driγaoš[2]-ca[3] drīvyåṣ[4]-ca[5] amavaṯ[6] nmānəm[7] hąm[8]-tāšti[9]
pasca[10] hū[11] frāṣmō-dāitīm[12]; +yō[13] Aēṣməm[14] stərəθwata[15] snaiθiṣa[16],
vīχrūmaṇtəm[17] χ^{v}arəm[18] jaiṇti[19], aṯ[20]-ca[21] hē[22] bāδa[23] kamərəδəm[24]
jaγnvå[25] paiti[26] χ^{v}aŋhayeiti[27] yaθa[28] aojå[29] nāidyåhŋəm[30].

ahe[1] raya[2]....tåṣ[44]-cā[45] yazamaide[46].

V. 11. Sraoṣəm[1] aṣīm[2]....ratūm[9] yazamaide[10],
taχməm[11], āsūm[12], aojaŋhvaṇtəm[13], darsitəm[14], sūrəm[15], bərəzaiδīm[16].

12. § yō[1] vīspaēibyō[2] (haca[3]) arəzaēibyō[4] | vavanvå[5] paiti[6]-jasaiti[7]
vyaχma[8] Ameṣąnąm[9] Spəṇtanąm[10].

ahe[1] raya[2]....tåṣ[44]-cā[45] yazamaide[46].

VI. 13. Sraoṣəm[1] āṣīm[2]....ratūm[9] yazamaide[10],
§ yūnąm[11] aojištəm[12], yūnąm[13] taṇcištəm[14], | yūnąm[15] θwaχṣištəm[16],
yūnąm[17], āsištəm[18], | yūnąm[19] paro-katarštəməm[20].
paitiṣata[21], Mazdayasna[22]! Sraoṣahe[23] aṣyehe[24] yasnəm[25].

14. dūrāṯ[1] haca[2] ahmāṯ[3] nmānāṯ[4], dūrāṯ[5] haca[6] aiŋhāṯ[7] vīsaṯ[8].
dūrāṯ[9] haca[10] ahmāṯ[11] zaṇtaoṯ[12], dūrāṯ[13] haca[14] aiŋhāṯ[15] daiŋhaoṯ[16],
+aγå[17] (iθyejå[18]) vōiγnå[19] yeiṇti[20], +yeŋhe[21] nmānaya[22] Sraoṣō[23] aṣyō[24] (vərəθrajå[25]),
θrąfəδō[26] asti[27] paiti-zaṇtō[28],
§ nā[29]-ca[30] aṣava[31] frāyō[32]-humatō[33] | frāyo[34]-hūχtō[35], frāyō[36]-hvarštō[37].

ahe[1] raya[2]....tåṣ[44]-cā[45] yazamaide[46].

VII. 15. Sraoṣəm[1] aṣīm[2]....ratūm[9] yazamaide[10],
yō[11] vananō[12] kayaδahe[13], yō[14] vananō[15] kāiδyehe[16],
yō[17] jaṇta[18] daēvayå[19] drujō[20], aṣ[21]-aojaŋhō[22], ahūm[23]-mərəṇcō[24];
yō[25] harəta[26] aiwyāχṣta[27]-ca[28] vīspayå[29] fravōiš[30] gaēθayå[31].

8. Who[1] first[2] chanted-aloud[4] the Gā*θ*ās[3], namely[5] * the five[6] (composed) of the holy[8] Spitama[7] Zara*θ*uštra[9], in-(the-proper)-measure[10] (and) with-the-strophes-(properly)-arranged[11], with[12]-(their)-commentaries[13] (and) with[14]-the-catechism[15]-(thereon), for the worship[18] and[19] for the praise[20] and[21] for the propitiation[22] and[23] the glorification[24] as-well[25] of the Holy[17] Immortals[16].

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

IV. 9. We worship[10] Sraoṣa[1] the Holy[2]....the Master[9].

10. Who[1] builds[9]-together[3] a strong[6] house[7] (of refuge) both[3]† for the needy-man[2] and[5] for the needy-woman[4] after[10] the setting[12] of the sun[11]; who[13] smites[19] with uplifted[15] weapon[16] the Demon-of-Wrath[14] a mighty[17] blow[18], and[21] then[20] assuredly[23] smiting[25] (on) his[22] skull[24] breaks-(it)-to-pieces[26 27], just as[28] a strong[29] (man) (crushes) an oppressor[30].

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

V. 11. We worship[10] Sraoṣa[1] the Holy[2] .... the Master[9], the brave[11], the swift[12], possessed-of-strength[13], daring[14], valiant[13], (and) of-high-wisdom[14].

12. Who[1] from[3] all[2] battles[4] cometh[7] back[6] victorious[5] to the assembly[8] of the Holy[10] Immortals[9].

For his[1] splendour[2].... and[45] women[44] (do) we revere[46].

VI. 13. We worship[10] Sraoṣa[1] the Holy[2]....the Master[9], the strongest[12] among‡ the youths[11], the bravest[14] among the youths[13], the most active[16] among the youths[15], the swiftest[18] among the youths[17], the foremost-in-loving[20] among the youths[19]. Desire-eagerly[21], O worshippers-of-Mazda[22], the worship[25] of Sraoṣa[23] the Holy[24].

14. Far[1] away[2] from that[3] house[4], far[5] away[6] from that[7] village[8], far[9] away[10] from that[11] province[12], far[13] away[14] from that[15] country[16], (do) the evil[17] (and) destructive[18] troubles[19] fly[20]||, in which[21] house[22] (village, province and country) Sraoṣa[23] the Holy[24], the victorious[25], (being) satisfied[26] is[27] welcomed[28], and[30] (where) the man[29] (becomes) holy[31]¶ (and) richer[32]-in-good-thoughts[33], richer[34]-in-good-words[35] (and) richer[36]-in-good-deeds[37].

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

15. We worship[10] Sraoṣa[1] the Holy[2]....the Master[9], who[11] (is) the conqueror[12] of the heretic[13], who[14] (is) the conqueror[15] of the follower-of-the-heretic[16], who[17] (is) the smiter[18] of the devilish[19] Druj[20], extremely[21]-strong[22] (and) soul[23]-destroying[24]; who[25] (is) the warden[26] and[28] watcher[27] of all[29] the moving[30] world[31].

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* Lit. "which." † Lit. "and." ‡ Lit. "of."

¶ In consequence of the presence of Sraoša.

16. +yō[1] anavaŋhabdəmnō[2] (zaēnaŋha[3]) nípāiṯi[4] **Mazdå**[5] dāmą̊n[6],
+yō[7] anavaŋhabdəmnō[8] (zaēnaŋha[9]) nišhaurvaiti[10] **Mazdå**[11] dāmą̊n[12];
yō[13] vīspəm[14] ahūm[15] astvaṉtəm[16] ərəδwa[17] snaiθiša[18] nipāiti[19]
pasca[20] hū[21] frāšmō-dāitīm[22].

17. yō[1] nōiṯ[2] pascaēta[3] hušχ^{v}afa[4], yaṯ[5] **Mainyū**[6] dāmą̊n[7] daiδītəm[8],
+yas[9]-ca[10] Spəṉtō[11](-Mainyuš[12]), yas[13]-ca[14] Aŋrō[15], hišārō[16] aṣahe[17] gaēθå[18]:
§ yō[19] vīspāiš[20] ayą̊n[21]-ca[22] | χšafnas[23]-ca[24] yūiδyeiti[25] | Māzanyaēibyō[26] (haδa[27]) daēvaēibyō[28].

18. hō[1] nōiṯ[2] tarštō[3] frānāmāite[4] θwaēšāṯ[5] parō[6] daēvaēibyō[7];
frā[8] ahmāṯ[9] parō[10] vīspe[11] daēva[12] anusō[13] taršta[14] nəmaṉte[15],
tarštō[16] təmaŋhō[17] dvarəṉti[18].
ahe[1] raya[2]....tåš[44]-cā[45] yazamaide[46].

VIII. 19. Sraošəm[1] aṣīm[2]....ratūm[9] yazamaide[10],
§yim[11] yazata[12] Haomō[13] frāšmiš[14] | baēšazyō[15], srīrō[16], χšaθryō[17], (zairi[18]-dōiθrō[19])*,
barəzište[20] paiti[21] barəzahi[22], Haraiθyō[23] paiti[24] barəzayå[25],
20. +hvacå[1], pāpō[2]-vacå[3], pairigå[4] (vacå[5]), paiθimnō[6] vīspō[7]-paēsīm[8]
+mastīm[9] (yą̊m[10]) pouru[11]-āzaiṉtīm[12], mą̊θrahe[13]-ca[14] paurvatātəm[15].

IX. 21. Sraošəm[1] aṣīm[2]....ratūm[9] yazamaide[10],
yeŋhe[11] nmānəm[12] vārəθraγni[13] hazaŋrō[14]-stūnəm[15] vīδātəm[16]
barəzište[17] paiti[18] barəzahi[19] Haraiθyō[20] paiti[21] barəzayå[22];
χ^{v}āraoχšnəm[23] aṉtara[24]-naēmāṯ[25], stəhr[26]-paēsəm[27] ništara[28]-naēmāṯ[29].

22. yeŋhe[1] Ahunō[2] Vairyō[3] snaiθiš[4] vīsata[5] vərəθrajå[6],
Yasnas[7]-ca[8] Haptaŋhāitiš[9] | Fšūšas[10]-ca[11] Mą̊θrō[12] (yō)[13] vārəθraγniš[14] | vīspåš[15]-ca[16] Yasnō[17]-kərətayō[18].
ahe[1] raya[2]....tåš[44]-cā[45] yazamaide[46].

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* I have ventured to alter the arrangement of these two lines. Geld. prints *yazamaide yim yasata | Haomō .... bačiazyo | srīrō .. etc.*

16. Who[1] never-falling-asleep[2] guards[4] with vigilance[3] the creatures[6] of Mazda[5], who[7] never-falling-asleep[8] protects[10] with vigilance[9] the creatures[12] of Mazda[11], who[13] guards[19] all[14] corporeal[16] life[15] with weapon[18] uplifted[17] after[20] the setting[22] of the sun[21].

17. Who[1] never[2] sleeps[4] (ever) since[3] (the day) when[5] the two-Spirits[6]—both[10]* (he) who[9] (is) the Holy[11]-Spirit[12] and[14] (he) who[13] (is) the Wicked[15] (one)—created[8] the worlds[7]: (for he is) the Protector[16] of the world[18] of Righteousness[17], who[19] through all[20] (time,) both[22]* days[21] and[24] nights[23] fights[25] against[27] the demons[28] of Māzana[26].

18. He[1] never[2] stricken-with-terror[3] bows-down[4] through fear[5] before[6] the demons[7]; (rather) all[11] the demons[12] stricken-with-terror[14] bow[15]-down[8] before[10] him[9] against-(their)-will[13], (and) terror-stricken[16] run[18] (away) into darkness[17].

For his[1] splendour[2]....and [45] women[44] (do) we revere[46].

19. We worship[10] Sraoša[1] the Holy[2]....the Master[9], whom[11] did worship[12] Haoma[13] the Renovator[14], the healing[15], the beautiful[16], the kingly[17], yellow[18]-eyed[19], upon[21] the highest[20] height[22], upon[24] the mount[25] Haraiti[23];

20. (Haoma, who is) the speaker-of-gracious-words[1], the speaker[3]-of-words-that-protect[2], chanting-all-round[4] the hymns[5], Lord[6] (of) the wisdom[9] manifold[7-8], which[10] (is) rich[11]-in-understanding[12] (the meaning of the holy texts), and[14] (Master of) the first place[15] of the holy-scripture[13]†.

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

IX. 21. We worship[10] Sraoša[1] the Holy[2]....the Master,[9] whose[11] house[12] of-victory[13], a-thousand[14]-pillared[15], (is) built[16] upon[18] the highest[17] height[19], upon[21] the mount[22] Haraiti[20], shining-by-its-own-splendour[23] from-the-in[24]-side[25] (and) star[26]-bedecked[27] from-the-out[28]-side[29].

22. Whose[1] victorious[6] weapon[4] the Ahuna[2] Vairya[3] hath become[5], and[8] the Yasna[7] Haptaŋhāiti[9], and[11] the Fšuša[10] Mąθra[12] which[13] (is) foe-conquering[14], as-well-as[16] all[15] the sections[18] of the Yasna[17].

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

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* Lit. "and."

† I.e. who occupies the highest position in the scriptures.

X. 23. Sraoṣem[1] aṣīm[2]....ratūm[9] yazamaide[10],

yeŋhe[11] ama[12]-ca[13], vərəθraγna[14]-ca[15], haozā̊θwa[16]-ca[17], vaēδyā[18]-ca[19],

avāin[20] Ameṣā̊[21] Spe̯nta[22] aoi[23] haptō[24]-karṣvairīm[25] zā̊m[26].

24. *yō[1] daēnō[2]-disō[3] daēnayāi[4], vaso[5]-χ̌ṣaθrō[6] fracarāiti[7]

+aoi[8] yā̊m[9] astvaitīm[10] gaēθā̊m[11].

aya[12] daēnaya[13] fraore̯nta[14] Ahurō[15] Mazdā̊[16] aṣava[17],

frā[18] Vohu[19]-Manō[20], frā[21] Aṣem[22] Vāhiṣtəm[23], | fra[24] Xṣaθrəm[25]-Vairīm[26], fra[27] Spe̯nta[28]-Ārmaitiṣ[29], | fra[30] Haurvatās[31], frā[32] Amərətatās[33];

§ frā[34] āhūiriš[35]-fraṣnō[36] fra[37] āhūiriš[38]-ṭkaēṣō[39].†

25. frā[1] aδa[2] 'vaēibya[3] ahubya[4] +'vaēibya[5] (nō[6]) ahubya[7] nipayā̊[8],

āi[9] Sraoṣa[10] aṣya[11] huraoδa[12] !— +ahe[13]-ca[14] aŋhōuš[15] (yō[16]), astvatō[17],

yas[18]-ca[19] asti[20] manahyō[21]—

pairi[22] drvataṭ[23] mahrkāṭ[24], pairi[25] drvataṭ[26] Aēṣmāṭ[27],

pairi[28] drvaṭbyō[29] haēnaēibyō[30], +yā̊[31] us[32] (χrūrəm[33]) drafṣəm[34] gərəwnā̊n[35];

Aēṣmahe[36] parō[37] draomōbyō[38], +yā̊[39] (Aēṣmō[40]) duždā̊[41] drāvayāṭ[42],

maṭ[43] Vīδātaoṭ[44] daēvō[45]-dātāṭ[46].

26 +aδa[1]-nō[2]-tūm[3] Sraoṣa[4] aṣya[5] (huraoδa[6]) ! zāvarə[7] dayā̊[8] hitaēibyō[9],

+drvatātəm[10] tanubyō[11] pouru[12]-spaχ̌ṣtīm[13] ṭbiṣyaṇtā̊m[14],

paiti[15]-jaitīm[16] dušmainyunā̊m[17] haθrā[18]-nivāitīm[19] hamərəθanā̊m[20],

aurvaθanā̊m[21] ṭbiṣyaṇtā̊m[22].

ahe[1] raya[2].... tā̊s[44]-ca[45] yazamaide[46].

XI. 27. Sraoem[1] aṣīm[2]....ratūm[9] yazamaide[10],

yim[11] caθwārō[12] aurva̯ntō[13] auruṣa[14] raoχ̌ṣna[15] frādərəsra[16],

spe̯nta[17] vīδvā̊ŋhō[18] asaya[19], mainivasaŋhō[20] vaze̯nti[21]:

srvaēna[22] aēṣā̊m[23] safā̊ŋhō[24] zaranya[25] paiti[26]-θwarštā̊ŋhō[27].

28. §āsyaŋha[1] aspaēibya[2], | āsyaŋha[3] vātaēibya[4], | āsyaŋha[5] vāraēibya[6], | āsyaŋha[7] maēγaēibya[8], |

āsyaŋha[9] vayaēibya[10] (hvapatarətaēibya)[11]‡ | āsyaŋha[12] (hvastayā̊[13]) aiŋhimanayā̊[14].

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* Geld. includes the first half-line in 23. Jack. and Kan. have the text as here.

† Geld. has this line in continuation with the previous prose passage.

‡ Kan.; Geld. reads *pata°* and notes the v.l. *hupata°*.

X. 23. We worship[10] Sraoša[1] the Holy[2]....the Master[9], through* whose[11] strength[12] and[13] victory[14] and[15] great-knowledge[16] and[17] wisdom[18] as-well[19], the Holy[22] Immortals[21] have come-down[20] upon[23] (this) earth[26] of-the-seven[24]-regions[25].

24. Who[1], the Revealer[3]-of-the-Law[2] for the Faith[4] (of Mazda), moves-about[7], ruler[6]-at-will[5], upon[8] (this) which[9] (is) the corporeal[10] world[11]. This[12] faith[13] did profess[14] Ahura[15] Mazda[16] the Holy[17], (as) did[18]† Vohu[19]-Manō[20], (as) did[21] Aša[22]-Vahišta[23], (as) did[24] Xša*θ*ra[25]-Vairya[26], (as) did[27] Spənta[28]-Ārmaiti[9], (as) did[30] Haurvatās[31], (as) did[32] Amərətatās[33]; (as also) do[34] the Seekers[36]-after-God[35], (as also) do[37] the Teachers[39] of-God's-Law[38].

25. Therefore[2] O[9] Holy[11] (and) beautiful[12] Sraoša[10]! during[1] both[3] the lives[4] (yea,) during both[5] our[6] lives[7],—(the life) both[14]‡ of this[13] world[15] which[16] (is) corporeal[17] and[19] (of that) which[18] is[20] spiritual[21] do thou protect[8] (us) against[22] on-rushing[23] Death[24], against[25] the on-rushing[26] Demon-of-Wrath[27], against[28] the on-rushing[29] hosts[30] who[31] have raised[35] aloft[32] the bloody[33] standard[34], against[37] (these) assaults[38] of Aēšma[36], which[39] the evil-minded[41] Aēšma[40] has launched[42] (against us) in-company-with[43] the devil[45]-created[46] Demon-of-Destruction[44].

26. Therefore[1] (do) thou[3] (O) Sraoša[4], Holy[5] (and) beautiful[6], grant[8] strength[7] unto our[2] horse-teams[9], health[10] unto (our) bodies[11], full[12]-watch[13] against‖ (our) opponents[14], smiting[16]-down[15] of (those) evil-minded[17] (against us), (and) universal[18]-overthrow[19] of the inimical[21] opponents[22] gathered-together[20] (to fight us).

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

27. We worship[10] Sraoša[1] the Holy[2]....the Master[9], whom[11] four[12] steeds[13], red[14], brilliant[15] (and) beautiful[16], divine[17], wise[18] (and) shadowless[17] do bear[21] darting-through-the-heavenly-spaces[20]; their[23] hard[22] hoofs[24] (are) inlaid[26-27] with gold[25].

28. (Either pair of these four horses is) swifter[1] than a-pair-of-(mortal)-steeds,[2] swifter[3] than winds[4], swifter[5] than rain[6] (showers), swifter[7] than clouds[8], swifter[9] than birds[10] well-winged[11], swifter[12] than arrows[14] well-sped[13].

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* I.e. on account of.

† Instead of the उपपश्चं *frā* I have ventured to put in the English auxiliary.

‡ Lit. "and."

‖ Lit. "of."

29. yōi[1] vīspē[2] tē[3] apayeiṇti[4], yą̄[5] ave[6] paskāṭ[7] vyeiṇti[8],
nōiṭ[9] ave[10] paskāṭ[11] āfeṇte[12];
yōi[13] 'vaēibya[14] snaiθižbya[15] frāyatayeiṇti[16] vazəmna[17],
yim[18] vohūm[19] Sraoṣəm[20] aṣīm[21] +yaṭciṭ[22] uṣastaire[23] Hindvō[24] (āgəurvayeite[25]),
yaṭciṭ[26] daoṣataire[27] Niγne[28].
ahe[1] raya[2].... tå̊s[44]-cā[45] yazamaide[46].

XII. 30. Sraoṣəm[1] aṣīm[2]....ratūm[9] yazamaide[10],
yō[11] bərəzō[12] bərəzyāstō[13] Mazdå̊[14] dāmą̄n[15] niṣaŋhasti[16].

31. yō[1] āθritīm[2] hamahe[3] ayą̄n[4] hamayå̊[5] vā[6] χṣapō[7],
imaṭ[8] karṣvarə[9] avazāiti[10], yaṭ[11]X^{v}aniraθəm[12] bāmīm[13],
snaiθiš[14] zastayō[15]* dražimnō[16] brōiθrō[17]-taēžəm[18] hvā[19]-vaēγəm[20],
kamərəδe[21] paiti[22] daēvanąm[23];

32. §snaθāi[1] Aŋrahe[2] Manyēuš[3] (drvatō[4]), | snaθāi[5] Aēṣmahe[6] χrvīm[7]-draoš[8] | snaθāi[9] Māzainyanąm[10] daēvanąm[11] | snaθāi[12] vīspanąm[13] daēvanąm[14].
ahe[1] raya[2]....tå̊s[44]-cā[45] yazamaide[46].

XIII. 33. Sraoṣəm[1] aṣīm[2]....ratūm[9] yazamaide[10].
iδaṭ[1]ca[2], ainiδaṭ[3]-ca[4], iδaṭ[5]-ca[6], vīspąm[7]-ca[8] aipi[9] imąm[10] zą̄m[11],
vīspå̊[12] Sraoṣahe[13] aṣyehe[14], taχmahe[15] tanu[16]-mąθrahe[17];
taχmahe[18] hąm[19]-vareitivatō[20], bāzuš[21]-aojaŋhō[22] raθaēštå̊[23],
kamərəδō[24]-janō[25] daēvanąm[26],
§vanatō[27] vanaitīš[28] vanaitivatō[29] | aṣaonō[30] vanatō[31] vanaitīš[32] | vanaiṇtīm[33]-ca[34] (uparatātəm[35]) yazamaide[36].
yą̄m[37]-ca[38] Sraoṣahe[39] aṣyehe[40], [yą̄m[41]-ca[42] Arštōiš[43] Yazatahe[44].]†

34. §vīspa[1] nmāna[2] (Sraoṣō[3]-pāta[4]) yazamaide[5], | yeŋhāδa[6] Sraoṣō[7] aṣyō[8] | fryō[9] friθō,[10] paitizaṇtō[11], | nā[12]-ca[13] aṣava[14] frāyō[15]-humatō,[16] | frāyō[17]-hūχtō[18], frāyō[19]-hvarštō[20].
ahe[1] raya[2]....tå̊s[44]-ca[45] yazamaide[46].

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* Geld. has °*taya* (7/1), also Kân. † Probably this *pâda* was a later interpolation.

29. Who[1] overtake[4] all[2] those[3] after[7] whom[5] they[6] go-in-pursuit[8]; they[10] (are) never[9] (themselves) overtaken[12] from-behind[11]: who[13] speed-on[16] bearing[17] him[18]*, the excellent[19] Sraoṣa[20] the Holy[21], (together) with (his) double[14] weapon,[15] whether[22] he takes[25] (his course) in easternmost[23] Hind[24], (or) whether[16] in westernmost[27] Niγna[28].

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

XII. 30. We worship[10] Sraoša[1] the Holy[2]....the Master[9], who[11] tall[12] (of form and) high-girded[13] sits[16] among the Creations[15]† of Mazda[14].

31. Who[1] thrice[2] every[3] day[4] and[6]‡ every[5] night[7] comes-down[10] to this[8] region[9], namely[11], the-shining[13] X^{v}aniraϑa[12] holding-firm[16] in-both-(his)-hands[15] the weapon[14], sharp[18]-edged[17], (and) self[19]-speeding[20] (to be used) against[22] the skulls[21] of demons[23];

32.|| (the weapon) for hewing-down[1] of Aŋrō[2] Mainyu[3] the wicked[4], for hewing-down[5] of the Demon-of-Wrath[6] with-the-bloody[7]-mace[8], for hewing-down[9] of the Māzana[10] demons[11], (yea) for hewing-down[12] of every[13] (single) demon[14]¶.

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

XIII. 33. We worship[10] Sraoša[1] the Holy[2]....the Master[9].

Both[2]** here[1] and[4] hereafter[3], yea[6]** here[5], and[8] especially[9] (over) this[10] entire[7] earth[11] (do we extol) all[12] (the mighty deeds) of Sraoša[13] the Holy[14], of the brave[15] Word[17]-incarnate[16], of the hero[18] with-(manly)-courage-endowed[19.20], of the Warrior[23] mighty[22]-of-arms[21], of the cleaver[25]-of-the-skulls[24] of demons[26]; (and) the conquests[28] of the conquering[27] Lord-of-victory[29], (and) the victories[32] of the holy[30] conqueror[31] and[34] (his all-) conquering[33] (spirit and) greatness[35] (do) we extol[36]—(the greatness) which[37] (is) of Sraoša[39] the Holy[40], and[38] which[41] (is) of the adorable[44] Aršti[43] as well[38].

34. We revere[5] all[1] dwellings[2] guarded[4]-by-Sraoša[3], wherein[6] the Holy[8] Sraoša[7] is welcomed[11], loving[9] (and) beloved[10], and[13] (where) the man[12] (becomes) holy[14]†† (and) richer[15]-in-good-thoughts[16], richer[17]-in-good-words[18], (and) richer[19]-in-good-deeds[20].

For his[1] splendour[2]....and[45] women[44] (do) we revere[46].

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* Lit. "whom." † The "Holy Immortals" and the other "Worshipful Ones." ‡ Lit. "or." || The sense "runs on" from verse 31. ¶ Orig. plu. ** Lit. "and." †† In consequence of the presence of Sraoša.

NOTES.

1. Kanga—Khordeh Avesta bā Māeni (5th ed.), pp. 280ff.
2. Jackson—Avesta Reader, No. III.
3. Mills, S.B.E., Vol. XXXI, pp. 297ff.

Sraoša occupies among the angel hierarchy of Zoroastrianism a very exalted rank. He is in some respects regarded as next to Ahura Mazda and his immediate ministers the Ameša-Spəntās. Hence he is regarded as the highest of the Yazatas. His work is to look after human souls. Day and night he watches over humanity keeping off the daēvas with uplifted weapon. During the three days succeeding death the human soul is directly under the protection of Sraoša and hence his hymns are always chanted as the principal prayers during the funeral ceremonies. When on the dawn of the fourth morning after death, the departed soul is judged for his actions during his life on earth, it is Sraoša, who, as one of the judges in association with Miθra (Mehr), judges him and assigns him his reward. During life too the human soul is under the care of Sraoša and he takes special care of the human beings during the hours of darkness. The cock, who by his crowing, marks the end of the powers of darkness, who rule at night, and the dog who guards us during the hours of darkness, are both animals sacred to Sraoša. The Pah. books (notably the *Bundehish*) give a great many details about Sraoša. He is the messenger of Ahura Mazda to humanity and he occasionally is mentioned as being joint sacrificial priest with Ahura Mazda Himself at certain ceromonies. So great is his position in Z. literature that in all ceremonies the very first hymn recited is an invocation to Sraoša (the *Sraoša Bāz*).

I. 2. *Sraošəm*—2/1. The name is taken by scholars to be from the √*sru* (श्रु) to hear. It seems to mean "obedience", the obeying or carrying out of the Law of Righteousness which is the Law of Ahura. Cf. also Yas. LX, 5 (Sel. IV), where the word *sraoša* is used lit. in the sense of "obedience".

aŝīm—2/1 of *aŝya*; invariably used as an epithet of *Sraoša* and used for no one else. Lit. "the Righteous", "the Holy", i.e. he who upholds Aša.

huraoδəm—from *hu* (सु) good and *raoδa* (×रोध-रोध; √*raod*-,×रध्, रद्) growth or form. See above Yas. IX. 5. Beautiful. Lit. of fine appearance. "Fair of form" (Jack.); "tall formed" (Dar.).

frādaŧ-gaēθəm—Bringing-prosperity. *frādaŧ* is pres. pt. of √*dā* with *frā* to increase, to prosper. The Pers. فراز (*farāz*), exalted, is cognate, also فریاد (*feryād*) cry for help, complaint.

ratūm—Leader, Master, Lord. See note on the same word in Yas. IX. 1. Barth. thinks that there is no connection between *ratu*, time (ऋतु) and *ratu*, leader.* The word *ratu* in the sense of "leader" is always opposed to *ahu*, the former being used invariably in the sense of a "spiritual leader" and the latter in a material sense. Cf. the prayer *yaθā ahū vairyō* below (Sel. VII a). Barth. however (Wb. 1498) says that *ahu* is an arbitrator

* Wb. 1498.

(*Schiedesrichter*) as opposed to the *ratu* the judge (*Gerichtsherr*). This is not very clear. But elsewhere (Wb. 282, under *ahu*) he mentions that the *ahu* was always a warrior whereas the *ratu* belonged to the higher caste and was the judge. These correspond to the Greek βασιλέυς (king) and to the person who held the office of διαγνῶναι (investigating) respectively. This rather supports the idea of material and spiritual leaders. Jack. says definitely " spiritual leader ". Haug takes *ahu* to be the spiritual leader and *ratu* as the material, also Modi.

yazamaide—1/3 pres. atm. √*yaz* (यज्). We worship. The ending *-maide* is the same as -मह्ये (×-मधे) with an epenthetic *ī* inserted. Cf. Grk. -μεθα. Reich. § 256.

dāmąn—1/3 used for 6/3. Kan. takes it as 7/3 in meaning. The ending *-ąn* is used with n. nouns in *-an* for practically all cases (Jack., A. G., § 308).

frastərəntāṯ—5/1 n. p. pt. pass. √*star* (स्तृ) with *frā* (प्र), to spread. Through spreading. The abl. is governed by the word *paiti* giving the sense of the Lat. abl. absolute—having spread. See Reich. § 676. Cf. *yō . . . rapiθwinəm . . . frāyazaite frasnātaēibya zastaēibya . . . frastərəntāṯ paiti barəsmən, uzdātāṯ paiti Haomāṯ, raocintāṯ paiti Āθrāṯ, srāvayamnāṯ paiti Ahunāṯ Vairyāṯ*, Afrin. IV. 5. " who worships the *rapiθwina* (midday) with hands washed, having spread the *Barəgsman* (and) having invoked *Haoma*, (and) having lighted the fire, (and) having chanted the *Ahura Vairya* ". The word *frastərənta* is translated by Dar. and others as " tied up ". In the ceremony the twigs are tied up, but they are first laid out or spread out before being made into bundles.

barəsmən—5/1 attracted by the case of the previous word for 2/1. The *barəsman* twigs were twigs of the Haoma plant (or of the pomegranate) used in certain ceremonies. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed.* Now-a-days brass or silver wires are used in place of the twigs. The phrase *barəsmən star* recalls the बर्हिषः स्तृ of the Vedas and probably these are philologically identical. Some writers have identified the *barəsmən* with the कुश grass but this is not correct, because the *barəsmən* is never used as a *seat* for the divine beings.† The custom seems to be a very old one. Strabo mentions it‡ and it is probably the same custom which is referred to in Ezekiel VIII. 16–17. The Roman Flammes also worshipped the fire with a certain number of twigs held in the hand.

yazata—3/1 impf. atm. augmentless—यजत.

Amə̄šə̄ Spəntə̄—2/3 the *-ə̄* at the end shows that the form is G.A. The Holy Immortals. The *Ameshāspends* of later Z. theology. These are the six ministers of *Ahura*, who might be compared to the " archangels ". They are *Vohu-Manō* (*Bahman*), *Aša-Vahišta* (*Ardibesht*), *Xšaθra-Vairya* (*Shahri-*

* For details consult Modi Dict. pp. 140f. † Haug, p. 283, Reich. (A. R. p. 102) says that in Yezd the tamarisk is used and the twigs are bound with a strip of mulberry bark. See also Jack. Per. pp. 369ff ‡ XV. 3. 14.

var), *Spənta-Āəmaiti* (*Spendārmad*), *Haurvatāṯ* (*Khurdād*) and *Amərətatāṯ* (*Amerdād*).* Sometimes the texts mention seven *Ameshaspends* because Ahura Mazda is counted as one, as it were *primus inter pares*. Sraoša is occasionally also ranked among them.

Pāyū ⊛*worəštāra*—2/2. Each of these words is 2/2 and hence Jack. has some justification in taking these two words as a देवताद्वन्द्व comp.† According to him, *Pāyū* means "(two) Protectors" (√*pā*-पा) and ⊛*worəštāra* means "(two) Judges" and hence the whole comp. means "the two, viz. the Protector and the Judge". Jack. explains these as *Miθra* [मित्र, Pers. مهر (*mehr*)] the Protector and *Rašnu*‡ the Judge. These two sit in judgment over the soul, on the morning of the fourth day after death, after the *Cinvaṯ*-bridge is crossed. Kan. takes each word separately, (2/2)‖ and trans. "the (two) Protectors (and) the (two) Creators"—they being identical, being *Spənta-Mainyu* and *Ayrō-Mainyu* who have created and who maintain this world. See note on the latter name in Yas. IX. 8 above. Barth. understands (Wb. 889) that the two are *Miθra* and *Ahura*.

θwərəsatō—3/2 pres. par. Make or create; used as an *ahura*-word. The contrasted *daēva*-word is *kərənt-* (cf. Yas. IX. 8.). This word is connected with the √*taš* (तक्ष्) to cut into shape and the word *taršvah* (one who has created)¶. Cf. Afγ. تَرشَج (*tarshaj*) Axe.

3. *ahe*—6/1 of the dem. pron. stem *a*. The G. A. form is *ahyā*. The variants *aŋhe* and *aiŋhe* are also found—अस्य.

raya—3/1 f. Splendour (√*rā*-रै-to shine).

χ^v*arənaŋha-ca*—3/1 m. Glory. See above, Yas. IX. 4.

ama—3/1 m. Courage (Kan.); strength (Jack.).

yasna—3/1 m. Worship, praise (Jack.); fame (Guj. कीर्ति) Kan.

Yazatanąm—6/2. Orig. p. pt. pass. of √*yaz* (यज्) to worship. Jack. (A. G. § 786, note 2) says that the ending *-ta* in this case has "partly a gerundive force" and compares *ərəzata* (रजत), silver. Lit. "the worshipful-one", "the adorable one", the name is specially applied to an order of Beings comparable to Angels of Christianity or to the *Devas* of the Hindus, who help in various ways in securing the welfare of the world and the carrying on of God's work therein. The *Ameshaspends* are the highest among the *Yazatas*. Jack. and Barth. take the word as referring to *yasna* preceding and translate: "For his worship of the *yazatas*". Kan. takes the sense as being "run on" and refers the word to *təm* following and translates, "For his fame, him among the *Yazatas* (do I worship)";—Sraoša, as the highest of the *Yazatas*, being as it were specially marked out as an object of worship.

yazāi—1/1 subj. pres. atm. I worship.

surunvata—3/1 pres. pt. √*sru* (श्रु), to hear. Lit. audible, loud, here used

* For details see Introduction.
† Cf. Whit. § 1255.
‡ The name means "the Just". The Pers. راست (*rāst*) "upright" or "just" is cognate.
‖ Geld. text agrees here.
¶ Yas. LXX. 1.

in a pass. sense almost, "well sounding," i.e. properly-intoned. Kan. translates "famous"—श्रुतवता (cf. श्रुति). Barth. takes this as fut. pt. pass.*

zaoθrābyō—3/3. With sacrificial gifts, with libation. The word is used especially in the sense of offerings of milk or consecrated water, etc. √*zu* (जु) to sacrifice. हौम is used in RV. in this sense in VI. 11. 1 and also X. 53. 4–5, and in the comp. हौमवत्.

Aŝīm-ca Vaŋuhīm—2/1 f. Lit. the best holiness. As a proper name it indicates the incarnation of Piety and the resulting blessings. It is used as the name of one of the *Yazatas*. It later becomes *Aršiŝhvangh*. She is, according to Nair.,† the same as लक्ष्मी. She is the divinity who presides over flowers. She is invoked in marriage ceremony to grant wealth and prosperity to the couple. She is also a messenger of God like *Nairyō-Saŋha*.‡

bərəzaitīm—2/1 pres. pt. √*barz* (बर्ह्) to grow. Exalted (Kan.); lofty (Jack.); बृहतीम्. Pers. بلند (*buland*) lofty, is cognate.

Nairīm-ca Saŋhəm—Corresponds to the Vedic नराशंस. The name signifies the divine fire coming down from Heaven, which bears aloft the offerings and the prayers of the worshippers to the *Yazatas*. He is one of the messengers of God. One of his most important duties is to guard closely the seed from which future heroes and Saoŝyants are to be born (see above, note on Yas. IX. 2). He was sent to Peŝutan together with Sraoŝa to deliver God's message regarding the revival of the faith. At another time he was sent on a similar errand to Kərəsāspa‖. Note here that the separate parts of the compound name are each separately declined: cf. *Ahunəm Vairīm frasrāvayō* above, Yas. IX. 14. (Jack., A. G., § 893).

The words *Aŝ-īm-cā . . . . huraoδəm* are probably a later interpolation.

ā-ca-nō—and towards us—आ च नः

avaŋhe—4/1. For help—अवसे.

4. *yīm*—refers to the *ratu* preceding.

apanōtəmō—1/1 super. of *apana*, pft. pt. atm. of √*ap*, आप्, to reach, to obtain (Jack. A. R. p. 54). Lit., he who has reached the highest.

jaγmūštəmō—1/1 super. of the pft. pt. √*gam* (गम्) Most prompt (Jack.); most helpful (lit. one who comes quickest to help) Kan.; who has reached the highest (Barth.). Gāθ. Vohu. (LI. 15.)¶ mentions Ahura Mazda as being the first to reach the highest state.

vīspasravå—2/3 n. All the commandments; all the *šrutis*.

zaraθuštri—2/3 n. adj. from Zaraθuštra.

hvaršta—2/3 n. ppt. pass. √*varəz* to do + *hu* (सु) well. Well-performed. Cf. *hvarəš* in Yas. IX. 16. The word is used as a noun to mean "good-deeds" when it comes with the other two, *humata* and *hūχta* ("good-thoughts" and "good-words"). These three are the three "Commandments" of Zoroastrianism.

varəšyamna-ca—2/3 fut. pt. pass. n.; °माना (Ved.), later °मानानि. Those which shall be performed.

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* Wb. 1639. † Skt. trans. of the Yasna. He says in this passage:—चरित्रवंचलक्ष्मीसुचलाम्.

‡ Modi. Dict. ‖ Bun. quoted by Modi (Dict.). ¶ See below Selection XXVIII, Part II.

yeŋhē-hātąm is one of the three holiest prayers of the Avesta. The other two are *yaθā-ahū-vairyō* (*Ahunā-Vairya*) and *aŋ̊əm-vohū**. All these three have been variously translated by various scholars. The *yeŋhe-hātąm* is regarded by Geld. as a later imitation of Yas. LI. 22.† Moulton in his *Early Religious Poetry of Persia* (pp. 117f.) says, "It is not in the Gāthic dialect but in later Avestan, though it is of course possible that it has been transferred by adaptation .... Geldner observes that it is an imitation of the last stanza of the Fourth Gāthā, ... it seems very possible that it was derived from it by simply paring down the 14 syllable line to the more familiar metre. That makes its post-Gāthic date fairly certain".‡ That last verse runs as follows:

yehyā[1] *mōi*[2] *aŋ̊āt*[3] *hacā*[4] *vahištəm*[5] *yesnē*[6] *paitī*[7]
vaēda[8] *Mazdā*[9] *Ahurō*[10], *yōi*[11] *å̊ŋharə*[12]- *cā*[13] *həṇtī*[14]-*cā*[15],
tą[16] *yazāi*[17] χ^{v}*āiŋ̊*[18] *nāmənīŋ̊*[19] *pairi*[20]-*cā*[21] *jasāi*[22] *vaṇtā*[23].

(That person) of whom[1] Ahura[10] Mazda[9] through[4] (his) holiness[3] knoweth[8] (that he is) the best[5] towards me[2]|| as-regards[7] acts-of-worship[6]—(all) such[16]¶ (persons), both[13]** who[11] have existed[12] and[15] (who) are existing[14], shall I revere[17] by (their) own[18] names[19] and[21] (I) shall draw[22]-near[20] (to them) with praises[23].

See Yas. LXI for the praises of this prayer; Yas. XXI is a commentary upon this (Sel. VIII c. below).

yeŋhē—6/1 m. Of whom. This is the "object" of *vaēθā* hence the gen., what Reich. (§ 503) calls the "objective genitive" (cf. Whit. § 297). Reich. (p. 477) following Barth. in this passage considers that the m. is used for f.;—a point which is not at all clear. The mas. is quite correct here, because the corresponding fem. comes later on, *å̊ŋhąm-ca*. If at all, we may say that the sg. is used when we may expect the plu. (*yaeŋ̊ąm*) because *å̊ŋhąm-cā*, *tąs-cā*, *tąs-ca* are all plu. The construction is *ad sensum* (Reich. § 608).††

hātąm—6/3 pres. pt. √*ah* (√अस्) to be. Of living beings—सताम्.

āaṭ—This is a particle used sometimes in the sense of the Skt. अथ. Here it is merely mildly emphatic somewhat like उत or खलु, verily. Orig. it is 5/1 of the pron. stem *a*. This is the Y. A. form, the G. A. being *āṭ*.

yesne—7/1. Note change of *yasna* to *yesna*. Reich. (§ 158) says the change of *a* to *e* is due to the *e* in the following syllable.

paitī—governs the loc. *yesne*; प्रति. Note the final *ī*, the language being Gāθ.

vaŋhō—Com. of *vohu* (वसु). Holier.

vaēθā—3/1 pft. par. G. A. √*vid* to know. वेद्. Note that it governs the genitives *yeŋhē* and *å̊ŋhąm-cā*. Cf. स हि जानानां वेद.

hacā—through, on account of. Lit "with," used with ins. or abl. (√*hac*, सच्, to go with), this being probably 3/1 of the root-noun. Cf. O. Per. *hacā*, with; Per. ز (*az*) with or from.

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* See below Selection No. VII. † See below Selection XXVIII, Part II. ‡ Kan. however maintains that the prayer is exceedingly ancient and says it was composed by Z. himself. Kh. A. b. M. p. 1, footnote. || The "me" probably refers to Z. ¶ Lit. "these."
** Lit. "and." †† Also Reich., A. R., p. 102.

yå̊ŋhąm-cā—6/3 f. "object" of *vaeθa*. We have to understand, *mutatis mutandis*, the words *hatąm . . . hacā* with this fem. counterpart.* The Z. religion has never made any distinction of sex and has always spoken of both the sexes in terms of perfect equality.

tąs-cā—2/3 m. They (the men).

tå̊s-cā—2/3 f. They (the women).

The variety of translations may be judged by the following selections made from among the various versions by various scholars:—

(i) (To that one) of beings do we offer, whose superior (fidelity) in the Sacrifice Ahura Mazda recognises by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice), whose (superior fidelity is thus likewise known; thus,) we sacrifice to (all, to both) the males and the females (of the Saints).—Mills, S.B.E., XXXI, p. 268.

(ii) All those beings[a] of whom Ahura Mazda knows the goodness[b] for a sacrifice (performed) in holiness, all those beings male and females[c], do we worship.—Dar., S.B.E., XXIII, pp. 30-31.

[Notes:—(*a*) the Amesha Spentas (Pahl. Comm. ad Yesna XXVII. fin.). (*b*) The benefits which they dispose, and which they impart as rewards to the righteous. (*c*) The first three Amesha Spentas (whose names are mas.) and the last three (whose names are fem.)].

(iii) ये विश्वमानेभ्यः एवं दृजिस्न्या उपरि उत्तमस्य
मद्दाप्तानिनः स्वामिनः (किल दृजिष्ठोः अऽरमऽद्दस्याऽर्थे प्रचुराः कुर्वन्ति) वेनु
वेनुम् ?) पुण्यं यत्किंचित् (किल यत्किंचित् पुण्यप्रसादं अऽरमऽद्दो वेत्ति)।
समवायिकान् तान् [तांश्च] तान्य आराधये (किल नरस्त्री आह्वनीम् अभिगच्छिं-
तान्)॥

—Nair. Skt. Trans.†

(iv) Whomsoever (male or female) among the living beings, Mazda Ahura knoweth as one to whom through Aša the better portion doth fall, all such beings (male and female) do we reverence.—Reich., p. 20. (See also Barth. Wb. 1270.)

(v) The man among all that are, the women too, to whom for (his) prayer (*yasna*) the Wise Lord knows the better portion doth fall in accordance with Right, these men and women do we reverence.—Mlt., E.R.P., p. 117.

(vi) Among living beings whoever is better in acts of worship, of such Ahura Mazda (Himself) is aware on account of His holiness—all such both men and women do we revere.—Kan., Kh. A. b. M., p. 39.

II. 5. Note the repetitions of this as well as other passages throughout this hymn as a sort of refrain.

6. *frastərənata*—3/1 impf. atm. Spread.

θryaχ̌stiš—2/3 f. (Made up of) three-twigs—त्रियष्टिः. Note the insertion of χ here; cf. *χ̌stūm* above Yas. IX. 21, also *yaoχ̌stīm* (Yas. IX. 8) and below, *ā-χ̌nūs*. The word is often used as a collective in n. sg. Here it explains *barəsma* (Jack., A. G., § 891).

* So also Mills in S.B.E., XXXI. † Collected Skt. writings of the Parsis, Pt. II., p. 14.

ā-χšnūš-ca—2/3; *ā* + *žnū*. Up to the knee, i.e. knee-deep. The insertion of the χ before *žnū* is found only with the prep. *ā*, with other *upasargas* it is not found, e.g. *fraẖnu*. This χ has no value etymologically (Jack., A. G., § 77, note 1*); cf. *χšmākəm*, *χšmāṯ*, etc. For the formation of the comp., cf. **अभिभू**, Jack., A. G., § 889 and Whit. § 1310. Kan. says that this refers to the length of the twigs used. The length of the twigs is stated in Nir. to be three spans and the thickness that of a barley-corn, and their number is to be either 3, 5, 7, 9, 12, 15, 21, 33, 69 or 551 according to the ceremony to be performed. They should be cut from a tree whose trunk is perfectly sound.†

maiδyōi-paitištānąs-ca (v.l. *maiδyō*°, Kan.)—2 3 comp. of *maiδyōi* (**मध्य**), middle + *paitištāna* (**प्रतिष्ठान**), leg (lit. that by which we stand). Half-a-foot (or leg) high (Jack.‡); reaching up to the middle of the leg (Kan.). The *ā-* from *ā-χšnüs* is to be supplied here also, *ā-maiδyōi-*°.

yasnāi-ca—4/1 m. For the worship.

vahmāi-ca—4/1 m. of *vahma* prayer, praise or glorification. Barth. (Wb.) derives it from √*van*, to win; Jack. gives √*vaf* to pray (cf. *ufyemi*||); Kan. Dict. derives this word from √*vaŋh* (**वस्**) to love, to revere.

χšnaoθrāi-ca—4/1 n. For the propitiation. √*χšnu* (**क्ष्नु**)¶ to propitiate.

frasastayaē-ca—4/1 f. For the glorification—**प्रशस्तये**.

The phrase *yasnāi-ca . . . frasastayaē-ca* occurs frequently throughout the Av.

III. 8. *frasvāvayaṯ*—3/1 impf. caus. √*sru* + *frā*. Chanted aloud (*frā*). See above Yas. IX. 14.

afsmanivān—2/3 n. Metrical passages; from *afsman* (n.), measure or metre used specially for Gāθic verses. Cf. Yas. IX. 14. Kan. trans. "Together with the verses (بيت *bait*)". He derives it from √*afs*, to cut (?).

vacastaštivaṯ (*ăπ.*)—2/1 n. used instead of 2/3. With properly arranged strophes. *vacastašti*, f. specially refers to the divisions of the Gāθic stanza. From *vacah* (**वचस्**) and *taš* (**तक्ष्**) to arrange. According to Barth. (Wb. 1340) the use is almost adverbial.** For the metrical divisions of the Gāθic verses see Geld. Text, Introductory Note to Yas. XXXV.

maṯ-āzainṯiš—2/3 f.; a comp. made up of *maṯ* with and *āzainṯi* (√*zan*—**ज्ञा** to know) explanation. The word *maṯ* is originally 5/1 of the pron. stem ˣ*sma* (**अस्मद्**, ˣ**अस्मत्**) (Jack., A. G., § 140). The Pah. phrase *Avistāk-vazand* means "Avesta and the Commentary" and the phrase wrongly understood has given us the popular name *Zend* for the language itself (Jack., A. G., Int., p. xii).

maṯ-paitifrasâ—2/3 f. With the questions and answers, i.e. with the catechism.†† Jack. however translates "with answers to the questions";

* Also *id.* § 188. † Haug, p. 397, note 2. Modi, Dict., mentions the numbers 23 and 35 as well. ‡ A. R., Gloss. || Kan., Dict., derives this from √*vap*—to weave (cf. Pers. بافتن *bāftan* to weave), and explains the special sense of *ufyemi* "I pray" as being metaphorical, "weaving the hymns." ¶ In Skt. the root means to sharpen and **क्ष्नोत्र** means "whetstone", RV. II. 39. 7. ** See Whit. § 1107. †† *Sc.*, on the Gāθic Revelation.

(ष प्रतिप्रश्नः (°×पृच्छः). √*pərəs* (पृच्छ्) + *paiti*. In Vis. XIV. 1, we get the word *maṯ-pərəsvīm* in almost the same sense; cf. also Yas. IX. 25.

IV. 10. *driyaoš-ca*—6/1 of *driyu* m. A poor man. Pers. درویش (*dervīsh*) lit. means a poor man, hence used in the sense of a सन्न्यासिन्.

drīvyå̊s-ca—6/1 of the f. of *driyu*. The f. is made by adding -*ī* and the *y* drops out before the *v*: *driyu* + *ī* = ˣ*driyvi*, *drīvī* (Jack., A. G., § 187., 1).

amavat—2/1 n. Strong.

nmānəm—2/1. Is used in the sense of "a refuge". Cf. "Lord, thou hast been our dwelling place in all generations", Psalms, xc. 1.

hąm-tāšti—Lit. puts together i.e. fashions. *hąm* is the same as सम् and √*taš* is तक्ष् to build. Kan. reads °*tāštəm*, in which case the previous two words as well as this would be 1/1 n. to be construed with *asti* understood. Kan. translates "who is the well-fashioned strong refuge."

pasca—prep. governing the acc. After. The Skt. form पश्चात् is the abl. Pers. پس (*pas*) after.

hū—6/1 of *hvar*, the sun. This special form of 6/1 is peculiar to Y. A.* and is used only with *frāšmō-dāiti* (Jack., A. G., § 334).

frāšmō-dāitīm—2/1 f. obj. of *pasca*. The word is used only with *hū* and means "setting (of the sun)". Nair. in his Skt. trans. says प्रथमरात्रिविभाग, i.e. the time between the sunset and the setting in of complete darkness—in other words, the evening सन्ध्या. The etymology is uncertain. The word *frāšmi* which occurs in Yas. X. 21 and in 19 below may be connected. In the former passage (*Haomәm frāšmīm frādaṯ-gaēθәm yazamaide*) Barth. translates *frāšmi* as "refreshing"† while Kan. translates "prosperity-giving" and derives it from *frąš* forward (√*aŋc* अञ्च्) to move with *frā* (प्र); cf. Pers. فراز (*farāz*) high, exalted).‡ Both however give the meaning "sunset" to *hū-frašmo-dāitīm*.‖ In his derivation Kan. agrees with Har. who also takes it as connected with *frąš* and explains *fraṣmō-dāiti* as "the attaining (√*dā*, धा) the goal of the progress".¶

Aēšmәm—The Demon of Wrath. He is represented as having the seven principal vices and he is one of the chief among demons. The name appears to be identical with *Asmodeus* (*Aēšma-daēva*) of the Apocryphal book of Tobit (III. 8).** In G. A. this word personifies the anger of the eivil-minded against the good-creation especially against cattle (cf. Gā*9*, XXIX. 1; XLVIII. 7). The anger due to drunkenness is also personified as *Aeṣma* (Yas. X. 8). From √*aēs* to put oneself in rapid motion. Grk. *οἶ, α* and Lat. *irā* are probable cognates. The modern Pers. خشم (*khashm*) anger is a direct derivation, the initial خ (*kh*) being due to a faulty reading of the Pah. word which may be read both *aeṣma* as well as *χaṣma*.

stərәθwata—3/1 adj. Striking down or smiting down to the ground (Barth.); levelled or uplifted (Kan.). Kan. adds that this word is used of a weapon which has to be aimed at an object by bringing it up to the level of

* The regular form is *hūrō*. † Hb. air. D. See also Sel. XIX, Part II. ‡ Dict. ‖ Kan. by a very curious slip says *sunrise* in his translation of this passage, Kh. A. b. M., p. 284. ¶ Har., Man, Av., Gloss. ** Haug., p. 357.

the eyes (√*star* to stretch, to level), e.g. a bow. He contrasts the word *ərəδwa* (अर्ध) which is used of a weapon which is lifted up to strike, e.g. a sword.* See below 16.

snaiθiŋa—3/1 n. of *snaiθiš*, a weapon, √*snaθ* (श्रथ्) to smite, to destroy. Battle-axe (Mills).

vīχrūmantəm—2/1 adj. Very sore, deep (Kan.); bruising (Jack.). Barth. (Wb. 436) remarks that the word lit. signifies that which lets out blood and that by a strange transposition of meaning the word is used (e.g. in Ven. IV. 30 and 33) to mean an injury of the mildest type, that, namely, in which *no* blood is let out. The √*χrū* means to hurt, lit. to make raw or bloody. Cf. Skt. क्रूर, Av. *χᵛara*, Eng. *raw* (O. Eng. *hraw*).

χᵛarəm—wound. From √*χᵛar* to injure. The √*χᵛar* to eat (Pers. خوردن *khurdan*, to eat) is probably connected.† In the Ven. this word means a visible mark left on the body which may have been inflicted by a weapon.

jainti—3/1 pres. √*jan* (हन्). Smites; हन्ति.

aṯ-ca—2/1 n. of pron. stem *a*. Then, thereupon.

bāδa—Continually (Jack. who connects it with Skt. बन्ध). Kan. takes it as an asserverative particle, somewhat emphatic in value; verily, assuredly. Barth.‡ supports this view The word is probably derived from √*bā* (भा) to appear, to shine forth (5/1 of the root-noun ?). Skt. बत and बाढम् may be cognates.

jaγnvå—1/1 pft. pt. √*jan* to smite. Smiting; जघन्वान्

paiti-χᵛaŋhayeiti—Breaks to pieces (Kan.). √*χᵛah* (सञ्ज्?) to crush, with *paiti*. Barth. translates "presses back" (Wb. 875).

aojå—Kan. takes it as 2/1 n. Strength. Jack. understands it to be 1/1 m., "the strong man".

nāidyåŋhəm—2/1. Kan. derives it from √*nid*, निन्द् to scorn and translates it as "scorning" and takes *aojå* preceding as "object" of this word. He translates *yaθa aojå nāidyåŋhəm* as "the man who thus scorns his (i.e. Sraoša's) power." Alternatively he suggests in a footnote|| the translation: "Just as a strong man (crushes) the oppressor" (from √*naδ* to oppress, to injure). Jack. takes the word to be 2/1 adj. comp. and compares नेदीयसम् and translates, "Just as a strong man (crushes) the weaker one". Cf. Yas. XXXIV. 8. The same word occurs in Yas. XIII. 16, where it is regarded by Dastur Darab as identical with the name of the Vedic sage नोधाः¶.

V. 11. *taχməm*—See *tancištō*, Yas. IX. 15.

āsūm—Swift; आशुम्.

darşitəm (ἅπ.) (v. l. °*rəşitəm* Kan.)—Daring, from √*darəš*, धृष्, to dare. Kan. translates "terrible (to the *daēva*)".

bərəzaiδīm (v. l. °*tīm*)—2/1 adj., made up of *bərəz* and *d/δī* (धी). Of high wisdom. High-spirited, valiant (Jack.); of high insight (Barth.); observ-

* Kh. A. b. M. in a footnote on p. 284. † So Jack., A. R., Gloss. ‡ Wb. 953.
|| Kh. A. b. M., p. 284. ¶ J. R. A. S., 1898, p. 391. See also Barth. Wb. 481 for a discussion of this point.

ing from a high standpoint, i.e. far-sighted or liberal-minded (Kan.).* The epithet is used for Sraoša only here. In three places it is used of the great disciple and supporter of Z., the King Kava Vīštāspa (Yt. V. 108, IX. 29†, XVII. 52). The reading °*tīm* has been merely rendered *buland* (high or great) in Pah.

12. *haca*—Prep. used with ins. or abl. and meaning accordingly "with" or "from".

arəzaēibyō—5/3. From battles. √*arəz*—अर्ज् to strive. Barth. compares ὀρέγω to reach out. Cf. Pers. رزم (*razm*) battle.

vavanvå—1/1 pft. pt. √*van*. Victorious; ववन्वान्.

paiti-jasaiti—प्रतिगच्छति. √*jas* corresponds to गच्छ्. The √*jam* corresponding to गम् is used in a few forms and the variants *jim* and *gam* are also known.‡

vyaχma (v.l. *vyā*°, Kan.)—2/1 n. Assembly. √*ac* (अच्) with *vi*, to assemble.

VI. 13. *yūnąm*—6/3 of *yvan* or *yūn* (Jack., A. G., § 314, n. 1). Of the youths, among the youths. Are these the Immortal Yazatas who are ever young? Cf. युवती as applied to उषस् and the epithet "young" used with the other Vedic deities (as in RV. VIII. 29. 1).

aojišto, etc.—Cf. Yas. IX. 15.

parō-katarštəmәm (ἅπ.)—The Pah. trans. says *pēš-kāmak-tum*, "foremost in loving"?; most desirous or eager (Kan.); most enterprising (Har.). The form is made up of *para* (पर) + √*kam* (कम्) + suff. *tar* (तर) + suff. *təma* (super. तम). Barth. and Jack. divide *paroka* (पराक, at a distance) + *taršta* (तष्ट, frightened); lit. he who makes (the *daēvas*) frightened from a distance; he who is fled away from even at a distance (Jack.). On the whole the Pah. rendering seems best and it has the additional recommendation of being traditional.‖

paitišata—2/3 imp. par. √*iš* (इष) + *paiti* (प्रति). Desire eagerly, प्रतीच्छत

mazdayasna—8/3.

14. *dūrāt*—adv. originally 5/1 of *dūra*. The 7/1 form *dūire* (or *dūraēca*) is also found, but here the 5/1 is preferred because the other cases are also abl.

haca is a prep. which means either "with", "together" or "from", "away" and is used accordingly with either ins. or abl.

nmānāt and other words in abl. Note that the 5/1 ending *āt* has become in Av. common to all nouns and pron. irrespective of the final letter.

aγå—1/3 f. adj. Evil or wicked (Kan., Barth.); Jack. takes it to be a noun and translates "calamities".

iθyejå—1/3 f. adj. Destructive (Kan.). Jack. and Barth. take it as a noun, 1/3 n., and translate "distresses", "troubles". √*θyaj*, त्यज्, to destroy; the *i* is prothetic.

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* बुंदीची नजर पोहोंचाडनार Kh. A. b. M., p. 285 and Dict. † Sel. XXIII, Part II.

‡ Kan., A. G., § 310. ‖ Dar. rightly lays a deal of stress on the tradition as represented by Pah. On this point see also Browne *Lit. His.* I, pp. 68-70.

vōiγnå—1/3 f. Troubles or obstacles (Kan.); plagues (Jack.); inundations (Barth.). Barth. says it is probably connected with *vaēga* (वेग). Kan. connects it with विघ्न and derives from √*zan* (घन्) + *vi*. The meaning "inundation" is appropriate in other passages where the word occurs, but here Jack. and Kan. seem more correct.

yeiṇti—3/3 pres. par. √*yā* (या). Go, fly.

yeŋhe—7/1 f. pron. *yā* (Reich. § 400; Jack., A. G., § 399). The f. is due to the fact that the last noun used (*daiŋhu*) is fem. The form is probably from ˣ*yasyā* m. (cf. Ved. यस्या, यस्या etc.). The influence of *aiŋhe* is also apparent. The form for 6/1 m. is also the same (see above *yeŋhe hatąm*). But the sense here is clearly loc. Hence it is not very correct when Barth. (Wb. 1227, note 28) says that the sense is always gen.

nmanaya—7/1. This case-form occurs only here. The G. A. form is *dəmāna*, the *ə* being apparently put in only to help the pronunciation. Cf. O. Per. *māniya* and Mod. Per. مان (*mān*). After this word, the others—*vīs, zaṇtu* and *daiŋhu*—should also be understood in 7/1.

paiti-zantō—1/1 p. pt. pass. √*zan* to know, with *paiti*. Welcomed. Kan. agrees in the translation but derives (with a query) from √*jam* (गम्) with *paiti* and says that lit. it means "to go up to a guest" hence "to welcome him". Skt. प्रत्युद्गम् is used similarly, hence Kan. is correct.

nā-ca—1/1 of *nar* (नर). The man (i.e. he dwelling in the house, village, etc.).

frāyō—Com. of *frā* (*frāyaŋh*, प्रायः) which becomes *frāyō* as first member of a compound. Lit. "more." Kan. translates "more good-minded" etc. Jack. says "rich in good thoughts" and explains, "i.e., the man who has more good (than bad) thoughts". So also Barth. Wb. 1019. The idea seems rather that the presence of Sraoša makes them richer in good-thoughts, etc. The Hāδ. N. has also *frāyo-dušmatā*, etc., as contrasted with *frāyō-humatā*, etc., in the fem.

VII. This *Karde* is also found in the *Sraoṣa Yašt Hāδōχt* (Yt. XI. Kar. 2.) This latter *Sraoṣa Yašt* is taken from the *Hāδōχt Nask* (*Nask* XX). The two *Yašts* are distinguished by the fact that the Yas. LVII is called popularly *Sraoṣa Yašt Vaḍī* (वडी), i.e. the Greater Sraoṣa Yašt. Because it occurs in the Yasna it is also called in the Persian *Revāets* the سروش یشت ایزشنی (*Sarūsh-Yasht-i-Izashni*). The same is used during the ceremonies for the first three nights after death, hence also the name sometimes given, یشت سی شب (*Yasht-i-si-shab*) or Yašt-of-the-three-nights.

15. *vananō*—1/1 pres. pt. atm. √*van* (वन्). Conqueror. The atm. part. in *-āna* (Av. *-ana*) with thematic verbs is more common in Av. than in Skt. (Jack., A. G., § 507, Whit. § 741*a*).

kayaδahe—6/1 m. Originally the word *kayaδa* meant some special type of sin. The word is found in this sense only in composition with others, e.g. in Vīs. III. 4. *əvistō-kayaδəm* which Kan. renders "without sin." Barth. (Wb. 442) says "who does not know * the *kayaδa* sin" and he adds that the

* Cf. Grk. ἄιστος (not knowing), Goth. *unwis*.

context there makes it evident that the sin is that "of holding the religion or holy matters in contempt",* i.e. the sin of heresy. The word then has acquired the sense of one who has committed that sin. Hence the word, as here, means "a heretic". Kan. simply says "a wicked man".

kāiδyehe—6/1 m. Lit. one who belongs to the *kayaδa*, i.e. the follower of a heretic. The Pah. version seems to take this as a fem. of *kayaδa*:—*ke vanitar-i-kastārān-i-zanān* (who is the conqueror of female *kayaδas*). The formation of a fem. form with the हृद्धि of the first syllable is a very exceptional phenomenon (Barth. Wb. 463), and besides this, the ending is definitely the mas. 6/1 ending.†

janta—1/1 of °*tar*. Smiter—हन्ता. Note the short final.

daēvayå—6/1 adj. Devilish; qualifying *drujō*.

harəta—1/1 of °*tar*. Protector. √*har* to protect (cf. Lat. *sal-vere*).

aiwyāχšta-ca—1/1 of °*tar*. Watcher. √*aχš* (cf. ईक्ष्) + *aiwi* (अभि), to watch carefully.

fravōiš—6/1 f. Progress, prosperity. Thus Jack., who says that the Pah. rendering supports this. Barth. though agreeing puts a query mark after this (Wb. 991). Jack. therefore translates "the prosperity of all mankind". Kan. says "the progress of all the world". In a footnote‡ Kan. suggests that the word may mean "moving" and thus the rendering would be "the whole moving world". In the latter case it would be from √*fru* to move (cf. *frafravaiti* above, Yas. IX. 32). Mills (S.B.E., XXXI, p. 301) says "migrations of the tribes".

16. *anavaŋhabdəmnō*—1/1 pres. pt. atm. of √χ^v*abdā* (χ^v*ap*—स्वप्, to sleep + √*dā*—धा) with *an* (अन्, neg. pre.) and *ava* (अव). Never falling asleep. The compound verb χ^v*abdā* is of a fairly numerous class already discussed under *pairi-yaožδā*, Yas. IX. 1 (also *māṣ . . . daθānahe*, ib. 31.). The *dā* in such cases seems to have a causal force.‖ Note also the peculiar change from χ^v*a* to *ŋha*.

zaēnaŋha—3/1 n. With vigilance. √*zi* to impel, to awaken. Barth. (Wb. 1650) takes it to be 1/1 adj. and translates "watchful" so also Mills "vigilant". P. Guj. भेन, zeal.

nipāiti—3/1 pres. par. √*pā* (पा) to protect + *ni* (नि). Watches over, guards.

nišhaurvaiti—3/1 pres. par. √*har* to protect + *ni* (नि). **Protects.** The *š* inserted after the *ni* and before the *h* is reminiscent of an original Ar. *s* and is "an attempt at etymological restoration".¶ This occurs only in cases where the *upasarga* ends in *i* or *u*, when the Skt. would show a ष्, in such cases the original Ar. *s* which in Av. has become *h* initially is restored in a palatalised form *š*; but the *h* is retained as well. E.g., *hu*—सु; but *aiwiš-*

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* *aŋ̊vanəm ... visto-fraorəitəm əvistō-kayaδəm* (a holy person who knows the religion and does not know the sin of *kayaδa*). † This may however be explained away as "attraction".

‡ Kh. A. b. M., p. 272. ‖ Jack., A. G., § 692. ¶ Ib., § 754. 2.

*huta**—**खभिषुत** (Yas. XI. 3.)†, *pairišχvaχta*—**परिष्वञ्च** (Yas. XI. 8)†. The same peculiar inserted *š* is found occasionally with reduplication under similar conditions, i.e. after *i* or *u* in the preceding syllable, e.g. *hišhaχti*—**सिषक्ति**.

ərəδwa—3/1. Uplifted. See note on *stərəθwata* above, 10. Cf. **जङ्घे**, Grk. ὀρθὸς (right), Lat. *arduus*.

17. *pascaēta* .... *yaṯ*—Since when ; **पश्चात् . यत्**. Cf. the Biblical phrase *after that.*

hušχwafa—3/1 pft. per. √$χ^v af/p$‡, **स्वप्**. Sleeps—**सुष्वाप** (Kan. Dict. p. 601 ; Barth. Wb. 1862). But in the Kh. A. b. M. (p. 272) and also in Dict. he gives the alternative of taking the word as 1/1 participial adj. with the prefix *hu-*(**सु**) and takes the verb *asti* as understood, thus translating "who is never soundly sleeping". Thus also Jack. But surely it is better to say of Sraoša that he is never asleep than merely that he does not sleep soundly. For the insertion of the *š*, see above *nišhaurvaiti* (16).

daiδītəm—3/2 impf. par. √*dā* (**धा**) to create. (The two Spirits, *Mainyū*) created. The inserted *i* is to be noted (cf. **अब्रवीत्**). The term. *-təm* is the same in form as Skt. **तम्** (2/1). The same is the case with the primary term. 3/2 par. which in Av. is often *-θō* (for *-तस्* 3/2) though the *-tō* is also found.|| See above Yas. IX. 15 (*Mainivå dāmąn*), as regards the idea of *both* the Spirits creating the world. See also above verse 2.

hišārō—Protector. √*har* to protect. The form is an orig. redup. form **hihāra*, the change of the second *h* to *š* is due to the same reason as the insertion of *š* in *nišhaurvaiti*. The word governs the acc. *gaēθå̊* (2/3).

vīspaīš—3/3 for 2/3. Mills seems to connect this with *daēvaēibyō*.

ayąn-ca—2/3 n. The two forms *ayan* and *ayar* (both neu.) are found mixed up in the declension as often happens with neu. nouns in *-ar* and *-an* (Jack., A. G., § 337). Kan. mentions¶ that there is sometimes a distinction observed between the two, *ayan* being used for the hours of daylight, as contrasted with night (*χšafnas-ca*) as here, whereas *ayar* means the whole day of 24 hours. Cf. Pers. پریر (*parer*), day before yesterday. In Guj. (dia.) the word **परार** is used to mean day before yesterday or the *year* before last.

χšafnas-ca—2/3 f. Night. Cf. **क्षपा**, Pers. شب (*shab*) night.

yūiδyeiti—***युध्यति**. Note par. here.

Māzanyaēibyō—Belonging to *Māzana* (mod. مازندران—*Māzandrān*). This district south of the Caspian and north of Balkh, has played the same part in the Persian Epic as Lankā has done in the Rāmāyaṇa. It has been notorious as the home of demons, and one of the most difficult exploits of Rustam was the conquest of Māzandrān. Even to-day the Parsis use the term **माभान्दरानी** to indicate a person who defies all attempts at being curbed or one who obeys no law.

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* V.l. (wrongly divided) *aiwiš-huta*. † Selection XX, Part II. ‡ Pers. خواب (*khwāb*) sleep is a cognate. || Jack., A. G., 449, note. ¶ Dict., p. 42.

haδa—With, ˣसध (सद). The word सदा (O. Per. 𐎧𐎠𐎼 *hadā*) is said to be cognate.

18. *hō*—*Sc.* Sraoša.

frānāmaite—3/1 pres. sub. atm. √*nam* (नम्) + *frā* (प्र). Bows down i.e. submits (Kan.). Jack. and others translate "flees from" or "turns from", construed with *parō* (from) and the abl. or loc. (Barth. Wb. 1041). It is better to take *parō* to mean "before".

θwaēšāṯ—5/1 m. Through fright. √ˣ*wiš* (भिष्) to be frightened. The *θ* is prefixed to the ˣ*wiš* by "false analogy" with √*ṯbiš* (द्विष्) thus we get the regularly used √*θwiš*.

frā . . . nəmaṇte—Note the separation of the उपसर्ग and the verb reminiscent of early language.

anusō—2/1 n. used as an adv. Against their will. √*vas*, to wish.

taršṭō—1/1 for 1/3.

təmaŋhō—6/1 n. used for 2/1 (acc. of the verb of motion). Darkness which is the natural habitat of the demons. Cf. तमस्.

dvarənṭi (v.l. °*te*, Kan.) √*dvar* to rush. A *daēva*-word.

19. *frāšmiš*—See above 10, note on *frāšmōdāitīm*. Kan. translates "prosperity-bringer". Barth. (Hb. air. D.) says "refreshing". Mills* (also Jack.) translates "the reviver" and explains, "the renovator as completing the progress which makes things fresh—*frāšō-kərəti*". The word is found used as an epithet of *Haoma*.

srīrō—Beautiful, श्रीर. Probably refers to *χᵛahe gayēhe χᵛanvatō* in Yas. IX. 1.

χšaθryō—Royal, kingly, क्षत्रियः Cf. the phrase सोमो राजा of the Veda.

zairi-dōiθrō—Golden-eyed, a constant epithet of *Haoma* due to the yellow flowers of the plant†. *dōiθrō* may be connected with √*dai* (*dī*) to see; Per. دیدن (*dīdan*) to see. Is Skt. दिश्, to show, cognate? The word *dōiθra* is an *ahura*-word, the *daēva*-word being *aši*‡.

barəziśte—7/1 super. of *barəz*, high. बर्हिष्ठ.

barəzahi—7/1 n. Height.

Haraiθyō . . . barəzayå—6/1 f. The word *Haraiti-bareza* is best translated as "the mount Haraiti". The name becomes in mod. Per. البرز (*Alborz*). The variant *Harā* is also found in Av. It has been derived from √*har* (सर्, ह to flow) and hence may mean a place from which the waters flow, hence a mountain watershed. Another suggested derivation is that the element *har* is Semetic as is found in *Ar-rarat, Har-mon, Her-at* (?) and other place names (Modi). The Bun. mentions 2244 peaks in the range. For the idea that Haoma dwells in lofty mountains cf. Yas. IX. 26. This mountain is the mount मेरु of Av., hence Nair. says मेरोरुपरि.

20. *havacå*—Of gracious words (Mills). This and the other epithets refer to *Haoma*. Mills also suggests an alternative rendering "who excites

* S.B.E., XXXI, p. 302. † This plant is said to be *Asclepia acida* or *Sarcostemma viminale* (*Vedic India* by Z. A. Ragozin, p. 171). ‡ The Guj. word ઓળો is used by Parsis in the *daēva*-sense. Is this also cognate? Mar. ओळें.

to much speech", but it is of doubtful value. The word is originally *huvacå** (सुवचाः) but drops the *u* owing to the rule of Av. orthography that three exactly similar strokes should be reduced to two. Thus *uv* and *iy* become *v* and *y*†.

pāpō-vacå (*ắπ.*)—Whose words protect. √*pā* (पा). The Pah. says *pānak gowišn* (lit. protecting speaker).‡ Kan. says that it means "reciting the *Pāpa-Nask*", which he explains is one (the 6th) of the 21 books which made up the Av. texts in the days of the Zoroastrian Empire. This Nask is said to have dealt with the seasons of the year and their appropriate ritual. Dar. agrees with the Pah. version as also Nair. (Skt.) रक्षावाचम्.

pairigå-vacå (v. l. °*gā-va*°, Jack.) (*ắπ.*)—Who properly chants the (sacred) words everywhere (Barth. Wb. 864). He derives it from *pairi* (परि) and √*gāy* (गै) to chant and compares the Skt. सामगाः. "Speaking timely words" (Dar. and Jack.). The Pah. has *pa hangām gowišn* (speaking according to the time) and Nair. (Skt.) says यत् येषां युज्यते वक्तुम्. Kan. sees here also a reference to another *Nask*—the 8th—which dealt with ethics. Kan. is certainly correct as far as the names of the *Nasks* go, but probably the meanings of the names themselves are as indicated in the Pah. version. And there is perhaps also a play on words. Mills trans., "who intones our hymns on every side".

paiθimnō—1/1 pres. pt. atm. √*pat* (in the 4th, दिव- class), to possess‖. Lit. being master or lord of (with acc.) hence possessing, पत्यमानः¶. The change of *y* to *i* is a common occurrence (Jack., A. G., § 63). The variant form *paiδimnå* (*Fravašayō*) is also found.**

vīspōpaēsīm—2/1 adj. All-adorning, manifold; lit. of all brilliance. Mills says "of every brilliant form". "Of varied brilliance" Dar.

mastīm—Cf. above Yas. IX. 22. Greatness (Kan.), understanding (Mills), wisdom (Jack.).

pouru-āzaiṇtīm—Cf. above *maṯ-āzaiṇtiš* (8). Rich in understanding (the meaning of the holy texts).

paurvatatəm—2/1. obj. of *paiθimnō*. Lit "priority", hence "mastery" (Jack.); first place, pre-eminence. Mills, though he gives the sense all right, conveys the impression that this word is an adj. of *Haoma*.

21. *vāreθraγni*—1/1 n. Victorious. The form is made up of *vərəθraγna* + *i* (*tad.* -affix). The इति is rather remarkable because in Av. the इति with *tad.*-affixes is rarer than in Skt. (Jack., A. G., § 825*d*; Whit. § 1204). As a matter of fact only about half a dozen instances, besides the present one, are quotable, the most common being *āhūiri* (belonging to the Ahura religion), *māzdayasni* (belonging to Mazda worship), and *hāvani* and *ārštya* above (IX. 1 and 11).

hazaŋrō-stūnəm—1000-pillared. *stunā* f. a pillar (स्तूणा (a var. of स्थाणु).

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* When written thus *separately* the *v* takes the initial form. † Jack., A. G., § 68. ‡ Quoted by Barth. Wb. 888. ‖ Lit. to be Lord (पति) of. ¶ पृथिवीं पत्यमानः RV. VII. 18. 3.
** Yt. XIII. 42.

vīδātəm—1/1 p. pt. n. √*dā* (धा) with *vī*. Built. Kan. trans. "strong".

χᵛā-raoχšnəm—1/1 adj. n. *χᵛā* (खा=खन) + *raoχšna* (रोचन). Self-shining. Cf. Pers. روشن (*roshan*), shining.

aŋtara-naēmāt—5/1 of *naēma* (n.) side. Cf. नेमधित, lit. "putting on the other side", hence, battle*. Pers. نیم half, lit. "one side". Lit. from the inner-side, from within.

nistara-°—outside.

22. *snaiθiš*—Mills trans. here, as elsewhere (10 and 16), battle-axe, or halbert. See also below 29 and 31.

vīsata—3/1 impf. atm. √*vīs* (विश्). Has become. Note the sg., each being a separate idea. Kan. trans. "has agreed to", "has approved of". He says the *Ahuna-Vairya*, etc., have agreed to serve as the weapons of Sr.

Yasnas-ca Haptaŋhāitiš—1/1. The Yasna *Haptaŋhāiti*. Lit. the Yasna of the seven *Hās* or chapters. *Hā* (chapter) is from √*hā* (सा, सो to cut) hence it means lit. a part or section. This Yasna consists of chapters 35–42 of the Yasna portion of Av. The essential seven *Hās* are 35–41, *Hā* 42 being a supplement. It is given as Sel. XXI in Part II.

Fšušas-ca Māθrō—1/1. Lit. the hymn (*Māθra*) of the cattle (*fšu*—पशु). The hymn of prosperity. This is the special name given to the 58th Hā of the Yasna. The name is given on account of the word being repeated often in the hymn and aptly describing its contents. According to Yas. LXI. 33 this hymn formed part of the *Hāδoχt Nask*.

-kərətayō—1/3. Sections of the Hās of the Yasna† or of other hymns or religious works. "Verses" in the biblical sense. From √*kərət* (कृत्) to cut. Pers. کرده (*kardeh*) section, P. Guj. करदो. The Pah. rendering seems to understand the word from √*kar* (कृ) to do and trans. "acts of worship". Nair. says यजसि (*sc.* Yasna) कर्तुकाम. The Nir. says that the hymn *Yeyhe hātąm* is meant here because this is used in all sacrifices. Dar. follows this tradition and trans. "acts of worship".

X. 23. *haozāθwa-ca*—3/1. n. Through good (or great) wisdom (Kan.): *hu* (सु) + *zāθwa* (√*zan*—जन्, ज्ञा to know). Wise conduct (Mills); gracious knowledge, reverence (Jack.); thorough knowledge (Barth. Wb. 1738).

vaēδyā-ca—3/1. f. विद्यया च; through knowledge.

avāin (v. l. *avąn*, Kan.)—3/3 impf. par. √*i* + *ava*. अवायन्, descended. Kan. takes his v.l. to be from √*av* to protect and translates "(the Holy Immortals) protect (i.e. rule over) (the world)".

avi—अभि upon. Nair. trans. उपरि.

haptō-karšvarīm—2/1 adj. f. Consisting of the seven lands. (उपरि) सप्तद्वीपवत्यां (पृथिव्याम्) Nair. There are seven (*hapta*—सप्त) regions of the universe according to the Bun.‡ called *karšvars* (Pers. کشور—*kishwar*). The land and water are equal in area and the seven refer to the land-divisions. These are (1) *Xᵛaniraθa* in the centre, (2) *Savahī* to the East, (3) *Arəzahī* to the West, (4) *Fradaδafšu* and (5) *Vīdaδafšu* to the South, and (6) *Vouru-barəšti* and (7) *Vournjarəšti* in the North. Modi (Dict.) seems to

* RV. I. 72. 4, etc. † The *kardehs* in this hymn, for instance, are marked with roman figures.
‡ Bks. V and VII.

think they refer to the climatic zones of geography. Din., Bk. I mentions that because the earth is round only 3½ Karšvars are illuminated at a time. These are described in detail in Pah. books, especially in Bun. XI. There does not seem to be any communication possible between the various Karšvars.

(1) *X^{v}aniraθa* which is put last (and not the least, because it is best known to us mortals) in the old texts and is called therefore the *haptaθa* (the seventh). There seems to have been an idea (Hāδ. I. 14.) that this is the only one inhabited by human beings. It is in the centre; and in its very centre stood the *Hara-barəzaiti* (see above 19).* It was the cradle of the Aryan race because the land of *Airyana Vaēja* was situated within it. Six distinct human races are said to have inhabited this continent (or zone ?). The name *X^{v}aniraθa* seems to have been derived from *χ^{v}ani*, splendid ($\sqrt{}$*χ^{v}an* = to shine) and *raθa* (chariot ?). The epithet *bāmi* shining is often added to it. (See below 31).

(2) *Savahī* (du.), lit., East, morning; cognate with *svar* (*sūrəm*), bright. The du. form is due to the fact that it is always associated with *Arəzehi*. (cf. रोदसी). See also Kan., A. G., §§ 85, 87.

(3) *Arəzahī* (du.), lit., West. The name is connected with *ərəza* (darkness) in the comp. *ərəzaurvaēsa* (the second part of the first half of the night, i.e., the period between full darkness† and midnight). Barth. (Wb. 353) thinks that रात्रि is cognate.

(4) *Fradaδafšū*—situated south-east from the central *X^{v}aniraθa*. Kan. trans. the name as "Cattle-protecting" (Cattle-breeding ?). This form also is du.

(5) *Vīdaδafšū* (du.)—situated in the south-west. "Obtaining cattle" (?), "rich in cattle" (?).

(6) *Vouru-barəšti* (du.)—situated in the north-west. The name is from *vouru* (उरु, high) and *barəšty* (बर्हि—peaks)—"the land of lofty peaks".

(7) *Vouru-jarəšty* (du.)—situated in the north-east. *jarəšty*, बर्हि (?) is a variant of बर्हि, see Grass. Wb. 964 and 1679).

24. *yō . . . daēnayāi*—This *pāda* is included by Geld. in the previous verse. I have followed Jack. and Kan.; Mills too seems to have taken it the same way.

daēno-disō—Teacher (of religion); from $\sqrt{}$*dis* (दिश्) to show, to point out.

daēnayāi (v. l. °*yå* Kan.)—This is a tautology, hence probably Barth. (Wb. 667) marks the word as doubtful. For *daēnā* see Yas. IX. 26, above.

yąm—Rel. pron. used in the sense of the def. art., Reich. 749–753. Cf. यत् नो पाहि यजमम् AV. (Whit. § 512 *b*).

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* Like मेरु among the Hindus. In fact Nair. trans. *Hara-barəzaiti* by मेरु. There seems to be a great deal in favour of the polar theory of the Aryan Homeland. See Tilak's book *The Arctic Home in the Vedas*, where he draws copious comparisons with Avesta. † According to the orthodox Parsi custom, full darkness begins when the hair upon the arms becomes invisible.

aya—3/1 f.

daēnaya—3 1 f. Note the ending *-aya*; Skt. would have °धया.

fraorənta—3 1 impf. atm. √*var* (वृ) + *frā* (प्र). Note the atm. This is a "technical term" meaning to profess a religion, used with the ins. (Barth. Wb. 1362). The root is conjugated in the 9th (क्री) class. Thus also Jack.* Kan. trans. "was pleased". Mills trans. "Ahura Mazda has been confessed with faith" (S. B. E., XXXI, p. 303), and adds in a footnote that this meaning, if correct, "would show a very great degradation from the lore of the Gāθās". See below Yas. XII. 7. (Sel. V).

aŝava—1/1. So Jack. and Kan. Mills needlessly takes 3/1 and trans. "with faith".

frā—Note the प्रप्रजे alone used for the repetition instead of the full verb; Jack., A. G., § 752. 2. Cf. *nī* used similarly above, Yas. IX. 17.

The six "Holy Immortals" are mentioned here by name and in their order. These names occur in the Z. calendar for the names of the first seven days of the month, that of Ahura-Mazda being the first.† These six *Ameŝā-Spəntas* are:

1. *Vohu-Manō*—lit., Good-mind. He is the principal of the Holy Immortals, and his name occurs throughout the Av. literature. He rules over the human mind and also over the animal kingdom. Especially he is the guardian of cattle; and hence on the day of the month bearing his name (the 2nd) and also during the whole month bearing his name (at present the 11th‡) orthodox Parsis abstain from meat. He is *Bahman* of the later Z. works.

2. *Aŝa-Vahišta* (later *Ardibesht*)—lit. Best-Righteousness. He is the Lord of Righteousness and Purity and is the *Aŝa* of the Gāθ. Later on, because fire became the material symbol of purity, he came to represent the Holy Fire. We Parsis use his name as synonym for Fire. He is also the keeper of the keys of Heaven.

3. *Xšaθra-Vairya* (later *Shahrivar*)—lit., Sovereignty at will, i.e. Supreme Sovereignty. He rules over the mineral kingdom and especially over metals.

[It may be noted in passing that these three are orig. neu. in form as is also evident from the text where the names are 1/1. The next three names are fem.].

4. *Spəṇta-Ārmaiti* (later *Spendārmad*)—lit. the Holy Ārmaiti (=Harmony or Bounty ?). She rules over the Earth and Womankind and typifies Wisdom and Obedience.

5. *Haurvatās* (later *Khurdād*)—lit. Wholeness, or Perfection, or Salvation. She rules over the waters. She is constantly in association with *Amərətatās*.‖

6. *Amərətatās* (later *Amerdād*)—lit. Immortality. She represents the

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* See also Jack., A. G., § 62. 2. † See Sirozāh II. (Sel. XXIV, Part II). See also Int. and also Modi. Dict. ‡ Originally the 2nd month. See Introduction. ‖ Hence used in the du. See Kan., A. G., §§ 85ff.

Immortal Life. She rules over the vegetable world. The last two form a pair which in other mythologies are represented by "the waters of life" and "the tree of life".

fraṇno—प्रश्नः, Pers. پرسش (*pursīsh*) question. Jack. thinks this means the Revelation of God personified. Kan. takes it to mean "he who questions regarding the faith or God", i.e. a seeker after God. Dar. renders it like Jack.* Barth. (Wb. 813 and 1010) says that it refers to the questions asked by Z. to Ahura which were answered by the revelation of Ahura's word.† In any case the sg. is used collectively for plu.

-ṯkaēṣō—see above, Yas. IX. 13. Jack. trans. "the Law of Ahura". Kan. says, "the Teachers of the Law of Ahura". Sg. used for plu. It may be noted that in Gā*θ*. the word, when used by itself, implies a *false* doctrine. Hence we always find in Y. A. the epithet *Ahura* (or some derivative of it, e.g. *āhūiriš*) prefixed to it. Cf. *paoiryōṯk*°, Yas. XXVI. 4. (Sel. III). Mills translates this passage very loosely thus: "and the question to the Lord is asked and Mazda's lore (is written)".‡ I have adopted Kanga's trans. but the following alternative may also be suggested for the last line: "which also did reveal (lit., did profess) the questions (put) to Ahura (by Z.) and the revelation of Ahura (in reply)".

25. *frā*—प्र used as a prep. in the sense of "for" or "during".

aδa—here (Kan.); then, so (Jack.). Barth. (Wb. 55–56) says that the word is an adv. and means "therefore." It is used always at the beginning of a sentence or clause and with the opt. to imply a wish or invocation. He regards the *frā* put first in this clause as wrong. See below also.

'vaēibya—4 2 of *dvay* m. The dropping of the initial *d* is paralleled, in Lat. *bis*, Guj. बे, also in विंशति Geld. text prints the *medial* form of the *v* for this word, hence I have used the apostrophe in the transcription. Jack. explains this as connected with उभाभ्याम्—G. A. *ubōibya*—Y. A. × *uwaēibya*—× *uvaēibya*—*'vaēibya* (A. G., § 6, note 1).

ahubya—4 2 m. Kan. trans. this by "life" (जींदमौ) and in the next *pāda* by the word "world" (दुनिया). It is better to take both the times in the former sense and understand the repetition as for emphasis. Mills takes it thus and trans.: "for the lives; yea, for both".

nō may be taken as 2/3 or 6/3 and either will give good sense.

nipayå—2/1 opt. par. Kan. takes it as ben. mood.

ai—Oh! Pers. ای (*ay*).

ahe-ca aŋhūš—Note the case. Trans. "(the life) of this world". *ahu* (*aŋhu*) here means the world.

manahyō—1 1. Lit. belonging to the *mainyu* (spirit), hence spiritual. Nair. Skt. trans. says परलोकौ. Mills trans. "mental".

pairi—परि, against, from.

drvtaṯ—Wicked, fiendish (Jack.). So also Barth. (Wb. 777)‖ who

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* Quoted by Kan. in a footnote Kh. A. b. M., p. 291. † Cf. Yas. XII. 5–6 (Sel. V), also Gā*θ*. Uš. XLIV (Sel. XVI). ‡ S.B.E., XXXI, p. 303. ‖ See also Jack., A. G., p. xxv. § 34.

regards this as a variant of *drəgvaṇt* (*druj*). See also Yas. IX. 8, above. Mills takes it as "unhappy". Kan. gives the lit. sense of "rushing on", "attacking". Nair. Skt. trans. says दुर्गतिमान्.

drvaṭbyō—5/3 adj. qualifying *haēnaēibyō* (f.), but the form is m. or n. The sense is the same as *paṭąiθyå* in Yas. IX. 18.

us . . . gərəwnąn—3/3 sub. pres. par. class 9, √*garəw*. Lift against; lift up high (Kan.). Cf. Skt. ×गृभ् (गृह्).

χrūrəm—क्रूरम्, cruel, bloody (Mills). See *viχrumaṇtəm* above 10.

drafšem—Banners (sg. for plu.). So Mills who trans. "spears" but adds in a footnote* that probably "bannered spears" are meant. If this is true it may refer to lances such as our modern lancers use. Barth. (Wb. 771) translates this in the sg. and says it typifies the enemy of Irān. Cf. Yt. I. 11. *haēnayås-ca . . . χrūrəm drafšəm barəṇtyå* (of the army bearing the bloody standard). Skt. द्रप्स, Pers. درفش (*dirafsh*), banner, Fr. *drapeau*. The famous national flag of Irān was called the *Gāuš drafšō* (Yas. X. 14.)† which had been, according to the story (in Shāh. and elsewhere), originally the leather apron of *Kāva*, the Blacksmith. He was a subject of Zohāk (Aži Dahāka)‡ and he rose in revolt when two of his sons were required to feed the two monsters growing from the tyrant's shoulders. Probably also a bull's head was embroidered upon the original standard; P. Guj. माथानी भुंडी.

parō—Against, with abl.

draomābyō—5/3 of °*man*, n. Assaults, onslaughts; a *daēva*-word.

yå (f.) as it stands may refer to *haēnā* (f.) of the previous line. But more probably it refers to *draoman* (n.) being merely influenced by the *yå* in the previous line. Suggested reading *yā*, which is the real 2/3 of the n.

duždå—1/1 m. Evil-minded, evil-knowing (Kan.). From *duš* + *dāh* (f.), wisdom; ×धा (धी).

drāvayāṭ—3/1 caus. sub. pres. par. √*dru*. Causes to rush, i.e. launches (against us). Sub. in rel. clause, as in Skt.

maṭ usually governs ins., here it is irregularly the abl., probably due to the influence of *maṭ* itself which is orig. 5/1 (see above 8).

Viδātaoṭ (v. l. °*dātaoṭ* Kan.)—The Demon of Destruction; Death (Kan.). From √*dā* (धा) + *vi* (वि), to destroy. As a proper name it is used for a Demon usually associated with Aēšma and Vāyu (वायु). Generally he is known by the name *Astō-viδātu* (lit. bone-breaker), i.e. the destroyer of the *astvaiti gaēθā*. Also found as *Viδōtu*.‖ Probably he is the विधाट् of RV., who is a separate deity in RV., VI. 50. 12; IX. 81. 5; etc.

daēvō-dātāṭ—The *daēva* here is the arch-fiend Aŋrō-mainyuš.

26. *aδa* here begins the sentence as it should. See above 25. The Skt. अध is also used in the same sense of "therefore" and also occurs as the first word of the sentence generally; cf. RV., I. 55. 5, etc.¶

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* S. B. E., XXXI., p. 303. † Sel. XIX, Part II. ‡ Yas. IX. 8, above. ‖ Modi. Dict.
¶ Grass., Wb. 42-43.

dayå—2/1 aor. opt. (ben.) √*dā* to grant.

hitaēibyō—4/3 of *hita*. See above, Yas. IX. 22.

tanubyō—to (*our*) bodies.

pouru-spaχ̌štīm—Complete subjection (Kan.); full watch over (Jack.). From √*spas* (cl. 4), to see; cf. स्पश् (spy), पश्यति (× स्पश्यति), Lat. *specio*. The pri. suf. *-ti* is added and the χ is inserted before the conjunct *št* (see above Yas. IX. 21). Pah. trans. says *pūr pāspānih* (Pers. پاسبانی—*pāsbānī*) "keeping full watch". The word occurs only in one other place, Yt. IX. 1 (Sel. XXII. Part II), where Kan. trans. correctly like Jack.

ţbišyaṇtąm—Kan. trans. "of the envious (द्वेष्टा) people".

paiti-jaitīm—Smiting down. From √*jan* (हन्) + *paiti* (प्रति).

dušmaīnyunąm—Lit. evil-minded (towards us), hence enemies. Pers. دشمن (*dushman*), enemy.

haθrā-nivāitīm—Complete conquest. *haθrā* (complete) is the same as the Skt. सत्र (Ved. सत्रा) which is made on analogy of सर्व, तत्र, यत्र, etc. and means everywhere (सर्वत्र). Cf. सत्राहम् ..पौंस्यम् RV., V. 35. 4; सत्राजित् इन्द्रः RV., IX. 27. 4, etc. *nivāiti* is from √*van* to conquer, to win + *nī*; hence it means conquest or overthrow. Barth. (Wb. 1764) trans. "conquest at one stroke", taking *haθrā* = at once. Kan. in Kh. A. b. M. (p. 292) trans. "strength to overthrow" but not in Dict., where he agrees with the rendering of Barth.

hamərəθanąm—Adversaries, foes (Jack. and others). Better take it lit. as "gathered together" (p. pt. pass. of √*ərə*, ऋ). Cf. समृति a fight (RV., I. 32. 6, etc.).

aurvaθanąm—Inimical, unfriendly. From *a* (neg.) + *urvaθa* (friend). The latter word is from √*var* to choose. One of the sons of Z. is called *Urvataţ-nara* (Friend of humanity ?).

27. *auruša*—The Pah. version and all commentators say "white." The names of colours are not very clear in ancient languages. The word is cognate with Skt. अरुष* and अरुण in both of which the idea is that of red. The word also occurs in the *Tīr Yašt* (Yt. VII. 2) where *Tīr* (the star Sirius) is called *auruṣəm, raoχ̌nəm, frādərəsrəm*. Kan. there translates *auruṣəm* correctly as "red".†

frādərəsra—Beautiful (Kan.); seen afar (Jack.); shining forth (Barth. Wb. 1015). √*dərəs*, दृश् + *frā* प्र.

spənta—Holy. Mills objects to horses being called holy and suggests the trans. "powerful". The idea is that they are divine (see *asaya* below) and that they are bringers of blessings somewhat the same as Skt. भद्र in भद्रा अश्वा वरिता: सूर्यस्य (RV., I. 115. 3).

viδvå̊ŋhō—Wise, knowing, विद्वांसः. Mills says, "quick to learn".

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* E.g. in रिषति द्यौरो अरुषाय पन्थाम् (RV., VII. 71. 1). † Sirius, as is well known, has changed his colour. The Iliad mentions him as *red* in colour; in fact the name itself signifies "fiery" or "burning". Seneca compared the star to Mars in colour and Ptolemy has put it down as red. (A. Clerke, *Problems in Astrophysics*, pp. 225ff; E. W. Maunder, *Astronomy without a Telescope*, p. 114).

asaya—Shadowless (Jack., A. R., p. 40)—**अछाय**. Cf. Pers. سایه (*sāyā*) shadow. This is a well-known characteristic of divine beings, as contrasted with the beings of the material world, that they cast no shadows. The same idea is found in Hindu mythology, e.g., Mbh. III. 57. 25. Mills proposes to read *āsava* (swift).*

mainivasaŋhō—Darting through heavens (lit. the spirit-world). From *mainyu* + *asah* (space, cf. **आस्**). Kan. (Dict.) suggests as an alternative that the comp. is made up of *mainyu* + *vasaŋh* (divine will) and trans. "moving in accord with divine will". Mills seems to have had some such idea in his mind, for he trans. "heeding orders from the mind". The epithet is used for the horses of Sraoša and Miθra; and in one place† it is used for an arrow.

vazənti—Bear, **वहन्ति**.

srvaēna—1/3 m. Hard (lit. horny). Cf. *srvara* above Yas. IX. 11. Kan. very strangely trans. "leaden", probably misled by the Pers. سرب (*surb*) lead.

safåŋhō—1/3. Hoofs, **शफासः**. Note the Ved. plu. in -**आसः**.

zaranya—3/1. With gold, **हिरण्या**.

paiti-θwarštåŋhō—1/3 p. pt. pass. √*θwar* + *paiti*. Shod (Jack.). The √*θwar* (*θwarəs*) is incohate and means "to create", "to cut". (See also Gā*θ*. Ahu. XXIX. 1.)‡ Covered with (Mills); gilt with (Kan.); chased with or inlaid with (Barth. Wb. 795).

28. *āsyaŋha*—1/2 m. com. of *āsu* (**आशु**). Swifter.

aspaēibya—5/2. The abl. is used as in Skt. The horses of Sraoša number four, but each pair of them is compared to and contrasted with a pair of earthly objects hence the du. throughout. Barth.|| thinks that this passage is a later insertion. The want of metre is perhaps a supporting bit of evidence.

vāraēibya—Rain (showers). Mills trans. "rain (-drops, as they fall)". Cf. Skt. **वारि**, Pers. باران (*bārān*) rain.

maēγaēibya —5/2. **मेघाभ्याम्**.

vayaēibya—Birds; Skt. **वि.**¶ It may be noted that the word is used in Veda for the flying horses of the Aśvins (RV. I. 104. 1., etc.) or for those of the Maruts (RV., V. 53. 3).**

hvapatarətaēibya (v.l. *hupat°*, *patarətaēibya* Geld.). Well-winged (Mills). × **सुपचित**. Note the *hva* for *hu*.

hvastayå—6/2 (? for 5/2). Well-aimed. Note the sudden change of case from abl. to gen.

aiŋhimanayå (v. l. *aŋhi°*. Barth.). 6/2. pres. pt. pass. √*ah* (**अस्यमानयोः**). Barth. says that this form is a variant of *aŋhyəmanayå* (Wb. 279). Mills trans. "arrow as it flies". He notes†† a v.l. *aŋhe manayå* (himself reading

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* Geld. does not note this among his v. l. though he mentions *aγava*, an evident mistake.

† Yt. VIII. 6; Kan. is not quite correct there in his trans., Kh. A. b. M., p. 224. ‡ Sel. XV. below. || Wb. 342. ¶ RV., I. 25. 7, etc. ** Grass. Wb. 1265. †† S.B.E., XXXI, p. 304, ftn. 4.

aŋhamanayå) and for this reading he suggests the trans. "swifter than one's thought (?)".

29. *yōi*—1/3. ये. Note again the change from du. to plu. (the four horses).

vīspə̄ tē referring to the *aspa, vāta*, etc., of last verse.

apayeiṇti—3/3 pres. par. √*i* (इ) + *apa* (अप). Overtake.

yą̄—3/2 obj. of *paskāṯ*. Kan. reads *yōi* undoubtedly through the influence of the previous *yōi*.

ave—1/3 pron. stem *ava*. They. Skt. एव and Av. *aēva* (one) are cognates. Kan. reading *yōi* as noted above takes this as 2/3, and trans. the *pāda* thus: "(Those) who go in pursuit behind them", and connects it with what follows. The reading of Geld. would connect this with the preceding *pāda* (see trans.).

paskāṯ—adv. Behind, पश्चात्.

vyeinti—Go in pursuit. √*i* + *vi*.

āfəṇte—3/3 pres. atm. √*ăp* to obtain. Are overtaken. Note atm. used in a pass. sense. Kan. takes it as active in sense and trans. "they (those that go in pursuit) never overtake them (the horses of Sraoṣa) from behind".

'*vaēibya*—3/2 n. See above 25.

snaiθižbya (v. l. °*žibya*, Kan.)—3/2 n. Note the *ž* owing to Sandhi, the surd *š* becoming sonant *ž* while combining with the sonant *b*. Mills seems to take it as 5/2 and trans. "from both the weapons (hurled on this side and on that)". Barth. is unable to give any reason for the du.* The weapon of Sraoṣa is a sort of double weapon, a sort of halberd with a spear-point and an axe-head [see above *stərəθwata snaiθiša* (10) and *ərəδwa snaiθiša* (16)]. Or could it be because it was a two-handed weapon wielded by both hands (see *zastayō* below 31) ?

frāyatayeinti—3/3 pres. par. Speed on. √*yaṯ* + *frā*.

vazəmna—1/3 m. pres. pt. atm. of √*vaz*, वह्, to bear. Bearing, carrying. Kan. takes it as 3/1 of a noun *vazəman* and trans. "in a chariot". Cf., रथेन वहन्ति.

yaṯciṯ . . . . *yaṯcit*—Whether . . . . or whether . . . . Kan. takes the first as the rel. referring to Sraoṣa just as *yaṯ* was used above (Yas. IX. 4.) for Yima.

uṣastaire—7/1 adj. com. of *uṣas*, eastern. Easternmost.

Hindvō—7/1 m. India. Dar. trans. "river" and says it is the Indus.

āgəurwayeite—3/1 pres. atm. √*garəw* (गर्ह्) + *ā*, to seize, to take. Kan. (also Mills) trans. "takes (his course)".

daoṣataire—7/1 adj. com. of *doṣas* (cf. प्रदोषः). Westernmost.

Niγne is practically ἄπ. and is taken in the most varied fashion. Jack. and Barth. take it as 3/1 pres. atm. of √*gan* (हन्) + *nī* and trans. "smites down". Mills trans. "alights" (from his chariot). Kan. (Kh. A. b. M.)

* Wb. 1628.

follows Mills in his trans. of these two *pādas*: "When he takes his course from India in the East and when he alights down in the West". Dar. says* that Sraoša starts from the river in the East (Indus) and alights at the river in the West (Tigris). Barth. (Wb. 1814) gives a trans. of this passage which is not very clear to me: "Whether he seizes it in Eastern India or (whether) he is in the West and throws it down"†; the "it" probably refers to the *snaiθiš* (see also Wb. 492). Kan. in his Dict. (p. 292) has the very illuminating suggestion that the word means *Niniveh*, though he does not give any references about this. The word *Niγne* occurs in two places only, and in both the passages—here and Yt. X. 104—the first two *pādas* are identical. The latter runs as follows:—

yeŋhe darəγā-ciṯ bāzava fraγrəwəṇti Miθrō-aojaŋhō,
+ yaṯ-ciṯ uṣastaire Hindvō (āgəurvayeite)
yaṯ-cit daoṣataire Niγne
yaṯ-ciṯ sanake Raŋhayå
yaṯ-ciṯ vīmaiδəm aiŋhå zəmō.

The last two *pādas* may throw some light on the nature of the word *Niγne*, because evidently the four *pādas* are equally balanced. The phrase *sanake Raŋhayå* also occurs in Yt. XII. 19, where it is in contrast with *aoδaēṣu Raŋhayå* (18). These are rendered generally by Barth. as the "mouths of the *Raŋhā*" and "the source of the *Raŋhā*". This river is identified with the Tigris by Dar., but the identification is not certain.‡ At any rate the "mouths of the Raŋhā" are generally placed in the South. The Pah. work Bun. mentions (XX) two big rivers the *Arang* (= Av. *Raŋhā*) and the *Vehrōt*, which both rise out of *Hara-barəzaiti*; the former flows to the West and the latter to the East. But neither of these have been definitely identified (Barth. 1510-11). The *vīmaiδa* has been translated as the centre of the earth, the region of *Hara-barəzaiti*. This is where the *aoδa*‖ (or the head-waters of the *Raŋhā* are to be found. The name *aoδa Raŋhayå* is found in Ven. I. 19 as the name of a country which was a republic.¶ When Ahura Mazda created this land, against it Aŋro Mainyuš created bitter cold winter. This points to a region in northern latitudes.** Thus the passage, Yt. X. 104, refers to lands at the four cardinal points. And in order to balance the first two of those *pādas* we must take *Niγne* as the proper name of a land to the West. Hence the suggestion of Kan., that *Niγne* might be Niniveh, is not so fanciful as may appear at first sight. Also note that the word *āgəgurvayeite* is metrically an extra, and even if omitted the sense of the passage is quite clear.

30. *bərəzō*—Tall.

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* Quoted by Kan., Kh. A. I., M., p. 293. † "Auch wenn er im östlichen Indien ist, er packt (ihn); auch wenn er im westlichen ist, er schlägt (ihn) nieder." ‡ It may have originally been identical with Skt. रसा (river) and then applied to a special river; cf. सिन्ध. ‖ Skt. ऊधः. ¶ *asārō* (Barth. Wb. 210). ** Dar. states that the north basin of the Tigris is noted for its severe cold. But I think that we must seek much further north for our land of *aoδa Raŋhayå*.

bərəzyāstō—High-girded, i.e. with well-girt loins; "so high, yea, even to the girdle" (Mills). Pah. says *buland aiwyāst*. See above Yas. IX. 26.

dāmąn—See above 2. The form is here used for 7/1.

nišayhasti—3/1 pres. par. √*had* (सद्) + *nī* (निषीदति). Sits down. Pers. نشستن (*nishastan*) to sit. Jack. trans. "decends to", and Mills says, "stoops to."

31. *āθritīm*—Thrice: cf. *āχtūirīm* Yas. IX. 14, above.

hamahe—6/1 n. Entire. The sense is 7/1 (or 2/1 ?)—"during the entire day".

ayąn as opposed to *χšapō*. See above 17.

hamayå—6/1 f.

χšapō—6/1 of *χšap*, night. The stem *χšafan* is also used.

karšvarə—2/1 n.

avazāiti—3/1 pres. par. √*vaz* + *ā* to arrive at (acc. case). Lit., drives towards.

bāmīm—This epithet is applied invariably to *X^{v}aniraθa*. It is from √*bā* (भा) to shine out. Hence it means brilliant, magnificent. In Yt. X. 50, this epithet is used for *Hara-barəzaiti*. And in Ven. XIX. 28 (Sel. XIV) the same epithet is applied to the dawn. Cf. Pers. بامداد (*bāmdād*) dawn.

zastayō (v. l. °*taya*, Geld., which is 7/1)—7/2. This is the reading adopted by Mills; Kan. has like Geld. In both (his) hands, हस्तयोः. Mills adds in a note (S.B.E., XXXI, p. 305) that the *snaiθiš* must designate a double-handed weapon. This is probably also the reason of the dual *snaiθižbya* above (29).

drazimnō—1/1 pres. pt. atm. √*drag* to hold. Cf. O. Bul. *držati* to hold. Perhaps the Skt. दृढ (firm) is connected. See *drājayha* above, Yas. IX. 26; also Barth. Wb. 774.

brōiθrō-taēžəm (ăπ.) (v. l. *barō*° Kan.; °*tīžəm*; °*taēžim*, Barth. Wb. 973)—Sharp-edged; sharp as a knife (Jack.). *brōiθro* means "sharp" according to Barth.* Kan. (Dict.) says it means a weapon for cutting such as a knife; from √*brāj* to cut; cf. भ्राजति, Pers. بریدن (*burridan*) to cut. *taēžəm* sharp; cf. तेजस्, तिग्म, Pers. تیز (*tīz*) sharp, تیغ (*tīgh*) sword, تیج (*tīj*) arrow; Arm. *tegh* lance.

hvā-vaēγəm (ăπ.)—Striking of itself (Jack.); which flies as of itself (Mills). Pers. trans. says, نیک روندهٔ (*nīk ravandā*), well speeding. Whose stroke is strong (Barth. Wb. 1855), so also Kan. The word can be equivalent to ×स्वेगम् or सुवेगम्. But though the Skt. वेग is connected, the Av. *vaēγa* means "stroke" when used by itself, as in Yt. X. 98, and in compounds it means "impact" (Barth. Wb. 1313). If we adopt the rendering of Mills it would again emphasise the double nature of the weapon which has a sharp edge and which can be hurled like a javelin. Self-flying weapons are common to all mythologies.

* The word is found in Ven. XVII. 2 and 4.

kamərəδe—2/3 n.

32. *snaθāi*—dat. inf. √*snaθ* (स्नथ्) to strike.

χrvīm-draoš (v.l. *χrvī-draoš* Kan.)—6/1 adj. Of wounding mace (Jack.); of terrible weapon (Kan.); of bloody spear (Mills); Nair. Skt. क्षिप्रास्त्र. Barth. regards the word *dru* as connected with I.E. × *dru* tree (cf. द्रुम, द्राघ्) and trans. "mace" (Wb. 540).

33. *iδaṯ-ca*—Here इद (as opposed to प्रेत्य or अमुत्र). Orig. an abl. form, found also as *iδāṯ*.*

ainiδāṯ-ca (ăπ.)—Hereafter, in the other world. × अनिद.

aipi—Even, especially; अपि (but more with the force of एव). It emphasises the second *iδaṯ-ca*; "especially here", इधैव.

vīspå—2/3 f. All (the mighty deeds), Kan. (referring to the *vanaitiš* below); Mills says "all (the gifts)".

tanu-mąθrahe—6/1. Whose body is the *Mąθra*; the Word incarnate (Jack.); incarnate in the Mąθra (Mills, S.B.E., XXXI, p. 194, ftn. 2).

hąm-varəitivatō (v. l. °*variti*°, °*varəti*°, Kan.)—6/1. Endowed with manly courage (Jack.). Barth. (Wb. 1810) notes that the word *hąm-varəti* is always used with *nairya* manly; from *hąm* (सम्) and √*var* (वृ) to cover, to endow. Mills renders "armed with shielding armour". Kan. says "protector" (he who shields us round).

bāzuš-aojayhō—6/1. mighty armed; lit. "he who strength is in his arm". Cf. सहोबाहुः

raθaēštå—Warrior; lit. "he who stands up in the chariot"; × रथेष्ठः This is the second of the three castes of the "twice-born" (द्विज) in ancient Persia.† These three are *Āθrava*—Priest (Yas. IX. 24 above), *Raθaēštār*—Warrior, and *Vāstrya*—Agriculturist. The fourth caste is *Hūitay*—Artisans. These are named in Yas. XIX. 17. (Sel. VIII. a).‡

-janō—6/1. Smiter; √*jan*—हन्

vanatō—6/1 pres. pt. √*van* to conquer.

vanaitiš—2/3 f. Victories. For the *-ti* suffix see Whit. § 1157 *g*.

vanaitivatō—6/1. Possessor of victory; Lord of victory.

vanaintīm-ca—2/1 f. pres. pt. par. √*van* used as adj. Pertaining to victory, conquering.

uparatātəm—2/1 f. Superiority; उपरताति (cf. RV. I. 151. 5. and VII. 48. 3.‖)

Aršt̄iš—6/1 of *Aršti* f. *Aršt̄āṯ* or *Aršti*¶ is one of the *Yazatas* typifying the virtues of Loyalty and Obedience and Rectitude. Later known as *Āstād*. Cf. ऋष्टिषेण a Vedic name, whose son आर्ष्टिषेण is mentioned thrice in RV. X. 98.

34. *-pāta*—2/3 n. Guarded.

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* Yas. LXVIII. 21. † See Int. ‡ Also Barth. Wb. 908 (under *piθra*); Reich., A. R., p. 106.

‖ उपरताति वस्त्रम्. ¶ The form *Aršti* as a proper name occurs only here.

yəŋ̊hāδa—Wherein. Orig. an abl. f. rel. pron. used adverbially.

fryō friθō—Loving (and) beloved; प्रियः प्रीतः. Kan. reads *fritō*. The Eng. word *friend* is cognate.

paitizaŋtō etc.—See above 17.

III.

III.

To the Fravaṣis—Yasna XXVI.

1. § aṣāunąm[1] vaŋhuiš[2] sūrå[3] | spəṇtå[4] fravaṣayō[5] staomi[6], | zbayemi[7], ufyemi[8], yazamaide[9], | nmānayå[10], vīsyå[11], zaṇtumå[12], | daχyumå[13], zaraθuštrōtəmå[14].

2.*§ vispaṇąm[1]-ca[2] åŋhąm[3] paoiryanąm[4] fravaṣinąm[5] iδa[6] yazamaide[7] + fravaṣīm[8] avąm[9] (yąm)[10] Ahurahe[11] Mazdå[12]; mazištąm[13]-ca[14], vahištąm[15]-ca[16], sraēštąm[17]-ca[18], χraožditąm[19]-ca[20], + χraθwištąm[21](-ca[22]) hukərəptemąm[23](-ca[24]), aṣāṭ[25] apanotemąm[26]-ca[27].

3.§ aṣāunąm[1] vaŋuhiš[2] sūrå[3] | spəṇtå[4] fravaṣayō[5] yazamaide[6]; yå[7] Ameṣanąm[8] Spəntanąm[9], χṣaētanąm[10], vərəzi[11]-dōiθranąm[12], bərəzatąm[13], aiwyāmanąm[14], taχmanąm[15], āhūiryanąm[16]; yōi[17] aiθyajaŋhō[18] aṣavanō[19].

4.§ paoiryanąm[1]-ṭkaēṣanąm[2] | paoiryanąm[3] sāsnō[4]-gūṣąm[5] | iδa[6] aṣaonąm[7] aṣaoninąm[8]-(ca[9]) | ahūm[10]-ca[11], daēnąm[12]-ca[13], | baoδas[14]-ca[15], urvānəm[16]-ca[17], | fravaṣīm[18]-ca[19] yazamaide[20], | yōi[21] aṣāi[22] vaonarə[23]. | Gəuš[24] (huδåŋhō[25]) urvānəm[26] yazamaide[27].

5.§ yōi[1] aṣāi[2] vaonarə[3]:
Gayehe[4] Marəθnō[5] aṣaonō[6] | + fravaṣīm[7] yazamaide[8];
Zaraθuštrahe[9] Spitāmahe[10] (iδa[11]) aṣaonō[12] | aṣīm[13]-ca[14] fravaṣīm[15]-ca[16] yazamaide[17];
Kavōiš[18] Vīštāspahe[19] aṣaonō[20] | + fravaṣīm[21] yazamaide[22];
+ Isaṭ-vāstrahe[23] Zaraθuštrōiš[24] aṣaonō[25] | + fravaṣīm[26] yazamaide[27].

6.§ nabānazdištanąm[1] iδa[2], | aṣaonąm[3] aṣaoninąm[4]-ca[5], | ahūm[6]-ca[7], daēnąm[8]-ca[9] | baoδas[10]-ca[11], urvānəm[12]-ca[13], | fravaṣīm[14]-ca[15] yazamaide[16]; | yōi[17] aṣāi[18] vaonarə[19], | maṭ[20] vīspābyō[21] (aṣaonibyō[22]) fravaṣibyō[23], yå[24] irīriθuṣąm[25] aṣaonąm[26], + yås[27]-(ca)[28] jvaṇtąm[29] aṣaonąm[30], yås[31]-ca[32] narąm[33] azātanąm[34] fraṣō[35]-carəθrąm[36] Saošyaṇtąm[37].

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* Geld. nas this in prose.

III.

To the Fravaṣis—Yasna XXVI.

1. I extol[6], invoke[7], (and) weave[8]-(my-hymn of praise to) the excellent[2], heroic[3] (and) pure[4] Fravaṣis[5] of the Righteous[1]: (and) we worship[9] (those Fravaṣis) belonging-to-the house[10], belonging-to-the-village[11], belonging-to-the-province[12], (and) belonging-to-the-country[13], (and also) those-of-the-highest-priests[14].

2. And[2] first[4]* among all[1] these[3] Fravaṣis[5] (do) we worship[7] here[6] that[9] Fravaṣi[8], which[10] (is) of Ahura[11] Mazda[12], (which is) both[14]† the most-mighty[13] and[14] the most excellent[15], both[18]† the fairest[17] and[20] the firmest[19], and[22] the wisest[21] and[24] the most-gracious[23], and[27] (which) through Righteousness[25] hath-reached-the-highest[26].

3. We worship[6] the excellent[2], heroic[3] (and) pure[4] Fravaṣis[5] of the Righteous[1], those[7]‡ of the Holy[9] Immortals[8], the Rulers[10] energetic[11]-eyed[12], lofty[13] (and) very-strong[14], the mighty[15] (ones) belonging-to-Ahura[16], who[17] (are) without-corruption[18] (and) righteous[19].

4. Here[6] (do) we worship[20] the life-force[10], and[11] the heart[12], and[13] the mind[14], and [15] the soul[16], and[17] the Fravaṣi[18] too[19], of righteous-men[7] and[9] righteous-women[8] of-the-ancient[1]-faith[2], (and) of the first[3] followers[5]‖-of-the-commandments[4] (of Ahura), who[21] strove[23] for righteousness[22]. We worship[27] the soul[26] of the bounteous[25] Mother-earth[24].

5. Who[1] strove[3] for righteousness[2] (theirs are the Fravaṣis we worship):

we worship[8] the Fravaṣi[7] of the righteous[6] Gaya[4]-Marətan[5];

we worship[17] here[11] both[14]† the Holiness[13] and[16] the Fravaṣi[15] of the holy[12] Zaraθuštra[9] Spitama[10]

we worship[22] the Fravaṣi[21] of the righteous[20] Kava[18]-Vištāspa[19];

we worship[27] the Fravaṣi[26] of the righteous[25] Isaṭ-vāstra[23] son-of-Zaraθuštra[24].

6. Here[2] (do) we worship[16] the life-force[6], and[7] the heart[8], and[9] the mind[10], and[11] the soul[12], and[13] the Fravaṣi[14] too[15], of righteous-men[8] and[5] righteous-women[4] among¶ (our) nearest-brothers[1]; who[17] strove[19] for righteousness[18], (along) with[20] all[21] (the other) holy[22] Fravaṣis[23]; (viz.) those[24]‡ of the righteous[26] (who-are-)gone[25], and[28] those[27]‡ of the righteous[30] (who-are-) living[29], and[32] those[31]‡ of heroes[33] (yet) unborn[34], the heralds[36]**-of-renovation[35], the Saošyants[37].

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* Orig. adj., "of the first Fravaṣis". † Lit., "and". ‡ Lit., "which". ‖ Lit., "listeners".
¶ Lit., "of". ** Lit., "makers" or "workers".

7.§ (iδa[1]) iristanąm[2] urvānō[3] yazamaide[4], | yå[5] aṣaonąm[6] fravaṣayō[7]; | vīspanąm[8] ahmya[9] nmāne[10] | nabānazdistanąm[11] (para[12]-)iristanąm[13]*, § aēθrapaitinąm[14] aēθryanąm[15] | narąm[16] nāirinąm[17] iδa[18] | + aṣaonąm[19] aṣaoninąm[20] | fravaṣayō[21] yazamaide[22].

8. vīspanąm[1] aēθrapaitinąm[2] aṣaonąm[3] fravaṣayō[4] yazamaide[5]:
vīspanąm[6] aēθryanąm[7] aṣaonąm[8] fravaṣayō[9] yazamaide[10]:
vīspanąm[11] narąm[12] aṣaonąm[13] fravaṣayo[14] yazamaide[15]:
vīspanąm[16] nāirinąm[17] aṣaoninąm[18] fravaṣayo[19] yazamaide[20].

9.§ vīspanąm[1] aperenāyūkanąm[2] | dahmō[3]-kerətanąm[4] aṣaonąm[5] | fravaṣayō[6] yazamaide[7]:
§ ā[8]-daχyunąm[9]-ca[10] aṣaonąm[11] | fravaṣayō[12] yazamaide[13]:
uz[14]-daχyunąm[15]†-ca[16] aṣaonąm[17] | fravaṣayō[18] yazamaide[19].

10.§ narąm[1]-ca[2] aṣaonąm[3] | fravaṣayō[4] yazamaide[5]: | nāirinąm[6]-ca[7] aṣaoninąm[8] | fravaṣayō[9] yazamaide[10].
(vīspå[11]) aṣāunąm[12] vaŋuhīš[13] surå[14] | spəntå[15] fravaṣayō[16] yazamaide[17] | yå[18] haca[19] Gayāt[20]-Marəθnat[21] | ā[22] Saošyantāt[23] vərəθraγnat[24].

11. vīspå[1] fravaṣayō[2] aṣāunąm[3] yazamaide[4].
§ iristanąm[5] urvānō[6] yazamaide[7], | yå[8] aṣaonąm[9] fravaṣayō[10].

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* Geld. puts the stop (·.·) at the *fravaṣayō* preceding, and has no stop here.

† I have adopted Kan.'s reading; Geld. has °*dāχyu*°, but he notes the other reading.

7. Here[1] (do) we worship[4] the souls[3] of the departed[2], (and) those[5]* Fravaṣis[7] of the righteous[6], of all[8] (our) nearest-brothers[11] (who have) gone[13]-beyond[12] from this[9] fold[10]†.

We worship[22] here[18] the Fravaṣis[21] of the Teachers[14] (and) the disciples[15], holy[19] men[16] (and) holy[20] women[17].

8. We worship[5] the Fravaṣis[4] of *all*[1] holy[3] Teachers[2]:
we worship[10] the Fravaṣis[9] of *all*[6] holy[8] disciples[7]:
we worship[15] the Fravaṣis[14] of *all*[11] holy[13] men[12]:
we worship[20] the Fravaṣis[19] of *all*[16] holy[18] women[17].

9. We worship[7] the Fravaṣis[6] of all[1] holy[5] children[2] of innocent[3]‡-nature[4]. We worship[13] the Fravaṣis[12] of the Holy-ones[11] within[8]-(this)-land[9], and[10] we worship[19] the Fravaṣis[18] of the Holy-ones[17] without[14]-(this)-land[15] as-well[16].

10. We worship[5] the Fravaṣis[4] of the righteous[3] men[1], and[2] the Fravaṣis[9] of the righteous[8] women[6] (do) we worship[10] as-well[7].

All[11] the excellent[13], heroic[14], (and) pure[15], Fravaṣis[16] of the Righteous[12] (do) we worship[17], (even) those[18]* from[19] Gaya[20]-Marətan[21] upto[22] Saošyaṇt[23] the victorious[24].

11. We worship[4] *all*[1] the Fravaṣis[2] of the Righteous[3].

We worship[7] the souls[6] of the departed[5], (and) these[8]* Fravaṣis[10] of the Righteous[9].

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* Lit., "which". † Lit., "in this house". ‡ Lit., "pious".

NOTES.

1. Kanga: Khordeh Avestā bā Māenī, pp. 382–387.
2. Jackson: Avesta Reader, No. 2.
3. Mills: S.B.E., XXXI, pp. 278–279.

The conception of *Fravaṣis* is a special feature of the Z. faith.* They are the eternal part as it were of all sentient beings in the universe. Human and higher beings have *Fravaṣis*. According to this Yas. the human being is made up of five principles—*ahu*, *daēna*, *baoδah*, *urvān*, and *Fravaṣi* (see below 4).† Each sentient being from the human‡ up to Ahura Mazda himself has got his or her *Fravaṣi* existing through eternity. "The *Fravaṣis* of men are the archtypal souls clothed in ethereal forms, after whose model each human being is formed on earth .... The very conception, however of a *Fravaṣi* as an archtypal causal soul, implies that each *Fravaṣi* is the pattern type both for the inner powers, and the outward form of bodily existence. The body of each man, with its peculiar physical, mental, moral, and spiritual capacities, is shaped and formed after the model which each particular *Fravaṣi* presents, and therefore it has to be admitted that the differences that we find among men, are due to the differences in the *archtypal souls* or *Fravaṣis* which inhere in mortal bodies .... We have now to find some explanation as to the differences among the *Fravaṣis* themselves. Has the Almighty created these differences among the *Fravaṣis* simply to please His Divine Will, or is there a profound plan, an inscrutable justice, underlying the creation of these differences? Limited and faulty though our conception of Divine Power may be, we can never dissociate the ideas of harmony and justice from the acts of God, and according to that view, we cannot but take it for granted that, owing to numerous and sufficient causes, the *Fravaṣis* as they arise in the invisible world are made with comparatively endless differences. The *Fravaṣis* are not special creations without a past, nor are they created all at once for the first time. They are as much the product of evolution and of slow and steady growth, as everything else in this world".‖ The *Fravaṣis* are, therefore, a part and parcel of the human being, and even when the man passes away from this earth the *Fravaṣi* "lives on" and helps God in His work of evolution. Of course it is but natural that in the Av. only the *Fravaṣis* of the good and holy ones are mentioned and adored, but that does not prove that the wicked have no *Fravaṣis* at all. Only they are of no use for helping the good creation onwards until they themselves come over to the path of *Aṣa*. The late Prof. Moulton takes a somewhat limited view of the *Fravaṣis*¶ and though he draws a number of very interesting comparisons with the ideas of ancestor-worship and of the *genius* among the Romans still one cannot quite agree with his essentially Christian point of view. The biggest

* See also Introduction. † For details see Introduction. ‡ The *souls* of various animals are mentioned in Yt. XIII. 74, but *not* the Fravaṣis. ‖ Khan Bahadur N. D. Khandalawala in an article (*Fraṣokard and Rebirth*) in the *Cama Memorial Volume*, pp. 200–215. ¶ *Early Zoroastrianism* (Hibbert Lectures 1912), pp. 254ff.

source of our information regarding the *Fravaṣis* is the *Farvardīn Yašt* (Yt. XIII) where the *Fravašis* of a large number of men and women and divine and semi-divine beings are mentioned.* In fact the Yt. constitutes a fairly extensive "Calendar of Great Men" of ancient Irān. The purpose served by these names is the same as that intended by Auguste Comte when he instituted the Positivist Calendar, namely,—"to impress on the public mind, a general conception of the Past, and to revive the sense of continuity in the ages".† The invocation by name to the *Fravaṣis* of the great sons and daughters of ancient Irān, and of those who have done any great or notable service to the cause of the community or of the country, constitutes one of the principal features of our ceremonies to this day. Whenever a Zoroastrian passes away, who has done some notable good to his fellow-men, a general meeting of his co-religionists may decide to have his name on this "Roll of Honour and Remembrance", and thenceforth he or she is remembered by name in every ceremonial of importance. Thus we find to-day among the great and the good of Zoroaster's faith the names of Dadabhai Naoroji, of Phirozeshah Mehta, of Jamshedji Tata, to mention only three of those who have passed onwards comparatively recently. Nothing is so thrilling to the listeners, nothing which more inspires to worthily live the life laid down in the religion of Zoroaster, than to hear the names of these great souls who have "passed on" (*iristanąm*) repeated. Truly may we say that they live eternally in the hearts of the grateful generations that come after them.

1. This verse forms the first half of Yt. XIII. 21.

aṣāunąm (v.l. *aṣao°*, *aṣāv°*)—6/3 of *aṣavan* (*aṣaon* or *aṣāun*).

vaŋuhīš—2/3 f. adj. of *vaŋhu*. वह्वी:, excellent,

staomi—1/1 pres. par. √*stu* to praise. स्तौमि.

zbayemi 1/1 pres. par. √*zbā* (× *zvā*, *zū*)—ह्वे (ह्वे)—to invoke.

ufyemi—1/1 pres. par. √*vaf*, to weave. The word is used metaphorically in the sense of "weaving a hymn", i.e. singing the praises of. Dar. and Sp. trans., "I make my own" (i.e. I meditate upon). This as Barth. points out‡ is due to a misreading of the Pah. script. The real word according to Barth. is *handēšišn* (Per. اندیشیدن *andīshīdan*—to meditate upon) which has been misread χ^{v}*ēṣēnišn* (to regard as one's own). Har. says "I offer myself to".‖

nmanayå, etc.—2/3 f. adj. from *nmāna*, etc.

zarθuštrōtəmå—2/3 f. adj. sup. from *Zaraθuštra*. Belonging to the highest priest; *Zaraθuštra*, as hinted above (Yas. IX. 1)¶, was the name of a priestly office. The highest spiritual authority in Irān (the *Dastur-i-Dasturān*) was known by this title in the superlative (see Whit. § 473*a*). In

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* See Introductory note to Yt. XIII, by Dar., S.B.E., XXIII, pp. 179 f. † *The New Calendar of Great Men* by Frederic Harrison, Preface. ‡ Wb. 1346. ‖ Quoted by Kan., Kh. A. b. M., p. 383, ftn. ¶ See also Introduction.

the ancient days the King was also the Chief-Priest, like the राजर्षि in India. Note that the previous four words indicate the *Ahus* whereas this word indicates the *Ratus* (see above, Yas. LVII. 1).

2. This verse is the same as Yt. XIII. 80.

åŋhąm—6/3 f. pron. stem *a*. Of these, आसाम्.

paoiryanąm—6/3 f. used adverbially.* Cf. *paoiryō . . . mašyō* above (Yas. IX. 3). Mills trans. "of these prior Fravašis"; Dar. says "of these ancient Fravašis".

avąm—That. Jack., A. G., § 432. The word might be connected with *aēva* (one) and may mean "first" or "foremost".

yąm—2/1 instead of 1/1 needed by strict grammar, due to case-attraction.

mazištąm-ca—2/1 f. adj. sup. of *maz* (मह्). The greatest.

sraēštąm-ca—the most excellent, the highest, श्रेष्ठाम्. The fairest (Dar. and Mills).

χraoždištąm-ca—2/1 f. sup. pt. adj. from the comp. √*χraoždā*. Cf. *χraoždyehya* (Yas. IX. 15). Most firm (Mills); most solid (Dar.); strongest (Sp.). Kan. trans. घणीज स्थिमत आपनारं (most courage-giving). The Pah. trans. says "the most firm"† or the most severe (i.e. strictest) in decision, in other words "strictly just". Nair. Skt. says—आदृतर.

χraθwištəmąm-ca—2/1 f. sup. of °*tumant* Wisest. The word *χratu* (क्रतु) is used more for soul-force (*Geisteskraft*‡), rather than physical-force. The Vedic क्रतु and मनक्रतु have probably a similar connotation. See above, Yas. IX. 23.

hukərəptəmąm—Jack. and others trans. "the fairest in form"—as the sup. of *hukərəpta* (well-shaped): see also *hukərəfš* above, Yas. IX. 16. The sup. is rather irregular, one syllable (*ta*) being dropped.|| The same word, but in 6/1 m., occurs in Yas. I. 1. where Mills trans. "whose body is the most perfect", and explains in a footnote: "not that Ahura was conceived of as having a body proper. The stars are elsewhere poetically described as his body, as other divinities are said to be *tanu-māθra*¶, having the *māθra* as their body, that is incarnate in the *māθra*" (S.B.E., XXXI, p. 195, ftn. 2). The positive form *hukərəpta* is found in Yt. V. 121, where it means "well-shaped." The Skt. trans. says किलाखाङ्गानि अन्योन्यमनुरूपतराणि. Kan., however, strikes out in another direction by making this word sup. of *hukərəp* (सुरूपा) gracious and, distinguishing this word apparently from *hukərəpta-təma* (Dict, p. 591), trans. "practising good deeds in the highest degree" (घणुंज सवाबकार).

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* This may be included in the "construction according to sense" of Reich. § 608. † *sakhttum* (Pers. سخت, *sakht*—hard). ‡ Barth., Wb. 635. || Unless we regard it as sup. of *hukərəfš*. ¶ He may have added Kava-Vištāspa also Yt. (XIII. 99); he alludes however to Sraoša—Yas. LVII 33, above.

aṣ̌āṯ apanotəmąm-ca—Cf. above, Yas. LVII. 4. Mills. trans. "one that attains the most its ends because of Righteousness". Dar. and Kan. trans. "supreme in holiness".

3. This verse is the same as Yt. XIII. 82.

χ̌ṣaētanąm—The Rulers (Kan.). See above *Yimō-χ̌ṣaētō* (Yas. IX. 4). Mills and Jack. trans. "shining" or "brilliant". The Holy Immortals are the rulers of the various activities of the world under Ahura Mazda. See above Yas. LVII. 24; also Introduction.

vərəzi-dōiθranąm (*ā́n.*)—Of effective glance (Mills and Kan.); whose looks perform what they wish (Dar., S.B.E., XXIII, p. 199); of beneficent glance (Jack.).* Lit. the word means "of effective eye." √*varəz*. The comp. *vərəzi-caṣ̌man* is also used for the Fravaṣis—*yå* (sc. *fravaṣ̌ayō*) *hudōiθrīš vərəzi-caṣ̌manō sraoiθrīš* (Yt. XIII. 29), which is rendered by Barth. (Wb. 1421) "who are fine-eyed sharp-eyed and sharp-eared".

aiwyāmanąm—Very strong (Barth., Wb. 97) from *aiwi* + *ama*. The sup. form *aiwyāmatəma* is found in Yt. XIII. 3. and elsewhere. Mills trans. "devoted"; Kan. says, "coming for help", from *aiwi* (*avah* ?) + √*yā*; Dar. says, "quickly coming to do".

aiθyajayhō—Without corruption (Barth., Wb. 66–67). Neg. of *iθyajah* corruption, the *i* being epenthetic; cf. Vedic यजः (assault) in RV., I. 119. 8, etc.

4. The verse is the same as the first half of Yt. XIII. 149.

paoiryanąm-ṯkaēṣ̌anąm—Those of the ancient faith. The Z. faith has always recognized the ancient Mazda-worshipping (*māzdayasni*) faith† of the Aryans, which was the faith of Irān in the days before Zaraθuštra. The later religion of Z. is called *daēnā māzdayasni yā āhuiriš zaraθuštriš* (Yas. XII. 8; see below, Sel. V).

paoiryanąm sāsnō-gūṣ̌ąm—Those who first listened to the commandments (of Ahura). These were the ancient Teachers and Prophets of the Māzdayasni faith. In Yt. XIII. 87 *Gaya Marətan* is said to have been the first to listen "unto the thought and teaching of Ahura Mazda" (see below *Gayehe Marəθnō*, verse 5). From *sāsnā* (शासन), commands or teaching, and √*guš* to listen (cf. घुष्, घोषण, Pers. گوش *gūsh* ear). Kan. says it refers to those who first listened to the teaching of Zaraθuštra and thinks that the first disciples of Z., *Maiδyō-Måŋha*, *Vīstāspa* and others (who are mentioned in Yt. XIII. 95–110), are meant.

aṣ̌aoninåm-ca—One notable feature of Z.'s teaching is the absolute spiritual equality of woman and man. In many other places we get the mention of men and women together on equal terms. See above the prayer

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* i.e. not "evil-eyed" (Kan., Kh. A. b. M., p. 384, ftn.).

† See above, Yas. IX. 26.

Yeŋhe hātąm (Yas. LVII. 4) and verses 6, 7, 8 and 10 of this selection. In Yt. XIII verses 139–142 (comprising the 30th Kardeh) are devoted to the holy women of Irān beginning with Hvōvī, the wife of Z. It is also notable that among the six Holy Immortals three are of the feminine gender.*

ahūm[1]*-ca daēnā*[2]*-ca baoδas*[3]*-ca urvānəm*[4]*-ca fravaṣ̌īm*[5]*-ca*—This passage seems to give the constitution of the human being according to Av. In another passage, Yas. LV. 1, another list is given of the principles building up a human being† which however contains seven distinct principles instead of five as here. These are the only two passages in the Av. when the five-fold or seven-fold constitution of the human being is mentioned. Unfortunately no regular or detailed attempt has been made by Western scholars to define these terms more accurately, as evidently they are meant to be defined in the Av., hence also their renderings are vague and uncertain as may be seen by the following translations:—

I. Spirit[1], conscience[2], intelligence[3], soul[4] and Fravaṣi[5]—Mills.

II. Spirit[1], conscience[2], perception[3], soul[4] and Fravaṣi[5]—Dar.‡

III. Breath-of-Life[1], conscience[2], consciousness[3], soul[4] and Guardian-Angel[5]—Jack.

IV. Life-force[1] (*Lebenskraft*), Individuality[2] or the Inner Ego (*Inneres Wesen, geistiges Ich, Individualität*), perception[3] (*Wahrnehmungskraft*), soul[4] or spirit (*Seele, Geist*) and Fravaṣi[5]—Barth.

V. जान[1], अंतःकरण[2], बुद्धि[3], रवान[4], and फरोहर[5]—Kan. (Kh. A. b. M., p. 384).‖

1. *ahu* is the same word as आसु (प्राण) the life-force (*Lebenskraft*) which keeps the physical body alive. On the whole "Life-force" is the best rendering. In this sense the word is used only in this passage (Barth., Wb. 283).

2. *daēna* according to Kan. is the faculty which differentiates between right and wrong. There is another word *daēna* (see above, Yas. IX. 26), which means "religion" and evidently Barth. (Wb. 665–666) mixes up the two ideas, for he defines *daēna* as "the sum-total of those characteristics of a human being which bear upon his religion and his soul". This *daēna* is probably what appears to the departed soul as "a beautiful, well-shapen, strong and well-formed maid" upon the *Cinvat*-bridge. (Ven. XIX. 30ff., also Hāδ. II. 9, and other places). The trans. of Kan. seems to be nearest the idea—the अंतःकरण which enables the human being to *see* (√*dāy* to see) the right from the wrong. The best English word would be "heart" which connotes the emotional and desire-aspect of the *daēnā* better than the word "conscience".

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* See also Introduction. † See Introduction for details. See also *Zarthoshti Kāhbar* by N. F. Billimoria for some explanation of the details, pp. 120ff., and pp. 164ff. ‡ See his note to Yt. XIII. 74 (S B.E., XXIII, p. 198). ‖ Note that for the last three he uses practically the original Av. word in the Skt. or Pah. form.

3. *baoδah* (cognate with बुद्धि) is the faulty of the mind, the *intellect*, which enables us to acquire ज्ञान (Knowledge, अपरा विद्या).

4. *urvān* is the higher Reason, which enables us to acquire विज्ञान (Wisdom, परा विद्या) as distinguished from ज्ञान (or knowledge). Thus *baoδah* and *urvān* respectively correspond to मनस् and बुद्धि of the Hindu systems.* Best translated by the Eng. word "soul".

5. *fravaşi* has been rendered by many Western scholars as "guardian-angel", which is not correct. The Fravaşi is the eternal portion of the human being and as such is emphatically a part and parcel of the human being, whereas a "guardian-angel" is an outside entity.

The five "principles" may therefore be best rendered as:

Life-force[1], heart[2], intellect[3], soul[4] and Fravaşi[5].

It would be interesting to work out how far these five correspond to the five *Košas* of *Vedānta*—अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय.

aşāi—4/1. For righteousness, ऋताय.

vaonarə—3/3 ppt. par. √*van*. Strove, struggled, वेविरे.

Gəuš huδåŋhō urvānəm—The first two words are 6/1. Jack. and others see in this a reference to the Primal Bull who, like the first man (*Gaya Marətan* (see below, 5), was slain by Ahriman. From this Primal Bull are derived all other animals.† The word *huδåŋhō* is variously taken though all agree as to the etymology—*hu* (सु) + √*dā* (धा). Jack. renders "benevolent", Barth. trans. "gracious." In Yt. XIII. 86 we read *yąm-ca* (sc. *fravaşīm*) *Gəuš yąm-ca Gayehe*, which Dar. trans. "that of the Bull that of the living man".‡ Kan. trans. "that of animals, that of living beings". In Sīrōzah I. 12. we have the mention of *Gāuš-aēvōδāta* "the first-created bull" (Dar. says "the only-created"), in connection with the *yazata Måŋha* (the Moon), who is said to possess the seed of the bull.‖ In Sīrōzah II. 12 this is repeated. But in verse 14 in both Sīrōzah I and II there is mention of the *Gəus urvān*, and in the latter¶ we get the phrase *Gəuš huδåŋhō urvānəm yazamaide* which Dar. trans. "we sacrifice unto the soul of the bounteous Cow" (S.B.E., XXIII, p. 17). Here the Cow is the Divine *Dravāspa*** also called *Gōš*, who "κατ' ἐξοχήν, is a personification of the animal kingdom whom she maintains and protects".†† Kan. in his Dict. (p. 159) says that in some places the word (*Gəuš-urvān*) is used for the (whole) animal creation. In the Gāθ. Ahu. (XXIX) we read of the complaint of the "soul of the Cow", by which is typified the mother-earth‡‡, which view is also maintained by Kan. So it would be best to trans. here the phrase by "the soul of the bounteous mother-earth". The same idea seems to be at the back of the

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* मनसस्तु परा बुद्धिः (Bg. III. 42). † Jack., A. R., p. 38. ‡ S.B.E., XXIII, p. 200. The living man evidently refers to *Gaya Marətan*. ‖ See trans. by Dar., S.B.E., XXIII, p. 8. ¶ See Sel. XXIV, Part II. ** Yt. IX, Sel. XXII, Part II. †† Dar., S.B.E., XXIII., p. 110. ‡‡ See below Sel. XV.

legends of *Kṛṣṇa*, the Divine Cowherd, and the *Gopīs*; the very names गोपाल, गोपी etc., are suggestive. Cf. also the idea of the *Shepherd* in the Bible.

5. *yōi . . . vaonarə*—refers to those mentioned below as the most conspicuous examples of such striving. Mills in his trans. (S.B.E., XXXI, p. 278) omits this phrase.

Gayehe Marəθnō—6/1 of *Gaya Marətan*—Lit. "the mortal man". The name is given to the first great ruler of Irān. He is regarded as the first man created by Ahura. He was the first to bring the Māzdayasni faith into the world and was thus the first of the line of *Rājarṣis* who ruled in Irān. In Yt. XIII. 87 he is said to have been "the first who listened unto the thought and teaching of Ahura Mazda, of whom Ahura formed the race of the Āryan nations, the seed of the Āryan nations".* He was both the physical as well as the spiritual ancestor of Zaraθuštra. From Z. to Spitama see above Yas. IX. 13 (notes), from Spitama to Θraētaona see above Yas. IX. 13, and from Θraētaona onwards the line continues as follows:—

Θraētaona (ثريدون, *Farīdūn*)—*Āθwya* (*Āspiyān Purtora*†).—Seven more people having the name *Āspiyān*‡—*Yima-Xšaēta* (جمشيد, *Jamshīd*)—*Vivaŋhvat*—*Taχma Daēvō-ṭbiš* (تهمورپ ديوبند, *Tahmūrap-Dīvband*)—*Haošyaŋh* (هوشنگ, *Hūshang*)—*Shyāmak* (شياعک)—*Gaya-Marətan* (گيومرد, *Gayomard*).||

aŝīm-ca—Holiness. The Holiness of Z. was his pre-eminent characteristic, as it was also the foundation of his religion.

Kavōiš Vīštāspahe—6/1 of *Kava Vīštāspa*. For the title *Kava* (Pers. کیانی—*Kayāni*), royal, see above, Yas. IX. 18. *Vīštāspa*, who is not to be confounded with Ὑστάσπης, the father of Darius the Great,¶ was the first royal disciple of Z. He is remembered in Yt. XIII. 99ff. as "the holy king Vištāspa, the gallant one, who was the incarnate Word,** the mighty-speared, and lordly one, who, driving the *Druj* before him, sought wide room for the holy religion, . . . who made himself the arm and support of this law of Ahura, of this law of Zaraθuštra" (S.B.E., XXIII, p. 305).

Isaṭ-vāstrahe Zaraθuštrōiš—6/1. *Iṣaṭ-vāstra* son of Z. The custom of mentioning the father's name with and after the son's is a very old one and is still the rule among Parsis. *Zaraθuštra* is mentioned in the Av. and Pah. books to have had three sons and three daughters, and three "mystic" sons, who are to be born as the *Saošyants* of future ages. His "children" are regarded by some to have been more in the spiritual sense rather than purely physical.†† The question is well discussed by N. F. Billimoria in his Gujarāti book *Asho Zarathosht ane temno Pegām* (ch. V, pp. 54–71). This

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* S.B.E., XXIII, p. 201 (Dar.). † See Yas. IX. 7. ‡ According to *Bun*. || From Modi's Dict., where he gives a genealogical table at the end, based on *Bun*. and other authorities. ¶ Jack., A. R., pp. 95–96. ** *tanu-māθra*. Note that all the epithets here used are those of *Sraoša*; cf. also *hərəzaiδi* (Yas. LVII. 11) above. †† See Introduction.

point of view seems also supported by a note of Dar.: "Z. had three sons during his lifetime, *Isaṯ-vāstra, Hvarə-ciθra,* and *Urvataṯ-nara* (Yt. XIII. 98), who were respectively fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Z. himself, who was 'the first priest, the first warrior, the first husbandman' (Yt. XIII. 88)".* The Bun. XXXII. 5–6 says that *Isaṯ-vāstra* was chief of the priests, he became the Mobad of Mobads,† and passed away in the 100th year of the religion. The name signifies "he who desires pastures" according to Barth. (Wb. 372). *Hvarə-ciθra*—(seed‡ of the sun) "was a warrior, commander of the army of *Peṣōtanu* the son of Vištāspa"‖. And *Urvataṯ-nara* (friend of man; Barth. says "hero-commanding")¶ "was an agriculturist and the chief of the enclosure formed by *Yima*"‖ (Ven. II. 43). The three daughters of Z. were *Frəni, Θriti,* and *Pouru-cištā* (Yt. XII. 139). Their names signify "Fullness" (Barth., Wb. 1022), "Protecting" (?) (Barth., Wb. 807, *θrit, θrita, θriti*) and "Full wisdom", respectively. The last is said to have married *Jāmāspa* (Barth., Wb. 899).** The three "mystic" sons of Z. are *Uχšyaṯ-ərəta* (Pah. *Hoṣedar-māh*), *Uχšyaṯ-nəmah* (Pah. *Hoṣedar-bāmi*), and *Saošyanṯ.* Bun. XXXII. 8 relates the story thus: "Z. went near unto *Hvōvī* three times, and each time the seed went to the ground; the angel *Nairyō-saŋh* received the brilliance and strength of that seed, delivered it with care to the angel *Anāhita,* and in time will blend it with a mother".†† The seed is watched over by 99,999 Fravašis (Yt. XIII. 62) in the Lake *Kąsaoya,* where the maidens *Srūtaṯ-feδri, Vaŋhu-feδri* and *Ərədaṯ-feδri* will respectively bring them forth. It may be noted that *Isaṯ-vāstra* is also mentioned in Yas. XXIII. 2, also, as here, with *Gaya Marətan, Zaraθuštra,* and *Vištāspa,* these four being evidently the most important of the "ancient counsellors".‡‡

6. This verse forms the second half of Yt. XIII. 149.

nabānazdištanąm—Close-connected, next-of-kin. Lit. "nearest the navel" (*naba*—नाभि + *nazdišta*—नेदिष्ठ). The word here refers to co-religionists, brothers in Z. faith, as distinguished from the *paoiryō-ṯkaēṣa* of the previous verse (Kan., Kh. A. b. M., p. 385, ftn.). Trans. "our nearest brothers". The list of blood-kindred included under the phrase *nabānazdišta* is given in Ven. XII. These include: (1) parents, (2) children, (3) brothers and sisters, (4) grandparents, (5) grandchildren, (6) children of brothers and sisters, (7) brothers and sisters of parents, and (8) children and grandchildren of (7) (Barth., Wb. 1040).

maṯ . . . . Saošyantąm—also found in Yas. XXIV. 5.

vīspābyō aṣaonibyō are both f. because *fravaṣi* is f.

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* Quoted by Billimoria, *op. cit.*, p. 69. † For the word *Mobad* see below verse 7, *aeθrapaiti.*

‡ Barth. "having the face like the sun", Pah. *χᵛarənet-cihr* (Wb. 1849). ‖ Bun. quoted by Dar., S.B.E., XXIII, p. 204. ¶ Barth., Wb. 1536, also see above Yas. LVII. 26. ** But see Billimoria, *loc. cit.* †† Quoted by Dar., S.B.E., XXIII, p. 195. ‡‡ Mills, S.B.E., XXXI, p. 273.

irīriθuṣąm—6/3 pft. pt. par. √*raēθ*, to pass away. Those who have passed away, i.e. have died (Barth., Wb. 1480–82). It is an ahura-word used especially in this sense. Cf. Goth. *leithan*, to go. There is another √*rāθ* which is connected probably with Skt. रध and which means "to cling to", "to be joined with", which also gives the form *irīriθ-* or *irīraθ-*. Jack. postulates a √*iriθ*.

jvantąm—6/3 pres. pt. par. √*jīv* (जीव्) to live. Living—जीवन्ताम्. In Yt. XIII. 17, it is mentioned that the Fravaṣis of the *paoiryō-ṭkaēṣa* and of the Saošyantas are the most powerful, and, of the rest, the Fravaṣis of the *living* holy men are more powerful than those of the dead.

narąm—Here used in the sense of "heroes".

azātanąm—Unborn. Note that the soul yet to come into the world has also a Fravaṣi to which his (or her) future body will attach itself.

fraṣō-carəθrąm—An epithet of the Saošyantas. Cf. *frāšmiš* used of *Haoma* above, Yas. LVII. 19. From *fraṣa* (renovated) and *carətar* (कर्ता, √*kar*) maker". Those who prepare the world for renovation", "those who herald in a new age". The essential idea is that from time to time, as the need arises in the world by the accumulation of sin and wrong-doing, a great Soul comes down to renew the law of Ahura and to usher in a new civilisation. These great Renovators are the Saošyants (see Yas. IX. 1. above; also cf. Bg. IV. 7). Mills and Dar. agree with this idea. This renovation brought about by a Saošyant is called *fraṣōkərəti*. See also *Cama Memorial Volume* pp. 200ff. referred to above in the Introductory note to this piece.

7. *irīstanąm*—6/3 p. pt. pass. √*raēθ*. See above *irīriθuṣąm*.

yå aṣaonąm fravaṣayō—This phrase is repeated below in verse 11, where Jack. says that "the souls of the dead are the Fravaṣis". Mills trans. the whole passage thus: "We worship the souls of the dead [(Pāzand) which are the Fravaṣis of the saints]"; and adds in a footnote*: "Whether a real distinction existed in the minds of these early writers, between a *Fravaṣi* and a departed soul, is hard to say. That a Fravaṣi was worshipped as existing before a person to whom it appertained was born, may be owing to a poetical, and not a dogmatic, anticipation". Mills, however, is certainly mistaken because the distinction is very clearly maintained all through (see above verse 4). In *Khurshīd Nyayish* (verse 9) the worshipper invokes his own *urvān* and *fravaṣi* (the two highest principles in his constitution) and they are meant to be distinctly separate and clearly marked out from one another.† Mills putting the words into brackets, with the remark "Pāzand" preceding, seems to imply that he regards the words *yå aṣaonąm fravaṣayō* as a later (Pāzand) interpolation. Geld. in his text gives a footnote to the word *aṣaonąm* and says: "so all mss.", as if he expected a different

* S.B.E., XXXI, p. 279. † See Kan.'s note on this point, Kh. A. b. M., p. 32, ftn.

reading, and therefore regards the passage as interpolated. It is certain that the grammatical construction *is* faulty. Kan. trans.: "those souls of the departed ones who belong to (i.e. are attached to?) the Fravaşis of the holy ones". Har.* and Dar. translate "urvān *and* Fravaşis", which is a reasonable way out of the difficulty.

ahmya nmāne—In this house. In the sense of "family" or "fold" (?).

para-irīstanąm—Gone beyond (the mortal life). Geld. puts a stop after the previous *fravaşayō*; but it would perhaps be better to put a stop after *parairīstanąm*, thus taking the clause—"those of our kindred who have passed beyond from this house"—as defining the Fravaşis and the urvāns, mentioned above.

aēθrapaitinąm—Teachers. Pah. *aērpat*, Per. هربد (*herbad*). In. P. Guj. the term **ईरवद्** (abbreviated **ई°**†) is applied to a priest who is initiated and who has got the privilege of performing the rites and ceremonies. The distinguishing mark of these *Ervads* is the white turban. Note the orig. *-paitī* has become *-bad* (*-vad*) in modern times. Cf. also Pers. موبد (*mūbad*)—P. Guj. **मोबेद** (Priest)—from Av. *mayupaiti* (a Magus, Grk. Μάγος).

aēθryanąm—Disciples; Nair. **शिष्याणाम्**. Jack. derives this from *aēθra* (fire-wood ?) basing this interpretation on Yt. XIII. 105.—*Mąθravākahe . . . . aēθrapatōiš hamiδpatōiš* (**समिष्पतेः**) *aşaonō fravaşim yazamaide*. Dar. says‡ that *aēθrapaiti* is "master of the hearth" and *hamiδpaiti* is "master of the sacrificial log". Kan. trans. "religious teacher" and "sacrificial priest" (**बोए देनार**—which is a technical name in P. Guj. for the priest whose duty is to tend the Fire in the temples). Barth. (Wb. 1777) trans. the latter word by "Master of the assembly". He (as also Kan.) derives the *aēθrapaiti* (and *aēθrya*) from a hypothetical word *aēθra* (education)—through an Ar. word ×*aitra*.‖ Very probably the Skt. **ऐतरेय** has the same meaning and signifies "education (in religious rites, etc.)." Ultimately perhaps the word is connected with *ātar* (Fire). See my paper on **ऐतरेय** in *Trans. 1st Ori. Con.* (Poona, 1919).

narąm nāirīnąm—To be taken with *aēθryanąm*. Note here also the equality of the sexes. At about the age of seven "the daughter entered into the *aērpatastān*, a religious school".¶

8. In this verse *all* teachers and disciples, belonging to any place in the world and to any creed, are mentioned; the *nabānazdišta* teachers and disciples have been already mentioned above.

vīspanąm nāirianąm—Note that the form of the 6/3 adj. is the same for both m. and f.

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* Quoted by Kan., Kh. A. b. M., p. 384, ftn.

† Orig. from **आथोरनान** (*Aθrawa*).

‡ S.B.E., XXIII, p. 200, ftn.

‖ Wb. 20; also Kan., Dic.

¶ Darab Dastur Peshotan Sanjana—*The Position of Zoroastrian Women in Remote Antiquity*, p 17. On the subject of Iranian Education generally see Modi, *Education among the Ancient Iranians*.

9. *apərənāyūkanąm* (v. l. °*nāyu*°, Kan.)—Youths; lit., "those who have not attained full age"; *a* + *pərəna* (पूर्ण) + *āyu* (आयुः). The word is used to designate infants or minor persons.

dahmō-kərətanąm—adj. Begotten of pious parents (Jack. and Dar.); those who fulfil deeds of piety (Mills); brought up by a *Dahma* (religious teacher or *Dastur*) (Barth., Wb. 706: cf. दम्म lordly*). The word *dahma* also means the duties of a *dahma* (or religious teacher) hence the rendering of Mills is quite satisfactory. Nair. also says उत्तमकार्यवान्. Kan. says, "of pious nature" (सदाचरण—doing pious deeds). The word also occurs in Ven. XIII. 23, where it seems to refer to children under the age of fifteen or those who have just attained that age.† Cf. also *paŋcadasa* in Yas. IX. 5.

ā-daχyunąm—adj. In this land, i.e. belonging to this land (Irān).

uz-daχyunąm (v.l. °*daχyu*°, Geld.)—Adj. Outside this land, i.e. not belonging to Irān, i.e. foreigners. The ancient Z. distinctly recognized the righteous in other lands also, beyond the limits of the Āryas‡. In Yt. XIII. (143–144) the Fravašis of the Righteous from non-Aryan lands—*Turān*, *Sairimya* (Europe and Western Asia), *Sanai* (China) and *Dahi* (Dahae—Δάαι) are mentioned.|| And Yt. XIII. 145 says: "we worship the Fravašis of the holy men and of the holy women of *all* countries". This is the clearest recognition of universal brotherhood by the ancient Zoroastrians. This is all the more remarkable because the Turanians at least were the national enemies of the Āryans of Irān all through their history.

10. *ā Saošyaŋtāt vərəθraγnat*—5/1 for 2/1 by case-attraction. From *Gaya Marətan* to *Saošyaŋt* means a whole world-period.

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* दम्म दम्भः, RV, I. 129. 3. † See S.B.E., IV, p. 161, ftn. ‡ For the Aryan lands see Ven. I.
|| S.B.E., XXIII, pp. 226-227.

IV.

IV.

Tandarosti—Yasna LX.

1. aṯ[1] hvō[2] vaŋhēuš[3] vahyō[4] nā[5] aibi-jamyāṯ[6],
yē[7] nå[8] ərəžūš[9] savaŋhō[10] paθō[11] sīšōiṯ[12],
ahyā[13] aŋhēuš[14] astvatō[15] manaŋhas[16]-cā[17],
haiθyēŋg[18] ā[19]-stīš[20]* yēŋg[21] ā[22]-šaētī[23] Ahurō[24]:
arədrō[25] θwāvąs[26] huzēŋtušə[27] speŋtō[28] Mazdā[29].

2. tå[1] ahmi[2] nmānə[3] jamyārəš[4], yå[5] aṣaonąm[6] χṣnūtas[7]-ca[8], aṣayas[9]-ca[10] vyādaibiš[11]-ca[12] paiti-zaŋtayas[13]-ca[14]: us[15]-nū[16] aiŋhāi[17] vīsə[18] jamyāṯ[19] aṣəm[20]-ca[21], χṣaθrəm[22]-ca[23], savas[24]-ca[25], χᵛarənas[26]-ca[27], χᵛāθrəm[28]-ca[29], darəγō[30]-fratəmaθwəm[31]-ca[32] aiŋhå[33] daēnayå[34], yaṯ[35] āhurōiš[36] zaraθuštrōiš[37].

3. § + asista[1]-nū[2] aiŋhaṯ[3] (haca[4])
vīsaṯ[5] gāuš[6] buyāṯ[7], asistəm[8] aṣəm[9],
asistəm[10] narš[11] aṣaonō[12] aojō[13], asistō[14] āhūiriš[15] ṯkaēṣō[16].

4. § jamyąn[1] iθra[2] aṣāunąm[3] vaŋuhīš[4] | surå[5] spəŋtå[6] fravaṣayō[7], | aṣōiš[8] baēṣaza[9] hacimnå[10], | zəm[11]-fraθaŋha[12], dānu[13]-drājaŋha[14], | hvarə[15]-barəzaŋha[16], ištēə[17] vaŋhaŋhąm[18], | paitištātēə[19] ātaranąm[20], | (fraṣa[21])-vaχṣyāi[22] rayąm[23]-ca[24] χᵛarənaŋhąm[25]-ca[26].

5† § + vainīṯ[1] ahmi[2] nmānə[3] Sraoṣō[4] asruštīm[5], āχštīš[6] anāχštīm[7],
rāitiš[8] arāitīm[9] Ārmaitiṣ[10]
tarōmaitīm[11], aršuχdō[12] vāχš[13] miθaoχtəm[14] vācim[15]
+ Aṣa[16] drujəm[17].

6. yaθa[1] ahmya[2] Ameṣå[3]
Speŋta[4] Sraoṣāδa[5] aṣyāδa[6] paitisąn[7]
vaŋhūš[8] yasnąs[9]-ca[10] vahmąs[11]-ca[12]:
vohū[13] yasnəm[14]-ca[15] vahməm[16]-ca[17],
§ + huberetīm[18](-ca[19]), uštaberetīm[20](-ca[21]), vaŋtaberetīm[22](-ca[23]),
å[24]-darəγāṯ[25] χᵛābairyāṯ[26]‡.

* Geld. reads *āṣ̌ṯ̌ṯ̌*. † Geld. divides this verse differently, the *pādas* ending at *Sraoṣ̌a*, *anāχᵛṯ̌m*, *Ārmaiṯ̌iṯ̌*, *vīχᵛ* and *drujəm*. ‡ *Χvā bair°*, Geld. He prints the last two lines as prose.

IV.

Tandarosti—Yasna LX.

1. Verily[1] doth (that) man[5] alone[2] attain[6] the highest[4] good[3]* who[7] unto us[8] would point-out[12] the straight[9] path[11] of bliss[10] for† this[13] corporeal[15] life[14] (and) for† the spiritual[16] (life) as-well[17]—(the path which leads) unto[19] the worlds[20] of-truth[18]‡ over[22] which[21] Ahura[24] rules[23]: the faithful[25] (worshipper) possessed-of-wisdom[27] (and) pious[28] (becomes), O Mazda[29], merged-in-Thee[26].

2. May these[1] (blessings) come[4] into this[2] house[3]—namely[5]* the satisfaction[7] of the Holy Ones[6] and[8] (their) blessings[9]†, (their) guileless-nature[11] and[12] (their) welcome-presence[13] (among us) †: may there indeed[16] arise[15, 19] in this[17] place[18]‡ both[21]|| righteousness[20] and[23] power[22], both[25]|| happiness[24] and[27] splendour[26], both[29]|| salvation[28] and[32] long-enduring[30]-predominance[31] for¶ this[33] faith[34], which[35] (is) of-Ahura[36] (as) revealed-by-Zara-θuštra[37].

3. (And) verily[2] may there always[1] be[7] prosperity[6]* within[4] this[5] place[5]†, always[8] Righteousness, always[10] the power[13] of holy[12] men[11]‡, (and) always[14] the Law[16] of-Ahura[15].

4. (And) may the excellent[4], heroic[5] (and) holy[6] Fravašis[7] of the Righteous[3] come[1] hither[2], bringing[10] (us) the healing-virtues[9] of (their) blessing[8]—(virtues) as wide[12]-as-the-earth[11], as-extensive [14]*-as-rivers[13], as-exalted[16]-as-the-sun[15],—for-the-establishment[17]† (in this place) of-better-men[18], for-the-overcoming[19] of wicked-foes[20], (and) for the (yet) greater[21]-increase[22] both[24]‡ of the splendour[23] and[26] of the glory[25] (of the Spirit).

5. In this[2] house[3] may Obedience[4]* triumph-over[1] disobedience[5], peace[6] (over) discord[7], generosity[8] (over) niggardliness[9], Reverence[10]† (over) contempt[11], the true-spoken[12] word[13] (over) the word[15] false-spoken[14], (and) Righteousness[16] (over) evil[17].

6. So-that[1] in this[2] (place), because-of-(the presence of)-Sraoša[5] the Holy[6], the Holy[4] Immortals[3] may eagerly-expect[7] both[10]* excellent[8] worship[9] and[12] praises[11]; (and) may we† during[24] long-ages[25] offer-with-reverence[26] (to Them) both[15]* excellent[13] worship[14] and[17] praise[16] in-words-of-praise[18]† and[19] words-of-welcome[20], and[21] words-of-triumph[22] too[23].

Verse 1. * Lit., "better than the good". † Lit., "of". ‡ Lit., "true". *Verse* 2. * Lit., "which". † *ca*10 and *ca*14 is omitted. ‡ Lit., "village". || Lit., "and". ¶ Lit., "of". *Verse* 3. * Lit., "cattle". † Lit., "village". ‡ Orig. sg. *Verse* 4. * Lit., "long". † Lit. "possession" or "lordship". ‡ Lit., "and". *Verse* 5. * Sraoša. † Ārmaiti. *Verse* 6. * Lit., "and". † Orig. 3rd sg. ‡ Lit., "bearing-words-of-praise", etc.

7. § mā[1] yave[2] imaṯ[3] nmānəm[4], χᵛāθravaṯ[5] χᵛarənō[6] frazahīṯ[7],
mā[8] χᵛāθravaiti[9] īštiš[10], + mā[11] χᵛāθravaiti[12] (āsna[13]) frazaiṉtiš[14]:
+ χᵛāθrō[15]-disyehe[16] [paiti[17] Aŝðiš[18]-ca[19] Vaŋhuyå[20]] dareγəm[21] haχma[22].

8. § + vasas[1]-ca[2] (tū[3], Ahura[4]) Mazda[5]!
uštā[6]-ca[7] χŝaēŝa[8] havanąm[9] dāmanąm[10],
vasō[11] āpō[12], vasō[13] urvarå[14], + vasō[15] vīspa[16] (vohū[17]) Aša-ciθra[18]
χŝayamnəm[19] aŝavanəm[20] dāyata[21], + aχšayamnəm[22] drvaṉtəm[23].

9. vaso-χŝaθrō[1] χyāṯ[2] aŝava[3], avaso-χŝaθrō[4] χyāṯ[5] drvå[6];
gatō[7] hamistō[8] nižbərətō[9] + (haca[10]) Spəṉtahe[11] Mainyēuš[12] dāmabyō[13];
varatō[14] avasō-χŝaθrō[15].

10.§ + haχŝaya[1] azəm[2]-ciṯ[3] (yo[4] Zaraθuštrō[5]) fratəmą[6],
zaṉtunąm[11]-ca[12], daχyunąm[13]-ca[14], aiŋhå[15] daēnayå[16] anumatayaē[17]-ca[18],
anuχtayaē[19]-ca[20], anvarštayaē[21]-ca[22], yā[23] āhūiriš[24] zaraθuštriš[25].

11.* § + yaθa[1] (nō[2])† åŋhąm[3]
šyātō[4] manå[5] vaštō[6]‡ urvąnō[7] χᵛāθravaitīš[8] tanvō[9]
+ (həntō[10])‖ vahištō[11] aŋhuš[12]; + āhūire[15] mazda[16] jasəntąm[17].
ākåš[13]-coiṯ[14]¶

12. § Aŝa[1] vahišta[2], Aŝa[3] sraēšta[4] daresāma[5] θwā[6],
pairi[7] θwā[8] jamyāma[9], haməm[10] θwā[11] haχma[12].

Verse 1 is from Gâθ Ust. (Yas. XLIII. 3).

Verses 2-7 are also found in the Afrin. Dahmân.

Verses 8-10 are repeated in Yas. VIII, 5-7; Yas. XI, 12-14; Yas. LII, 5-7; Yas. LXVIII, 16-18, and Yas. LXXI, 26-28. They also occur in the hymn *Hoŝi-bąm* addressed to the Dawn.

Verses 11-13 are found also in Yas. LXXI, 29-30 and in the *Hoŝ-bąm*.

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* Geld.'s text is differently divided. See notes. † *yaθa-uō*, Geld. and Kan. ‡ *vahiŝtō*, Geld. and Kan. ‖ *hənti*, Geld. ¶ *akəŝcōiṯ*, Geld. and Kan

7. May not[1] the radiance[6] of-heaven[5] ever[2] leave[7] this[3] house[4], nor[8] the strength[10] that-leads-to-salvation[9], nor[11] clever[13] offspring[14] full-of-glory[12]: may we constantly[21]* be-in-companionship[22] with[17] the Teacher[16]-of-(the-path-to)-salvation[15]† and[19] (with) Aŝi[18] Vaŋhui[20].

8. At-will[1] and[2] supreme[6] too[7] Thou[3], O Ahura[4] Mazda[5], rulest-over[8] Thine-own[9] creations[10], at-(Thy)-will[11] the waters[12], at-(Thy)-will[18] the trees[14], at-(Thy)-will[15] all[16] the good[17] (creation), the generation-of-Aŝa[18].

Make ye[21] (O Ahura, and ye Holy Immortals!) the holy[20] (man) powerful[19], (but) the infidel[23] without-power[22].

9. May the holy[3] (man) be[2] full-of-sovereign-power[1], (but) may the infidel[6] be[5] without-free-power[4]; (may he be) defeated[7]*, smitten-down[8], (and) thrown-out[9] from[10] the creations[13] of the Holy[11] Spirit[12]; (may he who hath) turned-way[14] (from the Law be) without-free-power[15].

10. I will guide[1], even[3]-I[2], who[4] (am) Zaraθuštra[5], the leaders[6] of (these) houses[7] and[8] of (these) villages[9] and[10] of (these) provinces[11] and of (these) lands[13] too[14], to follow-in-(their) thought[17],* to-follow-in-(their) -words[19],* and[22] to-follow-in-(their)-deeds[21]* this[15] Faith[16], which[23] (is) of-Ahura[24], revealed-by-Zaraθuštra[25].

11. So-that[1], verily[2], the minds[5] of these[3] (leaders) (may be*) full-of-joy[4], (and their) souls[7] (be*) with-every-wish-fulfilled[6], (and their) bodies[9] full-of-heavenly-glory[8], (and thus too theirs) may be[10] the best[11] life[12] (hereafter): may they reach[17], O Mazda[16], the regions-of-Ahura[15], even[14] after the disclosure[13] (of their actions in this life).

12. Through the best[2] Righteousness[1], through the highest[4] Righteousness[3], may we catch-sight[5] (of) Thee[6], may we approach[7,9] Thee[8], may-we-be-in-perfect*-union[10, 12] (with) Thee[11].

Verse 7. * Lit., "for long ages." † Sraoŝa. *Verse* 9. * Lit., "gone". *Verse* 10. * *ca*[18] and *ca*[20] omitted. † Lit., "for the following-in-thought, etc. ... of this Faith". *Verse* 11. * *hentō* to be construed with each clause, hence plu. *Verse* 12. * Lit., adv.

NOTES.

1. Kanga: Khordeh Avesta bā Māenī (5th ed.), [verses 2–7 at pp. 409–411, verses 8–12 at pp. 24–25] and Gāthā bā Māenī (1st ed.) [verse 1, at pp. 100–101].

2. Mills: S.B.E., XXXI, [verses 1–7 and 11–12 at pp. 310–312, verses 8–10 at pp. 229–230].

This is a prayer invoking blessings on the heads of the pious and according to Mills were recited at farm homesteads by wandering priests. It is named *Tandarostī* by Kan. and other Parsi writers. The name means lit. "health of the body", and the prayer is intended for invoking blessings whether of the material or spiritual world. It shows very well what the Zoroastrian conception of happiness (here and hereafter) is. The first verse is from Gāθ. Ušt. (Yas. XLIII. 3). The last five verses are found in the prayer *Hōš-bąm* (the bright Dawn) which is recited before sunrise. It may be noted that the *Tandarosti* usually recited by Zoroastrians at the end of the daily "service" is not this *Tandarosti* but a small *Pāzand* prayer of a much later date which was probably composed by Dastur Ādarbād Māraspand in the Sassanian times.* Needless to say that despite the great piety and learning of Ādarbad his composition has not touched the high spirituality of the original Yasna.

1. *aṯ*—अथ. Mills takes "now", so also Kan. Best trans. "verily".

hvō—1/1 pron. स्व. When used with *nā* it has an adjectival force,—that very man, that man alone (Barth., Wb. 1845).

vaŋhāuš—Barth. (Wb. 1396) regards it as 5/1 to be construed with the adj. *vahyō*. The 5/1 and 6/1 of all nouns, except those ending in *-a*, are identical in Skt. In Gāθ. the forms are largely identical but later on we find the ending *-ăṯ* being universally applied for the abl.†

vahyō—2/1 n. adj. com. Barth. (Wb. 1405) mentions that this "better than the good" has a special meaning. It is the special spiritual level higher than what an ordinary man understands by the word "good" or "happiness". Hence probably Kan. translates this phrase *vaŋhāuš vahyō* as "supreme good" (सर्वोत्तमं सुखम्) or "*summum bonum*"‡.

aibi-jamyāṯ—3/1 aor. opt. par. √*gam* (*jam*) + *aibi* (अभि),‖ to attain.

yā—1/1. यः. This is a special Gāθ. form but is occasionally borrowed consciously or unconsciously in Y.A.¶

nå (v.l. *nā*)—4/3. To us, नः (अस्मभ्यम्). This is a Gāθ. form. Barth. takes this as 2/3.**

ərəzūš—2/3 n. adj. Straight.

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* See Introduction. † Jack., A. G., § 222 (Ablative). ‡ G. b. M., p. 100, ftn. ‖ Note भ = G. A. *b*; see above note on *srvarəm* (Yas. IX. 11). ¶ Jack., A. G., § 401. ** Wb. 1031.

savaŋhō—6/1. Bliss, happiness. The usual meaning in Gāθ. is the eternal happiness (आत्यंतिकं सुखम्);* but in Y.A. it is used for either material or spiritual bliss (Barth., Wb. 1562). Nair. trans. क्षेमः; Kan. compares Skt. शवस्.

paθō—2/3 n.

sīšōiṯ—3/1 opt. pres. √*sāh* (शास्) to teach. Barth. says it governs two accusatives as in Skt. (Wb. 1574).

ahyā—अस्य (Gāθ), Y.A. has *ayhe* or *aiŋhe*.

manaŋhas-cā—Lit., pertaining to the mind. Used in Gāθ. the mean spiritual as opposed to corporeal or physical.† cf. *ahvå astvatas-cā hyaṯ-cā manaŋhō* (Gāθ. Ahu., XXVIII. 2).‡

haiθyāṉg—2/3 m. Real, सत्यान्. Barth. (Wb. 1710) trans. "correct" or "right", and takes the adj. to refer to *paθō*; but *paθō* is neu. Mills trans. "the eternal worlds"; Kan. says, "the real worlds". The paths *leading to* the eternal worlds, hence the acc.

ā-stīš (v.l. *āstīš*, Geld.). *ā* is prep. meaning "to". *stīš* is 2/3 of *sti*. Barth. (Wb. 1592) takes *sti* to mean creation or world. स्ति (m.) is found in RV.,‖ where the word seems to mean "members of the household". We also get स्तिपा¶. Barth. (loc. cit.) suggests deriving from √*ah*, to be (cf. Pers. هستی *hastī* existence); Kan. (Dict., p. 537) suggests √*stā*, स्था (cf. स्थिति). The word *sti* when it occurs elsewhere in Av. is fem. It is noteworthy that the Skt. cognate is mas. as required in this passage; in any case *stīš* would be 2/3 for both m. and f.** In Ven. II. 40, we get the comp. *stiδāta* (made in the world or artificial) as opposed to χ^{v}*aδāta* (self-created).†† Geld.'s reading *āstiš* means "subjects".

yāṉg—यान्.

ṣaētī—3/1 pres. par. √*ṣi* (शि) to rule. Cf. χ*ṣaētō*, Yas IX. 4.

arədrō—Worshipper, a pious or faithful person. Kan. (Dict.) postulates a √*arəd*, to worship; but probably this word is cognate with राध् + क्त. Nair. trans दक्षिणादाता. Mills has "servant".

θwāvąs—Like unto Thee (Barth.); त्वत्तुल्यः (Nair.); Mills says, "worthy of Thee". It probably means "absorbed in Thee". The same idea occurs in the last verse of this passage *hamәm θwā haχma* (see below 12). See Whit. § 517; ‡‡ Reich. § 276; Jack., A. G., § 857, note 2.

huzāṉtušә—1/1. Possessing good wisdom (Kan.); cf. *haoząθwa-ca*

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* Unless expressly stated otherwise, as here. † Barth., Wb. 1127. ‡ Sel. XV below.
‖ VIII. 19. 11; X. 148. 4. ¶ RV., VII. 66. 3; X. 69. 4. ** Kan., A. G., § 108. †† Barth., Wb. 1607, explains *stiδāta* as "created *for* the world", i.e. "evanescent" and χ^{v}*aδāta* as "eternal". Sel. X below. ‡‡ Also § 1233 f.

above, Yas. LVII. 23. The *ə* at the end is metrical.* Mills trans. "good citizen" (*hu* + *zaṇtu*), but he himself says (Gā*θ*., p. 511) that *zaṇtu* in this sense is unknown in the Gā*θ*. He also suggests the meaning "noble-hearted".

spəṇtō—Pious. Kan. trans. "prosperity-bringing".

2. *tå*—2/3 f. ताः, these.

ahmi nmāne—7/1 with verb of motion implying that the blessings are to come to the house and remain *in* the house.

jamyārəš—3/3 ben. atm. √*gam* (*jam*). Jack., A. G., § 646; Reich. § 257.

χ̌ṇūtas-ca—Satisfaction (Kan.), reward (Barth.); wise perceptions (of the saints) (Mills). Kan. takes it as 1/1 if the stem is taken as ending in *a*, or 1/3 if it is taken as ending in *-t*.† Cf. Per. خوشنود (*khushnūd*) satisfied, glad.

aṣayas-ca—1/3. See above, Yas. IX. 3., etc.

vyādaibiš-ca (*ă*π.)—Openness or freedom from deceit (Kan.); from *vi* + *ā* + *daibi* (√*dab*-दभ्-to deceive). Barth. (Wb. 1478) takes this as 3/3 used for 1/3 of *vyādā*‡ and trans. "gifts". The v.l. *vyādaibyas-ca* seems to support this view. Barth. also quotes from Pur. 39. *narš-ca ašaonō χ̌ṇūtīm-ca arətīm-ca vyādas-ca paiti-zaiṇtayas-ca*. Kan. however gives (*pāiti-*) *vyādā* as a separate word meaning "gifts made in return (i.e. as reward) for worship" (Dict., p. 305). Mills says (S.B.E., XXXI, p. 310), "their guileless characteristics".

paitizaṇtayas-ca (*ă*π.)—Kan. in Kh. A. b. M. says शुकर गुजारी (thanksgiving) but in Dict. (p. 303) says, "welcome", "warm reception". Barth. (Wb. 835) also takes it the latter way. Cf. *paitizaṇtō*, Yas. LVII, 14 and 35. Mills trans., "recognition of what is due".

us . . . jamyāṯ—Note the sg., each being a separate blessing to be desired. Kan. trans. उत्पन्न थावो (may arise).

nū—Certainly, नु. It is enc. (see below verse 3). The *nū* is also used with an accent and can then begin a sentence or *pāda* (Yas. XLV. 1), and sometimes it is combined with *ciṯ*.‖

aiŋhāi vīse—4/1 for 7/1. For this village (Mills). See above *ahmi nmāne*.

χ̌aθrəm—This word implies strength physical as well as spiritual. See *χ̌aθryō* (Yas. LVII. 19). The *χ̌aθryō* (क्षथ्रिय) implied a certain degree of spiritual growth, as also among the Hindus. Divine Sovereign Power (Mills).

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* Kan., G. b. M., p. 101, ftn.; probably to avoid the two sibilants coming together.

† Dict., p. 155. ‡ If we accept this we may as well trans. 3/3 literally, "together with their gifts". ‖ Barth., Wb. 1089.

savas-ca—Prosperity (Kan.);* benefit (Mills). Cf. *savaŋhō* in verse 1. The word is from √*su* (सु). Mod. Per. سود (*sūd*)-profit, interest, is a derivative from the same root. Barth. (Wb. 1561–62) notes the remarkable fact that the du. form *savā* (m.) or *savōi* (f.) is used to mean "profit and loss". He quotes in support Yas. XLIII. 12 and XLV. 7. Kan. however takes these differently.†

χᵛarənas-ca χᵛāθrəm-ca—Fame and health (Kan.); glorious welfare (Mills—he apparently takes the first as adj. to the second word). Kan. elsewhere renders the word as "salvation" (**मोक्षावी**) in the sense of **मोक्ष**‡. Kan. (also Mills) puts a fullstop after *χᵛāθrəm-ca*, not so Geld.

darəγō-fratəmaθwəm-ca — Long-continued prominence (Mills); **दीर्घ-प्रथमत्वम्**. Mills takes this with the next verse. Kan. construes with *būyāṯ* understood.

yaṯ—See above Yas. IX. 4.

3. *asista* (v.l. *āsi*°)—Kan. trans. "always" and remarks that the orig. form is *āsišta*. He also notes that Dar. derives it from *a* (neg.) + *sista* (cut off, from √*syaŋh*—**सो**) and that hence the word means that which is not destroyed i.e. eternal.|| Mills evidently takes it as sup. of the adj. *āsu* and trans. "with the greatest speed". Barth. takes it as pft. pt. pass. of √*saēd* (**सिद्**) and trans. "undisturbed" (Wb. 1547).

haca—Within (Mills).

gāuš—Sg. used in a collective sense. This implies prosperity.

būyāṯ—Kan. trans. as a ben., "may arise" (**उत्पन्न भवो**).

narš—6/1. **नृः**.

4. *iθra*—to this place. From the pron. stem *i*; Skt. has **अत्र**.

aṣ̌ōiš—6/1 of *aṣ̌i* (**आशिस्**) blessing. Of holiness (**अशोदत्ता**) (Kan.); blessed gifts (Mills). Cf. Vis. IX. 1, *Haomanąm aṣ̌oiš ciš̌tōiš baēṣ̌aza hacimnanąm* (where Mills trans. *aṣ̌ōiš* by "sanctity").

baēṣ̌aza—Means (**उपायो**), Kan.; he takes this as 2/3. Mills takes this as 3/1 and trans. "with healing virtues". Cf. Yas. XI. 17. In Yas. LXVIII. 15. we have *hazaŋrəm baēṣ̌azanąm, baēvarə baēṣ̌azanąm* (a thousand healing remedies, ten thousand healing remedies). The word is neu.

hacīmnå—1/3 f. pres. pt. atm. √*hak/c* (**सच्**), to accompany, to follow.¶ When used with an acc. it means to bring to, to carry (Barth., 1739ff.). Here the acc. is *baēṣ̌aza*. Mills trans. "may they go hand in hand with us".

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* In Dict. (p. 522) he gives the meaning "blessing" also. † G. b. M., p. 108 and p. 187.
‡ He evidently in some places confuses the idea with that of worldly happiness. || Kh. A. b. M., p. 410, ftn. ¶ Skt. **सची** is cognate.

zəm-fraθaŋha—2/3 n. adj. to *baēṣaza* (thus also the following two words). Wide as the earth. Cf. द्यु, द्यौ, etc.

dānu-drajāŋha—Long as the rivers. The word *dānu* is cognate with Oss. *don* (river). दानु in RV., means "dew" or "trickling drops of water"*; the epithet दानुमती is used of मित्रावरुणा in RV., I. 136. 3 and for the Aśvīns in RV., VIII. 8. 16. For *drājaŋha* see Yas. IX. 26.

hvarə-barəzaŋha—High as the sun. *hvar* is खर् of Skt. but there is a change of meaning.

išṭōe—Dat. inf. इष्टये. For the fulfilment of desires (Kan.). For the furtherance of better men (Mills). Barth. takes it as dat. inf. √*aēš* to rule, to possess and trans. "so that (this *vīs*) may possess better men".

vaŋhaŋąm—6/3 com. adj. from *vohu* (*vaŋhu*). Better people. Note the √*aēš* governs gen. like the ईश् of Skt.

paitištātōe—Dat. inf. √*stā* + *paiti*, to oppose.

ātaranąm—Wicked (Kan.); hostile (Mills). From √*tar* (तॄ) to attack, hence "one who attacks". Cf. इषुतरम् वसम् (RV., X. 99. 1) and इषुतूर्य (RV., VI. 13. 1).† Probably the Skt. आतुर (sick) is also cognate.

fraṣa-vaχšyāi—Dat. inf. √*vaχš* (to increase, to wax) + *frąš* (प्राङ्). For the greater increase (Barth., Wb. 1007). Cf. उक्षयण, वक्षयम्, etc. Ger. *wachsen*. The √*vaχš* is also used for the waxing of the moon: *må uχšyeiti* (Yas. XLIV. 3, Sel. XVI). The noun *vaχša* used with *hū*‡ means the rising of the sun (Yt. V. 91, etc.).

rayąm-ca χ^{v}arənaŋhąm-ca—Wealth and fame (Kan.): but he suggests (Kh. A. b. M., p. 410, ftn.) "splendour and glory". Cf. *ahe raya χ^{v}arənaŋha-ca* above (Yas. LVII. 3, etc.).

5. *vainīṭ*—3/1 root-aor. ind. par. √*van*. अवनीत्. Jack. thinks it may be an opt. aor. with a weak ending (A. G., §§ 463 and 637). If we take it to be ind. the ī may be compared to the ई in अग्रभीत्, आषीत् etc.

sraoṣō—used here in the lit. sense (from √*sru* to hear) of "obedience". This is obedience to the Law of Aša which is the Law of God. In fact *Sraoša* represents this Obedience to Divine Law. See introductory note to Yas. LVII (Sel. II).

asruštīm—Disobedience.

āχštiš—Peace. The derivation is doubtful. Probable cognate words are Pers. آشتی (*āshtī*), peace, and the word आष्टि which occurs in AV. (VI. 54. 1) and seems to mean "victory" or "attainment". This आष्टि is also

* RV., I. 54. 7, etc.; Grass., Wb. 594f. † Grass., Wb. 1335. ‡ See above Yas. LVII. 10.

found in the comp. जरद्दृष्टि* which would mean lit. "attainment of old age" hence "long-life" or (when adj.) "long-lived".

rāitiš—Generosity. Cf. राति, offering; Pers. داد (*rād*), generous.

ārmaitiš—Reverence or piety; right-thought.† Orig. the word was *arəm-maiti* which with the corresponding *arəm-uχti* and *arəm-varšti* is found in Pur. 25 (Barth., Wb. 188–189). The form अरमति is found in RV., VII. 35. 8; 42, 3, where Sāyana trans. श्रद्धावती. (Barth., Wb. 335ff). Grass. (Wb. 103) says that the word means "devotion" or "piety" and also means the Goddess of Devotion. See also Spəṇta-Ārmaiti above (Yas. LVII. 24), who is the fourth of the Holy Immortals. She is the ruler of the earth and is also called the "daughter of Ahura" (Modi, Dict.).

tarōmaitīm (v.l. *tarō-mai*°)—Contempt, pride, impiety. The word is also spelt *tarəmaiti*. In the later Pah. works (e.g., Bun. XXX. 29) this is the name of a daēva—*Tarmat-dēv*—who is a special foe of Ārmaiti. In the Skt. trans. of Yas. XXXIII. 4, Nair. renders this word by दुष्टमनाः. From *tarə* + √*man*, to hold in contempt (Barth. Wb. 641 and 1123).

arəuχδō-vāχš—Cf. *ərəžūχδəm . . . vācīm*, Yas. IX. 25 above.

miθaoχtəm—Falsely spoken. Cf. मिथ्या. The word is also spelt *miθōχta*.

Aša drujəm—Geld. and Kan. read *aša-drujəm* and Kan. takes it as a comp. adj. to *vācim* and trans., "inimical to righteousness". He however (Kh. A. b. M., p. 411, ftn.) suggests the reading here adopted and the trans. "(may) righteousness (overcome) evil". Barth. (Wb. 230) reads the words‡ separately. He mentions that the ideas of *Aša* and *druj* are to be found opposed to each other both in G. A. and in Y. A., e.g. *yezi . . . . ašā drujim vənaŋhaiti* (Yas. XLVIII. 1) (when the righteous man shall overcome the druj); also Yas. XLIV. 17 (Sel. XVI). Barth. also observes that the form *aša* here (as well as *ašā* in Yas. XLVIII. 1) is l. l n. Therefore, *Aša* and *druj* here correspond to धर्म and अधर्म.

6. *yaθa*—So that. (Kan.). Mills trans. "as" (= because).

Sraošāδa—5/1. Mills in his trans. adds the explanation, "who governs here". Kan. trans. "through Sraoša"; he being the first to praise the Holy Immortals, who come down when they are invited by him. Cf. above Yas. LVII, 2, 6, 8 and 12.

paitiš̨ąn—3/3 sub. impf. par. Mills trans. "seek for". Kan. says "desire eagerly". Cf. Yas. LVII. 13.

vaŋhūš—2/3 m.

yasnąs-ca vahmąs-ca—Cf. above Yas. LVII. 6. 8. Kan. explains *vahma* as mental repetition of the name of a deity.

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* RV., VII. 37. 7; X. 85, 36. † "The name *Sraoša* had not lost its original meaning, so of *Ar(a)maiti*"; Mills, S.B.E., XXXI, p. 311, ftn. ‡ But Barth. reads *drujim*.

vohu, etc. The repetition of the three words in the sg. is rather remarkable. This may be an interpolation. Mills suggests that the sg. implies that the worship is of each particular Immortal.* Or is the plu. used for the Holy Immortals and the sg. for Sraoša?

hubərətīm-ca—Mills trans. "good offering" but adds (S.B.E., XXXI, p. 311, ftn.), "possibly 'good support'". Kan. trans. "good gift" *hu* + √*bar* (भृ).

uštabərətīm-ca—Offering for salvation (Mills); gift of health (Kan.). Barth. (Wb. 418) trans. "desired offering" and thinks that the word probably means "those hymns beginning with the word *uṣta*". The *Gāθā Uštavaiti* is so called from its first word *uštā*.† Cf. also Vis. XVIII. 1, *ušta Ahurəm Mazdąm yazamaide ušta Amәšә Spәntә yazamaide*, etc. (we worship Ahura Mazda with *ušta*, we worship the Holy Immortals with *ušta*). This word means "hail!" or "welcome!" Cf. also Yas. IX 25, above. Is there possibly a connection between this word and the Skt. स्वस्ति? The second suggestion of Barth. is certainly supported by the v.l. he adopts (also noted by Geld.) *ušta-bərətīm*.‡

vaŋtabərətīm-ca (v.l. *vanta-bərə*°, Barth.)—Good offering in praise (Mills); friendly offering (Kan.); offering of respect (or homage) (Barth.).

Kan. puts a full stop after *vaŋtabərətīm-ca*, taking the last words as an independent sentence.

ā—Mills takes this prep. as governing the abl. and trans. "together with". Kan. takes *ā-darəγāṯ* as an adv. phrase and trans. "for a long time".

darəγāṯ—Mills takes this as an adj. and trans. "long-continued".

χ^v*ābairyāṯ* (*ăπ.*)—This word is taken in varied ways. Mills takes it as a noun (5/1) and trans. "offering of the whole self", or complete self-surrender to the Divine Will. And Mills puts a comma at the end of this verse, thus connecting it with the following. Kan. in his Ij. Vis. (p. 145) definitely takes the sentence *ā* . . . χ^v*ābairyāṯ* with verse 7. In Kh. A. b. M. (p. 411), however, he takes it as in the text. In the latter he takes this to be an entirely independent sentence, unconnected with either what precedes or what follows. His trans. seems to imply that he takes the word as 3/1 opt. pres. par. of χ^v*ā* (स्वा) + √*bar* (भृ), to be independent, and trans. "may (this community) be independent for a long time".‖ But in Ij. Vis. (p. 145, ftn.) he suggests the trans. "on account of their (i.e. of the Holy Immortals)

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* "As they seek for (one) good sacrifice and act of homage (more especially their own)"; S.B.E., XXXI, p. 311. † *uštā ahmāi yahmāi uštā kahmāi-cit* (Yas. XLIII. 1). See also Sel. XVI, last verse.

‡ Probably all the three words *hubərəti*, *uštabərəti* and *vaŋtabərəti* refer to formulae used in invocation.

‖ That is to say, with the help of the Holy Immortals and of Sraoša there needs be no fear of a conquest by foreigners. The Pah. version quoted by Barth. (Wb. 1878) seems to support this view.

long-continued support may not glory desert this house, etc." Barth. (Wb. 1878) is uncertain of the meaning though he takes this as 5/1 for 2/1 (case-attraction) and trans., "welcome-home* during long ages". He seems to think that the word also implies the last judgment and that the reward of good deeds given at that time are "welcomed" (i.e. gratefully received) by the faithful of this place. The word is most probably (as Kan. takes it) 3/1 opt. pres. par. of √*bar* with the prefixes *su* and *ā*. The transfer of the √*bar*, usually thematic, to the non-thematic root-class is a common enough phenomenon in the Veda as well as in Avesta.† The √भृ with आ in Veda means to extol (a divinity) through sacrifice; cf. अस्मै भीमाय नमसा समध्वरे . . . अमरा पनीथसे‡ (RV., I. 57. 3), "To him the terrible, most meet for lofty praise . . . . bring gifts with reverence in this rite"||. Probably the sense here meant to be implied is 1/3 but the form 3/1 (ending in *-āṯ*) has been used owing to the attraction of *darəγāṯ*.

7. *yave*—Adv. Ever. Probably orig. it was 7/1 of *yav*, duration. The phrases *yavē vīspāi* and *yavōi vīspāi* mean "for all time" ¶ (Barth., Wb. 1264–65). Kan. (Dict.) compares the Ger. *jemals* and Fr. *jamais*.

χᵛāθravaṯ—Kan. trans. "salvation bringing"; brilliant (Mills).

frazahīṯ—3/1 opt. pres. par. √*zah* with *frā*, to leave completely, to abandon. Cf. निजसत (RV., I. 191. 7).

ištiš—Happiness (Kan.); abundance (Mills); strength (Barth., Wb. 376). Cf. *ahmāi ištīm pouruš-χᵛāθrąm* (to him strength of full-salvation) Yas. LXVIII. 11; Skt. इष्टिः.

āsna—Naturally wise (Kan.); legitimately born (Mills). Barth. (Wb. 341) says "clever" or "intelligent". He says that the word when used with *χratu* also means "inborn", the phrase meaning "natural (or inborn) strength (or wisdom)". Cf. Yas. XXV. 6, Yt. X. 107, etc. Barth. also suggests that there may be here a play upon words. The two senses are due to two derivations. The meaning "clever" is through *ā* + √*zan* (आ), and in the other sense Barth. derives it as *ā* + ˣ*z(dh)-na* (आ + साध् + न). The Skt. version translates this as सुशील. Cf. *ahmāi āsnąm-ciṯ frazaiṇtīm*, Yas. LXVIII. 11.

χᵛāθrō-disyehe—Teaching salvation (Kan.); lit., "pointing out salvation". Probably this refers to Sraoša; cf. *daēnō-disō*, Yas. LVII. 24. "Which teaches concerning glory" (Mills), but he takes it as an adj. to *Ašōiš-ca Vaŋhuyā̊*.** And this is not very possible because of the *ca*. Kan. and Barth. construe: "He who shows the way to salvation and Aši Vaŋuhi". Note gen. used with *haχma*.

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* Einheimsen. † Whit. § 625; Jack. (A. G., p. 145, ftn. 2) notes the opposite type of transfer, from the non-thematic (root-class) to the thematic (a-class, 1st conj.). ‡ Note that the सम् + आ + भृ here corresponds almost exactly to *su* + *ā* + *bar*. || Trans. by Griffith. ¶ Yas. XLVI. 11; XLIX. 8. ** "That good blessedness which teaches concerning glory"; S.B.E., XXXI. p. 312.

paiti—With; governing the gen. here. Barth. (Wb. 825) says it governs the acc. (?)*

Aṣ̌ōiš-cā Vaŋhuyå—See above Yas. LVII. 3, where she is associated with Sraoṣa. I regard the words *paiti . . . Vaŋhuyå* as interpolated.

haχma—Barth. takes it as 3/1 of a noun. Kan. also (with Mills) takes it to be a noun "companionship" and construes with *mā yave imaṭ nmānəm frazahīṭ*. Better to take it as 1/3 aor. of √*hak/c* used as a sub. "may we be in companionship of". See below verse 12.

8. *vasas-ca*—Adv., orig. 2/1. At will, i.e. unrestricted, unhampered. This adv. form is specially used with √*χṣ̌i* (Barth., Wb. 1383). Cf. *vasō-χṣ̌aθrō*, Yas. IX. 17 and below in verse 9; also *vasō* below.

tū—1/1. A variant of *tūm*, **त्वम्**.

uṣ̌tā-ca—3/1 used as adv. With glory (Kan.); with a saving rule (Mills). Barth. takes it to mean much the same as *vasas-ca* and as 7/1 of *uṣ̌tā*, wish (Wb. 417).

χṣ̌aēṣ̌a—2/1 opt. pres. atm. √*χṣ̌i*. The sense is almost indicative. Note also atm.

havanąm—6/3 governed by *χṣ̌aēṣ̌a*. Belonging to thee, thine own (**स्व**). The gen. with √*χṣ̌i* is also to be found in RV. (V. 42. 11, X. 120. 8, etc.).

āpō etc.—Kan. takes these as referring to and enumerating the *dāmąn* of Ahura. Mills construes differently and trans. "render ye the holy man also a sovereign at will over the waters, etc."

vohū—2/3 n. Kan. regards this as an irregular G.A. form† and trans. "all good things"; "all clean and sacred (creatures)" (Mills). In the Veda too **वसु** (n.) is used in this sense especially with other words like **विश्वा** (RV., VIII. 103. 6, etc.); **पुरू** (RV., IV. 31. 8); **दिव्यानि पार्थिवा** (RV., VI. 59. 9, etc.); **खार्ता** (RV., II. 23. 9) and others (see Grass., Wb. 1234–1236).

Aṣ̌a-ciθra—Which contain the seed of Righteousness (Mills). Rather it means "the seed of *Aṣ̌a*," i.e. produced by (or in accordance with) the Law of Aṣ̌a. *ciθra* in the sense of progeny, family or race is found in comp. words like *daēvō-ciθra*,‡ *Hvarə-ciθra* (the name of the second son of Z.)‖ The word is found in O. Pers. in the phrase *ariyah-ciθrah* (of the Aryan race), Beh. VI. 2. In Pers. the word becomes چهر (*chihr*) as in مینو چهر (*Mīnū-chihr*), Av. *Mainyuš-ciθra*. The other sense of the word is "clear" (**चित्र**)¶. The etymology of both these may or may not be the same. After *ciθra* Kan. puts a semi-colon (;).

χṣ̌ayamnəm—2/1 pres. pt. atm. √*χṣ̌i*. Ruler, i.e. powerful.

aṣ̌avaanəm—2/1. Sg. used collectively in a plu. sense.

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* Probably he takes *Aṣ̌ōiš-ca Vaŋhuyå* as acc. † A.G., § 122. ‡ See below Sel. VI.
‖ See above Yas. XXVI. 5. (Sel. IV.), note on *Isat-vāstra*. ¶ Sel. VI. below.

dāyata—2/3 imp. par. √*dā* (दा) to create, to make. Note the double acc. The change from the sg. (*χ̌aēš̌a*) to the plu. is remarkable. Probably the Holy Immortals are also included in this word.

9. *χyāṯ* (v.l. *hyāṯ*, Geld.)—3/1 opt. pres. par. √*ah* (अस्) to be; सात्.

drvå—1/1 of *drəgvaṇṯ*. See Jack., A.G., § 291; Kan., A.G., § 134. The forms *drəgvå* and *drvō* are also found but the last is usually the 8/1.

gatō—Gone (Mills), i.e. from the world of the pious; defeated.

hamistō (v.l. °*štō*)—Met as a foe (Mills). Kan. seems to take *gatō hamistō* as almost a comp. and trans. "fallen into pain", taking *hamistō* as 7/1 of °*sti* (f.). The word also means "battle".* Barth. (Wb. 1778) takes it as pft. pt. pass. of *ham* + √*maēθ* (*ham* + *mista*) and trans. "thrown down", "defeated". He compares O. Eng. *smītan*, Eng. *smite*, Ger. *schmeissen* (to fling down). His rendering of the whole passage is: "may the infidel be smitten down, and be taken away from the creation of Spenta Mainyu".† In Yas. LXI. 2, we have *hamistāe nižbərətāe vīspayå drvatō stōiš* where Mills trans. "for the encounter with", and Kan. "for opposing".

nižbərətō—Carried out from (Mills); cast out of (Kan.). Nair. for this passage in Yas. VIII. 6, says प्राप्तो वस्तुः अपव्रजतु अनादरणीयो दृष्टिभ्यः.

varatō (v.l. °*rətō*, Barth. Wb. 1368)—Hemmed in (Mills);‡ having failed (in his schemes) (Kan.). Barth. explains the word as "surrounded", i.e. "deprived of free movement". Pers. بَرْدَه (*bardeh*) means "a prisoner". √*var* (वृ) to surround. Possibly the word may be derivable from √*var* (to turn away from) and may mean "he who turns away from the law", hence a heretic. Cf. note on *drvaṇṯ*, Yas. IX. 8.

avasō-χ̌aθrō—Mills trans., "without power over any wish".

10. Mills says about this verse: "this piece is a reproduction, or close imitation, of some earlier fragment. It sounds like an exhortation delivered while the Faith was still new".

haχ̌aya—1/1 imp. caus. atm. √*hak*/*c* (to guide) used in the sense of sub. with a slightly future connotation. I will incite (Mills); I will lead (Kan.). Barth. (Wb. 1740) regards this as 1/1 opt. atm. and trans. it interrogatively—"Shall I incite?"

azem-ciṯ yō Zaraθuštrō—Even I who am Z. (Mills). Kan. says "I who am Z.", but in a ftn. on p. 25, (Kh.A.b.M.), he says: "I and others" (i.e. Z. and his disciples). Possibly the last two words were added later.

fratəmą—2/3. The leaders, the heads, lit. the first, प्रथमान्.

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* Kan., Dict., p. 580. † Wb. 1105. ‡ He adds (S.B.E., XXXI, p. 229, ftn.), "Or 'shut out' which would seem better adapted".

anumatayaĕ-ca—4/1 used as an adv. Lit., according in thought, i.e. following in thought.

anvarštayaĕ-ca—For the dropping of the *u* of *anu* see above *hvacå* (Yas. LVII. 20). Cf. also *hvaršta*.

11. *åŋhąm*—Kan. omits this word in his trans. (Kh. A. b. M., p. 25). Mills takes it as an auxiliary verb and trans. "may be". He evidently reads *åŋhąn**, a form which is not known, the nearest being *åŋhən*, which is 3/3 sub. pres. par. √*ah* (Jack., A.G., § 531). Barth. (Wb. 271) takes it as 3/3 sub. pft. par. (in the thematic conjugation irregularly). In any case the *-ąm* ending is irregular and is probably due to the influence of the *nō* preceding, which has led to the use of this quasi-1/3 ending.

šyātō (v. l. *šātō*, Barth.)—Kan. takes it as p. pt. par. 1/1 (for 1/3).† Barth. (Wb. 1707) takes it as inf. of √*šyā*(*šā*) to be satisfied, and construes with the auxiliary *åŋhąm* above. The word is also found as *šātō*. Cf. O. Pers. *šiyāti* (happiness), Mod. Pers., شاد (*shād*) happy and شادي (*shādī*) happiness (used specifically to mean marriage).

manå—1/3.

vaštō (v. l. *vahištō*, Geld. and Kan.)—This is the reading of Barth. He explains this as an adv. in much the same sense as *vasas-ca* above (verse 9). He translates this passage "may our souls be as they wish" (may their wishes be fulfilled, in other words, "may they get salvation").‡ Kan. takes *vahištō* as 1/1 for 1/3.

$\chi^{v}a\theta ravaitiš$—1/3. Full of heavenly glory. The idea seems to be that of attaining the ecstacy of spiritual life even while *in the body*, like the idea of some saints (Kabir, for example) of जीते जि मर जाना (dying while alive).

tanvō—Geld. remarks (p. 211, ftn.) that all mss. read *tanō*.

hənṇtō (v. l. *hənṇti*, Geld.)—Mills takes it as 6/1 of the pres. pt. of √*ah* (× षन्नः, षतः) and trans. in the plu. "of saints". Kan. takes it as 1/3 m. pres. pt. √*ah* (षन्नः) and trans. "our bodies being, etc." Barth. (Wb. 274) explains this as 3/3 imp. pres. par. √*ah* (षन्तु). The ending *-aṇtō* for *-aṇtu* is also found in *jasəntō* (Yt. XIX. 66) and *iθəntō* (Yt. XIII. 141)‖. The use of imp. (instead of sub.) in the relative clause (with *yaθa*) is noteworthy.

vahistō aŋhuš—1/1. See above Yas. IX. 19.

ākåš-cōiṯ—Clearly, openly (Kan. and Mills). Kan. derives this from *ā* + √*kāš* (काश्) + *cōit* (चेत्, चित्).¶ Barth. (Wb. 309) takes *ākåš-cōiṯ* as made up of *ākå* and the enc. particle *cōit* (cf. *azəm-ciṯ* above, verse 10). He takes *ākå* here as 5/1 of *ākā* (disclosure, revealing). The word has the specific sense of the opening out of the record of the departed soul's life-work upon the Cinvaṯ-bridge.**

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* S.B.E., XXXI, p. 312, ftn. 2. † Dict., p. 558. ‡ Wb. 1393. ‖ Barth., Wb. 31, note 12; and 279, note 28. ¶ Dict., p. 76. ** Cf. Gāθ. Vohū. LI. 13 (Sel. XXXVI, Part 2).

ahūire—Kan. takes this as 8/1 of *Ahura* and trans. "O Ahura!" Mills trans. "devoted to Ahura" (case ?). Barth. (Wb. 346–7) takes this as 2/3 of *āhūirya* (n.), lit. "belonging to *Ahura*" hence "the regions where *Ahura* dwells", Skt. आहुरीय. For the form ending in *-re* from a stem in *-rya* cf. *aire* 1/3 from *airya* (Yt. V. 69).*

jasəṇtąm—3/3 imp. pres. atm. Kan. trans. "let these reach us" (i.e. be fulfilled for us). Mills says "let them (the minds, etc.) go likewise etc.". Barth. (Wb. 494) trans. "arrive at" with acc. of the goal reached. But in his trans. of the whole passage (Wb. 584) he takes this as 3/3 used for 1/3 ("So that *we* may reach").

The whole passage is, as may have been gathered, very obscure in construction. The individual words are by no means difficult but the construction is difficult to grasp.† In the first place I have ventured to alter the metrical arrangement. Geld. reads and divides the verse thus:—

yaθa-nō åŋhąm śyātō manå vahištō urvānō
χᵛāθravaitiš tanvō həṇti vahištō aŋhuš ākåscōiṭ
ahūire Mazda jesəṇtąm.

Kan. trans.:—

So that our minds (may become) full of joy (and our) souls become (i.e. attain) the best; (and our) bodies being full-of-heavenly-glory (may be fit) for the best world (i.e. Heaven): O Ahura Mazda, may (all this which we have desired) reach (us) openly.

The defects of this rendering are: 1. *åŋhąm* is omitted; 2. *həṇtō* is taken in the sense of the Eng. nom. absolute which construction seems foreign to the genius of Av.

Mills trans. thus:—

In order that our minds may be delighted and our souls the best, let our bodies be glorified as well, and let them, O Mazda, go likewise openly (unto Heaven) as to the best world of the saints as devoted to Ahura, and accompanied by Aša, etc. (he joins this on to the following verse).

Mills himself admits that the nom. *vahištō aŋhuš* "is difficult" (S.B.E., XXXI, p. 312, ftn. 3), also the rendering of *āhūire* is not clear as regards the case.

Barth. has this:—

In order that our minds may be happy and that our souls may be with every wish fulfilled‡ and in order that our bodies may be full of glory (may) the best life (come to us); so that we may reach, O Mazda, from the disclosure (at the Cinvat-bridge) to the regions of Ahura.

[Auf dass unsre Gedanken froh seien, unsere Seelen sich nach Wunsch befinden, soll uns das Paradies zu teil werden, indem wir, von der Offenlegung weg zu den *ahu*rischen Räumen gelangen. Wb. 1393 (up to the word "befinden") and 585.]

* Jack., A.G., §§ 63 ff. † See also Kan., Kh. A. b. M., p. 25, ftn., where he makes the same remark and adds that he is uncertain about his own trans. ‡ He reads *vaŋ́rō urvą̄nō̆*.

The weak points in this rendering are: 1. he construes *nō aŋhaṯ* (lit., be to us, i.e. come to us) understood with *vahištō aŋhuš*, which is not very convincing; 2. taking the 3/3 *jasəṇtąm* in the sense of 1/3 *jasāmaide* is also a difficultly, though this latter difficulty is by no means insuperable.*

I propose to join this verse (in sense) with the previous one, remembering the remarks of Mills quoted at the beginning of verse 10.† I now give my suggestions for what they are worth:

(1) I read *yaθa nō* (separately), i.e. I do not regard *nō* here as the enc. pron., but as a particle. This particle *nō* (sometimes *nā*) is orig. the same as the pron. *nō*. It is a sort of mildly emphatic assertion like the नु in Veda. This particle never begins a sentence or *pāda*. (Barth., Wb. 1072).

(2) I propose to take *å̊ŋhąm* as 6/3 f. of the dem. pron. (= षाषाम्) referring to the *fratəmą̄* of the previous verse. There is the gender difficulty but probably the influence of the last words of the previous verse which are fem. (adj. to *daēnā*) has worked in this case; (see Reich, § 602).

Hence my trans. runs:

So that, verily, the minds of these (leaders) (may be) full of joy, (and their) souls (be) with-every-wish-fulfilled (and their) bodies full-of-heavenly-glory; (and thus too theirs) may be‡ the best life (hereafter): may they reach, O Mazda, the regions-of-Ahura even after the disclosure (of their actions in this life).

12. *Aš̤a*—3/1. Mills takes this verse with the preceding.

darəsāma—1/3 sub. aor. par. √*darəs* (दृश्).

pairi . . . jamyāma—May we come near (Kan.); may we come round about Thee (Mills); may we reach Thee (Barth., Wb. 499).

hamәm-θwā haχma—(May we attain) Thy eternal friendship (Kan.) taking *haχma* as 2/1 n. Mills also takes the same way. Barth. (Wb. 1739) takes it as 1/3 sub. aor. par. √*hak*|*c*. May we consort completely with Thee, or may we completely unite with Thee, सम् ज्ञा ×सङ्ग. This best suits the spirit of the hymn which thus closes with a fine climax—seeing, reaching, completely uniting with, Ahura.

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* See the final remarks on χ^{v}*āhairyāṯ* above (verse 6). † See above p. 119. ‡ The *hәntō* is to be construed with each of the four clauses, hence the plu.

V.

V.

The Zoroastrian Creed—Yasna XII.

1.§ nāismī[1] daēvō[2].
fravarānē[3] mazdayasnō[4] zaraθuštriš[5] | īdaēvō[6] ahura[7]-ţkaēšō[8], | staōtā[9]
Ameşanąm[10] Speŋtanąm[11], | yaštā[12] Ameşanąm[13] Speŋtanąm[14].
Ahurāi[15] Mazdāi[16] vaŋhavē[17], vohumaitē[18]
vīspā[19] vohū[20] cinahmī[21], aşāunē[22], raēvaitē[23],
χᵛarenaŋuhaitē[24], yā[25]-zī[26] cīcā[27] vahištā[28];
yeŋhē[29] gāuš[30], yeŋhē[31] aşem[32], yeŋhē[33] raocå[34],
yeŋhē[35] raocēbīš[36] rōiθwen[37] χᵛāθrā[38].

2.§ + Speŋtąm[1] Ārmaitīm[2] vaŋuhīm[3] verenē[4]: hā[5]-mōi[6] astū[7].
us[8] gēuš[9] stuyē[10] tāyāaţ[11]-cā[12] hazaŋhaţ[13]-cā[14],
+ us[15] mazdayasnanąm[16] (vīsąm[17]) zyānayaē[18]-cā[19] vīvāpaţ[20]-ca[21].

3.§ ferā[1] Manyaēibyō[2] råŋhē[3] vasē[4]-yāitīm[5] vasē[6]-şēitīm[7],
yāiš[8] upairī[9] āya[10] zema[11]* gaobiš[12] šyeŋtī[13];
nemaŋhā[14] Aşāi[15] uzdātā[16]† paitī[17] avaţ[18] stuyē[19].

+ nōiţ[20] (ahmāt[21] ā[22]) zyånīm[23]‡ nōiţ[24] vīvāpem[25] χštā[26] māzdayasnīš[27]
(aoi[28] vīsō[29]);
+ nōiţ[30] astō[31] nōiţ[32] uštānahē[33] cinmānī[34].

4.§ vī[1] daēvāiš[2] aγāiš[3], avaŋhīš[4]||, anarətāiš[5],
akō[6]-dābīš[7] sarem[8] mruyē[9];
hātąm[10] draojištāiš[11], hātąm[12] paoşištāiš[13],
hātąm[14] avaŋhutemāiš[15];
+ vī[16] daēvāiš[17] ví[18] daēvavaţbīš[19], vī[20] yātuš[21] vī[22] yātumaţbīš[23]
+ vī[24] kahyā-cīţ[25] (hātąm[26]) ātarāiš[27];
vī[28] manēbīš[29], vī[30] vacēbīš[31] vī[32] šyaoθanāiš[33], vī[34] ciθrāiš[35],
vī[36]-zī[37] anā[38] sarem[39] mruyē[40], + yaθanā[41] drəgvātā[42] rąχšayaŋtā[43].

5. aθā[1] aθā[2] cōiţ[3] Ahurō[4] Mazdå[5] Zaraθuštrem[6] aδaχšayaētā[7], vīspaēşū[8]
feraşnaēşū[9], vīspaēşū[10] haŋjamanaēşū[11], yāiš[12] apərəsaētem[13] Mazdåš[14]-cā[15] Zaraθuštraš[16]-cā[17].

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* Geld. reads *āya·zəmā*. † Geld. has °*dātā*. ‡ Geld. has *dzŋ å*°. || Geld. and Kan. have °*hīš*.

V.

The Zoroastrian Creed—Yasna XII.

1. I shall cause the Daēvas[2] to perish[1].

I profess-myself[3] (to be) a Mazda-worshipping[4] follower-of-Zaraθuštra[5] opposed-to-the-Daēvas[6], acting-according-to-the-Law[8]-of-Ahura[7], a praiser[9] of the Holy[11] Immortals[10], (and) a worshipper[12] of the Holy[14] Immortals[13]. Unto Ahura[15] Mazda[16], the Good[17], the Lord-of-(all)-Goodness[18], the Holy[22], the Resplendent[23] (and) the Glorious[24], do I attribute[21] all[19] good[20] (things)—yea[26], all[27]* (things) which[25] (are) the best[28]; (unto Him) whose[29] (is this) Earth[30], whose[31] (is) Righteousness[32], whose[33] (is) Light[34], in whose[35] Light[36] (all other) lights[38] are clothed[37].†

2. I choose-for-myself[4] the excellent[3] Holy[1] Piety[2]‡; may she[5] be[7] mine[6]. I solemnly-condemn[8, 10] both[12]‖ the robbing[11] and[14] the plundering[13] of cattle[9], (and) solemnly (-condemn)[15] both[19]‖ the damaging[18] and[21] laying-waste[20] of the villages[17] of Mazda-worshippers[16].

3. I attribute[3]-completely[1] free[4]-movement[5] (and) absolute[6]-sovereignty[7] unto the Spiritual-Lords[2], who[8] upon[9] this[10] earth[11] rule[13] over (all) created-beings[12]; by-means-of[17] fervent[16] salutations[14]¶ to Aša[15] I praise[19] these[18]** (as well).

Never[20] from now[21] onwards[22] shall I stand-up[26] against[28] the village[29] of the Mazda-worshipper[27] (for) damaging[23] (it) or[24]†† (for) laying-(it)-waste[25]; (nor shall I entertain) designs[34] (against) either[30]†† the limb[31] or[32]†† the life[33] (of the Mazda-worshipper).

4. Away[1] do I fling[9] (all) allegiance[8] to the wicked[3] Daēvas[2], without-purity[4] (and)-without-the-Law[5] (of Aša), creators[7]-of-evil[6], most-untruthful[11] among‡‡ beings[10], most-loathsome[13] among‡‡ beings[12], most-devoid-of-virtue[15] among‡‡ beings[14]; away[16] (do I fling all allegiance) to the Daēvas[17] (and) to the Daēva-worshippers[19]; to the wizards[21] (and) to the companions-of-the-wizards[23]‖‖; away[24] (do I fling all allegiance) to (these beings) inimical[27] to every[25] living-creature[26]¶¶; to (their) thoughts[29], to (their) words[31], to (their) deeds[33], (and) to (all their) manifestations[35]***—away[36] indeed[37] do-I-fling[40] (all) allegiance[39] to any[38] whatsoever[41] (of) the infidel[42] tormentors[43].

5. Thus[1], even[3] thus[2], did Ahura[4] Mazda[5] instruct[7] Zaraθuštra[6], during all[8] the questionings[9], during all[10] the meetings-together[11], when[12]††† (They two) conversed-together[18], both[15]‖ Mazda[14] and[17] Zaraθuštra[16].

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* Lit., "whatsoever". † Lit., "are mixed". ‡ *Spenta Ārmaiti*. ‖ Lit., "and". ¶ Orig. sg. ** *avat* neu. sg. †† Orig. is negative. ‡‡ Lit., "of". ‖‖ vī 18, vī 20 and vī 22 omitted. ¶¶ Lit., "(any) whatsoever among living-beings". *** vī has been omitted in four places (28, 30, 32 and 34). ††† Lit., "during which".

6. aθā[1] aθā[2] cōit[3] Zaraθuštrō[4] daēvāiš[5] sarəm[6] vyāmrvītā[7], vīspaēšū[8] fəraŋnaēšū[9], vīšpaēšū[10] haŋjamanaēšū[11], yāiš[12] apərəsaētəm[13] Mazdå[14]-ca[15] Zaraθuštras[16]-cā[17].

aθā[18] azəm[19]-ciṭ[20], yō[21] mazdayasnō[22] zaraθuštriš[23], daēvāiš[24] sarəm[25] vīmruyē[26], yaθā[27] anāiš[28] vyāmrvītā[29] yē[30] aŋavā[31] Zaraθuštrō[32].

7.§ yāvarnå[1]* āpo[2], yāvaranå[3]* urvarå[4],
yāvaranā[5] gāuš[6] hudå[7];
+ yāvaranō[8] Ahurō[9] (Mazdå[10]), [+ yē[11] gąm[12] dadā[13], yē[14] narəm[15] (aŋavanəm[16]),]†
yāvaranō[17] (as[18]) Zaraθuštrō[19], yāvaranō[20] Kavā[21] Vīṣtāspō[22];
+ yāvaranā[23] Fəraŋaoštrā[24]-Jāmāspā[25],‡
+ yāvaranō[26] kas-ciṭ[27] Saošyaṇtąm[28], [haiθyāvarəząm[29] aŋāunąm[30]]†
+ tāvarənā[31]-cā[32]*- -ṭkaēŋā[33]-cā[34] (mazdayasnō[35]) ahmī[36].

8.§ [jasa[1]-mē[2] avaŋhē[3], Mazda[4]! mazdayasnō[5]-ahmī[6]],‖
mazdayasnō[7] zaraθuštriš[8] fravarāne[9] āstūtas[10]-cā[11],
fravarətas[12]-ca[13]; āstuyē[14] humatəm[15] manō[16],
+ āstuyē[17] hūχtəm[18] vacō[19], āstuyē[20] hvarštəm[21] šyaoθanəm[22].

9.§ āstuyē[1] daēnąm[2] vaŋhuīm[3]¶, mazdayasnīm[4],
+ fraspāyaoχəδrąm[5], niδāsnaiθiŋəm[6], (χᵛaētvadaθąm[7], aŋaonīm[8],)
+ yā[9] hāiti nąm[10]-cā[11], būšyeiṇtinąm[12]-cā[13],
mazištā[14]-cā[15], vahištā[16]-cā[17], sraēštā[18]-cā[19],
+ yā[20] ahūiriš[21] zaraθuštriš[22].
Ahurā[23] Mazdāi[24] vīspā[25] vohū[26] cinahmi[27].
+ aēŋā[28] astī[29] daenayå[30] (māzdayasnōiš[31]) āstūitiš[32].

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* Geld. reads *yā-varanā*; and so also below *tā-varanā-cā*. † I regard this *pāda* as a later addition. ‡ Geld. has the names separately. ‖ This line is not in the text of the Yasna itself, but the last two verses with this line added make up the shorter "creed" which is known popularly as *Jasa-mē-avaŋhē-Mazda*. ¶ Geld. omits this word.

6. Thus[1], even[8] thus[2], did Zaraθuštra[4] fling-away[7] (all) allegiance[6] to the Daēvas[5], during all[8] the questionings[9], during all[10] the meetings-together[11], when[12]* (They two) conversed-together[13], both[15]† Mazda[14] and[17] Zara-θuštra[16].

In-the-same-way[18], even[20] I[19], who[21] (am) a Mazda-worshipping[22] follower-of-Zaraθuštra[23], do fling-away[26] (all) allegiance[25] to the Daēvas[24], just as[27] He[30],‡ the Holy[31] Zaraθuštra[32], flung-away[29] (all allegiance) to them[28].

7. Of-what-faith[1] (are) the waters[2], of-what-faith[3] the trees[4], of-what-faith[5] the bounteous[7] Mother-Earth[6]; of-what-faith[8] Ahura[9] Mazda[10],[who[11] created[13] the earth[12] (and) who[14] the holy[16] man[15] (did also create)], of-what-faith[17] was[18] Zaraθuštra[19], of-what-faith[20] (was) Kava[21] Vīštāspa[22], of-what-faith[23] (were the two) Fərašaoštra[24] (and) Jāmāspa[25], of-what-faith[26] (has been) any[27]‖ of the truth-working[29] holy[30] Saošyantas[28]; of-that-faith[31] and[32] of-(that)-Law[33] as-well[34], a Mazda-worshipper[35], am I[36].

8. Come[1] unto my[2] help[3], O Mazda[4]: I am[6] a Mazda-worshipper[5], I profess-myself[9] (to be) a Mazda-worshipping[7] follower-of-Zaraθuštra[8], both[11]† a devoted (-follower)[10] and[13] an ardent-believer[12] (in this faith): I solemnly-dedicate-myself[14] to the true-conceived[15] thought[16], I solemnly-dedicate-myself[17] to the true-spoken[18] word[19], I solemnly-dedicate-myself[20] to the true-performed[21] act[22].

9. I solemnly-dedicate-myself[1] to the excellent[3] religion[2] (of) Mazda-worship[4], (which is) quarrel-removing[5], weapon-lowering[6], self-devoting[7] (and) holy[8], which[9] of both[11] those-that-are[10] and[13] of those-that-shall-be[12] (hereafter) (is) the greatest[14], and[15] the best[16], and[17] the loftiest[18], as well[19], which[20] (is the religion) of-Ahura[21] revealed-by-Zaraθuštra[22].

Unto Ahura[23] Mazda[24] do I attribute[27] all[25] good[26] (things).

Such[28]¶ is[29] the vow[32] of the religion[30] (of) Mazda-worship[31].

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* Lit., "during which". † Lit., "and". ‡ Lit., "who". ‖ Lit., "whosoever". ¶ Lit., "this".

NOTES.

1. **Kanga**: Khordeh Avestā bā Māenī (5th ed.), pp. 413–418. The last two verses (8–9) are also found at pp. 9 and 10.

2. **Reichelt**: Avesta Reader (verses 1–7 only); text at pp. 75–76, notes pp. 176–177.

3. **Mills**: S.B.E., XXXI, pp. 247–250.

Linguistically this passage is among the oldest in the Younger Avesta or the youngest of the Gaθic dialect. The names mentioned in verse 7 also give an indication of the age, but as Mills rightly remarks* the names are "not mentioned with any fanciful or superstitious exaggeration". Thus the period may have been within a couple of generations after the Prophet, before exaggerations had time to gather round his name.

The essential portions of this prayer are the last two verses which are repeated by every Zoroastrian each time he ties on his sacred girdle. They give the essential features of the religion—the establishment of peace and the stopping of bloodshed and fighting. But this is not a mere negative type of faith, but a positive one of actively suppressing evil. We shall see more evidences of it in later selections—*Yaθā-ahu Vairyō*,† and in the *Gāθās*.

If Mills' idea be correct the opening verses, especially the 2nd and 3rd, would prove that the establishment of the Zoroastrian Faith marked definitely the adoption of agriculture and of settled conditions of life by the Iranian nations. Some support is lent to this view by the legend of the colony founded by Yima (Ven. II) and also by the very high praise of agriculture in other passages.‡ The view of Mills is well developed by Dr. J. J. Modi in a very interesting essay: खवस्ता अमानानुं एकरारनामुं (The Confession of Faith of the Avestan Age).|| But though interesting as a speculation the view of Mills is not generally accepted.

We may however take it that the *daēvas* and the *daēva*-worshippers represent tribes who were in a comparatively lower stage of civilisation as compared to the Iranian culture of this epoch, and in verse 4 there are abused in strong terms which means that the Zoroastrian was expected to be *actively* opposed to them. And this active opposition to the *daēvas* has continued to be the most marked feature of the Zoroastrians all through their history.

Verse 7 is very remarkable. The religion is said to be the religion of the waters, of the trees, of the bounteous Earth, and of Ahura Himself. The main feature of the *Māzdayasna* faith, as revealed by Z., is the Law of

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* S.B.E., XXXI, p. 247, ftn. 4. † Sel. VII a. ‡ Sel. X; also Ven. III (Sel. XXIX. Part 2).

|| Published with other essays on the Domestic Life and the Geography of the Avesta in the year 1887. The full title of the book is खवस्ता अमानानी घरसंसारी औंदवी, भुगोल अने एकरारनामुं (Bombay).

Aṣa, which is another name for the Law of God. To put it in modern language the basis of this religion (in fact of all religion) is the eternal Law of Progress so finely described by Tennyson as

"That God which always lives and loves,
"One God, one law, one element,
"And one far-off divine event
"To which the whole creation moves."

No doubt the Sage who composed the seventh verse of this Yasna had an idea similar to that of Tennyson's in his mind.

1. *nāismī*—Note the final long *ī*, a characteristic of the older dialect. Kan. explains this form as the caus. of √*nas* (नश्). This, as he explains (A.G., § 523), is made without the *-aya* and the root is conjugated in the thematic conjugation with a इडि strengthening. He trans. this, therefore, as "I cause the *daēvas* to perish". Mills says, "I drive hence"; but he adds (S.B.E., XXXI, p. 247, ftn. 5) that possibly it is from √*nad*, to curse. Reich. suggests a √*naēd*, also Barth. (Wb. 1034). Cf. Yt. XIII. 89, *Zaraθuštrō . . . . yō paoiryō . . . . nāist daēvō*. Nair. says निरदयामि. Jack. (A.G., § 655) takes it as *s*-aor. (sub. ?) of √*nąs* (a caus. form of √*naš*, नश्, to perish) which is used in the caus. sense without the *-aya*.

daēvaō—2/3. This is a unique example of the transfer of an *-a*-stem to the consonantal declension.

fravarāne—1/1 pres. atm. √*var* (वृ) + *frā*. Note atm. Cf. *fraorənta* above Yas. LVII. 24.

mazdayasnō zaraθuštris—A Mazda-worshipping follower of Z. The *paoiryō-ṯkaēṣa* (Yas. XXVI. 4) were also Mazda-worshippers. Note also that the adj. *zaraθuštriš* when applied to persons means "a follower of Z.", when applied to the *daēnā* (religion) it means "revealed by Z."

vīdaēvō—The name *Vendidād* is a corruption of *vīdaēvadāṯ*, i.e. the law given in order to oppose the *daēvas*.

The formula *fravarānē . . . . ahura-ṯkaēṣō* occurs very frequently throughout the Av. ritual.

vaŋhavē—4/1 of *vohū*. Good, वसवे. Cf. Skt. वास्तव.

vohumaitē—Possessed of goodness (Kan.); endowed with good possessions (Mills); वसुमते.

vīspā vohū—2/3 n. All good (things that are created).

cinahmī—From √*k/caēs*, to attribute something (acc.) to some one (dat.).* Cf. Yas. XLIV. 6.†

raēvaitē (v.l. °*vaṇtē*)—Possessing riches (Kan.); resplendent (Mills). Barth. (Wb. 1484) says that when applied to human beings it means "rich"‡; but when applied to divine beings, especially to Ahura, it

* Barth., Wb. 429-30. † Sel. XVI below. ‡ Cf. *maŋ̊yānąm raēvatąm*, Ven. XX. 1.

means "resplendent".* The word is also used as a proper name too of a mountain about which it is said (Bun. XII. 18): "*Raevand-kuh* (is) in Khorāsān on which the *Ādar-Burzin* (the *Burzin*-Fire) is established. It is called *Raevand* because it is full of splendour". Cf. रेवती.

yā-zī cīcā vahištā (v.l. *cicā*†)—Mills trans. "Whose are all things whatsoever which are good" (omitting the *zī*). Kan. says: "For whatsoever things are best (are His)". *zī* (चि) is enc. and orig. means "because" and generally introduces a reason-clause. But sometimes it introduces a well-known-fact which is incontrovertible and self-evident.‡ Hence it is best to translate it here by the emphatic "yea". *cīcā* is a reduplicated form of the inter. pron. with palatalisation. (Barth., Wb. 420). Nair. trans. यस्य यानी या कांचित् उत्कृष्टतमता (किल यां कांचित् उत्कृष्टतमतां यशो ददौ). The ददौ introduces an idea foreign to this context but Nair. has evidently imported it from Yas. XLVII. 5 where this phrase *yā-zī*, etc., is repeated.

gāuš—Cattle. Kan. suggests (Kh. A. b. M., p. 414, ftn.) that the Earth is meant; cf. *yə gąm dadā* verse 7 below.

raocå—when used in the plu. it means "light".

yeŋhē . . . . χᵛāθrā—This is a quotation from Gā*θ*. Ahu. XXXI. 7.¶

rōiθwən—Barth. (Wb. 1528) takes this as an inf. (used with ins. *raocəbiš*) from the √*raēθwa*, to mix with.** Reich. takes it the same way and adds that it is originally a loc. form (§ 373), but he gives the meaning of √*raēθwa* as "to be filled with" (A.R., Gloss.), Kan. (Dict., p. 434) takes this as 3/3 impf. par. of the den. verb from the noun *raēθwa* (n.), impurity; he says the verb originally means to become impure or contaminated, then it came to mean "to mix with". Cf. *nōiṯ para ahmāṯ . . . . yaṯ aēša* (*daχmō*) *pąsnu raēθwāṯ* (Ven. VII. 50) "not before this (body) is mingled with the dust". In the phrase *Tištryō . . . . kəhrpəm raēθwayeiti* (Yt. VIII. 13) the verb means "takes on the shape of".

χᵛāθrā—Kan. takes it as 1/3 and trans. "light" or "glory". Barth. (Wb. 1876) says that the orig. meaning is "well-being", "happiness", etc., hence he takes it in the sense of a place where one finds happiness, i.e. paradise, blessed spaces.

The phrase *yeŋhē . . . . χᵛāθrā* has been rendered variously. Kan. says, "whose splendour has blended with the (infinite) lights (in the sky)". In G. b. M. (p. 38, ftn.) he explains that Ahura's essence is in every star that shines in the sky. Mills says: "In whose glory the glorious beings and lights are clothed". But in Gā*θ*. Ahu. (XXXI. 7.) he renders the phrase: "they (all) as (His) glorious (conceptions first) clothed themselves in the stars (*raocābiš*)" (S.B.E., XXXI, p. 44). Reich. (A.R., p. 177) following

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* Ved. रेवत is used exactly similarly; Grass., Wb. 1182. † Metre requires *cīcā*. ‡ Reich., p. 504. || Barth., Wb. 1490. ¶ Sel. XXXIV., Part 2. ** See also Barth., Wb. 1482.

Barth. trans. "with whose lights the rooms (i.e. heavenly spaces) would be filled". Nair. says: यस्य रोचिःसंस्थितानि शुभानि (good things).

2. *vərənē*—1/1 pres. atm. I choose; वृणे. The word is used similarly in the Veda also, cf. इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे RV., III. 12. 3. Nair. says निमन्त्रयामि, which at any rate expresses the sense.

hā-mōi astū—Nair. says मे वपुषि चभ्यागता चस्तु. Cf. Gāθ. Ahu., XXXII. 2. *Spəṇtąm vā Armaitīm vayuhīm varəmaidi : hā-nā ayhaṭ.*

us-stuyē (ātm.)—√*stu* + *us* according to Kan. means to protect something (acc.) by prayer from an evil (abl.). Mills trans. "I loudly deprecate". Barth. (Wb. 1594) says that the verb means "to solemnly abjure (abl.)". The verb would literally mean "to praise away from"; *us* being in the privative sense, or the sense of opposition.* *us* is frequently used in this sense, e.g. *uz-uštān* (Ven. V. 45), lit. "without heat", i.e. dead; *uz-baoδa* (Ven. V. 12), without intelligence; *uz-varəz* (Ven. XIII. 3), lit. "to undo", i.e. to expiate a fault; *uz-vad* (Yt. XVII. 59), lit. "not to marry", i.e. to carry away a maiden by force,† etc. See also Kan., Yt. b. M., p. 332, ftn. Other prep. also have this sense of opposition, or privation, e.g. *apa yaz*, *vī-vap* (below), *vī-mrū* (below verse 4).

tāyāaṭ-cā (ātm.)—5/1 m. Robber (Kan.); robbery (Mills); so also Barth. (Wb. 647). The word *tāyu* was orig. ×*stāyu* hence probably *tāya* is the same as Skt. स्तेय.‡

hazayhaṭ-ca—5/1 of *hazah* n. Kan. says "plunderer"; Mills and others "plundering". The word is the same as Skt. सहस्, strength, hence it came to be "taking away by force". In this sense it is used only here and in the *Frahang-i-oīm* (25. b).‖ The word is used in a good sense as well, e.g. *Vayhēuš hazə* . . . . *Manayhō* (Yas. XLIII. 4). Nair. says, सुवीर्योपपन्नम् स्तौमि स्तेनेभ्यः दस्युभ्यश्च . . . . . दस्यौ बलात्कारौ ॥

zyānayaē-cā—4/1 for 5/1. Injury or wasting. From √*zyā* (a variant of √*z/jī*), to injure, orig. to conquer. Pers. زیان (*ziyān*) injury. Nair. trans. दस्युभ्यः. अजीति (invulnerability) seems to be cognate.¶

vīvāpaṭ-cā (v. l. *vīyā*°, proposed by Mills)**—Mills is evidently thinking of *vī* + *āp* (water) and trans. "drought"; so also. Kan.; Barth. takes it from *vī* + √*vap* (to sow) and trans. "laying waste" (Wb. 1452); Nair. has उद्वापेभ्यः.

Mills trans. *zyānayaē-cā vīvāpat-cā* as "all drought to (leading to) the wasting".

3. *fərā* . . . . *rāyhē*—√*rā* + *frā*, to grant, to attribute. Kan. takes this as dat. inf. "for the sake of granting". He also suggests (Dict., p. 445)

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* Hence the abl. "object". † The opposite is *upa-vad*. ‡ See also Barth., Wb. 638. ‖ Barth., Wb. 1799. ¶ RV., IX. 96. 6. nd 97. 30. ** S.B.E., XXXI, p. 248, ftn. He also proposes to read *vīyāpəm* in verse 3 as well.

that this may be 1/1 atm. fut. Mills trans. "I wish to lead away". Reich. takes it as 1/1 *s*-aor. atm. Barth. (Wb. 1518) takes it as 1/1 sub. *s*-aor. atm. governing dat. of person and acc. of thing (or quality attributed).

manyaēibyō (v.l. *mainyå*, Reich)—4/3. Reich. says (A.R., Gloss.) that as adj. it means "authoritative", as substantive "landlord" (i.e. householder). Kan. takes this as 5/3 and trans. "from (or through) the spiritual Lords" (i.e. the Holy Immortals and others). Mills also takes it as 5/3 but trans. "from their thoughts". Barth. (Wb. 1896) trans. as Reich. does, "persons in authority" or "heads of households", and quotes several parallel passages in support,* all of which are rendered differently both by Kan. and Dar. (S.B.E., XXIII).

vasō-yāitīm (f.)—Freedom of movement (Kan. and others); wandering at will (Mills).

vasō-ṣ̌āitīm (f.)—Freedom of dwelling; freedom of rule; Mills, thinking of nomadic tribes (see Introductory note to this sel.), trans. "free (nomadic) pitching of the tent".

yāiš—3/3 for 1/3 *yōi*, Reich. and Kan. Case attraction probably due to *gaobiš* following. Mills takes it in connection with *gaobiš*.

āya-zəmā—Cf. Yas. IX. 12.

gaobiš—Kan. takes it as "property". Cf. Lat. *pecunia*.

ṣ̌yeṇti—Live, or dwell (Kan.), also Mills. Reich. and Barth. (Wb. 1706) take it as "protect".

Geld. puts a stop after *ṣ̌yeṇtī*. Reich. and Kan. put a full-stop, taking the next clause with the rest of the verse. I propose to put a semi-colon here.

nəmaŋhā—3/1. नमस्, with salutations (to Aṣa). Used with dat. (Reich. § 467).

uzdātā (v.l. °*dātå*, Geld. and Barth.)—Kan. takes this reading and explains it as adj. 3/1 to *nəmaŋhā* and trans. "fervent"; from *uš* (warmth, cf. उष्ण) and √*dā* (धा). Barth. reading °*dātå* takes it as adj. 2/3, qualifying *zaoθrå* (offerings) understood. He trans. "uplifted" from √*dā* + *us* (उत्). It is the usual term for the bringing of offerings to the proper place, especially used of *haoma* and *zaoθra* libations (Barth., Wb. 719).†

paitī—Kan. takes this as an *upasarga* with *stuyē*. Barth. (Wb. 825) takes this as a particle connecting the foregoing clause or conditions with what follows, and trans. "with (or together with) the uplifted (offerings)".

avaṯ—2/1. This. Used for 2/3 (*ave*) referring to *manyaēibyō* above (cf. *yaṯ* in Yas. IX. 4). Barth. takes it as a conj. introducing direct narration (Wb. 166).

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* Yt. X. 137 (twice) and 138, and Yt. XVII. 10. † Cf. Afrin. IV. 5., Ven. IX. 56., Vis. IX. 1. etc.

stuyē—1/1 pres. atm. Barth. (Wb. 1594) explains this as "I promise solemnly". This is the only passage in which √*stu* is used in this sense. Note *stuyē* for *stuvē* (स्तुवे) to avoid the combination *uv* in writing. Cf. also *mruyē*, Skt. ब्रुवे.

Geld. puts a stop here after *stuyē*. Kan. has a comma, Reich. has a colon. I propose to put a fullstop here, taking what follows as an independent sentence.

ahmāt—5/1 used adv. From henceforth, Kan. Cf. Yas. IX. 15. Could it mean "from this (person)", i.e. myself?

ā is to be taken with *ahmāṯ*. From now onwards, from this (time) forth. Kan. reads *āzyånīm* which he trans. as "damage".

vīvāpəm—See above verse 2.

χ̌štā—1/1 aor. sub. par. √*stā* (स्था).* Note the *χ* affixed (cf. *fraχ̌stāne* above, Yas. IX. 20)†. Kan. takes it as pres. but the regular pres. form is *hištāmi* (cf. ἵστημαι). This form is to be distinguished from *stā* which is 2/3 pres. par. of √*ah*—स्य (Jack., A. G., § 531). Reich. trans. "I shall practise against"; Barth. trans. "I shall not make myself guilty of" (Wb. 1691 and 1700–01).

aoi—प्रति, towards; with gen. *vīsō*.

astō—6/1 governed by *aoi*. Lit. the bone, hence the limb. Cf. "life and limb".

cinmānī—Kan. and Mills take this as 7/1 of °*man* and trans. "in the love of" (i.e. out of love of), from √*ci*, to love. Barth. (Wb. 595) takes it as 2/3 n. from √*kan* (*cin*) and trans. "designs".

The verse is difficult in construction and has been variously rendered. Kan. says:

"I shall with fervent hymns praise (Ahura) in order, through the Spiritual Lords, to grant unto those who live upon this earth possessing property (lit. cattle), the power of moving about at will, and that of ruling at will; with fervent prayers I shall praise (Ahura) for the sake of Righteousness (i.e. in order that the people may live righteously). (And therefore) I shall not stand for (i.e. be responsible for causing) damage and drought to the village of the Mazda-worshipper (i.e. I would not engage in acts such as would bring these about),—neither (shall I act thus even) for the love of (my) body or (for the love) of my life (itself)".

He omits *avaṯ* altogether and, in my opinion, needlessly complicates the sentence, e.g. the way he takes *aṣ̌āi*.

Mills trans. (S.B.E., XXXI, p. 248):

"Away from (?) their thoughts do I wish to lead (the thought of) wandering at will, (away the thought of) free nomadic pitching of the tent,

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* Jack., A.G., § 642. † Reich., § 174. 1.

for I wish to remove (?) all wandering from (their) kine, which abide in steadfastness upon this land; and bowing down in worship to Righteousness I dedicate my offerings with praise so far as that. Never may I stand as a source of wasting, never as a source of withering to the Mazdayasnian villages, not for the love of the body or of life".

Mills has here in mind the idea that the advent of Zoroaster meant a change in the life of the Iranians from the nomadic to the agricultural stage (see Introductory note). Doubtless the age-long rivalry between Turān and Irān, and later on between Arab and Persian, is due to this fundamental difference between the nomadic and the settled agricultural stages of civilization. But, even apart from the severe straining of the construction in order to reach this sense, Mills is himself not quite sure of his ground. He himself suggests (p. 248, ftn.) an alternative trans. for *fərā . . . . šyeṇti*:

"Forth to their thoughts I offer in my prayer free ranging at their choice, and a lodging where they will, together with their cattle which dwell upon this land".

Barth. trans. thus (also Reich.):

"To these heads of households do I grant wandering at will, and lodging at will, (to those) who protect the kine upon this earth, with reverence unto Aša (and) with (offerings) lifted up I promise solemnly this:—'Never from now shall I be guilty of damaging or laying waste the Mazdayasnian village, nor (shall I ever entertain) any design upon the body or the life (of a Mazda-worshipper)'".

I venture to trans. thus:

I attribute completely free movement and undisputed sovereignty unto the Spiritual Lords (the Holy Immortals and the Yazatas) who upon this earth rule over (all) created beings: through fervent salutation to Aša do I praise them as well. Never from this (time) forth shall I stand up against the lands of the Mazda-worshipper for the purpose of damaging (it) or for laying (it) waste, nor (shall I entertain) designs (against) either the limb or the life (of a Mazda-worshipper).

4. *vī . . . . mruyē*—Lit. I speak against, hence I abjure or renounce completely or utterly. The trans. of Kan., "I do not accept", is distinctly weak. "Away do I abjure" Mills. Barth. (Wb. 1196) notes that it is used with the acc. (here *sarəm*).

daēvāiš—3/3. The ins. in this connection is doubtless due to the separative *vī*.

aγāiš—Cf. Yas. IX. 8.

*avaŋhīš** (*ăπ.* v.l. °*hūš*, Geld. and Kan.)—3/3. The form in *-īš* is special to Av. only (Reich. § 350). "Without goodness or purity". If we accept the other reading it would be 2/3 used for 3/3.

* This is the reading given by Barth.

anarətāiš (*ăπ.*)—**अनृतः**; opposed to Aṣa (the Holy Law), (Barth., Wb. 120). The variant *arəta* for *aṣa* is used here. The same *arəta* is used in such names as *Artaχ̌ṣaθra* (*Artakshīr*, Artaxerxes). Kan. trans. "not going in the straight path"; Mills says, "utterly bereft of good".

akō-dābīš (*ăπ.*)—Evil-knowing (Kan.): from *aka* (evil) + √*dā* (Pers. دانشتن *dānishtan*, to know). Mills trans. "deceitful in their wickedness", from *aka* + √*dab* (**दभ्**) to deceive. Barth. (Wb. 47) takes it as "creators of evil" (√*dā*, **धा**, to create) as opposed to *vaŋhudāh* (in Yas. I. 19; XVI. 9 and other places).

sarəm—Authority (Kan.); shelter and headship (Mills); Barth. (Wb. 1564) takes it as f. and trans. "companionship" from √*sar* (to consort with), and compares Grk. κεραίω to mix with (Skt. **श्वाश्रित** is also cognate). Nair. says **स्वामित्व**. Kanga's trans. seems correct because the word *asārō* (without a ruler) occurs in Ven. I, 19* (cf. Pers. سردار *sardar*, leader).

hatąm refers to all created beings.

draojištāiš—Most lying (Kan.); Mills trans. "most like the demon (*druj*)". Cf. Pers. دروغ (*durūgh*), a lie, untruth.

paoṣištāiš—3/3 sup. of ×*pauš* (√*pu*—**पू**). Most filthy (Kan.); most loathsome (Mills). Nair. says **चुद्रतम**.

daēvavaṯbiš (*ăπ.*)—Those belonging to *daēvas*, i.e. the *daēvayasna* people.

yātuš—3/3 though the form is indistinguishable from 2/3. This is due to the peculiarity of the Av. script, *-biš*, *-viš*, *-uš*.†

kahyā-ciṯ—**कस्यचित्** in the sense of "whatsoever". Note sg.

ātarāiš—Enemies. Cf. Yas. LX. 4. Kan. trans. "any wicked man"; Mills says: "every existing being of that sort"; Reich. (A.R., Gloss.) says: "pernicious (i.e. inimical) to", with gen.

ciθrāiš—Kan. says 3/3 used adv. and trans. "openly". Mills says: "and their seed". Barth. (Wb. 586) says: "in all their manifestations".

Geld. has a stop after *ciθrāiš*, Kan. puts a full-stop, Reich. has a semicolon.

zī is emphatic (cf. verse 1).

anā—3/1 of dem. pron. Kan. (Kh. A. b. M., p. 416, ftn.) says it is used adv. and trans. "in the same way". Reich. and Barth. (Wb. 1247) take *anā* . . . . *yaθanā* to mean "each and every", "all . . . . whatsoever".‡

yaθanā (v.l. *yaθa nā*)—Kan. takes "in the manner which". Kan. trans. the last line of this verse: "I abjure (their) authority in the same way as I do (that of) the *druj*", which seems rather tautological.

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* Barth., Wb. 210. † Barth., Wb. 1284; also Reich., § 364, note 6. ‡ See also Barth. Wb. 113, and Reich. § 397.

rąχšayaṇtā (v.l. °*tąm*)—3/1 fut. pt. √*ranj*. Tormenting (Kan.). Cf. رنجیدن (*ranjīdan*) to give pain; probably Skt. रंज् is cognate. Barth. (Wb. 1528–29) is not sure of the exact sense but says it is somewhat like *ṯbišyaṇt*. Nair. says खेदक. Mills trans. "the iniquitous of every kind (*yaθanā*) who act as *Rākshasas* act".

5. *aθā aθā*—Kan. takes this as if it were *yaθā yaθā* and hence he takes verse 5 and 6 together; Barth. trans. "thus and so"; Mills also trans. the same way.

cōiṯ—Kan. says, "earnestly", "by way of injunction" (ताकीदथी); Mills trans. "in very deed". Cf. *ākâs-cōiṯ* above Yas. LX. 11.

aδaχšayaētā—3/1 aor. atm. √*daχš* to instruct (दिश्). The initial *a* may be the augment or may be the upasarga *ā* (आ). Cf. आदेश उपदेश etc. Kan. reads *aδā χšayaētā** and trans. "ordered (√*χši*) at that time" (*aδā*, तथ). But in a ftn. Kh. A. b. M., p. 417, he gives the reading of Geld. and gives the correct trans. Mills too notes the two readings (S.B.E., XXXI, p. 249, ftn. 1).

fəraṣnaēšū (v.l. *fraš*°)—Questionings, प्रश्नेषु. This refers to the "conversations" between Ahura and Z. through which the religion was revealed. Cf. Yas. LVII. 24, above.

hąnjamanaēšū—Meetings, संगमनेषु lit. coming together. Pers. انجمن (*anjuman*), assembly. This is an *ahura*-word, the corresponding *daēva*-word is *hąndvarena* (Yt. XI. 4.)†

yāiš—3/3. The ins. implies "during which".

apərəsaētəm—3/2 impf. atm. × अपृच्छेताम्. Note the augment and also atm. The sense here is "conversed", i.e. "questioned (and answered)".

6. *vyāmrvītā*—3/1 impft. atm. Note the retention of the augment.

aθā[18]—Thus, in the same way.

anāiš—See above *anā*, verse 4. This is of course 3/3.

yə—See above Yas. LX. 1.

7. *yāvarand*‡ (v.l. *yā-varanā*, Geld., in both the places)—1/3 f. Kan. trans. "of what faith". "To that religious sanctity to which the waters appertain" (Mills). √*var* (वृ), to choose; cf. *vərənē* above verse 2.

gāuš hudå (v.l. °*δå*)—Well-created cattle (Kan.); kine of blessed gift (Mills). Cf. Yas. XXVI. 4 above. Barth. (Wb. 1825) considers that the meaning is the same in both the passages.

gąm—Kan. trans. "earth".

as—3/1 impf. par. (Gā*θ*) √*ah*. The form *ās* is also found (Jack., A.G.,

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* Geld. notes this v.l. † Barth., Wb. 1729. ‡ Kan.

§ 532). The form is from ×*āst*, the final *t* being lost on account of the *s* (Jack., A. G., § 192, note).

yavaranā—1/2.

Fərašaoštrā-Jāmāspā—This is a देवताद्वन्द्व (Whit. § 1255), both words being du. Geld. takes them separately. They were two brothers, who are almost always mentioned together. They were both high in the favour of king Vīštāspa and were among the most devoted disciples of Z. They were of the family of Hvōgva* (*Hvōva*, Pah. *Habub*), who was probably their father.† From the same family comes Hvōvī, the wife of Z. Fərašaoštra (also spelt Fraša°) was probably the elder as his name always occurs first. They are said in later books to be sons-in-law of the Prophet and in one place (Yt. XXIV. 11) Z. addresses him as *puθra* (Modi, p. 136). But in another place where Fərašaoštra is mentioned (Yas. LI. 17)‡ he is taken by some scholars to have been the father of Hvōvī and hence the Prophet's fathers-in-law‖ (Barth., Wb. 1007). His two sons, Hušyaoθna and X^{v}ādaēna, are mentioned in Yt. XIII. 104. The name Fərašaoštra is of uncertain origin, probably it means "he whose light is renewed". Jāmāspa¶ (Grk. Ζαμάσπης) the younger brother is the more famous person because he was the Prime Minister of Vīštāspa. In the Gāθ. he is mentioned as *Dā-Jāmāspa*, i.e. the Wise Jāmāspa (Yas. XLVI. 17). In later works he has the epithet حکیم (*Hakīm*)—the Wise—added to his name. In Yt. V. 68 he is mentioned as a warrior fighting with the enemies of Vīštāspa and the new religion. The traditional legend says that on being initiated into the new faith, Jāmāspa was given a consecrated flower by Z., on smelling which he became full of wisdom. His name is attached to a book on astrological predictions called *Jāmāspī* (West, Pah. Lit., in the *Grundriss*, § 66). The origin of the name is doubtful. The *-aspa* indicates probably a prince. The word *jāmā* occurs only once in Yt. II. 7, which Dar. trans. "scornful"; Kan. in his Dict. says, "brotherliness", but in Kh. A. b. M., p. 208, trans. "generation". Barth. (Wb. 607) merely quotes the passage without any comment or trans. Jāmāspa had a son Haŋhaurvah (Yt. XIII. 104). Another Jāmāspa is also mentioned in Yt. XIII. 127, but he is distinguished as *aparazāta* or "the Younger".**

haiθyāvarəząm—Working truly. Mills says "doing deeds of real significance".

tavarənā-cā -ţkaēšā-cā—The *tā-* is to be compounded with both.

mazdayasnō ahmī—Kan. takes these words with the next verse. This is no doubt due to the fact that the last two verses (8-9) are repeated each time the girdle is tied on and they are prefaced with the words *jasa-mē*

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* The meaning is probably "possessing fine cows" (सुगुः). See Barth., Wb. 1857. † In Yt. XIII. 103 they are mentioned as sons of *Hvōva*. ‡ Sel. XXXVI, Part 2. ‖ This seeming discrepancy has been well explained in Billimoria's book on Z. also quoted with reference to *Laţvāstra* (Yas. XXVI. 5 above). ¶ Barth., Wb. 607; Modi, pp. 81f. ** For further details see Jack., Z.

*avaŋhe, Mazda!** *mazdayasnō ahmī* (come to my aid, O Mazda! I am a Mazda-worshipper).

8. *āstūtas-cā*—Praiser (Kan.). He takes it as an agent noun *āstūtar.*† Barth. (Wb. 1594) takes it as pft. pt. of √*stu*+ *ā* (to dedicate oneself to, to vow) governing the acc. "A devotee" would perhaps be the nearest equivalent.

fravarətas-cā—Agent noun √*var* + *frā*. Believer (Kan.).

āstuyē—1/1 pres. atm. √*stu* + *ā*. I dedicate myself to, or I devote myself to. The word when used as a noun means the Yasna verses from XII. 8 to XIII. 8 inclusive.

9. *fraspāyaoχəδrąm* (*ăπ*)—Quarrel removing (Kan.); from √*spā* + *frā* (to throw down)‡ and *yaoχəδra* (quarrel, from √*yuj*, to join). Mills reads °*yaoχəδrąm* and says it lit. means speech without hesitation and trans. "which has no faltering utterance". Barth. (Wb. 1003) agrees with Kan. Nair. says परित्यक्तप्रतिवाद्.

niδāsnaiθiṣəm (*ăπ*. v.l. °*šīm*)—Which lowers the weapons (Kan.), i.e. peace giving. Mills gives exactly the opposite sense and trans., "which wields the falling halbert", and in support quotes Gāθ. Ahu., XXXI, 18,‖ where Z. asks his people to smite down evil-doers with the halbert (*snaiθiṣā*). But though Z. preached smiting down the evil-doer, he stands for peace within the fold, and among all the creation of the Good Spirit. Nair. says, संन्यस्तमस्त्र. Barth. agrees (Wb. 1082).

χ^v*aētvadaθąm*—Self-devoted (Kan.); the faith of kindred marriage (Mills). Barth. (Wb. 1860) agrees with Mills and derives from χ^v*aētu*, consanguinity and *vadaθa*, marriage. The marriage between first cousins was expressly allowed among the Iranians as opposed to the Hindu Aryans who denounced such marriages. Kan. in his Dict. (p. 138) gives the meaning of χ^v*aētu* as "relationship" and he gives three meanings to the word χ^v*aētvadaθa* (he derives -*daθa* from √*dā* to give): (1) self-devoted; (2) patriotic, devoted to the welfare of his native country; and he quotes Vīs. III. 3 and Gāh IV. 8;¶ and (3) domesticated or tame (Ven. VIII. 13).

būδyeiṇtinąm-cā—6/3 f. fut. pt. √*bū* (भू) to be. Of those that shall be hereafter.

mazištā-cā—1/1 f. sup. of *maz* (मह्) great. महिष्ठ.

āstūitiš—Praise (Kan.); worship (Mills); vow (Barth., Wb. 340).

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* This is repeated thrice. † Dict., p. 85. ‡ Barth., Wb. 1616; cf. Yt. X. 43.
‖ Sel. XXXIV, Part 2. ¶ *yōānəm* .... $\chi^{vaetvada\ θəm}$ .... *yazamaide*, Gāh. IV. 8.

VI.

VI.

Kēm-nā Mazdā—Vendīdād VIII. 20-21.

1. (20)* kēm[1]-nā[2], Mazdā[3], mavaitē[4] pāyūm[5] dadāṯ[6]
hyaṯ[7] mā[8] drəgvå[9] dīdarəṣatā[10] aēnaŋhē[11] ?
anyēm[12] θwahmāṯ[13] Āθras[14]-cā[15] Manaŋhas[16]-cā[17],
yayå[18] šyaoθanāiš[19] aṣəm[20] θraoštā[21] Ahurā[22] ?
ṯąm[23] mōi[24] dąstvąm[25] daēnayāi[26] frāvaocā[27].

kē[1] vərəθrəm[2]-jā[3] θwā[4] pōi[5] sēŋghā[6] yōi[7] heŋtī[8] ?
ciθrā[9] mōi[10] dąm[11] ahūm[12]-biš[13]-ratūm[14]† cīždī[15] ;
aṯ[16] hōi[17] Vohū[18] Səraoṣō[19] jaŋtū[20] Manaŋhā[21],
Mazdā[22], ahmāi[23] yahmāi[24] vaṣī[25] kahmāi-ciṯ[26]

2. (21) pāta[1]-nō[2] ṯbiṣyaŋtaṯ[3] pairi[4] Mazdåš[5]-ca[6] Armaitiš[7]-ca[8] speŋtas[9]-ca[10]. nase[11] daēvī[12] druχs[13], nase[14] daēvō[15]-ciθre[16], nase[17] daēvō[18]-frakarštē[19], nase[20] daēvo[21]-fradāitē[22] ‡ : apa[23] druχš[24] nase[25], apa[26] druχš[27] dvāra[28], apa[29] druχš[30] vīnase[31], apāχəδre[32] apa[33]-nasyehe[34] ; mā[35]mərəŋcainīš[36]|| gaēθå[37] astvaitīš[38] aṣahe[39].

3.¶ nəmas[1]-cā[2] yā[3] Ārmaitеš[4] Īžā[5]-cā[6].

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* The first five lines of this verse (20) are from Yas. XLVI. 7, the last four from Yas. XLIV 16. (Sel. XVI). † Geld. has *ahūmbiš ratūm* ; Kan. reads *ahūmbiš* (Kh. A. b. M., p. 5.). ‡ Geld. reads °*ši*. || *māmərən*°, Geld. ¶ From Yas. XLIX. 10. This line is not found in the Ven.

VI.

Kēm-nā Mazdā—Vendīdād VIII. 20-21.

1. (20) What[1] man[2], O Mazdā[3], shall grant[6] protection[5] unto such-as-me[4] (a weak mortal) when[7] the infidel[9] makes-himself-ready[10] against-me[8] to overpower[11] (me)? (Who can it be) other[12] than-Thy[13] Fire[14] and[15] (Thy) Mind[16]*, through whose[18] activities[19] (Thy) Law-of-Righteousness[20]† is-fulfilled[21] O Ahura[22]? This[23] knowledge[25] declare-clearly[27] unto me[24] for (helping me to spread) the Faith.[26]

Who[1] (shall be) the smiter[3]-of-foes[2] by-the-help-of-Thy[4] Words[6]‡ which[7] are[8] a shield[5]? Clearly[9] unto me[10] a wise[11] soul[12]-healing[13]-leader[14] do Thou reveal[15]: then[16], unto him[17] let Sraoša[19] approach[20] with Good[18]-Mind[21]; unto him[23], O Mazda[22], whosoever[26]|| (he be), whom[24]|| Thou dost love[25].

2. (21) Protect[1] us[2] all-around[4] from (our) foes[3], (O Ye) both[6]¶ Mazā[5] and[8] holy[9] Ārmaiti[7] as well[10]. Perish[11], (thou), devilish[12] Druj[13]; perish[14] (thou) devil's[15]-spawn[16]; perish[17] (thou), devil[18]-fashioned[19]; perish[20] (thou), follower-of-devil's[21]-laws[22]: utterly[23] perish[25], O Druj[24]; utterly[26] disappear[28]**, O Druj[27]; utterly[29] (and) entirely-perish[31], O Druj[30]: in-the-North[32] vanish[34] (thou) utterly[33]: mayest thou not[35] destroy[36] the corporeal[39] creation[37] of the Divine-Law[38].††

3. And[2] salutations[1] (unto Ye both)—namely[3],‡‡ Holy-Reverence[4] and[6] Holy-Zeal[5].

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* i.e. Vohumanō. *cā*[17] is omitted here in translating. † Aṣa. ‡ Orig. sg. || Orig. dat., doubtless by case-attraction. ¶ Lit., "and". ** Lit., "run away"; I have tried to bring out the force of the *apa* repeated so often in the original by repeating the word *utterly* in English instead. †† Aṣa. ‡‡ Lit. "which".

NOTES.

Kanga: Khordeh Avesta bā Maenī (5th ed.), pp. 5–7.

Mills: S.B.E., XXXI, p. 138 (verse 1, lines 1–5); pp. 118–19 (verse 1, lines 6–9); and p. 167 (verse 3).

Darmesteter: S.B.E., IV, p.101.

Haug: Essays on the Religion of the Parsis; p. 164; p. 160; for the two parts of verse 1.

Moulton: Early Zoroastrianism, pp. 373–74, p. 369 and p. 382 (divided as with Mills).

Bartholomae: Die Gatha's des Avesta, p. 77, p. 63 and p. 96 (as with Mills).

Besides these I have made use of an unpublished translation of the Gāthas by Mr. Khodabakhsh Edalji Punegar, M.A.; I have to record here my grateful thanks to the learned author for allowing me the use of his typewritten ms. and for permission to quote from it.

There is also a very suggestive article on this hymn in the Gujarāti monthly *Cherāg* for July and Aug. 1915 (Vol. XVI, pp. 368ff., and pp. 428ff.). Certain allowances have however to be there made on account of the writer's peculiar view-point.

This hymn—*Kəm-nā Mazdā*—so called because of its opening words occurs almost complete (all except the single line of verse 3) in the eighth chapter of the Vendidād. And, it is except perhaps the three famous hymns, *Ahuna-Vairya*, *Aṣəm Vohu* and *Yeŋhe hātąm*,* the most often repeated of the Avestan hymns. It is repeated by every Zoroastrian while untying the girdle, and it is an integral part of the *Sraoṣa Bāz* which forms the prelude to all ceremonies. It is given in Ven. VIII, where funeral ceremonies are described. It is enjoined there (14–19) that if a dead body has been carried over a highway, no person may pass along the same road before it is purified again. And this could be done among other things by repeating the *Ahuna Vairya* and the *Kəm-nā-Mazdā*. As a matter of fact, this last alternative is always followed now. Some distance behind the bier and heading the procession of mourners are two priests repeating these sacred *mantras*.

This hymn is made up of four parts put together for the purpose of the funeral ceremony and though of various linguistic strata they are well chosen and there is little feeling of patch-work about it, especially when we remember the original purpose for which this hymn was made up.

The first portion consists of lines 1–5 of verse 1. This is from Gā*θ*. Spən (Yas. XLVI. 7). It there constitutes the appeal of Zara*θ*uštra to

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* Sel. VII. *a*. *b* and *c*.

Ahura, when he found himself opposed very violently by the enemies of his faith. In the darkest hour his faith in the Law of Mazda—as represented by the Divine Fire and the Divine Mind—remains unshaken, and finds noble expression in these five lines. These formulate as it were the last refuge of the Zoroastrian in times of danger and difficulty and thus these lines are just those wanted to soothe the wounds left by death.

The second part (lines 6–9 of verse 1) is also from the same Gāθā (Yas. XLIV. 16)*. The original context shows that here also Z. is in doubt and difficulty, through which the "Words of Ahura" would serve as our strong shield and protection. A wise Teacher is needed—Sraoṣa—who is ever ready to help all whom Mazda loves.

These two making up the first verse (verse 20 in the Ven.) are linguistically among the earliest of the Avesta texts. What follows, verse 2 (verse 21 in Ven.), is in prose and is certainly of the same age as the rest of the Ven. It was specially composed to fit in with the ceremony for which it was intended. The contrast, linguistically, is great, but even greater is the contrast in the ideas—for this second verse is "semi-magical" in import. It represents the later religion where the pure unalloyed Mazda-worship of Z. was overlaid with the idea of driving forth the demon which is the main theme of the whole Vendīdād.† The dead-body having passed along has rendered the road impure and infested with "the brood of demons" and these are to be ordered away before animals or human beings, or Fire or consecrated Baresman can pass along the same road.‡

The fourth part (verse 3) is not found in the Ven., but in the Sraoṣa Bāz. It is just one line taken from Gāθ. Spən. (Yas. XLIX. 10). As it stands by itself it is difficult to have the construction clear because in the original context it is closely connected with the two lines preceding. This line is also repeated thrice at the Tower of Silence after the dead body has been put inside it.

1. *kəm-nā* (v.l. *kəmnā*, Barth. and Kan.)—Kan. thinks it is for *kas-nā* (1/1). Others take it as it stands to be 2/1. The *nā* is enc. 1/1 of *nar* (नर्, *ἀνήρ*), and when used with the pron. *ka* gets an indef. sense. (Barth., Wb. 424). The same idea is found in the same Gāθ. Spən. (Yas. L. 1.)—*kā mā nā*‖ *θrātā vistō anyō Aṣāt θwaṯ-cā Mazdā Ahurā* (Who is for me a protector except Aṣa and thyself, O Ahura Mazda ?). Nair. trans. this line: के मद्यं¶ मद्दाश्चानिन् मद्दीयेभ्यश्च पातारो दत्ताः evidently taking *kā* as plu. Dar. says: "What protector hast thou given unto me, O Mazda ?" Mlt. (E. Z., p. 273) says, "Whom, O Mazda, can one appoint as protector for one like me ?" Pun. says, "What protection can a man give to my-follower ?"

mavaitē—4/1 of *mavant*. Kan. trans. "to me and to my-followers" (see Skt. of Nair. above). Haug strangely says "my property". Mills trans.

* The first line is omitted, see Sel. XVI. † The name itself is Vīdaēvadāṯ. ‡ Ven. VIII. 15; see Sel. XXXI, Part 2. ‖ Geld. notes v.l. *kəmnā* which he also notes for our passage, Yas. XLVI. 7. ¶ Does he read *kəmanā* (noted by Geld.) or *kə mə nā* as in Yes. L. 1?

simply "me" and adds (ftn. 4) that *χšmāvatō*, *θwāvąs* and *mavaitē* may be trans. simply as "of you", "thou" and "to me". Barth. (Wb. 1141) says, "one like me" (i.e. a mere mortal).

pāyūm—Kan. and Pun. trans. "protection"; the rest say "protector".*

dadāṯ—3/1 sub. pres. par. See Jack., A.G., § 543.

hyaṯ—when; Nair. says यतः; Barth. (Wb. 1253) says it is an adv. denoting time. The *h* has no etymological value and two mss. even read *yyaṯ*.†

drəgvå—1/1 of °*vaṇṯ*. This seems to be the Gā*θ*. form of *drvaṇṯ*. Nair. says दुर्गतिः (अस्रोगः) which is explained further as दांभिकः हष्मकः

dīdarəšatā—3/1 impf. atm. inten. of √*darəš* (धृष्) to dare, to threaten.‡ But in the trans. Kan. seems to take it from √*darəs* (दृश्) to see, for he trans. "glares at me" (डोळा कक्कडावे). Mills also‖ suggests, "has set his eye on me for vengeance", although he trans. "that wicked one still held me for his hate". Barth. (Wb. 690) takes it as desid. of √*dar* (धृ) to hold used with a dat. inf. and trans. "makes himself ready to overcome me". Note the reflexive sense of atm. Haug says "endeavour to hurt me"; Dar. trans., "while the hate of the wicked encompasses me".

aēnaŋhē—Dat. inf. (Barth., Wb. 21) used with acc. (*mā*) and sometimes with the gen. For injuring, for overpowering; एनसे

θwahmāṯ—5/1. Barth. takes it as an adj. "belonging to Thee", "Thine"; Nair. says त्वत्तः; Kan. and Mills say "other than Thee"; others take like Barth., Mlt. adds¶ "'Thy Thought' is the same as 'Good' or 'Best Thought'".

Āθras-cā—Barth. regards this as the ancient abl. form found often in G.A. (see Jack., A. G., § 222). This is the Divine Fire within the man, which helps him in his moments of trouble. Kan. takes this as 6/1 and trans. the line thus "who else, but Thee (would be the protector) of (our) Fire (i.e. our hearth and home) and of (our) mind". Nair. says: अन्याश्चतोऽग्नेश्च यजमानाच्च** (यत्युत्पाच्चेत्थि किल्मे रक्षां कुर्यथ). Dar. (p. 101, ftn. 2) thinks that the fire refers to the ordeal by fire.

Manaŋhas-cā of course refers to *Vohu-manō*, the first of the Holy Immortals.

yayå—6/2: i.e. of the Fire and of the (Good-) mind.

ϑyaoθanāiš—3/3. Kan. trans. "through the actions of which two" and explains (Kh. A. b. M., p. 5., ftn.) that these are "acts which lead to family happiness and to peace of mind". Haug. trans., "through whose

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* RV. has पाय mostly in this sense, Grass., Wb. 806. † Geld. notes this v.l., see also Barth., Wb. 1227. ‡ Kan., Dict.. p. 150. ‖ S.B.E., XXXI, p. 138, ftn. 5. ¶ E.Z., p. 374, ftn. 1.

** यजमान is *Vohuman*, see Nair.'s trans. of *Yaθā Ahū Vairyō*, Sel. VIIa.

operation." "By deeds performed in which (i.e. Ātar and Vohumanō)" Mills.

aŝəm—1/1 n.

θraoštā—3/1 sub. aor. atm. √*θru*, to ripen, to come to fruition (Barth., Wb. 801). Kan. trans. "increases". Mills says, "Thy righteous rule is saved and nurtured". Haug says, "Thou hast created rightful existence." Dar. says, "Through whose work I keep on the world of righteousness", translating literally Nair.'s Skt. rendering: येषां कर्मभिः पुण्यं पालयामि स्वामिन (किल कार्ये पुण्यं करोमि).

mōi—4/1. मे (मह्यम्).

dāstvąm—2/1f. Teaching (Barth., Wb. 745). Kan. trans. "knowledge" (ज्ञान) and explains (Kh. A. b. M., p. 5, ftn.) that this means the knowledge that God is the only protector and refuge. Mod. Pers. دستور (*dastur*, older *dastavar*) means bearer of knowledge, hence a teacher of religion. In P. Guj. the word दस्तुर is used to indicate the highest order of priest. From √*dąh* to teach. Cf. Grk. δέδαε (from ×δάω, to learn). The word *dahma* is cognate (see Yas. XXVI. 9) and probably also *dąm* (line 7 of this verse). Other scholars have taken the word differently. Mills trans., "that spiritual power (vouchsafing) me".* He also adds (S.B.E., XXXI, p. 138, ftn. 6): "One might be tempted to read *taṯ mōi dąs tvəm* etc.; 'That granting (*dąs*) me do Thou speak forth for the Faith'". Dar. trans. this line: "Reveal to me Thy Religion as Thy Rule" (i.e., he explains, "one must take religion as one's rule"). Haug has, "Tell me the power necessary for upholding that religion". Pun. says, "that direction for the religion". Nair. renders the word by चादेम.

daēnayāi—4/1. For religion (Kan.). Barth. and Mlt.† take it in the sense of *daēnā* the second principle in the constitution of man‡; and Mlt. trans. "for my very Self". Mills takes (rather needlessly) the last two words as an independent clause and trans. "for the (holy) Faith (its truths) declare". The writer in the *Cherāg* trans. "for (the spreading of) the Faith"||.

frāvaocā—2/1 imp. aor. √*vac* + *frā*, to instruct.

kā—1/1. Who. This is a G.A. form (Kan., A.G., § 228). Nair. takes it as 1/3, के.

vərəθrəm-jā—1/1. Smiter of the foe (Kan.); who smites with victory (Mills); Pun. says, "Fiend-smiter"; Nair. has के विजयितया हन्तारः.

pōi—This word occurs only here and in Yas. XLIV. 15. Barth. (Wb. 898) takes it as inf. from √*pā*, to protect. Kan. (Dict., p. 334) takes it as 1/1 and trans. "protecting". Mills takes it as "in the protection of".

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* He takes the last two words of this line as a separate clause. † Mlt. practically retranslates Barth. into English with a few occasional changes. ‡ See above, Yas. XXVI. 4. || Vol. XVI, p. 377 (July 1915).

səŋhā—Teaching; √*sąh* (शंस्) to teach. Nair. says तव रक्षया शिक्षायाः। (किस्त वे शिक्षया ते दीन्या* पापकर्मिणो निघ्नन्ति रक्षां च क्षेष्टेः के कुर्वन्ति)॥ Barth. takes it as 3/1 and trans. the line: "Who is he, who victorious would protect by thy doctrine all that are". Mills trans.: "Who smites with victory in the protection (of all) that are". Dar. says: "Who is the victorious who will protect Thy teaching", which leaves off *yōi həṇtī* which Pun. renders, "that are extant"†. Haug's rendering is quite unintelligible; he has for the two lines *kə* . . . *cīždī* the following (p. 160): "Who killed the hostile demons of different shapes, to enable me to become acquainted with the rules established for the course of the two lives (physical and spiritual)?" Kan. says: "Who (shall be) the smiter of the enemy by the help of Thy Words, which are protecting."

ciθrā—Kan. and Mills take it adv., चित्रम् clearly; Nair. says प्रकटतया Barth. (Wb. 586) takes it as 3/1 and trans. "by a vision". But in this unusual sense this is the only example quoted by Barth.

dąm (see *dąstvąm* above)—2/1 adj. Wise (Kan.); having power (Mills). Cf. the name *Də-Jāmāspa*. Barth. (Wb. 745) takes this as an inj. from √*dā* (धा) to set up, to fix. But this is the only instance quoted.

ahūm-biš-ratūm—This is the reading favoured by Barth. (Wb. 285). Geld. reads *ahūmbiš ratūm*; but he says that only one MS. reads thus. Among the v.l. noted by Geld. one reads *ahū-biš* and all the rest read *ahūm-biš*. Kan. reads in this hymn (Kh. A. b. M., p. 5.) *ahūbiš*, but in G. b. M. (p. 126) he reads *ahūmbiš*. The word *ahūmbiš* occurs in three places only—all in the Gā*θ*: Gā*θ*. Ahu., XXXI. 19‡; Gā*θ*. Ušt., XLIV. 2‖ and XLIV 16‖. In all the three places Nair. says भुवनद्वयेऽपि. Kan. also gives the same sense to the word in all three places, taking it as 3/3 of *aŋhu* (*ahu*—धातु) life or world.¶ But in the trans. he says, "for both the worlds (du.)".** Mills says, "for the worlds (plu.)" (Yas. XXXI. 19), "for both the worlds" (Yas. XLIV. 2) and "for both lives" Yas. XLIV. 16). Haug in this passage says, "both the lives"; Dar. also trans. similarly. Barth. (loc. cit.) takes it as a comp. of *ahu* (life) + √*biš* (भिष्) to heal, and trans. "healer of life". Barth. also proposes to read *ratum* joined on to this making a sort of comp. The opposite is *ahum-mərəncō* (Yas. IX. 31.). The opposite idea is also found in the phrase *bānayən ahūm* (Yas. XXX. 16).††

cīždī—2/1 imp. pres. par. Kan. trans. "reveal" (√*ciš*). Dar. says: "make it clear that I am the guide of both the worlds". Barth. trans.: "By vision assure me how to set up the judge that heals the world". And Mlt. adds (E.Z., p. 369, ftn.): "This seems to be Z. himself—he is praying for a vision that may openly confirm his designation as a prophet". I am, however, inclined to think that the Ratu meant here is Sraoša.

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* *daēna*, faith. † For the rest he agrees with Dar. ‡ Sel. XXXIV, Part 2. ‖ Sel. XVI, ¶ Dict., p. 18; also A.G., § 199 (p. 86). ** i.e. to gain merit here and hereafter. †† Sel. XXXIV. Part 2.

hōi—4/1 (Ga*θ*.). An enclitic form of the 3rd pers. pron. sometimes used reflexively (Jack., A.G., § 395 and § 416). It refers, when reflexive, to the subject of the same sentence in which it is found (Reich. § 598). Here however it may be taken as an ordinary pron., 3rd pers., referring to *yahmāi* in the next line. See also Kan., A.G., § 212.

Vohū . . . . *Manaŋhā*—3/1 in the sense of "accompanied by".

Sərаoš̤ō—The G.A. form of *Sraoš̤a*. Dar. remarks (S.B.E., IV, p. 101, ftn. 4); "This stanza with in the original Gā*θ*ās refers to the human incarnation of Sraoša,* the victorious protector of the Prophet and his religion, is applied here to Sraoša as a protector of the soul in its passage from this world to the other".

vaš̤i—2/1 pers. par. √*vaš* to wish, to love (Kan.) To whom thou thus desired (Barth., Wb. 1382). Whomsoever thou pleasest (Dar.).

2. This portion is omitted in Nair.'s version of the *Sraoš̤a Bāz.*

pāta . . . . *pairi*—Completely protect, lit., protect all round. Cf. परि + पा in Ved.†

ṯbiš̤yantaṯ—5/1 pres. pt.

nase—2/1 imp. pres. par. √*nas* (नश्) to perish. The root is of the 4th class (दिवादि) and hence the form was orig. × *nasya* written as *nase* (Barth., Wb. 1055–6).

daēvō-frakaršte—From √*kareš* (कृष्) + *frā*, to sow‡. More probably it is from √*karət* (कृत्) + *frā* (cf. *fraca kərəntaṯ*, Yas. IX. 8.). Seed of the Demon (Kan.); creation of the fiend (Dar.).

daēvō-fradāite (ă*π*.)—Follower of the daēva law or ritual. World of fiend (Dar.). Barth. regards this as practically synonymous with the previous word (Wb. 672.). *dāta* means "law", cf. *dātō-rāzō* above, Yas. IX. 10 and the name *Vīdaēvadāta*, which means lit. the laws against the daēvas.

apa . . . *nase*—Perish utterly.

dvāra—√*dvar* to run. (a *daēva*-word).

apāχəδre—7/1 (construed with *naēme*, direction, understood). North. Kan. gives the derivation as from *apa* and *aχtar* (star) (Pers. اختر *akhtar*, star), i.e., as he explains, away from the stars of the Zodiac (the path of the sun)||. Barth. (Wb. 79–80) regards this as wrong and suggests that the real meaning is "backward". The word *frata* means South as well as front. The North is regarded as the region of evil and the South is the region of the Holy Spirits—exactly the reverse of the Hindu ideas.¶ Probably the reason is what has been suggested by an anonymous writer,** that

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* Yas. XXVI. 5, (Sel. III above) note on *Kavōi; Visitīspahe.* † Grass., Wb. 798. ‡ Kan., Dict., p. 248 and p. 130. || Dict., p. 35. ¶ But *Hara-barəzaiti* is in the North. ** Cherag, Vol. XVI, p. 439 (Aug. 1915).

during the day the Zoroastrians turn their faces to the Sun while praying and hence naturally the North would be left out and thus would acquire a sinister reputation. Very likely this is partially true but the original cause of this reversal of ideas is the same as has led to the significations of the words *Ahura* (असुर) and *Daēva* (देव) to be reversed. It may be noted in passing that the dead body is never laid out with the head to the north.

nasyehea—2/1 pres. atm. used as sub. (Kan., Dict., p. 288).

mərəncainiš (v.l. *māmərən*°, Geld.)—Barth. (Wb. 1145) takes it as 3/1 (?) impf. par. √*marək* (*mahrk*) to destroy (the root is of the seventh class, रुधादि), cf. *mahrkāi* (Yas. IX. 8), and *ahūm-mərəncō* (Yas. IX. 31). Kan. takes it as an adj. 1/3 f., and trans. "fit to be destroyed", construing with *būyāt* (भूयात्) understood. Jack. (A. G., § 565, note) says, "peculiar is 2/1 impf. par. *mərəncainīš* weak nasalised root with added *an* (*ṇn*)". The *ī* is as in अग्रवीत्, अवोचत्, etc. The form is an augmentless impf. with a sub. force. (Jack., A.G., § 445 (2), Whit. § 563). About the so-called root *mərənc* Jack. (A. G., § 563) says that it has "practically become stereotyped as a root according to the *a*-conjugation* by transfer, hence the thematic forms". Barth. (loc. cit.) also states that it is a word used in the sense of destroying or killing one of the *ahura*-creation. He cites only one case (Ven. XIX. 6† where Z. is asked by Aŋro-Mainyuš not to destroy the evil-creation) where it is not used in the *ahura*-sense.

3. *Ārmaitiš*—See above, Yas. LX. 5.

Iźā-cā—Religious zeal (Barth., Wb. 378); from √*āz* (अज्). In Yas. LI. 1‡ Geld. takes it as "sweetened milk". Kan. trans. "prosperity"; takes Nair. (in Yas. XLIX. 10) says इडिः This line is taken (out of its context) from Yas. XLIX, 10, and is without a verb. Hence Kan. takes *nəmas-cā* to mean "salutations be unto" (Kh. A. b. M., p. 7) here, though in the orig. context (G. b. M., p. 188) he trans. the line, "prayer from which come Reverence and Prosperity". Nair. says: नमो वा खंदारमदा॥ मङ्गला (किंवा संपूर्णमानसा पृच्छी मङ्गला तस्यै नमः)॥ The orig. passage may be quoted here in order to fully appreciate the value of this line:

tae-ca¶ *Mazdā θwahmī ādąm nipåyhē*

manō vohū urunas-cā aŝāunąm,

nəmas-cā yā Ārmaitiš Iźā-cā.

This may be rendered:

"And these, O Mazda, shall I offer into Thy safe-keeping, good mind, and the souls of the holy and (their) prayers, also** (their) piety and (their) zeal.

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* The भ्वादि-class. † Sel. XIV. Probably this *ahura* word is used out of regard to Z who is the person addressed. Or more probably the Devil being the speaker would use the best word for his own creatures. ‡ Sel. XXXVI, Part 2. || Spenta Ārmaiti. ¶ So Kan., Geld. has *taṯ-cā*. ** Lit. "(that) which (is)", *yā*.

On the whole it is better to take this line independently as Kan. has done. *Ārmaiti* is invoked here because she is the chosen one of the Zoroastrian (see Yas. LX, 5, Sel. V). And when after the dead body has been put inside the Tower of Silence and the bearers have come out the whole assembly of mourners assembled chant aloud three times this line—thus leaving as it were the dead to the care of their chosen guardian angel *Armaiti*.

VII.

VII.

The Three Prayers—Yaθā, Aṣəm and Yeŋhē hātąm.

(*a*) Yaθā ahū vairyō*

yaθā[1] ahū[2] vairyō[3] aθā[4] ratuš[5] aṣāṭ[6]-cīṭ[7] hacā[8],
Vaŋhēuš[9] dazdā[10] Manaŋhō[11] šyaoθananąm[12] aŋhēuš[13] Mazdāi[14]
χšaθrəm-cā[15] Ahurāi[16] ā[17] yīm[18] drigubyō[19] dadaṭ[20] vāstārəm[21].

(*b*) Aṣəm vohū†

aṣəm[1] vohū[2] vahištəm[3] astī[4], uštā[5] astī[6],
uštā[7] ahmāi[8] hyaṭ[9] aṣāi[10] vahištāi[11] aṣəm[12].

(*c*) Yeŋhē hātąm‡.

yeŋhē[1] hātąm[2] āaṭ[3] yesnē[4] paitī[5] vaŋhō[6]
Mazdå[7] Ahurō[8] vaēθā[9] aṣ-āṭ[10] hacā[11],
yåŋhąm[12]-cā[13], tąs[14]-cā[15], tąs[16]-ca[17], yazamaide[18].

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* Also found in Yas. XXXI. 13. † Also found in Yas. XXVII. 14. ‡ Also found in Yas. IV. 26. See Yas. LVII. 4 for full notes and explanation.

VII.

The Three Prayers—Yaθā, Aṣəm and Yeṋhē hātąm.

(*a*) *Yaθā ahu vairyō.*

Just as[1] a Ruler[2] (is) all-powerful[3] (among men) so[4] (too is) the Spiritual-Teacher[5] even[7] by-reason-of[8] (his) Righteousness[6]; the gifts[10] of Good[9] Mind[11] (are) for* (those) working[12] for the Lord[14] of Life[13]; and-the-strength[15] of Ahura[16] (is given) unto[17] (him) who[18] unto (his) poor[19] (brothers) giveth[20] help[21].

(*b*) *Ašəm vohū.*

Aṣa[1] is[4] the highest[3] good[2], (it alone) is[6] (true) happiness[5]; happiness[7] (is) for him[8] (alone) who[9] (is) righteous[12] for (the sake of) the highest[11] Aṣa[10].

(*c*) *Yeṋhē hātąm.*

(That man) among† those-that-are[2], of whom[1] Mazda[7] Ahura[8] through[11] (his) Righteousness[10] knoweth[9] (that he) verily[3] (is) better[6] as-regards[5] acts-of-worship[4]—(and those women) too[13] of whom[12] (Mazda Ahura knoweth likewise)—(all such), both[15]‡ men[10] and women[16], (do) we revere[18].

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* Lit. "of" (gen.). † Lit. "of" (gen.). ‡ Lit. "and".

NOTES.

These three prayers are the most famous of the ancient verses of Iran. They are regarded by all tradition to be specially holy and efficacious and they have had the unique distinction of having an Avesta commentary for each. These latter are Yas. XIX, XX and XXI which together make up what is called the Baγān Yašt.* All the three pieces are of a great antiquity though linguistically the *Yaθā* (or *Ahuna Vairya*) is probably the oldest—being practically equal to the oldest Gāθās.† The meaning of these verses has not been properly settled, each scholar takes it in his own way. The words are quite easy but the construction is exceedingly obscure and involved.

VII. *a. Yaθā ahū vaíryō.*

The *Yaθā ahū vairyō* is regarded as the most ancient and also the most sacred of the three. Kan. (Kh. A. b. M,, p. 2, ftn.) regards this as pre-Zaraθuštra in age. Yas. XIX is a commentary on the *Yaθā* and throughout the Av. we have praises of this prayer. Ven. XIX. 2.‡ mentions that Z. used this *mantra* to fight the evil demons. Yas. IX (14–15) also mentions Z. using this *mantra* for a similar purpose. The *Sraoša Yašt Hāδoχt* (Yt. XI. 3) says: *Ahunō-Vairyō vacąm vərəθrająstəmō* (Ahuna Vairya is the most victorious among the Words). Sraoša uses this *mantra* as his victorious weapon (Yas. LVII. 22). The *Hāδ.* (Yt. XXI 4) says: "The pronouncing of that formula the *Ahuna Vairya* increases strength and victory in one's soul and piety"||. The Parsis have got such a traditional faith in its efficacy that in times of difficulty and trouble they always exclaim यथा नारी मदद (Yaθā, thy help!). There is the traditional saying that if this *mantra* is chanted in the proper metre with the proper intonation, and with a full understanding of the sense, the "merit" resulting is equal to the recitation of the whole Avesta. Even the most illiterate Zoroastrians who do not know any other prayers are expected to know the *Yaθā.*

Like the other two, the construction of this prayer is very obscure and there have been practically as many translations of this as there have been translators. I venture to give my own version for what it is worth. The prayer being the most sacred should in my opinion be translated so as to embody some fundamental truths of life. The religion of Z. is a religion of the *Karma-mārga,* which teaches us to reach the goal of life through action, and I have tried in my translation to indicate that the *Ahuna-Vairya* gives us the essentials of a life lived for the good of humanity and of service to mankind.¶ The *mantra* consists of 21 words (corresponding to the 21 *Nasks* of the original Avesta texts**) which are arranged in three lines of the same measure as the Gāθ. Ahu.†† The first line lays down the general

* See below Sel. VIII. † The name *Ahunavaiti* is given to the first Gaθa because it is in the metre of the *Ahuna Vairya.* ‡ Sel. XIV. || Dar., S.B.E., XXIII., p. 311. ¶ The whole idea is elaborated by me in a Gujarāti article in the *Cherāg,* Vol. XX (1919), pp. 616 ff. Here of course I can give the mere outlines. ** See Introduction. †† Each line of 7+9 (sometimes 8) syllables.

proposition which is true for all religions that the Spiritual Teacher (*Ratu*) is all-powerful just as any earthly Prince (*Ahu*) may well be in the material world. The reason for the power of the *Ratu* is his *Aṣ̌a*. This Aṣ̌a (ऋत in Veda) represents the Divine Will in manifestation, the Law of God, which is the Law of Purity or Righteousness (in the sense in which Jesus spoke of it). There is no one word (except the word ऋत as understood in the Veda*) which would exactly give the same idea. The Skt. धर्म comes very near it in connotation but even that is not exact. This *Aṣ̌a* is what Tennyson speaks of as

"One God, one law, one element,
"And one far-off divine event,
"To which the whole moves" (*In Memoriam*).

After making this statement the second line tells us that the gifts of Good Mind are for those who are working for the Lord. That is, those who try to help God's work in the world by doing good deeds and helping the cause of human progress, they shall have their understanding strengthened so as to grasp better and better the higher truths of the spiritual life (the gifts of *Vohu-Manō*). Thus they would be able to progress and would have better powers wherewith to serve the Lord.

And the third line says that besides the "gifts of Good-mind" the "Strength of the Lord" too shall come to such people who give help unto their poor brothers. Poverty here is to be understood not merely as poverty of worldly goods but as poverty of moral and spiritual things as well. The duty of the Mazda worshipper is to give what he has got from the Lord unto those that possess less of those gifts. Wisdom and strength are given unto him that he may serve those of his brothers who are lower than himself in any respect and thus help them onwards in their progress. And the more a man serves the Lord by serving the least of His creatures, the greater the measure in which he receives of the "Strength of the Lord".

Such, to my mind, is the meaning of the holiest Zoroastrian prayer. It contains the essence of the teaching of our faith—service of humanity. Hence it is that in every ceremony we are required to repeat this *mantra* several times. And this *mantra* is the last earthly sound that a Zoroastrian should hear on earth for it is always repeated in the ear of the dying person by the nearest relative.† This *mantra* to the Zoroastrian is the key to happiness both here and hereafter, for it has been said: *Ahunəm-Vairīm tanūm*‡ *pāiti*, "Ahuna Vairya saves the man".||

ahu . . . ratuš—For the distinction between these two see above Yas. LVII. 2: Kan. (Kh. A. b. M., p. 3, ftn.) explains these as "the Lord who looks after worldly affairs" and "the Lord who looks after religious affairs". In his trans. he renders *ahu* by king and *ratu* by *Dasturān-Dastur*, i.e. the Supreme Priest.

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* See Grass., Wb. 286ff.; cf. RV., VII. 65. 3; VIII. 12. 3; etc. † Some use the *Aṣ̌əm vohu* for this purpose. ‡ Lit. "the body", *tanu* used in the sense of "self" as in Ved. and in Gāθ.

|| *Sraoša Bāz.*

dazdā (*ăr.*)—Kan. takes this as 1/3 of the p.pt. pass. n. of √*dā* (दा) to give and trans. "gifts".* This explanation seems quite correct. The Ved. form would be दत्त. Jack., A.G. §§ 600 and 606 mentions the form *dazdē* which is 3/2 pft. atm. √*dā* (धा) to create. This form would be phonetically equal to धत्ते; the regular Skt. form is of course दधाते. Barth. (Wb. 702) takes this as 1/1 of an agent noun *dazdar* and trans. "he who offers". Har. takes similarly.

šyaōθananąm—6/3 pres. pt. atm. The "root" here seems to be *šyuṯ* a variant of √*šyu*, चु, to strive. Generally the word *šyaoθana* is used for "work" or "action"; cf. Yas. IX. 31. and Kəm-nā Mazdā. The corresponding word शौनन is found used participially in RV., X. 50. 4., भुवो नॄंश्शौनो विशस्त्रिभरे (In every combat casting down heroes upon the ground). Kan. in his trans. (Kh. A. b. M., p. 3) says "workers" (काम करनार).

aŋhāuš—6/1. The word here seems to denote all creation.

Ahurāi—4/1 used for 6/1. Cf. *staotā-cā Ahurāi yesnyā-cā Vaŋhāuš Manaŋhō* (Praises of Ahura and worship of Good-Mind), Yas. XXX. 1.† See Reich. § 468.

drigubyō—4/3. Cf. Yas. LVII. 10.

vāstārəm—2/1—Kan. trans. "protector". He translates the clause "Who makes himself protector of the poor". The use of par. (*dadaṯ*) for the atm. (reflexive) sense would certainly be unusual for G.A. which is the language of this piece. Barth. (Wb. 1413) trans. "shepherd" (in the Biblical sense), or one who looks after the nurture and safety of the flock entrusted to his care. The word occurs only in one other place Yas. XXIX. 1.,‡ *nōit mōi vāstā χšmāṯ anyō*, which Barth. renders "there is no other shepherd for me than Thou". I take *dadaṯ* from √*dā* (दा) to give‖ and I propose to render in both passages the word *vāstar* by "help" or "succour". Nair. says सहाय्यं पालनं च but in Yas. XXIX. 1. he trans. पालयिता.

The various trans. may now be enumerated:

1. Nair: यथा स्वामिनः कामः (किन्तु यथा अऊर्मज्दाभिलाषः) एवं आदेशः पुण्यात् यत्पात्कल्पाधित् (किन्तु यत्किंचित् कार्यं पुण्यं तस्य तथा आदेशः कर्तुं¶ यथा अऊर्मज्दस्य** रोचते नान्यथा किं विशिष्टात् पुण्यात्)††

उत्तमस्य दाते[दाति]र्मनसः‡‡ कर्मणां अंतर्भुवने अऊर्मज्दस्य। (किन्तु ते पुण्यप्रसादं उत्तमं मनः उत्तमं मनः इति श्रवणात् अमशास्पंतो ददाति तेभ्योये [यज्ञि] अंतर्लक्षिम् कर्मणि स्वामित्वे च यत् अऊर्मज्दस्य रोचते)॥

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* Dict., p. 248 and A.G. § 558. † Sel. XXXIV, Part 2. ‡ Sel. XV. ‖ Kan. and Barth. take it from √*dā* (धा). ¶ Nair. uses this in the sense of कर्तव्यः or कर्तुम् युज्यते—Bharucha.

** For °ज्दाच. †† "May perhaps mean 'even though the meritorious deed may be howsoever unique, it is of no use unless ordained by Ahuramazda'", Bharucha. ‡‡ दाति is पारिभाषिक or दानम्.

राज्यं च यद्धर्मेउदात् तस्य (किल तेन यद्धर्मेउद्: खतनोः राजा क्षतो भवति) यः दुर्बलेभ्यो-ददाति पालनम् (किल दुर्बलानां सहाय्यं पालनं च करोति) ॥

2. Haug trans. (p. 141): "Just as a heavenly Lord is to be chosen so is an earthly master for the sake of righteousness (to be) the giver of good thoughts and of the actions of life towards Mazda, and the dominion is for the Lord (Ahura) whom he (Mazda) has given as a protector of the poor".

3. Sp. trans.: "As is the will of the Lord so (is he) the ruler out of purity. From Vohumanō (will one receive) gifts for the works (which one does) in the world for Mazda. And the kingdom (we give) to Ahura when we afford succour to the poor".*

The rendering of the last line is an echo of the Paternoster, "Thy Kingdom come".

4. The Pah. version is: "As is the will of the living spirit, so should be the pastor, owing to whatsoever are the duties and good works of righteousness. Whose is the gift of good thought which among living spirits is the gift of Ahura Mazda. The sovereignty is for Ahura Mazda, who gives necessaries to the poor".*

5. Dar. (S.B.E., XXIII, p. 23.): "The will of the Lord is the law of holiness, the riches of *Vohumanō* shall be given to him who works in this world for Mazda and wields according to the will of Ahura the power he gave to him to relieve the poor".*

6. Har.: "As there is a Supreme Lord, so there is a religious chief for the propagation of religion by means of purity. He is also the executor of good thoughts and of the works of the Mazdayasnian Law. The powerful kingdom belongs to Ahura, and he has made the spiritual chief the protector of the poor".*

7. Kan.: "Just as a ruler of this world (a king) acts according to his will, so does the chief of spiritual matters (the High Priest) by means of righteousness act according to his own will. The reward of Vohumanō is for those working for the Lord of the world. He who constitutes himself the protector of the poor accepts the sovereign rule (as it were) for Ahura".

8. Khan Bahadur N. D. Khandalavala (late Judge, Poona) read a paper in 1885 at Bombay on "*Primitive Mazdayasnyan Teachings as contained in the Honvar*† *and Ashem, the two celebrated Prayer-Stanzas of the Parsees*". In this paper he makes a very bold attempt at an original trans. of the *Ahura-Vairya* and he has quoted *in extenso* all the available trans. of this verse with his criticisms thereon. He tries to base his trans. on the opening verses of Yas. XIX. But his trans. is too startlingly original to be acceptable to scholars generally. Some of the words are given senses absolutely unique.‡ His trans. runs as follows:—

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* This is quoted by Khandalavala (see below), pp. 10f. † The Pah. form of *Ahuna-Vairya*.
‡ To my mind the chief value of the paper lies in the elucidation of the ancient teaching of Mazda-worship.

As[1] is the Will[3] (or Law) of the Eternal-Existence[2] so[4] (its) Energy[5] solely[7] through[8] the Harmony[6] (Aṣa) of the Perfect[9] Mind[11] (is) the producer[10] of the manifestations[12] of the universe[13] (and) (is) to[17] Ahura[16] Mazda[14] (the Living Wise One) the Power[15] which[18] gives[20] sustenance[21] to the revolving-systems[19].

9. The latest translator is Barth. (Reich. and Mlt. merely repeat his version). Mlt. (E.Z., pp. 160f.) gives the rendering of Barth. in a free Eng. trans.* "Even as he (Zaraθuštra) is the Lord for us to choose, so is he the Judge according to the Right, he that bringeth the life-works of Good Thought unto Mazda and (so) the dominion unto Ahura even he whom they made shepherd for the poor". Mlt. calls this a "profoundly difficult text".

10. Mlt. also quotes Geld.'s version (E.Z., p. 161, ftn. 2):

"Even as he is the chosen Ruler so also is he (appointed) by Aṣa (himself) as Instructor of the World in the works of Good-Mind for Mazda. And the Kingdom belongs to Ahura, who for the needy has appointed a Shepherd".

Mlt. also calls the *Ahuna Vairya* "the great creed of Parsism, composed after Zaraθuštra's day, but at so early a date that the key to its meaning seems to have been mostly lost".

11. The most startling of all is the versions of Bishop Meurin:† "Supplication to thee, O prince of Angels (Ahura, St. Michael), Rightful Ruler of men, Leader on sanctity's path. Thou that directs to God the good thoughts and actions of mankind, raising them up as a gift towards the Father on high. Yea, the dominion above and beneath is Ahura's (St. Michael's); the All-Wise made him victor renowned over the dragons of hell".

Evidently the *drigu* is the *dragons*!!

The trans. of Mills is quoted at the beginning of Yas. XIX. (Sel. VIII, Introductory remarks).

I venture to give my own version for what it is worth. As can be seen it is made up by taking bits from various versions; but I think I have made a continuous sense out of it which hangs well together. The passage is indeed very obscure and we cannot quite say what the true version may be. Each writer (including myself) reads into it his own preconceived notions as can be easily seen.

VII. *b. Aṣəm vohū.*

This is among the most frequently used of the Avestan prayers. Geld. in *Grund.* (Vol. II, p. 27) thinks that it is prose, but in the Av. text (Vol.

* The orig. of Barth. runs thus:—Wie der beste Óberherr, so der (beste) Richter ist er (nämlich *Zaraθuštra*) gemäss dem heiligen Recht, der des guten Sinnes Lebenswerke dem *Mazdâh* zubringt, und (so) die Obergewalt dem *Ahura*, er (*Zaraθuštra*), den sie den Armen als Hirten bestellt haben. (Quoted by Mlt. E.Z., p. 161, ftn. 2.) † Quoted by Khandalavala, op. cit., p. 10.

II, p. 35) he prints it as three lines of verse, the lines ending at the 4th, 8th and 12th words. Kan. prints it similarly as metrical. Though most frequently used in the ritual it is certainly not of the same sanctity as the *Yaϑā ahū vairyō* (VII. *a*). There is a very fine article on its inner significance in *Cherāg* (Vol. XVI, 1915, p. 632). There are frequent references to this prayer in the Av. itself by the name of *Aṣ̌əm* or *Aṣa-Vahišta*. (Barth., Wb 238–39). The second section of the *Baγān Yašt* (Yas. XX) is an ancient Av. commentary on this verse.*

Aṣa is the keynote of all Zaraϑuštra's teaching. It is the Law of Ahura, the plan of Ahura about the development and the progress of the Universe. For mankind, it means living the life in accordance with the Divine Law—for that is the only way in which the mortal may help the progress of the world. It implies a life led according to the laws of Truth and Purity—everything in fact which is implied by the word धर्म. "Righteousness" is the word which is nearest in sense to Aṣa—"righteousness" in the sense in which Jesus has used it. The earlier writers, e.g. Haug, saw in this word only the outer ritual purity and sacrificial observances. But this sense came to attach to the word only in later ages when the spirit of Aṣa was lost and only the letter was left.

This verse has no word intrinsically difficult but every scholar practically has given a different rendering of it.

1. The Skt. of Nair. runs as follows:—

पुण्यं सन्ति उत्कृष्टतरा (अत्युत्तमा) अपि। (सन्तिरेकैव पुण्यस्य उत्तमा। यतो या काचित् शुभा सन्तिर्वांछते [वांछ्यते] सा सर्वापि पुण्यमध्ये अपि)।

शोभनमस्ति (किल तत्पुण्यमेव शोभनमस्ति)। शोभनः (किल सः शोभनः सुंदरवपो) ऽसौ।

यः पुण्य प्रचारयिता (किल यः पुण्यं प्रवर्तमानं करोति) अतःपरः पुण्यः (किल स्वयं च अत्युत्कृष्ट-पुण्यकारी)॥ †

2. Mills (S.B.E., XXXI, p. 266):

"A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousn ess best (when the pious man serves it in truth)".

He adds in a ftn. (loc. cit.)—"When Aša is for Aṣa Vahišta".

3. Dar. (S.B.E., XXIII, p. 22):

"Holiness is the best of all good. Well it is for it, well is it for that holiness which is perfection of holiness".

4. Haug (p. 14 1, ftn. 2):

"Righteousness is the best good, a blessing it is; a blessing be to that which is righteousness towards Aṣa Vahišta (perfect righteousness)".

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* Sel. VIII 6; Hāδ. I (Yt. XXI) also recites the praises of the Aṣ̌əm. † Bharucha remarks: "the Skt. trans. is correct as far as the Pah. rendering goes. But the same cannot be said of it as regards the original Av.".

He adds; "'Righteousness' here and elsewhere where it translates *aṣəm* means 'what is right or meritorious' in a ritualistic or materialistic sense, and does not necessarily imply holiness any more than the Sanskrit पुण्य does". This view, characteristically of the Western scholar, is not accurate at all. The earlier sense is in fact more spiritual than the later use of the word. This is true not only of the word *aṣa* but others also.*

5. Kan. trans. (Kh. A. b. M., p. 1):

"Righteousness is the best good† (and it) is happiness. Happiness is to him who is righteous for the sake of (i.e. in the matter of) the best righteousness".

It may be noted that in Guj. we use the word અષોઈ‡ for the Av. Aṣa. There is no mistake about the sense because we have the inherited tradition of millenniums as regards this word.

6. Barth. translates‖ in a very ingenious manner and Reich. (A.R., pp. 173–4) and Mlt. (E.R.P., p. 116) merely retranslate him. Mlt. trans. thus:

"Right is the best good: it falls by desire, it falls by desire to our portion, even our right to that which is the best right".

The word *uṣtā* is taken as an adv. to mean "according to our desire". Curiously enough he takes *ahmāi* as 4/3 of *azəm* (Reich. § 402) which is found but very rarely in G.A. (Jack., A.G., § 389; Kan., A.G., § 210, ftn. 3).¶ It is however better to take *ahmāi* as 4/1 of the dem. pron. (અસ્મૈ) especially as we have a similar Gāϑ. passage, *uṣtā ahmāi yahmāi uṣtā kahmāi-ciṯ* (Gaϑ. Ušt., Yas. XLIII. 1)**. Barth. regards this as a play on the various senses of *aṣa*; *aṣa* "the best doing" and *aṣa* "the best reward" (Reich., loc. cit.). Mlt. explains (E.R.P., p. 116): "Primarily denoting abstract Right, the divine order, it (*Aṣa*) comes to mean (2) right-doing, action in accord with Right, and (3) a man's rights as determined by that divine order .... He who lives rightly gets his rights in the end, and therefore

'because right is right to follow right
'Were wisdom in the scorn of consequence.'

This note by Mlt. is a remarkable instance of how some Western scholars read European ideas and even *words* into Eastern scriptures. The third sense of "right" given by Mlt. most assuredly cannot be read into *aṣa*. The temptation of word-play has been too strong for Dr. Moulton!

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* See, e.g., the word *savaŋhō* Yas. LX. 1. † Kan. uses the Pers. word نعمت (*n'emat*) which means a blessing or a good thing granted by God. ‡ Often spelt અશોઈ. ‖ Wb. 233: "*Aša* ist das beste Gut: nach Wunsch wird es, nach Wunsch uns zu teil das *Aša* für das beste *Aša*." ¶ This corresponds to અસ્મે (4/3 of અસ્મ) in Veda, see Grass. Wb. 164. ** See last verse of Yas. XLIV, Sel. XVI.

7. One more trans., that of Sp., may be added though it is not literal for the last phrase. He says:

"Purity is the best good: happiness, happiness is to him, namely to the best pure in Purity."

Khandalavala in his paper mentioned above quotes the following from Hāδ. I: "Whoever recites the Aṣəm with believing enquiry in his mind, praises me who am Ahura Mazda; he praises the water, he praises the trees, he praises all good created by Mazda that is of rightful origin".*

Khandalavala adds:†

"The fourth name of Ahura Mazda in the Ahura Mazda Yt. (Yt. I. 7) is *Aṣa Vahišta*, which represents the sublime order and harmony of all this 'Changing World of changeless Law'. *Aṣa Vahišta* or *Ardibesht* is in later Zoroastrianism looked upon as the angel presiding over celestial Fire, who ministers to order and the preservation of things. *Aṣa Vahišta* however is the second *Ameshaspend* after *Vohu-Manō*, the Perfect Mind, and literally means the Highest Harmony. The meaning of the above quoted passage (from Hāδ. I, 4) now becomes clear. He who recites the *Aṣəm* with an inquiring mind praises the Divine Power and all the creation, in which he could see exquisite order prevailing everywhere, for *Aṣa* literally means order and regular motion, and the word bears a very wide significance as we carry the idea suggested by it from the physical into the moral and intellectual worlds.

"The *Aṣəm* formula teaches that Purity (meaning Righteousness) is the highest Good; that it is a blessing only to those who practise it for its own sake, having but one aim—to try to reach up to the highest Righteousness—to the most perfect Harmony of thought, word and deed. In short, the *Aṣəm* teaches that virtue is to be practised for its own sake irrespective of the personal benefits it may bring to a man."

VII *c. Yeŋhē hātąm.*

This has been treated very fully in Yas. LVII. 4. (Sel. II., pp. 66–67, above).

* See S.B.E., XXIII, p. 311. The whole of this fragment, called Yt. XXI by Dar. is in praise of the Ašəm Vohū. † Op. cit., pp. 18-19.

VIII.

VIII.

Baγān Yašt—Yasna XIX-XXI.

XIX. 1.§ + pərəsaṯ[1] Zaraθuštrō[2] Ahurəm[3] (Mazdąm)[4]:
+ " Ahura[5] (Mazda)[6] mainyō[7] spēništa[8],
+ dātarə[9] gaēθanąm[10] astvaitinąm[11], (aṣāum)[12];
+ ciṯ[13] avaṯ[14] vacō[15] ās[16] Ahura[17] (Mazda)[18]*
+ yaṯ[19] mē[20] frāvaocō[21] ?
2. § " para[1] asməm[2], para[3] āpəm[4], para[5] ząm[6], (para[7] gąm[8]), para[9] urvarąm[10],
+para[11] Ātrəm[12] Ahurahe[13] (Mazdå)[14] puθrəm[15], para[16] narəm[17] aṣavanəm[18]
+para[19] daēvāiš[20]-ca[21] χrafstrāiš[22] (maśyāiš[23]-ca[24]),†
+para[25] vīspəm[26] ahūm[27] astvaṇtəm[28], para[29] vīspa[30] vohū[31] (mazdaδāta[32]) aṣa-ciθra[33] ".
3. āat[1] mraoṯ[2] Ahurō[3] Mazdå[4]:
" baγa[5] aēṣa[6] ās[7] Ahunahe[8] Vairyehe[9], | + Spitama[10] (Zaraθuštra[11]), yaṯ[12] tē[13] frāvaocəm[14].
4. " para[1] asməm[2] .... (mazdaδāta[32]) aṣa-ciθra[33] ".‡
5. hā[1]-mē[2] baγa[3] Ahunahe[4] Vairyehe[5], Spitama[6] Zaraθuštra[7], anapyūχδa[8] anapiṣūta[9] srāvayamna[10] satəm[11] paiti[12] anyāēṣąm[13] raθwąm[14] gāθanąm[15] anapyūχδanąm[16] anapiṣūtanąm[17] srāvayamnanąm[18]: āaṯ[19] aipyūχδa[20] aipiṣūta[21] srāvayamna[22] dasa[23] paiti[24] anyē[25] ratavō[26].
6. yas[1]-ca[2] mē[3] aētahmi[4] aŋhvō[5], yaṯ[6] astvainti[7], Spitama[8] Zaraθuštra[9], baγąm[10] Ahunahe[11] Vairyehe[12] marāṯ[13], frā[14]-vā[15] marō[16] dreŋjayāṯ[17], fra[18]-vā[19] dreŋjayō[20] srāvayāṯ[21], frā[22]-vā[23] srāvayō[24] yazāite[25]; θrīš[26]-ciṯ[27] tarō[28] pərətūm[29]-ciṯ[30] hē[31] urvānəm[32] vahištəm[33] ahūm[34] frapārayeni[35] āzəm[36], yō[37] Ahurō[38] Mazdå[39], ā[40] vāhištāṯ[41] aŋhaoṯ[42], ā[43] vahištāṯ[44] Aṣāṯ[45], ā[46] vahištaēibyō[47] raocēbyō[48].
7. yas[1]-ca[2] mē[3] aētahmi[4] aŋhvō[5], yaṯ[6] astvainti[7], Spitama[8] Zaraθuštra[9], baγąm[10] Ahunahe[11] Vairyehe[12] dreŋjayō[13] aparaoδayete[14], yaṯ[15]

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* *Ahura-Mas*, Geld. † Geld. marks this line as " suspicious," i.e. a probable interpolation.
‡ As in verse 2.

VIII.

Baγān Yašt—Yasna XIX-XXI.

XIX. 1. Zaraθuštra[2] asked[1] Ahura[3] Mazda[4]; "O Ahura[5] Mazda[6], (Thou) Spirit[7] most holy[8], Creator[9] of the corporeal[11] worlds[10], (and) Righteous[12], what[13] was[16] that[14] word[15], O Ahura[17], which[19], O Mazda[18], Thou didst declare[21] unto me[20]?

2. "(The word which was) before[1] the heavens[2], before[3] the waters[4],* before[5] the earth[6], before[7] the creatures[8]†, before[9] the trees[10], before[11] the Fire[12], the Son[15] of Ahura[13] Mazda[14], before[16] the holy[18] man[17], before[19] the evil-ones[22] both[21]‡ daēva[20] and[24] mortal[23], before[25] all[26] the corporeal[28] life[27], before[29] all[30] the good[31] creation-of-Mazda[32],|| the seed of Aša[33]."

3. Thereupon[1] Ahura[3] Mazda[4] said[2]: that [6] was[7] the hymn[5]* Ahuna[8]-Vairya[9]†, O Spitama[10] Zaraθuštra[11], which [12] I did declare[14] unto thee[13].

4. "(The word which was) before[1] the heavens[2], ... creation-of-Mazda[32], the seed of Aša[33].

5. "This[1] hymn[3] of mine[2], Ahuna[4]-Vairya[5], O Spitama[6] Zaraθuštra[7], intoned[10] without-interruption[8] (and) without-omission[9] (is) equal-to[12] a hundred[11] of other[13] holy[14]* chants[15]† intoned[12] without interruption[16] (and) without-omission[17]: even[19](when) intoned[23] with-interruption[20] (and) with-omission[21] (it is) equal-to[24] ten[23] other[25] holy[26] (chants).

6. "And[2] who(-soever)[1] in this[4] life[5], namely[6]* the corporeal[7], O Spitama[8] Zaraθuštra[9], (this) hymn[10] Ahuna[11] Vairya[12] of mine[3] doth mentally-repeat[13]; and[15]† further[14], mentally-repeating[16] doth mutter[17] (it); and[19]† further[18], muttering[20] doth chant-(it-aloud)[21]; and[23]† further[22], chanting-(aloud)[24] doth praise[25] (it);—his[31] soul[32] shall I[36], who[37] (am) Ahura[38]-Mazda[39], help-to-cross[35] even[30] across[28] the Bridge[29] to the best[33] world[34], yea[27] unto the three[26] (regions)—unto[40] the highest[41] world[42], unto[43] Perfect[44]‡ Righteousness[45], unto[46] the Light[47] Eternal[48]‡.

7. "And[2] who(-soever)[1] in this[4] life[5], namely[6] the corporeal[7], O Spitama[8] Zaraθuštra[9], (while) muttering[13] (this) hymn[10] Ahuna[11] Vairya[12]

Verse 2. * Orig. sg. † I.e. "animals"; orig. sg. ‡ Lit. "and". || Lit. "created by-Mazda". *Verse* 3. * Lit. "piece". † Orig. gen. *Verse* 5. ‡ Lit. "possessing truth." || *Gāθās*. *Verse*. 6. * Lit. "which". † Lit. "or". ‡ Lit. "highest" or "best".

vā[16] naēmem[17], yaṯ[18] vā[19] θrišum[20], yaṯ[21] vā[22] caθruṣum[23], yaṯ[24] vā[25] paŋtaŋhum[26], pairi[27]-dim[28] tanava[29] azem[30], yō[31] Ahurō[32] Mazdå[33], urvānem[34] haca[35] vahištāṯ[36] aŋhaoṯ[37] avavaitya[38] bązas[39]-ca[40] fraθas[41]-ca[42] pairi[43]-tanuya[44] yaθa[45] īm[46] zå[47]. asti[48]-ca[49] īm[50] zå[51] avaiti[52] bązō[53] yavaiti[54] fraθas[55]-ciṯ[58].

9. fra[1]-ca[2] aētaṯ[3] vacō[4] vaoce[5], yaṯ[6] ahumaṯ[7] yaṯ[8] ratumaṯ[9], para[10] avaiŋhe[11] aṣnō[12] dåŋhōiṯ[13] para[14] āpo[15], para[16] zemō[17], para[18] urvarayå[19], para[20] gōuš[21] caθware[22]-paitištānayå[23] dåŋhōiṯ[24], para[25] narš[26] aṣaonō[27] bipaitištānahe[28] ząθāṯ[29], para[30] avaiŋhe[31] hū[32] θwarštō[33]-kehrpya[34]*, ape[35] Ameṣanąm[36] Speṇtanąm[37] dāhīm[38].

9. frā[1]-mē[2] spanyå[3] Manivå[4] vavaca[5], vīspąm[6] aṣaonō[7] stīm[8], haitīm[9]-ca[10] bavaiṇtīm[11]-ca[12] būšyeintīm[13]-ca[14], šyaoθnō-tāitya[15]: šyaoθenanąm[16] aŋhēuš[17] Mazdāi[18].

10. aētaṯ[1]-ca[2] aēṣąm[3] uχδanąm[4] uχδōtemem[5] yāiš[6] yava[7] fra[8]-ca[9] vaoca[10], fra[11]-ca[12] mruyē[13], fra[14]-ca[15] vaχṣyete[16]; asti[17] zī[18] ana[19] avavaṯ[20] uχδata[21] yaθa[22] yaṯ[23] diṯ[24] vīspō[25] aŋhuš[26] astvå[27] āsaχṣaṯ[28] saχṣąs[29] dadarānō[30] nī[31] pairi[32] iriθyąstaṯ[33] haraite[34].

11. aētaṯ[1]-ca[2] nō[3] vacō[4] frā-vaoce[5] saχṣaēm[6]-ca[7] hišmāirīm[8]-ca[9] yaθna[10] kahmāi-ciṯ[11] hātąm[12] aṣāṯ[13] haca[14] yaṯ[15] vahištaṯ[16].

12. yaθa[1] frā[2]-iδa[3] āmraoṯ[4], yaṯ[5] dim[6] ahūm[7]-ca[8] ratūm[9]-ca[10] ādadaṯ[11], iθa[12] dim[13] para[14]-cinasti[15] yim[16] Ahurem[17] Mazdąm[18] Manas[19]-paoiryaēibyō[20] dāmabyō[21]. yaθa[22] īm[23] vīspanąm[24] mazištem[25] cinasti[26]; aθa[27] ahmāi[28] dāmąn[29] cinasti[30].

13. yaθa[1] Mazdå[2] hujītīš[3] vaŋhēuš[4] iδa[5] θritīm[6] ṭkaēṣem[7] ādreṇjayeiti[8]; dazda[9] Manaŋhō[10] para[11] īm[12] iδa[13] Manaŋhe[14] cinasti[15];† yaθa[16] fradaχṣtārem[17] Manaŋhe[18] Manaŋhō[19] aēta-

* Thus Kan.; Geld. has the words separate. † Geld. and Reich. have no stop here, but after *Manaŋhe*[18]: I have followed Haug's arrangement.

of mine[3] doth omit[14] (therefrom) whether[15 16] a half[17] or[18-19]* a third[20], or[21-22]* a fourth[23], or[24 25]* a fifth[26] (portion), his[28]† soul[34] shall I[30], who[31] (am) Ahura[32] Mazda[33], turn[29] away[27] from[35] the best[36] world[37]; to as-much[38] (distance) as[45] (is) this[46] earth[47] in-length[39] and[40] in-breadth[41]‡ shall I turn[44] (him) away[43]. And[49] this[50] earth[51] is[48] even[56] as-much[52] in-length[53] as[54] in-breadth[55].

8. "And[2] clearly[1] did I proclaim[5] this[3] word[4], which[6] leadeth-to-the-Ahu[7] (and) which[8] leadeth-to-the-Ratu[9] (likewise), before[10] the creation[13] of yonder[11] heavens[12], before[14] (the creation) of water[15], before[16] (that) of the earth[17], before[18] (that) of vegetation[19], before[20] the creation[24] of four[22]-legged[23] animals[21], before[25] the birth[29] of man[26] righteous[27] (and) erect[28]*, before[30] the creation[38] of yonder[31] sun[32] into (his) shapely[33]†-form[34], (yea) even[35] (before) the creation[33] of the Holy[37] Immortals[36].

9. Forth[1] (into existence) did call[5] the Holier[3] of my[2] (two) spirits[4] all[6] the creation[8] of holiness[7], (that which is) existing[4], and[10] (that which has) been[11], and[12] (that which is) going-to-be[13] as-well[14], through-(repeating)-the *Šyaoθna*[15]: (that is) *šyaoθənanąm*[16] *aŋhəuš*[17] *Mazdāi*[18].

10. And[2] of (all) these[3] prayers[4] this[1] (is) the most-efficacious[5]*, which[6]† was ever[7] uttered[10] aloud[8], or[12]‡ is (ever) spoken[13] aloud[11], or[15]‡ shall (ever) be uttered[16] aloud[14]; for[18] in it[19]‖ is[17] such-great[20] power[21]¶, that[22] if[23] all[25] the corporeal[27] world[26] should comprehend[28] it[24], (then) comprehending[29] (it and) retaining (-it-) in-mind[30]** (they) would-protect-themselves[34]†† com-pletely[31] against[32] death[33].

11. And[2] this[1] our[3] prayer[4] is-uttered-aloud[5] (as) worthy-to-be-learnt[6], and[7] (as) worthy-to-be-meditated-upon[8] as well[9], yea[10], for (any one) whom-soever[11] among* living[12] (mortals) on-account-of[14] the Righteousness[13] which[15] (is) the best[16], (which is taught therein).

12. When[1] (the worshipper) chants[4] (this hymn) aloud[2], here[3] while[5] he recognises[11] Him[6] (Ahura Mazda) (as) both[8]* the Earthly-Lord[7] and[10] Heavenly-Master[9], then[12]† he acknowledges[15] Him[13], who[16] (is) Ahura[17] Mazda[18], (as) first[14] among the Beings[20] of-whom-(Good-)Mind[19]-(is)-the first[20]‡. (The phrase) *yaθa*[22] (etc.) acknowledges [26] Him[23] (as) the greatest[25] of all[24]; (and the phrase) *aθa* [27] (etc.) attributes[30] (all) creation[29]‖ to Him[28].

13. (The phrase) *vaŋhəuš*[4] (etc.) here[5] affirms[8] the third[6] teaching[7] namely[1] (that) good-life[3] (is) for (the sake of) Mazda[2]*; *dazda*[9] *manaŋhō*[10] here[13] acknowledges[15] Him[12] (as) beyond[11] the (Good-)Mind[14]†; as[16] Master[17] of (Good-)Mind[18]‡ (the word) *Manaŋhō*[19], doth refer[22] thus[20] to

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Verse 7. * Lit. "whether". † Orig. dat. ‡ *ca*[1 2] is omitted, *Verse* 8, * Lit. "two-legged". † Lit. "created". *Verse* 10. * Lit., "the most a prayer". † Orig. ins plu. ‡ Orig., "and"; *-ca*[9] is omitted in the trans. ‖ Orig. ins. ¶ "Word-effectiveness", Reich. ** I.e. by acting up to its teaching. †† Orig. sg. *Verse* 11. * Lit. "of". *Verse* 12. * Lit., "and". † Lit., "thus". ‡ Cf. Yas. LVII, 4, etc. (Sel. II, above). ‖ Orig. plu. *Verse* 13. * I.e. good life is to be led in order to attain to Mazda; cf., Yas. LX. 12 (Sel. IV, above). † Vohu-Mano, Nair. has यक्ष्मम. ‡ Lit. "to."

vaitya[20] īm[21] kārayeiti[22]; šyaoθenanąm[23] iδa[24] ahūm[25] kārayeiti[26].

14. yaṯ[1] dim[2] dāmabyō[3] cinasti[4] Mazdā ī[5]* iθa[6] dim[7]† yaṯ[8] ahmāi[9] dāmąn[10]; χšaθrem[11] Ahurāi[12] cinsti[13] taṯ[14], Mazda[15], tava[16] χšaθrem[17]; drīgubyō[18] vāstārem[19] cinasti[20] yaθa[21] urvaθem[22] Spitamāi[23].

paṉca[24]-ṯkaēsa[25].‡

vīspem[26] vacō[27] fravākem[28], haurum[29] vacō[30] Ahurahe[31] Mazdå[32].

15. vahištō[1] Ahurō[2] Mazdå[3] Ahunem[4] Vairīm[5] frāmraoṯ[6], vahištō[7] hāmō[8] kārayat[9].

§ hiθwaṯ[10] Akō[11] abavaṯ[12] +aṉtare[13] (-ca[14]) drvaṉtem[15] amrūta[16]

aya[17] aṉtare[18]-uχti[19]:—

"nōiṯ[20] nā[21] manå[22], nōīṯ[23] saŋha[24], nōiṯ[25] χratavō[26],

"naēδa[27] varena[28], nōiṯ[29] uχδa[30], naēδa[31] šyaoθna[32],

"nōiṯ[33] daēnå[34], nōiṯ[35] urvąnō[36] haciṉte[37]".‖

16. aētaṯ[1]-ca[2] vacō[3] Mazdaoχtem[4] θri[5]-afsmem[6], caθru[7]-pištrem[8], paṉca[9]-ratu[10] rāiti[11]-haṉkerəθem[12].

kāiš[13] hē[14] afsmąn[15] ?—humatem[16], hūχtem[17], hvarštem[18].

17. kāiš[1] pištrāiš[2] ?—āθrava[3], raθaēštå[4], vāstryō[5]-fšuyąs[6], hūitiš[7]; vīspaya[8] irina[9] hacimna[10] naire[11] aṣaone[12] arš[13]-manaŋha[14], arš[15]-vacaŋha[16], arš[17]-šyaoθna[18], ratuš[19]-mereta[20] daēnō[21]-sāca[22] yeŋhe[23] šyaoθnāiš[24] gaēθå[25] aṣa[26] frādeṉte[27].

18. kaya[1] ratavō[2] ?—nmānayō[3], vīsyō[4], zaṉtumō[5], dāχyumō[6], Zaraθuštrō[7] puχδō[8] åŋhąm[9] daχyunąm[10] yå[11] anyå[12] Rajōiṯ[13] zaraθuštrōit[14]. caθru[15]-ratuš[16] Raγa[17] zaraθuštriš[18].

kaya[19] aiŋhå[20] ratavō[21] ?—nmanyas[22]-ca[23], vīsyas[24]-ca[25], zaṉtumas[26]ca[27] Zaraθuštra[28] tūiryō[29].

* Geld. and Reich. read *Mazda*. † Geld. and Reich. read *tem*. ‡ Geld. prints these separately.

‖ The last three lines are from Gāθ. Ušt. (Yas. XLV. 2). The Gāθ. version spells the words differently; see notes.

Him[21]; (and) *šyaoθənanąm*[23] here[24] refers[26] (to him as) the (active) Sovereign-Ruler[25].

14. When[1] (the phrase *ayhāuš*) *Mazdāi*[5] acknowledges[4] Him[2] (as Lord) of (all) creation[3]*, then[6] unto Him[7] (is ascribed that) which[8] (is indeed) His[7] (own) creation[10]†; (the words) *χšaθrəm*[11] *Ahurāi*[12] (etc.) acknowledges[18] that[14], O Mazda[15], (which constitutes) Thy[16] Power[17]; *drigubyō*[13] *vāstārəm*[19] (etc.) indicates [20] as-it-were[21] (one who is) a friend[22] to Spitama[23].

(Thus) the five[24](-fold)-teaching[25].

The whole[26] hymn[27]‡ (is) a revelation[28], the whole[29] (is) the Word[30] of Ahura[31] Mazda[32].

15. The highest[1] Ahura[2] Mazda[3] (first) repeated-aloud[6] the Ahuna[4] Vairya[5], (and then) the Highest[7] did fashion[9] the whole[8] (creation).*

The Evil-One[11] was[12] (His) companion[10], but[14]† He repelled[16]‡ the Wicked-One[15] at-a distance[13] with this[17] repelling[18]-speech[19];

"Never[20] shall our[21]‖ minds[22] harmonise[27], nor[23]¶ (our) doctrines[24], neither[2]¶ (our spiritual) aspirations[26], nor-yet[27] (our) beliefs[28], neither[29]¶ (our) words[30], nor-yet[31] (our) actions[32], neither[33]¶ (our) hearts[34], nor[35]¶ (our) souls[36]".

16. And[2] this[1] hymn[3] uttered-by-Mazda[4] (is) in-three[5]-parts[6], (and belongs) to-the-four[7]-classes[8], (and) to-the-five[9]-Lords[10], (and its) fulfilment[12]-(is)-charity[11].

Through what[13] (arise) its[14] (three) parts[15]?—(Through) good-thoughts[16], good-words[17] (and) good-deeds[18].

17. With what[1] classes[2] (of men)?—The priest[3], the warrior[4], the prosperity-bringing[6]-agriculturist[5] (and) the artisan[7]: in each[8]* (of these classes a special) duty[9] attaches-itself[10]† to the holy[12] man[11] (which is to be fulfilled) by holy[13] thoughts[14], by holy[15]-words[16] (and) by holy[17]-deeds[18]; (such a holy man) reveres[20]-(his)-Teacher[19]‡ (and) studies[22]-the-Scriptures[21]‡ (and) through his[23]‖ actions[24] the worlds[25] advance[27] towards¶ righteousness[26].

18. Who[1] (are) the Lords[2]?—He-of-the-house[3], he-of-the-village[4], he-of-the-province[5], he-of-the-land[6], (and) Zaraθuštra[7], the fifth[8] in those[9]* lands[10]* which[11] (are) other[12] than Raγa[13] of-Zaraθuštra[14].

The Raγa[17] of-Zaraθuštra[18] (has) four[15]-lords[16].†

Who[19] (are) the Lords[21] of this[20]?—He-of-the-house[22] and[23] he-of-the-village[24] and[25] he-of-the-province[26] together-with[27]‡ Zaraθuštra[28] (as) the fourth[29].

Verse 14. * Orig. 4/3. † Orig. plu. ‡ Lit., "word". *Verse* 15. * I.e. the plan of the Almighty was first uttered forth in the Yaθā and then the Creation took place in accordance with that plan. † Lit., "and". ‡ Lit. "spoke"; the idea being that the Word of Ahura kept away the Evil One. ‖ Dual. ¶ *nōiṭ*. *Verse* 17. * Lit., "all". † Orig. pres. pt. atm. ‡ Orig. adj. ‖ Lit., "whose". ¶ Orig. ins. *Verse* 18. * Orig. gen. † Orig. adj. ‡ Lit., "and".

19. kaṯ[1] humatəm[2] ?—aṣavanəm[3] manas[4]-paoiryō[5].
kaṯ[6] hūχtəm[7] ?—mąθrō[8] spəṇtō[9].
kaṯ[10] hvarštō[11] ?—staotāiš[12] aṣa-paoiryaiš[13]-ca[14] dāmēbīš[15].

20. Mazdå[1] frāmraoṯ[2]; cīm[3] frāmraoṯ[4] ?—aṣavanəm[5] mainyaom[6]-ca[7] gaēθīm[8]-ca[9].
cvąs[10] frāmraoṯ[11] fravākəm[12] ?—vahišto[13] χṣayamnō[14].
cvaṇtəm[15] ?—aṣavanəm[16] vahištəm[17]-ca[18] avasō[19]-χṣaθrəm[20].

21. baγąm[1] Ahunahe[2] Vairyehe[3] yazamaideˇ[4]: Ahunahe[5] Vairyehe[6] yazamaidəm[7] frasraoθrəm[8]-ca[9] framarəθrəm[10]-ca[11] fragāθrəm[12]-ca[13] frāyaštīm[14]-ca[15].
yeńhē[16] hātąm[17] āaṯ[18] yesnē[19] paiti[20] . . .

XX. 1. frāmraoṯ[1] Ahurō[2] Mazdå[3]: a ṣ e m[4] v o h ū[5] v a h i š t e m[6] a s t ī[7].
para[8] ahmai[9] vohu[10] vahištəm[11] cinasti[12], yaθa[13] χᵛaētave[14] χᵛaētā-təm[15]; v o h u[16] v a h i š t e m[17] a s t i[18] aθa[19] ṯkaēṣəm[20] kārayeiti[21].

2. u š t ā[1] a s t ī[2] u š t ā[3] a h m ā i[4]; uštatāitya[5] vīspəm[6] aṣavanəm[7]. vīspāi[8] aṣaone[9] para[10]-cinasti[11], yaθanā[12] stāitya[13] vīspəm[14] aṣavanəm[15] vīspāi[16] aṣaone[17] para[18]-cinasti[19].

3. y a ṯ[1]* a ṣ ā i[2] v a h i š t ā i[3] a ṣ e m[4]: para[5]-cinasti[6]† vīspəm[7] mąθrəm[8] vīspāi[9]‡ mąθrāi[10], yaθa[11] asāi[12] χṣaθrəm[13] cinasti[14], yaθa[15]-ca[16] zbayeṇtē[17] aṣaone[18] aṣəm[19] cinasti[20], yaθa[21]-ca[22] χšmāvōya[23] aṣəm[24] cinasti[25] yaṯ[26] saošyaṇtaēibyō[27].
θrāyō[28]-ṯkaēṣa[29].
vīspəm[30] vacō[31] fravākəm[32], haurum[33] vacō[34] Ahurahē[35] Mazdå[36].

4. Mazdå[1] frāmraoṯ[2]; cīm[3] frāmraoṯ[4] ?—aṣavanəm[5] mainyaom[6]-ca[7]

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* V.l. *hyaṯ*. † Geld. has a stop here but not after *aṣəm*. I have followed Kan. ‡ Geld. and Kan. both read °*pəm* and Geld. notes on v.l. here except *mąθrəm*. I have ventured to make this change to get uniformity with the construction of the previous verse.

19. What[1] (is) good-thought[2] ?—The holy[3] first[5]-Mind[4].*

What[6] (is) good-word[7] ?—The holy[9] Scripture[8].

What[10] (is) good-deed[11] ?—(That done) through hymns-of-praise[12] and[17] by beings[15] who-hold-Righteousness-as-the-first[13].

20. Mazda[1] proclaimed-aloud[2]. Whom[3] did he (thus) proclaim[4] ?—The righteous-one[5] belonging-(both)-to-the-spiritual[6] and[7] to-the-material-world[8]. *

In-what-capacity[10] did He pronounce[11] (this) revelation[12] ?—(As) the Supreme[13] Ruler[14].

Of-what-character[15] (was he to whom this revelation was granted) ?—A holy[16] and[18] perfect[17]† (ruler who) exercises-no-despotic power[19, 20]. ‡

21. We adore[4] the hymn[1] Ahuna[2] Vairya[3].* Of the Ahuna[5] Vairya[6] we do adore[7] the loud-chanting[8], and[9] the low-murmuring[10], and[11] the singing-aloud[12], and[13] the consecration[14] too[15].

yeγhē[16] *hātąm*[17], etc. (See Yas. LVII. 4)†.

XX. 1. Ahura[2] Mazda[3] uttered-forth[1]: *ašəm*[4] *vohū*[5] *vahištəm*[6] *astī*[7]. (The worshipper) acknowledges[12] (Aša to be) the highest[14] good[10] above[8] (all) this[9] (worldly happiness), as-if[13] (it were) the nearest-possession[15] of-one's-very-Self.[14]* (*ašəm*) *vohu*[16] *vahištəm*[17] *asti*[18] thus[19]-lays down[21] the (first) teaching[20].

2. *uštā*[1] *astī*[2] *uštā*[3] *ahmāi*[4]: (this phrase) by (teaching how to win) happiness[5]* [with-the-words-*uštā-asti*-etc.[5]]* affirms[11] perfect[6] righteousness[7]† (to be) the best[10] for every[8] follower-of-the-Law[9] ‡; (and) thus[12]‖ because-of-the-strength[13]¶ (it gives to the soul) (this phrase) affirms[19] perfect[14] righteousness[15] (to be) the best[18] for every[16] follower-of-the-Law[17].

3. *yaṯ*[1] *asāi*[2] *vahistāi*[3] *asəm*[4]: (this phrase) affirms[6] the whole[7] hymn[8] [Aṣəm[4] on-account-of-the-best[3] Righteousness[2] (thought therein)], (to be) superior[5] to every[9] (other) hymn[10]; it ascribes[14], as-it-were[11], (spiritual) strength[13] to Righteousness[12] and[16] Righteousness[19] it ascribes[20] likewise[15]* to the praying[17] Saint[18], and[22] Righteousness[23] it ascribes[25] indeed[21]* unto you[23], (ye) who[26] (are our) Saviours[27].

(Thus) the three[28] (-fold)-teaching[29].

The whole[30] hymn[31]† (is) a revelation[32], the whole[33] (is) the Word[34] of Ahura[35] Mazda[36].

4.* Mazda[1] proclaimed-aloud[2]. Whom[3] did he (thus) proclaim[4] ?—The

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Verse 19. * Vohu Mano. *Verse* 20. * *ca*[9] omitted. † Lit., "best". ‡ The words "ruler . . . power" are from the trans. of Mills. *Verse* 21. * Orig. gen. † Sel. II. XX. *Verse* 1. * Orig. dat. *Verse* 2. * This seems to be a play on the double meaning of the word. † I take here the lit. meaning of the word *aŋhavan*, "that which belongs to Aša". ‡ Anhänger des Aša, Barth., Wb. 246. ‖ Lit., "as it were". ¶ Orig. 3/1. *Verse* 3. * Lit., "as it were". † Lit., "word". *Verse* 4. * Identical with Yas. XIX, 20 above except for the addition of the last *ca*.

gaēθīm[8]-ca[9].
cvąs[10] frāmraoṯ[11] fravākem[12] ?—vahištō[13] χšayamnō[14].
cvaṇtem[15] ?—aṣavanem[18] vahiṣtem[17]-ca[18] avaso[19]-χšaθrem[20]-ca[21].

5. baγąm[1] Aṣahe[2] Vahīštahe[3] yazamaide[4]: Aṣahe[5] Vahištahe[6] yazamaide[7] frasraoθrem[8]-ca[9] framareθrem[10]-ca[11] fragāθrem[12]-ca[13] frayaštīm[14]-ca[15]
yeŋhē[16] hatąm[17] āaṯ[18] yesnē[19] paitī[20] . . .

XXI. 1. yesnīm[1] vacō[2] aṣaonō[3] Zaraθuštrahe[4]: y e ŋ h ē[5] h ā t ą m[6] ā a ṯ[7] y e s n ē[8] p a i t ī[9].
y e ŋ h ē[10] iδa[11] Mazdå[12] yesnem[13] cinasti[14] yaθa[15] dāta[16] Ahurahe[17]; h ā t ą m[18] yasnem[19] cinasti[20] yaθa[21] haδbīš[22] jījisąm[23].*

2. y å ŋ h ą m[1] iδa[2] aṣaoninąm[3] Ārmaiti[4]-paoiryanąm[5] yasnem[6] para[7]-cinasti[8] yaθa[9] vahmem[10] Ameṣaēibyo[11].
θrāyō[12]-ṯkaēṣa[13].
vīspem[14] vacō[15] yesnīm[16].
cīm[17] aoi[18] yasnō[19] ?—Ameṣē[20] Speṇtē[21] paiti[22] yasnahe[23].

3. āaṯ[1] mraoṯ[2] Mazdå[3].†
" uṣta[4]‡ ahmāi[5] yahmāi[6] uṣta[7]‡ kahmāi[8]-ciṯ[9]
vasa[10]‖-χšayąs[11] Mazdå[12] dāyāṯ[13] Ahurō[14] ".

4. cīm[1] aēṯaya[2] paiti[3]-vaca[4] paityāmraoṯ[5] ?—uštatātem[6] paityāmraoṯ[7]¶, uštatāitya[8]-ca[9] vīspem[10] aṣāvanem[11] heṇtem[12]-ca[13] bavaṇtem[14]-ca[15] būšyaṇtem[16]-ca[17]¶ vahištem[18] vahištō[19] paityāmraoṯ[20], vahištō[21] Mazdå[22] paityāmraoṯ[23] vahištem[24] aṣavanem[25] vahištāi[26] aṣaone[27].

5. baγąm[1] Yeŋhē[2]-Hātąm[3] hufrāyaštąm[4] aṣaonīm[5] yazamaide[6].
yeŋhē[7] hātąm[8] āaṯ[9] yesnē[10] paitī[11]. . .

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* Geld. has the last three words with the next verse. † The passage following is orig. Gāθ. (Yas. XLIII. 1). ‡ Gāθ reads *uštā*. ‖ *vasā*-°, G$^{\text{ā}}$θ. ¶ Geld. has no stop after the 7th word, but has one after the 17th.

righteous-one[6] belonging-(both)-to-the-spiritual[6] and[7] to-the-material-world[8].

In-what-capacity[10] did He pronounce[11] (this) revelation[12] ?—(As) the Supreme[13] Ruler[14].

Of-what-character[15] (was he to whom this revelation was granted) ?—A holy[17] and[18] perfect[17] (ruler, who) also[21] exercises-no-despotic-power[19,20].

5. We adore[4] the hymn[1] Aša[2] Vahišta[3]*. Of the Aša[5] Vahišta[6] we do adore[7] the loud-chanting[8], and[9] the low-murmuring[10], and[11] the singing-aloud[12] and[13] the consecration[14] too[15].

yeŋhē[16] *hātąm*[17] etc. (see Yas. LVII. 4)†.

XXI. 1. The hymn[2]* worthy-of-adoration[1] of the Holy[3] Zara*θ*uštra[4] (is) *yeŋhē*[5] *hātąm*[6] etc.

yeŋhē[10] (etc.), here[11] (this phrase) indicates[14] the worship[13] of Mazda[12] as[15] by a creature[16] of Ahura[17].

hātąm[18] indicates[20] the worship[19] [of (those) Beings[18]]† who[21]‡ desire-to-live[23] with the Truth[22].‖

2. *yå̊ŋhąm*[1] (etc.), here[2] (this phrase) indicates[8] the worship[6] of the Holy Beings[3]* of-whom Ārmaiti[4]-(is)-the-first[5] (to be) the best[7], (being) as-it-were[9] the praise[10] of the (Holy) Immortals[11].†

(Thus the) three[12] (-fold)-teaching[13].

The whole[14] hymn[15]‡ (is) worthy-of-adoration[16].

About[18] whom[17] (is) this hymn[19] ?—About[22] the Holy[20] Immortals[21] in the Yasna[23].‖

3. Then[1] spoke[2] Mazda[3]:

"Happiness[4] unto him[5], from whom[6]* happiness[7] (reaches), anyone[8, 9]; may Mazda[12] Ahura[14], the Supreme-Ruler[10, 11]† grant[13] (this)".

4. What[1] hath He proclaimed[5] in this[2] verse[3] 4* ?—He hath proclaimed[7] (how to win supreme) happiness[6]; thus[9]† with (-the-words-) *ustā* (-etc.)[8]* the Supreme[19] (Lord) hath proclaimed[20] the highest[18] (happiness) unto every[10] holy-person[11], who-is[12], or[13] ‡ who-was[14] or[15]‡ who-shall be[16].‖ The Supreme[21] Mazda[22] hath proclaimed[23] the best (and) holiest[24] (verse) unto the best[26] of holy-persons[27]¶.

5. We adore[6] the hymn[1] Yeŋhē[2]-Hātąm[3] well-consecrated[4] (and) holy[5]. Yeŋhē[7] hātąm[8], etc. (See Yas. LVII. 4)*.

Verse 5. * Orig. gen. † Sel. II. XXI. *Verse* 1. * Lit., "word". † *hātąm*. The word according to the tradition refers to the Holy Immortals, see Dar. quoted above at p. 67. For the construction see above Yas. XX. 3. ‡ *yaθa* ‖ Orig. 3/3. *Verse* 2. * Fem. † Orig. dat. ‡ Lit. "word". ‖ Orig. gen. *Verse* 3. * Orig. dat. † Lit. "Ruler[11] at will[10]". *Verse* 4. * I.e. in "Happiness unto him, etc.," quoted in verse 3. † Lit., "and". ‡ *-ca*. ‖ *-ca*[17] omitted. ¶ Orig. 4/1. *Verse* 5. * Sel. II.

NOTES.

The *Bayān* (or *Bayąm*) *Yašt* is the name given to the three Chapters (XIX–XXI) of the Yasna, which form a sort of commentary on the three Sacred Prayers (Sel. VII). The word *baya* f. (see below verse 3) meant originally a part (भाग) and is applied specially to a part of the Scriptures; hence it comes to mean a hymn or a sacred verse.* And these three chapters extolling the "merits" of the three prayers are appropriately named *Bayān Yašt*. It may be noted in passing that the 14th Book of the original Avestic collection of 21 *Nasks* was also named *Bayān Yašt*. It was said to have had 17 sections "of great beauty" and it dealt with the chief deities (*baya* m., भग) of Avesta, viz., Ahura Mazda and the Holy Immortals.† Yasna XIX is a commentary on the Yaϑā. Yasna XX refers to the Aŝəm. It is also called the *Hā Frāmraoţ* from its first word. And Yasna XXI deals with Yeńhē hātąm.

Yasna XIX.

1. Haug—Essays on the Religion of the Parsis, pp. 185–189.
2. Mills—S.B.E., XXXI, pp. 259–266.
3. Reichelt—Avesta Reader, pp. 73–75 (text) and pp. 174–176 (notes).
4. Kanga—Yaçna and Vispered (Gujarāti trans., 1886), pp. 88–94.

Mills says by way of introduction (S.B.E., XXXI, p. 259, ftn.): "The obvious errors contained in this ancient comment cannot destroy its great interest as a specimen of early exegesis . . . . The *Ahuna Vairya* is in the *Gāϑic* dialect and the *Ahunavaiti* metre. This *Zand* (commentary)‡ is in the *Zend* (sic)".

In order to point out "the obvious errors", Mills gives his own version of *Yaϑā* in the beginning:

"As the *Ahū* is excellent so (is) the *Ratu* (one who rules) from the righteous order, a creator of mental goodness and of life's actions done for Mazda: and the Kingdom (is) for Ahura which to the poor shall offer a nurturer."

1. *mainyō*—8/1. Spirit. The word is applied to divine beings who have no visible physical forms. Nair. says अदृश्यमूर्त्ते. In Guj. we use the word मीनो in the same sense.

spəništa—8/1 sup. of *spəņta*. The holiest. The word is used most often with the word *mainyu* (Barth., Wb. 1618). The Skt. trans. says महत्तर or गुरुतर wherever the word occurs.

dātarə—8/1 of *dātar* (धातृ).

aŝāum—8/1. The Holy One. Kan. explains this as an irregular form for *aŝavan* which is the usual 8/1 (Dict., p. 64). He also quotes in A.G.,

* Kan., Dict., p. 364. † Haug, p. 132. ‡ Cf. Yas. LVII. 8 (p. 68 above).

§ 142 (p. 102) the forms *āθraom** (from *āθravan*, a religious teacher), *θrizafəm*† (from *θrizafan*, three-jawed), and *yum*‡ (from *yvan*, youth).

ciṯ—Cf. Yas. IX. 3, etc. above.

avaṯ—1/1 n. That.

ās—See *as* above, Yas. XII. 7.

2. *asmәm*—2/1 m. The sky. The word is used in contrast to *zām* the earth. The declension here is thematic (i.e. of the *a*-stems), the orig. form being *asman*. O. Pers. is *asmānam*‖ used in the Insc. of Darius and Xerxes at Persepolis. The word is also found as *asan*.¶ It is cognate with Skt. अश्मन् (stone); in Av. the word also means stone. The Pers. آسمان (*āsmān*), sky and سنگ (*sang*), stone are derivatives. The word पर्वत is found in RV. in the sense of cloud.** A similar connection of meaning is found between the pairs *cloud* and *clod*, *rack* and *rock*. Barth. (loc. cit.) suggests that the sky was supposed to be made of stone.

ząm . . . gąm. The metre seems to show that one of these (probably *gąm*) is a later interpolation. Nair. says प्राक् जगत्याः। प्राक्गोः। Kan. understands by *gąm* the whole animal creation. Cf. Yas. IX. 29.

Ātrəm—Cf. Yas. IX. 1. He is almost always called *Ahurahe Mazdå puθra* (Ny. V).

para narəm aṣavanəm—The Pah. version says that *Gayomard* (Av. *Gaya Marətan*) is referred to. In the Pah. invocation to the *Fravaṣis* he is called *Gayomarṯ nar aṣō*.

para daēvāiš—Geld. marks this line as spurious. The sudden use of 3/3 in place of 2/1 supports this view. But see Jack., A.G., § 229; see also below *yāiš* in verse 9.

χrafstrāiš—3/3. Haug takes it as an adj. to *mašyāiš* and trans. "savage (cannibal) men". Kan. says "wicked men". Nair. has बृद्धिजडेभ्यो मनुषेभ्यः. Mills trans. similarly but adds (S.B.E., XXXI, p. 260, ftn. 4) "while the term may be applied to wild beasts one is strongly inclined to hold that foul insects are chiefly referred to". Barth. (Wb. 538) says that the word *χrafstra* (n.) in the Gāθ. means "a wild beast" or "an evil beast". In Y.A. the word is applied to vermin and foul insects who were regarded as the creation of *Aγrō-Mainyuš*. It also seems to be used for all the minor evil creation, spirits, goblins, etc., of weird shapes. The phrase *daēvāiš-ca χrafstraiš mašyaiš-ca* is also found in Gāθ. Ahu., XXXIV. 5, where, according to Barth. (loc. cit., note 1), the words *daēvāiš* and *mašyāiš* may be taken attributively. The etymology is uncertain. The first part (*χraf-*) is probably cognate with *kəhrp* (body). Pers. خرفستر (*kharfstar*) means the same thing and is used in purely Z. literature. P.

* Vis. III. 7. † *Aži θri° Dahāka*; Yt. XIX. 50. ‡ Yt. XXII. 11, 12; Yt. XXIV. 58. ‖ Also used contrasted with *būmi* (भूमि). ¶ Barth., Wb. 207. ** य इंखयन्ति पर्वतान् तिरः समुद्रमर्णवम् (RV., I. 19. 7); प्र वज्रणा अभिनत् पर्वतानाम् (RV., I. 32. 1.), etc.

Guj. has the word खर्वस्तर used in the sense of one who possesses a robust body which can stand a lot of wear and tear.

vīspa—Note short final, a sign of later age.

mazdaδāta—√*dā* (धा) to create. Created by Mazda.

aṣ̌a-ciθra—contrast *daēvō-ciθra* above. Ven. VIII. 21 (Sel. VI, verse 2)

3. *mraoṯ*—3/1 impf. par. √*mru* (ब्रू), to speak.

baγa—1/1 f. Kan. says "parts" and thinks (Ij. Vis., p. 88, ftn.) that the three lines composing the *Yaθā* are referred to. Mills trans. "piece (of composition)". Dar. says "hymn" or "sacred prayer".* Barth. (Wb. 927) says "a piece out of the Scriptures, i.e. a hymn". Pah. trans. says *frakart*† (section, part). Nair says विभंजना. In this sense the word is the same as Skt. भागः but is f. But the word is used in the other two genders as well. When n. it means "luck", Skt. भाग्यम्‡. When m. it corresponds to Skt. भगः and means God. It is found in O. Per. also; *Baga vazarka Aura Mazda* (Ahuramazda, the Great God), Insc. Xerxes. In Y.A. it means "a divinity", e.g. *Måγhəm . . . baγəm raēvantəm*, Yt. VII. 5. The word is cognate with Russ. *Bogu*, God; Eng. *bogey*; P. Guj. बाङ (coll. बङ or बव)||. The title of the Nask *Baγān Yašt* is evidently from this last *Baγa*, m.

Spitama—Kan. trans. throughout this word by "holiest."

aēṣ̌a refers to the *yaṯ* above in verse 1. See Barth., Wb. 33.

tē (v.l. *taṯ*¶)—4/1. ते, तुभ्यम्.

5. *mē*—Kan. takes this with *Ahuna Vairya*. Haug takes it with *baγa*. Mills says "which (i.e. the *Ahuna Vairya*) especially belongs to me".

anapayūχδa—Barth. takes it as 7/1 of an abstract noun f. (Wb. 116); Kan. (Dict., p. 28) takes it as 1/1 p. pt. (f.) of √*vac* with *api* and the neg. *an* qualifying *baγa* and trans. "without interruption". The idea is that while the verse is being repeated nothing else must be spoken in the middle. Nair. seems to mean the same thing when he says अनधिकोक्त्या (किल अविस्तात् अन्यात् मध्ये न वक्ति)। Reich. says "without insertion (of other words)"; Haug trans. "without mistakes"; Mills says "without needless repetition".

anapiṣ̌ūta—Barth. (Wb. 115) says "not disarranged"; Kan. (also Mills) trans. "without omission" (*an* + *api* + √*ṣ̌u*, च्यु, to fall); Haug trans. "without mispronunciation".** Nair. says अनधिकग्रैथिल्येन (किल न ग्रेते).††

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* "*Prière divine*". † Cf. *Yesnō kərətayo* above, Yas. LVII. 22. ‡ Cf. Eng. "*portion*".

|| The word means a spirit or ghost; the phrase डाबडामांनो बाङ means Jack-in-the-box.

¶ Attraction of *yaṯ*. ** Mills adds a ftn. (op., cit. p. 261): "I do not think mispronunciation is here intended . . . , I am strongly inclined to read *anapaiṯūta*". †† A very extraordinary rendering, but see the Pah. version below.

srāvayamna—1/1 pres. pt. caus. pass. f. √*sru*. Being chanted. Cf. Yas. IX. 1.

satəm—शतम्. The syntactical use of this numeral is exactly as in Skt. (Whit. § 486 *b*, *c*.)

paiti with acc. means "equal to" (Reich. § 522).* The word is also used in the sense of "reward" or "return for service rendered" (esp. with reference to divinities) with the same construction.

raθwąm gāθanąm—Reich. says "Gāθās of *Ratu* force". Bārth. (Wb. 1499) explains this, that the literal idea of the word, namely "the authority of the *Ratu*" receded into the background in course of time and the word got the generalised sense of "authority". Generally however it was confined to mean authority of the holy books. Kan. trans. "precious" (कीमती) i.e. "full of merit"†; Haug says "principal"; Mills trans. "prominent in the ritual"; Nair. says गुरुतराणाम्. The word *gāθā* need not be taken in the special limited sense but in the orig. meaning of "chants". The old Av. texts, like the Vedic, had to be chanted.

āaŧ—Even. Mills says "further"; Kan. says "but"; Nair. has चेत्.

anyē—1/3 for 2/3 required with *paiti*.

ratavō—refers to the *gāθanąm* mentioned above.

6. *mē*—Mills and Haug take it with *aŋhvō*. Better take it the same way as in the last verse.

aētahmi—7/1. In this, एतस्मिन्.

marāŧ—3/1 opt. pres. Shall recall (mentally), Haug. The √*mar* is the Skt. स्मृ. Nair. says स्मर्येति [स्मरीते]. The idea is that the verse is mentally repeated.

marō—1/1 pres. pt. par √*mar*. Remembering. The participial stems in *-anŧ* often have the 1/1 in *-ō* (Jack., A.G., § 295). Haug trans. "in the course of recalling". Mills says "having recalled".

drənjayāŧ—"Shall mutter" (Reich.); Barth. (Wb. 772-3) says that the word means "to learn by heart", to repeat constantly in a low voice as is done while learning something by heart; "shall undertone it" (Mills); Nair. says प्रज्ञटं तदधीतं गुणयति ‡ (किल कोमलीकुरुते). It is a technical term used in ritual for muttering, corresponding to the जप.

srāvayāŧ—Shall chant aloud (in contrast to the above). "There are three expressions used for the recital of the sacred texts, viz. *mar*, 'to recite', *drənj* (or *frāmru*), 'to recite in a low tone', and *srāvaya* (or *frasrāvaya*), 'to recite with a loud voice observing musical accents'. The first expres-

* See also Barth. Wb. 824. † Kan. adds (Ij. Vīs., p. 89, ftn.) that the word may be connected with चित and hence would mean, in this context, "leading unto truth" i.e. serving as spiritual guides. Hence I have translated "holy". ‡ Cf. Guj. ગણગણવું to buzz, to mutter.

sion conveys the most general meaning, viz. 'to repeat from memory' (*mar*, स्मृ-स्मर्, to recollect), which was very likely done in the same way as the Brahmanas repeat the verses of the *Rigveda*, observing the accents in general. *drəṇj* means evidently a peculiar kind of recital; it is chiefly applied to spells, and may be compared to the recital of the verses of the *Yajurveda*, which is done with a low voice, and monotonously. *frasrāvaya* is the solemn recital in the form of a very simple tune, comparable to the *Sāmaveda* by the Brahmanas. This expression is pre-eminently applied to the *Gāθās*" (Haug, p. 142, ftn.). I am rather inclined to take these three terms as corresponding to the Skt. तूष्णींगंस्, जप् and गै respectively.

yazāite—"Should praise it" (Kan.); "prays to it" (Reich.). "After chanting or reciting sacred verses one prays to them (the verse, or hymn, being considered a deity) with the formula: *Ahunəm Vairīm yazamaidē*". (Haug, p. 186, ftn.). The formula *staomi Aṣəm* is also used for the Aṣem.

θriš-ciṯ—All commentators (including Nair.) have taken this word to refer to the crossing of the bridge three times. Mills seems naturally puzzled at the idea of the triple crossing and attempts to introduce a new idea in his trans., "with even threefold (safety and speed)" and adds (S.B.E., XXXI, p. 261, ftn.): "three times seems to me to lack meaning, but it may have given rise to the foolish belief that the soul went three times before death to heaven". I propose to take it as referring to the three regions referred to immediately after.

tarō—Across, तिरस्.

pərətūm-ciṯ—From √*par* to cross over (Barth. Wb. 851). Bridge. Here the reference is to *the* bridge—the *Cinvatō pərətuš*; the bridge which the soul crosses on the morning of the fourth day after leaving the body, and where it is judged by *Sraoša* and *Rašnu*. Nair. says चांदोर पुञ्जलेन सेतुना. Cf. Kur. *purd*, Pers. پول (*pūl*), bridge.

frapārayeni—1/1 sub. pres. caus. par. √*par*. I shall cause to cross over, i.e. help to cross over. Cf. Grk. *πείρω*, to pierce through; Goth. *faran*. Nair. says प्रापयामि. The same idea and the same words occur in Yas. LXXI. 16,* Ven. XIX. 30,† and Vīs. VII. 1.

ā—Unto, with abl. Cf. *ā-darəγāṯ*, Yas. LX. 6, above.

raocābyō—Note plu.; cf. Yas. XII. 1, above.

7. *aparaoδayete*—Makes less (Kan.); omits (Reich.); Mills trans. "takes ought therefrom"; Nair. says परिहरति.

yaṯ . . . vā—Whether.

naēməm—Half. Pers. نیم (*nīm*) half. Cf. *antara-naēmāt*, etc., Yas. LVII. 21.

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* *frapārayå̊γhe urvānəm tarō Cinvatō pərətum.* † Sel. XIV.

θrišum, caθrušum, paŋtaŋhum—A third, a fourth, a fifth (part). These are special formations only found in Av. and not paralleled elsewhere.

pairi . . . . tanava—1/1 pres. sub. par. √*tan* with *pairi* to keep away from, to twist away from (Barth., Wb. 633).* Cf. *pairi-tē tanava urvānəm haca acištāṯ aŋhaoṯ*, Yas. LXXI. 15. Nair. says विश्लेषयामि.

dim—Cf. Yas. IX. 1.

avavaitya—Orig. 3/1 f. of *avavaṇṯ*.† As much; Barth. (Wb. 175) takes it as 7/1 used adv. Nair. says तावन्मात्रेण.

bāzas-ca—Kan. takes this as 2/1 of the n. stem and trans. "length" (Dict., p. 381) and *bāzō* below as adj. 1/1 meaning "long". Barth. (Wb. 962) seems to take it as "in height" (7/1 ?)‡. Nair. says पिण्डेन. Mills takes it in both places as "large".

fraθas-ca—Nair. says पृथुत्वेन. Kan. takes this in both places as he does *bāzas-ca*. Mills in both places takes it adj. and trans. "wide".

pairi-tanuya—1/1 opt. pres. atm.

īm—1/1 f. *iyam*.

zå—1/1 f. The stem is *za/əm* (क्ष्मा). Jack. (A.G., § 318) explains this form as from ×*zm̥* (?) +*s*. The declension of this word is apt to be confounded with that of *zyāṃ* (हिम), winter (Reich. § 384). Cognate are Grk. χαμαί, Lat. *humi*, Russ. *zemlyā*; Pers. زمی (*zamī*) is a derivative.

asti . . . . fraθas-ciṯ—Nair. trans. अस्ति च इयं जगती तावन्मात्रेण पिण्डेन यावती पृथुत्वेन. Haug and Mills regard this sentence as *Pāzand*, i.e. an explanatory parenthesis. *bāzo* is length, the meaning usually given is "height". *fraθas-ciṯ* refers to the breadth. Kan. takes these words as adj. f. 1/1 (Dict., p. 381).

8. *vaoce*—1/1 ātm. plpft. √*vac* (Reich.); Kan. takes it as pft.

yaṯ ahumaṯ yaṯ ratumaṯ—Barth. (Wb. 284) trans. "which contains the words *ahu* and *ratu*". Mills also seems to agree with this idea.‖ Haug trans. "about the heavenly lord and the earthly master"; and Kan. follows him when he says, "referring to the *ahu* and to the *ratu*". The same two words occur also in Vis. I. 5. and Vis. II. 7. and the Pah. commentary on the former passage (quoted by Barth.¶) says: "that divine being (*mēnuk*) upon the path to whom one finds the Lord and the Teacher". Nair. says, यत् स्वामिमत् यत् गुरुमत् (इदं एतस्मात् प्रकटं यत् स्वामिनो गुरोर्ग्रहणम्). The meaning seems to be that the *Ahuna Vairya* leads a man to *Ahu* and to *Ratu*.

avaiŋhe—6/1 m. That yonder. "*That* heaven as contrasted with this earth".**

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* परितन् in RV. has a similar sense, used with acc.; परि द्यां जिक्रया तनत् RV. VII 72. 8. † Kan., Dict., p. 52. ‡ See Reich. § 355. ‖ S.B E., XXXI, p. 262, ftn. 3, where he says that this refers "to the wording of the *Ahuna*". ¶ Loc. cit. The Pah. passage runs: *āṇ mēnuk kē* X^{v}*atāδ u dastawar dārēnd pa rāh ī ōi*. ** Reich. A.R., p. 174.

aŋ̊nō—6/1 of *asan*. See *asməm* verse 1 above.

dåŋhōiṯ—5/1 m. Creation. The usual form of the word is *dāhi* (see below, the last word of this verse).* The variant *dåŋhi* is found only here. Cf. Skt. धाम्नि (dwelling place) which occurs in RV., IV. 55. 7, and in other places.

-paitištānayå—Cf. *maiδyō-paitištānąs-ca* (Yas. LVII. 6; Sel. II).

narš aŋ̊aonō—Nair. as usual following the Pah. tradition takes this as a proper name and says प्राक् नरात् मुक्तात्मनात्..(गद्धोमर्दात्); cf. above verse 2. It may be noted that in Yas. XII. 7 (Sel. V.). Nair. says only नरं पुण्यात्मनम्.

zą̄ϑāṯ—5/1 of a noun from √ *zan* (जन्), to be born. Birth. Cf. Yas. XLIIV. 3 (Sel. XVI).

hū—6/1 of *hvar* m. Sun. cf. Yas. LVII. 10 (Sel. II). Har. takes this as equivalent to *hu* (सु), good and compounds it with *ϑwaršt̄o*.†

ϑwaršt̄o (*ăπ.*)—Barth. (Wb. 796) takes this as 7/1 of *ϑwaršti* f.‡—from √*ϑwarəs* to cut out, to create. Kan. takes *ϑwaršt̄o-kəhrpya* as a comp. 7/1, taking *ϑwaršt̄o* as p.pt.pass. of √*ϑwarəs*. (Dict., p. 237), and trans. "created-shape". The loc. may be due to the idea of creation *into* a shape. Haug takes *hū ϑwarst̄o kəhrpya* as "sun-composed matter"; Nair. says सूर्यस्य विनिर्मितकायात्. The loc. ending *-ya* is due to "an enclitic postpositive *a*" which is added to the regular ending *-i*.‖ Cf. also the endings *-ăδa* (5/1; Yas. IX. 4)¶ and *-šva* (7/3; Yas. IX. 5¶).

ape (*ăπ.*)—After (in the sense of time); Barth., Wb. 82. Thus also Kan. in Ij. Vis., p. 90. But in ftn. 5 on the same page he suggests that it may be 7/1 of *apa* wish (√ *āp*, to wish) and he gives this latter rendering in his Dict. (p. 33), where he quotes another passage: *yā me daēnąm māzdayasnīm zras-ca dāṯ apaē-ca aotāṯ* (Yt. IX. 26**), which he trans. (Kh. A. b. M., p. 261)—"Who (Drvāspā) may fix her faith†† in my law of Mazda-worship and may proclaim her wish". But in Dict. (p. 463) he quotes the same passage with the v.l. *api-ca aotāṯ* and trans. *api-vaṯ* as "to learn", "to come to know".‡‡ Haug trans. the word *ape* "before", and renders the whole sentence *para hū . . . dāhīm* by "before the Sun-composed matter for the creation of the archangels". Kan. quotes this‖‖ with the remark that the Amoshaspends, according to this idea, would seem to have been born from the solar radiance. Mills remarks on Haug's trans.¶¶ that this "would give us a materialism". He himself renders the passage thus: "before this sun with its body made for the acquisition of the creation of the

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* *dāhi* occurs only in one other place besides this verse, viz., Yt. XIII. 77; Barth. Wb. 744.
† Quoted by Kan., Ij. Vis., p. 90, ftn. 5. ‡ Reich (§ 363, ftn. 3) explains the f. 7/1 ending in *-ō* as due to the influence of the *u*- stems. The syntax of the loc. as here is explained in § 519.
‖ Jack., A.G. § 222. ¶ Sel. I. ** Sel. XXII, Part 2. The words quoted are the words of Z.
†† The word *zras* is cognate with Skt. श्रद् in श्रद्धा. ‡‡ Cf., Yas. IX 25, Sel. I. See Barth. Wb. 41, where he compares *api-aot* to Lith. *pajauta*, impression. ‖‖ Ij. Vis., p. 70, ftn. 5.
¶¶ S.B.E., XXXI, p. 362, ftn. 4.

Bountiful Immortals"—explaining further: "Enabling us to receive the blessings which they bestow through the influence of the sun".* Nair. says अनालोके च अमराणां गुरूणां दत्तम् which is rather inexplicable.† If we take Barth.'s trans.—"before the creation of the sun . . . but after that of the Holy Immortals"—the idea implied is that the Immortals being parts of the Almighty Himself have in a sense co-existed with him, before they were "created" as individual entities. On the whole it were best to take *ape* as a variant of *aipi* (अपि)‡ and to trans. it by "even", construing *para* and *dāhim* both with *hū* and with *Amərəšanąm*.

9. *frā . . . vavaca*—Barth. (Wb. 1332) says that here (and only here) the word is used in a "pregnant" sense of "calling forth (into existence) through Speech". The idea seems to be that of creation through the power of sound or of the *mantra* corresponding to the Grk. idea of the music of Apollo, or of the Λόγος in *St. John*, I. 1. Haug also translates the same way. Kan. and Mills merely say "declared".

mē—Reich, omits this word in his trans. Mills takes it as governed by *vavaca* and trans. "declared to me (Zaraθuštra)" and adds (p. 262, ftn. 7): "Of course fictitious, as Z. had long been among the dead". Kan. follows Mills, but does not try to explain who the "me" may be. Haug. trans. "my two spirits" and explains: "The two spirits united in Ahura Mazda, as the one God, are *Spəṇtō-Mainyuš*, 'the beneficent spirit' and *Ayro-Mainyuš*, 'the hurtful spirit'".‖

spanyå—1/1 com. of *spənta*. Holier (Barth., Wb. 1612). Cf. *Mainyū . . . yayå spanyå ūiti mraoṯ yəm aŋgrəm*, the two spirits . . . of whom the holier spoke thus to the hurtful one (Yas. XLV. 2.). This is of course the *Spentō Mainyuš* and *not*, as Mills understands it, Ahura.

Manivå—6/2.

stīm—2/1. Creation. See note on *ā-stiš*, Yas. LX. 1 (Sel. IV). The whole phrase *stīm . . . bušyeiṇtīm-ca* is also found in Yas. LII. 1. and LXVII. 22.¶

bavaiṇtīm-ca—Lit. this is the philological equivalent of Skt. भवन्तीम्. And Barth. (Wb. 927) translates it lit. as pres. pt. of *bū* (भू) "becoming", i.e. about to come into existence. The three words *haiti*, *bavaiṇti* and *bušyeiṇti* occur together elsewhere also—Yas. XXI. 4, Vīs. XVIII. 2.** and the two passages (Yas. LII. 1 and LXVIII. 22) noted above. In all these cases the Pah. trans. takes it in the sense of the p.pt. *būtā*. The Pah. trans. in these passages runs: *kēca hēnd, kēca būt hēnd, kēca bavēnd* (Barth., Wb. 933, note 5). Nair in the Yas. passages always translates वर्तमान, अतीत and भविष्य. Kan. and Haug support this traditional trans. which is in fact

* S.B.E., XXXI, p. 262, ftn. 4. † Skt. Par., II, Note 111. ‡ Geld. notes a v.l. *api*.
‖ P. 187, ftn. 1; cf. also note on *Ayro-Mainyuš*, Yas. IX. 8. (Sel. I). ¶ Barth., Wb. 1592.
** These two passages read the first word *həntəm* (m.) and the other two words correspondingly in the same gender.

the most obvious one. Mills trans. like Barth. but asks whether it cannot mean the past.*

šyaoθnō-tāitya—Through the words beginning *šyaoθananąm*; Barth. (Wb. 1713) takes this as 7/1 of °*tāitāṯ* (f.).† The word occurs only in one other place besides this—*šyaoθnō-tāitya havanaēibyō paitijaŋhōiṯ*, "at the word *šyaoθananąm* he shall spring to seize the mortar" (Nir. 81)‡. Similar in formation is the word *uštatāṯ* which designates (1) the portion of Aṣem beginning with *uštā asti* . . . (see Yas. XXI. 2. below) and (2) the opening verse of Gāθ. Ušt., Yas. XLIII. 1‖ (used in Yas. XX. 4.¶ and Vis. XVIII. 1 and 2 in this sense).** The *-tāṯ* is a secondary suffix corresponding to ताति (or -तात्) of Skt. In Avesta as also in Skt. the suffix has a general abstract signification "but opinions are at variance as to its nature"††. We often find the *-tāṯ* used almost as an independent word, e.g. *yavaē-ca*‡‡. *tātaē*, "for eternity" (Yas. LXII. 6) as contrasted with *yavatātaē* (Yt. XIII 50). The words *Haurva-tāṯ* and *Amərəta-tāṯ* show the same suffix. Barth. trans. *šayoθnō-tāṯ* into Ger. as "*šyaoθna*-tum", i.e. the (words beginning) *šyaoθananąm* (Wb. 1713) and similarly *uštatāṯ* he renders by "*ušta*-tum" (Wb. 418). Mills‖‖ and Kan. (Ij. Vis. and also Dict., p. 560) trans.: "With reference to the performance and realisation 'of the actions of a life devoted to Mazda'."¶¶ Haug trans. "Through the operation of the actions of life towards Mazda". Reich. (A.R., p. 175) says "by (speaking) the passage *šyaoθananąm*, viz. *šy. a. M.*"

10. *uχδanąm*—Prayers. Barth. translates the word (here as well as elsewhere) by revelation or "words revealed by a divine being".***

uχδotəma (ἅπ.)—Lit. that which is most a prayer; i.e., the greatest or the most efficacious prayer. Mills says "most emphatic". Nair. says वाक्येभ्यो वाक्यतमम् (किल मूलतमम्).

yāiš (v.l. *yāi*)—Reich.††† says that 3/3 is used for 1/3 and cites Yas. LVII. 17 (*vīspāiš ayąn-ca χšafnas-ca*)‡‡‡. Jack. notes that *yāiš* is used as a *general plural case*. This he notes is often the case with 3/3 terminations.‖‖‖

vaoce—Barth.¶¶¶ takes this as 3/1 pass. √*vac*. He takes the following two verbs also the same way. Haug and Kan. take this to be 1/1, and the latter apparently takes *yāiš* as an irregular form of 2/3 of *ya* (m.).**** Nair. says यः कदाचित् प्रकृष्टं अवोचत्.

mruye—Mills asks (p. 262, ftn. 10): "Can *mruyē* (*-vē*) be a third singular like *ghnē*, *isē*?" The ending *-e* is sometimes found for 3/1 atm.†††† ब्रुवे as 3/1 atm. (pass. in sense) is found in RV., V. 61. 8 (उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः).

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* S.B.E., XXI, p. 262, ftn. 8. † Can it not be 3/1 of °*tāiti* (f.)? ‡ Dar., S.B.E., IV, p. 355. ‖ Sel. XVI, last verse. ¶ See below p. 194. ** Barth., Wb. 418. †† Whit. § 1238. ‡‡ From *yava*, time, duration; cf. *yave* (Yas. LX. 7, Sel. IV). ‖‖‖ S.B.E., XXXI. p. 262. ¶¶ "Through the state of action", Mills adds in a ftn. *** Wb. 381. ††† A.R., p. 175; and Reich. § 427. ‡‡‡ Sel. II. above. ‖‖‖‖ A.G., §§ 229 and 402; see also Kan., A.G., p. 148, ftn. 8. ¶¶¶ Wb. 1331. **** A.G., p. 148. †††† Jack., A.G., § 450 and § 518. 1. ii (ftn. 5) and Whit. §613.

vaχšyete (v.l. °*yeite*)—Kan. takes the verbs *vaoce* and *mruyē* as 1/1 but he takes this as 3/1 (pass.); Haug also takes similarly.

ana—Barth., Wb. 112 ff. takes it as a pron. used substantively, referring to the prayer.*

avavaṯ . . . yaθa yaṯ—So much . . . that (Barth.)†. Cf. *avavata aojaŋha yaθa paṇca narō*, "with as much strength as if (there were) five men", Ven. XV. 10.

uχδata (*ăπ.*)—Word-effectiveness (Reich., A.R., p. 175). Barth. takes similarly‡. The word is fem. with *-tā*-suff. Kan. (Dict., p. 95) trans. the word by "praiseworthiness", but in Ij. Vis. he says "worth" (लोकाकत). Nair. says तत् एतावत् वाक्यम् (किल एवं कार्यंऽस्ति)।

yaṯ—If.

diṯ—Barth., Wb. 685 reads thus, but later, Wb. 1553, he reads *dim*. Reich. also (A.R., p. 175) gives both the variations within half-a-dozen lines. There is an enc. pro. *di* (*day*) which shows a few sporadic forms. These forms may be used as referring back to a previous substantive or sometimes as anticipatory||. The forms are *dĭm* (2/1 m. f. n.); *diṯ* (2/1 n.), *dĭš* (2/3 m. f.) and *dī* (2/3 n.)¶. Kan. also mentions a form *dəm* (2/1 m.)** Kan. puts a stop after *astvå* and trans., "its worth is equal to the whole corporeal world", evidently omitting the *yaṯ*.††

āsaχšaṯ—3/1 *s*-aor. subj. par. √*sak*‡‡ with *ā*, to hold in memory.

saχšāṇs (v.l. *sašāṇs*, *saš̌āṇs*, *saχšyāṇs*)—1/1 pres. pt. par. √*sak*. Kan. trans. "learner", or "pupil".

dadarānō—1/1 pft. pt. atm. √*dar* (ध)||||. Holding in mind, retaining in mind. Kan. trans. *āsaχšaṯ . . . dadarānō*: "the learner if he studies diligently", taking the last word as "diligently".

ni pairi . . . haraite—The atm. is here used reflexively. It means "protects itself from (*pairi* with abl.)"¶¶. Cf. *nišhaurvaiti*, Yas. LVII. 16 and *hišārō*, Ib. 17. (Sel. II).

iriθyąstāṯ (*ăπ.*)—5/1 f. pres. pt. par. √*raeθ*. Death. Cf. *iristanąm* Yas. XXVI. 7.

11. Kan. takes this verse as spoken by Z.

frāvaoce—Pass. as in previous verse, Mills and Haug trans., "I (Ahura) have proclaimed". Kan., however, takes it as pass. and trans., "has been declared unto me (Z)".

saχšaēm (v.l. *siχšaēm*, Barth.; *siχšīm****) (*ăπ.*)—Adj., "worthy to be

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* Reich., A.R., 175. † Wb. 176. ‡ Ib. 382; "Spruchtum sva. Spruchgewalt,—wirksamkeit". || Ib. 684 ff.; and also Reich. § 580. ¶ Reich., § 398; Jack., A.G., § 396. ** A.G., p. 141. †† Or does he take *yaṯ diṯ* together? ‡‡ √*sak* means "to learn", "to understand", Skt. शक् and शिक्ष् are connected. ' ||| Barth. Wb. 690. ¶¶ Ib. 1787. *** Ib. 1580.

learnt". Used with dat. of the person. Nair. says शिक्षणीयम्. Barth. takes it as a sort of desid. pt. (*Grundriss d. iran. Phil.*, I, § 320). Mills* suggests another way of taking this sentence: "it has been declared to us, the learner and the one in charge of the ritual". Haug trans., "(I) repeated"; Kan. says "in order to be taught".

hišmāirīm-ca (*ǎπ.*)—Pft. pt. Best to take it like the previous word *saχšaēm* and trans. "worthy to be thought over". The word lit. means "worthy to be remembered" (√*mar*, ×*smar*, स्मृ-स्मर्) and Kan. takes it thus. Nair. says उद्धारणीयम्.

yaθna (v.l. *yaθana*, Reich.)—Barth. takes it as an indec. and trans., "and indeed"†. Kan. takes it in the sense of "so that"‡, but in his Ij. Vis. he apparently omits to trans. this word.

12. *yaθa*—Geld., Barth., and Reich. print this *y a θ a* as if it were a quotation from the text. Haug takes it in the ordinary sense, "as" or "when".

frā . . . āmraoṯ—Kan. trans. "has recited with understanding". Reich.‖ calls it "an universal injunctive".

iδa—Refers to the beginning of the hymn.

dim—Reich. thinks it refers to Z. Kan.¶ takes it as referring to Ahura Mazda. Haug merely says "it" without further explanation.**

ahūm-ca ratūm-ca—Kan. strangely enough follows Haug here in taking *ahu* to be the spiritual leader and *ratu* as the earthly sovereign, दीन तथा दुनियांना वडा. Usually he takes it the other way††. Mills trans. "Lord and regulator". Nair has स्वामिने गुरवे च.

ādadaṯ (v.l. °*daδ*°)—Geld., Barth. and Reich. print *ā d a d a ṯ*. Kan. trans. "appoints" (मुकरर करेछे). Nair says दधाति and adds by way of explanation किल वपुः आचार्याय दत्ते.

iθa—Thus, in this manner. Cf. इत्था‡‡, इत्थम्. Reich. prints *i θ a* for he thinks the word is meant for *aθā* in the first line of the hymn, hence a quotation. Geld. thinks that *iθa* is a variant of *iδa*‖‖. Mills adds by way of explanation, "by thus reciting these authoritative words". Nair. says एवम्. Kan. says "likewise" (तथा).

dim—Kan. takes it, consistently with the previous *dim*[6], as referring to Ahura Mazda and so do the others. Nair. seems to refer it to the *dāmabyō*, ताः याः . . . सृष्टयः.

para-cinasti—√*kaes* with *para*; Barth. says that in exigetical texts like this it means "to refer to" and is used with the acc.¶¶ Kan. (Dict., p.

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* S.B.E., XXXI, p. 263, ftn. 1. † Wb. 1250. ‡ Dict., p. 421. ‖ § 660.
¶ Ij. Vis., p. 91, ftn. 4. ** Probably referring to the hymn itself, see his trans. of the next verse. †† See his Dict., p. 439. ‡‡ Grass, Wb. 204. ‖‖ Quoted by Barth., Wb. 366, note 2.
¶¶ Wb. 430.

181) takes the word as from √*cit* (7th or रुध्-class) with *para* meaning "to acknowledge," "to regard". Haug says "recognises as prior". Nair. has आस्वादयति.

manas-paoiryaēibyō dāmabyō—Creation prominent in possessing mind. Kan. explains this to refer to humanity. Haug trans. "the creature, the first being the Mind".* Mills trans. "creatures who have 'the mind' as their first" and adds (S.B.E., XXXI, p. 263, ftn. 3), "see *dazdā manaŋhō* coming 'before' *šyaoθnanąm aŋhāuš, χšaθrəm* and *vāstārəm.*" Reich. says "for the creatures with the first thinking (?)", and he says "according to the Pahlavi translation these creatures are *Gayomart* . . . . and the first creatures of the good creation";† and he adds the word "obscure". Barth. (Wb. 1126) says "first in thinking" (der erste im Denken). Nair. apparently following the Pah. version says एवं ताभ्यः आस्वादयति याः होर्मिज्दस्य मनसि प्राक्तनाः सृष्टयः (किल सृष्टीः प्रवर्तमनाः कुर्वन्नास्ते। होर्मिज्दमनः प्रमोदकरः)॥ Haug seems to have hit the true sense; Ahura is the first of the Holy Immortals.‡

y a θ a . . . a θ a—These are quotations. Haug trans. these words in the usual manner. Kan. trans. the whole sentence rather lamely: "(such a person) acknowledges him as the greatest of all creatures"; he, however, admits this weakness of his renderings and thinks it might have been better.‖

This verse and the next two are very obscure in construction. The words are not difficult. Nair. is more than usually involved in these verses. Kan. does not even attempt the verses 13 and 14 for the reason that he cannot offer a connected rendering of the whole.

13. *hujītīš*—1 l. Good beings (Haug); amenities of life (Mills); good conduct of life (Reich.); happy life or the happiness of life (Kan., Dict.); good life (led according to the teaching of the Scriptures) (Barth., Wb. 1821). Nair. says सुजीवनि. Mills thinks that *Mazdå hujītīš vaŋhāuš* is a quotation from an earlier and lost version of the Ahunavar.¶

θritīm ṯkaēšəm—Third sentence (Mills); third proposition (Reich.). Barth. understands the word *ṯkaēša* here to mean a single sentence of the scriptures or a single doctrine or dogma**. The first two teachings have been given in the previous verse when explaining the two phrases beginning with *yaθā* and *aθā*, and the word *vaŋhāuš* now introduces the third teaching contained in the Ahuna Vairya.

ādrənjayeiti—√*drang* + *ā*, to affirm, to fix††. I have followed the trans. of Barth.‡‡

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* The Immortals with Good-Mind at their head. † In the Pah. as given in the version of West (S.B.E., XXXVII, p. 457), there seems to be no mention of Gayomart. Perhaps Reich. thinks of some other Pah. text. The trans. as given by West of the Pah. version is given at the end of these notes. ‡ See above, p. 61 (top). ‖ Ij. Vis., p. 91, ftn. 5. ¶ S.B.E., XXXI, p. 263, ftn. 4. ** Wb. 813. †† Barth., Wb. 772 ‡‡ Ib., loc. cit., and 1721.

īm—This is an enc. pron. *i*, of which the following forms are found. 2/1 m. *īm*; 2/1 n. *īṯ* (G.A.), *iṯ* (G.A.)*; 1/2, 2/2, and 8/2 *ī*; 1/3 n. *ī*; 2/3 m. *īš*, n. *ī*†; Mills refers it to Ahura and Haug to Ahunavar.

Manaŋhe—4/1. I take this word to refer to Vohu-Manō. Nair mentions मन्थन here.

fradaxšṯārəm—Teacher or Master. The word is used in Gāθ. Ahu. (XXXI. 17) for Ahura Mazda: *zdī nə̄ Mazda Ahurā vaŋhəuš fradaxšṯā manaŋhō*‡ (Barth., Wb. 982). Mills trans. "one who indicates (the truth) to mind".

aētavaitya—Barth. (Wb. 18-19) takes it as the 7/1 of *aētavaṇṯ* used adv. and trans. "therewith".

kārayeiti—Caus. √*har*. Makes out to be, i.e. points out.||

14. *yaṯ dim . . . dāmą̄n*—Reich. call this passage "obscure. Haug trans. thus:—

"And he acknowledges it for the creatures through Mazda, so (he does) this, that the creatures are his". Mills says: "And when he acknowledges Him for the creatures thus, 'O Mazda!'¶ he acknowledges Him (as their ruler) when he assigns the creatures to Him thus". The order of words here is very obscure—this being the beginning of prose style is necessarily involved like that of the *Brāhmaṇas* in Skt.

M a z d ā i — Geld. reads *M a z d a*, but says in his footnote (2): "So all Mss. Bb. 1** above, *Mazda yiθa*††—*Mazdāi iθa*?" I have adopted his suggestion here and take the word as a quotation.

dim (v.l. *dəm*, *d . . .*)—Geld. and others read *təm*, but Geld. notes the other v.l. mentioned here as well as the *dim*. I have adopted this reading to keep up the uniformity with the preceding verses; as referring to Ahura Mazda.

ahmāi—4/1 used for 6/1. Cf. *ahurāi* in the Yaθā (Sel. VII. *a*).

taṯ . . . χšaθrem—The words also occur in Yas. LIII, 9 (Gāθ Vah.), *taṯ Mazda tava χšaθrəm yā ərəžəjyōi dāhī drigaovē vahyō*.

d r i g u b y ō etc. (v.l. *d r ə*° Reich. and Haug)—Note that in the quotations the full text is not given, and often only the crude words (uninflected are quoted). The last sentence (*d r i g u b y ō . . . Spitamāi*) is characterised by Reich. as obscure. Haug connects it on with the following words up to the end of the verse. His trans. follows closely the Pah.

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* Used as a particle only, Skt. इत्. † Jack., A.G. § 397. The *im* is not to be confounded with *im* (इयम्) which is the 1/1 f. of the stem *aēm*. It may be noted that for the *īm*²ᵃ in verse 12 Geld. notes the v.l. *aēm*, *yim* and *ym* (?). ‡ Sel. XXXIV, Part II. || Barth. Wb. 488; he compares Skt. चक्षतात्. ¶ He adds a footnote: "Reading Mazda (?)"—S.B.E., XXXI, p. 263, ftn. 4. ** See his *Prolegomena*, p. II. †† The letter *y* here has got the *medial* form and hence it may be read the other way also. This MS. Geld. notes is a carefully ritten one on the whole.

version. He says "(The phrase) *drəgubyō vāstārəm* ('protector for the poor') acknowledges, as a friend to Spitama, the five phrases, etc. "Somewhat similarly also Nair.: यः दुर्बलेभ्यो आहारं आस्वादयन्नास्ते। (किल शुभं तेभ्यो कुर्वन्नास्ते)। यथा मित्रं स्पितमाय पंचन्यायौ भूतः॥ etc.

yaθa—As it were.

urvaθəm—Friend, Barth. derives it (with a query) from √*var* to choose.* Cf. *kə̄ urvaθō Spitamāi Zaraθuštrāi nā Mazdā ?* Yas. LI. 11.†

Spitamāi—4/1 for 6/1 ? Or is the Av. idiom the same as the Eng. "friendly *to* a person".‡

paṇca-ṯkaēšə—Geld. prints these separately. I have made them into a comp. "five (-fold)-teaching". The punctuation of Geld. is notable. He puts a stop *both* before and after these words. And he adds this valuable footnote: "All manuscripts connect *paṇca ṯk*° continuously with the foregoing||. J3¶ alone has a large stop before *paṇca*, the translation however does not begin till *ṯkaēšə*; cf. Yas. XX. 3, XXI. 2".** Hence I trans. the words separately as an ending—"(Thus) the five (-fold)-teaching". The commentary proper ends here; what follows is a catechism (see below). The "five-fold teaching" is rather hard to explain, very probably the phrases beginning 1. *yaθā*, 2. *aθā*, 3. *vaŋhəus*, 4. *χšaθrəm* and 5. *drigubyō* are meant.

vīspəm is used in the sense of "whole".

fravākəm—Haug trans. "recital"; Barth. says "revelation".††

haurum (v.l. °*rəm*)—सर्वम्, the whole. Note that the word *vacah* in Av. is neu.

15. *vahištō hāmō kārayaṯ*.—This *pāda* has been taken variously. "The same impressed it on ('his' or 'our'?) memory" (Barth. and Reich.), taking *kārayaṯ* to mean "impressed on the memory"‡‡. Haug says "the Most-Excellent, the Eternal, caused it to be repeated (after him)". Mills trans., "and as he pronounced it the best, so He caused it to have its effect, (He, ever) the same, (as He is)", an unnecessarily involved and verbose rendering. Kan. (Dict., p. 585) takes, *hāmō* to be 8/1 used for 2/1|| ||, and he trans. the word as "complete" or "whole" (संपूर्ण)-सम in the sense of "whole" or "complete" is found in the phrase महिमनः समस्य (RV., VI. 27. 3 and X. 54. 3). Kan. trans. the whole phrase thus (Ij. Vis., p. 92): "and (accordingly He) the Highest made (it) complete", and he does not explain what the "it" may be. But in a footnote (loc. cit., ftn. 1) he suggests an illuminating alternative trans., "and (in accordance with the Ahura Vairya) the Highest fashioned the whole (creation)"; and he explains further that the

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* Wb. 1537. † Sel. XXXVI, Part 2. ‡ Cf. Whit. § 286. || Hence Nair.'s and Haug's trans. ¶ This is a MS. with the Skt. trans. of Nair., see Geld, *Prolgomena*, p. IV. Also note the words "large stop". ** Kan. in XX, 3 (Kh. A.b.M. p. 137) supports my way of translating this passage. †† Wb. 995. ‡‡ Ib. 448. ||| May be due to "attraction" of *vahištō* or the influence of the √*kar*; see Whit. § 268 a (क्षणो रूपं कृत्वा).

Ahunavar expressed as it were the thought or plan in God's mind regarding the creation and later the thought was bodied forth into the visible universe. Nair. says दडिकारितया समग्रं संक्षिप्तो भूतः (किल संपूर्णोऽभूत्) ।

hiθwaṯ (*ăπ.*)—Barth. (Wb. 1813) takes it as an adv. used with *abavaṯ* in the sense of "seized with anxiety". He takes it from √*hi* (सि) to bind. Kan. derives it from the same root but following the Pah. trans. (*tēz*) he trans. the word as "quickly"* (Dict., p. 589) and he trans. the *pāda*, "the Evil One disappeared quickly". Mills renders it, "the evil one at once arose (to oppose Him)". Haug has got the very curious rendering, "owing to a pause Evil originated". There are two words found in the Gāϑ. (each only once), *hiθa* and *hiθu* which are probably from the same √*hi* and are therefore to be taken as guiding us to the true sense of the word *hiθwaṯ*. *hiθa* occurs in Gaθ. Ahu. (Yas. XXXIV. 10), *Spəntąm Ārmaitīm . . . hiθąm Aṣahyā* (Spənta Armaiti . . . the companion of Aṣa). *hiθu* is m. and means "union" or "companionship"; it occurs in Gāϑ. Spən. (Yas. XLVIII. 7), *Aṣā . . . yehyā hiθāuṣ nā Spəntō* (Aṣa . . . in whose companionship the holy person)†. Kan. compares these words with सेतु in his Dict. (p. 589) and G.b.M., p. 175, ftn. Hence I trans. the word *hiθwaṯ* as "companion". As remarked above‡ the two Spirits are companions and are eternal. Such is the teaching of the Gāϑas. In later Av. literature the Good Spirit is often identified (as here) with Ahura Mazda. This is clearly seen from the words *nōit*, etc., of this verse, which are quoted from Gāϑ. Ušt. (Yas. XLV. 2).

aṇtarə . . . āmrūta—*antarə* is a sort of verbal prefix here. Lit. "speak (or conjure) an evil to a distance", hence to repel at a distance.‖ Note that this form is atm. Haug says "kept him within bounds, restrained".

-ca—I take this in the sense of "but" here. Though the evil one was a companion to the Good Spirit still the latter kept the Wicked One far from himself.

aṇtarə-uχti (*ăπ.*)—3/1. Interdict¶. Lit. "speech to keep at a distance"; Mills says "repelling renouncement".

The three lines *noiṯ*, etc., are a quotation from Gāϑ. Ušt. (Yas. XLV, 2), but the language has lost its Gāϑ. peculiarities, e.g. long final. The orig. text very clearly brings out the association of the two Spirits in the work of creation and these words (ascribed here to Ahura Mazda) are in the orig. spoken by Spenta Mainyuš. The verse in the Gāϑ runs thus:—

aṯ fravaχšyā aŋhāuš mainyū pouruyē,
yayå Spanyå ūitī mravaṯ yąm Aŋrąm:
"*nōiṯ nā manå nōiṯ sąŋhā nōiṯ χratavō*
"*naēdā varanā nōiṯ uχδā naēdā šyaoϑanā*
"*nōiṯ daēnå nōiṯ urvąnō hacaiŋtē*".

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* Nair. says झटिति. † Barth., Wb. 1813, Kan. takes it slightly differently, G.b.M., pp. 174 f. ‡ Note on *Aŋro-Mainyuš* (Yas. IX. 8) pp. 25f.; see also Yas. LXII. 2 and 17 (p. 64 and p. 74). See also Introduction. ‖ Barth., Wb. 1193f. ¶ Ib. 133.

(Z. speaks): "I will speak of the Spirits twain at the first beginning of the world, of whom the holier thus spake unto the wicked:* etc., etc.

nā—6/2. Our, नौ (आवयोः)†

saŋha—Precepts, doctrines. See *Kəm nā Mazdā*, 2. (Sel. VI); Barth., Wb. 1575.

χratavō—Spiritual aspiration, Barth., Wb. 535.

naēδā—Nor yet; a sort of emphasised negative.

daēnå—Consciences (Mills); personalities (Reich.); creative ideas (Haug); religions (दीन) (Kan.). The last, however, in G.b.M. (p. 133) says अंतःकरण and followed by *urvāṇō* this is the best rendering.

haciṇte—√*hak* c to harmonise mutually‡. Note atm.

16. From here begins what is called by Mills "catechetical Zand". Because from here begins a sort of catechism upon the Ahunavar. We have lost the clue to the signification of some of these questions and answers. But apparently these represent a hoary tradition.

θri-afsməm—Cf. Yas. LVII. 8. Consisting of three parts or *padas* (Kan.); three stages or metres (Mills); त्रिप्रमाणम् (Nair.).

caθru-pištrəm—चतुर्विद्यम् (Nair). The word *pištra* in the sense of "caste" is used only here, and only in this passage of the Av. are the *four* classes or castes mentioned. They are mentioned by name in the next verse. In the various other places, where the classes are mentioned, only three are named, the last two being put together. A notable passage where three castes are mentioned is Yt. XIII. 89; *yō*‖ *paoiryō āθravō*, *yō paoiryō raθaēštå*, *yō paoiryō vāstryō fšuyąs*, (who is the first priest, the first warrior, the first agriculturist). The Gāθ. have different names for the three castes: (1) *airyaman* or *haχəman*, the Priest; (2) χ^v*aētu* or *nar*, the Warrior; and (3) *vāstrya*, *vāstrya-fšuyaṇt* or *vərəzəna*, the Husbandman.¶ The word *pištra* is derived by Barth. (Wb. 908) from √*paēš* (पिश्) to colour. He suggests that the word originally meant colour (cf. Skt. वर्ण which has had a parallel history). Mod. Pers. پیشہ (*pīshā*) trade or profession is also a cognate.

paṇca-ratu—Belonging to the five chiefs (Mills); he adds by way of explanation "in the political world, without whom its efficiency is marred". These are the Lords of the house, etc.** see below. Nair. says पंचगुरु.

rāiti-haṇkərəθəm—Cf. Yas. LX. 5. (Sel. IV). Barth. (Wb. 1520) thinks *rāiti* here may mean "helpfulness", "readiness to serve" (*Dienstwilligkeit*) or "charity" (*Freigebigkeit*). Both are appropriate. "Charity" is the

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* Mlt., E. Z., p. 370. † Reich. § 402. ‡ Barth., Wb. 1741. ‖ Sc. Zara$^{\theta}$uštra.
¶ Barth., Wb. 908; Reich., A.R., p. 106. ** Cf. Yas. IX. 27, p. 46 above.

best Eng. rendering here*. *haŋkərəθəm* (= संस्कृति) means fulfilment, or end to be reached. Mills says "it has a conclusion ending with a gift", referring doubtless to the last three words of the Yaθā. The Pah. version says "its summing up is with liberality".†

kāiš—Reich. thinks that 3/3 is here used for 1/3 (§ 427) and trans. "Which are its verses?"; Haug, probably more correctly, trans." How (i.e. through what) (arose) its verses?"; Nair. trans. this sentence: किं तस्य प्रमाणम् ।

humatəm, etc. are explained further in verse 19.

17. *kāiš pištrāiš*—Mills trans. the ins., "With what classes of men?"

vāstrya-fšuyāṣ—Prosperity bringing agriculturist (Kan.);‡ the systematic tiller of the ground (Mills). The word *fšuyaŋt* means lit. "possessing cattle" (*fšu*). Cf. *Fšušas-ca Mąθrō*, Yas. LVII. 22 (p. 77).

hūitiš (*ăπ.*)—Artisan. This name of the fourth class is found only here. Barth. derives it from √*hu*, to work (Wb. 1823)‖. The Pah. form is *hutoχšə*.

Nair. gives these classes as आचार्यः क्षत्रियः कुटुम्बी¶ and प्रकृतिकर्मा (ordinary labourer?)

For the rest of this verse Reich. says that "the grammar is corrupt, the cases do not agree".

vīspaya—7/1. In all (i.e. in each of these classes). Barth. (Wb. 1463) calls this word uncertain.

irina (*ăπ.*)—Evidently the text is corrupt here. There are many v.l. noted by Geld.—*irəna*, *arəna*, *arina*, *airina* and *vīspa ayairini* (see below). Barth. does not even give this word in his Wb. Reich. (A.R., p. 266 says that the word is obscure. Kan. (Dict., p. 46) takes the word to be *arəna* and trans. "glory". He also gives other renderings, "duty" (Mills); "manner" (Har.). He himself takes it as 1/1 but he mentions that Mills and Har. take it as 3/1. And Kan. also notes that Geld. reads *irina* and that Mills compares it to ऋण. The whole phrase *vīspaya irina hacimna naire aṣaone* has been very variously rendered. Haug trans., "through the whole duty pertaining to the righteous man". Mills says "these classes therefore accompany the religious man throughout his entire duty (or experience**)". Kan. says, "Glory (as it were) follows the holy man". Kan. also quotes the rendering of Har.:†† "In every way the righteous man should follow these professions with good thoughts, etc." Nair says समग्रं इदं‡‡ संश्रित्य नरे सुन्नात्मनि सत्यमनसि etc. This follows closely the Pah. ver-

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* Cf. "But the greatest of these is charity" 1. *Cor.* XIII. 13. † West, S.B.E., XXXVII, p. 460. ‡ आबादी करनार खेडुत. ‖ Cf. Skt. सूत, charioteer. ¶ A sanskritised form of Guj. कुणबी, an agriculturist. ** This he adds in ftn. 3 at p. 265, S.B.E., XXXI. †† Ij. Vis., p. 93, ftn. 1. ‡‡ Some MSS. omit इदम् and some read समयम्.

sion,* "who are the whole day (and) night with a righteous man". The explanation of the समग्रं इदम् is very ingeniously given by Bharucha.† "The Avesta phrase *vīspaya irina* is rendered into Pahlavi by *hamā yam lēlya* (all day and night) which Neriyosengh renders by समग्रं इदम्. How he comes to this meaning is unintelligible. If we adopt the reading of the MSS. which have समयं instead of समग्रं, it may approximate to the Pah. rendering. And then we may take the Avesta phrase as *vīspa ayarəna* (all day), as is suggested by Spiegel. Compare also the Gāθic phrase *vīspā yārē*.‡ Most probably Neriyosengh's original rendering was समग्रं समयम् (all time) which has lost one or other of the two words through the ignorance of careless copyists".

ratuš-mərəta (*ắπ.*)—"Which give attention to the rulers" (Mills); "to appoint a spiritual || guide (Haug). Kan. says "honouring the leader" and explains¶ that lit. it means "remembering the leader". Barth. trans. similarly, "he who follows the teaching of his *ratu*". He thinks that the orig. form was *ratu-šmə*° (स्मृ)** the *š* usually dropped†† having reappeared.‡‡ Nair. says गुरुपाठिते (किल गुरु संयुक्ते)। The case seems to be 3/1 used instead of 4/1 (qualifying *naire*) probably due to case attraction of °*manayha*, etc.

daēnō-sāca—Studying the religion (Kan.); fulfil the (laws) of religion (Mills); to fulfil religious duties (Haug). Barth. takes this to be 3/1 and trans. "he who has studied religion". The word is also found in Yt. XIII. 115. Nair. says दीनिश्चिते.

frādənte—Advance (Haug); prosper (Kan.); are furthered in righteousness (Mills). √*pād*/δ (orig. *frā* + √*dā*).

18. *Rajōiṯ*—5/1. Kan. trans. "kingdom (राज्ञ)"; Mills says "regency or domain". Haug takes it as a proper noun and says it is "a softer form of Raγi which variant of Raγa seems to have been used, as we find traces of more than one form of the name in Greek writings"|| ||. Barth. takes it the same way and gives three variant forms; *Ragi*, *Raγi* and *Raji*.¶¶ The name belongs to a town and a province as well.*** It is said to have been the home of Z. and of his mother. The Av. refers to this place in two passages, Ven. I. 15 and this present passage. Jack.††† discussing our passage: "This construction evidently signifies that the *Dāχyuma*, or governor, is everywhere the supreme head, but there is acknowledged one who stands above him as representative of the church, as well as state, the chief pontiff Zoroaster (*Zaraθuštra*), or 'the supreme Zoroaster' (*Zaraθuštrōtəma*), as he is elsewhere termed (e.g. Yas. XXVI. 1.‡‡‡ Yt. X. 115, etc.). In the papal

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* West, S.B.E., XXXVII, p. 460. † Skt. Par. II, note No. 114. ‡ This phrase is not quoted in any Gāθ. passage either by Barth or Kan. || Note that Haug takes *ratu* here, for once at least, as the *spiritual* master. ¶ Ij. Vis., p. 93, ftn. 2. ** Wb. 1505. †† Cf. *marəṯ* above, verse 6. ‡‡ But the *š* is added often if the prior member ends in *u*; see Jack., A.G., § 867, note 1. ||| Haug, p. 188, ftn. 3. ¶¶ Wb. 1497. *** Modern ری (*Rae*) in the province of Āzarbaijān. ††† Z., pp. 202ff; he gives there the whole discussion about Raγa. ‡‡‡ Sel. III above.

see of Raγā, however the temporal power (*Dāxyuma*) and the spiritual lordship (*Zaraθuštra*) are united in the one person. For some reason Raγā is plainly the seat of the religious government. The Pahlavi version (ad loc.) speaks of it in connection with Zoroaster as being 'his own district' (*maṯā-i-nafšman*); the Sanskrit of Nēriyōsang glosses the allusion by asserting that Zoroaster was the fourth lord in this village, because it is his own —तस्मिन् ग्रामे यत् स्वीयं आसीत् गुरुत्वतुर्थोऽभूत्. Raγā is plainly a centre of ecclesiastical power".

zaraθuštrōiṯ—5/1 of °*trōiš*.

19. Reich. thinks this verse is obscure and attempts no translation. The cases seem to be very much involved here also.

manas-paoiryō—The words are separate in some MSS. The word has already occurred in verse 12 above. The meaning assigned here to this comp. by Barth. is the same as he assigns to it there. The phrase also occurs in Vīs. XIX. 1: *spəṇtō-dātāiš dāmąn . . . dāmąn manas-paoirya aṣavanō*. The first answer here is variously rendered by different scholars. The righteous original mind (Haug); the one who holds the holy thought to be before all other things (Mills); the first holy thought (Kan.); thinking truly of ancient sages (Har.);* मुक्तात्मना ध्यात्वा प्राक्तनेन (किल गरुत्मोमर्देन बभूव) ‖ (Nair.). The real difficulty is to reconcile the cases here. In other respects the rendering of Haug is the best. It probably refers to *Vohu Manō* who is of course the ruler of all good thoughts, his "gift" to those who work for the Lord.

mąθra spəntā—The bounteous word of reason (Mills).

staotāiš etc.—Through praise (Kan.); (that done) by praising creatures first in righteousness (Haug); it is that done with praises and by the creatures who regard Righteousness as before all other things (Mills). Mills adds an explanation of the word "praises" that it implies "ritual strictness based upon practical piety"†. Nair. says स्तुत्या पुण्येन च प्राक्तनायाः सृष्टेः। (किल द्रुजिनिः अपरं च पुण्यं यत् सृष्ट्वा क्रियते) ‖ It may be that the ins. here is used in the sense of nom. (Reich. § 427)‡. Barth. quotes this passage (Wb. 1589) without trans. and with a query (?).

20. *cim*—2/1 m.‖ Whom. Nair. says कस्मै and thus also Kan. and Reich., "to whom". Haug says "what" and accordingly he trans. the answer, "the righteous (Ahuna Vairya) both spiritual and earthly". Mills takes the *cim* differently and trans., "whom did he announce?" and the answer is, "some one who is holy and yet both heavenly and mundane", and he explains this "some one" as "Saošyaṇt"¶. Kan. and Reich. trans. the answer, "to the spiritual and material righteous one". I think Mills is nearest the true sense: of the three questions in this verse the

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* Quoted by Kan., Ij. Vis., p. 93, ftn. 3. † S.B.E., XXXI, p. 266, ftn. 2. ‡ See also *kāiš* in verse 16 above. ‖ Barth., Wb. 422 (last two lines). It is also neu., Reich. § 401. ¶ S.B.E. XXXI, p. 266, ftn. 3.

first (*cim*) refers to the subject-matter of the revelation, the second (*cvąs*) refers to the status of the revealer and the third (*cvaŋtəm*) refers to the position of the person to whom the revelation is vouchsafed.

cvąs—1/1 Barth., Wb. 601 says "in what capacity," or "in which character"*. This question refers to the revealer—Ahura Mazda. "What was he who proclaimed?" (Haug). Nair. says किमर्थम् . . . (कस्मै कामाय . . .)‖

χšayamnō—Cf. Yas. LX. 8 (Sel. IV).

cvaŋtəm—2/1 m.† What kind of person was he to whom, etc. Mills takes it as an amplification of the first question. "Of what character (. . . the coming one)". Haug takes it as practically a repetition of the second question, for he says "As what (did he proclaim it)?"

avasō-χšaθrəm—Cf. Yas. IX.9 (Sel. IV). I have incorporated the rendering of Mills into mine. The ruler is a Sage-Ruler (राजर्षि) who has attained fullness of earthly power but has at the same time Wisdom enough not to use his power but according to the law of Aša.

21. *frasraoθrəm*—Loud chanting. Cf. *frasrūiti*, Yas. IX. 14 (Sel. I). This word and the following three correspond to the *marāt*, *drəŋjayāt*, *srāvayāt* and *yazāite* of verse 6 above‡. Nair trans. these four by प्रशस्तोक्त्या प्रशस्ताध्ययनेन, प्रशस्तं गाथया and प्रशस्तं दृजिक्त्या.

framarəθrəm—Low murmuring repetition (Barth., Wb. 987).

fragāθrem.—*Singing* aloud (Barth., Wb. 977). This is to be distinguished from the *chanting*. An exactly similar difference is to be found between the Sama Veda and the other words.

frāyaštīm—Adoration or consecration (Barth., Wb. 1018). Mills says "its use in the full Yasna".

Yasna XX.

1. Kanga—Khordeh Avesta ba Māenī (5th ed.), pp. 135–137.

2. ,, —Yaçna Vispered (Gujarāti trans., 1886), pp. 94–95.

3. Mills—S.B.E., XXXI, pp. 266–268.

This Hā is also known by the name of *Frāmraoţ* from the first word. This constitutes a commentary on the Aşəm. There is another passage in the Av. which praises the Aşəm. That is the so-called Yašt XXI‖. It is really the first section among the existing fragments of the Hâδoχt Nask.¶

1. This verse is rather involved in construction. No two authorities are agreed in their translations.

Kan. puts a stop after *Mazdå*; he takes the words *a š ə m*[4] . . . *asti*[7] with the following sentence, and as obj. of *frāmraoţ* he takes "the prayer Aşəm" understood.

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* Qualis, in welcher Eigenschaft. † Barth., Wb. 601. ‡ Ib. 1003f. ‖ In Westergaard's edition. ¶ See Kan., G.b.M., pp. 386ff.

para . . . cinasti—See above Yas. XIX. 13 for the construction.

ahmāi—I take "this" to mean earthly happiness.

χᵛaētave χᵛaētātəm—This phrase occurs twice in the Av. and apparently both times in the same sense. The other passage is Yas. XXXIX. 5; *vaŋhəuš χᵛaētuš χᵛaētātā vaŋhəuš aṣahyā θwā pairijasāmaidē*. Both words are from *χᵛa* (स्व) oneself, the first is the form with *-tu*-suff. (×स्वतु) and the second is *-tāt*-suff. (×स्वतानि) Barth. trans. this phrase as "possessions belonging to the (proper) possessor"*. Kan. trans. "kinship with the kindred", Mills says "property to an owner". I take it to be "the nearest-possession of-one's-very-self"; and I take the 2/1 *°təm* in apposition with *vahištəm*".

tkaēšəm—This is the first of the three "teachings". See below verse 3. The verse being involved I give here the other renderings for comparison.

1. Kan.:

Aṣəm vohū vahištəm astī†—(uttering these words, the worshipper) acknowledges for Him the highest good just as if he were accepting the kinship of his kindred. *vohū vahištəm asti*—(uttering these words, the worshipper, as it were) puts into practice the holy law.

2. Mills:‡

To this Aṣa, the holy ritual sanctity, one attributes the qualities of "good" and "best", as one attributes property to an owner; thus this sentence *vohū vahištəm asti* is substantiated (at once).

He adds by way of explanation: "It is carried into effect; possibly 'rendered fit for praising' (?)"‖

3. Barth. (Wb. 1859).

(The words) *aṣəm vohū vahištəm astī* are so to be understood that to him the best good shall be the portion, i.e. like possessions to the possessor.

[Die Worte *aṣəm v. v. a.* sind so zu verstehen, dass ihm das beste Gut zu teil wird, nämlich dem Zugehörigen als Zugehör.]

2. This verse too is excessively involved. I am very doubtful indeed of my own rendering which may be taken for what it is worth.

uštatāitya—7/1. Kan. (Dict. 113) trans. it as health, prosperity, happiness, etc. Barth. (Wb. 418) thinks that the word means "*ušta* -hood"¶ and thinks that in this passage it refers to the sentence *ūštā astī*, etc. of the Aṣəm. The word also occurs in Yas. XXI. 4 below when Barth. understands the first verse of Gāθ. Ušt. (Yas. XLIII. 1).** Nair. says सुखप्रदत्व in both the passages. I am inclined to think that the word has a double signification here and in the other passage as well. Besides the meaning

* See trans. quoted below. Barth., Wb. 1859. † See above, p. 193, about the construction as taken by Kan. ‡ Mills divides the verse by a stop at *asti*⁷, just as in the text here. ‖ S.B.E. XXXI, p. 267, ftn. 1. ¶ *Ušta*-tum. ** The first two lines of which are quoted in Yas. XXI. 3 (see below). Cf. also *uštårotūm* in Yas. LX. 6, (Sel. IV).

given by Barth., it means also "the winning of happiness", which is to be got by actively following the teaching given in the verse beginning *uštā ahmāi yahmāi uštā kahmāi-ciṯ* (Yas. XLIII. 1).* The religion of Z. teaches Karma-yoga, i.e., salvation through active good work for humanity. The same lesson is taught by the Yaθā (Sel. VII. *a*). It is mentioned that after death the soul of the holy man sits near the head (of the body ?) during the first three nights chanting the Uštavaitī Gāθā:

asne vaγδanāṯ nišhiδaiti Uštavaitīm Gāθąm srāvayō uštatatəm nimraomnō: "uštā ahmāi yahmai . . ."†

yaθanā—Geld. separates the words, but he notes this v.l. Cf. Yas. XII. 4 (Sel. V.) above‡. Barth. reads the words separately and explains *nā* as an enc. 1/1 of *nar*, a man. He says the word here has no meaning, but is merely a particle (Wb. 1030 and 1052).

stāitya—3/1 (for 5/1 ?). Kan. says "strength" or "endurance" and compares the word स्थिति||. The word implies strength of the soul. It occurs only in one other place.¶

The trans. are so various that they may be given here:

1. Kan:

ustā . . . ahmāi (in repeating these words, worshipper) associates firmly every righteous man with every righteous man (i.e. righteous people mutually share each other's happiness)**, just as every righteous man accepts happiness from every righteous man.

2. Mills:

uštā . . . ahmāi; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.

Barth. makes no attempt to trans. any part of this verse anywhere in his Wb.

I am not at all sure of my own rendering. I think there is some amount of "straining" apparent in it. But I give it for what it is worth as emphasising the "active" aspect of the Z. faith.

3. This verse has also been translated variously though it is easier in construction. I have made some changes in Geld.'s text and have indicated them in the footnotes on p. 170.

The first sentence is an exact parallel in its construction to *uštatāitya . . . para-cinasti* of the previous verse except that *para-cinasti* here stands at the beginning instead of at the end. I think that here we should construe *aṣāi vahiṣtai aṣəm* with this sentence, these words being taken *both* as a

* The first two lines of which are quoted in Yas. XXI. 3 (see below). Cf. also *uštaθərətim* in Yas. LX 6. (Sel. IV). † Hâδ. II. 2. ‡ See also Barth., Wb. 1249. || Dict., p. 537. ¶ *Frahang-i-Oïm* quoted by Barth. (Wb. 1605). ** Ij. Vis., p. 94, ftn. 6.

quotation as well as forming part of the commentary. I propose to make *aṣ̌āi vahiṣ̌tāi* as corresponding to *uṣ̌tatāitya* of the previous verse and to take *aṣ̌əm* as a proper noun defining the *mąθrəm*. Thus the trans. would run:

yaṯ aṣ̌āi vahiṣ̌tai aṣ̌əm: (this phrase) affirms the whole hymn [Aṣ̌əm on account of the best Righteousness (taught therein)] (to be) superior to every (other) hymn.

Kan. takes the *mąθrāi* to mean "the knower of the *mąθra*" and trans. the first sentence thus:

"(Repeating these words, the worshipper, as it were) accepts all the hymns for every knower of the hymns, just as he accepts power for Righteousness, etc."

Mills says:

"By these words the worshipper ascribes the entire Mąθra (to Aṣ̌a Vahišta) and ascribes all to the Mąθra, as one ascribes the kingdom to Righteousness, etc."

zbayaṇte—4 1 pres. pt. √*zbay* (झे), to invoke.

χ̌əmāvōya—4 3, युष्मभ्यम्*. Mills very strangely trans. "to us".

θrāyō-ṯkaēṣ̌a—The "threefold teaching" is 1. *aṣ̌əm* etc., 2. *uṣ̌tā*, etc., and 3. *yaṯ*, etc. For the construction see above *paṇca-ṯkaēṣ̌a* (Yas. XIX. 14). Kan. takes this as I do.

5. This is identical with Yas. XIX. 21 except for the name of the *baγąm Ašəm Vahiṣ̌təm* here refers to the prayer Aṣ̌əm. See Barth., Wb. 238f.

Yasna XXI.

1. Kanga: Yaçna and Vispered (Gujarāti trans., 1886), pp. 95–97.

2. Mills: S.B.E., XXXI, pp. 268–269.

This is the commentary on the third hymn—Yeṅhe hātąm. Mills notes that the original form is Yas. LI. 22† and notes that the commentary here is not upon the original Gāθ. verse but upon its later version.‡

1. *yesnīm* (v.l. *yas*°)—Mills trans. "Yasna"; Kan. says "worthy of praise", Barth. says: "belonging to the Yasna". Mills trans. "a word for the Yasna"||.

Mazdå—6/1.

dāta—All trans. this as law¶, that which is fixed or settled. Kan. (Dict., p. 259) takes the word as 3/1. Nair. says योदत्ते स्वामिने** विद्यमानेभ्यः दक्षिणम्. I propose to take the word as 3/1 of the p.pt. of √*dā*, to create.††

Ahurahe—Geld. apparently expects another word here; for he says in a footnote "so all MSS. except . . .". Did he expect *aŋhāuš*?

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* Jack., A.G. § 390. † The passage is quoted and discussed above p. 66. ‡ S.B.E., XXXI, p. 268, ftn. 2. || Wb. 1274. ¶ Barth. Wb. 726. ** Evidently reading *Ahurāi* (v.l. noted by Geld). †† See Kan., Dict., p. 259 (2. *dāta*).

yaθa haδbīš jīyišąm—Geld. takes these words with the next verse but not so Barth*. Barth. takes *jīyišąm* as an abstract noun (f.) meaning "life". Kan. takes it as an adj. meaning "desirous of life" (6/7 of pres. pt. desid.). The word also occurs in Yas. XXXV. 8. Kan. takes *haδbīš* as 3/3 of *hanţ* (pres. pt. of *ah*, to be) but trans. as if it were *hātąm* (6/3)†. Mills construes like Kan., but trans. "among those who are destined to live", which he explains as meaning "fit to live, clean"‡. Yas. XXXV. 8 also has *hātąm jīyisąm*. Nair. trans. here कुटुम्बीनां जीवितस्य यावांश्चो and in the other place he says वर्तमानेभ्यः जीवनं दृच्छतः. I take *haδbīš* lit. as 3 3 "with the Truth".

2. *Ārmaiti-paoiryanąm* (*ā.π.*)—Those who have Ārmaiti at their head (Mills). This evidently refers to the last three of the Holy Immortals whose names are fem.‖ Kan. trans. the name *Ārmaiti* and renders the phrase as "those who are first in piety". Barth. (Wb. 337) takes similarly. This apparently is supported by Nair. who says संपूर्णमनसा प्राक्कामानाम्. But see the Pah. version.

vahməm—Homage (Mills); glorification (Kan.). Cf. Yas. LVII. 6 (Sel. II) above.

Aməšaēibyō refers, of course, to the Holy Immortals.

θrāyō—refers to the three lines composing the hymn.

cīm etc. The text here seems to have been disturbed. This question should belong to verse 4 which should have come immediately after verse 2. Verse 3 should have been verse 4. For *cīm* see above Yat. XIX. 20. *cīm aoi* should be rendered "with reference to whom", "about whom".

paiti—Kan. takes it as equivalent of *paitiš* 1 1 (for 1/3) and trans. "lords"¶. Mills trans. as a prep. "to".

yasnahe—Mills renders "in the course of the Yasna".

3. *uštā . . . Ahurō.*—This is the first verse of Gāθ. Ušt. (Yas. XLIII. 1) and it is repeated at the end of each Hā of that Gāθā.** I have indicated the spelling of the Gāθ. text in the footnotes on p. 172.

yahmāi—4/1 for 5/1 due to case attraction.

vasa-χšayąs (Barth.†† separates the words in quoting the Gāθ. text). —The meaning is "ruler-at-will".

4. With this verse compare Yas. XX. 2 above.

paitivaca—3/1 Answer (Mills); sentence (Kan.); sentence or dictum (Barth., Wb. 833). The noun *paitivac* is used only here. Probably this refers to the *uštā ahmāi yahmāi* etc.

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* Wb. 609 See also Geld. text, note 4. † Ij. Vis., p. 96, ftn. 2. ‡ S.B.E., XXXI, p. 269, ftn. 2. ‖ Dar. quoted at p. 67 above. ¶ Ij. Vis., p. 96, ftn. 7. ** See Yas. XLIV below, Sel. XVI. †† Wb. 1383.

paityāmraoṯ (*ā́π.*)—Answered (Mills)*; proclaimed (Kan.). Barth. notes that it takes two accusatives of the thing proclaimed and of the person *to* whom the proclamation is made (instead of the dat.).†

uštatātəm . . . uštatāitya etc.—This is an involved sentence like Yas. XX. 2 above. Barth. (Wb. 418) understands *uštatāitya* to mean the verse quoted above in 3. This is a very satisfactory explanation. Kan. takes the word to mean merely "happiness"; Mills renders it as "state of Salvation", which certainly is nearer the sense of the word *uštatāti*. There is a play on the two meanings of the word.

vahištəm[18] . . . . *aṣaone*[28]—Kan. trans. thus: "The Supreme (Ahura Mazda) proclaimed (the holy man to be) the best" and he adds‡ that he is not at all clear about this sentence. Mills takes many words as implied here and trans. as follows: "(Question. Who answered thus? Answer.) The best One. (Question. What did He answer? Answer.) The best thing. (That is) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man."

This is a needlessly complicated and a very unnatural translation.

Barth. says‖:

"The Supreme Mazda has proclaimed the holiest believer (i.e. Z.) unto every holy believer."

I propose to take *vahištəm*[18] and *vahištəm*[24] *aṣavanəm*[25] to refer to the *mąθra* (Yas. XLIII. 1) quoted above. The word *aṣavan* is frequently used for various hymns especially for Gāθic verses, for Yasna Haptaŋhāiti and Staota Yasna¶. In the very next verse (5) the word is so used for *Yeŋhē Hātąm*.

5. *hufrāyaštąm*—Well-consecrated (Barth., Wb. 1830), Nair. says सुप्रशोधेन-दृजिक्षितया। Kan. says "well-praised", Mills says "prominent".

* Mills overlooks the *ā*. † Wb. 1194. ‡ Ij. Vis., p. 97, ftn. 4. ‖ Wb. 1194. ¶ Barth. Wb. 252 (under *aṣāvan* 1. 3. a).

APPENDIX A.

The Pahlavi version of the Bayān Yašt.

As could be seen the text of the Bayān Yašt (Yasna XIX–XXI) is very involved in places and is perhaps a corrupt version by later compilers at a period when much of the ancient Avesta lore had perished. Still there must have been remnants of traditional exigesis which had come down a long line of teachers and pupils and this is embodied in the Pah. version. I here give it *in extenso* from the English trans. by West (S.B.E., XXXVII, pp. 453–464). I do not give the numbers as given by West but the verses according to the Av. text; the numbers of West are indicated in brackets at the end of each verse. Nair., as has already been stated in the notes, has followed the Pah. very closely. The comparison between our modern philological and the ancient Pah. version composed purely from the ritualistic and orthodox point of view would be of extreme interest to the student.

Bakŏ Nask.*

Pah. Yas. XIX—Bakŏ I.

[The beginning of the Ahunavairya of the Bakan.]†

1. Zaraθuštra inquired of Ahuramazda thus: "(O) Ahuramazda, propitious spirit, creator of the world of embodied existences (and) righteous! which were those words, (O) Ahuramazda! that (were) spoken by thee for me (1–2).

2. before the sky, before the water, before the earth, before the [well-yielding]‡ cattle, before the plants, before the fire which is Ahuramazda's son, before the righteous man [Gayomard] before the demons, [who remain] noxious creatures and mankind, before all embodied existence [the creation of sovereignty] (and) before all the excellence created by Ahuramazda, [which is owing to] the manifestation of righteousness?" (3)

3. And Ahuramazda spoke thus: They were the apportionment of the Ahunavairya, (O) Spitama Zaraθuštra! [That spirit who would make the religion current, who has formed that religion from the Ahunavairya] which was spoken out by me for thee; (4)

4. before the sky, etc. (as in 2). (5)

5. Whoever chants that apportionment of the Ahunavairya, (O) Spitama Zaraθuštra without talking [that is, he does not speak out in the middle of any of its difficult Avesta] (and) not without anxiety [that he

* The Dīnkart (IX. 47–49) gives an account of the contents of the Bakŏ Nask (the 4th of the 21). See also Dar., S.B.E., IV, p. xxxiv. † The brackets represent the italics in West. See next footnote. ‡ Words in square brackets [ ] have no equivalents in the Av. (S.B.E., XXXVII, p. 453, ftn. 23). These are probably parts of the Pah. exigesis.

(may) slumber], (it is) like a hundred above any other authority of those of the Gāθās, when (one) chants (them) without talking, (or) not without anxiety; [thus it becomes (fit) for the ceremonial]. Whoever chants (it) while talking, (or) without anxiety [thus it becomes fit for the ceremonial] (it is) like ten above any other authority of those of the Gāθās. (6–8)

6. Whoever in that embodied existence of mine, (O) Spitama Zaraθuštra, recalls the apportionment of the Ahunavairya, [that is, seeks for (it),] and, further, mutters that which he recalls, [that is, shall accomplish (it) easily,] and, further, chants that which he mutters, [that is, fully understands its ritual,] and, further, reverences that which is chanted, [that is, shall celebrate the ceremony,] his soul I pass on to the best existence, three times over the Cinvaṯ bridge, I who am Ahuramazda, [that is, on that day (in) which he shall faithfully provide the ceremony it shall lead his soul three times unto (the world) yonder, and shall cause its happiness therein,] to the best existence, the best righteousness, and the best light. (9–11)

7. Also whoever in that embodied existence of mine, (O) Spitama Zaraθuštra, mutters the apportionment of the Ahunavairya, [that is, shall accomplish (it) easily,] (and) drops, [that is, cuts off,] either as much as a half, or as much as a third, or as much as a fourth, or as much as a fifth, [at a fifth the foundation (of the sin) is laid, at a half it becomes quite complete, and when he shall cut off the whole (it is) a *Tanāpūhar* (sin),*] I twirl away the soul of him, I who am Ahuramazda, from the best existence, [that is, I would put it out] to such an extent and width is the twirling away as (that of) this earth, (and) even so the extent of this earth is as much as its width. (12–15)

8. This saying is proclaimed [a revelation] possessing an Ahu (and) possessing a Ratu [from which this is manifest, namely, the possession of a ruler and high priest. This, too, is said, that (it was)] before that sky (was) created, before the water, before the earth, before the plants, before the creation of the four-legged ox [which (was) the sole-created ox], before the creation of the two-legged righteous man [who (was) Gayomard], (and) before that sun of definite form [the body of the sun] (was) created as an acquirement of the archangels.† (16–20)

9. It (was) [likewise] proclaimed to me by the spirituality of propitiousness, [it likewise became possible for the spirituality of propitiousness to say (what was) said to Zaraθuštra,] concerning the whole material (existence) of the righteous who are, who have been, and who (will) arise, as to the progress of work, [that is, while they shall perform for it that which is specified by it, and good works shall arise through them,] (that) this work, among the living, is for Ahuramazda, [that is, that which they may perform, suitable for Ahuramazda, they shall so perform as is declared by this *fargard*‡]. (21–23)

* Defined in Dinkart (VIII. 20. 65) as threatening a person with an uplifted weapon. † The Holy Immortals. ‡ Section. For this word see below introductory note to Sel. X.

10. This, too, is the most expressive [most in effect] of those statements which (were) ever spoken forth [till now], (or which one) speaks forth [at present], (or shall) speak forth (even henceforth); for it is (through) such a statement [such in effect] as that, (if) the whole embodied existence learnt it (and) having learnt, [that is, they shall accomplish (it) easily,] they retain (it) [that is, they should rely upon it,] abstinence from passing (away) would be quite masterful, [that is, they become immortal]. (24–26)

11. This, too, is our saying spoken forth, [preserved among the revelation mentioned (in) this *fargard*,] which is learnt [that is, they shall accomplish (it) easily,] and (one) recites, [that is, he utters it in a ceremonial,] thus (for) any one whatever of the beings whose righteousness is best, [that is, should he do it for a ceremonial, he becomes (fit) for it; it is when he utters this in a ceremonial (that) his soul becomes immortal]. (27)

12. As (it is) here spoken forth, [that a ruler and high-priest are to be maintained; as these things are so spoken, (and) as this law is so,] even when it gives him an Ahu and a Ratu, [that is, it gives up (his) person to the priestly assembly] so it is thereby taught to him (that) the thought of Ahuramazda is the creature (with) the first thinking, [that is, the Gāθic lore is set going by him;] whatever teaches this [is the person of him who is king of kings, who] is the greatest [of men] of every description, [that is, it possesses a person in the king of kings;] (and) so it is taught (that) the creatures are for him, [where the Gāθic lore is set going by him]. (28–30)

13. Whatever is a good emanation for Ahuramazda, [that is, has an origin in his personality,] is through (the word) *vaŋhāuš* [which in the division becomes the beginning of] the third assertion here, whose recital is "he gives through Vohūman"* [that is, the recitation which he utters properly is accomplished by him,] and, besides, here is that which Vohūman has taught, [that is, the reward and recompense which they give Vohūman, they attribute also to him;] whatever is a further indication by Vohūman,† [that is, anything which he may accomplish properly as a token, and is performed by him,] became so through this summing up [that is, its end occurred] in *šyaoθenanąm*; here among the existences was the summing up, [that is, it was its end]. (31–33)

14. What it teaches to the creatures of him who is Ahuramazda, is thus: he (who is) like him is he who is his own creature, [that is, even these people it tells something so, (and) thus they attain again, through purity, to the possession of Ahuramazda, just as Ahuramazda produced (them) through purity]. (By) "the dominion is for Ahuramazda"‡ it has taught, that he has made Ahuramazda his ruler, over his own person, [who shall perform that which is revealed by the Avesta;] and this is taught, (that) through him is the ministration of the poor, [that is, happiness is thereby caused by him,] which is friendship (for) the Spitama; [and the religion of Spitama became] (these) five assertions, [that is, the decrees in it were five,]

* *dazdā Manaŋhō.* † The word *Manaŋhō.* ‡ *Xšaθrəm Ahurāi.*

(which) were the whole enunciation of the saying, (and) the whole saying was that of Ahuramazda.* (34–37)

15. For the sake of development Ahuramazda, [for cherishing the creatures] pronounced the Ahunavairya, and in its development there was a summing up, [that is, its end occurred]. Quickly, when destruction arose [that is the destroyer,] and rushed in, even among the wicked he uttered [(as) resistance] this interdict:—"Neither our thoughts, nor teachings, [(as) I have not taught that which thou hast taught,] nor wisdoms, [for I consider wisdom as virtuousness, and thou considerest (it) as viciousness,] nor wills, [for my will is a virtuous wish, and thine a vicious (one),] nor words, [for I speak that which is virtuous, and thou speakest that which is vicious,] nor actions, [for my actions are virtuous, and thine are vicious,] nor religions [for my religion is the Gāθic lore, and thine is witchcraft,] nor souls are themselves in unison, [for (as to) those who rely upon my things, and those who rely upon thy things, their souls are not in one place"; he who said this, that even their souls exist, must thus say that (they are) not souls in unison (with) ours]. (38–43)

16. Also this saying, which Ahuramazda uttered, (has) the three degrees, the four classes, [priest, warrior, husbandman, and artisan,] the five chieftainships, [house-ruler, village-ruler, tribe-ruler, province-ruler and supreme Zaraθuštra,] and its summing up is with liberality, [thus it is possible to make (it) completely for their own, when they deliver themselves up to the priests]. Which are the degrees of it? Good thoughts, good words, and good deeds; [they are, indeed, virtuous among the degrees of religion]. (44–45)

17. Which are the classes? The priest, warrior, husbandman, and artisan, who are the whole day (and) night with a righteous man, who are thinking rightly, speaking rightly, and acting rightly, who (have) recognised a priestly authority, [that is, possess a high priest,] who (have) taught the religion, [that is] have provided a ceremony,] (and) who, through their actions, are a furtherance of the world of righteousness, [owing to the work they accomplish]. (46–49)

18. Which are the chiefs? The house-ruler, village-ruler, tribe-ruler, province-ruler and Zaraθuštra is the fifth (in) those provinces which are other than the Raγa of Zaraθuštra; (with) four chieftainship is the Raγa of Zaraθuštra. Which are the chiefs of that? The house-ruler, village-ruler, tribe-ruler, and Zaraθuštra is the fourth; [that is, when he was in his own province, he also produced its period (of prosperity), who arises fourth]. (50–52)

19. How (was it) when through good thought, [that is, the religion remained in the degree of good thought]? When it arose first in a righte-

* West says of this passage (op. cit., p. 459. ftn. 1), "As the Pahlavi text of the foregoing interpretation is a commentary upon an Avesta commentary on an obscure Avesta text, it must be expected to be difficult to translate with certainty". These remarks may apply to the whole of this Bakŏ Nask.

ous thinker, [it arose in Gayomard, and he thought for it]. How, when through good words? When (it was) the bounteous text, [doing good]. How, when through good deeds? When (it was) the praise even of righteousness (by) the first creature, [that is, they shall perform the ceremonial, and also other good works, through the Gā*θ*ā lore]. (53–55)

20. Ahuramazda proclaimed; for what (was it) proclaimed by him? For the righteous spiritual and worldly (existence), [(for) the benefit of the spiritual and worldly (existence)]. Owing to what desire [owing to what necessity] (was) the said announcement proclaimed by him? [So that he shall become] the privileged developer [he who is a resolute ruler]. For how many righteous [it is requisite to utter (it)]? [So that (one may) become] a developer, [even he who may be] an irresolute ruler, [for whom they reveal this words. So that the glory of the Kayāns* such as (it is) with good rulers, should be even so with evil rulers; with good rulers for this purpose, that so they shall produce more benefit; and with evil rulers for this purpose, that so they shall produce less harm]. (56–58)

21. . . . .

Pah. Yas. XX.—Bakŏ II.

[The beginning of the second subdivision].†

1. It was a proclamation of Ahuramazda, the *aṣəm vohū vahištəm astī*; besides perfect excellence is taught by it to him, [that is, benefit is produced by it for him,] who shall make progress his own, [that is, shall produce, that which is necessary to produce,] through *vohū vahištəm astī* thus become the summing up of the assertion, [that is, it become its end]. (1)

2. *uštā astī uštā ahmāi* has, besides, taught the righteous of every kind the happy progress which is necessary to arise for the righteous of every kind, [so that, happiness (may) be caused thereby]; whatever endurance of man [(or) diligence] it is necessary for the righteous of every kind, to occasion is, besides, taught to the righteous of every kind, [so that one's happiness (may) be caused thereby]. (2)

3. *hyaṯ*‡ *aṣāi vahištāi aṣəm* has, besides, taught (at) all [the duty and good works which are revealed in] the text are the whole text, [for him whose Avesta and Zand|| are easy, so that, through its Avesta and Zand, he can make manifest all the duty and good works of that whole text,] which teaches (that) the dominion is for righteousness¶, [so that, (one) may exercise authority through virtuousness, that is, it should be the opinion that it teaches or dominion through virtuousness, so that (one may) possess authority through virtuousness;] which also teaches the truth to that righteous invoker, [so that he may make a true decision;] (and) which also teaches the truth to you that are fraught with advantage, [so that it may

* The Kayanian Princes. † The brackets are not given by West. ‡ So the reading given in West. || See note on *mṯa-āsaiṇtiš* (Yas. LVII. 8, Sel. II), p. 68 above. ¶ "Just as the Ahunavairya says that 'the dominion is for Ahuramazda" (West, op. cit., p. 462, ftn. 6).

produce true judgment]. (These) were the three assertions, [that is, three decrees were in it,] (and) the whole saying was a proclamation, the whole saying was that of Ahuramazda. (3–7)

4. Ahuramazda proclaimed; (as above in Yas. XIX. 20). (8–10)

5. . . . .

Pah. Yas. XXI.—Bakŏ III.

[The beginning of the third subdivision].*

1. A saying of the righteous Zaraθuštra, to be reverenced, was: "Whoever of those existing is thus in worship as regards (the good)". Here what is taught by it is the worship of Ahuramazda, [that (it is) that which (one) should provide for,] which is the law of Ahuramazda, [that is, his virtuous law,] whereby the reverence (of) existence is taught, [that is, that which he would most occasion, which is the ever-asking for progeny (by) mankind; and he mentions that thing to them,] (through) which (it) is possible for them to live well. (1)

2. Here, besides, the reverence of those males (and) females of the righteous, through complete devotion†, who (was) the first, is taught by it, which is the obeisance (for) the archangels, [that is, it would occasion the propitiation of the archangels]. (These) were the three assertions, [that is, three decrees were in it,] (and) it was (in) every way a saying to be reverenced. Unto whom was the reverence? (Unto) the archangels in that worship. (2–3)

3. And Ahuramazda spoke thus: "Happy is he whose happiness is the happiness of any one whatever, and (may) Ahuramazda grant it, through predominance of will, [through his requirement]". (4–5)

4. What reply did he speak through that utterance of words, [what (was) the thing he spoke about]? He spoke the reply of happy progress, the happy progress of the righteous of every kind, who are, who have been, and who (will) arise. The developer told [that man, as] the development, (in) reply; (and) [the reward as] the development that Ahuramazda mentioned (in) reply (was): "That development [I call] righteous, [which] is a development for the righteous. (6–8)

5. . . . .

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* The brackets are not given by West. † "The archangel Ārmaiti, or Spendarmad" (West, op. cit., p. 463, ftn. 3).

IX.

IX.

Airyēmā-išyō—Yasna LIV.

1.* **ā**[1] **Airyēmā**[2] **išyō**[3] **rafəδrāi**[4] **jaṇtū**[5]
nərəbyas[6]**-cā**[7] **nāiribyas**[8]**-ca**[9] **Zaraθuštraēhē**[10]
Vaŋhēuš[11] **rafəδrāi**[12] **Manaŋhō**[13]:
yā[14] **daēnā**[15] **vairīm**[16] **hanāṭ**[17] **mīždəm**[18]
+ aṣahyā[19] **yāsā**[20] **aṣīm**[21]
yąm[22] **išyām**[23] **Ahurō**[24] **masatā**[25] **Mazdå**[26]

2. **Airyamanəm**[1]**-Iṣīm**[2] **yazamaide**[3], **amavaṇtəm**[4], **vərəθrājanəm**[5],
viṭbaēṣaŋhəm[6], **mazištəm**[7], **aṣahe**[8] **sravaŋhąm**[9]:
Gāθå[10] **spəṇtå**[11] **ratuχṣaθrå**[12] **aṣaonīš**[13] **yazamaide**[14]:
Staota[15] **Yesnya**[16] **yazamaide**[17], **yā**[18] **dātā**[19] **aŋhēuš**[20] **paouruyehyā**[21].

* Geld. has this in four lines, 1, 2, (3, 4), (5, 6).

IX.

Airyəmā-išyō—Yasna LIV.

1. May the ever-welcome[3] Airyaman[2] come[5]-hither[1] for the rejoicing[4] of the men[6]*, and[7] of the women[8]* as-well,[9] of Zaraθuštra[10]†, for the rejoicing[12] of the Good[11]-Mind[13] (may he come hither).

Who[18](-ever, of these men and women) earns[17] the precious[16] reward[15]‡ through (his or her good) heart[15], (for him or her) do I beg[20] the blessing[21] of Aṣa[19], (the blessing) (most-)to-be-desired[23] which[22] Ahura[24] Mazda[26] doth bestow[25].

2. We adore[3] the Airyəmă[1]-Išyō[2] (hymn), the powerful[4], (and) victorious[5] against-the-foe,[6] the greatest among the Words[9]* of Aṣa[8]

We adore[14] the holy[11] Gāθās[10], (which) teaching-of-righteousness[13]† (are) ruling-as-Ratus[12].‡

We adore[17] the Staota[15] Yesnya[16] (hymns), which[18] (are) the laws[19] (revealed) by the ancient[21] Rulers[20]‖.

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* Orig. dat. † i.e. His followers. ‡ Sc., for leading the life of holiness. *Verse* 2.
* Orig. gen. † *aṣ̌auuō* lit. possessing Aṣ̌a. ‡ Spiritual guides the world; the Gāθās explaining the law of Aṣ̌a are appropriately called Ratus. ‖ Orig. 6/1.

NOTES.

1. Kanga: Yaçna and Vispered (Gujarati trans., 1886), pp. 125–126.

2. Reichelt: Avesta Reader; text p. 76, notes at p. 177.

3. Mills: S.B.E., XXXI, p. 293.

The first verse is one of the important hymns of the Avesta and it is used in the marriage blessing.* The Yazata invoked is Airyaman (अर्यमन्). "This Indo-Iranian divinity originally conveys the idea of comradeship and occurs mostly in the Vedas and casually in the Avesta in connection with the wedding rites. The fifty-fourth chapter of the Yasna is consecrated to Airyaman. He is invoked to come down to the wedding for the joy of the faithful. In regard to the attributes given to Airyaman we may add in this connection that his standing epithet is 'the beloved' "†. Airyaman is also a healer of diseases and he is invoked to drive away diseases and death and his help is asked against magic and witchcraft. He is "the angel, presiding over the medical art".‡ In Ven. XX. 11, this hymn (Yas. LIV. 1) is given in full and it is then used as a charm for driving away the *yātu* and *pairikā* and *jahi* and all manner of sickness and death (Ven. XX. 10–12). A further description of Airyaman is found in Ven. XXII where Ahura Mazda asks him to overcome the diseases spread by Aŋrō Mainyu.‖ It may be noted that the name *airyaman* in Gā9. for the priestly class.¶ The praises of this hymn are given in Dīnkart, IX. 46, where it is mentioned that Saošyants will recite this hymn at the "resurrection", "and up the dead are arrayed by it; through its assistance they give life back unto the body, and the embodied life they then possess is such that they do not die". **

1. *Airyəmā*—1/1. The word lit. means "friend".†† Barth., Wb. 198–199 compares the Mod. Pers. word ایرمان (*ērmān*), guest.

išyō—Adj. Desired (friend) (Mills); liked or beloved (Kan.); Dar. (S.B.E., IV, p. 229) says "vow fulfilling".

rafəδrāi—Dat. inf. √*rap*. For protection or help (Barth., Wb. 1509f.); for graces (Mills); Kan. says "happiness" and following Justi derives it from √*rap* which he connects with Skt. रभ्.‡‡

ā . . . jaṇtu—√*gam*. आगन्तु. The palatalising seems to be due to the I.E. form × *gem*-‖‖.

nərəbyas-cā . . . Zaraθuštrahē—Kan. understands that the followers

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* See the Skt. version of the Parsi marriage service in Coll. Skt. Par., I. pp. 43–48. This hymn (1st verse) is given at p. 46, verse 30. Nair. trans. slightly differently in his दस्तूरजिद्धि (Coll. Skt. Par., II. p. 125). † Dhalla, Z. Theo., p. 119. ‡ Haug, p. 257. ‖ See Introductory note by Dar. to this *Fragard* of the Ven., S.B.E., IV, p. 236. ¶ Barth., Wb. 198, see also note on the four classes given above on Yas. XIX. 17 (Sel. VIII). ** Trans. by West, S.B.E., XXXVII, p. 303. †† Grass., Wb. 116. See also Mlt., E.Z., p. 117. ‡‡ See Geld., *Studien Zum Av.*, p. 29ff. for a criticism of this view. ‖‖ Barth., Wb. 494ff. (note 1).

of Z. are meant here. So also Mills who trans. the last word as "who are taught of Z." Geld.* thinks it means the family circle of Z., for he thinks it is the wedding hymn of Z.'s daughter. Note the final long vowels in this verse indicating older language. The second verse is obviously a later addition. Note also the 4/3 (°*byas-cā*), used for 6/3† by case-attraction.

Vaŋhāus . . . Manaŋhō—6/1. Geld. trans. "holy community".

yā—Mills takes this as 3/1 and construes it as referring to the *Manaŋhō* above (or to the whole of the previous clause.) and trans. "whereby the conscience, etc.". Kan. takes *yā* to refer to Airyaman which is decidedly bad grammar. The others refer it to *daēnā* and construe "the *daēna* which etc.". This last manner of construing is decidedly supported by the metre: the verse divides into two halves of three *pādas* each, each containing 12 syllables.‡ See below, however, for a further discussion of this word.

daēnā—Religion (Dar.); those who accept the (Z.) faith (Kan.); conscience (Mills); soul (*Seele*) (Geld.); Self (Mlt.). See above Yas. XXVI. 4 (Sel. III).

vairīm—Pleasing; sacred (Mills); desirable (Dar.).

hanāṯ—√*han* (हन्) to earn. In the Av. it is most often used with *miždəm*.

miždəm—Reward. Skt. मोळ्, Mod. Pers. مزد (*muzd*) reward.

aŝahyā—6/1 Gāϑ. In Y.A. it would be *aŝahe*.

yāsā—Cf. *ā . . . yāsaŋuha* Yas. IX. 2 (Sel. 1). This form is 1/1 ätm.

aŝīm—Barth.|| explains the word to mean reward of an action performed (whether good or bad). Here of course used for good reward.

masatā—Barth. takes this as *s*-aor. of √*mad*, to apportion, to mete out, and compares Goth. *mitan*.¶ Kan. trans. "regards as great"; Mills trans. "may grant" and adds** "or can *masatā* (sic) equal 'with his liberality, or majesty', leaving *jantu* to be understood with Ahuro?"

The trans. of this verse are various by the various writers, though they do not differ so much as do those of Yaθā, Aŝəm and Yeŋhē-Hātąm.††

1. Kan: ‡‡

May Airyaman, the desired One, come to (give) joy unto the men and women of Zaraϑuštra, (and) for (giving) joy to the holy mind.

(I.e. may he come in order to give joy to the holy minded men and women).|| ||

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* Op. cit., p. 33, ftn. 2. † See *Vaŋhāus . . . Manaŋhō* (6/1) in the next line. ‡ See Appendix on Avesta metre below. Geld., prints this verse in four lines 1, 2, (3, 4), (5, 6). || Wb. 241. ¶ Ib. 1113. ** S.B.E., XXXI, p. 293, ftn. 3. †† Sel. VII *a*, *b*, and *c*. ‡‡ Ven. XX. 11 (Guj. trans., 1884, pp. 261 f.) In Ij. Vis. he gives the same trans. but omits his parenthetical explanations. ||| I have given merely the substance (*not* a trans.) of the parenthetical explanations here.

Who (Airyaman) makes those who acccept the faith (of Z.) fit for receiving rewards.

(I.e., all who believe faithfully in the Z. religion are regarded by Airyaman as fit for rewards.)

I seek the Truth of Truth (i.e. Perfect Truth),* which (is) to-be-desired, (which) Ahuramazda (Himself) has acknowledged to be great.

(I.e., Truth is such a thing that God Himself has given it a high place and has regarded it as worthy of reverence.)

The one strong recommendation for this is that it keeps up the sense line by line. The rendering of *daēnā* as a collective seems far fetched, *masatā* is not found in Kan.'s Dict. at all. But he evidently follows Har.† and takes it from √ *maz*.

2. Dar. (S.B.E., IV, p. 229):

May the vow-fulfilling Airyaman come here, for the men and women of Zaraθuštra to rejoice, for Vohu-Manō to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

3. Geld. (*Studien zum Avesta*, I, p. 33).

May the dear Friendship appear for a call‡ upon the men and women of Z., for a call upon the (whole) faithful company. To every soul who earns the precious reward, I wish the granting of Righteousness, which is to be longed for, which Ahura Mazda shall accord.

4. Mills:

Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Z., for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it (or cause it to increase).

5. Barth: (Wb. 199, 1288, 378 and 1113).

May the dear Airyaman come hither to protect‖ the men and women of Z., to protect the Good Mind. Whichever Self¶ earns the precious reward, to him I offer the prize of righteousness, (which is) to be desired, which Ahura Mazda shall award.

Reich. is exactly the same except that he puts the word *daēnā* untranslated (§ 19).

6. Mlt. (E.Z., p. 390) strikes out a new line rather plausibly:

Let the dear Brotherhood come for support of Z.'s men and women,

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* संपूर्ण राखी. † *Manuel de la Langue de l'Avesta*, Anthologie, p. 182. ‡ Zum Besuch.
‖ Zur Unterstützung. ¶ Welches Ich.

for support of Good Thought. Whatever Self may win the precious men of Right, for this one I beg the dear Destiny that Ahura Mazda bestowed.

The word "Brotherhood" deserves some attention. It seems kin to Geld.'s rendering "Friendship".* He takes *aŝīm* to be a proper name and trans. "Destiny", and suggests that *masatā* is, as pointed out by Barth. (*Flexionslehre*, 27) from a root *mas* to bestow (not in Wb.)†

7. The Pah. rendering (Pah. Ven. XX. 11) is given by Haug (p. 393):

The longing for Airyaman is for me the arrival of joy [that is, it is necessary for thee to come with joy], (and) they compel (him) to act for the men and women of Z. Vohumanō is joyful, [that is, it is necessary for thee also to come, that they may compel thee to act with joy]. He who is desirous of religion becomes worthy, with the reward here (in this world), and that also there (in the other world). The reverent supplication for righteousness is Aŝa Vahišta [that is, my reverence is through him]; may he become the dignity of Ahura Mazda, [the *mobad*-ship of the *mobads*].

8. In the marriage-service where this verse occurs the Skt. rendering is given by a priest दीनिदारु ‡

आ अर्यमा दृष्यः प्रमोदाय गच्छतु । नभ्यश्च नारीभ्यश्च जरथुस्त्रियभ्यः । येन धर्मशीलजना वर्यंसनेम किल प्राप्नुम पारितोषिकम् ॥

ऋतस्य याचे ऋतिं यां दृष्यां स्वामी संहिता किल ददातु महाज्ञानी ॥

9. Nair. in his इजिश्चि (Coll. Skt. Par., II, p. 125) trans. thus:

स आदेशाभिलाषः प्रसादाय प्राप्नोतु नरेभ्यो नारीभ्यश्च जरथुस्त्रियाभ्यः । उत्तमं च प्रमोदय मनः । (किल यद्यनोऽपि इदं कार्यं करोतु) । ये दीने अभिलाषुकाः (किल ये नारीनराः दीनिशीलाः) अनुरूपाः प्रसादस्य । (परलोकीयस्य) । पुण्यस्य अभीप्सवो भक्तिशीलं (शिष्यम्) । येषां अभीप्सया स्वामिनो महत्त्वं महाज्ञानिनः । किल मे दीनिः तनौ प्रवर्तते ॥

I now give my own rendering. There is a general agreement with regard to the first three *pādas*. The last three are really complicated. In the first place I propose to take *yā*[14] to be 1, 3 n. because it refers to the two genders (*nara* and *nāirī*).‖ This *yā* would be subject of *hanāṯ*. *daēnā* I propose to take as 3/1. The fifth *pāda* I have marked as metrically defective and I propose to fill it out thus:

aŝahyā (*təm vayuhīm*) *yāsā aŝīm*.

This completing of the *pāda* has been suggested by Yas. LI. 21,¶ which also gives the clue for interpreting this verse. It is also Gāθic (Gāθ. Vohu.) and it runs as follows:—

* See op. cit., p. 117 for details. † Ib., p. 390, ftn. 5. ‡ वैवाहस्य [विवाहस्य] पद्धमानी (contract, solemn promise) संस्कृतभाषाया[°यां] पहिल्वी भाषायां[°यां] दीनिदाखयनेन अवतारिता ॥ Thus runs the beginning. See Coll. Skt. Par., I, pp., 43ff. This verse is numbered 30 there at . 46. ‖ Reich. §§ 6045 606. ¶ Sel. XXXVI, Part 2.

ārmatōiṣ nā spəṇtō hvō
cistīš, uχδāiš, šyaoθana,
daēnā aṣ̌əm spəṇvat
volvū χ̌ṣ̌aθrəm manaŋhā
Mazdå dadāt Ahurō
təm vaŋuhīm yāsā aṣ̌īm

Barth. trans. this verse thus : *

Through Piety one becomes holy. Such a man advances Righteousness through his thinking, his words, his deeds and his Self. By Good Thought Mazda Ahura will give the Dominion. For this precious blessing do I beg.

Hence my trans. runs thus.

May the ever-welcome Airyaman come hither for the rejoicing of the men, and of women as well, of Zaraθuštra for the rejoicing of the Good Mind (may be come hither). Who (ever of these men and women) earns the precious reward, (for him or her) do I beg the blessing of Aṣa, (the blessing) (most-) to-be-desired which Ahura Mazda doth bestow.

It may also be noted in passing that the blessing (*aṣ̌i*) of Aṣa is frequently mentioned in the Gāθās.†

2. Note that this verse is distinctly later in point of language. It seems a mere ritualistic addition.

vīŋbaēṣ̌aŋhəm—Keeping away from hatred (Kan.); the opponent of assulting malice (Mills); directed against enemies (Birth).‡

sravaŋhąm—6/3. Among the words (i.e. hymns).

spəntå—Prosperity bringing (Kan.); bounteous (Mills); holy (Barth.)||.

ratuχ̌ṣ̌aθrå—Who rule supreme in righteousness (Kan.); that rule supreme in the ritual (Mills); possessing in themselves the strength of the Ratu, i.e. ruling as Ratu (Barth.)¶. This epithet used for the Gāθās occurs in several places and in only one place (Vīs. XI. 1) the word is used in this sense for Ahura Mązda.

Staota Yesnya—Neu. plu. This name is used to designate 33 chapters of the Yasna. What these chapters are is not very certain, but they evidently represent the oldest portion of the Yasna. Geldner thinks that "the Gāθā dialect is indispensible" for the Staota Yesnya.** They include at any rate the five Gāθās, the Yasna Haptaŋhāiti, and Hās 14,†† 15, 54, 56 and 58 (Barth., Wb. 1589), and, of course, the three chief prayers Yaθā, Aṣ̌əm and Yeŋhē-Hātąm.

yā—Neu plu.

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* Gāθ., p. 111; see also Mlt., E.Z., p. 387. † Cf. e.g. Yas. LI. 10, also Yas. XXI. 4 (Sel. XXXIV, Part 2). ‡ Wb. 1447. || Ib. 1619 ff. (B. 2 b). ¶ Ib. 1502. ** See Av. Pah. Anc. Per., p 39. †† The *Revayets* mention that the *Staota Yesnya* begins, with the words: *vīsdi vō Amə̄šā Spəṇtā*, i.e. with Yas. XIV. 1.

dātā—Laws (Kan.); productions (Mills).

aŋhāuš—6/1 of *ahu*. Kan. trans. "life", Mills says "world". Could it not mean here "ruler" or "lord" and refer to the ancient Sage-kings who gave the law of Mazda to pre-Zoroastrian Irān ?

paouruyehyā—6/1. Ancient. "The later Avesta notes the antiquity of the older",* as is also done in the Veda, पूर्वभिर्ऋषिभिः (RV., I. 1, 2), etc.

* Mills, S.B.E., XXXI, p. 293, ftn. 4.

X.

X.

The Vara of Yima—Vendidād II. 20-43.

1. (20). hąn̲jamanəm[1] frabarata[2] yō[3] daδvå[4] Ahurō[5] Mazdå[6] haθra[7] mainyaoibyō[8] Yazataēibyō[9], srūtō[10] Airyene[11]-Vaējahi[12], vaŋhuyå[13]-Dāityayå[14].

han̲jəmanəm[15] frabarata[16] yō[17] Yimō[18]-Xšaētō[19] hvąθwō[20] haθra[21] vahištaēibyō[22] mašyākaēibyō[23], srūtō[24] Airyene[25]-Vaējahi[26], vaŋhuyå[27] Dāityayå[28].

2. (21). ā[1] taṯ[2] hąn̲jamanəm[3] paiti[4]-jasaṯ[5] yō[6] daδvå[7] Ahurō[8] Mazdå[9] haθra[10] mainyaoibyō[11] Yazataēibyō[12], srūtō[13] Airyene[14]-Vaējahi[15] vaŋhuyå[16] Dāityayå[17].

ā[18] taṯ[19] hąn̲jamanəm[20] paiti[21]-jasaṯ[22] yō[23] Yimō[24]-Xšaētō[25] hvąθwō[26] haθra[27] vahištaēibyō[28] mašyākaēibyō[29], srūtō[30] Airyene[31]-Vaējahi[32], vaŋhuyå[33] Daityayå[34].

3. (22). aaṯ[1] aoχta[2] Ahurō[3] Mazdå[4] Yimāi[5]:

Yima,[6] srīra,[7] Vīvaŋhana[8]! avi[9] ahūm[10] astvan̲təm[11] aγəm[12] zimō[13] jaŋhen̲tu[14], yahmaṯ[15] haca[16] staχrō[17] mrūrō[18] zyå[19]. ava[20] ahūm[21] astvan̲təm[22] aγəm[23] zimō[24] jaŋhen̲tu[25], yahmaṯ[26] haca[27] paurvō[28] snaoδō[29]-vafra[30]* snaēžāṯ[31] barəzištaēibyō[32] gairibyō[33] bąšnubyō[34] arəduyå[35].

4. (23). θrižaṯ[1]-ca[2] iδa[3] Yima,[4] gēuš[5] apa[6]-jasaṯ,[7] yaṯ[8]-ca[9] aŋhaṯ[10] θwyąstəmaēšu[11] asaŋhąm[12], yaṯ[13]-ca[14] aŋhaṯ[15] barešnuš[16] paiti[17] gairinąm[18], yaṯ[19]-ca[20] jąfnušva[21] raonąm[22] paχrumaēšu[23] nmānaēšu[24].

5. (24).† parō[1] zimō[2] aētaŋhå[3] | daŋhēuš[4]‡ aŋhaṯ[5] bərətō[6] vāstrəm[7]:—təm[8] āfš[9] paurva[10] vazaiδyā[11] | pasca[12] vītaχti[13] vafraŀe[14]. |

abda[15]-ca[16] iδa[17], Yima[18], aŋuhe[19] astvaite[20] sadayāṯ[21] yaṯ[22] iδa[23] pasēuš[24] anumayehe[25] paδəm[26] vaēnāite[27].

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* Geld. has *snaoδo vafra*; Kan. makes these two words into a compound (Dict., p. 541).
† Geld. gives this as verse with the *pādas* divided as marked by the upright lines. ‡ Geld. reads *daŋhuš*; I have followed Barth.

X.

The Vara of Yima—Vendidād II. 20-43.

1. (20). An assembly[1] did call-together[2] (He) who[3] (is) the Creator[4], Ahura[5] Mazda[6], together-with[7] the celestial[8] Yazatas[9]*, in Airyana[11]-Vaēja[12] of-high-renown[10], (on-the-banks-)of-the-hallowed[13] Dāityā[14].

An assembly[15] did (likewise) call-together[16] (he) who[17] (was) Yima[18] the King[19], the magnificent[20], together-with[21] the holiest[22] (among) mortals[23]*, in Airyana[25] Vaēja[26] of-high-renown[24] (on-the-banks-)of-the-hallowed[27] Dāityā[28].

2. (21). To[1] that[2] assembly[3] did-come-to-confer[4, 5] (He) who[6] (is) the Creator[7] Ahura[8] Mazda[9], together-with[10] the celestial[11] Yazatas[12]*, in Airyana[14] Vaēja[15] of-high-renown[13] (on-the-banks-)of-the-hallowed[16] Daityā[17].

To[18] that[19] assembly[20] did-come-to-confer[21, 22] (he) who[23] (was) Yima[24] the King[25], the magnificent[26], together-with[27] the holiest[28] (among) mortals[29]*, in Airyana[31] Vaējo[32] of-high-renown[30] (on-the-banks-)of-the-hallowed[33] Dāitya[34].

3. (22). Thereupon[1] Ahura[3] Mazda[4] said[2] unto Yima[5]:

Yima[6], (thou) fair[7] son-of-Vīvaŋhvat[8]! upon[9] the wicked[12] material[11] world[10] shall descend[14]* the winters[13], (and) through[16] these[15]† (shall come) fierce[17] deadly[18] cold[19]. Upon[20] the wicked[23] material[22] world[21] shall come[25] winters[24], (and) through[27] these[26]† first-of-all[28] shall fall[31] deep[29]-snow[30] (extending) from the highest heights[32] of the mountains[33] to the depths[34] of the waters[35] (of Arədvī).

4. (23). And[2] (all the) three kinds[1] of animals[5] here[3], O Yima[4], shall disappear[6-7] (those) which[8]* live[10]† in the most-terrific[11] of wildernesses[12]‡ and[14] (those) which[13] live[15]† on[17] the tops[16] of mountains[18], and[20] (those) which[19] (live domesticated) in the river[22]-valleys[21] (even though protected) in well-built[23] stalls[24]||.

5. (24). Before[1] (that) cold[2] there is[5]* (at present) production[6]† of food[7] in‡ this[3] land[4]; (and there is) water[9] in plenty[10] for irrigating[11]|| it[8] after[12] the melting[13] of the (winter's) snow[14].

But[16]¶ (later on), O Yima[18], (the land) here[17] shall appear[21] uninhabitable[15]** for (all) corporeal[20] life[19]; (even) here[23], where[22] the footprints[26]†† of lowing[25] cattle[24] are†† (at present) to be seen[27].

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* *Verses* 1 and 2. * Orig. 4/3. *Verse* 3. * Lit. "come". † Lit. "through which" (sg.). *Verse* 4. † Lit. "are". ‡ Lit. "places". * *-ca*[9] has been omitted. || Lit. "strong houses". *Verse* 5. * Lit. "was". † Orig inf. ‡ Lit. "of". || Lit "overflow". ¶ Lit. "and". ** Lit. "untreadable" (*unbāretbar*, Barth., Wb. 96). †† Orig. sg.

6. (25). āaṯ[1] təm[2] varəm[3] kərənava[4] carətu[5]-drājō[6] kəm[7]-ciṯ[8] paiti[9] caθruṣaṇąm[10]; haθra[11] taoχma[12] upa[13]-bara[14] pasvąm[15]-ca[16] staoranąm[17]-ca[18] mašyānąm[19]-ca[20] sūnąm[21]-ca[22] vayąm[23]-ca[24] āθrąm[25]-ca[26] suχrąm[27] saociṇtąm[28].

āaṯ[29] təm[30] varəm[31] kərənava[32] carətu[33]-drājō[34] kəm[35]-ciṯ[36] paiti[37] caθruṣaṇąm[38] narąm[39] aiwi-χšōiθnə[40], carətu[41]-drājō[42] kəm[43]-ciṯ[44] paiti[45] caθruṣaṇąm[46] gavąm[47] gāvayanəm[48].

7. (26). haθra[1] āpəm[2] frātaṯ[3]-caya[4] hāθrō[5]-masaŋhəm[6] aδwanəm[7], haθra[8] marəγå[9] avastaya[10];

[avi[11] maṯ[12] zairi[13]-gaonəm[14], maṯ[15] χ[v]airyeite[16] ajyamnəm[17]].

haθra[18] nmānå[19] avastaya[20], § + katəm[21]-ca[22] fraskəmbəm[23]-ca[24]

fravārəm[25]-ca[26] pairi[27]-vārəm[28]-ca[29].

8. (27). haθra[1] vīspanąm[2] narąm[3] nāirinąm[4]-ca[5] taoχma[6] upa[7]-bara[8], yōi[9] hənti[10] aiŋhå[11] zəmō[12] mazišta[13]-ca[14] vahišta[15]-ca[16] sraēšta[17]-ca[18]. haθra[19] vīspanąm[20] gəuš[21] sarəδanąm[22] taoχma[23] upa[24]-bara[25], yōi[26] hənti[27] aiŋhå[28] zəmō[29] mazišta[30]-ca[31] vahišta[32]-ca[33] sraēšta[34]-ca[35].

9. (28). haθra[1] vīspanąm[2] urvarənąm[3] taoχma[4] upa[5]-bara[6], yōi[7] hənti[8] aiŋhå[9] zəmō[10] barəzišta[11]-ca[12] hubaoiδitəma[13]-ca[14]. haθra[15] vispanąm[16] χ[v]arəθanąm[17] taoχma[18] upa[19]-bara[20], yōi[21] hənti[22] aiŋhå[23] zəmō[24] χ[v]arəzišta[25]-ca[26] hubaoiδitəma[27]-ca[28].

tē[29] kərənava[30] miθwaire[31] ajyamnəm[32] vīspəm[33] ā[34] ahmāṯ[35] yaṯ[36] aēte[37] narō[38] varəfšvō[39] aŋhen[40].

10. (29). mā[1] aθra[2] frakavō[3], mā[4] apakavō[5], mā[6] apāvayō[7], mā[8] harəδiš[9], mā[10] driwiš[11], mā[12] daiwiš[13], mā[14] kasvīš[15], mā[16] vīzbāriš[17], mā[18] vīmītō[19]-daṇtānō[20], mā[21] paēsō[22] yō[23] vītərətō[24]-tanuš[25], māδa[26]-cim[27] anyąm[28] daχštanąm[29], yōi[30] hənti[31] Aŋrahe[32] Mainyōuš[33] daχštəm[34] mašyāiš[35]-ca[36] paiti[37] niδātəm[38].

6. (25). Therefore[1] shalt thou construct[4] one[2]* enclosure[3] a-*carətu*[5]-long[6] in[9] each[7-8]† of the four-sides[10]; thither[11] shalt thou carry[13-14] the offspring[12] of (small) animals[15] and[16] of (large) cattle[17] and[18] of men[19] and[20] of dogs[21] and[22] of birds[23] and[24] (the seed) of the fires[25]‡ brilliant [27] (and) flaming[28].

And[29] thou shalt also construct[32] one[30]* enclosure[31] a-*carətu*[33]-long[34] in[37] each[35-36]† of the four-sides[38] as a dwelling[40]‖ for human-beings[39]¶, (and also one) a-*carətu*[41]-long[42] in[45] each[43-44]† of the four-sides[46] as a stall[48] for cattle[47]¶.

7. (26). Therein[1] cause thou the waters[2]* to flow[3-4] along a course[7] a-*hāθra*[5]-in-length[6]†; near-this[8]‡ shalt thou lay-out[10] the fields[9], ‖(so that) always[12] golden[13]-hued[14], (and)‖ inexhaustible[17] (grain) might be obtained[11,16]¶]. There[18], (too), shalt thou establish[20] dwelling-places[19], (each) house [21]** with-a-pillared-portico[23] and[24] an (inner) courtyard[25] and[26] an-encircling[27]-wall[28] as well[29].

8. (27). Therein[1] shalt thou carry[7-8] the offspring[6]* of all[2] men[3] and[5] of (all) women[4], who[9] are[10] upon this[11] earth[12] the greatest[13] and[14] the best[15] and[16] the finest[17].† Therein[19] shalt thou carry[24-25] the offspring[23]* of all[20] kinds[22] of animals[21],‡ which[26] are[27] upon this[28] earth[29] the greatest[30], and[31] the best[32] and[33] the finest[34].†

9. (28). Therein[1] shall thou carry[5 6] the seed[4] of all[2] trees[3] which[7] are[8] upon this[9] earth[10] the tallest[11] and[12] the sweetest-scented[13].* Therein[15] shalt thou carry[19-20] the seed[18] of all[16] fruits[17], which[21] are[22] upon this[23] earth[24] the best-of-savour[25] and[26] the sweetest-scented[27].*

(All) these[29] (human beings and animals) shalt thou take[30]† in-pairs[31], (and shalt preserve) each[33]‡ (pair) safe-from-harm[32] through[34] that[35] (time), (during) which[36] these[37] people[38] shall be[40] within the *vara*[39].

10. (29).* (There should be) here[2] neither[1] the bulging-chested[3], nor[4] the humpbacked[5], nor[6] the impotent[7], nor[9] the lunatic[9], nor[10] the pitted-faced[11],† nor[12] the emaciated[13], nor[14] the undersized[15]‡, nor[16] the crooked(-limbed)[17], nor[18] (any) possessing-deformed[19]-teeth[20], nor[21] the leprous[22] who[23] (have the disease) spread[24]-over-the body[25]; nor-indeed[26] (one showing) any[27] of the other[28] (outward) signs[29], which[30] are[31] the marks[34]‖ of Aŋrō[32]-Mainyuš[33] put[36] upon[37] mankind[35].¶

Verse 6. * Lit. "that". † Lit. "whichever". ‡ *-ca*[2 6] omitted. ‖ Dat. inf. ¶ Orig. 6/3. *Verse* 7. * Orig. sg. † Lit. "measurement". ‡ *haθra*. ‖ *mat*[1 5] omitted. ¶{Lit. "eaten". ** *-ca*[2 2] omitted. *Verse* 8. * Lit. "seed". † *-ca*[1 8] and *-ca*[3 5] omitted. ‡ Orig. sg. *Verse* 9. * *-ca*[1 4] and *-ca*[2 8] omitted. † Lit. "make". ‡ Lit. "all". *Verse* 10. * For Kanga's version see verse 18 (37) below. (p. 223). † Barth. suggests that this word may refer to the marks of small-pox (Wb. 778). ‡ Barth. gives a word *kasvika* (Ven. XVIII, 34) which he trans. as "mean" (Wb. 461). ‖ Orig. sg. ¶ *-ca*[3 6] omitted.

11. (30.) fratəməm[1] daiŋhēuš[2] nava[3] pərəθwō[4] kərənava[5], maδəmō[6] χšvaš[7], nitəmō[8] tišrō[9], fratəməm[10] pərəθwō[11] hazaŋrəm[12] narąm[13] nairinąm[14]-ca[15] taoχma[16] upa[17]-bara[18], maδəmō[19] χšvaš[20] sata[21], nitəmō[22] tišrō[23] sata[24]. aiwi[25]-ca[26] tē[27] varəfšva[28] suwrya[29] zaranaēnya[30]; api[31]-ca[32] təm[33] varəm[34] marəza[35] dvarəm[36] raocanəm[37] χ^{v}ārəoχšnəm[38] aṇtarə[39]-naēmāṭ[40].

12. (31). āaṭ[1] mąsta[2] Yimō[3]:

"kuθa[4] tē[5] azəm[6] varəm[7] kərənavāne[8], yā[9] mē[10] aoχta[11] Ahurō[12] Mazdå[13]?"

āat[14] aoχta[15] Ahurō[16] Mazdå[17] Yimāi[18]:

"Yima[19], srīra[20], Vīvaŋhana[21]! aiŋhå[22] zəmō[23] pāšnābya[24] vīspara[25], zastaēibya[26] vīχaδa[27], mąnayən[28] ahe[29] yaθa[30] nū[31] mašyāka[32] χšivisti[33] zəmē[34] vīšāvayeiṇte[35]."

13. (32). āaṭ[1] Yimō[2] avaθa[3] kərənaoṭ[4] yaθa[5] dim[6] išaṭ[7] Ahurō[8] Mazdå[9]; aiŋhå[10] zəmō[11] pāšnābya[12] vīsparaṭ[13], zastaēibya[14] vīχaδaṭ[15], mąnayən[16] ahe[17] yaθa[18] nū[19] mašyāka[20] χšivisti[21] zəmē[22] vīšavayeiṇte[23].

14. (33). āaṭ[1] Yimō[2] varəm[3] kərənaoṭ[4] carətu[5]-drājō[6] kəm[7]-ciṭ[8] paiti[9]-caθrušanąm[10]; haθra[11] taoχma[12] upa[13]-baraṭ[14] pasvąm[15]-ca[16] staoranąm[17]-ca[18] mašyānąm[19]-ca[20] sūnąm[21]-ca[22] vayąm[23]-ca[24] āθrąm[25]-ca[26] suχrąm[27] saociṇtąm[28].

āaṭ[29] Yimō[30] varəm[31] kərənaoṭ[32] carətu[33]-drājō[34] kəm[35]-ciṭ[36] paiti[37] caθrušanąm[38] narąm[39] aiwi-χšōiθne[40], carətu[41]-drājō[42] kəm[43]-ciṭ[44] paiti[45] caθrušanąm[46] gavąm[47] gāvayanəm[48].

15. (34). haθra[1] āpəm[2] fratat[3]-cayaṭ[4] hāθrō[5]-masaŋhəm[6] aδwanəm[7], haθra[8] marəyå[9] avastayaṭ[10];
[a]vi[11] maṭ[12] zairi[13]-gaonəm[14], maṭ[15] χ^{v}airyeite[16] ajyamnəm[17], haθra[18] nmanå[19] avastayaṭ[20] § +katəm[21]-ca[22] fraskəmbəm[23]-ca[24]
fravārəm[25]-ca[26] pairi[27]-vārəm[28]-ca[29].

16. (35). haθra[1] vīspanąm[2] narąm[3] nairinąm[4]-ca[5] taoχma[6] upa[7]-baraṭ[8], yōi[9] heṇti[10] aiŋhå[11] zəmō[12] maziṣta[13]-ca[14] vahiṣta[15]-ca[16] sraēšta[17]-ca[18]. haθra[19] vīspanąm[20] gēuš[21] sarəδanąm[22] taōχma[23] upa[24]-baraṭ[25], yōi[26] heṇti[27] aiŋhå[28] zəmō[29] maziṣta[30]-ca[31] vahiṣta[32]-ca[33] sraēšta[34]-ca[35].

11. (30). Within the first[1] part[2] (of the *vara*) thou shalt make[5] nine[8] passages[4], in the middle[6] six[7], (and) in the lowest[8] three[9]. To the first[10] (set of) passages[11] thou shalt bring[17-18] a thousand[12] offspring[16] of men[13] and[15] of women[14], to the middle[19] six[20] hundred[21], (and) to the lowest[22] three[23] hundred[24]. Thou shalt, moreover[26], seal[25 28] these[27] with (thy) golden[30] signet[29](-ring); and[32] thou shalt equip[31 35] that[33] *vara*[34] with doors[36]*, (and) with windows[37]* (which shall be) self-luminous[38] on the-inner[38] side[40].

12. (31). Thereupon[1] Yima[3] thought[2] (within himself):

"How[4] indeed[5] shall I[6] make[8] the *vara*[7] about which[9] Ahura[12] Mazda[13] has spoken[11] to me[10]?"

Then[14] spoke[15] Ahura[16] Mazda[17] to Yima[18]:

"Yima,[19] (thou) fair[20] son of Vīvaŋhvat[21]! crush-up[25] this[22] earth[23] with (thy) heels[24] (and) knead[27] (it) with (thy) two hands[26], just-indeed[28-29] as[30] potters[32]* verily[31] knead[35] the wet[33]† clay[34]†".

13. (32). Then[1] Yima[2] did[4] as-much[3] as[5] Ahura[8] Mazda[9] wished[7] him[6] (to do), he crushed-up[13] this[10] earth[11] with (his) heels[12], (and) kneaded[15] (it) with (his) two hands[14], just-indeed[16-17] as[18] potters[20]* verily[19] knead[23] the wet[21]† clay[22]†.

14. (33) And[1]* Yima[2] constructed[4] (that) enclosure[3] a-*carətu*[5]-long[6] in[9] each[7 8]† of the four-sides[10]; thither[11] he carried[13 14] the offspring[12] of (small) animals[15] and[16] of (large) cattle[17] and[18] of men[19] and[20] of dogs[21] and[22] of birds[23] and[24] (the seed) of the fires[25]‡ brilliant[27] (and) flaming[28].

And[29]* Yima[30] (also) constructed[32] (one) enclosure[31] a-*carətu*[33]-long[34] in[37] each[35 36]† of the four-sides[38] as a dwelling[40]‖ for human-beings[39],¶ (and also one) a-*carətu*[41]-long[42] in[45] each[43-44]† of the four-sides[46] as a stall[48] for cattle[47].¶

15. (34). Therein[1] he caused the waters[2]* to flow[3 4] along a course[7] a-*hāθra*[5]-in-length[6]†; near this[8]‡ he laid out[10] the fields[9], [(so that) always[12] golden[13]-hued[14], (and)‖ inexhaustible[17] (grain) might be obtained[11 16]¶]. There[18], (too) he established[20] dwelling-places[19], (each) house[21]¶ with-a-pillared-portico[23] and[24] an (inner) courtyard[25] and[26] an-encircling[27]-wall[28] as well[29].

16. (35). Therein[1] did he carry[7 8] the offspring[6]* of all[2] men[3] and[5] of (all) women[4], who[9] were[10]† upon this[11] earth[12] the greatest[13] and[14] the best[15] and[16] the finest[17].‡ Therein[19] did he carry[24 25] the offspring[23]* of all[20] kinds[22] of animals[21],‖ which[26] were[27]† upon this[28] earth[29] the greatest[30] and[31] the best[32], and[33] the finest[34]‡.

Verse 11. * Orig. 2/1. *Verses* 12 *and* 13. * Lit. "men". † Orig. 7/1. *Verse* 14. * Lit. "then". † Lit. "whichever". ‡ -*ca*[26] omitted. ‖ Dat. inf. ¶ Orig. 6/3. *Verse* 15. * Orig. sg. † Lit "measurement". ‡ *haŋra*. ‖ *Mat*[15] omitted. ¶ Lit. "eaten". ** -*ca*[22] omitted. *Verse* 16. * Lit. "seed". † Orig. pres. ‡ -*ca*[18] and -*ca*[35] omitted. ‖ Orig. sg.

17. (36). haθra[1] vīspanąm[2] urvąranąm[3] taoχma[4] upa[5]-barat̰[6], yōi[7] hen̰ti[8] aiŋhå[9] zəmō[10] barəzišta[11]-ca[12] hubaoiδitəma[13]-ca[14]. haθra[15] vīspanąm[16] χᵛarəθanąm[17] taoχma[18] upa[19]-barat̰[20], yōi[21] hen̰ti[22] aiŋhå[23] zəmō[24] χᵛarəzišta[25]-ca[26] hubaoiδitəma[27]-ca[28].

tē[29] kərənaot̰[30] miθwaire[31] ajyamnəm[32] vīspəm[33] ā[34] ahmāt̰[35] yat̰[36] aēte[37] narō[38] varəfšvō[39] aŋhən[40].

18. (37). nōit̰[1] aθra[2] frakavō[3], nōit̰[4] apakavō[5], nōit̰[6] apāvayō[7], nōit̰[8] harəδiš[9], nōit̰[10] driwiš[11], nōit̰[12] daiwiš[13], nōit̰[14] kasvīš[15], nōit̰[16] vīzbāriš[17], nōit̰[18] vīmītō[19]-dan̰tānō[20], nōit̰[21] paēsō[22] yō[23] vitərətō[24]-tanuš[25], naēδa[26]-cim[27] anyąm[28] daχštanąm[29], yōi[30] hen̰ti[31] Aŋrahe[32] Mainyēuš[33] daχštəm[34] mašyāiš[35]-ca[36] paitī[37] niδātəm[38].

19. (38). fratəməm[1] daiŋhēuš[2] nava[3] pərəθwō[4] kərənaot̰[5], maδəmō[6] χšvaš[7], nitəmō[8] tišrō[9]. fratəməm[10] pərəθwō[11] hazaŋrəm[12] narąm[13] nāirinąm[14]-ca[15] taoχma[16] upa[17]-barat̰[18], maδəmō[19] χšvaš[20] sata[21], nitəmō[22] tišrō[23] sata[24]. aiwi[25]-ca[26] hō[27] varəfšva[28] suwrya[29] zaranaēnya[30]; aipi[31]-ca[32] hō[33] varəm[34] marəzat̰[35] dvarəm[36] raocanəm[37] χᵛāraoχšnəm[38] antarə[39]-naēmāt̰[40].

20. (39). Dātarō[1] gaēθanąm[2] astvaitinąm[3] aṣāum[4], cayō[5] āat̰[6] aēte[7] raocå[8] aŋhən[9], aṣāum[10] Ahura[11] Mazda[12], yō[13] avaθa[14] ā[15]-raocayeite[16] aētaēšva[17] varəfšva[18], yō[19] Yimō[20] kərənōit̰[21] ?

21. (40). āat[1] aoχta[2] Ahurō[3] Mazdå[4]:

χᵛaδāta[5]-ca[6] raocå[7] stiδāta[8]-ca[9]: hakərət[10] zī[11] iriχtahe[12] saδaya[13]-ca[14] vaēnaite[15] staras[16]-ca[17], må[18]-ca[19] hvarə[20]-ca[21]; taē[22]-ca[23] ayarə[24] mainyen̰te[25] yat̰[26] yārə[27].*

* The words *taē-ca . . . yārə* are included by Geld. in verse 41.

17. (36). Therein[1] did he carry[5-6] the seed[4] of all[2] trees[3] which[7] were[8]* upon this[9] earth[10] the tallest[11] and[12] the sweetest-scented[13].† Therein[15] did he carry[19 20] the seed[18] of all[16] fruits[17] which[21] were[22]* upon this[23] earth[24] the best-of-savour[25] and[26] the sweetest-scented[27].†

(All) these[29] did he take[30]‡ in-pairs[31] (and did preserve) each[33]‖ (pair) safe-from-harm[32] through[34] that[35] (time), (during) which[36] these[37] people[38] were[40] within the *vara*[39].

18. (37). (There were) here[2] neither[1] the bulging-chested[3], nor[4] the hump-backed[5], nor[6] the impotent[7], nor[8] the lunatic[9], nor[10] the pitted-faced[11],* nor[12] the emaciated[13], nor[14] the undersized[15],† nor[16] the crooked-(-limbed)[17], nor[18] (any) possessing-decayed[19]-teeth[20], nor[21] the leprous[22], who[23].(have the disease) spread[24]-over-the body[25], nor-indeed[26] (one showing) any[27] of the other[28] signs[29], which[30] are[31] the marks[34]‡ of Aŋrŏ-Mainyuš[33] put[38] upon[37] mankind.[35]‖

Kan. takes all the words here in a moral sense; I give here a trans. of his Gujarati rendering (Ven., p. 64):—

In there[2] (in the enclosure) (there was) no[1] pride[3], nor[4] laziness[5] (or back-biting), nor[6] unholiness[7], nor[8] tyranny[9], nor[10] misery[11], nor[12] deception[13], nor[14] meanness[15], nor[16] dishonesty[17], nor[18] crooked[19]-teeth[20] (i.e. evil-speaking), nor[21] leprosy[22] which[23] spreads[24]-over-the-body[25], nor-indeed[26] any[27] of the other[28] characteristics[29], which[30] are[31] the characteristics[34] of Aŋrŏ[32]-Mainyuš[33] and[36] lead[38] to[37] death[35] (lit. connected with death¶).

19. (38). Within the first[1] part[2] (of the *vara*) he made[5] nine[3] passages[4], in the middle[6] six[7], (and) in the lowest[8] three[9]. To the first[10] (set of) passages[11] he brought[17-18] a thousand[12] offspring[16] of men[13] and[15] of women[14], to the middle[19] six[20] hundred[21], (and) to the lowest[22] three[23] hundred[24]. He, moreover[26], sealed[25,28] these[27] with (his) golden[30] signet[29](-ring) and[32] he did equip[31,35] that[33] *vara*[34] with doors[36]* (and) with windows[37]* (which were) self-luminous[35] on the innerside[40].

20. (39). O holy[4] Creator[1] of the material[3] worlds[2], which[5] then[6] were[9] those[7] lights[8], O holy[10] Ahura[11] Mazda[12], which[13] thus[14] lighted[16] up[15] within these[17]** enclosures[18],** which[19] Yima[20] constructed[21] ?

21. (40). Thereupon[1] Ahura[3] Mazda[4] said[2]:

(Those) lights[7] (were) both[6]** natural[5] and[7] artificial[8]: once[10] only[11] (in the year) the stars[16], and[17] the moon[18], and[19] the sun[20]†† are seen[15] to set[12]‡ and[14] to rise[13]‡‡; and[23] they[22] think[25] what[26] (is) a year[27] (to be) a day[24].

Verse 17. Lit. "are". † -*ca*[14] and -*ca*[28] omitted. ‡ Lit. "make". ‖ Lit. "all". *Verse* 18. * Barth. suggests that this word may refer to the marks of small-pox; Wb. 778. † Barth gives a word *kasvika* (Ven. XVIII, 34) which he trans. as "mean" (Wb. 461). ‡ Orig. sg. ‖ -*ca*[36] omitted. ¶ Kan. reads *maŋaŋ*. *Verse* 19. * Orig. sg. *Verse* 20. * The plu. referring to the three portions of the *vara*. *Verse* 21. * Lit. "and". † -*ca*[21] omitted. ‡ Orig. verbal nouns.

22. **(41). caθwarəsatəm**[1] **aiwi**[2]**-gāmanąm**[3] **dvaēibya**[4] **haca**[5] **nərəbya**[6] **dva**[7] **nara**[8] **us**[9]**-zayeiṇte**[10] **miθwana**[11] **stri**[12]**-ca**[13] **nairyas**[14]**-ca**[15]**; aθa**[16] **aētaēšąm**[17] **yōi**[18] **gəuš**[19] **sarəδanąm**[20]**.** **taē**[21]**-ca**[22] **narō**[23] **sraēsta**[24] **gaya**[25] **jvaiṇti**[26] **aētaēšva**[27] **varəfšva**[28]**, yō**[29] **Yimō**[30] **kərənaoṭ**[31]**.**

23. **(42).** Dātarə[1] **gaēθanąm**[2] **astvaitinąm**[3] **aṣāum**[4]**!** **kō**[5] **avaθa**[6] **daēnąm**[7] **māzdayasnīm**[8] **vī**[9]**-baraṭ**[10] **aētaēšva**[11] **varēfšva**[12]**, yō**[13] **Yimō**[14] **kərənaoṭ**[15]**?**

āaṭ[16] **aoχta**[17] **Ahurō**[18] **Mazdå**[19]**:** **viš**[20] **Karšipta**[21]**,** **Spitama**[22] **Zaraθuštra**[23]**.**

24. **(43). Dātarə**[1] **gaēθanąm**[2] **astvaitinąm**[3] **aṣāum**[4]**!** **kō**[5] **aesąm**[6] **asti aŋhu**[8]**-ca**[9] **ratuš**[10]**-ca**[11]**?**

āaṭ[12] **mraoṭ**[13] **Ahurō**[14] **Mazdå**[15]**:** **Urvataṭ-narō**[16]**,** **Zaraθuštra**[17]**,** **tūm**[18]**-ca**[19] **yō**[20] **Zaraθuštrō**[21]**.**

22. (41). (Every) fortieth[1] winter[2-3]* unto[5] (each) pair[4] of human-beings[6] were born[9-10] two[7] human[8](-beings), twins[11], a girl[12] and[13] boy[14]† thus[16] (also was it) with those[17]‡ (various) kinds[20] of animals[19]||. And[22] (all) these[21] human beings[23] lived[26]¶ a happy[24]** life[25] in those[27] enclosures[28] which[29] Yima[30] had constructed[31].

23. (42). O holy[4] Creator[1] of the material[3] world[2]! Who[5] brought[9-10] the religion[7] of Mazda-worship[8] in-that-place[6], in those[11] enclosures[12], which[13] Yima[14] had constructed[15]?

Thereupon[16] Ahura[18] Mazda[19] said[17]: (It was) the bird[20] Karšipta[21], O Spitama[22] Zaraθuštra[23].

24. (43). O holy[4] Creator[1] of the material[3] world[2]! Who[5] was[7]* among these[6]† the Chief[8] and[9] (who) the Spiritual-Lord[10]?‡

Thereupon[12] Ahura[14] Mazda[15] said[13]: "Urvataṯ-nara[16], O Zaraθuštra[17] (was the Chief) and[19] thou[18], who[20] (art) Zaraθuštra[21]|| (the Spiritual, Lord)."

Verse 22. * Orig. 6/3. † *-a*[15] omitted. ‡ Orig. 6/3, and *yōi* omitted. || Orig. sg. ¶ All the verbs are present in form ** Lit. "best.". *Verse* 24. * Orig. pres. † Orig. 6/3. ‡ *-ca*[11] omitted. || Zaraθsutra as already mentioned before was the name of the highest spiritual leader of Irān.

NOTES.

1. Kanga: Vendīdād (Guj. trans., 2nd ed., 1884*), pp. 61–67.
2. Darmesteter: S.B.E., IV, pp. 15–21.
3. Reichelt: Avesta Reader, pp. 37–43 (text) and pp. 138–141 (notes).
4. Pt. Vidhuśekhara Bhattācharya: Bengali trans.†

The Vendīdād (*Vīdaēvadāṭ*), as the name implies, is a collection of "rules against the Daēvas", rules, that is, for the various departments of activity in the life of a Zoroastrian, which are calculated to keep him away from the path of the Daēvas. Most of this book deals with the ceremonies of physical purification, and the methods of protection against the attacks of various types of Druj, which represent the various impurities.‡ Interspersed here are various legends and myths, some of them going back to a very remote antiquity and representing the undivided Āryan (i.e. Indo-Iranian) period. The legend of Yima, the son of Vīvaŋhvaṭ (यम, son of विवस्वान् ||), is of this latter class. As given in the second Fragard of the Ven. this story falls into two clearly marked divisions, 1–19 and 20–43. The first part tells us that Ahura Mazda asked "the fair Yima, the son of Vīvaŋhvaṭ," to spread the law of Mazda among the mortals of this earth. Yima, however, pleaded his unworthiness to undertake the salvation of human souls and so he was asked to protect his subjects (both man and beast) from all the ills of flesh. In this he was eminently successful and his rule of over nine hundred years was the Golden Age of Iranian mythology.¶ When nine hundred years of the rule of Yima had passed, Ahura Mazda appeared unto him again and gave him warning of an approaching disaster. This warning and the steps Yima took to guard those under his charge form this catastrophe form the subject-matter of the second half of this Fragard.

The disaster predicted by Ahura is the approach of snow and winter over the fair face of Airyana Vaēja where Yima ruled. He is commanded to build a *vara*, or enclosure, in which he should preserve those who deserve protection, and from these who were thus preserved the earth was to be repeopled. The story of Manu and the Deluge,** and of Noah and his Ark†† at once suggest themselves as parallels. The story of the Deluge does represent a great catastrophe in the history of the human race, otherwise we would not get it practically among all the nations of the world.‡‡ But there is one very significant difference between the Avestic tradition and the other legends of the Deluge, viz. that the former speaks of ice and

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* The first ed. (1874) contained a glossary and a valuable note replying to the criticism brought by the Rev. Dr. Wilson of Bombay against the contents of the Vendidād. See Int. † The whole of *Vendidād* II has been translated lately by this learned Pandit in প্রান্তিনিকেতন, Vol. II, No. 3 (*Aṣāḍ*, 1327), pp. 146–156. The magazine is published at Rabindranath Tagore's Brahmacaryāśrama at Bolpur. The title of the article is পারসীকপ্রসঙ্গ. ‡ See Int. || RV., X. 14. 1. ¶ Cf. Yas. IX, 4-5, Sel. I. ** Śat. Br., I. 6. 3; Mbh., Vana., 187; Matsya Purāṇa, I., and Bhāg. Purāṇa, VIII. 24. †† Genesis, vi-viii. ‡‡ Donelley in his *Atlantis* gives a detailed account of all these.

snow destroying a fair land and its people, while the others speak of a deluge of waters. This difference of treatment in what, at first sight, appears to be the same tradition is deserving of some notice. But no Western writer seems to have drawn any conclusion from this difference at all. We would probably be justified in taking the Deluge legend and the Avestic story of Yima as distinctly separate traditions but with some features in common. At any rate the localities might have been distinct and that is the most important point to consider. The Deluge might reasonably be taken to embody the memory of a gigantic catastrophe which impressed our remote ancestors very deeply indeed—so deeply that the tradition itself has come down through all the succeeding millenia.* This event might well have been the catastrophic flooding of the Mediterranean basin, about which event there is no doubt among geological authorities.† And it may also be noted that this event took place about the end of the last glacial period. Chronology in these matters is very doubtful and experts put this great flood at any thing up to 30,000 years ago. In any case the main point is that human beings did then exist upon earth. Probably both the events—the Deluge and the Ice-Age—were somehow connected and we may be almost certain that in the mind of the humanity of that period the events were in close association. This would sufficiently account for the similarity of treatment, though I believe the Avesta legend records an event quite distinct from that of the Deluge.

Only one writer, as far as I know, B. G. Tilak, has attempted any reasonable explanation of this in his book on *The Arctic Home in the Vedas.*‡ He holds this avestic tradition to be "a distinct reminiscence, however fragmentary, of the ancient Aryan home". He takes the first two chapters of the Ven. as connected together and forming one whole; "they have no connection with the subsequent chapters of the book, and appear to be incorporated into it simply as a relic of old historical or traditional literature". The first Fragard enumerates the sixteen lands created by Ahura Mazda and describes how in opposition Aŋro Mainyu created different ills or plagues to disturb the good creation of Ahura. The first land mentioned is Airyana Vaēja which Aŋro Mainyu strove to overcome with snow and ice. Scholars have identified these lands with the existing provinces of Persia.‖ But Tilak thinks that this enumeration is not merely geographical, but more or less a *historical* one; in other words, he thinks that this enumeration mentions the lands *successively* occupied by the Iranian peoples in the course of their long wanderings from their ancient Airyana Vaēja, and it also gives the causes why each land had to be vacated in turn. There is nothing intrinsically impossible in such a view of the matter. Of course, there must have been alterations made in these

* Of course the actual *writing* down of this story must have been ages after the event actually took place. † See H. G. Wells, *The Outline of History* (1920), XI, § 6. (Vol. I, pp. 70-71). ‡ Chapter XI. I give only the more important points of this intensely fascinating and (to me) very convincing chapter. The quotations given here are from this chapter. Tilak (op. cit., p. 359) gives a good comparative table of these identifications by various scholars.

traditions and names might have got mixed up or the order might have got somewhat changed, but the essential idea holds good. Finding similar names in modern Persia would not justify us in taking it as identical with "the cradle of the Āryas", any more than finding Windsor and Surrey and other names in New Zealand would do for identifying that country with the ancient home of the English race. As Tilak has put it "but for the preconceived notion that the original home of the Iranians cannot be placed in the far north . . . no scholar would have cared to put forward such guesses".

The whole story of the overwhelming of the ancient land by the powers of the Evil One is clearly stated, in Ven. I. 3-4:

3. "The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaējō, by the Vaŋuhi Dāitya.

Thereupon came Aŋrō Mainyu, who is all death, and he counter-created the serpent in the river and winter, a work of the Daēvas.

4. "There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, the worst of all plagues".*

The latter verse states in unequivocal terms the climatic catastrophe which made the whole region absolutely incapable of bearing life.† The allusion to the serpent is also noteworthy—he is the Vṛtra of the Vedas who used to lock up the waters.‡ This passage, therefore, with the legend of Yima given in the second Fragard may be taken as conclusive in support the Arctic theory.‖

Coming to the second Fragard itself we see here first the clear warning given to Yima about the approaching encroachment of snow and winter—snow which would extend upto "fourteen-fingers above the mountain tops", according to the Pahlavi commentators. I translate the passage as meaning that snow and ice would extend from the high mountain tops upto the depths of the ocean.¶ Then Yima according to the instructions received builds his *vara*, and in this *vara* the sun and other heavenly bodies rose but once a year, "and a year seems only as a day".** This latter point is no mere poetic imagination but it embodies a long forgotten truth about the ancient home, which even the writer of the Fragard may or may not have clearly understood.††

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* Dar., S.B.E., IV, pp. 3-4. † The Pah. gloss, quoted by Dar. (loc. cit.), states: "it is known (in the ordinary course of nature) there are seven months of summer and five of winter". The Pah. writer was evidently thinking of the climate of Persia in the Sassanian period. ‡ Tilak, op. cit., Chap. IX. ‖ There are other supporting passages (notably one regarding the keeping of dead bodies in the house during long winter nights—even upto a month at a time, Ven., V. 10-13), which are mentioned by Tilak, loc. cit. ¶ See the notes on verse 3, pp. 231 f. ** Yen. II, 40 (see below). †† Possibly there was some vague understanding of the fact of a Polar home. Nair., who certainly had inherited a long tradition, transcribes all proper names of Avesta into *devanāgari* letters, more or less accurately, but he *translates* the name *Hara-bareza* by the Skt. मेरु. Both these names indicate the centre of the ancient land, i.e. the North Pole.

The whole of this direct traditional evidence contained in these two Fragards may be now summed up:

1. The land of Airyana Vaēja enjoyed salubrious climate and was a land of plenty and prosperity, first created among the countries of the world to cradle the Aryan race.

2. This land was made uninhabitable by the oncoming of horrible winters and deep snow and ice, which destroyed all life.

3. The *vara* (or enclosure) of Yima was so situated that it had a year equal to a day.

It would seem difficult to *avoid* the obvious conclusion that this is a tradition of the destruction of the Polar home which once possessed genial climate and where mankind grew and flourished till the glacial period completely destroyed this paradise. But the fact remains, nevertheless, that this conclusion has not been arrived at by any of the earlier scholars. And when the snow came and covered up the land the people were pressed southwards* to other lands and very probably we have the story of their migrations in the first Fragard.

There is another point in this story which is also common to the traditions of all countries—the destruction of the world owing to sins accumulating and the preservation of the best in the dying race in order that after the destruction is complete a new and regenerated race might take the place of the old one. The choice of the "colonists" into the *vara* made by Yima under Divine guidance is very interesting from the point of view of eugenics and of race-preservation. Just at the present day, when the old order lies dead and a new order is struggling fiercely to come into being, this old old story of Yima's choosing the right type of people for future generations is of deep interest. It shows us that at the birth of every new civilisation there is a careful selection of the best of a race, who survive to carry on the work of God at a higher level. Thus, in spite of wholesale destructions from time to time, humanity as a whole has gone forward. The present need of the world, owing the Great War and the resulting unrest and chaos, seems to be a wise selection of people possessing the qualities which are to build up the newer and greater race that is to be. The qualifications which guided Yima in the choice are surprisingly like what our modern thinkers say are needed to-day. Even in the infancy of our Aryan race we had thought out the same problems that are pressing us to-day and this echo of a long forgotten past has its special message for us to-day.

As regards language, the Vendīdād is almost entirely in prose. But the prose is vigorous and the evident ease with which it is handled points to a

* It is significant that before the ice-age came upon Airyana Vaeja, Yima had to extend his domains thrice on account of the growing numbers of his people and each time he extended them *southwards*, Ven. II, 10, 14 and 18.

long history of the development of prose style in ancient Irān. Unfortunately we do not possess specimens illustrative of the development. But we can conclude from what we know of the development of prose style in other languages, that in Avesta too the earliest prose was very clumsy, and that gradually it developed into an instrument of great power. We possess specimens of the oldest Avestic prose, like the passages in Yas. XIX-XXI* which show the clumsy beginnings. It is evidently an instrument rarely and therefore awkwardly, wielded. We do not possess pieces which may be put down in a regular historical sequence of development. The Vendīdād is the final stage of prose in the extant Av. literature. It shows here considerable development. The style is vigorous and direct and the sentences are well-balanced and express their meaning clearly. There is no confusion of sentences as with the earlier examples and hence the Vendīdād forms in some respects the easiest of the Av. texts.

1. (20).† Dar. omits the verse before this because it belongs to the commentary, and he numbers this verse as 21. Kan. too numbers this verse 21 because he puts down as 20 the verse from the commentary. Geld. does not give that verse in his text nor does Spiegel.‡ Reich. gives only half this verse (the first para) and says the rest is a later addition.‖

hanjamanəm—See Yas. XII, 5 (Sel. V) above.

frabarata—When ātm. √*bar* with *frā* means to call together, to bring about.

daδvå—The Creator.

haθra—Together with. This governs the ins. (cf. सत्रा जनेन RV., VII. 93. 5) or sometimes the dat. (as here) or the loc.¶

mainyaoibyō—The word is here used in the sense of "celestial" or "divine". In Parsi Guj. the word मीनो is used in the same sense, e.g. मीनोई जेहान (the heaven-world).

srūtō—Kan. takes it as an adj. to *Mazdå*, Dar. trans. "in Ai. Vaē. of high renown". The case is irregular as Dar. takes it, but the trans. of Kan. does not seem to fit in with the following phrase.

vaŋhūyå Dāityayå—The Dāityā was one of the holy rivers of Irān. The epithet *vaŋuhī* is often added on to the name. This river is said to be the chief of the rivers.** The Bun. mentions (XX. 13) that "the Dāitīk river is a river which comes out of Airān-Vēj and goes out through the hill-country."†† Justi identifies this with the Araxes.‡‡ Dar. also thinks that it is the Araxes, he says‖‖ that this river was named *Vaŋuhī* and that the name signified "the Vaŋuhī of the law (the Vaŋuhī by which

* Sel. VIII above. † The numbers in brackets refer to the "verses" in Ven. II. ‡ Kan., Ven., p. 61, ftn. ‖ A.R., p. 139. ¶ Barth., Wb. 1762. ** Bun., XXIV, 14. †† West, S.B.E., V, pp. 78-79. He gives the Av. references on p. 78 (ftn. 8) but he thinks "this may not be a river, though this phrase has, no doubt, led to locating the river Dāitīk in Airān Vēj". ‡‡ Ib., p. 79, ftn. ‖‖ S.B.E. IV, p. 4, ftn.

Z. received the Law)". Z. performed his first act of worship in Irān on the banks of this river and here he received his first disciple, his cousin Maiδyōi-mąŋha. Hence the river has got its sacredness in Z. literature. Jackson thinks it was perhaps a border stream between two territorial divisions".* But he identifies the stream with Safēd Rūd (the Amardos of Ptolemaeus' Geography). The case is 6/1 but trans. "on the banks of".

maš̆yākaēibyō—The word is a derivative of *maš̆ya* and means the same thing. Cf. मक-suff. in Skt. (Whit. § 1181).

2. (21). *paiti-jasaṯ*—Dar. trans. simply "came". Kan. trans. "came to confess", or "came to meet" (सांभे मळ्यो).

3. (22). *Vīvaŋhana*—A patronymic from *Vivahvaṇt* (विवखत्)†. The name of Yima's father occurs only a few times in the Av.‡, chiefly in this Fragard of the Ven. and in Yas. IX.

avi—upon.

aγəm goes with *ahum*, but Dar. takes this as an adj. to *zimō*. He seems to have been thinking of the word *Malkōšān* in the Pah., which he traces to the Av. *Mahrkūšā*, a demon mentioned only once in a Fragment.‖ *Malkōs* however is mentioned several times in Pah. literature as a demon who will produce intense cold and all living things will perish and thereafter the "Vara of Yima" will again be of use for repeopling the earth.¶

zimō (v.l. *zəmō*, Reich., also Barth.)—1/3. Barth. thinks that *zəmō* is the better reading.** The noun is *zyąm* m. (see Jack., A.G., § 318, note 2).

jaŋhəṇtu (v. l. °*ti*)—3/1 *s*-aor. imp. in the sense of fut.††

staχrō—Orig. adj. meaning "hard" or "firm", applied especially to the winter's frost with its iron grip. The word occurs here and in Wester. Fr. VIII. 2, where it also means "strong" or "hard"—*zaya avaθa staχrō yaṯ* (the winter is hence strong). Reich here also trans. "a strong . . . . winter." Dar. says "fierce . . . winter." Cf. O.H.G. *stahal*, steel.‡‡

mrūrō (*ἅπ.*)—Deadly.

zyå—1/1 of *zyąm*.

snaoδō—1/1. Clouds (collective noun‖‖), Barth. Kan. takes the word as compared with the *vafra* following and trans. "thick snowflakes" (Dict., p. 541). Dar. also takes similarly. Kan. says that the word is originally in the sense of falling or dripping (√*snud*, स्नुद्)¶¶ and the derivatives of this word are especially used for snow. The word *snaoδa* may have originally meant a "snow-drift" and hence come to signify excessive

* Z., pp. 196-197; see also p. 211. † Barth., Wb 1451. ‡ Modi, Dict., p. 174. ‖ Wester. Fr. VIII, 2; the same passage has the word *mōirōs* which is probably the same word; see Barth. Wb. 1147 and 1176. ¶ *Dīdistān-i-Dīnik*, XXXVII, 94-95, also *Dīnkart*, I, 24 and VIII, 3-4; see also S.B.E., XVIII, p. 109, ftn. 2 and p. 479. ** Wb. 1700; also Reich. § 280. †† Jack., A. G. § 663. ‡‡ Barth., Wb. 1591. ‖‖ *Gewölk*, Barth., Wb. 1626, he compares Bal. *nōd*. ¶¶ Used in Yt. XIX, 80 (see Kan., Yt. F. M., p. 376, ftn.), in the sense of dropping tears.

or powerful. The word is used, besides here, in three other compounds *snaoδo-manah*, °*-vacah* and °*-šyaoθna*, all in Vyt. 31. Barth. (Wb. 1626f.) calls these spurious and meaningless; but Kan. (Dict., 540–41) trans. these as, "of effective thought", "of effective word" and "of effective deed", respectively.

-vafra—Snow. Mod. Pers. برف (*barf*).

snaēzāṯ—Subj. √*snaēg* (Barth., Wb. 1626), to fall as snow. Kan. postulates √*sniz* to snow (स्निह्).* The O. H. G. *snīwit*, Lith., *snĕga* and Lat. *nix* (× *snix*) are cognate words. Is this √*snaēg* also connected with *snaoδa* above?

bāṇnubyō (ăπ)—Depth or height. Note that it is 4/3 while the previous two words are 5/3. Reich. however calls this an "ablativus comparationis" (§ 481).

arəduyå—Dar. takes this as a measure of length and trans. the phrase *barəzištaēibyō . . . arəduyå* thus: "even an *aredvi*-deep on the highest tops of mountains". Apparently he followed an explanation given in Pah. which says, "even where it (the snow) is least, it will be one *vitasti* two fingers deep" i.e., as Dar. explains, 14 fingers deep.† Sp. takes *arəduyå* to be "height" or "mountain" (a sort of variant of *ərəδva*?) and Har. also takes it the same way.‡ But the *arədvī* is found so often in Av. as the name of the great waters from which all the rivers of the earth take their rise. The word is cognate with स्वादु,‖ स्वाद्, and Grk. ἄρδω. In later times the worship of the goddess *Aredvī-sūra Anāhita* gained great strength all over Persia and in other lands. Yt. XI is dedicated to her, as also one Nyāyiš.

4. (23). *θrižaṯ-ca* (ăπ.)—Barth. takes this as 1/1 n. of °*zaṇt*,¶ and trans. "a third". Kan. takes it as adv. (orig. 5/1) and trans. "from three regions".** Dar. omits the word altogether. There is also a word *θrižvaṯ* found in Ven. IX. 39, which is rendered by "thrice" or "threefold".†† I am inclined to take both these words to mean the same thing and would like the trans. here "of three kinds". Pt. Vidhuśekhara seems to support this view, for he suggests that out of five kinds of animals‡‡ the three kinds mentioned here shall be saved.

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* Dict., p. 542. † S.B.E., IV, p. 16, ftn. 1. The idea is that snow would reach to a height of at least 14 fingers *above* the highest mountains (cf. अत्यतिष्ठद्दशाङ्गुलम् RV., X. 90. 1). ‡ Quoted by Modi, p. 16. स्वादु seems to have acquired the sense of sweetness (sweet liquids) in the RV. The epithet स्वादुद्र is used in three places in the sense of "giver of good things" (Grass., Wb. 289); cf. also स्वादुपे चिदूदुधा (RV., VIII. 77. 11). ¶ Wb. 812. ** Dict., p. 233, †† Jack., A.G., § 376 ‡‡ Mentioned in Yas. LXXI. 9, these are *apāpa* (those living in water), *upasma* (those living upon land), *fraptərəjāt* (possessed of wings, lit. progressing by flying), *ravascarat* (moving about free, i.e. wild, as opposed to domesticated, animals) and *caŋra-γhak* (those which gather together on the meadows, i.e. domesticated animals). The types of these last are mentioned in Bun., (XIV. 6) to be goat, sheep, camel, pig, horse and ass; cf. Yt. XII. 7, 9, 11, 15, 23, (Barth, Wb. 589).

apajasaṯ—Shall disappear, lit. shall come away from; cf. Hāδ. II. 16. Dar. says, "shall take shelter in". Barth., though he gives the sense given here for the passage from Hāδ., trans. this differently as "shall escape (with their lives)",* and also quotes Ven. VII. 39† where the word bears the latter sense. Kan. also trans. similarly.

θwyąstəmaēṣu—Most terrific. The Pah. commentary most curiously thinks that the sandy and salt deserts round Ispahan are meant.‡ The word is from √*θwi* (= भि), the *θ* being prefixed partly to avoid confusing with the particle *wi* (or *vi*) and partly under the influence of *ṯbiṣ*; cf. *θwaēṣāṯ* above in Yas. LVII, 18 (p. 75).

asaŋhąm—The word means "place" or "region". It is trans. in Skt. where it occurs elsewhere as स्थान. Barth. compares आश्रय (= दिश्).||

jąfsnušva—7/3. The word always occurs with *raonąm* and means the valley (of a river). Barth. connects *jafra* (deep), Mod. Pers. ژرف (*zharf*), depth. Kan. connects √*jap* (जभ्), to gape; cf. "a yawning chasm."

raonąm—Kan. is curiously misled by the sound and trans. the word as "ravine" (*sic*)¶ and takes it from a root *rū* (= लू), to cut or separate. The word however means a river.

paχrumaēṣu—Dar. construes the last two words with *apajasaṯ* and trans. "shall take shelter in underground houses". Kan. and Barth. trans. the word as "strong", but Kan. construes like Dar. Barth. takes the last two words in apposition to *jąfsnušva* and trans. the whole phrase *yaṯ*[19]-*ca*[20] . . . *nmanaēṣu*[24] thus: "and those who live in the valleys of the rivers in strong houses" and explains that this refers to domesticated animals kept in well-built stalls as opposed to the animals of the deserts and of the mountains.**

The idea in this verse seems to be that all creatures shall be destroyed, those that roam free in the forests and in the mountains, as well as the domesticated animals, which are kept by human beings in their settlements along the river valleys, and which are protected from the rigors of winter by well-built stables and stalls.

5. (24). Geld. prints this verse in two parts, the first four *pādas* as verse, the rest as prose. The sense apparently follows this arrangement. The first part describes the state of affairs *before* the coming of the terrible winter and the second tells us what it would be after the great cold had come. The trans. of various scholars differ considerably especially in the second half. The first half may have been an earlier fragment describing the ancient "cradle-land of the Āryas".

aētaŋhå—6/3 f., एतस्या:. Refers to *daŋhāuš*. Dar. takes it with *zimō* and probably reads *daŋhuš* 1/1.

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* Wb. 496. † Sel. XII. ‡ S.B.E., IV, p. 16, ftn. 2. || Wb. 209. ¶ Dict., p. 443.
** Wb. 819.

bərətō—Reich. takes it as loc. inf.*

vāstrəm—Barth. takes it (in this passage only) to refer to fodder†, but it may equally well be applied to food for men as well as for cattle.

təm—Sc. *vāstrəm*.

āfš—1/1 of *āp*, water.

paurva—Kan. says "first of all"; Dar. trans. "before"; Barth. trans. "in abundance".‡

vazaiδyāi—Dat. inf. √*vaz* (वह्). Reich. trans. "shall flow" and says that the inf. is used with the force of the imp.‖ Kan. trans. "for irrigating".

vītaχti—Melting. Cf. also Ven. VI. 38.

abda-ca—This word has been translated in three ways. Kan. says "clouds" (अब्द)¶ and, taking *sadayāṯ* from √*sad* (सद्), to destroy,** construes, "here, in the corporeal world, clouds shall cause destruction". Reich. trans. the word as "wonderful" and Dar. also trans. similarly; "a place wherein the footprint of a sheep may be seen will be a wonder in the world". The word *abda* does mean "wonderful" in two passages††, but the etymology is doubtful.‡‡ Barth. takes the word here as from *a-paδa*‖‖ and trans. *unbetretbar* (where no foot can tread). He compares अपद in AV. where it is translated "no place to step upon".¶¶ Barth. thinks the trans. of Dar. to be due to a misreading of the Pah.

sadayāṯ—Caus. from √*sand*.*** Shall appear.

pasəuš anumayehe—Of lowing cattle. Barth. and others take the words to mean "sheep". In Pah. *anūmōyē* means "sheep", the bleating animal; ††† but very likely this was a later specialisation of meaning. Kan. trans. "an animal of small size" (√*mā*, to measure). He takes *yaṯ . . . vaēnāite* as an independent sentence and trans., "here (people) shall see the footsteps of small animals".‡‡‡ This does not fit in at all with the context.

vaēnāite—3/1 subj. atm. The atm. giving a passive sense.

6. (25). *varəm*—From √*var*, ढ, to enclose, to conceal. The meaning is an enclosure, a place fenced in and kept apart.‖‖‖ Here it would mean the place of safety to which Yima has to lead the creatures who were to be saved from destruction. RV. also has the words वर and वरस् in the sense of "space".¶¶¶

carətu-drājō—A *carətu* in length. The Pah. com. explains this as

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* § 373. † Wb. 1414. ‡ Wb. 854 ff. ‖ § 703 and A.R., p. 140. ¶ Dict., p. 58. ** Ib., p. 521. †† Yt. XIX. 10 and Yt. V. 34 (*abdō-təma*). ‡‡ Barth., Wb. 96. ‖‖‖ Ib., loc. cit., *a-bda* ¶¶ S.B.E., XLII, p. 167. *** Barth., Wb. 1559 f; Jack., A G., § 685*a*. ††† S.B.E., XXXVII p. 50, ftn. 3. The word is from √*mā*, to bleat; cf. RV. I. 164. 28. ‡‡‡ He adds, by way of explanation, "people shall see the footsteps of animals on the ground after the waters of the deluge have subsided". ‖‖‖‖ Barth., Wb. 1360 and 1363. ¶¶¶ Grass., Wb. 1217-18.

asprās drahnāk,* i.e. the length of a racecourse. The length is further explained as equal to two *hāθra*, which latter is said to be equal to 1000 double steps, about one mile English.†

caθruša—Side of a square.

haθra—Thither (Kan.); Barth. takes it merely to mean "and" or "also".‡

taoχma—Seed. Pers. تخم (*tukhm*), pedigree.

staoranąm—This word is used for large animals (camel, ox, horse and ass) as opposed to *pasu*, which is a small animal. Goth. *stiur*, Eng. *steer*, Pers. ستور (*sutor*), a war horse.||

suχra—Red or brilliant, शुक्र. Pers. سرخ (*surkh*), scarlet.

saocinṯąm—Blazing, burning with a brilliant flame.

aiwi-χšōiθne (*ăπ.*)—Inf. √*ši* with *aiwi* (अभिशी), to dwell. For dwelling. The from °*šaēθni* (7/1) is found in Ven. III. 24,¶ used in the sense of "inhabitant" or "dweller".

gāvayanəm—Lit. what is used for cattle. Hence "a stall" or "a stable". Ven. XIV. 14 has *nmānəm gāva*°.

7. (26). *fratat-caya*—2/1 caus. imp. of √*tak* with *frā*, to flow.** Kan. (Dict., p. 180) takes it from √*ci* with *frā* and trans. "cause to collect". The insertion of the *t* is due to the peculiarity that the *c* is often written as *t-c* (or *tc* or *δc*).†† This peculiar spelling was probably due to the fact that the *c* often sounds like *š* ‡‡ and in order to get the original *c* sound a *t* has to be prefixed (cf. the German combination *tsch* and *dsch* for *c* and *j* sounds). The wrong division of the word as found in the mss. is due to a false impression that the *-tat* marks the ending of a word.|| || Probably the analogy of *urvat-caya* (which occurs in Yt. XIII. 11, 22, 28 in the sense of "to nourish") is also at work in this case.¶¶ The word *fratat-carəta*, a part. adj. is also found in several places.***

hāθrō-masaŋhəm—One *hāθra* in length. Note that the water-supply is to extend along half the length of a side of the square *vara*.

marəγå—Meadows (Barth.); bazars (Kan.); birds (Dar.). Kan. (Dict., p. 409) distinguishes the fem. °*γā* from the *marəγa* (m.), bird, मरग. He compares the former with Eng. *market*. Barth. sharply distinguishes *mərəγa*, bird, from this word, and compares Pers. مرغ (*margh*), a meadow.

avastaya—2/1 caus. imp. √*stā* with *ava*, to establish, to lay out.

avi . . . ajyamnəm is probably a later interpolation in the nature of a comment.

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* Quoted by Barth., Wb. 582. † S.B.E., IV, p. 16, ftn. 5; see also Barth., Wb. 1802 3. The word is used also for a measure of time. ‡ Wb. 1762. || Ib., 1590-91. ¶ Ib., 189.
** Barth., Wb. 625f. †† Reich., § 61. So also *j* is written as *dəj*. ‡‡ This peculiarity is very noticeable among the Parsi priests to-day. ||| See Jack., A.G., § 81 and also note 2 thereon.
¶¶ See Kan., Dict., p. 180 and Barth., Wb. 1535. *** Barth., Wb. 1012.

avi . . . χᵛairyeite (v.l. °*yete*, Kan.)—3/1 pass. of √*χᵛar* with *avi*, to eat.*

maṯ—Here used in the sense of "always". Cf. *maṯ saoci-buye* (Yas. LXII. 3), eternally blazing (fire).

zairi-gaonəm—See Yas. IX. 16 above, Sel. I.

ajyamnəm—See Yas. IX. 21 above, Sel. I.

This line *avi . . . ajyamnəm* has been trans. differently by Dar. and Kan. The former says (taking with the previous *pāda*), "there thou shalt settle birds, on the green that never fades, with food that never fails". Kan. trans., "there shalt thou establish markets full of green-coloured (i.e. fresh) (fruits) and fresh food (i.e. food which cannot get decayed)".

nmānå . . . katəm-ca—Barth. says "houses . . . room", by the latter word he understands a "storeroom" or "celler"†; Kan. also takes similarly. Dar. trans. "dwelling-places consisting of a house". See *katayō*, Yas. IX. 22 (p. 41 above).

fraskəmbəm (*ăπ.*)—Portico supported on pillars.‡ Dar. trans. "with a balcony". Kan. merely says "with pillars". Cf. स्कम्भ which is probably a dialect variant of स्तम्भ.‖

fravārəm (*ăπ.*)—With an enclosure (Barth.); ¶ Kan. says "with a long wall". Dar. trans. "with a courtyard".

pairi-vārəm—Dar. says "with a gallery". With an enclosing wall (Barth.),** also Kan.

8. (27). *yōi*⁹—Mas., because "the rel. agrees with the strongest gender" (Reich., § 604). The *yōi*²⁶ below is 1 3 m. instead of neu. probably owing to attraction of the previous *yōi*.

sraēšta-ca—Dar. explains that these are "the best specimens of mankind, to be the origin of the more perfect races of the latter days".††

sarəδanąm—Kind, sort. The word also occurs in O. Pers. (Beh. IV) as *θard*.

9. (28). *hubaoiδitəma*—The sweetest smelling. The Pah. com. adds by way of explanation, "the highest of size, like the cypress and the plane tree; the sweetest of odour, like the rose and the jessamine".‡‡

χᵛarəθanąm—Lit. that which could be eaten, hence food in general. Here it seems to be used in the sense of vegetable food (fruits and grains) as opposed to animal food. The word is chiefly used for the food of human beings.‖‖ Dar. says "fruit" relying on the Pah. com. which he quotes:¶¶ "the best of savour, like the date; the sweetest of odour, like the citron".

χᵛarəzišta-ca—The most tasty (Barth.)***; the best of savour (Dar.) fittest to be eaten (Kan.).

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* Barth., Wb. 1866. † Ib. 432. ‡ Ib. 1062. ‖ Grass., Wb. 1585. ¶ Wb. 990. ** Ib. 866. †† S.B.E., IV, p. 17, ftn. 1. ‡‡ Quoted by Dar., loc. cit., ftn. 2. ‖‖ Barth, Wb. 1868f. ¶¶ Loc. cit., ftn. 3. *** Wb. 1874.

tē—2/3n., referring to the various *taoχma*, of human beings and animals, mentioned above, hence neu. (Reich., § 604).

miθwaire—2/2 adj. n. In pairs.

ajyamnəm—2/1 n. The varied numbers used here are rather confusing but the sense is quite clear, the construction being *ad sensum*. Here the sg. implies *each* pair. The meaning here is "safe from harm". See Yas. IX. 4.

varəfšva—7/3 of *vara* with postposition *-ā*. Barth. regards this word as corrupt. He thinks that the confusion is due to the *varəfšva* in verse 30 below, which is a different word.* The plu. is rather unexpected probably due to the plu. *narō*.

10. (29). In this verse Kan. takes all the words in a moral sense, but Dar. and others give to most of them a physical meaning. This is a very significant passage, as it shows the eugenic considerations which guided Yima in the choice of the human beings whom he had to take into his *vara*. As Dar. says he chose only "the best specimens of mankind, to be the origin of the more perfect races of the latter days . . . in order that the new mankind may be exempt from all moral and physical deformities".†

frakavō—Pride (Kan.); humpbacked (Dar.); with a hump on the chest (Barth.). Barth. thinks the word *kava* (n.) means a hump and he compares the Skt. कवन्ध but with a query mark.‡ Kan. says that the meaning is uncertain.‖ The word also occurs in Yt. V. 92-93 where some of the other words of this passage also occur. There too the meaning is evidently some defect in a human being but whether physical or moral is not very clear.¶ Skt. कव means niggardly or stingy, from √कु.**

apakavō—Kan. trans. "idleness" but adds in a parenthesis "back-biting" (speaking ill behind another's back), the latter certainly is a better sense apparently from √कु with अप. Dar. says "bulged forward". Barth. says, "having a hump on the back". This word also occurs in Yt. V. 92-93.

apāyavo (*ăn.*)—Impurity or unrighteousness (अपविचाई) (Kan.); impotent (Dar.). Barth. does not trans. the word but merely says that it is the name of some defect or illness and for etymology he marks a query.†† Reich. (A.R., p. 215) gives the derivation as from *apa* + *ˊāvaya* and trans. "castrated". Kan. in his Dict. (p. 35) gives other meanings from other scholars as well: stupidity (Haug); enmity (Har.); quarrel or hatred (Justi).

harəδiš (*ăn.*)—Tyranny (Kan.); lunatic (Dar.); Barth. supports the latter and thinks that the name *Harəδāspa* (Yt. XIII. 117) may mean "he who possesses a refractory or stubborn horse".‡‡

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* Wb. 1363f., note 2; see p. 239 below. † S.B.E., IV, p. 17, ftn. 1 and 5. ‡ Wb. 442; but see Grass., Wb. 318. ‖ Dict., p. 340. ¶ It may be noted that in the Yt. Kan. trans. like Dar. (Yt. b. M., pp. 35-36). ** Grass., Wb. 318. †† Wb. 80. ‡‡ Ib. 1789-90.

driwiš—Poverty or misery (Kan.); malicious person (Dar.); mole or birth-mark (Barth.).* A daēva of this name is mentioned in Ven. XIX. 43, where a famous list of the important lieutenants of Aŋrō-Mainyuš is given.

daiwiš—Deception (Kan.); he evidently connects it with √*daw*, दभ्; cf. *davąiθyå*, Yas. IX. 18. (p. 37 above). Dar. says "liar". Barth. thinks it to be the name of a wasting disease.† This name is also in the daēva-list mentioned above.

kasviš—Meanness (Kan.); spiteful (Dar.). Barth. here also says that it is the name of a defect or disease.‡ The word occurs again in the list of daēvas and also in Yt. V. 92-93.‖

vīzbāriš (*ăπ.*)—Lit. crookedness, dishonesty (Kan.); from √*zbar* (cf. *zbarataēibyō*, Yas. IX. 29, p. 47 above). Jealous (Dar.); Barth. takes it in the sense of crookedness of the body.¶

vīmītō-dantānō—Evil-speaking (Kan.); he adds the parenthetical explanation that lit. it means "possessing crooked teeth". Barth. takes it lit., and Dar. trans. "possessing decayed teeth". The word also occurs in Yt. V. 92-93.

paēsō—Leprous. Pers. پیس (*pīs*), leprosy, Skt. पिष्ट.

vītərəto-tanuš—Spread over the body (Kan.); but this trans. is in Yt. V. 92-93 where the whole phrase, *māpaēsō . . . tanuš*, occurs. In this passage he trans. "may there not be a body wasted away to below the usual size", without making it clear how he got at this trans. Dar. trans. "(a leper) to be pent up"; and quotes Herodotus (I. 138) to point out that lepers lived segregated outside the towns in ancient Persia.** Barth. trans. similarly, "one whose body must be isolated".††

māδa—Not here (Kan.); he explains this as *mā* + *aδa*. Barth. takes *aδa* as merely an asserverative particle and trans. as an emphatic "not indeed".‡‡ *mācim* also is found (ved. माचिः). Note that in verse 37 the words are *nōiṭ* and *naēδa-cim*.

daχštanąm—Characteristics or qualities (Kan.); brands (i.e. marks), (Dar.); signs or outward symbols (Barth.).‖‖ Elsewhere, where the word occurs, the Skt. trans. has चिह्नम्.

mašyāiš—Kan. following Westergaard¶¶ reads *maṣāis* and trans. "connected with death" (i.e. leading to death). But he gives the reading *mašyāiš* in a ftn. Geld. has no mention of the v.l. adopted by Kan.

11. (30). *fratəmam daiŋhāuš*—The syntax of the cases in this verse is confused. Here 2/1 is used for 7/1. In the first portion of that place (the *vara*). Kan. takes *daiŋhu* here in the lit. sense of "country" and adds a long footnote*** to explain why the numbers in each of the three divisions

* Wb., 778. † Ib., 680. ‡ Ib., 461. ‖ In the latter place is reading is *makasviš*, in one word. ¶ Wb. 1472. ** S.B.E., IV, 17, ftn. 4. †† Wb 1441. ‡‡ Ib. 1168. ‖‖ Ib. 676 f. ¶¶ Dict., p. 401. *** P. 64 of his trans.

(the first, the middle and the last) should have been regularly diminishing. He thinks that this refers to Yima's moving southwards at regular intervals during his rule:* this would naturally leave the earliest portion of his land the most thickly populated. All this is rather far-fetched because clearly the *vara* is meant here. Dar. trans. "in the largest part of the place". Barth. calls this "the qualitative first".†

pərəθwō—2/3 m. or f. Passages or roads. Dar. trans. "streets". *pərətu* is the crude form. The word also means a bridge (cf. Yas. XIX. 6, p. 178 above).

maδəmō—Bad syntax again, this ought to have been 7/1. This refers to the part of the *vara* second both in size and position.

nitəmō—The smallest; so all take it. I would like to take it as "the nethermost". All the three divisions were underground and one above the other; the smallest (as judged by the number of people it would contain) being also the lowest. There are three reasons for this suggestion: (1) Kan. consistently trans. *vara* as a cave (गफा), and this is the ancient tradition (Bun. XXXII. 5); (2) the word *kata* in verse 7 implies a dug-out chamber (*kan*, खन्); (3) the mention of some sort of internal lighting arrangement also seems to show that ordinary daylight was excluded‡ (this verse and verse 40). Dar. thinks the three-fold division corresponded to the three castes.‖

aiwi . . . varəfšva—2/1 imp. of *varəp* with *aiwi*, to seal with a signet (ring). Skt. वर्पस् is cognate. Kan. takes this word as 7/3 of *vara* (irregularly instead of *varəšva*).

tē refers to the three parts of the Vara.

suwrya—3/1. Seal(-ring) (Dar.); this is the traditional meaning. The emblems of Yima's sovereign power, which were bestowed upon him by Ahura Mazda, were the seal and the sword verse 6 of this chapter (also verse 10). These are also mentioned by Firdausi.¶ Kan. unaccountably takes it here to be "a weapon". In his Dict. (pp. 528 f) he says that this weapon is the plough.** Barth. for reasons not very clear takes the word to mean "an arrow" and he compares the word *surb*, arrow, in the *Shighnī* dialect of the Pamirs.††

api-marəza—Provide with, equip with. It governs two obj. *varəm* and *dvarəm*.

dvarəm—द्वारम्. These doors are meant for going in and out.

raocanəm—Light-giving (Barth.).‡‡ Kan. and Dar. trans. "window", lit. "an aperture for light" (cf. Urdu *roshandān*, skylight). Barth., however, says that in Ven. VII. 14 the word means "window", and he admits

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* Ven. II. 10, 14 and 18; see also the introductory note to this selection. † Wb. 979. ‡ Kan. however trans. quite differently in this verse; see notes below (see also S.B.E., IV, p. 20, ftn. 1). ‖ S.B.E., IV, p. 18, ftn. 1. ¶ Quoted by Dar., S.B.E., IV, p. 12, ftn. 2. ** Yima is credited with having introduced agriculture into Irân. †† Wb. 1583. ‡‡ Wb. 766 and 1489.

that this is the traditional sense. But his trans. "light-giving" (if it implies admitting day-light) leaves the following words rather meaningless.

χ^{v}*āraoχ̌nəm* etc.—Cf. Yas. LVII. 21 (p. 77 above).

Kan. trans. the words, *aiwi*[25]-*ca*[26] to the end, thus: "Within thy enclosures, around each one, on the inner side construct doors and windows with thy golden weapon such that natural light may enter". But the syntax does not support this version.

12. (31). *kuθa tē*—Kan. takes *tē* as *tava* and trans. "thy (Ahura's) *vara*". Barth. takes *tē* here as merely a strengthening particle.

yā—3/1. About which. Reich. calls this "the instrumental of cause" (§ 451).

aiŋ̇hå zəmō—6/1 used for 2/1. This is a partitive gen. used objectively.*

pāsnābya—3/2. Heels, Skt. पार्ष्णि. This word is from √*spar*, (स्फर्, स्फुर्) (see below), to kick with the foot; the initial *s* was lost very early, probably before the separation of the various I.-E. races.†

vīspara—Crush. From √*spar* with *vī*. Kan. trans. "turn about the soil with thy heels".

vīχaδa—From √*χad*, to dig. Dar. and Barth. trans. "knead" but Kan. has "dig".

mąnayən ahe yaθa—Barth. says the phrase means "just like".‡ A variant phrase is *mąnayən bā yaθā*. Barth. explains this phrase as meaning lit. "they (people) might indeed think that", taking *ahe* in a mildly emphatic sense, "think of this". Kan. (Dict. p. 413) compares it with Pers. مانیدن (*mānīdan*) or مانستن (*mānistan*) to resemble and says that the phrase lit. means "just as if they made a comparison of it"||. Kan. observes that *mąnayən* (3/3 impf. caus. par.) is often used by itself in an adverbial sense, "just as", the Pers. مانند (*mānand*) is used exactly similarly.

nū—A particle used after the first word in a clause.¶

χ̌ivisti (v.l. *χ̌vi*°, Barth.)—Kan. trans. "fit for cultivation", but the word is not found in his Dict. Barth. takes it as 7/1 (written thus instead *χ̌usti***) of *χ̌usta*, which means wetted or mixed with water. The root is **χ̌ud*, to flow from which are derived the words *χ̌aoδah* (n.), river, Skt. चोद:, and *χ̌udra*, fluidity or semen.

zəmē—7/1. Pronounced sometimes *zmē*; †† the words *χ̌usta* + *zəm-* in 7/1 give the doubtful word *šutasme* (*Frahang-i Oīm*, 5) through **χ̌ustasme*.

vīṣ̌avayeiṇte—3/3 pres. of √*šyav* (*ṣ̌av*) with *vī*, to knead.‡‡ Kan. takes it to mean "extend in breadth" from √*ṣ̌u* with *vī*.|| ||

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* Reich. § 497. † Grass., Wb. 808. ‡ Wb. 1123. || Taking the verb as causal.
¶ Barth., Wb. 1089. ** Reich. § 33. 8. †† Ib. § 354, ftn. 2 (p. 185). ‡‡ Barth., Wb. 1716.
|| Dict., p. 559.

Kan. trans. the last phrase *mąnayən*[28] etc. thus: "Just as at present people increase the extent of cultivable land".

On this verse Dar. notes that the Shah. mentions how Jamshīd taught the spirits under him how to knead clay "by mixing the earth with water".* Reich. thinks that the *vara* is to be constructed "*after* the world becomes an ocean by the flood",† but there is no reason to think thus.

19. (38). *hō*[27]—Geld. notes v.l. in only two mss., in one *hē* and in the other *tə hō*, the *tə* being a later addition. But for *hō*[33] there is no v.l. noted in Geld. The syntax is wrong in both cases.

varəfṣ̌va—Geld. notes that one ms. "has appended *t secunda manu* to *varəfṣ̌va*" and another ms. has *varəmṣ̌va* with the *m* corrected to a *f*.

20. (39). *cayō*—1/3 f. inter. pron.

yō[18]—Wrong gender and number, because *raocå̊* is f. plu.

varəfṣ̌va—See above verse 28. The plural refers to the three parts of the *vara*.

yō[19]—Wrong number.

21. (40). *χᵛaδāta*—Natural, lit. self-created. The Pah. trans. says that this refers to the eternal lights of the heavens, which are mentioned below.

stiδāta—Artificial, lit. created in (or by) the world; hence the non-eternal artificial lights are meant. See note on *ā-stīš*, Yas. LX. 1 (p. 111 above).

hakərəṯ—Once, सकृत्.

iriχtahe—6/3 n. The word is used for the rising of heavenly bodies (Kan.); Barth. however says it means "setting" of heavenly bodies.‡

saδaya—7/1f. Setting of heavenly bodies (Kan.); Barth. says "rising" (Wb. 1557). The latter derives it from √*sand*, to appear.

vaēnaite—Sg. for plu., perhaps each individually is meant. The atm. has here the passive sense—"are seen".

taē-ca . . . yārə—Dar. reads these words with this verse (40) where they really belong. Kan. and Barth. (also Reich.) follow Geld. and read them in 41.

taē-ca—1/3 m. Who these are is difficult to say, probably the people in the *vara*.

ayarə—See note on *ayąn-ca* in Yas. LVII. 17 (p. 74 above).

yārə—Year. The Iranian year was 12 months of 30 days each and 5 extra days at the end to make up the total.‖ This passage is perfectly plain about the Polar home of the ancient Iranians. In fact nothing could be more explicit than the words here and this is the only possible explanation that would fit. It seems that Dar. had some inkling of the true signi-

* S.B.E., IV, p. 18, ftn. 2. † A.R., p. 140; italics mine. ‡ Wb. 1529. ‖ See Int. In order to be accurate as regards the solar year one extra month was intercalated, every 120 years.

ficance of this passage, for he says by way of comment "as there is no daily revolution of the sun".* Kan. is clearly puzzled over it and beyond repeating the statement gives no clearer sense.†

22. (41.) *caθwarəsatəm*—2/1. Accusative denoting extent of time.‡

aiwigāmanąm—The word means orig. winter and hence a year. Cf. Pers. ﭼﮓ (*hangām*), time.

nərəbya—An एकपेषद्.

miθwana—1/2. Twins, मिथुन.

sraēšta gaya—3/1; cognate instrumental, see Reich. § 452.

jvaiṇti—जीवन्ति.

Dar. has a long quotation from the *Mainyō-i-Khard* which says that in those days the life of a human being was 300 years and that of cattle 150 years.

23. (42). *avaθa*—There, in that place (Barth., Wb. 172).

viš Karšipta—Kan. takes it as one noun *Viškaršipta* and says that there was a prophet of that name in the *vara*.¶ In the Pah. commentary on Vis. I. 1 he is called the Ratu of all birds. In Bun., XIX. 16 it is said that "it knew how to speak words, and brought the religion to the enclosure which Yim made, and circulated it; there they utter the Avesta in the language of birds".** In Bun., XXIV. 11 it is said to be the chief of the birds,†† Barth. derives the name from I.-E. **kṛši + pter* and thinks it means "quickflier".‡‡ See Modi, pp. 52f.

24. (43). *Urvataṯ-nara*—Lit. "friend of mankind" (?) He was the third (and youngest) son of Z. He was the chief of the agriculturists and was the head of the *vara* of Yima. Bun., XXXII, 5 says of him, "Aūrvataṯnar was an agriculturist, and the chief of the enclosure formed by Yim which is below the earth".|| || Dar. has got the following note:¶¶ "Urvaaṯnara, as a husbandman, was chosen to be the *ahu* or temporal Lord of the *vara*, on account of the *vara* being underground. Z., as a heavenly priest, was, by right, the *ratu* or Spiritual Lord in Airyana Vaēja, where he founded the Religion by a sacrifice".

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* S.B.E., IV, p. 20, ftn. 2. † Ven., p. 66, ftn. ‡ Reich. § 439. || S.B.E., IV, p. 20, ftn. 3. ¶ Ven., p. 67, ftn. ** S.B.E., V, p. 70 †† Ib., p. 89. ‡‡ Wb. 458. ||| Ibid., p. 142 ¶¶ S.B.E., IV, p. 21, ftn. 1.