

IRACH J. S.
TARAPOREWALA

THE
DIVINE SONGS
OF
ZARATHUSHTRA

*"Read the things of the flesh with
the eyes of the Spirit, not the things
of the Spirit with the eyes of flesh"*

THE GATHAS OF ZARATHUSHTRA

The only documents of proved authenticity on the teachings of Zarathushtra—the prophet of Ancient Iran—are the Gathas, which embody his beliefs and basic religious experiences and his Message to humanity.

The romanized text of this work follows the standard text of Geldner. For each verse is given first the Text, with a word for word translation, in which each word is numbered to correspond with the Text. After this literal translation is given a "Free English Rendering", in blank verse, which strives to reach the thought and spirit underlying each verse. The variant readings differing from Geldner's text are fully discussed in the notes. The author has also dealt with the grammar and derivations of words, and has quoted parallel passages conveying the same or similar ideas from other scriptures.

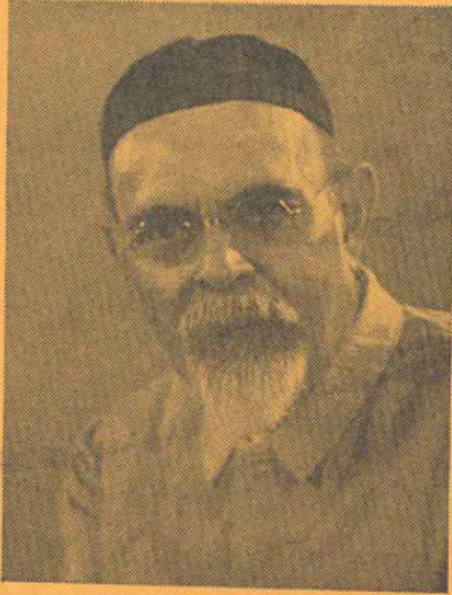
Scholars will be interested in the Appendix on Gatha meter. There is also a special metrical index giving the scansion of every line. Another useful feature is the glossary which is not only very complete, but which is in fact a Gathic dictionary giving the grammar and derivation of all the words. This will prove very valuable to students of the Gathas.

This fine work is the result of over twenty years' labour. In the past, the Gathas have often been translated by foreign scholars, but as the author says elsewhere, "I have always felt that these renderings have somehow lacked the *inspiration* that should form their chief characteristic." He feels that only a Zoroastrian can supply that inspiration, based upon that deep reverence for the sublimity of the teachings of the Gathas. And there could not have been a better person to have undertaken this difficult task than Dr. Taraporewala, a noted student, Oriental scholar, and linguist. "So far Parsi scholars have been content to be led by our western *gurus* and to accept all that they have taught us. A few of us have been privileged to sit at their feet and to learn their methods of painstaking and accurate scholarship and research. And we possess what our *gurus* never had—a living, ardent faith in the Message of Zarathushtra. To us the Gathas are not mere interesting documents of Ancient Iran, but the eternal foundations of Spiritual Life."

This is a work for every true student of this ancient religion. Here is the perfect union of meticulous scholarship and deep faith. Not only has the author given the literal meaning of the words, but has tried to catch the spirit of the Gathas, giving to the world a masterpiece worthy of a true devotee. Here we can feel the beauty, the power and the sublimity of the original.

"Read the things of the flesh with the eyes of the Spirit, not the things of the Spirit with the eyes of the flesh." How well these few words express the spirit in which the author has carried out his task, filled with the sublimity of the Message that Zarathushtra preached, far above all earthly knowledge, a Message for all humanity and for all time.

PRICE : Rs. 25



DR. IRACH J. S. TARAPOREWALA is well-known as a profound scholar of Oriental and other languages. He has had a brilliant academic career and passed the Cambridge Tripos in Oriental Languages. He received his Ph. D. from the University of Würzburg in 1913. While he was in Germany, he took the opportunity of studying under famous scholars of Avesta-Pahlavi and of the religion of Zarathushtra and of learning their methods of painstaking and accurate scholarship and research. The many testimonials of these savants bear ample evidence of Dr. Taraporewala's erudition. On his return to his own country he has been professor and principal of various colleges and Universities. He is also a Barrister-at-Law.

Besides Oriental languages, Dr. Taraporewala is also acquainted with other Eastern and European languages. He has a sound grasp of Gujarati, Marathi, Hindi, Urdu, Bengali, English, French, German, Sanskrit, Pali-Prakrit, Greek, Avesta, Pahlavi and Persian—surely a very impressive list. Further, he is the author of many scholarly books and articles on various subjects, which have been acclaimed as brilliant in many parts of the world. He is also the author of authoritative books on Zoroastrian religion and on the Science of Language. His writings bear the stamp of versatility and patient scholarship, qualities which are to be expected from one of Dr. Taraporewala's qualifications.

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THE DIVINE SONGS OF ZARATHUSHTRA ● TARAPOREWALA ●

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TARAPOREVALA



THE DIVINE SONGS OF ZARATHUSHTRA

A Philological Study of the Gathas of Zarathushtra, containing the Text with
Literal Translation into English, a Free English Rendering and Full Critical
and Grammatical Notes, Metrical Index and Glossary.

Framroze D. Pateh.

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B.A., PH.D., BAR-AT-LAW.

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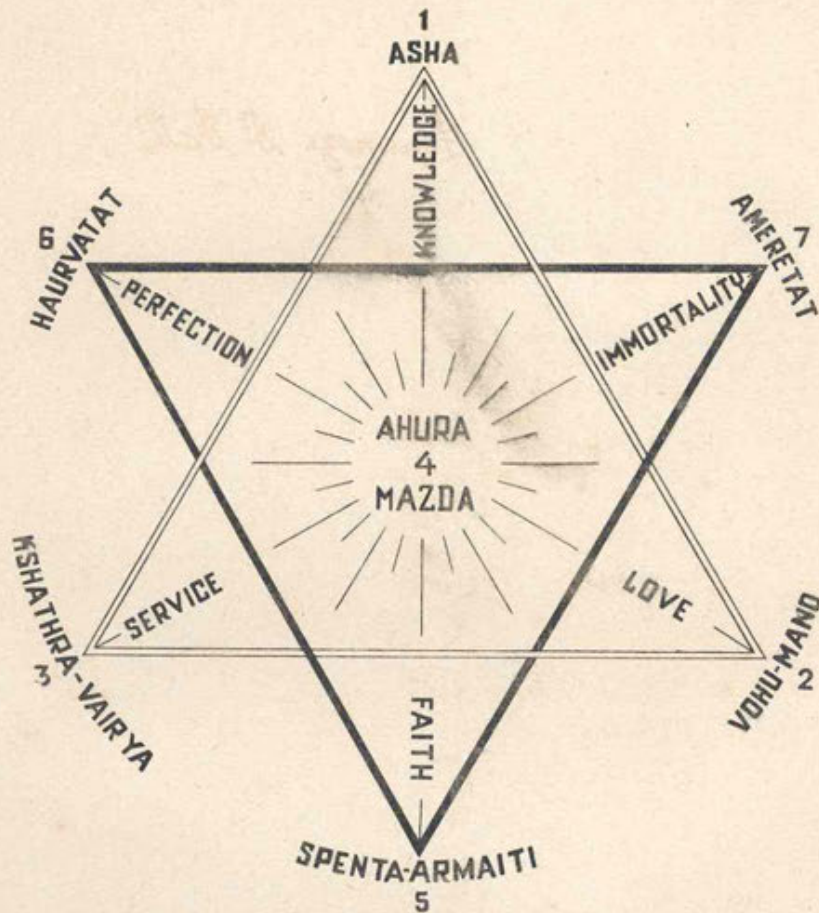
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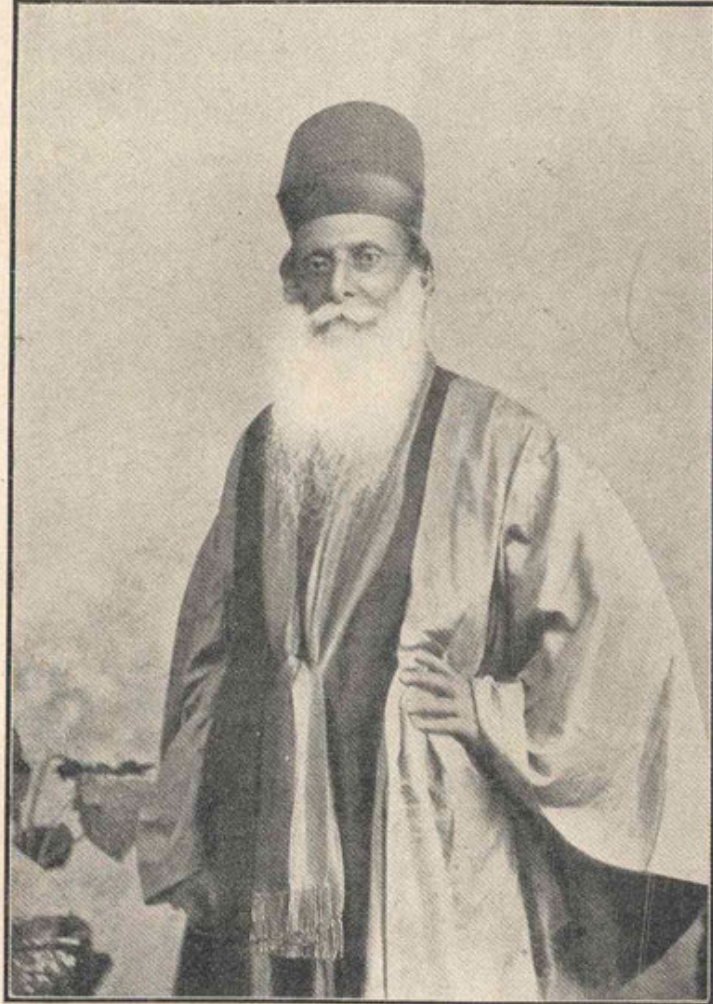
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THE HOLY IMMORTALS



KHARSHEDI RUSTAMJI CAMA
The 'Lay Dastur'

DEDICATED
TO
THE SACRED MEMORY
OF
KHARSHEDI RUSTAMJI CAMA
(The 'Lay Dastur')

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CONTENTS

	PAGE
Introduction	ix
The Avesta Alphabet and its Transcription	xvi
Abbreviations used in this book	xx
Corrections and Additions	xxiv
The Holy Word of the Religion of Zarathushtra and the Holy Immortals	1
The Three Sacred Verses (15-28):	
Ahuna-Vairya (17) Ašəm-Vohū (23) Yeŕhe-Hātām (26)	
Gāθā Ahunavaiti (29-398):	
Introductory Verse (Yānim-manō) (31)	
1. (Yas. 29) (33-88):	
1. (33): 2. (40): 3. (44): 4. (49): 5. (55): 6. (60):	
7. (64): 8. (71): 9. (77): 10. (81): 11. (85).	
2. (Yas. 28) (89-126):	
1. (89): 2. (94): 3. (98): 4. (101): 5. (104): 6. (107):	
7. (110): 8. (114): 9. (117): 10. (121): 11. (124).	
3. (Yas. 30) (127-171):	
1. (127): 2. (131): 3. (136): 4. (140): 5. (144): 6. (148):	
7. (151): 8. (156): 9. (159): 10. (164): 11. (168).	
4. (Yas. 31) (172-250):	
1. (172): 2. (175): 3. (178): 4. (183): 5. (186): 6. (190):	
7. (193): 8. (198): 9. (202): 10. (206): 11. (210): 12. (215):	
13. (218): 14. (221): 15. (225): 16. (229): 17. (232): 18. (234):	
19. (237): 20. (241): 21. (245): 22. (248).	
5. (Yas. 32) (251-306):	
1. (251): 2. (257): 3. (260): 4. (263): 5. (265): 6. (268):	
7. (271): 8. (274): 9. (278): 10. (281): 11. (285): 12. (288):	
13. (292): 14. (295): 15. (300): 16. (303).	
6. (Yas. 33) (307-350):	
1. (307): 2. (311): 3. (314): 4. (316): 5. (319): 6. (322):	
7. (326): 8. (329): 9. (333): 10. (337): 11. (340): 12. (342):	
13. (345): 14. (348).	
7. (Yas. 34) (351-398):	
1. (351): 2. (355): 3. (359): 4. (362): 5. (365): 6. (368):	
7. (371): 8. (375): 9. (378): 10. (381): 11. (384): 12. (388):	
13. (391): 14. (394): 15. (397).	
Gāθā Uštavaiti (399-636):	
1. (Yas. 43) (401-458):	
1. (401): 2. (405): 3. (409): 4. (413): 5. (416): 6. (420):	
7. (423): 8. (427): 9. (431): 10. (434): 11. (438): 12. (441):	
13. (446): 14. (449): 15. (453): 16. (456).	

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2. (Yas. 44) (459-532):	1. (459):	2. (462):	3. (466):	4. (469):	5. (472):	6. (476):	7. (480):	8. (484):	9. (488):	10. (492):	11. (496):	12. (499):	13. (504):	14. (507):	15. (509):	16. (513):	17. (517):	18. (521):	19. (526):	20. (529).	
3. (Yas. 45) (533-573):	1. (533):	2. (537):	3. (540):	4. (543):	5. (547):	6. (551):	7. (554):	8. (557):	9. (561):	10. (564):	11. (567).										
4. (Yas. 46) (571-636):	1. (571):	2. (575):	3. (579):	4. (582):	5. (586):	6. (591):	7. (594):	8. (598):	9. (601):	10. (605):	11. (609):	12. (613):	13. (618):	14. (620):	15. (622):	16. (625):	17. (628):	18. (632):	19. (634).		
Gāθā Spəntā-Mainyu (637-762):																					
1. (Yas. 47) (639-656):	1. (639):	2. (642):	3. (645):	4. (648):	5. (651):	6. (654).															
2. (Yas. 48) (657-692):	1. (657):	2. (660):	3. (663):	4. (665):	5. (668):	6. (672):	7. (675):	8. (678):	9. (682):	10. (685):	11. (688):	12. (690).									
3. (Yas. 49) (693-732):	1. (693):	2. (697):	3. (701):	4. (705):	5. (708):	6. (711):	7. (714):	8. (717):	9. (720):	10. (722):	11. (727):	12. (731).									
4. (Yas. 50) (733-762):	1. (733):	2. (736):	3. (740):	4. (743):	5. (745):	6. (747):	7. (750):	8. (753):	9. (756):	10. (759):	11. (761).										
Gāθā Vohu-Xšaθra (Yas. 51) (763-824):																					
1. (765):	2. (768):	3. (770):	4. (773):	5. (776):	6. (779):	7. (782):	8. (784):	9. (786):	10. (789):	11. (792):	12. (794):	13. (799):	14. (801):	15. (804):	16. (806):	17. (808):	18. (812):	19. (814):	20. (817):	21. (819):	22. (821).
Gāθā Vahištā-išti (Yas. 53) (825-857):																					
1. (827):	2. (830):	3. (833):	4. (837):	5. (840):	6. (843):	7. (847):	8. (850):	9. (854).													
Airyōmā-Išyō (Yas. 54) (858).																					
Appendices and Indexes (861-1166):																					
Gāθā Meter and Metrical Index	863
The Family of Zaratuštra	909
Manuscripts cited (from Geld's <i>Prologomena</i>)	915
Variant Readings	918
Glossary	936
References (direct or indirect) to the Ahuna-Vairya	1060
General Index	1061
Bibliography	1160

INTRODUCTION

In the course of my studies I have come across quite a score of renderings of the GĀTHĀS OF ZARATHUSHTRA, done in various languages. What then is the utility of my adding yet another to this already large number? I feel that this needs some explanation; and I feel that in explaining this I can also make clear my own attitude towards the Ancient Scriptures of my Faith.

I was born a Zoroastrian, and the earliest impressions I have of any 'religious training' are connected with what I learnt from my parents, especially from my mother. Certain definite ideals of life and conduct were implanted in me and these have become an integral part of my life. And for me these ideals have been always connected with the sacred name of the Prophet ZARATHUSHTRA. Quite early I had learnt to recite my daily prayers from the Avesta, a language of which I understood not a single word at that time. But with the unquestioning faith of a child I took it for granted that all these 'prayers' were something holy and sublime. These recitations did uplift me and that was enough for a child. Thus had my parents taught me and I had full faith in them. Somehow from the books of 'religious instruction*', which I had to learn, I managed to unravel the Avesta alphabet for myself. That was all the knowledge of Avesta I had acquired at the age of nine or ten.

As I grew up I began to think over some of the problems of life, and at that time my father was my ultimate guide and friend. He was a man of wide reading and of deep thinking. And he suggested what books I should read. But he never insisted that I should blindly follow all his own pet ideas. Very often he discussed my problems with me, but he always left me free to draw my own conclusions. One thing, however, he absolutely insisted upon—in fact, he practically *ordered* me to obey him in this particular—that I must study Sanskrit and thus know at first hand the Wisdom of Ancient India. Reluctantly, indeed, at first, but later with ever-growing zest, I obeyed him; and thus through Sanskrit I gradually came to know at first hand the precious ideals of life embodied in the *Bhagavad-Gītā* and *Upanishads*, and, at a later period, in the *Vedas*.

Now I could understand and enjoy the Ancient Scriptures of India in the original; but as regards my own 'daily prayers', except for an occasional word (like *asti*), I could not make out any meaning. Still the deep impressions of my childhood persisted, and I had a vague subconscious feeling through all the years of boyhood and adolescence, that the Message

* These were the admirable series of books written in Gujarati by Ervad Sheriarji Dadabhai Bharucha and published (1885 onwards) by the 'Rāhnumā-e Māzdayasnān Sabhā'.

of ZARATHUSHTRA was essentially the same as that of the great Scriptures of India, which I had learnt to love and to admire so deeply. I read eagerly all books that came into my hands about religions (mine own as well as others); and I discussed with my friends and with my father the doubts that arose in my mind. Among these friends at this period was the late SOHRAB J. BULSARA, a gentle soul and a profound student of Zoroastrian lore. From him I received my first impulse to study our Ancient Scriptures. All these discussions merely confirmed my own subconscious belief that the Message of ZARATHUSHTRA was something sublime and far above all earthly knowledge.

The turning point came one day, years later, when I was a student at the University of Cambridge. I was talking to Professor E. G. BROWNE (the famous Persian scholar). He was a noble soul, and one of the most inspiring teachers I had the privilege of knowing. He told me that he was a lover of Iran and of her culture and that he was particularly enamoured of the Islamic literature of Persia. He had also read most of the earlier (Zoroastrian) literature, of course in translations, for he had scant knowledge of the original languages. But he told me frankly that he was not at all impressed by this ancient literature: and he made a remark which gave me a rude shock—"I think all this is very childish". In my Zoroastrian heart this word 'childish' stuck like a barb; and it rankled. I had hardly any knowledge at that time, either at first hand or through translations, of the ancient Zoroastrian literature of Iran. So now I made up my mind to acquire this knowledge.

Naturally the first step was to get at the translations. These certainly seemed to me to be very unsatisfactory, in places even repelling; they merely confirmed what Professor Browne had told me, that much of it was 'childish'. This, in fact, hurt my feelings even deeper. I then made up my mind (rather hastily and led away more by sheer sentiment) that the translators were at fault, and that they had failed to grasp the true spirit of the original. Thus was born my next resolve to gain a knowledge of the original language of my Scriptures.

I plunged whole-heartedly into this study. My previous studies in Sanskrit made this new task comparatively easy. Above all, at that time I happened to be spending a holiday at Heidelberg, and hearing that Professor CHRISTIAN BARTHOLOMAE was also living within a few minutes walk from my lodgings, I went to him one morning and requested him to receive me as his pupil. He readily agreed, and refused to accept any remuneration for the trouble, for he was a noble-hearted gentleman who lived for his work alone. We began our work the very next day. Every day for three hours and more, and continuously for eight or nine weeks, Bartholomae read Avesta with me, and guided me through all the intricacies of its grammar and idiom. This intensive study laid firm founda-

tions for all my subsequent work. Bartholomae showed me how he himself had worked: he taught me the method of careful painstaking patient labour. He showed me how he had compiled that amazing and monumental work of his—*Altiranisches Wörterbuch*. His admiration for ZARATHUSHTRA was second only to what he felt for his own Prophet, JESUS CHRIST. During the few weeks that Bartholomae taught me he gave me knowledge such as no other teacher could have given in as many years. What was much more, he passed on to me some of his own enthusiasm for the subject. He converted me from a student of Sanskrit into a student of Avesta.

Some months later I had the good fortune to meet another of the great German Iranists. I spent one whole day at Marburg with Professor KARL GELDNER. I have seldom met a teacher more enthusiastic for his work. In some respects he was even more enthusiastic than Bartholomae. I caught some of his enthusiasm also; and he has been one of the principal inspirers in my work ever since. To the inspiration of these two great Iranists of Germany—BARTHOLOMAE and GELDNER—I owe all that I have been able to work out.

What Bartholomae taught me has become a part of my intellectual being. His inspiration has guided me ever since those days at Heidelberg. After my return to India it was some years before I could devote myself wholly to the study of Avesta. I somehow managed not to forget what I had learnt from Bartholomae. I read and re-read all the notes I had made of his lessons. From the year 1917 my studies in Avesta really began. By that time I was a young man with clearly formed ideals of life, and I discovered to my great joy that all the great ideals I had so highly admired in Sanskrit Scriptures were also discoverable in Avesta. For the first few years I confined myself exclusively to later Avesta Texts. Then, getting bolder, I determined to tackle the very fountain-head of Zoroastrian Religion, the GĀTHĀS OF ZARATHUSHTRA. I had been told by older scholars that the *Gāthās* were extremely difficult to unravel. Still I had resolved to tackle them, because none of the translations I had read (including that of Bartholomae himself) had satisfied me. I had made up my mind to make a translation of my own. Through nearly twenty-five years this work continued and now at last the work has been completed. I have produced a translation which can give me satisfaction and spiritual comfort. I have found while doing this work the fullest confirmation of my childhood's instinctive feeling that the Message of ZARATHUSHTRA is *wholly spiritual* and that it can compare with the very highest that can be found in any other Faith.

During all these years of work I have set before myself certain fundamental principles to guide me throughout my task. These may be enumerated here.

1. The *Gāthās* must be judged by themselves and in the light of their own contents. In other words it would not be correct to understand a word from the *Gāthās* in the sense it had acquired in Later Zoroastrian Literature. And it would, of course, be utterly wrong to read the ideas of Later Zoroastrian Theology into the *Gāthās*.

2. The nearest to the *Gāthās*, both in language and in spirit, stands the Vedic Literature of India. Hence at every step I have compared Vedic words, idioms and ideas.

3. The *Gāthās*, as the very name implies, are chants. The versification of the *Gāthās*, as also that of the Vedas, follows the invariable rule that "a unit of verse is also a unit of sense". I have rigorously observed this rule. This point has been missed by practically every one of the previous translators. It may, however, be mentioned that the Pahlavi Commentators did have an appreciation of this rule. As regards the *Gāthā* meter I have worked it out in my own way, guided almost entirely by my own ear. The metrical scheme of each of the *Gāthās* has been worked out in some detail, and I have scanned each one of the 1302 lines and *pādas*. All these have been set out in full in this book under the heading "Gāthā Meter and Metrical Index".

4. Treated thus, paying full attention to the metrical divisions, the construction of each verse unravels itself fairly easily. The *Gāthās*, in common with all fundamental Scripture, are perfectly straightforward in their construction, their style and their diction. The language is ancient no doubt, but the construction is fairly simple and free from any complexity or verbosity. There are occasional embellishments in the shape of alliteration and words with double implication.

5. *It is the thought of the Gāthās which is really profound.* No one can dare assert that he has grasped fully the true spirit of the *Gāthās*. My own experience has been that as I advance in years and in knowledge of life, I find deeper and deeper meanings in each verse.

"Veil after veil will lift—but there must be
"Veil upon veil behind."

I have striven to go behind the mere words of the texts. For each verse I have given first the Text with each word numbered consecutively. After that follows a literal, word for word, translation, in which each word is numbered to correspond with the Text. And after this literal rendering I have added a "Free English Rendering"* (in blank verse). In this "Free Rendering" I have striven to reach the *thought* underlying each verse. I regard this as a very important and integral part of this volume.

* This Free English Rendering (together with the Text) was published in December 1947 as a small book. A similar "Free Rendering" into Gujarati was published about four months earlier.

6. *The Gāthās are spiritual in the fullest sense of the term.* Therefore, it is essential to lift up their Message to spiritual heights and never to understand them at the ordinary earthly level. This was the main reason why no previous rendering of the *Gāthās* brought solace and inspiration to my soul. All of them have spoken of 'cattle' and 'fodder' and 'pastures' as constituting the main theme of the *Gāthās*. To my mind if the Message of the *Gāthās* deals only with these topics, then they are not worthy of being exalted to the rank of fundamental Scriptures of a great Religion. In the Bible the Lord JESUS CHRIST is spoken of as 'the Good Shepherd' and His Message speaks of 'sheep' and 'folds'. Still none would venture to assert that the New Testament is a text-book on the care of sheep. Similarly the Lord SHRI KRISHNA has been depicted as 'the Divine Cowherd' (*Gopāla*), dwelling amongst pastures and surrounded by cows. And the Lord SHIVA bears the name of *Paśupati* (Lord of Cattle). Still no one has ever ventured to suggest that the worship of Krishna or of Shiva is based upon cattle-tending. I plead for a similar treatment of the *Gāthās*. The 'cattle', 'fodder' and 'pastures' mentioned therein are not to be understood literally, but in a higher sense. Like the 'sheep' of Jesus, and the 'cows' of Krishna, and the 'cattle' of Shiva, the 'cow' (*Gāv*) of the *Gāthās* represents Creation and more especially Humanity. And similarly all the other connected words occurring in the *Gāthās* are to be taken in a higher spiritual sense.

7. The belief of the older generation of scholars (a belief still held by many 'modern-minded' persons) was that the ancient religions were more or less 'gropings' of ignorant humanity after Truth. They held that the Prophets of past ages were, indeed, far in advance of the average man of Their days; still They did not possess the knowledge that an average modern Professor is expected to have. To my mind this is an utterly absurd and wrong-headed view. I believe the truth to be exactly the opposite. The great Prophets and Teachers of Humanity in the ancient days spoke with a *fullness of Wisdom*, of which we 'modern-minded' people can have no conception. We may have advanced further than the ancient people in our knowledge of the physical world of form and matter (though even this may be questioned by some), but as regards spiritual truths, as regards things that really matter in human life, the Prophets were far beyond the average human Professor of today. There is no faculty of the human brain with which we may take the measure of Their greatness. For Their Message concerns Life itself and the very meaning of Existence. It is only by living the life as taught by these Saviours that we can begin to understand dimly what They really meant. In course of time we may hope to attain the Higher Life as indicated by them. But the full Truth of Their Message can be understood only by those who have attained the fullness of Their Spiritual stature.

Mine is merely an attempt by a very humble devotee of ZARATHUSHTRA to measure with the extremely limited powers of head and heart the infinite extent of His Wisdom and His Love. Still it has seemed to me to be an attempt worth making, for I verily believe that ZARATHUSHTRA was not merely the Teacher of Iran so many thousand years ago, but that He was in very truth the WORLD-TEACHER, the JAGAD-GURU, the PROPHET OF HUMANITY. His Message is meant for *all* Humanity and for *all* time. His Message has a meaning for us in the world even today.

My translation is certainly very different from that of any previous scholar, just on account of the reasons I have enumerated above, and the principles I have put before me and have tried to follow in my work. I believe I have given a fairly consistent picture of the 'philosophy' of the *Gāthās*. Prejudices and preconceived opinions die hard; and I am fully aware that scholars brought up on other and older notions would not accept my point of view at all. To all such I would request to read through this volume carefully and above all *sūcā manahā* (with an open mind) as ZARATHUSHTRA Himself has advised.

I do not (and, indeed, cannot) claim any finality in what I have stated here; still less can I assert that all I have put down here must be accepted by all students, or even by all Zoroastrians. I am quite aware of my own limitations. The only thing I can assert is that I have never tried to twist the Text, or to distort the meaning of a word, or to strain the construction of a sentence, to suit my own pet notions. And I have cited recognised authorities for every statement I have made.

Naturally in the course of my life I have come to admire, and to hold firmly to, a set of ideals and values of human life. I believe, I have a right to hold these opinions as much as any other human being. But I must, in justice to myself, state that while translating any verse I have always for the time being tried to forget everything except the rules of grammar and the principles of 'comparative philology' that my *gurus* had taught me. Once the literal translation was fixed I felt myself at liberty to interpret the *thought* contained in the verse according to my own bent.

A few words more may be added here about the grammatical and other notes given in the following pages. This book is meant primarily for the use of students in India. So I have used many terms of Sanskrit grammar which are more familiar to the Indian student. But I have also made fair use of the terms used in Whitney's *Sanskrit Grammar* and Jackson's *Avesta Grammar*. Thus, while I have used terms like *parasmaipada* (not 'active voice') and *ātmanepada* (not 'middle voice'), and have referred to the cases as the 1st, 2nd, 3rd, etc. as in Sanskrit grammars, I have also used terms like 'aorist', 'desiderative', 'dative infinitive', etc. And I have given verbal roots and noun stems in their 'weak grades' in

order that the average student in this country might understand them more easily. Bartholomae in his Dictionary invariably gives the 'strong grade'. I prefer to give them in such a form as would correspond more closely with the usual Sanskrit forms. Thus I have given $\sqrt{bū}$ - (not *bav*-) and *aśi* (not *aśay*-). And in the Glossary as well as in the Metrical Index I have arranged the Avesta alphabet in the order most nearly conforming to the order of the Sanskrit alphabet. I have personally found Bartholomae's order of the Avesta alphabet rather confusing.

I must express my thanks to Mr. S. R. SARDESAI, B.A., LL.B., Manager of the Samarth Bharat Press, Poona, for the care he has bestowed upon the printing and get up of this book. In spite of many difficulties he has persevered through a number of years and has ultimately completed what I think is a useful work for students.

In this connection I must also express my thanks to my friend Dr. S. M. KATRE, Director of the Deccan College Post-Graduate and Research Institute, Poona, for his help and guidance. This has been given in numerous ways, ranging from the purchase of paper and choice of type to the arrangement of the material gathered for this book. Above all, my thanks are due for his constant interest in the progress of this book, throughout the long period required for the printing.

I have found many friends and well-wishers taking keen interest in my work, and helping me very substantially in getting this work printed. Most of them have desired to remain anonymous. I am deeply grateful to them all for their help and even more for their good wishes. I am sure their good wishes have helped me to complete my work.

Bombay, 6th June, 1951.

Irach J. S. Taraporewala.


















THE AVESTA LETTERS AND THEIR TRANSCRIPTION





In the following Table the letters of the Avesta Alphabet are given in the column I. The form has been copied from Geldner's edition of the Avesta Texts. In several cases variant forms are also shown, as used in some mss. and in Indian editions. The transcriptions are given in column II both in Roman and in Devanāgarī. The Roman transcriptions are, with slight variations, those adopted by Bartholomae and other Iranists of the West.

I Letters	II Transcription		III Remarks
	Roman	Devanāgarī	
Vowels :			
u	a	अ	
ε	ə	अँ(ँ)	Almost like the <i>e</i> in Eng. <i>met</i> . There is no exact Skt. equivalent.
u	ā	आ(र)	
ɤ	ō	अँ(ँ)	Somewhat more prolonged than the <i>e</i> ; about 3 <i>mātras</i> .
eu	āo	आो(रो)	Pronounced <i>āo</i> , rather rapidly but with each vowel quite distinct.
u(ɤ)	ā̄	आँ(ँ)	Nassalised <i>ā</i> . Like French <i>an</i> ; heard also in Urdu <i>ān</i> .
o	i	अि(ि)	
ɛ	i	अी(ी)	
u(ɤ)	u	अु(ु)	
u(ɤ)	ū	अू(ू)	
ɛ)ε	arə	अर(र)	Corresponds to Skt. <i>r</i> and is almost always monosyllabic.
u	e	अे(ँ)	Almost like the <i>a</i> in Eng. <i>mate</i> .
u	ē	अेँ(ँ)	Somewhat more prolonged than <i>e</i> ; about 3 <i>mātras</i> .

I Letters	II Transcription		III Remarks
	Roman	Devanāgarī	
o	o	ओ(ँ)	Almost like the <i>o</i> in Eng. <i>mote</i> .
ō	ō	ओँ(ँ)	Somewhat more prolonged than <i>o</i> ; about 3 <i>mātras</i> .
Velars :			
k	k	क	
x	x	ख	Spirant, like Persian (Arabic) <i>kh</i> .
g	g	ग	
γ	γ	घ	Spirant, like Persian (Arabic) <i>gh</i> .
ŋ	ŋ	ङ	
Palatals :			
c	c	च	
j	j	ज	
ɟ	ɟ	ञ	Slightly palatalised <i>ŋ</i> , occurs in the neighbourhood of other palatal sounds.
Dentals :			
t	t	ट	
ʈ	ʈ	ठ	Always final; initial only in two words and their derivatives. Pronounced exactly like final <i>t</i> in Skt.
θ	θ	थ	Spirant; like the <i>th</i> in Eng. <i>thin</i> .
d	d	ड	
ð	ð	ध	Spirant; like the <i>th</i> in Eng. <i>thine</i> .
n	n	न	
ɳ	ɳ	न्	Corresponds to Skt. <i>anusvāra</i> .



I Letters	II Transcription		III Remarks
	Roman	Devanāgarī	
Labials :			
	p	प	
	f	फ़	Spirant ; like the Eng. <i>f</i> .
	b	ब	
	w	व	Spirant ; corresponds to Skt. <i>bh</i> , but is pronounced almost like <i>vh</i> (व्ह).
	m	म	
Semi-vowels :			
	y	य	This is the initial <i>y</i> .
	y	य	This is the medial <i>y</i> .
	r	र	
	v	व	This is the initial <i>v</i> .
	v	व	This is the medial <i>v</i> .
Sibilants :			
	š	श	All three are pronounced alike. The mss. however, seem to make some sort of distinction between these. The topmost is the general form, the middle one almost invariably represents Aryan * <i>rt</i> , the lowest represent the palatalised form in the neighbourhood of other palatal sounds.
	š	श	
	š	श	
	ž	झ	Like the <i>z</i> in Eng. <i>azure</i> . Pers. <i>zh</i> .
	s	स्	
	z	ज़	Like the Eng. <i>z</i> .
Aspirate :			
	h	ह	This sound is distinctly 'spirantised'.

I Letters	II Transcription		III Remarks
	Roman	Devanāgarī	
Conjuncts :			
	x	ख	This is the spirant <i>x</i> in the neighbourhood of other palatal sounds and represents an original Aryan * <i>sy</i> .
	x ^v	ख्व	This conjunct is made up of the spirant <i>x</i> followed by <i>v</i> , but the <i>v</i> is more or less slurred over. This conjunct represents Aryan * <i>sv</i> .
Ligatures :			
	šc	श्च	Both these ligatures are taken over directly from Pahlavī.
	št	श्त्	

I. Ahuna-Vairya in Devanāgarī Script :

यथा अहू वयिर्यो३
अथा रतुश् अशात्-चीत् हचा ।
वहूहो३ भुश् दजदा मनहूहो३
इयभोधननोम् अहूहो३ भुश् मजदाभि ।
अशाश्चो-चा अहुराभि आ
यिम् द्रिगुव्यो३ ददत् वास्तारम् ॥

II. Ašsm-vohū in Devanāgarī Script :

अशोम् वोहू वहिश्तेम् अस्ती भुइता अस्ती ।
भुइता अह्माभि ह्यत् अशाभि वहिश्ताभि अशोम् ॥

III. Yey'he-hātām in Devanāgarī Script :

येहूहे हाताम् आभत् येस्ने पभिति
वहूहो३ मजदो अहुरो३ वभे३था ।
अशात् हचा योहूहो३-चा
तोस्-चा तोस्-चा यजमभिदे ॥

IV. Yasna 30:2 in Devanāgarī Script :

अभोता गे३भुशाभिश् वहिश्ता
अवभे३नता सूचा मनहूहा ।
आवरेंनो वीचिथह्या
नरे३म्-नरे३म् अ३व३याभि तनुये३ ।
परा मज्जे३ योहूहो३
अह्माभि [नै३] स३य्याभि अबोदन्तो३ पभिति ॥

ABBREVIATIONS USED IN THIS BOOK

abl(ative)
 accus(ative)
 adj(ective)
 adv(erb)
 Ait(areya) Br(āhmaṇa)
 A(nnals of the) B(handarkar) O(riental) R(earch) I(nstitute)
 aor(ist).
 Apte('s *Guide to Sanskrit Composition*)
 Āraṇ(yaka)
 A(ṣem Vohu = Yas. 27.14)
 A(sutosh) M(ookerjee) S(ilver) J(uhilee Volumes)
 A(tharva) V(eda)
 ātm(anepada)
 Av(esta)
 A(vesta) G(rammar)
 A(westisches) E(lementar)b(uch)
 Barth(olomae, Professor Christian)
 Beh(istūn Inscription)
 Bh(agavad) G(itā)
 Bull(etin of the) D(eccan) C(ollege) R(earch) I(nstitute)
 Cal(cutta)
 caus(al)
 Coll(ected) S(ans)k(ri)t W(ritings of the Parsis) *or* CSWP
 col(umn)
 compar(ative)
 comp(ound)
 conj(junction)
 Dar(mesteter, James)
 dat(ive)
 dem(onstrative)
 denom(inative)
 desider(ative)
 Dict(ionary)
 Dict(ionary of) A(vesta) P(roper) N(ames)
 du(al)
 E(arly) R(eligious) P(oetry of Persia)
 E(arly) Z(oroastrianism)
 e(xampli) g(ratia) (= for example)
 Eng(lish)
 enc(litic)

ABBREVIATIONS

fem(inine)
 f(oo)tn(ote); ftns.
 Gāthās (by Mills)
 Gāthās (des Avesta by Bartholomae)
 G(āthā) b(ā) M(āeni, by K. E. Kanga)
 Geld(ner, Professor Karl F.)
 gen(itive)
 Ger(man)
 Grass(mann, Hermann)
 Gr(ee)k
 Grund(riss der iranischen Philologie und Altertumskunde, by Geiger and Kuhn)
 Guj(arāti)
 H(andbuch der) Z(end-)S(prache), *or* HbZS.
 Har(lez, Baron C. de)
 H(istory of) Zor(oastrianism, by Dhalla)
 H(ymn of) Z(oroaster, by Jackson)
 ibid(um) (= the same)
 i(d) e(st) (= that is)
 imper(ative)
 imp(er)if(ect)
 inf(initive)
 I(ndo)-A(ryan)
 I(ndo)-E(uropean)
 Ins(cription)
 ins(trumental)
 intens(ive)
 interrog(ative)
 Jack(son, Professor A. V. W.)
 J(ournal of the) A(merican) O(riental) S(ociety)
 Jus(ti, Ferdinand)
 Kan(ga, Ervad Kavasji Edalji)
 Kh(ordeh-Avestā) b(ā) M(āeni)
 Lat(in)
 lit(erally)
 Lith(uanian)
 loc(ative)
 loc(o) cit(ato) (= in the place cited)
 Lom(mel, Hermann)
 Mac(donell, Professor A. A.)
 M(ahā)bh(ārata)

m(anu)s(crypt), mss.
mas(culine)
M(iddle) H(igh) G(erman)
Mod(ern)
M(onier)-W(illiams, Professor M.)
M(ou)lt(on, Rev. James H.)

Nachrichten (der königlichen Gesellschaft der Wissenschaften zu Göttingen)
Naig(haṅṅukas)
Nair(yosang Dhaval, Dastur)
Neu-Pers(ische) Ety(mologie, by Paul Horn)
neu(ter)
nom(inative)

O(ld)
O(ld) H(igh) G(erman)
op(us) cit(atus) (= the work cited)
orig(inal, -inally)

Pah(lavi)
paras(maipada)
p(ar)t(iciple)
p(ast) p(ar)t(iciple)
p(er)f(ect)
Pers(ian)
pers(on; -onal)
plu(ral)
prep(osition)
pres(ent)
pron(oun)

R(āmāyaṇa)
redup(lication)
Reich(elt, Hans)
rel(ative)
R(ig) V(eda)

Roots (verb forms and primary derivatives of the Sanskrit language, by
W. D. Whitney)

S(acred) B(ooks of the) E(ast Series)
Saṃ(hitā)
S(ans)k(ri)t
S(anskrit) D(ictionary)
S(anskrit) G(rammar)
s(in)g(ular)
Speijers (Professor J. S.—*Sanskrit Syntax*)

Sp(iegel, Friederich)
Subj(unctive)
super(lative)

Taitt(īrīya)
trans(lation; -lates; -lated)

Up(aniṣad)

v(aria) l(ectio) (= variant reading)
V(edic) G(rammar for Students, by A. A. Macdonell)
Ven(dīdād)
viz. (= videlicet, namely)
voc(ative)
V(ohu) M(anah)

Whit(ney, Professor W. D.)
W(iener) Z(eitung für K(unde des) M(orgenlandes)
W(örter)b(uch) (= Dictionary. Used with Barth. signifies his *Altiranisches Wb.* and when used with Grass. signifies his *Wb. zum Rig-Veda*)

Yaj(ur)
Yā(nīm manō) (= Yas. 28.0)
Y(aś)t
Yas(na)
Y(aṥā Ahū Vairyo) (= Yas. 27.13)
Ye(śhe hātām) (= Yas. 27.15)

Z(araṥuṣtra)
Zor(aster, Prophet of Ancient Iran, by Jackson)
Z(um) a(lt)ir(anischen) W(örter)b(uch) (Supplement to Barth.'s *Wb.*)

[With verbal forms two figures are given. The first indicates the *person* and the second the *number*. With nominal-forms the first figure indicates the *case* (1. Nom., 2. Accus., 3. Ins., 4. Dat., 5. Abl., 6. Gen., 7. Loc. and 8. Voc.) and the second figure indicates the *number* (as with verbal-forms).]

CORRECTIONS AND ADDITIONS

I would earnestly request the reader to go through the following list of 'Corrections and Additions' before reading the book. The corrected form alone is indicated here. I have to apologise for this rather long list of 'Corrections and Additions'. The fault is not of the Printer but of my own limitations as proof-reader. I may, however, venture to point out that I am in good company, and that such a long list of 'Corrections and Additions' is due to the intrinsic difficulties of printing such work. Bartholomae's *Altiranisches Wörterbuch* covers 940 pages (1880 columns) and its *Nachträge und Verbesserungen* cover quite 10 pages (20 columns) and the supplement to this great Dictionary—*Zum Altiranischen Wörterbuch*—covering 246 pages has *Nachträge und Verbesserungen* covering 4 pages, (besides 10 extra pages giving further *Nachträge und Verbesserungen* missed out in the original *Altiranisches Wörterbuch*). I have also to thank my revered old teacher, Ervad B. N. Dhabher, for pointing out quite a number of corrections.

Page	Line
4	14 (f. b.)*—reward.
5	17—Sasanian.
11	14—KSHATHRA.
17	3—Vāṇhṣuṣ.
18	17— <i>vacāqm</i> . Footnote <i>e</i> —Yt. 11.3.
20	8—Skt. <i>Vārya</i> . 17. 5/1
22	9— <i>Add</i> (at end of line), The <i>ā</i> may be taken as emphasising the preceding <i>Ahurāi</i> (of Ahura Himself, or Ahura's own).
25	20—takes.
36	7—101.5.
37	7—[<i>mā</i>]. 27—iii. 37.
38	25— <i>tavasyā</i> .
40	3— <i>kaθā</i> .
41	22— <i>Add</i> (at end of line), Note 'case-attraction'. 2 (f. b.)— <i>Šāhān-Šāh</i> .
42	8— <i>ī</i> .
45	2— <i>Ašā</i> .
46	3— <i>Add</i> (at end of line), The construction is <i>ad sensum</i> .
47	7—(xi. 7.3). 26— <i>Add</i> (at end of line), It is superlative of <i>ugra</i> .

* (f. b.) indicates "from bottom".

CORRECTIONS AND ADDITIONS

Page	Line
48	12—found.
49	6— <i>Delete</i> square brackets [] enclosing <i>nā</i> . 15— " " " " unto us.
50	13— <i>dānāk</i> .
52	Footnote <i>y</i> (line 1)—und.
53	7— <i>vāvərəzōi</i> .
54	10-11— <i>Mainyu Spēnista</i> (or <i>Spēntōtama</i>). 14— <i>Delete</i> square brackets enclosing <i>nā</i> . 16— <i>Delete</i> all words after 'extra'; and substitute "but the meter comes out correct if we scan <i>nē'η-haḷ</i> . I think <i>nē</i> cannot be left out."
55	6—* <i>fšuyəntē</i> . Footnotes, Text— <i>Add</i> (at end of line 2), 21. Geld. has <i>fšuyəntē</i> . In the <i>Gāθā</i> the <i>ə</i> (not <i>e</i>) usually stands for an original <i>a</i> .
57	Page-heading—Yas. 29. 5. 19—relative clause. 4 (f. b.)—quoted.
59	Footnote <i>t</i> — <i>yaēšū</i> .
61	24— <i>√vā</i> -(<i>ve</i> -).
64	Footnotes, Trans.—9. Orig.
66	19—Ahuna-Vairya.
68	16—context. 19—meaning. 4 (f. b.)—untenable.
69	24— <i>Delete</i> , and 34.6.
70	3—Wester. 5—variants. 13—2/2.
71	7—(7-9-7; 9-7-9).
74	21—Yas. 44.18, where. 24—Spitama. 28— <i>Add</i> (at end of line), <i>Spitāma</i> is a patronymic derived from <i>Spitama</i> .
75	8— <i>Add</i> (at end of line), The <i>š</i> seems to be by analogy with the 'weak' (<i>uš</i> -) forms of this root.
77	1—* <i>Gəuš</i> -* <i>Urvā</i> . Footnotes, Text— <i>Add</i> (at beginning), 3-4. These make up an <i>aluḷ</i> . Comp.
78	26—as an <i>avyaya</i> .
80	8 (f. b.)—3/1 pres.
82	8 (f. b.)— <i>Xšaθrəm</i> . 2 (f. b.)—(Ahuna-Vairya).
84	Footnote <i>r</i> — <i>vaēda</i> -.

Page	Line
86	20— <i>vohu</i> . 6 (f. b.)—8/3.
87	Page-heading—Yas. 29.11.
90	4 (f. b.)—(vi. 63.3).
91	Page-heading—Yas. 28.1. 2 (f. b.)— <i>Spēništa</i> .
92	9 (f. b.)—acquired through.
95	Footnote <i>k</i> —Coll. Skt. W.
96	4— <i>Add</i> (at end of line), The rel. pron. here has the value of a dem. pron., almost that of the definite article. 6 (f. b.)—unusual.
97	3—the forms with a union vowel, the inserted <i>-ī-</i> . 5— <i>daidī</i> .
98	3—Ahuram.
100	27— <i>upasarga</i> . Footnote <i>k</i> — <i>Add</i> , (under <i>γṣnav-</i>).
102	17—The final <i>n</i> . 11 (f. b.)—Skt. <i>gṛ-</i> .
104	3— <i>*Sēvištāi</i> . 9—having-realised-Wisdom. Footnotes Text— <i>Add</i> (at top), 12. So Pt. 4; Geld. has <i>sēvištai</i> . Skt. <i>śaviṣṭha</i> has accent on the first syllable.
105	18— <i>*Sēvištāi</i> .
107	16—long-enduring.
109	5 (f. b.)— <i>taurvayāmā</i> .
110	Footnotes, Text— <i>ārādā</i> (Geld.).
111	4 (f. b.)—46.18.
112	3—root-aor. subj.
115	9—8/1. 8 (f. b.)— <i>yajñāvanas</i> .
116	5—as <i>puθra</i> . 17—asseveration.
116	Footnotes (line 4)— <i>k</i> (not <i>h</i>).
117	6— <i>*Iṣō-*</i> Xṣaθrəm-cā.
118	1—verses. 15— <i>naēdā</i> . 23— <i>Add</i> (at end of line), Geld. had noted that four mss. omit <i>Mazdā</i> .
120	11— <i>īīā-xīaθrim</i> .
122	14— <i>oīstha</i> .
123	1— <i>āpānā</i> . 6—asseveration.
124	4— <i>Delete</i> hyphen (-) before <i>mā</i> .

Page	Line
125	8— <i>yavaētātaē-cā</i> .
127	6— <i>darasatā</i> . Footnotes, Text—18-19.
128	12— <i>√iī-</i> . 15— <i>tā</i> .
132	14—transcriber.
131	19—Pers. <i>gōsh</i> .
135	2—asseverative. 7— <i>śams-</i> .
138	17—Yas. 57.2. Footnote <i>i</i> — <i>Add</i> (at end), In the same Yasna (57.17) it is clearly stated that the two Mainyu (the Good and the Wicked) created the Creation.
139	4—meter.
141	9—viii. 79.6.
143	last line—Existence.
148	3— <i>Delete</i> * before <i>upā</i> ¹² . 5— <i>*Aēšmōm</i> . Footnotes, Text, — <i>Add</i> , 19. Geld. reads <i>aēšmōm</i> .
151	Footnotes, line 2— <i>Add</i> , 3. 'Subject'-case.
154	9 (f. b.)—RV. viii. 89.4.
155	Footnote <i>d</i> —become the first.
156	6— <i>*Drujəm</i> . Footnotes, Text (line 2)— <i>Add</i> (at end), 22. Geld. reads <i>drūjəm</i> .
157	19—Delete the whole line. 10 (f. b.)— <i>Xīaθrəm</i> . last line—aor. ātm.
159	Footnotes, Trans. (line 1)—10 (not 9).
162	12—Barth. reads <i>mōyastrā-baranā</i> .
163	14— <i>cistiī</i> .
164	Footnotes, line 1—three other mss.
166	9 (f. b.)—1/3.
167	6—RV. i. 1.4.
168	4— <i>*darəgəm</i> . 18—ordained. Footnotes, Text (line 1)— <i>xīitīcā ēnōitī</i> . Footnotes, Text (line 2)— <i>Add</i> , 14. Geld. reads <i>gēm</i> .
169	11—Yas. 31.3.
171	4—syntactically. ¹
	Footnotes, (line 1)— <i>t.1</i> (not <i>t</i>).
172	3— <i>*Drujō</i> . Footnotes Text— <i>Add</i> , 11. So. H. 1 and eight other mss.; Geld. reads <i>drūjō</i> .
173	Page-heading—Yas. 31.1.

Page	Line
174	20—RV. viii. 67.9. Footnote <i>s</i> —where.
176	18—aor. pt. ātm. 4/1.
177	6—Yas. 29.8.
179	Footnote <i>d</i> —2. <i>kaēī</i> .
180	2 (f. b.)— <i>rāndrya</i> . Footnote <i>j</i> —Beiträge. Footnote <i>v</i> —connected.
181	18—wisdom, or.
183	2— ⁺ <i>Mazdās</i> .
184	2 (f. b.)— ⁺ <i>aī-cā</i> .
185	last line—the Lie.
187	2— <i>Vicirō</i> .
188	15— <i>arēīī</i> . last line—Yas. 9 (3 etc.).
190	2— <i>Vīdvā</i> .
191	12— <i>vīdvā</i> .
192	10–11—Put a full-stop after 'Ahuna-Vairyā'; and <i>delete</i> all the words that follow. Footnote <i>o</i> (line 1)—verse.
194	19— <i>Patā</i> .
197	Page-heading—AHUNAVAITI 4.7. 16 (f. b.)—[<i>ā</i>].
198	Footnotes, Text (line 2)— <i>yezīm</i> .
200	7—RV. viii. 60.13. Footnote <i>w</i> —Grund.
201	7—[<i>hēm</i>].
	12— <i>ākhmā samāyo</i> .
202	1— ⁺ <i>Ārmaitiṣ</i> . 2— ⁺ <i>gōuš</i> - ⁺ <i>taša</i> . ⁺ <i>Xratuṣ</i> . Footnotes, Text— <i>Add</i> —3. So Pt. 4 and thirteen other mss.; Geld. reads ^o <i>tīī</i> . 6–7. This is a comp. 9. So S. 1, Pt 4 and ten other mss.; Geld. reads ^o <i>tūī</i> .
203	11— ⁺ <i>Ārmaitiṣ</i> . 15— ⁺ <i>gōuš</i> - ⁺ <i>taīā</i> .
204	8— ⁺ <i>Xratuṣ</i> .
207	last line— <i>vāstrya-fīuyant</i> .
208	18— <i>fīuyant</i> .
210	12—Words-to-guide.
211	12 (f. b.)—sum total.
212	6 (f. b.)—(Geisteskräfte). Footnote <i>k</i> (line 3)— <i>tōvīī</i> .

Page	Line
213	14—power or capacity.
215	5— ⁺ <i>Ārmaitiṣ</i> . Footnotes, Text— <i>Add</i> , 21. Geld. has ^o <i>tīī</i> .
217	Footnote <i>o</i> —Jack., AG., 754.2; the first word is found in Ven.; and the last two words occur in Yas. 57.
218	1— ⁺ <i>āvišyā</i> . Footnotes, Text (line 1)— <i>Add</i> , 3. So J. 3; Geld. reads <i>āvišyā</i> . Footnotes, Trans. (last line)— <i>Add</i> , 18. Orig. 7/1. Footnotes, last line—20. Lit., '(Thou) Watcher'.
223	16— <i>Hamīstakān</i> .
225	Footnotes, Trans. (line 1)—18. Abl. inf. (not 16).
226	15— <i>bōndva</i> . 17— <i>bōndva</i> . 2 (f. b.)— <i>ī</i> to <i>o</i> .
228	21— <i>pasōuš</i> .
229	Footnotes, Text (lines 3–4)—24. Geld. reads ^o <i>θanas</i> .
230	7 (f. b.)— <i>Xšaθrom</i> .
231	5— <i>paiti</i> . 18— <i>Add</i> (at end), All these genitives are also connected with ⁺ <i>Aīa</i> - in ⁺ <i>Aīā</i> - ⁺ <i>fradaθāi</i> . 12 (f. b.)— <i>yā</i> - ⁺ <i>īyaoθnas</i> . 7 (f. b.)— <i>yā</i> - <i>varanā</i> .
232	4— <i>aipī-dōbāvayaṭ</i> .
233	24— <i>aipī-dōbāvayaṭ</i> .
234	Footnotes, Text (line 1)— <i>gūštā</i> .
235	16— <i>Bōndva</i> . 18—Note the <i>sandhi</i> .
236	9—dissyllabic.
236	23—(Skt. <i>śnath</i> -).
238	6 (f. b.)—RV. viii. 79.2. 4 (f. b.)— <i>bhava-roga-vaīdya</i> .
239	Page-heading AHUNAVAITI 4.9—Yas. 31.9. 7— <i>orāžuxōāi</i> . 30—Yt. 8 (Tīr).
241	3— ⁺ <i>darəgəm</i> . Footnotes, Text (line 1)—8. Geld. reads ^o <i>gōm</i> .
242	5 (f. b.)—Aryan [*] <i>diu</i> -, [*] <i>diav</i> -.
250	17— <i>vāhiṣṭha</i> .
251	5— <i>dūtāṅhō</i> .
252	3 (f. b.)— <i>says</i> ^t . 2 (f. b.)— <i>Airyaman</i> (or <i>Haxəman</i>).
253	9 (f. b.)— <i>ad sensum</i> .
254	7 (f. b.)—that it is.

Page	Line	
255	2 (f. b.)	—The same idea.
256	13 (f. b.)	—iterative.
257	5	—Delete square brackets [] enclosing $v\bar{a}^{16}$.
	12—	“ “ “ “ “ “ for ye^{16} .
259		Page-heading—Yas. 32.2.
260	4—	*Drujas-.
		Footnotes Text— <i>Add</i> (at the beginning), 14. Geld. reads <i>drujas</i> .
261		Page heading—Yas. 32.3.
261	23—	*Drujas-.
262	6—	<i>dvitānā</i> .
265		Footnote, Trans. (line 2)— <i>Haurvatāt</i> .
266		last line—apposition.
268		Footnote, Text, line 2— <i>ašāi</i> .
270	14—	Delete indicator ^m at end.
	19—	7/1 ^m .
272	23—	<i>sādh</i> .
	2 (f. b.)	— <i>sēnghanitē</i> .
276	1—	—belonging.
277	3—	flesh of Yima.
	10—	<i>aēšām</i> ¹⁴ .
	9 (f. b.)	—* <i>apəməm</i> * <i>aṅhēuš</i> .
	3 (f. b.)	— <i>Vivarṅhān</i> 's.
279	1—	<i>duš-sastiš</i> .
	13—	<i>jyātəuš</i> .
	15—	<i>sāti</i> .
281	3—	* <i>Hvarə-cā</i> .
		Footnotes— <i>Add</i> (at the beginning), Text : 12. Geld. reads <i>hvarəcā</i> .
282	24—	√ <i>ug(h)</i> -, <i>aog(h)</i> -.
284		Footnote <i>q</i> — <i>vōi'ynā</i> .
285	4—	<i>raəxənaṅhō</i> .
	5—	<i>Vahištāt</i> .
	14—	from-the-Highest.
		Footnote (line 2)— <i>Delete</i> , Lit.
286	6 (f. b.)	—of Kan.
	3 (f. b.)	—RV. viii. 53.24 ^l and x. 55.3.
		Footnote <i>b</i> — <i>jyātav</i> .
287	22—	<i>Vahištāt</i> .
	25—	<i>Add</i> (at end), There is an implication of High Heaven also. Cf. Yas. 28.8.
		Footnote <i>p</i> — <i>Add</i> (at end), (see <i>Ibid.</i> , note 134).
288	6—	* <i>išanām</i> .
		Footnotes, Text:(line 3)— <i>Add</i> , 24. Geld. reads <i>išanām</i> ; the root is <i>iš</i> -.

Line	Page	
292	6—	* <i>darəšāt</i> .
		Footnotes, Text— <i>Add</i> , 22. So S. 1; Geld. has <i>šāt</i> .
294	9—	* <i>darəšāt</i> .
295	4—	<i>visəntā</i> .
		Footnote, Text (line 2)— <i>Add</i> , 14. So K. 5 and five other mss.; Geld. reads <i>šəntā</i> .
		Footnotes, Trans. (line 2)—dat. inf.
297	12—	* <i>visəntā</i> .
299		Footnote <i>a</i> — <i>saok</i> -.
301		Footnote <i>g</i> —Ait. Br. (iii. 4.4).
302	21—	Skt. <i>a</i> .
	10 (f. b.)	—Z. had taught.
303	1—	<i>haməm</i> .
304	15—	<i>haməm</i> .
305	13—	√ <i>šās</i> - (<i>šis</i> -).
306	5—	(7/1 neu.).
307	2—	* <i>pouruyehyā</i> .
	3—	* <i>Ratuš</i> .
	14—	are-mixed ¹⁹ [together ¹⁸].
		Footnotes, Text (line 1)— <i>Add</i> , 7. Geld. reads <i>paouru</i> ^o . 8. Geld. reads <i>ratuš</i> .
		Footnotes, Text (line 1)— <i>Add</i> K. 5 (end of line).
308	9—	* <i>yā</i> + <i>iyaoθanā</i> .
	10—	* <i>yā</i> + <i>vacanḥā</i> . Also * <i>yā</i> + <i>yasnā</i> .
308	10 (f. b.)	—* <i>pouruyehyā</i> .
	5 (f. b.)	—* <i>Ratuš</i> .
309	11—	<i>drəgvataē</i> .
314	15—	Whoso.
315	29—	<i>gaodāyō</i> .
316	2—	* <i>akəm</i> + <i>cā</i> + <i>manō</i> .
		Footnote, Text (line 1)— <i>Add</i> (at beginning), 5-7. I construe these as a loose comp. with tmesis.
		Footnotes, Text (line 1)—12-13. All read these two as <i>tarəmaišm</i> (one word).
317	21—	* <i>akəm</i> + <i>cā</i> + <i>manō</i> .
	22—	<i>Add</i> (at end)—Note the tmesis in a loose comp.
319	17—	To serve for long years, and be one with Thee.
321	5-6—	if the ablative precedes it means 'from' (or 'on'), if the ablative follows it means,
322	4—	<i>yā</i> ¹³ .
323	22—	and also disturbs.
324	7—	<i>ā...kayā</i> .
324	8—	parenthetical.
325	22—	√ <i>āx</i> -.

Page	Line
326	5—Delete * before <i>həntū</i> .
327	5—Put comma (,) at end of the line and <i>Add</i> , or as implying 'come in your own person'.
327	Footnote <i>i</i> — <i>śṛṅga</i> .
328	16— <i>āvīṣ...həntū</i> —So Geld.; others read <i>həntū</i> . I have accepted.
	20— <i>āvīḥ śntī</i> .
329	11—of-your-Devotee ¹² .
	20—Which is to worship Thee as Devotee.
330	2 and 7— <i>fravōizdūm</i> .
331	2 and 3—the word is sg. and so the sense is 'Your Devotee'.
	3—Delete The gen. is 'objective gen'.
	14 (f. b.)— <i>Aməratātā</i> !
	6 (f. b.)— <i>nūrəm-ca</i> .
332	9—Yas. 31.6.
333	8—(are) these-Two.
	11—Most-loving ¹² .
	12—of-these-Two.
	18—May the most loving.
334	15—* <i>tē</i> * <i>Mainiyū</i> .
335	8—Yas. 28.2.
335	23—extant.
336	3— <i>ārd</i> .
338	1—as if <i>stōi</i> were.
	2—Barth., reading <i>stoi</i> .
	6 (f. b.)— <i>Add</i> (at end), Note atm. here.
339	12—33.14.
	14 (last word)—that.
340	1—* <i>Səvištō</i> .
	Footnote, Text— <i>Add</i> , 2. So S. 1, J. 3 and six other mss. See also Yas. 28.5. Geld. has <i>sevištō</i> .
343	14— <i>upasarga</i> .
345	Footnotes (line 2)—14. Orig. sg.
346	9—Yas. 28.2.
	18—(viii. 101.2)-
349	6 (f. b.)—also <i>Aśā yecā</i> .
351	2—* <i>Aməratātəm</i> .
	6— <i>pourutəmāiš</i> .
	Footnotes, Text— <i>Add</i> (at end), 7. So H. 1. and four other mss.; Geld. has <i>aməratātəm</i> , which spoils the meter.
354	2—RV. viii. 66.11.
356	8 and 9—asseverative.
357	24—Delete 'The' (last word).
	11 (f. b.)—Put semi-colon (;) after 'syntax' and <i>Add</i> , but I prefer to take it as 2/3.

Page	Line
358	9— <i>māθran</i> .
362	1—* <i>Ātrəm</i> .
	Footnotes, Text— <i>Add</i> , 3. Geld. has <i>ātrəm</i> .
363	12— <i>uśmasi</i> .
363	14—Barth.
	15—means.
	2 (f. b.)—by motion.
364	9— <i>draṣṭā</i> .
365	20—Your.
	Footnotes, Text (line 2)—9 (not 8); 10 (not 9).
366	18—2nd pers.
	2 (f. b.)—an epithet.
	last line—and 93.11.
367	3— <i>Aśvins</i> .
369	14— <i>lakṣayam...cihna</i> .
	last line—Delete he (first word).
375	2— <i>yaēšū</i> ⁶ .
377	Ftn. <i>q</i> —(under <i>aṅra</i>).
380	8—have been.
382	23— <i>vīdvā</i> .
	2 (f. b.)—vowels of all the other words of this <i>pāda</i> .
383	7—certainly.
384	14—opponents.
	Footnotes, Trans.— <i>Add</i> (at end of 23), orig. dat. inf.
385	Page heading— <i>Ahunavaiti</i> 7.11.
	5— <i>Haurvās...Aməratātas</i> .
386	14 (f. b.)—quoted by Barth.
387	6—opponent.
	13—On this.
	3 (f. b.)—ambrosia.
388	12—in-order-that ¹⁶ the-(promised)-blessing ¹⁸ .
	Footnotes, Text (line 2)—22-23 (not 21-22).
390	3— <i>rāśnām</i> .
390	11—* <i>a-ē-ta-ōng</i> .
391	5—* <i>civištā</i> ¹⁸ .
	Footnotes, Text (line 1)—Geld. reads <i>hū-karātā</i> .
	" " " — <i>Add</i> (at end), 18. Geld. reads <i>civištā</i> .
393	3 (f. b.)—allotted.
394	Footnotes, Text (line 2)—words separate.
397	3— <i>tā</i> .
	6— <i>fərašəm</i> (and) <i>haiθyəm</i> .
398	Page number is 398.
	13— <i>Haptaḥāiti</i> .
	26— <i>fərašəm</i> .

Line	Page
401	1—yahmāi. Footnotes, Text (line 2)—hyphen.
402	last line—repetition.
404	Page-heading—Yas. 43.1. Footnote <i>r</i> (line 1)— <i>Add</i> (at end of line), usually numbered viii. 52.10.
405	5—ayārē.
408	3—'inchoate'.
413	4—Aṣā.
415	13 (f. b.)— <i>sāhas</i> .
416	2— ⁺ Pourvim ¹² . 4—akēm ²⁰ . Footnotes, Text— <i>Add</i> (at beginning), 12. Geld. has <i>paourvīm</i> ; but he has mentioned my reading from J. 7.
417	7 (f. b.)—Yas. 31.8.
418	Page-heading—Uštavaiti 1.5. 7— <i>akēm</i> . 6 (f. b.)—Vernaculars.
423	4— ⁺ fərasyaī ²³ . Footnotes, Text (line 1)— <i>Add</i> , 23. Geld. has <i>fərasyaī</i> .
425	10—meaning. 25— ⁺ fərasyaī.
427	4— ⁺ Vasaso— ⁺ Xšaθrahyā.
428	8— $\sqrt{ug(h)}$.
429	3 (f. b.)— <i>bhūṣ</i> .
430	1— <i>bhūṣ</i> .
434	1— ⁺ mā ³ . Footnote, Text— <i>Add</i> (at beginning), 3. Geld. has <i>mōi</i> ; but the construction needs the accusative <i>mā</i> .
435	12— ⁺ mā ³ .
436	20—and 32.5.
437	4— <i>parīṭēm</i> .
438	4—zarazdāitiṣ.
	Footnotes, Text— <i>Delete</i> whole of line 3.
441	4—māzā-rayā. 21—Sraoṣ.
	Footnotes, Text (line 3)—Geld. reads.
442	16—warrants. 7 (f. b.)— $\sqrt{ug(h)}$.
443	1— $\sqrt{ug(h)}$. Footnote <i>r</i> , (line 5)—begins. Ftn. <i>r</i> , (line 2, f. b.)— <i>Dax'yuma</i> .
444	9— <i>mazē</i> .
445	3— <i>māzā-rayā</i> .

Line	Page
446	Footnotes, Text— <i>Add</i> (at end of first line), following J. 3. and K. 5.
447	8— <i>fravōixdūm</i> . 11— <i>tēm</i> ; (and) parenthetical. 12 (f. b.)— <i>Delete</i> 'the prayer for'. 7 (f. b.)— <i>dāreṣtītē</i> . 2 (f. b.) \checkmark <i>darēs</i> .
449	3— ⁺ frāstā. 5— <i>vispāiṣ</i> .
450	24—a parallel stem.
451	7— ⁺ frāsta.
452	6— <i>dānāk</i> .
453	4— ⁺ pouruš ²⁰ . Footnotes, Text (line 1)—J. 4. " " (line 2)— <i>Add</i> (at end), 20. Geld. reads <i>pourūṣ</i> .
454	1— <i>daxīat</i> . 11—J. 4. 2 (f. b.)— ⁺ pourūṣ.
459	2— <i>Delete</i> colon (:) after ā. Footnotes, Trans. (line 1)—8–9.
461	18—'co-operation', 'assistance'.
462	Footnotes, Text (line 3)— <i>Add</i> (at end), and has ^o <i>biṣ</i> .
470	14— <i>Add</i> (after fullstop), Sāyaṇa explains: <i>adha api ca</i> .
472	4—arēm-piθwā. Footnotes, Text— <i>Add</i> (at beginning), 31.
473	21— <i>hvarə</i> . Ftn. <i>j</i> — <i>Dātārem</i> .
475	1— ⁺ cazdōṇhvantəm. 2—the <i>η</i> .
478	10—increase.
478	3 (f. b.)—construe.
480	3— ⁺ uzəməm ¹⁵ . Footnotes, Text— <i>Add</i> (at beginning), 15. So H. 1 and ten other mss.; Geld. reads <i>uzəmēm</i> .
481	9— ⁺ uzəməm. 7 (f. b.)—Av.
483	5—One and.
484	3— <i>cā</i> ¹⁴ .
484	7— <i>Thee</i> ² .
485	5 (f. b.)— <i>ādiṣṭa</i> (neu.).
486	19—know.
488	5— ⁺ Vohū ²⁷ . 10—(and the Daēnā). Footnotes, Text (line 4)— <i>Add</i> (at end), 27. So S. 1 and five other mss.; Geld. has <i>vohu</i> ^o .

Line	Page	
491	17—	Commandments.
	26—	Thy.
492	3—	hacōmnā
494	10—	hacōmnā.
496		Footnotes, Trans. (line 1)— <i>Add</i> , 20. Or 'therefore'; orig. 3/3 dem. pron. <i>a</i> .
499	3—	*katārēm.
	4—	yē.
		Footnotes, Text— <i>Add</i> (at beginning), So S. 1 and J. 3; Geld. reads <i>katārēm</i> .
500	16—	*katārēm.
	5 (f. b.)—	Darius.
502	12—	(in iv. 18.9).
505	1—	niš...nāšāmā.
	19—	nāšāmā.
	10 (f. b.)—	they are not merely not.
	4 (f. b.)—	div.
508	8—	Yas. 28.5.
	18—	√šī-.
509	4—	Mazdā.
513	3—	*ciždi ²² .
		Footnotes Text— <i>Add</i> (at end), 22. Geld. reads <i>ciždi</i> . It is from √ciš-.
515	9 (f. b.)—	*ciždi.
516	6—	Guštāspasya.
517	5—	Māθrā.
518	2 (f. b.)—	Delete stem.
520	13—	(AV. vi. 130.1).
523	5—	the 4th and the 5th lines.
	22—	(mōi-'pi-vai-ti).
	27—	ta-ē(i)-byō.
529		Footnotes, Text, (line 2)—18 (not 16).
530	5—	43.10.
	5 (f. b.)—	Pers. pēšhā.
534	10—	manisyē.
	6 (f. b.)—	implication in √sru-.
535	19—	parenthetical.
536	14—	Yas. 30.5 and 6.
537	2—	*Aṇrēm.
		Footnotes, Text— <i>Add</i> (at beginning), 11. So S. 1, J. 3 and three other mss.; Geld. has <i>angrēm</i> . See notes, pp. 500-502.
538	29—	*Aṇrēm.
	5 (f. b.)—	<i>Add</i> (at end of line), The plu. is to be taken <i>ad sensum</i> as applying to the Followers of each Spirit.

Line	Page	
539	19—	fairer or fouler.
542	6 (f. b.)—	janjanābhāvant.
543	8—	have-I-realised.
544	9 (f. b.)—	yeḡhe hātām.
545	1—	dāt.
	29—	<i>Add</i> (after 'the Supreme'), (Mazdā).
547	4—	*Haurvātā-*Amərətātā.
548	10—	Ven. 2.1 etc.
	15—	<i>Add</i> (after 'mentioned above'), and certain abl. forms like <i>mazō</i> (Yas. 30.2).
		Delete 'But'; and <i>Add</i> , In most cases, however,.
	17—	Delete (mas.) after <i>vacā</i> .
		3/1 of <i>vac</i> (neu.).
551	2—	Yō ⁷ .
553	8—	Aryan *s.
	13—	RV. x. 95.4.
554		Footnotes, Text, line 1— <i>ro</i> (short final).
555	3—	vague.
557	4—	Yōm ¹⁰ .
	10—	Soul's-eye.
558	8—	asseverative.
564	3—	*Vohū-cā.
		Footnotes, Text— <i>Add</i> (at beginning), So Pt. 4 and four other mss.; Geld. has <i>vohucā</i> .
566	16—	in the Gāθā.
567	5—	*Urvaθō, *Brātā, *Ptā.
		Footnotes, Text—J. 2 and four other mss.
568	8 (f. b.)—	apastūtiš.
569	16—	*Urvaθō, *Brātā, *Ptā.
572	11 (f. b.)—	zamīn.
	10 (f. b.)—	kšam.
573	3—	dadhati.
574	6 (f. b.)—	sāštārō.
575	2—	*kamnā-*nā.
	4—	*rafəðrēm.
		Footnotes, Text (line 3)— <i>Add</i> , 21. So K. 4 and five other mss.; Geld. reads <i>ōðrēm</i> .
576	22—	word <i>kamna</i> .
576	11 (f. b.)—	ridicules.
	6 (f. b.)—	nā.
577	6 (f. b.)—	*rafəðrēm.
579	11—	Vohu ¹⁷ .

Page	Line
581	15— <i>Add</i> (after 'three words'), (<i>Vohū jimaṭ Manañhā</i>).
	22—dissyllabic.
582	1—* <i>vazdrēng</i> .
	5—* <i>Hū</i> . * <i>Cistōiš</i> .
	Footnotes, Text— <i>Add</i> (at beginning), 6. So C. 1 and two other mss.; Geld. has <i>važ</i> ^o .
583	3—* <i>vazdrēng</i> .
	18— <i>īōiθrahyā</i> .
	5 (f. b.)—to call.
586	1— <i>dritā</i> .
	2— <i>huzəntuš</i> .
591	2—* <i>Drujō</i> .
	Footnotes, Text— <i>Add</i> (at beginning), 8. Geld. has <i>drūjō</i> .
592	12— <i>ī-sa-ma-nō</i> .
	14—* <i>Drujō</i> .
593	16—34.15.
595	Footnote <i>a</i> , last line—Gujarāṭī.
600	2— <i>√ug(h)</i> (twice).
601	4— <i>Delete</i> —*before <i>yā</i> ¹⁶ and <i>Tōi</i> ¹⁷ .
	Footnotes, Text (line 2)— <i>Delete</i> whole of 16–17.
602	13—Yas. 29.2.
603	17— <i>Delete</i> * before <i>yā</i> and <i>Toi</i> ; and also the whole sentence "Geld. reads <i>yātōi</i> (one word)".
	19— <i>Delete</i> * before <i>Tōi</i> .
	2 (f. b.)— <i>Delete</i> hyphen (-) between <i>Aiā</i> and <i>hazaoīa</i> .
606	7—dissyllabic.
	Footnote <i>g</i> —pp. 1–14.
607	11—(6/1 mas.).
609	5—* <i>Drujō</i> .
	Footnotes, Text— <i>Add</i> , 26. Geld. has <i>drūjō</i> .
615	17—epithets.
616	17—Yas. 46.4.
617	Page-heading—Yas. 46.12.
618	2—[<i>nā</i> ^o].
	10—[<i>verily</i> ^o].
619	8—dissyllabic.
	10— <i>hvō</i> [<i>nā</i>].
	14—But I think.
621	3 (f. b.)—righteous (and) covenant.
623	6—line.
	21—ancestry.
624	2—32.10.
	16—33.1.

Page	Line
625	4— <i>Manañhō</i> .
626	last line (end)—in all these.
630	2–3— <i>āsu-jitīm</i> .
631	10— <i>dīdaiyēhē</i> .
632	2— <i>īštōiš</i> .
633	13— <i>īštōiš</i> .
	16— <i>cōiīēm</i> .
	12 (f. b.)—Yas. 33.2.
635	7— <i>varaiāiī</i> .
	13 (f. b.)— <i>fəraīōtəməm</i> .
	12 (f. b.)—conducive.
640	15—verse 8 repeats.
	6 (f. b.)— <i>Vahiitā-cā</i> .
642	last line—is the Source.
650	8 (f. b.)— <i>Patā</i> .
650	10— <i>Add</i> (after 'out'), by others.
657	1— <i>ādais</i> .
	3— <i>Daēvāiš</i> .
658	3—parenthetical.
	5— <i>ādaiī</i> .
	16—and takes.
	20— <i>āsaīutā</i> .
661	6— <i>mōi ā jimaṭ</i> .
662	6 (f. b.)— <i>vis-tā</i> —* <i>kərə-tiī</i> .
664	1—pres. pt.
666	21— <i>-cā</i> ⁷ .
669	12—parenthetical.
	14— <i>Delete</i> ⁴ after <i>mā</i> .
	3 (f. b.)—as one word.
672	3— <i>Mazdā</i> .
	4—* <i>pouruyehyā</i> .
	Footnote, Text— <i>Add</i> (at beginning), 22. Geld. reads <i>paouru</i> ^o .
	" Trans. (line 2)—14, 17–18.
673	19—45.10.
	9 (f. b.)— <i>Add</i> (after <i>Ārmaiti</i>), (Yas. 34.9; 44.7).
674	11 (f. b.)— <i>yō yaom karayeiti</i> .
675	3— <i>Aša</i> ¹⁴ — <i>vyām</i> ¹⁵ .
	10—for-increase ¹⁵ —of- <i>Aša</i> ¹⁴ .
	Footnotes, Text (line 1)— <i>āīēmō</i> .
676	6 (f. b.)— <i>Delete</i> —the whole line.
	5 (f. b.)— <i>Aiā-vyām</i> .
	" " " — <i>Add</i> (Before Barth.), I take this as a comp. with an accus. inf. as second member. Cf. <i>Aiā-ḥraḍaθāi</i> (31.16).

Page	Line
677	4—disyllabic. 6—parenthetical.
679	14—on this.
680	17— <i>ubjyāite</i> .
681	Footnote <i>b</i> (line 1)—Parsen.
682	Footnote, Text (line 1)— <i>āiḥi</i> .
685	1— <i>vīsantē</i> . 3— <i>urūpayeinti</i> .
686	18— <i>vīsantē</i> .
687	11— <i>urūpayeinti</i> .
694	8— <i>bāndvō</i> .
695	11 (f. b.)—Yas. 33.12.
701	Footnotes, Text— <i>antārō</i> .
704	12 and Footnote <i>p</i> —Herzfeld.
706	18—parenthetical. 7 (f. b.)—inchoative. last line—Pah. has done.
708	3— <i>huzəntuš</i> . Footnotes, Text— <i>Add</i> (at beginning)—6.
710	8— <i>huzəntuš</i> .
711	1— <i>mrūtē</i> .
712	14— <i>mrūtē</i> .
717	6— <i>Frašaoštra</i> .
718	6—Yas. 30.1.
720	1— <i>sāsnā</i> .
723	Footnote <i>f</i> . (line 3 f. b.)— <i>Jibānanda</i> .
724	last line—all is.
725	1— <i>Add</i> (after Kan.), says. 6 (f. b.)—divides.
728	2— <i>Add</i> , opening bracket at beginning of the line.
729	19—assigned.
730	23— <i>Delete</i> full-stop (.) after (Yas. 51.12).
733	Footnotes, Text (line 1)—root is <i>is-</i> .
736	3— <i>ərəzəjiš</i> . 4— <i>dāθəm</i> .
738	10 (f. b.)—as if it belonged.
741	12 (f. b.)—better than.
742	19 (at end)—close bracket.
743	10—revelation.
744	20 and 22—revelation (and) revelations.
746	6 (f. b.)—Yas. 28.2.
750	1— <i>*Zəvištyəng</i> . Footnotes, Text— <i>Add</i> (at beginning), Cf. Yas. 28.9; Geld. has <i>zəviš</i> .

Line	Page
751	11 (f. b.)— <i>Delete</i> the whole line. 5 (f. b.)—remarks.
754	14— <i>*pairi-jasāi</i> . 22—verb.
755	3—Barth. trans.
757	19—allotted.
759	3— <i>X^vəng</i> . Footnotes, Text, (line 2)— <i>*pairi-^vcīθ-^višt</i> . " " (line 8)—Geld. has <i>°θanān</i> .
761	2— <i>*isāi</i> . 4— <i>fərašōtəməm</i> . 15—possess. Footnotes, Text— <i>Add</i> (at beginning), 8. This is a form of <i>√is-</i> . Geld. has <i>isāi</i> .
762	2— <i>√ug(h), uj-</i> . 9— <i>yavašt...^visāi</i> .
765	2— <i>bāgəm</i> .
769	24— <i>Delete</i> the sentence "Note... <i>dōišā</i> ". 9 (f. b.)— <i>savanhō</i> . 7 (f. b.)—verbs (<i>dōišā</i> and <i>dāidī</i>) are sg.
777	21—'Life' or 'the World of Life'. 2 (f. b.)— <i>Delete</i> a noun.
778	8— <i>Add</i> , comma (,) after Geld.
779	Footnotes, Text (line 1)— <i>apəmē</i> .
782	1— <i>Yš</i> . 13— <i>Manō</i> . ¹⁷
783	16— <i>utayūiti-təviši</i> .
785	7—parenthetical.
787	1—2/1 fem. 23— <i>xšaodənhā</i> .
789	3— <i>*Drujō</i> . 6— <i>vanhuyā</i> . Footnotes, Text— <i>Add</i> (at beginning), 11. Geld. reads <i>drujō</i> .
790	1— <i>mā nā</i> . 2— <i>and nā</i> .
793	8 (f. b.)— <i>Maidyōi-Māgha</i> .
794	1— <i>*vaēpayō</i> . Footnotes, Text— <i>Add</i> (at beginning), 5. Geld. has <i>vaēpyō</i> . Meter requires the fuller form.
799	11—revelation.
800	20—Revelations.
802	13— <i>vorəxi-caīmanō -srōiθrii</i> .
805	10—parenthetical.

Page	Line	
808	10—Faith ⁷ .	
	13—Aša ¹⁶ .	
812	4—Vayh ⁵ uš.	
813	2—Dē-Jāmāspō.	
	15—parenthetical.	
814	Footnotes, Text (line 1)—Geld.	
815	10 (f. b.)—1/1 pft. ātm.	
816	11—life as contrasted.	
817	2—vispāhō.	
	4—uxdā.	
819	8—*Catalectic <i>pāda</i> .	
820	5— <i>spēnvaŋ</i> .	
821	Footnotes, Trans. (line 1)—13 (not 12).	
822	17—dissyllabic.	
823	2—Zoroastrian.	
	7—celebrities.	
829	2—is as.	
	16—'practise'.	
	last line—practise.	
830	Footnotes, Trans. (line 1)—3. May be omitted.	
833	1—Haecat ⁶ -aspānā ⁷ .	
	6 (f. b.)—POURŪ-CISTĀ.	
	Footnotes, Text (line 3)— <i>hudānvarāivā</i> .	
835	16—dissyllabic.	
840	1—vazyamnābyō.	
	Footnotes, Trans.—Add, 15. Lit., 'Life'.	
842	19— <i>anyo 'nyam</i> .	
	6 (f. b.)—in this word.	
843	13—despisers. ²⁴	
	Footnotes, Text (line 1)— <i>drūjō</i> .	
	" " " —24-25.	
846	25— <i>ajñānenāvrtam jñānam</i> .	
847	7—(12-12-8; 9-7-12).	
	Footnotes, Text (line 1)—Add (at beginning)—10.	
848	16—* <i>araxdiitō</i> .	
	26— <i>sākthi</i> .	
849	15—correlative.	
852	5 (f. b.)— <i>vīxibyō</i> .	
	5 (f. b.)—dissyllabic.	
854	1— <i>narēpiš</i> .	
	11—Add (at end of line), semi-colon (;)	
	13—Delete, ¹⁵ (above 'with').	
855	3 (f. b.)— <i>ta-nū-ō</i> .	
858	8—the-much-desired ³ .	

THE HOLY WORD OF THE RELIGION OF ZARATHUSHTRA AND THE HOLY IMMORTALS

In every Religion certain verses (or *mantras*) are regarded as specially sacred. Such are the "Gāyatri" of the Hindus, the "Lord's Prayer" of the Christians, the "Kalma" of the Muslim. Similarly in the Religion of the great Master Zarathushtra the most sacred verse is said to be the *Ahuna-Vairya* (or *Ahunavar*). More familiarly it is known from its opening words as *Yathā Ahū Vairyō*, or only *Yathā* for short. Even today Parsis of the older generation, especially in the villages of Gujarāt, invoke the help of *Yathā* when in difficulty, or before beginning any task. Thus they strive to gather spiritual strength through this *mantra*.

From very ancient times the praises of this verse have been sung in Zoroastrian Scriptures. The oldest extant collection of Avesta Texts known by the name of *Yasna* contains a very fine ancient commentary on this verse (*Yasna* 19), where this *mantra* is praised in no uncertain terms :

"The Sacred Word of *Ahuna-Vairya* did I, Ahura-Mazdā, repeat..... The Word which was before the Earth, before the Creatures, before the Trees, before Fire the Son of Ahura-Mazdā, before the Holy Man, before the Evil Ones,..... before all Corporeal Life, before all the Good Creation of Mazdā, the Seed of Asha.

"This Word of Mine, *Ahuna-Vairya*..... intoned without interruption and without omission is equal to a hundred other holy chants, O Spitama Zarathushtra.

"And whosoever in this corporeal life, O Spitama Zarathushtra, doth mentally repeat this Word of Mine, and further mentally repeating it doth mutter it, and further muttering it doth chant it aloud, and further chanting it aloud sings its praises, his soul will I, Ahura-Mazdā, help to cross over the Bridge into the Best World, into the Highest World, the World of Truth, the Realm of Eternal Light."

It has also been mentioned more than once that this *mantra* "saves body and soul". It is with the help of this Holy Word that the Divine Powers (the Yazatas) have conquered the Powers of Evil. It is also said that the Prophet Zarathushtra was sore beset by Angrō-Mainyu (the Evil One) whilst He sat meditating on the fundamental laws of Ahura-Mazdā. Angrō-Mainyu tempted Him with the sovereignty of the Earth, if He would but renounce the "Faith of Mazdā-worship". In reply the Master chanted aloud the *Ahuna-Vairya*, and the wicked Angrō-Mainyu "fled howling to his own abode of utter darkness".

Thus from immemorial times this Sacred Verse has been held in high veneration and its praises have been sung in all ages. Even to this day devout and orthodox followers of Zarathushtra believe implicitly in the mystic efficacy of this *mantra*. If any Zoroastrian is unable to read

(2)

and write and thus cannot read his prayers from a book, he may instead repeat this *Ahuna-Vairya* verse a certain number of times. Until quite recently it used to be the custom amongst the Zoroastrians to take the pledge of reciting this *mantra* 100000 times for the repose of the soul of a dear departed one.

There must be some substratum of truth in all these beliefs, and some very valid reason for all this veneration in which the verse is held. In the traditional lore of Zoroastrianism, handed down in unbroken succession through a long line of priests and teachers, the same reverence for this *mantra* is apparent. Opinions, however, differ as to the exact meaning and purport of this verse, even among the priests who cling to the orthodox teaching.

Western scholars, versed in the science of comparative philology, have translated this *mantra* in the most varied ways. In the course of my own studies I have read nearly fifty different versions made by as many scholars. No two translations agree completely, for each scholar looks at it in accordance with his own individual inclinations and prejudices. But in all these western translations there are two common factors : (1) their European bias and (2) their Christian preconceptions. Both these are clearly present in greater or lesser degree in every version by these western scholars. In the first place they are by no means prepared to accept that the *Ahuna-Vairya* is *the most ancient verse* in the Avesta Scriptures. In the second place they are not prepared to concede that there is anything very deeply mystic or spiritual in it. In short, no western scholar so far has tried to explain this verse from the Zoroastrian point of view.

Some Parsi and Hindu scholars have also given us their ideas about this verse. The majority of our Parsi scholars have given, with a few minor changes, the western version that has appealed the most to them individually. The attempts by Hindu scholars lack the deeper acquaintance with Zoroastrian life and scriptures. So far no version by a Hindu scholar has given satisfaction to us Zoroastrians.

It is no exaggeration to state that the *Ahuna-Vairya* is the earliest among the Avesta Texts. The rules of modern comparative grammar prove this without any doubt. The oldest portion of the extant Avesta Texts are the *Five Gāthās of Zarathushtra*. And the name of the very first *Gāthā* is *Ahunavaitī*, which clearly indicates its connection with the *Ahuna-Vairya*, and demands its pre-existence. In fact, I believe that the *Ahuna-Vairya* is the foundation upon which the teaching of *Gāthā Ahunavaitī* rests. The *Gāthās* rank among the "Bibles of Humanity" and should command our reverential study just as much as the Upanishads, the Bhagavad-Gītā, the Dhammapada, the Qur'an, the Old and the New Testaments, and other sacred Scriptures of the world. These

(3)

Gāthās are among the most precious possessions of humanity and they are the very fountainhead of the Teaching of Zarathushtra. The most important (as well as the longest) of these is the First, *Gāthā Ahunavaitī*. And the true key to its understanding is the *Ahuna-Vairya mantra*. Hence it would be but a true statement if we assert that the *Ahuna-Vairya* is the very root of the Zoroastrian Faith.

The place of Zarathushtra among the Prophets is unique. He was born not merely to teach and uplift the Iranian race so many thousand years ago, but His was the Message meant for all humanity and for all ages. For Zarathushtra was not merely the Prophet of Iran, but He was the WORLD-TEACHER, and His Message is the Eternal Teaching of TRUTH, LOVE and SERVICE. His Message has a very special value for humanity today.

The Hindu tradition has held that whenever there is an excess of Evil upon earth there is an outpouring of Divine Grace in the shape of a great Teacher. It is narrated in the *Śrīmad-Bhāgavata* (x. 1. 17-18) that :

"The Earth oppressed by schemes of princes proud,
 "Leagued in their might with countless Demon hosts,
 "Bowed down with this great burden, she approached
 "Her great Creator, seeking help from Him.
 "Wearing the shape of Cow, two streams of tears
 "Flowing adown her face, lamenting loud
 "And piteously, with heavy heart she stood,
 "And poured out to her Lord her suffering soul."

In answer to this appeal, we are told, Śrī Krishna was born. The verses quoted above from the *Śrīmad-Bhāgavata* are almost a paraphrase of the first verse of *Gāthā Ahunavaitī*, and in Iran, in answer to this appeal of Mother-Earth, Zarathushtra was born. While sending Zarathushtra down upon Earth to succour mankind, Ahura-Mazdā Himself says that he was "the only one who kept all Our Commands". Such was the World-Teacher Zarathushtra, in a sense a Divine Incarnation. Our later tradition has actually exalted Him to the level of a *Yasata*, a Divine Being, "worthy of worship".

Now, if, as I suppose, the Message of the great Master was founded upon the *Ahuna-Vairya*, it seems perfectly reasonable that the Zoroastrians should regard this verse as being specially "holy". Personally, as a result of my studies, I have arrived at the conclusion, and believe most sincerely, that this *mantra* explains to us the Eternal Laws of Life and Progress, and that, therefore, it should be translated and explained from that point of view.

The *Ahuna-Vairya* consists of three lines of 16 syllables each. Each line is divided by a cesura into two *pādas* (parts), and each *pāda*

(4)

constitutes a unit of meter as well as a unit of sense. So while translating one must strictly bear in mind the scheme of the meter, particularly the position of the cesura.

I now give here my own literal rendering of the *Ahuna-Vairya*. Of course it does not agree completely with that of any other scholar. This is not the place to enter upon long etymological or grammatical dissertations. But in justice to myself I may say that, while translating, I have set aside all my preconceptions about religion and mysticism and have only thought of grammar and philology. I have not twisted or strained a single word to suit my own notions. I may also add that this version represents the result of frequent revisions and polishing through many years of study and thought.

The *Ahuna-Vairya* (arranged *pāda*-wise) runs as follows :

yathā¹ Ahū² vairyo³,
 athā⁴ Ratush⁵ Ashāt⁶-chīt⁷ hachā⁸ ;
 Vangheush⁹ dazdā¹⁰ Mananghō¹¹
 shyaothanānām¹² angheush¹³ Mazdāi¹⁴ ;
 Xshathrem-chā¹⁵ Ahurāi¹⁶ ā¹⁷
 yim¹⁸ drigubyō¹⁹ dadat²⁰ vāstārem²¹.

The following is a *literal* translation, taking *pāda* by *pāda* :

Just-as¹ the Sovereign-Lord² (is) all-powerful³,
 so⁴ (is) the Spiritual-Teacher⁵ by-reason-of⁶ (his) store⁷
 -of-Asha⁸ ;
 the gifts¹⁰ of Vohu⁹ Manō¹¹
 (are) for works¹² (done) for the Lord¹⁴ of Creation¹³ ;
 and-the-Kshathra¹⁵ of Ahura¹⁶ (descends), indeed¹⁷,
 upon (him) who¹⁸ becomes²⁰ a Shepherd²¹ to the meek¹⁹.

More freely this may be rendered thus, still adhering to the *pāda* by *pāda* arrangement :

As Lords-Temporal work their will on Earth,
 So by their gathered ASHA Teachers WISE ;
 The gifts of VOHU-MAN' come as regard
 For deeds done out of LOVE for Lord of Life ;
 Ahura's KSHATHRA surely cometh down
 On him who SERVES with zeal his brother meek.

It is clear that there are three distinct statements in this verse, and these may now be considered in detail. Each enunciates a profound Eternal Truth.

The first line states the first great Truth of Life :

"As Lords-Temporal work their will on Earth,
 "So by their gathered ASHA Teachers WISE."

(5)

In Hindu Scriptures we have the distinction between *Rājā* (King) and *Rishi* (Sage), and in the Iranian Avesta we read of the *Ahū* (the Lord-Temporal) and the *Ratu* (the Spiritual Teacher). The *Ahū* is the acknowledged Head, the Sovereign, of his country. In Iran he belonged, as also in India, to the Warrior-class. Among his people his position was always the first and his authority undisputed. He attained to that position by the strength of his arm and by his prowess as a Warrior. But the *Ratu* (the *Rishi*, the Spiritual Teacher) is equally great, and equally deserving of our veneration on account of his "store of Asha".

In the word *Asha* is contained the true essence of Zarathushtra's Teaching. We Zoroastrians today speak of a person as *ashō* (i.e., possessing Asha), and we mean thereby a person whom the world regards as "good". But the original implication of the word is far deeper. Today the word *ashō* implies only bodily purity, adherence to religious rites and customs, and ordinary goodness of character. If, however, we go back a thousand or fifteen hundred years, we find the same word in the literature of Sasanian Iran, where it implies, above and besides what it means today, purity of mind and soul, control of the senses, a loving heart and other similar spiritual virtues. If we go back still further, we find it mentioned in Avesta Literature that the Divine Beings, the *Yazatas*, are also *ashō*. These great Divine Powers fulfil their tasks in accordance with Asha. Each one of them has been called "Lord of Asha". Finally in the fundamental texts of the Avesta, in the *Gāthās* of Zarathushtra, our whole life is described as founded upon Asha. We are also told that the whole Creation is progressing along "the Path of Asha". There are two significant passages in the Later Avesta Texts which bring out this deeper and loftier meaning of Asha. In Yasna 60.12 the worshippers express the wish that, "Through the best Asha, through the highest Asha, may we get a vision of Thee, may we draw near unto Thee, may we be in perfect union with Thee". And in Yasna 71.11 we are told that, "There is but one Path—the Path of Asha—all others are false Paths".

This word Asha occurs in the Avesta Texts in a variety of forms, making a regular series : *asha*, *arsh*, *eresh*, *arta*, *ereta*. The last variant is clearly the *rita* of the Veda. It is also quite clear that the Avestan *asha* and the Vedic *rita* are two variants of the same word. In the Veda also *rita* is associated with Divine Powers like Agni, Varuṇa, Mitra and others, and they have also been called "Lords of *Rita*". In the Veda we are also told that *Rita* supports and upholds all Creation.

Thus one fact emerges for certain, that in the "Aryan" period (i.e., before the Iranian and the Indian Aryans separated) the idea of *Asha-Rita* had been fully developed and accepted. In our modern days of critical research most scholars believe implicitly that such deep and fundamental ideas (like those we have postulated for *asha*) would be

(6)

utterly impossible at that remote period in the history of mankind. Particularly those educated with the western bias, and trained in western methods, find it hard to accept the conclusion we have reached, viz., that the most ancient texts (both in Iran and in India) have reached heights of human thought about Creation and the Creator and about the ultimate destiny of man, which are beyond the comprehension of the average "educated" man of today. The famous Belgian author, Maurice Maeterlinck, in his work on *The Great Secret* has proved conclusively that the ideas and ideals embodied in their Sacred Books by the Rishis of India and by the ancient Sages of the Aryas, have never been surpassed by mankind since their days; indeed, these have been seldom even equalled. This is certainly true of modern religious thought as compared with the ancient.

Western scholars today teach us that religious thought has been born in ignorance, and that early religions have been "gropings in the dark". They have called the early religions of Iran and India mere "babblings of infant humanity". In their opinion religion advances and becomes purer and higher with the advancement of material culture and scientific discovery. The truth as regards religious thought is the exact opposite. However wide and deep the material and the scientific knowledge of today may be, still in true *spiritual* knowledge and in the matter of "the Secret of the Self" the majority of our modern teachers are but infants. They can scarcely comprehend the radiance of the inner illumination and the Divine Intuition with which our Rishis and Prophets have approached these fundamental truths of Life. To the moderns the Message of Zarathushtra is merely "very wonderful" for the age in which He lived. They acknowledge that He was the greatest of His age; but, they add, any learned Professor today would know far more than He ever did! This shows the uttermost limit of the absurdity of applying our present-day materialistic standards to the grandest Teachings of the Teachers of the past.

Only those who have tried to study the mystic lore of the Self, who have striven to lead the spiritual life and to acquire the purity of heart and mind, can grasp the inner meaning of the words of these ancient Teachers. The Founders of World-Faiths, the Rishis of the Vedas and the Chanter of the *Gāthās*, all have spoken from the *heights of Divine Wisdom*. Their words are neither ignorant "gropings in the dark", nor are they the primitive "babblings of infant humanity". They are the outpourings of the true MAHĀTMĀS (Great Souls) who had attained the Perfect Stature and had beheld the Eternal Radiance of God. They had taught to Their own Disciples the inner Truth of Their Revelation. But in course of time the later generations of Disciples could not grasp the full significance of Their Message. From that time the original Teaching began to be shrouded in the mists of superstition and ignorance.

(7)

The history of every religion, ancient or otherwise, proves the truth of this contention. The Founder is always a Great Soul, far above the average humanity, a veritable Master of Wisdom; and usually the majority of His immediate Disciples are also men considerably above the common average in their true spiritual insight. It is in later ages that superstitions and ignorant practices begin to creep over the pure teachings of the Prophet. And unfortunately these superstitions and doubtful practices pass in later times as the fundamentals of religion.

Hence while translating the fundamental, i.e., the most ancient, Texts of a religion we must bear in mind one important principle. *The words must bear the significance they had in those days.* All later changes and nuances must be discarded. Moreover the words must bear the sense they had in the mouth of the Prophet Himself. It follows naturally that these ancient words must be made to bear *the highest spiritual connotation* they are capable of bearing.

So now we may try to understand somewhat the original significance of the word *asha*. We have seen that *asha* in the Avesta (and *rita* in the Veda) is associated with Divine Beings. In both the Avesta and in the Vedas though we find the worship and invocation of numerous Deities, we have also the clear statement that all are but facets of the One Supreme Being. "The TRUTH is one, the wise in many ways describe it", says the Ṛgveda (i. 164.46). In the *Gāthās* this Fundamental Power, the One Supreme Being bears the name of AHURĀ-MAZDĀ. This is a double name, and it means "the Lord of Life (*Ahurā*) and the Creator of Matter (*Max-dā*)". The Supreme Being is thus recognised as the Lord of Life as well as of Matter. In the words of later Hindu teaching He is the *Īśvara*, from Whom have emanated both Purusha (Spirit) and Prakṛiti (Matter).

This Ahurā-Mazdā has been described several times in the Avesta as "He who is highest in Asha, who has advanced the farthest in Asha". In the *Gāthās* He is described as being "of one accord with Asha". This seems to me to represent the very apotheosis of the word *asha*, for here we find Asha raised to the level of Ahurā-Mazdā Himself. The Supreme is also pictured as journeying along the Path of Asha at the head of all His Creation. Only one conclusion can now be possible as to the meaning of Asha, viz., that Asha (as also *Rita*) is the changeless Eternal Law of God, His First Plan according to which all this universe has come into being, and obeying which it is progressing towards its destined fulfilment. The best definition of this Asha-Rita I remember is contained in the last inspired stanza of Lord Tennyson's *In Memoriam*.

"That God which ever lives and loves,

"One God, one law, one element,

"And one far-off divine event

"To which the whole creation moves."

This, it seems to me, is the true significance of Asha-Rita and its inner meaning.

To realise this Asha in all its fullness requires the highest Spiritual Wisdom. There have been Supermen—rare indeed amongst us today—who have understood the full import of this great Ideal. Only these have the right to be called Ratus (Masters of Wisdom) or Rishis. And as the *Ahuna-Vairya* asserts, the Ratu's power upon Earth is supreme, just because He possesses the Supreme Wisdom of Asha.

The first line of the *Ahuna-Vairya* thus also hints at the Path of Knowledge (the *Jñāna-Mārga*). However great a Sovereign may be in worldly pomp and power, yet the Sage dwelling in his hermitage is his equal, because he possesses the holiest thing in life, the Spiritual Wisdom of Asha.

The next step for us is to know how this Supreme Wisdom is to be acquired. The second line of *Ahuna-Vairya* teaches us that :

"The gifts of VOHU-MAN' come as reward
"For deeds done out of LOVE for Lord of Life."

All human acts are to be traced to the desire of attaining happiness. The average man believes that working for one's own self, with no thought for others, can secure true happiness. By very slow degrees, after unnumbered bitter experiences, the human soul begins to perceive that the path of selfishness does not lead to happiness. If we look to our own welfare and are unmindful of the interests of others, we become entangled in the "chains of action". We are responsible for our action and we have to bear the fruit of the evil caused to others, directly or indirectly, by our acts. The only way to escape this bondage is to dedicate all action to God, to perform every act "in His Name", and with the sole object of furthering His Plan. The *Bhagavad-Gītā* (9.27-28) has also emphasised this truth, for Śrī Krishna says :

"Whate'er thou doest, Prince!
"Eating or sacrificing, giving gifts,
"Praying or fasting, let it all be done
"For Me as Mine. So shalt thou free thyself
"From *Karma-bandh*, the chain which holdeth men
"To good and evil issue, so shall come
"Safe unto Me—when thou art quit of flesh—
"By faith and abdication joined to me!"

So also Vyāsa the great Rishi and compiler of all the ancient texts is reported to have summarised the teaching of all religion in one line,

"Good to others brings us good, evil to others ill."

Working for one's self is inseparable from doing evil to others. The opposite method, doing good to others is the only true way of

happiness. Helping the progress of God's World can only be achieved by unselfish work. God's Wish and Plan is that all shall march onwards to Perfection, and that all souls shall attain to that happiness which is their right. Helping this onward march of God's Universe is the one duty of every human being. This constitutes the true humanity of man, the blossoming forth of the Divine within him. He who orders his life thus and offers every act to the Lord of Life gets as his reward "the gifts of Vohu Manō".

The literal meaning of the name Vohu Manō is usually given as "Good Mind". This name also might be considered in greater detail and from the point of view of the deeper truths implied in it. If we trace the word *vohu* to its origin, we find it derived from an ancient root *vah-* (Skt. *vas-*), to love. And so the one thing essential for "Good Mind" is *all embracing LOVE*. "Mine" and "thine" have no place in "Good Mind". One who has realised this truth regards everyone else as himself. Jesus taught mankind, "Love thy neighbour as thyself"; and the same teaching is implied in the name VOHU MANŌ. With the exclusion of selfishness this Vohu Manō begins to grow within us, and we then begin to realise what His gifts are. We begin to understand how this all-embracing Love can grow from more to more. In the New Testament (1. Corinthians 13.13) St. Paul has spoken of Faith, Hope and Love and has declared Love to be the greatest of the three. And it is a fact that all Founders of Religions have pointed to Love as the one goal of Creation. Love is indeed the Wish and the Plan of the Creator.

Vohu-Manō thus stands for LOVE, and His Love embraces not human beings alone but extends to our "younger brothers", the animals, as well. In later Zoroastrian Theology Vohu-Manō is the special "Guardian Angel" of animals, particularly of cattle and other creatures useful to man. The second day of every month in our calendar is named *Bahman* (Vohu-Manō) and so is consecrated to Him. He has three other Deities "associated" with Him in guarding the animal kingdom, and the days of the month consecrated to them are the 12th, 14th and 21st. On all these four days orthodox Zoroastrians, though normally meat-eaters, abstain from flesh food. Some even go further and eat no flesh during the whole of the 11th month of the year, which is also named *Bahman*.

When Vohu-Manō's Love begins to sprout in the human heart, the mind naturally gets a clearer idea of God's Plan, and is thus enabled to take a more intelligent and more active share in furthering God's work upon earth. Thus Love supplements and carries forward the truths learnt through Knowledge.

The way of Vohu-Manō is the Path of Devotion (*Bhakti-Mārga*). Ordinarily we understand by "devotion", man's love for his Maker. But loving an intangible, invisible Deity is not easy for the average

human being, especially when he regards Him as someone outside. The average man can hardly have any conception of the *formless* God, supposed to be dwelling somewhere "on high", and loving Him is a still harder task. But Love can always be shown to *an individual being*, and hence the finest way of expressing our Love and Devotion for God seems to me to consist in loving Him in "God, our Brother-Man". This is the transformation of the worship and adoration of the Abstract Godhead into Love of Humanity. The first act of worship would be doing good to our Brother-Man. This is the inner meaning of performing all acts in the name of the Lord of Life. Vohu-Manō's supreme gift—LOVE—comes only to him who has achieved this wonderful transformation of Worship of God into Love of Man.

This double attainment of Knowledge and Love should not remain merely an achievement resulting in the satisfaction of one particular individual. The inner achievement has to be translated into outer WORK, and put into practice in our daily life in the world. In the second line of the *Ahuna-Vairya* we have the word *shyaothananām* (works or deeds), and the implication of this word is explained in the third line. We Zoroastrians always wear the sacred shirt (the *Sudreh*) and over it we tie the triple-wound sacred girdle (the *Kusti*), which is secured by two knots in the front and two behind. Every day while saying our prayers the *Kusti* has to be untied and tied on again to the recitation of certain texts. The noteworthy point is that the two knots in front are to be tied while reciting the *Ahuna-Vairya* twice, and the actual tying of the knot is to be at the word *shyaothananām* (works or deeds). So works or deeds form the keynote of the *Ahuna-Virya*.

The third line tells us about the secret of these knots and about the secret of work :

"Ahura's KSHATHRA surely cometh down

"On him who SERVES with zeal his brother meek".

This line points out the Path of Service (*Sevā-Mārga*). After having gained Knowledge and after having filled the heart with Love, the fulfilment and the crown of human life should take the form of Service of Brother-Man. Our Aryan myths have tales of men who were great both in knowledge and in devotion, but fell short of perfection because they failed in this Path of Service. In their pride they demanded rather than rendered service. Such were King Jamshed in the Iranian Saga and Rāvaṇa in Hindu tradition. It is Service alone which crowns human life with Perfection.

The Service is to be for our "brother-meek". In the original the word *drigu* (meek) is used in the sense in which it has been used by Jesus in the Sermon on the Mount. It implies that the person to be helped has the inward urge towards spiritual life but is thwarted by

adverse environment, such as lack of worldly position, or poor intellect or physical unfitness. There are many of our brother-men who are "poor" in this sense. The gifts of God have been given to us not to be stored up but to be shared with our "poorer" brothers. There is the well known saying, "What I gave away I have, what I saved I lost". This is true of all blessings we receive from Heaven. Nothing ever decreases by sharing. Storing up anything for oneself is a sin and a crime against humanity. We have to transform ourselves into channels through which God's blessings may flow continuously and reach our brothers everywhere around us. We are not meant by God to be stagnant and stinking pools of His gifts. His life-giving blessings shall lead us onwards to Perfection only if they flow from us in turn towards others. But this service has also to be discriminating.

The reward for such service is the KSHATHRA of God, His power, His Creative Energy. A famous leader had said that "the best reward for service is power to do greater service". Once a person makes himself a channel through which God's blessings may flow, his whole life becomes a continuous source of happiness to all those around him. His Knowledge and his Love both increase in proportion to the Service he renders. The channel through which the Power of God descends upon him, becomes continuously wider and deeper, until at last it becomes a great and fertilising river, giving life and strength to all. The beautiful Hindu legend of the descent of the heavenly Gangā teaches the same truth. Śiva out of His great love for Creation drank up the poison that threatened to overwhelm the world, and as reward the heavenly Gangā of Knowledge and Love descended upon His head.

Such is the inner meaning of the *Ahuna-Vairya*. This sacred Verse clearly indicates the Three Paths to God—the Path of KNOWLEDGE, the Path of LOVE and the Path of SERVICE. Moreover it indicates the manner in which these three are interrelated and we are given the clear hint that all three are needed for reaching Perfection.

God has granted mankind three inestimable gifts—the HEAD, the HEART and the HAND. Through the fullest and most perfect use of these three can a man hope to attain his Goal and to obtain his Divine Heritage. This is the Message of the *Ahuna-Vairya*. When God created the Universe and Man, it was His Plan that man should reach His full stature and be as perfect as his Father in Heaven is perfect. This is the ultimate Goal, the "One far-off divine event, to which the whole Creation moves".

Therefore it has been said that this Holy Word existed "before all the Creation of Mazdā". For this Holy Word explains the idea underlying Creation itself. Nor is the praise of this Sacred Verse vain, that he who chants this Holy Verse with full understanding of its meaning and sings its praises (by translating it into his own daily life), shall be

led into the Realm of Eternal Light. And the other assertion that "the *Ahuna-Vairya* protects both body and soul" is also equally true.

With Ahura-Mazdā, the Supreme Creator and Ruler of the Universe, six other great Beings are mentioned in the *Gāthās*. These are named Ameshā Spentā which name is usually translated as "Holy Immortals". Western scholars have always regarded Them and Their names as "personified qualities" of the Supreme; but I do not quite agree with this view. They are indeed, in most places where their names occur, spoken of as distinct Entities or Beings. They may best be regarded as "Rays" or Aspects of the Supreme Godhead. We sometimes have them all addressed together in the plural number as *Mazdāo Ahurāonghō*, the "Mazdā-Ahurās" which name includes the Supreme as well.

These six Holy Immortals are grouped in two triads, one representing the "active" or Father-aspect of the Supreme and the other the "passive" or Mother-aspect. We have already noted above that the name Ahurā-Mazdā itself implies this duality of the Life-side and the Form-side of the Supreme. And in the *Gāthās* one or the other of these two names may be used according as the Life-side or the Form-side has to be emphasised. And sometimes we get the double name also, as Mazdā-Ahurā or as Ahurā-Mazdā.

With Ahurā, the Lord of Life, are associated the three Rays of the Father-side, Asha, Vohumanō and Kshathra. With Mazdā are associated the three Rays of the Mother-side, Ārmaiti, Haurvatāt and Ameretatāt. It may also be noted that the three names of the Mother-side are *feminine* in gender, while the names of the three on the Father-side are neuter. It may be also noted that Asha-Ārmaiti form a notable pair throughout the *Gāthās*.

Each of these six should be regarded as an Aspect or as an Emanation of the Supreme. And these names imply also certain aspects of Life, especially of Spiritual Life, closely connected with the fundamental characteristic of the Ray.

The traditional Pahlavi commentary on the *Ahuna-Vairya* points out that the names of the first three Holy Immortals occur in order in the three lines of that Sacred Verse. And with these three Father-aspect names the other three of the Mother-side may also be understood. So we see that in the fundamental Verse itself we have all the Holy Immortals implicitly recognised.

ASHA (*Asha-Vahishta* or *Ardibehesht* in later Theology) is the First Ray. He represents the Divine Will which has planned out our Universe. So He stands for the Plan of God, the realisation of which

constitutes the Goal of our human life. For human beings Asha implies Truth and Righteousness and all that helps forward the progress of the world. He also implies the Knowledge that leads us to recognise and to realise the Divine Plan. Thus the Path of Asha is the Path of Knowledge, the *Jñāna-Mārga* of the *Gītā*. All these implications are to be found in the various verses of the *Gāthās*. In later Zoroastrian Theology Asha-Vahishta represents the Fire, the holy symbol chosen by the Prophet to typify His Religion. He is the Guardian to Humanity.

VOHU-MANŌ, the "Second Ray" of the Father-triad, represents Divine Love. He is the Love that transcends all bounds of time and space. In human life Vohu-Manō stands for Love of God—the Devotion of the Mystic. The Path of Vohu-Manō is the Path of Love, the *Bhakti-Mārga* of the *Gītā*. Love of God is best shown by loving His creatures. So Vohu-Manō implies Brotherhood of Man. Ultimately this Love shall enfold all living beings within its embrace. Hence the statement in our later books that He is the Guardian of the Animal Kingdom.

KSHATHRA (also named *Kshathra-vairya* or *Vohu-Kshathra*) is the "Third Ray" of the Father-triad. He represents Divine (Creative) Activity. In human life He stands for our supreme activity—Service of Mankind. Thus the Path of Kshathra is the Path of Service, the *Karma-Mārga* of the *Gītā*. In later Theology Kshathra-Vairya (*Shahrivar*) is the Lord of the Mineral Kingdom.

The Mother-triad represents the Form-side of the Divinity. These three definitely have human meanings and refer to "virtues and rewards" connected with our life upon earth. Each of these corresponds to one of the Father-triad, and thus we get three pairs. Of these three pairs Asha and Ārmaiti stand closest in the *Gāthā*. The other two are scarcely ever mentioned together with their counterparts from the Father-triad.

ĀRMAITI (or *Spentā-Ārmaiti*) is the chief "ray" of the Mother-triad. In fact She typifies the *Mother*. She works with Asha in building up our Faith, and residing in the heart of each human being. She is our true Watcher. She represents unshaken, unswerving Faith and Devotion. She stands, therefore, for Stability and Loyalty. She is our Inner Mentor, steadfast and true, who helps us when we are "tossed about in doubt". In Later Theology Spentā Ārmaiti (*Spendārmad*) represents Mother-Earth. She guards us throughout life and receives both our bodies and our souls when we pass out.

HAURVATĀT (*Khōrdād*) is Wholeness or Perfection. She is the Ideal for every human being and She is the Reward that comes to a life dedicated to Love and Service. Beginning with physical health and well-being, Haurvatāt also represents spiritual growth and the attainment of Perfection. Her "companion" is Vohu-Manō, for Love alone

THE THREE SACRED VERSES

AHUNA-VAIRYA

¹ ya⁹ā ² Ahū ³ vairyō
⁴ aθā ⁵ Ratuš ⁶ Ašāt-⁷cī ⁸ hacā;
⁹ Vanh³uš ¹⁰ dazdā ¹¹ Man⁷hō
¹² šya^oθananām ¹³ a^hh³uš ¹⁴ Mazdāi;
^{15a} Xšaθrōm ^{15b} -cā ¹⁶ Ahurāi ¹⁷ ā
¹⁸ yim ¹⁹ drigubyō ²⁰ dadat ²¹ vāstārōm.
 (7-9; 7-9; 7-9)*
¹ Just-as the Sovereign-Lord ² (is) all-powerful, ³
⁴ so (is) the Spiritual-Teacher ⁵ by-reason-of the-store- ⁶
 of-(his)-Aša; ⁷
⁸ the gifts of Vohu Mano ⁹
¹⁰ (are) for deeds (done) for the Lord of Creation; ¹¹
¹² and the Xšaθra of Ahura (descends), indeed, ¹³
¹⁴ upon (him), who becomes a Shepherd to the meek. ¹⁵

Free English Rendering :†

As Lords Temporal work their will on Earth,
 So by their gathered Aša Teachers *wise* ;
 The gifts of VOHU MAN' come as reward
 For deeds done out of *Love* for Lord of Life ;
 Ahura's XŠAθRA surely cometh down
 On him who *serves* with zeal his brothers meek.

* At the end of each verse I have indicated thus the number of syllables in each *pāda*. The scansion is shown in the Metrical Index.

Trans. : 15a-15b. Tradition takes this as one word in order to bring the total o. words to 21, corresponding to the 21 original *Nask*s of the Avesta. 16. 4/1 for 6/1f 18. Orig. 2/1. 20. Lit. 'makes'.

† This is by myself. All the five *Gāθ*s have been published by me with this free English rendering (1947).

Ahuna-Vairya—Introduction.

The three holiest and most sacred verses in the Avesta are the *Ahuna-Vairya*, the *Ašəm-vohu* and the *Yeŋhe-hātām*. These are interspersed copiously throughout the Texts as arranged for the ritual, and in every recital and in every ceremony these are bound to occur several times. Even an utterly illiterate Zoroastrian is taught to recite these and repeats these a certain number of times with the help of a rosary in lieu of other daily prayers.^a It has been said in the *Vendīdād*^b that whenever they occur the *Ahunavar* is to be repeated four times, the *Ašəm-vohu* three times and the *Yeŋhe-hātām* once in the course of certain rites.

Of these three the *Ahunavar* is regarded as the most sacred as well as the most ancient. It has been regarded by Zoroastrian tradition as pre-Zarathuštra in age. It has a commentary on it in the Avesta language, which is the 19th Hā of the *Yasna*.^c In Ven. 19.2 Zarathuštra is described as using the *Ahunavar* as a weapon against demons. The *Sraoša Yašt*^d says that the *Ahuna-Vairya* constitutes 'the victorious weapon' of *Sraoša* and the *Hādōxt*^e calls it *vācām vərəθrajaštəmō* (the most victorious of (sacred) words). "The pronouncing of that formula *Ahuna-Vairya* increases strength and victory in one's soul and piety".^f The Parsis have got such a traditional faith in its efficiency that in times of difficulty and trouble they exclaim *Yaθā, tāri madad* (*Yaθā*,^g thy help!). There is also a tradition, mentioned in the *Yas.*,^h that if this verse is chanted in the proper meter and with the proper intonation and with an understanding of its meaning, the merit resulting from such recital equals the chanting of a hundred other chants.

The correct position of this verse in the Avesta Texts is *Yas.* 27.13, i.e., immediately preceding the *Gāθā Ahunavaiti*. *Ašəm-vohu* and *Yeŋhe-hātām* follow as verses 14 and 15 and then there are certain ritualistic formulas. Geld.ⁱ definitely asserts that "of these two prayers^j with the *Yeŋhe-hātām* in paragraph 15 the Introduction to the *Gāθās* consists".

This verse is the very basis of *Gāθā Ahunavaiti* and so naturally it must precede it immediately. Indeed the very name of the *Gāθā—Ahunavaiti*—clearly implies this, for it means the *Gāθā* 'of the *Ahuna* (-*Vairya*)'. Undisputed tradition, embodied in the *Yasna*,^k asserts that this word existed "before the heavens, before the waters, before the earth, before the creatures, before the trees, before the Fire the Son of

a. Kan., KhbM., p. 149. b. Ven. 10.12; 10.8 and 18.43. c. Hā 20 is a commentary on the *Ašəm-vohu*, and Hā 21 that on the *Yeŋhe-hātām*. The three together (*Yas.* 19-21) are known as the *Bayān Yašt* (the *Yašt* of the Sacred verses).

d. *Yas.* 57.22. e. *Yt.* 21.3. f. Dar. in SBE. 23, p. 311.

g. The *Ahunavar* is usually called *Yaθā* after its first word. h. *Yas.* 19.5.

i. *Avesta* I, p. 91, fn. 1 to *Yas.* 27.13. j. I. e., the *Ahunavar* and the *Ašəm-vohu*. k. *Yas.* 19.2.

Ahura-Mazda, before the holy man, before the Evil Ones both *Daēvas* and mortals, before all corporeal life, before all the good creation of *Mazdā* the seed of *Aša*". This tradition clearly maintains that the *Ahuna-Vairya* is the most ancient verse in the Avesta language. The language is certainly *Gāθā* in structure. Barth.^l very strangely thinks that the verse is "without doubt" later than the *Gāθās* proper. As proof he quotes several passages of the *Gāθās* which he says are quoted in the *Ahuna-Vairya*. But if several passages in the *Gāθās* are exactly reminiscent of one single passage, viz., the *Ahuna-Vairya*, the presumption is the other way round. The point seems to be that Barth. has translated the verse in a way so as to make it applicable to Z. himself, and thus naturally he concludes that it is post-*Gāθā*.

This famous verse has been translated by half a hundred scholars, and every trans. is different.^m Each translator has read into this verse his own preconceived notions as to what the verse represents. Barth.ⁿ has given a long dissertation criticising the trans. of Geld. and contrasting it with his own. Kan.^o repeats the tradition that this is the "fundamental verse" and that according to the ancient belief each of the 21 words^p represents one of the 21 *Nasks* (original books) of the Zoroastrian Scriptures. He also mentions that the metre of this verse is exactly that of the *Gāθā Ahunavaiti*, viz., three lines of 16 syllables each, or six *pādas* of *anuštup*. Barth.^q recognises the principle of the unit of metre and the unit of sense "going hand in hand", but in the case of this verse he takes the unit as of 16 syllables and not, what it ought to be, a *pāda*. And, as already noted above, he thinks that the verse refers to Z. and to his work in this world. Thus he absolutely brushes aside the Zoroastrian tradition about this *mantra* being of immemorial age.

The real clue to the interpretation of this verse is given by the three names *Aša*, *Vohu Manō* and *Xšaθra* occurring in each of the three lines. These definitely refer to the three *Aməša-Spəntā*, and I think this verse indicates the position which these three occupy in the Creation of *Ahura-Mazdā*. Each line postulates a fundamental spiritual truth and hence it is that this *mantra* is regarded to be the most sacred and as the very basis of the teachings of Z.

yaθā ... aθā—Just as ... so.

Ahū—1/1 of *ahū* (mas.). Barth.^r says that the word means "Lord" or "Sovereign" (Oberherr) and that the idea is the same as that of the Grk. *Basiléus* (king), who filled the office of "judging". In this sense

l. *ZairWb.*, p. 127. m. Some two dozen different trans. had been collected in an old issue of the *Journal of the Iranian Association*; and I think Dastur Khurshedji E. Pavri has given Gujarati renderings of as many more. n. *ZairWb.*, pp. 125-33.

o. KhbM., pp. 2-3. p. Counting *Xšaθra-m-ə* (15 a-b) as one word.

q. *ZairWb.*, p. 128. It is a pity that he himself has not applied this principle in his trans. of the *Gāθās*. r. *Wb.*, 281-83.

the word is used always in contrast with *Ratu*. The word is not to be confused with *ahu*, *aṅhu* (Skt. *dsu*), life or creation. Perhaps both words are ultimately connected. Some earlier scholars (like Haug) take *Ahū* to be the "spiritual teacher". The late Sir J. J. Modi also held this view.

vairyō—From √*var*- (Skt. *vr-*), to choose, to select, with the suffix *-ya*.¹ The word means lit. "capable of doing what one chooses", hence "all-powerful". Cf. Skt. *varya*.

Ratū—1/1. Barth.² says that the word is used in contrast with *Ahū*, and thinks that the task of the *Ratu* corresponded to that of the Grk. *Diagnōnai* (investigator). He also points out that the *Ahū* was always a warrior whereas the *Ratu* belonged to the priestly class. Thus the two correspond to the Temporal Lord and the Spiritual Teacher respectively. Cf. Yas. 29.2. The word is clearly connected with the Skt. words *ṛtá* and *ṛ'si*, and it is derivable from the √*ar*- (Skt. *ar-*, *r-*), to move. See also under *Aśāt* below.

Aśāt—5/1 of *Aśa*. Such is the traditional pronunciation of the word, which correctly represents the dialectical changes that had occurred in the word since the ancient days, when it was pronounced *arata* (Skt. *ṛtá*). The identity of Av. *aśa* and Skt. *ṛtá* was first pointed out by Barth.³ It is to be noted further that Skt. in the syllable *-art-* or *-r't-* (accented) corresponds to Av. *-aśa-*, but when there is no accent on the Skt. syllable, we get *-arət-* or *-art-* in Av. Thus, Skt. *mārtya* is Av. *māśya*, but *mṛtāḥ* is Av. *mərətō*. The Skt. *ṛtá* and *ṛ'si* show exactly the change of accent corresponding to this change of pronunciation. Hence I maintain that these two Skt. words are cognate.⁴ And therefore the original meaning of Skt. *ṛṣi* is "upholder or teacher of *ṛta*"; and *ṛṣi* is exactly what the Av. *Ratu* means.

-cīt—In Skt. the addition of the particle *-cid* is confined almost exclusively to the interrog. pron. But sometimes it is found in the sense of "piling up" or "collection",⁵ from Av. √*ci-* (*ki-*) (Skt. *ci-*), to collect, to gather. The Av. *-cīt* seems to be used in many places exactly in this sense, e.g., *azəm-cīt* (Yas. 29.10) meaning "I and others like me". Barth.⁶ takes this to be merely an enc. particle and trans. "also", "similarly". I propose to trans. *Aśāt-cīt* as "because of (his) store of (or accumulation of) *Aśa*", the idea being the *puṇya-sañcaya* (accumulated merit) of a *Ṛṣi*.

Ratu and *Aśa* being essentially cognates there is a special appropriateness about the phrase *Aśāt-cīt hacā*.

1. Jack., AG., §812; Whit., SG., §§1210-13. t. Wb., 1498-1502.
u. See Jack., AG., §163. v. See my article on "Ṛṣi" in AMSJ., III. 2, pp. 143-46.
w. M.-W., SD., p. 394, col. 2 (1. *cīt*). x. Wb., 588-94.

hacā—The Skt. prep. *sacā* is cognate, but it is construed with the loc.⁷ The *hacā* of the Av. is used in the sense of 'by reason of' and hence it is always found construed with the abl. The root meaning is 'together with'.

Varhōuš ... Manarhō—Note the very loose type of comp., both members being declined and having even a word inserted between them. In the RV. we sometimes get the two members of a *devatā-dvandva* separated in this manner and both members declined, e.g., *ā Nāktā barhīḥ sadatām Uṣāṣā* (vii. 42.5).⁸

dazdā—Kan.⁹ trans. 'gifts' and construes as 1/3 neu, elsewhere¹⁰ he mentions that it is orig. the p. pt. of √*dā-* to give. Barth.¹¹ takes this word as 1/1 of *dazdar* (mas.) and trans. 'bringer', and thinks that it refers to Z. who brings the life-works of his good thoughts to Mazdāh (cf. Yas. 33.14). In translating thus he mixes up inextricably *pādas* 3 and 4. I am inclined to agree with Kan. and take the word as 1/3 of *dazda* (neu.). In Skt. we find three forms of the p. pt. of √*dā-*,—*dātá* (Vedic), *datta* and *dāda*. This last is from a 'secondary root' *dad-*.¹² The Av. *-azd-* sometimes represents Skt. *-ād* or *-ādh*, e.g. *θrāzdūm*, Skt. *trādhvam*.¹³ The nearest form would be therefore Skt. *dāda* (*dad + ta*). This word means 'gift' and is used in the Mbh.

īyaθananām—Kan. trans. 'workers', a sort of pres. pt. *ātṃ*. (?) of √*īyu-* (Skt. *cyu-*) to move, to work. Barth.¹⁴ construes as 6/3 neu, and trans. 'works'. I construe like Barth. but take it as from √*īyut-* (a variant of √*īyu-*, like Skt. √*cyut-* from √*cyu-*¹⁵) with the suffix *-ana* giving an 'action noun',¹⁶ and I trans. 'work'. The word *cyautná* is found in the RV. x. 50.4, where Indra is called *nṛ'ns cyautnáḥ* (stirring up men).¹⁷

aṅhōuš—6/1 of *ahu-*, *aṅhu-* (Skt. *dsu*). The word means primarily 'life' and is also used for the 'totality of living beings', i.e., 'world' or 'humanity'.¹⁸

Mazdāi—4/1. This is to be construed with *īyaθananām*, 'works (done) for (i.e., in the name of) the Lord of Creation'.

Xšaθrəm—1/1 neu. Note that the names of the first three Aməšā-Spəntā are neuter. *Xšaθra* represents Strength, or Activity, particularly the Creative Activity of Ahura.

Ahurāi—4/1 used in the sense of 6/1. This is a usual construction both in the Av. and in Vedic Skt.¹⁹

y. Mac., VG. §177.5 (p. 210). z. Mac., VG., §186. A.1 (p. 269).
a. KhbM., p. 3. b. Dict., p. 215; also AG., §558. c. Wb., 702-03.
d. M.-W., SD., p. 474, col. 1 (*dāda*). e. Jack., AG., §171. f. Wb., 1710-13.
g. M.-W., SD., p. 403, col. 3. h. Jack., AG., §763; Whit., SG., §1150.
i. Grass., Wb., 460. j. Barth., Wb., 108 (top).
k. Reich., AEB., §468; Speijers, §86. d. (p. 64).

ā—Most scholars, taking *Ahurāi* as 4/1 literally, construe this *ā* as a prep. governing the *yim* in the next *ṭāda*. This would certainly disturb the meter. In the Veda the particle *ā* is used adverbially “fairly often emphasising, in the sense of completeness”,¹ as in RV. ii. 14.7, *yāḥ śatām ā sahasram ... jaghanvān*, who slew a hundred, yea, a thousand. I suggest taking this *ā* similarly and I trans. ‘indeed’. Barth.^m has mentioned the use of *ā* in the *Gāθā* after dat. and ins. and he says that the sense of the preceding word remains unmodified. But in all the cases he has quoted the *ā* has the force of an emphatic particle.

yim—2/1 mas. of *ya-*. The accus. is the object of a verb meaning ‘comes to’ or ‘accrues to’, which is not expressed.

drigubyō—4/3. The word orig. means ‘poor’, ‘needy’ or ‘weak’.ⁿ The Pāh. form is *drivyōš*, changing in Paz. to *daryōš*, whence is derived the Mod. Pers. *darwēsh*. The word is used especially for a person who is of a meek and mild spirit, who is usually dominated by those holding worldly power. It is to such that Jesus Christ has promised ‘blessings’.^o

dadat—3/1 pres. subj. paras. of $\sqrt{dā-}$. The usual form is *dadāt*. Some scholars have taken the root as equal to Skt. $\sqrt{dā-}$, to give, and so they trans. *vāstārēm* as ‘protection’. But *vāstar-* means ‘protector’.^p Barth. has taken the Av. root as equivalent to Skt. *dhā-*, to appoint, to make. He takes *Ahura* (implied from the 4/1 above) as the subject of this verb, and trans. ‘(Ahura) places as protector’. Kan. also takes it from $\sqrt{dā-}$ (Skt. *dhā-*) and construes it reflexively, ‘who becomes (lit. makes himself) a protector of the poor’. The difficulty in construing thus would be the paras. form, where one might have expected the ātm. But this could be explained by noting that the ‘advantage’ of the act accrues to the *drigū-* and not to the *vāstar-*. I am therefore inclined to agree with Kan.

vāstārēm—2/1 mas. of *vāstar-*, protector. See notes on *vāstā* and *vāstryā* in Yas. 29.1.

TRANS. OF BARTH. :^q

Even as the best Sovereign Lord, so is he (Zarathuštra) the (best) Judge (for us to choose), according to the holy Right, he that bringeth the life-works of Good Thought unto Mazdāh, and (so) the Dominion unto Ahura, even he whom they have made shepherd for the poor.

l. Mac., VG., p. 216; M.-W., SD., p. 126, col. 1; Grass., Wb., 171.

m. Wb. 302 (under sub-headings 4 and 5). n. Barth., Wb. 777-78.

o. Mathew, v. 5. p. See below Yas. 29.1.

q. I have throughout given the Eng. rendering of Barth.’s trans. Usually I have taken the version given in Mlt., EZ. The version of the Ahuna-Vairya is at p. 161 of that book, where the orig. Ger. is also quoted in ftn. 2. I have reproduced this here with slight changes. Barth. has fully discussed this verse in ZairWb., pp. 125-33.

AŠEM-VOHŪ

1 2 3 4 5 6
ašēm vohū vahistēm astī, uštā astī;
7 8 9 10 11 12
uštā ahmāi hyaṭ Ašaī Vahistāi ašēm.

(12-12)

1 4 3 2 5
Righteousness is the highest Good, is the

5
Illumination (of-life);

7 8 9
(this) Illumination (comes) to that (life), which

12 11 10
(is) righteous for-the-sake-of-the-Highest Aša.

Free English Rendering :

Righteousness is best of all that’s good,

The Radiant Goal it is of life on earth;

This Light’s attained when one lives righteously

For sake of Highest Righteousness alone.

Trans. : 10-11. The implication is definitely of Aša-Vahišta, the first among the “Holy Immortals”.

Though not definitely the basis of Gāṭhā Ahunavaiti this verse has been included as the second of the three verses just preceding the Gāṭhās. Yas. 20 is the ancient Av. commentary on it. The thought it embodies finds its echo in the Gāṭhās, or to put it more correctly it gives the gist of all Gāṭhā teaching, viz., that our life must be righteous "for the sake of the highest Righteousness" alone, not for any other earthly or heavenly reward.

This is a short verse of two lines of 12 syllables (*jagatī*) each.^a Barth.^b has trans. the whole of this verse in his Wb., where he remarks that there is a deliberate play upon the various senses of the word *aša*. On this Mlt.^c remarks: "Primarily denoting abstract Right, the divine order, it (*aša*) 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'."

I am, however, not prepared to accept the third sense mentioned here;^d it seems more to be due to the ways of European thought where the languages even have the same word to signify the second and the third senses mentioned by Mlt.—Eng. *right*, Fr. *droit*, Ger. *Recht*.

ašam—1/1 neu. Righteousness, Skt. *ṛtām*. I have always maintained that any word used in the Gāṭhās should bear the highest spiritual meaning it is capable of doing. So the 'righteousness' here is that about which Jesus Christ has preached in the New Testament. Barth. and Mlt. seem to think that there is some spiritual content in this word, but the earlier writers like Haug deny it. Haug^e actually says that the word only means "what is right and meritorious in a ritualistic sense and does not necessarily imply holiness". I cannot possibly endorse this view.

vohū—1/1 neu. Good, Skt. *vasu*. A good thing granted by God, or a blessing from Him. Kan. trans. the word correctly by using the Pers. *n'emat* which means 'grace' or 'favour'.

vahištəm—1/1 neu. super. of the adj. *vohu* (*vaṇhu*). The meaning is 'best', 'highest'.

astī—3/1 pres. paras. of *√ah-* (Skt. *as-*), to be. This particular finite form of this verb, when used as a copula, is always left out in the older texts, and especially in the Gāṭhās. In fact, the use of *astī* as a copula is comparatively rare even in the Later Av., except in the Ven.

a. Geld. has printed this verse in three lines of 8 syllables each, and so has Kan. But the thought needs a distinct pause at the 12th syllable. b. Wb. 233 (bottom).

c. ERP., p. 116. d. Given by Barth. (Wb. 233) under *aša* (Section III).

e. Essays, p. 141, ftn. 2.

Kan.^f quotes only one example of *asti* from the Yas. (9.28), and three from the Yts., viz., 5 (Ābān). 129; 10 (Mihr). 82; and 14 (Behrām) 34. In all these cases the word seems to have been used either for the sake of meter (*pādapūrti*) or for emphasis. The use of this form as copula here is for the meter as also for emphasis as the repetition of the word shows. We may safely put down the Aṣam-vohū verse as definitely later in composition than the Gāṭhās.

uštā—1/1 fem. Barth.^g trans. this as 'according to one's wishes', i.e., in fulfilment of one's aspirations. He derives it from *√vas-* (Skt. *vas-*) to wish. Kan. and others have trans. the word as 'happiness'. But *uštā* is something more than 'happiness'; it implies the state of bliss which comes when one's life-work has been well and truly done. I am inclined to take it from *√vah-*, *uṣ-* (Skt. *vas-*, *uṣ-*), to shine, and I think that it means lit. 'Illumination'. It is the Illumination of the Soul in the fulfilment of the earthly life. See my note on the word in Yas. 43.1, where it gives the name to Gāṭhā Uštavaitī.

ahmāi—Barth.^h takes this as 4/3 of the 1st pers. pron., a form exceedingly rare even in the older language. This would correspond to the Vedic *asmé*.ⁱ I think Kan. construes it more correctly when he taken it as 4/1 of the dem. pron. *a-*; Skt. *asmāi*. The word seems to be neu. here, and refers not to a person (as Kan. and others take it), but to life in general.

hyat—1/1 neu. of *ya-*. It is this word and the last word *ašəm* which tend to prove that the dem. pron. is neu.

Ašāi Vahištāi—4/ , the dat. being in the sense of 'for the sake of'.^j Here the word is used as implying the Holy Immortal, Aša Vahišta. In Yas. 60.12 we read:

Aša Vahišta, Aša sraēšta, darəsāma Өwā,
pairi Өwā *jamyāma, haməm* Өwā *haxma*.

(Through Aša Vahišta, through the highest Aša, may we get a vision of Thee, may we draw near unto Thee, may we be in perfect union with Thee).

The realisation of the Supreme thus in three stages constitutes the *uštā* mentioned here.

ašəm—Adj. 1/1 neu. This neu. is the main reason why I do not regard the *ahmāi* as referring to a person.

TRANS. OF BARTH.:^k

Right is best good; it falls by desire, it falls by desire to our lot, even our Right to the best right.^l

f. Dict., p. 70. g. Wb. 417; in his trans. (Wb. 233) he says "nach Wunsch wird es zu teil". h. Wb. 295-96. i. Grass., Wb. 164-65. j. Whit., SG., §287. k. See Mlt., EZ, p. 390. l. Mlt. explains (ERP., p. 116 and EZ., p. 390, ftn. 3), that "he who lives rightly gets his rights in the end".

YEŪHE-HĀTĀM

1 2 3 4 5
yeŷhe hātām āat yesne paiti

6 7 8 9
vaŷhō Mazdā Ahurō vaēθā

10 11 12 13
ašāt hacā yaŷhām, -cā,—

14 15 16 17 18
tāš -cā tāš -cā yazamaide.

(9-9-7-8; irregular)

(Him), indeed, of-those-that-are, of-whom in every
act-of-worship

Mazdā Ahura knoweth (to be) of-higher-worth

by-reason-of (his) Righteousness, (also) the-woman-of-

whom (He knoweth) likewise,—

(all such) both these-men and these-women do-we-revere.

Free English Rendering :

Those men and women both do we adore,

Whose every act of worship is alive

With AŠA, THE ETERNAL LAW OF LIFE;

Who are in sight of Mazdā Ahūrā

As best and noblest mortals recognised;—

These are the truest Leaders of Mankind.

Trans.: 6. Orig. 1/1 neu. adj. compar. used adverbially. 12. Orig. plu.
15. Orig. 'and'.

This verse is clearly much later in composition and even the metre seems rugged and irregular. The forms and diction are evidently of a date long after the composition of the Gāθā. As a matter of fact this verse seems to be a later paraphrase of the last verse of Gāθā Vohū-Xšaθra (Yas. 51.22). That verse and its trans. run as follows :

yehyā¹ mōi² Ašāt³ hacā⁴

vahištām⁵ yesnē⁶ paiti⁷

vaēdā⁸ Mazdā⁹ Ahurō,¹⁰

yōi¹¹ āŷharā¹² -cā¹³ hantī¹⁴ -cā;¹⁵

tā¹⁶ yazāi¹⁷ x^vāiš¹⁸ nāmōniš,¹⁹

paiti²⁰ -cā²¹ ja ai²² vantā.²³

(Him), I-ween,² whom¹ by-reason-of⁴ (his) Righteousness³
in every⁷ act-of-worship⁶ (as) the best⁵
Mazdā⁹ Ahurā¹⁰ doth-regard,⁸
both¹³ (among those) who¹¹ have-been¹² and¹⁵ (those who) are;¹⁴
these¹⁶ will-I-revere¹⁷ in-their-own¹⁸ names,¹⁹
and²¹ will devotedly²³ reach²² upto²⁰ (them).

There is an addition in the later version of the women; but the identity of the thought and even of the words is strikingly obvious. The whole verse consists of 33 syllables and so Geld. puts the Yeŷhe-hātām as three lines of 11 syllables each (*trīṣṭup*?). But it seems to me that this arrangement somewhat confuses the metre, and the thought-unit also gets disturbed. Besides I believe that the *trīṣṭup* had entirely gone out of use at the period when the Yeŷhe-hātām was composed.^a I have therefore divided the verse into four lines, following more or less the thought-units. These are of 9, 9, 7 and 8 syllables. This meter is a rough sort of *anuṣṭup*, quite similar to the irregular measure we find used in the later Yas. passages and in the metrical Yts.

The ancient Av. commentary on this verse is contained in Yas. 21.^b *yeŷhe*—6/1 of *ya-*. This is the later form, the Gāθā form is *yehyā* as in the original verse, Yas. 51.22.

hātām—6/3 of the pres. pt. paras. of *√ah-* (Skt. *as-*), to be, to exist. The corresponding Skt. form *satām* also means the same thing. The word is specially used for living human beings. Note the gen. in the sense of the loc., "among".^c

āat—A mildly emphatic particle. The Skt. *ād* is used somewhat similarly.^d It evidently represents the *mōi* in the original verse, Yas. 51.22, which has been trans. by Mlt.^e as 'I ween'. About this *mōi*

a. As a matter of fact the only quotable instance of the true *trīṣṭup* metre from the extant Av. Texts is the Gāθā Spəntā-Mainyū (Yas 47-50).

b. The three sections of the Yas. (19-21) which make up the ancient commentary of the three sacred verses make up the *Bayān Yašt*, or "the Yašt of the Sacred Verse".

c. Mac., VG., §:02. B. 2.b (p. 321).

d. Mac., VG., pp. 216-17.

e. EZ., pp. 387-88.

or *mē*, (orig. 4/1 of the enc. pron. 1st pers. *ma-*) Barth.^f says that it is used as a particle which may be well left out in the trans., evidently because it has a mildly emphatic sense. The *āa* is orig. 5/1 of the dem. pron. *a-*.^g

yesne—7/1 of *yasna*, from $\sqrt{yaz-}$, to worship, with the suffix *-na*; ^h Skt. *yajña*. Here the word is used in the orig. sense of 'act of worship'.

paiti—All scholars seem to have taken this word as a postposition going with the loc. and trans. 'as regards'. This usage is not supported by the corresponding Skt. word *prati*. In Av. the *paiti* with the loc. means 'against' (in an inimical sense),ⁱ and a number of instances may be quoted of that, e.g., *kamərəde paiti* (Yas. 57.31), 'against the skull'. But in Skt. the loc. is the case least used with a prep., and the loc. is never used with *prati*.^j There is however in Skt. the use of *prati* in the sense of 'every', and we have the phrase *prāti yajñé*, in every sacrifice, used in the Vaj. Sam. 20.10, *prati* being used "to express...in or on every, severally".^k We have in the Av. itself such use of the *paiti* with the loc. in the phrase *paiti asne paiti xšafne*, every day and every night, found in Yt. 1 (Hormazd). 9 and elsewhere.

vanhō—Barth.^l takes this as the compar. of *vohu-* (*vanhu-*) and trans. 'better'. He construes as 2/1 neu. adj. and supplies the noun 'lot' or 'portion' understood. I think this is unnecessary. It is the *man* of whom Mazda thinks as the better one. So I propose to take the word as orig. a neu. compar. adj. used as an adv.; Skt. *vasyah* (*vasīyas*). The reduction from *vanhīyō* to *vanhyō* and further to *vanhō*, with complete elision of the *y* may be noted.^m The form *vahyō* is also found in the Av.

vaēθā—3/1 pft. paras. of $\sqrt{vid-}$, to know; Skt. *veda*.

yānhām—6/3 fem. of *ya-*; Skt. *yāsām*. The change from the sg. to the plu. may be noted. The idea of 'past' and 'present' in the orig. verse is here replaced by the idea of men and women. But the change from the sg. to the plu. is found in both.

tās—This is a clear indication of later composition. The Gāθā form is *tāng*. The orig. itself shows *tā*, which indicates that within the Gāθās themselves there are various strata, earlier and later.

yazamaide—1/3 pres. atm. of $\sqrt{yaz-}$; Skt. *yajāmahe*. The root is atm. in both the languages.

TRANS. OF BARTH.:ⁿ

That man amongst all that are, the woman too, to whom for his prayer the wise Lord knows the better portion doth fall in accordance with Right, these men and women do we revere.

f. Wb., 1175-76. He says it is orig. the 'dativus ethicus' of the 1st pers. pron.

g. Mac., VG., p. 216.; also Barth., Wb, 307 (note).

h. Jack., AG., §802; Whit., SG., §1177. i. Barth., Wb., 822-27.

j. Whit., SG., §1126. k. M.-W., SD., p. 661, col. 2 (bottom).

l. Wb., 1405-06. m. Jack., AG., §§132-34. n. See Mit., ERP., p. 118.

GĀΘĀ AHUNAVAITI—Yasna. 29, 28, 30-34

GĀθĀ AHUNAVAITI—Yasna. 29, 28, 30-34

AHUNAVAITI, INTRODUCTORY VERSE (Yānim-manō)

1 2 3 4 5 6
yānim manō, yānim vacō, yānim šyaoθanəm

7 8
ašaonō Zaraθuštrahe.

9 10 11 12 13
fərə Aməšā -Spəntā Gāθā gōurvāin.

14 15 16 17
nəmō vō Gāθā ašaonīs.

(Rhythmic prose : 12-8; 12; 8.)

1 2 3 4 5 6
Ideal (is) the thought, ideal the word, ideal the deed

7 8
of Holy Zaraθuštra.

10 11 9,13 12
May the Aməšā-Spəntā accept (these) Gāθās.

14 15 17 16
Salutation unto Ye, O Sacred Gāθās.

Free English Rendering :

Holy Zar'θuštra's thoughts and words and deeds

Point out to all mankind the Path of Bliss,

May the "Immortal Holy"—Amšāspands—

Accept these songs, wherein He sang Their praise.

With deep and heartfelt reverence we bow

Before the Holy GĀθās of our Lord.

Trans. : 1 Lit., 'pointing out the way'.

This is an introductory verse which, as Har. supposes, was probably composed by the first compiler of the verses of the Five Gāthās of Z. The language is certainly post-Gāthā, but at the same time it is not of a very late period. It might have been composed fairly soon after the composition of the Gāthās.

The whole verse seems in rhythmic prose (12-8; 12; 8). Geld. prints it as plain prose.

yānīm—1/1 neu. of *yānya-*, the final *-ya* being reduced to *-ī*.^a Nair. explains the whole sentence as follows: *manasaḥ vacasaḥ karmaṇaḥ sad-vyāpāratvāt subhānurūpaḥ*. Kan. trans. 'bringing prosperity' and also gives an alternative trans. 'full of inspiration', adding, ^b "in the sense of the Eng. word 'inspired'. Mills trans. 'a strengthening blessing' and adds, ^c "the Indian *yāna* as in *devayāna* should give the fundamental idea". Barth.^d trans. 'bringing blessing', deriving the word from *√yam-* (Skt. *yam-*, *yacch-*). I do not think that the *n* in *yānya-* can be derived from an *m*, unless combined with a following dental (as in Skt. *yantam* from the same root). I would, therefore, like to follow the clue given by Mills and derive the word from *√yā-*, to go (a primary derivative *yān* and then a secondary with the suffix *-ya*)^e and trans. 'worth following' hence 'ideal'.

Zarathuštrahe—Note the later ending *-he*, instead of the Gāthā ending *-hyā*.

fəra...gəuroāin—3/3 opt. pres. paras. of *√grab-* (Skt. *grabh-*, *grah-*), with *frā*, to accept. The orig. ending is *-āyən*, which has been reduced to *-āin*.^f

Aməšā-Spəntā—1/3 mas. This is the only occurrence of this name in the Gāthās, although in the other Av. Texts it occurs very often. The name is usually trans. "Holy Immortals" by western scholars.

Gāthā—The word orig. means 'song' or 'hymn', but it is here used specifically in the sense of the Five Gāthās of Z.

ašaoniš—8/3 fem. Barth.^g notes that the fem. of *ašavan* is *ašaunī* or *ašaonī*.

a. Jack, AG., §63.

b. GbM., p. 4, ftn.

c. SBE. 31, p. 17, ftn. 1.

d. Wb. 1286.

e. Jack., AG., §§802 and 852; Whit., SG., §§1177 and 1213.

f. Jack., AG., §§493 and 63.

g. Wb. 246 and 253, note 2.

AHUNAVAITI 1.1 (Yas. 29.1)

*1. Xšmaibyā¹ +Gəuš² -+Urvā³ gərəždā⁴ :

"kahmāi⁵ mā⁶ θwarōzdūm?⁷ kš⁸ [mā⁹] tašaṭ?¹⁰

"ā¹¹ mā¹² Aēšmō¹³ hazas¹⁴ -cā¹⁵ [rəmō]¹⁶

"+ā¹⁷ -+hīšāya¹⁸ dərəš¹⁹ -cā²⁰ təviš²¹ -cā;²²

"nōiṭ²³ mōi²⁴ vāstā²⁵ Xšmaṭ²⁶ anyō,²⁷

"aθā²⁸ mōi²⁹ sāstā³⁰ vohū³¹ vāstryā³²."

(7-9; 7-9; 7-9)

1. Unto¹ You³ the Soul² -of-Mother-Earth⁴ complained:

"Wherefore⁵ did-You⁷ create⁶ me?⁸ Who¹⁰ fashioned⁹ [me]?"

"Me¹² all-round¹¹ do¹³ Passion¹⁵ and rapine¹⁴ (and)¹⁶ [violence]

"enmesh¹⁸ -completely,¹⁷ and outrage²⁰ and aggression;²¹

"for me (there is)²⁴ no²³ Protector²⁵ other²⁷ than-You,²⁶

"reveal, therefore, to me³⁰ (a way out) through an

efficient³¹ Saviour."³²

Free English rendering:

"To You the Soul of Mother-Earth complained:

"Wherefore Ye gave me birth? Who fashioned me?

"Passion and rapine, outrage everywhere

"And violence enmesh me all around;

"No other help than Yours I see, Ye Lords;

"Reveal to me a Strong One, who can save."

Text: * Words which I regard as extra and as disturbing the metre are enclosed in square brackets []. Words that are different from Geld.'s standard Text have the sign + preceding them.

2-3. Geld. reads the words separate; I prefer to take them together as a comp.

17-18. So Barth.; Geld. reads the two words together as one.

Trans.: 1 and 26. The plu. pron. implies Ahura-Mazdā and all his "Holy Immortals". 11. Repeated as 17 for emphasis. 17-18. Orig. sg. 26. 5/1; abl. of comparison with *anyō*. 30. Lit., 'instruct'. 31. Lit., 'good' or 'loving'.

Mills very rightly places Yas. 29 as the first Hā of Gāθā Ahunavaiti. He says "that this is 'a more natural order', and adds that 'it may be regarded as the *terminus a quo* of the divine revelation'. Moreover, with this arrangement, Yas. 28 and Yas. 30 link up quite naturally; for Yas. 30.1 carries on the thought of Yas. 28.11. Yas. 29 is a sort of 'Prologue in Heaven' describing the preparations made there for the advent of Zoroaster upon Earth. The 'Soul of Mother-Earth'—Gōuš-Urvā—goes up to Ahura-Mazdā to complain of all the evil that has come down upon her. The very name *Gōuš-Urvā* is significant, for the narrative bears a very close resemblance to that given in the Hindu Purāṇas about Mother-Earth going upto the Creator to seek protection when oppressed. We read in the Śrīmad Bhāgavata :^b

*Bhūmir drpta-nṛpa-vyāja-daityānīka-śatāyutaiḥ,
ākṛāntā bhūri-bhāreṇa Brahmānam śaraṇam yayau.
gaur bhūtoā 'śrumukhī khinnā krandāntī karuṇam Vibhoḥ,
upasthitā 'ntike tasmai vyasanam svam avocata.*

(The Earth oppressed by schemes of Princes proud,
Leagued in their might with countless demon hosts,
Bowed down with this great burden, she approached
Her great Creator, seeking help from Him.
Wearing the form of Cow,^c two streams of tears
Flowing adown her face, lamenting loud
And piteously, with heavy heart she stood
And poured out to the Lord her suff'ring Soul.)

As an answer to this 'complaint of Mother-Earth' Śrī Kṛishṇa was born upon Earth.

The excess of Evil upon Earth always calls forth a Divine Outpouring and a Revelation from above. This is in accord with the promise of the Supreme Lord made so beautifully in the Bhagavad Gītā :^d

*yadāyadā hi dharmasya glānir bhavati, Bhārata,
abhyutthānam adharmasya tadātmānam sṛjāmy aham.
paritrāṇāya sādḥūnām vināśāya ca duḥ-kṛtām,
dharma-saṁsthāpanārthāya sambhavāmi yugeyuge.*

This Hā of the Gāθā definitely proves that Zoroaster was a mighty Teacher sent upon Earth with a definite Divine Message to be delivered unto mankind.

The imagery used throughout is from agricultural and kindred pursuits. This is but natural, for the ancient Iranians were essentially

a. SBE. 31, p. 3. b. x. 1, 17-18. c. It may be noted that the word *gaur*, cow, is used in the Gītā (xv, 13) and in other earlier texts in the sense of 'the Earth', d. iv, 7-8.

an agricultural people. But it would be obviously wrong to understand the Message of the Gāθā to refer *literally* to cattle, fodder and agriculture. The older scholars took the idea from the Pahlavi commentators, forgetting that in the Pah. also it was but an imagery and not to be taken literally. By taking the Gāθās thus literally the elaborate theory was built up that Z. was essentially a social reformer who brought the Iranians from their wandering nomadic habits to the blessings of a settled agricultural civilisation. This idea has obsessed all Western scholars and, in imitation of them, a great many Parsi scholars as well. As a result the deeper and fundamental *spiritual* Message of the Master has been relegated to the back-ground. I hold most emphatically that if the Gāθās have nothing better to teach than the blessings of agriculture and the tending of cattle, they cease to be *spiritual Scriptures* and so should deserve no greater attention than narratives about various peoples who are good agriculturists and cattle-breeders. I definitely hold the opinion that the Gāθās are primarily and essentially religious Scriptures and teach us the fundamental, and perhaps the earliest, truths taught to humanity about Life. They have to be regarded as the earliest spiritual treasures of the Aryan race. They served as the Light and the inspiration of a mighty nation during many thousands of years.^e Even today their Message is the *living faith* of many thousands; and very recently, even in the garb of the westernised translations, they have had their share in the rejuvenation of Iranian thought. Above all, I believe that the Message of Zoroaster has a special value to the whole world today. Just at the present moment (1948 A.D.) the 'Soul of Mother-Earth' is being grievously oppressed and the conditions that prevailed when He came down to redeem humanity are being repeated. His Message of Hope and of Love, embodying the ETERNAL TRUTHS, if restated and re-understood, has the power to solve all our present-day difficulties.

This Hā is distinctly dramatic in its arrangement and may be very well considered to be the earliest dramatic piece in Aryan literature. The whole has been conceived in a masterly fashion; and the whole Hā may best be compared with the 'Prologue in Heaven' of Goethe's *Faust*.

Xīmaibyā—4/3; Skt. *yuṣmabhyam*. An initial *x* 'apparently without etymological value'^f has taken the place of the orig. *yu-*. The forms with *xīma-* are decidedly more frequent in the Gāθās, but in Later Av., only one such form, *xīmāvōya*,^g is quotable. Cf. the note on *Yūṣmaṭ* (Yas. 34.7 below) for an analysis of the frequency of the *xīma-* and the *yūṣma-* forms. The plu. indicates that all the Seven, Ahura-Mazdā and the six Aməšā-Spəntā are meant.

e. Personally I endorse the date given for the Vedas by Jacobi and by Tilak; and I think that Z. was a contemporary of the earliest Vedic poets.

f. Jack., AG., §77, note 1.

g. Yas. 20.3.

**Gāuś-Urvā*—This is to be taken as a compound. European scholars have trans. this as 'Kine's Soul' (Mills) or 'Ox-Soul' (Seele des Stiers).^h Usually *gāuś* is taken as the 6/1 of *gāv-* (Skt. *gāu-*). In Skt. *gāu-* is certainly used in the sense of 'Earth' even in the RV. It means 'Earth' especially in the phrase *mahī' gāuḥ*.ⁱ In RV. vii. 44.3 the word *gām* is clearly used in the sense of 'Earth', and in RV. viii. 90.15 and 16 the word is equally clearly applied to 'Mother-Earth'. Both these verses (last quoted) are dedicated to 'the Cow'; and verse 16 significantly says, "weak-minded man has adopted as a Cow me, who came hither from the Gods, a Goddess". At least eight passages can be quoted from the RV. where the word *gāu* clearly means 'Mother-Earth'. In RV. iv. 41.5, x. 101.9 and x. 133.7 we get the remarkable description: *sahāsra-dhāra ... mahī' gāuḥ*, the Great Earth with a thousand streams. The comp. *Gāuś-Urvan-* occurs thrice in the Gāthās (Yas. 28.1; 29.1 and 9). It also occurs often in Later Av. It is used in the sense of the whole of living creation, and can be best trans. as 'Mother-Earth'. Kan. trans. 'Earth'.

-**Urvā*—1/1 of *urvan*, mas. The word is used for one of the five 'principles' of man enumerated in Yas. 26.4. It ranks next lower after *Fravaši*, which is the eternal, divine spark in man. *Urvan* is that part of the human being which enables him to distinguish between right and wrong and to choose his way in life; cf. Yas. 30.2. It corresponds to the *buddhi* as described in the BhG. (iii. 42). Among the five *kośas* of the Vedānta, mentioned in the Taitt. Up., *urvan* would correspond to the *vijñānamaya-kośa*. Here it is best trans. by the Eng. word 'Soul'. Barth.^j is doubtful as to the etymology of the word. I would suggest *√var-* (Skt. *vr-*), to choose, for *urvan* 'chooses' right from wrong. In Skt. we get the aor. ātm. pt. *urāṇā*^k which seems a near equivalent. Much closer, however, is *vrāṇā* found in RV. i. 61.10.^l This latter is taken as from *√vr-*, to surround, but it may as well have been from the other root *vr-* meaning 'to choose', for the forms of the two are often mixed up.^m

garəḍdā—3/1 impft. ātm. of *√garəḥ-* (Skt. *garh-*), to complain.ⁿ Note the change of the ending *-ta* to *-da* owing to the voiced letter preceding.

kahmāi—Orig. 4/1 of the interrog. pron.; Skt. *kasmai*. Barth. trans. lit. 'for whom?' I would prefer to take it adverbially, 'wherefore', lit., 'for what (purpose)'. In Skt. *kasmāt* (abl.)^o is used similarly as an adv.

h. Barth., Wb. 508, also 509 note 14.

j. Barth., Wb. 1541, notes.

l. Grass., Wb. 1322.

n. Barth., Wb. 516.

i. Grass., Wb. 407 (under 9).

k. Whit., SG., §84-b; also Grass., Wb. 1324.

m. Whit., Roots, p. 163.

o. See M.-W., SD., p. 266, col. 2.

θwarəḍdūm—2/3 s- aor. ātm. of *√θwarəḥ-*, to create.^p Skt. *√tvakṣ-*, itself a variant of *√takṣ-*, to shape, to fashion, seems to be a cognate.^q Note the use of the ātm. when the result of the action is 'suffered' by the speaker.

kā—1/1 of *ka-*. In the Gāthā the ending *-ā* instead of the usual *-ō* is found for 1/1 of both *ka-* and *ya-*, and also for other words.

[*mā*]—Might be left out to have the meter correct.

taśat—3/1 impft. paras. of *√taś-*, to create, to make.

¹¹*ā*—This is really the *upasarga* of the verb **ā-hiśāyā* in the next *pāda*. The repetition is for emphasis.

Aēsmō—The usual trans. given by all is 'Wrath'. The Pah. says *xaśm*, from which the Mod. Pers. *khashm* has been derived. The Pah. may very well have been a mere transcription of the orig. Av. word. Barth. derives the word from *√iś-* (*aēś*) (Skt. *iś-*), to send, to set in motion. This root is found both in Av. and Skt. but is hardly ever used by itself. It always has some *upasarga* prefixed, usually *frā-* (Skt. *pra-*). There is another *√iś-* (*aēś*) (Skt. *iś-*, *icch-*), to wish, to desire, which seems to have been the orig. root the other being the secondary variant 'with causative meaning'.^r In Later Av. the word *Aēśma* means 'anger' particularly as a result of drinking.^s I think that in the Gāthā the word should be regarded as being derived from the orig. *√iś-* (Skt. *iś-*, *icch-*), to desire. The root meaning of the word would be '(selfish) desire' or 'passion', the suffix being *-ma*.^t In Later Av. *Aēśma* is taken as the special opponent of *Sraoša* (Yas. 57.10, 25).^u He is regarded as the root of all evil and he is mentioned as the chief lieutenant of the Evil One, *Aṅrō-Mainyu*. The orig. idea is that of 'desire', the *kāma* of Hindu Philosophy. The close relation between 'desire' and 'anger'—between *kāma* and *krodha*—has been clearly shown in BhG. ii. 62 and iii. 57. In the latter verse it is mentioned as the root cause of all evil done by persons, which 'as it were forces' people to commit sin:

*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ,
mahāśano mahā-pāpmā viddhy enam iha vairiṇam.*

Śankara in his Commentary on this verse is extremely illuminating, he says that *kāma* and *krodha* are identical and that the latter is 'kāma frustrated':

*kāma eṣa sarva-loka-śatruḥ yannimittā sarvānārtha-prāptiḥ prāṇinām.
sa eṣa kāmah pratihataḥ kenacit krodhatvena pariṇamate. ataḥ krodho 'py
eṣa eva.*

Moreover in the Kāśmīra recension of the BhG. several verses are added after this one in which the word *śatru* (in the sg.) is used to mean

p. Barth., Wb. 796-97.

r. Whit., Roots, p. 9.

t. Jack., AG., §808; Whit., SG., §1166.

q. Av. *√taś-* is nearer.

s. Yas. 10.8; see Barth., Wb. 36, note.

u. See also Ven. 11.9

both, thus proving their identity.^v In the Av. the identity is still more evident, because the same word is used for both. Hence in the Eng. trans. I have used the word 'Passion'. *Asmodeus* mentioned in the Apocrypha (Tobit, 3.8) is clearly this *Aēšma-daēva*.

hazas—1/1 neu.; Skt. *śahas*. Rapine, violence.^w

[*rəmō*]—Barth.^x regards this as metrically 'extra' and thinks it is from some ancient gloss. The meter certainly improves without it. Moreover the absence of a *-cā* after it seems to support Barth.'s idea. Barth. thinks it refers to 'violence against cattle', i.e. cattle-lifting etc.

ā-*hišāyā*—I have accepted the reading of Barth. Mills^y discusses the possibility of its being a verb, but cannot understand "a singular verb in agreement with so many subjects". But this can be quite easily explained as 'construction *ad sensum*',^z for each of the evils named has been oppressing Mother-Earth. Kan. reads *āhušuyā* and derives it from *√huš-*, to dry up, and trans. 'oppression'. Barth.^a construes this as 3/1 pft. paras. of *√hā(y)-* with *ā*, Skt. *ā-√sā-* (*si-*), and trans. 'oppress'. He also regards the *upasarga* as repeated for the sake of emphasis. In the RV. *āsišāya* is found in x. 28.10, where Grass.^b has trans. 'entangled'. I accept Barth. as regards the form, but I trans. 'entangle' or 'enmesh'.

dərəš—Outrage, from *√dərəš-* (Skt. *dhṛṣ-*), to threaten. Mills trans. 'audacious insolence'.

taviš—Mills reads *taviš* and trans. '(thievish) power', this is on account of the Pah. and Nair. (*stena*), and on that account Mills^c has actually proposed reading *tāyuš*. The word *tavišyā*, strong, is found in RV. ii. 20.8.

nōišt—Note that the negative *na* is not found by itself in Av. It is almost always *nōišt*, i.e. *na-išt*.

vāstā—Kan. trans. 'protector' or 'saviour'; Barth.^d says 'herdsman', 'shepherd'. Here again he takes the word literally. It is very strange that Christian scholars from the West should forget about the 'Good Shepherd' of the Bible. The imagery used by a Prophet when preaching to an agricultural people must refer to 'cattle' and 'fields' and 'pastures' and 'fodder' and 'herdsman'. But it is not therefore necessary to bring down the truths of spiritual life literally into cattle-sheds and fields of corn. The same idea is found in the name *Paśupati* as applied to Śiva and *Gopāla* as applied to Krishna.

Xīmašt—Note the 5/ with *anyō*; abl. of comparison (distinction from).^e

- v. See Bevalkar's edition (Poona 1941), pp. 63–64. w. Barth., Wb. 1799.
x. Wb., 1:28, note 1. y. Gāthās, p. 411. z. See Apte, §13. a.
a. Wb. 1800-01, also note 2. b. Grass., Wb. 1514.
c. SBE. 31, p. 6, fn. 3; see also Barth., Wb. 649, note. d. Wb. 1413.
e. Whit., SG., §292. b.

sāstā—2/3 s- aor. paras. According to Barth.^f the root is *sand-*, to effect, to bring about, to prepare. Kan. trans. 'teach'. There are two roots in Av. *sāh-* and *sāh-* (*sāng-*) which are related and have also connected meanings, 'to narrate', 'to praise', 'to teach', 'to order' etc. Skt. also shows two connected roots *sās-* and *śams-*.^g So I think that the root here is *sāh-*, to teach. The second *s-* in the form is the sign of the aor., the orig. *s* being retained owing to the *-tā* following.^h

voḥū—Kan. takes it as an adj. and Barth. takes it as a noun and trans. 'blessings', construing as 2/3 neu. I construe it as an adj., 3/1.

vāstryā—Cognate with *vāstā* above. Kan. trans. 'industry', i.e., 'useful (or honest) labour'. Barth.ⁱ trans. 'husbandry' and explains this as 'that which relates to agriculture'. All European scholars, and following them Kan. and others in India, understand this as referring to the social change from nomadic to agricultural society. When the four 'classes'^j were firmly established in Iran, the third, the agriculturist, was called the *vāstryā*. But there is no reason to suppose that the word should bear the same meaning in the Gāthās. To begin with, there is no mention whatever in the Gāthās of the four classes of the Later Av., although Barth. has sought to maintain that the first three have been mentioned in Yas. 32.1 and elsewhere.^k There are three distinct words in the Gāthās—*vāstar*, *vāstra*, and *vāstrya*. Barth.^l thinking of the later *vāstrya* (agriculturist), says that all three are to be derived from an Āryan word **wāt*, field or meadow and compares Ger. *Weide*. I think it would be much more natural and far simpler to derive these words from a *√vāh-*, to cover, to protect, which may be taken as the causal base of *√vah-* (Skt. *vas-*), to cover, to dress. So *vāstar*, the agent-noun, would mean 'one who covers or protects'. In Skt. we get *vastṛ*, quotable from the Veda, in the sense of 'covering'.^m The second derivative *vāstra* is the 'thing that covers or protects' or a 'shelter'; the corresponding Skt. being *vastra*. The third *vāstrya* (for which no corresponding Skt. word is quotable) seems to be a sort of agent-noun. It is related to *vāstra* in the same way as Skt. *kṣatriya* is related to *kṣatra*.ⁿ I construe the word as 3/1.

TRANS. OF BARTH. : °

Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."

- f. Wb. 1560. g. Whit., Roots, pp. 169 and 172.
h. Jack., AG., §109. i. Wb. 1416. j. *pištra*; cf. Yas. 19.17
k. See notes on Yas. 32.1; also Mlt., EZ., pp. 117-18 and 355, fn. 2.
l. Wb. 1413, notes under *vāstar*. m. M.-W., SD., p. 932, col. 1.
n. The *vāstrya* of Later Av. would mean 'protector (of cattle)' hence 'herdsman'. The Skt. name *gopāla* is clearer and more explicit.
o. In this and in all the remaining verses I have taken (with occasional changes) the Eng. version given by Mlt. in his EZ., pp. 344 ff.

AHUNAVAITI 1.2 (Yas. 29.2)

2. ¹ adā ² Tašā ³ Gəuš ⁴ pərəsaṭ ⁵ Ašəm :

“⁶ Kaθā ⁷ tōi ⁸ Gavōi ⁹ Ratuš,

“¹⁰ hyaṭ ¹¹ hīm ¹² dātā ¹³ xšayaṇtō

“¹⁴ hadā ¹⁵ vāstrā ¹⁶ gaodāyō ¹⁷ θwaxšō ?

“¹⁸ kəm ¹⁹ hōi ²⁰ uštā ²¹ Ahurəm,

“²² yə ²³ drəgvōdēbīš ²⁴ Ašəməm ²⁵ vādāyōiṭ ?

(9-7; 7-9; 7-9)

2. Thereupon the Creator of Mother-Earth asked Aša :

“Of-what-sort (is) thy Saviour for (this)-Earth,

“So-that ye-may-be-able to-offer her

“besides protection (also) fostering zeal ?

“Whom do-ye-desire (as) her Lord,

“who shall-repel Passion with-all-the-hosts-of-

Untruth ?”

Free English Rendering :

Then the Creator of our Mother-Earth

Asked Aša : “Who shall be her Saviour ?

“So that we may bring comfort to her soul,

“Offering with protection fostering zeal ?

“Whom dost thou wish to be her Lord and Guide,

“The hosts of Passion wholly to repel ?”

Trans. : 12-13. Lit., ‘being able¹³ ye-may-grant¹²’. 14. Lit., ‘together with’.

adā—Thereupon; lit. ‘at that time’. The *a-* is the dem. pron. and the *-dā* is the adverbial suffix denoting time.^a Barth.^b mentions Skt. *adhā* (later *atha*) as equivalent, but in both the suffixes are different; in *adhā* it is *-dhā* not *-dā*.^c

Tašā Gəuš—Barth. takes these together and thinks it is the name of a separate Divinity, “Ox-Creator”. He^d, however, adds that the Zoroastrian tradition definitely maintains that *Gəuš Tašan-* is Ahura-Mazdā Himself. Nair. says very clearly *ghaṭayitā gopaśūnām* (*Hormijdah*). I see no reason whatever for thinking that here we have a different Divine Being, ‘the Creator of the original Ox’, as Barth. would have; see Yas. 51.7. The whole of this ingenious theory is given in detail by Dhalla^e and he also adds a useful bibliography on the subject. *Tašā* is 1/1 of *tašan*, from $\sqrt{taš-}$ (Skt. *takṣ-*), to create, to make.

pərəsaṭ—3/1 impft. paras. of $\sqrt{pərəs-}$; Skt. (*a*)*pycchat*.

Ašəm—Aša is the first among the Aməša Spəntā in the Gāθās, and hence he is naturally addressed first by the Creator.

kaθā—An adv. of manner; in Veda we get *kathā*, but in later Skt. we have *katham*.^f Barth.^g says that it is merely a particle introducing a question. But I would like to trans. it as ‘of what sort’.

tōi—6/1; Skt. *te* (*tava*). In Gāθā the *-ōi* is often equivalent to Skt. *-e*.^h

Gavōi—4/1. It may be construed either as a dat., or as a dat. used for a gen., which is a peculiarity of Old Indo-Iranian.ⁱ

Ratuš—The words *Ahū* and *Ratu* are used with a special significance in the Av., especially in the Gāθās. *Ratu* has always a spiritual signification and indicates the Supreme Spiritual Teacher, whereas *Ahū* is used for the temporal Sovereign. Barth.^j says that *Ahū* is the ‘Arbitrator’, while *Ratu* is the ‘Judge’. And in another place Barth.^k says that *Ahū* was always a warrior and may be compared to the Grk. *Basiléus* (King), whereas the *Ratu* belonged to the priestly class and represented the Grk. office of *Diagnónai* (Judge). This rather supports the idea that *Ratu* was the spiritual and *Ahū* the temporal Lord. On the reverse of Sasanian coins there is always the representation of a fire-altar supported by two figures, one of whom represented the temporal Ruler (the Sāhān-Sāh) and the other the spiritual Head (the Dastūrān-Dastūr) of Iran. These carried on respectively the Gāθā tradition of *Ahū* and *Ratu*. The word *Ratu* is clearly connected with *arata* (Skt. *ṛta*), and

a. Jack., AG., §729; Whit., SG., §1103.

b. Wb. 55-56 and note 7.

c. Whit., SG., §1104. b. d. Wb. 645-46; he asserts that the tradition is wrong.

e. HZor. (New York, 1939), pp. 64-67; see also Mlt., EZ., p. 347, fn. 1.

f. Whit., SG., §1101.

g. Wb. 435 (under 3).

h. Jack., AG., §56.

i. See Speijer, §86. d (p. 64); also Reich., AEB., §468.

j. Wb. 1498 (under 2. *ratav*). k. Wb. 281-82, note (under *ahū*).

I believe that *Ratu* in Av. has exactly the same implication as the Skt. *ṛṣi*, 'he who has realised *ṛta* or spiritual Truth'.^l It may be added here that since 1904 Geld. has accepted the rendering 'Teacher' for *Ratu*.^m

hyaṭ—Kan. takes it as a 'general rel. pron.' referring to *Ratuṣ*.ⁿ But there are difficulties of construing if taken that way. Barth.^o takes this as a conj. and trans. 'so that', 'in order that'. I agree with Barth.

hīm—There are several enc. stems of the 3rd pers. (or dem.) pron. in Av.—*hī-*, *dī-* and *i-*. From *hī-* we get the forms: *hīm* (2/1), *he* or *ṣē* (4/1 or 6/1), *hōi* (4/1 or 6/1), *hī* (1/2 or 2/2), and *hīṣ* (2/3). From the other two bases we get *dīm* (2/1), *dīt* (2/1 neu.), *dī* (2/2) and *dīṣ* (2/3) from *dī-*; and *īm* (2/1), *īt* (2/1 neu.), *ī* (2/2), *īṣ* (2/3) and *ī* (2/3 neu.) from *i-*. The *hī* forms can be used for any gender.^p In Skt. we get *sīm* which is also enc. and is used for all genders; but it is often weakened into a generalising and emphasising particle.^q In Prakrit we have the dat.-gen. *se*. In Av. also the *hīm*, *hī* and *hīṣ* are sometimes used as asserverative particles.^r

dātā xšayantō—Kan. takes *dātā* as an agent noun, 1/1, and trans. 'protector' (Skt. *dhātā*) and *xšayantō* as 'ruler', construing it also as 1/1. But this is grammatically not correct. Barth.^s says that the pres. pt. of $\sqrt{xṣi}$ - (Skt. *kṣi-*, *kṣay-*) is used with the finite form of another verb to denote 'being able to ...'. He takes *dātā* here as 2/3 aor. of $\sqrt{dā}$ - (Skt. *dhā-*), to create, to appoint, and trans. the phrase as 'ye^t may be able to appoint', lit., 'ye may appoint, being able'. I agree with Barth. but take *dātā* as from $\sqrt{dā}$ -, to give. This construction is exactly paralleled in Skt., RV. i. 24.14: *kṣḍyann asmābhyam Asura pracetā, Rājann énāmsi śiśrathah kṛtāni*, Thou, O wise Asura, King, Thou hast power to pardon the sins committed (by us); lit. 'possessing power, Thou pardonest (*śiśrathah*)^u'.

hadā—Together with, besides; lit. 'at the same time (or place)'. This is construed with the ins. The Skt. cognate *sadha* or *saha* is found in the Veda always as the first member of a comp.^v The word seems to be derived from Āryan **sam(sṃ)-dhā*. In later Skt. the last syllable has become *-ha*.^w

vāstrā—3/1 of *vāstra*, protection.

gaodāyō—Adj. 2/1 neu., the orig. form being *gaodāyah*-. The Vedic *gōdhāyas* (RV. x. 67.7) is the same word and means 'nourishing

l. See my article on "Ṛṣi" in AMSJ., iii. 2, pp. 143 ff.

m. Barth., ZairWb., p. 228. n. See Reich., AEb., §749. o. Wb. 1258 (top).

p. Jack., AG., §§394-97. q. M.-W., SD., p. 1218, col. 3.

r. Barth., Wb. 1814. For the enc. pron. see Wb. 17.8-81 (under *hay-*).

s. Wb. 552 (top). t. The plu. implies all the Aməša Spəntā.

u. 2/1 aor. paras. of $\sqrt{śrath}$ -.

v. Barth., Wb. 1755-56; see also Grass., Wb. 1463-64. w. Whit., SG., §§1100, 1104.

(or fostering) cattle'. Barth.^x as usual takes the word literally. The *-dāyō* (Skt. *-dhāyas*) is from $\sqrt{dā(y)}$ -, (Skt. *dhā-* or *dhi-*), to nourish.^y

θwaxšō—2/1 of *θwaxšah*, neu., zeal, energy;^z from $\sqrt{θwaxš}$ - (Skt. *tvakṣ-*), to be active. Skt. *tvakṣas* (neu.), energy, is the same word.

The 'fostering zeal' lies in the province of the Ahū. Gəuš-Urvā in verse 1 has been evidently thinking of a powerful (*zastavaṭ*) temporal Lord, who could defeat her oppressors in battle. But in the Plan of Ahura-Mazdā a *Ratu* is indicated as the Saviour, who would combine in himself the 'fostering zeal' of the Ahū as well. In fact the future Saviour has to be both the Ahū and the *Ratu*. This idea has been recognised in Yt. 13 (Farvardīn). 92: *yim iṣən Aməša Spəntā, vīspe Hvarə-hazaōša..... Ahūm Ratūm-ca gaēθanəm*, whom (i.e. Z.) the Aməša Spəntā, all in full accord with the Sun, did choose as the Ahū and the *Ratu* of the Worlds. The mention of the Sun—*Hvarə*, Skt. *Svar*—is notable here. The Sun being the true Life-giver and Generator of our Earth, is here identified with the 'Solar Logos', i.e. with Ahura-Mazdā Himself.

kəm—2/1 mas. of *ka-*. Note the long \bar{e} .

hōi—May be construed as either 4/1 or 6/1, and refers to Gəuš-Urvā like *hīm* above.

uštā—Kan. takes this as if compounded with the following word and trans. the two together as 'Lord of (her) prosperity'. But this would leave the sentence without any verb. Barth.^a construes this as 2/3 pres. paras. of \sqrt{vas} - (Skt. *vaś-*), to wish, to desire. The weak-grade base *uṣ-* may also be noted. In Skt. also we have forms like *uśmasi*, *uśanti* etc. from this root.

Ahurəm is not used here for the Supreme Being, but is used in the sense of Ahū, the temporal Lord of the World.^b

yō—1/1 of the rel. pron. *ya-*.

dragvōdabīš—3/3 of *dragvañt*, follower of the False.^c

vādāyōit—Barth.^d takes this as 3/1 opt. pres. paras. from a base *vādāya-* which is the causal base of $\sqrt{vād}$ - (Skt. *bādh-*), to repel.^e

TRANS. OF BARTH.:

Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"

x. Wb. 481.

y. The \sqrt{dhi} - is only another form of $\sqrt{dhā}$ -, 'with causative value' (Whit., Roots, pp. 82-83). z. Barth., Wb. 794. a. Wb. 1382.

b. Ibid., 293 (under 2. *ahura*). c. For declension see Jack., AG., §291. b.

d. Wb. 1410. e. Reich., AEb., §222.

AHUNAVAITI 1.3 (Yas. 29.3)

3. Ahmāi¹ Aśā² nōiṭ³ sarajā⁴
 advaēśō⁵ Gavōi⁶ paiti-mravaṭ⁷ :
 “avaēśāṃ⁹ nōiṭ¹⁰ vīduyē,¹¹
 “yā¹² śavaitē¹³ +ā¹⁴ +drōṅg¹⁵ ərəśvā¹⁶hō ;
 “hātām¹⁷ hvō¹⁸ aojiṣṭō,¹⁹
 “yahmāi²⁰ zavōṅg²¹ jimā²² kərəduśā.”²³

(7-9; 7-9; 7-9)

3. Unto Him¹ Aśā², (who) doth not disunite⁴
 (and is) non-inimical⁵ to (all) Creation, made-reply;⁷⁻⁸
 “Of-those-yonder not-(one) is-known,⁹
 “by-whom the righteous might-be-arrayed against¹³
 the wicked;¹⁵
 “of mortals (must) he-indeed (be) the strongest,¹⁹
 “unto whose call we-may-respond with-haste.”²³

Free English Rendering :

Aśā, the Lord, who binds all Life in one,
 Who hates no living creature, made reply :
 “Of those below not one is known to me,
 “By whom 'gainst Untruth Truth may be arrayed;
 “Strongest of mortal men he needs must be,
 “Unto whose call we may respond with haste.”

Text: 14-15. Geld. takes these two as one word. I accept the reading Mf. 1.

Trans. : 3-4. Lit. '(who is) not a destroyer-of unity'. 9. I.e., upon the Earth.

11. Orig. dat. inf. 15. Lit. 'those gone astray'. 17. Lit. 'of the existing'.

20. Orig. 4/l. 21. Orig. plu. 22. Lit. 'we may go'.

Ahmāi—Refers to the Creator who has asked the question in verse 2.

Aśā—The form is 3/1, but its syntactical value is 1/1 here. Kan.^a seems to have appreciated this difficulty and so he takes the word as a common noun and trans. *Aśā...paiti-mravaṭ* as 'he replied with honest-purpose'; and he adds that the subject *Aśā* is to be inferred from the previous verse. In this he follows Mills^b who trans. 'with his sanctity'. But this method seems to me to be rather clumsy and strained. Barth.^c definitely states that this is an ins. used as a nom. There are a number of Gāthā passages where it is difficult to construe such forms as *Aśā*, *Vohū Manavhā* etc. as 3/1 and where it has been proposed to take them as 1/1. In a series of papers by various scholars the validity of such construction both in the Vedas and in the Av. has been discussed.^d But in many of the passages cited in these articles we can construe these forms as ins. and get good sense. Still there do remain a few passages where we have to take these ins. forms as nom. Geld.^e has noted a remarkable point with regard to the form *Aśā*. This word is neu. and the neu. 1/1 form, *Aśam* is used when it is combined with an adj. or another word clearly indicating the gender and case. But if the word is used by itself the form *Aśā* is found. Reich.^f has given a plausible explanation of this type of construction. He says that this is found only with neu. nouns, and that when there are several neu. subjects one or more of them might be in the ins. Thus we may say 'A, B, C, D...' or 'A with B, with, C with D...' or 'A with B, and C with D...' and so on with other varied combinations. We may vary the nom. and ins. at will. By an extension of this construction we may even get a *single* subject used in the ins. In the Skt. examples, quoted in the articles referred to above, this construction seems to have developed through the ppt. pass. used with the ins. It may have had some influence in the development of the 'subject-case' (orig. ins.) developed in Mod. Indo-Aryan Vernaculars.

sarajā—Barth.^g trans. 'helper' and takes this as 1/1 of *saragan*. He also mentions that Justi has trans. the word as 'protector', lit. 'smiter (of the wicked)'. Kan. trans. 'cruel' and says that the word orig. means 'head-breaker'. I am inclined to take this as made up as *sar-jan* and I trans. 'destroyer of unity' or 'destroyer of concord'.^h It is particularly appropriate to say of Aśā that he does not destroy unity.

advaēśō—1/1, non-inimical, Skt. *adveśā* is found in the RV. in exactly the same sense (ix. 68.10; x. 45.12).

a. GbM., p. 16, ftn. b. SBE. 31, p. 7 and ftn. 4.

c. Wb. 233 (last three lines, where the passage is quoted).

d. All these are cited by Barth., Wb. 238, note 3 (under *aśā-*), and also ZairWb., pp. 124-25. e. KZ., 31 (1892), pp. 319 ff. f. AEB., §427.g. Wb., 1566; also ZairWb., p. 233. h. See Barth., Wb. 1564 (under 2. *sar-*).

Note that both *sarəjā* and *advāēšō*, describing Aša, are *mas.* in gender, though *Aša* is *neu.* This is because Aša is here clearly not an abstract 'quality', but the *name* of a Heavenly Being, answering Ahura.

Gavōi—Used in the sense of Earth or 'Creation' (as a whole), not merely as cattle. The *dat.* implies feeling towards.ⁱ

paiti-mravaṭ—3/1 impft. of $\sqrt{mrū}$ - with *paiti*, to reply; Skt. *prati-* $\sqrt{brū}$ -.

The words *nōiṭ...gavōi* have been taken by all translators as part of Aša's reply. But that is certainly not in accord with the meter. And the usual position of the verb of speaking in Old Āryan languages is always *before* the actual words of the speech, never in the middle of the words.

avaēsām—6/3. This *dem. pron.* refers to the mortals 'yonder' (i. e. upon Earth). The *pron. ava-* refers to things at a distance, as contrasted with *ima-* which refers to things which are near. Cf. *Auramazda hya imām būmim adā, hya avam asmānam adā*, Ahuramazda who hath created this earth, who hath created yonder sky (Inscriptions of Darius and Xerxes). Barth.^j trans. the word here as 'those yonder' and notes that it refers to men down below upon the Earth as seen from Heaven where the scene of Hā 29 is laid. Note also the *gen.* in the sense of 'among'.

vīduyē—*Dat. inf.* of \sqrt{vid} - (Skt. *vid-*), to know. Barth.^k trans. the whole *pāda* as 'it is not to be known by those yonder'.

yā—The phrase introduced by this word indicates what is not known. Barth.^l renders this word by 'how', almost like *kaṭhā*. This seems to me rather strange. Usually we find *hyaṭ* or *yaṭ* used in this sense. Kan. construes as 1/1 which is not at all convincing. I would like to construe it as 3/1 taking the *ātm. verb* *šavaitē* in the *pass. sense.*

šavaitē—3/3 *pres. ātm.* of $\sqrt{śu}$ -, *šav-* (or *šiyav-*), to set in motion.^m The word is used in the sense of 'setting an army in motion against' and is found also in the O. Pers., e.g. *adam Bābīrum ašiyavam*, I marched against Babylon (Beh. i. 19). The Skt. cognate is *cyu-*. Barth. trans. the word here as 'act towards'. I think the *ātm.* here is in the sense of *pass.*

**ā*—*Prep.* governing *accus.*, against.

**drəng*—2/3 of *dra-* *mas.* All others read *ādrəng* as one word, but Geld. has mentioned the *v. l.* I have adopted. The word is obviously 2/3 *mas.* and has been trans. variously. Millsⁿ trans. 'plans' and gives a long incomprehensible note. In SBE. he is even more incomprehensible. Kan.^o trans. 'possessed of honour' and compares Skt. *ādara*.

i. Whit., SG., §286. c. j. Wb. 164-68. k. Ibid., 1445. l. Ibid., 1197.
m. Barth., Wb. 1714. n. Gāthās, p. 23. o. GbM., p. 16, ftn.

Barth.^p equates the word with Skt. *ādhrā*, which in RV. means 'poor', or 'lowly'.^q In another place Barth.^r discusses the rendering of *Justi*, 'intention' or 'goal'. Barth. also compares Yas. 33.8 where the verb *šav-* is used with *arəθa* (Skt. *artha*) and suggests that the *ādrəng* here might bear the same sense. This seems plausible, but it would not suit the context of this passage exactly. In the AV. we find the word *drā* (*mas.*) used by itself (x. 49.3) and also compounded in *uttarādra*, *kṣṣādra* etc. Unfortunately the meaning is nowhere very clear. But in one word, *madhudra*, the meaning is clear, 'one who runs after sweets'.^s The word *dra* can be derived from $\sqrt{drā}$ - (Skt. *drā-*), to run; and so I would trans. the word as 'one who runs away' or 'one who goes astray', hence a 'wicked person'.

arəšvāṅhō—1/3. Kan. construes this, strangely enough, as 2/3. Barth.^t trans. 'righteous'. Skt. *ṛṣod* is cognate. In RV. when applied to Deities the word means 'holy' or 'noble'; but when applied to other objects (like the sky, mountains etc.) it means 'high'.^u

hātām etc.—Barth. utterly needlessly takes these words as uttered by the 'Ox-Creator'. Kan. quite rightly takes these words as the continuation of Aša's speech.

hātām—6/3 of the *pres. pt.* of \sqrt{ah} -, to be or to exist. Like the Skt. *sat-* the word is used to mean 'living' or 'existing' human beings. Note also the *gen.* in the sense of 'among'.

hvō—Barth.^v calls this the 'emphatic demonstrative' and trans. 'he indeed'.

aojīštō—The word *aojah* (Skt. *ojas*) always refers to spiritual power rather than to worldly might.

yahmāi—Note 4/1 used for 6/1, probably due to the verb *jimā*; 'at whose call'.

zavəng—2/3 of *zava*. From \sqrt{zu} (Skt. *hū-*, *hve-*) to call, to invoke. Kan. trans. 'call', or alternatively 'order'. The use of the *accus.* of *zava* in the sense of 'at the call' is exactly paralleled by *háva* in the Veda, e. g. *ā me hávam Nāsatyópa yātam*, come at my call, O Nāsatyas (RV. i. 183.5). Here *havam* is not the *accus.* of the goal of motion but has to be taken as the 'accus. of occasion', closely allied to the *accus.* of time. Barth.^w in spite of the above Vedic parallel (which he actually cites), thinks that the goal of motion here is already expressed by the *dat. yahmāi* and so he cannot admit the *zavəng* here as *accus.* So he construes it as 7/1 (?) of a *neu. noun* *zavan-*. All this seems to me strained and far-fetched.

p. Wb. 322. q. Grass., Wb. 178. r. ZairWb., pp. 139 ff.
s. M.-W., SD., p. 779, col. 3. t. Wb. 356. u. Grass., Wb. 294.
v. Wb. 1844-45. w. Wb. 1668-69, especially note 1, which is not at all convincing.

jinā—Kan. takes this as 1/3 pres. of √*gam-*, and Barth.^z takes it as pres. subj. paras., which is more correct. But I would take it as 1/3 aor. subj. paras., one *ma* being dropped by haplogy.

karədušā—Kan. trans. 'helpers'. Barth.^y trans. 'protection' or 'help'. He compares Skt. *chardis* which means 'protection'.^z He construes this as 3/1 and cites a parallel construction from RV. *gāntā nūnām nō 'vasā*, come indeed with help for us (i. 39.7). It may be noted that in such cases the dat. is more common than the ins., cf. *jasa mē avānhē*, come to my help (Yt. 1 (Hormazd). 27); *ā nūnām Ašvinā vatsāsya gantam dvase* (RV. viii. 9.1). I am inclined to construe this as an adv. (orig. 3/1 of a noun). I also think it is connected with the Skt. adj. *kṛdhū* which means 'short'. This word is found in Vāj. Sam., 23.28 and in RV. iv. 5.14.^a I take the Av. adv. in the sense of 'shortly', 'immediately', 'in haste' (hastily).

TRANS. OF BARTH. :

To him the Right replied : "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly".

(The Ox-Creator) : "Strongest of beings is he to whose help I come at call".

4. Mazdā¹ saxvārj² mairištō³
 yā⁴ zī⁵ vāvərəzōi⁶ +pairi⁷ +ciθ⁸ +it⁹
 Daēvāis¹⁰ -cā¹¹ mašyāis¹² -cā,¹³
 yā¹⁴ -cā¹⁵ varəšaitē¹⁶ +aipī¹⁷ +ciθ¹⁸ +it¹⁹;
 Hvō²⁰ Vicirō²¹ Ahurō,²²
 aθā²³ [nō²⁴] aṇhaṭ²⁵ yaθā²⁶ Hvō²⁷ vasat.²⁸
 (7-9-7; 9-7-9)

4. Mazdā¹ best-bears-in-mind³ (all) prayers,²
 which⁴ verily⁵ have-been-made⁶ (to Him) even-in-
 the-far-off-past^{8 7}
 by Daēvas^{10 11} and by mortals^{12 13} as-well,
 as-also¹⁵ (those) which¹⁴ shall-be-made¹⁶ (to Him) even¹⁹
 -in-the-remote-hereafter,^{18 17}
 Ahura²² (is) the Sole Judge,^{20 21}
 so let-happen^{23 25} [unto us]²⁴ whatever²⁶ He-alone²⁷
 doth-ordain.²⁸

Free English Rendering :

[Aša continues :]

Mazdā best bears in mind all prayr's for help
 Made unto Him, e'en in the far-off past
 By Daēvas and their flock of worshippers;
 And also those in future he shall hear;—
 Alone Ahurā judges what is best,
 So happen unto us whate'er HE wills.

Text : 7-9. Geld. has *pairi-ciθit*. 17-19. Geld. has *aipi-ciθit*.
 Trans. : 3. Lit., '(is) best rememberer'. 26. Lit., 'just as'.

Aša continues to speak in this as well as in the following verse. Mills, however, attributes verses 4 and 5 to Z. saying 'Z. intervenes' and adds a ftn.^a that "a verse or verses may have fallen out".

Mazdā—1/1 of *Mazdā*. The word has always been equated by scholars with Skt. *medhā*. Mills,^b however, says that he cannot agree with "the universally accepted comparison of *Mazdā* with Skt. *Medhā*". Elsewhere^c he gives a number of reasons for this view, and among these he mentions the difference in gender, which is particularly noteworthy. To circumvent this objection Barth. and others give the word as *Mazdāh* and equate it to *Medhas*. The suggestion for this equation comes originally from the Pah. and from the Skt. of Nair., in which this word is always rendered by *Mahājñānin*. In the Pah. rendering of Yt. 1(Ahuramazda).12 this name is rendered by *dānak*, which is derived from a middle Iranian *√dā-*, to know,^d which has survived in Mod. Pers. words like *dānesh*. Mills has suggested the trans. 'Great Creator' (from *√dā-*, Skt. *dhā-*, to create). The word is, therefore, *Mazdā* and not *Mazdāh*, and its declension is exactly the same as that of a mas. noun ending in a root with a final *-ā*, like the Skt. *gopā* etc.^e I also feel myself unable to equate this word with either *medhā* or *Medhas*^f in spite of the Pah. tradition. I think that the orig. form of the name is *Maz-dā* and that the orig. meaning is 'Creator (from *√dā-*, Skt. *dhā-*, to create) of the Great (material universe)'. In the Veda as also in later Skt. the words *mah* and *mahat* are well known as signifying 'the original substance' out of which the universe was created. So *Mazdā* should be understood to be the Lord of (material) Creation, in contrast with His other aspect as *Ahura*, the Lord of Life. The double name *Ahura-Mazdā* implies that He is the Lord and Creator of both Life and Matter. This double name lies, in fact, at the bottom of the teaching of the two Spirits as developed in Yas. 30. In the *Gāthās* specially we get the names *Ahura* or *Mazdā* separately or the combinations *Ahura-Mazdā* or *Mazdā-Ahura*, and there is always a reason why a particular form of His name has been used.

sax^vārē—Mills trans. 'uttered indication'. Kan.^g says 'matters' and adds that the word is cognate with *sax^venī* in Yas. 53.5. Barth.^h trans. 'plan', or 'purpose' and construes the word as 2/3 neu., the final *-ē* representing an orig. *-ā*. The Skt. form should be phonetically **śasvar*. This word is found only here in all the Av. Texts, hence the

a. SBE. 31, p. 8, ftn. 1. b. Loc. cit., ftn. 2. c. Op. cit., p. 104, ftn. 8.
d. Found also in the *Gāthās* as an epithet affixed to the name *Dē-Jāmāspa* (Yas. 46.17, 49.9 and 51.18); see Barth., Wb. 607.
e. See remark of Reich. (AEB., p. 474, under *mazdāh*); see also the paper of Pandit Vidhusekhara on "Ahura Mazdā" (Calcutta Review, August 1946, pp. 81-84).
f. Barth. (Wb. 1163, note) explains that the word meant lit. 'he who observes (everything)'.
g. GbM., p. 17, ftn. h. Wb. 1569.

difficulty of ascertaining its exact meaning. Barth. has derived it from *√sāh-* (Skt. *śams-*), with the suffix *-var*.ⁱ In RV. i. 119.2 we get the word *śāsman* which means 'hymn'.^j Between Av. and Skt. the suffixes *-van* and *-man* are interchangeable;^k and in Av. words those ending in *-var* "commonly show a parallel stem with the suffix *-van*".^l So I am inclined to take this word as equivalent in meaning to the Skt. *śāsman* and trans. 'hymns' or 'prayers'. In Yas. 32.1 the *Daēvas*^m are described as praying to *Mazdā* 'to be His Messengers' and so this rendering of the word does not seem to be entirely unsupported. I construe the word as 2/3 neu.

mairištō—All derive this word from *√mar-* (Skt. *smṛ-*), to remember, and trans. 'he who best remembers'.ⁿ The orig. initial *s-* is apparently omitted to avoid the combination *hm-*; but with the *upa-sargas aiwi* and *paiti* the *-s-* is restored, as in *aiwišmarštō* in Yt. 14 (Behrām).34 and *paitišmaršte* in Yt. 8(Tir).5. The epithet *Hātā-marānē* is used for *Ahura* in Yas. 32.6 and in Yt. 1(Ahuramazda).8 He has been called *Hāta-marāniš*.

yā—1/3 neu., referring to *sax^vārē*.

zi—Like the Skt. *hi* it is an emphatic particle. Barth.^o points out that when used after a rel. pron. it emphasises and further explains the antecedent. He also mentions that the Pah. almost always omits the word. Barth. asserts that the word is an enc.; but in Skt. the word is accented. Still the word, like an enc., never stands at the beginning of a sentence or of a *pāda* and in Skt. it causes the verb in the clause introduced by it to take the accent.^p

vāvərəzōi—3/1 pft. ātm. used in the pass. sense. From *√varəz-*, to make, to perform.^q The Eng. *work* and Pers. *varzidan* are cognates; Skt. *vrj-* is also probably cognate. The orig. idea of this root seems to be 'to bring something out of its original state into another'.^r This root has also a 3/1 pft. ātm. *vāvurje* (RV. vii. 39.2).

**pairī*—*ciθ*—*išt*—This is given by Kan. as one word, but it is really made up of three. The change of the orig. *ī* of the *-cišt* to *θ* is due to *sandhi*^s which seems to be a sort of dissimilation. Barth.^t says that *pairī* is an adv. meaning 'formerly' or 'beyond' (*vorne*) and is here used in the sense of time.^u The *-ciθ* (orig. *-cišt*) is an emphatic particle

i. Whit., SG., §1171. j. Grass., Wb. 1389; he compares Lat. *carmen*, hymn.
k. E. g. Av. *astvat* and Skt. *asthimat*.
l. Jack., AG., §823; e. g. *karšvar* and *karšvan*, 'region'.
m. The *Daēvas* and other false teachers form the subject matter of Yas. 32.
n. Barth., Wb. 1145. o. Wb. 1693-97, see specially under *zi* 4, A.
p. Whit., SG., §595. e; also Mac., VG., pp. 252-53. q. Barth., Wb. 1374-77.
r. Grass., Wb. 1326-28. s. Barth., Wb. 585 (under *ciθišt*).
t. Wb. 860-61. u. It can also be used in the sense of space.

which defines the *pairi* somewhat more clearly and makes it mean 'remote past'. In the Veda also *cid* is used similarly "expressing that the statement is not to be expected in regard to the word emphasised".^v Finally the *-it̄* is another particle of assertion and emphasis. It is used in Skt. (*id*) in the RV. to emphasise words of all kinds, including verbs. Itself always accented it causes the verb it accompanies to be accented also.^w This particle is very common in the RV., less frequent in the AV. and rarer in the Brāhmaṇas, while in classical Skt. it survives only in the combination *ced* (*ca-id*), if. The double emphasis of the two particles may be brought out by translating the whole phrase as 'even in the far-off past'.

Daēvāiṣ—3/3. In the Gāθās the word does not bear the evil sense it has acquired in later Iranian literature. Mills and earlier scholars have rendered the word as 'demon-gods'. Barth.^x points out that in the Gāθās the word is used together with *Usig*, *Kavi* and *Karapan*, to indicate the priests and teachers of the pre-Zoroastrian faith. These were the most violent opponents of the Prophet and they have been denounced by Him in Yas. 32, 34 and 49. Naturally therefore these words acquired an evil signification in later literature, and *Daēva* specifically came to mean 'false god', i. e., 'evil spirit' or 'demon'.

mašyāiṣ—Nair. says *manuṣyān*. The word is the same as Skt. *mārtya*. In Av. both the variants *mašya* and *martiya* are found, but the former is certainly found more often in the Gāθās than the latter. Andreas has pointed out that the Av. letter which is now read as *ṣ* was in reality a 'ligature' which was to be read originally as *rt* or *ṛt*.^y But Andreas has explained the *script* only. Whatever the original phonetic value of the 'ligature' may have been, the undoubted fact remains that the sign has now acquired the phonetic value of *ṣ*. Moreover we find in many Av. words both variants, those with the *rt* and those with the *ṣ*, e.g., *aša-arta*, *mašya-martiya* etc. Jack^z has pointed out that Av. *ṣ* is equal to Skt. *ṛt* or *ṛt̄* (accented) and Av. *ṛt̄* or *art* is equal to Skt. *ṛt* (unaccented). Thus the Skt. words *ṛta* and *mārtya* would give *aša* and *mašya*. Exactly the same relation of accentuation seems to connect the Skt. words *ṛta* and *ṛṣi*.^a

In the case of *mašya*, however, there is another suggestion worth considering. The word may also be read as *maška*, which can be equated to the Skt. *maṣaka*, the name of a Kṣatriya tribe dwelling in

v. Mac., VG., pp. 230-31. w. Mac., VG., pp. 218-19.

x. Wb. 667-70, see specially note, 669-70.

y. "Die Entstehung, des Awesta-Alphabetes and sein ursprünglicher Lautwert", a paper contributed by F. C. Andreas to the Oriental Congress at Hamburg, 1909.

z. AG., §163, note. a. See my paper on "Ṛṣi" in AMSJ., iii. 2, pp. 143 ff.

Šākadvīpa.^b These have been mentioned in the Purāṇas and in the legendary history of the ancient Aryas they seemed to have caused considerable trouble. Naturally therefore they would be coupled with the arch-enemies of the new order. It may also be pointed out that the *Šākadvīpa* of the Purāṇas is Iran.

varəšaitē—3/1 s- aor. subj. ātm. of *√varəz-*, used in the pass. sense.

Note also that both *vavərəzōi* and *varəšaitē* are sg. while their subject *yā* is in the plu. The construction is *ad sensum* and implies that each individual prayer (both in the past and in the future) is addressed (lit. made) to Him.

aipī-*cīθ**-*it̄*—is to be construed just like **pairi** above. *aipī* means 'following' or 'behind' and when used in the sense of time it would mean 'future'.^c The whole phrase may be rendered 'even in the remote hereafter'.

Hvō—Emphatic pron., best trans. as 'sole' or 'only'. It should be construed here as an adj. to the following word.

Vicirō—Kan. trans 'judge'. Barth.^d derives it from *√ci*-(*ki*-) with *vī* (Skt. *vi-ci*). Pers. *wazīr*, minister, is the same word. In RV. the verb *vi-ci* is found in the sense of 'to discern', 'to judge'. But the derivatives found are *nicirā* (RV. viii. 25.9) and *nicetṛ* (RV. 1.184.2), showing another *upasarga*.^e Both mean 'discerning' or 'watchful' and the former is used for *Mitrā-Varuṇā*^f and the latter for the *Aśvins*.

Ahurō—1/1. The word is the same as the Skt. *asura*. It is mainly on account of this pair of words and of the other pair, *Daēva* - *deva*, that the whole fascinating theory of the Indo-Iranian religious schism has been built up. In the earlier Vedic hymns *Asura* has been used undoubtedly in the sense of a Divine or a Heavenly Being. This is because the word *Asura* is derived from *asu*, life,^g and means 'the Lord of Life'. In the earlier books of the RV. this is the prevailing meaning; and *Varuṇa* is the chief *Asura*. But in RV. ii. 30.4; vii. 99.5; viii. 96.9 the word has been used definitely for 'an evil spirit'. And in the 10th *Maṇḍala* of the RV. and in the AV. the word has definitely acquired its later evil sense of 'demon' or 'devil'. In fact, mistakingly thinking that *asura* implied a negative, the 'opposite' *sura* was coined,^h no doubt helped by the resemblance of the sound with words like *svar*, *sūr*, *sūrya*

b. M.-W., SD., p. 793, col. 2 (in Mbh. this is the name of the district they occupied).

c. Barth., Wb. 82-83, the word is also used to indicate space.

d. Wb. 1438.

e. Grass., Wb. 728.

f. It may be noted that *Varuṇa*, the *Asura par excellence* in the RV., comes nearest to the conception of *Ahura* in the Gāθās.

g. M.-W., SD., p. 121, col. 1.

h. M.-W., loc. cit.

etc. This lit. meaning 'Lord of Life' brings out clearly the contrast between Ahura and Mazdā, the one implying the Life-side and the other the Matter-side of His Universe, while the double name Ahura-Mazdā gives the complete idea of the Supreme Being—the Lord of Life and Matter. Barth.¹, probably under the influence of Pah. ideas, makes the astonishing statement that Yas. 30.3 speaks of Ahura as the 'twin-brother' and 'eternal opponent' of Aṅrō-Mainyu. As a matter of fact it is Spəntō-Mainyu who is thus described in Yas. 30.3. In later Zoroastrian Theology (of the Ven. and of the Pah. works) Spəntō-Mainyu has been identified with Ahura and Ahura is called (*Mainyu Spəništa* or *Spəntōtəma*; but this is emphatically *not* the teaching of Zaraθuštra in the *Gāthās*.

athā—Skt. *atha*. It is a sort of conj. here; therefore, so.

[*nē*].—4/3 of the enc. pron. 1st pers. The dat. is used in the sense of something happening to someone. The word seems metrically an extra and the sense would not suffer appreciably if it were left out.

aṅhaḥ—3/1 aor. subj. paras. of √*ah-* to be, in the sense of 'to happen' or 'to befall'. The sense of the subj. here is a wish or pious hope.

Hvō—Emphatic pron.; He alone.

vašaṭ—3/1 aor. subj. paras. of √*vas-* (Skt. *vaś-*), to desire, to wish. There is also an implication of will or command in the use of this verb here.^j

TRANS. OF BARTH. :

(Aṣa) "Mazdāh knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."

i. Wb. 285-93, especially his note at 292.

j. M.-W., SD., p. 929, col. 1.

5. at¹ vā² uštānāiš³ ahvā⁴
 zastāiš⁵ frīnəmnā⁶ +Ahurahyā,⁷
 +mē⁸ urvā⁹ Gəuš¹⁰ -cā¹¹ azyā¹²
 hyaṭ¹³ Mazdām¹⁴ dvaidi¹⁵ +fərasābyō;¹⁶
 nōiṭ¹⁷ ərəžəjyōi¹⁸ frajyāitiš,¹⁹
 nōiṭ²⁰ fsuyəntē²¹ drəgvasū²² pairī,²³
 (7-9; 7-9; 7-9)

5. Therefore, verily, with uplifted hearts,
 (and) hands (outstretched) invoking the grace of Ahura,
 my Soul and (that) of the pregnant Mother-Earth
 thus address Mazdā for (granting our) request;
 'Never (shall) harm (come) unto-the-righteous-living',
 'nor unto (our) Shepherd (even though) among
 the wicked'.

Free English Rendering :

[Aṣa continues:]
 So verily with overflowing hearts
 And hands outstretched, asking Ahurā's grace,
 My soul and Mother-Earth's—so full of hope—
 Address Thee, Mazdā, with this one request,
 "Ne'er may the righteous-living come to harm,
 "Nor yet their Shepherd, though by foes besieged".

Text : 7. So S. 1 and J. 3; all others read *Ahurāi ā*. 8. So S. 1 and J. 3 and two others; Geld. reads, *mē*. 16. So Barth.; Geld, has *fərasābyō*.
 Trans. : 4. Orig. sg. 15. Lit., 'pray'. 16. Orig. plu. 21. Lit., '(he who is) fostering'.



Mills takes this verse also as spoken by Z. Barth. thinks that it is the 'Ox-Creator' who is the speaker. But Mlt.^a thinks differently, for he says "instead of him (the Ox-Creator) we seem to have Gəuṣ-Urvān again, who speaks for a primeval pair, Ox and Cow". All this seems to me to be pure imagination. I think that it is the speech Aṣa continued.

aṭ—Here the sense is 'so' or 'therefore'.

vā—Apparently the Pah. commentator has read *vā̇*, for the Pah. says *īmāk*, you.^b This sort of vl. occurs in several other Gāṭhā passages also. Barth.^c takes this as an enc. particle like the Skt. *vā̇*, *vāi*. In Skt. it is accented, although it never begins a sentence or a *pāda*.^d

ustānāiṣ—3/3 past pt. pass. of $\sqrt{\text{tan-}}$ with *us*;^e Skt. *uttāna*. The regular form of the past pt. pass. in Skt. is *tata*, but only with the prefix *ud-* we get the form *tāna*.^f

ahvā—This word has been construed most variously. Kan. takes it as 7/3 of the dem. pron. (with the postposition *ā*?) and calls it a 'gāthic' form.^g But he also says that it might be a verb and might be construed with *frīnəmnā*. The Pah. trans. *pa ... tuxīakīhā*, and Nair. says *vyavasāyatayā*. Barth.^h says it is 1/2 of the impft. of $\sqrt{\text{ah-}}$, to be; Skt. *āsva*.ⁱ I propose to take this as 3/1 of *ahu-* (*aṅhu-*), Skt. *asu*. The 3/1 forms of nouns in *-i* or *-u*, ending in *-ā*, are rare but not absolutely unknown.^j And I would trans. the word here as 'heart'. I take *ustānāiṣ* with both *ahvā* and *zastāiṣ*, the sg. *ahvā* being explained *ad sensum*.

zastāiṣ—Cf. *ustāna-zastō* of Yas. 28.1 and 50.8.

frīnəmnā—1/2 pres. pt. ātm. of $\sqrt{\text{frī-}}$ (Skt. *prī-*, *prīṅ-*) to please. In Veda the root is used in the sense of 'putting in a friendly mood' or 'invoking the grace of' some divinity and it is construed with the gen.^k Note also the ātm.

^l*Ahuraḥyā*—All printed editions read *Ahurāi ā* (two words), but Geld has noted the reading I have adopted as given by only two mss. S. 1 and J. 3. He says^l that these two mss. deserve the highest praise and that these are the "two oldest representatives of the Sanskrit Yasna". The ms. S. 1 is from Surat and is "an excellent old ms. of great independence and accuracy".^m Judged by the paper it might belong to the 15th or even the end of the 14th century. J. 3 is probably

a. EZ., p. 347, ftn. 7.

b. Nair. has *dhavadbhyaḥ*.

c. Wb. 1305-06, notes 2, 5 and 6.

d. Mac., VG., pp. 247-48.

e. Barth., Wb. 407 and 633.

f. Grass., Wb. 517 and 250.

g. GbM., p. 17, ftn.

h. Wb. 275 (bottom) and note 31 (279).

i. Jack., AG., §532.

j. Cf. *xraṭvā* in Yas. 31.7; see Jack., AG., §265 (under ins.).

k. Grass., Wb. 891-92; also Mac., VG., §:02, A. b (p. 319).

l. Prolegomena, pp. xxx ff.

m. Geld., Prolegomena, p. xiii.

a few years later in date and has suffered very much from damp. Both these have "besides a number of older and better renderings which are no longer found in other mss.". In the illuminating 'Geneology of Pahlavi-(Sanskrit)-Yasna' given by Geld.ⁿ S. 1 is shown as the direct copy of the original Avesta-Pahlavi ms. used by Nairyosang. Hence the readings of S. 1 and J. 3 (though in the minority of two for this verse) have greater weight and greater reliability. This reading has two advantages, in the first place the meter improves distinctly and secondly we may avoid the round-about explanation of the dat. used with *ā* which Barth. has been constrained to give.^o

^p*mē*—All others read *mā*. Here again Geld. noted that S. 1 and J. 3 read *mē*, which I have adopted. The sense is clearly 6/1; Skt. *me* (*mama*). The reading of Geld. and others would be Skt. *mā* (2/1) which does not suit the context. Barth.^p says that this 'mine' refers to the Ox (presumably the mate of the Cow). This makes the confusion worse, because Barth. supposes that the speaker of this verse in the 'Ox-Creator'. Is it at all understandable that the Ox-Creator could identify himself with the Ox he has created? Usually this pron., *mē* (6/1), is enc.; but Barth.^q has pointed out that it is accented and that it can stand at the beginning of a sentence or of a *pāda* if there is some special emphasis on the word by way of contrast or otherwise, or if it stands in an attributive relation clause.

^r*azyā*—Taking *Gəuṣ* literally, Barth.^r trans. 'pregnant' and construes it as 6/1 of *azī*. He compares the word with Skt. *ahī* which is mentioned by the Naighaṅtukas as meaning 'cow'.^s Mills^t thinks that the word is comparable with Skt. *ḥyā* which means both 'earth' and 'mother'; he also compares the word *ājī*.^u Elsewhere Mills^v says: "Some have referred the word to the root *zan* obscurely present in it; otherwise a drivable cow, one mature and fit for use."^w The term used in the Vendīdād in a common meaning as merely designating a cow at a certain age, may be the familiar use of an adjective here applied in the ancient Gāthā in a sacred sense". Kan. derives the word from the $\sqrt{\text{az-}}$ (Skt. *aj-*), to move and trans. 'moving'. The main point seems to have been touched by Mills in his remarks quoted above. I think that the orig. form of the word was ^x*āzyā*, from $\sqrt{\text{zan-}}$ (Skt. *jan-*), to produce, to give birth, with the *upasarga ā*. So *azyā* would be 6/1 of *āzyā* and the meaning would be 'pregnant' or 'fertile', lit. 'about to give birth'.

n. Op. cit., p. xxxiv.

o. Wb. 302 under 4. He says that this is purely a Gāṭhā construction and that the *ā* has no special signification.

p. Gāthās, p. 11, note 3.

q. Wb. 1097-98 (under 1, *ma-*).

r. Wb. 228.

s. M.-W., SD., p. 125, col. 2.

t. Gāthās, p. 421.

u. This word is not found in Skt. but in Marāṭhī and means 'grandmother'.

v. SBE. 31, p. 8, ftn. 9.

w. Nair. says: *ājī nāmni trivārṣiki gauḥ*.

Cf. *āzizānāitī* in Yas. 9.22. Mother-Earth is 'pregnant' in a double sense: first she is fertile and secondly she is about to give birth to the great Teacher *Zarathuštra*. The word occurs once in the Ven. (9.37) and four times in the *Gāthās*^x and in each of the latter case the meaning suggested fits exactly.

hyaṭ—1/1 neu. of the rel. pron. used as an adv.; thus, in this manner. Barth.^y trans. 'while'.

dvaidī—Barth.^z takes this as 1/2 aor. ātm. of $\sqrt{du-}$, to strive, to urge; and says it is the contracted form of *duvaidī*. The ending *-vaidī* (Skt. *-vahi*) is paralleled by the plu. ending *-maidī* (Skt. *-mahi*). In any case this is one of the rare cases of the 1/2 ātm.^a Barth. leaves the etymology doubtful. There is a Skt. $\sqrt{dū-}$, which is "a collateral form of *dā-* (like *gū* to *gā*, *pū* to *pā*, *sthū* to *sthā* etc.)"^b and from which we get the word *dūvas*, worship (RV. i. 14.1).^c We also get the denominative verbal forms like *duvasyāti* (RV. vii. 82.5) and *duvasya* (RV. x. 14.1). There are other derivatives also.^d The orig. meaning seems to be 'gift', and in an extended sense the word is used to signify what mortals give to Divine Beings, viz., 'worship', 'reverence' or 'prayer'. I would therefore trans. the word here as 'we two shall pray'. Note also the ātm.

^f*farasābyō*—This is Barth.'s reading; Geld. has ^o*sābyō*. Geld. also notes that J. 3 has *farasyābyō* and notes that the letter *y* has been inserted above the line, obviously a later interpolation. Barth.^e derives it from $\sqrt{sāh-}$ with *frā*, Skt. *pra-√sās-*. He construes this as 4/3 and trans. 'entreaties', comparing Skt. *praśis* (fem.), order, direction. I would trans. 'request'. Note the use of the dat. here indicating the object or purpose of the prayer.^f This purpose is expressly mentioned in the last two *pādas*.

arəšəjyōi—This word is found thrice in the *Gāthās*.^g It is made up from *arəš*, righteous and *jī* from $\sqrt{jī-}$ (*gi-*) (Skt. *jīv-*) to live. Note the 'union-vowel' (*ə*)^h and the *sandhi*-change of *ī* to *ē*.ⁱ Barth.^j takes this as 4/1 and trans. 'righteous liver'; Pah. ssys *rāst xīviin* and Nair. says *satya-jīvaneh*.

frajyāitī—1/1. Barth.^k derives it from $\sqrt{jyā-}$ (Skt. *jyā-*, *jināti*), to have power, to destroy. In RV. (viii. 1.30. and 90.1) we get the epithet *paramajyā* (having supreme power) used for Indra.^l

x. Yas. 29.5; 34.14; 44.6; and 46.19.

y. Wb. 1253 (2. *yaṭ*); also Reich., AEB., §§754-760.

z. Wb. 688 under 4. *dav-*; also Jack., AG., §68.

a. Jack. does not even mention this ending. b. M.-W., SD., p. 488, col. 3.

c. See Grass., Wb. 617. d. See Grass., Wb. 617-18. e. Wb. 1002.

f. Speijers, §89. g. Yas. 29.5; 50.2; 53.9.

h. Jack., AG., §72; also Reich., AEB., §151.5. i. Jack., AG., §179.

j. Wb. 357. k. Wb. 611 and 979. l. Grass., Wb. 781 and 502.

fīuyəntē—Barth.^m takes this as 4/1 of the pres. pt. paras. mas. of $\sqrt{fīu-}$ (Skt. *psu-*) to nourish, to foster. The root *psu-* is not found used anywhere in Skt. literature, but the derivative *d-psu* is found in RV. vii. 4.6.ⁿ Probably *psu-* is a causal variant of $\sqrt{psā}$ which is itself a variant ('a secondary root-form') of $\sqrt{bhas-}$, to eat, to devour.^o Barth. suggests that by 'popular etymology' the root might have been connected with *pasu* or *fīu*, cattle. In Skt. the word is accented either *pāśu* (Av. *pasu*) or *paśú* (Av. *fīu*).^p

drəgvasū—7/3 of *drəgvant*. Barth.^q takes this to be orig. *druj-vant* and trans. 'follower of the Lie', i. e. 'wicked'. The *druj* (*drug*) is the same word as Skt. *druh*, and in both the languages the word is fem. and means 'enemy' or 'falsehood' (the enemy of God's order). There is also a $\sqrt{druj-}$ (Skt. *druh-*), which means both 'to be inimical' and 'to tell a lie'. Barth. also regards the word *drvant* as identical with *drəgvant*, but this does not seem very likely, because in the corresponding Skt. word *druhvan* (a sort of pft. pt.) the first syllable is accented^r and so could not be dropped in Av. Kan. suggests that *drvant* is the pres. pt. paras. of $\sqrt{dru-}$ (Skt. *dru-*), to run away, to go astray. And so he thinks that the word *drvant* orig. means 'one who has strayed away (from the right path)', hence 'wicked' or 'sinner'. The Parsi Gujarāti word *darvand* is used specifically to mean 'a non-Zoroastrian'.

pairi—Barth.^s has quoted Delbrück to say that this prep. governs the loc., and he adds that the construction is only found in the *Gāthās*.^t In Skt. however *pāri* is chiefly construed with the accus. and only one instance is quotable of its use with the loc. in *pāri kāṣṭhāsu* (RV. i. 146.5). The orig. meaning of *pairi* is 'surrounded' or 'among', and hence the loc. seems logically the suitable case to use with it. But in Skt. the use of the loc. with prepositions had become rare even in the Vedas^u and examples of *pāri* as a prep. are comparatively rare in Skt.

TRANS. OF BARTH. :

(The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazdāh with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars".

m. Wb. 1028-29, especially note 2.

n. Whit., Roots, p. 104.

o. Wb. 774-77. r. Whit., Roots, p. 80.

p. Cf. also *yaśu ... pairi* in Yas. 34.8.

q. Grass., Wb. 80.

r. Grass., Wb. 795-96.

s. Wb. 860-62, also note 7.

t. Whit., SG., §1126.

1 2 3 4 5
6. aṭ 3 vaocaṭ Ahurō Mazda
6 7 8
vidvā vafūš vyānayā;
9 10 11 12
"nōit aēvā Ahū vistō,
13 14 15 16 17
"naēdā Ratuš Ašāt -cīt hacā!
18 19 20 21 22
"aṭ zī θwā fsuyantaē -cā
23 24 25 26
"vāstryāi -cā θwōrōštā tatašā!"
(9-7; 7-9; 7-9)

[6. Thereupon spake out Ahura Mazda,
enlivening Life's-web with-(His)-all-pervading-Life;
"(Is) not even-one Master known,
"nor-yet a Saviour by-reason of-(this)-store-of
Righteousness!
"For-this, indeed, as-Shepherd
"and as-Protector hath the Creator appointed thee!"

Free English Rendering :

Then spoke Ahurā Mazda, He whose Breath,
Pervading all, quickens the Web of Life;
"Is not a single Master in thine eye,
"Nor yet Saviour rich in righteousness!
"Was it for this that thou wast put in charge,
"As Shepherd and Preserver of My Earth!"

Trans. : 6. Lit., 'knowing'. 18. Lit., 'therefore'. 20. In order to avoid an awkward construction in English this word has had to be shifted from *pāda* 5 to 6. 21. Lit., 'for shepherding'; orig. 4/1 pres. pt. paras. 22. -cā omitted. 23. Lit., 'for protection'; orig. 4/1. 26. Lit., 'created'.

aṭ—Thereupon.

3—Both S. 1 and J. 3 read this is a separate word from the following. Mills reads *vāocaṭ* as one word. The Pah. and Nair. take this as a noun and trans. 'with (his) mouth' (*mukhena*). Kan.^a takes this as an *upasarga* (Skt. *ā*) and as an alternative suggests that it may be the augment *a-*. Barth.^b construes this as 1/1 of an 'emphatic pron.' *a-*, and trans. 'himself' (selbst). He also thinks that the *as-cīt* in Yas. 46.18 is this same pron. I am not quite satisfied with Barth.'s explanation and am inclined to agree with Kan. that it is an *upasarga* attached to *vaocaṭ*. In the RV. (vii. 73.2) *ā-vac* is found in the sense of 'speaking out' or 'addressing'.^c The ppt. of the *ā-vac* is *ōkta* (Av. *aoxta*) found in RV. i. 63.9.

vaocaṭ—3/1 redup. aor. of $\sqrt{vac-}$, to speak. In Skt. also the redup. aor. base of $\sqrt{vac-}$ is *vac-*.^d

vidvā—1/1; Skt. *vidvān*. This is orig. the pft. pt. of $\sqrt{vid-}$ (Skt. *vid-*), to know. The orig. meaning is 'knowing'. The form is 'active' i. e. paras. In the Veda the root $\sqrt{vid-}$ is used with the accus. in a somewhat different sense.^e Here the sense seems to be not so much 'knowing' as 'making conscious'; hence I trans. 'enlivening'.

vafūš—Kan.^f trans. 'beneficent' and says that the $\sqrt{vaf-}$ means 'to cause to prosper' and compares Skt. *vapus*, beautiful, and takes this as an adj. to *Ahurō*. Barth.^g derives it from $\sqrt{vaf-}$, to sing, lit. 'to weave'. He refers to Yas. 28.3 (*ufyānī*) and compares the Pers. *bāftān*, to weave. In Skt. $\sqrt{va-}$ (*vi-*) is often used in the sense of 'singing', lit. 'weaving (a hymn)', as in *mā tantūš chedi vāyato dhiyam me*, sever not my thread while weaving a hymn (RV. ii. 28.5). I think the connection of *vafūš* with $\sqrt{vaf-}$, to weave, is fairly clear. The Skt. cognate is the obsolete $\sqrt{vabh-}$, to weave, from which is derived the old word *ūrṇavābhī*, spider, found in Śat. Br. xiv. 5.1.23.^h In later Skt. the word has been changed under the influence of assimilation and of 'popular etymology' to *ūrṇanābhī*. The Iranian form of the root might have been due to dissimilation from an orig. Āryan $\sqrt{*vabh-}$. I trans. 'web (of Life)'.

vyānayā—3/1. Kan. trans. 'by (his) innate wisdom'. Millsⁱ thinks it means 'discrimination' and compares Skt. *vinayā*. Barth.^j trans.

a. GbM., p. 18, ftn. b. Wb. 11 and ZairWb., pp. 91-93.

c. Grass., Wb. 1191-94.

d. Whit., SG., §§847 and 854. The form has been derived through **va-u-c-*.

e. Grass., Wb. 1274-77 under No. 17 and also under *vidvas* (1277). Geld in his trans. of RV. iii. 25.2, trans. this verb as 'to obtain'. But this is probably the other root *vid-*, to obtain. See note on *vistō* below.

f. Loc. cit.

g. Wb. 1346.

h. M.-W., SD., p. 221, col. 3.

i. Gāthās, p. 423. j. Wb. 1478 and ZairWb., p. 228.

'wisdom' and derives it as *vi-yāna* (from $\sqrt{yā-}$), but adds that the derivation is doubtful. In Skt. *vi-yā-* is always used in a derogatory sense of 'going astray'.^k The more probable cognate is *vyāna*, all-pervading breath, from $\sqrt{an-}$ with *vi*, to breathe. Hence I would construe this as 3/1 and trans. 'through (His) all-pervading breath'. In RV. we get the phrase *vayúnāni vidvān* in a number of places, which has been trans. variously. Is this a parallel?

Note the fine alliteration of *pāda* 2.

What follows constitute the words of Ahura Mazda. Kan. takes them as words addressed to Z., but this does not seem to suit the context properly. Barth. does not make it clear to whom these are addressed. I think that Ahura Mazda here expresses His astonishment that Aša should confess his inability to discover a Ratu for the suffering Mother-Earth. The last two *pādas* imply a deep irony.

aēvā—Mills remarks that the word should have been *aēvō* (1/1) and Kan. actually construes it thus and trans. 'one'. About this word Barth.^l says that when it is used as the first word in the sentence it means 'thus' or 'so', and then it is sometimes followed by *yaθā*. But when it is the second word (as here) it serves merely as an emphasising particle and is often untranslatable. The Skt. *eva* is also used similarly; when it is the second word in the sentence it is an emphatic particle, and "when two notions are connected by way of contrast or otherwise" *eva* may be used either with the first or the second.^m Here it is used with the negative *nōi* with the first and may be taken as a adv. and trans. '(not) even-one' almost like the Skt. *naiva*.

Ahū—The regular form here should have been *Ahūš*, but the ending of 1/1 seems to have been dropped as noted by Barth.ⁿ In Skt. the ending (*visarga*) would have changed to *r*.

vistō—Ppt. of $\sqrt{vid-}$, (Skt. *vid-*), to know. The other $\sqrt{vid-}$ (Skt. *vid-*, *vind-*), to obtain, is "doubtless originally the same root"^o; the forms of these two differ from one another very slightly and are interchangeable. Here the word can be trans. either as 'known' or as 'discovered'.

naēdā—Nor-yet. The signification of the *-dā* (*-dā*) is not at all clear, says Barth.^p and he says that this word is most often used with *nōi* in the preceding clause. I would like to suggest that this word is made up of *naē* (a variant of *nōi*) with the post-positive particle *-ā*. In the Veda also the "*ā* (otherwise preposition) appears ... fairly often

k. M.-W., SD., p. 981, col. 2.

m. Mac., VG., pp. 223-24.

o. Whit., Roots, pp. 159-160.

l. Wb. 22.

n. Grund., I, §411, (p. 231).

p. Wb. 1034-35.

emphasising the sense of completeness with words expressive of number or degree, or sometimes ordinary adjectives or substantives".^q

Aiāt-cīt—The phrase has been taken by all as emphasising the idea of *Aša*; but I would prefer to take it exactly as in the Ahuna-Vairya.

hacā—By reason of; Skt. *sacā*; construed with abl.^r The word can be derived from $\sqrt{hac-}$, *hak-* (Skt. *sac-*), to accompany or to follow and the natural case with it seems to be ins. or accus. But when dealing with a cause or source which invariably goes with or precedes the result, an abl. seems reasonably indicated, because the result proceeds in a sense from the cause, the true *apādāna* of Skt. grammar. The Skt. *sacā* in RV. is used with the loc., which case is rather hard to explain.^s

aī—Here used in the sense of 'therefore', 'for this reason'.

zī—Indeed, Skt. *hi*; an emphatic particle.

θwā—2/1 pron. 2nd pers.; Skt. *tvā*. It is addressed to Aša, the speaker of the preceding verses. Kan. thinks that it refers to Z.

fīuyantā—4/1, the dat. of purpose or reason; 'for shepherding'. Barth. trans. 'cattle-tender'. The form is really pres. pt. paras. of $\sqrt{fīu-}$.

vāstryāi—4/1, also expressing purpose or reason; 'for protecting', i. e. 'as Protector'.

θwōrētā—1/1 of *θwōrētā*, from $\sqrt{θwarē-}$, to create; 'Creator'.

tatašā—3/1 pft. paras. of $\sqrt{taš-}$, to create, to fashion.

TRANS. OF BARTH. :

Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer".

q. Mac., VG., p. 216.

r. Reich., AEB., §549; also Barth., Wb. 1746-53.

s. Whit., SG., §1126; also Grass., Wb. 1448.

7. t̄m̄¹ āzūtōiš² Ahurō³ Māθrēm⁴
 tašaṭ⁵ Aša⁶ hazaošo⁷;
 Mazdā⁸ Gavōi⁹ xšvīdēm¹⁰ -cā¹¹
 [hvō]¹² urušaēibyō¹³ Spəntō¹⁴ sāsna¹⁵yā.
 * * * * *
 kas-¹⁶ tē,¹⁷ Vohū¹⁸ Manāyhā,¹⁹
 yē²⁰ ī²¹ dāyāt²² ʒəāvā²³ marətaēibyō.²⁴

(9-7; 7-9; 7-9)

7. That Holy-Word of Sacrifice Ahura
 of-one-will with Aša hath uttered;
 and the sweetness of Mother-Earth (hath) Mazda
 (promised),
 [even-He] the Holy-One through (His) Law
 to (her) helpers.
 * * * * *
 Who (is that Saviour) of-thine, O Vohu Manō,
 who shall, indeed, bring help unto mortals.

Free English Rendering :

[Ahurā Mazdā continues:]

That Holy-Word of Sacrifice went forth
 From Ahurā—one with ETERNAL LAW;
 Mazda Himself hath in this Word ordained
 The sweets of Mother-Earth to all who serve.

* * * * *

[After a pause Ahurā Mazdā turns to Vohu Manō.]

Whom, Vohu Manō, hast thou in *thine* eye,
 Who might bring succour unto all mankind?

Trans.: 5, Lit., 'hath created'. 9, Crig. 4/1. 10, Or 'milk'. 12, This word might be very well left out. 13, Lit., 'protectors'. 22, Lit., 'shall give'.

This is a really difficult verse.^a All scholars give different renderings. Mills and Kan. are incomprehensible to me, and the latter is hopelessly confused as regards grammar and meter. I have consulted a number of renderings of this verse but none have satisfied me. Barth. trans. too literally and gives a purely materialistic version, which I, as a Zoroastrian, cannot accept. My chief reason for differing from all my predecessors is that they all violate the three principal rules I have laid down, which I have consistently followed in my own interpretation of the Gāthās.^b These may be restated here :

(1) In the Gāthā each *pāda* or unit of meter is also a unit of sense. This principle is true also in all the earlier Vedic hymns.

(2) The sentence construction is quite straightforward and simple.

(3) The words are always to be taken in their *highest spiritual sense* and are not to be taken in a materialistic manner.

t̄m̄—2/1 dem. pron., used to draw special attention, being the first word. It is hence more emphatic than the definite article, almost in the sense of 'the well-known'.

āzūtōiš—6/1 of *āzūti* (Skt. *āhuti*), offering, sacrifice. In other passages also it occurs, as here, in conjunction with *xšvīd*, e. g. Ven. 13.28. The word also occurs by itself in the Ven. Barth.^c trans. this word as 'fat' and *xšvīd* as 'milk'. His trans. implies that "the cattle are divinely appointed to give flesh and milk to men".^d To me, however, it seems indeed a strange type of consolation to give to the 'Ox-Soul', who has been complaining of the injustice and the outrage and the tyranny it has suffered from wicked men, to tell him that the ox is 'divinely appointed' to support man and should continue to serve as the food of mankind! Andreas softens this somewhat by translating *āzūti* here as 'butter'. The reason for all these Western trans. is undoubtedly the Pah. version which seems to hold the same view, and to allude to animal sacrifice. It is certainly the fact that in the days of the Pah. Commentaries and of the Ven.^e the word *āzūti* did mean 'fat' (Pah. *carpih*) and that animal sacrifices were a common part of Zoroastrian

a. This verse has been discussed by me in "A Difficult Gāthā verse—Yasna xxix. 7" contributed to Oriental Studies in honour of Dastur Cursetji Erachji Pavri (pp. 462-466).

b. These have been developed by me at some length in a paper entitled "Some Principles of Gathic Interpretation" read at the Fifth All-India Oriental Conference, Lahore, 1928 (Vol. I, pp. 199-206).

c. Wb. 343-44; also note 3.

d. Mit., EZ., p. 348, fn. 2.

e. I regard the Ven. as about the latest portion of the extant Av. Texts on linguistic (particularly syntactical) grounds. Most probably it was contemporary with the earlier Pah. writings. The *tradition* (legends etc.) embodied in the Ven. are doubtless very ancient but its present *text* was certainly composed very near (if not actually during) the Sasanian period.

ritual. This word also occurs in another Gāthā passage (Yas. 49.5), where, strangely enough, Barth. has trans. 'fulness' or 'plenty'.^f Kan. trans. in both the Gāthā passages 'prosperity'. I see no reason why this word in the Gāthā should be given the meaning that it acquired in the very much later Ven. I therefore trans. it in its orig. sense of 'sacrifice' from √*zu-* (Skt. *hu-*), to sacrifice.

Māθrəm—2/1 mas., Skt. *mantra*. Barth.^g thinks that the hearers of this verse would know that this was an ancient Ordinance which was well known to the early Zoroastrians, but is merely alluded to here. He trans. 'word' or 'ordinance,'^h and derives it from √*man-*, to think. I would understand it here in the sense of 'Sacred Formula' or 'Holy Word'. Mills also trans. 'inspired Word' and saysⁱ "the 'mānthra of fatness' ... was the holy revelation which ... protected and prospered husbandry, supplied material for the offering, food for the cattle and for the consumers". This is the typical Western scholar's view-point. Such statements would be inevitable if we consider the Gāthās from the material point of view alone. The *Māθra* referred to here is, as every Zoroastrian knows, the fundamental *Māθra* of Zoroāstra's Faith, the Ahura-Vairya, on which the whole of His Teaching has been based. In fact, as has already been mentioned, the Gāthā Ahunavaiti is pre-eminently the Gāthā of the Ahuna-Vairya.

tašaṭ—3/1 aor. of √*taš-* (Skt. *takṣ-*), to fashion, to create. In the context of this verse I have trans. 'hath uttered'.

Ašā—3/1 owing to the *ha-* in *hazaošō*.

hazaošō—1/1 adj. to *Ahurō*. The Skt. *sajōṣa* is found in the Veda in the sense of 'in accord with'.^j It is from √*zuš-* (Skt. *juṣ-*) orig. 'to taste' hence 'to enjoy'. The *ha-* is from Āryan **sam-*, **sm-*, same.

Gavōi—4/1 for 6/1.

xšvīdəm—Barth.^k (thinking in terms of milk and beef) says that *xšvīd* means 'liquid nourishment', while *āxūti* (*āxūtay*) refers to 'solid nourishment' obtainable from cattle. He marks the etymology as doubtful. But I think Kan.^l is right in saying that the word orig. means 'sweetness'. The word seems cognate with Skt. *svādú*, Grk. *hēdús*, Eng. *sweet*. The initial *x* seems to have no etymological value and is often found inserted before an initial *š*.^m I accept Kan.'s suggestion and trans. 'sweetness'. The idea is the same as in the biblical phrase about the land "flowing with milk and honey".

f. Mlt. says 'satiety'.

h. Wb. 1177-79.

i. Gāthās, p. 424.

g. Gāthās, p. 11, note 6.

k. Wb. 562.

l. GbM., p. 19, ftn.

j. Grass, Wb. 1449-50.

m. Jack., AG., §§77 (note 1) and 188. A curiously parallel case from Skt. is the √*ksvid-* and √*svīd-*, to sweat, to exude, see M.-W., SD., p. 334, col. 1.

[*hvō*]—1/1, emphatic pron. The reading I have accepted is Geld.'s, who notes that it is also that of S. 1. But Geld. thinks that this word ought to have been joined to the following, making *hvōuru-šāēibyō* one word. Andreas reads *hvōruš(o)šyō* and trans. 'those that eat'. I think the word is metrically an extra and ought to be left out. See next word.

urušāēibyō—4/3. Barth.ⁿ reads *hvo-uru* and trans. 'those that crave nourishment'. This is on strength of the Pah. *x^vartārān* which he quotes., and he derives it from √*x^var-*, to eat. He explains the appearance of two words in most of the best mss. by saying^o that often copyists divided up the word into two making the first end in *-ō*. This sort of splitting of a word (especially of a long one) is fairly well known in mss. Still I am not convinced that the *hvōuru* is to be connected with √*x^var-*. So I do think that these are two words, as S. 1 has them, and I also think that the *hvō* is metrically an extra and that it might be dropped without any difference being made in the sense. Kan.^p takes *urušāēibyō* as equivalent to *ərəšāēibyō*, saying that sometimes *ərə-* changes to *uru-* (e. g. *nuruyō* for *nərəbyō*).^q He also quotes the opinion of his teacher, K. R. CAMA, that the word might mean 'those with illuminated intellect'. The whole trouble with Barth., Andreas and other Western scholars starts with the Pah. version. Nair. seems to have appreciated this point, for though he begins the trans. of the Pah. quite literally as usual, he suddenly changes in the latter part of *pādas* 3 and 4. He says^r: *Mahājñānī go-pašūn vikāśayati bhokṣṣbhyah mahattām suṣikṣitebhyah* (*kila* [*ye*] *'sīnah masāe bājāeya masāe'* *kriyā japa-yajña-vidheḥ maha*[*tām ā*] *ṣikṣitā āste*). On this Ervad S. D. Bharucha has the following interesting note^s:

"K. 7^t does not give the Sanskrit translation of this line and leaves a blank for it. Probably the Sanjānā Dastūr Manekji, the writer of this ms., has some misgiving as to the propriety of animal sacrifice (*paṣu-yajña*) in Zoroastrian ritual. Though there must have been the custom of animal sacrifice among the Avestan people, as can be gathered from Behrām Yasht, para 50, Yasna xi, para 7 and other parts of the Avesta, *Zarathushtra Spitama himself nowhere seems to have sanctioned it.*" On the contrary he is reported to have performed his religious ceremonies with *haoma-jīvām*^v etc. i. e. ceremonies without

n. Wb. 1857.

o. Grund., I. 1, §268.57 (p. 159).

p. GbM., p. 19, ftn.

q. See Jack., AG., §332.

r. Coll. Skt. Wks., II, p. 61. The square brackets [] indicate emendations by the Editor, Ervad S. D. Bharucha. The part in inverted commas represents a 'technical expression' transcribed directly from the Pah.

s. Op. cit., note 127.

t. An important ms. of a scribe "well-versed in Pahlavi, Persian and Sanskrit" (op. cit., Preface, p. ii).

u. Italics mine (I. J. S. T.).

v. Lit., 'the living product of the cow', i. e. milk; see Barth., Wb. 610.

flesh. Nairyosang seems also to have aversion towards flesh-sacrifice, as far as we can gather from his translations. Either Nairyosang himself or some one else has written *japa-yajña* for *paśu-yajñe* which appears very ingenious. I^w have adopted it in the text only on the strength of Nairyosang's usual disapproval of animal sacrifices^x; *japa-yajña* or *paśu-yajña* cannot be the proper significance of the Pahlavi *sīnak ... masāe*, which phrase occurs in the Dādistān-i-Dīnik, as a technical expression for 'the share taken from the income of a property as his recompense by an appointed manager of a deceased person's property'. Hence in comment it must have the sense of 'the profit accruing from breeding the cattle' such as the milk of cows, oxen for tilling the earth and so on".

This long note is sufficient to indicate that even the old Zoroastrian writers like Nair., who followed the Pah. tradition faithfully, as also Dastūr Mānekji Sanjānā (who had copied out K. 7) had their doubts about the correctness of the Pah. rendering in this context. The correct meaning of *urušāēibyō* is to be sought as usual in the RV. We find in RV. vi. 44.7 *urušyā*, an indeclinable (orig. 3/1) in the sense of 'with desire to protect'.^y And there is *urušyū* meaning 'one wishing to protect' in RV. viii. 48.5. There is also a 'nominal-verbal' base, *urušya-*, used over thirty times in the RV. as also in the AV. and the Vāj. Sañ. M.-W. thinks that this base is "perhaps an irregular future or desiderative" of $\sqrt{vr-}$, to cover. So the connotation of the word would be nearly the same as that of *fšūyant* or of *vāstrya*.

Spəntō—An adj. of *Mazdā* meaning 'Holy'. Barth. gives as cognates Lith. *svēntas* and Old Church Slavic *svetu*, both meaning 'holy'. The Skt. cognate is not clear. Is it perhaps *śveta* (with the fem. *śvenī*)?^z

sāsnyā—Kan. and Barth. both read *sāsnyā*, but if the *hvō* be regarded as an extra syllable this word should have three syllables. The form is 3/1 fem. and the meaning is 'teaching' or 'law'. The Skt. cognate is *śāsana* and the word is from $\sqrt{sāh-}$ (Skt. *śās-*), to teach.

The last two *pādas* are supposed by Barth. to be spoken by the pair of Ox and Cow (das Rinderpaar). Andreas thinks they are the words of the Ox-Soul, while Kan. thinks these words are addressed to Ahura by a disciple of Z. This last supposition is palpably untenable. Mills^a curiously enough thinks that the whole of verse 7 is spoken by the Aməšā Spəntā or by "a company of saints conceived to be present". I do not think it at all natural or necessary to ascribe the last two *pādas*

w. Viz., Ervad S. D. Bharucha.

x. Nair. was deeply read in Hindu lore and was deeply impressed by the Hindu teaching of *ahimsā*. Indeed, tradition reports that he was a vegetarian.

y. M.-W., SD., p. 218, col. 1; also Grass., Wb. 264-65.

z. M.-W., SD., p. 1106, col. 2.

a. SBE, 31, p. 10, fn. 1.

of this verse to another speaker or speakers. The simplest way, it seems to me, is to take these words as being a continuation of the speech of Ahura Mazdā. He has already (verse 2) asked a question to Aša about the Ratu needed for Mother-Earth. Aša has declared his inability to discover anyone from among the human beings on Earth (verse 3) and he has left everything to the Will of Ahura (verse 4); but he prays that whatever the decision of the Almighty, the righteous people should be protected and that their Shepherd should come to no harm (verse 5). Thereupon Ahura Mazdā speaks out His astonishment that Aša (the First among the Immortals) should express his inability to discover the Ratu (verse 6). Then in this verse Ahura Mazdā reminds the Holy Immortals around Him about His Eternal Law promising 'the sweetness of mother Earth' to him who follows the Law of Self-dedication. And now in the last two *pādas* He turns to Vohu Manō, the next after Aša, whether *he* has any name to suggest.

kas-tē—Note the *sandhi*, which is exactly as in Skt.

Vohū Manaḥhā—The form seems like 3/1 and Kan. trans. accordingly. Barth. takes it as 8/1 and I am inclined to agree with him. But I do not think, as he does, that this is ins. used as a voc.^b I think it is the regular voc. with the noun *manah* transferred to the *a-* declension, i. e. becoming *manaḥha*.^c In Skt. also stems in *-asa* are found "which exchange more or less with those in *-as* through the whole history of the language".^d We have *Vohū Manaḥhā* as voc. also in Yas. 29.10 and 34.6.

yō—1/1. See verse 2 above.

ī—Barth.^e and others take it as 2/2 of the dem. pron. *ī-*. This form is enc. In the first place I think it extremely unlikely that the $\sqrt{dā-}$ could be construed with the accus. In the second place Barth. having thus already supplied the verb *dāyāt* with an accus. is obliged to construe *marotaēibyō* (4/3) as a loc. and trans. 'among men'. This is due to his having supposed the last two *pādas* to have been spoken by the pair, Ox and Cow. But elsewhere Barth.^f himself has noted that *ī* is an enc. particle of asserveration, and he has also quoted two other Gāthā passages in support. In Yas. 34.2 we get it joined on to a pron.

dāyāt—Barth.^g takes this as from $\sqrt{dā(y)-}$, (Skt. *dhā-*, *dhi-*, *dhinu-*), to nourish. He also compares *gaodāyō* (verse 2 above). I think it much simpler to take this as 3/1 aor. opt. paras. of $\sqrt{dā-}$, to give. There would be a slight difficulty about the strong base with the

b. See Reich., AEB., §427.

c. See Jack., AG., §344.

d. Whit., SG., §415.a.

e. Wb. 154-55 (under *ay-*).

f. Wb. 363.

g. Wb. 724.

opt. ending. But such irregularities do occur in the Av., and Jack.^h quotes *dāyā* (2/1) and *dāyata* (2/3) as aor. opt. from this same $\check{v}dā-$.

āāvā—VI. *ā ā vā* (four words, Waster.) and *āvā* (Andreas).ⁱ Evidently this has puzzled the copyists of the mss. for there are a good many variants noted by Geld. The trans. also are varied. Pah. trans. *dahān*, which is faithfully rendered by Nair. as *mukhena*, and Mills following this lead trans. 'by word of mouth'. This is probably a confused reminiscence of *āāṅhā* of Yas. 28.11. Kan.^j goes off on another track altogether and thinking it equivalent to *yaāvā*, trans. 'for all time'. Barth.^k says that the *āā-* in the *Gāṅā* usually stands for *ā-*. Personally I believe the reason for thus prolonging the vowel is to be sought in the *chanting*.^l Barth. equates this, however, to *āvā* which he takes as 2/1 of the 1st pers. pron. But he has already taken *-ī* as the pron., and the repetition of the pron. like this seems to me absurd. Once again Barth. seems thinking of his 'pair of Ox and Cow'. The word is certainly equivalent to *āvā* which is 2/3 neu. of *ava*, help. The word is orig. *avah* (Skt. *avas*) transferred to the *-a* declension. It is derived from $\check{v}av-$ (Skt. *av*), to help, to assist.

maratāibyō—4/3. Barth. very strangely says that it is used in the sense of loc. Even if we consider the form to be 5/3 the strain put on the syntax would be considerable to say that it is used for loc.

TRANS. OF BARTH. :

This ordinance about the fat hath Ahura Mazdaḥ, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one.

(The Ox and Cow :) "Whom hast thou, O Good Thought, among men, who may care for us twain?"

h. Jack., AG., §634.

i. In Hebrew script it reads *auuaua*, which would contract to *āvā*.

j. In this he follows Haug; see GbM., p. 20, ftn. k. Grund., I. 1, §268.6 (p. 154).

l. See my paper on "Gāṅā Metre and Chanting" in the Bull.DCRI., Vol. III, pp. 219-24.

8. aēm¹ Mōi² idā³ vistō⁴,
yā⁵ Nā⁶ aēvō⁷ sāsnā⁸ gūšatā⁹—
Zaraθuštrō¹⁰ Spitāmō¹¹ :
hvō¹² [nā¹³] Mazdā¹⁴ vaštī¹⁵ Asāi¹⁶ -cā¹⁷
carəkərəθrā¹⁸ srāvayehē¹⁹ ;
hyat²⁰ hōi²¹ hudəmšm²² dyāi²³ vaxərahyā²⁴

(7-9; 7-9; 7-9)

8. One-such¹ here³ (is) known⁴ to Me²
the only-one⁷ who hath-listened⁹ to Our commands—⁶
Zaraθuštra¹⁰ Spitāma¹¹ ;
about¹⁴ Mazdā¹⁷ and Aša¹⁶ he-alone¹² [indeed]¹³ is-willing¹⁵
to-proclaim¹⁹ through-(his)-songs-of-praise¹⁸ ;
wherefore²⁰ to him²¹ be-granted²³ sweetness²² of speech.²⁴

Free English Rendering :

[Vohu Manō has no reply, so Ahura Mazdaḥ Himself continues:]

One such, here present, is well-known to Me,

The only one who kept all Our Commands—

The Holy Zaraθuštra Spitāma;

Eager is he and willing to proclaim

Through songs and hymns Mazda's ETERNAL LAW,

Sweetness of speech, therefore, to him we grant.

Trans. : 1. Lit., 'this'. 2. Orig. 6/1. 9. Implying 'heard and made his own' (ātm.). 19. Dat. inf. 21-23. Lit., 'for-granting sweetness to him', dat. inf.

This verse is attributed by Barth. to Vohu Manō named in the last verse. Mills and Kan. regard this verse as spoken by Ahura Mazda Himself, and I feel decidedly inclined to agree with them. We have to remember that in the Gāthās the first rank belongs to Aša, and if he was not able to point out the Ratu, it is not very probable that the second in rank, Vohu Manō, should be able to do so. In the last two *pādas* of the last verse we have Ahura Mazda turning to Vohu Manō inquiring if he has any one in view. In the dramatic representation presented to us in this Hā we may presume that Vohu Manō is equally unable to give any reply, and so, after a short silence, Ahura Mazda Himself announces the name of the Saviour of the World. This idea that Z. has been sent into the World as Saviour by Ahura Mazda Himself is in entire agreement with Zoroastrian tradition. Moreover in Yas. 31.2, Z. Himself has claimed to have been appointed by Ahura.

aēm—1/1 dem. pron. mas.; Skt. *ayam*. Z. seems to have been present in some sort of 'heavenly form'. One would like to imagine that His Fravaši was there, but, because this word *Fravaši* is not found anywhere in the Gāthās, one cannot assert this positively. Most scholars think that the idea of Fravaši is a later development.^a I personally think that this would be merely arguing from negative premises. We must remember that there was no occasion for the mention of Fravašis as such, in the Gāthā. So I would like to think that Z.'s Fravaši was present there at the Court of Ahura Mazda.^b Note also that verse begins with *aēm*, which is an important word.

Mōi—6/1 enc. pron. 1st pers. sg.; Skt. *me*. Note the gen. with the verb of 'knowing'.

idā—Geld. notes that J. 3 reads *iḍā*; but the *ḍ* is distinctly a later substitution for *d*.^c Skt. *iha*.

Nē—6/1 enc. pron. 1st pers. plu.; Skt. *nah*.

aēvō—1/1. Lit. 'one', hence 'alone', 'the only one'. The first cardinal number of Av. is cognate with the Grk. *ō(w)os*, alone.^d

sāsnā—2/3 fem. Teachings, ordinances; Skt. *śāsana*.

gūšatā—3/1 impft. atm. of *√gūš-*, to hear, to listen. The idea is that of 'hearing and obeying'. The phrase *sāsnā gūšatā* has been used both in the Gāthās and in Later Av. in the sense of 'hearing and obeying (Divine Commandments)'. The epithet *sāsnō-gūš* is found in Yas. 26.4

a. The idea of Fravaši, the highest 'principle' in man, is not quite clear in the Gāthās; Daēnā comes very near to it. The idea is found clearly marked in Yas. 26 and has been fully developed in Yt. 13 (Farvardīn), which is dedicated to the Fravašis of the departed. Fravašis form an important part of later Zoroastrian belief, and their invocation forms an important part of Zoroastrian ritual.

b. This is the view of Justi, about which Mlt. has an interesting note (EZ., p. 348, fn. 4).

c. See Jack., AG., §§82-83.

d. Reich., AEB., §403.

and in Yt. 13 (Farvardīn).¹⁴⁹ in the sense of 'one who has obeyed the Commandments of God'. The cognate Skt. *√ghuṣ-* means orig. 'to make a sound' and is a sort of causal of the Av. root in sense. And the derivative *ghoṣa* means 'sound' or 'noise'. In Av. *gaoša* means 'ear', the organ of hearing,^f which has also the variant form *gōuša* found in Yas. 30.2. This root and its derivatives form a good series illustrating semantic change. Note also the atm. in the sense of 'heard and made his own'.

Zarathuštrō—1/1. The nom. with *vistō* may be noted.^g The name of the great Prophet of Iran has been variously explained by Western scholars. Barth.^h thinks that it signifies 'one whose camels are old', deriving it from *zarant* (*√zar-*, Skt. *jṛ-*, to grow old) and *uštra* (Skt. *uṣtra*), camel. Others have taken it to mean 'one who has tawny (*zaratha*, Skt. *harita*) camels'.ⁱ Barth.^j also mentions one of the latest attempts at its derivation, from *zauθra-vastra*, 'one who possesses herbs for libation'. I agree with Barth. that this last is 'utterly incomprehensible'. K. R. Cama in his Gujarātī *Zarathošt-Nāmā*^k tries to answer those Zoroastrians who have objected to this connection of the name of their Prophet with the camel. He rightly argues that there could be no *valid* objection to an ancient name being derived from that of an animal, and cites the names of the nearest of the Prophet's relations ending in *-aspa* (horse) and *-gav* (bull) and points out that such names are quite common all through Iranian history. This can also be paralleled from Skt. and other I.-E. languages. Still we have to bear in mind one important point which the Western scholars have lost sight of, viz., that Zarathuštra was *not* the original name given to the Prophet at birth. His birth-name was Spitama, after one of his ancestors,^l while Zarathuštra was the distinguishing *title* which He received when He became a Prophet.^m It seems obviously absurd that a great and honoured Prophet should have received such a nick-name as 'one who keeps old (or tawny) camels'. It would seem therefore fairly obvious that the *-uštra* part of the name means something other than 'camel'. In Skt. the word *uṣtra* occurring in the RV. does not mean 'camel' but 'bison' or 'buffalo'.ⁿ In other parts of Vedic literature also it means 'bison' or 'buffalo'.^o The earliest occurrence of the word in the sense of 'camel' is found in the Epics and in Manu. Skt. gram-

e. These two passages are practically identical.

f. Barth., Wb. 485-86 (under *gaoṣ* and *gaoša*).

g. Barth., Wb. 1315 (bottom).

h. Wb. 1676.

i. The origin of this name has been fully discussed by Jack. (Zor., pp. 147-49). He favours the 'camel' view.

j. ZairWb., p. 240.

k. Third ed. (Bombay, 1913), pp. 25-29.

l. In Iranian tradition he is the ninth from the Prophet.

m. Just as Prince Siddhārtha became 'Buddha' and Jesus was called 'Christ'.

n. Grass., Wh. 269.

o. M.-W., SD., p. 220, col. 3.

marians have derived this word from $\sqrt{vas-}$ (*uṣ-*), to burn, to shine. The name of the animal *uṣtra* (bison) would seem to have meant orig. 'the burnt one', i. e., the beast whose colour (deep brown) suggested that it had been roasted. The bison, the first animal to which this name was applied, does full justice to its appropriateness. The next animal to which this name was applied was undoubtedly the Bactrian camel, which has almost the same shade of colour. But whatever the significance of this name as applied to these two animals, the orig. and lit. meaning of the word *uṣtra*, would be 'shining', formed by adding the *-tra* suffix to the root.^p Hence the name *Zaraθuṣtra* could very correctly be taken to mean 'He of the golden light'. It may also be noted that there are only two names in the Av. having the element *-uṣtra*, *Zaraθuṣtra* and *Fərəšaōṣtra*^q, and in both these the *-uṣtra* should mean 'light'. The Grk. transcription of the name, *Zoroaster*, also seems to indicate that the older signification was of 'light' or 'radiance'. It may also be noted that the horse, being a specially useful animal to the ancient Aryans, especially to the warrior class, we would naturally get a large number of names of warriors and kings ending in *-aspa*. But the camel certainly does not occupy the same position. Indeed the importance of the camel is for the Semitic and other desert dwellers. See also Yas. 49.11 when the word *uṣtra* occurs by itself.

Spitāmō—1/1. Spitama, as already mentioned, was the birth-name of the Prophet, after his ancestor and founder of that branch of the royal family of Ancient Iran. Spitāma himself was descended from the great Pēšdādī family of the Royal-Sages of Iran, and traced his descent from Faridūn (Avestan *Ṡraētaona*).^r The name probably signifies 'very white (or pure?)', and is a sort of super. of **spi-* (Skt. **śvi-*), from which are derived Av. *spiti* and Skt. *śveta*.^s See Yas. 46.15 also.

Geld. very rightly puts a stop after *Spitāma*; thus this verse has to be construed as two *gāyatrīs*.

hō—The emphatic pron. here implies 'he and no other'.

[*nō*]—A sort of asserverative particle always used *after* the first word in a sentence or a *pāda*. Barth.^t says that the *Gāθā* form is *nō*, but in Later Av. it is *nō*. He thinks that orig. it is the 'dativus ethicus' of the 1st pers. pron. plu. But here he construes the word as a pron. taking it as gen.^u I personally think that the word is metrically redundant, and I have marked it as such. The Skt. particle *nū* has

p. Whit., SG., §1185 (in c. he has quoted *uṣtra*, buffalo).

q. See note on this name Yas. 28.8.

r. *Ṡraētaona*, the son of *Āθwya* is found as *Traitanā* in RV. i. 158.5.

s. *śvita* in the sense of 'white' is also found in Skt. (M.-W., SD., p. 1106, col. 2); see also Barth., Wb. 1625 and ZairWb., p. 236.

t. Wb. 1072.

u. Barth., Wb. 1032 (top).

practically the same force and usage,^v and means 'just', 'indeed', and "lays stress upon a preceding word".^w

Mazdā—Jack.^x thinks that this may be 4/1, for the more usual *Mazdāi*. Mills actually reads *Mazdāi*. Barth. construes as 8/1 and Kan. as 3/1. I am inclined to accept Jack.'s explanation and to take it as 4/1. This way of construing would explain the *-cā* in a natural manner.

vaīti—3/1 pres. paras. of $\sqrt{vas-}$ (Skt. *vas-*), to desire.^y See *vasat* in verse 4 above.

Aṣāi—4/1. Both the datives might be taken in the sense of gen., and that would be indeed better, for *carakərəθrā* has to be construed with gen. Hence *pādas* 4 and 5 may be trans. thus:

he-alone,¹² [indeed,¹³] is-willing¹⁵ of-Mazdā¹⁴ and¹⁷ of-Aṣā¹⁶
in-songs-of-praise¹⁸ to-chant-aloud.¹⁹

Both then might be dat. of concern. The dat. sense of 'concerning' and the gen. sense of 'of' are pretty close here.

carakərəθrā—All scholars are agreed in taking this as a derivative from the intensive base of $\sqrt{kar-}$ (Skt. *kr-*). As this is the only place where this word has been used in the extant Av. Texts, the trans. are very varied. Mills has 'completed^z acts of grace'; Kan. says 'duties', and Barth.^a trans. 'thoughts'. There is another Skt. $\sqrt{kr-}$ (*kir-*), to commemorate, to praise in song, found in both the RV. and the AV., which forms the intens. base *carḱr-* or *carḱir-*.^b From this we get the word *carḱṛti*, a hymn of praise, found in RV. v. 74.9 and vi. 48.21. And this word governs the gen. of the person commemorated or praised.^c I would therefore take *carakərəθrā* as 3/1 and as equivalent in meaning to *carḱṛti*. The suffix *-θra* might be explained as orig. *-θa* (*-ta*), the *r* having been inserted on account of the two *r*'s preceding.

srāvayehē—Dat. inf. of the caus. of $\sqrt{sru-}$ (Skt. *śru*), to hear. The caus. $\sqrt{srāv-}$ is regularly used in Av., as also in Pah. with the caus. sign *-aya* in the sense of 'chanting aloud', lit. 'causing (people) to hear'. In the Parsi Gujarātī today we have the verb *sārvū* derived from this *srāvaya* and having exactly the same sense, 'chanting aloud'. In this passage the word means 'to proclaim'.

hya—1/1 neu. rel. pron. used as an adv., wherefore. Barth.^d takes it as a particle indicating a challenge, or summons, or order.

v. Grass., Wb. 745-46.

w. M.-W., SD., p. 567, cols. 1-2.

x. AG., §356.

y. Barth., Wb. 1381-82.

z. Rather a good indication of the intens.

a. Wb. 582.

b. Whit., Roots, p. 22 (under 3. *kr*), also Grass., Wb. 326 and 441.

c. M.-W., SD., p. 304, col. 1; also Grass., Wb. 326. d. Barth., Wb. 1252 (2 A, c).

hōi—4/1 of an enc. pron., orig. 3rd pers.^e See note on *hīm* in verse 2 above.

hudəməm—Mills^f trans. 'the good position', following Nair's *supadāvatam*, and adds by way of explanation 'authoritative place' (i. e. a position of authority). Kan. trans. 'fluency', i. e., eloquence. Barth.^g trans. 'sweetness' or 'charm'. He compares the phrase *svādmānam vācāh*^h (RV. ii. 21.6) with *hudəməm ... vaxəδrahyā*. Note that here the Av. *hu-* represents Skt. *svā-*. The orig. Aryan word is supposed to be **sudma*.ⁱ I construe this as 2/1 neu.

dyāi—Barth.^j takes this as dat. inf. of $\sqrt{dā-}$, used in the sense of 1/3 subj., and trans. 'let us bestow'. The inf. *dāi*, found in RV., is the nearest Skt. equivalent.^k Such constructions with the inf. are common both in the Av. and in the Veda.^l

vaxəδrahyā—6/1 neu.; Skt. *vaktra*. Here the word is used in the sense of 'speech'.

The last *pāda* may be trans. lit. thus: 'Wherefore to him be granted sweetness of speech'.

TRANS. OF BARTH. :

(Vohu Manah :) He is known to me here who alone hath heard our commands, even Zərəθuštra Spitāma; he willeth to make known our thoughts, O Mazdāh, and those of the Right. So let us bestow on him charm of speech.

^e. Jack., AG., §395.

^h. See Grass., Wb. 1637.

^k. Whit., Roots, p. 72.

^f. Gāthās, p. 427.

ⁱ. Reich., AEB. p. 511.

^l. Whit., SG., §982. d; also Reich., AEB., §708.

^g. Wb. 1826.

^j. Wb. 762.

9. at¹ -cā² Gṛuṣ³ -Urvā⁴ raostā⁵;

"yō⁶ anaēsəm⁷ xšānmōnē⁸ rādōm—⁹

"vācəm¹⁰ nərəš¹¹ asūrahyā,¹²

"yōm¹³ ā¹⁴ vasəmī¹⁵ +isā¹⁶ -+xšaθrīm;¹⁷

"kadā¹⁸ yavā¹⁹ hvō²⁰ aṃhaṭ,²¹

"yō²² hōi²³ dadat²⁴ zastavat²⁵ avō?²⁶"

(7-9; 7-9; 7-9)

9. But-thereupon, the Soul -of-Mother-Earth bewailed;

"So-that I-must-accept (this) feeble support—

"the words of a man without-courage;

"while in-fact I-had-desired a mighty -Leader;

"when, if-ever, shall-arise one-such,

"who unto-me shall-bring strong-handed succour?"

Free English Rendering :

At this the Soul of Mother-Earth bewailed :

"So needs must I accept a feeble prop,

"The word of one devoid of any strength,

"Whereas, in fact, a mighty Prince I wished :

"Shall ever there arise the One I dream,

"Who shall protect me with his strong right arm?"

Text: 16-17. So Kan. and Barth.; Geld. has these words separate.

Trans.: 2. Lit., 'and'. 8. 4/1 pres. pt. ātm.; lit., '(must be) for (my) enduring'. 10. Orig. sg. 13. Lit., 'whom'. 14. Emphatic particle *ā*. 21. Lit., 'shall be'. 23. Lit., 'to her'. 24. Lit., 'shall give'.

Upon this verse Mlt.^a has made the following interesting observations:

“Note how consistent with Zarathuštra’s own authorship is the depreciatory phrase in verse 9. It is what in Gospel criticism would be called a ‘Pillar’ passage ... one which is guaranteed by the impossibility of later ages inventing it”. The evident disbelief of Mother-Earth in the possibility of Z. being a capable Saviour is quite natural. Uptil the moment of Ahura Mazda’s announcement, Z. has been utterly unknown and unproved. Occult tradition also unexpectedly supports this. For there we are told that Z. was the first of our *present human race* to tread the Path of Aša and to reach the level of Ratu (the World-Teacher). Naturally therefore, to the vast majority of human beings (represented by Mother-Earth) He would be utterly unknown. What Mlt. has said about this being a ‘Pillar’ passage is quite true, for in later ages, when Z. had been exalted to the level of a Divine Being (a *Yazata*), it would have been little short of blasphemy to speak of Him as disparagingly as has been done in this verse.

aṭ-cā—The two particles here bring out the very deep contrast of what follows with the soothing words of Ahura Mazda in the preceding verse. The idea conveyed is, ‘in spite of the words of Ahura Mazda’. This verse certainly adds to the dramatic situation of the whole scene.

raostā—3/1 *s-* aor. ātm. of $\sqrt{rud-}$, (Skt. *rud-*), to weep, to bewail. Barth.,^b thinking as usual about cattle in the Gāthās, says that in the Gāthā this root is used only for cattle, whereas in Later Av. it is used in a *daēva* (or evil) sense.^c Note the ātm.

yō—The rel. pron. is used as an adv. here, and is best trans. ‘so that’. But see also Yas. 28.2, 3 and 4.

anaēšam—2/1 mas., lit. ‘one who cannot enforce his will’ (*an-aēša*), ‘impotent’,^d cf. Skt. *anīṣa*. From $\sqrt{is-}$, (Skt. *īś-*), to rule, to have power. The opposite of this word is *aēša*, found in Yas. 9.20, 41.4, 43.10, 44.17 and 45.7 in the sense of ‘powerful’, ‘strong’ or ‘effective’.^e Barth. construes this word as an adj. going with *vācam*, but meter requires that it should be construed with *rādām*.

xšānmōnē—Barth.^f takes this as dat. inf. of a root cognate with Skt. *kṣam-*, to endure, to put up with. He also mentions (though with disapproval) Gray’s rendering, ‘for my wretched (lit., suffering) self’.^g I think it is 4/1 of the pres. pt. ātm. of $\sqrt{xšam-}$ (Skt. *kṣam-*), to endure, to suffer. The pres. pt. ātm. of this Skt. root *kṣamamāṇa* is found in

a. EZ., p. 348, fn. 4.

b. Wb. 1492 (under *raod-*).

c. It is used, e. g., for *Kərəsāni* in Yas. 9.24. It may be noted that the sharp distinction between *ahura-* and *daēva-* words of Later Av. is not observed in the Gāthās.

d. Barth., Wb. 114.

e. See Barth., Wb. 32.

f. Ibid, 554.

g. JAOS., 21, p. 137 (as quoted by Barth., loc. cit.).

RV. x. 104.6.^h The usage here is very nearly the same as that of the dat. inf. used predicatively.ⁱ Barth.^j definitely says that it is used in the sense of the subj. The *n* in *xšān*^o may be explained as due to dissimilation. It may be noted that this is the only form of this root quotable in the extant Av. Texts.

rādām—2/1; lord, master, protector; here it means ‘support’. From $\sqrt{rād-}$ (Skt. *rād-*), which has a variety of meanings in Skt.^k among them ‘to succeed’, ‘to carry out’, ‘to satisfy’ etc. There seems to be a connection with Skt. roots *rdh-*, to prosper, and *vrdh-*, to increase, also.^l The word *rāda* seems to be used in the sense of ‘that which supports:(satisfies?)’. In Yas. 9.23 the word is used in the sense of ‘husband’ or ‘lover’.^m In RV. $\sqrt{rād-}$ sometimes means ‘to win over to oneself’ⁿ as in RV. i. 70.4 and x. 53.2, which may have given the secondary sense of ‘lover’ to this word. It seems very likely that the name *Rādā* in Skt. originally meant ‘beloved’.

vācam—2/1. In Av. the word can be either mas. or neu. It explains the *rādām* (support), and is also the object of *xšānmōnē*.

nərəš—6/1 of *nar*, man. The word has two stems both in Av. and in Skt., *nar* (Skt. *nr*) and *nara* (Skt. *nara*). It may also be noted that in Later Av. the word usually means ‘hero’, but here (and elsewhere in the Gāthās) it is used in the ordinary sense of ‘man’.

asūrahya—6/1 mas., timid, not bold; Skt. *aśūra*.

yōm ā—So Geld. and Kan., and Geld. notes that the majority of good mss. (including S. 1 and J. 3) read thus. Barth. and Mills read *yō mā*, and the former^o has a long discussion about his reasons for rejecting the reading of Geld. His chief argument is that *ā* is not used anywhere in the Av. or in the Veda as an *upasarga* with $\sqrt{vas-}$ (Skt. *vaś-*). But the *ā* here is to be taken as an emphatic particle, Skt. *ā* (accented),^p simply strengthening the sense of the preceding word. As regards the vowel in *yōm*, this is a recognised variant in the Gāthā of the more usual *yim*^q (2/1 mas.). I trans. the word as an adv. ‘while’. The lit. trans. of *pāda* 4 could ‘he whom, indeed, I have wished (to be) a mighty-Leader’. Barth.’s reading leads to complications about construing *mā* reflexively and also about the paras. verb.

vasōmī—1/1 pres. paras. of $\sqrt{vas-}$ (Skt. *vaś-*, *uś-*), to desire.^r

^t*īšā-xšāθrīm*—Geld. has the words separate but Kan. takes them compounded. Barth.^s also takes this as a comp. and construes as 2/1 of *θrya* and trans. ‘commanding mightily’. The idea is the same as in

h. Grass., Wb. 363.

i. Whit., SG., §982, c, d.

j. Wb. 554.

k. M.-W., SD., p. 876, col. 2; also Grass., Wb. 1160.

l. M.-W., SD., p. 226, col. 1.

m. Orig. ‘supporter’ (?).

n. Grass, Wb. 1160.

o. ZairWb., pp. 131-32.

p. Mac., VG., p. 216; also M.-W., SD., p. 126, cols. 1-2 and Grass., Wb. 171 (top).

q. Jack., AG., §§40¹, 30 and 32.

r. Barth., Wb. 1381-82.

s. Wb. 375.

vasō-xšaθrō of Yas. 9.17; 60.9 and elsewhere. I take this like Barth. and derive the **išā-* from √*iš-* (Skt. *iṣ-*), to rule; thus this word would be in sharp contrast to the *anaēšəm* above.

The last two *pādas* are supposed by Mills to have been uttered by the Aməša Spəntā, which is quite unnecessary.

kadā—When, Skt. *kadā*.

yavā—An adv., orig. 3/1 of *yu-*, time.^t Barth. does not give any etymology, nor does he mention any cognate from Skt. But possibly Skt. *java* from √*ju-*, to hasten, may be a connected word. Pers. *jāwēd*, eternity, is from the fuller Av. form *yavaētāt*.^u

kadā yavā—The two words can be taken as an adverbial phrase and trans. 'when if ever', lit. 'when through (the passage of) time'.

hvō—The emphatic pron. here implies that the person is eagerly awaited.

avhat—3/1 aor. subj. of √*ah-*, used with an implication of future.^v These are the augmentless aor. forms and are often called 'injunctives'.^w The augment is so often omitted in Av. that it is very hard to distinguish the injunctive from the ordinary aor. Another point to note is that the forms of √*ah-* are used in Later Av. only with reference to *daēva*-creation, whereas for the *ahura*-creation the root used is *bū-* (Skt. *bhū-*). This sharp distinction between *daēva-* and *ahura-* words so clearly noted in Later Av. is quite unknown in the Gāthās. The reason is that 'the doctrine of the Twin-Spirits' has been taught for the first time in the Gāthā itself (Yas. 30). When it was fully accepted by the Iranian people it coloured their whole outlook on life and was faithfully reflected in the language at all periods. Even today the Gujarātī of the Parsi Zoroastrians maintains this distinction.^x

yā—1/1, for *yō*.

hōi—4/1 of the enc. pron. Note here that Mother-Earth refers to herself in the third person. Cf. the use of *ayam janaḥ* in Skt. or of *bandeh* in Pers.

dadaṭ—3/1 aor. subj. paras. of √*dā-*; might give.

zastavaṭ—2/1 neu., effective. In Epic Skt. *hastavat* is used in the sense of 'handy' or 'dexterous' and is applied to thieves or archers.^y

avō—2/1 neu., help; Skt. *avas*.

TRANS. OF BARTH. :

Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"

t. Barth., Wb. 1264-65 (3. *yav-*).

u. Horn, Neu. Pers. Ety. 414.

v. Reich., AEb., §657.

w. See Whit., SG., §§63, 579 and 587; also Mac., VG., §§122.a and 215.B (pp. 349-52).

x. E. g. *suvū-ghošāvū*, to sleep; *khāvū-joharvū*, to eat; *pivū-dhicvū*, to drink.

y. M.-W., SD., p. 1295, col. 1.

10. Yūžm¹ aēibyō², Ahurā³,
aogō⁴ dātā⁵, Ašā⁶, Xšaθrəm⁷ -cā⁸;
avat⁹, Vohū¹⁰ Manavhā¹¹.
yā¹² hušaitiš¹³ rāmām¹⁴ -cā¹⁵ dāt¹⁶;
azm¹⁷ -cīt¹⁸ ahyā¹⁹, Mazdā²⁰,
əwām²¹ +mənghī²² Paourvim²³ Vaēdem²⁴.

(7-9; 7-9; 7-9)

10. Do¹ Ye³, O Ahura², unto these
grant⁵ vital-force⁴ and⁸, O Aša⁶, strength⁷;
(grant) that⁹, O Vohu¹⁰ Manō¹¹ (unto Him*)
that He-may-lead¹² (us) to peace¹³ and rest¹⁵;
Him¹⁹, O Mazdā²⁰, we¹⁷ -all¹⁸
do accept²² as Thy²¹ Noblest²³ Creation²⁴.

Free English Rendering :

[After a pause, Mother-Earth, at last reconciled to her lot, says:]

O Ahurā, bestow Thy Grace on these,
Grant vital force, and grant, O Ašā, strength,
Grant that, O Vohu Manō, unto Him,
That He may lead us all to peace and rest;
For now, O Mazdā, do we all accept
Him as our Guide and Lord, Thy noblest Son.

Text: 22. Geld. reads **mənghī*; I have changed the spelling for the sake of uniformity with Yas. 43.5 etc

Trans.: 2. I. e., to Z. and His helpers. 12. Orig. 3/1 rel. pron.; lit., 'through which'. 13. Lit., 'good abodes'. 16. Lit., 'He may bestow'. 17-18. Lit., 'I and others'. 19. Namely, Zoroastrian; orig. 6/1. 22. Lit., 'think' or 'regard'; orig. sg. 23. Lit., 'first'. 24. Lit., 'attainment' or 'fulfilment'. *Zoroastrian,

All scholars attribute this verse to Z. who is supposed to be present in His Fravaši or in some spiritual shape. Mills^a says that Z. "having accepted his call to be the Ratu, ... at once interposes with a prayer for his suffering charge". But I would like to suggest that this verse, as also the following one, is uttered by Gəuš-Urvā. She has expressed her dissatisfaction at the announcement of Z. being appointed her Saviour (verse 9), because as yet she has had no idea of how great a soul His really is. She has, however, to submit to the Will of Ahura, and so after a pause and a look around, she feels assured, and so she now asks for the help and blessings of Ahura as also of the Holy Immortals upon the Saviour and on all others who are to come down to the Earth to help mankind.

Yūzəm—1/3 pron. 2nd pers. This is the accented form (Skt. *yūyam*) used at the beginning of the verse for the sake of special emphasis.^b The usual form is *yūzəm*, but it seems the emphasis, in addition to the accent, is responsible for the long ē.

aēibyō—4/3; Skt. *ebhyaḥ*, unto these, i. e. those who are to take birth upon the Earth in order "to bring succour to the Soul of Mother-Earth". These are Vištāspa, Fərašaoštra, Jāmāspa and Maidyōi-Mah, who have been particularly named in the Gāθās, and others as well.

aogō—2/1 neu.; Skt. *ojas*. The word is used in the sense of spiritual strength rather than mere physical power. The association with the name of Ahura shows that this sense is preferable. Barth.,^c however, states that *aojah* is physical power. He takes *aogah* as the stem here and thinks that *aojah* is somewhat different. He also adds^d that the Pah. usually renders the former by *ayāvārih* and the latter by *ōz*. He also notes that in this passage, in Yas. 31.4 and in Yt. 13(Farvardīn).12 the word is associated with *xšaθra*. The Skt. *ojas* implies the 'vital principle' in man.

dātā—2/3 aor. imper. paras. of $\sqrt{dā-}$ (Skt. *dā-*), to grant.

Ašā—This is best construed as 8/1 as Barth. and Kan. have done.

xšaθrəm—The word is used here in the sense of 'power' or 'strength', like the Skt. *ḥṣatra*. But the Aməša Spənta is also implied here. In the Veda the word is used for power "whether human or supernatural, especially applied to the power of Varuṇa-Mitra".^e Mother-Earth is thinking in terms of kingly power, befitting the Ahū.

avat—2/1 neu. dem. pron. *ava*, that. This refers to the 'rewards of Vohu Manō', promised in the Ahura-Vairya, to 'those working for the Lord of Life'.

a. SBE. 31, p. 12, fn. 1.
d. ZairWb., p. 95.

b. Reich., AEB., §593.

c. Wb. 39.

e. M.-W., SD., p. 325, col. 1.

Vohu-Manaḥā—All take it as 8/1 except Kan. who construes this as 3/1. The voc. suits the context better. I think the *Manah-* is transferred to the thematic (-a) declension here. Cf. verse 7 above.

yā—Orig. 3/1 of rel. pron. used adverbially in the sense of 'so that'.

hušəitiš—S. 1 and Mills read *hušitiš*. It is 2/3 fem. Barth.^f derives it from $\sqrt{ḥi-}$ (Skt. *ḥṣi-*), to dwell, and trans. 'good abodes', i. e. the heavens of peace. Nair. trans. *sujīvanīh*. The word *sukṣiti* is found in the RV. in this sense.^g The *hušiti* of Vohu Manō is again mentioned in Yas. 30.10. Kan. trans. 'joy'.

rāmām—Barth.^h construes this as 2/3 of *rāman* (neu.), and trans. 'happiness' or 'peace' (Friede). The form is irregular. Often the 2/3 of neu. nouns in -an is like the corresponding forms of the mas. nouns in -a and end in -ān or -ām.ⁱ The word is derivable from $\sqrt{ram-}$ (Skt. *ram-*), to rest.

dāt—3/1 aor. subj. paras. of $\sqrt{dā-}$, to give. The subject is Z. the Saviour appointed by Ahura.^j

azəm-cit—The addition of -cit to the 1st pers. pron. implies 'I and others like myself'. Some scholars^k take this particle as merely emphatic and trans. 'I indeed'. I would like to trans. here 'we all', i. e., Mother-Earth and all the oppressed humanity. The long ē may be noted, indicating the emphatic first word.

ahyā—6/1 of pron. *a-*. Refers to Z., the promised Saviour. The gen. is due to the verb *məḥhī*. Mother-Earth here definitely accepts Z. as her Lord.

əwām—2/1 mas. pron. adj. *əwa*.^l Barth., however, construes this like the ordinary 2/1 of the 2nd pers. pron. (Skt. *tvām*). The pron. adj. *əwa* is found used in various cases in Av. In Skt. we find *tva* used like this once in RV. ii. 20.2 (*tvābhīh*), which Sāyana explains as *tvadīyābhīh*.

məṅghī—Geld. reads *məḥhī*, but I have altered the spelling for the sake of uniformity with Yas. 43.5 and elsewhere. 1/1 s- aor. ātm. of $\sqrt{man-}$ (Skt. *man-*), to think, to regard. Barth.^m trans. 'regard as'. The corresponding Skt. form *mamsi* is found in RV. vii. 88.2. The person regarded or thought of is put in the gen.ⁿ and what he is thought

f. Wb. 1840.

g. Grass., Wb. 1528.

h. Wb. 1524.

i. Jack., AG., §308.

j. Barth., Gāθās, p. 12, note 9.

k. Barth., Wb. 589; also Reich., AEB., p. 444.

l. See Barth., Wb. 792-93 (2. *əwa*).

m. Wb. 1123 (top).

n. Mac., VG., §202, c.

to be is put in the accus.^o Note ātm., because √*man-* is ātm. both in Skt. and Av.^p

Paourvīm—Barth.^q construes this as an adj. 2/1 mas. and trans. 'best' or 'first'; Skt. *pūrvyam*.

Vaēdam—2/1 mas. Barth.^r derives it from √*vid-*, (Skt. *vid-*, *vind-*), to gain, to accomplish; but trans. 'one who accomplishes'. The primary suffix *-a* does usually imply an agent-noun, i. e. the doer of the action^s, but as regards the √*vid-* (*vid-*) in both the senses of 'to know' and 'to accomplish' the derivative *vaēda* can only mean the *object* of the action.^t Nowhere in Skt. does *veda* mean 'one who obtains' or 'one who attains'; but it does mean 'accomplishment' in such words as *svēda*.^u All western scholars seem to have taken this word as an agent-noun and Kan. has followed them, translating 'keeper'. The Pah. and Nair. both definitely say 'acquisition', *vinđiñ* (*labdhi*). I propose translating 'Creation', lit., 'attainment'.

TRANS. OF BARTH. :^v

(Zaraθuštra :) Do ye, O Ahura, grant them strength, and O Aša, and O Good Thought, that dominion, whereby he (the Saviour) could produce good dwellings and peace. I also have realised thee, Mazdāh, as the first to accomplish this.

o. When a verb takes two objects (like *man-* here) the indirect object might be in the gen.; see Apte, p. 71.

p. Grass., Wb. 990.

q. Wb. 875 (middle).

r. Wb. 1320 (under *vaēd-*).

s. Whit., SG., §1148. c.

t. Ibid., §1148. b.

u. Grass., Wb. 1553.

v. Mlt. has rendered this verse rather differently.

11. kudā¹ Ašəm² +Vohū³ -cā⁴ Manō⁵

Xšaθrəm⁶ -cā⁷ aṭ⁸ mā⁹ mašā¹⁰ ?

Yūžəm¹¹, Mazdā¹², frāxšnənē¹³

mazōi¹⁴ Magāi¹⁵ [ā]¹⁶ paiti¹⁷ -zānatā¹⁸ ;

Ahurā¹⁹, nū²⁰ nā²¹ avarš²²,

žhmā²³ rātōiš²⁴ Yūšmāvataṃ²⁵.

(7-9 ; 7-9 ; 7-9)

11. When will Aša and Vohu Manō

and Xšaθra hasten even upto-me ?

Do Ye, O Mazdā, for-(the-New)-Teaching

unto the glorious Brotherhood grant-(Your)-recognition:

O Ahura, now (that) unto-us help (has come)

we-shall-be eager-for-service of-such-as-Ye.

Free English Rendering :

When will Ye all, Aša and Vohu Man'

And Xšaθrā, bring Your welcome steps to us ?

O Mazdā, that this teaching might spread far,

Accept as Thine His Glorious Brotherhood;

Ahurā, now that help has come our way,

We will serve zealously both Thee and Thine.

Text : 3. Thus J. 3; Geld. reads *vohu-*.

Trans. : 21. Orig. 2/3. 24. Lit., 'willingness to serve', 6/1.

All other scholars have regarded this as a continuation of the words of Z. from verse 10. But Barth., very strangely, attributes the last two *pādas* to 'the Pair, the Ox and the Cow'. I see absolutely no reason for this; and I believe that this verse also is a continuation of the words of Mother-Earth. In verse 10 she has accepted Z. as her Saviour and now she invokes Ahura and the Holy Immortals to hasten to her aid. And she asks Mazdā to accept Z. and his glorious Brotherhood as Mazdā's own. Finally she admits that help has reached her and she stands ready to dedicate herself to the service of Ahura-Mazdā and His Holy Immortals.

kudā—Geld. notes a v. l. *kadā*. Mills trans. 'where' in the Gāthās, but 'when' in SBE. Kan. trans. 'when'. Barth.^a trans. 'where' and compares Skt. *kūha*. Nair. says *kva*. On the whole I think 'when' suits the context better. Besides *-dā* is the suffix indicating time.

Aīem etc.—Kan. takes these three as abstractions, as also Barth. I prefer to take them as proper names of the Aməšā Spəntā. Mother-Earth desires their actual presence in order that They may help and inspire the Prophet in His task.

**Vohū*—I have adopted the reading of J. 3 for the sake of uniformity. Geld. reads *vohū*.

Geld., Barth. and Andreas put a full-stop after *Xšaθrəm-cā*. But this would seriously break up the meter. Barth. has mixed up the sense-units in *pādas* 2, 3 and 4 in an amazing manner.

at—Barth.^b trans. this particle as 'then', 'also', 'but' etc. and says that in places it is untranslatable, especially at the beginning of a clause (as he construes here). I think that it is a mildly emphatic particle meaning 'also' or 'even'.

mā—2/1 enc. pron. 1st pers. sg.; Skt. *mā*. The accus. indicates motion towards.

mašā—Kan.^c following Mills construes this as 1/3 adj. and trans. 'hastening'. He derives it from $\sqrt{maś-}$, which he compares with Skt. *makṣ-*.^d Barth.^e takes this as 8/1 of *maśya*, and trans. 'O mortals'. This seems to me as very far-fetched and fanciful. Andreas and Wackernagel^f propose reading *at mā urtā* (i. e. *ašā*),^g and they trans. the last word as 'O Holy One', taking it as 8/1. This suggestion, too, is unacceptable, because it would disturb the context. Mills^h has a suggestion that the orig. reading might have been *māmašā*. Taking

a. Wb. 472. b. Wb. 67-69. c. Dict., p. 401.

d. This root is not actually found in the Skt. Dhātupāṭhas, but it may well have been the root of *makṣu*, speedily. A root *maik-*, to go, to move has been actually mentioned, and this may very well have been a variant. e. Wb. 1164.

f. Nachrichten (Göttingen, 1913), pp. 576-77.

g. Andreas always reads *aša* as *urta*. h. Gāthās, p. 430.

this happy hint, I venture to suggest that the *pāda* might have read orig. *Xšaθrəm-cā at mā mamašā*. Taking this with the first *pāda* we find that the line is one syllable too long. Moreover the three syllables with *m-* would doubtless have caused the dropping of one of them (the middle one) by the principle of haplology and thus incidentally restoring the two *pādas* to the correct metrical length. So I would suggest that *mašā* was orig. *mamašā*, 3/1 pft. paras. of $\sqrt{maś-}$, to speed, to hasten. I would certainly postulate a Skt. $\sqrt{*makṣ-}$, as a cognate, which would give Skt. *makṣu*, swiftly and Av. *mošū*, quick.ⁱ

Yūžem—The plu. apparently applies to the Supreme Being and the Aməšā Spəntā.

Mazdā—8/1.

frāxšnənē—Kan. trans. 'in full measure' and takes it at 7/1 of a noun derived from $\sqrt{anc-}$ with *frā*, to increase. Barth.^j takes it as dat. inf. of $\sqrt{xšnā-}$ with *frā*, and trans. 'for instructing'. He explains *xšnā*—as a variant of $\sqrt{zan-}$, to know; Skt. *pra-jñā-*, and Pers. *shinās* being cognates. The form *frāxšnənəm* is found in Yas. 43.14, which Barth. construes as an adj. (1/1 neu.) and trans. 'provident'. Another connected word, *fraxšnī*, which occurs in Yas. 44.7, which Barth. takes as an inf. and trans. 'to recognise'.^k Again *frāxšni* or *frāšni* is found in several passages in Later Av.—Yt. 10 (Mihir).9, 24 and 46, and Yt. 19 (Zamyād).48. These Barth. trans. 'prudent' and compares Skt. *prajñin*.^l I therefore take the word as 4/1 of a noun *frāxšnən* (fem.), comparable to Skt. *prajñā* and would trans. it as 'Wisdom-Teaching'.

mazōi—Barth.^m construes as 4/1 of *maz* and trans. 'great', taking it as an adj. to *Magāi*.

Magāi—4/1. Barth.ⁿ takes this word to mean 'brotherhood' or 'secret society' (Geheimbund), and says that it applies specially to the band of Z.'s followers. The phrase *mazōi Magāi* is found again in Yas. 46.14. Carnoy and also Geld. have compared this word to Skt. *magha*, reward,^o and have trans. the word here as 'reward'. Andreas has trans. similarly. But much more probably the word is the same as the Skt. *Maga*, a people from the Śākadvīpa, who are mentioned in the Purāṇas as being Brāhmaṇas.^p These people formed probably originally the intimate Brotherhood of Z.'s Disciples. In later ages they seem to have fallen considerably in reputation and to have scattered. They were the *Maguš* of the Old Pers. Achaemenian Inscriptions and the *Magoi* of the Greeks.

i. Barth., Wb. 1177; the word is found once in the Gāthās, Yas. 53.8.

j. Wb. 1011-12. k. Wb. 978. l. Loc. cit.

m. Wb. 1156.

n. Ibid., 1109-10. o. See Barth., ZairWb., p. 205.

p. M.-W., SD., p. 772, col. 1. These Brāhmaṇas have been described in some detail in the Bhaviṣyat Purāṇa. They were probably the people who gave their name to Magadha. Even today their descendants can be traced in Bihār.

[ā]—Towards. Goes with dat. This is metrically redundant.

paiti-zānatā—2/3 pres. imper. paras. of √*zan-* with *paiti*. Barth.^q trans. this as 'acknowledge'. But to me the whole rendering by Barth. of *aṭ* ... *zānatā* seems strange and involved. He brings in two voc. in one sentence, *maīā* and *Mazdā*. This combination is jarring in every way. This *paiti-zan-* occurs also in Yas. 57.14 and 60.2, where Barth. has trans. 'make welcome'. But in the Veda *prati-jan-* (*pratijñā*) means 'to acquiesce', 'to approve', 'to accept as one's own'.^r This sense seems most suited here.

Barth. attributes the last two *pādas* to 'the Pair, the Ox and the Cow'. There is no reason whatever for breaking up the speech in this verse in this arbitrary fashion.

nū—Now; Skt. *nu* or *nū*.

nā—2/3 1st pers. pron. This form (as well as *vā*) is found only in the Gāthās and is used as 2/3; it is not found in Later Av.^s Barth.^t thinks this refers to cattle.

avarā—1/1 neu., help. This is a variant of *avah*, from √*av-* (Skt. *av-*), to help. It is to be construed with *nā*.^u The verb 'has come' or something similar has to be supplied.

āhmā—Kan. thinks it is 6/3 of *axəm*, which is palpably wrong. Barth.^v takes it as 1/3 impft. (or aor.) paras. of √*ah*; Skt. *āsma*. Trans. 'we shall be'.

rātōiś—6/1 of *rāti* (Skt. *rāti*). Nair. says *dakṣiṇā*, following which Kan. trans. 'gift'. Mills says 'beautiful grace'. Barth.^w 'readiness to serve', which is particularly happy and appropriate here. The Skt. cognate *rāti* implies 'eagerness to give'.^x The root is *rā-* (Skt. *rā-*), to give, to offer. The gen. here is remarkable with √*ah-*: the lit. meaning would be 'we shall be of willingness to serve', i. e. 'we shall be willing to serve'. I am not aware of a similar idiom in Skt.

Yūšmāvatām—6/3. Barth.^y trans. 'those like you'. Cf. *θwāvāś* in Yas. 43.3. In RV. *yūšmāvat* is found in ii. 29.4 used in the same sense.^z Mlt.^a explains this as *Mazdā* and the heavenly host.

TRANS. OF BARTH. :

"Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, *Mazdāh*, for the great society."

(The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you".

q. Barth., Wb. 1659. r. Grass., Wb. 500. s. Reich., AEB., §402, ftn. 4.
t. Wb. 176 (under *avar-*). u. Reich., AEB., §442 (p. 231).
v. Wb. 270 (top); also Grund., I. 1, §356 (p. 207).
w. Wb. 1519 (under 1. *rātay-*). x. M.-W., SD., p. 871, col. 3.
y. Wb. 1304. z. Grass., Wb. 1124. a. EZ., p. 349, ftn. 1.

1. Ahyā yāsā nōmayhā
+ustāna +zastō rafōdrahyā
+Mainyjuš, Mazdā, pourvīm Spōntahya;
Aša vipōng syaoθanā,
Vaḥjuš xratūm Manaḥhō,
yā xšnōvišā +Gjuš +cā +Urvānəm.

(7-9-9; 7-7-9)

1. To Him I pray in-humble-adoration
with-hands-uplifted for-the-Perfect-Bliss—
to (Thy) Holy Spirit, O Mazdā, first-of-all;
through deeds inspired-by-Aša (I pray) for all (knowledge),
(and) for Wisdom of Vohu Manō (do I pray);
thus I-shall-bring-solace to the Soul of
Mother-Earth as-well.

Free English Rendering :

Of Him I pray with humble grateful heart,
And hands uplifted, for the Perfect Bliss,
Of Mazdā's Holy Spirit first I pray;
Through Aša-acts true knowledge may I gain
And Vohu Manō's Loving Wisdom, too,
And thus bring solace to the Soul of Earth.

Text: 4-5. Geld. reads the two as one word. 7. So S. 1, Pt. 4 and six other mss.; Geld. has *man*. 19-21. Geld. has *gūšcā urōdnəm*.

Trans.: 1. Orig. 6/1. 2. Lit., 'I beg'. 3. Orig. 3/1. 4. Orig. 6/1, objective gen. 7, 10. Orig. 6/1. 11. i. e. inspired by Aša; orig. adj. 3/1 neu. 12, 15. Orig. accus. 13. Orig. sg. 17. Or 'so that'; orig. 3/1 of rel. pron.

This is usually taken as the first Hā of the Ahunavaiti, and in the Yasna Text it is put as the first of the seven. In the previous Hā we saw the preparations made in Heaven for the advent of Z. In this Hā we have the Prophet, having attained to Supreme Wisdom at the end of his long and solitary meditation, standing ready to take up His mission as Saviour of the World. The first thing He does is to pour out His heart to Ahura Mazda and to the Aməša Spəntā, and to ask for Their help and blessings upon the work He has undertaken and also upon His collaborators. This Hā is a magnificent paean of praise to the Supreme and to the Powers around His Throne. This is probably the reason why in the liturgy of the Yasna this Hā has occupied the first place in the Gāthās.

The arrangement of the first verse is two *gāyatrīs*. The renderings of previous scholars have not satisfied me, because they have completely lost sight of the metre. The main difficulty of this verse is 'the accumulation of genitives'.^a One way to overcome this is to arrange it as two *gāyatrī*-verses and not as three lines of *anuṣṭup*.

Ahyā—6/1 of the dem. pron. *a*-; Skt. *asya*. The gen. is used with a verb of asking or wishing from a person, the thing desired being usually in the accus.; this construction is fairly common in the Veda, e. g. *sukīrtīm bhikṣe Vāruṇasya bhūreḥ* (RV. ii. 28.1). Sometimes, as here, the thing asked for is also in the gen.^b The first gen. (of the person asked) is sometimes called the 'ablative-genitive'.^c Kan. goes off on an entirely different track and construes this with *rafədrahyā*, taking them both as 'gen. of time'. I would trans. 'of Him'; the Divine Being referred to is the **Mainyēuš* ... *Spəntahyā* of *pāda* 3.

yāsā—1/1 pres. paras. of *√yās-* (Skt. *yāc-*), to beg, to pray for;^d construed with gen. Cf. Eng. 'to ask of a person'.

nəmanhā—3/1 of *nəmah*; Skt. *nāmasā*. The word is used almost as an adv.

**ustāna*-*zastō*—A *bahuvrīhi* comp., 1/1; Skt. *uttānāhastah*. This Skt. comp. occurs four times in the RV. (iii. 14.5; vi. 16.46; vi. 63.3 and x. 79.2); and in three of them the word occurs with *nāmasā* and once (vi. 633) with *vavanda*. The idea is definitely that of prayer to a Divine Being.^e

rafədrahyā—6/1. The gen. is of the object of desire, a variety of the 'partitive gen'.^f Barth.^g trans. 'help' or 'support' (*Unterstützung*)

a. Mills, SBE. 31, p. 17, fn. 5.
b. Mac., VG., p. 320; Speijers, §§119 (p. 88) and 126.a (p. 93).
c. Reich., AEB., §494.
d. Barth., Wb. 1288-89.
e. Grass., Wb. 251, f. Whit., SG., §297. b.
g. Wb. 1509.

and derives it from *√rap-*, to give help. Andreas,^h the latest authority on the Gāthās, also derives it from *√rap-*, which he trans. 'to elevate', 'to raise up' (emporheben). He construes the word here as an adj. going with **Mainyēuš* and trans. 'elevating', 'leading higher'. Kan., following Nair, who says *ānandah*, trans. 'rejoicing'. But he construes *ahyā* ... *rafədrahyā* as one phrase which he renders 'at this (moment) of rejoicing'.ⁱ There does not seem to be any cognate Skt. root mentioned either by Barth. or Andreas. To me the meanings they have given to this word seem to be pure guesswork. I would suggest that the Skt. *√rabh-*, to desire vehemently, is the nearest cognate. The orig. meaning of the root is 'to clasp' or 'to embrace'.^j With the suffix *-tra*^k it is possible to have a Skt. derivative **raptra*, which would be the exact equivalent of Av. *rafədra*.^l The meaning of the word would then be 'the thing one desires most', 'our ultimate desire', i. e., 'Perfect Bliss'.

**Mainyēuš*—6/1 of *mainyu-* (mas.), spirit.^m In Skt. *manyu* is used for 'high spirit' or 'passion' and is found in the RV.ⁿ

Mazdā—8/1. Geld. notes a vl. *Mazdā* (6/1) which seems supported by Nair.'s rendering *mahājñāninaḥ*. The voc. is decidedly the better reading.

pourəim—Orig. 2/1 neu. of *pouruya* or *paourya* used as an adv., the meaning is 'first of all'.^o In the RV. *pūrvyam* is used exactly similarly to denote the first (in time or place), as in iv. 16.8.^p

Spəntahyā—6/1 mas. The word when used in the Gāthā with *Mainyu* always implies the Holy Spirit (the Good Spirit) of Zoroastrianism, i. e. the Life-side of Creation. This is further elucidated in the next Hā (Yas. 30). But very often in Later Av. the words *Manyu Spəntā* are applied to the Supreme Ahura Himself. Mills renders the word as

h. The late Prof. F. C. Andreas of Göttingen tried to restore the 'original text' of the Gāthās based on the latest inscriptional evidence from Turfan and elsewhere. He has published (in collaboration with J. Wackernagel) several Hās of the Ahunavaiti in the *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen* (1911-13). H. Lommel has brought out (1934) a similar trans. of the *Ustavaiti* based on the notes left by Andreas.

i. After Kan.'s trans. had appeared many thinking Zoroastrians questioned the appropriateness of 'rejoicing', during the funeral service of the Parsis, for the whole of the Gāthā Ahunavaiti is recited on that occasion. But it must be remembered that the Ahunavaiti was not composed originally as a funeral hymn, nor has its use as such been from any very distant past.

j. M.-W., SD., p. 867, col. 1; also Grass., Wb. 1146-67.

k. Whit., SG., §1185; Jack., AG., §791.

l. Jack., AG., §79.

m. Barth., Wb. 1136-39 (under *manyav-*).

n. Grass., Wb. 1005.

o. Barth., Wb., 873-74.

p. Grass., Wb. 847-48 (under 6).

'bountiful'.⁴ The Skt. *śvānta*, placid, tranquil, is probably also a cognate; and this is said to be derived from a $\sqrt{śvā-}$, *śū-*, to be strong.⁷

Aīā—Barth. takes it as a proper noun and construes 8/1. Kan. takes it as an adj. to *īyaoθanā* and construes both as 2/3 neu. I agree with Kan. in connecting the two words together, but I construe both these as 3/1 neu. The adj. means 'inspired by Aīā' (the Eternal Law).

vīspāng—2/3 mas., all. Every scholar has taken this as adj. to *īyaoθanā*, but a mas. adj. with a neu. noun is hard to explain grammatically. The older generation of scholars believed that such grammatical discrepancies might very well occur in the ancient texts without any reason. This was an easy way of getting out of the syntactical and other difficulties of grammar. But our modern idea is that the ancient texts are just as accurate in grammar as any of the later ones; and indeed as regards Av. it is the *later* texts that show looseness of grammar and syntax. Such discrepancies can almost always be explained by the well-recognised laws of psychology which govern modern spoken languages; and it must not be forgotten that the language of the ancient texts was a *spoken* language when these were composed. These so-called irregularities are not to be explained away as 'peculiarities of the Gāθā dialect'. In this case I suggest that *vīspāng* is to be taken as 2/3 and as object of *yāsā* and is to be trans. 'all (knowledge)'. In RV. i. 92.3 and elsewhere *vīśvā* (2/3 neu.) is used in exactly the same manner.⁸ In later Skt. *viśva* used in the mas. implies the whole of the intellectual faculties of man.⁹

xratūm—2/1 of *xratu*. I construe this also as the object of *yāsā*. The Skt. *kratu* is used in the RV. in the sense of 'spiritual power', or 'understanding', or 'intelligence'.¹⁰ The traditional Av. sense has been preserved in Pah. *xirad* and Pers. *khirad*, both of which mean 'intelligence' or 'wisdom'. The Pah. books speak of *xirad* being of two sorts, 'inborn' and 'acquired though the ear', i. e. learnt by listening to a teacher.

yā—Orig. 3/1 of rel. pron., used adverbially in the sense of 'thus' or 'so that'.

xīnōvīšā—1/1 s- aor. subj. paras. of $\sqrt{xīnu-}$, to please, to satisfy.¹¹ Meter requires that the word should have three syllables as given in Text, but Geld. has noted that K. 5 actually reads *xīnōvīšā* (two syllables). The Skt. cognate is not clear. The apparent equivalent $\sqrt{kṣṇu-}$ means 'to sharpen' and raises semantic difficulties. Grass.¹²

q. SBE., 31, p. 17, ftn. 5.

r. Grass., Wb. 1297-99.

s. Ibid., p. 319, col. 1; also Grass., Wb. 353-54.

t. Barth., Wb. 557-58.

u. Grass., Wb. 1434 and 1409-10.

v. M.-W., SD., p. 992, col. 2.

w. Wb. 371.

has suggested that *kṣṇu-* might be a variant of $\sqrt{kṣi-}$ (*kṣiṇu-*). Thus if we can connect it with $\sqrt{kṣi-}$, to rule, some distant semantic connection may be achieved. I have however another suggestion to make. The Skt. word *snuṣā*, daughter-in-law, is said to have been derived through *sīnu*, son; but this is obviously 'popular etymology'. I would like to postulate a Skt. $\sqrt{*snu-}$, to please, which with the suffix *-sa* (fem. *-sā*) can give *snuṣā*.^x This root would be the cognate of Av. $\sqrt{xīnu}$.

**Gāuṣ-⁺cā-⁺Urvānəm*—All read *Urvānəm* separately. But I regard *Gāuṣ-Urvan* as one comp. word; and because it is an *aluk-* comp., it cannot be taken as the usual loose type of comp. so common in Av. I therefore regard the inserted *-cā* as an instance of *tmesis*^y or 'cutting up' a word by inserting a particle within the body of it.

For ritual purposes, as mentioned in Ven. 10.4, this verse is to be chanted twice whenever it occurs. In the liturgy this verse is to be recited twice at the end of each Hā of Gāθā Ahunavaiti.

TRANS. OF BARTH. :

With outspread hands in petition for that help, O Mazdāh, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.

x. Whit., SG., §1197.

y. See ftn. c to Yas. 28.11 (below).

2. y¹ Vā², Mazdā³ Ahurā⁴,
 pairi-jasāi⁵ Vohū⁶ Manaḥhā⁷,
 maibyō⁹ dāvōi¹⁰ ahvā¹¹—
 astvatas¹² -cā¹³ hyaṭ¹⁴ -cā¹⁵ manaḥhō¹⁶—
 āyaptā¹⁷ Aśāt¹⁸ hacā¹⁹,
 yāis²⁰ rapaṇtō²¹ +daidīs²² x^{vā}θrē²³.

(7-9; 7-9; 7-9)

2. I-¹verily, O³ Mazdā⁴ Ahurā, upto² You²
 would-reach⁶ -near⁵ through⁷ Vohu⁷ Manō⁸,
 (that) to⁹ me may-be-granted¹⁰ in-both-the-worlds—
 both¹³ (this) corporeal and¹² that¹⁵ of-the-Spirit—
 the¹⁷ blessings (flowing) through¹⁹ Aša¹⁸,
 whereby²⁰ Thou-wouldst-lead²² (Thy) faithful²¹ into-
 the-Abode-of-Light.²³

Free English Rendering :

Fain would I, Mazdā Ahurā, to You,
 Reach up through Vohu Man', devoted Love;
 Let me be granted, Lord, in both the Worlds—
 This world of Body and that of the Soul,—
 The blessings that do flow through Aša's Truth,
 Whereby Ye lead the Faithful into Light.

Text : 22 All read *daidit* (3/1); Andreas suggests reading *daiditā* (2/3).

Trans. : 1. Lit., '(I) who'. 10. Dat. inf. 11. Orig. 6/2. 12. Lit., 'possessing bones'. 14. Lit., 'which'. 22. Lit., 'Thou wouldst place'.

yā—1/1 of *ya*. The use of the rel. pron. with a verb in 1/1 is seen in Skt. *yo 'ham*.^a Andreas trans. correctly 'I who' (der. ich).

Vā—Barth.^b construes as if it were a du. (referring to Mazdā Ahura and Vohu Manō), and explains that when a voc. follows the *vā*, this voc. is to be construed as an accus. But *vā* is only used as 2/3.^c Cf. *nā* in Yas. 29.11. Kan.^d thinks that the plu. *vā* is the 'plu. of majesty'. Mills in one place says that it is the 'plu. of majesty'; but he also suggests that it might refer to all the Seven, Ahura Mazdā and the six Holy Immortals.^e

pairi-jasāi—1/1 pres. subj. ātm. of √*gam*-(*jas*-), with *pairi*, Skt. *pari-gam*-(*gacch*-). The lit. sense is 'to encircle', 'to go round', hence 'to approach', 'to attain'. The base *jas*- is exactly the Skt. *gacch*-. In Skt. the verb *pari-gam*- means 'to go forth', 'to approach', as in RV. ix. 98.7.^f Cf. *pairi θwā jamyāna*, may we come near to thee.^g Barth.^h trans. 'may I serve'. He strives to arrive at this sense by expanding the orig. sense of 'go near' or 'reach' by adding 'with the object of serving'. This is quite unconvincing and is perfectly unnecessary. Mills (in Gāthās) trans. lit. 'encircle'.

Vohū Manaḥhā—Barth. needlessly construes this as 8/1. Kan. is more correct when he takes it as 3/1 and trans. 'through (the help of) Vohu Manō'. Mills says 'inspired by Vohu Manō'. In construing thus they are following the Pah. and Nair., who both construe as 3/1.

maibyō—4/1 of 1st pers. pron.; Skt. **mābhyam* (*mābhyam*). In the Gāthā we also get *maibyā* and in later Av. *māvōyā*,ⁱ but the former is more a pron. adj.

dāvōi—Dat. inf. of √*dā*-(Skt. *dā*-), to grant, to give. Barth.^j says it is used in the sense of imper. Sheriarji D. Bharucha^k mentions a curious correction of this word in the ms. K. 7.^l There the word had been corrected (presumably by a later hand) to *dā vōi* (two words). It is noteworthy that Nair. has adopted this reading, for he trans. *deyāt ubhayoh*.

ahvā—6/2 mas. Barth.^m says that the word means both 'life' and 'world' (the place where life manifests itself). Nair. says *bhuvanayoh*. All scholars are agreed in regarding this as gen. du. used in the sense of loc., because of the two gen. in the next *pāda*.

The fourth *pāda* mentions what the 'two worlds' are.

a. Speijers, p. 355. b. Gāthā's p. 1; also Wb. 1311. c. Reich., AEB., §402 ftn. 4.

d. GbM., p. 6, ftn. e. SBE. 31, p. 18, ftn. 2. f. Grass., Wb. 380.

g. Yas. 60.12. h. Wb. 499. i. Barth., Wb. 1097-1104; also Reich., AEB., §402.

j. Wb., 737; also Kan., GbM., p. 6, ftn. k. Coll. Skt. Par., II; note 125.

l. Geld. has not noted this 'v. l. m. 106-10.

astvatas—6/1, material or corporeal, lit., 'possessing bones'. Kan. has always trans. the word by *hāḍmand*.

hyaṭ—1/1 neu. of rel. pron. *ya-*. This form is often used as a 'general case' for any gender, number or case.

manaḥhō—6/1 of *manah*, in the sense of 'spirit', as distinguished from *astvat*.ⁿ The whole phrase contrasting the 'two worlds' is repeated with slight changes in Yas. 57.25; *ahē aḥhēuṣi yō astvatō yas-cā asti manahyō*.^o Mills here trans. 'mental'.

āyaptā—2/3 neu. Barth.^p trans. here 'blessings', i. e. spiritual gains (felicitates). In Yas. 9 (3 and elsewhere)^q the word is coupled with *aṣiṣi* (Skt. *āśis*). See also verse 7 below. Mills trans. thus in SBE. but says 'prizes' in his Gāthās. Kan. simply says 'profit'. The word is derived from √*āp-* with *ā* (Skt. *ā-āp-*); Skt. *āpta* means 'gain'.

hacā—From, through. It denotes the source, hence the abl. Skt. *sacā*, Pers. *az*.^r

yāiṣi—3/3 neu. of *ya*, lit. 'through which', used almost adverbially, 'whereby'.

rapantō—Barth.^s takes this seemingly as 2/3 pres. pt. paras. of √*rap-* and trans. 'faithful' (believers or servants). The strong form for 2/3 is irregular.^t Kan. takes it as 1/3 and construes with *x^vāθrē* (as he reads the word), but that raises grammatical difficulties. Andreas also takes it as 1/3 of the pres. pt. but refers it to *āyaptā*, which again starts gender difficulties. The idea of Andreas is that the blessings 'elevate' the mortal on whom they are bestowed, for he trans. √*rap-* as 'to elevate'. See note on *rafōbrahyā* in the preceding verse. I take this as 2/3 pres. pt. paras. mas., with a strong base irregularly, and I trans. like Barth. 'faithful', 'desiring (Thee)'.^u

^v*daidiṣi*—I have ventured upon a hint in Andreas to change the reading which in all mss. is *daidiṣi*. The form would be 2/1 (instead of 3/1) impft. paras. of √*dā-* (Skt. *dhā-*), to place. With the verb in 3/1 it would be difficult to find the subject, unless we take it (as Mills does in SBE.) to be Aša as implied from the words *Āṣiṣi hacā*. But this would be rather an unusual type of construction and would be awkward at best. The trans. of Barth. is not exactly literal, but is quite 'free', for he seems to change the construction. He trans. 'the blessings ... which set the faithful in felicity'. Andreas^u has seen this difficulty very clearly and so he proposes to emend the reading and reads *daidiṣi* (2/3), and trans. 'do ye place (me)'. I accept the hint

n. Barth., Wb. 1127 (top).

p. Wb. 332-33.

z. Wb. 1508 and 1509 (top).

g. Ibid., loc. cit.

t. Jack., AG., §296.

o. See Barth., Wb. 1133-34.

r. Barth., Wb. 1746-53.

u. Nachrichten (1913), p. 365.

of Andreas but changing only the final letter make the verb 2/1 impft. paras. with a subj. force (owing to the rel. pron. *yāiṣi*). Barth.^v has noted the forms with the inserted *-i-*, of which a good few are quotable in Av., he compares such Skt. forms as *āsīt*, *abravīt* etc. From √*dā-* three such forms have been noted in Av.; *daidiṣi daidiṣi* and *daidiṣem*,^w the last one is 3/2 and is found in Yas. 57.17.

^x*āθrē*—Kan. construes this as 2/3 neu., so he evidently reads *x^vāθrē*, a v. l. noted by Geld. I have accepted the reading of Geld. and Barth. and take the word as 7/1 of *x^vāθra*, felicity. Barth.^x derives it from Āryan **sū-āthra* which at once gives the clue to its orig. meaning, 'glory', 'Divine Light', implying the Abode of Light or Heaven.

TRANS. OF BARTH. :

I who would serve you, O Mazdāh Ahura and Vohu Manō, do ye give through Aša the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.

3. ¹ y³ ² Vā, ³ Aša, ⁴ ufyāni
⁵ Manas ⁶ -cā ⁷ Vohū ⁸ apaourvīm,
⁹ Mazdām-cā ¹⁰ Ahūrēm;
¹² Yaēibyō ¹³ Xšaθrēm ¹⁴ -cā ¹⁵ ayžaonvamnēm
¹⁶ varədaiti ¹⁷ Ārmaitiš;
¹⁸ ā ¹⁹ mōi ²⁰ rafəθrāi ²¹ zavōng ²² jasatā.

(7-9-7; 9-7-9)

3. I-¹verily ²unto ³Thee, O ⁴Aša, shall-weave-(my)-hymns
⁶and ⁷unto ⁵Vohu ⁸Manō as-never-before,
¹⁰and ⁹unto ¹¹Mazdā ¹²Ahura;
¹³so-that-by-Your-Grace ¹⁴never-waning ¹⁵Xšaθra ¹⁶also
¹⁷shall ¹⁸Ārmaiti ¹⁹make-to-grow (within us)
²⁰come-²¹Ye ²²hither ²³at-(our)-call (and grant) ²⁴us
²⁵Perfect-Bliss.

Free English Rendering :

O Aša, unto Thee shall I weave Hymns,
 And unto Vohu Man' as ne'er before,
 And unto Mazdā Ahūrā as well;
 Then, by Your Grace, Your boundless Xšaθrā, too
 Shall Ārmaiti increase within our hearts;—
 Come at our call and grant us Perfect Bliss.

Trans.: 1. Lit., '(I)-who'. 2. Orig plu., referring to Aša, Vohu Manō and Mazdā Ahura. 12. Lit., 'through Whom'; 5/3. 19-20. Lit., 'for my Perfect Bliss'; 6/1 and 4/1. 21. Orig. 2/3.

y³ is to be construed exactly as in the preceding verse.

Aša—Mills, Kan. and Barth. construe as 8/1, and I agree with them. Andreas takes it as 3/1.

ufyāni—1/1 pft. subj. paras. of *√vaf-*, to weave. Barth.^a gives this root, which seems to be a reduplicated (secondary) form of an orig. *√vā-* (Skt. *vā-*, *ve-*), to weave. The weak grade of this root, used here, is *uf-* (Skt. *ūv-*). It is found used in three other passages of Av.—Yas. 17.18 (repeated in 26.1); 43.8 and Yt. 13 (Farvardin).50. In both Av. and Veda the verb is used in the special sense of 'to weave a hymn'.^b From RV. two passages may be quoted: *I'ndrāyārkām Ahihātya ūvuh* (i. 61.8) and *mā tāntuś chedi vāyato dhīyam me* (ii. 28.5). See note on *vafūš* in Yas. 29.6.

Manas-cā Vohū—Barth. and others construe this as 8/1, but Andreas takes it as 2/1 neu and I am inclined to agree with him, because the combination of two independent vocatives is not allowed either in Av. or in Veda.^c In the Veda the voc. is in such cases combined with a nom., and one instance of a voc. combined with a dat. is quotable: ^d*iyām vām Brahmanaspate suvṛktīr Brāhmēndrāya vajriṇe akāri* (vii. 9.9). The reason why two vocs. are not combined with *-ca* is undoubtedly the fact that vocatives are generally accentless. Hence only one individual is addressed in the voc. and the rest are construed regularly with the remainder of the clause.

apaourvīm—Kan. following Mills.^e takes this as an adj. to *Ahurēm*; and Mills quotes Roth's rendering 'having no second' in support. But in *Gāthās*^f he trans. 'with surpassing chants I'll praise you'; and in his notes he quotes similar instances of *āpūroya* in RV. (vi. 32.1 and elsewhere). Then he adds a fine note: "I regard *āpūroya* beyond any question a much stronger expression than *nāvya* whether applied to a person or a song". Grass.^g notes that the word means lit. 'having none going before', i. e. 'having no superior' or 'such as has never been equalled'. Barth.^h takes this as orig. 2/1, but used as an adv., the accus. being often used thus.ⁱ

Mazdām-cā Ahurēm is to be construed exactly as *Manas-cā Vohū*.

Yaēibyō—Barth. needlessly complicates the verse by referring this rel. pron. to those 'for whom (4/3) Piety makes an imperishable Dominion to grow'. Kan. is certainly correct when he says that this rel. pron. refers to the three already mentioned, viz., Aša, Vohu-Manō and Mazdā Ahura. The form is really 5/3, meaning 'from whom', i. e. 'by Whose grace'. There is also the implication of 'so that', so it is best to construe it as an adv.

a. Wb. 1346.

b. Grass., Wb. 1247.

c. Mac., VG., p. 299; also Whit., SG., §268 c.

d. Reich., AEb., §435.

e. SBE. 31, p. 19, fn. 1.

f. *Gāthās*, pp. 7 and 396.

g. Wb. 77.

h. Wb. 79.

i. Whit., SG., §§269 and 1111.

Xšaθrəm—Kan. trans. 'riches' and explains it further as 'happiness in Heaven'. Barth. trans. 'Dominion' (Reich), which is clearly a Christian idea. Barth. construes the word as 2/1 and Kan. as 1/1 neu.; I think that the construing of Barth. is correct, for otherwise we should have had a *-cā* after *Armaitiř*. *Xšaθra* here is undoubtedly the name of the Aməša Spənta. Cf. Yas. 29.11 and Ahuna-Vairya where the three Father Aməša Spəntā are mentioned in the same order as here.

aγzaonvamnəm—2/1 neu. pres. pt. ātm. of √*γznu-*,^f a root postulated by Barth.^k He compares it with Grk. *phthónos* (diminution). The initial *a-* is of course the neg. prefix. This is the only form quotable in the extant Av. from this root. I think it is connected with forms like *dkšan* (3/3 impft. paras.) found in RV. i. 82.2,^l which is referred to √*ghas-*, to devour.^m The root in Av. seems to belong to the 5th or the *nu-* class. Hence I would suggest an Av. √*γax-*, to devour, belonging to the 5th class.

varədaiti—3/1 pres. paras. of √*varəd-* (Skt. *vardh-*, *vardh-*), to increase; the root is transitive.ⁿ

Armaitiř—1/1 fem. This Holy Immortal is the first of the Mother-aspect of Mazdā, and she is closely associated with Aša in the Gāθā. She stands for unswerving Faith and Devotion. Her chief characteristic is stability, and hence She typifies Mother-Earth also. She is spoken of as Daughter of Mazdā 'performing good deeds'—*duḡədā hu-īyaoθanā*—in Yas. 45.4.^o In places She reminds us of the World-Mother (*Jagaj-Janani*) of the Hindus.

ā ... jasatā—2/3 imper. paras. of √*gam-* with *ā*, to come. The base *jas-* of this root, like the corresponding Skt. *gacch-*, goes back to the I.-E. *sk-* class of verbs. The *upsarga ā* has the force of 'hither'.

mōi—Barth.^p construes it as 4/1 indicating the person towards whom motion is directed. I think it better to take it as 6/1 and to construe it with both *rafədrāi* and *zavəng*. Barth. in his trans. actually gives this impression.

rafədrāi—Dat. of purpose. See verse 1.

zavəng—2/3 of *zava* (mas.). See Yas. 29.3. It is to be construed exactly as in that verse, 'at my call'. This use of the accus. is paralleled in RV. *hávam*, e. g. *gántārā (I'ndrā-Váruṇā) hi stho 'vase hávam viprasya* (i. 17.2) and *yantā me hávam Nāsatyā* (i. 183.5).

The last line is as it were an answer to Aša's challenge in Yas. 29.3.

TRANS. OF BARTH. :

I who would praise ye as never before, Right and Good Thought and Mazdāh Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to my help at my call.

- j.* Jack., AG., §581. *k.* Wb. 50-51. *l.* Grass., Wb. 422.
m. Whit., Roots, p. 42. *n.* Barth., Wb. 1368-69.
o. See Dhalla, HZ., pp. 58-60, 171 and 365-66.
p. Wb. 497 (middle, under *ā-gam-*).

4. ¹yə ²Urvānəm ³+mən̄ ⁴-+gairē
⁵Vohū ⁶dadē ⁷haθrā ⁸Manəvhā
⁹+ašīm ¹⁰-cā ¹¹šyaoθananām ¹²viduš
¹³Mazdā ¹⁴Ahurahyā,
¹⁵yavāt ¹⁶isai ¹⁷tavā ¹⁸-cā,
¹⁹avaṭ ²⁰xsāi ²¹aēšē ²²Ašahyā.

(7-9; 9-7; 7-9)

4. ¹Verily ⁴upto-(its)-exalted ³-home ²the soul
⁷being-attuned ⁵to ⁸Vohu ⁶Manō shall-I-lead;
¹⁰and ¹²being-aware ⁹of the ¹¹blessings ¹³on-(good)-deeds
 (done in the Name) of ¹⁴Mazdā ¹⁵Ahura,
¹⁶as-long-as ¹⁷I-have-will ¹⁸and ¹⁹wield-the-power,
²⁰so-long ²¹will-I-teach (mankind) ²²to strive for Aša.

Free English Rendering :

To their Exalted Home shall I, indeed,
 Lead Souls attuned to Vohu Manō's Love :
 Being aware of blessings pouring down
 On deeds performed in Mazdā Ahurā's Name
 As long as I have will and wield the pow'r
 I'll teach mankind to love and strive for Truth.

Text : 3-4. All read the words as separate. 9. I have accepted Kan.'s reading; Geld. and Barth. read *ařif*.

Trans. : 1. Lit., '(I)-who' as in verses 2 and 3. 3-4. Orig. 7/1. 5, 8. Orig. 3/1. 6. Lit., 'I shall place'. 7. Lit., 'at-one-place'. 9. Orig. 2/1. 11. Orig. 6/3. 16. Lit., 'I have power over myself' (ātm.). 22. Orig. 6/1.

yā—This has also to be construed as in verses 2 and 3.

Urvānām—Mills and Kan. think that Z. is here speaking of His own soul; Barth,^a however, thinks that it refers to the soul 'of the person entrusted to the Prophet', i. e. of one who has attached himself to Z. The ātm. verb *dadē* clearly shows that Mills and Kan. are correct. But Z. is surely thinking of other Souls as well.

**mān-gairē*—All others read these words as separate. Mills seems quite uncertain of the meaning, and in one place^b he makes no less than four different suggestions, one of which is that *mān* might stand for *mān* (*dāmān*), abode. Elsewhere^c he suggests taking *mān* ... *dadē* together. Kan. takes *mān* as equivalent to *mana* (Skt. *mama*) and trans. 'my'. Barth. and Andreas take *mān* ... *dadē* together and trans. 'I have resolved', 'I have set (my) mind upon'. I would like to take **mān-gairē* as a compound, both members of which are 7/1. As suggested by Mills, the *mān* is really *mān*, an abbreviated form of *dāmāna*, house or abode. In the 7/1 of nouns in *-ān* the ending often drops out both in Av. and in Skt.^d So the *mān* is 7/1. The final *n* being changed to the *anusvāra* from *n* is a clear indication that the two are components of a comp. The word *māna* is found in the RV. in the sense of 'abode of divine beings'^e and I believe it is the same as the *mān* here. We get *devānām māne* (x. 27.23) and *byhāntam mānam Varuṇa svadhāvan sahasra-dvāram jagamā gṛhām te* (vii. 8.5). As regards *gairē* Mills^f makes the suggestion that this may be from *gar-* (Skt. *gr-*, *jāgr-*) which he trans. 'to monition', 'to awaken'. Barth.^g construes this as a dat. inf. from *gar-*, to awake, to watch. But both in Av. and in Skt. the forms of this root are, almost without exception, reduplicated. Kan. takes this word to mean 'Heaven'. He thinks that it is the short form of *garō-dāmāna* (Pah. *garōsmān*, Parsi-Gujarātī *garōhmān*). I think that Kan. is on the right track. We find both *garō-dāmāna* and *dāmāna garō* in the Gāthā.^h The word is usually derived from *gar-* (Skt. *gr-*), to sing, and the name is trans. 'the abode of song'. I am, however, inclined to believe that the connection is primarily with Av. *gairi* (Skt. *giri*), mountain. And so I trans. the whole comp. as 'exalted abode'.

Vohū...Maṇaḥhā—3/1. Note the separation of the two parts of the comp. by two words intervening.

dadē—1/1 pres. ātm. of *dad-* (Skt. *dhā-*), to place, to put. Note the ātm. Because of this root we have also the loc. *mān-gairē*.

haθrā—Barth.ⁱ trans. 'in union with'; Skt. *satrā*. The word is from Aryan **sam-tra*, and orig. means 'at one place'.^j Usually the word goes with the ins. but sometimes also with the dat. or the loc.

- a. Wb. 514 (under *gairē*), note 1. b. SBE. 31, p. 19, ftns. 4 and 5.
c. Gāthās, p. 397. d. Jack., AG., §§222 and 305 (both under loc.); Whit., SG., §425 c.
e. Grass., Wb. 1033 (2. *māna*). f. Gāthās, p. 397-98.
g. Wb. 514. h. See Barth., Wb. 512-13 (under 5. *gar-*),
i. Wb. 1762-63. j. Mac., VG., p. 213; Whit., SG., §1099.

**ašim*—So Kan., Geld. and Barth. have *ašī*. 2/1 of *aši* (fem.) which Barth.^k trans. 'reward'. He also notes that the orig. word was *arōti*, derived from *ar-* (Skt. *ar-*, *r-*), which among other things means also 'to grant', 'to bestow'. In Av. the word is used in the sense of 'good reward' or 'blessing'. Kan., probably thinking of the similarity of sounds compares the word to Skt. *āsis*. There is also the Skt. *ār-*, which sometimes means 'to reach', 'to obtain'^l and that may also be connected. But the Skt. root and its derivatives are always used to indicate misfortune and evil.

šyaōθananām—Note the gen. to indicate whereon the blessings will fall.

viduš-—1/1 pft. pt. of *vid-*, (Skt. *vid-*), to know. The usual form of 1/1 is *vidvā*, but the weak form here is a peculiarity of the Av.^m In the RV. also we get *viduš* as 1/1 in the phrase *viduš kavīḥ sán*, being a wise sage (i. 71.10 and vii. 18.2).ⁿ

Mazdā Ahurahyā—6/1. I would suggest construing this with *šyaōθananām* (the nearest noun) rather than with *ašim* as Barth. does. The meaning is lit., 'the works of Mazdā', i. e. works done for (in the name of) Mazdā. This idea is an echo of the Ahuna-Vairya.

yavat... avat—As long as ... so long; corresponding to Skt. *yāvat ... tāvat*. The words are orig. 2/1 neu. of *yavant*^o and *avat*,^p the latter being a dem. pron. meaning 'that'. In Skt. the pron. *ava* is found only in the 6/2 form *avōh* (used with *vām*), in the sense of, 'of you both'; corresponding to the sg. *sa-tvam*. This is found only thrice in the RV.—vi. 67.11; vii. 67.4 and x. 132.5.^q

isāi—1/1 subj. pres. ātm. of *is-* (Skt. *īś-*), to rule. Note the ātm. here to imply power over oneself.

tavā—1/1 subj. pres. paras. of *tu-*, *tav-* (Skt. *tu-*), to be strong, to have power. Note the paras. here in contrast with the ātm. of the preceding *isāi*. The implication of this paras. is the power to influence others.

xsāi—1/1 subj. pres. ātm. According to Barth.^r the root is *xsā-*, which he regards as a variant of *kas-*, to look at, to perceive.^s In the Av. we also get the roots *kaš-* and *caš-*, both of which mean 'to teach'. The root *xsā-* is probably causal variant of the orig. *kas-*. I propose to trans. the root in the sense of 'to teach'. Possibly Skt. *caḥṣ-* is also a cognate.

ašē—Barth.^t construes this as dat. inf. of *iš-*, to desire. In Skt. also the word *ēṣa* is used in the sense of 'seeking' or 'striving after', as in *gāvām ēṣe* (RV. x. 48.9) and *ēṣe rāthānām* (RV. v. 66.3).^u

Ašahyā—Note the objective gen., as in the Skt. instances quoted above.

TRANS. OF BARTH. :

I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazdāh Ahura for our works, will, while I have power and strength, teach men to seek after Right.

- k. Wb. 241-44 (under *ašay-*).
l. See M.-W., SD., p. 149, col. 2 (under 2. *ār*).
m. Jack., AG., §350.
n. See also Whit., SG., §462 c. o. Barth., Wb. 1267. p. Barth., Wb. 173-75.
q. M.-W., SD., p. 96, col. 1 (under 3. *ava*) also Grass., Wb. 124-25.
r. Wb. 541. s. Wb. 459-60. t. Wb. 35. u. Grass., Wb. 303.

5. Aṣā, kaṭ o wā darəsāni,
 Manas -cā Vohū vaēdōmnō?
 gātūm -cā Ahurāi Səvištāi—
 Səraoṣəm Mazdāi?
 anā Māθrā mazištəm
 vāurōimaidi xrafstrā hizvā.

(7-9; 9-7; 7-9)

5. O Aṣā, when shall-I-find Thee,
 (and) having-realised Wisdom, Vohu Manō, too?
 (when shall I find) also the Path to Almighty Ahura,
 (which is) Obedience unto Mazdā?
 Through this Holy-Word into-the-most-excellent (Path)
 shall-we-ever-turn with-(our)-tongues the ignorant-
 astray.

Free English Rendering :

When shall I see Thee, Aṣā, Lord of Truth?
 When, wise in Love, shall I see Vohu Man?
 When shall I, guided by Sraoša's voice,
 Walk on the Path to Mighty Ahurā?
 Thy Sacred Word proclaiming may we e'er
 Convert with force of tongues those gone astray.

Trans. : 4. Lit., 'shall I see'. 8 Lit., 'knowing for myself'; ātm. 12. Lit., 'The Mightiest'. 16. Refers to the Ahuna-Vairya. 18. Lit., 'ever cause to believe'; the 'ever' brings out the force of the intensive reduplication. 19. I think this is the root-meaning of the word. 20. Orig. sg.

kaṭ—Mills and Kan. trans. 'when'; Barth.^a says that this is merely an interrog. particle, not necessarily temporal in sense. Orig. it is 1/1 neu. of the pron. *ka*.

darəsāni—1/1 subj. pres. paras. of √*darəs-* (Skt. *ḍṛś-*), te see.

vaēdōmnō—1/1 pres. pt. ātm. of √*vid-*, to know. Barth. trans. as 'one that knows'; Kan. says 'equipped with knowledge'. I think this means realising within oneself (ātm.) the Divine Wisdom.

gātūm—2/1 of *gātu* (mas.), Skt. *gātú*. This is the only occurrence of the word in the Gāthās. But it occurs quite often in the later Av., particularly in the Ven. It gives the Pah. word *gāh*. It is usually trans. as 'seat' or 'place', sometimes as 'throne'. Barth.^b trans. it here as 'throne'. I feel, however, that the word should have here the meaning it bears in the Veda, viz. 'path' or 'way', from √*gam-*, to move, to go. The word *gātú* is used in this sense in the RV., as in *amṛtatvāya gātūm* (i. 72.9) and *I'ndrāya gātūh* (v. 32.10) and *prā devatrā Brāhmaṇe gātūr etu* (x. 30.1). Note also its use with the dat.

Ahurāi—Note the dat. in the sense of 'leading upto'.

Səvištāi—Epithet of *Ahurāi*; Skt. *śaṁviṣṭha*. Kan. trans. 'most beneficent'. Barth.^c says 'mightiest'. In the RV. the word is used specially for Indra.^d

Səraoṣəm—2/1 mas. Kan. takes this to refer to the Yazata Sraoša, and he amplifies by adding the words 'Thy Messenger'.^e He explains that Sraoša was the bearer of glad tidings from Ahura to Z., and hence Z. speaks of himself here as eagerly awaiting the arrival of Sraoša. Mills has, 'Obedience (of our lives which constitutes) the way to Ahura Mazdā'. Mills clearly understands Sraoša to be the Way (*gātu*) to Ahura. He adds that,^f "Obedience throughout Avesta and Parsi literature guides the soul to heaven". He refers to the Pah. version, which regards *gātū*, 'the throne of Ahura', as a separate idea. This construction is followed by most of the other scholars. But as Mills points out the construction is awkward, presumably on account of only one *-cā* joined on to the *first* word. The invariable rule for *-cā*, (and for Skt. *ca*) is that it is either added after *each* of the co-ordinated words or at the end, to the *last* word. Mills then points out that finding the way is mentioned in the RV. also and that *gātu* need not mean 'place' or 'throne' in the Gāthās as it does in Later Av. I fully agree with Mills here and would take *Səraoṣəm* as describing the *gātūm*, the 'way to Ahura'.

anā—3/1 mas. of the dem. pron. *ana*, this.^g In Skt. this pron. stem is seen in forms like *anena* etc. Mod. Pers. *ān* is also a cognate.

a. Wb. 436. b. Wb. 517-19 (under *gātav*); also Grass., Wb. 394 and Whit., Roots, p. 35 (1. √*gā*).

c. Wb. 1576-77.

d. Grass., Wb. 1387. Barth. (Wb. 1576-77) says that it is the super. of *sūra* (Skt. *sūra*) which is from the same root; see M.-W., SD., p. 1085, col. 1.

e. GbM., p. 8, ftn. f. SBE. 31, p. 20, ftn. 4. g. Barth., Wb. 112-14.

Māθrā—3/1 mas.; from √*man-* with suffix *-tra*.^h This *Māθra* is of course the Ahura-Vairya.

mazīstəm—2/1 mas. of the super. of *maz*, great, lofty. This apparently refers to the *gātūm* above. Barth. in his trans. evidently thinks that it refers to Ahura. Kan. takes this as an adv. and trans. 'in an eminent degree'. The accus. is on account of the verb of motion, *vāurōimaidī*. Z. is here evidently thinking of the Path of Aša. Cf. the *pānthāh r̥tāsya* of the RV., which in i. 136.2 is associated with the word *gātū*: *ādarśi gātūr urāve vāriyāsi pānthā r̥tāsya sām ayanīsta raśmībhiḥ*.

vāurōimaidī—1/3 intens. aor. ātm. of √*var-* (Skt. *vr-*), to turn. Kan. construes as 1/3 intens. subj. ātm. of √*var-* (Skt. *vr-*), to choose, which, Kan. points out, is used specially to indicate choice of religious belief. Barth.ⁱ definitely takes this to mean 'convincing on religious matters'. The orig. meaning of the root is 'to turn'.^j Skt. shows several intens. bases, *vovur* etc.^k Jack.^l construes this as 'a true causal aorist with strengthened reduplication', and thinks it is 1/3 aor. opt. ātm., and trans. as 'cause to believe'. The strong intens. reduplication may be noted as indicating frequent repetition or constant practice and also possibly intense desire. At any rate this passage is clear proof of the great desire of Z. that His New Message should spread all over the world.

xrafstrā—Mills trans. 'flesh-devouring fiends' and Kan. says 'wicked people'. Barth.^m trans. 'robber bands' and thinks that this refers to nomadic tribes inimical to the reform of Z. He explains the origin of the word as possibly from *xraf* (*karaf*)-*stra*, the first part meaning 'body' or 'corpse' and *stra*, devourer, hence, he says the word means lit. 'a corpse-eating animal'.ⁿ Nair. renders the word as *buddhi-jadaḥ* or *buddhi-naṣṭaḥ*, following which Dar. has suggested the etymology as from *xratu*, wisdom and *stara*, scattered.^o The form is 2/3 neu. I am inclined to accept the meaning and etymology given by Dar. This has the merit, besides, of being the traditional explanation.

hizvā—3/1 fem. The word is the same as the Skt. *jihvā*, tongue, with metathesis. Barth.^p has also postulated a *Gāθā* form *hizū* (mas.) of this word. The fem. *hizvā* is quite common in Later Av. We get neu. *hizvah* also. Grass^q has pointed out that the orig. I.-E. word must have had an initial dental, because the Old Lat. is *dingua* and Goth. is *tuggo* (pronounced *tungo*).

TRANS. OF BARTH. :

O Aša, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazdāh? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.

h. Jack., AG., §791; Whit., SG., §1185. i. Wb. 1361 (bottom).
j. Barth., Wb. 1360-62. k. Whit., Roots, pp. 162-63. l. AG., §652.
m. Wb. 538. n. Andreas actually trans. here 'harmful beasts'.
o. Quoted by Barth., loc. cit (note 4). p. Barth., Wb. 1815-16. q. Wb. 490.
r. I have added the words in brackets to amplify the sense.

6. Vohū¹ gaidī² Manayhā,³

dāidī⁴ Ašā⁵ -dā⁶ darəgāyū⁷

ərəšvāiš⁸ tū⁹ Uxšāiš¹⁰, Mazdā;¹¹

Zaraθuštrāi¹² aojōnghvat¹³ rafəno,¹⁴

ahmaibyā¹⁵ -cā¹⁶, Ahurā,¹⁷

yā¹⁸ daibišvatō¹⁹ dvaēšā²⁰ taurvayāmā.²¹

(7-9-7; 9-7-9)

6. Come² with Vohu¹ Manō³ (unto us),

(and) grant⁴ (us) the long-enduring⁷ gifts-of-Aša⁵

verily⁹ according-to-(Thy)-Sacred Words¹⁰, O Mazdā;¹¹

unto Zaraθuštra¹² (grant) the Joy of-inner-Life,¹³

as-also unto-(all)-of-us, O Ahura,¹⁵

that we-may-overcome¹⁸ the hatred of-(our)-foe.¹⁹

Free English Rendering :

Come, Lord, with loving Vohu Man' to us,

And bring the long-enduring gifts of Truth,

As promised, Mazdā, in Thy Words sublime;

Grant to Zar'θuštra joy of Inner Life,

And to us all as well, O Ahūrā,

That we may overcome the hate of foes.

Trans. : 8. Lit., 'sublime'; orig. 3/3. 10. Orig. 3/3. 13. Lit., 'possessed of vital force'. 18. Lit., 'by which'. 20. Orig. plu.

The arrangement of this verse is two *gāyatrīs*.

Vohū ... Manahā—All take this as 3/1.

gaidī—2/1 aor. imper. of $\sqrt{gam-}$. The Skt. *gahi* is the exact equivalent; from I.-E. **gam-dhī*—**gm-dhī*.

dāidī—2/1 aor. imper. of $\sqrt{dā-}$, to grant.

Aīā-dā—Thus Geld. after some of the better mss. (including S. 1 and J. 2). Barth.^a reads the two words separately, construing *Aīā* as 3/1 and *dā* as 2/1 neu. of *dāh*, gift. In Veda the word *dā* means both 'gift' and 'giver';^b but only two instances are quotable from the RV.—vi. 16.26 where it means 'gift', and v. 41.1 where it means 'giver'. I would take it as a comp. like Geld. and construe it as 2/3 mas. and trans. 'gifts of Aša'. When the first member of a comp. is a noun ending in *-a* this final may be changed to *-ā* or to *-ō*, or may even sometimes remain unchanged, e. g., *hazagra-gaoša*, or *°grā-gao°*, or *°grō-gao°*, thousand-eared.^c It would seem that the *-ā* is the earlier usage. In the Av. we find *aīā-* as first member in the comp. *aīā-aojah-* (Yas. 43.4), and *aīā-yaona-* (Yt. 3, Ardibehešt. 4); and three proper names from Yt. 13 (Farvardin), *Aīā-varhū-* (110), *Aīā-hura-* (113) and *Aīā-urvaētha-* (116) are also quotable.^d

daragāyū—2/3 mas. adj., long-enduring. In RV. also *dīrghāyu* is an adj.^e Barth. takes it as an adj., but construes it with *rafənō* against all metrical considerations.

arəvāiṣ-—3/3. Barth.^f trans. 'true (and sure)' and says that the orig. meaning is 'erect' or 'upright' (gerade aufrichtet), and he also mentions that the influence of *arəṣ-*, truth is clearly marked. Skt. *ṛṣva*, sublime or elevated, is also cognate. The Skt. word is derivable from $\sqrt{ṛṣ-}$ (*arṣ-*), to move swiftly, hence 'to rise high'.^g

tū—Mills takes this to be equal to Skt. *tvam*. Kan. takes it as equivalent to Skt. *tu*, verily. Barth.^h also says that it is an asserverative particle.

Uxδāiṣ-—3/3 of *uxδa* (Skt. *uktha*), word. It is often used in the sense of 'sacred word'. This refers to the *māθra* of Ahura, the Ahura-Vairyā. The ins. implies 'in accordance with'.

Zarathuštrāi—Several western scholars seem puzzled about the use of this name here, and they wonder how it could be reconciled with Z.'s authorship of the *Gāθās*.ⁱ But this practice of the author referring to himself by name is quite common in all oriental literature. Thus,

a. Wb. 740. b. Grass., Wb. 592. c. Jack., AG., §865.

d. See Barth., Wb. 256-57. e. Grass., Wb. 611. f. Wb. 356.

g. Grass., Wb. 294. h. Wb. 654.

i. See Mills, SBE. 31, p. 21, ftn. 1; also MIt., EZ., p. 345, ftn. 4.

to quote but one instance, we get in RV. vii. 86.5 the name of the author, Vasiṣṭha; used with the pron. of 1st plu. as here.

It may also be noted that in the *Gāθā* wherever the name of the Prophet occurs, one may understand 'a follower of Z.', i. e., a Zoroastrian, also. It may be noted that the *Gāθās* are used as 'prayers' also, and in such passages this other implication seems quite appropriate.

aojōnghvat-—2/1, lit. 'possessed of *aojah*, vital-force'; see *aogō* in Yas. 29.10.

rafənō—From $\sqrt{rap-}$. I trans. 'joy'; see *rafəδrahyā* in verse 1 above.

ahmaibyā—4/3 of 1st pers. pron., Skt. *asmābhyam*. This refers to the whole group of Z.'s disciples and helpers. Among them Vištāspa, Fərəšaōstra, Jāmāspa and Maiōyōi-Māh are mentioned by name in the *Gāθās*. The Farvardin Yt. (Yt. 13) presumably contains the names of the other immediate disciples of Z., but beyond their names there is very little information contained in any of the extant writings either Av. or Pah.

yā—So that, lit. 'by which', orig. 3/1 of *ya*.

daibiṣvatō—6/1. The later spelling of this word is *ṭbiṣ*. The *Gāθā* shows a form closer to the Skt.^j Lit. 'possessed of hatred', from $\sqrt{dbiṣ-}$ *dbaēṣ-*, *dabaēṣ-* (Skt. *dvīṣ-*), to hate. For the meter this word is to be pronounced *dbiṣvatō* (three syllables).

dvaēṣā—2/3 of *dvaēṣah*, Skt. *dveṣas*, hatred.

taurvayāmā—1/3 pres. paras. from $\sqrt{tar-}$ (Skt. *tr-*), to pass over, to cross. In Skt. the derived base *turv-* is also recognised as a root, meaning 'to overcome'. There is also a secondary base *tar-* or *tur-* and also *tvar-*, to hasten.^k In Yas. 9.18 we have the same wish repeated in the sg. number.

It may be noted that the last two *pādas* seem one syllable too long (7-10). So *turvayāmā* should be trisyllabic, *taur-vyā-mā*.

TRANS. OF BARTH. :

Come thou with Good Thought, give through Aša, O Mazdāh, as the gift to Zarathuštra, according to thy sure words, long enduring mighty help, and to us O Ahura, whereby we may overcome the enmity of our foes.

j. Barth., Wb. 816; also Jack., AG., §96.

k. Barth., Wb. 639-40; also Whit., Roots, pp. 64-65 and 68.

7. dāidī, Ašā, tām ašim,
 Vaṛhṣuṣ āyaptā Manaḥhō;
 dāidī tū, Ārmaitē,
 Vištāspāi iṣəm maibyā -cā;
 dās -tū, Mazdā, Xšayā -cā,
 yā Vṣ Māθrā †srəvimā †rādā.

(7-9; 7-9; 7-9)

7. Grant, O Aša, that blessing,
 the rewards of Vohu Manō;
 grant, verily, O Ārmaiti,
 unto Vištāspa (his) wish, as-also unto-my-people;
 and through-(Thy)-Power decree, indeed, O Mazdā,
 that we, (your) devoted-servants, may-carry-out
 Your Word.

Free English Rendering :

That blessing grant, O Ašā, unto us,
 That flows as Vohu Manō's rich reward;
 Ārmaiti, Holy Mother, do Thou grant,
 Vištāspa's every wish, and of my men;
 And, Mazdā, through Thy Power, thus decree,
 That we, Thy Devotees, obey Thy Word.

Text: 23-24. So S. 1 and J. 6; *srəvim arādā* (Geld.); *srəvim ā-rādā* (Barth.).

Trans.: 6. These are the 'gifts' of Vohu Manō mentioned in the Ahuna-Vairya.
 13. Lit., 'unto those belonging to me'. 15. Lit., 'grant'. 18. This is Xšāθra.
 22. Lit., 'according to (Your) Word'; 3/1. 23. Lit., 'we may listen', i. e. obey;

tām—2/1 fem. This pron. when used to 'qualify a noun serves to point it out emphatically'. In Skt. the usage is similar implying something well-known.^a

ašim—2/1 fem. See verse 4 above.

āyaptā—2/3 neu. See verse 2 above. These are the 'spiritual blessings' or 'rewards (*dazdā*) of Vohu Manō', mentioned in the Ahuna-Vairya.

tū—See verse 6 above.

Vištāspāi—Vištāspa was the Royal patron and disciple of Z.^b He has been mentioned several times in the Gāθās. In Later Av. he is specially mentioned in Yt. 13 (Farvardin).99-100, where he bears the same epithets as Sraoša—*taxma*, *tanu-māθra*, *darši-draoš*, *āhuirya*—which has led to the belief that Vištāspa represents an incarnation of Sraoša upon earth.^c Jack.^d says that the Iranian Scriptures portray him "as the very incarnation of religious obedience and of priestly ideals; he is the representative of the priest-god Sraoša, whom he typifies on earth". Barth.^e thinks that the name Vištāspā signifies 'one possessing shy or frightened horses'.^f If however the name is regarded as the same as *Iṣṭāśva* found in RV. 1.122.13, the meaning would be 'possessing horses one has wanted'^g or 'one who longs for horses'.^h

iṣəm—2/1 of *iṣ* fem., wish, desire. From $\sqrt{iṣ}$, (Skt. *iṣ-*, *icch-*), to desire.ⁱ In Skt. *iṣ* occurs at the end of compounds in the sense of 'searching' or 'desiring' in words like *gaviṣ*, *paśviṣ* etc.^j

maibyā—All have taken this as 4/3 of the 1st pers. pron. *ma*; Skt. **mabhyam*, *mahyam*. See *maibyō* in verse 2 above. Barth.^k remarks that there is some difference to be noted between the two forms *maibyā* and *maibyō*, which are both found in the Gāθās. When a stress is to be laid on the pron. these are used; *maibyā* when a contrast or a supplementing is implied and *maibyō* in other cases. From the Gāθās Barth. quotes four instances of *maibyā* (28.7, 8; 4.18 and 49.8) and six of *maibyō* (28.2; 31.4; 43.14; 46.3; 48.8 and 51.10). It may be noted that the form in Later Av. is *māvaya* or *mavōya*. I would like to take the word here as a pron. adj. meaning 'belonging to me'^l and construe it

a. Mac., VG., pp. 293-94.

b. For details about him see Jack., *Zoroaster, the Prophet of Ancient Iran* (New York, 1901).

d. Op. cit., p. 72.

f. Tradition mentions that a horse of Vištāspa was cured by Z., which led to his acceptance of the new Faith.

h. M.-W., SD., p. 169, col. 2.

j. M.-W., loc. cit.

l. See Barth., Wb. 1104 (under 2. *ma*-).

e. Op. cit., p. 70, fn.

e. Wb. 1473-74.

g. Grass., Wb. 228.

i. Barth., Wb. 373-74.

k. Wb. 1097-1104, also notes 1 and 2 at end.

as 4/3. It seems more in keeping with the spirit of Z.'s teaching that He should ask for blessings for His people rather than for Himself.

dās—2/1 root-aor. of $\sqrt{dā}$ -, to give. The enc. *tū* has been joined on here, hence the *sandhi* and the final *-s*.

tū—Barth.^m has noted that this particle is usually found after the first word of a sentence or a *pāda* and that it is used after a verb in the subj., opt. or imper. sense.

Xšayā—Barth.ⁿ construes this as a noun, 8/1, and so do most of the others, and the word is trans. 'sovereign'. In this they follow the Pah. which says *pātikīāh* (Nair. *pārthiva*), king. The syntactical difficulty of construing thus lies in the fact that neither in the Av. nor in the Vedas can two vocatives be joined by a *-ca*. Reich.^o states clearly that if there are more vocatives than one, the first is put in the voc. and the rest agree syntactically with the verb. But he definitely quotes this passage as 'an exception'. See remarks on *Mansa-cā Vohū* in verse 3 above. Andreas has apparently realised this difficulty and construes this word as 3/1 translating this word as 'sovereign power' (Herrschermacht). Here again Andreas is perfectly correct, for in the Veda *kṣāya* means 'power' or 'dominion' but never 'sovereign' or 'ruler'.^p The *Xšaya* is obviously the *Xšātra* of Ahura.

yā—See the word in verses 1 and 6 above.

Vā—Kan. takes this as a plu. of respect. But I think that, as Mlt.^q points out, the plu. refers to Ahura Mazda and all the Amōšā Spəntā.

Māθrā—Kan. construes as 2/3 neu. and trans. 'sacred hymns'. But the word is mas. both in Av. and Skt. Barth.^r takes it as 1/1 mas. of *Māθran* and trans. 'prophet'. The word *māθran* does occur elsewhere in the Gāθās, but I do not think that Barth. is quite justified in taking it thus here. I propose taking it as 3/1 and trans. 'through Your (or at Your) Sacred Commandment'. The reference is clearly to the Ahura Vairya.

**srəvimā* **rādā*—Geld. reads *srəvim ārādā*. I have adopted the reading of S. 1 and J. 6. Barth. reads *srəvim ā-rādā*, and he trans. the last *pāda* thus: 'that your Prophet may make himself heard' (dass Euer Prophet sich Gehör verschaffe).^t He takes *ā-rādā* as an adj. governing an accus. here *srəvim* (hearing). And he trans. this adj. as 'who prepares or achieves something', or 'who brings something to pass'. But he suggests no etymology except $\sqrt{rād}$ - which means 'to achieve' or 'to succeed'; neither does he bring out the force of the prefix *ā*-, nor

m. Wb. 654 (under 1. *tū*-). n. Wb. 550. o. AEB., §435.

p. M.-W., S.D. p. 327; as in R. V. vii. 46.2. q. EZ., p. 345, fn. 6.

r. Wb. 1179 (under *māθran*).

s. Wb. 335; Mlt. renders this (EZ., p. 345), 'that your Prophet may perform the word of hearing'.

does he quote any other parallel. Mills trans. *rādā* as 'benignant'. Kan. accepts Geld.'s reading but construes *rādā* as an adj. (2/3 neu.) to *māθrā*, forgetting that this word is 1/3 mas. in form. I propose taking *srəvimā* as 1/3 aor. paras. of \sqrt{sru} - (Skt. *śru*-).^t The 'union-vowel' *-i-* may also be found in Skt. forms like *āsīt*, *abravīt* etc. As to *rādā*, I propose to take it as 1/3 mas. of *rāda*. The word has been used in Yas. 29.9 above where I have trans. 'support'. The word has another meaning also, 'one who satisfies' or 'one who is devoted' (and carries out the commandments). Hence here I trans. 'devoted servants'.^u

TRANS. OF BARTH. :

Grant, O thou Aša, the reward, the blessing of Good Thought; O Piety, give our desire to Vistāspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.

t. See Jack., AG., §637 where he gives *srəvim* as 1/1 aor. paras.

u. In later Av. *rāda* means 'lover' or 'husband' as in Yaa, 9.23.

8. Vahištəm ①wā, Vahištā,—
 yəm Aša Vahištā hazaošəm—
 Ahurəm yāsā vāunuš;
 narōi Fərašaoštrāi maibyā -cā,
 yaēibyas -cā iṭ rāṇhahōi,
 vīspāi yavē Vāṇhəuš Manāṇhō.
 (7-9-7; 9-7-9)

8. For the Best (Abode) from Thee, O Lord-Supreme,—
 from Thee, of-one-accord with-Highest Aša,—
 from Ahura do-I-entreat yearningly;
 for the worthy Frašaoštra as-also for-my-people,
 and even for (those on) whom Thou-wouldst-bestow
 (the blessing) of Vohu Manō through all eternity.

Free English Rendering :

From Thee, Ahūrā, yearningly I pray
 For loftiest Abode; O Lord Sublime,
 With Aša's Truth Supreme in one accord;
 For worthy Frašaoštra and my men,
 Even for those on whom Thou wouldst bestow
 The blessings of Vohu Man' for all time.

Trans.: 1. Orig. 2/1, 'direct object'. 2, 8. Orig. 2/1, 'indirect object'.
 4. Lit., 'whom'; orig. 2/1. 10. Orig. pft. pt., 1/1. 11. Lit., 'hero'.

There is not much difference of opinion among scholars about the meaning of this verse.

Note the frequent use of *vahišta* in this verse, a deliberate play upon the word.

Vahištəm—2/1, 'direct obj.' of *yāsā*. In Later Avesta we often get the words *vahištəm ahūm*, the best life or state of existence, i. e. 'Heaven'. This *vahišta* has given the Pers. word *bihisht*, heaven.

①wā—2/1, 'indirect obj.' of *yāsā*. This refers to *Ahurəm* in *pāda* 3.

Vahištā—5/1, Lord-Supreme, an epithet of Ahura.

yəm—2/1 mas. This is the *Gāθā* form of the usual Later Av. *yim*.^a It introduces the description of Ahura as *Aša ... hazaošəm*.

Aša Vahištā—3/1. This is to be construed with *hazaošəm*, hence the ins. Kan. entirely disregarding the meter construes the word with *yāsā*. In Yas. 29.7 we have Ahura described as *Aša hazaošō*.

hazaošəm—See Yas. 29.7. Kan. for some strange reason trans. 'friend'. The *Amoša Spəntā* are referred to in Yas. 51.20 as 'all of one will'; and in Yt. 13 (Farvardin).92 they are described as *vīspe Hvarə-hazaoša* (all of one will with the Sun, i. e., with the Ruler of our Earth^b). The word *sajōša* is found in the RV. used in exactly the same sense as regards the *Aśvins* (i. 118.11), *Indrā-Varuṇā* and the *Maruts* (iii. 62.2) and the *Ādityas* (vii. 60.4) as also in other passages.^c

yāsā—See verse 1 above. There, however, both the objects, direct as well as indirect, are in the gen., but here they are both in the accus. Note also the paras.; Z. wants the blessings not for himself, but for his important colleagues and for his people.

vāunuš—1/1 pft. pt. of *√van-*, to wish, to desire. The Skt. *√van-* has a variety of senses among which we find 'to desire' or 'to like'.^d Derivatives from this root such as *vananīya*, desirable; *vanād* (RV. ii. 4.5), desire, longing; *vanānā* (RV. ix. 86.40), longing; and *-vanas* in compounds like *yajñdvanas*, *gī'vāṇas* etc. are found in earlier literature.^e The word is used here almost adverbially.

narōi—The word is often used in the sense of 'hero', and therefore I trans. 'worthy'. It is 4/1 of *nar* (Skt. *nr*).^f

Fərašaoštrāi—So Geld. which exactly suits the meter. This is the name of the most devoted and the best beloved of the disciples of the Prophet. He and his brother *Jāmāspa* (who is also mentioned in the *Gāθās*) were courtiers and ministers of *Vīštāspa*. They belonged to the

a. Jack., AG., §401.

b. Incidentally this passage from Yt. 13 shows that the Sun was regarded to all intents and purposes as the Supreme Deity.

c. Grass., Wb. 1449-50.

d. Grass., Wb. 1203-06.

e. M.-W., SD., p. 918, cols. 2-3.

f. Jack., AG., §332.

family of Hvōgva^g (Hvōva, Habūb), who was probably their father. Hvōvī, the traditionally accepted wife of Z., is said to have belonged to the same family, and indeed some say that she was the daughter of Fəraśaoštra.^h But in one place, Yt. 24 (Vištāspa).11, he is addressed by Z. as *puθra*, son.ⁱ He is also mentioned elsewhere, and there he is taken by some to have been the *son-in-law* of the Prophet.^j The whole of this relationship between Z. and Fəraśaoštra seems to me to have been made up at a later date and hence unreliable.^k Barth. says that the name implies 'possessor of useful camels'. I take the *-uštra* here as 'light' (the spiritual or inner light) and interpret the name as 'he whose light has been renewed', the idea being that he had received fresh inner light from his Teacher, the Prophet. This would make the name fully expressive of the high status of this disciple of Z.

maibyā—See verse 7 above.

yaēibyas—4/3, refers to the other people who are not the 'people of Z.' as implied in the word *maibyā*.

ī—A particle of asserveration and emphasis. Barth.^l notes that it is often used after *-cā* and that it bears the accent like the Skt. *id*. It may be best rendered by 'just' or 'even'.

rāṅhanhōi—2/1 *s*- aor. subj. atm. of $\sqrt{rā}$ - (Skt. *rā-*), to bestow; Skt. *rāsase*.

vispāi yavē—This phrase occurs several times. Both words are 4/1. *yavē* (neu.) means 'duration' or 'time'. Barth.^m is uncertain about the etymological connections, but he suggests that connections may be found with \sqrt{yu} - (Skt. *yu-*), and with Skt. *āyus*, life. I think that \sqrt{yug} - (Skt. *yuj-*), which give the Skt. *yuga*, age, period, or generation, is also connected.ⁿ Mills^o wonders how Z. could possibly have asked for gifts lasting 'for all time', and thinks that the idea is 'too advanced' (according to his own preconceived notions).

Vaṅhēuš Manahō—6/1. Mills thinks that by this 'heaven' is suggested. I think Kan. is more reliable when he says that the 'gifts of Vohu Manō', mentioned in the Ahuna-Vairya, are implied here. Barth. also supplies the words 'the best gift' in brackets.

With the idea in the last two *pādas* compare the last two lines of Yas. 44.16.

TRANS. OF BARTH. :

The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Aša, desiring (it) for the hero Fraśaoštra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.

^g. The meaning of the name seems to be 'possessing fine cows' (Skt. *suguh*), see Barth., Wb. 1857. ^h. Barth., Wb. 1007. ⁱ. Modi, Dict. APN., p. 136.

^j. Mlt. calls him *son-in-law*, see EZ., p. 346, ftn. 2.

^k. See my discussion of this point in "The Family of Zaratrustra", Appendix to Yas. 53. ^l. Wb. 367; see also Mac., VG., pp. 218-219.

^m. Wb. 1264-65. ⁿ. See Whit., Roots, p. 132. ^o. Gāthās, p. 405.

9. anāis¹ Vā² nōit³, Ahurā⁴ [Mazdā⁵]

Ašəm⁶ -cā⁷ yānāis⁸ zaranaēmā⁹,

Manas¹⁰ -cā¹¹ hyat¹² Vahištəm¹³;

yōi¹⁴ Vš¹⁵ yōiθəmā¹⁶ dasəmē¹⁷ stūtām¹⁸,—

Yūžəm¹⁹ zəvištayā²⁰hō,

+Išo²¹ -+Xaθrəm²² -cā²³ +srava²⁴hām.

(7-9-7; 9-7-9)

9. Never, O Ahura [Mazdā], Thee through these,¹
(Thy) blessings, may-we-provoke-to-wrath, nor Aša,²
nor-yet Manō, who (is) the Best;³
(we), who strive-eagerly to-offer (our) songs-of-praise⁴
unto Ye,—⁵
(for) Ye (are) the-most-worthy-to-be-invoked⁶
in-prayers, together-with the Mighty -Xšaθra,⁷

Free English Rendering :

Never, O Mazdā Ahūrā, through these,

Your gifts abused, may we provoke Your wrath,

Neither of Aša, nor of Manō Best;

Most eagerly we strive Your praise to sing,

We deem Ye, Lords, worthiest to invoke

In Holy Chants,—and Mighty Xšaθra, too.

Text : 21-22. All have the words separate. Wester. reads *aēšo xšaθrəm*. 24. All read *savanhām*, but J. 7 and K. 11 have the reading I have accepted.

Trans. : 2. Orig. plu., meaning Ahura Mazdā, Aša and Vohu Manō. 7. Lit., 'and'. 8. That is, through misuse of the blessings prayed for in verses 6-8. 11. Lit., 'and'. 12. Orig. neu., for Manō is neu. 17. Lit., 'in the offering'; 7/1. 18. Orig. 6/3. 23. Lit., 'and'. 24. Orig. 6/3.

Andreas has probably thought that verse 9 to 11 are spurious, or perhaps later, for he has enclosed them within brackets.

anāiṣ—3/3 of dem. pron. *ana-*, this. Cf. *anā* in verse 5 above. In Skt. this pron. is found in the forms *anēna*, *andya* and *andyoh*; but of these only *andya* is found twice in the RV. (ix. 65.12, 27).^a In Av. also *anā* (*ana*), 3/1 mas. or neu.; *anāiṣ*, 3/3 mas. or neu.; and *anayā*, 6/2 or 7/2 mas. or neu. are the only forms found of this pron.^b

Vā—This is the regular Gāthā form for 2/3 of the pron. of the 2nd pers. The Later Av. is *vō* (Skt. *vah*).^c This refers to the three Deities mentioned in this verse, one of whom is in the voc. (*Ahurā Mazdā*), whilst the other two (*Aṣəm* and *Manas-cā ... Vahiṣtəm*) are in the accus.

nōiṭ—Barth.^d derives it from Āryan **na-^{*}it*, Skt. *ned*. It may be noted that the negative *na* is not found by itself in Av., but always in combination with other words or particles, e. g., *naē-ciṣ*, *naē-dā* (Yas. 29.6), *nōiṭ* and *na-vā* (Skt. *na-vā*, *na-vai*).^e With regard to *nōiṭ*, when it is used first in a clause (or a *pāda*), it implies emphasis (as in Yas. 29.1 and 6); elsewhere it is merely a negation. This usage is somewhat different from that of *ned* in Skt.,^f but its use as an emphatic particle somewhat resembles that of *nōiṭ* in Av.

Ahurā [Mazdā]—8/1, combined with two other accus., *Aṣəm* and *Manas-cā ... Vahiṣtəm*. The *Mazdā* seems to be an interpolation, because it spoils the meter.

yānāis—3/3 of *yāna* (mas.), gift, blessing. The word refers to the 'gifts', 'rewards' and 'blessings' prayed for in verses 6 to 8 above. The word occurs also in Yas. 9.19 and elsewhere, and Nair. in his Skt. trans. renders it by *kalyāṇam* or *śubham*. It is from \sqrt{yam} - (Skt. *yam-*, *yacch-*), to grant, to bestow.^g The original meaning of the Skt. root is 'to reach up to', 'to stretch',^h and \sqrt{yat} - and \sqrt{yaj} - are also connected.ⁱ

zaranaēmā—1/3 pres. opt. paras. of \sqrt{zar} - (Skt. *hṛ-*, *hṛṇ-*), to be angry (when ātm.), to make angry (when paras.).^j Barth. notes that the form here is irregularly thematic. In Skt. the base *hṛṇā-* is paras. and *hṛṇī-* is ātm.^k Pers. *āzōrdan*, to be sad, to make sad, is cognate.

Vahiṣtəm—Note the super. here instead of the more usual *Vohu*.

a. Whit., SG., §502. a; also Mac., VG., p. 108, ftn. 7; but see Grass., Wb. 209.

b. Jack., AG., §422.

c. Jack., AG., §393.

d. Wb. 1072-79 and notes at end.

e. Barth., Wb. 1030.

f. See Mac., VG., §§239-40.

g. Barth., Wb. 1285-86.

h. See Grass., Wb. 1090; also Whit., Roots, p. 130 (under *yam-*).

i. Whit., Roots, p. 129 (under *yaj-*); also Grass., Wb. 1090-96.

j. Barth., Wb. 1669-70.

k. Grass., Wb. 1678.

yōi—1/3 of *ya*; Skt. *ye*. This pron. refers to the worshippers, led by Z., and stands for the otherwise unexpressed subject of the verb *zaranaēmā*.

Vā—4/3 of enc. pron. 2nd pers. This form is found only in the Gāthās. It can also be 6/3^l and sometimes even 2/3.

yōiθēmā—Barth.^m construes this as 1/3 pft. paras. of \sqrt{yat} - (Skt. *yat-*), to strive, to be eager. There is a distinct implication of zeal and fervour in the meaning of this verb. In Skt. the root is paras. when it implies concerted action.ⁿ Some such idea seems also implied here—all worshipping together. Was Mills thinking of this when he trans. *stūtām* as 'chorus of praise'?

dasēmē—7/1. Mills^o trans. 'tenfold (?)', with a query. Barth.^p trans. 'offering' and so also Andreas. Incidentally this is the only passage where the word occurs, if we do not consider Yas. 11.9. The latter passage is very corrupt and obscure and seems to have been a mutilated quotation of this passage of the Gāthās.^q Barth. compares Skt. $\sqrt{dāś}$ -, to offer, to serve (a divine being). The *-ma* suffix definitely indicates the action-noun.^r

stūtām—6/3 of *stūt*- (fem.), song of praise. In Skt. also the word *stūt* is fem. and means the same thing. The Skt. word is used in comp. like *devastūt*.^s

The last two *pādas* would be one syllable too short unless we read the word *zəviṣtayāṇhō* in full, pronouncing each vowel and the diphthong to make up seven syllables. So the fifth *pāda* should end with *zəviṣtayāṇhō*. Some scholars have construed as if that *pāda* ended with *iṣō*.

zəviṣtayāṇhō—1/3 mas. Note the ending *-āṇhō* (Skt. *-āsaḥ*). Kan. trans. 'gracious' and derives it from $\sqrt{zuṣ}$ - (Skt. *juṣ-*) to love, to favour; and he construes it as an adj. to *iṣō* which he trans. 'friends'. Barth.^t takes it as 1/3 of *viṣtya* and trans. 'swiftest in furthering', construing it also with *iṣō*, which he trans. '(our) wishes'. Both these scholars thus entirely disregard the meter. Mills is utterly incomprehensible to me both in SBE. and in his Gāthās. I suggest taking the word as derived from \sqrt{zu} - (Skt. *hū-*, *hve-*), to invoke, the trans. 'most worthy to be invoked'. Thus it would be the super. of **zəv(i)ya* (*zəoya*, *zəvyē*) (Skt. *havya*). It is interesting to note that *Haviṣṭha* is found in the Harivamśa as the name of a Dānava.^u

l. Jack., AG., §393.

m. Wb. 1236-38.

n. Grass., Wb. 1079 (under heading 1).

o. Gāthās, p. 15.

p. Wb. 702.

q. Barth. (Wb. 1171, bottom) calls this passage (Yas. 11.9) a 'Kabalistic mix-up'.

r. Jack., AG., §808; Whit., SG., §1166.

s. Barth., Wb. 1608; Grass., Wb. 1593.

t. Wb. 1691-92.

u. M.-W., SD., p. 1294, col. 2.

**Īśō*·*Xšaθrəm*—Geld., Kan. and Barth. all read the two words as separate. I propose to read the two together as a comp. and take the whole to be a proper name. On the analogy of *vaśō-xšaθrō* of Yas. 9.17 and elsewhere and of *Vasō-Xšayās* of Yas. 43.1, the name would signify 'possessing sovereign power', and I would take it as referring to Xšaθra-Vairya the Holy Immortal next after Aša and Vohu Manō. In Yas. 29.11 we had mention of all three in due order, and now that they have been spoken of as 'most worthy to be invoked' it seems quite proper they all three should again be mentioned in the proper order. Wester. reads *aēśō*, which is even better from my point of view. Cf. *īśā-xaθrīm* in Yas. 29.9 which also offers a close parallel.

**sravanhām*—6/3. Geld. and all others read *sav*^o but Geld. has noted the v. 1. I have accepted as belonging to two mss., J. 7 and K. 11. Reading *savanhām* (Skt. *śavasām*), Barth. construes it with *xšaθrəm* and trans. 'Dominion of blessings', which sounds somewhat incomprehensible. Kan. also reads *sav*^o and trans. 'advantages', but conveniently omits *xšaθrəm-cā*. Keeping this reading, *sav*^o we may trans. 'for the purpose of (attaining) blessing'; but that would be a most unnatural use of the gen., because the gen. can never be used as a case for indicating purpose.^v Hence I propose reading *sravanhām*, and I trans. 'prayers', for Skt. *śrāvas* (neu.) means 'hymn'.^w The use of the gen. as a loc. may be noted.

TRANS. OF BARTH. :

With these bounties, O Ahura, may we never provoke your wrath, O Mazdāh and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.

10. at¹ yōng² Ašāat³ -cā⁴ vōistā,⁵
 Vaṛhēuš⁶ -cā⁷ dāθōng⁸ Manaṛhō,⁹
 oṛəθwōng¹⁰, Mazdā¹¹ Ahurā,¹²
 aēibyō¹³ pəṛənā¹⁴ āpanāiš¹⁵ kāməm;¹⁶
 at¹⁷ vō¹⁸ Xšmaibyā¹⁹ asūnā²⁰ vaēdā²¹
 xvaraiθyā²² vaiṇtyā²³ sravā.²⁴

(8-8-7; 9-9-7)

10. And-if¹ Thou-knowest⁵ (some) who² on-account-of (their)-
 Righteousness³
 and because-of-(their)-Loving⁶ Heart⁹ (are)⁸ wise
 (and) upright,¹⁰ O Mazdā¹¹ Ahura,¹²
 (then) do-Thou-fulfil¹⁴ their¹³ desire¹⁵ by (granting its)
 attainment;¹⁵
 for assuredly¹⁷ I know¹⁸ (that) not-unanswered²¹ by-You²⁰
 (remain)²³ devout²⁴ prayers²² for-righteous-ends.

Free English Rendering :

And if some be, who in their Righteousness,
 And by their Loving Hearts appear to Thee,
 As truly-seeing and upright, O Lord,
 Grant them in full all that their Souls desire;
 For I believe no pray'r devout for Truth
 Can e'er remain unanswered from Your side.

Trans.: 2. Orig. 2/3. 4. -cā omitted. 8. Orig. 2/3. 9. Lit., 'mind',
 10. Orig. 2/3. 13. Lit., 'for them'; orig. 4/3. 15. Orig. plu. 19. Orig. 4/3;
 lit. 'with reference to You', i. e. 'on your side'.

v. See Speijers, §132 (p. 101).

w. Grass., Wb. 1420.

aṭ—An introductory particle, occurring usually at the beginning of a clause or a *pāda*. When coupled with a rel. pron. it is best trans. by 'and if' (und wenn),^a like the Skt. *āt*.^b Barth., strangely enough, quotes this passage and says that it is here 'untranslatable'.

yēng—2/3 mas of *ya*; Skt. *yān*.

Aīāat—5/1. Note the prolongation of the vowel in *-āat* for metrical reasons. In Veda the 6/3 ending *-nām* is often prolonged to *-naām* for the same reason.^c

vōistā—2/1 pft. paras. of *√vid-*, *vaēd-* (Skt. *vid-*), to know; Skt. *vettha*. This is an irregular pft. without reduplication.^d The *-s-* is the result of the *sandhi* of *d-θ*. Jack.^e notes that 'the developed Av. *s*' results from a dental becoming *s* before a *t*. But strangely he omits to mention that the following sound may be a *θ* also. The Grk. form *oīstha* is an exact parallel.

Vaṅhēuṣ...Manaṅhō—This is the ancient Aryan 5/1, showing the ending *-as*, common to both abl. and gen. sg. Jack.^f and others take this as a gen. used as an abl. and thus they miss the real antiquity of this Av. form. It may also be noted that both Aša and Vohu Manō in this verse stand for the corresponding 'virtues' in a human being.

dāθōng—2/3 mas. of *dāθa*, intelligent, wise. Barth.^g derives the word from *√dā(y)-*, *dī-*, to know. This word occurs about six times in the Gāθās and Kan. has trans. differently each time. The orig. meaning of *√dā(y)-*, *dī-*, seems to be 'to see' or 'to perceive'. It seems to be cognate with Skt. *√dhī-* (*dīdhī-*) and *√dhyā-*, both of which mean 'to think', the latter being 'a later secondary form'.^h The Skt. derivative *dīdhiti*, meaning 'devotion' or 'inspiration', is a near cognate.ⁱ

erəθwōng—2/3 mas. Barth.^j trans. 'worthy', but gives no etymology. Mills^k tries to connect it with Skt. *rtāvan* and says it might possibly mean 'righteous'. I am inclined to think that the word is connected with *erəd|δwa*, Skt. *ūrdhva*, and Grk. *orthós*; and so I trans. 'upright'.

aēibyō—4/3 of the dem. pron. *a-*; Skt. *ebhyaḥ*. Note the dat. of the person for whom something is done.^l

perənā—2/1 pres. imper. paras. of *√par-*, *perə-* (Skt. *pr-*), to fill; hence here 'do Thou fulfil'.

āpanāiṣ—3/3 mas. Barth.^m derives it from *√āp-* (Skt. *āp-*), to reach, to obtain, to attain, and he trans. 'attainment (of the goal)'. The

a. Barth., Wb. 67-69. b. Mac., VG., pp. 216-17; also Grass., Wb. 174.
c. Whit., SG., §330. d. Jack., AG., §621; Whit. SG., §790. e. AG., §151.
f. AG., §254; also Reich., AEB., §494; but in §472 Reich. mentions the orig. abl. forms.
g. Wb. 732. h. Whit., Roots, pp. 83 and 85; Barth., Wb. 724-25.
i. Grass., Wb. 610. j. Wb. 351-52. k. SBE. 31, p. 23, ftn. 5.
l. Whit., SG., §287. m. Wb. 329.

RV. shows a pft. pt. ātm. *āpanā* from the same root in the sense of 'attaining (the goal)'; it is found in RV. ii. 34.7."

kāməm—2/1 mas.; Skt. *kāma*, desire.

aṭ—Here this particle means 'for', 'because'; and I am inclined to take it with the particle *vō* which follows.

vō—Skt. *vā*, *vai*. This is a particle of emphasis and asserveration.^o I would trans. *aṭ vō* as "for assuredly".

Xšmaibyā—4/3. It is to be construed with *asūnā*. The plu. implies all the 'Holy Immortals'. The dat. implies 'on your side', 'as far as you are concerned'.

asūnā—1/3 neu. Barth.^p trans. 'effective' or 'successful'. He thinks Skt. *śuna*, good fortune, is connected; but that leaves the initial *a-* unexplained. In Veda, however, we find *śū'na* which means 'want' or 'lack',^q and so *a-sūna* would mean 'not-lacking'. The force of the negative prefix should be brought out.

vaēdā—1/1 pft. paras. of *√vid-*, to know; Skt. *veda*.

x^varaiṭhyā—1/3 neu. Barth.^r says that the word is to be derived from *hu-arəθa* (Skt. *su-artha*) and as a result of the *sandhi* we get *hva-*, *x^va-*. So the word would mean 'that which strives after the right goal'. The opposite is *vyarəθa* (Skt. *vyartha*), found in Ven. 17.3.^s

vaiṅtyā—1/3 neu. Barth. derives it from *√van-*, to desire, to wish. This is an adj. from the derivative *vantā* found in Yas. 51.22, which I have trans. 'devotedly' (lit. 'with devotion').^t Barth. trans. 'belonging to prayer'; I trans. 'possessing devotion', 'devout'.

sravā—1/3 neu. This word seems to support my suggested reading *sravāṅhəm* in the previous verse. It means 'prayers'; Barth. trans. 'words'.

TRANS. OF BARTH. :

The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfil their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.

n. Grass., Wb. 178-79. o. Barth., Wb. 1418; also Mac., VG., p. 247-248.
p. Wb. 211; see also Grass., Wb. 1404 (*śund*).
q. Grass., Wb. 1410. r. Wb. 1869. s. Barth., Wb. 1476.
t. See the trans. of this verse at the beginning of the notes on *Yez'he Hātām*.

11. yō āiš Ašəm nipāyhē
 Manas -cā Vohū yavaētāite;
 Tvōm, Mazdā Ahurā,
 frō -mā sīsā ōwahnāt vaocayhē,
 Manyōuš hacā ōwā 3ōāyhā
 yāiš ā aṅhuš pouruyō bavāt.

(7-9; 7-9; 7-9)

11. So through these (prayers) may-I-hold-to-myself Aša
 and Vohu Manō for-evermore;
 do Thou, O Mazdā Ahura,
 instruct me Thyself to proclaim,
 through-(Thy)-Spirit, (as) through Thine-own Mouth,
 whence the Creation first came-into-being.

Free English Rendering :

And through these prayer's may I hold evermore
 Aša and Vohu Man' within my heart;
 Do Thou, O Mazdā Ahúra, Thyself
 Teach me the Truth, that I may, thus inspired,
 By Thee, as by Thy Voice Divine, proclaim
 What Pow'rs wrought first to bring to birth our Life.

Trans. : 1. Orig. 1/1 of rel. pron. 15. Lit., '(as) from Thyself'; orig. 5/1^b
 used adverbially. 16. Dat. inf. 21. Lit., 'through which (powers)'; 3/3.
 24. Orig. adj. mas. 1/1.

yō—So, thus. This is to be taken adverbially. Cf. Yas. 29.9.

āiš—3/3 of dem. pron. *a-*; Skt. **aiḥ-*, but the usual 3/3 is *ebhiḥ*.

nipāyhē—1/1 *s-* aor. subj. ātm. of √*pā-* with *ni* (Skt. *ni-*/√*pā*) to preserve, to hold.^a In Skt. this verb has been used only in the paras. But here the ātm. definitely implies 'hold to myself' i. e. 'make my own'.

yavaētāite—Orig. 4/1 of °*tāt* (fem.) and used as an adv.^b The meaning is 'for all time'. We get the phrase *yavaē-ca yavaētetaē-ca* (for ever and for all time) in Yt. 13 (Farvardin).50 and *yavaē-ca-tāite* in Yas. 62.6, the *-ca-* being inserted into the middle of the word by 'tmesis'.^c **Gōus-+cā-+urvānəm* (in verse 1 above) is another example of tmesis.

Tvōm—This is the Gāthā form of 1/1 of the 2nd pers. pron. Skt. *tvam*; the later Av. form is *tūm*. The 3rd *pāda* is defective metrically, being one syllable short, and so this word has to be pronounced *tuōm* (two syllables). In RV. also *tvam* has often to be pronounced *tuam*^d and in O. Pers. the word is regularly written *tu-vam*.^e

frō ... sīsā—Barth.^f takes it as 2/1 aor. imper. paras. of √*sāh-* with *frā* (Skt. *pra-*/√*sās-*, *sis-*), to teach, to instruct. In the RV. too the verb has the same meaning.^g The Av. √*sāh-* (Skt. *śams-*) is connected and has the same meaning.^h

ōwahnāt—5/1 of the pron. adj. *ōwa*. It has almost an adverbial force.

vaocayhē—Barth.ⁱ construes this as a dat. inf. of √*vac-*, *vak-* (Skt. *vac-*), to speak. It is from the base *vaoc* (Skt. *vac*) which is "probably the result of reduplication" and "has in the Vedic use well-nigh assumed the value of a root".^j The reduplication was probably brought about thus: *va-vac—va-uc—vaoc-*. Mlt. has omitted this word in his English rendering of Barth. I agree with Barth. and trans. 'to proclaim'. Note the dat. inf. as 'direct' object of the verb.

Manyōuš—Barth.^k construes this as 5/1 and trans. 'from Thy Spirit' (aus Deinem Geist). Nair. trans. *adršya*, i. e. belonging to the Spirit-world. Following this Mills^l trans. the 5th *pāda*: 'from Thine own mouth of spirit' (*sic*). Kan. says 'from Thy divine (throne)'.

a. Barth., Wb. 885-86.

b. Ibid., 1266.

c. I. e., 'cutting up' or separating the stem from the ending. Such examples are found in Skt. with the so-called 'periphrastic' pft., as in Raghuvamśa, 9.61 and 13.36. From Eng. we have *to upwards* (towards us). (See Fowler, Mod. Eng. Usage, p. 624.)

d. Grass., Wb. 561.

e. Barth., Wb. 660-62.

f. Wb. 1574-75.

g. Grass., Wb. 1391-92.

h. Whit., Roots, p. 172.

i. Wb. 1329.

j. Whit., SG., §§847 and 854. a.

k. Wb. 1136 (bottom).

l. SBE, 31, p. 24.

Andreas trans. the 5th *pāda* thus : 'out of thy spirit, through thy mouth' (aus deinem Geiste durch deinen Mund). The idea is 'inspired by Thy Spirit as Thy spokesman', lit. 'through (Thy) Spirit, (as) with Thy Mouth'.

ṁwā—3/1 of pron. adj. *θwa*.^m

ṁāāṁhā—Barth.ⁿ says that this is the Gāθā method of writing *āṁhā*, which is 3/1 of *āh* (Skt. *ās*), mouth or face. In the RV. *ās* is used in 3/1 and 5/1 and the former is often to be construed adverbially in the sense of 'before one's eyes', 'by word of mouth', 'personally' etc.^o Here also it is almost an adv. I think the prolongation of the initial vowel to *ṁāā*— is due to the chanting and represents the music text of the Gāθā.^p

yaī—3/3 of *ya*, used here almost adverbially in the sense of 'whence', lit. 'through which (powers)'.

ā ... *bavaṭ*—3/1 impft. (or aor.) paras. of *√bū-* with *ā*, to originate, to come into being.^q In Veda also *ā-√bhū-* has the same sense, as in *iyām vīṣṣṭir yāta ābabhū'va* (RV. x. 129.7), from whence this Creation came into being.^r

aṁhuš—1/1 mas. of *ahu*, *aṁhu* (Skt. *asu*). Barth.^s has suggested that this refers to our material life upon earth, which should serve as a preparation to the life to come in the other world. Andreas says 'existence' (das Sein). I agree with Andreas and trans. 'Creation'.

pouruyō—Orig. 1/1 mas. adj. first, Skt. *pūrvyāḥ*; it might be construed as an adv.

Note how this last verse of this Hā links up with verse 1 of Hā 30.

TRANS. OF BARTH. :

I would thereby preserve Right and Good Thought for evermore, that I may instruct,^t do thou teach me, O Mazdāh Ahura, from thy spirit by thy mouth how it will be with the First Life.

m. For declension see Jack., AG., §439.

n. Wb. 345.

o. Grass., Wb. 190; also M.-W., SD., p. 159, col. 3.

p. See my paper on "Gāθā Meter and Chanting" in the Bull. DCRI., Vol. 3.

q. Barth., Wb. 929 (middle).

r. Grass., Wb. 943 (middle) and 946 (bottom).

s. Wb. 108 (middle); also Mlt., EZ., p. 346, ftn. 4.

t. Mlt. has omitted this clause.

1. at¹ tā² vaxšyā³ iṣəntō⁴,
yā⁵ Mazdāθā⁶,—hyat⁷ -cīt⁸ vīdušē⁹;
staotā¹⁰ -cā¹¹ Ahurāi¹²,
yesnyā¹³ -cā¹⁴ Vəṁhəuš¹⁵ Manəṁhō¹⁶;
humāzdrā¹⁷ +Ašai¹⁸ -+cā¹⁹,
yā²⁰ raocṅbiš²¹ darəsātā²² urvāzā²³.

(7-9; 7-9; 7-9)

1. Now to those-eager shall-I-speak of-the-Two,
who (are) created-by-Mazdā,—all-this (teaching is)
for the wise;
and (I shall recite) hymns unto Ahura,
and praises of Vohu Manō;
(I shall explain) the Sacred-lore of Aša as-well,
so-that ye-may-attain unto Perfection in-Realms-of-
Light.

Free English Rendering :

Now unto eager listeners will I speak
Of the Two Spirits Mazdā did create;—
This for the Wise;—to Ahurā my hymns
I'll offer, and my chants to Vohu Man';
And Aša's Sacred Lore will I expound,
That ye, grown perfect, may attain His Light.

Text: 18-20. Geld. reads *ašā yecā*.

Trans.: 2. Orig. 2/2. 4. Lit., 'desiring'; orig. 2/3 pres. pt. 7. Lit., 'which'.
13. Lit., 'worship'. 17. Orig. plu. 20. Lit., 'by which'. 21. Orig. 3/3.
22. Lit., 'ye may see'. 23. I. e., 'full growth'; orig. 2/3 neu.

With this Hā begins the actual Message of Z. In this first verse he mentions the various subjects mentioned in the Gāθā.

aṭ—Standing at the beginning of the sentence of the *pāda*, and without any relative following, the word means 'now'.

tā—Barth.^a construes this as 2/3 neu. of the dem. pron. *ta* and trans. 'these things'. This is rather vague. The Pah. takes this as 2/2 mas., which I think represents the main idea, as can be inferred from the *Mazdāθā* in *pāda* 2. The du. refers to the Two Spirits about whom Z. speaks in this Hā.

vaxšyā—1/1 fut. paras. of \sqrt{vac} - (Skt. *vac*-), to speak.

išəntō—Kan. trans. this as 8/3, which is obviously incorrect. Barth.^b takes this as 2/3 (indirect object) of the pres. pt. of $\sqrt{iš}$ - (Skt. *iš*-, *icch*-), to desire. The strong form in 2/3 is an irregularity. He adds that the object of the desire has not been mentioned. But the "direct object" is *ta*.

*yā*⁵—1/2 mas., referring to the *tā* in *pāda* 1.

Mazdāθā—Barth.^c trans. this as 'things one should remember' (res commemorabilis). He derives the word from \sqrt{man} -, to think, to bear in mind, and connects it with *humāzdrā* in *pāda* 5. But he does not explain why and how the nasal of the root has been lost. Mills^d trans. 'animadversions' and suggests reading *māzsdāθā*. Kan. adheres to the Pah. tradition which trans. the word as *Auharmazd-dāt*. The Pah. author evidently regards the word as a du., but his explanation goes off on a different track altogether, for he talks of the two, *Awistāk u Zand* (the Text and the Commentary). Kan. accepts the Pah. rendering 'Mazda-created', but thinks that these two are the Two Spirits described in this Hā. Dar. also has followed the Pah. tradition, which is certainly more reasonable than the rendering of Barth. The word is orig. *Mazdā-dāθa*, contracted by haplology, the contraction being due to the fact that "Avesta avoids generally a repetition of two syllables".^e Note that in Later Av. the word for Mazda-created is *Mazda-šāta*, where there is no syllable repeated and hence no contraction. See also note on *mā mašā* in Yas. 29.11.

hyaṭ-ciṭ—Barth.^f says that the rel. pron. has been repeated twice (*yā* and *hyaṭ*), and so the *-ciṭ* gives an indefinite sense; and the trans. 'all this' (all das).^g In the Veda the *cid* is used either to emphasise or to generalise the sense of the word to which it is joined.^h I take the word here as emphasising, in the sense of "all". I would also put a coma before *hyaṭ-ciṭ* and thus have two clauses in *pāda* 2.

a. Wb. 619 (bottom). b. Wb. 29 (top). c. Wb. 1161.
d. SBE: 31, p. 28, ftn. 2. e. Jack., AG., §194. f. Wb. 593 (bottom).
g. See Reich., AEB., p. 444 (under *aṭ*). h. Mac., VG., pp. 230-231.

viduše—Kan. needlessly construes this as dat. inf. It is 4/1 of the pft. pt. mas. of \sqrt{vid} - (Skt. *vid*-), to know; Skt. *viduše*.

staotā—Barth.ⁱ takes this as an adj. and trans. 'relating to the praises', and construes it with *mazdāθā* (as he takes it). Kan. construes this as 2/3 neu. and as object of *vaxšyā*, and I agree with him. In Veda *stutā* (neu.) means 'praise' or 'hymn of praise' (*stotra*).^j

Ahurāi—Note dat. in the sense of gen.^k

yesnyā—Barth.^l construes this as an adj., just as he takes *staotā*. But he mentions that the word used in neu. plu. has the sense of 'worship' or 'prayers'. I prefer to take it exactly as I have taken *staotā* in the previous *pāda*, and as 2/3 neu.

humāzdrā—Kan.^m trans. 'efficacious prayers', and thinks that the word might be merely *hu-māθra* 'with a *z* inserted'. Mills, probably thinking similarly, trans. 'benignant meditations'. Barth.ⁿ takes this as 3/1 of an agent noun *dar* and trans. 'one who bears well in mind' (der etwas gut, recht in Bedächtnis behält). He compares the word with Skt. *mandhātī*, a pious man, lit. 'one who has the mind well-directed'.^o There is also the word *māzdra* used in Yt. 5 (Ābān).⁹¹ and in Ven. 18.51, where Barth.^p trans. 'wise' and compares with Skt. *medhird*, wise.^q I am inclined to postulate a $\sqrt{māz}$ - (Skt. *manh*-),^r to be great, with the suffix *-tra*, *-dra* (Skt. *-tra*) added.^s This suffix *-tra* sometimes expresses the means or instrument and so the word would mean 'the means of attaining greatness'. I would therefore trans. the word as 'Sacred lore', taking *hu*- in the sense of 'sacred'. I construe it also as 2/3 neu. like *staotā* and *yesnyā*.

**Ašāi*—Geld. and others read *Ašā*. But Geld. notes a number of v. 1. of which I have adopted that of J. 2. I have chosen this one because 4/1 (in the sense of 6/1) is much easier to construe than 3/1.

**cā*—Geld. and others read *yecā*. Geld. has also noted the v. 1. *yā-cā*. He has also noted a reading *yaē-cā*. Andreas reads (transliterated in Hebrew characters *urtā*^t) *yo cā*. Barth.^u reads *ye-cā* and takes the *ye* as a rel. pron. 'anticipating' the *urvāzā* in the following *pāda*. The main difficulty in construing in this way is the *yā* immediately following at the beginning of the next *pāda*. Barth. gets over this by inextricably mixing up the *pādas*. Mills and Kan. construe *yecā* as a verb (1/1 pres. paras.) which lead to syntactical and other

i. Wb. 1588-89. j. M.-W., SD., p. 1259, col. 1. k. Reich., AEB., §468.
l. Wb. 1273-74 (under A). m. GbM., p. 24, ftn. n. Wb. 1834.
o. See Grass., Wb. 1004. p. Wb. 1181. q. See Grass., Wb. 1064.
r. Grass., Wb. 968. s. Jack., AG., §791; Whit., SG., §1185.
t. This is how Andreas always transcribes the word *aša*.
u. Wb. 1834, note 1 under *humāzdra*.

difficulties, which Mills tries hard to explain away. The whole difficulty, it seems to me, lies in the fact that the last two *pādas* (as given by Geld.) are together metrically one syllable too long. The 6th *pāda* can be scanned as consisting of 9 syllables and therefore the 5th should be only 7 syllables long. This can only be achieved by omitting the *ye*, which I have done. And this also solves the syntactical difficulties.

²⁰*yā*—Orig. 3/1 used as an adv., so that.

raocēbīš—3/3 of *raocah* (Skt. *rocas*), light. Barth.^v has noted that the word in the plu. means 'Realms of Light'. Cf. Yas. 44.5. Note also ins. used in the sense of loc.^w

darəsata—Barth.^x construes as 3/1 aor. subj. ātm. (used as pass.) of √*darəs-* (Skt. *darś*), to see. I would prefer to construe as 2/3 *a-* aor. paras. of the same root. The ending is the same in both cases, *-ta*.^y

urvāzā—Mills and Kan. construe this as an adj. and trans. 'propitious' or 'profitable'. Kan.^z also adds a note that the orig. meaning is 'friendly'. Barth.^a trans. 'happiness', 'peace' or 'bliss', and notes that Nair. in his Skt. always renders this by *pramoda*, *harṣa* or *ānanda*. Barth. construes this as 1/1 fem. and derives it from √*urvāz*, to be glad, which, he says, is in its turn a derivative (by adding *-s*) to an orig. √*urvād-*, which means 'to be refreshed', 'to be glad'. The Skt. cognate he says is uncertain. It may conceivably be √*br̥h-*, *vr̥h-*, to increase, to grow.^b The Skt. root shows a derivative *-barha* or *-bārhas* found in comps. like *ādri-barhas*, firm as a mountain.^c I construe the word as 2/3 neu. and trans. 'Perfection', i. e., 'full growth'. The initial Av. *urv-* for Skt. *var-* or *vr̥-* is well recognised.^d

TRANS. OF BARTH. :

Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.

v. Wb. 1489-91 (under 2). w. Whit., SG., §281. c.
x. Wb. 697 (top). y. Jack., AG., §448. b.
z. GbM., p. 24, ftn. a. Wb. 1545. b. Whit., Roots, p. 107.
c. RV. x. 63.3, see M.-W., SD., p. 19, col. 2. d. Jack., AG., §191.

2. sraotā¹ gōušāiš² vahištā³,
avaēnatā⁴ sūcā⁵ manavhā⁶,
āvarənā⁷ vīciθahyā⁸,—
+narēm-+narēm⁹ xvax'yāi¹¹ tanuyē¹²;—
parā¹³ mazō¹⁴ yāvho¹⁵
ahmāi¹⁶ [nō]¹⁷ sazdyāi¹⁸ baodantō¹⁹ paiti.²⁰

(7-9; 7-9; 7-9)

2. Listen with-(your)-ears² to the highest³ (Truths),
consider (them) with-(your)-mind⁶ illumined,⁵
before-deciding⁸ between-the-two-Paths,⁷—
man-by-man, (each) for-his-own¹¹ self;¹²—
before (this) great ushering-in¹⁵
wake-ye each-one [indeed]¹⁷ (and) spread this¹⁸
(Message).

Free English Rendering :

Hear with your ears the Highest Truths I preach,
And with illumined minds weigh them with care,
Before you choose which of two Paths to tread,—
Deciding man by man, each one for each;—
Before the great New Age is ushered in
Wake up, alert to spread Ahūrā's word.

Text: 2. So Geld., following S. 1 alone; all other mss. and Barth. read *gōuš.āiš*. 9-10. So the majority of good mss., including S. 1 and J. 2; but they read the words separate. I have shown them as one comp.

Trans.: 4. Lit., 'observe carefully'; ā-√*vaēn-*. 7. Lit., 'beliefs'; the form is 7/2. 8. Lit., 'about deciding'; orig. 6/1. 15. Lit., 'activity'. 16. Lit., 'of this'; dat. for gen. 18. Lit., 'for teaching'; dat. inf. 19. Lit., 'waking'; orig. 1/3 pres. pt. paras.

sraotā—2/3 aor. imper. paras. of √*sru-* (Skt. *śru-*), to hear, to listen. Note the strong base; in the Veda also the strong form *śrōta* is found side by side with the weak *śruta*.^a There are four instances quotable from the RV. (i. 122.11; v. 87.8, 9; and vii. 39.3) where this strong form *śrōta* is found,^b in all of which the word stands at the beginning of the *pāda* (as here) and is accented on the first syllable. Probably this accenting is the reason why the strong form is used here. Reich.^c takes this as an augmentless impft. (or aor.) used in the sense of a subj. or an imper.^d But augmented forms, both of the impft. and the aor. are so rare in the Av. that it is better to take this word as aor. imper. which is in most cases augmentless.

gaušāiš—3/3 of *gəuša*, ear. The usual form of the word is *gaoša*. Barth.^e has observed that the peculiar spelling here (as he prints it—*gauš.āiš*) is due to a 'whimsical dividing' of the word by the transcriber. He mentions the word twice in the Gāthās, here and in Yas. 51.3, and in both places we find this 'whimsical dividing', *gauš.āiš* and *gauš.ā*. Apparently this peculiar manner of transcribing has led to the change from *gauš* to *gaoš*. The word is derived from √*guš-* (Skt. *ghuṣ-*), to hear. The Pers. *gōsh*, ear, is the same as the Av. word. In Skt. √*ghuṣ-*, means 'to speak aloud', 'to proclaim' (almost the causal sense), and the derivative *ghoṣa* means 'noise' or 'sound'. But semantically these Skt. words belong to the same group as the Iranian.

vahištā—2/3 neu. Barth.^f trans. 'best (things)'.^g Kan. says '(my) best (teachings)'. I would rather understand 'the Best (Truths)'.^h

avaēnatā—2/3 aor. imper. paras. of √*vaēn-*, to see, with *ā*, to consider.^h The Pers. *bīn* is cognate. In Skt. √*ven-* has been usually trans. as 'to care for', 'to long for'.ⁱ But in some passages, like RV. i. 25.6 the word *venantā* (used of Mitrā-Varuṇā) clearly means 'seeing' or 'observing', particularly because in the verse immediately preceding Varuṇa has been called *urucakṣas*, far-seeing, and the pair are called *urucakṣasā* (du.) in RV. viii. 101.2. Also Geld.^j in his latest trans. of RV. i. 25.6 definitely renders *venantā* as 'observing' or 'looking out' (ausschauend). Hence I think that the Skt. √*ven-* is a cognate of Av. √*vaēn-* and bears the orig. meaning of 'to see'. The meaning given to it by Sāyana and other commentators, 'to long for' is I think a secondary development through the sense 'to look out for'. Cf. the idiom in Mod. IA. like Hin. *rāh dekhna*, Guj. *vāṭ jovī* etc.

a. Whit., SG., §839. b. See Grass., Wb. 1428. c. AEB., §§656 and 659.
d. Such forms are usually called 'injunctive' or 'improper (or imperfect) subj.'
see Whit., SG., §§563 and 587, also Jack., AG., §§445 (note 2) and 625.
e. Wb. 486. f. Wb. 1400 (top). g. Thus Mlt. renders 'das Beste'.
h. Barth.; Wb. 1324 (bottom). i. Grass.; Wb. 1354-55.
j. Der Rigveda I (1923) p. 24.

sūcā—3/1 neu. adj., usually trans. 'pure', 'clear', i.e. without prejudice or preconceived notions. Skt. *śucā* (adj.) in the same sense is found in RV. x. 26.6.^k The Pah. says *rōšn*, which probably led Mills^l to trans. 'flames' and to suggest that the mention of heavenly lights in the previous verse might be followed by alluding to the flames on the altar. The word is from √*suc-*, *suk-* (Skt. *śuc-*), to shine, to illumine. So perhaps it might be better to trans. 'enlightened' or 'illuminated'. Barth.^m renders *sūcā manāḥā* similarly.

āvarəṇā—All construe this as 6/2; but it may be 7/2 as well, and I prefer to take it that way. Barth.ⁿ trans. 'avowal of belief (or of faith)' and derives it from √*var-* (Skt. *vr-*), to choose, and with *ā*, to profess (a belief). Usually the *upasarga* with this root is *frā-*^o (Skt. *pra-*), as in *fravarānē* (Yas. 12.1 etc.). In RV. *ā-vr-* means 'to choose', 'to prefer'.^p

vīciḥahyā—6/1. The word means 'deciding', viz., between two beliefs that in God and that in things of this world. Note the gen., the verb being *avaēnatā*, consideration of the decision. Cf. *Vīcirō* in Yas. 29.4.

⁺*narēm-⁺narəm*—All read the two words as separate, but I prefer to join them, because it is really an *āmreḍita* (iterative) comp.^q In Skt. such comp. are accented on the first member, leaving the second unaccented. This accent is indicated by the long *ē* in the first member. It is interesting to note that the Pah. explains the repetition by saying *mart u zan* (man and woman). The phrase has an adverbial force.

x^vax'yai—4/1 fem. of the pron. adj. *x^va*; Skt. *svasyai*. The pronominal ending of 4/1 fem. may be noted here. In the RV. this sort of pron. ending is found only twice—7/1 neu. *svāsmīn* in RV. i. 132.2 and 6/1 fem. *svāsyāḥ* in ix. 79.3.^r In Av. also there are only three forms of *x^va* showing pron. endings, viz., *x^vahmi* (7/1 mas. or neu.), *x^vax'yai* (4/1 fem.) and *x^vax'yā* (6/1 fem.).^s

tanuyē—4/1 of *tanū* (fem.) Skt. *tanū*. In both Av. and Skt. this word is used in the sense of the 'body' as well as the 'Self'. Often it is used almost in the sense of a reflexive pron. particularly in conjunction with the pron. *x^va* (Skt. *sva*).^t The phrase here is paralleled in Skt. *tanvē svāyai* in RV. v. 4.6 and x. 8.4.

parā—Prep. used with abl. It indicates 'before' with reference to both time and space.^u The Skt. *purā* is perhaps connected, which also goes with the abl.

k. Grass., Wb. 1401. l. SBE. 31, p. 29, ftn. 1. m. Wb. 1581-82.
n. Wb. 333. o. See Barth., Wb. 1361-62. p. Grass., Wb. 1323-24.
q. Barth., Wb. 1053; also Whit., SG., §1260 and Mac., VG., §189 C (pp. 281-82).
r. Grass., Wb. 1619-21. s. Barth., Wb. 1783-85, specially note 1.
t. Barth., Wb. 633-36; Grass. Wb. 519-20; also Mac., VG., §115. b.
u. Barth., Wb. 852-53.

mazō—5/1 of *maz*: great; Skt. *mah*. In *Gāthā* the final *-ō* often represents the Later Av. final *-ō*, i.e. the Aryan *-*as*, and Skt. *-as*. This is the orig. ending of the abl. sg. Cf. also *Gāthā* forms like *yō*, *kō*, *nō*, *vō* etc. The word is to be counted as of two syllables.

yāñhō—5/1 neu. Here too we have the ancient 5/1 ending *-as*. Kan.^v construes this as 2/3 and trans. 'events', deriving it from $\sqrt{yāh-}$, to strive. Mills in one place^w trans. 'effort of the cause' and in another^x he says 'concern'. Barth.^y trans. 'crisis' or 'turning point', and construes as 5/1 of *yāh*—(neu.), but is doubtful about the etymology. But Reich.^z suggests $\sqrt{yā-}$, to go. Barth. thinks that it refers to the decisive final task (the Great Consummation)^a which will bring about the final triumph of the world of Ahura. Kan. also understands it in an eschatological sense as referring to the judgment of the departed at the Cinvat-bridge.^b But I do not think that this *Hā* is the proper place for discussing matters concerning the judgment of the dead. I think that the 'turning point' meant here is the crisis in the religious history of Irān. The New Teacher, appointed by Ahura, is about to reveal His Message, and this *Hā* embodies the first teaching of the new Faith, which is to bring in the new age of spiritual culture of Irān. Naturally the Prophet would refer to the beginning of the new age as a 'turning point' in the history of his nation. I am inclined to derive the word *yāh* from a $\sqrt{yah-}$ (Skt. *yas-*, *yeṣ-*), to seethe, to boil, to exert oneself.^c In Skt. we get a derivative *yās* or *ayās* from this root in the sense of 'active'.^d So the word might signify a period of seething, turmoil and strenuous work such as the ushering in of a new age would entail. I am inclined to trans. the word here as 'ushering-in', lit., 'activity' or 'great exertion'. Cf. *yāhi* in Yas. 46.14 and 49.9. Another point about this word has been noted by Jack.^e that the word has to be pronounced as *yañhō*, i.e. as trisyllabic, for the meter requires this 5th *pāda* to be of 7 syllables.

ahmāi—Kan. construes as 4/1 of the dem. pron. *a*; Skt. *asmai* and connects it with *sazdyāi*. Barth.^f construes it as a pron. of the 1st pers. (Skt. *asme*) used when special emphasis is needed. I am inclined to agree with Kan., as being the more natural way. The 4/1 is used in the sense of 6/1 and there is possibly 'case attraction' on account of the dat. inf. following.

v. GbM., p. 25. ftn. w. SBE. 31, p. 29. x. *Gāthās*, p. 39.

y. Wb. 1291. z. AEB., p. 482 (under *yāh-*).

a. Thus Mlt. trans. 'Schlusswerk' used by Barth.

b. This bridge is mentioned thrice in the *Gāthās*; Yas. 46.10, 11 and 51.13; see Mlt., EZ., pp. 164 ff.

c. See Barth., Wb. 1281. d. M.-W., SD., p. 85, col. 2 and p. 849, col. 1

e. AG., 353. f. Wb. 295-96.

[*nō*]—Barth. takes this as the enc. pron. of the 1st pers. joined on to *ahmāi*. But he also thinks^g that it might be the asserverative particle meaning 'indeed'. Kan. also takes it as a pron. I am inclined to take it as a particle (*nō* in Later Av.)^h Besides I regard the word as metrically redundant. If it stands the 6th *pāda* would have 10 syllables instead of the 9 it should.

sazdyāi—Kan.ⁱ takes it as dat. inf. of $\sqrt{sāh-}$ (Skt. *ś ms-*), to teach, to instruct, and trans. 'in order to learn'. Barth.^j also takes it as dat. inf. but from $\sqrt{sand-}$ (Skt. *chad-* *chand-*), to accomplish. This form is found again in Yas. 51.16. I think Kan. is more correct, but I think the root is *sāh-*, to teach. The suffix *-dyāi* (Skt. *-dhyai*) is somewhat rare.^k I would trans. 'for teaching'. "The infinitives in *-dhyai* ... are those in which the imperative value is most distinctly to be recognised".^l

baodantō—1/3 pres. pt. paras. of $\sqrt{bud-}$ (Skt. *budh-*), to awaken.

paiti—The word is used in the sense of 'every' or 'each'. Cf. *Yeñhe-hātām*. This continues the idea of **narōm-narēm* and implies that the Prophet expects each one of His hearers to be ready to spread the new Message.

TRANS. OF BARTH. :

Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.

g. Wb. 1032 (top); also 1033 note 5.

i. GbM., p. 25, ftn.

h. Jack., AG., §720.1; also Whit., SG. §976.

k. See Barth., Wb. 1072.

l. Wb. 1568-69.

Whit., SG., §982. d.

1 2 3 4
 3. at tā Mainyū pouruyē,
 5 6 7 8
 yā yēmā xʷafənā asrvātəm;
 9 10 11 12
 +manahī -cā, +vacahī -cā,
 13 14 15 16 17
 +šyaoθnōi -+cā hī +Vahyō -+Akəm;
 18 19 20 21 22
 ās -cā hudāṅhō ərəš vīšyātā,
 23 24 25
 nōit (tū) duždāṅhō.
 (7-9; 8-8; 9-7)

1 2 3
 3. Now, in-the-beginning (were) these-two Spirits,
 4 5 6
 who (-two) had-revealed-themselves (as) Twin,
 7
 well-working;
 8 9 10 11 12
 in-(their)-thoughts and in-(their)-words also
 13 14 15
 and in-(their)-deeds these-two (show themselves as)
 16 17
 Good -(and) -Bad;
 18 19 20 21 22
 and of-these-two the Wise rightly do-choose,
 23 24 25
 but not-so the Unwise,

Free English Rendering :

The First Created were the Spirits Twain,
 As Twin Co-workers they reveal themselves;
 Yet, in each thought and word and deed these two
 Are n'er agreed;—one's Good, the other Bad;
 And of these Two the Wise do choose aright,
 The Unwise choose not thus,—and go astray.

Text: 9, 11. Geld. has °hi-; I have changed the final vowel for the sake of uniformity. 13. So S. 1; Geld. and other read °θanōi. 17. Geld. has akīmca.

Trans.: 8. Åtm. 9, 11, 13. Orig. sg. 16. Lit., 'better'. 16-17. The trans. is *ad sensum*.

at—Now.

tā—1/2 mas. of dem. pron. ta; Skt. tā (tau).

Mainyū—1/2 of *mainyu* (mas.) See note on *manahō* in Yas. 28.2. The doctrine of the 'Twin Spirits' constitutes the fundamental teaching of Zoroastrianism, and forms the basis of all the ethical and moral teaching of that religion. In this Hā (30th) we get the *original* teaching of Z. on this point. There the 'Twin Spirits' are almost like what was taught, centuries later, by Kapila in the Sāṅkhya Philosophy of India. The 'Twin Spirits' correspond exactly to the *Puruṣa* and *Prākṛti* in Sāṅkhya, the SPIRIT and MATTER of Modern Thought. And we have been already told that they *both* have been 'created by Mazdā' (*Mazdābā*). In later Zoroastrian works—in Av. Vendidād and in Pah. Literature—this original doctrine has undergone a strange transformation. From being a 'creation of Mazdā' the Evil Spirit has become the rival and almost the co-equal of God.^a This was undoubtedly due to the influence of the Judaic idea of Satan who corresponds most nearly to the Pah. Ahriman. This is the reason why Zoroastrianism has been called 'dualistic'. But the dualism of Zoroastrianism is the essential and fundamental dualism of Spirit and Matter found in every religion. Barth.^b has pointed out that this dualism can be traced to the very nature of Ahura-Mazdā Himself. The Skt. word *manyu* is cognate with *mainyu*, but it means 'temper'. In Iranian languages the word has acquired the special sense of belonging to the other world as contrasted with the mundane one.

pouruyē—Barth.^c construes this word as an adv., orig. it is 7/1. Geld. has mentioned that the ms. S. 1 has got the word written twice, first as *pouruyē* and then as *pouruyē*. The first can be easily construed as an adj., 1/2 mas.

yā—1/2 mas. of *ya*. The clause introduced by this rel. pron. contains the finite verb *asrvātəm*. But there is no finite verb for the first *pāda* which has *Mainyū* as the subject. So it is necessary to supply it there in the trans.

yēmā—1/2 mas., twins. In the Veda the word *yamā* has been used for the well-known pairs of divinities like the Aśvinā, Uṣā'sā-Nāktā (Dawn and Night) etc.^d

xʷafənā—Kan.^e takes this as a derivative of *xʷa* (Skt. *sva*) and construing as an adv. trans. 'among themselves' or 'mutually'. This seems to be the traditional view, for Nair. also says *svayam avocatām*.

a. "Aūharmazd and Ahriman have been two brothers in one womb, the archangel liked that which is evil", says Dēnkart (ix. 30.4).

b. Wb. 1136-39, especially the note at the end.

c. Wb. 876.

d. Grass., Wb. 1096-97.

e. GbM., p. 26, ftn.

Mills^f trans. '(each) independent in his action'. But elsewhere^g he says that *x^vafnā* is orig. *x^va-apanā*, i.e., *sva-apanā* meaning 'self- (independently) operating' as Deities. He also adds that one writer has suggested the same meaning as of the word *hvāpā* in Yas. 44.5, Skt. *svāpah*, skilful. But he rejects this suggestion, because in later literature the Iranian Arch-Demon cannot be called 'skilful'. Mills was evidently thinking of the later Ahriman or Aγro-Mainyu who is always called 'unintelligent' (*dūž-dā*) in the Later Av. Barth.^h connects this word with the Skt. *svāpna* and so he reads *x^vafnā* and construing it as 3/1 trans. 'in a vision'. But this dragging in of a vision or a dream here seems very far-fetched. The real connection, I think, is with Skt. *svāpas*, skilful; and the suggestion rejected by Mills suits the context admirably. The idea is that these 'Twin Spirits' have between themselves full control over the creation, maintenance and progress of the Universe. As a matter of fact in the very next verse we get the clear statement that "thus Creation's purpose shall be fulfilled". Besides in Yas. 57.1 these two have been referred to as 'the Twin Maintainers and Creators who have fashioned the whole Creation'.ⁱ We actually get the word *svāpnasah* (*su-apanasah*) in the RV. (x.63.3 and 78.1) in the sense of 'skilful' or 'strong'.^j The orig. Skt. word is *āpas* (neu.), work; Lat. *opus*.^k

asrvāto m—3/2 aor. ātm. of √*sru*- (Skt. *śru*-). Kan. trans. 'talked to each other'; Mills says 'have been famed'. Barth.^l trans. 'revealed themselves' (sich offenbarten). He also notes the use of the augment which is rare in the Av. and is used only when the act has been quite completed. The ātm. here also has the sense of reflexive.^m

**manahī*- ... **vacahī*- ... **īyaoθnōi*- —All three are 7/1 neu. Geld. reads the last word as **θanōi*, but I have adopted the reading of S. 1 for metrical reasons. Geld. reads the first two as *manahī*-, *vacahī*-; I have made the final vowel long for sake of uniformity.

-*cā*—¹⁴This should be added after *īyaoθnōi*- in order to satisfy the syntactical rule for *cā*-.

hī—In Av. the accus. forms (all numbers) of an enc. pron., *hī*- are found used for all genders. The corresponding Skt. is *śim*, which is also used for all genders.ⁿ The form here is du.

f. SBE. 31, p. 29. g. Gāthās, p. 438. h. Wb. 1863 (following Pt. 4).
i. Kan. alone has clearly grasped this point (KhhM., p. 8, ftn. and p. 281, ftn.), while others have made all sorts of fanciful suggestions as to who these two might be.
j. Grass., Wb. 1627.
k. Grass., Wb. 74. The root is *ap*-, to work, which gives also the derivative *āpnas* (Ibid. 70). l. Wb. 1640 (middle).
m. Reich., AEB., p. 501 (under *srav*-).
n. Barth., Wb. 1778-81 (under *hay*-) and 1814 (under *him*, *hi*, *hi*); also Mac. VG., p. 249 (under *sim*); Reich., AEB., §577.

Vahyō- 1/1 neu. of the compar. of *vohu* (*vaṅhu*), better.^o

Akam—1/1 neu. of *aka*, wicked, evil. In the Gāthās the word is used for the opponent of Vohu Manah and of Aša.^p Geld. adds *cā* here which would spoil the matter.

The two *pādas* 3 and 4 are somewhat hard to construe in strict accordance with grammar. The two adj. are neu. while the du. noun to which they refer (*Mainyū*) is mas. The sentence should be construed *ad sensum*, the idea being that in thoughts, words, and deeds (all neu.) the two Spirits are either good or bad. Besides, one of the two adj. is compar. Hence I have taken the two words together as a comp.^q

ās—6/2 of dem. pron. *a*-. Geld. notes a v. l. *yās*-, which also might make good sense.

hudāhō—1/3 of *hu-dā(y)*, which Barth.^r trans. as 'wise', 'possessing good understanding', and he compares Skt. *sudhī*. The word is to be scanned as of three syllables.

ərəs—Barth.^s construes this as an adv. It might also be taken as 2/1 neu.

vīyātā—3/3 impft. ātm. of √*ci*- with *vī* (Skt. *vi*-√*ci*-), to select.^t This form shows the weakest grade of the root: *cy*-, *īy*-. In Skt. we get a √*cāy*- as 'an early specialised form' of √*ci*-.^u

(*tū*)—I have had to insert this particle in order to make up the seven syllables in the meter of the last *pāda*. This (as also Skt. *tū*) is an 'adversitive' particle meaning 'but' or 'however' and indicates a contrast.^v

duzdāhō—Opposite of *hudāhō*; Barth.^w compares Vedic *dūdhī*. This word also has to be scanned as four syllables.

In the last two *pādas* the cesura between the two should follow the sense, and should therefore come after *vīyātā*. This would make the 5th *pāda* of nine syllables and therefore 6th would be of seven syllables.

TRANS. OF BARTH. :

Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.

o. Jack., AG., §365. p. Barth., Wb. 44-45.
q. See Whit., SG., §1256. b. r. Wb. 1823-24. s. Wb. 355-56.
t. Barth., Wb. 441 (under *hay*-); also Grass., Wb. 444-45.
u. Whit., Roots, pp. 46-47.
v. See Mac., VG., p. 234 (under *tū*, 2); see also Barth., Wb. 654 (under 1. *tū*), w. Wb. 757-58; also Grass., Wb. 623.

1 2 3 4 5 6
4. aṭ -cā hyaṭ tā hōm Mainyū

7 8 9
jasētəm paourvīm dazdē

10 11 12 13
Gaēm -cā Ajyāitīm -cā;

14 15 16 17 18
yaθā -cā aṇhaṭ +apəməm +aṇhōuš,—

19 20
acištō drəgvatām,

21 22 23 24
aṭ ašāunē Vahištəm Manō.

(7-9-7; 9-7-9)

2 1 3 4 6 5
4. And now when these Two-Spirits together

7 9 8
did-foregather, they created first-of-all

10 11 12
LIFE and NOT-LIFE;

15 14 18 17 16
and thus Creation's purpose shall-be-(fulfilled),—

19 20
the worst for-the-followers-of-Untruth,

21 22 23 24
but for-the-follower of-Truth the Best.(state of) Mind.

Free English Rendering :

And when together did these Spirits Twain

Foregather at Creation's early dawn,

LIFE did One make, the Other made NOT-LIFE;

And thus Creation's purpose is achieved;

Dark is the mind of those that cling to False,

But brightly shines the Mind that holds to Truth.

Text: 17. Geld. *apəməm*. 18. So J. 4, S. 2 and five other mss.; Geld. and others read *aṇhuš*.

Trans.: 7. Lit., "come". 13. -cā omitted. 14. Lit., "so that". 20. Orig. 6/3.

hyaṭ—Barth.^a construes, this as a conj. in the sense of 'when'. In Skt. *yād* is also used thus with the verb in the indicative pres., impft., aor. or fut.^b

hōm ... jāsētəm—3/2 impft. ātm. of \sqrt{gam} - with *ham* (*hōm*), (Skt. *sam*- \sqrt{gam} -), to come together. Note the ātm. The *upasarga* is sometimes found in Later Av. *hām*, and in Gāθā always as *hōm*.^c Not only is it here separated from the verb, but actually occurs in another *pāda*.

paourvīm—Barth.^d construes as an adv. and trans. 'first of all'. In RV. *pūrvyam* is similarly used in iv. 16.8 and viii. 68.6.^e

dazdē—3/2 pft. ātm. of $\sqrt{dā}$ - (Skt. *dhā*-), to create.^f The form is orig. *da-dh-tē*.^g

Gaēm—?/1 mas. from *gaya*, life. Barth.^h derives it from a \sqrt{gay} - (Skt. *jī*-, *jīnv*-, *jīv*-), to live, to erquicken. In Skt. *gāya* means 'household' or 'homestead'.

Ajyāitīm—2/1 fem. from *a-jyāiti*. Kan. trans. 'destruction'. Mills trans. in one placeⁱ 'Life's absence', but in another^j place he trans. 'death'. Barth.^k trans. 'not-life' (Nichtleben), but he explains it as 'destruction of Life'. And he goes off after the later idea of 'counter-creation' by the Evil One, the *paityāra* of Ahriman, mentioned in Ven. 1 and elsewhere and also in Būn. i. 1. These later Zoroastrian works have entirely misunderstood this verse and have completely missed the point of the *negative* form *a-jyāiti*-. Mills^l has a very illuminating note here. "Observe", he says, "the singular abstract *ajyāitīm-cā* which is not lightly to be passed over. Why not a more ordinary expression? Have we not here an unusual antithesis? The danger is great that by aiming to reduce all to commonplace for the sake of safety, we may demolish many an interesting conception of antiquity".^m

The two words *Gaēm* and *Ajyāitīm*, 'Life' and 'Not-Life', seem to me to express exactly the difference in the essence of the Twin-Spirits. The essential difference between them is not so much that between 'good' and 'bad' as between the *positive*, LIFE, and the *negative*, NOT-LIFE. The difference is exactly that found in the Upaniṣads and elsewhere in Hindu Philosophy between *sāt* (Being) and *ā-sāt* (Non-being). So that we may truly say that before these Twin-Spirits were created by Mazdā "there was neither Non-Being nor was there Being at the period" (*nāsad āsīn nō sād āsīt tadānīm*—RV. x. 129.1).

a. Wb. 1253 (2. *yaṭ*, middle). b. Mac., VG., p. 242. c. Barth., Wb. 1772-73. d. Wb. 873-74. e. Grass., Wb. 847 (under *pūrvyā*, 6). f. Wb. 714 (middle). g. Jack., AG., §600. h. Wb. 503 (I take the root as *jī*). i. SBE. 31, p. 30. j. Gāthās, p. 41. k. Wb. 54. l. SBE. 31, p. 30, ftn. 2. m. Italics mine (I. J. S. T.).

The true inwardness of this negative aspect of 'Evil' has been very clearly brought out in Goethe's *Faust*, Part 1. There Mephistopheles introduces himself to Faust as

"Part of that power which still

"Produceth good, while ever scheming ill".

Asked to explain this 'riddle', Mephistopheles goes on to say that he is

"The Spirit which evermore denies! ...

"Thus all the elements which ye

"Destruction, Sin, or briefly Evil, name,

"As my peculiar element I claim." "

Upon this passage from *Faust* Prof. Calvin Thomas^o has the following note: "Mephistopheles speaks as a Prince of Darkness, a quality which he derives from the Persian Angra-Mainyus or Ahriman".

yaθā-cā—This is best rendered 'and thus'.

aṇhat—3/1 aor. subj. paras. of √*ah*- (Skt. *as-*), to be.^p

**apəməm*—Kan. trans. 'end'. Barth.^q construes this as an adv., orig. 2/1 neu. of the super. of *apa*, and trans. 'at the last'. But he seems to think that the word refers to the Last Judgment. I construe it as 1/1 neu. and trans. 'end' or 'purpose' (i.e. final end of creation). Skt. *apamā* is found in RV. x. 39.3 in the sense of 'the most distant'.

**aṇhōuṣ*—Geld. and the others read *aṇhuṣ*, which is 'carried over' by Barth., Kan. and others into the next *pāda*, for otherwise the 1/1 form. *aṇhuṣ*, cannot be construed. So I have adopted the v. 1. noted by Geld., construing it as 6/1 and taking it with **apəməm*. I trans. 'of Creation'. Both the Spirits are necessary for the fulfilment of 'the purpose of Creation'.

acištō—1/1 mas. super. of *aka*, bad. The adj. has to be taken almost as a substantive. Kan. construes (possibly *ad sensum*) with the *manō* in the last *pāda*, but the gender presents a difficulty.

drəḡvatām—6/3 of *drəḡvant*. Kan. trans. 'wicked'. Barth.^r regards this word as derived from *Druj* (Skt. *druh*), Untruth. O. Pers. *draog*, Mod. Pers. *darōgh* and Skt. *drōgha*, 'deceitful', found in RV. vi. 62.9,^r are cognates. In Skt. the √*druh*- means 'to be inimical', 'to injure' and the derivatives also imply that sense. In Av. *Druj* is specifically mentioned as the opponent of Aša, as in Yas. 60.5. Note the gen. where the dat. is usually found, as actually in the next *pāda*.

n. Anna Swanwick's trans. (London, 1914), p. 44.

o. Faust, Part I, (London, 1898), p. 284.

p. Jack., AG., §534.

q. Wb. 81.

r. See my RZ., pp. 48-62.

s. Wb. 774-77.

t. Grass., Wb. 649.

at—The word is here used as a 'disjunctive' to indicate the contrast between two ideas.^u It is best trans. 'but'.

Vahištəm Manō—Barth. has taken *aṇhuṣ acištō* together and in order to balance the sentence Barth.^v goes out of his way to trans. *manō* here as 'dwelling' and compares Pers. *māndan*, to dwell. On this Mlt.^w rightly observes: "Bartholomae wishes to recognise a second *manah*, dwelling (Greek *monē*) to complete the parallelism. It seems very unlikely that the familiar collocation *vahištəm manō* should change its meaning".

The parallelism does exist and Kan. seems to have grasped it. Mills^x explains the contrasted states as 'Hell' and 'Heaven' and adds the following note: "Observe the subjectivity. These verses settle the question as to the depth of Zarathushtrian hymns. Grammar forces us to see that the composer had large ideas. The entire cast of reflection in the Gāthās tends to be abstract as well as subjective". I would also wish to point out the implication of the *Manō* here. Hell and Heaven as conceived by Z. are not 'places' but states of the *mind*—"abstract as well as subjective", as Mills has well expressed. It would have been better if western scholars (Mills himself included) had remembered the above quoted very significant words.

TRANS. OF BARTH. :

And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existed to him that follows Right.

u. Reich., AEB., §730.

v. Wb. 1133.

w. EZ., p. 349, fn. 4.

x. SBE. 31, p. 30, fn. 3.

y. Mlt. (EZ., p. 349) uses the word "Thought" here.

5. ayā¹ +Mainivā² varatā³
 yō⁴ Drəgvā⁵ acištā⁶ +varəzyō⁷,
 Ašəm⁸ Mainyuš⁹ Spəništō¹⁰;
 yō¹¹ xraoždīstəng¹² asənō¹³ vastē¹⁴,
 yaē¹⁵ -cā¹⁶ xšnaošən¹⁷ Ahurəm¹⁸,
 haiθyāiš¹⁹ šyaoθanāiš²⁰ fraorəj²¹ Mazdām²².

(8-8-7; 9-7-9)

5. Of-these Twin-Spirits did-choose
 he, the False-One, doing the worst (deeds),
 (but) the Holiest Spirit (chose) Truth;
 whoso would-clothe-himself in Light Imperishable,
 and whoso would-please Ahura,
 through deeds of-Truth let-him-choose Mazdā.

Free English Rendering :

Of these Twin Spirits he that is the False
 Doth ever choose performing evil deeds,
 But Righteousness doth choose the Holy One;
 He who would clothe himself in Light of Heav'n,
 He who would satisfy Lord Ahura,
 Let him through deeds of Truth choose Mazdā's Way.

ayā^a—6/2 of dem. pron. *a-*. This is the more regular form, the other form *ās-* is also found, but only in the Gāthā. The Skt. form is from another pron. *anayoh*, and this is found in Av. as *anayā*, used only once in Ven. 4.48.^a

+*Mainivā*—6/2. I have preferred the reading of Barth. who follows J. 5 and five other mss.; Geld. reads *Manivā*; Skt. *manyvoh*.

varatā—Barth.^b construes as 3/1 impft. ātm. of $\sqrt{\text{var-}}$ (Skt. *vr-*), to choose. He adds that this root is (with one exception) always ātm. But there is *fraorəj* in this very verse. In the RV. this root is almost always ātm., but paras. forms have been noted at least thrice: *āvārah* (viii. 13. 21; 19.30) and *āvrat* (i. 143.6).^c

yō—1/1 mas. of rel. pron. *ya-*; this is a special Gāthā form. Often it has the value of the definite article of modern European languages. The subject or object of a verb is thus converted into a subordinate clause. In Av. this construction of yō is developed considerably,^d but in Skt. such constructions are confined to the AV. and to stray instances from the Epics.^e In the Brāhmaṇas this construction is found in combination with a dem. pron. (usually *eta*) and the rel. *yád* 'loses its reflectional character to such an extent that it becomes an explanatory particle (= that is to say)'.^f

Drəgvā—1/1 of *drəgvant*; the word here refers to the False Spirit.

acištā—2/3 neu. of the super. of *aka*, bad.

+*varəzyō*—Geld. and others read *varəzyō*. I have adopted the reading of S. 1 for metrical reason. Mills^g takes it as an adj. and trans. 'effective'. Kan.^h takes *acištā-varəzyō* as a comp. (2/1 neu.). I agree with Barth.,ⁱ who takes it as a verbal noun in *-yah*, 2/1 neu., which in its turn governs the accus. *acištā*, and he trans. 'doing the worst (deeds)'.^j

Mainyuš Spəništō—1/1; the adj. is super. of *spənta*, holy. Barth.^j compares the word with Lith. *szveñtas*, holy. The Skt. *śvāntā*, tranquil, placid, which occurs twice in the RV. (i. 145.4 and x. 61.21) and which Sāyaṇa trans. as *śānta*,^k may be a cognate. It is worth noting that in Later Av. texts Ahura-Mazdā has been called Mainyu Spəništa, and has been identified with the latter to such an extent as to make Anrō-Mainyu the eternal foe of the Supreme. This identification of the Creator with the Good Spirit created by Him has led to the 'dualism' so strongly characteristic of later Zoroastrian theology.

a. Jack. AG., §§422 and 425.

b. Wb. 1360 (bottom).

c. Grass., Wb. 1323-24; see also Whit., Roots, p. 163.

d. Reich., AEB. §749.

e. Whit., SG., §512. b.

f. Masc., VG., p. 296.

g. Gāthās, p. 440.

h. GbM., p. 27, ftn.

i. Wb. 1427.

j. Wb. 1618-19.

k. M.-W., SD., p. 1106, col. 2.

Text: 2. So J. 5 and five other mss.; Barth. Geld. and Kan. read *manivā*.7. So S. 1; Geld. and others have *varəzyō*.

Trans.: 12-13. Lit., "most-firm heavens", orig. 2/3. 19. Lit., "truthful".

I construe this verse as two *gāyatrīs* because of the close association in sense between *pādas* 4 and 5. I take the *pādas* three and three; but all the others take them two by two, and therefore Barth. has had to supply the words 'likewise do' in the last pair. Besides his rendering makes the construing of *fraorəṭ* difficult.

*yā*¹—This is the usual 1/1 of *ya* and has to be trans. 'whoso'.

xraoḏdištəng—2/3 mas. The Pah. trans. the word as *saxt*, firm, or hard; Mills says 'firm', and Kan. trans. 'strongest'. Barth.¹ explains that this is super of *xrūḏdra*, hard, or difficult, which word is found in Ven. 19.24 and Yt. 5 (Ābān).82 in the sense of 'hard' or 'difficult'. The insertion of *r* in this word seems to have come in later; I think the orig. word was *xrūḏdā*. Barth.^m also thinks that the Skt. cognate of this word is $\sqrt{kru-}$, *krūd-*, and the Skt. root means 'to be rough' or 'to thicken'.ⁿ This can be semantically connected with the Av. word. The $\sqrt{kru-}$ is found in the comp. *mītra-krū* (RV. x. 89.14) which describes a fiend (unfaithful to friends?), and the $\sqrt{krūd-}$ is found in the Kāṭhaka Saṃhitā, vi. 3 and 7. The word *kravya*, raw (meat),^o and *krūra*, cruel, are also probable derivatives from the same root. Kan.^p has suggested that *xraoḏdā* is a 'double root' made up of the roots *xruḏ-* and *dā-*, and he trans. it as 'to make hard', 'to harden'. This derivation is quite plausible in view of other such 'double roots' like *yaoḏ-dā-*,^q *māz-dā-*^r and *xraz-dā-*^s. Such 'double roots' are so called because the first part—the 'prefix'—is not an *upasarga* as usual but "the stereotyped case form of a noun entering into verbal combination as prefix".^t

asənō—2/3 mas. The stem is *asan* or *asman* (Skt. *ásman*), the latter form being found in O. Pers.^u The word means 'stone' and also 'sky' in both Av. and O. Pers., as well as in Skt.^v Perhaps that is why Mills^w has trans. 'stones of heaven'. Mod. Pers. *āsmān*, (found also in most of the Mod. I.-A. languages), is the same word.

vastē—3/1 aor. subj. ātm. of $\sqrt{vah-}$ (Skt. *vas-*), to dress. Note the restoring of the orig. *s* owing to the ending *-tē*.^x The ātm. is reflexive in value, and the subj. indicates wish or desire.

yaē-cā—The change to plu. seems sudden and somewhat awkward, especially if the *pāda* is to be construed (as Barth. does) only with the next following and not with the preceding one also, as I do.

- l. Wb. 534. m. Wb. 535, note on *xraoḏdva-*.
 n. Whit., Roots, p. 26; also M.-W., SD., p. 322, col. 1.
 o. The Eng. word *raw* (orig. *hraw*) is also from the same root.
 p. Dict., p. 147. q. Barth., Wb. 1233-34. r. Ibid. 1181.
 s. Ibid. 1702; this is the Skt. *śrad-dhā-*.
 t. Jack., AG., §750, note; also Whit., SG., §§1078-79 and 1091.
 u. Barth., Wb. 207-08. v. Grass., Wb. 139.
 w. SBE. 31, p. 31. x. Jack., AG., §109.

xšnaoḏən—3/3 s-aor. subj. paras. of $\sqrt{xšnu-}$, to satisfy, to please.^y

haiθyāiī—3/3 neu.; Skt. *satyaiḥ*.

fraorəṭ—3/1 aor. paras. of $\sqrt{var-}$ with *frā* (Skt. *pra-√vr-*), to choose. This is an augmentless form, the so-called 'injunctive', used with the force of an imper.^z Barth.^a deriving the word from the same root construes it as an adv. and trans. 'willingly'. The change from *fra-var-əṭ* to *far-or-əṭ* may be noted.^b The paras. form of the root, usually ātm., is noteworthy. Is it because the 'advantage' of this choosing comes to all beings?

TRANS. OF BARTH. :

Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazdāh by dutiful actions.

- y. Barth., Wb. 557-59 (under *xšnav-*).
 z. Jack., AG., §445, note 2; also Whit., SG., §563.
 a. Wb. 976. b. Jack., AG., §62.2

6. ayā¹ nōit² arəš³ višyātā⁴ Daēvā⁵ [-cinā⁶],
 hyat⁷ iš⁸ +ā⁹ +Dəbaomā¹⁰
 pərəsmanēng¹¹ +upā¹² -jasat¹³;
 hyat¹⁴ vərənātā¹⁵ Acistəm¹⁶ Manō¹⁷,
 at¹⁸ Aēšməm¹⁹ +hēn²⁰ -+dvārəntā²¹,
 yā²² bānəyən²³ ahūm²⁴ marətānō²⁵.

(9-7-7; 9-7-9)

6. Of-the-Two¹ the² Daēvas³ [-even⁴] chose⁵ not⁶ ariht,⁷
 for⁸ near-to⁹ them¹⁰ the¹¹ Deluder¹²
 did-come¹³ -up¹⁴ (when)¹⁵ they¹⁶ stood-in-doubt;¹⁷
 thus¹⁸ they-chose¹⁹ the²⁰ Worst²¹ Thought,²²
 (and)²³ then²⁴ with-him²⁵ -they²⁶ rushed-away²⁷ to²⁸ Wrath,²⁹
 (and)³⁰ thus³¹ did-they-pollute³² (our)³³ mortal³⁴ life.³⁵

Free English Rendering :

The Daēvas even did not choose ariht,
 Because the Arch-Deluder close to them
 Approached as they disputing stood in doubt ;
 Thus did they choose the Spirit of Worst Thought,
 Misled by Him, they rushed away to Wrath,
 And thus did they pollute our mortal Life.

Text : 9-10. All read the words together. 20-21. I have indicated the verb and the *upasarga* separately; Geld. has the two together as one word.

Trans. : 11. Lit., '(were) questioning-among-themselves'; orig. 2/3 mas. pres. pt. ātm. 16-17. Almost, 'the Worst Spirit'. 19. "Semi-personified here" (Mlt., EZ., p. 350, ftn. 3); orig. 2/1. 20. Lit., 'together'; i. e. being deluded by the Evil One. 22. Lit., 'by which'. 25. Lit., 'of mortal'; orig. 6/1.

This verse is closely connected with the preceding one (5); in fact the two form a pair. A similar pair is formed by the next two verses (7-8).

Daēvā—1/3. In the *Gāθās* this word is not used in the bad sense it acquired later. The word is used merely for the 'gods' of the pre-Zoroastrian religion as well as for their followers and for the ritualistic priests of the earlier faith.^a Mlt.^b remarks that at the period of the *Gāθās* "the Daēvas had not yet fallen". The 1/3 ending of the *a*-declension mas. is more often *-ā* in the *Gāθās* than the regular *-āh* (Skt. *-ās*) or *-āṅhō* (Skt. *-āsas*).^c

[-*cinā*]—This is an enc. particle, orig. 'not even', used both in Av. and in Skt. with the negative.^d The Skt. *-cana* is also enc. Metrically the word is clearly an extra, and has very probably been taken out of an ancient commentary, like the [*ramō*] in Yas. 29.1.

*hyat*⁷—This is used in the sense of 'for' or 'because'.^e The corresponding Skt. *yād* is also used in the RV. to indicate reason.^f

iš—This is 2/3 (mas. or neu.) of the enc. dem. pron. *ī-*. It is used only in the accus. sg. (*im*) and accus. plu. (*iš*).^g In Skt. the corresponding pron. base is *i-* (found in *idam*, *imam* etc.); the Lat. *i-d* also shows the same pron.

+*ā*—Geld. and all others join this on to the following word. Barth.^h apparently regards this *ā* as 'an anticipatory' vowel to help in the pronunciation of the following word, which according to him began with *db-*. I prefer to take this *ā* separately as a postposition governing the accus. *iš*.ⁱ The Skt. *ā* also is found in the RV. in the sense of 'upto'.^j

+*Dəbaomā*—1/1 of *dəbaoman*. The word means 'deluder' or 'deceiver' from $\sqrt{dab-}$ (Skt. *dabh-*), to deceive. Kan.^k mixes up the *pādas* and actually construes this word as 1/3 impft. paras. of $\sqrt{dab-}$, which he trans. 'to injure' or 'to defeat'. Mills^l has a long and fairly incomprehensible note on this word. Barth.^m trans. this word as 'delusion', but adds that the word could be taken in the 'concrete sense' of 'deluder' or 'betrayer'. The Deluder is, of course, the Arch-Fiend, *Angrō-Mainyu*.

pərəsmanēng—2/3 pres. pt. ātm. of $\sqrt{pərəs-}$, *fraš-* (Skt. *prēcch-*, *pracch-*), to ask, to question. Barth.ⁿ thinks it is 'an out of the way

a. Barth., Wb. 667-70, particularly the note at the end.

b. EZ., p. 350, ftn. 1.

c. Jack., AG., §224.

d. Barth., Wb. 594-95; see also Mac., VG., pp. 229-30.

e. Barth., Wb. 1257 (middle). f. Grass., Wb. 1086 (bottom).

g. Wb. 154-55 (under 2 *ay-*).

h. Wb. 322.

i. Reich., AEB., §528.

j. Mac., VG., §176.2. b. k. GbM., p. 28, ftn.

l. SBE. 31, p. 31, ftn. 4.

m. Wb. 322.

n. Wb. 1000, note 1.

form'. I think the *ātm.* is here used in the orig. sense of 'questioning (disputing) amongst themselves'. Note also the accus. with the following verb of motion.

upā-jasat—3/1 impft. paras. of \sqrt{gam} - with *upa* and *ā* (Skt. *upā- \sqrt{gam} -*) to come upto, to approach.

*hya*¹⁴—This is used in the sense of 'thus' or 'thereupon'.

varənātā—3/3 impft. *ātm.* of \sqrt{var} -, to choose; Skt. (*a*)-*vr̥ṇata*.

Āciṣṭem Manō—I am almost tempted to take this as meaning 'Spirit'. But it seems that the sense is the same as in verse 4 above. It refers to the *mental* state which the deluded people prefer. Nair. in his Skt. quotes the example of *Dahāka* (Yas. 9.8), the *Zohāk* of the *Shāhnāma*.

⁺*hēn-⁺dvārəntā*—3/3 impft. *ātm.* of \sqrt{dvar} - with *hēm*, to accompany, lit., 'to run together with'.^o The Skt. \sqrt{dru} -, to run, is cognate. In Later Av. this verb is used exclusively in the '*daēva*-sense'. Nair. tries to bring out this later 'evil' sense by saying *durāgacchan*, using the prefix *dus*-. Note also the *ātm.*

bānayən—3/3 caus. impft. paras. of \sqrt{ban} -, to become ill. The caus. means 'to make ill', 'to pollute'. Barth.^p contrasts the *ahūm-biṣ* of Yas. 46.16. I feel that the Skt. \sqrt{bhanj} -, to break, might be connected.

marətānō—6/1 of *marətan*, mortal, human being. The word here has an almost adjectival force.

TRANS. OF BARTH. :

Between these twain the *Daēvas* also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to violence, that they might enfeeble the world of men.

^o. Barth., Wb. 765-66. ^p. Ibid., 925-26.

7. ahmāi¹ -cā² Xšaθrā³ jasat⁴
 Manayhā⁵ Vohū⁶ Aša⁷ -cā⁸;
 at⁹ kəhrpəm¹⁰ utayūitiš¹¹
 dadāt¹² Ārmaitiš¹³ ānmā¹⁴;
 Aēsāqm¹⁵ Tōi¹⁶ ā¹⁷ aṃhaṭ¹⁸
 yaθā¹⁹ ayaṃhā²⁰ ādānāiš²¹ pouruyō.²²

(7-9; 7-9; 7-9)

7. And unto-such¹ shall-come⁴ the Strength-(Divine)³,
 together with Vohu⁶ Manō⁵ and with Aša⁷;
 and continued-progress¹¹ of-(his)-bodies¹⁰
 shall gracious¹⁴ Ārmaiti¹³ grant;¹²
 to Them¹⁵, indeed to Thee¹⁶, shall-he-belong¹⁸,
 as-if¹⁹ (he had been)²² successful²¹ in the ordeal²¹
 through-(molten)-metal.²⁰

Free English Rendering :

And unto such shall come the Lord's own Strength,
 With Vohu Manō's gifts and Aša's too;
 His Inner Self shall rise to greater heights
 Led by Ārmaiti's gracious love and care;
 He shall belong to Them, indeed, to Thee,
 For he hath passed the Fiery Test of Truth.

Trans.: 1. Lit., 'unto him', i. e. to him who chooses *Mazdā* as described in verse 5. 15. Orig. 6/3. 16. Orig. 6/1. 18. Lit., 'he shall be'. 19. Lit., 'just as'. 21. Orig. 3/3. 22. Lit., 'the first'.

Verses 7 and 8 form a pair corresponding to verses 5 and 6. Verse 7 carries on the argument of verse 5 and verse 8 that of 6. Kan. has seen this clearly with regard to verse 7, but he regards this verse as complicated and is not quite sure of his own rendering. Neither is he satisfied with the trans. of the earlier western scholars.

ahmāi—4/1 of dem. pron. *a-*. Barth.^a thinks that it refers to 'mankind' generally. He takes the dat. to mean 'near' or 'by the side of'.^b Mills^c thinks that it refers to 'some unknown benefactor'. Kan.^d quite correctly says that it refers to the person mentioned in verse 5, who 'through deeds of Truth' chooses Mazda.

Xšāvrā—Geld. mentions that only one ms. (C. 1) reads *Xšāvrām* (1/1 neu.). Barth.^e construes this as an ins. used as nom. Reich.^f has given a very reasonable explanation of this peculiar construction sometimes found in the Av., and in the Gāthās. He states that when in the earlier texts there are several neu. nouns in the nom. sg. standing as subjects of the same verb, this can be expressed in various different ways. The most obvious way would be to say 'A and B and C and D'; another way would be to say 'A with B and with C and with D', i.e. using one nom. and the rest ins. There might also be more nom. than one, and all sorts of other variations are possible. This 'sociative ins.' through such constant usage came to acquire the force of the nom. itself. This tendency was further helped by the fact the form of 3/1 (ending in *-ā*) differed very little in the Gāthās from the orig. stem of the word; and in Later Av., in the case of *a*-stems there was no difference at all. So by an extension of this usage we find *all* the co-ordinated subjects put in the form of 3/1. With a further extension we may even get occasionally a *single* subject expressed as 3/1 instead of 1/1. Sometimes this construction is also found with the accus. or the voc. Barth. takes all the ins. in such cases as subjects, but I am inclined to take only the *first* one as nom. and trans. the rest as ins. Barth., moreover, thinks of this construction with the ins. more often than can be warranted. I prefer to be more cautious and to take the ins. as a 'subject case' only if no other way is possible.

jasat—3/1 impft. paras. of $\sqrt{gam-}$. Barth.^g trans. 'puts himself by his side'.

kāhrpām—The word is fem. like the Vedic *kr̥p*, but sometimes it is also neu.^h Kan. construes it as 2/1; but with $\sqrt{dā-}$ (Skt. *dā-*), to give, two accus. would be at best a very unusual construction. I would therefore construe the word as 6/3. In Later Av. *kāhrp* means 'body' physical and visible.ⁱ In the Gāthās the word has been used only twice—

a. Gāthās, p. 17, note 5. b. Wb. 495 (middle). c. SBE. 31, p. 32, ftm. 3.
d. GbM., p. 29, ftm. e. Wb. 545 (top). f. AEB., §427.
g. Wb. 495 (middle). h. Barth., Wb. 467-69, notes 2 and 4.
i. Barth., (loc. cit.) says 'sichtbare Gestalt' (visible form).

here and in Yas. 51.17. Here at any rate the meaning should be nearer to that in the Veda. In the RV. the word is found only in the ins. *kr̥pā* and has been used eight times, once for Soma and seven times for Agni.^j In all these places it means 'splendour' or 'radiance' or 'beauty'. In the Gāthās the word certainly means something more than the visible physical human form. A very clear distinction between the 'corporal' forms and the inner spiritual powers has been indicated in Yas. 31.11. I feel quite sure that the word is here used in a spiritual sense. Western scholars have persisted in viewing the Gāthās in a purely materialistic manner, and that I think has caused them to miss the real essence of these 'Songs'. Mills, however, seems to have had some inkling of the truth here, for he says: "The clothing of the spirit with corporeal natures enabled them to advance in the development of moral qualities by self-restraint and pursuit. As has been observed ... no Fravashis appear in the Gāthās. Have we here an indication of the pre-existence of souls?" Barth. construes the word correctly as 6/3 and trans. 'of the bodies'. The word 'bodies' indicates the higher (spiritual) bodies or the 'principles of the human being'.^k Mlt.,^m on the other hand, has the typically western view-point in his note on this word: "Prof. A. V. W. Jackson ... showed that *Ārmaiti* is in special charge of the earth, this involves the idea of bodily resurrection for those who sleep in her bosom. We might add that it squares badly with the Magian doctrine that the Earth must not receive the bodies of the dead; it presumes burial as practised by the Iranians, and notably by the Achaemenian Kings". I am afraid that Mlt. is thinking about the 'bodily resurrection' just because he understands the word *kāhrp* to mean the *physical* body. As regards the last remark about the 'burial' of the Achaemenian Kings, I may mention the tradition amongst us, Zoroastrians, regarding the 'tombs' of these Kings is very different. These were in the nature of vaults hewn out in the living rock behind the platform at Persepolis. Our tradition states that within these 'tombs' were deposited the *bones* after the body had been disposed of in the usual manner, i.e. devoured by birds.

utayūitī—Barth.ⁿ construes this as 2/3 fem. and trans. 'perpetuity' or 'continued existence'. The word is found eight times in the Gāthās and nowhere else. In Yas. 30.7, 33.8 and 45.7 it is used by itself and in the remaining five places, viz., Yas. 34.11, 43.1, 45.10, 48.6 and 51.7, it is closely associated with *tavīitī*. This latter word is found six times in the Gāthās (Yas. 33.12 and the five passages above mentioned) and thrice in the other Later Av. texts, viz., Yas. 55.1, Vis. 11.3 and Ven. 21.6.^o Both the words are associated with *Ārmaiti* and with

j. Grass., Wb. 347. k. SBE. 31, p. 32, ftm. 4.
l. As enumerated in Yas. 26.4 and 55.1. m. EZ., p. 350, ftm. 4.
n. Wb. 386. o. See Barth., Wb. 649.

Haurvatāt and Amərətātāt. Barth. divides the word as *uta. yūitay-* and wonders what the *uta* might mean. I suggest that the word orig. is *uty. ūti*, a sort of reduplication of *ūti*. The Vedic word *ūti* (fem.) means 'progress', 'protection' or 'revival'.^p It is to be derived from √*av-* (weak base *ū*) to protect,^q and the reduplication implies continuity. There is a person of the name *Utayuti* mentioned in Yt. 13 (Farvardin). 126 together with several of his ancestors. In Skt. the Skanda Purāṇa mentions a Demon (Daitya) named *Ūti*.

dadāt—3/1 pres. subj. paras. of √*dā-*, to bestow.

ānmā—1/1 fem., adj. to *Ārmaitiṣ*. Mills^r takes thus, relying on the Pah. and trans. 'never-bending', taking the *ā* as the negative prefix. Kan.^s construes as a noun (2/1) and trans. 'strength' (lit., that which does not bend). Barth.^t construes as 2/1 of *ānman*, and joins it asyndetically (i.e. without the conj. *-cā*) with *utayūtiṣ*. He trans. 'stability' (Stetigkeit). I trans. the word as 'gracious' and derive it from √*nam* with *ā*. Skt. *ā-* √*nam-* means 'to be propitious' or 'to be gracious' (as Divine Beings to men) as in RV. vi. 50.4.^u

Aēīām etc. This *pāda* seems to have puzzled all. In the first place they mix up the last two *pādas*. Nair., however has tried to keep them apart as he usually does. But his Skt. rendering *te ca te tasmin santi* conveys no clear sense. I take the word as 6/3 and I think it refers to the Aməšā Spəntā, four of Whom are mentioned in this verse by name.

Tōt—6/1 enc. 2nd pers. pron.; Skt. *te (tava)*. This of course refers to Ahura.

ā—See note on this word in the Ahuna-Vairya.

aṇhat—The √*ah-* (Skt. *as-*) used with the gen. means 'to belong to'.^v The form is 3/1 aor. subj. paras. Exactly the same construction is found in the Veda, e.g., *asmākāsad I'ndro vājrahastah* (RV. i. 173.10), may Indra, bolt in hand, be ours; and *śrāvas cit te asad bṛhāt* (RV. viii. 78.4), may great fame, indeed, be thine.^w Note the *asat* in both the Skt. instances. Barth. construes this verb with *pouruyō*.

The last *pāda* should have the vowels combined to get the meter correct, nine syllables, *yaθā 'yaṇhā 'dānāiṣ pouruyō*.

ayaṇhā—3/1 neu. of *ayah* (Skt. *ayas*), iron. Barth.^x trans. 'through (molten) metal', i.e. through the ordeal of molten metal. Mlt.^y explains this further: "*ayaṇhā* which in Later Avesta was expanded into *ayah xūsta*, 'molten metal'. It was the flood which is to be poured

p. Grass., Wb. 270-71. q. M.-W., SD., p. 221, col. 1; also Whit., Roots, p. 4.
r. Gāthās, p. 442. s. GbM., p. 29, ftn. t. Wb. 359; also note 4.
u. M.-W., SD., 140, col. 1; also Grass., Wb. 710.
v. Barth., Wb. 269 (I. 2, from middle onwards).
w. Grass., Wb. 146 (under 9). x. Wb. 159. y. EZ., p. 350, ftn. 5.

out on the Last Day which will burn up all evil, but will leave the good unharmed'. Mills and Kan. seem to think that the ordeal of molten metal is quite foreign to the spirit of the Gāthās as well as to the context of this verse. And so they construe *ayaṇhā* as a verb (3/1 subj. atm. of √*i*, to go)! This extraordinary grammar is all the more surprising because the word occurs twice again in the Gāthās, in Yas. 32.7 (*x^vaēnā ayaṇhā*) and in Yas. 51.9 (*ayaṇhā xūstā*). In both of these passages the meaning is unquestionably 'molten metal' and the Pah. also renders it thus. Elsewhere Mills^z compares the idea with Daniel vii. 11 and Revelations xix. 20, xx. 10 and 14. These are clearly similar and refer to almost the same beliefs.

ādānāiṣ—Kan. and Mills trans. 'creations'. Barth.,^a following the Pah., trans. 'retributions', i.e. rewards given on the Day of Judgment. I am inclined to derive the word from √*dā-* with *ā* (Skt. *ā-* √*dhā-*), to put upon, to apply; and hence I trans. 'test' or 'ordeal'. Whatever the later Pah. symbology of the 'ordeal of (molten) metal', in the Gāthās this ordeal means definitely our life in this world.

pouruyō—Barth.,^b construing with the *ā* of the preceding *pāda*, trans. 'become first over them', and adds that this construction is only found in the Gāthās, and then too only with *aēīām*. Barth.^c explains this further by saying that "he would be the first and the only one to reach the goal". All this is rather roundabout; I trans. simply 'first', i.e. successful in the test.

TRANS. OF BARTH. :

And to him (i. e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.^d

z. Av. Eschat., p. 50, ftn. a. Wb. 321.

b. Wb. 301 (middle), 303 (note 11.) and 875 (bottom).

c. Gāthās, p. 17, note 6.

d. This is Mlt.'s rendering of what is lit., 'so that ... he may become the first among them'.

1 2 3 4 5
8. at̥ -cā yadā aēšām kaēnā
6 7
jamaitī aēnaḥhām
8 9 10 11
at̥ Mazdā, †taēibyō Xšaθrəm
12 13 14
Vohū Manaḥhā †vōividāitē;
15 16 17
aēibyō sastē, Ahurā,
18 19 20 21 22
yōi Ašāi dadən zastayō Drujəm.

(9-7; 9-7; 7-9)

1-2 3 4 5
8. But when upon-the-others retribution
7 6
for-(their)-sins doth-descend,
8 9 10 11
then, O Mazdā, unto-them (Thy) Law
14 12 13
shall-be-clearly-revealed by Vohu Manō;
15 17 16
(then) unto-them, O Ahura, teaching-shall-be-given
18 21 19 20
so-that into-the-hands of Aša they-shall-deliver-up
22
the-False-One.

Free English Rendering :

When, on the other hand, the wages due
To others for their sins are fully paid,
Then, Mazdā, Lord of All, Thy Law Supreme
Shall be revealed to them by Vohu Man';
Then, O Ahurā, shall they learn, indeed,
To give all Falsehood into Ašās' hands.

Text: 10. So Pt. 4 and eight other mss.; Geld., Barth. and others read *taibyō*.
14. So Wester. and Mills; others read *vōividāitē*.

Trans.: 1-2. Lit., 'and on-the-other-hand'. 4. Lit., 'of these'; orig. 6/3.
6. Lit., 'comes'. 7. Orig. 6/3. 11. Lit., 'Authority' or 'Power'. 16. Lit., '(it)
shall-be-taught'. 18. Lit., 'who'. 19. Orig. 4/1.

This verse follows logically after verse 6, and speaks about the Daēvas, who followed the Deluder.

at̥-cā—This phrase definitely indicates a contrast here and should be trans. 'but', 'on the other hand'. The *-cā* makes it a bit stronger.

aēšām—6/3 of dem. pron. *a-*; Skt. *eṣām*. Note that in the preceding verse we had the sg. pron. (*ahmāi*) because the sg. was implied in the verb *fraorəi-* in verse 5; whereas here the plu. clearly refers to the *Daēvā* of verse 6. The gen. may also be noted; but it may be construed with *kaēnā*.

kaēnā—1/1 fem. Pers. *kīn*, Guj. *kīno*, revenge, is the same word. But the idea of 'revenge' seems to be absent from the orig. Av. word, for orig. it means 'retribution'. Barth.^a says that it is construed with two gen., one of the person getting it and the other of the reason for it. Barth. derives it from $\sqrt{ci-}$, (Skt. *ci-*), to sort out, to distinguish. Perhaps like the Vedic *ci-* one of the meanings of the Av. root was also 'to repay', 'to bring retribution'. In this sense the Skt. root is *ātm.*^b Two examples of this usage may be quoted from the RV.: *cāyamānā ṛṇāni* (ii. 27.4) and *ṛṇā ca dhṛṣṇiś cayate* (ix. 47.2). Meter requires *kaēnā* has to be trisyllabic.

jamaitī—3/1 aor. subj. paras. of $\sqrt{gam-}$.

aēnaḥhām—6/3 neu. Barth.^c trans. here 'sins'; Skt. *énaśām*. The word also means 'sinner', and then is mas. Mills trans. 'wretches', and Kan. says 'sinners'. I think Barth. makes better sense. Note the gen. implying reason.

at̥^e—It is used in the usual sense of the word, 'then'.

†taēibyō—Geld., Barth. and others read *taibyō*, evidently referring to Mazdā. But Geld. has mentioned the reading I have adopted, 4/3 of the dem. pron. *ta-* (Skt. *tebhyaḥ*), and I think it suits the context better.

Xšaθrəm—1/1 neu. It is a common noun here, but the Holy Immortal is implied. I would translate the word here as 'Law' or 'Authority'. Pah. renders this word as 'kingdom' or 'dominion' (Nair. says *rājyam*), which the others have followed.

Vohū Manaḥhā—Barth. takes this as 1/1, but I see no reason for taking it otherwise than 3/1.

†vōividāitē—Geld., Kan. and Barth. have the form in paras., ending in *-tē*. The reading I have adopted is that of Wester. and Mills, and the latter^d draws special attention to the *ātm.* The form is 3/1 intens. aor. *Atm.* of $\sqrt{vid-}$ (Skt. *vid-*, *vind-*), to find, to discover.^e The *ātm.*

a. Wb. 429.

b. M.-W., SD., p. 394, col. 3 (under 3. *ci*); also Grass., Wb. 444-45.

c. Wb. 21.

d. Gāthās, p. 443.

e. See Grass., Wb. 1270-74.

is in the sense of pass., 'to be revealed'. And the implication of the intens. is 'clearly' or 'fully'. Barth.,^f taking it as paras., trans. 'establish'.

Pādas 3 and 4 have been variously construed. Kan.^g trans., "then, O Mazdā, through Good Mind they shall know Thee as King". Mills,^h taking the verb as pass., says, "then, O Mazdā, the Kingdom shall have been gained for Thee by (Thy) Good Mind".

About the last two *pādas* Kan. seems doubtful about his own trans. and thinks it might have been more satisfactory.

aēibyō—Barth. construes this as dependent on *vōivōdāitī* (as he reads it). I do not at all agree with him, because it violates the rules of meter. I think this 4/3 refers to the **taēibyō* above, those sinners who have got their merited retribution and thus have had Mazdā's authority revealed to them.

sastē—3/1 aor. subj. ātm. of $\sqrt{sāh}$ - (Skt. *śās-*), to teach, to instruct. Again the ātm. conveys the sense of the pass., as is usual both in Av. and in Skt. in the aor. system.ⁱ Owing to his very peculiar way of construing Barth.^j takes this word as 7/1 of a noun, and he trans. it as 'fulfilment' or 'final ending', in the eschatological sense of 'the last judgment'. And he derives it from a \sqrt{sand} -, to accomplish.

yōi—This is the orig. *Gāθā* form, 1/3 of the rel. pron. *ya*. The word here is almost adverbial in force, in the sense of 'so that'. Cf. similar use of *yā*, *yē* etc.

dadən—3/3 pres. subj. paras. of $\sqrt{dā}$, to give.

zastayō—7/2. Mills^k draws attention to 'the pronounced personification' here.

TRANS. OF BARTH. :

So when there cometh their punishment for their sins,^l then, O Mazdāh, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.

f. Wb. 1319 (middle). g. GbM., p. 30. h. SBE. 31, p. 33.
i. Jack., AG., §445, note 1; also Whit., SG., §531. j. Wb. 1568.
k. SBE. 31, p. 33, fn. 4.
l. Mlt. alters this to 'the punishment of these evil ones'.

9. at¹ -cā² Tōi³ vaēm⁴ x'yāmā,⁵
yōi⁶ im⁷ fərašəm⁸ kərənāun⁹ ahūm,¹⁰
+Mazdās¹¹ -+cā¹² -+Ahurā¹³hō;
+ā¹⁴ +mōyastrā¹⁵ baranā¹⁶ Aša¹⁷ -cā,¹⁸
hyaṭ¹⁹ +haθrā²⁰ -+manā²¹ bavat,²²
yaθrā²³ cistiš²⁴ aṇhaṭ²⁵ maēθā.²⁶

(7-9-7; 9-7-9)

9. And² may⁴ we in-the-same-manner¹ be⁵ Thine,³
(like those)⁶ who make⁹ this⁷ world¹⁰ renewed,⁸
O Lords-of-Creation¹¹ -and¹² -O Lords-of-Life;¹³
living,^{14,16} moreover,¹⁸ through¹⁷ Aša in-loving-companionship¹⁵
(with Thee),
thus¹⁹ may-(each)-become²² one-pointed²⁰ -in-mind,²¹
whenever²³ reason²⁴ tosses²⁵ about²⁶ in-doubt.

Free English Rendering :

May we the self-same way* belong to Thee
And be of those that make our World renewed
O Lords of Matter and O Lords of Life !
May we through Aša be at one with Thee,
May mind and heart one pointed turn to Thee,
Whenever doubts our Reason overwhelm.

Text : 11-13. All others read *Mazdās-cā Ahurāhō*. 14-15. Geld. joins these two words with a dot; Mills and S. 1 read the two as one word. 15-16. Barth. joins these two with a hyphen. 20-21. Most mss. and printed texts read these two separate; S. 2 and two other mss. read the two as one word; Nair. clearly understands this to be a comp.

Trans. : 1. Lit., 'thus'. 9. Lit., 'life'. 14, 16. Lit., 'bearing'. 15. Orig. 2/1, 23. Lit., 'wherever'. 25-26. Lit., 'shall-be doubtful'.

* Like those who have "passed the fiery test of truth" (verse 7).

Verses 9 and 10 again make a pair like 5-6 and 7-8. This verse (9) carries on the argument of verse 7.

aṭ-cā—This phrase here is emphatic and may be trans., 'in the self-same way'. The *vaēm* also brings out this emphasis.

Tōi—Barth.^a takes this as 1/3 of the dem. pron., and trans. 'those'. Mills and Kan. trans. 'like those'. But since this verse is to be joined on with verse 7 in sense, I think it would be more natural and obvious that the *Tōi* here should be taken in the same way as *Tōi* in verse 7. So I construe this as the enc. 6/1 of 2nd pers. pron. Of course it refers to Ahura.

vaēm—Skt. *vayām*. Owing to their highly inflectional character the Gāṭhā and Vedic languages, like Lat. and Grk., use "the nominative of personal pronouns far less frequently than modern European languages do. Being already inherent in the first and second person of the finite verb such pronouns are expressed separately only when they require emphasising".^b

x'yāmā—1/3 pres. opt. paras. of √*ah-*, to be; Skt. *syāma*. Note the position of the verb at the end of the *pāda*. Barth.^c notes that the finite forms of √*ah-* usually come at the end of a *pāda* or clause; though sometimes they stand as penults.

īm—Barth.^d takes it correctly as 2/1 of the enc. pron. *ī-*. He adds that its position is always second in the clause or *pāda*. He compares Lat. *im*. Here this pron. is 'anticipatory'.

fərašəm—2/1 mas. Barth.^e connects this word with *frāṅk-*^f (Skt. *prāñ-*). The word is used with √*kar-*, sometimes also with √*dā-* (Skt. *dhā-*), in the sense of 'making capable', and the phrase refers particularly to the preparations for a new order of things. The noun *frašō-karəti* implies the New Order to be established by a Saviour (Saošyānt). The word *fraš-* or *fəraš-* has been borrowed in Arm. as *hrašk*, miracle. Barth.^g has also referred to the Turfan word *frašamurov*, dove (lit., 'miracle-bird', or 'bird of renovation'). I trans. 'renewed' or 'renovated', taking it as an adj. to *ahūm*. It may be noted in passing that the Eng. word *fresh*, having almost the same sound, has a somewhat similar orig. sense, but it is from a different root.

kəraṇāun—Barth. reads °*naon*; S. 1 reads °*nānā*.^h The form is 3/3 pres. subj. paras. of √*kar-*; Skt. *kṛṇavan*.ⁱ

a. Wb. 619 (middle). b. Mac., VG., §195 A. a. c. Wb. 275 (under B. II).
d. Wb. 154-55 (under 2. ay-). e. Wb. 1006-07. f. See Barth., Wb. 1024-25.
g. ZairWb., pp. 197-98. Probably this refers to the representation of the Holy Ghost as a dove.

h. This would be 1/3 mas. pres. pt. ātm. of √*kar-*, like *baranā* below.

i. Jack., AG., §571.

ahūm—Lit., 'life', here used in the sense of 'world'.

**Mazdās-cā-Ahurāṅhō*—Mills^j seems puzzled by the plu. and trans. '(as) Ahuras of the Lord' (1/3); but as an alternative he gives, 'O Mazda and the Ahuras'. Kan.^k trans. like Mills and adds a note that these words refer to "the Holy Immortals and the higher Yazatas". Barth.^l construes these as 8/3 and trans. 'Mazdāh and the other gods', and he compares the O. Pers. phrase, *Auramazdā ... utā aniyā Bagāha* from Beh. 4.12 and elsewhere. As a parallel for the plu. Barth. also cites Skt. *Vāruṇaiḥ* in AV. iii. 4.6 which is explained by Bloomfield^m as 'other gods' (Varuṇa, Mitra and others). Mlt.ⁿ thinks that the phrase refers to 'the Heptad' of Ahura Mazdā and the Holy Immortals. I agree with this view, and I construe as Barth. does (8/3) and trans. 'O Lords of Creation and Lords of Life'.^o I take this as a loose type of comp. with *-cā* inserted by tmesis. See also Yas. 31.4.

These two names of the Supreme Being are used either singly or joined together as a rather loose type of comp. in which both members are declined and might be separated by one or more intervening words. In the Gāṭhās this double name might be *Ahura Mazdā* or *Mazdā Ahura*. The choice, I believe, depends on whether the Life-side or the Matter-side is the predominating idea. In Yas. Haptaṅhāiti^p (Yas. 35-42) also we get both the forms, but the components are always together, except in one instance, Yas. 35.7 (*Ahurahyā xī aṭ vō Mazdā*). Of course both the components take the same case-endings. In Later Av. the two components are always together without a single exception; but even here the loose comp. construction is evident in the double set of case-endings. In Later Av. the prevailing form is *Ahura Mazdā*. There are only three exceptions: (1) in the Yē'he Hātām verse (Yas. 27.15) we get *Mazdā Ahurō*^q; (2) in the phrase *aštō Mazdā Ahurahe*, Messenger of Mazdā Ahura, found in Yt. 13 (Farvardīn), 146, Yt. 19 (Zamyāt).⁹² and Ven. 19.34; and (3) in the phrase *Ātarī Mazdā Ahurahe*, Fire of Mazdā Ahura, which occurs often, but is orig. from Yas. Haptaṅhāiti (Yas. 36.2).^r

**ā ... baranā*—Geld. prefixes the *ā* to the next word *mōyāstrā*; and Mills reads both these together as one word. I have adopted the reading of Kan., keeping the words separate; and I construe the *ā* as

j. SBE. 31, p. 34, ftn. 1.

k. GbM., p. 31, ftn.

l. Wb. 29: (middle) and 293, note 12.

m. SBE. 42, p. 331; see also M.-W., SD., p. 921, 2 (bottom).

n. EZ., p. 351, ftn. 1.

o. See notes on *Mazdā* and *Ahura* in the Ahuna-Vairya.

p. The Yasna Haptaṅhāiti is, after the Gāṭhās, the oldest among the extant Av. Texts.

q. This is practically a quotation from Gāṭhā Vohū-Xšaθra (Yas. 51.22).

r. All this detail has been gathered from Barth., Wb. 285-93 (1. *ahura-*); but I do not agree with some of his statements there.

the *upasarga* of *baranā*. This latter I construe as 1/3 mas. aor. pt. ātm. of √*bar-* (Skt. *bhṛ-*), the whole meaning 'bringing near'. Note the ending *-ā* of 1/3 mas. instead of the other usual Gāthā ending *-āṅhō* (Skt. *-āsas*).^z Barth.¹ takes the *ā-* as an *upasarga*, but without any expressed verb, and he construes it with the 8/3, calling it an 'elliptical construction' and trans., '(come) hither, O Mazdāh and other Ahuras'. This is, in my opinion, quite fantastic. I believe that where a simpler construction is possible it would be best to avoid such out of the way methods. Mlt. takes the two words together (as I do), but trans. 'do ye gather together' (2/3 pres. imper. paras.).^u Nair. has trans. this as *kurvāṅh*, also 1/3 mas. of the pres. pt. ātm.

**mōyastrā*—Barth.^v reads *myastra-baranā* as a sort of comp. and construes the whole as 1/3 of the pt., adding that *baranā* is found only in this comp. There has been a good deal of discussion about the word *mōyastrā*. Mills,^w reading *āmōyastrā* (as one word) trans. 'in helpful readiness to meet'. Kan.^x trans. 'help', citing Sp. as his authority, but he also quotes other renderings. Among these latter he quotes Dar.'s rendering 'companionship' or 'friendship', which is based on the Pah. Barth.^y trans. 'vouchsafing (to us) admission to your company' (eures Bundesgenossenschaft gewährend). This, he thinks, refers to the assembly of the pious gathered on the Judgment Day as described in Būn. 30.10. Mlt.^z trans. the word as 'Assembly' (with capital A) and adds that it is "best taken eschatologically". I take the word in the same sense as Dar. and Barth. do. It is derivable from √*mid-* (Skt. *mid-*), with the suffix *-tra* (Skt. *-tra*). The Skt. √*mid-* means orig. 'to cling lovingly to' (liebend anhängen), with a secondary sense of 'to be richly endowed'.^a In the first sense it is quotable from the Mbh. viii. 1992, *Mitram mindeh*, and the second sense is seen in RV. x. 93.11, *medātām vedātā, Vaso* (may he be rich in wisdom, O Vasu). The derivative *medān* in the sense of 'companion' is found in the comp. *I'ndramedin* (AV. v. 20.8), and also in RV. x. 38.2 and 84.6.^b Hence I trans. the word 'loving companionship' and construe it as 2/3 neu. The suffix *-tra* is preserved after *s* and *n*, otherwise it changes to *-tra*,^c e.g. *vōyaθrā* in Yas. 34.10. The idea of companionship is also found elsewhere, as in Yas. 60.12.

hyaṭ—I would trans. it here, 'thus'.

haθrā*—manā*—All others read the words separately. But Nair. clearly takes this as a comp. and trans. *ādeśamanāh*. Mills and Kan. take *haθrā...yaθrā* as correlatives which I think is incorrect. Barth.

z. Reich., AEb., §339.

t. Wb. 302 (bottom).

u. Probably on the strength of Jack., AG., §501.

v. Wb. 943 (bottom).

w. SBE. 31, p. 34, and ftn. 2.

x. GbM., p. 31, ftn.

y. Wb. 1190-91.

z. EZ., p. 351, ftn. 2.

a. Grass., Wb. 1042.

b. Grass., Wb. 1062.

c. Jack., AG., §791.

construes *haθrā* with the verb *bavaṭ* and trans. 'come together'. The Skt. equivalent of *haθrā* is *satrā* which is found as the first member of a comp., as in *satrā-karā*, *satrā-jit*^d etc.; and we also get the phrase *satrācā manasā* (with concentrated or one-pointed mind) in three passages in the RV.—vii. 100.1; viii. 2.37 and ix. 77.4, which is a very close parallel. Comps. with *haθrā* as first member are also common in Av.^e

bavaṭ—3/1 pres. subj. paras. of √*bu-* (Skt. *bhū-*), to be. In later Av. this root is an *ahura*-word, i.e. is used for the 'good creation' exclusively, while √*ah-* being a *daēva*-word is used for the 'evil creation' only. This distinction is entirely absent in the Gāthās. In this verse itself we have both the roots used.

yaθrā—This adv. here indicates *time*.

cistis—1/1 fem., Skt. *citti*, reason, understanding. Barth.^f derives from a √*kaēt* (Skt. *cit-*), to think, to consider. The word indicates the power of thinking, very much the same as the *manas* of Hindu philosophy.

aṅhaṭ—3/1 aor. subj. paras. of √*ah-*.

maēθā—1/1 fem. adj. Mills and Kan. take it as a noun and trans. 'home' or 'residence'. Mlt.^g agrees with this and says: "So tradition^h and Mills in *SBE*. ... 'Wisdom' is really 'religion' in the familiar Old Testament sense... The verse becomes a prayer for the speedy End, when good men's thoughts (*manā*) would dwell in 'Good Thought' or Paradise,ⁱ where Religion has her eternal home". I am afraid the argument is a bit confusing. Barth.^j goes off on an entirely different track. He takes the word as an adj. (1/1 fem.) and trans. 'changeable', 'shaky' or 'tossing'. He quotes in support the word *methatē* from RV. i. 113.3. The word *maēθā* occurs thrice in the Gāthās, here and in Yas. 31.12 and 34.6, where Barth. trans. it as 'doubt', 'changeableness'. The √*mith-* in Skt. means 'to dispute' and derivatives often have the sense of 'dispute', while *mithās* means 'changing'.^k On the whole I am inclined to agree with Barth. and trans. 'doubtful'.

TRANS. OF BARTH.^l:

So may we be those that make this world advance, O Mazdāh and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Aša, in order that (our) thought may gather together while reason is still shaky.

d. Grass., Wb. 1454.

e. See Barth., Wb. 1763-64.

f. Wb. 598 (under 1. *eistay-*).

g. EZ., p. 351, ftn. 3.

h. Nair. says *antar bhuvane (kila tanoh)*.

i. Cf. verse 4 of this Hā,

j. Wb. 1106.

k. Grass., Wb. 1041.

l. Mlt. trans. on his own and very differently, see EZ. p. 351.

AHUNAVAITI 3.10—Yas. 30.10

10. adā¹ zī² avā³ +Drujō⁴
 [avō]⁵ bavaitī⁶ skēṇdō⁷ spayaθrahyā,⁸
 at⁹ +asīštā¹⁰ yaojanṭē;¹¹
 +ā¹² +hušitōis¹³ Vayhṣuš¹⁴ Manayhō,¹⁵
 Mazdā¹⁶ Ašax'yā¹⁷ -cā,¹⁸
 yōi¹⁹ +zazəntē²⁰ vayhāu²¹ sravahī.²²

(7-9-7; 9-7-9)

10. For² when¹ down-upon³ the False-ones⁴
 descends^{[5]-6} destruction⁷ of (their)⁸ triumph,⁸
 at-that-time⁹ they-shall-attain¹¹ (their)¹⁰ inmost-desire;—
 (they shall attain)¹² right-up-to¹³ the Blessed-Abode¹³ of
 Vohu¹⁴ Manō,¹⁵
 of Mazdā¹⁵ and¹⁸ of Aša,¹⁷
 as¹⁹ they-continuously-strive²⁰ after-a-good²¹ name.²²

Free English Rendering :

When on the False One retribution comes,
 And all his triumph's brought to naught by Truth,
 From that time shall his mind retrace its steps :
 His heart shall yearn to reach the blest abode
 Of Mazdā, Aša and of Vohu Man',
 Constantly striving to attain Their grace.

Text: 4. Geld. has *drujō*; I follow H. 1 and three other verse. 10. Geld. has *asīštā*; I have changed for the sake of uniformity; cf. Yas. 34.4 and 44.9. 12-13. Geld. joins the two words together, S. 1 reads *ā hušitōis*. 20. So K. 5 and three other mss. Geld. reads *zazənti*.

Trans.: 6. Lit., 'becomes'. 10. Orig. 3/1. 11. Lit., 'unite themselves with'. 19. Lit., 'who'. 21-22. Orig. 7/1.

This verse continues the argument of verse 8.

adā—Lit., 'at the time', described in verse 8 when the sinners "unto Aša into (his) hands shall deliver up the False One". The *-dā* is the temporal suffix building adverbs mostly from pronominal stems.^a The Skt. equivalent of this is *ādha*, which means 'then', expressing "both a temporal and a logical sequence".^b There is an implication of contrast as well.

zī—It is used as an enc. like the Vedic *hi*. Orig. it was merely emphatic. It is used almost always as the second (rarely the third) word in a clause. In the Veda it causes the verb to be accented. With an indicative verb its meaning is 'for' or 'because', while with an imper. verb it means 'indeed'.^c Here the word is used in the first sense. It is however difficult to distinguish clearly between these senses because they tend to overlap.^d

avā—All are agreed in taking this as an *upasarga* meaning 'down upon' and governing the accus. *+Drujō*. I regard the [avō] following as but a repetition of this *upasarga* and metrically also the latter is redundant.

+Drujō—2/3. Barth. rather unnecessarily explains this as 'the world of Druj'. I prefer to take it as 'False One'.

[avō]—Mills^e regards this as 'an interpolated repetition'. Barth.^f also thinks this to be metrically an extra. Kan. takes this as 1/1 neu. and construes it as the subject of *bavaitī* and, taking *+Drujō* as 6/1; he trans. 'the support of the Druj'. I think it is a repetition of the *upasarga* (*avā*), and also that it is metrically unnecessary. The final *ā* is changed to *ō* as also happens with the first member of a comp.^g I trans. [avō] *bavaitī* as 'descends', or 'comes down'.

skēṇdō—Barth.^h trans. 'destruction' and derives it from $\sqrt{skand-}$. But all the finite forms of this root show an initial *sc-*,ⁱ implying a palatal vowel in the orig. root. The cognates, Pers. *shikastan* and Skt. *chid-* (*chind-*) also point the same way. So the root was *ski(n)d-*, to break, to destroy. The word is 1/1 mas.

spayaθrahyā—6/1. The word has presented difficulties to the various commentators. It occurs only here and in a Fragment (Wester. 8. a). Barth.^j trans. 'fortune' or 'success' and suggests that the Skt. *śvātrā* is a cognate. This latter word means 'success', 'greatness' or 'strength'.^k The root would be *spi-* (Skt. *śvi-*, *śvā-*, *śū-*), to swell,

a. Jack., AG., §729; Whit., SG., §1103. b. Mac., VG., p. 215.

c. Ibid., p. 252. d. See Barth., Wb. 1693-97. e. Gāthās, p. 446.

f. Wb. 932 (top) and 933, note 14 (under *bav-*). g. Jaek., AG., §855.

h. Wb. 1587. i. Ibid., 1586. j. Wb. 1612-13.

k. Grass., Wb. 1434; the Naigh. explain it as *dhanam*.

to grow great.¹ Mlt.^m follows the rendering of Barth., "but without any assurance". The traditional Pah. is *spāh*,ⁿ army, which is doubtless due to a similarity of sound. Geld. has trans. the phrase *skandō spaya-θrahyā* as 'downfall of power'; Mills^o says 'the blow of destruction' or 'injury causing destruction', while Tiele takes it as "a proper name of an angel of destruction". Kan. takes it as an adj. to **Drujō* and trans. 'destructive'. I prefer the rendering of Barth. and trans. 'success' and 'triumph'.

at—Then; it indicates here 'sequence of time'.^p

**asiitā*—This is 3/1 of the super. of a noun *āsah* (Skt. *āsās*)^q, wish or desire, from √*sāh-* with *ā* (Skt. *ā-sās-*), to wish, to desire. Barth.^r very strangely construes this as 7/1, and trans. 'promised reward'. The Pah. (and, following it, Kan. also) confuses this with the super. of the adj. *āsu* (Skt. *āsū*), swift and trans. 'very quickly'. I would trans., 'the highest yearning' or 'inmost longing'.

yaojantē—3/3 pres. atm. of √*yuj-* (Skt. *yuj-*), to join, to unite.^s It means lit. 'shall unite themselves with', i.e. 'shall attain'.

**ā*—Geld. reads this with the following word. But this is a prep. (accented) and means 'upto'. Reich.^t gives this meaning, but following Barth. trans. 'in' and then adds that it is to be construed with the abl.

**huštōiś*—5/1 of *hušiti* (Skt. *sukṣiti*), blessed abode. Cf. *hušitiś* in Yaa. 29.10. The idea is that the highest longing—the deepest yearning—of the human heart would be to reach the 'Blessed Abode of Mazda'. Note the abl. owing to the *ā*, implying not 'from' but 'upto', as in the Skt. phrase *ā pradānāt*, upto marriage.^u

The close association of *pādas* 4 and 5 make it necessary to construe this verse as two *gāyatrīs*.

yōi—Orig. 1/4, it is used almost adverbially in the sense of 'as' or 'whilst'.

**zaxentē*—Geld. reads *zaxentē*, as also Barth., although the latter trans. as if the verb were atm. Barth.^v takes it as 3/3 pres. paras. of √*hax-* (Skt. *sah-*), to win, to earn. But the form is clearly an intens., and as such cannot be derived as Barth. suggests, and so Barth. has suggested a 'secondary' root *zax-*. This would correspond to Skt. *jah-*, which is actually mentioned as a 'secondary' form of √*hā-*^w (Av. *zā-*),^x to go, to move. And the intens. base of this root would be in Av. *zaza-*

- | | |
|---|---|
| l. Whit., Roots, p. 175-76. | m. EZ., p. 351, ftm. 5. |
| n. Hindōstāni <i>siṭāh</i> , soldier. | o. SBE. 31, p. 34 and Gāthās, p. 446. |
| p. Mac., VG., pp. 216-17 (under <i>ā'd</i>). | q. See Grass., Wb. 186-87. |
| r. Wb. 211 (under <i>a-si'tay</i>). | s. Barth., Wb. 1228-29 (under <i>yaog-</i>). |
| t. AEB., p. 426 (under <i>ā</i>). | u. Whit., SG., §293. c. v. Wb. 1795. |
| w. Whit., Roots, p. 204 (under √1. <i>hā</i>). | x. See Barth., Wb. 1688. |

Skt. *jāhā-*). I construe it thus and trans. 'strive continuously'. It is construed with the loc., just as in the Veda verbs implying 'struggle for' or verbs of motion take the loc. of the goal to be reached.^y An example of the former may be quoted: *Ādityās ca ha vā Angīrasas ca svarge loke 'spardhyanta* (Ait. Br.). As example of the second may be quoted: *sā id Devēsu gacchati* (RV. i. 1. 14). The late S. J. Bulsara^z has suggested that this might be an intens. of √*zan-* (Skt. *jan-*, *jā-*), to be born. This root also can give the intens. base *zaza-* (Skt. *jājā-*).^a Bulsara thinks that this is a categorical mention of the doctrine of reincarnation in the Gāthā. I personally feel that the two loc. words following make it difficult to trans. the intens. as he suggests. In Yas. 62.6 this passage is quoted with some modification: *zaxē būye ... vaṅhāu-ca sravahe*.

vaṅhāu—7/1 neu. of the adj. *vohu*.^b

sravahī—7/1 of *sravah* (Skt. *śravas*), fame, report.^c From √*sru-* (Skt. *śru-*), to hear. Pah. says *nāmīkih* and Nair. says *kīrtih*. The 'good fame' is to be achieved in the eyes of Mazda Ahurā as clearly mentioned in the Yeŋhe-Hātām.

TRANS. OF BARTH. :

Then truly on the (world of) Lie shall come the destruction of delight ; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazdaḥ and of Right.

y. Mac., VG., pp. 324-25.

z. The Religion of Zarathushtra (Bombay, 1938), p. 75.

a. Whit., Roots, p. 52.

b. Reich., AEB., §364.

c. Barth., Wb. 1643-44; also Grass., Wb., 1420.

11. ¹hyaṭ ²tā ³urvātā ⁴saśaθā,
⁵yā ⁶Mazdā ⁷dadāt, ⁸mašyāñhō,
⁹+xviti ¹⁰-cā ¹¹-+ṣnaitī—
¹²hyaṭ ¹³-cā ¹⁴darəgəm ¹⁵drəgvōdəbyō ¹⁶rašō,
¹⁷+savā ¹⁸-cā ¹⁹ašavabyō,—
²⁰aṭ ²¹aipī ²²tāis ²³añhaitī ²⁴uštā.
 (7-9-7; 9-7-9)

11. If ye-understand these Laws,
 which Mazdā hath-ordained, O mortal-men,
 (the Laws of) Happiness and (the Laws of) Pain—
 namely age-long punishment (is) for-the-
 Followers-of-Untruth,
 and upward-progress for-the-Upholders-of-Truth,—
 then through-these (Laws) Illumination shall-come
 nearer (to you).

Free English Rendering :

If ye will only know and learn these Laws,
 Which Mazdā hath ordained for ye, O men,—
 The Laws of Happiness, the Laws of Pain,—
 That Falsehood brings on age-long punishment,
 That Truth leads on to fuller, higher, Life,—
 Upon all such the Light Divine shall dawn.

Text: 9-11. Geld. has x^viti-cā ṣnaitī; it is best to have the whole as a comp. with tmesis. 17. So Barth. and H. 1; Geld. and all others read savā.—
 Trans.: 12-13. Lit., 'and¹³ which¹² (are)'. 23. Lit., 'shall be'.

hyaṭ—Here it introduces a condition and is best trans. by 'if'. The verb with it is usually in the subj., but sometimes (as here) also in the indicative.^a

tā—2/3 neu. (Skt. *tā*, *tāni*). The Pah. and Nair. construe this as 2/2 mas. Indeed the du. would suit the context here better, but *urvātā* is neu., not mas.

urvātā—2/3 neu. This word means 'law' or 'ordinance'; Skt. *vrata* is the same word, and in the RV. it is also neu., as in *āryā vrata* (x. 65.11) in the sense of 'the Laws of the Āryas'.^b Barth.^c says that the Grk. *rhētōn*, specified or settled, is also cognate. The variant *urvata* is also found in Yas. 31.8 in the sense of 'what is fixed' (Bestimmung).^d The Skt. *vrata* is derived from √*vṛ-* (Av. *var-*), to choose, to will. The change of the initial Skt. *vr-* to *urv-* is due to metathesis.^e

saśaθā—2/3 pres. paras. of √*sak-* (Skt. *śak-*), to grasp, to understand.^f In Skt. the desider. base *śikṣa-* (Av. *sixša-*) "has won a so independent use and value that it might well have been treated as a separate root".^g The orig. √*sak-* belongs to the 4th or *yā-* class and the resulting *-kya-* changes to *-ša-* in Av.^h

dadāt—3/1 aor. pars. of √*dā-* (Skt. *dhā-*), to ordain.

mašyāñhō—All agree in taking this as 8/3, but the Pah. construes as if it were 4/3 and Nair. says *manuṣyebhyaḥ*.

+*xviti*-+*cā*-+*ṣnaitī*—This is a loose type of *dvandva-* comp., each member being a du. (2/2).ⁱ This *pāda* should have seven syllables and so *xviti-* is to be pronounced trisyllabic as *x^vu-i-ti-*.

+*xviti-*—2/2 fem. The meaning is 'happiness'. Barth.^j derives it as orig. *hu-iti-*, from √*i-* (Skt. *i-*), to go. The word therefore means lit., 'welfare'.

-+*ṣnaitī*—2/2 fem. This is the antithesis of *xviti* and has been trans. 'pain' or 'misery'. Mills^k trans. 'sorrow' and as an alternative he suggests translating these two as 'prosperity and adversity'. Barth.^l derives it from √*in-* (Skt. *in-*, *inv-*), to overcome, to press upon. The root also gives the word *aēnah* (Skt. *énaś*), offence or sin. Barth. also quotes Būn. 30.19 ff. where it is said that at the Last Judgment a stream of molten metal shall flow over all like a river, through which all will have to pass, and that the righteous shall feel as if

a. Reich., AEB., p. 479 (under 2. *yaṭ*). b. Grass., Wb. 1361-62.
 c. Wb. 1543. d. See Barth., Wb. 1535. e. Jack., AG., §191.
 f. Barth., Wb., 1552-53. g. Whit., Roots, p. 169.
 h. Reich., AEB., §174.5. i. Barth., Wb. 367, note 3 (under *intay-*).
 j. Wb. 1880. k. SBE, 31, p. 35, ftns. 4-5. l. Wb. 367.

walking through 'warm milk', but that the wicked shall feel the full heat of the molten metal. This word is found again in Ven. 18.61 in the form *inti-*, where it is used as a cognate nom., *inti inaoiti*. I would like to suggest that the word was orig. *an-iti-*, lit., 'not gone', i. e. not having reached the goal.^m

hyaṭ-cā—This can best be trans. 'namely'.

daragām—Adj. 1/1 neu., Skt. *dīrgham*. The idea of this adj. is definitely 'long-continued' (in time); and in the Gāthās the word *never* implies 'eternity'. Yet Barth.ⁿ expressly states that it implies 'eternal'. Taking it in his way would not agree at all with the previous verse (10), where the 'turning point' in the lives even of 'sinners' is clearly mentioned. Zoroastrianism promises salvation ultimately even to the sinner, when once he returns into the Path of Aša.

drəgvōdəbyō—4/3 of *drəgvant*.

rašō—1/1 neu. Barth.^o says that the word means 'injury' or 'punishment' and that the Vedic *raṅśas*, injury, is cognate. Probably also *raṅśas*, demon, orig. meant 'injurious', or 'harmful'. Both these Vedic words are from $\sqrt{rakṣ-}$ (Av. *raš-*), to harm, to injure. In Av. only one finite form of this root (*rāšayente*) is quoted by Barth. from Yt. 10 (Mīhr). 21. From the Veda also only one finite form is quotable (*mā...rakṣīh*) from AV. v. 7.1. Hence Whit.^p has thought the evidence as being "too weak to accept" a $\sqrt{rakṣ-}$, to injure. But Grass.^q definitely admits this root as the base of *raṅśas* in both the senses of 'evil spirit' and 'injury'.

^r*savā*—This is the emendation by Barth., noted by Geld. also as a v. l. from ms. H.1; Geld. himself and the others read *sava-*. The word is construed by Barth. as 1/1 fem. The Skt. cognate *śavas* is neu. and I would therefore prefer to take the word here as 1/3 neu. of *savah-*, from the thematic base *sava-*. It is derived from $\sqrt{su-}$ (Skt. *śū-*, *śvi-*, *śvā-*), to swell, to grow, to prosper; and hence the meaning of the word is 'prosperity' or 'happiness' or 'progress'.

ašavabyō—4/3 of *ašvan*, possessor of *aša*, follower of Truth.

aipi.. aṅhaiti—3/1 pres. subj. paras. of $\sqrt{ah-}$ with *aipi* (Skt. *api-as-*), to come near, to belong to. Cf. RV. viii. 32.7; 47.8. The *upasarga aipi* in Skt. is usually construed with the loc. and once with the dat.^r Barth.,^r however, takes *aipi-tāiš* together as a sort of compound adv. and trans. 'hereafter', lit. 'subsequent to these'. He says that the *aipi*

m. In Skt. the word *an-ita* is found used in the sense of 'destitute'; see M.-W., SD., p. 29, col. 2. n. Gāthās, p. 17, note 9. o. Wb. 1516.

p. Roots, p. 134. q. Wb. 1131. r. Grass. Wb. 1131. s. Grass., Wb. 146.

t. Wb., 84. Evidently he relies on the traditional rendering, Pah. *paš āšān*, Nair. *pašcāt tebhyah*.

may be joined to the ins. plu. *tāiš* as here, or to the sg. *tā* as in Ven. 9.46; and these are the only two instances he quotes. This seems plausible enough and makes good sense, still I feel that construing *aipi* with the ins. is not quite correct syntactically.^t

tāiš—This is 3/3 of the dem. pron. *ta-*. It is difficult to construe this satisfactorily. Kan.^u suggests that the pron. refers to *savā* (which he takes as plu.) and he accordingly trans. 'through these'. Mills^v thinks that *aipi tāiš* is used "perhaps in the sense of 'in addition to these things'". Even here the ins. in place of the loc. is a difficulty, I would like to avoid these difficulties of syntax by taking the ins. plu. *tāiš* in the natural sense as ins. plu. as Kan. does, but unlike him I think the pron. refers to *urvatā*.

uštā—Mills trans. 'salvation'; Kan. says 'happiness'. Barth. takes *aṅhaiti uštā* as a phrase and trans. 'it shall be well'. I take it to be a noun 1/1 fem., and I derive the word from $\sqrt{vah-}$, *ušt-*, to shine, to illumine. The Skt. $\sqrt{vas-}$, *uṣ-*, to shine, to illumine, is cognate.^w In Av. the word means orig. 'illumination', as in Yas. 43.1. Hence I think Mills is not far out when he trans. 'salvation', but I prefer to retain its orig. meaning 'illumination'.

TRANS. OF BARTH. :

If, O ye mortals, ye mark those commandments which Mazdāh hath ordained—of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right—then hereafter shall it be well.

t. See Reich., AEB., §523; he mentions the ins. also, because he follows Barth. in all respects. For the Skt. usage of *api* see Whit., SG., §1126.

u. GbM., p. 33. v. Gāthās, p. 448. w. See Grass., Wb. 1229-30.

1. tā V³ urvātā marəntō
 aguštā vacā s⁷ng⁶hāmāhī,
 aēibyō yōi urvātāis Drujō
 Aśahyā gaēθā¹³ vīmərəṅcaitē;
 aṭ -cīṭ aēibyō vahištā,
 yōi zarazdā aṅhən Mazdāi.

(7-9; 7-9; 7-9)

1. Remembering these Your Laws
 do-we-proclaim the Message, unheeded (hitherto),
 to those who, through-the-lures of the False-One,
 destroy the world of Truth;
 but -especially (is it) best-of-all for those,
 who have offered-up-(their)-hearts to Mazdā.

Free English Rendering :

Mindful of these Your Laws of Bliss and Pain,
 Your Message I'll proclaim, unheeded long,
 For those who by the Tempter False are lured
 To bring destruction on the World of Truth;
 But 'tis worth hearing specially by those,
 Whose hearts are dedicated to the Lord.

Trans. : 6. Lit., 'words'; 2/3. 10. Lit., 'through the teachings (or laws)'; 3/3.
 13. Orig. plu. 20-21. Lit., 'are²¹ heartily-devoted²⁰', thus Mills (SBE. 31, p. 40).

172

This Hā has been translated and annotated by Jackson under the title "A Hymn of Zoroaster".^a Barth.^b says that the first six verses form a sort of introduction to the main theme. Andreas and J. Wackernagel have done this Hā in the *Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1911.

tā...urvātā—Mills^c notes the obvious connection with the last verse of the preceding Hā (Yas. 30.11). He also remarks that this Hā descends "from the more general to the particular and from the doctrinal to the practical".

V³—Kan. seems to take it as applying to the people addressed, the *mašyānhō* of Yas. 30.11. Mills^d seems to think that the pron. refers to Ahura and the Aməša Spəntā, for he trans. "You" (with a capital-Y.). Barth.^e also takes it similarly, and I am inclined to agree with them both.

marəntō—1/3 mas. pres. pt. paras. of √mar- (Skt. *smṛ-*), to remember. Barth.^f trans. 'mindful', i.e. 'bearing in mind' or 'remembering'.

aguštā—2/3 neu. ppt. of √guš-, to listen, with the neg. prefix *a-* added. Mills^g quotes Roth's 'heard unwillingly', and so trans. 'unheard (with faith)'. Barth.^h renders 'unpleasant (widrig) to hear'. Jack.ⁱ trans. 'unheeded', and adds that "the idea, quite like the Biblical, is that of giving ear and heeding the law". He also draws attention to the contrast between √guš- and √sru- and quotes *nū gušōdūm nū sraotā* (Yas. 45.1), where the contrast is clearly brought out. Cf. also Yas. 29.8. Most scholars construe this word with *aēibyō*, entirely ignoring the meter. But Kan. trans. this *pāda* as independent, as it should be. The *marəntō* (heeding) and *aguštā* (unheeded) are contrasted, and herein lies the claim of the Prophet to teach, for He has heeded the Teaching of the Lord while the others have not.

vacā—2/3 neu.; Skt. *vacāmsi*.

s⁷ng⁶hāmāhī—1/3 pres. paras of √sṅh- (Skt. *śams-*) to teach, to proclaim. Note the ending -mahī, which is the same as the Vedic -masi.^j The plu. is also noteworthy. The Prophet is speaking authoritatively with all the Divine Hierarchy at his back.

aēibyō—4/3 of the dem. pron. *a-*; Skt. *ebhyaḥ*. The dat. is used with verbs of 'proclaiming' or 'teaching'.^k

urvātāis Drujō—Kan. has trans. correctly, 'teachings of Untruth', which he explains further as 'lures' or 'temptations'. Of course the

a. Stuttgart, 1888. b. Gāthās, pp. 24 ff. c. SBE. 31, p. 36.
 d. See Gāthās, p. 52. e. Gāthās, p. 26, note 1. f. Wb. 1142 (bottom).
 g. SBE. 31, p. 40, fn. 1. h. Wb. 49. i. HZ, p. 21. j. Whit., SG., §548. a.
 k. Reich., AEb., §453; also Mac., VG., §200, A. 1. c (p. 310).

'teachings of Untruth' usually take the shape of temptations. Cf. Yas. 30.6.

gaēθā—Mills, thinking of nomadic tribes who troubled the agricultural following of Z., trans. the word as 'settlement'. This was the belief among the older scholars that Z. taught agriculture and settled life to the wandering and marauding nomads of Irān. But *gaēθā* in Av. definitely means 'life', or 'world' and indicates definitely the physical world of life,¹ as contrasted with the spiritual world. Sometimes it is specifically defined as *astvaitī*, corporeal (lit., 'possessing bones'). In Pah. we get *gētīk* and *mēnōk* as the contrasting names of these two worlds. The form is 2/3 and the word is fem. 'derived from √*ji-* (Skt. *jīv-*), to live.

vimərəncaitē—3/3 pres. ātm. of √*marək-* (Skt. *mṛc-*), with *vī-*, to destroy.^m The root belongs to the 7th (*rudh-*) class, but, as Jack.ⁿ has noted, the base *mərənc-* has "practically become stereotyped as a root" and is conjugated in the 1st (or *a-*) class. Here, however, we have the form of the 7th class, as the 3/3 ātm. ending *-atē* (from **-ntē*) shows. This root is most probably connected with √*mar-* (Skt. *mṛ-*), to die, and *marək-* (Skt. *mṛc-*) is a "secondary extension" of it, as also the Skt. √*mṛch-*, to perish.^o In RV. viii. 56.9 we get the root-noun *mīc-* (fem.) in the sense of 'injury'.^p The words of this *pāda* are repeated, with slight changes, in Ven. viii. 21.

at-—Here it shows a contrast and may be trans. best as 'but'.

-cī-—This emphatic particle is used as implying that the statement is somewhat startling and unexpected.^q I would therefore trans. it by 'especially'.

vahištā—1/3 neu. Kan. takes it almost as an adv. and trans. 'best of all'.

zarəzdā—Barth.^r reads *zraz*^o and construes as 1/3 mas. of *°dā*. He derives it as *zarəz-dā*, and explains *zarəz-* as derived from Aryan **srad-*, (Skt. *śrad-*), with a cross-influence from *zərad-* (Skt. *hṛd-*), heart.^s Meter requires the four-syllabic form *zarəzdā*.

aṇhən—3/3 pres. subj. paras. of √*ah-*.^t Note the penult. position of the verb here.^u

TRANS. OF BARTH. :

Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazdāh.

l. Barth., Wb. 476-79. m. Ibid., 1145-46; also Whit., Roots, p. 125.

n. AG., §563. o. Whit., Roots, loc. cit. p. Grass., Wb. 1057.

q. Mac., V.G., p. 230 (bottom). r. Wb. 1702.

s. Barth., Wb. 1692; see also verse 12 below, where *zərad-* is found.

t. Jack., AG., §534. u. Barth., Wb. 275 (middle).

2. ¹ yezi ² āis ³ nōit ⁴ urvānē
⁵ advā ⁶ aibi ⁷ -dərəštā ⁸ vax'yā,
⁹ at ¹⁰ vā ¹¹ vīspōng ¹² āyōi;—
¹³ yaθā ¹⁴ Ratūm ¹⁵ Ahurō ¹⁶ vaēdā,
¹⁷ Mazdā ¹⁸ ayā ¹⁹ āsyā,
²⁰ yā ²¹ Ašāt ²² hacā ²³ jvāmahī.

(7-9; 7-9; 7-9)

2. Since, because-of-these (lures), for the choice
 (there is) not
 the better path clear- in-sight,
 therefore, to ye all am-I-come;—
 as Teacher (whom) Ahura has-appointed,
 (whom) amidst-both-these parties Mazdā (hath sent),
 so-that we-may-live in-accord-with Aša.

Free English Rendering :

Deluded by these lures, ye see not clear
 The higher Path, that should become your choice,
 So to ye all, sent by Ahūrā, I
 Am come as Teacher; Mazdā hath ordained
 That I should teach both parties how to live
 Their lives in best accord with Aša's Law.

Trans. : 2. Orig. 3/3. 4. Orig. 4/1, aor. pt.; lit., 'for choosing'. 7. Lit., 'is seen'. 10-11. Orig. 2/3. 16. Lit., 'has known'; cf. Yas. 29.8. 20. Lit., 'by which'. 21. Orig. 5/1.

yezī—It is here used as the correlative of *aī*, the two meaning 'since...therefore'. This word indicates the condition preceding another event happening.^a Barth.^b regards this *yezī* of the Gāthā as different from the *yezī* of Later Av., because he thinks there is a difference in their significance and usage.^c But I think this distinction is more imaginary than real.

āiś—Orig. 3/3 of the dem. pron. *a-*. Mills is rather vague when he trans. 'by this means'. Barth.^d construes this as an adv. and trans. 'for that reason' and explains, "because there are two sorts of rules" (i.e., those for Ahura-worshippers and those for Daēva-worshippers). Jack.^e says that this pron. refers to the *urvātāiś Drujō* of the preceding verse. This would certainly make better sense. Note also 'the ins. of reason'.

urvānē—Mills^f construes this as 7/1 and trans. 'in the soul' and remarks that "the form is unusually full" (i.e., it is a strong form where we usually expect a weak one *urun-*). Barth.^g takes this as dat. inf. of $\sqrt{var-}$ (Skt. *vr-*) to choose. Mlt.^h takes it as 4/1 of *urvan*, soul. I think it better to trans. the word lit. 'for the choosing (or choice)' taking the word as aor. pt. 4/1. In Skt. we get this as *vrāṇā*.ⁱ See note on *Gōuš-Urvā* in Yas. 29.1. Note also that this aor. pt. is ātm.

advā^ā—Mills^j trans. 'indubitable truths' and hazards the guess that it may stand perhaps for *advayā*^ā. Barth.^k takes this as 1/1 of *advan* (Skt. *adhvan*), path, which seems quite correct.

aibi-darāštā—Mills construes this as a verb. Barth.^l takes this as 7/1 of a fem. noun *darāšti-* (Skt. *darṣṭi-*). The loc. sg. ending would give the final syllable *-āi*, which in the earlier language (both Av. and Skt.) would be *-ā* (Vedic *-ā*).^m Barth. trans. 'in sight' (vor Augen). The force of the *aibi* (Skt. *abhi*) here is 'face to face',ⁿ hence 'clear'. I prefer to construe this as 3/1 aor. ātm. used as pass.

vax'yā^ā—1/1 adj., compar. of *vohu*; better.

vā^ā—2/3 of the enc. pron. 2nd pers. plu. Skt. *vah*. Note accus. with verb of motion.

vīspāng—2/3 mas. Jack.^o notes here that "Zoroaster wishes that one and all should receive the blessed doctrines".

a. Reich., AEB., §§790 ff.

b. Wb. 1293.

c. Wb. 1293-97, particularly 1297, note 6.

d. Wb., 308; also Gāthās, p. 2^b, note 2.

e. HZ., p. 23.

f. Gāthās, p. 450.

g. Wb. 1544.

h. EZ., p. 351.

i. Grass., Wb. 1322; it occurs only once in RV. i. 61.10; Grass. gives it under $\sqrt{vr-}$, to surround; but the forms of this and of $\sqrt{vr-}$, to choose, are overlapping.

j. SBE. 31, p. 40, fn. 4.

k. Wb. 62.

l. Wb. 91.

m. Reich., AEB., §329; also Whit., SG., §340 f.

n. Grass., Wb. 82.

o. HZ., p. 23.

āyōi—1/1 pres. ātm. of $\sqrt{i-}$ with *ā* (Skt. *ā-* $\sqrt{i-}$), to come over. Barth.^p says that the form is orig. *ā-iyōi* (Skt. *ā-īye*). Note the ātm. Grass.^q takes *īye* as intens. (RV. ii. 17.7) and trans. 'hurry up to'.

Ratūm—2/1. Note that *Ratūš* (nom.) might have been expected, but owing to 'contamination'^r we get the accus.

Ahurō vaēdā—This is a clear echo of *aēm Mōi idā vistō* of Yas. 29.6. Here Z. definitely announces Himself as the Prophet of Ahura.

Mazdā^ā—This word belongs metrically to *pāda* 5; a verb like *vaēdā* will have to be supplied.

āsyā^ā—7/2 mas. The word means 'party' and Skt. *aṃśa*, which also means 'party' in the Veda,^s is cognate. Of course these 'two parties' are the followers of the Two Spirits. Barth.^t remarks also upon the du., but apparently he takes this as 6/2. The senses of gen. and loc. overlap here, and the word may be construed as either.

hacā—This postposition is always construed in the Av. with the abl., and here it is definitely used in the sense of 'in accord with'.^u The Skt. *sacā* (orig. 3/1 of *sac-*) means 'accompanied by'. As a prep. this is construed in Skt. with the loc.^v

jvāmahi—1/3 pres. subj. paras. of $\sqrt{ji-}$ (Skt. *jī-*), to live.^w Note the dropping of the orig. *ī* when followed by *v*; the Skt. form is *jīvāmahi*.^x

TRANS. OF BARTH. :

If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.

p. Wb. 150 (top, under 1. *ay-*) and 154, note 22.

q. Wb. 200-01.

r. Jack., (HZ., p. 23) calls this "a concise expression arising from the incorporation into the relative sentence".

s. Grass., Wb. 1.

t. Wb. 361.

u. Barth., Wb. 1751 (middle); also Reich., AEB., §549.

v. Grass., Wb. 1448.

w. Barth., Wb. 502 (under 1. *gay-*).

x. Grund. I, 268.17 (p. 155).

3. yām¹ dā² mainyū³ Aθrā⁴ -cā.⁵
 Aśā⁶ -cā⁷ cōiš⁸ rānōibyā⁹ xšnūtəm,¹⁰
 hyat¹¹ urvatəm¹² †cazdōηhvadōbyō,¹³
 tat¹⁴ nō,¹⁵ Mazdā,¹⁶ vīdvanōi¹⁷ vaocā¹⁸
 hizvā¹⁹ †wahyā²⁰ āhō,²¹
 yā²² jvantō²³ vīspōng²⁴ vāurayā,²⁵

(7-9-7; 9-7-9)

3. What¹ Thou-bestowest² through-(Thy)-spiritual³ Fire⁴
 and⁷ the Bliss¹⁰ (attainable) through Aśā⁶ Thou-hast-
 promised⁸ to both parties,⁹
 (and) what¹¹ the Law¹² (is) for-(those)-rich-in-
 discernment,¹³
 that¹⁴ unto-us,¹⁵ O Mazdā,¹⁶ declare¹⁸ for-(our)-
 enlightenment,¹⁷
 with words¹⁹ from-Thine²⁰ Own²¹ mouth,
 so-that²² I-may-ever-convert²⁵ all²⁴ the living²³
 (into the Right Path).

Free English Rendering :

What Thou hast through the Inner Fire disclosed,
 The Bliss through Aśā promised to us all,
 The Law Divine for the discerning soul ;—
 All that to us, O Mazdā, clear explain,
 In words of inspiration from Thy mouth,
 To help us to convert all living men.

Text: 13. So Andreas; Geld, has *cazdōηhvadōbyō*.

Trans.: 5. -cā omitted. 8. Lit., 'Thou hast awarded'. 19. Lit., 'with tongue'.

20. Orig. 6/1. 22. Lit., 'by which'. 23. Lit., 'ever cause to turn'.

The first two *pādas* of this verse are reproduced with slight changes in Gāθā Vohū-Xšaθra—Yas. 51.9.

yām xšnūtəm rānōibyā dā
 †wā Aθrā suxrā, Mazdā.

yām—Kan. omits this word in his trans. This is 2/1 fem. because *xšnūtəm* is fem.

dā—See Yas. 28.7.

mainyū—Kan. takes this as 8/1 and as an epithet of *Mazdā*. In this he has followed the Gāthās of Mills. But in the SBE., Mills^a construes it as 3/1 and adds a note: "Most striking is the use of *mainyū*. It is 'the Spirit' God. It is 'His Spirit'." Barth. trans. 'through the (holy) Spirit'. But Kan.^b in a ftn. suggests that it may be taken as an adj. to *Aθrā*, and trans. 'through the Spiritual Fire'. This is an excellent suggestion, and I am inclined to accept it. My main reason for doing so is the -cā in this *pāda* and the other -cā in the next one.

Aθrā—Very strangely Kan. trans. 'zeal'. It of course refers to the Divine Inner Fire in the hearts of all mankind. It may be noted that the *Ātar* (*Aθra*) is the one Yazata of Later Av., besides Səraoša, who is mentioned by name in the Gāθās. Indeed, Z. chose Fire as the outward symbol of His Faith. The form here is 3/1. The word is connected with Skt. *Atharvan* and also with *A'tri*. In one place in the RV. (ii. 8.5) *A'tri* and *Agni* are mentioned together and Sāyana (the commentator on the RV.) explains the former word as *śatrūnām annānām vā bhakṣakam*, evidently deriving it from √*ad-*, to eat. The word *A'tri* (also *Ātar*) means lit., 'devourer' or 'consumer'. In the RV. we also find *atrá* in this sense, but it has been used for demons.^c

Aśā—3/1. Aśa-Vahišta (later Ardi-behešt) has become in later theology the 'Guardian Angel of Fire'. Nair. has drawn attention to this by saying: *Aśa Vahištam ca Agnipatim*.

cōiš—Barth.^d takes it as 2/1 impft. of √*kiš-*, *kaēš-*, to teach, or to promise. Kan. trans. 'thou hast bestowed'. I am inclined to take this as 2/1 s-aor. of √*ci-*, (Skt. *ci-*).^e In Veda the strong aor. (or impft. base of this verb is *a-ce-*^f which is clearly *cōi-* in the Gāθā. The orig. sense of the root is 'to arrange', 'to sort out'. Hence there is a secondary sense of 'to set apart', 'to decide'. There is also another √*ci-*, (Skt. *ci-*), to observe, to examine. The secondary senses of both these roots would tend to overlap.^g I trans. 'Thou hast awarded' (lit., 'set aside').

a. SBE. 31, p. 41, ftn. 4. b. GbM., p. 35, ftn. c. Grass., Wb. 31.

d. Wb. 430 (top under 2. *kaēš-*). e. See Barth., Wb. 441 (under 1. *kaē*).

f. Grass., Wb. 415; also Whit., Roots, pp. 46-47. g. Whit., Roots, loc. cit.

rānōibyā—4/2 of *rāna*. This word has caused a good deal of discussion among scholars. The older scholars equated the word with the Vedic *arāṇi* (the two fire-sticks). Mills^h thinks that the word means 'the two battling (sides)' and that "the fighters might describe the two rubbing sticks". But he is, nevertheless, doubtful if the word is really a du. Jackⁱ, taking his stand upon an article by Geld^j, says that the word refers to "Ormazd's two allies joined in carrying out his will, or who help him in his final judgment of good and evil. Of these the Fire is always one in the Gāthās, the other member may be different". Jack also refers to other Gāthā passages where the word occurs and also gives an account of the Judges who dispense retribution to the evil at the Cinvat-Bridge. He also refers to the *Pāyū-θwōrāštāra* of Yas. 57.2 as supporting his argument.^k Mills has some very strong, but very correct, criticism to offer upon this view of Jack. He^l says: "it is contrary to usage for the names of two personalities, coupled historically together in dual form, to vary, like those which are now proposed, now 'the Fire and the Spirit', and now, in the Gāthās themselves, again, 'the Fire and the *ayah xīusta*'... After generations one of the pair might have possibly become superseded, but not within a few years or contemporaneously". Mills also draws attention to the very complex 'form of the sentence' as Jack explains it. I think that the criticism of Mills is perfectly justified, and therefore I do not accept the view of Jack. Barthⁿ trans. 'the two factions',^o viz., 'believers and unbelievers' and notes that in all the other Gāthā passages where this word occurs (Yas. 31.19; 43.12; 47.6 and 51.9) it is always in the du. He compares the Skt. *raṇa*.^p It is from $\sqrt{ran-}$ (Skt. *ran-*, *raṇ-*), to take pleasure. The Skt. $\sqrt{ram-}$ (*lam-*) is probably a variant.^q We get the form *ranyāthaḥ* (2/2 pres.) used of the Aśvins in RV. i. 112.18.^r The derivative *raṇa* meant orig. 'pleasure' or 'joy';^s and later on it came to mean 'fight' with perhaps the implication of "the stern joy that warriors feel",^t 'the joy of battle'.^u Other derivatives from this root are *rānya*, pleasant, and *rānyan*, agreeable, which last is found in RV. v. 44.10 and is explained by Sāyaṇa as *ramaṇīyaḥ*. Another derivative *rāndrya* is also found in RV. vi. 23.6 which is explained similarly by Sāyaṇa.^v

h. SBE. 31, p. 41, ftn. 5. i. HZ. pp. 24-26.

j. In Bezenbergers Beitrage, xiv, pp. 15 ff.

k. But I do not agree with his rendering of that passage from Yas. 57.

l. Gāthās, p. 451. m. See Yas. 51. 9. n. Wb. 1523.

o. Nair, says *prativādinām*. p. Kan. also quotes the same word, GbM., p. 35, ftn.

q. Whit., Roots, pp. 135-36, 137 and 146. r. Grass., Wb. 1144-45.

s. This is seen in the Guj. *raṇavās*, harem, women's part of the house.

t. Scott, Lady of the Lake, Canto v, stanza 10.

u. Grass., Wb. 1135; also M.-W., SD., p. 863, col. 2 (under 1. *raṇ-*).

v. This last and connected derivatives (showing *-nd-*) are found in Mod. Indo-

Aryan as terms of abuse, applied to those who go in for 'forbidden' joys.

I think the meaning of the word here is clearly 'the two (opposing) parties' as Barth has explained. The idea conveyed by the word *āsyā* of the preceding verse is continued here.

xīnūtəm—2/1 of *xīnut-* fem., which Barth^w trans. as 'reward'. Here, however, the words *Aīā-cā* definitely limit the sense of the word to 'rewards for virtue'. Kan. therefore has trans. 'bliss'. It is derived from $\sqrt{xīnu-}$; cf. *xīnāvīšā* (Yas. 28.1) and *xīnaoīṣan* (Yas. 30.5). In later Av. the word invariably means 'happiness' or 'bliss'.

hyaṭ-—2/1 neu. because *urvata-* is neu.

urvātəm—2/1 of *urvata-*. Geld. mentions a variety of readings. Kan. trans. 'wide', 'extensive' and construes it as an adj. with *xīnūtəm*. Mills^x suggests the trans. 'vow' (Skt. *vrātam*). But elsewhere^y he trans. 'doctrine'. Barth^z trans. 'decision', I think the word is the same as *urvātā* in Yas. 30.11 and 31.1. I therefore trans. 'Law'.

* *cazdōṅhvadēbyō*—I have adopted the spelling of Andreas.^a Geld. needlessly complicates the spelling and reads *cazdōṅhvava*^o; and Barth reads *cazdōṅhava*^o. The form is clearly 4/3 and the meaning is also fairly agreed upon, viz., 'possessed of understanding, or wisdom of discernment'. But the exact derivation is disputed. Barth^b suggests a $\sqrt{kiš-}$, *kaēš-* (Skt. *caḥṣ-*?), to perceive. The idea is the same as that expressed in the phrase of BhG., 13.27—*yaḥ paśyati sa paśyati*. Of course spiritual discernment is meant here. But Barth has not explained clearly the *-dōṅha-* portion. I venture to suggest that a 'double-root' has to be considered here— $\sqrt{caš-dā-}$. I would trans. 'rich in discernment'.

nē—This may be construed as 2/3 or 4/3 or 6/3 of the enc. pron. 1st pers. plu.; Skt. *naḥ*. Any of the three cases might be construed with $\sqrt{vac-}$.

vīdvanōi—Barth^c takes this as a dat. inf. of $\sqrt{vid-}$. In Skt. the derivative *vidvān* from $\sqrt{vid-}$, to know, is found in AV. ix. 14.7 in the sense of 'for knowing'.

āṅhō—5/1 or 6/1 neu. The word is the same as *āṅh-* in Yas. 28.11. The word is found in the Gāthās only twice.^d

jvantō—2/3 of the pres. pt. of $\sqrt{jī-}$, (Skt. *jīv-*), to live. Note the strong form.^e

w. Wb. 560.

x. SBE. 31, p. 41.

y. Gāthās, p. 57.

z. Wb. 1535.

a. He reads (op. cit pp. 9-10) *cizdohvuδβ yo*, in Hebrew characters *ts-x-d-u-u-h-v-d-b-y-u*.

b. Wb. 583; also Zair Wb., pp. 167-68.

c. Wb. 1446.

d. Barth., Wb. 345.

e. Jack., AG., §296.

vāurayā—1/1 redup. aor. opt. ātm. of √*var-* (Skt. *vr-*), to turn. Jack.^f calls this form a “true causative aorist with strengthened reduplication”—orig. **vā-vr-ayā*. These ‘causal aorists’ are made direct from roots, and Whit.^g says “its association with the causative is probably founded on an original intensive character belonging to it as a reduplicated form”. Cf. *vāurōimaidī* in Yas. 28.5. Mills^h adds a note on this *pāda*: “Observe that the religious system contemplated universal proselytism”. Jack.ⁱ also says, “Zoroaster’s religion was active and vigorous, seeking and gaining converts, as we see from many passages in the *Gāthās*”. It may be added here that Zoroastrians in India today are on the whole averse to proselytising; some indeed regard it as positively ‘sinful’ (*adharmi*).

TRANS. OF BARTH. :

What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Aša, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazdāh, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.

f. AG., §652; see also Whit., SG., §856. g. SG., §1046; also Mac., VG., §149 h. SBE, 31, p. 41, fn. 8. i. HZ., p. 27.

4. yadā¹ Ašəm² zəvīm³ aṃhən,⁴
 +Mazdā⁵ +cā⁶ +Ahurā⁷ñhō,
 +aši⁸ -cā⁹ Ārmaiti;¹⁰
 Vahištā¹¹ iśasā¹² Mana¹³ñhā
 maibyō¹⁴ Xšaθrəm¹⁵ aojōnghvat,¹⁶
 yehyā¹⁷ vərədā¹⁸ vanaēmā¹⁹ Drujəm.²⁰

(7-9-7; 9-7-9)

4. When to-(our)-prayer-inclined are Aša,¹
 (and Ye) O Lords-of-Creation and O Lords-of-Life,²
 together with the Holy Ārmaiti;³
 (then) through-the-Best Manō shall-I-⁴seek
 the Mighty Xšaθra for-ourselves,⁵
 through-whose increase we-may-overcome Untruth.⁶

Free English Rendering :

When Aša listens gracious to our call,
 And Ye, O Lords of Matter and of Life,
 When Ārmaiti, the Holy, also hears,
 Then my Best Mind through Vohu Man’ shall strive
 To win the mighty Xšaθra—Strength to Serve,—
 By which grown strong, we vanquish all Untruth.

Text: 5-7. All others read *Mandās-cā Ahurāñhō*. 8. So Andreas; all others read *aši-*.

Trans.: 14. Lit., ‘for myself’.



Ašem—1/1 neu. Note that the word refers to the Holy Immortal whose name is of the *neu.* gender. Geld. has noted that all mss. except three read *ašā* (8/1). Kan.^a very strangely takes the word as equivalent to *aš* (adv.) and trans. 'in full measure'.

zavīm—1/1 neu. Mills^b trans. 'inclined to my appeal' and Kan.^c seems to agree, for he says, 'gracious'. Jack.^d says it is the *Gāθā* form of the adj. *zaoya*, strong, mighty. He also notes that though sg. the word has to be construed with all the other Divine Beings mentioned in this verse. Barth.^e gives the trans. 'invocandus', i.e. one who is worthy to be invoked, and gives the orig. stem as *zaoya*. The Skt. word *havya* is used similarly in the Veda.^f See note on *zavēng* in Yas. 28.3 and on *zavištayāñhō* in Yas. 28.9. I trans. rather freely, 'inclined to (our) prayer'.

añhan—3/3 pres. subj. paras. of $\sqrt{ah-}$ (Skt. *as-*).^g The plu. has been used because of the many subjects mentioned.

**Mazdās+ca+Ahurāñho*—I take the whole as a comp. with the *-cā* inserted by tmesis. This 8/3 form occurs only here and in Yas. 30.9. Barth.^h construes as 8/3 there and as 1/1 and 1/3 here. He trans. 'Mazdāh and the other Ahuras'. On this Mlt.ⁱ remarks: "Provided that we limit the Ahuras to Mazdāh and the Six, with the other Gathic abstractions of the same class, we do not compromise Zarathustra's unmistakable monotheism". I prefer to take this here also as 8/3 as in Yas. 30.9. Jack.^j takes this to be an 'appeallative in force' and adds that "the concept was later expressed under the Amesha Spentas; here even more than that is meant, it is the heavenly host—the name of..... Ahura Mazda predominating and including in itself all others". He also points out how in the RV. the plu. *Rudrāḥ* is used to include both Rudra and his offspring, the Maruts.^k Mills^l says that this is "addressing all the Bountiful Immortals and with the striking title of Ahuras of Mazda". Andreas trans. simply 'the (other) wise Lords', evidently taking *Mazdās-* as an adj., 'wise'. I am convinced that this phrase in the plu. can only mean the Heptad of Ahura-Mazdā and the Aməšā-Spəntā and that it could include none besides. The Six are the six emanations or 'Rays' from the Supreme. The voc. joined on to the nom. and another case is not an unfamiliar construction either in the Veda or in the Av.^m

aši-cā Ārmaiti—All texts read *aši-*, with a *short* final and neither Wester. nor Geld. have given the reading I have adopted. Only

a. GbM. p. 36, ftn. b. SBE. 31., p. 42. c. Loc. cit. d. HZ., p. 28.
e. Wb. 1655-56. f. Grass., Wb. 1656. g. Jack., AG., §534.
h. Wb. 292 (middle). i. EZ., p. 352, ftn. 2. j. HZ., p. 28.
k. See also Grass., Wb. 1174. l. SBE. 31, p. 37. m. See Yas 28, 3, 9 etc.

Andreas in his Urtext suggests the long final *-ī*.ⁿ I have preferred the long final in order to keep up the uniformity of *Gāθā* spelling. Barth.^o construes this as a *dvandva*-comp., in which case the long final would be even more necessary. In doing so Barth. has relied upon a later Text, Yt. 17 (Aši).16, which says: *pita te* (sc. *Ašōi*) *yō Ahurō Mazdā, māta Ārmaiti* *Spənta*. Mills^p strongly objects to taking proper names combined as a *dvandva*-comp. He also says that the Aši Yt. is a very much later Av. Text and that it should not influence the trans. of a *Gāθā* verse. He suggests that *aši* might be an adj. and he trans. 'Ārmaiti the blest'.^q Kan. takes both the words as abstract nouns, and construing both as 3/1 trans. 'with righteousness and humility' I am inclined to take the suggestion of Mills and to construe *aši* as 3/1 adj. fem. This would also explain the single *-cā* in this *pāda*. I take *aši* as the fem. of *ašya-*, an adj. frequently used for Sraoša. Barth.^r asserts that this mas. adj. alone is used for Sraoša, but that is no reason why the fem. form should not be used for fem. Divinities.

Vahištā...Manahā—3/1. The implication is double here: the best (human) mind as well as (Vohu) Manō, the Best. Barth. construes these words as voc., Andreas takes them with Ārmaiti.

išasā—Kan. trans. 'I desire', and Jack. says 'I implore', while Andreas trans. 'I shall strive for'. All these construe the word as 1/1 pres. paras. of $\sqrt{iš-}$ (Skt. *iṣ-*, *icch-*), to long for, to strive after. Barth.^s however, construes this as 2/1 pres. imper. paras. of the same root. But elsewhere^t he takes it as the others do. He points out that the *-sa-* is the orig. I.-E. *vikaraṇa* **-sko-*, building up 'incohative' forms preserved in the Skt. roots in *-cch* and in Grk. and Lat. roots in *-skō* and *-scō*.

Xšaθram—2/1. Here too there is a double implication: Strength for Service of Humanity and the Holy Immortal Xšaθra. Cf. Yas. 28.3 where practically the same wish is expressed.

varədā—3/1 of *varəd-*, fem., increase or growth.^u In the RV. *vr̥dh-*, fem., is found in the same sense.^v

vanaēmā—1/3 pres. opt. paras. of $\sqrt{van-}$ (Skt. *van-*), to overcome, to win.

TRANS. OF BARTH.:

If Aša is to be invoked and Mazdāh and the other Ahuras and Aši and Armaiti, do thou seek for me, O Vohu Manah, the mighty Dominion, by the increase of which we might vanquish the life.

n. Op. cit., p. 18; as usual he reads *urti*. o. Wb. 242 (bottom).
p. 'Athās, p. 452. q. But in SBE. 31, p. 42, he takes the word as an abstract noun.
r. Wb. 264-65. s. Wb. 28 (bottom). t. Grund. I, §135.7 (p. 70).
u. Barth., Wb. 1420. v. Grass Wb. 1342.

5. ¹taṭ ²mōi ³vīcidāyī ⁴vaocā,
⁵hyaṭ ⁶mōi ⁷Aša ⁸dātā ⁹vahyō;
¹⁰vīduyē ¹¹Vohū ¹²Manaḥhā
¹³+mōn [-cā-] ¹⁴+daidyāi ¹⁵yehyā ¹⁶mā ¹⁷ərəšiš;
¹⁹tā ²⁰-cīt, ²¹Mazdā ²²Ahurā,
²³yā ²⁴nōit ²⁵vā ²⁶aḥaṭ ²⁷aḥaitī ²⁸vā,

(7-9; 8-8; 7-9)

5. Declare that unto-me that-I-may-decide,
 what through-Aša Thou-hast-ordained (as)
 the-better for me (to follow);
 (declare) through-Vohu Manō that-I-may-know
 [and] feel-exalted in-whatever good (befalls) me;
 all -these (good things), O Mazdā Ahura,
 whether they do not come or do come (unto me).

Free English Rendering :

That I the better way might choose, reveal,
 What in accord with Truth Thou hast ordained;
 Reveal to me through Love, through Vohu Man',
 That I might be uplifted and be sure,
 Whatever comes at Thy Command is best
 For me—whether reward or otherwise.

Text: 15. All read this word separate from the *mōn-cā*.

Trans.: 3. Dat. inf. 8. Lit., '(Thou art) the Ordainer'. 10. Dat. inf. 13, 15. Dat. inf. 16. Orig. 6/1. 23. Lit., 'which'; orig. plu. 26-27. Lit., 'is' or 'happens'.

vīcidyāi—Dat. inf. of $\sqrt{ci-}$, with *vī* (Skt. *vī-√ci-*), to decide. Cf. *vīciṭahyā* in Yas. 30.2 and *vīcirō*, in Yas. 29.4. Kan. trans. 'for choosing'. Barth.^a trans. 'for deciding'.

vaocā—2/1 redup. aor. imper. paras. of $\sqrt{vac-}$ (Skt. *vac-*).^b The redup. is *va-vac-*, *va-uc-*, *vaoc-*. This redup. base *voc-* is also found in Skt., and Whit.^c thinks that it is "probably the result of reduplication", and then the *-a* of the *a*-aor. is added both in Av. and in Skt.

Aša—Barth. construes as 8/1 which I think is not quite necessary. It is better to take it as 3/1 as Jack.^d does. He adds that "Aša here as elsewhere is Ahuramazda's instrument".

dātā—This word has been construed most variously. Kan. takes it as 2/3 neu. of *dāta*, Law; Jack. construes as 2/3 aor. paras. of $\sqrt{dā}$, to give, to bestow, and Mills also construes similarly. Barth. also construes it similarly but thinks it is from the other $\sqrt{dā-}$ (Skt. *dhā-*), to fix, to assign. If we take it as a verb, the change from the sg. *vaocā* to the plu. would be very strange. I therefore propose to construe this word as 1/1 of the agent-noun *dātar* (Skt. *dhātr*), ordainer and construe with a verb *aḥi*, understood. This sort of construction, with the agent-noun used predicatively, is found in Iranian and Indian languages from the earliest texts onwards. These do not have any implication of time. The time element came in later, and in Skt. this predicative agent-noun developed into the so-called 'periphrastic (or first) future', and so such constructions were "not the beginnings, but only the forerunners, of a new tense formation" in Skt.^e and if the orig. root could take an object, this agent-noun could also be construed with an accus.—in this case, *hyaṭ*.

vīduyē—Dat. inf. as in Yas. 29.3.

Vohū Manaḥhā—Barth. construes this also as 8/1. But I prefer to take it as 3/1.

• • *mōn* [+ -cā-] *+daidyāi*—All read the last as a separate word. But I regard the whole as a dat. inf. with a *-cā* inserted by tmesis.^f Cf. **Gōuš* [+ -cā-] **Urvānəm* in Yas. 28.1 and *yavaē-ca-tāite* in Yas. 62.6. The word *mōndaidyāi* occurs without this tmesis in Yas. 44.8. This word also occurs in a later spurious verse (Yas. 11.9) where it occurs in the midst of numeral adverbs and has therefore been trans. by Pah. writers as 'fivefold' or 'five times'. Barth.^g has taken this as from $\sqrt{mand-}$,

a. Wb. 1437. b. Jack., AG., §651.4. c. SG. §847. d. HZ., p. 29.

e. Whit., SG., §946; see also §§271d and 1182.

f. H. W. Fowler says (Modern English Usage, Oxford, 1926, p. 624) that tmesis (lit., 'cutting') is "separation of the parts of a compound word by another word inserted between them, as when 'toward us' is written *to usward*, or 'whatsoever things' *what things soever*".

g. Wb. 1136.

which he regards as from a comp.-root *māu-dā* which he trans. 'to hold in mind, to remember'. He even wants to have the same comp. root for *māu gairē...dadē* in Yas. 28.4. Instead of going about in this manner I think it much simpler to take it as a dat. inf. of $\sqrt{mad-}$, *mand-* (Skt. *mad-*, *mand-*), to be exhilarated. We actually find the dat. inf. of this root *mandādhyai* in RV. iv. 16.2 in the sense of 'to gladden'.^h There seems to be an overlapping of the three roots, *mad-*, *man-* and *mand-*,ⁱ which would explain why the *-cā* came to be inserted in the middle. The idea is of exhilaration or religious ecstasy, embodied in the later Pers. derivative *masī* of the Sufis. Cf. *masīm* in Yas. 9.17, 22 and elsewhere, which is also from the same root.^j

yehyā—The $\sqrt{mad-}$, *mand-* takes (both in Skt. and in Av.) the gen. of the thing causing the joy or ecstasy, e.g., *pū'roya hotarasyā no māndasva sakhyāsyā ca* in RV. i. 26.5.

yehyā-mā arəšīš—This phrase has puzzled most scholars. Andreas has in fact omitted it altogether. Jack. construes it with a verb *aṇhaṭ* understood. That seems to me more reasonable on the whole; still it is not fully satisfactory. I think if we understand the gen. *yehyā* to indicate the source of the ecstasy, the sense comes out well without disturbing the division of the *pādas*.

mā—2/1. The accus. indicates the person to whom the blessing accrues.

arəšīš—This word also has given considerable trouble to commentators. Kan. trans. 'profit'; Mills^k says 'prophet' equating the word with Skt. *ṛṣi*; and Dar. says, 'the Demon of Infidelity'. Though Mills has trans. 'my prophet', he seems to have realised the difficulty of Z. speaking thus; and so in the Gāthās he speaks of 'my standing or character as upright'. Barth.^l takes this word to mean 'envy'. He compares the word *araskō* in Yas. 9.5. He accepts this (for this is the only passage quotable for this word) on the authority of Dēn. ix. 31.6, and mentions that West^m has referred to this Gāthā passage while discussing the Pah. of the Dēn. The Pah. seems to refer to a Demon of the name *Arəš*, which means 'Envy' or 'Hatred'. But I feel convinced that we cannot drag this 'Demon of Envy' into the Gāthā. Jack.ⁿ says that the word means 'future reward' and believes that this is another variant of *ašīš*, which means 'good reward' or 'blessing'. He also draws attention to the phrase *kā ahmāi ašīš arənāvi?* which occurs several times in Yas. 9.(2 etc.). But Barth. summarily rejects this view

h. Grass., Wb. 1000-. i. Whit., Roots, pp. 118-19. j. Barth., Wb. 1155.

k. Quoted by Kan., GbM., p. 37, ftn.; see also SBE. 31, p. 42, ftn. 8 and Mills, Gāthās, p. 453. l. Wb. 356. m. SBE, 37, p. 246, ftn. 7. n. HZ., p. 30.

of Jack. Andreas in his Urtext reads the word *uršīš*^o which is practically, according to him, identical with *ašīš*. I am therefore inclined to accept the view of Jack. and construe the word as 1/1 fem. I derive it from $\sqrt{ar-}$ (Skt. *ar-*, *r-*), to go, to be in motion; and I trans. like Jack. 'reward' (or blessing for good works), lit., 'that which accrues'. The primary Aryan ending **-asi* seems to have been added;^p the presence of the *-r-* in the root prevents the change of the orig. *-s-* to *-h-*, and the presence of the *-i* changes it to *-š-*.

tā- cīt—The *-cīt* here has the same force as in the phrase *Ašāt- cīt*. The *tā* is 1/1 fem., and refers to the 'blessings'.

vā...vā—Whether or.

aṇhaṭ aṇhaitī—Jack.^q takes both these as 3/1 pres. subj. paras. of $\sqrt{ah-}$, used in the sense of happening or accruing. I would also like to take both as subj., but the former as aor. and the latter as pres. The sg. in both cases is to be noted with the *tā* and *yā*, for it refers to each 'good reward'. Jack.^r points out that the last *pāda* expresses the confidence of the Prophet. Once Mazdā Ahura has shown him the better way through Aša and Vohu Manō, the devotee is fully convinced that whatever comes or does not come is by the Will of God and so is for the best.

TRANS. OF BARTH.:

Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought—which portion they envy me. Tell me of all these things. O Mazdāh Ahura, that shall not or shall be.

o. In Hebrew script: a-u-r-u-s-i-s.
q. AG., 534. r. HZ., p. 30.

p. Whit., SG., §1198.

6. ahmāi¹ aṇhaṭ² Vahištəm,³
 yš⁴ mōi⁵ vidvā⁶ vaocaṭ⁷ haiθim—⁸
 Māθrəm⁹ yim¹⁰ Haurvatātō,¹¹
 Ašahyā¹² Amərətātas¹³ -cā;¹⁴—
 Mazdāi¹⁵ avat¹⁶ Xšaθrəm,¹⁷
 hyaṭ¹⁸ hōi¹⁹ Vohū²⁰ vaxšaṭ²¹ Manaṇhā,²²

(7-9; 7-9; 7-9)

6. The Best³ shall-accrue² unto him,¹
 who,⁴ the Wise-One,⁶ shall-spread⁷ my⁵ Truth—⁸
 the Holy-Word⁹ which (leadeth) to Perfection,¹¹
 and to Immortality,¹³ (the Word) of Truth;¹²—
 such¹⁶ (shall be) the Strength¹⁷ of Mazdā,¹⁵
 that through Vohu²⁰ Manō²² shall-increase²¹ within-him.¹⁹

Free English Rendering :

The Highest and the Best shall come to him
 Who, learning Wisdom, shall my message spread—
 The Holy Word, which to Perfection leads,
 And to Eternal Life,—the Word of TRUTH,—
 Mazdā's own Might shall come to him for this,
 And grow through Vohu Man' from strength to strength.

2. Lit., 'shall be'. 7. Lit., 'shall speak'. 11, 13. Orig. 6/1. 15. Orig. 4/1.
 16. Lit., 'that'. 19. Orig. 4/1.

Mills believes that one or more verses might have dropped out between verses 5 and 6.

ahmāi—This refers to the person described in the next *pāda*.

aṇhaṭ—Barth.^a trans. 'shall accrue' (soll zuteil werden) construed with a dat. In Skt. also √*as-* and √*bhū-* when used with a dat. mean 'to accrue to'.^b

Vahištəm—Mills^c is of opinion that this word represents 'a larger and supreme conception' than *vaṇhōuš vahyō* (Yas. 43.3), and that this represents the *summum bonum*. The Pers. *bihisht*, Heaven, is the same word.

mōi—4/1, but Andreas construes it as 6/1 taking it with *Māθrəm*.

vidvā—1/1 pft. pt. of √*vid-* (Skt. *vid-*), to know. Mills understands it to refer to the 'All-knowing' Ahura. Jack.^d thinks that it refers to Z. himself, and adds that "it is modesty of confidence that includes himself, *mōi*, among the seekers of the Word".

haiθim—Mills, Kan. and Jack. construe this as an adv., 'truthfully'. Barth. and Andreas construe this as an adj. to *Māθrəm*, thus mixing up the *pādas*. I propose to take it as a noun (2/1 neu.) and trans. 'the Truth'. This is the Truth embodied in the *Māθra*.

Māθrəm—2/1 mas. In the *Gāthās* the use of this word "corresponds to our *Word* with its various shades of meaning—'divine law, scripture, promise, command'—in the Bible".^e Mills^f thinks that the *Māθra* referred to here is given in the last two *pādas*. I personally feel certain that this refers to the Ahuna Vairya. In Later Av. this word (like *māntra* in Later Skt.) acquired the meaning of a mere 'spell'.^g

Haurvatātō... Amərətātas—6/1 fem. both. These names occur here for the first time in the *Gāthās*. Usually these two are found joined together as a very loose type of *devatā-dvandva*. They are the fifth and the sixth among the Aməšā Spəntā, and make up with *Ārmaiti* the Mother Triad. *Haurvatāt* means lit., 'Wholeness' (i.e. Spiritual Completeness or Perfection) and *Amərətāt* is 'Immortality'. The word *sarvatāti* occurs in this sense of 'Wholeness' or 'Perfection' in the RV.,^h where it is usually associated with *svastī* (*su-astī*), well-being, blessing. The Skt. equivalent to *Amərətāt* is *amṛtatā* mentioned in the Lexicons. In the RV. we find *amṛtatvā*,ⁱ but it is never found with *sarvatāti*.

Ašahyā—Jack.^j has noted the three genitives to be construed with *Māθrəm*. He says that it implies "the Word of Aša (possessive) with

a. Wb. 270 (middle). b. Mac., VG., §200 A. 1.0 (p. 312). c. *Gāthās*, p. 454.
 d. HZ., p. 30. e. Jack., HZ., p. 31. f. *Gāthās*, p. 61.
 g. Mlt. EZ., p. 35?, fn. 5. h. Grass., Wb., 1490. i. Grass., Wb. 95.
 j. HZ., p. 31.

respect to *Haurvatāt* and *Amərətāt* (objective)'. Such 'objective genitives' can be paralleled in Skt., as in *pituḥ kāmāḥ putrasya* (the love of the father for the son).^k Kan., following Mills, takes them all as co-ordinate in the possessive sense. Mlt.^l follows Barth., who construes like Jack., but is not quite certain if the other way is not quite correct, and adds that we may as well "keep the order with Aša between the other two". I personally think that the strange order of the names in this verse is due to the exigencies of the meter. In any case the 4th *pāda* needs filling out by one syllable, so I propose scanning *A-ša-hi ā*.

Mazdāi—4/1 for 6/1. Cf. *Xšaθrəm-cā Ahurāi* in Ahuna-Vairya and *gātūm-cā Ahurāi* in Yas. 25.5.

avaṭ—1/1 of dem. pron. *ava-*, neu.^m I would construe this word with *astī* or *aḥat* understood in the sense of 'is' or 'shall be'. The implication is 'of that sort' as is described in the last *pāda*.

· · *hōi* Jack. thinks it refers to *Mazdā*; but I think it refers to the *vīdvō*, who spreads the truth about the Holy-Word.

vaxšaṭ—3/1 pres. subj. paras. of $\sqrt{vaxš-}$ (Skt. *vakṣ-*), to grow, to increase. Barth.ⁿ thinks that the sense here is eschatological, but I do not agree with this view.

Vohū Manaḥā—3/1. Kan. and Mills understand by this the Holy Mind of *Mazdā*. But I think that this refers to the Love and Devotion typified by *Vohu Manō*.

TRANS. OF BARTH. :

To him shall the best befall, who as, one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of *Mazdāh* which Good Thought shall increase for him.^o

^k. Whit., SG., §295.

^l. EZ., p. 352, ftn. 6.

^m. Barth., Wb. 164 (bottom).

ⁿ. Wb. 1337 (middle).

^o. Barth. regards the next versc (7) as a continuation of this, hence he puts no full stop at the end of verse 6.

7. +Yas¹ -+tā² Maṇtā³ pouruyō,⁴
 raoc⁵biš⁶ rōiθwən⁷ X^vāθrā;⁸
 Hvō⁹ xraθwā¹⁰ Dāmiš¹¹ Ašəm,¹²
 yā¹³ dārayaṭ¹⁴ Vahištəm¹⁵ Manō;¹⁶
 tā,¹⁷ Mazdā,¹⁸ Mainyū¹⁹ uxšyō,²⁰
 y²¹ [ā]²² nūrəm²³ -cīt,²⁴ Ahurā,²⁵ hāmō.

(7-9; 7-9; 7-9)

7. Who¹ through-that² (Holy Word)⁴ first³ decreed,
 (that His)⁷ Light shall-stream-forth⁶ through-heavenly
 Lights;⁵
 He-Himself⁸ in-His-Wisdom⁹ (is) the Creator¹⁰ of-Eternal-
 Law,¹¹
 through-which¹² He-continually-upholds¹³ the Best¹⁴ Manō;¹⁵
 that¹⁶ (Light), O Mazdā,¹⁷ do-Thou-brighten¹⁹ (within us)
 through-(Thy)-Spirit,¹⁸
 which,²⁰ O Ahura,²⁴ (has remained)²⁵ the same²³ even
 [uptil]²¹ now.²²

Free English Rendering :

He, through His Holy Word, did first declare,
 His LIGHT shall stream through all the Lights on high;
 Himself, All-Wise, the Law of Truth declared,
 That this His LIGHT might glow as LOVE Supreme;—
 Make it blaze higher, Mazdā, through the grace
 Of Thine own Spirit, evermore the same.

Text: 1-2. Geld. has these two as one word. 21. Andreas regards this as metrically an 'extra'.

Trans.: 3-4. Lit., '(was) the first Declarer'. 6, 7. Orig. plu. 9. Orig. 3/1.
 11. Orig. 2/1. 16. Orig. plu. neu. 19. Lit., 'do Thou increase'.
 20. Viz., Thy Spirit.

This is a rather difficult verse to construe. Apart from the words, the syntax too is puzzling. Barth. regards this verse as a direct continuation of the preceding.

*yas-^atā—Note the *sandhi* owing to the -tā. Kan.^a regards the -tā as referring to the truths embodied in the *Māθra* mentioned in the preceding verse. In this he has followed Mills.^b Barth.^c takes these two words as correlatives; but his trans. is complicated by the use of too many pronouns, and it is not at all clear to what each of them refers. Andreas^d makes a rather ingenious suggestion. He thinks that the -tā is the 'weakest grade of *pitā*,' through an intermediate *ptā*. This seems very plausible because of the *patarəm* in the very next verse. But I am afraid it is too ingenious. Andreas also points out another Gāṭhā passage (Yas. 47.3) where the word *tā* occurs (as he believes) in the sense of *pitā*: where, indeed, Barth.^e also has trans. the word similarly. In spite of the two great scholars (the very greatest among the German Iranists of the last generation), I am of opinion that in neither passage can the *tā* mean 'Father', nor, indeed, can the dem. pron. ever be used as an 'abbreviation' for *pitā*. And in Yas. 47.3 I have changed, for the same reason, the *ta* to *Ptā*. I construe the word here as 3/1 mas. and take it as referring to the *Māθra* of the preceding verse, as Kan. has done.

Manṭā—Kan.^f trans. 'Thinker', and explains that this refers to the first thought (or plan) of God before He created the Universe. Barth.^g construes this as a verb, 3/1 impft. ātm. of \sqrt{man} -, to think; and he adds that the thought is expressed by the next *pāda*. But taking it thus would oblige us to take *pouruyō* as an adv. instead of an adj. that it actually is. So I prefer to take it like Kan., 1/1 of the mas. agent-noun *Mantar* (Skt. *mantr*) Thinker. In the RV., however, we get, instead of this word, the form *manótr* which means 'thinker' or 'discoverer' (of a hymn). It is found thrice in the RV.: *śukrāsya vācaso manótā* (ii. 9.4), *prathamó manótā asyā dhiyāḥ* (vi. 1.1) and *dhiyā manótā prathamó manīṣī* (ix. 91.1).^h I would therefore take the word here in the sense of the 'Thinker' of the *Māθra*, which, of course, is the Ahuna-Vairya. I agree with Barth. that the 'thought' is expressed in the next *pāda*.

raocēbiš etc.—This *pāda* is quoted in Yas. 12.1 with a *yeṣhe* prefixed.

raocēbiš—3/3 of *raocah*-, neu. The word is used in the sense of the 'lights of heaven' or 'the stars'. Barth.ⁱ says that this word in the plu. means the 'region of light', beyond the stars, where the Blessed Ones dwell, corresponding to the Grk. region of *Aithēr*. I do not think we need take this word here otherwise than in the sense of 'lights of heaven'. The ins. implies 'through' or 'over' and "is used with verbs

a. GbM., p. 38 ftn. b. SBE. 31, p. 43. c. Wb. 617 (middle) and 1201 (middle).
d. Op. cit., pp. 20 and 29. e. Wb. 905-06 (under *pitār*). f. GbM., p. 38, ftn.
g. Wb. 1122 (bottom). h. Grass., Wb. 999. i. Wb. 1489-91.

of motion to express the space through which or over which an action extends".^j It is called the 'instrumentalis prosekutivus'.

rōiθwən—Kan.^k takes it as a verb, 3/3 impft. paras. of a denominative verb derived from the noun *raēθwa* (neu.), impurity. He says that the verb orig. means 'to become impure' or 'to be contaminated', and thus it comes to mean 'to be mixed with'. Barth.^l explains it as a loc. inf. (used with an ins.) of a $\sqrt{raēθwa}$ -, to mix with;^m but finite forms of this root are not quotable from the Gāṭhās. Barth.ⁿ explains that the loc. inf. ends in *-wən* (Skt. *-van*), which is the "abbreviated form of the 7/1 ending with the ending *-i* omitted".^o Andreas^p (perhaps thinking that the dat. inf. would be more suitable than the much rarer loc. inf.) proposes to restore the ending *-ai*, and reads *rōiθwənāi*. In spite of this reading proposed by Andreas it is possible to take it as 7/1 of an action-noun in *-wən* (Skt. *-van*)—*rōiθwən* (Skt. **rétwan*), on the analogy of Skt. *jítvan*, *kítvan* etc.^q—and derive it from a \sqrt{ri} -, *raē*- (Skt. *ri*-, *rī*-), to flow. The finite forms of this root are not found in the Av. but it is certainly the root of this word *rōiθwən*. In Skt. the \sqrt{ri} -, to flow, is well recognised and we find a derivative *rit*, flowing, in RV. vi. 57.4. And I doubt if an action-noun in *-wən* can function as an inf. I personally think that if there is an easier explanation possible, we need not go in search of something out of the way. In the present case it is quite possible and much easier to take *rōiθwən* as 3/3 aor. subj. from a denominative $\sqrt{rōiθwa}$ -, *raēθwa*-, ultimately derived from \sqrt{ri} -, *raē*- (Skt. *ri*-, *rī*-), to flow. The denominative base is really a noun formed with the suffix *-θwa* (Skt. *-tva*).^r Thus *rōiθwa* is really a neu. noun meaning 'stream' or 'flow'. And this noun can be used as a verbal base by the simple device of conjugating it as a verb of the 1st or *bhū*- class.^s

X^vāθrā—1/3 neu. Kan. trans. 'light' or 'glory'. Barth.^t says that the orig. meaning of this word is 'well-being' or 'happiness', and says that it means the place where one can find happiness, i.e. 'the Blessed Realms'. But he derives the word as orig. from *hu-āθra*. And just on account of this derivation, I think that the lit. sense of *āθra*, Fire, Light, should predominate here also. Mlt.^u has got a very fine note on this passage: "Are the 'happy spaces' those of the visible skies or the Paradise where the good shall dwell at last? The former gives us a fine parallel to Kant's famous saying about the starry heavens and the moral law—the thought which united, if it did not originally produce, the two halves of the nineteenth Psalm."^v If the eschatological thought is uppermost, we can appreciate the grandeur of the conception of Him who

j. Mac., VG., §199. A. 4; Reich., AEB., §448. k. Dict., p. 434. l. Wb. 1528.
m. Barth., Wb. 1482-81. n. Grund, I. §260.2. c (p. 146). o. Whit. SG., §425c.
p. Op. cit., p. 30. q. Whit. SG., §1169. r. Jack., AG., §846; Whit. SG., §1239.
s. Whit., SG., §§1054 and 1068. t. Wb. 1876. u. ERP., pp. 85-86.
v. See Every Man's Bible, arranged by W. R. Inge (1931), pp. 16-17.

'prepared the kingdom' for His own 'before the foundation of the World', and by His unchanging purpose has been preparing it ever since then—He the First and the Last, who inspires Religion, frames the Moral Law, and at last by it shall 'judge the world in righteousness'.^w Thoughts lofty as these could not express themselves in language that fell short of poetry'.^v

The whole phrase *raocēbīš rōiθwōn x'āθrā* has been trans. differently by different scholars. Kan.^w says: "(whose) glory has mingled with the (infinite) lights (of the heaven)". Mills^v trans.: "they (all) as (His) glorious (conceptions first) clothed themselves in the stars"; and in another place^x he trans.: "that as truths they were clothed in light", and he adds that a *yā* (= Skt. *yena*, Lat. *ut*), before these words "may relieve difficulty". Barth.^a trans.: "Let the blessed realms be filled with light". I suggest the trans.: "(His) Light shall stream forth through the heavenly lights".

Hvō—Refers to Ahura Mazda. See Yas. 29.4 and 8.

xraθwā—Kan. construes as 3/1 and trans. 'wisdom'. Mills construing similarly trans. 'mind'. Barth.^b trans. 'soul-force' (Geisteskraft) which Mlt. renders as 'wisdom'.

Dāmiš—1/1 of *dāmi*- (mas.), Creator. Barth.^c derives it from √*dā*- (Skt. *dhā*-), to create. The suffix is *-mi* (Skt. *-mi*), which is rather rare.^d This word can "govern an object", either in the accus. or gen. In Yas. 45.4 the same idea recurs, where He is called *Pataram Vāhōuš Manāhō*. See also next verse.

Ašam—2/1; note that this is the 'object' of *Dāmiš*. This word might be here trans. as 'Eternal Law'. The idea of 'Creator of Aša' is repeated in the next verse.

yā—Kan. and Mills take it as 3/1 and refer it to the *xratu*- of the previous *pāda*. Andreas construing as 3/1 refers it, however, to *Ašam*. Jack.^e also takes it similarly and quotes the Pah. gloss that "Ormazd's sovereignty in the body of man lasts so long as his Good Mind (Vohuman) is guest in his body". Barth.^f construes as 2/3 neu. and refers it to *x'āθrā*. On the whole I agree with Andreas.

dārayat—Barth.^g takes this as the 'iterative' 3/1 subj. paras. The *-aya-* is the sign of the causal as well as of the intens. or 'iterative' action.^h The orig. root is √*dar*- (Skt. *dhr*-), to uphold. In Skt. also the base *dhāraya-* is used not in the causal sense but in the sense of 'constantly or continuously upholding'.ⁱ In RV. vii. 64.4 we have

w. The latter part of the sentence refers to verse 8. x. GbM., p. 38.
y. SBE. 31, p. 44. z. Gāthās, pp. 63 and 455. a. Wb. 1528.
b. Wb. 535 (bottom). c. Wb. 736-37 (under *dāmay*-).
d. Jack., A.G., §810; Whit., SG., §1167. e. HZ., p. 32.
f. Wb. 1337 (middle), under *vaxd*-. g. Wb. 690-92.
h. Reich., AEB., §230. i. M.-W., SD., p. 519, col. 1.

yō...ūrdhvām dhītm kṛnōvad dhārdyac ca which has some resemblance to our passage.^j I take the subject of this verb to be *Heō*. The idea is that Ahura Mazda continuously upholds or develops (i.e. makes manifest to mankind) His Own Light as the Best Manō, i.e. as Universal Love.

Vahištəm Manō—2/1. As with *Vahištā...Manāhā* in verse 4, there is a double implication here also.

tā—The Pah. takes it as a du. and explains that it implies "the creatures of the mundane and the spiritual worlds". Kan.^k merely says 'them' and adds the interpretations of various scholars. Mills^l thinks that these are the 'holy creatures'. Andreas construes this as an adv. and trans. 'so that'. Barth. refers this word to *X'āθrā* and Jack.^m also agrees with him. I construe it as 2/3 neu. and I agree with Barth.

Mainyū—Kan. and Mills (in his *Gāthās*) take this as 8/1 and as an epithet of *Mazdā*. But elsewhere Millsⁿ has trans. 'by Thy Spirit'. Barth., Jack. and Andreas construe this as 3/1 and Jack.^o adds a thoughtful note here: "A deeper meaning lies, then, in *rōiθwōm x'āθrā...uxšyō*; the prophet prays that the Realm of Glory clothed with light may not, as it were, be confined to heaven; but that the Unchanging with like activity may extend its bounds that it may come down to earth, whereby evil will be banished".

uxšyō—Kan.^p trans. 'prosperity-bringer'. Barth.^q takes it as a verb (2/1 aor. paras. of √*vaxš*-), and trans. 'Thou dost exalt'. See Yas. 33.10. Andreas^r construes it as an inf.; Jack.^s takes it as 3/1 'improper subj.'. I agree with Barth. The idea is, as Barth. has explained, "to lead to a higher, better unfoldment".

yō—Kan. and Jack. refer it to *Mazdā*, Barth. and Andreas to *Mainyū*, and I agree with the latter two.

ā—Andreas thinks that this particle is metrically unnecessary and I think he is right. It is a prep. usually construed with an accus. expressing the terminus.^t

nūrəm-cīšt—Barth.^u explains this as 2/1 neu. But it is a derivative adv. from *nu* (Skt. *nu*, *nū*), now. In later Skt. we get *nūnam* and the Grk. cognate is *nu*. In Ossetic we get the word *nur*, now. The *cīšt* is clearly emphatic. The whole phrase *ā nūrəm-cīšt* may be trans. 'even uptil now'.

hāmō—The same; Skt. *sama*.^v The form *hama* is also found. Barth.^w explains this "as in the beginning, and which shall ever remain the same".

TRANS. OF BARTH. :

About which he in the beginning thus thought, "let the blessed realms be filled with Light", he it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazdāh, through the Spirit, which, O Ahura, is ever the same.

j. See Grass., Wb. 691-92. k. GbM., p. 38 fn. l. SBE. 31, p. 44.
m. HZ., p. 33. n. SBE. 31, p. 44. o. HZ., p. 33. p. GbM., p. 38, fn.
q. Wb. 1337. r. Op. cit. p. 30. s. HZ., p. 32. t. Mac., VG., p. 209.
u. Wb. 1089. v. Barth., Wb. 1773 and 1803. w. Gāthās, p. 26, note 4.

8. ¹ +ya_t ² əwā ³ mənghī ⁴ Pourvīm,
⁵ Mazdā, ⁶ +Yazūm ⁷ stōi ⁸ manayhā,
⁹ Vayh_{us} ¹⁰ Patarəm ¹¹ Manayhō;
¹² hyat_t ¹³ əwā [¹⁴ h₃m] ¹⁵ cašmainī ¹⁶ h₃n ¹⁷ -grabəm,
¹⁸ haiθīm ¹⁹ Ašahyā ²⁰ Dāmīm,
²¹ a₃h₃uš ²² Ahurəm ²³ šyaθanaēšū.

(7-9-7 ; 9-7-9)

8. So-that ¹ I-might-realise ³ Thee, ² (as) the Most-Ancient,
 (and) ⁷ ever, O Mazdā, ⁵ (as) the Youngest ⁶ in-(my)-mind,
 (as) ¹⁰ the Father ⁹ of Vohu ¹¹ Manō;
 so-that ¹² I-might-completely ¹⁶ -hold ¹⁷ Thee ¹³ [entire] ¹⁴
 in-(my)-eye, ¹⁵
 (as) ¹⁸ the true ²⁰ Creator ¹⁹ of Aša,
 (as) ²² Judge-Supreme ²³ over-the-actions ²¹ of-(all)-the-living.

Free English Rendering :

Thus may I realise Thee as the First
 And also Last, O Mazdā, in my mind,
 As Father of all LOVE—of Vohu Man';
 Thus may I ever hold Thee in mine eye,
 As the true Parent of ETERNAL LAW,
 As Judge Supreme of every act of man.

Text: 1. So S. 1; Geld. reads *at*. 6. So Wester, and Barth, and S. 1, K. 5
 and nine other mss.; Geld. reads *yazūm*.

Trans.: 4. Lit., 'the First'. 21. Lit., 'of Life'; orig. sg. 23. Orig. 7/3,

Jack.^a says that the whole of this verse follows as "the logical consequence of the preceding verse". His trans. differs considerably from that of Barth., yet the latter^b also draws pointed attention to the logical connection between the last *pāda* of verse 7 and the first two of this.

¹ya_t—All mss. except S. 1 read *at*, which has been adopted by Geld. and other scholars. I have accepted the reading of S. 1, first on account of the very high reliability of that ms., to which Geld.^c himself bears testimony. My second reason for reading thus is the *hyat* in *pāda* 4; for thus the verse would be neatly divided into two *gāyatrīs*. I construe this word as a conj. and trans. 'so that'.^d

əwā—2/1; Skt. *tvā*. Of course this refers to Ahura.

mənghī—1/1 *s*-aor. atm. of √*man-* (Skt. *man-*), to think.^e Kan. trans. 'I have regarded'. Barth. trans. 'I recognise'. I think that the implication here is somewhat different owing to the ¹ya_t—'that I might realise'. The verb here is almost subj. in its force. The Skt. equivalent would be (*a*)-*manṣi*, which would be an 'improper subj'.

Pourvīm—Kan.^f explains this as "before the creation of the world", in other words "the root of all". Mills^g quotes Roth's 'supreme' (*vornehmsten*). The words *mənghī Pourvīm* occur also in Yas. 29.10 where the rendering is somewhat different owing to the context.

¹Yazūm—So Wester. and Barth., who have accepted the reading of S. 1, K. 5 and nine other mss.; Geld. himself reads *yazīm*. But Geld.^h has mentioned, apparently with approval the vl. *yazūm*. Andreas has *yozūm*.ⁱ Mills^j discusses the various readings and concludes that "there is really little choice otherwise" between the various readings, for he regards all as more or less variants of *yazīm* (adorable). He, however, quotes a suggestion of Har. that "a word meaning *uterus*, 'the womb of the creation'" is meant here. This suggestion is undoubtedly due to Nair, who says: *yonitayā tiṣṭhasi Gvahanasya*. Mills further mentions that "the earlier translator reads *yazūm*, as he did *yazvī* in Yas. 53.3, rendering it as *zākīh*, as = Ved. *yahū* = son." It seems a pity that Mills did not follow up this line of argument. The word is clearly in contrast with the *Pourvīm* of the first *pāda*. Barth.^h trans. the word as 'youngest' or 'last', and mentions that *yazvī* in Yas. 53.3 is the fem. For the mas. form he quotes this passage, the Frahang-i Oīm, 4.g (*yazuš puθrō*) and Yt. 24(Vištāspa).26. He identifies

a. HZ., p. 34.

b. Wb. 1280, note 3 (under *yazav-*).c. See note on *Ahurahyā* in Yas. 29.5 (pp. 56-57 above).

d. Reich., AEB., §§757-58; also Mac. VG., pp. 243 (4. ydd).

e. Barth., Grund. I, §361. 8 (p. 208).

f. GbM., p. 39, ftn.

g. SBE. 31, p. 44, ftn. 6.

h. Prolegomena, p. xxvii.

i. Andreas often reads *o* in place of *a*.

j. Gāthās, p. 456.

k. Wb. 1280; also Grass., Wb. 1101.

the word with Skt. *yahú*, *yahvá* (fem. *yahvī*). Andreas¹ omits this word in his trans. and says in a note that the meaning of the Av. word is just as uncertain as that of the corresponding Skt. word. All these words are supposed to be derived from $\sqrt{yas-}$ (Skt. *yah-*), "probably a lost root" meaning 'to be quick', 'to speed'.^m Grass.ⁿ renders the word *yahú* as 'restless' or 'strong'. Sometimes this Skt. word means 'son' as in RV. viii. 49.13,^o where Agni is called *sáhaso yahúh* and which Sāyana renders as *sahasah putrah*. We also get *yahvó A'diteh* in RV. x. 11.1 meaning the 'son of Aditi'. The fem. *yahvī* is also used similarly. In his latest trans. of the RV.^p Geld. has rendered the mas. words in all the passages where they occur by 'youngest (der jüngste) son'. This suits the spirit of our passage admirably, for Ahura Mazdā is both the Most Ancient as well as the Youngest, or as Barth. has put it "He is the First and the Last". This reminds us of the Biblical phrase, "the Alpha and the Omega". In the RV. this combination of ancient and young used for Divine Beings is quite common, e. g. *purāṇī Devī yuvatih* (RV. iii. 61.1) describing Uṣas.

stōi—Kan. trans. 'always'; Mills says 'in the creation'. Barth.^q takes it as a dat. inf. of $\sqrt{ah-}$, to be. There is the word *stīš*, which seems cognate, used in Yas. 43.3^r and which means 'world' or 'creation'. In Veda also we find *stī* (also *abhiṣṭi* and *ūpasti* and *pāriṣṭi*) which is also a cognate.^s The Later Av. form is *ste*. I think Barth.'s construing is awkward and I am inclined to accept Kan.'s rendering. Orig. the word seems to have been 4/1 of *stī-* and seems to have been derived from $\sqrt{stā-}$ (Skt. *sthā-*), to stand. The root idea of the word seems to be 'stability' and *stōi* is always an adv. in the sense of 'ever' or 'always'.

manaḥhā—3/1. Note that the word here is a *common* noun and refers to the mind of the speaker of this verse.

Vanḥōuš ... Manaḥhō—6/1. Mills,^t rather strangely, trans. 'Kindest Feeling'; elsewhere^u he says 'Good Mind' and adds 'within us' by way of explanation. I do not think that this is the idea here.

Pataram—Barth.^v has noted that the majority of good mss. read *ptaram*, but I think that meter requires here the fuller form. The more correct form is *ptaram*^w corresponding exactly to the Skt. *pitarām*.

l. Op. cit., pp. 20 and 30. m. M.-W., SD., p. 849, col. 1. n. Wb. 1101-02.

o. The same epithet occurs in six other places in the RV., but in all of them, being voc., it is unaccented (*sahasō yaho*).

p. Der Rig-Veda übersetzt und erleutert, erster Teil (Göttingen, 1923). This covers the first four *maṇḍalas*. Owing to the death of Geld, the second part has not yet appeared.

q. Wb. 1607.

r. Repeated in Yas. 60. 1.

s. Grass. Wb. 1590.

t. Gāthās, p. 65.

u. SBE, 31, p. 44.

v. Wb. 905-06, note 1.

w. Barth., Gund. I, 300. 5 (p. 176).

The orig. I.-E. accent being on the syllable *-ta-*, the preceding vowel would be in the weakest grade I.-E. **a*—*a*, this weak grade vowel becomes *-i-* in Skt. and also in Av., as in 1/1 *pitā*. But in Av. it is often found as *-a-* and may sometimes be even dropped altogether.^y This last is probably due to the development of a strong stress accent in Iranian.

hēm—I regard this as metrically an extra, and as it is repeated with the verb later on it might be dropped here.

cašmainī—7/1 of *cašman-* (neu.); eye. Barth.^z says that it is 7/1 for 3/1, but here he seems to be thinking of the usual German idiom. The Āryan idiom requires the loc., as also in Skt., e.g. *dādhanās cakṣasi priyam* (RV. ix. 17.6). Cf. also the Guj. idiom *ākhmā samāyō*.

hōu-grabəm—1/1 aor. paras. of $\sqrt{grab-}$ with *ham* (*hām* or *hēm*), Skt. *sam-* $\sqrt{grabh-}$, to hold completely. The sense is subj., expressive of a wish. Andreas omits the *upa:arga* here for metrical reasons; Barth.^a also thinks it better to omit it here; but he follows the rule mechanically that when the *upasarga* is repeated the *second* has to be omitted. I would omit the first *hēm* in this *pāda* because the second is clearly more emphatic. Note also the change of the *-m* to *-u*.

haiθim—2/1 mas. adj.

Dāmim—Cf. *Dāmiš* in verse 7. Kan.^b here trans. 'Root'.

aḥhōuš—6/1. The sg. implies every individual living being.

Ahurəm—The word is here used in the sense of 'Lord' or 'Master'. Barth.^c trans. 'judge' (Gerichtsherr) which is certainly very appropriate.

šyaobanaēšū—Kan. and Barth. correctly construe this loc. with *Ahurəm* ('Lord over ...'). Jack. trans. 'amid the deeds', which is not quite clear. Jack.^d also quotes the Pah. commentary, which explains that an account of the good and the evil deeds of men is kept.

TRANS. OF BARTH. :

I recognise Thee, O Mazdāh, in my thought, that Thou the First art (also) the Last—that Thou art Father of Vohu Manah;—when I apprehend Thee with mine eye, that Thou art the true Creator of Right, and art the Lord to judge the actions of life.

x. This vowel is usually termed *Schwa*, but I prefer to call it the *ordhamātrā* as better expressing its essential nature.

y. Reich., AEB., §135.

z. Wb. 583, note 1.

a. Wb. 528-29, note 17.

b. GbM., p. 39 and ftn.

c. Wb. 293 (under 2. *ahura*).

d. HZ., p. 35.

9. ¹əwōi ²+ās ³Ārmaitiš,
⁴əwō ⁵ā ⁶gōuš ⁷-tašā ⁸+ās ⁹Xratuš,
¹⁰Manyōuš, ¹¹Mazdā ¹²Ahurā;
¹³hyaṭ ¹⁴ax'yāi ¹⁵dadā ¹⁶paθām
¹⁷vāstryāṭ ¹⁸vā ¹⁹āitē,
²⁰yō ²¹vā ²²nōit ²³aḡhaṭ ²⁴vāstryō.

(7-9-7; 9-7-9)

9. ¹Thine ²has-been ³Ārmaiti,
⁴Thine, ⁵too, ⁶has-been ⁷the Wisdom ⁸Life ⁹-creating,
¹⁰(the Wisdom) of the Spirit, ¹¹O Mazda ¹²Ahura;
¹³for ¹⁴unto-her ¹⁵Thou-hast-granted ¹⁶the choice
¹⁷either ¹⁸to-come-away ¹⁹from-the-Protector,
²⁰or ²¹(from him) who ²²never ²³was ²⁴the Protector.

Free English Rendering :

Thine is Ārmaiti, firm unshaken Faith,
 Thine, too, the Wisdom, which created Life—
 The Wisdom of Thy Spirit,—Lord Supreme;
 Thou gav'st to all that live the choice of Paths—
 Whether to leave the Shepherd's sheltered side,
 Or else to turn aside from Shepherds False.

Text: 2, 8. All read *as*; I have accepted a suggestion by Andreas.Trans.: 14. I.e., the *Gāv-* (Life, Mother-Earth) and also Ārmaiti. Both are fem. entities. 16. Lit., 'path'.

əwōi...əwō—Both are from the poss. pron. 2nd pers. sg. *əwa-*, the first is 1/1 fem. and the second is 1/1 mas.^a Both are used as adj. and are different in gender because of the nouns to which they are attached.

*ās—All others read *as*. I have adopted the suggested emendation of Andreas. Both *as* and *ās* are 3/1 impft. paras. of √*ah-*, to be. In the RV. the form *ās*, used as 3/1 impft., is found in three places, x. 85.7, 125.3 and 149.2.^b It may be noted that in the first two cases the form *āsīt* has also been used side by side. I have preferred the reading of Andreas, because the impft. in the older language merely denotes the past time "without any other implication".^c

Ārmaitiš—She has been called 'the Daughter' of Mazda in Yas. 45.4.

ā—This is a conjunction here and means 'also'.^d In the Veda also *ā* is found in this sense.^e To the ordinary sense of joining is also added a slight emphasis,—'and indeed'.

gōuš-tašā—The Pahl. construes this as an adj. going with *xratuš*, which is also clear from Nair, who says *tvayi sā goḡ-ghāṭayitrī buddhiḡ* (*yathā tvam go-paśūn datse*). Jack^f also takes it similarly and says that it "must be brought into the closest connection with *xratuš* ... *Gōuš-tašan* is the Wisdom of the Spirit exhibiting itself in creative activity". He quotes in support Yas. 47.3. He says further that "the view thus taken above is favoured by the Pahlavi rendering of our passage, *zak i gōspend tašidār xerad*, that which is the fashioner of cattle, wisdom". Barth.^g takes *Gōuš-tašā* as a separate deity here (as also in Yas. 29.2) and adds that Ārmaiti and this deity have been put together here because "the former has the Earth as province".^h Barth. also notes that in Later Av. the epithet has been applied to the Yazata Dravāspa (Gōš).ⁱ Barth.,^j however, summarily dismisses the tradition which identifies *Gōuš-tašā* with Ahura-Mazdā. About this tendency of European scholars to take *Gōuš-tašā* as a separate deity Mills^k offers some very interesting remarks: "Why should Ahura require a second creator for the most sacred object in nature...? He himself is positively said (Yas. 51.7) to create the Cow ... common sense should furnish the answer as Ahura is elsewhere said to act through this *mainyu* ... his *xratuš manyōuš* is rhetorically and practically mentioned as the direct agent, the *tašan*, instead of the indirect instrument. Or else the *Gōuš-tašan*, like the *Spēništā-Mainyu*, may be vaguely personified, like the concept 'Holy Spirit' in parts of the Semitic Scriptures, as a Being who is in a sense a part of the Deity, but whom he may yet be said to possess

a. Jack., AG., §439.

b. Grass., Wb. 151 (top); also Whit., SG., §636. c.

c. Whit., SG., §779. d. Barth., Wb. 300 (middle).

e. Grass., Wb. 170 (bottom).

f. HZ., p. 36.

g. Wb. 645-46.

h. See Mlt., EZ., p. 353, fn. 1; also Barth., Gāthās, p. 26, note 5.

i. See Sir. i. 14.

j. Wb. 646 notes* and**.

k. Gāthās, p. 457.

as an attribute. The passage emphasises the fact that Ahura alone with his spiritual wisdom was the source of the existence of the 'clean' creation as represented by the 'Mother-Cow', who also subordinately represents all 'holy people.' I agree with Mills here in almost everything and it is a just criticism of some queer notions of even such great scholars as Barth. I propose to take *gəuś-taīā* as a compound adj., 1/1 mas.

Xratuś—1/1 mas. of *xratu-* (Skt. *kratu*). In Yas. 28.1 we get this word also and it means 'Wisdom'.

Manyəuś—6/1. This word as it were defines the *Xratuś*. It can be construed almost as an adj., as Mills^l has suggested in giving an alternative trans., 'Spiritual (understanding)'. Because this word is so clearly connected with *Xratuś* we must construe this verse as two *Gāyatrīs*.

hyaṭ—This word here means 'for' or 'because'.

ax'yāi—4/1 fem. (Skt. *asyai*). Kan. apparently neglects the gender and trans. in a very complicated manner. Mills^m says definitely that here "the talk is of the Cow" and that her choice is indicated in the next verse. Barth. and Jack, also refer this to 'the Cow', but they take the sense literally and refer to cattle, fodder etc. Here again Millsⁿ has a fine note: "Observe that we are forced by every dictate of logic and common sense to avoid the commonplace rendering here. Cattle do not have 'paths' made for them, nor do they cry aloud for an overseer, or complain at the appointment of one who does not appear to them promising, nor is it the one main effort of religion 'to content the soul of cattle'.^o Cattle, as the chief article of wealth, are taken to signify all civic life. The 'path' is the path ... to walk in, securing safety for soul and life and herds. The *advan* is 'the way' which is the religious characteristics and teachings of the prophets (Yas. 34.13)'. The only pity is that Mills himself has not consistently followed his own precepts in his work on the *Gāthās*.

dadā—2/1 aor. paras. of $\sqrt{dā-}$. Kan. trans. 'hast fixed'; Mills says 'didst order'. Barth.^p takes *dadā pabām* together as an idiomatic phrase and trans. 'didst give choice'. Similarly Jack.^q trans. 'laidst open the way'. I accept Barth.'s rendering.

vāstryāṭ—Kan. trans. 'with industry' or 'industriously'. Mills says 'from the earth's tiller (aided)'. The 5/1 is to be noted; Jack.^r calls it 'the abl. of separation'.

l. SBE. 31, p. 45, fn. 1.
o. Italics mine (I.J.S.T.)
q. HZ., p. 9.

m. *Gāthās*, p. 458.
p. Wb. 843.
r. HZ., p. 37.

n. SBE. 31, p. 45, fn. 4.

ditē—Barth.^s takes this an inf. from $\sqrt{i-}$ with *ā* (Skt. *ā-√i-*) and trans. 'to depend', but with this trans. the abl. seems strange, so Barth. tries to explain it in a rather roundabout manner. Jack.^t takes it also as an inf. from the same root, but trans. 'to leave', lit., 'to come away from', thus bringing out the force of the abl. Andreas, evidently taking *ā-i* to mean 'to go near', trans. 'go to the side of'. I agree with Jack.

yā vā etc.—Mills trans. this: 'or from him who was never tiller'. Mlt.^u like Barth.^v thinks that this refers to "the nomadic *daēvayasma*, a persistent cattle-raider". Kan.^w thinks that this *pāda* has an eschatological signification and that it refers to the reward after death which awaits a person who has lived a life of industry (or otherwise) in this world. I think Kan. is a bit off the point. The *vāstrya* mentioned here is a clear reference to the last word of the Ahuna-Vairya.

TRANS. OF BARTH.:

Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.

s. Wb. 363.
t. EZ., p. 353, fn. 2.
w. GbM., pp. 39-40.

u. HZ., p. 37.
v. *Gāthās*, p. 26, note 6.

10. at¹ +h² ayā³ fravarētā⁴
 vāstrīm⁵ ax'yāi⁶ fšuyantəm⁷,
 Ahurəm⁸ ašavanəm⁹,
 Vayh¹⁰uš¹¹ fš¹²ng¹³hīm¹⁴ Manay¹⁵hō¹⁶;
 nōit¹⁷, Mazdā¹⁸, avāstryō¹⁹,
 davāš²⁰ -cinā²¹ humərətōis²² baxstā²³.

(8-8; 7-9; 7-9)

10. So¹ between-these-two³ let her² choose⁴
 (as) Protector⁵, (as) Shepherd⁷ for-herself⁶,
 a Master⁸ possessing-Truth⁹,
 a promoter¹¹ of Good Will¹²;
 never¹³, O Mazdā¹⁴, may the Sham-Protector¹⁵
 partake of-the-Holy-Message¹⁸, even-though¹⁷ pious¹⁶
 (outwardly).

Free English Rendering :

Between these two should mortals ever choose
 As their Protector and their Shepherd true
 A Master who is e'er to Aša true,
 Helping to spread the Love of Vohu Man';—
 O Mazdā, never may the Wolf disguised
 As pious Shepherd share Thy Holy Truth.

Text: 2. Geld, and others read *hi*; I have accepted the reading of Andreas and of K. 4 and C. I.

Trans.: 2. Orig. 1/1 fem., refers to 'Mother-Earth'. 16. Lit., 'worshipping'.

Mills^a says about this verse: "Observe that this cow (some would say 'ox') chooses her master, unlike other cattle. But observe also, what is more interesting, that she seems reconciled to the guardian appointed by Ahura. In Yas. 29.9 she actually 'wept' at the naming of the pusillanimous Z., desiring a kingly potentate. Now, however, we see that she must have dried her tears". As a matter of fact she has already accepted Z. in Yas. 29.10 and 11.

This verse carries on the idea of 'choice' which lies before Mother-Earth, and it indicates that she has chosen wisely.

**hō*—Geld. and others read *hi*. But Andreas has mentioned the reading I have adopted, as that of K. 4 and C. 1 and mentioned by Geld. The *hō* would be the Gāḅā form of *hā* (Skt. *sā*), i.e., Mother-Earth. Kan. reads *hi* and construes it as 1/1 fem. So also Barth.^b Jack.^c takes *hi* as dual (as in Yas. 30.3) and has a long note on the construction of this verse which is not quite convincing. It is mainly in order to avoid this confusion of this dual *hi* (which is also the view of the Pah.) that I have chosen the reading *hō*.

ayā—7/2. The two meant here are the *vāstrya* and the *avāstrya*, the latter being mentioned in the last *pāda* of the preceding verse.

fravarētā—3/1 impft. ātm. of √*var-* with *frā* (Skt. *pra-* √*vr-*), to choose. Nair. trans. *maitrīkṛtam*, made friends with. Jack. and Andreas both suggest that the 'Creator of the Cow (Ox)' is the subject of this verb. But they both forget that the verb is ātm., an important point here. This verb takes the accus. of the choice made, here *vāstrīm*.

ax'yāi—Barth.^d takes this dem. pron. (4/1 fem.) as being used reflexively. Mills^e also construes similarly. I do not, however, feel sure that a dem. pron. could be used thus reflexively as Barth. suggests. Jack.^f thinks it best to trans. 'for her (the Cow)'. Similarly Andreas. But they both connect it with *fravarētā*, whereas I would like to construe it with *fšuyantəm*. The fem. refers to both Gāv. and Ārmaiti.

fšuyantəm—2/1 mas. of the pres. pt. of √*fšu-*. The trans. are various: 'prosperity bringing' (Kan.); 'zealous' (Mills); 'cattle-tending (viehzuchtend)' (Barth. and Andreas). See Yas. 29.5. It is just possible that the combination *vāstrya fšuyāš*, used in Later Av. to designate the agriculturist and husbandman, the third group of Iranian social organisation, is an echo of this and other similar Gāḅā passages. In Yt. 13 (Farvardīn) 88-89 Z. has been called the first among the *vāstrya-fšuyant*.

a. SBE, 31, p. 45, ftn. 5.

c. I:Z. pp. 3, 39.

e. Gāthās, p. 458.

b. Wb. 1718-21; also Grund. I, 237 No. 8.

d. Wb. 1361-62; also Wb. 6 (bottom).

f. HZ., p. 38.

Ahuram ašavanam—The word *Ahura* is a common noun here in the sense of 'Lord' or 'Master'. Jack.^g objects to applying these two words in the Gāthās to anyone but the Supreme. Barth.^h says distinctly that the word *Ahura* is used both in the Gāthās and in Later Av. as a common noun and that the phrase here is used in the sense of 'a Lord that watcheth over Truth (der des Rechtes wahrende Herr)'. Curiously enough he also quotes just those three Gāthā passages which Jack. has mentioned: Yas. 31.10; 45.9 and 53.9.

Vaṅhōuš ... Mananḥō—This implies here the idea of 'Peace on Earth and Goodwill to Man'.

fšōyghīm—2/1 mas. Kan. trans. 'increase' and Mills says 'endowed with wealth'. Millsⁱ derives this word from √fšu- (Skt. *psu-*), to nourish. In Skt. this root is found in the words *viśvāpsnya* (all-nourishing)^j and *ā-psu* (without food),^k the last being found only once in RV. vii. 4.6. Barth.^l takes it in the sense of 'advancing' or 'promoting', but is not clear about its derivation. Jack.^m notes that "tradition throughout sees in the word the general idea of 'increasing', 'promoting', connecting it apparently with *fšuyant* by folk etymology". Andreasⁿ thinks that the word is connected with √spas- (Skt. *spas-*), to see, to look after, with a *-ya* suffix and trans. 'looking after'.

avāstryō—Kan. trans. 'idle man'; Mills says 'nomad' in SBE. and 'raider' in Gāthās. It is a pity that the latter has already forgotten his own excellent remarks quoted above.^o I trans. 'False-Protector' or 'Sham-Protector', i.e., one who pretends to be a Protector.

davās-cinā—The word has been trans. variously. Dar. says it is the name of a demon king because the Pah. merely transcribes the word.^p But Nair. has quite clearly caught the meaning, for he says *akāryakartre pratārayitre āsmogāya*.^q Kan. says 'deceiving', evidently deriving it from √dab-, *dav-* (Skt. *dabh-*), to deceive. Mills,^r thinking as always of his nomad marauders, trans. 'thieving nomad' or 'raider'. Jack.^s, following Geld.'s *Studien*, trans. 'even though he strive for it'. Andreas omits the word altogether in his trans. Barth.^t derives it from a √du- (*dav-*), to strive, to be eager, and thinks that the Skt. √dhū-, to shake, to tremble, is cognate, but he puts a query after this statement. He also thinks that *dvoidī* in Yas. 29.5 is from the same root. He also suggests that the orig. form of the word might

- g. HZ., loc. cit. h. Wb. 248 (top) and 293.
i. Gāthās, p. 458-59. j. Grass, Wb. 1302.
k. Ibid., 80. l. Wb. 1029 and ZairWb., p. 199. m. HZ. p. 29.
n. Op. cit., p. 30. o. See note on *ax'yāi* in verse 9 (p. 204 above).
p. Quoted by Kan., GbM., p. 40, ftn.
q. i. e., *āś-maoyā*, distorter of Truth (see Yas. 9. 18).
r. SBZ. 31, p. 46. s. HZ., pp. 9 and 39. t. Wb. 688 (4. *dav-*).

have been *duvās-*. The ending *-ās* is certainly of 1/1 pres. pt. paras., but Barth. trans. it as a reflexive, as if it were *ātm.* The *-cinā* seems to have been used in the same sense as in *Daēvā-cinā* in Yas. 30.6 above, and so here also the word would mean 'even'. This, therefore, inclines me to take *davās* as a variant of *duvās* (as Barth. has suggested); but I take it as from a √du- (Skt. *du-*), to pray, to worship. The idea seems to be that the 'Sham-Protector' (*avāstrya*) even though he be 'worshipping', i.e. conforming to the outward forms of worship, should be kept at arm's length from the true man.

humarətōiš—Mills^u trans. 'good creed', and adds by way of explanation that "the wicked are kept from the sight of truth". But elsewhere^v he suggests that it implies "the body of memorised and recited doctrines". Barth.^w takes the word similarly and equates it with Skt. *su-smṛti*. Mlt.^x adds that it is "in etymology and meaning much like (Grk.) *euangélion* (evangelium, gospel)". Jack.^y, however, merely trans. 'good report'. He remarks that keeping the wicked away from their share in the Message "is improbable and directly opposed to the proselytising spirit of the Gāthās". But the idea is the ancient Aryan one of keeping the scoffer away from the study of the Scriptures, a warning which is continuously repeated in the Hindu Scriptures as well as in the Av. Texts. The gen. here is in the 'partitive' sense.

baxītā—Barth.^z construes this as 3/1 aor. subj. *ātm.* (improper subj.) of √baxī- (Skt. *bhaxī-*), to share. So also Andreas.^a

TRANS. OF BARTH. :

So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazdāh, however eager he be, has no part in this good message.

- u. SBE. 31, p. 46, ftn. 2. v. Gāthās, p. 459. w. Wb. 1834.
x. EZ. p. 353, ftn. 5. y. HZ., p. 40. z. Wb. 923-24.
a. Op. cit., p. 30.

11. ¹hyaṭ ²n̄, ³Mazdā, ⁴paourvīm
⁵gaēθās ⁶-cā ⁷tašō ⁸Daēnās ⁹-cā,
¹⁰°wā ¹¹Manahā ¹²xratūs ¹³-cā;
¹⁴hyaṭ ¹⁵astvaṇtəm ¹⁶dadā ¹⁷uṣtanəm,
¹⁸hyaṭ ¹⁹*syaoθnā ²⁰-cā ²¹sṅghās ²²-cā
²³yaθrā ²⁴varənṅg ²⁵vasā ²⁶dāyetē*^{*}

(7-9-7; 9-7-9)

11. Since ¹for-us, ²O Mazdā, ³from the-beginning
⁴Thou-didst-create ⁵Bodies ⁶and ⁷also ⁸Souls,
⁹and (Mental) ¹⁰powers through-Thine-own ¹¹Thought;
¹²since ¹³Thou-didst-place ¹⁴Life ¹⁵within-flesh-encaged,
¹⁶since ¹⁷Powers-to-act ¹⁸and ¹⁹also ²⁰Words-ro-guide
²¹(Thou didst bestow),
²²whereby ²³one-may-hold ²⁴whatever-Faith ²⁵one-wills*^{*}

Free English Rendering :

Since for us, Mazdā, Thou didst make from first
 Bodies with Souls within that can perceive,
 Out of Thy Thought didst give us Pow'r to think;
 Since Life within the Flesh Thou didst encage,
 Yet Strength to act and Words to guide didst grant,
 So that we freely choose the Path we tread;*—

Text: 19. So S. 1 and six other mss., and meter also requires this reading;
 Geld. has °θana.

Trans.: 4. Lit. 'at first'. 5. Lit., '(individual) existences'.
 8. Lit., 'the Perceivers'. 11. Vohu-Manō is implied here.
 15-16. Lit., 'Thou didst make possessed-of-bones'. 19. Lit. 'actions'.
 23. Or 'wherein', i.e. during life. 24. Orig. plu. 25. Lit., '(being) willing'.
 * This verse connects up with the following (verse 12), hence the semi-colon
 at the end.

Verses 11 and 12 are intimately connected together and they follow each other quite logically. Mills in his rendering of these in the SBE. is needlessly long-winded and complicated. He is simpler to understand, as he always is, in his other work, the Gāthās.

paourvīm—Used as an adv. here, it means 'from the beginning'.

gaēθās—2/3 fem. This word is evidently in contrast with the *Daēnās* following. Kan.^a trans. 'living things', while Mills^b says '(holy) settlements'. Jack.^c trans. '(our) beings'. Andreas^d notes that the word means orig. 'land on which a house is built' and when used in the plu. it means 'world', i.e., a collection of villages (*vīs*). Barth.^e trans. 'individual' and says that it means orig. 'mundane existence'. In the plu. it means the sum total of individuals, or humanity as a whole. Nair. has rendered this word as *bhūtasamrddhim*. The word evidently refers to "physical manifestations" i.e. our bodies.

tašō—2/1 impft. paras. of √*taš-*, to create. The orig. meaning of the root is 'to hew', 'to cut'.^f

Daēnās—2/3 fem. Kan. trans. 'laws', and Mills adds the word 'religious'. But he gives an alternative trans. of this *pāda*: "Thou madest worlds and souls". Andreas^g notes that the word is always trisyllabic—*Da-ē-nā* in the Gāthā. He derives it from √*dī-*, *dā(y)-*,^h to perceive (Skt. *dhī-*). Hence according to Andreas the word means 'the thinking part of our being'. Jack. trans. 'consciences'. Barth.ⁱ distinguishes two *Daēnā*-s; the first of which he trans. as 'religion' and the second as 'individuality', or 'the spiritual ego' (*geistiges Ich*), or 'the Inner Self' (*inneres Wesen*)—almost in the sense of the Skt. *ātman* (*jīvātman*). And he takes the word here in its second sense. He explains that "*Daēnā* is a theological and philosophical concept signifying the sun total of the spiritual and religious attributes of an individual, i.e. his spiritual and religious individuality. It lives on after the death of the body as an independent entity and ultimately appears before him as a beautiful or an ugly maiden to accompany the deceased to Heaven or to Perdition according to his acts in life". Barth. also adds that it is often difficult to trans. the word exactly in a given passage. In the remarks of Barth. quoted above it can be plainly seen that he has been influenced by the description of the *Daēnā* given in *Hādoxt* 2 (the so-called Yt. 22). This is certainly a later text and it should not influence the interpretation of the Gāthā passages. Although Barth. gives no etymology, I am inclined to agree with Andreas and derive it from √*dī-* (Skt. *dhī-*), to perceive, to think. The nearest

a. GbM., p. 41. b. SBE. 31, p. 46. c. HZ., p. 9. d. Op, cit. p. 30.
 e. Wb. 476-79. f. Barth., Wb. 644-45. g. Op. cit., p. 30.
 h. This is the form given by Barth. (Wb. 724-25).
 i. Wb. 662-65 (1. *daēnā*-) and 665-67 (2. *daēnā*).

Skt. equivalent to *Daēnā* (etymologically) would be the word *dhyāna*.^j I think the primary sense of the word is 'that part of our being that perceives and thinks', as Andreas has pointed out. In our present passage that seems certainly to be the sense and is sharply contrasted with the earthly and physical *gaēθās*-. In Later Av. texts we get other secondary senses, one of which is 'conscience', mentioned by Jack. This is because 'conscience' enables us to perceive what is right and what is wrong and it is (as in Yas. 26) closely connected with the emotional part of our being, and corresponds to the Skt. *antahkaraṇa* (the inner sense). In the list of the 'five principles' making up the human being given in Yas. 26.4 *daēnā* is the second and represents the emotional aspect of man.^k Next, there is what might be termed 'the tertiary sense' of the word, namely, what the heart or 'the Inner Self' accepts for guidance through life, in other words 'religion'. This sense is also found in the Gāθās (see Yas. 44.9-11). This is also the sense of the later Pah. *dēn*, which is embodied in the name of that great Pah. book, the *Dēnkart*. Mod. Pers. *dīn* is also the same word. Both in Pah. and in Pers. the word means 'religion'. As a 'principle' of the human being *Daēnā* seems to be somewhat higher than *Urvan* in the Gāθās. In later Zoroastrian Theology we have a Deity, a *Yazata*, *Daēnā* (fem.), who is evidently 'the Inner Self' personified. It is to be noticed that in the Dīn Yt. (Yt. 16), named after her, this Yazata is closely associated with *Cistā* (Wisdom). In this connection it may also be worth mentioning that in Yas. 53.3 we get the mention of *Pourū-Cistā* (Skt. *Puru-cittā*), whom the later Pah. writers have elevated to the position of a 'daughter' of Z.

Manaṇhā—3/1. Kan. renders 'power of thought', following Mills. Barth.^l trans. 'spirit' and definitely thinks that this is a reference to Vohu-Manō. I do not agree with him for I think this refers to the Thought of the Supreme.

sratūš—2/3 mas. Kan. trans. 'intelligence'; Mills says 'understanding'. Barth.^m trans. 'powers of the Spirit' (Geisteskräfte).

astvaṇtəm dadā—The phrase means lit., 'Thou didst create possessing bones', which has been rendered by Jack. and Barth. as 'clothed with a body'. Nair. says, *tanumatām...adāh*.

uštānəm—Kan. and Mills take this as qualified by *astvaṇtəm*. The word *uštāna* (*uštāna*) means 'life' or 'life-force'.ⁿ Jack.^o says that it is

j. This is to be derived from $\sqrt{dhyā}$ - (a variant of \sqrt{dhi} -, see Whit., Roots, pp. 83 and 85) with the suffix *-na* (Whit., SG., §1177; also Jack., AG., §802).

k. In Yas. 55.1 there is a different enumeration of these 'principles'. Nine are mentioned there, of which the first is *gaēθā*. There is no mention of *Daēnā* in that list, but some think that the sixth (*višī*) stands for *Daēnā*.

l. Wb. 1129-30. He says that *Manah*- when used with *Vohu*- or with the poss. pron. *ōwa*-, implies the Holy Immortal. m. Wb. 535 (bottom).

n. Barth., Wb. 418-19. o. JAOS., 13, quoted by Barth., loc. cit., note 3.

"the vital power, the physical life inherent in the body and lost at death". Nair. says *jīvam*. The word is also found as *uštāna*. The gender of the word is either mas. or neu. The word had been used thrice in Gāθā Ahunavaiti, here and in Yas. 33.14 and 34.14, and once (as *uštāna*) in Uštavaiti, Yas. 43.16. Barth. is uncertain about the etymology, but I would like to suggest \sqrt{vas} -, *uš*- (Skt. *uṣ*-), to burn, to be hot. And the word implies the life-force or vital-force connected with the heat and energy of the living body. The ending *-ana* or *-āna* points to a participial form of the ātm., which would fit in quite well with the sense of the word.^p The base would be a 'secondary base'.

īyaoθnā—Kan. trans. 'power to work', Mills^q explains that these "are sacred actions of obedience to the law, moral, ceremonial and civil". Barth. merely says 'actions' (2/3 neu.). I agree with Kan. and think that it is the power of capacity to work, *kārya-śakti* or *kriyā-śakti* that is meant here. In any case this would be more in accord with the spirit of this verse.

sēughās—Kan. trans. 'precepts of religion', Mills says 'injunctions'. Jack. has 'words'. Barth.^r trans. 'teachings', and derives it from $\sqrt{sāh}$ - (Skt. *śamsa*-). The Skt. word *śamsa* is cognate. The form is 2/3 mas. The usual Gāθā ending *-ēng* is not seen here because of the *sandhi* with the following *-cā*.

yaθrā—This adv., as Jack.^s has noted, has been used "as equivalent to a declension-case referring to the preceding nouns". In Skt. also the adv. in *-tra* is used similarly.^t

varənēng—Mills^u trans. 'choices' and explains that the word "combines the idea of religious choice, the creed, with individual religious volitions". Kan.^v trans. 'faith' but adds in brackets as an alternative trans. 'choice'. Barth.^w trans. 'convictions' (Ueberzeugungen) and adds, "especially in matters of religion".

vasā—Kan. construes as 2/3 and trans. 'desires'. Mills takes it as an agent-noun and trans. 'wisher'. Jack.^x takes this as 1/1 and says that it is "related to *vasaṇh*, wish, as Skt. *yāsas*, glory to *yāsās*, glorious". He trans. this almost as an adv., meaning 'freely at will' or 'according to choice'. He also compares Lat. *volens*. About this idea Jack. adds: "Man, Ormazd's creature, is a free agent; his maker has created his being, endowed him with reason, then given him the opportunity to carve his future fate, he may choose the faith of the righteous or the wicked between whom he is placed. There is no foreordination, but his creator will be lord to judge" (*aṇhēuš Ahurəm īyaoθanaēšū*).^y

p. Whit., SG. §1175.

q. Gāthās, p. 459.

r. Wb. 1575-76.

s. HZ., p. 40.

t. Whit., SG., §1099.

u. Loc. cit.

v. GbM., p. 41.

w. Wb. 1371.

x. HZ., p. 41.

y. Verse 8 above.

Barth.^z construes this as 1/1 of *vasah* and trans. 'wishing'. The word is used almost as an adv. in its 'function'. Orig. it is 2/3 *neu*. of *vasah-*, will, wish.

dāyetē—Barth.^a construes as 3/1 pres. subj. ātm. of √*dā-* and trans. 'one may exercise'. Here the root is conjugated in the *-ya*-class.^b The root corresponds to √*dhā-* of Skt., and "is purposely chosen" to suit the context here.^c

TRANS. OF BARTH. :

When Thou, O Mazdāh, in the beginning didst create the Individual and Individuality, through Thy Spirit, and powers of understanding—when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;

12. ¹ aθrā ² vācəm ³ baraitī,
⁴ +miθah ⁵ -+vacā ⁶ vā ⁷ +ərəš ⁸ -+vacā ⁹ vā,
¹⁰ vīdvā ¹¹ va ¹² əvīdvā ¹³ vā;
¹⁴ ahyā ¹⁵ zərədā ¹⁶ -cā ¹⁷ manəvhā ¹⁸ -cā,
¹⁹ ānuš ²⁰ -haxš ²¹ Ārmaitiš ²² mainyū
²³ pərəsāitē ²⁴ yaθrā ²⁵ maēθā.

(7-9-7; 9-9-7)

12. Therefore (each) lifts-up (his) voice,
 whether false -speaker or true -speaker,
 whether enlightened or unenlightened;
 (still) with-the-heart and also with-the-head of-each
 through-(his)-spirit Ārmaiti, standing -by,
 doth-discuss wherever (there is) doubt.

Free English Rendering :

So each announces loudly his belief,—
 Whether he speak Untruth or speak the Truth,
 Whether he speak with Knowledge or without;—
 But to the Heart and Head of each of us,
 Directly through his Spirit, Ārmaiti
 Appeals, for She stands by to solve his doubts.

Text : 4-5 and 7-8 Geld, does not separate the words in either case.

Trans. : 1. Lit., 'here'. 14. Lit., 'his'. 17. Lit., 'mind'.

z. Wb. 1383; for declension see Jack., AG., §339.

a. Wb. 716 (middle). b. Reich., AEB., §225. c. Jack., HZ., p. 41.



aθrā—This is the correlative to *yaθrā* of the preceding verse. Mills^a trans. 'there' and adds within brackets 'beside Thy prophet'. Barth.^b trans. 'then' and explains this as 'since the beginning of first life'.

vācām baraitī—Lifts up his voice. We get the same phrase in the RV.: *vācō matīm sāhasaḥ sūnāve bhare* (i. 143.1), *ślōkam ghōṣam bhāratha I'ndrāya* (x. 94.1) and elsewhere.^c Nair. says *bumbām karoti*, which is probably the sanskritising of the Gujarātī *bumābum kare che* (shouts at the top of his voice).

**miθah-vacā*—Pah. says *drōy-guštār*, untruth-speaker. The word *mithāh* or *mīthu* in Veda means 'false'; the orig. meaning being 'changing'.^d The word *miθō* (Skt. *mithāh*) is derived from $\sqrt{miθ-}$ (Skt. *mith-*) to oppose. The *sandhi* here is to be noted; for here the orig. *-ah* of the stem is retained.^e

**arēs-vacā*—The comp. occurs again in Yas. 49.9. Pah. trans. *rāst-guštār*, truth-speaker. Geld. does not separate the components in either of the two compounds. Barth.^f thinks that this refers to Z., the 'truth-speaking prophet'. I, however, think that this is a general statement, and therefore not applicable to the Prophet alone. For every man has full freedom of choice as stated in the preceding verse, and so he is also free to proclaim whatsoever he believes, whether true or false. In all this confusion of opinions loudly expressed Ārmaitī alone can lead us aright.

vidvā...vīdvā—Note the arrangement of the two *pādas*: 'false...true, wise...unwise'. Barth.^g thinks that these words refer to those following the true and the false doctrines. Jack.^h compares the biblical contrast of 'wisdom and prudence' and 'folly and ignorance'. Exactly similar is the use of *vidvān* and *avidvān* in RV. i. 120.2 and v. 30.3.ⁱ Similar contrasts of *jñāna* and *ajñāna*, of *buddhi* and *abuddhi* are found in the Upanishads and the Gītā also.

ahyā—All translators take this in a reflexive sense referring to the true and false ones already mentioned. But I propose construing *pāda* 3 with the first two, thus dividing this verse into two *gāyatrīs*, like the preceding verse (11). If we construe this verse thus, the *ahyā* cannot be reflexive. To take the dem. pron. *a-* in the reflexive sense seems to me rather strained, and I believe such a use of this pron. is very uncommon in Skt. The sg. number implies *each* individual, false or true, wise or unwise.

a. SBE. 31, p. 46. b. Gāthās, p. 26, note 8. c. Grass., Wb. 956 (under *bhṛ-*, 19).
d. Ibid., 1041. e. Barth., Grund. I, 304. II. 4; also Jack., AG., 872 note 2.
f. Wb. 206, note 2. g. Ibid., 348. h. HZ., p. 41. i. Grass., Wb. 130-31.

zərədā—3/1 neu. The word is cognate with Skt. *hṛd*, heart.^j We have in RV. vii. 98.2 an exact parallel to this *pāda*: *utā hṛdōtā mānasā*.

manarhā—Kan. thinks that each one, whether true or false, speaks 'with (true) mind', i.e. *bona fide*.

ānuš-haxš—Kan. trans. 'immediately'; Mills says 'steadily'. Jack.^k says 'increasingly'. There is a word *ānuṣak* in the Veda which means 'in continuous order', 'one after the other'.^l So Barth.^m trans. 'passing from one to another'. The word is derived from $\sqrt{hac/k-}$ with *anu*, Skt. *anu-* $\sqrt{sac-}$. Note the long initial *ānu-*. The Skt. *anu-* $\sqrt{sac-}$ means 'to stand beside (in order to help)',ⁿ as in *imām naro Marutaḥ saścatānu* (RV. vii. 18.25), stand by him, ye heroic Maruts. So I would trans. 'standing by', and construe the word adverbially. Ārmaitī standing by the side of each human being to help him in his spiritual conflicts is a very appropriate idea, particularly when we remember that She has been specially chosen by Mazdā Ahura for this work. Cf. Yas. 32.2 and also Yas. 12.2. Nair. renders this word by *mano utthānena* (through uplifting of the mind). For the insertion of the *-š-* after the *upasarga* cf. words like *hiṣhaxti*, *huṣx'afa*, *niṣhaurvaiti* etc.^o

Ārmaitīš—Mills,^p for some strange reason, thinks that the word is better rendered by the concrete idea of 'the man with the perfect mind'.

mainyū—Jack. takes this word in the last *pāda*, which is metrically unsound. Kan. takes this as a du. and thinks the 'Twin Spirits' are meant here. Jack.^q construes as 3/1 and trans. 'with (Thy) Spirit', and explains that "Ārmaitī, whose abode is oftenest on earth, goes about with Ormazd's Spirit, seeking the actions of the world, good or evil". Barth.^r thinks this refers to the spirit of the man who is in doubt (see *maēθā* below).

porēsāitē—3/1 pres. subj. ātm. of $\sqrt{porēs-}$; Skt. *prcchāte*. Barth.^s notes that when used in the ātm. and with an ins. (*mainyū*), as here, the meaning of the verb is 'to confer with'. He also quotes Yas. 49.12: *kō ašavā yāiš porēsāi drəgvā vā*. I trans. 'discuss', hence ātm.

maēθā—Kan. trans. 'tendency'; Mills,^t thinking of the Two Spirits, says 'in their home'. Jack. trans. 'false' or 'erroneous'. The word occurs in Yas. 30.9, where it was an adj.; here it is a fem. noun (1/1).

TRANS. OF BARTH. :

Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Ārmaitī confers with the spirit in whom there is wavering.

j. Barth. Wb. 1692. k. HZ., p. 42. l. Grass., Wb. 178. m. Wb. 332.
n. Grass., Wb. 1445. o. Jack., AG., §754. 2; all these words occur in Yas. 57.
p. Gāthās, p. 460. q. HZ., p. 42. r. Wb. 1136 (bottom).
s. Ibid., 998 (bottom). t. SBE. 31, p. 47, fn. 4.

13. yā¹ frasā² āvišyā³,
yā⁴ vā⁵, Mazdā⁶, pərəsāitē⁷ +tāyā⁸;
yā⁹ vā¹⁰ kasūš¹¹ aēnaḥō¹²
ā¹³ mazištām¹⁴ +yamaitē¹⁵ būjəm¹⁶;
tā¹⁷ cašmṅg¹⁸ θwisrā¹⁹ Hārō²⁰
aibī²¹ Ašā²² +vaēnahī²³ vīspā²⁴.

(7-9; 7-9; 7-9)

13. When¹ in-open³ doubts²
or⁵ when⁴ in-secret⁸ (ones), O Mazdā⁶, She discusses;⁷
or¹⁰ when⁹ for a small¹¹ sin¹²
one-undergoes^{13,15} the highest¹⁴ penance;¹⁶
this,¹⁷ watching²⁰ through-(Thy)-radiant¹⁹ Eye,¹⁸
all²⁴ (this) closely²¹ Thou-observest²³ in-accord-with-Aša.²²

Free English Rendering :

When She appeals for every open doubt,
Or when, O Mazdā, secret ones She solves;
Or when for mere trifling lapse a man
To long and dire penances submits;—
All this Thou watchest with Thy radiant Eye,
And close observ'st, as laid down in Thy Law.

Text : 8. So Andreas ; all others read *tayā*. 15. So Andreas; all others read *ayam*.
23. All others repeat the *aibī* before this verb : but Geld. marks the *aibī* as redundant,
and Andreas omits it altogether.

Trans. : 1, 4. Lit., 'through which'. 2. Lit., 'questioning'; orig. 3/1.
3. Orig. 3/1. 7. Namely Ārmaiti. 8. Orig. a case-form, 3/1.
9. Lit., 'who'; orig. rel. pron. 1/1 mas. 11-12. Orig. 5/1. 17, 24. Orig. 2/3 neu.
20. Lit., '(Thy) Watcher'. 22. Orig. 3/1.

yā—Jack. construes as 3/1 and this seems to be the most natural way of taking this word. The ins. here has the force of an adv.

frasā—3/1 fem. The word is evidently from $\sqrt{pərəs-}$ (Skt. *pracch-*, *prcch-*), to question. The verb has already occurred in the last *pāda* of the preceding verse, and occurs in the very next *pāda* of this. Barth.^a construes this as 3/1 mas. and says that the word means 'question' only in compounds and that here (used by itself) it should be trans. 'requital for sins', i.e., 'punishment'. But he quotes only this passage in support and gives no further reason or explanation of his statement. I think the word means 'questioning' or 'doubt' indicated by *maēθā* of the previous verse. In Skt. also we get the word *prcchā* (fem.).

āvišyā—3/1 fem., open. Barth.^b thinks it implies 'openly known'. Cf. Skt. *āvis* and *āvištyā*.

*yā*⁴—Geld. has noted that S. 1 reads *yē* here.

pərəsāitē—This is to be construed exactly as in the preceding verse. Barth.^d reads *saētē* and construes as 3/2 pres. ātm. (in the passive sense) of $\sqrt{fras-}$, to punish and compares the Arm. *p'ursišn*, legal proceedings, law-suit. He takes this as a specialised sense of $\sqrt{pərəs-}$ (*fras-*), to question. Andreas^c definitely states that there is no justification for altering the meaning here. The subject of this verb is, of course, Ārmaiti.

**tāyā*—All read *tayā*, but trans. as if it were *tāyā*. Only Andreas reads it corrected to **tāyā*. I prefer the latter reading because it is the more correct form. The word is connected with *tāyu* (Skt. *tāyū*), thief. It means here 'in secret' (like a thief).^f The word is orig. in ins. used as an adv.

yē—Barth. and others take it as 1/1 mas. of *ya-*. I am inclined to take it as equivalent to *yā*¹ and *yā*⁴ and like these two words it is an adv. and may be trans. 'when'. Note that in Gāthās the *ē* often stands for *ā*.

kasūš—5/1 neu. of *kasu*, small.^g Pers. *kih*, small, mean, is cognate. The word is doubtless connected with the interrogative pron. *ka-* used in a derogatory sense, just as with the Skt. *ka-*.^h In Guj. we get the word *kašū* used in the sense of 'negligible', which also seems to be a cognate. It is found in the famous line of Sāmal-Bhaṭṭa, *sad-vidyā āgal dhan kašū*, wealth is negligible compared to right knowledge.

aēnaḥō—5/1 neu. of *aēnah* (Skt. *énaś*) sin.ⁱ Note the 'abl. of reason'.

ā...yamaitē—All read the verb as *ayamaitē*. Andreas has explained that this traditional reading stands for an orig. *āyam*, and that, therefore, there need be no repetition of the *upasarga*. So I have accepted his reading as correct. The form is 3/1 aor. subj. ātm. of $\sqrt{yam-}$ with *ā* (Skt. *ā-√yam-*). Barth.^j says that in the ātm. the word means 'to

a. Wb. 1000. b. Ibid., 334. c. Grass., Wb. 186. d. Wb. 999 (middle).
e. Op. cit., p. 30. f. Barth., Wb. 638. g. Ibid., 460 (under *kasav*).
h. Whit., SG., §506. i. Barth., Wb. 21. j. Ibid., 1263.

demand' or 'to accept for oneself'; and he takes 'one' (einer) as the subject of this verb. Jack. also construes and trans. similarly. In Skt. *ā-yam-* means 'to join on to' and in the ātm. it means 'to join oneself to', i.e. 'to surrender oneself to' or 'to submit'. As for the subject of this verb I agree with Barth.

būjam—Barth.^k reads *būjim*, and trans. 'punishment'. It is 2/1 fem. and can be derived from $\sqrt{buj-}$ (Skt. *bhuj-*), which orig. means 'to eat' or 'to enjoy'. Then the root gets the sense of 'to enjoy (get) the reward (good or bad)'. Hence the word *buj* (fem.) means 'penance' or 'atonement'. Cf. the Guj. phrase *karamnā bhog*, used exactly in this sense.

tā...vīspā—These all; 2/3 neu. The Pah. strangely construes this as 2/2.^l

caśmōug—Jack.^m says that it is 7/1 of *caśman* (neu.); and Barth.ⁿ adds that it is used for 3/1 as evidenced by the adj. *θwisrā*. The 7/1 of nouns in *-an* often drops the ending *-i* and the strong base (ending in *-ān*) only is preserved.^o Therefore the 7/1 of *caśman* would be *caśmā* which would become quite regularly *caśmōug* in the Gāθās.

θwisrā—3/1 neu. The word means 'shining' or 'radiant'.^p Cf. *tveśām cākṣuḥ* in RV. v. 8.6. The root seems to be *θwiś-* (Skt. *twiṣ-*), to shine,^q which is used in RV. viii. 96.^r 15 and elsewhere. The suffix is *-ra* (Skt. *-ra*).^s Note also that the *-r-* preserves the orig. *-s-* from becoming *-ś-*.^t

Hārō—1/1 Barth.^u derives it from $\sqrt{har-}$, to watch, to observe, and trans. 'watchful'. This is an epithet applied to Mazda.

Aśā—3/1; the sense is 'in accord with the Law of Aśa'.

aibī...vaēnahī—Geld. reads *aibī-vaēnahī*. But clearly the second *aibī* being a repetition is metrically redundant. Hence Andreas has omitted it entirely. The form is 2/1 pres. of $\sqrt{vaēn-}$ with *aibī*, to observe closely. In Skt. there is postulated a $\sqrt{ven-}$ which, following Sāyaṇa, scholars have trans. differently; but I think the Skt. root also means 'to see', or 'to observe' as in *venantā* in RV. i. 25.6.^v The Pers. *bīn* is cognate.

TRANS. OF BARTH. :

Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment,—of all this through Aśa Thou art aware, observing it with Thy flashing eye.

- k. Wb. 967 (under *bug*). l. Apparently referring to the good and the bad.
 m. AG., §305. n. Wb. 583, note 1. o. Jack., AG. §222.
 p. Barth., Wb. 798-99. q. Grass., Wb. 567.
 r. Grass. puts all the Vālakṣhīya hymns at the end of Maṇḍala viii, and so he numbers this hymn 85 in his Wb. s. Jack., AG., §815; Whit., SG. §1188.
 t. Jack., AG., §155, note 1; Whit., SG., §181.a. u. Wb. 1806.
 v. See Grass., Wb. 1354.

14. tā¹ θwā² pərəsā³, Ahurā⁴;
 yā⁵ zī⁶ āitī⁷ jōghatī⁸ -cā⁹;
 yā¹⁰ išudō¹¹ dadəntē¹²
 dāθranām¹³ hacā¹⁴ aśāunō¹⁵,
 yās¹⁶ -cā¹⁷, Mazdā¹⁸, drəgvōdəbyō¹⁹;
 yaθā²⁰ tā²¹ aḥən²² +hōn²³ +kərətā²⁴ hyat.²⁵

(7-9; 7-9; 9-7-9)

14. These¹ (things) do-I-ask³ of-Thee², O Ahura⁴;
 how⁵, indeed⁶, has-(all)-happened⁷ and⁹ (how)
 shall-(it)-be⁸ (henceforth);
 what¹⁰ silent-yearnings¹¹ are-noted¹²
 as-regards¹⁴ the Righteous¹⁵ in-(Thy)-Books-of-Life¹³,
 and what¹⁷, O Mazda¹⁶, regarding-the-followers-of-Untruth¹⁹;
 in-what-manner²⁰ shall these²¹ be (considered)²², when²⁵
 (these are)²⁴ made-complete.²³

Free English Rendering :

I ask, Ahurā, that I learn from Thee,
 How Fate has come upon us, and shall come;
 What silent yearnings of good men and true
 Have been recorded in the Book of Life,
 What yearnings, too, that follow the Untruth;
 How do these stand, when the account is closed ?

Text: 23-24. All others read as one word.

Trans.: 2. Orig. 2/1. 7. Lit., 'has come'. 8. Lit., 'shall come'.
 13. Orig. 6/3. 14. Lit., 'with'. 15, 19. Orig. abl. 23-24. Orig. 7/1.

tā—Mills^a adds rather needlessly the words, ‘as I seek Thy counsel once again’. Jack. construes this word adverbially, and trans. ‘therefore’. Barth. says, ‘these things’. The word is 2/3 neu.

yā—Orig. 1/3 neu., but the verbs being sg. this word has to be construed adverbially. Hence I have trans. ‘how’. Note also the use of the rel. with the force of the interrog. Lit., ‘I ask about things which etc.’.

āi—Like the Skt. *hi* it is a mild emphatic particle.

aiti—This is contrasted with *jñghati*. Nair. says *āgam āyāti ca*. The *-cā* here clearly indicates the contrast. Barth.^b takes this as 3/1 pres. subj. paras. of $\sqrt{i-}$ (Skt. *i-*), to go. He explains the initial *ā-* in a strange and unconvincing fashion. Andreas regards this *ā-* as an *upasarga* and reads *ā-aiti*.^c He also points out that meter requires the word to be trisyllabic *ā-i-ti*.

jñghati—3/1 s-aor. subj. paras. of $\sqrt{gam-}$.^d

iśudō—1/3 fem. of *iśud*. Kan. trans. ‘reward’. Mills relies on the Pah. and Nair., and trans. ‘prayers with debt-confessions’;^e and he explains^f this peculiar phrase as ‘the entire series of holy efforts of the righteous...culminating in religious offerings as their outward expression’. Jack.^g trans. ‘claims’ and says that these are ‘what is due... and can be demanded from another, debit opposed to credit’. Barth.^h also trans. ‘debts’ or ‘dues’ (Schuldforderungen). There is also a denominative verbal form *iśuidyāmāhi* occurring several times in the Yas. Hapt. (36.5; 38.4 and 39.4), which Barth.ⁱ trans. ‘paying the gods their claims’, i.e. ‘thanking them’. In the RV. we find the denominative verbal base *iśudhya-* and also the words *iśudhyā* (fem.) and *iśudhyū* (adj.).^j The abstract noun (fem.) occurs only once in the RV. (i. 122.1). Geld.^k in his last trans. of the RV. says that the word means ‘a silent wish for something, a silent yearning’. In any case he does not think that the idea of ‘thanking’ can be connected with this word. In the *Gāthās* the word is found again in Yas. 34.15, where also it evidently bears the same meaning. It seems to bear the implication of what is known among the Hindus as *saṅkalpa*—the idea or yearning behind every prayer and act of religion—the inner motive that prompts every act of worship. The derivation seems to be from $\sqrt{iś-}$ (Skt. *iś-*), to impel. Or it might be derived from the other $\sqrt{iś-}$ (Skt. *iś-*, *icch-*),

a. SBE. 31, p. 48.

b. Wb. 148 (middle); also 153, note 8.

c. He writes in Hebrew script, *a. a. i. t. i.* d. Barth., Wb. 494 (middle).

e. Nair. has *ṛgam*. f. *Gāthās* p. 462. g. HZ., p. 45. h. Wb. 375.

i. Ibid. 375-76. j. Grass., Wb. 227. k. D:R Rigveda, I, p. 152; also ftn. 2.

to desire. Both these connotations seem to mingle in this word. It indicates the inner desire or motive that inspires the act of worship; hence my trans. ‘yearnings’.

dadantē—3/3 aor. ātm. of $\sqrt{dā-}$ (Skt. *dhā-*), to place. The ātm. indicates the pass.^l The sense here is ‘are put down’ or ‘are noted’.

dāḥranām—Kan.^m trans. ‘good actions’, and explains that the word is used in the sense of ‘charity’. In this he follows the tradition of Nair. who says *dānebhyaḥ*. Jack.ⁿ speaking of *iśudō* and *dāḥranām* says: ‘The terms are technical, drawn from dealings in life and they contain quite the idea of a bargain—the relation between gods and men being an absolutely reciprocal one. For every good deed, man can claim something from the gods; but for every evil act, the gods have a claim on man. All the daily acts are entered as items, *dāḥra*, in the life-book... , as debit and credit’. He also points out that where both sides balance *exactly*, the soul is sent neither to Heaven nor to Hell, but to a sort of ‘middle’ region, the *Hamestagān* of Pah. Theology. He also quotes from Herodotus (i. 137) that while meting out justice to criminals the Persian king was expected to balance all the good and bad deeds with exactitude. This same idea is repeated in Yas. 33.1 with reference to the judgment of the Ratu. Barth.^o seems to think that the word means lit., ‘something put down or recorded’, hence that the word here means ‘account’ (Buchung). But elsewhere^p he expressly mentions that he does not think that ‘the Book of Life’ is meant here. The gen. he thinks is ‘subjective’. I, however, think that the word here is definitely used in the sense of ‘the Book of Life’, the record in ‘God’s (or Nature’s) memory’ of every act and every thought of man, very much like the idea conveyed by the epithet *Hātā-Maranē Ahurā* found in Yas. 32.6. I would derive it from $\sqrt{dā-}$ (Skt. *dhā-*) with the suffix *ḥra* (Skt. *-tra*). The word *dhātra*, record, is not actually found in Skt.; but such a word is not impossible. The Lexicons mention the word *dhātra* in the sense of ‘receptacle’, which is near enough for our purpose. Note the ‘gen. of the container’, i.e. gen. used for loc.

hacā—I would trans. this word here, ‘with regard to’. It goes as usual with the abl.

aśāunō—5/1. This is the older abl. form, identical with the gen., as in Skt. The abl. with *hacā* has been explained as implying the ‘source’.^r

dragvōdābyō—5/3. Does the plu. here, as contrasted with the sg. *aśāunō*, imply that the righteous are comparatively rare in the world?

l. Barth., Wb. 714 (middle). m. GbM., p. 43, ftn. n. HZ., pp. 45-46.

o. Wb. 733; also note 3.

p. Zair. 2b., pp. 170-71.

q. M-W., SD., p. 514, col. 1 (bottom).

r. Reich., AEB., §549.

**hāy-keretā*—All read as one word. Kan. and Mills construe this as 7/1 and trans. 'in the final stage'. Jack.^s takes this as ppt. of √*kar-* with *hān* (or *hām*), Skt. *sam-* √*kr-*, to make complete. The lit. meaning is 'to put together' or 'to adjust finally'. Barth.^t notes that the word when used in connection with hymns means 'complete recital' as in *gāthanām han̄keretiš* (Yas. 71.1). There he trans. 'reckoning', almost in the sense of 'closing of accounts' (Abrechnung). The form is 7/1 of *hāy-kereti*.^u I agree on the whole with Barth. and think that the word refers to the closing or making up of the accounts in 'the Book of Life'.

hyaṭ—Kan.^v mentions that this word is regarded by Sp. as having been added merely to make up the meter. But Barth.^w construes this as a conj. with the verb of the sentence left out. He trans. 'when', and I agree with him.

TRANS. OF BARTH. :

These things I ask Thee, O Ahura, how will these come and happen—the dues, that in accord with the records are appointed for the righteous, and those, O Mazdāh, for the followers of the Druj,—how shall these be when they come to the reckoning.

These things I ask Thee, O Ahura, how will these come and happen—the dues, that in accord with the records are appointed for the righteous, and those, O Mazdāh, for the followers of the Druj,—how shall these be when they come to the reckoning.

These things I ask Thee, O Ahura, how will these come and happen—the dues, that in accord with the records are appointed for the righteous, and those, O Mazdāh, for the followers of the Druj,—how shall these be when they come to the reckoning.

s. HZ., p. 47.

z. Wb. 1770.

u. Jack., AG., §§251 and 254; also Whit., SG., §340. f.

v. GbM., p. 43, ftn.

w. Wb. 1254 (top).

15. p̄rəsā¹ avat²; yā³ +maēniš⁴,
ȳ⁵ drəgvāitē⁶ xšaθrəm⁷ hunāitī⁸
duš-šyaoθanāi⁹, Ahurā¹¹;
ȳ¹² nōit¹³ jyōtūm¹⁴ +hanar¹⁵ vīnastī¹⁶
vāstryhyā¹⁷ aēnəḥō¹⁸
pas̄uš¹⁹ vīrāat²⁰ [-cā]²¹ adrujyaṇtō²²?

(7-9-7; 9-7-9)

15. I ask¹ this:— what² punishment³ (is there for him),
who⁵ advances⁸ the power⁷ of-the-False-One,⁶
of-the-Evil-Doer,⁹ O Ahura;¹¹
who¹² finds¹⁶ no¹³ (other) fulfilment¹⁵ in-life,¹⁴
but-in-separating¹⁸ the Shepherd,¹⁷
the Loving-one,²² from (his) human²⁰ flock?¹⁹

Free English Rendering :

This do I ask—what is the penalty

For those who would advance the False One's might,

Who uphold Evil-doers, Ahurā;

Who seek but one fulfilment in their lives—

The separation of the Shepherd true

And loving from his trusting human flock ?

Text: 4. So Barth. and Jack., following S. 1, Pt. 4 and five other mss.; Geld, reads *mainiš*. 15. I follow Andreas; Geld, and others read *hanarə*.

Trans: 6 and 9-10. Orig. 4/1. 14. Accus. inf. 16. Abl. inf. 17 and 22. Orig. 6/1. 19. Orig. 5/1. 21. [-cā] should be omitted.

**maēniš*—This is the reading of several mss. including S. 1, and has been accepted by Jack. and Barth.; Geld. and Kan. read *mainiš*. But Geld. himself in *Böthlingks Jubiläums-schrift* has emended the reading to *māē*.^a The word has been trans. 'reward' or 'punishment'—Mills^b quotes Roth's trans. 'punishment' (Strafe), and he thinks that Grk. *mēnis* is cognate and suggests^c that "this may have been a dart hurled in just vengeance". The Skt. *mentī* (fem.) occurs in RV. x. 27.11 and means 'hurling a dart'.^d The word also occurs in Yas. 44.19 where it is construed with the gen. of the reason for the punishment and the accus. of the person against whom it is directed.^e

*yā*⁵—This refers to the person who deserves the punishment.

drəgvāitē—Barth.^f sees in this verse and in verse 18 a reference to "a *dāvayāsna* chief (Bəndva) and a teacher or priest (Grəhma) who were foremost in opposing Zarathushtra".^g But I prefer to take *bəndva* (Yas. 49.1 and 2) as well as *grəhma* (Yas. 32.12, 13 and 14) as descriptive epithets of two classes of Z.'s opponents. And I trans. *bəndva* as 'destroyer' or 'corrupter' and equate it with Skt. *bhindū* (RV. i. 11.4)^h and I trans. *grəhma* as 'devourer'.

xšaθrəm—Millsⁱ trans. 'throne' and explains that "the head of a party seems to have been plotting to introduce a hostile sovereign". Perhaps he was led to this conclusion by Nair. saying *rajyam* here.

hunāiti—Mills trans. 'prepares'; Kan. says 'secures'. Jack.^j trans. 'advances' and adds a note that "every gain to the power of the wicked is attended by a corresponding loss to Ašavan and Mazdā". Barth.^k construes this as 3/1 pres. subj. paras. of $\sqrt{hu-}$ (Skt. *sū-*), to advance, to help (by preparing something for someone). He also notes that the verb goes with a dat. It may be added that the Skt. $\sqrt{sū-}$ has the pres. base *su-*, whereas the Av. root seems to be conjugated in the 9th (*krī-*) class.

*yā*¹²—This also refers to the person deserving punishment.

jyōtūm—Nair. renders this by *jīvitam*; Kan. trans. 'in order to live'. Mills^l trans. 'life', but he quotes Roth's rendering "bread, which is the wherewithal of life". Kan.^m mentions that the word is found as *jyātu* in Yas. 32.9. The Skt. *jīvātu* (as opposed to *mṛtyu*), found in RV. x. 60.8-10,ⁿ is also cognate. The change of the root-vowel from *i* to *ō* is paralleled in the Skt. desider. forms like *jujyūṣati* found in the Śat. Br.^o

a. Quoted by Jack., HZ., p. 48. b. SBE., 31, p. 48, ftn. 7. c. Gāthās, p. 462.

d. Grass., Wb. 1064. e. Barth., Wb. 1107-08.

f. Gāthās, p. 26, note 9, also pp. 123-24. g. Mlt., EZ., p. 354, ftn. 1.

h. Grass., W. 936. i. SBE. 31, 48, ftn. 8. j. HZ., p. 48.

k. Wb. 1782 (under 2. *hav-*); see also Grass., Wb. 1560-62.

l. SBE. 31, p. 48, ftn. 10. m. GbM., p. 44, ftn.; also Barth., Wb. 611.

n. Grass., Wb. 493. o. Whit., Roots, p. 54. Note that the orig. root in Skt. shows *-to*, which can easily give *-yū* in the derivative.

Barth. trans. 'means of livelihood'. I construe this as accus. of a verbal-noun in *-tu*, the so-called 'inf. of purpose' or accus. inf. This inf. in *-tum* is found in the Veda also construed with the $\sqrt{vid-}$, to know.^p

**hanar*—All read *hanarə*, with the final vowel short, which would be most unusual in the Gāthās. Andreas in his Urtext reads this word with a final *-r*, which suits the meter much better, so I have accepted his reading. The word has been trans. variously. Kan.^q derives it from $\sqrt{han-}$ (Skt. *san-*), to be fit, and trans. 'fit', or 'deserving', and construes it with *jyōtūm*. Mills^r relies on the Pah. and Nair. (the latter says *lancaya*^s) and says that "the Pahlavi translator sees the root *han* in the sense of acquisition". But he himself trans. the word as 'save', in the sense of 'except'. The word occurs again in the Gāthās in Yas. 47.5. Barth.^t construes this as a prep. used with the abl. and trans. 'without'. He takes Skt. *sanūtār*, *sanitūr*, both of which mean 'away from', as cognates. The Naighaṅṭus give the meaning of the Skt. word 'secretly'.^u Jack. and Andreas construe and trans. very much like Barth. But the main objection to the rendering of these three is their mixing up of the *pādas*. Not only that, but they seem to have mixed up the cases also. The numerous ablatives in the second *gāyatrī* of this verse are responsible for this confusion. There is the word *sánara* in RV. i. 96.8.—*draviṇodāh sánarasya prá yamsat*. Geld.^v in his trans. of this RV. verse omits this word, but in his note he mentions Roth, who renders this word as 'gain' and Grass.^w who says 'united with heroes'; but he also mentions that the *pada-pāṭha* gives *sánarasya* without dividing the word. Moreover Sāyana explains the word as *sananiyasya*, giving the root-meaning.^x Thus the word is to be derived clearly from $\sqrt{han-}$. (Skt. *san-*) to attain, to gain, with the suffix *-ara*. This suffix gives "a few rare words" among which *sánara*, gain, is included.^y I am therefore inclined to trans. this word as 'attainment' or 'fulfilment'.

vīnastī—Following tradition (Nair. *labhate*), Mills trans. 'reclaim'. Kan.^z derives it from $\sqrt{vid-}$ (Skt. *vid-*), but he trans. 'is', forgetting that the root, in the sense of 'to be', is *āt*m. The form is 3/1 pres. paras. in the 7th (*rudh-*) class.^a Barth.^b derives it from $\sqrt{vid-}$ (Skt. *vid-*, *vind-*), to find. I am inclined to take this from the other $\sqrt{vid-}$, to know; possibly the sense 'to find' is also implied.

p. See Whit., SG., §981. b. q. GbM., p. 44, ftn.

r. SBE. 31, p. 48, ftn. 11.

s. The word is connected with Guj. *lāc*, bribe

t. Wb. 1769; see especially the notes.

u. M.-W., SD., p. 1141, col. 3.

v. Der Rigveda, I, p. 114.

w. Wb. 1468.

x. See the edition of RV. Saṃhitā with Sāyana's Commentary (published by the Vedic Research Institute, Poona, 1933), p. 603.

y. Whit., SG., §1188 d.

z. GbM., p. 44, ftn.

a. Jack., AG., 556.

b. Wb. 1319 (top).

vāstryehya—As usual Barth. trans. 'agriculturist' or 'cultivator'. Note the objective gen.

aēnaṅhō—This is really the ancient abl. form. Barth.^c takes this as a noun and trans. 'injury'. The abl. here is very much like an abl. with a negative and *anya*. In Skt. this construction is well-known and often with the *anya* left out as here: as in *Kumārasambhava*, vi. 44, *yasmin nāntakaḥ kusumāyudhāt* (where there is no killer—*Māra*—but the flower-arrowed god).^d So the abl. here with the negative can be translated as 'no ... but', i. e., 'no other ... than'. As to the usual sense of *aēnah*, injury, I do not think that would suit here, for it could be difficult to construe it with the other ablatives in the next *pāda*. The Skt. word *ēnas* corresponds to Av. *aēnah* and it is derivable from Skt. $\sqrt{in-}$, *inv-*. In the Veda this root has several different meanings,^e one of which is 'to injure', and another sense is 'to drive away'. With this latter sense the other ablatives can be construed quite naturally. We get in RV. iv. 10.7;^f *dvēṣe 'gna inóṣi mártāt*, O Agni, thou drivest away enmity from the mortal. In Av. also we get this $\sqrt{in-}$, but it has been used only once in Ven. 18.61 in the sense of 'to injure'.^g I am inclined to construe this word *aēnaṅhō* as an abl. inf. from this root,^h in the sense of 'driving away' or 'separating'.

pasōuš—This is again an old abl. form.

vīrāat—Kan. seems worried about this word. Jack.ⁱ thinks that the abl. is due to 'attraction', but does not explain exactly how. Barth. explains it in a very complicated manner. In the first place he takes *pasōuš* as 6/1 used for 2/1 and he explains this abl. also as used for 2/1.^j Instead of this roundabout method of explaining, I would suggest that the simpler and more natural way of construing this sentence is to leave out the [-cā], which indeed disturbs the meter. The *vīrāat*, may be construed as an adj. to *pasōuš* in the sense of 'human'. Cf. *paūš vīrēng* in Yas. 45.9.

adrujyantō—6/1 of the pres. pt. paras. of $\sqrt{druj-}$, *drug-* (Skt. *druh-*) with the neg. prefix *a-*; Skt. *adruh-* has exactly the same meaning. I construe this as an adj. going with *vāstryehyā*. Note the strong base in 6/1.

TRANS. OF BARTH. :

This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.

c. Wb. 21. d. Speijer, pp. 79-80. e. Grass., Wb. 217. f. Loc. cit.
g. Barth., Wb. 20. h. Reich., AEB., §711. i. HZ., p. 49
j. Reich. explains this in AEB., §711.

16. pərəsā¹ avat² :— yaθā³ hvō⁴,
yō⁵ hudānuš⁶ dəmanahyā⁷ Xšaθrəm⁸,
(vīsō⁹) šōiθrahyā¹⁰ [vā¹¹] dax'yōuš¹² [vā¹³],
+Ašā¹⁴-+fradaθāi¹⁵ aspərəzātā¹⁶,
əwāvāš¹⁷, Mazdā¹⁸ Ahurā¹⁹;
yadā²⁰ hvō²¹ aṅhat²² yā²³-+šyaoθnas-cā^{24 25}?

(7-9; 7-9; 7-9)

16. I ask¹ this:— if² any-man-indeed,^{3 4}
who (is) of-good-insight,^{5 6} for-(Thy)-Power^{7 8} in-the-
home,⁹
(in-the-town), [or] in-the-province,^{10 11} [or] in-the
country,¹²
doth-strive-earnestly,^{13 14} for-the-increase¹⁵ -of-Aša,¹⁶
(then), O Mazdā¹⁷ Ahura,¹⁸ (he is) merged-into-Thee;¹⁹
how shall-he-become^{20 21} such,²² and acting-how?^{23 24 25}

Free English Rendering :

This do I ask—if any man, indeed,
Full of wise insight, strive for Strength to Serve
The home, the town, the province, or the land,
With all his heart, and thus advance Thy Truth;—
When shall such man, O Mazdā Ahurā,
And through what deeds, be fully merged in Thee?

Text: 9. I think the word *vīsō*, which I have introduced, is very necessary, even though no scholar reads thus. Verse 18 contains this word and thus gives the clue, 14-15. All read the words separate. 23-24. Geld. and others read the words separate and read *θanas-*, but meter requires the reading I have adopted.

Trans.: 3. Lit., 'how'. 7, 9, 10 and 12. Orig. 6/1. 8. Orig. 2/1. 15. Dat. inf. 20. Lit., 'when'.

yathā—I think it might be better to read *yadā* here and *yathā* in *pāda* 6. As it stands, however, I think the word may be rendered best by 'if' or 'when'.

hvō—This is clearly the correlative of *yā*. The word is the 'emphatic pron.' and is cognate with Skt. *sva*. And in the Gāthā it is found only as 1/1 and in no other case form. Barth,^a however, analyses the usage of this pron. rather arbitrarily into 'strong' and 'weak'. There are, of course, degrees in the emphasis implied in the various passages where the word has been used, but the sense is never so 'weak' and colourless as Barth. seems to imply. Here in this passage the sense is indefinite, but the emphasis is there all the same, 'any man, indeed'.

hudānuš—Barth.^b trans. 'possessing good insight', and adds that it refers to things of religion and of higher life. It is to be derived (with the addition of the prefix *hu-*) from $\sqrt{dī-}$, *dā(y)-* (Skt. *dhi-*, *dhyā-*), to think, to meditate. The Pers. *dānēsh*, wise, is from the same root.

dəmanahyā—6/1 of *dəmāna*, home. Note that meter requires the word to be trisyllabic. Geld. has noted a v. 1. *manahyā*, but that cannot be correct. In Av. the accent is markedly a stress and usually on the penult. And "when *-ca* etc. are suffixed, or a word otherwise grows by increment",^c or when (as here) the rhythm and meter require it, the ante-penult is usually shortened. In the Veda we get *dām*, *dāma* and *dāmūnas* (belonging to the home) which all are cognates.^d This word can be derived from $\sqrt{dam-}$ (Skt. *dam-*), to tame, to bring under control.^e In Later Av. the usual form of the word is *nmāna*.^f Lat. *domus*, Grk. *dōma* are also cognate. The common word *despot* comes from Grk. *despōtēs* and orig. means 'lord or master of the home'. The corresponding Skt. word is *dampatī*, which is always dual and means 'husband and wife', i.e., the two heads of the home.

(*vīsō*)—6/1. This word is found neither in Geld. nor in the text as given by any other scholar (not even in Andreas). But I have added this word because it is absolutely necessary to have the word *vīs* between *dəmāna* and *īōiθra*, as also in verse 18. Geld. reads this *pāda* thus: *īōiθrahyā vā dax'yūuš vā*; so if *vīsō* is added the *vā ... vā* would have to be omitted to get the meter correct.

Xšθrəm—This verse being in strong contrast to the preceding, this *Xšāθra* means the *Xšāθra* of Ahura, the *Xšāθrəm-cā Ahurāi* of the Ahuna-Vairya.

īōiθrahyā—This word has given the Pers. *shahr*, city, and hence Kan. trans. 'city'. But in Pah. the word means 'district' or 'province'. It can also be seen from verse 18 that *īōiθra* stands here in the place of *zantu* of Later Av. Barth.^g has pointed out this and he says that in

a. Wb. 1844-45. b. Ibid., 1824-25. c. Jack., HZ., p. 49; see also his AG., 19. d. Grass., Wb. 576-77. e. Grass., Wb., loc. cit. f. Barth., Wb. 1090-92. g. Wb. 1708, also 1660-61 under *zantav-*, especially the note.

the Gāthās the word *īōiθra* means 'province' or 'district'. Throughout the Av. four 'social groups' are mentioned: (1) belonging to the home (*dəmāna* or *nmāna*), (2) belonging to the town or village (*vīs*), (3) belonging to the province (*īōiθra* or *zantu*), and (4) belonging to the country (*dax'yu*). There is 'a Lord' (*pati*) of each of these groups, and these 'Lords' represent the leaders of the people with ever widening circles of authority and responsibility. Above these four 'Lords' stands *Zarathuštrōtama*, the Supreme Head of Religion, whose responsibility is all humanity. These four 'social groups' are all mentioned in verse 18, and in this verse (16) all four have been mentioned as working for the 'increase of Righteousness (Aša)'. Barth.^h derives this word from $\sqrt{īi-}$ (Skt. *kṣi-*), to dwell and adds that the word orig. means 'homestead'. He also thinks that the Skt. *kṣétra* is cognate.ⁱ

dax'yūuš—6/1 of *dax'yu*, country. Mod. Pers. *dih*, land or village, is cognate. The phonetic Skt. equivalent *dasyu* is used in the Veda to mean 'a robber', and probably the orig. meaning of the word was 'the aboriginal inhabitant of the land'.

Note that all the genitives in *pādas* 2 and 3 are loc. in sense.

**Ašā-ṣṣradathāi*—All read the words separate, but I propose to take them together as a compound, and to trans. 'increasing or advancing Aša (Righteousness)'. The second member is a dat. inf. from $\sqrt{dā-}$ with *frā* (Skt. *pra-dhā-*).^j

aspərəzātā—3/1 impft. atm. of $\sqrt{spərəz-}$ with *ā* (Skt. *ā-sprh-*), to strive for.^k In Skt. the root is construed with the dat. as in *tāsmā asprhayam pūnaḥ* (RV. x. 135.2).^l

θwāvās—Nair. says *tvat-tulyah*; Kan. trans. 'siding with or belonging to Thee'; and Mills has 'like Thee'. Jack.^m explains this as becoming "one like Ormazd himself". Barth.ⁿ says that the term is used only with reference to Ahura-Mazdā, and that the Prophet here means himself. The word has been used several times in the Gāthās. The Skt. word corresponding is *tvāvant*. I would trans. 'merged in Thee'. The idea is the same as in Yas. 60.12, *haməm θwā haxma*.

yadā—I am almost tempted to read *yathā* here.

yā-ṣṣyaoθna—Geld. has the words together as a comp, but reads the second member as *θanas-*. Kan. takes the words separate and trans. "what (are his) actions", which is decidedly bad grammar. Mills^o mentions that it was Haug who first pointed out that this was a comp. Cf. **yā-ṣṣyaoθnā *yā-ṣṣvacarhā *yā-ṣṣyasnā* in Yas. 34.1 and *yā-varəṇā* in Yas. 12.7. Such compounds are also found in Skt., e.g., *yāt-kāmās te juhūmās tān nō astu* (RV. x. 121.10)^p and *sa ca yo yat-prabhāvās ca tat samāsena me śṣṣṣṣu* (BhG. 13.4).^q

TRANS. OF BARTH.:

This I ask, whether the understanding man,^r who strives to advance the Dominion over the house, or district, or land through Aša shall become like Thee, O Mazdāh Ahura, when will he be and how will he act?

h. Wb. 1708.

i. See also Grass., Wb. 370.

j. Barth., Wb., 982-83.

k. Ibid., 1613-14.

l. Grass., Wb. 1611.

m. HZ., p. 49.

n. Wb. 797; also Gāthās, p. 26, note 10.

o. Gāthās, p. 463.

p. Grass., Wb. 1081.

q. See Whit., SG., §510.

r. Barth. thinks this applies to Z. himself.

1 2 3
17. katārēm ašavā vā
4 5 6 7
drəgvā vā +vərənuitē mazyō,
8 9 10
vīdvā vīdušē mraotū;
11 12 13 14
mā əvīdvā aipī-dəbāvayaṭ;
15 16 17 18
zdī nō, Mazdā Ahurā,
19 20 21
Vaṇhōuš Fradaxštā Manəhō.

(7-9-7; 9-7-9)

1 2 3 4
17. Which-of-the-two (Paths) doth either the Righteous
5 6 7 8 9
or the Unrighteous choose (as) the-better-one,
10 11 12 13-14
let the Enlightened-one explain (this) to the Wise;
15 16 17 18 19
the Unenlightened shall not lead-(us)-astray;
20 21 22 23
be-Thou, O Mazdā Ahura, unto-us
24 25 26 27
the Revealer of Vohu Manō.

Free English Rendering :

Which of the two the Righteous One shall choose,
And which the False One, as the better Path,—
Let Wise Ones to the Wise this secret tell;
Let not the Ignorant lead men astray;
Reveal, O Mazdā Ahurā, to us
The secret of Thy Love, of Vohu Man'.

Text: 6. All read *vərənvaitē*; I have followed a suggestion by Andreas.

Trans: 7. Lit., 'greater'. 10. Lit., 'speak'. 14. Iterative pres. subj. paras.

katārēm—2/1 mas. The compar. suffix *-tara* implies the idea of 'one of two'. It may be noted that the three 'degrees of comparison' in the I.-E. languages correspond to the three numbers. Note also that the case is accus. and the word refers to one of 'the Paths'.

**vərənuitē*—Geld. and others read *vərənvaite*. Andreas has emended this to *vərənutā*,^a which I have changed to *vərənuitē*. This would be 3/1 pres. ātm. of \sqrt{var} - (Skt. *vr-*), to choose.^b There is also another \sqrt{var} , to cover, and the forms of these two roots are a good deal mixed up.^c Barth.^d construes this as 3/2 pres. ātm., but Andreas^e says clearly that this would be wrong, because a short penult is unknown in 3/2 pres. ātm. either in the Veda or in Av. Besides, though there are two nominatives they are connected with *vā* which would very effectively preclude the dual. Andreas regards this as a rare instance of the \sqrt{var} -, to choose, conjugated in the 5th-class.

mazyō—Adv.; orig. neu. sg. of the compar. of *maz*, great.

vīdvā vīdušē—The Enlightened One to the Wise. This phrase is also found in RV. iv. 19.10 *vidvān āha viduše*. The 'wise' who are to learn from 'the Enlightened One' are those who have a certain modicum of spiritual insight. Barth.^f definitely asserts that the knowledge here meant is spiritual.

mā etc.—Kan. does not seem to be quite sure of his rendering of this *pāda*. The prohibitive particle *mā* is used here with the subj. in an almost imper. sense.

aipī-dəbāvayaṭ—Barth.^g reads the words separately and construes *mā aipī* together as a phrase which he trans. 'no longer'. He explains the verb as 3/1 'iterative' pres. This seems to be from a 'secondary' base (*dabu-*, *dəbu-*) from the orig. \sqrt{dab} - (Skt. *dabh-*), to deceive. Kan.^h takes this as a 'denominative' from *dəbu*, a derivative from \sqrt{dab} -. The *-u* suffix makes agent-nouns,ⁱ and 'the root has oftenest the weak form'. Andreas trans. 'lead astray' (irrefühnen). I construe this as 3/1 iterative pres. subj. paras. from the 'secondary' form *dəbu-* derived from \sqrt{dab} -, to deceive, to lead astray. The 'iterative' has the same sign as the causal, viz., *-aya-*.^j

zdī—2/1 pres. imper. paras. of \sqrt{ah} -; Skt. *edhi*. The orig. Aryan form would be **asdhi*, from which both the Av. and Skt. forms can be traced.

Fradaxštā—Mills trans. 'full revealer'. Barth.^k takes this as 1/1 of *fradaxštā* and trans. 'Teacher', from $\sqrt{daxš}$ - with *frā-* to teach. The Skt. $\sqrt{diś}$ -, to point out, as well as $\sqrt{dakṣ}$ -, to be able, might be cognates.

TRANS. OF BARTH. :

Which is the greater—what the follower of Aša or what the followers of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazdā Ahura, the Teacher of Good Thought.

a. In Hebrew script, *v-u-r-u-n-u-i-i*.

b. See Jack., AG., §568.

c. Whit., Roots, pp. 162-63.

d. Wb. 1361 (middle).

e. Op. cit., p. 31.

f. Wb. 1316 (middle).

g. Ibid., 760.

h. GbM., p. 45, ftn.

i. Jack., AG., §780; also Whit., SG., §1178.

j. See note on *dārayaṭ* in verse 7 of this Hā.

k. Wb. 982.

1 2 3 4 5
18. mā -ciš aṭ vṣ drəgvatō
6 7 8 9 10
māθrās -cā +gūsatā sāsnaś -cā;
11 12 13 14 15
+ā +zī dāmānəm vīsəm vā
16 17 18 19 20
šoiθrəm vā daxyūm vā ādāt,
21 22 23 24
dušitā -cā marakaē -cā;
25 26 27 28
aθā iś sāzdūm snaiθiśā.

(7-9; 7-9; 7-9)

1 2 4 3 5
18. Let not -any of-you, therefore, unto-the-False-One
7 6 10 9 8
and to-(his)-Words and to-(his)-Teachings give-ear;
12 13 15 14
because the home, and the town,
17 16 19 18 (11) 20
and the province, and the country doth-he-hurl
21 22 24 23
into-torment and even into-death;
25 27 26 28
so resist these with-(spiritual)-weapons.

Free English Rendering :

So let no one give heed to Teachers False
Nor to their words and teachings lend his ear;
Because the home, the town, the province, too,
And e'en the country, would the False One hurl
Down to the world of torment and of death;—
Resist them with your Inner Spirit's sword.

Text : 8. Geld and others read *guštā*. 11-12. So Barth. Geld. has the words together.

Trans : 5. Orig. 6/1. 15, 17, 19. Lit., 'or'. 24. Lit., 'and'. 27. Lit., 'strike'. 28. Orig. 3/1.

mā-ciš—Not any. Skt. *mā-kiṣ* in RV. vi. 54.7. This *-ciš* is really a variant form of 1/1 mas. of the inter. pron. *ka*. When used with the negative (*mā* or *nōiṭ*) it has an 'indefinite' sense—'any'.^a

aṭ—Barth.^b notes that in the *Gāθā* this particle is always used at the beginning of a sentence or a *pāda*, except in two places, this verse and in Yas. 34.15. But it may be added that in the latter the first word, *Mazdā*, is a voc. Barth. thinks that this is merely an introductory particle, and he thinks it is often untranslatable. He quotes over 70 instances from the *Gāθās*. In the 10 instances he quotes from Yas. Hapt. the position of the word is not so clearly the first. I, however, think that the *aṭ* here is not the first word in this sentence, because the *mā-ciš* being more important necessarily comes at the beginning. Such is also the usage of Skt. *ād*.^c The trans. would be 'then' or 'therefore'.

drəgvatō—Here also Barth. sees a reference to an imaginary chieftain, *Bəndva*, as in verse 15. The form is 6/1.

māθrās—2/3 mas. Mills^d quotes the rendering of Pah., which says 'advice', and of Jolly, 'song'. Not the *sandhi* with the following *-cā*.

gūsatā—3/1 aor. ātm. used as an 'injunctive', for the augment has been dropped. Barth.^e and others read *gūštā*, which does not fit the meter.

This phrase *māθrās-ca ... sāsnaś-ca* is quoted (with slight variations) in Yt. 13 (Farvardīn).⁸⁷ and 95.

ā*zī*—Geld., Jack. and Kan. read the words together. Barth. reads them as two, taking *ā* as the *upasarga* of the verb *ādāt* repeated. The *zī* is the same as Skt. *hi* and means 'for' or 'because'.

vīsəm—2/1 of *vīs* (fem.), which means 'settlement' or 'homestead', like the Skt. *viś*. In the series *dāmāna* etc. the word means 'town' or 'village'. Nair.^f in his explanation of these four terms in Yas. 13.1 gives the following remarkable idea of the size and the number of people in each of these: *sapta-nara-nārī-yugam gṛham ... pancadaśa-naranārī-yugam vīsam ... triṃśan-nara-nārī-yugam jandam^g ... pañcāśannara-nārī-yugam grāmam*. The last, *grāma*, seems very queer.^h It seems that Nair. bases his remarks on the Pah., which has perhaps enumerated here the various divisions of a Sasanian village community.

a. Mac., VG., p. 110 (ftn. 2) and p. 240.

b. Wb. 67-69.

c. Mac., VG., pp. 216-17 (under *ād*, b and c).

d. SBE. 31, p. 50, fn. 4.

e. Wb. 485 (bottom).

f. Coll. Skt. Par. II, p; 35.

g. Nair. means here the Av. *zəntu*, the *šoiθra* of the *Gāθās*.

h. This is probably a lit. trans. of Pers *dih*, village which is a direct derivative from Av. *dox'yu*.

ādāt—3/1 aor. paras. of $\sqrt{dā}$ - with *ā* (Skt. *ā-dhā*-), to put into (construed with loc.).ⁱ In the RV. we have similar construction with the loc. (i. 63. 2).

dušitā—Barth.^j construes this as 7/1 fem. and trans. 'torment'. He says that the word is orig. *duš-īiti*. The meaning of the word is the exact opposite of *huīti* (Skt. *sukṣiti*); and the *-īiti* means orig. 'abode'.

marakaē—7/1. The word means 'death', 'destruction' or 'annihilation'.^k The word *maraka* seems to be disyllabic here and in Later Av. it is always spelt *mahrka*.

*-cā*²⁴—This *-cā* has a distinctly emphatic sense here—'even'.

īī—2/3 of the enc.² pron. *ī* which is either mas. or neu.^l

sāzdūm—Barth.^m takes this as from $\sqrt{sā}$ -, to resist. I suggest taking this from $\sqrt{sāh}$ - (Skt. *śās*-), to punish, hence, 'to resist'. In Skt. we get several roots obviously connected, *śā*-, *śas*- and *śās*-, which bear a variety of meanings between themselves, 'to punish', 'to resist', 'to teach' etc.ⁿ And all these varied meanings can be semantically connected. I construe this as 2/3 pres. imper. atm. of $\sqrt{sāh}$. Note the atm.

snaiθiīā—3/1 neu. Nair. definitely thinks that the sense here is spiritual, for he says *vacasām śastram*. In Yas. 57.22 the weapons of Sraoša are the various sacred chants, the *māθra*. But western scholars, like Mills, take the word literally. It is from $\sqrt{snāθ}$ - (Skt. *śnath*), to strike.^o

TRANS. OF BARTH. :

Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!

ⁱ. Barth., Wb. 718 (middle), 1. ^j. Wb. 752 (under *dušitay*).

^k. Barth., Wb. 1146.

^l. Ibid., 154 (2. ay-).

^m. Wb. 1569.

ⁿ. Grass., Wb. 1391-92, and M.-W., SD., p. 1068, col. 3; see also Whit., Roots, pp. 172-73.

^o. Barth., Wb. 1627-28.

19. ¹gūštā ²yš ³maṇtā ⁴Ašəm,
⁵+Ahūm-⁶Biš ⁷Vīdvā, ⁸Ahurā;
⁹ərəžuxšāi ¹⁰vacavhām
¹¹xšayamnō ¹²+hizvō-¹³vasō;
¹⁴əwā ¹⁵Āθrā ¹⁶suxrā, ¹⁷Mazdā,
¹⁸+vavhā ¹⁹vidātā ²⁰+rānayā.
 (7-9; 7-9; 7-9)

19. Who ²giveth-ear-to (and) ¹realises ³Aša, ⁴
 (becomes) the ⁵soul -⁶Healing ⁷Lord-of-Wisdom,
⁸O Ahura;
 (in the matter) of ¹⁰words ⁹regarding-the-true-doctrine
 (he shall be) ¹¹capable (and) ¹³eloquent ¹²-of-tongue,
¹⁴through-Thy ¹⁵radiant ¹⁵Fire, ¹⁷O Mazdā
¹⁸(their) ¹⁹destinies ²⁰do-ye-assign to-both-the-parties.

Free English Rendering :

Who hears the Truth and lives it in his life,
 Soul-healing Lord of Wisdom he becomes;
 To spread true teachings, Ahurā, his words
 Are eloquent and able to convince;
 O Mazdā, through Thy Fire blazing clear,
 Unto each man his place do Ye assign.

Text: 5-6. So Barth.; Geld. has the words separate. 12-13. So Kan.; others have the words separate. 18. So S. 1; all others read *vavhāu*. 20. So J. 3 and another ms.; Geld has *rānayā*.

Trans: 7. Lit., 'knowing'; orig. pft. pt. 9. Orig. 4/1. 10. Orig. 6/3. 12-13. Lit., 'tongue-under-control'. 18. Lit., 'dwellings', 'destinations'.

gūštā—Most scholars seem puzzled over the two verbs and the 1/1 of the rel. prom. (*yā*) in the first *pāda*. So Barth. has tried to divide this into a short sentence followed by a relative clause, which is a bit longer. Kan. takes the same subject for the two verbs. I think that the construing of Kan. is decidedly more natural than that of Barth. Of course to begin a *pāda* with a verb is rather rare, but it is not quite unknown.^a In the preceding verse we are told not to listen to the False Ones, and here the idea is to listen to the Truth (Aṣəm), I construe this verb as 3/1 aor. ātm. Note ātm.

yā—Mills^b thinks this refers to the Deity. Barth.^c thinks it refers to Z. I think that this is a general statement.

mantā—3/1 aor. ātm. of √*man-*, which, as Barth. points out means here 'to grasp by thinking over', i.e. 'to understand fully' or 'to realise'. Note the ātm. here again, 'realising within himself'. The idea of listening and realising is paralleled in the well-known Skt. saying: *ātma vā are draṣṭavyaḥ, śrotavyo, mantavya, nididhyāsītavyaḥ*, Lo, the soul verily should be seen, should be hearkened to, should be thought on, (and) should be pondered over (Bṛhadāraṇyaka, 2.4.5).

Ahūm*.Bīš*—Mills^d would like to read *ahū-bīš* and trans. 'healer of the world'; but he thinks that would be "rather advanced for the document". This is the typical Christian point of view. Mills has had glimpses of the true inner significance of the Gāthās, and he has often had the feeling that the Gāthās are far deeper than their literal meaning. Still the fact that he was a Christian clergyman has always prevented him from boldly getting at the deeper sense. His fundamental belief, which he can never get rid of, is that no religion of antiquity could possibly teach an ideal as high as that of Christianity. Andreas^e leaves off these words as 'ununderstandable'. The same phrase is found in Yas. 44.2 and 16. I accept the rendering of Barth.,^f 'Soul-healing', taking this as an *aluk-* comp. The second member is from √*bīšaz*, a dominative verb from Aryan **bhišaz*, Skt. *bhiśaj*, healer. The verbal usage is quotable only once from the RV., *bhiśakti* in viii. 68.2.^g The root is probably orig. *abhi-saj-* to attach, to plaster.^h Barth. thinks that this also refers to Z. himself, but I think that the word refers to the *bhava-roga-vāidyā*, who heals all the ills of life.

Ahurā—This is 8/1, and Jack. thinks that if the previous two verbs are assigned to different subjects, the construing would be very difficult. Jack.ⁱ thinks that the *ahūm-bīš vidvā* is Ahura Himself, and

a. See Whit., SG, §593. a.

b. SBE. 31. p. 51, ftn. 3.

c. Gāthās, p. 26, note 10; Mlt., EZ., p. 354, ftn. 2. d. Gāthās, p. 465.

e. Op. cit., p. 31. f. Wb. 285.

g. M.-W., SD., p. 757, col. 3.

h. Loc. cit. i. HZ., p. 51.

that He has 'conceived' (*mantā*) Aša. He gives a very strange explanation of the voc. by suggesting that it is "an appeal with uplifted eye for verification of *vidvā*", and adds this is "almost like 'God knows'". I really do not think that the *Vīdvā* is Ahura. He is the mortal who has realised Aša, attained Wisdom and is now prepared to heal the ills of mankind.

arəxūxδai—Barth.^j construes this as a dat. inf. and trans. 'for the truth-speaking' i.e., for proving the truth of the words. I would like to trans. this as 'true doctrine' or 'true teaching', because *uxda* (neu.) also means 'doctrine'.^k Note the dat. in the sense of 'concerning' or 'regarding'.

xšayamnō—Kan. trans. 'possessing mastery over'. Barth.^l says 'able to' or 'capable of', construing with gen. Orig. it is pres. pt. ātm. of √*xši-* (Skt. *kṣi-*), to rule, to be able.

hisvō*.vasō*—Following Kan., I construe this as a comp. The final *-ā* of fem. nouns often changes to *-ō* in a comp., when it stands as the first member.^m Mills trans. this as 'free of tongue' in the sense of 'eloquent'. Barth.ⁿ takes the words separately and construes *vasō* as an adv. I construe the whole comp. as 1/1 mas. For the idea cf. Yas. 29.8.

Āθrā—Barth.^o thinks that this Fire refers to the ordeal on the Day of Judgment, as described in the Pah. books.

suxrā—3/1 mas. This is the special epithet of Ātar. Orig. it means 'bright' or 'blazing', from √*suc-*, *suk-* (Skt. *śuc-*), to shine, to blaze forth.^p Jack.^q mentions that the Pers. *surkh* means 'scarlet', whereas the Skt. *śukra* is 'white'. He also cites Av. *auruša* (Skt. *aruša*) as a parallel case. But it is extremely hazardous to base any arguments upon the names of colours found in the ancient texts. To take *auruša*, quoted by Jack., which is usually thought to mean 'white', we find it used as an epithet of the star Tištrya (Sirius) in Yt. 7 (Tīr).2, where it means 'red'. At present the colour of the star Sirius is quite clearly white, but in the Iliad it is definitely mentioned as 'red', and Ptolemy has put it down amongst the red stars.^r

**vanhā*—I have adopted the reading of S. 1. All others read *vanhāu*, which is 7/1, and so quite difficult to construe. I construe *vanhā* as 2/3 of *vanhā* (fem.), dwelling place or destination. In the Veda we get *vās* (mas. or fem.) in the sense of 'dwelling',^s as in RV. v. 2.6. It can be derived from √*vah-* (Skt. *vas-*), to dwell.^t

j. Wb. 357.

k. Barth., Wb. 381-82.

l. Wb. 551 (bottom).

m. Jack., AG., §866.

n. Wb. 1383.

o. Ibid., 316 (top).

p. Barth., Wb., 1582 (under *saok-*).

q. HZ., p. 52.

r. See E. W. Maunder, Astronomy without a Telescope, p. 114.

s. Grass., Wb. 1233.

t. Barth., Wb. 1394.

vidātā—Barth.^u takes it as 7/1 of *vidāti-* (fem.), which he trans. 'assignment' or 'distribution'. But he reads *varhāu*, which also he takes as 7/1 (neu.) as in Yas. 30.10. But he explains the two locatives in a very strange fashion. I am inclined to construe this word *vidātā* as a verb, 2/3 aor. paras. of √*dā-* with *vi-*, to assign or to distribute. The Skt. equivalent may be either *vi-dā-* or *vi-dhā-*. The plu. implies all the seven Aməšā Spəntā.

rānayā^u—6/2. Geld. reads *rānayā*^u, but he mentions the reading I have adopted. See verse 3 of this Hā. Also note the gen. of the recipient.

TRANS. OF BARTH.:

To him should we listen who has understood Aša, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazdāh. the assignment (of rewards) is made to the two parties.

20. ¹y³ ²āya³ ³Ašavanəm,
⁴divamnəm ⁵hōi ⁶aparəm ⁷+xšayō;
⁸darəgəm ⁹āyū ¹⁰təma⁷hō,
¹¹+duš-¹²xvarəθəm, ¹³+avaētās-¹⁴vacō,—
¹⁵təm ¹⁶vā ¹⁷ahūm ¹⁸+drəgvatō
¹⁹šyaοθanāiš ²⁰xvāiš ²¹Daēnā ²²naēšat.

(7-9; 7-9; 7-9)

20. Who ¹follows ²the Righteous-(Teacher),
⁴the Light (shall) henceforth ⁵(be) his ⁷abode;
⁸(but) to-long ⁹ages of ¹⁰darkness,
¹²to-light-obscure ¹¹(and) ¹⁴to-words-of-woe,—
¹⁸the Wicked ¹⁵to-such ¹⁷life, ¹⁶indeed,
²¹(their own) Self ²²shall-lead, ²⁰through-their-own ¹⁹deeds.

Free English Rendering:

The Wise, who follow the Soul-healing Lord,
 The LIGHT ETERNAL shall be their abode;
 But False Ones shall for ages long reside
 In light obscure, uttering words of woe;
 To such lives, reft of hope, are they condemned
 By their own Selves, through their own wicked deeds.

Text: 7. Geld., Jack, and Barth, read xšyō; but meter requires two syllables.
 11-12. Geld. reads as one word, but Pt. 4 and five other mss. read as two words, which I have made into a comp. 13-14. All others read as two separate words.
 18. Geld. reads *drəgvatō*, and notes that only one ms. reads *drəgvātō*.

Trans.: 8, 9, 12, 14. Orig. 2/1. 15. Lit., 'this'; orig. 2/1.

u. Wb. 1395 (under *vidāsay-*).

āyat—A number of variant readings, evidently due to the ignorance of scribes, have been noted by Geld., such as *dāyat*, *dāyāt* and *yā ī dāyāt*.^a Kan.^b construes this with *divamnəm* and trans. the two words together as 'deceives continuously', lit., 'goes-on deceiving'. Mills,^c following Roth, trans. 'renders' or 'makes', and he also construes like Kan., both following the Pah. Jack.^d trans. 'comes over', i. e., 'joins'. The form is 3/1 aor. subj. paras. of $\sqrt{i-}$ with *ā*, construed with an accus.^e In Skt. $\sqrt{i-}$ with *ā* means 'to go over to', 'to side with', and is also construed with the accus. in the RV.^f I trans. 'follows'.

Ašavanəm—This refers to the ⁺*Ahūm*-⁺*Biš Vidvā* of the preceding verse.

divamnəm—1/1 neu., orig. perhaps pres. pt. ātm. of $\sqrt{dyu-}$, *dyav-*, to shine. Mills^g takes this as a pres. pt. ātm. and in a pass. sense, and trans. 'deceiving'. He makes out the sense to be that the deceiver of the holy saint shall suffer. Kan. also follows the same idea. Jack., Barth. and Andreas distinctly understand the first two *pādas* to refer to those who side with the holy teacher. Jack.^h suggests that the word should be derived from $\sqrt{dū-}$, *dav-* (Skt. *du-*, *dū-*), to remove;ⁱ and trans. 'removed afar'. By this, he adds, "we win an admirable sense for the whole passage", in keeping with the spirit of the religion. Barth.^j also construes similarly. Andreas,^k however, disputes both the reading and the meaning. His Urtext reads *diyumnəm*.^l He has strong objections to the rendering of both Jack. and Barth. In the first place he says that the benefits of following the Righteous would not be expressed thus 'negatively'—mentioning what would *not* happen to such persons. I fully agree with that view. Andreas equates this word with Skt. *dyumnām*, Light, or Splendour (of Heaven).^m I agree here also. But I do think that his Urtext in Hebrew script is sufficiently near the reading given by Geld., and so I have not made any change there. The word may be derived from an Aryan $\sqrt{diu-}$, *diav-*, to shine, from which is also derived the 'secondary' Skt. $\sqrt{dyut-}$, to shine, and "the so-called root *div*, 'shine'."ⁿ No finite forms of the latter root are known, but it is to be 'inferred' from the nouns *dīv* or *dyū*, *divit* (found in the RV.)^o and the root *dyut-*.

a. Reminiscent of Yas. 29. 7. b. GbM., p. 47n ftn.

c. SBE, 31, p. 51.

d. HZ., p. 53.

e. Barth., Wb. 150 (middle) under *ay-*.

f. Grass., Wb. 192-93.

g. SBE, 31, p. 52, ftn. 1.

h. HZ., p. 53.

i. Grass., Wb. 612 and 623.

j. Wb. 747; see also 688 (under 2. *dav-*).

k. Op. cit., pp. 30-32.

l. In Hebrew script, *d-i-u-m-n-u-m*.

m. Grass., Wb. 643.

n. Whit., Roots, pp. 73 and 79.

o. The word means 'light' or 'splendour', as in *divitā divitmatā* (RV. x. 76. 6) which is the only occurrence of the word.

hōi—6/1 of *hi* (or *hē*), an enc. dem. pron.^p Later Av. shows *he*.

aparəm—Hereafter. In RV. i. 36.6; i. 184.1 and elsewhere *aparām* is found in this sense, as opposed to *adyā*.^q

⁺*xšayō*—Geld., Barth. and Jack. read *xšyō*, but meter requires two syllables. Kan. trans. 'abode'. Mills trans. 'destruction'. Jack.^r and Barth.^s construe as 6/1 and trans. 'misery' or 'want', deriving the word from $\sqrt{xši-}$ (Skt. *kṣi-*), to waste away. But Andreas points out that the meaning of $\sqrt{xši-}$ and its derivatives are prevalently connected with the ideas of 'ruling' or 'dwelling'. In the RV. the $\sqrt{kṣi-}$, to rule or to dwell shows nearly 75 finite forms, whereas $\sqrt{kṣi-}$, to waste away shows only 6 finite forms.^t As for the derivative *kṣāya* (mas.) in the sense of 'dwelling', we find it quite often in the RV., but not one single instance of the word *kṣāya* in the sense of 'wasting' or 'want'.^u In fact the earliest use of *kṣāya* in the latter sense is from the Epics.^v I, therefore, construe this as 1/1 mas. and trans. 'abode'.

āyū—2/1 neu., Skt. *āyū*. The word means orig. 'active' or 'moving', from $\sqrt{i-}$.^w Hence it means 'life' or 'life period'. Mlt.^x thinks that *darəgəm āyū* "no doubt means eternity, but the adjective is not decisive". As a matter of fact the adj. is quite decisive to prove that the phrase does *not* mean 'eternity'. Eternal punishment in Hell is utterly opposed to the spirit of Zoroastrianism.

təmaṇhō—6/1 neu., Skt. *tamaṣaḥ*. The idea is in contrast to the *divamnəm* above.

⁺*duš*-^x*arəθəm*—Kan. takes the *duš-* in the sense of 'poisonous' and he takes ^v*arəθəm* as 'nourishment'. Barth.^y trans. 'ill-food'. Whenever the word ^v*arəθa* occurs in the Gāthās most scholars have trans. 'food', following the Pah. This is but natural, because in Pah. there is a verb ^v*artan*, to eat. And apparently in Later Av. texts the word ^v*arəθa* does mean 'food', as in Yas. 9.4. But there is another $\sqrt{xar-}$ in the Gāthās and Earlier Av. which means 'to shine'. This corresponds to Skt. $\sqrt{svar-}$, "probably equal to a lost $\sqrt{sur-}$ ",^z to shine. Geld.^a has actually compared the Av. ^v*arəθa* with Skt. *sūrta*, which means 'clear', 'bright', 'illuminated',^b and which occurs in RV. x. 82.4; The name *Kavaēm Xvarəna*, the Royal Glory, in Yt. 19 (Zamyāt) is also a derivative from the same root. Therefore *duš-xarəθa* implies

p. Jack., AG., §395.

q. Grass., Wb. 72-73.

r. HZ., p. 53.

s. Wb. 554 (under *xšī*).

t. Grass., Wb. 365-67, and 367.

u. Ibid., 363.

v. M.-W., SD., p. 328, col. 1 (3. *kṣhaya*).

w. Barth., Wb. 333 (under *āyav.*); also Grass., Wb. 182.

x. EZ., p. 354 ftn. 3.

y. Wb. 755.

z. M.-W., SD., p. 1281, col 1 (2. *svar*).

a. Drei Yasht, p. 2, ftn. 3.

b. See Grass., Wb. 1567.

'obscurity' like *duṣ-prakāśa* in Skt.^e The obscurity is 'spiritual half-light', a sort of spiritual "darkness visible".^d

⁺*avaētās-+vacō*—2/1 neu. I take this as a comp.; all others read the words separate. Barth,^e takes it as from an abstract noun *avaētāt*, derived from the interjection *avōi*, meaning 'woe', just as *yavaētāt* may be derived from *yavōi*.^f Barth. also compares the phrase *vayū-bārata* in Yas. 53.6.^g The trans. would be 'word of woe'.

vā—So Geld.; all others read *vā̄*. I prefer *vā*, and take it as a particle like Skt. *vā*, *vai*.

⁺*dragvatō*—Geld. reads ^o*vantō*, but he has noted that only one ms. reads ^o*vatō*, the reading I have adopted. The construction clearly requires 2/3 here. All others, reading ^o*vantō*, construe it as 8/3.

x^vaiš—3/3 of *x^va-*, one's own; Skt. *sva-*.

Daēnā—See verse 11 above. In later Theology we get the *Daēnā* (beautiful or ugly) leading the Soul across the Cinvaṭ-Bridge (the Bridge of the Judge).^h

naēšat—3/1 *s-* aor. paras. of $\sqrt{ni-}$ (Skt. *nī-*), to lead. Note the double accus. with this verb.

TRANS. OF BARTH. :

Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) of darkness, ill-food and crying of woe. To such an existence, ye followers of Lie, shall your own Self bring you through your (own) action.

e. See M.-W., SD., p. 488, col. 1.

d. See Milton, Paradise Lost, I, 62.

e. Wb. 168. f. Jack., HZ., p. 54.

g. Barth., Wb. 1359.

h. This is described in Sections 2 and 3 of the so-called Yt. 22.

21. Mazda¹ dadāt² Ahurō³
⁴+Haurvatō-⁵+Amərətātas -cā⁶
⁷būrōis ā⁸ Aša⁹x'yā¹⁰ -cā;
¹¹+x^vā-¹²+paiθyāt¹³ Xšaθrahyā¹⁴ sarō,
¹⁵Vaṃhšuš¹⁶ vazdvarš¹⁷ Manaṃhō,
¹⁸yš¹⁹ Hōi²⁰ mainyū²¹ +šyaoθnāiš²² [-cā] urvaθō.²³
 (7-9-7; 9-7-9)

21. Mazda¹ Ahura³ shall-bestow²
 Perfection and Immortality,
 (He bestoweth) out-of (His) Fulness Aša also,
 (and) through-His-own inspiring Power Xšaθra,
 (and) Vohu Manō through-(His)-Sustenance,
 (on one) who (is) loyal to Him in-spirit [and]
 in-actions.

Free English Rendering :

Mazdā Ahūrā blessings doth bestow—
 Perfection full and Immortality—
 Out of full Wisdom Aša's Truth He gives;
 His vital Xšaθra gives us Strength to serve,
 His all-sustaining Vohu Man' brings Love
 To those who soul and body loyal stand.

Text: 4-5. All read the two separate. 11-12. Geld. has the two as one word; but K. 4 and five other mss. separate the words, so I have made a comp.

21. Geld. has ^o*θanāiš*; I follow Pt. 4, S. 1 and J. 3.

Trans: 4, 5, 9, 13, 15 and 17 are all gen., to be construed with the verb *dadāt*. 7, 11-12, 14 and 16 are all abl., to be construed with *ā*. 14. Lit., 'uniting'. 20 and 21. That is, 'soul and body'; both are ins. 23. Lit., 'friend'.

dadāt—3/1 impft. paras. of $\sqrt{dā}$ - (Skt. *dā-*), to bestow. Being without augment this is an 'injunctive'. I would trans. 'shall bestow'. As usual the verb 'governs' the gen. Mills^a has remarked upon the number of words in the genitives here; he calls it "the most formidable heap of genitives in literature". There are, however, a number of ablatives, also, which are identical in form with the gen., and this has added to the difficulty of construing. Jack. is very involved, and Barth. is equally so, jumping from *pāda* to *pāda* in a confusing manner. I have tried to stick to the *pādas* and this has made construction simpler.

⁺*Haurvatō*—⁺*Amərətātāt*—Each of these is 6/1 fem., being 'objective gen.'. The first should have been *Haurvatātō*, but one syllable seems to have been dropped for reasons of 'haplogy'^b and possibly also for reasons of meter. This *pāda* should have 9 syllables, hence *Haurvatō* must be pronounced as four syllables.

*-cā*⁶ ... *-cā*¹⁰—Note that there are only two *-cā*'s to join the three names. This is the main reason why I take the verse to be two *gāyatrīs* and the two names *Haurvatāt* and *Amərətātāt* together as a loose type of comp.

būrōiś—Kan. trans. 'prosperity'; Mills says 'fulness'. Jack.^c says that it is co-ordinate with the abl. ⁺*x^va-⁺paiθyāt*, and so it must be 5/1 also, and he trans. 'out of his rich store'. Barth.^d also takes the word as 5/1, but takes it as an adj. I would like to construe this as 5/1 of *būri* (Skt. *bhūri*), an abstract noun, as Kan. and Mills take it.

ā—A postposition going with the abl. It is to be understood with all the other ablatives as well.

⁺*x^va-⁺paiθyāt*—Nair. says *nijam prabhutvam*. Barth.^e trans. 'by virtue of his own lordship'. The corresponding word in Skt. would be *sva-patyam*, which is not found in the RV. But the epithet *svā-pati*, lord over himself, i. e. 'obeying none else' has been used in the RV. twice (x. 27.8 and 44.1) for Indra.^f

sarō—Kan. follows the Pah. rendering *sardārīh* and trans. 'leadership'. Barth.^g takes it to mean 'communion', and derives it from $\sqrt{sar-}$, to mingle, to unite. He also mentions Skt. *āśrita* as cognate. In Skt. there are several roots—*śrā-* (to boil, to bubble), *śri-* (to resort to), *śrī-* (to mingle)—which seem related to each other in some intricate fashion. Probably the noun *śrī* (fortune) is also connected.^h The word here has also been construed variously. Jack. takes it as 2/3 of *sar-*; Barth. takes it as 6/1. From the point of view of meter this word should belong to the 4th *pāda* and should be connected with the abl. ⁺*x^va-⁺paiθyāt*. Hence I take it as an old abl. form of *sar-*,

a. Gāthās, p. 468.

d. Wb. 969.

g. Wb. 1564.

b. Jack., AG., §194.

e. Ibid., 1877.

h. Whit., Roots., p. 179.

c. HZ., p. 54.

f. Grass., Wb. 1626.

communing or uniting. Very probably the Skt. *ā-śri*, *āśrāya* etc. are connected. A bit more freely the word might be trans. 'inspiring'. Thus it would be an adj. qualifying one of the two members of the comp. ⁺*x^va-⁺paiθyāt*. Such constructions are not uncommon in Skt. at all periods of the language.ⁱ An example may be quoted: *rāyāskāmo viśvāpsnyasya* (RV. vii. 42.6), desirous of all-enjoyable wealth.^j

vazdvarō—Kan. trans. 'happiness'. Barth.^k trans. 'continuance' or 'perpetuity', and thinks it is 6/1. To keep up the uniformity of construction between the different *pādas*, I would construe this also as an old abl. (identical in form with the gen.) of *vazdvar*.^l I am inclined to take this word as a 'secondary derivative' from $\sqrt{vaz-}$ (Skt. *vah-*), to carry, to sustain, to support. The suffix seems to be *-var* (Skt. *-var*).^m In Av. we also get a parallel formation in *-van*, e.g., *θanvar* and *θanvana*, a bow (Skt. *dhanvan*). The fem. of these *-van* formations show the ending *-vairī*.ⁿ I would trans. the word 'sustenance'. The sustaining power of Ahura is Vohu Manō. Note the word is of two syllables here, the final *-v* not being counted.

yō—etc.—The last *pāda* describes the person on whom all these blessings of Mazdā shall be bestowed.

Hōi—This may be construed either as 4/1 or 6/1, and it goes with *urvathō*. It refers of course to Mazdā-Ahura.

mainyū—3/1 and it corresponds with ⁺*śyaθnāiś*— following. The implication is of the higher faculties of man, the bodily activities being indicated by ⁺*śyaθnāiś*—.

⁺*śyaθnāiś*—Geld. and others read ^o*θanāiś*, but meter requires the reading I have adopted. Moreover the *-cā* following spoils the meter.

The phrase *mainyū* ⁺*śyaθnāiś*— implies that the man is loyal 'soul and body'.

urvathō—The Pah. says *dōst* (Nair. *mitram*), friend, and this rendering has been accepted by all. Barth.^o thinks that the word is to be derived from $\sqrt{var-}$ (Skt. *vr-*), to choose. The word can be regarded as a sort of participle, originally probably ⁺*vu-ūr-θa-*, while Skt. shows the form *vūrṇa* with another ending.^p

TRANS. OF BARTH. :

Mazdāh Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with *Haurvatāt* and *Amərətātāt*, and with Aša, with Xšaθra and with Vohu Manah,^q to him that in spirit and in action is his friend.

i. Whit., SG., §1316.

k. Wb., 1391.

m. Whit., SG., §1228. b.

n. See Jack., AG., §§337 and 855.

p. M.-W., SD., p. 1007, col. 3 (middle).

q. Translating all genitives by 'with' seems rather unconvincing to me. Note also how the trans. twists in and out among the *pādas*.

j. Grass., Wb. 1302.

l. Jack., AG., §336.

o. Wb. 1537.

22. ¹ciθrā ²ī ³Hudā⁴ηhē,
⁴yaθanā ⁵vaēdōmnāi ⁶Manā⁷ηhā,
⁷Vohū ⁸hvō ⁹Xšaθrā
¹⁰Ašōm ¹¹vacā¹²ηhā ¹³+šyaoθnā [¹⁴-cā] ¹⁵hapti;
¹⁵hvō ¹⁶Tōi, ¹⁷Mazdā ¹⁸Ahurā,
¹⁹vāzištō ²⁰a²¹ηhaitī ²²astiš.

(7-9; 7-9; 7-9)

22. Clear (are) these (Teachings) to-the-Lord-of-Wisdom,
 likewise to-one-realising in-his-mind
 [with (help of) Vohu Manō]*
 such-person with-(help-of)-Divine Xšaθra,
 Aša doth-glorify with word [and] deed;
 such-indeed, O Mazdā Ahura, on-Thy-side
 the most-efficient helper shall-become.

Free English Rendering :

The Lord of Wisdom clearly knows the Law;
 They also know who search within their minds
 [And Truth through Vohu Manō realise];*
 Such, by His Xšaθrā helped, do glorify
 The Law of Aša in their words and deeds;
 Such men, O Mazdā, ever side with Thee,—
 Most willing and most loyal is their help.

Text: 12. So S. 2 and four other mss.; meter supports this; Geld. reads *θanā.

Trans.: 6 Orig. 3/1. 7. Lit., 'good' or 'loving'. 16. Lit., 'Thine'.

19. 'Most willing' is also implied; √vaz- means also 'to flow', 'to move swiftly'.

* This extra line is added to bring out the double connotation of Manā⁷ηhā.

ciθrā—1/3 neu. The meaning of the word is 'clear' or 'obvious';^a Skt. *citra*. It is from √cit-, (Skt. *cit-*), to be aware.

ī—1/3 neu. of the enc. prom. *ī*. This pron. is confined to the Gāθā alone.^b 'These' implies the Teachings or the matters mentioned in the Gāθās.

Hudā⁴ηhē—See Yas. 30.3. There seems to be a distinction between this word and the *vaēdōmnāi* mentioned in the next *pāda*. The first is the Skt. *sudhī*^c and connotes one with inborn wisdom, whereas the latter indicates one to whom wisdom has come through long study and meditation. Unless this distinction is kept in view the second *pāda* would become mere tautology. We have in verse 17 of this Hā the words *vidvā vīdušē mraotū*; this *Hudā* is the *vīdvā* of verse 17 and the **Ahūm-Bīš Vidvā* of verse 19. The *vaēdōmnāi* of this verse corresponds to the *vīdušē* of verse 17. The idea seems to be that those who have reached the realisation of Aša have already acquired Wisdom, and they teach it to others who are 'wise' and eager to learn; and these latter in their turn will acquire the same insight as their Teachers through thought and meditation.

yaθanā—Likewise, as also. It is made up of *yaθā* and the particle *nā*.^d This *nā* seems to have the same force as the Skt. *nā* in the sense of *iva*, like.^e Cf. the Eng. colloquial 'like as if'.

vaēdōmnāi—4/1 pres. pt. ātm. of √vid-, to know. Note ātm.

Manā⁷ηhā—There is a double implication in this word, (1) through the mind and (2) through Vohu Manō. The adj. *Vohū* is to be supplied, as indicated at the beginning of the next *pāda* (3), and in fact suggests the double sense of *Manā⁷ηhā*. Note also that the other two Holy Immortals, Xšaθra and Aša are mentioned here by name;^f and there is besides the trio of *manā⁷ηhā*, *vacā¹²ηhā*, **šyaoθnā*.

Vohū—This epithet can be used for both *Xšaθrā* as well as for *Manā⁷ηhā* of the second *pāda*. Note that in the Gāθās we get both *Vohū-Xšaθra* as well as *Xšaθra-Vairya*.

Vohū hvō Xšaθrā—This *pāda* has to be filled out and scanned—*Vo-hū hvō Xša-θra-ā*—to get the 7 syllables needed for the meter.

Ašōm—This word clearly belongs to *pāda* 4, which is to have 9 syllables; hence, following S. 2 and four other mas., I read **šyaoθnā* (two syllables) and propose to omit the *-cā*.

a. Barth., Wb. 586-87.

b. Jack., AG., §397.

c. Barth., Wb. 1823-24 (under *kudāy-*).

d. Ibid., 1030-31, and 1249.

e. Mac., VG., p. 236.

f. Jack. seems to have missed this double implication of *Manā⁷ηhā*, for he remarks (HZ., p. 56) that "two only of the usual trio" are mentioned here.

hapti—Kan. trans. 'guards', and Mills says 'serves'. Barth.^g says that \sqrt{hap} - (Skt. *sap*-) means 'to hold' or 'to uphold'. But in the RV. the \sqrt{sap} - means 'to promote (a pious work)' or 'to honour (a deity)'.^h E.g. *kri'dantas tvā sumānasah sapema*, playing with happy minds may we honour Thee (Agni), (RV. iv. 4.9) and *rtām sápanah*, promoting the Eternal Law, (RV. i. 68.2). This last quotation is an exact equivalent of *Aīəm hapti*. We also get the comp. *ṛta-sáp*, promoting righteousness, seven times in the RV.,ⁱ and *keta-sáp*, obedient to the will (of another).^j

Tōi is best rendered here as 'on Thy side' i.e., 'belonging to Thee'.

vāzištō—Kan. trans. 'most helpful', Mills says 'strongest'. Barth.^k trans. 'most helpful' and quotes from the Pah. Texts that a Fire is mentioned, named *Ātar-vāzišta* (Būn. 17.1; also Zāt. 11.5) which is described as being born in the clouds and which is said to clear the air and to keep water and food from spoiling.^l Nair. describes this Fire as *vidyud-rūpah*. In Veda we get the word *vāhiṣṭha* in the sense of 'moving swiftly and easily', a term which is used for horses and vehicles.^m We also get *vāhiṣṭha* in the sense of 'easy-flowing' used for streams and hymns.ⁿ The derivation is clearly from \sqrt{vaz} - (Skt. *vah*-), and the idea of *vazdvarē* of the preceding verse might also be implied here. At any rate this adj. implies 'swift, easy (i.e., willing) and efficient help'.

astiš—This seems to refer to *urvaθō* of the preceding verse. Barth.^o thinks that Skt. *atithi* is cognate. But this does not seem likely, because, according to Grass.^p the word *atithi* is to be derived in another way, from \sqrt{at} -, to wander. But I personally think that the word is connected with Av. $\sqrt{stā}$ - with *ā*, to stand by. Barth. trans. 'companion'; I trans. 'helper', lit., 'one who stands by'.

TRANS. OF BARTH. :

Clear it is to the man of understanding, as one who has realised it with his thought. He upholds Aša together with good Dominion by his word and deed. He will be, O Mazdāh Ahura, the most helpful helper to Thee.

g. Wb. 1764. h. Grass, Wb. 1472. i. Ibid., 286.
j. Found only once in the RV. (v. 38, 3), see Grass, Wb. 350.
k. Wb. 1417-18. l. Quoted, loc. cit. m. Grass., Wb. 1245.
n. Ibid., 1264. o. Wb. 213. p. Wb. 28.

1. Ax'yā -cā X'aētus yāsaṭ,
Ahyā Vərəzənəm maṭ Airyamnā,
Ahyā Daēvā +mā +hamōi -+manōi,
Ahurahyā [urvāzəmā] Mazdā :—
"əwōi dūtāyhō āṽhāmā,
"t'ng dārayō yōi Vā daibišənti".
(7-9; 9-7; 7-9)

1. And unto Him the Self-Reliant* doth-pray
unto Him (doth pray) the Co-worker* together-with
the Friend*;
unto Him (pray) even the Daēvas in-the-same -spirit,
unto Ahura Mazdā [for-the-Bliss-Supreme] :—
"May-we-become Thy messengers
to-repel them that are-inimical to-ye".

Free English Rendering :

To Him the 'Self-Reliant'* ever pray
To Him 'Co-workers'* pray, as also 'Friends'*;
To Him e'en Daēvas pray as earnestly,
To Mazdā Ahurā for Bliss Supreme:—
Saying, "Thy Message far and wide we'll spread,
"And those repel who hate Thy Holy Name".

Text: 11-13. Geld. and others read *mahmi manōi*, which Andreas has emended to *hamōi manoi*; I have compounded these two words and have added the emphatic particle *mā*.

Trans: 1, 5, 9, 14 and 16. Orig. 6/1. 13. Lit., 'measure'. 15. Orig. 2/3.

21. Abl.-gen. inf. 23. Viz., the seven Aməšā Spəntā.

* The 'Self-Reliant', the 'Co-worker' and the 'Friend' are the designations of the three grades of the Disciples of Zaratūštra, among whom the first were the highest. See notes. See also Yas. 33. 4.

Andreas and Wackernagel have given the Urtext of this Hā in the Göttinger Nachrichten (1913), pp. 363-385.

Barth. takes the first verse as part of a dialogue in which the Daēvas are regarded as being addressed. Mills objects to this view, and I think he is justified. The connection should be naturally with the last verse of the preceding Hā (Yas. 31.22), where the "most helpful servant" of Ahura has been mentioned. So in the verse 1 of Yas. 32 we get a mention of these 'helpful servants'. Both the sides (the Mazdā-worshippers and the Daēva-worshippers) are mentioned here as invoking the Supreme. And then follows the reply of Mazdā Ahura. After that the Prophet goes on to describe how the False Teachers of the Daēva-worshippers mislead people.

Ax'yā—Kan.^a sees here a reference to the followers of the Daēvas, to 'Bāndva', a prince opposed to Z.^b Mills^c thinks that the word refers to some 'rival monarch' or 'some prominent teacher, representing the entire Daēva-party', who had been referred to in verses now lost. I personally think that this pron. refers to Ahura, as is evident from verse 2. Note the gen. with the verb of 'praying' or 'asking' as in Yas. 28.1 and elsewhere.^d This construction is also known in Skt., e.g., *sukīrtim bhikṣe Vāruṇasya bhū'reḥ* (RV. ii. 28.1; and *rājñas tasya ... yayāce kadā-cid abalā bhojanam* (Rājatarangiṇī, i. 131).^e

X^vaētuš—1/1 mas. Kan. trans. 'relation' or 'kinsman'; Mills says 'lord'. Both these are due to the Pah. rendering *x^veš*. Cf. Yas. 20.1 and 39.5 where the phrase *x^vaētave x^vaētātəm* occurs. The word is obviously connected with Skt. *sva-*. In RV. we find the word *svātavas*, which means 'powerful in himself'.^f I am inclined to take this word almost in the same sense, as implying one who possesses power within himself or commands inner strength. I have therefore trans. the word as 'Self-Reliant' i.e. 'Self-poised'^g—a sort of 'spiritual noblesse'. Barth.^h quotes five Gāthā passages (Yas. 32.1; 33.3 and 4; 46.1; and 49.7) where the three words *X^vaētu*, *Vərəzēna* and *Airyaman* occur together. He says that these were *Vərəzēna* (or *Vāstrya*), the Agriculturist, *X^vaētu* (or *Nar^j*), the Warrior and *Airyaman* (or *Haxəman^k*), the Priest. Upon this Mlt.^l has a note and he doubts if "there was any priestly

a. GbM., p. 50, ftn.

b. See also Barth. Wb. 956-57. The word *bāndva* occurs in Yas. 49.1 and 2.

c. SBE. 31, p. 54 and p. 57, ftn. 1. d. Reich., AEB., 494.

e. Speijers, 126. f. Grass., Wb. 1622.

g. Like the *sthita-prajna* in BhG., ii. 54-58. h. Wb., 1858.

i. Wb. 908 (under 1. *pištra*); see also my article on "*x^vaētvadaθa* in the Avesta" in ABORI, Silver Jubilee Number.

j. See Barth., Wb. 1053; he compares Umbrian *narf*, principes.

k. Barth., Wb. 1746; but it occurs only once, Yas. 40.4. Probably the name *Haxəmanif* is cognate. l. EZ., p. 355, ftn. 2.

order at all in Zarathushtra's system'. He^m also points out that the word *āθravan*, Fire-priest, is not found at all in the Gāthās. Mlt.ⁿ also thinks that the earliest mention of the *āθravan* is in the Yas. Hapt. (42.6) and holds that orig. they may have been 'foreigners'. He also quotes the opinion of Barth. given above, and enumerates as well the 'four castes' mentioned in Later Av. (Yas. 19.17) and adds that the word *pištra*, used to indicate 'caste', orig. meant 'colour', and like the Skt. word *varṇa* "suggests the presence of distinct races". But he adds that "we can hardly understand the Gāthās on the assumption that Z. himself belonged to a separate and higher priestly caste".^o I am entirely in agreement with Mlt. in maintaining that Z. held all men equally capable of attaining Perfection and Immortality and so He could not have established a higher and privileged 'caste of priests'. No Teacher of a new faith could arrogate to himself a caste higher than the people whom he addresses. Very probably 'the germ of the caste system' did exist in ancient Aryan social polity, but neither the Gāthās nor the contemporary Vedas show any evidence of the system as we find in the later Texts of both these Aryan peoples. If Barth. implies 'grades of Z.'s Disciples', he would be correct, but then these would certainly not correspond to the *pištra* of the Later Av. I am personally inclined to regard these three as representing some sort of 'order' or 'grade' among the active workers of the newly established faith, those who could be called the *vāxišta astayō* (see Yas. 31.22). We find a closely similar gradation established by the Buddha in India. In any case I am not prepared to accept *X^vaētu* as identical with the *Rabaēštar*, for the simple reason that such cannot be the orig. sense of the word. I think that it is the designation of the highest order of Disciples who are 'strong in themselves' and 'Self-Reliant'. Self-reliance is an essential qualification for spiritual advancement.^p

yāsaṭ—3/1 aor. paras. of *√yās-*, to pray for, to beg. Note that the verb is sg. with several subjects, one of them, *Daēvā*, being actually in the plu. Each individual is implied, and the construction is *ad sonsum*.

Vərəzēnəm—1/1 neu. Kan. trans. 'comrade' or 'co-worker'; Mills says 'labouring villager'. Barth.^q thinks that the third 'caste', *Vāstrya*, is meant here and he compares Skt. *vrjāna*, community.^r Barth. also thinks that the Pers. *barzan*, a city quarter or locality, and *barzīgar*, agriculturist or farmer, are both cognate. Barth. here trans. 'community'. I, however, think that like *X^vaētu* this also represents another (the second) order of Z.'s Disciples. I am inclined to accept Kan.'s hint^s and derive the word from *√varəz-*, to work; and I trans. 'Co-worker'.

m. Ibid. p. 116 ff.

n. Ibid., p. 88.

o. EZ., p. 117.

p. In light of this the epithet *x^vaētvadaθəm* applied to the Faith of Z. in Yas. 12.9 should be trans. 'teaching Self-reliance'.

q. Wb. 1424-25.

r. See Grass., Wb. 1329.

s. GbM., p. 50.

The neu., however, seems a difficulty; but it can be explained as implying the name of a group and not that of an individual. This would, I think, correspond more or less to the 'Lay Brothers' of Buddhism. Naturally they would be second in importance after the *X^vaētu* (who would correspond to the *Bhikku*), and numerically they would be far greater. Barth.^f has given a long note discussing these three names. :

Airyamnā—3/1. Kan., following Dar., trans. 'obedient', i.e., 'subordinate'. Mills says 'peers'. Barth.^h states that the Gāthā texts are not at all clear about the 'Yazata' Airyaman and in the passages he quotes he gives the meaning 'comrade' or 'friend' (Sodalen). Yas. 54 is dedicated to Airyaman, where I trans. the word as 'Brotherhood'. "This Indo-Iranian divinity originally conveys the idea of comradeship and occurs in the Vedas...and casually in the Avesta in connection with the wedding rites".^v In the RV., though Aryamán is mentioned quite a hundred times, still he "is so destitute of individual characteristics that in the *Naighanṭuka* he is passed over in the list of gods".^w The word has often the sense of 'intimate friend' or 'bosom friend' in the RV.,^x and in the Gāthās also this is the underlying basic meaning. Mlt.^y has a fine note on this: "Is there anything to prevent the 'brotherhood' in question from being simply the fellowship of teacher and disciple?... The place of *āθravan* is taken in the Gāthās by a class the name of which at any rate carries no sort of priestly function.^z That Z. is a teacher and prophet is written large over every page of the Gāthās... He has a revelation, a mystery, which he offers 'to him who knows': it is an esoteric doctrine which bigoted partisans of the old *daēvayasna* will not receive... There is no room for sacerdotal customs as a really integral part of such a man's gospel: and of rituals and spells we have as little as we expect to hear, after studying the life and the work of religious reformers in other parts of the world. Ritual has its place, but not in the first fresh dawn of a religion that is going to live".

Daēvā—1/3 mas. Kan. trans. merely 'bad persons'; Mills^a says '(fellow) Daēva-worshippers', but he adds that is not probable that in 'this early composition' the word should be used quite simply for Daēva-worshippers. Barth. construes this word as 8/3, but I see no reason for this. Andreas takes it as 1/3 and trans. 'the demons' and construes the word as a sort of antithesis to *X^vaētu* and the others. It should be remembered that the word is not used here in the bad sense it acquired in Later Av. But, as always in the Gāthās, the word indicates

t. ZairWb., pp. 223-26.

u. Wb. 198-99, and note.

v. Dhalla, HZ., p. 203.

w. Mac., VM., p. 45.

x. Grass., Wb. 116; the same basic meaning is found in *Armaiti*.

y. EZ., pp. 117-18.

z. Mlt. here seems to be endorsing the view of Barth., but not in the spirit in which the latter would have it. The rigid 'caste system' was a later growth both in Iran and in India.

a. SBE. 31, p. 57, fn. 3.

the ordinary followers of the ancient faith, who were strongly attached to all the complexities of the ancient ritual. Here it would even seem that this word also implies the worldly-minded people as distinct from the three types specially mentioned here. The contrast, as pointed out by Andreas, is clearly brought out.

mā* **hamōi*-manōi*—Geld. and all others, except Andreas, read *mahmī manōi*. Geld.^b himself takes *mahmī* as 7/1 of the possessive pron. *ma-* (on the analogy of *ahmī*, *yahmī* etc.). Kan. accepts this and trans. 'in my mind', running over into the next *pāda*. Sp.^c compares *mahmī* with Skt. *masi*. Mills takes all the three names mentioned before Daēvā as 'demon servers' as contrasted with *mahmī manōi*, which he renders 'but mine, in mind'. Barth., however, is not convinced that *mahmī* is 7/1 of *ma-*, but his trans. seems to be on the same lines as that of Geld., 'in the manner as I declare it'. Barth.^d takes the *manōi* in the sense of 'measure' or 'manner'; Skt. *māna*. The text here is evidently unreliable and corrupt and the following remarks of Mills^e are of interest in this connection: "Apropos of varying Zend texts attested by the Pahlavi translations in this and other chapters, I repeat once more that the Pahlavi translations which appear in our mss. are very improbably the untouched work of any original Pahlavi commentator. They were unquestioningly modified at every rearrangement, and finally transcribed by a copyist who often blundered, and paid little attention to the correspondence between the Gāthā text and the Pahlavi translation". Andreas had emended the text to *hamōi manōi*, which he prints in Hebrew script as: (m).h.m.u.i.m.n.u.i. And he trans. 'in the same mind' i.e., with a similar *saṅkalpa* or end in view. Andreas seems to have omitted the first *m*. But for the sake of the meter I would restore it and read **mā*. This *mā* is an emphatic particle, used again in verses 9, 10 and 11 of this Hā and elsewhere. No such particle is known in Skt.; but Barth.,^f I think correctly, equates it with Skt. *sma* or *smā*, which is "an enclitic, slightly emphasising particle" which often emphasises a noun or pronoun.^g I would take the word here as emphasising *Daēvā* and would trans. 'even'. I construe **hamōi*-**manōi* (as Andreas reads) as a loose type of comp. of which each member is 7/1. This is used almost adverbially. For trans. I am inclined to accept the rendering of Barth., 'measure'. So I would trans. 'in the same measure', i.e. to the same extent or with the same fervour.

The whole idea is that *both* parties, the adherents and Disciples of Z. as well as the adherents of the ancient faith (the Daēvas) invoke the Supreme. The name idea is found in RV. ii. 12.8, *samānam cid rātham ātasthivāṃsā nānā havete*.

b. Quoted by Barth. in Grund. I, p. 240.

c. Quoted by Mills, Gāthās, p. 470.

d. Wb. 1125 (under 1. *mana*).

e. Gāthās, p. 471.

f. Wb. 1097; also Zair Wb., pp. 202.

g. Mac., VG., p. 250.

[*urvāzēmā*—I regard this word as an interpolation, not needed metrically; and which may be left out without materially affecting the sense of the whole passage. Very likely it is a word from an ancient gloss now lost. The form is 2/3 neu. and it is to be construed as the object of *yāsaṭ*. Barth.^h trans. 'blessing' and compares *urvāzā* of Yas. 30.1. He derives the word from a $\sqrt{urvāz}$ - (Skt. *brh-*, *vṛh-*) with the suffix *-ma*.ⁱ Kan.^j trans. 'joy' and explains that it refers to the joy the Prophet experiences when the prayers addressed to God by the wicked come to naught.

Mazdā—If *urvāzēmā* is to be omitted for the sake of meter, then this word should be trisyllabic, *Maz-dā-o*, in order that the *pāda* may have the required 7 syllables.

The last two *pādas* are taken by Barth. as being spoken by 'the representatives of the classes', but I fail to understand why. Andreas seems far more natural when he says that these are the words of the common prayer of both parties addressed to Ahura.

θwōi—1/3 pron. adj. mas. Note the pron. ending *-ōi* of 1/3.

dūtāṅhō—1/3 mas., messengers; Skt. *dūta*. Barth.^k derives it from a $\sqrt{dū}$ -, *dav-*, to go far, which corresponds to Skt. \sqrt{du} -, *dū*-, which "seems inferable from the derivatives" like *dūta*, *dūra* etc.^l This root is found only once in the RV. (x. 34.5). *nā daviṣāny ebhiḥ*, I will not go with them (i.e. the dice).^m

āṅhāmā—1/3 pft. subj. paras. of \sqrt{ah} -, may we become. The subj. here expresses a wish or desire.

dārayō—Kan.ⁿ construes this as 1/3 of a noun (*dari-*), which the trans. 'those who repel', and he derives the word from a \sqrt{dar} -, to repel. Mills^o takes it in two ways: (1) 'may we hold back', from \sqrt{dar} -, "in the sense of *pā*," which can mean hold back from advantages as well as from disadvantages or misfortunes; and (2) 'mayest Thou hold afar', apparently from the same root. Barth.^p construes this as an inf. (a gen. abl. inf.)^q from an interative base, and trans. 'hold afar'. He takes it as from \sqrt{dar} - (Skt. *dhr-*), to hold back, to restrain. But he seems to think that the holding back is from the work of the messengers, and hence also from the *urvāzēmā* of Ahura Mazda.

Vā—The plu. because it refers to all the Seven.^r

daibiṣānti—3/3 pres. paras. of $\sqrt{dabāṣ}$ - (*ṭbāṣ-*) to hate; Skt. *dviṣanti*.

TRANS. OF BARTH. :

(Zaraṭuštra)—And his blessedness, even that of Ahura Mazdaḥ, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daēvas, in the manner as I^s declare it.

(The Representatives of the Classes)—As thy messengers we would keep them far away that are enemies to you.

h. Wb. 1545.

i. Jack., AG., §808; Whit., SG., 1166.

j. GbM., p. 50, ftn.

k. Wb. 688 (under 2. *dav-*).

l. Whit., Roots, p. 76; see also M.-W., SD., p. 482, col. 3 (1. \sqrt{du} -).

m. See also M.-W., SD., p. 489, col. 2 under *dūta* and *dūra*.

n. Gbm., p. 50, ftn.

o. SBE, 31, p. 57, ftn. 5 and Gāthās, p. 87 respectively.

p. Wb. 738, note 1.

q. Mac., VG., p. 194.

r. Mit., EZ., p. 355, ftn. 3.

s. Barth. emphasises the pron.; he explains the phrase to mean, 'just as I teach it'. (Gāthās, p. 33, note 1).

2. aēibyō Mazda Ahurō,
sāremnō Vohū Manayhā,
Xsaθrāt hacā paitī -mraot :
"Aśā huš-haxā xvānvātā
"Spəntām [vā] Ārmaitim vaṇuhim
"varəmaidī". Hā nō aṅhaṭ.

(7-9-8; 8-9-7)

2. Unto-these Mazda Ahurā,
inspiring (us) through Vohu Manō,
through (His) Xsaθra, made-reply :
"With glorious Aśa, (Her) close -associate
"Spəntā Ārmaiti, the Holy, [for ye]
"have-we-chosen". May She be ours.

Free English Rendering :

Unto them all Lord Mazda Ahurā,
Ruling the worlds through Vohu Man', His Love,
And through His Pow'r Divine, thus made reply :
"Close-knit to glorious Aśā, Ārmaiti,
"The Holy Guardian of your inmost Faith,
"We choose for you". Hold ever fast to Her.

Trans. : 4. Lit., 'uniting'. 12-13. Lit., 'good associate'.

Kan. is very confusing and involved in this verse. He takes *Vohu Manahā*, *Xšaθrāt* and *Ašā* as 'attributes' of Ahura.

sāremnō—Mills and Kan. trans. 'ruling'. Barth. and Andreas trans. 'united with' Barth.^a says that $\sqrt{\text{sar-}}$ is ātm. and means 'to join with' and is construed with the ins. of the person with whom the union is effected. He also quotes Yas. 51.3. He also mentions that Skt. $\sqrt{\text{sar-}}$ (*śri-*), as also *śārman*, *śāraṇā* etc. are cognate. I construe this as 1/1 pres. pt. ātm. of this root and trans. 'inspiring' (lit., 'uniting with'), like *sarō* in Yas. 31.21.

Xšaθrāt hacā—Kan. trans. 'in accord with the power or authority'; Mills says 'as from his Kingdom supreme'. Barth. says only 'through Xšaθra', and Andreas trans. 'through the plentitude of his power'. Mlt.^b accepts the rendering of Barth. and adds that 'Xšaθra, as a quasi-personification of the Lordship of Mazdāh, becomes the medium of divine acceptance of the homage of the Zoroastrian community'. I think that Xšaθra here represents the Power of Service that comes through Vohu Manō as indicated in the Ahuna-Vairya.

Barth.^c also points out that *hacā* and Skt. *sacā* are cognates and he also compares the Irish *sech*. He thinks that the word *hacā* is made up of *ha* and *-cā*. The first part, *ha* is the same as *ham*, I.-E. **sem*, which is also seen in Av. *ha-kərət* (Skt. *sa-kṛt*). The same I.-E. **sem* is found in Grk. *he-katón*, hundred. Skt. *sa-hásra* (Av. *ha-xaṇra*) also shows the same prefix, the second part being perhaps cognate with the Grk. *khílioi*, a thousand.^d The *ha-* in *hadā* and in *habrā* is of the same origin.^e

paiti-marot—I would like to put a stop (a colon) after this word, and so divide this verse into two *gāyatrīs*. This arrangement is supported by two arguments: (1) the Aməšā Spəntā mentioned would thus be arranged in two pairs—Vohu Manō and Xšaθra, and Ašā and Ārmaiti; and (2) it would be perfectly natural to have the reply of Mazdā Ahura in the three *pādas* following.

huš-haxā—Barth. construes this as 1/1, adj. to *Ahurā*. I think it better to construe it as 3/1, adj. with *Ašā*, and I would trans. 'close-united'. The word *suṣākhā* is found in RV. x. 91.1. Note also the peculiar *sandhi* in Av. whereby the *h* from an orig. *s* is retained even after it has been changed to *š* owing to a preceding *i* or *u*. Jack.^f calls it "an attempt at etymological reconstruction". Cf. *nišhaurvaiti* in Yas. 57.16 and *hušx^vafa* in verse 17 of the same.

x^vənvātā—I construe this as 3/1 adj., also going with *Ašā*. All are agreed in translating the word as 'glorious' Barth. does not give any

a. Wb. 1563.

b. EZ., p. 355, fn. 5.

c. Wb. 1752, notes 2 and 16.

d. Cf. *kilo* in *kilo-meter*, *kilo-gramme* etc.

e. Barth., Wb. 1773 (under 2. *ham-*, *ha-*, note 1).

f. A.G. §754.

etymology; I would like to postulate an Aryan $\sqrt{*svan}$, to shine which gives the Gāthā word *x^van*, the Sun, found in the comp. *x^vəng-darəsa* in Yas. 43.16. I believe that the same root gives Skt. *svanika* which is found five times in the Veda as an epithet of Agni, and meaning 'bright in appearance'.^g Grass. thinks that this word is orig. *su-anika*, but it is not possible to say whether this is correct or not, because nowhere is the word accented, being always in the voc. So I think we may accept the word *svanika* as from a $\sqrt{*svan-}$, to shine, with the suffix *-ika*.^h

Spəntām—Mills trans. 'bounteous'. The word usually means 'holy'.

[*vē*]—I think the word may be left out for the sake of the meter. This pron. would naturally refer to all those who had invoked Ahura in verse 1.

vaṇuhīm—2/1 fem. from *vohu* (*vaṇhu*).

varəmaidī—1/3 pres. opt. paras. of $\sqrt{\text{var-}}$, to choose. Note the paras. Jack.ⁱ notes that *-maidī* (Skt. *-mahī*) is the regular ending of 1/3 opt. paras. in the Gāthās.

The words of Mazdā Ahura end with *varəmaidī*. What follows, *Hā nē aṇha*, seems to be an admonition of the Prophet. Because of the *nē* these words cannot be put in the mouth of the Supreme.

nē—This may be 4/3 or 6/3. One is almost tempted to continue the words of the Supreme right to the end of the verse and to read *vē* here also. But there is no v. 1. mentioned by Geld. in support of this. This pron. would then include all who side with Z. and exclude the Daēvas.

TRANS. OF BARTH. :

To them Mazdā Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety—may it be ours.

g. Grass., Wb. 1625. The word occurs in RV. ii. 1.8; iv. 6.6; vi. 15.16; vii. 1.23; vii. 3.6.

h. Whit., SG., §1186, c. In this connection see also my note on the word *x^vanātō* (Yas. 9. 1) in "A Sanskrit Version of Yasna IX" in AMSJ, III. 2, p. 43.

i. A.G., §505.

3. ¹at ²yūš, ³Daevā ⁴vīspā^hhō,
⁵Akāt ⁶Manahō ⁷stā ⁸ciθrəm,
⁹yas ¹⁰-cā ¹¹vā ¹²maš ¹³yazaitē;
¹⁴Drujas ¹⁵-cā ¹⁶pairī ¹⁷-matōiš ¹⁸-cā,
¹⁹šyaomām ²⁰aipī ²¹daibitānā,
²²yāiš ²³asrūdūm ²⁴būmyā ²⁵haptaiθē.

(8-8-7; 9-7-9)

3. But ye, O Daēvas all,
 ye are the brood of-the-False Spirit,
 as-also (is he) who honours you greatly;
 from Untruth and from self-centered-mind
 (are sprung your) actions even double-dealing,
 wherefore ye-have-become-notorious in-the-seventh
 (region) of the universe.

Free English Rendering :

But, O ye Daēvas all, ye go astray,
 The brood of Untruth, Akō Man' are ye,
 And evil, too, are those that follow you;
 From Untruth and from your self-centered minds
 Do all your double-dealing actions spring,
 Thus are ye loath'd and hated in this world.

Trans. : 5, 6. Orig. 5/1. 6. Lit., 'Mind'. 18. -cā omitted.
 22. Lit., 'through which'. 23. Lit., 'you have been proclaimed'.
 24. Lit., 'of the Earth'.

With the idea in this verse compare Yas. 30.6. The disjunctive *at* at the beginning should indicate that this verse is addressed to the Daēvas.

yūš—Enc. pron., 2nd person nom. plu. It occurs only in two other places, the next verse (32.4) and in Yas. 46.15. Barth.^a says that it is related to *yūzēm* just as *tū* is to *toēm*.

Akāt Manahō—5/1. Note the old abl. in -ō. Mills trans. 'from the mind polluted'. But *Manah* is used here almost in the sense of *Mainyu*, as is often the case in the *Gāthā*. The idea at the back is that of the False Spirit.

stā—2/3 pres. paras. of √*ah*-; Skt. *stha*.^b

ciθrəm—1/1 neu. Note the sg. in the 'collective' sense. The word means 'progeny' or, as used here, 'brood'. This word is preserved in Pahl. as *cihr* and found in proper names such as *Mānuš-cihr*.

yas-—Barth.^c thinks that this refers specially to the *grōhma* of verse 12, who, he thinks, is a 'false teacher' opposed to Z.

maš—Kan. trans. 'much' or 'greatly'. Barth.^d takes it to be an adv. (orig. *max-š*) and hence trans. 'greatly'. The suffix is -š, found in Skt. also as -s, is used for making adverbs.^e Geld. has noted that half a dozen mss. read *mašyazaitē* (as one word). Cf. Skt. *mahās* in RV. i. 153.1 *yājāmahe vām mahāh sajošā*.^f

yazaitē—3/1 pres. subj. ātm.; note ātm.

Drujas-—5/1. Kan. construes as 1/3 and Mills as 6/1. Barth. also takes this as 6/1. I think it better to take it as 5/1 to balance with *Akāt Manahō* in the first *gāyatrī*.

pairī-matōiš—Kan. suggests that this is opposed to *Āramiti*, much the same as *tarēmaiti* in Yas. 60.5. Mills^g trans. 'perversion', or "possibly arrogance", following clearly Nair. (whom he quotes), who says: *avamanataras ca [garvamanastaras ca]*. Barth.^h also trans. 'arrogance', and points out that in Skt. *pari-√man-* means 'to hold in contempt'. I would say that the idea orig. suggested by this word is that of the mind confined within and revolving around (*pairī*) its own little self. Hence my rendering 'self-centered mind'.

šyaomām—1/3 neu. of *šyaoman-*, a variant form of *šyaomān*. This variation of *ān* and *ām* is paralleled in *dāmām* and *dāmān*.ⁱ Barth.^j takes this word as a cognate of *šyaothana* and having the same meaning.

a. Wb. 1303. b. Jack., AG., §531, (p. 155, ftn. 2). c. *Gāthās*, p. 33, note 3.

d. Wb. 1164. e. Jack., AG., §730; Whit., SG., §1105.

f. Grass. (Wb. 1017-18) takes the *mahās* as an adv.; Geld., however, says (Der Rigveda, I, p. 191) says that it is 'a noun without flexion', which is very much the same.

g. SBE, 31, p. 58, ftn. 5. h. Wb. 866. i. Jack., AG., §308. j. Wb. 1713.

aipī—I construe this as an adv. meaning 'even'. In Skt. *āpi* is used similarly, e.g. in RV. x. 19.4,^h and elsewhere.

daibitātā—Adj., 1/3 neu. Kan. trans. 'deceitful'. See Yas. 30.6 and also verse 5 of this *Hā*. Barth.¹ takes this word as an adv. and trans. 'for a long time'. Andreas takes it as equivalent to Skt. *dvitā* and actually reads *dvitānā*; and meter does require the word to be trisyllabic. Andreas trans. 'double dealing' or 'having a double meaning' (zweideutig). I think this suits the context exactly.

yāiṣ—3/3 of *ya-*, used adverbially.

asrūdūm—2/3 aor. ātm. of √*sru-* with *ā* (Skt. *ā-sru-*), to proclaim. The ātm. is in the sense of passive.

haptaiθē—Mills and Kan. take this as a cardinal number. But this leaves *būmyā* (6/1 fem.) rather unconnected, and besides entirely ignores the suffix *-θe*. Others, more correctly, trans. this as an ordinal number (7/1). The 'seventh region' of the universe (*būmi*) is the *X^vanīraθa būmi*, "the central region of the universe on which men live".^m Note the suffix *-θa*, which is also found in the Vedic form *saptātha*.ⁿ

TRANS. OF BARTH. :

(Zarathushtra)—But ye, ye Daēvas all, and he that highly honours you, are the seed of Bad Thought—yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.

4. ¹+yāat ²+yūš ³+tā ⁴framīmaθā,
⁵yā ⁶mašyā ⁷acistā ⁸dan̄tō
⁹vaxšəntē ¹⁰Daēvō ¹¹-zuštā ;
¹²Vaṛhəuš ¹³sīždyamnā ¹⁴Manavhō
¹⁵Mazdā ¹⁶AhuraHyā ¹⁷xratəuš,
¹⁸nasyantō ¹⁹Ašaāt ²⁰-cā.

(8-8-8 ; 8-9-7)

4. Thus you have-perverted these (your deeds),
 so-that men doing the worst
 are-called 'Beloved -of-the-Daēvas';
 separating-themselves from Vohu Manō,
 from the Will of Mazdā Ahura,
 they-have-strayed from Aša also.

Free English Rendering :

For ye pervert the working of the Good,
 So that the men, who live and act the worst,
 Are pointed out as great, your favourites;
 They cut themselves adrift from Vohu Man',
 They turn aside from Mazdā Ahura's Will,
 And wander far away from Aša's Path.

Text: 1. So Barth. and Jp. 1 and three other mss., as meter also requires; Geld. has *yāḷ*. 2-3. Geld. and Barth. read the two words together; I have followed Andreas, whose reading is supported by C. 1 and S. 2.

Trans.: 1. Lit., 'through which'; orig. 5/1. 4. Lit., 'have arranged'.
 7. Orig. plu. 8. Lit., 'holding to'. 13. Orig. pres. pt. pass. 18. Orig. 1/3 pres. pt.

a. See Grass., Wb. 76 (under *āpi*, adv.); also Mac., VG., p. 215. l. Wb. 761.
 m. Geld. quoted by Mlt., EZ., p. 356, ftn. 1. n. Whit., SG., 487. c.

*yāat—So Barth.^a Orig. an abl. form of *ya-* (Skt. *yād*).^b The use of this word here is adverbial, 'thus', lit., 'through which'. The prolongation of the vowel is for the sake of the meter.

*yūš *tā—Geld. and others read the words together, but Geld. mentions two mss. (L. 1 and S. 2) which have the words separate. Kan. reads *yūš-cā*. Andreas in his Urtext reads as two words. Although Barth. reads the two as one word, his trans. clearly suggests the separate words. The *tā is 2/3 neu. and refers to the *šyaomām* of the preceding verse, thus continuing the thought.

framimabā—2/3 pft. paras. of $\sqrt{mā-}$, *mā(y)-* with *frā*, to bring to pass, to arrange: Skt. *pra-mā-*.^c Suiting the context I trans. rather freely, 'you have perverted'.

daṅtō—1/3 mas. of the pres. pt. of $\sqrt{dā-}$ (Skt. *dhā-*), in the sense of 'do' or 'perform'.^d

vaxšəntē—Barth.^e construes this as 3/3 s-aor. subj. ātm. of $\sqrt{vac-}$, to speak. The ātm. is in the sense of the pass.

Daēvō-zuštā—Predicative 1/3, beloved of the Daēvas. We find *devā-jušta* also in the Veda.^f

Vaṅhəuš...Manəḥhō—This is an abl.

sīšdyamnā—The form is 1/3 mas. of the pres. pt. ātm. Kan. trans. rather freely 'denying'. Barth.^g quotes from the Pah. commentary and from the Skt. of Nair. and trans. 'separating themselves'. But he gives no etymology. Kan.^h postulates a 'double root' *sīš-dā*. I think he is right, and would further suggest that this 'double-root', *sīš-dā*, is made up of $\sqrt{sīš-}$ (Skt. *śiṣ-*) and $\sqrt{dā-}$ (Skt. *dhā-*). The $\sqrt{sīš-}$ is not actually found used in the Av. Texts, but Barth.ⁱ has mentioned a word *saē* from the Frahang-i-Oim (2. f), which is explained in Pah. as 'a child whose father is not living'. Barth. thinks it is a word taken out of a comp. But I would suggest that the lit. meaning is 'one who is left'.

xratəuš—5/1 (orig. form), will or power. The Will of Mazdā Ahura is Love or Vohu Manō. Note the absence of *-cā* here.

nasyantō—1/3 pres. pt. paras. of *nas-*, in the sense of 'to go astray'.^j

TRANS. OF BARTH. :

For ye have brought it to pass that men who do the worst things shall be called beloved of the Daēvas, separating themselves from Good Thought, departing from the will of Mazdā Ahura and from Right.

a. Wb. 1282. b. Mac., VG., p. 246. c. Barth., Wb. 1166; also Grass., Wb. 1023.

d. Barth., Wb. 683 (note 1 under *daṅta*) and 716 (middle).

e. Ibid., 1331 (middle).

f. Grass., Wb. 633.

g. Wb. 1581.

h. GbM., p. 53, fn.

i. Wb. 1547.

j. Ibid., 1055 (No. 2 under 1 *nas-*).

5. tā¹ dəbənaotā² mašim³

Hujyatōiš⁴ Aməratātas⁵ -cā⁶;

hyat⁷ vā⁸ akā⁹ manəḥhā,¹⁰

yəng¹¹ Daēvəng,¹² Akas¹³ -cā¹⁴ Mainyuš¹⁵;

akā¹⁶ šyaoθnəm¹⁷ vacəḥhā,¹⁸

yā¹⁹ fracinas²⁰ drəgvanṭəm²¹ xšayō.²²

(7-9 ; 7-9 ; 7-9)

5. Thus¹ did-you-defraud² mankind³

of-Perfect-Life⁴ and Immortality⁵ ;—

just-as⁷ through false⁹ thought¹⁰ you,⁸

O ye¹¹ Daēvas,¹² even the Spirit¹⁴ False¹³ (did defraud);

with false¹⁶ words¹⁸ (he deceived you) into-(this)-way-of-life,¹⁷

when¹⁹ he promised²⁰ supremacy²² to-the-Follower-of-

Untruth.²¹

Free English Rendering :

Thus have ye, Daēvas, cheated all mankind

Of Perfect Life and Immortality;

Through your own evil mind the Evil One

Did teach all this, O Daēvas, unto you;

With promise false of greatness upon earth

He led astray in wicked ways his dupes.

Text : 17. So H. 1 and four other mss.; Geld reads °θanəm, but meter requires the shorter form.

Trans. : 1. Lit., 'through this'.

2. Lit., 'deceive'.

4. This is a clear reference to Haurva-tāt (Perfection), who always accompanies Immortality.

7. Lit., 'which'.

11-12. Orig. 2/3; lit., 'you, the Daēvas'.

17. Lit., 'action'.

20. Lit., 'taught'.

tā—Orig. 3/1, used as an adv.

dabənaotā—2/3 impft. paras. of √*dab-* (Skt. *dabh-*), to deceive. The strong base for 2/3 impft. paras. may be noted. Such forms (e.g. *kṛṇōta*) are also found in Skt.^a

mašim—Note the sg. to signify mankind as a whole.

Hujyātōi—6/1 of *hujyāti*. Note the gen. with a verb signifying deprivation. Or is it the older abl. form? The word orig. means 'good life', i.e., 'happy life', in the sense of a 'full life'. It is used in this sense in the Aiwisruθrima Gāh, and its signification is like that of *pouru-jiti* in Yas. 62.4. Mills and Kan. think it refers to our life on earth; but Barth.^b believes that the word refers to the other world. No doubt the word refers to the Perfect Life, not necessarily in the next world, but attainable upon earth. The close association with *Amərətāt* here would not unnaturally lead us to suppose that *Haurvatāt* (Perfection, the Holy Immortal) is implied here. Perfection and Immortality are the birthright of all mankind.

Amərətātas—This is also 6/1 (or 5/1?).

The remainder of the verse seems involved, at least as Kan., Mills and Barth. have explained it. Kan.^c quotes the Pah.: "O Daēvas, ye falsely teach mankind that happiness here and immortality hereafter are to be got through (obeying) you, and Ahriman is your ruler". Barth. has noted the involved construction, but his trans. makes it worse. He^d says that here the Evil Spirit is called the Leader of the Daēvas, and that *grēhma* (mentioned later on in verses 12, 13 and 14) is the Leader of those that have strayed from the right path. He thinks that the latter was a heretic prince who opposed Z.^e Barth. thinks that the *-cā* in *Akas-cā Mainyuš* implies another nom. for the verb *fracinas*, and so this must be the *grēhma*. Andreas is decidedly clearer in his trans. and follows the orig. *pāda* by *pāda*. I believe that the confusion is due to the *aḥa* repeated thrice. The whole idea of this verse is that the Daēvas (i.e., the ministers and teachers of the older faith) have misled mankind, even as they themselves had been misled along the false path by the Spirit of Falsehood. It has already been mentioned in Yas. 30.6, how when the Daēvas were debating in their doubt, the Arch-Deluder came to them, and they accepted his teaching and "thus did they pollute our mortal life".

hyaṭ—Orig. 2/1 neu. of *ya-*, used here as an adv.; I trans. 'just as'.

vā—2/3 enc. pron. and pers.

yōng Daēvōng—Both are 2/3, but here they are functioning almost as 8/3. The words are in opposition to *vā*.

a. Whit., SG., §704.

b. Wb. 1822 (under *hujyātay*).

c. GbM. p. 54, ftn. d. Gāthās, p. 33, note 4. e. See Mlt., EZ., p. 356, ftn. 4.

Akas-cā Mainyuš—The *-cā* here has not the force merely of a conjunction, but it is clearly an emphatic word. The idea is not to join on an imaginary *grēhma*, but to bring out forcibly the fact the Evil Spirit has also deceived the Daēvas, just as they are deceiving mankind. The form is 1/1 and in order to bring out the force of the *-cā*, the verb *dabənaot* (3/1 impft. paras.) might be understood here.

**šyaoθnəm*—Geld. reads *°θanəm*, but meter needs the shorter form; so I have accepted the reading of H. 1 and four other mss. The word means orig. 'action', hence may be trans. here 'way of life'.

yā—When.

fracinas—3/1 impft. paras. of √*ciš-* (*kiš-*), with *frā*, to teach. The 3/1 impft. ending *-t* drops out after the final sibilant of the root. The root is here conjugated in the 7th (*rudh-*) class.^f The Skt. √*ci-*, to note, to observe, is probably a cognate, through the *s*-aor. base, *ceṣ-*.^g And also, very possibly, the word *kīstā*, singer or praiser, found in RV. i. 127.7 and in vi. 67.10, is also from the same root.^h According to Barth.ⁱ this root takes two accus. I trans. the word rather freely here (and elsewhere also) as 'promised'.

xšayō—Mills and Kan. take this as 1/1 of a participial form and trans. 'as a ruler'. Barth.^j construes this as an inf. from √*xšī-*, *xšay-* (Skt. *kṣi-*), to destroy and trans. 'in order to destroy' (um zu verderben). But as pointed out in Yas. 31.20 (where the same word occurs) the √*xšī-* (Skt. *kṣi-*) has prevailing two meanings only, both in Av. and in Veda, 'to dwell' and 'to rule'. I therefore construe this as 2/1 neu. of *xšayah*, supremacy or sovereignty. In Skt. this derivative *kṣayas* is seen in the name *Auruḥṣayas*.^k This seems to be supported also by the Pah.

TRANS. OF BARTH. :

Thereby ye defrauded mankind of happy life and immortality, by the deed which he^l and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daēvas and the Liars, so as to ruin (mankind).

f. Jack., AG., §552 (p. 161, ftn. 2) and §192. g. Whit., Roots, pp. 46-47.

h. Grass., Wb. 328. Grass. notes that the word is pronounced *kī-sa-ta*.

i. Wb. 429-31 (under 2. *kaēf*). j. Ibid., 550-51.

k. See M.-W., SD., p. 192, col. 1; also p. 174, col. 2 (under *uru*) and p. 266, col. 2 (under 1. *kṣi*).

l. Namely, the imaginary *grēhma*.

1 2 3 4
6. pourū-aēnā 3nāxštā [yāiš]
5 6 7 8
+srāvayēitē yezī tāiš aθā,
9 10 11
Hātā-Marānē Ahurā,
12 13 14
Vahištā vōistā Manavhā;
15 16 17 18
wahmī v3, Mazdā, Xšaθrōi
19 20 21 22
+Ašaē -cā s3nghō vīdām.
(7-9; 8-8; 7-9)

6. The hardened sinner might-succeed
(and) even-though through-such (ways of life) make-
himself-famous to-that-extent,
(still) O Ahura, that-rememberest-all,
Thou-art-aware (of his true worth) through-(Thy)-
Supreme Mind;
(for) verily, O Mazdā, under Thy Rule,
and under-the-Eternal-Law (Thy) Command shall-
prevail.

Free English Rendering :

Deluded thus a sinner may succeed
At first, and even high renown attain;
Still, O Ahurā, in Thy Mind Supreme
All is remembered, and the motives judged;
For truly, Mazdā, where Thy Rule extends,
And Thy Eternal Law, the Truth prevails.

Text: 5. So Mills and Kan., following K, 3; Geld. and Barth. read *srāvahyeiti*.19. So K, 5, Pt. 4 and three other mss.; Geld. and others read *asāi*.

Trans.: 1-2. Lit., 'full-sinner'. 3. Lit., 'might attain'. 4. Omitted.

5. Lit., 'caused himself to be heard'. 9. Lit., 'existing (or living) beings'.

22. Lit., 'shall obtain'.

pourū-aēnā—Barth. reads the two words separate. Mills^a has suggested reading them together as a *bahuvrīhi* comp. I construe this as 1/1 mas. and trans. 'the hardened sinner'; cf. Guj. *pūro pāpī*.

3nāxštā—Note the interpolated *x*, which has no etymological value.^b Mills in explaining this word is utterly incomprehensible to me. Barth.^c takes this as 3/1 of the *s*-aor. ātm. of $\sqrt{nas-}$, to attain, with *ā*. He adds that the form is used as an inf. I propose, however, to take this word as a finite form of $\sqrt{ās-}$ (Skt. *as-*), to attain. The form is the very rare 3/1 plupft. ātm., the *3* being the augment. The plupft. is also a very rare form in the Veda, "the total number of pluperfect forms being about sixty".^d In the reduplication the Skt. $\sqrt{as-}$ shows a nasal (*ānas-*) 'irregularly'. But this evidently points to a nasal in the orig. Aryan root. We get forms like *ānaše* and *ānaśadhve* in Skt.^e Hence Barth. has mentioned the corresponding Av. root as *āš-*.^f There is another Skt. $\sqrt{nakṣ-}$, which also means 'to attain', 'to reach'. This seems to be a variant of $\sqrt{nas-}$, to attain.^g The initial *3*, however, the augment, inclines me to take this word as a plupft. form of $\sqrt{ās-}$.

[*yāiš*]—I regard this as a later interpolation by some scribe to balance with *tāiš* in the next *pāda*. In the first place the word certainly spoils the meter of *pāda* 1; and in the second place the rel. never can occupy the last place in a clause or *pāda*. So I have shown it as an interpolation in the text and have omitted the word in the trans.

**srāvayēitē*—So Mills and Kan., following K, 5; Geld. and Barth. read *srāvahyeiti*, and Barth.^h construes it as an inf. and trans. 'to be known'. I think this rather far-fetched and so would construe more simply as 3/1 caus. pres. ātm. from $\sqrt{sru-}$, and I trans. 'would make himself known'. Note ātm.

yezī—Even if.

tāiš—3/3. The word refers to 'the ways of life' mentioned in verse 5. The construction is certainly awkward and unusual, especially the positions of *yezī* and *aθā*.

aθā—Barth.ⁱ explains this as referring to what has been said in verse 5. Andreas, possibly realising this difficulty of construing, puts *aθā* at the beginning of the next *pāda*, thus utterly spoiling the meter. Whatever the difficulties of construction, the *aθā* must not be shifted from the second *pāda*. I take the word as an adv. and trans. 'to that extent'.

Hātā-Marānē—8/1 and an epithet of Ahura. In Yt. 1 (Ahuramazda). 8 *Hāta-Marāniš* is given as the 16th 'Name of Ahura'. It signifies 'He that remembers all that exists'. The idea of Mazdā remembering all the 'prayers' of beings (*mairištō*) has been mentioned in Yas. 29.4. And in Yas. 31.14 He is mentioned as keeping just accounts. Barth.^j derives *Hātā-* from $\sqrt{han-}$ (Skt. *san-*), to merit, and *marāni* from $\sqrt{mar-}$ (Skt. *smṛ-*), to remember, and trans. 'one who remembers (to

a. Gāthās, p. 474.

b. Jack., AG., §77, note 1 and §188.

c. Wb. 1056.

d. Mac., VG., p. 158.

e. Whit., SG., §788, a.

f. See Wb. 359-61.

g. See Whit., Roots, pp. 87 and 89 (under 2 $\sqrt{nas-}$).

h. Wb. 1645-46.

i. Gāthās, p. 33, note 5; see also Wb. 63 (top).

j. Wb. 1801-02.

reward) merit'. Kan.^k takes *Hātā-* as a sort of participle of $\sqrt{ah-}$, to be and trans. 'He who remembers everything that happens (i.e., the actions of men)' I agree with this derivation of Kan.

vōistā—2/1 ptf. paras. of $\sqrt{vid-}$, to know; Skt. *vettha*.

Andreas trans. the first four *pādas* thus :

"Even of the man of great sins, inasmuch as he strives, reaches the goal (of his desire), but still, O Ahura, who possesses the best remembrance, Thou knowest through Thy best mind (what he really deserves)."

This is an immense improvement on the trans. of Barth.

ovahmī—7/1 pron. adj. 2nd pers.

vō—An emphatic particle corresponding to Skt. *vāi*, *vā*.^l It means 'truly', 'indeed'. In all but three places in the RV. it follows the first word of the sentence. "The stress is laid on the whole sentence, not on any particular word".^m

Xšaθrōi—7/1 neu., the ending *-ōi* of 7/1 may be noted.ⁿ Here the word means 'rule' or 'domain'; but there is also an underlying implication of the Aməša Spənta, Xšaθra.

Ašaē-—7/1, connected with *Xšaθrōi*, as clearly indicated by the *-cā*. I have adopted this reading of K. 5, Pt. 4 and three other mss. in order to have the 7/1. Others read *Ašai-*.

sōnghō—1/1 mas. The word is from $\sqrt{sāh-}$, to instruct, and it means 'instruction', 'regulation', and hence 'command' or 'law'.^o

vidām—The form is 3/1 pres. imper. ātm. Barth.^p takes it from $\sqrt{dā-}$ with *vī* (Skt. *vi-dhā*), to lay down, to decide. Andreas trans. 'shall prevail'. The ending here seems to be *-ām* in place of the usual *-tām*.^q In Skt. also we find the ending *-ām* for 3/1 pres. imper. ātm. in the case of "two or three verbs in the older language".^r Among these forms we get *vidām* from $\sqrt{vid-}$, to obtain, to exist, found in AV. v. 30.13. I therefore take this as from $\sqrt{vid-}$, to obtain, to exist. This brings it fairly near to the rendering of Andreas 'shall prevail'. The dropping of the *t* from the ending *-tām* is probably due to haplogy.

TRANS. OF BARTH.^s:

The many sins by which he has succeeded in being famous whether by these it shall be thus,^t this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazdāh, and that of Asa, shall your decision thereon be observed.

k. GbM., p. 55 ftn.; also his Dict., p. 585.

l. Barth., Wb. 1418. m. Mac., VG., pp. 247-48.

n. See Jack., AG. §239 (p. 71, under sg. loc.) and §56. o. Barth., Wb. 1575-76.

p. Ibid., 722 (bottom). q. Jack., AG., §456. r. Whit. SG., §618.

s. I have not reproduced Mit.'s version here, as he is unintelligible in parts. But so is also the orig. German of Barth. I have done the best I could in rendering Barth. into Eng.

t. I have been unable to understand the drift of this clause—"ob es durch sie so (werden wird).

7. aēšām¹ aēnayahām²
 naē³ -cī⁴ vīdvā⁵ +aojō⁶ hādrōyā,⁷
 yā⁸ jōyā⁹ sōnghaitē,¹⁰
 yāiš¹¹ srāvī¹² x'vāēnā¹³ ayahā;¹⁴
 yaēšām,¹⁵ Tū,¹⁶ Ahurā,¹⁷
 irixtəm,¹⁸ Mazdā,¹⁹ Vaēdištō²⁰ [ahī].²¹
 (7-9; 7-9; 7-9)

7. Among these sinners¹
 they-understand⁵ not-anything³ about-progress⁴
 through-effort,⁶
 such-as⁸ is-taught¹⁰ by Life,⁹
 just-like¹¹, they-say¹², through the Fiery-Test¹³⁻¹⁴;
 Thou,¹⁶ O Ahura,¹⁷ of such¹⁵
 best-knowest^{20-[21]} the end,¹⁸ O Mazdā.¹⁹

Free English Rendering :

Of all these sinners none doth understand
 What true and lasting progress might imply,
 This can be learnt from Life on earth alone,—
 The "test of molten brass"* proclaimed by Thee;
 The final end of sinners, Ahurā,
 Were best, O Mazdā, judged by Thee alone.

Text: 6. So J. 3 and four other mas.; Geld. and others read *aojōi*.

Trans.: 1-2. Orig. 6/3. 5. Orig. 1/1 mas. pft. pt. 6. Orig. 2/1.

7. Lit., 'by striving to attain'. 8. Lit., 'which'; orig. 1/1 fem. 12. Lit., 'it is heard'.
 13-14. Lit., 'through' (the test of) molten metal. 15. Lit., 'of whom'.
 20-21. Lit., [art] the best-knower'.

* "The Fiery Test of Truth" mentioned in Yas. 30.7.

aēšām aēnanhām—Meter requires this *pāda* to be of 7 syllables, so that the words have to be of 3 and 4 syllables respectively. This can be done by prolonging the ending *-ām* to *-āām* in both cases. Note the gen. used in the sense of loc.

Mills seems to think that the words refer to some particular prince who was opposed to Z. and who came with sharp weapons to resist him. This at any rate seems to be the drift of his trans. and annotations.^a

naē-cīt—This is 2/1 neu. of the indefinite pron. with the neg. *naē*. I think that the neu. *-cīt* clearly indicates that the pron. is used 'objectively'. Barth. and others take it as subject and trans. 'no one'. But in that case we might have expected *naē-ciš*.

I would therefore trans. *naē-cīt vidvā* lit., as 'understanding nothing whatever'.

^a *aojō*—So J. 3 and four other mss.; Geld., Barth. and others read *aojōi*. Barth.^b takes it as an inf. of $\sqrt{ux-}$, *aoz-* (Skt. *ūh-*), to perform. But I am inclined to construe it as a noun derived from the same root. The meaning of the root in Skt. is 'to push forward', 'to promote',^c and hence I trans. the word here as 'progress'. The context requires the word to be 2/1, object of *vidvā*, which is my main reason for not accepting the usual reading *aojōi* (7/1). In RV. vi. 67.9 we get *óhasā* (neu.) which is a derivative from the same root.^d

hādrōya—Barth.^e construes this as 3/1 fem. and derives it from $\sqrt{hād-}$ (Skt. *sadh-*, *sidh-*), to accomplish, to succeed. There is first the 'primary derivative', *hādra* (Skt. *sidhrá*), successful. This Skt. cognate is found in the RV.^f To this *hādra* is added the 'secondary' suffix *-ōyā*, implying 'striving for'. Barth.^g thinks that it corresponds to the Skt. *-aya* or *-iya*. In the Gāthās only three words show this suffix: *hādrōyā* (here) *x^vāθrōyā* (Yas. 43.2) and *akōyā* (Yas. 51.8). I accept the derivation given by Barth. and trans. 'striving to attain'.

yā—I construe this as 1/1 fem., referring to *hādrōyā*.

jōyā—Barth.^h trans. 'gain' or 'blessing' and thinks that Skt. *jaya* is cognate. Andreas in his Urtext reads *šivya*.ⁱ If this reading is correct, it may be compared with *jvaya*, *jīvyā*, *juya*, mentioned by Barth.^j Of these the first occurs in Yt. 19 (Zamyād).¹¹ and means 'life' or 'pertaining to life'. I therefore take the hint from Andreas and construe this word as 3/1 mas. and trans. 'by life'.

sēnghāitē—3/1 s- aor. ātm. of $\sqrt{sāh-}$, to teach. The ātm. is in the sense of pass.

a. Gāthās, pp. 470-71; see also the trans. in SBE, 31, pp. 60-61.
b. Wb. 40 and 43 (under *aoz-*). c. Grass., Wb. 276 (under 1. *ūh-*).
d. Ibid., 306. e. Wb. 1802. f. Grass., Wb. 1518. g. Wb. 47 (under *akōyā*).
h. Ibid., 608. i. Transcribed in Hebrew script, *ts-v-i-a*. j. Wb. 610.

yāiš—Orig. 3/3. Barth.^k takes it as an adv. and trans. 'just as'; I agree with him.

srāvī—3/1 pass. aor. in *-i* of $\sqrt{sru-}$.^l The form *višrāvi* is found in RV. x. 93.14.^m Cf. also the Skt. idiom, *śruyate*.

x^vaēnā—3/1 neu. adj., glowing, molten. From $\sqrt{x^van-}$, to shine, to glow.ⁿ

ayanhā—3/1. The idea of the final ordeal of the true worth of the soul by 'molten metal' occurs all through the Zoroastrian Scriptures. See also Yas. 30.7. Mlt.^o points out that the connection between Xšāθra and metals might very well (as Jack. has also mentioned) have been due to this idea of *ayah xšusta*. The idea is probably that of the purification of sinners by passing (figuratively) through 'a river of molten metal'. This idea is repeated in Yas. 51.9. The ins. *x^vaēnā ayanhā* is in apposition to the *jōyā* of the preceding *pāda*. Life itself is for us the fiery test of 'molten metal'.

yaēšām—This refers of course to the 'sinners'.

Tū—Thou.

irixtam—2/1 neu. End, result, i. e., the consequences of their sins.^p The word orig. seems to have meant 'ending' or 'coming to an end' and is used (as in Ven. 2.40) for the setting of heavenly bodies. It is derived from $\sqrt{ric-}$, *rik-* (Skt. *ric-*) to leave behind, to relinquish, to make free.

Vaēdištō—The Best Judge, lit., 'the best knower'. The epithet *vēdištha* is found in RV. viii. 2.24, applied to Indra.

[*ahī*]—This finite form of $\sqrt{ah-}$ is metrically an extra.

TRANS. OF BARTH. :

None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal—since the issue of which, O Ahura Mazdāh, Thou knowest best.

k. Wb. 1282.

l. Jack., AG. §§667-68.

m. Grass., Wb. 1428; also Whit., SG., §844. c.

n. Barth., Wb. 1861.

o. EZ., pp. 157-58. I do not agree with the views expressed in fn. 1 on p. 158.

p. Barth., Wb. 1529.

8. aēsā¹m aēna²ṅm

Viva³ṅhušō srāvī⁴ Yimas-cī⁵ṭ;

y⁷ mašy⁸ṅg cixšnušō⁹ ahmāk¹⁰ṅg.

Gāuš¹¹ bagā¹² xvārəmnō¹³;

aēsā¹⁴m-cī¹⁵ṭ ā¹⁶ ahmī¹⁷

əwahmī¹⁸, Mazdā¹⁹, vīciθōi²⁰ aipi²¹.

(7-9; 9-7; 7-9)

8. Among-these sinners

Viva³ṅhuša, even⁶ Yima⁵, has-been-noted⁴;

who⁷ desiring-to-make-happy⁹ us¹⁰ mortals⁸,

illumined¹³ the-(material)-welfare¹² of-the-Earth¹¹;

from-all-such¹⁵ may-I-be-(reckoned)¹⁴ apart¹⁷,

at-Thy¹⁸ final²¹ judgment²⁰, O Mazdā¹⁹.

Free English Rendering :

Among such sinners one is known to fame,
Yima, Vivanhān's son, renowned of yore;
He wished to make men happy here below,
He made attractive good things of the EARTH;
But, Mazdā, judge me not the same as him,
I ever strive the SPIRIT to uplift.

Trans. : 1-2. Orig. 6/3.
10. Lit., 'our'; orig. 2/3 pron. adj.
13. That is, made attractive; orig. caus. pres. pt.
21. Orig. adv.

4. Lit., 'has been heard'.
11. Orig. 6/1.
14. Lit., 'these'; orig. 6/3.

Kan. in his first edition of GbM. (1895) has omitted this verse in his trans., saying that he could not agree with the rendering of European scholars. But in subsequent editions^a the trans. of this verse has been added. But it seems to be rather fanciful and the grammar and the etymologies given are unreliable.

aēsāṅm aēnaṅhām—It is quite obvious that these words here should have exactly the same meaning as in verse 7. The word *aēnah* occurs in the Gāthās six times as noted by Barth.^b All these six are found in Gāthā Ahunavaiti—Yas. 30.8; 31.13, 15; 32.6, 7 and 8. Of these Barth. trans. the last (the present occurrence) as 'sinner' and everywhere else he says 'sin'. Mlt.^c seems to have noted this inconsistency of Barth. and so he gives a rather different rendering of the first two *pādas*, "In these sins we know Yima ... was involved". This version of Mlt. and the trans. of verse 7 by Barth. seem to be somewhat strained and awkward. At any rate the rendering of *aēnah* in verses 7 and 8 by 'sinner' fits in perfectly naturally. Of the other passages where this word (or another from the same root) occurs, in Yas. 31.15 I have construed *aēnaṅhō* as abl. inf. of √*in-* (Skt. *in-*, *inv-*), to injure; and in Yas. 30.8 the *aēnaṅhām*, might also be trans. 'sinner', although 'sin' (which I have adopted) seems a bit more suited.

Vivaṅhušō—A patronymic derived from *Vivaṅvat*.^d About the origin of the latter name (Skt. *Vivāsvat*) Mlt.^e remarks that Yima "is a 'son of the sky' ... for his father's name ('shining abroad') is clearly a cult of the bright sky". This name is derived from √*vah-* with *vī* (Skt. *vi-vas-*), to shine forth. As an adj. (pres. pt. paras.) the Skt. *vivāsvat* is used as an epithet of Agni in the RV. As a Deity Vivasvat is mentioned several times and also as Father of Yama (RV. x. 14.5; 17.1).^f

srāvī—This is to be taken exactly as in the preceding verse, but here the sense seems to be 'has been famed (or noted)', lit., 'heard'.

Yimas-cīṭ—The name is Aryan. In the ancient Sagas Yima was a famous Ruler and Teacher, a Rājarsi, to use the Indian term. The *-cīṭ* is emphatic and may be trans. 'even'. Yima, Jamshed of the Shāhnāmā, the most famous figure of the ancient Iranian Saga, is here termed a 'sinner'.

cixšnušō—A desid. form from √*xšnu-*. Barth.^g trans. 'desiring to satisfy'. It is an adj. from a desid. base. It corresponds more or less to the Skt. desid. adj. in *-ú*.^h

a. 2nd. ed., 1902; 3rd. ed. 1919, 4th. 1934, 5th. 1941. b. Wb. 21-22.

c. EZ., p. 356, fn. 7.

d. See Barth., Wb. 1451 and 1452.

e. EZ., pp. 148-49.

f. Grass., Wb. 1291; M.-W., SD., p. 987, cols. 1-2; see also Mac., Vedic Mythology, pp. 42-43.

g. Wb. 557-59.

h. Whit., SG., §1038.

ahmāng—2/3 mas. pron. adj., lit. 'belonging to us', i. e., belonging to our human race.

Gāuš—6/1 fem. Barth. as usual takes this word to mean lit. the animal; and suggests that this refers to the flesh of the ox. I would rather understand this to mean 'Mother-Earth', i. e., the creatures living upon her. It may be noted that Yima has been regarded as one of the ancient Prophets of Iran, and as such he must also have had the desire (like Z.) "to bring solace to the soul of Mother-Earth".

bagā—2/3 neu. Barth.¹ thinks that it means 'portion' or 'piece' (Skt. *bhāga*) and says that it refers to pieces of flesh. He suggests that Yima introduced meat-eating amongst the Iranians and that this is the traditionally accepted cause of his downfall. I would equate the word with the Vedic *bhāga*, which means 'good fortune', particularly that bestowed by the Gods.² So I am inclined to trans. the word as '(material) good'.

x^vārəmnō—1/1 pres. pt. ātm. from a causal base of $\sqrt{x^v ar}$ -, to shine. Here it means 'making bright', 'causing to be bright', and implies making the material world attractive. Haug³ in his trans. of the Gāthās suggests taking *pādas* 2 and 4 as parallel and he trans. *x^vārəmnō* as 'shining' and takes *bagā* as equal to Skt. *bhāga* and trans. *pāda* 4 as 'illuminating (our) part of the universe'. Barth.⁴ thinking of the 'flesh of the ox' takes $\sqrt{x^v ar}$ - in the sense of 'to eat' and trans. accordingly.

The traditional story of Yima's downfall owing to flesh-food (as postulated by Barth.) is not found in the Shāhnāmā, the National Epic of Iran. There the downfall is clearly attributed to his inordinate pride and to his desire to be worshipped as a divine being by his subjects, in place of God.⁵ No Av. text, as far as I know, supports the story of flesh-eating being the cause of Yima's fall.⁶ But Barth.⁷ quotes from the Pah. version of Yas. 9.4, which he trans. thus: "Those who ate the flesh of Yima and of whom the body was made immortal".⁸

i. Wb. 921-22.

j. Grass., Wb. 922 (nos. 4 and 5).

k. Die fünf Gāthā's des Zarathushtra (Leipzig, 1858), I, p. 168.

l. Wb. 1866 (top).

m. Werner, Shahnameh, Vol. I, pp. 134-35.

n. See Yt. 19 (Zamyād), 30-34. See also Mlt., EZ., p. 149 (bottom).

o. Wb. 1866-67 (notes on 1. *x^v ar*-).

p. The orig. Pah. passage is from the commentary on Yas. 9.4, and is quoted by Barth as follows: *tan (Hōm) pa frārōmīh amork kart ēstēt u nē cigōn ōšān ke gōšt i Yam yūt vašān andar tan amark kart ēstāt*. It may be added that in dealing with this passage Dr. J. M. Unvala (Nervesang's Sanskrit version of the Hōm Yašt, p. 5) explains the phrase 'the flesh of Yima' (Pah. *gōšt i Yam*) as 'the meat offered to them' by Yamaśeda. Dr. Unvala thinks that "animal-sacrifices were offered in honour of Hōm accompanied by festivals full of orgies, especially at night, like the festivals held in the honour of Dionysios". (Op. cit., pp. 5-6, ftn. b). I agree that Z. in Yas. 32 denounces 'festivals full of orgies' which the Dāēva-worshipping-priests of His time indulged in, but Z. could hardly have referred to the later Iranian festivals, with which the Pah. writers were familiar, and which were 'like the festivals held in the honour of Dionysios'.

Barth. suggests on the strength of this Pah. passage that Yima had made his subjects immortal upon a diet of flesh!⁹ The idea of 'eating the flesh Yima' (*gōšt i Yam*) can be paralleled by the Christian belief of 'partaking of the flesh of Christ'.⁷ It is not at all impossible that this Pah. passage was influenced by the Christian ideas then prevalent in Iran. In the actual Av. texts dealing with Yima (Yas. 9.4-5 and elsewhere) 'food' has been mentioned as having been 'inexhaustible' and men and animals are mentioned as being healthy and strong "as long as Yima was ruling the earth".

aēsām—This refers to the 'sinners'. The gen. is here used in the sense of the abl.

-cīšt—This particle is used here in the sense of 'others like' them. Cf. *azēm-cīšt* above in Yas. 29.10.

ā—Away from, apart from. It is used with the abl. or with the gen. (as here).⁸ Andreas reads *ciā* and trans. as if it were *ciθā* (punishment).⁹

ahmī—This finite form of \sqrt{ah} - is used here to express a desire or wish in the sense of the opt. *x'yām*.

əwahmī—7/1 of the pron. adj.

vīciθōi—7/1 neu. Judgement, i. e., separating the good from the bad.¹⁰ Cf. Yas. 30.2.

aipi—Barth.¹¹ says that the word means 'hereafter', 'in the future'. Cf. **aipi*-**ciθ*-**išt* of Yas. 29.4. These are the only two passages quoted by Barth. for this word. He adds that the meaning is the same as *apəməm aṅhəuš* (the end or purpose of Creation) of Yas. 30.4. Hence I trans. this word here as 'final' or 'in the end'.

Haug takes the last two *pādas* very differently, implying that "I (Z.) am in agreement with this Thy judgment on the sinners", and Kan. has followed this idea.

TRANS. OF BARTH. :

Among these sinners, we know, Yima was included, Vivahvānt's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazdāh, at last.

q. See Mlt., EZ., p. 149.

r. See St. John, 6, 53-54.

s. Barth., Wb., 301 (middle).

t. See Barth., Wb. 585 (under *ciθā*).

u. Barth., Wb. 1437.

v. Ibid., 83 (top).

1 2 3 4
9. duš-sastiš sravā mōrəndaṭ,
5 6 7 8
hvō jyātus sṅghanāis xratūm;
9 10 11 12
apō mā itim *yaṅtā—
13 14 15 16
berəxḍām hāitim Vəhḥus Manaḥhō;
17 18 19 20 21
tā uxā manyus mahyā, Mazdā,
22 23 24 25
Asāi -cā Yūsmaibyā gərəzē.
(7-9; 7-9; 8-8)

1 2 4 3
9. The False-Teacher distorts the Scriptures,
5 7 8
he-indeed through-(his)-teaching (distorts) the Scheme
6
of Life;
12 10 9 11
he removes, indeed, far (from us) (our) heritage—
13 14 15 16
the precious realisation of Vohu Manō;
17 18 20 19 21
with this expression of my (inner) Spirit, O Mazdā,
24 22 23 25
to Thee and to Aša do-I-appeal.

Free English Rendering:

The Evil Teacher Mazdā's Word distorts,
And through his words disturbs the Scheme of Life;
He turns away from us our heritage—
The precious Love that flows through Vohu Man';
These words of mine express my inmost thoughts,
To Thee and Aša longing I appeal.

Text: 12. So Andreas; Geld. and others read *apayaṅtā*.

Trans.: 11. Lit., 'possession'. 14. Lit., 'attainment'. 18. Lit., 'word'.

21-24. Lit., '(O Mazdā), (to Thee) and to Aša—to Ye both'. 24. Orig. 4/2.

duš-satiš—1/1 mas. False Teacher, i.e. a teacher of false doctrines.^a
Cf. Yas. 45.1.

sravā—2/3 neu. Scriptures. The implication of the Skt. *śruti* is very nearly the same. The Teachings of Z. have been called *sravā Zaruštri* in Yas. 57.4 and elsewhere.

mōrəndaṭ—Barth.^b construes as 3/1 pres. paras. of $\sqrt{\text{marəd-}}$, to distort, to destroy. The Skt. roots corresponding are *mṛd-* and *mṛṇ-*, both being from the same origin.^c All these point to an Aryan $\sqrt{*mṛnd-}$. This root has been used in four consecutive verses of this Hā: and it may be noted also that in scanning *mōrən-* counts as one syllable. Barth. thinks that the $\sqrt{\text{marək-}}$ ^d is connected.

hvō—1/1 emphatic pron., he-indeed.

jyātənš—6/1 of *jyātu* (mas.), life. Barth.^e compares *jīvātu*, life, which is found in RV. x. 60.9 in contrast to *mṛtyu*.

sṅghanāis—3/3 neu., teaching. It is from $\sqrt{\text{sāh-}}$ with the suffix *-ana*;^f Skt. *śāmsana*. The other derivative from the same root is *sṅgha* (mas.) used in verse 6 above, which means the same thing.

xratūm—2/1 mas. This also has to be construed with *mōrəndaṭ*. The orig. meaning is 'will' or 'design'. Here the word implies the design or scheme (of life), which Mazdā has laid down,^g and in which His Will is expressed.

*apō... *yaṅtā*—3/1 aor. atm. from $\sqrt{\text{yam-}}$ (Skt. *yam-*, *yacch-*), to restrain, to prevent. The *upasarga* means 'far' or 'away'. Geld., Barth. and others read *apayaṅtā*, repeating the *upasarga*. But Geld. has marked the *apa-* as redundant and Barth.^h definitely says so. Andreas has left out the *apa-* altogether; he trans. 'puts (or holds) afar'. I accept this reading.

mā—Barth.ⁱ considers this to be an enc. particle corresponding to Skt. *sma*. The latter emphasises the verb, and when there is an *upasarga* it follows that at the beginning of the sentence, as in *ā smā rātham ... tiṣṭhasi* (RV. i. 51.12).^j Kan. construes this word as an enc. pron. but his construing is very ungrammatical.

ištīm—Barth.^k trans. 'possession' or 'power', deriving it from $\sqrt{\text{is-}}$, (Skt. *iś-*), to rule, to have power.

a. Barth. Wb. 754. b. Ibid., 1150. c. Whit., Roots, pp. 124 and 126.

d. See Barth., Wb. 1145. e. Ibid., 611.

f. Jack., AG., §763; Whit., SG., §1150.

g. Barth., Wb. 535 (middle) says 'Plan'.

h. Ibid., 1263, note 2.

i. Ibid., 1097 (under 2, *mā*).

j. Mac., VG., p. 250.

k. Wb. 377 (middle).

The 4th *pāda* mentions wherein the power resides.

bərəxδāṃ—Barth.¹ takes this as the pft. pt. of $\sqrt{barəg-}$ (Skt. *byh-*), to glorify, and trans. 'precious'. I however think that it is the ppt. pass. of the same root. The Skt. form is *byḍha*.^m In Śat. Br. we get *pāribyḍha* in the sense of 'solid' or 'firm'.ⁿ Hence the word would mean 'highly esteemed' or 'precious'.

hāitīm—Mills and Kan. connect it with Skt. *satya* (Av. *haiθya*), truth. Barth.^o takes this as 2/1 pres. pt. fem. of $\sqrt{ah-}$ and as equivalent to Skt. *satīm*. But such a construction seems to me to be entirely foreign to the spirit of ancient Aryan languages, however common it may be in modern European Linguistic usage. Barth. trans. *pādas* 3 and 4 thus: 'he prevents the possession of Good Thought from being prized'. Andreas renders *bərəxδāṃ hāitīm* as 'valued attainment' (liebe Erlangen). Evidently Andreas derives *hāitīm* from $\sqrt{hā-}$ (Skt. *sā-*, *san-*), to bind to unite. I agree with this view entirely. Skt. *sati* means 'attainment'.^p

tā—Kan. trans. 'therefore'. Barth. takes it as 2/3 neu. of the dem. pron. I wish to take it as 3/1 mas. and going with *uxčā*.

uxčā—3/1 mas., meaning 'expression' or 'word'. From $\sqrt{vac-}$, to speak. Skt. *ukthā*. For the sake of the meter *tā uxčā* should be pronounced and scanned as *taox-čā* (two syllables).

manyōuš—Barth. reads *main*.^q Spirit, implying the 'inner spirit' of man.

mahyā—6/1 pron. adj., belonging to me.^g

Yūšmaibyā—4/2; note the du. because it refers to *Mazdā* and *Aša*. This is what is called a 'pregnant construction'. The whole phrase would mean, 'O *Mazdā*, to Thee and to *Aša*', lit., 'O *Mazdā*, (to Thee) and to *Aša*—to You both'. A similar combination of a voc. and a nom. with a du. verb is quoted by Whit.,^r *I'ndraś ca sōman pibatam Bṛhaspate* (RV. iv. 50.10).

gərəxē—1/1 pres. ātm. of $\sqrt{gərəx-}$ (Skt. *garh-*), to complain, to appeal. It is used with the dat. of the person addressed.^s Note ām.

TRANS. OF BARTH. :

The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O *Mazdā*, and to the Right.

1. Wb. 957. m. Whit., Roots, p. 107. n. M.-W., SD., 598, col. 1.
o. Wb. 1771 (under 2 *hant*). p. Grass., Wb. 1507-08.
q. Barth., Wb. 1104. r. SG., 268. c. s. Barth., Wb. 516.

10. hvō mā nā sravā mōrəṇḍaṭ,
yō acištəm vaēnaṭhē aogədā
Gām asībyā Hvarō -cā;
yas -cā dāθōng drəgvatō dadāt,
yas -cā vāstrā vīvapaṭ,
yas -cā vadarō voiždaṭ ašāunē.

(7-9-7; 9-7-9)

10. Such person assuredly distorts the Scriptures,
when he denounces (as) most-sinful seeing
the Earth and the Sun with-(our)-eyes;
and he converts the spiritual-minded into-followers-
of-Untruth,
and he (thus) poisons spiritual-nourishment.
and he hurls (this) weapon against-the-Righteous.

Free English Rendering :

They surely are distorters of His Word,
Who as quite mortal sinners brand the men,
That gaze with clear eyes on Earth and Sun;
E'en pious minds they twist towards Untruth,
And poison thus our Spirit's nourishment;
Tis their uplifted weapon 'gainst the Truth.

Trans.: 7. Lit., 'the worst'. 8. Dat. inf. 14, 19, 23. Lit., 'who'.
16. Lit., 'full of wisdom'. 22. Lit., 'lays waste'.

hvō—This same (person), such (person); refers to the False Teacher.

mā—This is an emphatic enc. particle, just as in the preceding verse.

nā—Barth.^a notes that besides the substantive use of the word *nar*—there is also a peculiar use of the 1/1 *nā*, which might be called 'quasi enclitic'. In other words it might occur in a position usually occupied by an enc., i.e., immediately after an accented word. He adds that in many such cases the word *nā* would be 'untranslatable'. But here at any rate I think the word might be taken as 1/1 and should be trans. 'man'. It cannot be an enc. here because as a rule two consecutive enclitics are avoided both in Skt. and in Av.

acištəm—The worst, the most sinful; super. of *aka*.

vaēnāhē—Dat. inf. from $\sqrt{vaēn-}$, to see, to look at. Barth.^b quotes Dar. that these words form part of a spell against the evil eye. Cf. *mā Gām vaēnōit̄ ašībya* (Yas. 9.29).

aogədā—About this form Jack.^c gives the following explanation: an orig. voiced aspirate combined with a *t* or *s* had already in the Aryan (i.e., Indo-Iranian) period become a voiced unaspirate plus *dh* or *zh*; the combination thus arising was then treated according to the special rules of Indian or Iranian languages. In the Gāthās this phonetic law is observed without an exception.^d In the Later Av., however, this law shows a number of exceptions. This law is generally known as 'Bartholomae's Law'. So *aogədā* is to be construed as 3/1 impft. ātm. of $\sqrt{ugh-}$, *aogh-* (Skt. *ūh-*), to consider, to express.^e The orig. Aryan form would be **aogh-ta*, which becomes **aogdha*, and then *aogēda* in the Gāthās.

ašībyā—3/2, with the (two) eyes; Skt. *akṣi*.

Hvarō—I regard this to be a reference to the secret magical rites practised in the dark by the older Daēva-worshippers, as opposed to the worship of the Sun and of the fertile Earth in open natural spaces as advocated by Z. But Mlt.^f seems to regard *pādas* 2 and 3 as being directed against certain Mithra-rites, the *taurobolium*. He remarks that though Prof. Cumont regards this as late in origin, still he (Mlt.) himself would hold that after all it might "have been based upon a real ancient usage". He continues^g that in Yt. 5 (Āban).94 we have a very curious reference to 'libations' brought by 'daēva worshipping liars' (*drvañtō daēvayasnāhō*) to Anāhitā after sunset, which Anāhitā declares will be received by the Daēvas and not by her. Darmesteter compares Ven. 7.79, where we read of a forbidden libation offered in

a. Wb. 1049 (middle). b. Ibid., 1325, note 2. c. AG., §89.

d. A few apparent exceptions can be explained as coming under other phonetic rules; see Jack., AG. §82 a.

e. Barth. Wb. 37 (bottom). f. EZ., pp. 129-130. g. Loc. cit.

twilight; also Nirangistān, 48, condemning a libation to the Good Waters (the predecessors of Anāhitā) after sunset or before sunrise".^h All this is regarded by Mlt. as part of 'a heretical ritual' which survived (or was probably revived) in Mithra-worship and in the superstitious beliefs of the later Achaemenian days. "They threw it off later when in the Sasanian revival a healthier doctrine came to the front, more directly dependent on the esoteric lore of Zarathushtra".ⁱ I do not quite agree with these remarks of Mlt. For in the first place, Mithraism, in its later development and in the form in which it spread over the whole of the Roman Empire, was the purer cult of the Sol Invictus (the Invincible Sun), the Lord of Truth and Justice, and Patron of brave warriors. Then, as regards Sasanian Zoroastrianism, it was undoubtedly a revival of the ancient Faith of Z. after an eclipse of nearly five centuries. But still this revived Zoroastrianism of the Sasanians had been influenced profoundly by the various beliefs with which Iranians had come into contact during the varied political history of the Arsacids. This is a point often lost sight of by most writers on Sasanian Zoroastrianism, who believe that it was a revival of the pristine Faith of the Gāthās as taught by Z. To me personally the whole trend of Sasanian Zoroastrianism (as judged from the Pah. works) seems to be based on an appeal to *fear* of the Evil One (Ahriman) and his host of Demons in striking contrast to the healthy and sturdy Religion of the Gāthās, full of Joy and Hope. In this later Sasanian Zoroastrianism there is also to be seen in many places a 'throw back' upon primitive beliefs and superstitions. I therefore think that this verse voices the general teaching of the Prophet that all evil (being essentially based on darkness) shuns daylight. The same idea is expressed in the New Testament: "Men loved darkness rather than light, because their deeds are evil".^j

dāθwng—Full of wisdom; cf. Yas. 28-10. Andreas trans. 'pious'. Barth.^k here notes that the meaning of this word is almost the same as *ašavan*.

dadāt—3/1 redup. aor. paras. of $\sqrt{dā-}$ (Skt. *dhā-*), makes, converts; it takes two objects.

vāstrā—2/3 neu. In the plu. the word means 'nourishment'. Barth.^l as usual takes this to refer to cattle and trans. 'grasslands' or 'meadows'. The word is probably from $\sqrt{vah-}$ (Skt. *vas-*) to dwell, to shelter. Food being so obviously and intimately connected with shelter, the word has acquired the secondary meaning of 'nourishment'.

h. Orthodox Zoroastrians even today would object to watering a garden after sunset during the hours of darkness.

i. Mlt., EZ., p. 130.

j. St. John, iii. 19.

k. Wb. 732.

l. Ibid., 1414 (middle).

vivāpaṭ—3/1 aor. paras. of √*vap-* with *vī*, to throw away, to discard. Nair.^m trans. *udvāsāyitum* and explains this further as *vināśāyitum*.

vaḍarē—2/1 neu., weapon. Skt. *vādhā* means 'the thunderbolt (of Indra)'.ⁿ

vōiḍdat—3/1 aor. paras. of the 'double root' *vōiḍ-dā*, to hurl.^o The first part seems connected with √*vig-*, *vaēg-* (Skt. *vij-*), to sling, to hurl.^p Barth.^q says that this root also gives *vōiyā*, onrush (of an army), or sudden trouble. In the former sense the word is found in Yas. 68.13, and in the latter sense in Yas. 57.16. Skt. *vega*, speed, also seems to be a cognate. This root implies essentially 'quick darting motion'.^r Hence I trans. here 'hurls'.

TRANS. OF BARTH. :

He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the plous into liars, and desolates the pastures and lifts his weapon against the righteous man.

m. Quoted by Barth., Wb. 1346.

o. Kan., GbM., p. 59, ftn.

q. Ibid., 1428 (under *vōiyorā*).

n. Grass., Wb. 1202 (under *vaēg-*).

p. Barth., Wb. 1313.

r. M.-W., SD., p. 959, col. 3.

11. taē-cīṭ mā mōrəṇdān jyōtūm,
yōi drəgvātō mazibīs cikōitərəš
aṇuhīs -ca aṇhvas -ca;
apayciti raēxenaṇhō vaēdəm,
yōi vahistāt ašāunō,
Mazdā, rārəšyān manəṇhō.
(7-9-7 ; 9-7-9)

11. Persons-like-these, indeed, corrupt the course-of-
(our)-life,
they, because-of-(worldly)-grandeur regard the
False-Ones
(as) great-ladies and great-lords;
they hinder the attainment of (our) goal,
they (hold back) the Truthful from-the-highest
(Truth).
O Mazdā, they-constantly-distract the mind.

Free English Rendering :

Such persons, in these ways, defile our lives,
Dazzled by wordly grandeur they regard
The wicked as the great ones of the Earth;
They hinder all fulfilment here below,
O Mazdā, from the highest Truth of Life
They turn aside the minds of righteous men.

Trans. : 1, Lit., 'they'. 6 and 17, Lit., 'who'. 13, -cā omitted,
14, Lit., Orig. sg. 15, Lit., '(heavenly) inheritance'.
22, Orig. 5/1; lit., '(away) from (our) mind'.

taē-cīṭ—This pron. refers to the False Teachers of the previous two verses. The *-cīṭ* implies 'others like them', i. e. they and their dupes and followers. Nair. distinctly speaks of *asmogā^a kapāṭa-karmāṇaḥ* (Truth-distorting workers of evil).

mā is to be taken exactly as in the previous two verses.

ḥyōtūm—The word has been used in Yas. 31.15. Barth.^b construes it as 2/1 of *ḥyātu*, life; Skt. *jīvātu* is cognate. Barth.^c has also pointed out that an orig. *ā* changes to *ō* when the following syllable contains *u*; he adds, however, that in the only two instances quotable there is also a *t* present. These 'only two instances' are *ḥyōtūm* (and *ḥyātūṣ*) and *vīḍōtūṣ* (and *vīḍātōṣ*) Kan. trans., somewhat fully, 'manner of living', 'course of life', which I have accepted.

drəgvātō—So Geld., Mills and Kan. It is 2/3. But Barth. and Andreas read *vaytō* (1/3). I have preferred the reading of Geld. as easier to construe.

mazibīṣ—Barth.^d and Andreas take it as an adv., orig. 3/3, and trans. 'with energy' or 'mightily'. There is indeed an adv. *māhobhiḥ* found in the RV.^e which means 'mightily' (lit., 'with might'). But the exact Skt. equivalent of *mazibīṣ* would be *mahī'bhiḥ* (3/3 of *mahī*, fem.,) which means 'grandeur' or 'greatness'.^f The ins. here indicates reason. In Skt. also the 'ins. of reason' is known at all periods of the language.^g A very good instance from Classical Skt. (Kumārasambhava 1.49) is *sā nirmitā Viśva-srjā ... ekastha-saundārya-didṛkṣa-yava* (she, i. e., Pārvatī, was created by the Creator of the universe out of a desire to see beauty concentrated in one spot). I trans. *mazibīṣ* here as 'because of (worldly) grandeur', i. e., because of their outward pomp.

cikōitarāṣ—3/3 pft. paras. of *√cit-*, *hit-* (Skt. *cit-*).^h to think, to consider, or to regard (some one or oneself).ⁱ Barth.^j points out that the Iranian ending *arāṣ* (orig. *-rs*) corresponds to the Skt. ending *-ur* (*-uḥ*). Barth. and Andreas trans. 'are intent upon', 'are determined'. Kan.^k trans. the sentence 'regard the wicked (as) great', and as an alternative he quotes Har., "those who respect the wicked on account of their (outer) grandeur". This rendering the Kan. seems to me to be the correct way of taking this clause. As far as I am aware the *√cit-* in Skt. does not mean 'to resolve' or 'to be determined' except in two passages in the RV., iii. 53.24 and x. 55.3.^l

aḥuhīṣ-cā aḥavas-cā—I take these two as 1/3 fem. and mas. respectively. Barth. and others take both as 2/3, which would make the

a. Av. *aḥa-maoya*, distorter of Truth; see Yas. 9.18.
b. Wb. 611 (under *ḥyitav*). c. Grund. I, §298.6 (p. 174). d. Wb. 1156.
e. Grass., Wb. 1018; Mac., VG., p. 307. f. M.-W., SD., p. 802, col. 3.
g. Mac., VG., §199 A. 3 (p. 306); also Whit., SG., §280.
h. Jack., A. 2., §559.
i. According as it is paras. or ātm.
j. Grund. I, §121. d (p. 66). k. Gb. V., p. 60, ftm.
l. See M.-W., SD., p. 395, col. 3; but Grass. and Geld. trans. differently.

mas. form utterly irregular. All scholars also take this *pāda* with *pāda* 4, thus following the Pah. But I suggest taking the first three *pādas* together as one *gāyatrī*. This would make the sense of *cikōitarāṣ* more complete, construing the two nouns (fem. and mas.) as 'predicative nominatives'.^m Barth. very strangely takes both these as 2/3, which is quite impossible for the mas. word. Both the words are connected with *ahū*, lord master, and they mean the same thing.

apayeitī—3/1 pres. paras. of *√yam-* with *apa*, to take away, to deprive. This sg. is to be noted in the midst of all the other plu. forms. It refers presumably to each individual False Teacher.

raēxanayhō—This is derived from *√ric-*, *rik-* (Skt. *ric-*, *rec-*), to leave, to relinquish. Hence the word means 'what is left', i. e., 'inheritance', and in an eschatological sense it implies what is earned as a reward in the hereafter.ⁿ The word here is 6/1 neu. The exact Skt. equivalent would be *rēkṣas*, which also has the same meaning.^o Sheriarji Bharucha^p has noted that Nair. has trans. this word as *ānanda-labdhī*, and so he conjectures that the Av. text of Nair.'s codex must have read *rafṣanayhō*. This also would make quite good sense, 'they hinder the attainment of Bliss'.

vaēdēm—Attainment, goal.^q Kan. trans. 'possession'. Cf. Skt. *vēdas*, from *√vid-*, *vind-*, to attain.^r

vahištāt—Barth. seems to construe this as adj. (5/1) going with *manayhō*. But it would be better to avoid mixing up the *pādas*. So I would trans. 'from the highest', and understand the noun *Ašāt* implied in *ašāunō*.

ašāunō—2/3 of *ašavan*.^s

rārēṣyāṇ—3/3 intens. pres. subj. of *√raṣ-* (Skt. *raṣ-*),^t to injure. Jack.^u thinks that the intens. base here is conjugated in the 4th (*ya-*) class. The intens. implies continuous or habitual action; so I have trans. 'they continually distract'. Barth.^v gives a very different root, *rah-*, to separate, to keep apart.

manayhō—5/1. The *vahištāt* might be repeated here, though it is not absolutely necessary.

TRANS. OF BARTH. :

It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazdāh, from the Best Thought.

m. See Mac., VG., p. 298; also Whit., SG., §268.

n. See Barth., Wb. 1479-80.

o. Grass., Wb. 1180.

p. CSWP. II, note 135. He has noted a similar discrepancy in verse 10, where Nair. speaks of 'she-goats'.

q. Barth., Wb. 1320. r. Grass., Wb. 1353. s. Jack., AG., §313.

t. Only one finite form of this Skt. root is quotable (AV. v. 7.1), see Grass., Wb. 1131. From this same root we get the words *raṣjan* and *rāṣasa*.

u. AG., 705, note. v. Wb. 1517-18.

12. yā¹ rāṅhayən² sravaṅhā³
 vahistāt⁴ šyaoθanāt⁵ marətanō,⁶
 aēibyō⁷ Mazdā⁸ akā⁹ mraot;¹⁰
 yōi¹¹ Gṛuś¹² mōrəndən¹³ [urvāxš-]uxtī¹⁴ jyōtūm,¹⁵
 yāis¹⁷ †grṛhmā¹⁸ Aśāt¹⁹ varatā²⁰ [Karapā],²¹
 xšaθrəm²² -ca²³ išanām²⁴ Drujəm.²⁵

(7-9-7; 9-7-9)

12. Through-such¹ teaching³ they-turn-away²
 mortals⁶ from the best⁴ (course of) action.⁵
 for these⁷ Mazdā⁸ hath-decreed¹⁰ retribution;⁹
 they¹¹ distract¹³ the life¹⁵ of Creation¹² with-(their)-[alluring]¹⁴
 -speech,¹⁵
 so-that¹⁷ in-place-of-Truth¹⁹ one-preferred²⁰ the
 Devourers¹⁸ [wilfully-deaf]²¹
 and²³ the power²² of the scramblers²⁴ after-Untruth.²⁵

Free English Rendering :

They through their teaching try their very best
 That men may leave the honest Path of Work,
 But Mazdā sends them retribution just;
 With chants alluring they mislead all Life
 Until not Truth we meet, but hungry Wolves,
 Deaf to all else and mighty in Untruth.

Text : 18. So Kan., Barth. and Andreas, following S. 1, Pt. 4 and six other mss., Geld. reads *grṛhmā*. Everywhere that this word occurs the same variation of reading is to be noted with Geld.

Trans. : 1. Lit., 'through which'. 2. Lit., 'shout away'. 9. Orig. plu.; lit., 'evil'. 11. Lit., 'who'. 19. Orig. 5/1. 25. Orig. 2/1.

yā—3/1, going with *sravaṅhā*.

rāṅhayən—Kan. takes this as from a $\sqrt{rā}$ -, to stop. Barth.^a takes this as a caus. of $\sqrt{rāh}$ - which he trans. 'to alienate'. I construe it as 3/3 aor. opt. paras. of $\sqrt{rāh}$ -, *rah*- (Skt. *rās*-, *ras*-). This root in Skt. means 'to shout' or 'to rave'.^b I think that the lit. sense of the Av. root is also the same. The meaning, however, ultimately is 'turn away', the idea being that they turn away people by their loud talk.

sravaṅhā—3/1, through their teaching. It may be noted that Z. lays special stress on good *action* rather than on mere loud talk and high-sounding metaphysical theories such as the False Teachers notoriously delight in.

aēibyō—Kan. construes as if it were 2/3. Barth.^c remarks that the use of the dat. here is not clear. I think it is the 'ethical dative', indicating the person for whom something is meant.

akā—2/3 neu. Barth.^d trans. this clause, 'Mazdāh utters evil against them'. Andreas trans., 'Mazdāh curses them'. But the idea of Mazdā 'uttering evil against' or 'cursing' anyone is utterly inconsistent with the whole spirit of the Gāθās, as was also the considered opinion of the great founder of Iranian studies in Bombay, K. R. Cama. The *akā* here implies the 'evil retribution', the 'results of bad deeds' which Mazdā has announced in His Eternal Laws. Cf. the idea of *kaēna* in Yas. 30.8.

Gṛuś—Western scholars think of 'cattle' here and Barth.^e sees here a reference to animal sacrifices. The word is to be taken in the sense of 'living creatures' i.e., 'Creation'.

[urvāxš]-uxtī—3/1 fem. The [urvāxš] spoils the meter and so I believe it to be an interpolation from an ancient gloss. Barth.^f trans. 'with shouts of joy' and thinks this refers to the loud songs recited at the time of animal sacrifices. I would rather understand these to be 'alluring songs', which lead men astray. I derive *urvāxš* from $\sqrt{axš}$ - with *uru* (Skt. *uru-akṣ*-). The Skt. $\sqrt{akṣ}$ - is a derivative from \sqrt{as} -, to attain, to reach.^g This $\sqrt{akṣ}$ - has been used in the RV. So the phrase [urvāxš]-uxtī would mean lit., 'speech that reaches afar', i.e., with words which allure many. The verb *urvāxš* has been used in Yas. 34.13 and 44.8 in the sense of 'going forward' or 'reaching afar'. And *uxtī* is from \sqrt{vac} -, to speak, Skt. *ukti*.

jyōtūm—Meter requires this to be trisyllabic, *ji-ō-tūm*.

a. Wb. 1517-18.

b. From which probably we get *rāṅabha*, ass; see M.-W., SD., p. 869, col. 2 and p. 879, cols. 2 and 3.

c. Wb. 7 (bottom).

d. Ibid., 45 (top).

e. Gāthās, p. 33, notes 7, 8 and 11.

f. Wb. 1542, note.

g. Whit., Roots, p. 1; also M.-W., SD., p. 3, col. 1 and p. 112, col. 2.

Z. 19

yāiś—Orig. 3/3, a ins. of reason, 'because of which'; here used as an adv., 'so that'.

**grēhmā*—So Kan., Barth. and Andreas, following S. 1, Pt. 4 and six other mss.; Geld. reads *garēhmā*. Barth.^h imagines here a chieftain of that name, an opponant of Z. The only warrant for this is that the Pah. merely transcribes the word. Nair., however, trans. the word as *lañca* (*lañcā*), bribe, corrupt practice. The Pers. version trans. this word as *rishwat*, bribe. Kan.ⁱ also takes it similarly and says 'money obtained by evil practices'. He has also suggested that Skt. *grāsa* might be a cognate. The root would be Av. *grah-* (Skt. *gras-*), to swallow, to devour. The word has been built up by adding the suffix *-ma*, indicating an agent.^j Hence **grēhmā* (1/3) are the 'Devourers', "such as, for their bellies' sake, creep and intrude and climb into the fold".^k Andreas seems to have had this derivation clearly in mind when he trans. the word as 'devourers of sacrifice' (Opferfresser). The word refers clearly to the 'False Shepherds', who instead of protecting their flock think only of their own bellies. They thus become *bhākṣakas* instead of *rakṣakas*.

Aśāt—The abl. with *varatā* indicates preferring one to the other. The same construction is found with *√vr-* in Skt., e.g., *sómāt sutād I'ndro avṛṇīta Vāsiṣṭhān* (RV. vii. 33.2).^l

varatā—3/3 aor. ātm. used in the sense of pass. The ending *-atā* represents the orig. **-nta*.^m

[*Karapā*]—The word is clearly an extra metrically, and probably is from an early gloss, as explaining the *grēhmā*. Cf. [*rēmō*] in Yas. 29.1. This word has become *Karāfan* in Later Av., and *Karāf* in Pah. Throughout Av. and Pah. writings this word is used to designate those opponants of Z. "who had ears to hear but would not hear".ⁿ The word is also found elsewhere in the Gāthās.^o The form is 1/3 of *Karapa* (*Karapan*), and it doubtless described the *grēhmā*. Haug^p has some interesting remarks on this word: "By the word *karapanō*...we must understand specially the sacrificial priests, the performers of sacrifices, those men who are known nowadays to the Brāhmanas by the name of Śrotriyas. As to its grammatical formation, this word is derived from a root *karap-*, which corresponds exactly with the Sanskrit root

h. Wb. 530.

i. GbM., p. 61, ftn.

j. Jack., AG., §808; Whit., SG., §1166.

k. Milton, Lycidas. lines 114-15; the same sort of False Teachers are meant when he speaks of "the paw of hireling wolves whose gospel is their maw" (Sonnet to the Lord General Cromwell, 1652).

l. Mac., VG., p. 316.

m. Barth., Wb. 1361 (middle); see also Jack., AG., p. 178, ftn. 1.

n. See Mlt., EZ., p. 357, ftn. 4.

o. See Barth., Wb. 454-55.

p. Essays, pp. 289-90.

kalp-, to arrange, or to perform (a ceremony), whence the word *kalpa*, the ritual, or the doctrine of the ceremonies.^q These two^r ... designate in the fullest sense all the spiritual guides of the professors of the Daeva-religion, who tried to put down the adherents of the Ahura-mazda-religion, and we necessarily find, therefore, a bad meaning attached to them in the Gāthās'. It has been constantly emphasised by Mlt. that the Prophet was definitely opposed to mere rituals and that He in His teaching stressed the right attitude of the mind in the direction of Aša.

Kan. notes that he is unable to construe the last two *pādas* 'grammatically'.

xšathrəm-cā—As the *-cā* indicates, this word (1/1 neu.) is also the subject of the pass. verb *varatā*.

išanāṃ—6/3 of *iša*. The word means lit., 'those who run after' and so is to be derived from *√iṣ-* (Skt. *iṣ-*), to move, to propel. Mills^s takes it as from the other *√iṣ-*, to desire, to wish, and trans. the phrase 'wished for the Demon of lies (as their deity and friend)'.^t

Andreas has entirely omitted the last *pāda* in his trans.

TRANS. OF BARTH. :

Since they by their lore would pervert men from the best doing, Mazdāh uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom *Grēhma* and his tribe^u are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.

q. Whence the *Kalpa-Sūtras*.

r. Namely the *Karapā* and the *Kāvayō* (or *Kavīs*). For the latter word see verse 14 below.

s. SBE, 31, p. 64.

t. Thus Barth. brings out the force of the plu.; see Mlt., EZ., p. 357, ftn. 3.

AHUNAVAITI 5.13—Yas. 32.13

13. yā xšaθrā +gr̥hmō hīśasat,
 Acīstahyā dāmānē Manayhō,
 aṅh̥uś maraxtārō ahyā;
 yaē-cā, Mazdā, jigərazat kāmē
 əwahyā māθrānō dūtīm,
 yš̥ īš̥ pāt darəšāt Aśahyā.
 (8-9-7; 9-7-9)

13. Whatever powers (this) Devourer hopes-to-win
 in the domain of the Worst Mind,
 (these powers become) the destroyers of his
 (own Inner) Life;
 and they, O Mazdā, shall-(each)-be-asking-long (and)
 yearningly
 for-the-Message of (this) Thy Chanter-of-Hymns,
 who shall-watch-against their threatening Aša.

Free English Rendering :

Whatever hopes these Wolves have to obtain
 Power in realms of Lies and Evil Minds,
 This pow'r itself destroys their Inner Life;
 Then shall they, Mazdā, yearn long years to hear
 The Message that the Chanters of Thy Hymns,
 E'er watchful 'gainst the foes of Truth, proclaim.

Text: 3. Geld, has *gr̥hmō*.
 Trans.: 11. Lit., 'who'. 14. Orig. sg., implying each such. 15. Lit., 'out
 of desire'; orig. 7/1. 18. Orig. 2/1. 20. Orig. 2/3. 22. Orig. 5/1. 23. Orig. 6/1.

The first *pāda* of this verse is irregularly of 8 syllables, when it ought to have been of 7, because the second *pāda* has 9 syllables. This is the only *pāda* in the whole of Ahunavaiti Gāθā which has one syllable more than needed by meter.

yā—2/3 neu. I trans. 'whatever'. Barth.^a takes it in the sense of 'since'.

xšaθrā—This word might mean (when not used for the Holy Immortal) either 'power' or 'realm'. And Barth.^b says that it is hard to make a distinction between these two senses. The form is 2/3 neu.

hīśasat—Barth.^c takes this as 3/1 impft. paras. of *√hant-* and trans. 'shall attain'. Kan.^d trans. 'wishes', 'desires', but is unable to suggest exactly from what root it is. I construe it as 3/1 desider. subj. paras. of *√han-* (Skt. *san-*, *sā-*), to merit, to gain. The Skt. desider. form is *siśāsati*.^e The desider. here implies hope.

dāmānē—Meter requires this word to be of two syllables, *d(ə)mā-nē*, the Later Av. form of this word, *nmāna* clearly supports this.

maraxtārō—1/3 of *maraxtar*, agent-noun from *√marək-*, to destroy. Barth.,^f however, trans. 'and the destroyers', and thinks that the word refers to the Evil Teachers who destroy life and quotes Yas. 45.1; 46.11 and 53.6 in support. But I think that because there is no *-cā* here, this word refers to the *xšaθrā*. The idea is that that the powers desired and acquired by the wicked prove to be their own destroyers in the end.

ahyā—This pron. refers to the *gr̥h̥ma*.

jigərazat—3/1 intens. aor. paras. of *√gəraz-*, to complain, to lament, to ask for. The intensive implies long continuation as well as an intense longing for the thing desired. Note also the sg. verb with the plu. *yaē-*, the construction being *ad sensum*, 'each one of them shall be asking for'.

kāmē—Orig. 7/1; out of desires. It is to be taken as an adv., and I trans. 'yearningly'. The object of the desire (*dūtīm*) is in the accus.

əwahyā—6/1 pron. adj. 2nd pers. sg., belonging to Thee, Thine.^g
māθrānō—6/1 of *māθran* (mas.), singer of hymns. Barth.^h says that in the Gāθās the word means Z. But I do not think this is necessarily the case always.

dūtīm—2/1 neu. from *dūtya*. There is a distinction between *dūta* (mas.) and *dūtya* (neu.) meaning 'messenger' and 'message' respec-

a. Wb. 1198 (top).

b. Ibid., 546, note 1.

c. Ibid., 1771 (under 1. *hant-*).

d. GbM., p. 62, ftn.

e. See Whit., Roots, p. 183; for *√han-* see Barth., Wb. 1768-69.

f. Wb. 1147.

g. Barth., Wb. 792-93.

h. Ibid., 1179.

tively.ⁱ The same distinction is seen between Skt. *dūtā* and *dūtyā* (*dūtā*).^j

yā—1/1, refers to the *māθran*.

īš—2/3 mas. of the enc. pron. *ī*.^k

pāt—3/1 aor. paras. of $\sqrt{pā}$ -, to protect, to watch over. It takes the abl. of the person or thing against which protection is sought.^l A parallel from the RV. may be cited, *tvām sakhā ... pāsy ādhīṣaḥ* (ii. 1.9).

darəšāt—Barth.^m construes this as an abl. inf. of $\sqrt{darə}$ -, to see. But I think it would suit the context better to take it as a noun (5/1) derived from $\sqrt{darə}$ - (Skt. *dhṛṣ-*), to threaten. The verbal noun seems to be *darəša*. Cf. Skt. *dhīṣ* in the RV. passage quoted.

Aśahyā—Note the 'objective gen'.

TRANS. OF BARTH. :

Since Grēhma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazdāh, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.ⁿ

i. See Barth., Wb. 749.

j. Grass., Wb. 624.

k. Jack., AG., §397.

l. Mac, VG., p. 316.

m. Wb. 697.

n. Mlt. explains this as "the beatific vision for which they will unavailingly long when it is too late" (EZ., p. 357, ftn. 5).

14. ahyā¹ +grəhmō² ā³ -hōiθōi⁴

nī⁵ Kāvayas⁶ -ciṭ⁷ xratūs⁸ +dadaṭ⁹

+varacāhī¹⁰ +cā¹¹ fraidivā;¹²

hyat¹³ višəntā¹⁴ drəgvaṅtam¹⁵ avō,¹⁶

hyaṭ¹⁷ -cā¹⁸ Gāuš¹⁹ jaidyāi²⁰ mraoi,²¹

yṣ²² dūraoṣəm²³ saocayaṭ²⁴ avō.²⁵

(7-9-7; 9-7-9)

14. In-order-to-ensnare³⁻⁴ him, the Devourer¹

(and) likewise⁷ the-wilfully-blind⁶ have-directed⁵⁻⁹

(their) minds⁸

and (their) energies¹⁰ since-ancient days;¹²

for they-have-approached¹³ the-followers-of-Untruth¹⁴

for-help,¹⁶

and because Life¹⁷ has-been-doomed (by them)²¹

to-death,²⁰

in-the-hope-that invincible help²³ might-hasten up²⁵

(for them).²⁴

Free English Rendering :

These Wolves, e'er since the ancient days direct

Their hearts and heads, helped by their blinded dupes,

To catch the faithful Chanters of Thy Hymns;

They ask for help those that have gone astray,

They wish Ahūrā's Life away from Earth,

And hope invincible to rule mankind.

Text: 2. Geld, reads *gorəhmō*. 9. Geld. and others have *nidadaṭ*.

10-11. So Barth.; Geld. and others read *varacā hīcā*.

Trans.: 1. I.e., 'the Chanter of hymns' of the preceding verse; orig. 6/1. 3-4. Dat. inf. Lit., 'powers (of the mind)'. 13 and 17. Or 'inasmuch as'.

15. Orig. sg. 16. Orig. 2/1. 20. Lit., 'for slaying'; orig. adt. inf. 21. Lit., 'has been declared'. 22. Lit., 'so that'. 24. Lit., 'might enkindle'.

Kan. has not trans. this verse, saying that it is 'very obscure'.

ahyā—Barth. rightly thinks that it refers to the *māṅhran* of the preceding verse. Note the 'objective gen.'

ā-hōiθōi—Barth.^a takes this as dat. inf. of √*hā(y)*- (Skt. *sā-*, *si-*), to bind, and trans. 'suppression' or 'undoing'. He refers to *ā-hiśāyā* of Yas. 29.1 as well.^b The Skt. verb *ā-sā-* (*si*) in the Veda means 'to catch', 'to grasp with talons' (like an eagle). Cf. *suparṇā ithā nakhām ā-siśāya* (RV. x. 28.10).^c The Skt. *sētu* seems to be the nearest cognate to this Av. word. Its usual meaning is 'bridge', but it is also used for a 'pillar for tying up a person or an animal'.^d In AV. v. 6.7 we have *padé-pade pāśnaḥ santi sētave*,^e at every step there are snarers to ensnare.

nī...^{}dadat*—Geld. and others repeat the *nī* and read *nīdadat*, but the second *nī* is clearly redundant metrically. Barth.^f trans. 'direct towards'. I construe this as 3/3 impft. paras. of √*dā-* with *nī* (Skt. *nī-dhā-*), to direct, to fix. The orig. form would be **dadnt*.^g

Kāvayās—Barth.^h discusses this word at some length. The word is undoubtedly the same as the Vedic *kavī*, wise. The Pah. form is *kay-*, which has given the Pers. *kayānī*. The Turfan form is *qavān*, as in *qavān 'ūd šahr-dārān*, Kings and chieftains. In Armenian, too, we find the word *kaṽ*, as in *Kav Xosrov*. Barth. concludes quite correctly that the *Kāvaya* were a family of great and powerful rulers, who held sway amongst the ancient Iranian Aryans. In the days of Z. all of them (except Kava Vištāspa) sided with the older Daēva-worshippers. Hence their family name passed into disrepute amongst the Zoroastrians, and so in later literature the word has been used specifically for 'those wilfully blind'.ⁱ But several of the older heroes like Kava Kavāta, Kava Us (Kavi Uśānas of the Veda^j) and Kava-Husravah, have always been remembered with the deepest reverence. In the evil connotation, as Barth. has pointed out, this word is usually associated with *Karapan*, and in Yas. 48.10 the word *duša-xiθrā*, wicked rulers, has been used with *Karapan*, and so these 'wicked rulers' are undoubtedly the *Kāvaya*. The Vedic *kavī* is used as an epithet of Agni, the Aśvins and the Maruts. In some places the word also means 'protector'. The derivation of the word seems to be from √*ku-* (Skt. *kū-*), to watch over, to provide, to design.^k

a. Wb. 345 (under *ā-hōiθōi*).

b. Ibid., 1800-01.

c. Grass., Wb. 1514.

d. Ibid., 1578.

e. This passage is also found with a slight variation in RV. ix. 73.4.

f. Wb. 722 (under *kavay*).

g. Jack., AG., §543 (p. 157, fn. 9).

h. Wb. 442-43; also ZairWb., pp. 156-57. i. See also Haug, Essays, pp. 290 ff.

j. In RV. iv. 26.1 he has been mentioned by this name. In later Hindu tradition he is named Śukrācārya.

k. Grass., Wb. 318-20.

-*cī*—This particle is used here in the sense of 'likewise' or 'also'.

xratūš—2/3 mas. The word is used for the powers of the mind.

**varəcāhī-cā*—Geld. and others read *varəcā hīcā*. Barth.^l has suggested this fine emendation. He equates *varəcāhī* (2/3 neu. of *varəcah*) with Skt. *varcāmsi*, and the word would mean 'powers' or 'energies' just as in Skt.

fraidivā—Adv. meaning 'since a long time', 'from long ago', 'from ancient times'. In Skt. we find *pradivā* (3/1), *pradivah* (5/1) and *pradivi* (7/1) used adverbially and in the same sense.^m The Av. form is orig. 3/1. The form *pradivā* (3/1) is found in RV. v. 60.8.

*hya*ⁿ—Because, almost meaning 'inasmuch as'.

visəntā—Barth.ⁿ thinks that the meaning of √*vis-*, *vaēs-* (Skt. *viś-*) was orig. 'to step up to someone for something'. In Skt. the root means 'to resort to'.^o The form is 3/3 impft. ātm. and takes two accusatives. Note ātm.

avō—The word occurs twice in this verse. Barth.^p takes it in both places as an inf. and trans. 'for helping' (zu helfen). I think it better to construe the word in both places as a noun (2/1 neu.). The ātm. *visəntā* is a clear indication that the 'devourers' and the *Kāvaya* approach the 'followers of Untruth' in order to get help for themselves in their nefarious designs. The double accus. may be noted, one expressing the person approached and the other the purpose of the approach. Cf. *tāt tvā yāmi*, I approach thee for that (RV. i. 24.11).^q The *grōhma* and the *Kāvaya* belong socially to the higher strata, still they would not hesitate to approach the lower orders of the wicked in order to check the activities of Z.

jaidyāi—Dat. inf. from √*jan-* (Skt. *han-*) to slay, to destroy. This is an inf. in *-dyāi* (Skt. *dhyai*).^r

mraoī—Barth.^s takes it correctly as 3/1 pass. aor. in *-i* of √*mrū-*, to declare.

dūraošəm—There is here, according to Barth. and others, a reference to the Haoma-ritual of the Daēva-worshippers of the earlier days.^t This argument is based on the fact that *dūraoša* is a well-recognised epithet of Haoma in the Later Av. (as in Yas. 9.2 and elsewhere).

i. Wb. 1367; also Grund. I, 229.2. a (p. 133).

m. Grass., Wb. 875.

n. Wb. 1327 (middle, under *vaēs-*).

o. Grass., Wb. 1293 (under 8); also M.-W., SD., p. 989, col. 2.

p. Wb. 180 (2 *avō*).

q. Mac., V G., p. 304.

r. Jack., AG., §720, 1; also Whit., SG., §976.

s. Wb. 1193 (bottom); also Grund. I, 268.20; see also Whit., SG., §§842-45.

t. Mlt., EZ., p. 358, fn. 1.

The word is certainly an ancient one, and the Skt. *durōṣas* is found used in the RV. three times (iv. 21.6; viii. 1.13 and ix. 101.3) and these passages also refer to Soma and the early ritual.^u It might be worth while considering all these three passages. In RV. iv. 21.6 we have *ā durōṣāḥ pāstyāsya hótā yó no mahānt samvāraṇeṣu vāhniḥ*. This passage has been described by Geld. and by Griffith as "obscure and difficult to translate". The word *durōṣāḥ* here has been rendered by Sāyaṇa as *dustara-krodhaḥ*. Geld.^v trans. 'hard to move'; Grass. trans. the word here as 'indestructible'; and Griffith follows Sāyaṇa. This verse also refers by name to Auśija and his cave—*Auśijāsya góhe*—which gives us a direct point of contact with the Iranian tradition. For *Usig-* is mentioned in the Gāthā (Yas. 44.20) together with the Karapan as among the chief opponents of Z.^w The name *Usig* (from $\sqrt{vas-}$, to will), implies one who has his will-power developed. The *Ausixi* are also mentioned in Pah. by Dastur Zātsparam^x as being several brothers, who violently opposed Z. and had striven to destroy Him. The second passage in which the word *durōṣas* occurs in the RV. (viii. 1.13) is: *vānāni ná prajāhitāny adriṣo durōṣāso amanmahi*. Grass. trans. the word here as 'difficult to revive'. The third passage is RV. ix. 101.3: *tām durōṣam abhī nāraḥ Sómam viśvācyā dhiyā yajñām hinvanty ādriḥiḥ*. Here Grass renders the word as 'one who cannot be hurt'. Griffith trans. 'unassailable'. The latter also renders the phrase *viśvācyā dhiyā* as 'with all-pervading song', and Grass.^y trans. this phrase as 'prayer reaching all the gods'. This phrase reminds us of the *urvāxī-uxti* of verse 12 above. In the Vedic verse Soma is the Deity addressed. It may be added here that the word *dūraośa* as applied to Haoma in Later Av. is usually explained as being made up of *dūra* (afar) and *aośa*, which latter is trans. variously. But the correct derivation has been given, I think, by Grass.^z as from *dus-* (*dur-*) and the $\sqrt{vas-}$ (*us-*), and the word means lit. 'hard to burn', i.e., 'indestructible'.

On the whole I am inclined to agree with Barth. and others that this verse as well as the preceding ones refer to the opponants of the Prophet, especially to the ritualistic priests (the Karapā), who clung to the details of their ancient Daēva-worshipping ceremonial, and to their helpers the Kāvaya princes. Such might well have been termed *grāhmā* by the Prophet; for they were the 'devourers' who fattened themselves upon the people, whom they had led astray. But I am not quite inclined to accept the view that there is a special reference to the Haoma-cult here. I prefer to take this and the other verses in a general sense.

u. Grass., Wb. 614.

v. Der Rigveda, I, p. 403, ftns.

w. See Barth., Wb. 406 (*usig-*); also Haug, Essays, pp. 289 ff.

x. He lived at the end of the 9th century of Christ; see SBE. 46, pp. 143 ff.

y. Wb. 1305.

z. Ibid., 614.

One might digress here a little and consider why the Kāvaya and the Karapā came to acquire in Later Av. their respective special connotations of 'those wilfully blind' and 'those wilfully dead' to the teachings of Z. The name Kāvaya orig. signified 'wise' or 'one possessed of insight'; and when they deliberately chose to go wrong, the new signification of their name does not seem very far-fetched. As for the Karapā, one may suggest that they were 'deaf' to all else but to their own high-sounding *urvāxī-uxti*.

saocayaṭ—Lit., 'might enkindle', hence 'might spur on' (ansporen).^a It is 3/1 caus. aor. of $\sqrt{suc-}$. Barth. regards this *pāda* to be directed against the false rites of the Haoma-cult together with the animal-sacrifices which accompanied them. He refers to Yas. 11.4 in support.

*avō*²⁵—Andreas accepts fully that this verse refers to the Haoma-cult, and actually proposes to read this last word of the verse as *havō(i)*. He trans. this *pāda* thus: "who causes the death-defeating (Haoma) to shine forth during the pressing". He evidently takes *havō(i)* as 7/1 of *hava*, from $\sqrt{hu-}$ (Skt. *su-*), to extract, to press out. I, however, prefer not to change the reading but to accept the word *avō* in the ordinary sense of 'help'.

TRANS. OF BARTH. :

To his undoing Grāhma, and the Kavis have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us".

a. Barth., Wb. 1549 (under *sook-*).

15. anāiṣ̄¹ ā² vī-nānāsā³
yā⁵ Karapōtās̄⁶ -cā⁷ Kāvītās̄⁸ -cā⁹,
avāiṣ̄¹⁰ aibī¹¹ yāṅg¹² daiṅtī¹³
nōiṭ¹⁴ jyātēuṣ̄¹⁵ xṣayamāṅg¹⁶ vasō¹⁷;
tōi¹⁸ ābyā¹⁹ bairyāntē²⁰
Vaṅhṣuṣ̄²¹ ā²² dāmānē²³ Manaṅhō²⁴

(7-9; 7-9; 8-8)

15. Thus¹ indeed² is-brought-completely-to-naught³
this⁵ host-of-the-wilfully-deaf⁶ and of-the-wilfully-blind,⁸
through these¹⁰ (very people) whom¹² they-have-decreed^{11, 13}
not¹⁴ to-rule¹⁶ completely¹⁷ over-(all)-life;¹⁵
these,¹⁸ (achieving Perfection and Immortality), shall-be-
carried-over²⁰ by-the-Twain¹⁹
upto²² the realm²³ of Vohu Manō.²¹ 24

Free English Rendering :

Blind to His Glory, deaf unto His Word,
Their plans are sure completely brought to naught;
Their victims, whom they doomed to slavery,
As e'er unfit to rule or lead the world,
Shall gain Perfection and Eternal Life,
And thus attain the realm of Vohu Man'.

Trans. : 1. Lit., 'through them'; orig. 3/3. 5. Lit., 'who'. 9. -cā omitted.
15. Orig. 6/1. 16. Orig. 2/3 pres. pt. ātm. 19. Namely, the two Amōṣā Spōntā,
Haurvatāt and Amērotatāt.

300

anaiṣ̄—Cf. Yas. 28.9. The orig. form is 3/3, meaning 'with (or through) these', and refers to the *avāiṣ̄* described in *pādas* 3 and 4.

ā—This is an emphatic particle. Barth.^a says that in the *Gāthā* the *ā* follows immediately after an ins. and that then the phrase is almost adverbial in sense.

vī-nānāsā—3/1 pft. paras. of √nas- with vī in the sense of 'to be lost'; Skt. *vi-nas-*.^b Nair. says, *mṛtyum prāpnoti*. Barth.^c 'has come to ruin' (dem Untergang verfallen). The *upasarga* (vī) gives the sense of completion, intensifying the idea of the root.^d

yā—This should be trans. 'these', as if it were a dem. pron.

Karapōtās̄-cā Kāvītās̄-cā—Nair. trans. *adarśakāṣ̄-ca āśrotāraś̄-ca*. Barth.^e notes that the fem. suffix -tāṭ forms abstract nouns describing 'the quality of being so and so'; but sometimes this suffix comes to have a concrete sense. The corresponding Skt. suffixes are -tā, -tāt and -tāti.^f They also describe both abstract and concrete ideas. The concrete nouns usually indicate a 'collection' or 'group'. As examples of such concrete (collective) nouns from Skt. may be quoted, *janatā* (people), *grāmatā* (collection or group of villages),^g and *devātāt* (hosts of Deities), the last being found several times in the RV.^h These forms are found in the abstract sense as well. Barth.ⁱ takes both the forms here as rather irregular 1/1 fem.

aibī-daiṅtī—3/3 pres. paras. of √dā- with aibī (*aivi*); Skt. *abhi-dhā-*. Here the sense is 'to name', 'to appoint' or 'to designate', the orig. sense being 'to grant' or 'to bestow'.

jyātēuṣ̄—6/1 of *jyātu* or *jyōtu*, life.

xṣayamāṅg—2/3 pres. pt. ātm., used as an adj. to *yāṅg*. The meaning is 'ruling over', construed with the gen.^j

vasō—Adv. meaning 'at will', 'absolutely', as used with √xṣi-, to rule. Barth.^k renders this word as 'unhindered', 'unhampered'. From √vas-, to wish. Cf. *vasō-xṣaθrō* (Yas. 9.25); *hiṣvō-vasō* (Yas. 31.19); *Vasō-xṣayāṣ̄* (Yas. 4}1).

I am not quite clear about the way Andreas construes *pādas* 5 and 6. He seems to run them together with *pādas* 3 and 4.

a. Wb. 302 (5 ā); see also Mac., VG., p. 216.

b. Jack., AG., §595, note, and §612. c. Wb. 1056.

d. M.-W., SD., p. 949, col. 3. e. Wb. 455 and 466. f. Whit., SG., §1237-38.

g. Used only once in the Ait. Br., (iii. 44); this form has been noted by Pāṇini (iv. 2.43).

h. As in i. 95.8; iii. 19.4 etc.; *devātātī* is also found in both the abstract and concrete senses.

i. Grund. I, §393, note. This might have been due to the influence of fem. 'root-nouns' in -ā; see Whit., SG., §351; also Jack., AG., §250 and Reich., AEB., §358.

j. Barth., Wb. 551.

k. Ibid., 1383.

tōi—Nair. says, *tvadīyānām te*. In any case this word cannot be the pron. of the 2nd pers., for that is an enc. and an enc. can never begin a *pāda*. I agree with Kan. and Barth., who take it as 1/3 of the pron. 3rd pers., Skt. *tē*.

ābyā—Barth.¹ takes this as 5/2 fem., referring to the two collectives of *pāda* 2, and trans. 'away from these two'. Mills and Kan., following the Pah. tradition, construe this as 3/2 fem. and trans. 'by these Two', 'referring to Haurvatāt and Amərətātāt, which is very probably correct'.^m The introduction of these two Aməšā Spəntā might seem rather abrupt at first sight, but the Pah. tradition here is correct. The idea seems to be that the Karapā and the Kāvaya have tried to keep the 'Chanters of Hymns' out of all worldly power and have tried their best to suppress them. But these very people, whom they have tried to suppress, have attained Haurvatāt and Amərətātāt (in other words, have achieved Perfection and Immortality), and have thus actually won the victory and have in a very real sense "inherited the Earth". Even from the strict grammatical point of view the passive verb *bairyāntē* can be construed more naturally with an 'ins. of agency' (*ābyā*). Barth.'s abl. is certainly far-fetched.

bairyāntē—3/3 pres. subj. pass. of √*bar-* (Skt. *bhr-*), to carry. Note that the *ā* corresponds to the Skt. *a* before the conjunct *nt*.ⁿ

The 'Abode of Good Mind' is regarded by all commentators as the Heaven-World.^o Mills^p recalls the verse Yas. 30.4 and reminds us that 'heaven' and 'hell' are made by the Righteous and the Unrighteous within their own hearts, and that the *Gāθās* refer more to the *inner* condition of the mind and the soul. Mlt.^q compares the fine lines of Milton:

"The mind is its own place, and in itself
"Can make a heaven of hell, a hell of heaven".^r

Z. had thought the same lesson several thousand years before Milton. Our Sanskrit Sages have also said: *mana eva manuṣyānām kāraṇam bandha-mokṣayoh*.

dəmānē—Note the loc. in spite of the verb implying motion (*bairyāntē*); this implies *staying in* "the best abode of the Righteous, bright and all glorious, now and for all time".^s

TRANS. OF BARTH. :

Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be borne away from them both to the dwelling of Good Thought.

l. Wb. 934.

n. Jack., AG., §44.

p. SBE, 31, p. 66, ftn. 2.

r. Paradise Lost, i, lines 254-55.

m. SBE, 31, p. 66, ftn. 1.

o. Mlt., EZ., p. 171.

q. Loc. cit.

s. Yas. 62.6.

16. haməm¹ taṭ² Vahištā³ -cīṭ⁴,
yṣ⁵ ušuruyē⁶ syas⁷ -cīṭ⁸ dahmahyā⁹;
xšayāš. Mazda¹⁰ Ahurā,¹¹
yehyā¹³ mā¹⁴ +āiθiś¹⁵ -cīṭ¹⁶ dvaēθā¹⁷;
hyaṭ¹⁸ aēnaḥē¹⁹ drəgvātō²⁰
ṣəānū²¹ iṣyōng²² aḥhayā.²³

(7-9; 7-9; 7-9)

16. Identical¹ with-the-Best-Abode,³ indeed,⁴ (is) this,²
therefore⁵ the true-Teaching⁸ of the Wise⁷ (is for us)⁹
to-follow;⁶
Thou-hast-power,¹⁰ O Mazda¹¹ Ahura,¹²
(even over those) whose¹³ manifold¹⁶ -plans¹⁵ (are)
a menace¹⁷ to me;¹⁴
therefore,¹⁸ the followers-of-Untruth²⁰ in-(their)-violence¹⁹
towards²¹ (Thy) devotees²² will-I-restrain.²³

Free English Rendering :

This is indeed, the final Home of Bliss,—

This Truth for us the Masters Wise have brought;

E'en *they* whose actions threaten me with hate,

Are ever in Thy hands, O Ahūrā;

The hatred of these men, by falsehood led

Against Thy devotees will I restrain.

Text: 15. So Barth., following Mf. 1; Geld. has *aiθiś-*.

Trans.: 6. Lit., 'to be heard'; dt. inf. 10. Orig. 1/1 pres. pt. paras.

13. Orig. 6/1. 14. Orig. 2/1. 19. Orig. 4/1.

Barth. does not trans. the first two *pādas* of this verse at all, because he regards the text as corrupt. But he thinks that the whole verse expresses the hope that the menace to the followers of Z. might be ended with the help of Ahura Mazda. Mlt. follows him faithfully and says that the two words *ušuruyē* and *syas-* “defy all reasonable analysis and appear to be corrupt”.^a Andreas does not even attempt a trans. of this verse, and in his restored Urtext he omits the word *ušuruyē* but retains *syas-* unchanged. Mills and Kan. trans. the whole verse, including the first two *pādas*, basing their attempt on the Pah. and the Skt. of Nair. Mills in his ‘free trans.’^b makes quite good sense, but his annotations are, as usual, cumbrous, perplexing and unintelligible. Kan. gives for the last two *pādas* the trans. of Dar., saying that he cannot be sure himself. The main reason for this confusion in Kan. is his tendency of mixing up the *pādas*.

haməm—Nair. says *samam*. I am inclined to take it as equal to Skt. *samā* and used with the ins., in the sense of ‘identical with’. Cf. *āsi samō devaṭh*, Thou (O Pūṣan) art equal to the (other) Deities (RV. vi. 48.19).^c

taṭ—This pron. refers to the ‘abode of Vohu Manō’, which has been often described in Av. as *vahištəm ahūm āsaonām*, *raocanham višpō-xvāθrəm*.^d Mlt.^e mentions that the word *Vahišta* (Pers. *bihisht*) has survived even today among Zoroastrians to designate ‘the highest heaven’.

Vahištā-cīṭ—I construe this as 3/1. The *-cīṭ* (used thrice in this verse) is an emphatic particle.^f *Vahišta* is used here in the special sense of the ‘Blest Abode’, the highest state of bliss attainable by man after death.

yō—I would construe this as a conj., in the sense of ‘therefore’.

ušuruyē—Pah. says, *frāxv uših*; Nair. has *prthula-caitanyena*, which Mills renders as, ‘with wide intelligence’. But while explaining this he is utterly ungrammatical. Barth.^g merely contents himself with noting this, as also quoting the renderings of several other scholars: ‘energy’ or ‘effort’ (Geld.), ‘understanding’ (Baunack), ‘intelligence’ (Dar.), ‘wide mental light’ (Kan., Dict.). In Yas. 34.7 Geld. reads *ušaurū*, which looks like 3/1 of the same word; but I read **ušī* **urū* in that verse. Barth. contents himself by saying that in the present verse (Yas. 32.16) it seems like a case form, 4/1, and he does not offer any trans. or etymology of the word. The Pah. attempt is clearly of the ‘folk-etymology’ variety, and might, therefore, be laid aside. I propose

a. EZ. p. 358, fn. 3. b. Gāthās, p. 111. c. Grass., Wb. 1478-79.
d. Yas. 9.19 and many other places. e. EZ., p. 171
f. Barth., Wb. 588-94. g. Ibid., 416-17 (under *ušuru*, *ušuru*).

to take this word to have been orig. *suruyē*, the initial *u-* being ‘prothetic’, and the orig. *s* being changed to *š* owing to this prothetic *u-*. This word may be equated to Skt. *śrave* (4/1 of a verbal noun). As parallel instances we may also quote *tanuye* (Skt. *tanve*) and *mruye* (Skt. *bruve*). Both these latter words are found in Yas. 9.29.^h I construe *ušuruyē* as equivalent to *sruye*, as dat. inf. of *√sru-*, and trans. ‘to hear’, i.e., to follow or to obey. This is fairly close to the purport of the remainder of the verse. It may be noted that in Skt. we get compounds ending in *-śru*, e.g., *deva-śru*, found in the Taitt. Āraṇ.ⁱ

syas-cīṭ—Barth.^j again asserts that the text here is ‘corrupt’. But Andreas has definitely accepted the reading *syas-cīṭ* in his Urtext. Nair. trans. *śikṣāpaṇam* evidently meaning ‘instruction’. The root is obviously connected with Skt. *√śās-* (*śis-*) and the form *śis* is actually found in the nouns *ā-śis* and *pra-śis*.^k I regard the Av. *syas* as equivalent to the Skt. *śis*, and I trans. it as ‘teaching’. The *-cīṭ* may be taken here also as an emphatic particle.

dahamahyā—6/1 mas. The word means ‘Teacher’. Skt. *dasmā*, clever, brilliant, seems to be cognate. It is from *√dāh-* (Skt. *dams-*),^l to teach. Grass. has noted that this root is not used in Skt. as frequently as in Av.

xšayāš—1/1 pres. pt. paras. of *√xši-* (Skt. *kṣi-*), to rule. This root is construed with a gen.

**aiθiš*—Geld. reads *aiθiš*, but I have followed Mf. 1 and Barth.,^m who trans. the word as ‘injury’ or ‘undoing’. He derives it from *√āθ-*, to injure. He thinks that the Vedic *ādhiš*, anxiety, eagerness, found in RV. i. 105.7 and x. 95.13, is a cognate.ⁿ The Vedic word, however, has been derived from Skt. *√dhi-* with *ā*, which would correspond to Av. *√dā(y)* with *ā*. This root means ‘to think’, ‘to plan’. I am inclined to accept this derivation rather than the one given by Barth. I construe this as 2/3 fem. and trans. ‘plans’, or better ‘machinations’; for the word is used here in a bad sense.

*-cīṭ*¹⁶—This particle is used in the sense of ‘and similar other things’; so I trans., somewhat freely, ‘manifold’.

dvaēθā—1/1 fem. Barth.^o trans. ‘menace’ or ‘threat’. In the Brāhmaṇas *dvedhā* has been used as an adv. in the sense of ‘asunder’ or ‘broken into two parts’.^p I think this word is connected. I accept the trans. of Barth. for this word. It is construed with the accus. of the person menaced.

h. See Jack., AG., §190. i. See Whit., Roots, p. 180.
j. Wb. 1630. k. See Grass., Wb. 1391-92.
l. Barth., Wb. 704-05 and 746; see also Grass., Wb. 569 and 584.
m. Wb. 322-23. n. See Grass., Wb. 178.
o. Wb. 763. p. M.-W., SD., p. 507, col. 2.

hyat—So that.

aēnāḡhē—Barth.⁹ construes this as a dat. inf. in the sense of 'doing hurt' to a person, the person being in the accus., as in Yas. 46.7 (Kām-nā Mazda). In the present verse, however, the construction is slightly different. The word is a noun (4/1 neu.), and I trans. 'in (their) violence', the dat. signifying 'as regards (their) violence'.

ānū—Geld. gives a number of vl., owing to which there has been considerable confusion among the earlier scholars. The trouble starts with the Pah., which version seems to have confounded this word with *ānāḡhā* (Yas. 28.11). Nair. definitely says *ānanena*. Barth.^r takes the word as equal to *ānū* (Skt. *anu*), towards. Cf. *ānuḡ-havī* in Yas. 31.12. I think the lengthening is for the sake of the meter, for the word is to be scanned as trisyllabic *ā(ə)-ā-nū*.

iḡyāng—2/3. Beloved, friend. Barth.^s takes this word to mean 'friends' (i.e., adherents) of Z. I would like to take the word in the sense of 'lovers' or 'devotees' of Ahura.

aḡhayā—Barth. construes this as 1/1 pres. subj. paras. of $\sqrt{hā(y)}$ with *a* (Skt. *ā-sā-*, *si-*), and he trans. 'I shall fetter (or restrain)'. I think this is correct.

The construction of the last two *pādas* is certainly a bit involved. But I think the rendering of Barth. indicates the best way out.

TRANS. OF BARTH. :

..., who hast power, O Mazdaḡ Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

1. ¹ ya²θāiḡ ³ iθā varəḡsaitē,—
⁴ yā ⁵ dātā ⁶ aḡhḡuḡ ⁷ pouruyehyā;—
⁸ Ratuḡ ⁹ +ḡyaoθnā ¹⁰ raziḡstā
¹¹ drəḡvataē-cā ¹² hyaḡ ¹³ -cā ¹⁴ aḡāunē;
¹⁶ yex'yā ¹⁷ -cā ¹⁸ +[hḡm-] ¹⁹ +myāḡsaitē ²⁰ miθahyā
²¹ yā ²² -cā ²³ hōi ²⁴ ārəzvā.
 (7-9; 7-9; 9-7)

1. In accord-with-these (principles) shall-one-act here
 (on earth),—
 these (are) the Laws of-life's Fundamentals;—
 the Ratu (shall act) with strictest justice
 to-the-follower-of-Untruth as-well-as to-the-follower-
 of-Truth;
 whose demerits are-mixed-together
 as-also their merits.

Free English Rendering :

In full accord with Law shall all men act,—
 The Law that forms the basis of all Life;—
 With strictest justice shall the Ratu judge
 Whether it be the True man or the False;
 Against the false in him he shall with care
 Weigh all the Truth that with it has been mixed.

Text: 9. So Pt. 4 and five other mss.; Geld. reads ⁹θanā. 18-19. So S. 1, K. and six other mss.; Geld. has *hḡmemyāḡsaitē*.

Trans.: 4. Lit., 'which'. 6-7. Lit., 'of first life'. 9. Lit., 'action'. 12 and 17. -cā omitted. 21-22. Lit., 'and which'. 23. Orig. sg.

Andreas has not, to my knowledge, done this Hā.^a

yaθāiś—This reading (as one word) is supported by only three mss., all the others read two separate words - *yaθā āiś*. I have preferred Geld.'s reading on account of the meter; as I think the two words would have to be combined in the form *yaθāiś* in order to have the meter correct. I, moreover, suggest that the word be construed as an adverbial comp. (*avyayibhāva*), of which the first member is itself an adv. Such compounds are fairly well-known in both Av. and Skt. From Av. may be quoted *yā-varanā* (Yas. 12.7), *yā-īyaoθanā* (Yas. 31.16 and 34.1^b), *yā-vacanā* (Yas. 34.1^b) and *yā-yasnā* (also Yas. 34.1^b). As examples from Skt. we may cite *yathā-kāmām*, *yathā-kṛtām*, *yathā-pūrvām* and *yathā-vaśām* from the RV.^c With another adv. as the first member we may instance *sarvathā-vartamāna* from the BhG. (6.31). In Skt. such compounds are found more frequently in the later language.^d The form *āiś* (orig. 3/3 of the pron. *a-*) is often used by itself in the Av. as an adv.^e I trans. this comp. as 'in accord with these', viz., the principles laid down in the last verse (Yas. 32.16).

iθā—The word means 'here', i.e., in the world below. Cf. Skt. *iha* as contrasted with *amutra*.

varəśaitē—3/1 s-aor. ātm. of √*varəz-*, to act.

The second *pāda* is sort of parenthetical, explaining the *āiś*.

yā—1/3 neu. This may be trans. as a dem. pron., 'these'.

dātā—1/3 neu., Laws.

pouruyehyā—6/1 mas., adj. to *aṅhəuš*. Barth.^f trans. 'first', meaning 'the present (life on earth)' as contrasted with the life to come. But I think it refers to the fundamentals of life. Barth. seems to be thinking of the ideas in later Pah. writings, where it is stated that Z. Himself will be present at the 'final judgment of the souls'.

Ratuš—Barth.^g thinks that this refers to Z.; but I prefer to take it as generally applying to any spiritual guide. I think that the verb *varəśaitē* is to be supplied in this *pāda* also.

**īyaoθnā*—So Pt. 4 and five other mss.; Geld. reads °*θanā*, but meter requires one syllable less. Barth. construes this as 2/3 neu.;

a. Andreas had published during his lifetime (in collaboration with J. Wackernagel) the Urtext, together with trans. and annotations, of Hās 28-32. Since his death in 1930, the four Hās of Gāθā Uštavaiti (Yas. 43-46) have been published by H. Lommel (1934) from the notes left by Andreas.

b. In 34.1 Geld. reads all these words with the two components separate; but I have taken them as compounds.

c. See Grass., Wb. 1085.

d. Mac., VG., §189, B. a (p. 281); also Whit., SG., §1313, c, and d.

e. See Barth., Wb. 308.

f. See Mlt. EZ., p. 358, fn. 5.

g. Wb. 1515 (under *razišta*).

I prefer to construe this as 3/1 neu. I trans. rather freely 'justice', i.e., the action of a Ratu.

razištā—This is also 3/1 neu. It is the super. of *ərəzu*,^h righteous. In RV. also we find *rājišta* as super. of *rju*, right, straight.ⁱ In the Veda the word is often used with reference to the Path (cf. *ərəzūš pəθō* of Yas. 43.3) and once in RV. (vii. 51.2) the adj. is used for the three Ādityas—Mitra, Aryaman and Varuṇa. It may also be noted that 'the metaphorical meaning of the word is more common in Vedic and the literal meaning in classical literature'.^j

hyaṭ-cā—I take this phrase in the sense of 'as-well-as'.

yex'yā-cā—I take this pron. to refer to the *drəvataē-* and the *aīdunē-* of the preceding *pāda*. The *-cā* joins the two clauses. Barth. takes the pron. and the *-cā* as referring to a third class of mankind, neither bad nor good but an intermediate variety in whom good and evil is mixed 'in equal measure'.

*[*hēm-*] **myāsaitē*—So S. 1, K. 5 and six other mss.; Geld. and Barth. read *hēmomyāsaitē* the [*hēm-*] is metrically clearly an extra. It is moreover an *upāsarga* which may be left out without much harm to the sense. Barth.^k construes this as 3/2 pres. ātm. of √*myas-* (Skt. *miś-*, *mikṣ-*), to mingle. Note the ātm. But the form is not dual; it is plural, because the subjects, *miθahyā* (*īyaoθanā*) and *ərəzvā* (*īyaoθanā*) are both, according to the construing of Barth. himself, in the plu. The ending of 3/3 pres. ātm. is usually *-nte*, which sometimes (with the non-thematic class of verbs) changes to **-nte*, i.e., *-atē*.^l The √*myas-* evidently belongs to the non-thematic conjugation. The Skt. √*miś-* belongs to the reduplicating class.^m

miθahyā—Barth.ⁿ construes this word as 1/3 neu. The word is formed by adding the secondary suffix *-yā* to *miθah*, perverted, false.^o The ultimate derivation is from √*miθ-*, to turn round, to oppose. I construe the word here as a neu. noun and trans. 'demerit', 'falsehood'.

hōi—4/1 of the enc. pron. *hī*.

ərəzvā—This is also a neu. noun (1/3) and it means 'merit' or 'truth'.

Barth. and others see in this verse a reference to the *Hamīstakān*, which is a sort of intermediate region between Heaven and Hell and to which those souls are consigned whose merits and demerits balance exactly. This idea is embodied in the phrase *mišvāna gātu* (the central, lit., 'the mixed', region) of the Later Av.^p The idea is certainly very

h. Barth., Wb. 1515.

i. Grass., Wb. 1135.

j. M.-W., SD., p. 225, col. 3 (under *rju*).

k. Wb. 1190 (under *myas-*).

l. Jack., AG., §452.

m. Whit., Roots, p. 120.

n. Wb. 1182.

o. Jack., AG., §852.

p. See Barth., Wb. 1186-87; also Mlt., EZ., pp. 175 f.

ingenious and is assuredly the invention of the later (Sasanian) theologians. To my knowledge no parallel to this idea exists among the Hindu Aryans, except in the case of certain later individual legends, like that of Nahuša (?). The idea has certainly been well developed in Pah. But in Later Av. even the phrase *misvāna gātu* occurs only in three passages, Sirozā, 1.30; 2.30 and Ven. 19.36. The first two of these are exactly identical and are later liturgical compilations, and the Ven. passage is practically a repetition of these two. There is besides an interpolation in the opening verse of the Hormazd Yašt (Yt. 1.1), which mentions this 'intermediate region'. In any case there is no reason why Barth. should have supposed this passage (Yas. 33.1) to refer to this *misvāna gātu*. Perhaps he was misled by the verb *hēmamyāsaitē*, and that verb perhaps aroused memories of what Roth, Haug and other earlier scholars had written about this passage. In fact, in his trans. Barth.^q has been obliged to add the words 'in equal measure' (zu gleichen Teilen), which are put into brackets and for which there is no warrant in the orig. The whole idea of Hamīstakān is utterly foreign (I had almost said 'repugnant') to the spirit of the Gāthās. Mills^r has expressed this rather strongly: "the doctrine of Hamīstakān is anything but Gathic, as is also a distinction between good and evil Zoroastrians.^s This latter belongs entirely to the later Avesta, in the Gāthās we have the struggle for existence as against the Daēva-worshipping foe". It would always be prudent not to import into the Gāthās ideas which had developed in later ages, not even when they are supported by Pah. tradition.

TRANS. OF BARTH. :

According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).

q. See trans. given by Barth, in his Wb. 1190 and also in his Gāthās, p. 35. Mlt. has arranged the trans. in his EZ. (p. 358) so as to avoid the brackets. But see ftp. 7 by Mlt. in EZ., (loc. cit.). r. Gāthās, p. 488.

s. What Mills means is that in the early days of the Gāthās only the good and the earnest would have come into the fold, and consequently there can be no talk at that period of 'evil Zoroastrians'.

2. at¹ y² akəm³ drəgvāitē⁴
vacayhā⁵ vā at⁶ vā manayhā,⁹
zastōibyā¹⁰ vā varəšaitī,¹²
vayhāu¹³ vā cōiθaitē¹⁵ astīm,¹⁶
tōi¹⁷ vārāi¹⁸ rādəntī¹⁹
Ahurahyā²⁰ zaosē²¹ Mazdā.²²

(7-9-7; 9-7-9)

2. And¹ whoso² the frustration³ of-the-follower-of-Untruth,⁴
whether⁵ through word⁶ or even⁸ through steadfast-⁷
purpose,⁹
or through action,¹⁰ doth-bring-about;¹²
or instructs¹⁴ (his) companion¹⁵ into the (Path of) Good,¹⁶
they accomplish¹⁷ (Thy) Purpose¹⁹
out-of-love²¹ for Ahura²⁰ Mazdā.²²

Free English Rendering :

When to frustrate those treading Falsehood's Path,
A man doth strive, whether through spoken word,
Through firm resolve, or through the act direct;
Or teaches them to tread the Path of Truth,
He surely doth fulfil the Lord's Own will,
Out of his love for Mazdā Ahūrā.

Trans. : 3. Lit., 'evil'.
10. Lit., 'with both hands'.
21. Orig. 7/1.

4. Orig. 4/1.

9. Lit., 'through thought'.

12. Lit., 'doth work'. 18. Orig. 4/1; lit., 'will'.

*aṭ*¹—The word means 'and', like the later Skt. *atha*.

akəm—The word is used in the sense of religious and moral evil.^a 'Evil' done to the followers of Untruth means frustration of their wicked designs; see Yas. 32.12.

*aṭ*⁷ *vā*⁸—The *aṭ* here seems to have the force of 'even'.

manavhā—Opposition to the forces of Evil through word and deed is easy to understand. But opposition in 'thought' is not quite clear at first sight. This consists of a firm resolve to resist the forces of Evil and not to yield to them. It implies a 'steadfast purpose', however adverse the circumstances might be, to continue the resistance until the Evil is conquered.

zastōibyā—3/2, lit., 'with both the hands'. This implies active checking of the forces of Evil.^b We might draw attention to the *zastavaṭ avō* which Gāuš-Urvā so earnestly desired in her Protector (Yas. 29.9).

varəšaitī—Note the paras. The lit. meaning is 'acts'. Barth.^c says, quoting this passage, that the word here means 'causing frustration', and that it is construed with the dat. of the person against whom the action is directed. Kan.^d in a note explains that the word implies the use of force, if necessary, against the wicked.

vaṇhāu—Note the loc. with the verb implying 'instruction' or 'teaching' in a subject.

cōiθaitē—Instructs, i.e., leads through instruction. Barth.^e takes it as 3/1 pres. subj. ātm. of *√ciθ-*, a variant of which is Skt. *√cit-*, *cet-*. Barth.^f has also noted a cognate in the Turfan Mid. Iran., *nicēhēd*, he teaches. Nair. also says *adhyāpayanti*.

astīm—Kan. trans. 'man', because Nair. and the Pah. trans. that way. Kan. also compares the Pers. *hastī*, existence. Barth.^g trans. it as 'companion', and takes it to mean the companion of the *drəgvant*. He thinks that the Skt. *atithi*, guest, is a cognate. This rendering of Barth. seems to suit the context here quite well.

tōi—Because this stands first in the *pāda* it cannot be taken as the enc. pron. 2nd pers. sg., but must be taken as 1/3 mas. of the dem. pron. *ta*.

vārāi—4/1 neu.; will, desire.^h Kan. trans. 'faith'. Pah. has *kāmak*, desire, Nair. says *svēchayā*. I prefer to trans. 'purpose'.

rādəyti—Barth.ⁱ trans. 'prepare themselves for', forgetting that the form is not ātm. In Veda the *√rādh-* means 'to accomplish success-

a. Barth., Wb. 44-45.

b. Ibid., 1655 f.

c. Ibid., 1376 (middle).

d. GbM., p. 67, ftn.

e. Wb. 428 (under *kaθ-*).

f. ZairWb., p. 154.

g. Wb. 213 (under *astay*).

h. Barth., Wb. 1411.

i. Ibid., 1520-21.

fully', 'to fulfil'.^j In his trans., however, Barth. adopts the same meaning. Note that the *√rād-* is construed with the dat. of the purpose accomplished.

zaošē—Barth.^k says 'satisfaction'; but the word means certainly much more than that. Nair. takes it as *mitratayā*. Mills construes the word as 7/1 and trans. 'love'; his rendering of the last two *pādas* is quite poetic and very near the spirit of the original:^l "Brings offerings to His Will, in love of Ahura, the Living".

TRANS. OF BARTH. :

Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good—such men meet the will of Ahura Mazdāh to his satisfaction.

j. Grass., Wb. 1160.

k. Wb. 1656-57.

l. Gāthās p. 113; see also his note on p. 488.

3. ¹ yš ² ašāunē ³ vahistō,—
⁴ X^vaētū ⁵ vā, ⁶ aṭ ⁷ vā ⁸ Vərəzənyō,
⁹ Airyamnā ¹⁰ vā, ¹¹ Ahurā,—
¹² vīdās ¹³ vā ¹⁴ θwaxšəhā ¹⁵ Gavōi,
¹⁶ aṭ ¹⁷ hvō ¹⁸ Ašahyā ¹⁹ aṭ
²⁰ Vəhəuš-cā ²¹ vāstrē ²² Manəhō.

(7-9-7; 9-7-9)

3. Whose ¹ unto the Righteous ² (acts) the best, ³—
⁴ whether (he be) 'Self-Reliant', or else ⁵ 'Co-worker',
⁶ or 'Friend', O Ahura,—
⁷ or fosters ⁸ Life with zeal,
⁹ such ¹⁰ certainly ¹¹ shall-dwell ¹² with ¹³ Aša,
¹⁴ and ¹⁵ in-the-fair-pastures ¹⁶ of ¹⁷ Vohu ¹⁸ Manō.

Free English Rendering :

Whose unto the Righteous acteth just,—
 Whether as 'Self-Reliant' he be known,
 Whether 'Co-worker' named, or 'Friend' addressed,—
 And whose fosters zealously all Life,
 He doth assure himself a place within
 The Realm of Aša and of Vohu Man'.

Trans. : 4 and 9. 'Subject case' (orig. 3/1). 8. Lit., 'belonging to the Co-worker'. 12. Lit., 'is fostering'; orig. 1/1 mas. pres. pt. paras. 15. Orig. 4/1. 18-19. Lit., 'shall be of Aša'. 22. Orig. sg.

ašāunē—Note the dat. indicating 'behaviour towards'.

X^vaētū...Vərəzənyō...Airyamnā—See Yas. 32.1 for explanation of these names of the three grades of the Disciples of Z. As regards the syntax the notable point is that all the three nouns are to be taken as 'subjects'. But the first and the third are in the ins., while the second alone is in the nom. Barth.^a in both the cases contents himself by saying that the ins. is used for the nom. But elsewhere^b he quotes Yas. 48.1 : *yezī adāiṣ Aša Drujəm vəhəitī* as an instance of a single ins. (*Aša*) used as a nom. He also cites a number of articles by Geld. and others which discuss the use of the ins. and nom. together as 'subjects' of one verb. This may seem strange at first sight, but the essential idea of the ins., 'concomitancy', is preserved. This sort of construction is also known in Skt.; e.g., from Rām. 2.27.15 we have *sā 'ham tvayā gamiṣyāmi vanam*, in the sense of 'thou and I will go to the forest'.^c The increasing use of the passive construction, where the original subject is expressed by the ins., no doubt also helped to make the 'subject ins.' a common form of expression. Besides in the Gāthās the ins. is not used very often, and when used it is merely the stem with the final vowel lengthened. This probably leads Barth. to regard many genuine instrumentals as 'subject' cases.

aṭ vā—Or else; cf Skt. *atha vā*.

Vərəzənyō—1/1 mas. Lit., 'belonging to the Vərəzəna (group)'.^d

vīdās—1/1 mas. pres. pt. paras. of √*dā(y)*- with *vī*.^e The Skt. root corresponding is *dhi-*, *dhiṅ-*, "which is perhaps...only another form of the √*dhā-*, to suck, with causative value".^f The ending -*ās* may be noted.^g The proper names *Vīdat-gāv* (Yt. 13-Farvardīn-129) and the name of the Karšvar (region) *Vīdaḍa-fīu* (Y. 10-Mihr-133) both contain this root. The root means 'to nourish' or 'to foster'.

θwaxšəhā—With zeal. Cf. *gaodāyō θwaxšō* of Yas. 29.2.

Gavōi—4/1; note the use of the dat., 'fostering towards (as regards) Life'.

vāstrē—The word, from √*vah-* (Skt. *vas-*), to dwell, means orig. 'dwelling' or 'place of refuge'. Note the loc. implying long continued residence. Barth.^h trans. 'pastures', and he also compares the idea of *ā hušitōiṣ Vəhəuš Manəhō...Ašax'yā-cā* (Yas. 30.10), which is exactly the same. Mills gives 'work fields', thus emphasising the service aspect of Zoroastrianism. He adds, "in the sacred service of Vohu Manō as representing the holy commonwealth".ⁱ But both these scholars take the 'pastures' and 'fields' quite literally. I think the word is to be understood in the 'biblical' sense. The idea of 'the fair pastures' is just the same as that associated with Vraja and Gokula and Gopāla Kṛṣṇa.

TRANS. OF BARTH. :

Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura—or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought.

a. Wb. 1859 (middle) and 198 (bottom).

b. Ibid., 238, note 3; see also Zair Wb. p. 124.

c. See Hirt, *Syntax*, I (1934), p. 60; also Speijer, §59. b (p. 44).

d. M.-W., SD., p. 17, col. 3. e. Barth., Wb. 1425-26.

f. Ibid. 724 (under 1. *dā(y)*-). g. Whit., *Roots*, p. 83.

h. See Jack., AG., §295. i. Wb. 1414; see also note 2. j. Gāthās, p. 489.

4. ¹ y³ ² əwaʃ, ³ Mazdā, ⁴ asruštīm
⁵ akəm ⁶ -cā ⁷ manō ⁸ yazāi ⁹ apā;
¹⁰ X^vaētūš ¹¹ -cā ¹² *tarō-¹³ *maitīm,
¹⁴ Vərəzēnax'yā ¹⁵ -cā ¹⁶ nazdištām ¹⁷ drujəm,
¹⁸ *Airyamnas ¹⁹ -cā ²⁰ nadəntō,
²¹ G³ūš ²² -cā ²³ vāstrāt ²⁴ acistəm ²⁵ maṇtūm.
 (7-9 ; 7-9 ; 7-9)

4. Therefore, from Thy (worshipper), O Mazdā, (all)
 want-of-faith
 and (all) evil-intent will-I-pray away;
 and from the Self-Reliant perverse-thought,
 and from the Co-worker opposition of-the-nearest-
 (kin),
 and from the Friend the slanderers,
 and from the Pasture of 'the Cow' the wicked
 Herdsman.

Free English Rendering :

So will I pray away all want of Faith,
 All ill intention, Mazdā, from Thy flock;
 From 'Self-Reliant', thoughts that are perverse,
 From the 'Co-worker', hostile kith and kin,
 From 'Friend', the slander base, and Shepherds False
 From pastures of Thy World I'll pray away.

Text : 12-13. All read these two as one word, *təramatīm*. 18. So H. 1 and three other mss.; Geld. reads **manas-*.

Trans. : 10 and 14. Orig. 5/1. 16-17. Lit., 'the nearest opposition', i. e., opposition from the nearest. 24. Lit., 'the worst'.

This verse is closely knit with the previous one. It is also closely connected with the two that follow.

y³—Kan. thinks that the rel. pron. here stands for *azəm*. But I am inclined to take it in the sense of 'therefore', 'so that', i. e., in order to assure continued residence of the Disciples in the 'fair pastures' of Aša and Vohu Manō. The *y³* stands for *yā* (3/1).

əwaʃ—5/1. Barth.^a trans. 'from Thee', but it would be better to take the word as a pron. adj. and trans. as 'one belonging to Thee', i. e., the *ašavan* of the previous verse. This interpretation has been actually supported by Barth. in other passages from the Gāthās. The abl. is owing to *apā*.

asruštīm—Usually this has been trans. as 'disobedience'. It is the opposite of *Sraoša* in Yas. 60.5. The Veda shows a fem. noun *śruṣṭī* meaning 'willing obedience' and sometimes 'hearing and obeying'.^b There is also the verbal base *śroṣa-* (s-aor.) found in RV. i. 68.5; 86.5 and elsewhere.^c But the negative *a-śruṣṭī* is not found in Skt. This also has a reference to the *ašavan* of the previous verse and hence may be taken in the sense of 'unbelief' or 'want a faith'. Mills. trans. 'rebellion' (i. e., heresy), and probably he is nearer the spirit of the original.

akəm-cā manō—Mills trans. 'evil purpose'. It means the bent of mind towards evil.

yazāi apā—I pray away, i. e. with the force of prayers I drive away. The *apā* is construed with the abl. The verb is 1/1 pres. subj. ātm. from *√yaz-* with *apa*.^d In the RV. we get the verb *āva-yaj* in about the same sense of averting or warding off through prayers,^e e. g., *yājaty āva dviṣo devānām* (RV. i. 133.7), drives away the enemies of the deities with prayers. Barth.^f notes that here prayers have been regarded as an instrument of power (Machtsmittel). Note the *upasarga* immediately following the verb.

X^vaētūš etc.—These three words have been taken by other scholars as gen. used in the sense of abl. But I would take *X^vaētūš-* and *Airyamnas-* both as orig. ablatives ending in *-as*. Of the three only *Vərəzēnax'yā-* is a true gen. used as an abl.

tarō-*maitīm*—The word is sometimes found as *tarō*.^g The lit. meaning is 'opposite or antagonistic thought', i. e. heresy.^h Mills trans. 'arrogance'. It is the opposite of *Ārmaiti*, and is derived from *√man-* with *tarō* (*tarō*) in the sense of 'holding in contempt' or 'scorning'. These opposites have been very well brought out in Yas. 60.5. Cf. also *pairi-matōiš* in Yas. 32.3. I would trans. 'perverse (or corrupt) thought'.

nazdištām drujəm—Kan. trans. 'deceit that is very common'. Mills has 'lie that cometh nearest', which is a bit vague. Probably he was merely trans. Nair.'s *nikāṭa drujāh*. Barth.^h speaks of the 'falsehood of

a. See Wb. 789 (bottom).

b. Grass., Wb. 1430 (under *śruṣ-*); see also Whit., Roots, p. 180 (under *√śruṣ*).

c. Grass., loc. cit. d. Barth., Wb. 1277. e. Grass., Wb. 1070.

f. Gāthās, p. 40, note 2. g. Barth., Wb. 641.

h. Wb. 1060-61 and Gāthās, p. 40, note 3.

neighbours' and explains that it refers to the clans inimical to Z. and his followers. Mlt.ⁱ thinks that this refers to 'an enemy's violence' like the *drauga* of Darius. I think the phrase refers to the opposition (lit., 'enmity') of the nearest kin. Cf. *ásti jyāyān kánīyasa upāré*, the elder is by the side of the younger (to lead him astray), RV. vii. 86.6. The most bitter opposition to the adherents of the new faith always comes from their nearest and dearest, especially from the older ones. Such was the experience of the Prophet Muhammad. The Kāvaya, who so violently opposed Z., were His own kinsfolk.^f And tradition has recorded that His own father, Pourušaspa, never joined the New Faith of Z., even though he was not actively hostile.

⁺*Airyamnas*—So H. 1 and three other mss.; Geld. has °*manas*-. Meter requires the change of reading.

nadantō—Slanderers; Nair. says *nindām dātārah*. From √*nad*- (Skt. *nind*-), to revile.^h This is orig. a pres. pt.; the strong form in 2/3 may be noted.ⁱ

The three types of evil threatening the three grades of Z.'s Disciples are worth considering further. The *X^oaētu*, Self-Reliant, being the highest, has presumably grown beyond mere outward worldly opposition; yet there is his own inner egoism (*ahaṃkāra*), which raises perverted thoughts within him.^m This is the *tarō-maiti*. The *Vərəzōna*, Co-worker, is also beyond the reach of the ordinary detractor, but he is still vulnerable to the pleadings of his own nearest and dearest. The Airyaman, Friend, is just beginning to find the message attractive, but as he is not yet fully aware of its real inner worth, the mere breath of slander by any ordinary outsider is enough to make him leave the movement.

acištam mantūm—Mills trans. 'cheating measures'; Kan. says 'utter carelessness', taking *mantū* in the sense of 'attention'. Barth.ⁿ trans. *mantu* as 'caretaker' or herdsman (lit., 'one who pays attention'). In the RV. also *mantu* is used exactly in the same sense,^o as in, *viśvasya sthātūr jāgataś ca mantavaḥ* (RV. x. 63.8), guardians of the stationary and of all that moves.

The last *pāda* is again taken by all commentators in the literal sense. But here too we have the same ancient allegory of the Divine Herdsman (Pasupati, or Gopāla). It is He who by His Divine power guards the 'Cow' our Mother Earth.

TRANS. OF BARTH. :

I who by worship would keep far from Thee, O Mazdāh, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle;—

i. EZ, p. 359, fn. 3.

f. According to tradition Z. belonged to the Royal family of Iran.

h. Barth, Wb. 1038.

l. Jack., AG., §296.

m. As happened to Yima (see Yas. 32.8).

n. Wb. 1135-36 (under *mantav*-).

o. Grass., Wb. 999.

5. ¹+yas-²+Tē ³visp³-⁴mazištəm
⁵Səraošəm ⁶zbayā ⁷avaṇhānē,
⁸apānō ⁹darəgō-¹⁰jyāitīm,
¹¹ā ¹²xšaθrəm ¹³Vaṇh¹³šuš ¹⁴Manavhō,
¹⁵Ašāt ¹⁶ā ¹⁷ərəzūš ¹⁸paθō,
¹⁹yaēsū ²⁰Mazdā ²¹Ahurō ²²šaēti.

(7-9; 8-8; 7-9)

5. Therefore, the greatest-of-all, Thine-own
⁵Səraoša ⁶shall-I-⁷invoke for-(reaching)-the-Final-Goal,
⁸achieving ⁹long-¹⁰continued-existence
¹¹(and reaching) ¹²upto ¹³the domain ¹⁴of Vohu Manō,
¹⁵through (the help of) ¹⁶Aša ¹⁷along ¹⁸the straight ¹⁹Paths
¹⁹where ²⁰Mazdā ²¹Ahura ²²ruleth-supreme.

Free English Rendering :

Thy greatest Servant, Sraoša, I invoke,
 To help us reach the final Goal of Life,
 Achieving Life Eternal, one with Thee,
 Within the fold of Vohu Man', Thy Love;
 With Aša's Truth we tread the narrow Path,
 And reach where Lord Ahurā reigns supreme.

Text: Geld. has *yastē* (one word).

Trans.: 7. Lit., 'Salvation', 'Release'.

19. Lit., 'over which'; orig. 7/3.

**yas*—Note the *sandhi*. Like the *yā* in the preceding verse, the word means 'therefore'.

**Tē*—This is the enc. 6/1 of the 2nd pers. pron.

vīspā-maxištəm—2/1 mas., the greatest of all.

Səraošem—Cf. Yas. 28.5. The name is usually trans. as 'Obedience' or 'Submission' (to God's Will). But there is a deeper meaning underlying the concept of *Sraoša*. He is the 'Pole Star' of all spiritual endeavour, and points with steadfast and unerring devotion to the Final Goal. *Sraoša* is in fact the ancient Iranian prototype of the *Qutb* of the later *Sūfī* teaching. In Astronomy *Sraoša* actually represents the Pole-Star.^a

zbyā—1/1 pres. paras. of √*zu-*, *zav-*, *zby-* (Skt. *hū-*, *hway-*), to invoke.

avanhānē—The earlier scholars seem to have misunderstood this word for *avanhē* (Skt. *avase*) and have trans. 'for help'. But the corresponding Skt. word is *avasāna*, which means 'fulfilment', 'final goal', 'final release' etc. Cf. *Yamó dadāti avasānam asmai* (RV. x. 14.9), Yama granteth him release.^b The word is derived from √*hā(y)-* with *ava* (Skt. *ava-sā-*), to release, to set free.

apānō—Attaining, reaching, achieving. From √*ap-* with *ā* (Skt. *ā-āp-*), to obtain, to reach.^c The form is 1/1 mas. of the pft. pt. ātm. In the Veda we get *āpānā* in the same sense of 'attaining the goal'. Cf. *āpānāso* (1/3) *Vivāsvato...bhāgam* (RV. ix. 10.5), reaching Vivasvān's glory.^d

darəgō-jyāitīm—Lit., long life. Mlt. deliberately changes the German rendering of Barth. (zu dem *langen* Leben) to 'eternal life', and says that "the context justifies the other word".^e But this can scarcely be justified, because in the *Gāthās* the distinction between 'long' and 'eternal' is very clear and very deliberate.^f What is meant here is a desire for long life upon earth passed in the service of humanity,^g retaining at the same time full consciousness of the higher heaven worlds.

*ā*¹¹—Barth.^h takes both this *ā* and *ā*¹⁶ to be *upasargas* of *apānō* repeated twice. But I think that both have the full value of prepositions.

Ašāš—Barth. trans. here 'leading up to Aša', ignoring the fact that *ā* follows the word. I would observe the rule about *ā* explained below

a. See Sir J. C. Coymji, *Cults and Legends of Ancient Iran and China* (Bombay, 1936), pp. 163 ff. b. Grass., Wb. 128. c. See Barth., Wb. 71 (bottom).

d. Grass., Wb. 179. e. EZ., p. 359, fn. 5.

f. See Yas. 30.11, where Barth. makes the same confusion (*Gāthās*, p. 17, note 9).

g. Tradition has noted that Z. lived till He was 77, and saw the complete triumph of his Mission on earth.

h. Barth., Wb. 71 (bottom).

more rigorously and take the *ā* with the following accus. *paθō*, and construe the abl. *Ašāš* as 'through the help of or because of Aša'. Cf. *Ašāš-cīš hacā* (Ahunavar) and *Ašāš-cā vōistā* (Yas. 28.10).

*ā*¹⁶—This preposition when used "with accusative means 'to', expressing the goal with verbs of motion. With ablative, if the ablative follows, it means 'from' (or 'on'), if the ablative precedes it means 'upto'".ⁱ As example may be quoted RV. vii. 95.2: *giribhya ā samudrāt*, where the *ā* has both the senses,—from the mountains upto the sea. Barth.^j seems to have ignored completely this distinction regarding the position of the abl.

ərəzūš—2/3; Skt. *ṛju*, straight. See note on *razišta* in Yas. 33.1.

paθō—2/3 mas. of *pañtan*. Its declension is exactly the same in Av. and in Skt. in respect of all the 'irregularities'.^k In the 'Wedding Hymn' in the RV. (x. 85.23) we get:

anṛkṣarā ṛjāvah santu pānthā
yēbhīh sākhāyo yānti no vareyām;
sām Aryamā sām Bhāgo no ninīyāt
sām jāspatyām suyāmam astu Devāh.

Thornless and straight be the Paths along which our friends travel to their wooing; let Aryaman and Bhaga lead us, (and) O ye Gods, may the union of the bridal pair be perfect. It may here be noticed in passing that Airyaman is invoked in the Zoroastrian wedding service also.^l

*šāš*¹¹—The root is to be equated with Skt. √*kṣi*,^m which normally in Skt. has the meaning of 'to possess' or 'to rule over'. It has been noted that even in the Veda this root has two meanings, "to dwell" and 'to rule', and that there are two forms of the root used, viz., *kṣi-* and *kṣay-*, which are used to distinguish these two senses. The sense of 'to rule' is really 'to dwell securely'. Barth. has taken this root always in the sense of 'to dwell'.

TRANS. OF BARTH. :

I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazdaš Ahura dwells.

i. Mac., VG., §176.2 b (p. 209); also Whit., SG., §293 c. j. Wb. 301.

k. Jack., AG., §310; also Whit., SG., §433.

l. See Yas. 54.1.

m. Barth., Wb. 1706 (under *kay-*).

n. See Grass., Wb. 365-66.

6. ¹ yš ² zaotā ³ Ašā ⁴ †ərəzuš,
⁵ hvō ⁶ Manyuš ⁷ ā ⁸ Vahištāt ⁹ kayā—
¹⁰ Ahmāt ¹¹ avā ¹² manāyhā—
¹³ yš ¹⁴ vərəzycidyāi ¹⁵ mañtā ¹⁶ vāstryā,
¹⁷ tā ¹⁸ Tōi ¹⁹ izyāi, ²⁰ Ahurā ²¹ Mazdā,
²² darštōiš ²³ -cā ²⁴ hēm-parštōiš ²⁵ -cā.

(7-9-7; 9-9-7)

6. Therefore (as) invoker firm in Aša,
 with-all-my-heart from the Best Spirit do-I-pray—
 from Him, through-(His)-loving-grace—
 that I-may-fulfil (my) guardianship (as) planned
 (by Him);
 therefore do-I-desire of Thee, O Ahura Mazda,
 vision (of Thee) and communion (with Thee).

Free English Rendering :

As Thy true worshipper, in Aša firm,
 With all my heart, Thy Spirit Holiest
 For His protecting grace do I invoke;
 I will fulfil the guardianship He planned;
 So, Ahurā Mazdā, I would ask of Thee
 A vision of Thyself and speech with Thee.

Text: 4. Geld. reads †zūš; I have accepted the reading of Wester. and Mills, which follows 12 mss. including Pt. 4, K. 4 and H. 1.

Trans.: 1. Lit., 'so that'. 4. Lit., 'straight'. 5. Lit., 'myself'.
 11-12. Lit., 'through (His) gracious mind'. 13. Lit., 'which'; orig. 2/3.
 14. Dat. inf.; lit., 'for working out'. 15. Orig. ppt. 2/3 neu.; lit., 'thought out'.
 16. Orig. plu. 26. Omitted.

yš—So that.

zaotā—Skt. *hōtā*; 1/1 of *zaotar*. The lit. meaning of the word, viz., 'invoker' or 'singer of praises', should be used here. Cf. *māθran* of Yas. 32.13. The special meaning acquired later by the word *zaotar* is not suitable here. This later meaning is the same as that of *hōtr* in later Skt. It refers to a special type of priest officiating at the sacrifice. Even then his chief function was the 'invocation' of the deity and the recital of the *mantras*. Today among the Zoroastrians the priest who does most of the recital is called the *Zaotā* (in Guj. *Jotī*). Monier-Williams^a defines *hōtr* as "the priest who at a sacrifice invokes the gods or recites the RV." Mlt.^b quotes this passage and begins a long dissertation about whether the priestly class was recognised by Z. This is the only passage of the *Gāthās* wherein this word occurs. And being thus the earliest quotable instance of this word, I would give to it its earliest (i.e., literal) meaning. In Yt. 4 (X^vartāt).7, Z. has been called *zaotā*, but this is no argument for determining the meaning of the word in the *Gāthās*.

Ašā—Note the ins. 'in (i.e., by) Aša'.

†ərəzuš—This is the reading of Wester. and Mills, supported by 12 mss. including Pt. 4, K. 4 and H. 1. Geld., Kan. and Barth.^c read †zūš. The form I have accepted is 1/1, while the other reading makes it 2/3.^d Barth. trans. 'straight (paths)' needlessly, and thus disturbs the meter. I trans. the word as 'firm', lit., 'straight'.

hvō—Barth.^e says that at the beginning of a clause or a *pāda* the word refers to a preceding relative clause. I would rather take it as an emphatic pron.^f in the sense of 'myself'. I have trans. quite freely, as can be seen. Cf. Yas. 29.4 and 31.7.

Manyuš ... Vahištāt—5/1. Barth.^g thinks that this refers to Vohu-Manō and that the word *Manyu* stands here in place of *Manah*. This has led him to complicate matters needlessly^h and to drag in other ideas. The reference seems to me to be clearly to the *Spēništa Mainyu*, the Holiest Spirit of Yas. 30.5 and to the *Mainyūuš ... Spēntahyā* of Yas. 28.1. Kan. trans. 'with the most pious intent'.

ā...kayā—Other scholars have construed the ā with the two words in. abl.; but I prefer to take it as an *upasarga*. The form is 1/1 pres. paras. of √kā(y)- with ā.ⁱ In Skt. there is a √cāy-, to observe, which can also bear 'the rare and secondary' meanings of 'to observe with awe', 'to revere'; and this root seems to be 'an early specialised form'

a. SD., p. 1306, col. 1.

b. EZ., pp. 116-18. This discussion is chiefly about the three 'classes' of Z.'s Disciples mentioned in Yas. 32.1. c. Wb. 352-53.

d. See Jack., AG., §262. e. Wb. 1844 (bottom). f. See Jack., AG., §416.

g. *Gāthās*, p. 40, note 4; also Mlt., EZ., p. 359, fn. 7.

h. See note on *tā* in *pāda* 5 of this verse.

i. See Barth., Wb. 462, where he gives the root as *kā-*.

of $\sqrt{cī-}$, to observe.^j This $\sqrt{cāy-}$ is found in RV. iii. 26.1 and x. 94.14 in the sense of 'to reveal'. In Yas. 45.5 we get the derivative *cayas* in the sense of 'reverence'. In the Frahang-i Ōim (19) a word, *binaiemi*, has been mentioned. This 19th section, however, contains words beginning with *c-*, and so Hoshangji and Haug^k have corrected the word to *cinaiemi*. They have rendered the word as 'I pray'. This word also seems to be from the same root. So I trans. *a...kayā* as 'I pray'.

ahmāt avā manarhā—This seems to be a sort of paranthetical clause and it is rather difficult to fit in. Barth., I think, mixes up *pādas* 3 and 4 somewhat badly.

Ahmāt—Of course this refers to 'the Best Spirit'.

avā—Barth.^l takes this as 3/1 of the demon. pron. *ava*, that. This, pron. stem is unknown in Skt., except for the 6/2 form, *avoh*, used always with *vām* or *vā*, the two together meaning 'such, ye two'.^m There is, however another word, *dva*, used only once in the RV. (i. 128.5) in 3/1 (*dvena*) in the sense of 'favour' or 'grace'.ⁿ The opposite of this, *niravā*, is also found only once in the RV. (1.122.11).

This Vedic word *dva* is derived from $\sqrt{av-}$, to protect. In RV. i. 128.5 where this word is found, we get *Agnérāvena*, which both the Padapāṭha and Sāyaṇa divide as *Agnéh āvena*. But Western scholars have chosen to divide these words as *Agnéh rāvena*, which they trans. 'with the roar of Agni'. Oldenburg^o trans. thus, and adds that the cerebral *ṛ* 'unmistakeably' indicates that *rāvena* was the original word. But Whit.^p has clearly mentioned that the Vedic rules for the change of *n* to *ṛ* are very different from those obtaining in classical Skt. He says that this rule (of the change of *n* to *ṛ*) "is extended, within certain limits, to compound words—and even, in the Veda, to contiguous words in the sentence". In his latest trans. of the RV. Geld. does trans. 'with Agni's roar (Gebrüll)' but he puts a query mark there. I would take the word *avā* here in the sense of 'grace' or 'favour', construing it almost as an adj. (3/1 neu.) to *manarhā*. The word is very probably to be derived from $\sqrt{av-}$, to protect, to favour.

yā—Orig. 2/3 neu. rel. pron., used as a conj., 'that'.

varazyēidyāi—Dat. inf. from $\sqrt{varəz-}$.^q Kan. trans. 'that I may fulfil' (i.e. carry out). The inf. here has almost the force of a verb in the imper. mood, the 'copula' being not expressed (here *ahmi* or *x'yām*). Cf. *vandddhyā Agnīm nāmobhīh*, RV. i. 27.1.^r

j. Whit., Roots, pp. 46-47.

k. An Old Zand-Pahlavi Glossary (Stuttgart, 1867), p. 29; the trans. is at p. 69; see also Barth., Wb. 965 (under *binaiemi*). l. Wb. 167.

m. Grass., Wb. 124-25; see also Whit., SG., §503. c and Mac. VG., §112. (p. 110). The form *avoh* occurs only thrice in the RV., vi. 67.11, vii. 67.4 and x. 132.5.

n. M.-W., SD., p. 96, col. 1; Grass., Wb. 124. o. SBE. 46, pp. 138 and 140.

p. SG., §191, and in §194 he actually quotes this passage as an example.

q. Barth., Wb. 1427. r. Whit., SG., §982. d.

manrā—Kan. takes this as 1/1 of the agent-noun *manr* used with the force of a ppt.; but this seems rather far-fetched to me. Barth.^t construes as 3/1 impft. ātm., and thinks that the ātm. here is used for the pass. He also sees here a reference to the *manrūm* of verse 4 of this Hā. I construe it quite naturally as 2/3 neu. of the ppt. of $\sqrt{man-}$. The retaining of the nasal is irregular.^t

vāstryā—2/3 neu. Barth.^u trans. 'husbandry' (lit., 'what concerns husbandry'). Mills also speaks of 'cultivating of fields'. I think this refers to the *vohū vāstryā* of Yas. 29.1.

tā—Barth.^v takes this as 2/2 of the 3rd pers. pron. and thinks that the word refers to Aša and Vohu-Manō. He also seems to think that the word has to be connected with *darītōiṣ-* and *hēm-parītōiṣ-* also, with reference to these two Aməšā Spəntā. Kan. also takes this as 2/2 and trans. 'these two (things)', thus making the word an object of *izyāi*. Mills.^w takes it as an indeclinable and trans. 'therefore'; and I agree with him. Whit.^x has noted the use of the Skt. pron. *tad* in the sense of 'then'.

Tōi—6/1, an abl.-gen. Cf. *ax'yā-* at the beginning of Yas. 32.1.

izyāi—Barth.^y (reading *izyā*) takes it as from $\sqrt{āz-}$, which he says corresponds to Skt. $\sqrt{ih-}$, to desire, to long for. The form is 1/1 subj. ātm. of $\sqrt{iz-}$ (Skt. *ih-*); the subj. expresses a wish. In Later Av. we find the word *āzi-*, which is the appellation of the Demon of Greed and has been rendered into Skt. by *lobha*. This word *āzi* is found in Yas. 16.8; Yt. 18 (Āstād).1 and Ven. 18.19. Cf. Pers. *āz*, desire, passion or greed.

darītōiṣ-—Barth.^z takes this as an inf. and says it refers to Aša. I would take it as an objective gen. of a verbal noun from $\sqrt{darəz-}$, to see; Skt. *dr̥ṣṭi*.

hēm-parītōiṣ-—Barth.^a takes this also as an inf., and thinks that it refers to Vohu-Manō.

There is no need to drag in Aša and Vohu-Manō here. What Z. wants here is that the grace of the Best Spirit might help Him to gain (as Kan. says) a vision of the Supreme Ahura Mazdā and to be in communion with the Supreme. The same wish is also expressed in Yas. 60.12: *darəsāma θwā...haməm θwā haxma*. Cf. also a similar wish expressed by Arjuna in the BhG. (11.3), *draṣṭum icchāmi Te rūpam*.

TRANS. OF BARTH. :

I, as a priest, who would learn the straight (paths) by the Right, would learn by the Best Spirit how to practise husbandry by that thought in which it is thought of; these Twain of Thine, O Ahura Mazdāh, I strive to see and take counsel with them.

s. Wb. 1122 (middle) and 1124, note 9. t. Jack., AG., §711.5. u. Wb. 1416.

v. Wb. 614 (middle).

w. SBE. 31, p. 74.

x. SG., §1111, a.

y. Wb. 342.

z. Ibid., 700.

a. Ibid., 1807.

7. ¹ā ²mā ³āidūm, ⁴Vahištā,
⁵+x^vaiθyā ⁶-cā, ⁷Mazdā, ⁸darəšaṭ ⁹-cā,
¹⁰Ašā, ¹¹Vohū ¹²Manaḥhā;
¹³yā ¹⁴sruyē ¹⁵parə ¹⁶Magāunō;
¹⁷āviš ¹⁸nā ¹⁹+antərə ²⁰+həntū
²¹nəmax^vaitiṣ ²²ciθrā ²³rātayō.

(7-9-7; 9-7-9)

7. Come unto me, O Ye-Best,
 in-Your-own-Person and unmistakably, O Mazdā,
 O Aša, (and) O Vohu Manō;
 in-order-that I-may-be-heard beyond the Brotherhood,
 may-there-be-made manifest amongst us
 (our) clear duties, dedicated-to-You.

Free English Rendering :

Come unto me, Ye Holiest and Best,

In Your resplendent Forms come unto me,

O Mazdā, Aša and O Vohu Man’;

That far beyond our Band Thy Word may reach,

Unto our hearts and minds make manifest

The Duty and the Rev’rence due to You.

Text: 5. Geld. reads *ax^vaiθyā*. 19. Geld. reads *antərə*, and says that the majority of the mss. have the final vowel short. But I prefer uniformity and so I follow some of the minor mss. 20. Others read *həntū*.

Trans.: 8. Lit., ‘visibly’. 9. Omitted, 20. Lit., ‘may become’.
 21. Lit., ‘full of reverence (towards You)’.

326

āidūm—2/3 imper. ātm. of √*i* with *ā* (Skt. *ā-i*). Barth.^a suggests that the meter requires the reading *idūm*. But I would retain this *upasarga* in this *pāda* and adjust the meter in a different manner; see note on **x^vaiθyā*. The ātm. seems somewhat unusual, and cannot be quite clearly explained, unless it be taken as ‘benefiting the speaker’. The root is usually paras. in Skt., but ātm. forms are occasionally found when the sense is that of the worshipper approaching the deity: then the usual form is 1/1 pres. (*īye*) as in RV. ii. 17.7.^b

Vahištā—Barth. takes this as 8/3 and I am inclined to agree with him. I think this voc. applies to Mazdā, Aša and Vohu Manō. Usually the voc. sg. and plu. forms are identical.^c

**x^vaiθyā*—Geld. reads *ax^vaiθyā*, and Barth. separates the *ā-* and makes two words. I prefer to omit this *ā-* and thus adjust the meter. Barth.^d takes this as an adv. and trans. ‘in person’. Kan. trans. ‘Thyself’. Mills seems to take *vahištā* as intimately connected with this word taking both as 2/3 neu. (?) and trans. ‘my best (rites), my very own’. The word is certainly to be construed here as an adv. Orig. it seems to be a derivative of *x^va* formed with the suffix *-θya*.^e

darəšaṭ—This also has been taken by Barth.^f as an adv. He trans. ‘visibly’. It seems to be orig. a pres. pt. paras of √*darə-*, to see.

Ašā, Vohū Manaḥhā—Barth. takes both these as 8/1. This is certainly correct because of the plu. verb *āidūm*. But *Vohū Manaḥhā* is of course 3/1 in form, and I would take it as an ins. used as a voc., just as often it is used for a nom.

sruyē—1/1 aor. ātm., the ātm. having the force of pass. Barth.^g trans. ‘get a hearing’ (Gehör finden). Kan.^h notes that in Ven. 17.7 the orthodox Zoroastrians are enjoined to recite *pādas* 3 and 4 of this verse (these are actually quoted in the Ven.) while burying the parings of finger and toe nails. Kan. explains this very curious instruction by pointing out that the Ven. evidently mistook this word here for the Later Av. word *sru-* (*srva-*) which means ‘nail’ or ‘horn’, as in Yt. 14 (Behram).7, Yas. 9.11 and elsewhere.ⁱ This shows clearly that by the time of the composition (or compilation) of the extant Vendidad, the true meaning of the ancient Gāthā language was almost entirely forgotten. The same sort of misunderstanding of many Vedic words may be found in the later Brāhmaṇas.

a. Wb. 150 (top; under *ay-*).

b. Gräss. (Wb. 200-01) enumerates the ātm. forms in the RV. and calls them ‘intensive’.

c. See Jack., AG., 236. d. Wb. 1862.

e. Jack., AG., §845; Whit., SG., §1245. b. c. f. Wb. 699.

g. Ibid., 1640 (top). h. GbM., p. 72, ftn.

i. See Barth., Wb. 1647. The word seems cognate with Skt. *synga* and Pers. *šuru*, horn.

parē—Beyond, outside. Barth.^f thinks that Z. here desires to add to His 'flock'.

Magāunō—In the *Gāθā*, Barth.^k maintains, this word means 'brotherhood'. Cf. Yas. 29.11 Kan. trans. 'believers'. Mills^f has 'rich givers' and explains that "the more prominent members of the congregation are meant". Thinking of the Vedic word *maghāvan*, Carnoy^m trans. 'rich'. Although the connection with *maghāvan* is clear, Barth.ⁿ seems to doubt it. The Skt. word *maghā* (riches), from which *maghāvan* is derived, itself seems related to *māh*^o (Av. *max*) and so I think the orig. meaning of the word *maghāvan* is 'great' or 'distinguished'. The form *magāunō* is 2/3 mas. I think that the word is used here for 'the Great and Holy Brotherhood' of Z.'s Disciples, as also in Yas. 29.11. It may be pointed out that in *Hā* 29, Z. is clearly indicated as a person who had been till then unknown to common humanity. See 29.9 and Mlt.'s illuminating remarks thereon.^p

āviš...hēntū—Geld. and others read *hēntū*. I have changed to *hētū* in order to be able to equate the form better with the Skt. *āvīḥ-sānti*^q found in RV. viii. 8.23. The Skt. form is from *√as-* with *āvis*. The long vowel in the form might be noted. The Padapāṭha gives *āvīḥ santi*. I personally think that the long vowel is due to the exigencies of chanting.

antarē—Geld. has the final vowel short, but has noted that only three minor mss. have it long. For the sake of uniformity I prefer the reading of the three minor mss.

namax^oaitiḥ—1/3 fem., lit., 'full of reverence'.^f

ciθrā—This expresses the same idea as the verb *āviš...hētū*. This also is 1/3 fem.

rātayō—Cf. Yas. 29.11 Barth.^s trans. 'service' or 'duty'. Kan. trans. 'gift' or 'offering'. This also is 1/3 fem.

TRANS. OF BARTH. :

Come hither to me, O ye Best Ones, hither, O Mazdāh, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.

j. Wb. 857, note 1.

k. Ibid., 1111 (he reads *gaonō*); see also ZairWb., p. 205.

l. SBE, 31, p. 75, ftn 2. m. See Mlt. EZ., p. 359, ftn. 9.

n. Wb. 1110, note 2. o. Grass., Wb. 971. p. EZ., p. 348, ftn. 5.

q. The *Sopkhita* text has *sānti*, and the *Pada*-text reads *sānti*, as also *Sāyana*.

r. Barth., Wb. 1071. s. Wb. 1519 (under 1. *rātay*).

8. frō¹ mōi² fravōizdūm³ arəθā⁴ tā⁵,

yā⁶ Vohū⁷ šyavāi⁸ Manan⁹hā,—

yasnəm¹⁰ Mazdā¹¹, Xsmāvātō¹²,

aṭ¹³ vā¹⁴ Ašā¹⁵ staomyā¹⁶ vacā¹⁷;

dātā¹⁸ [vṣ]¹⁹ +Amərətātas²⁰ -cā²¹,

utayūiti²² Haurvatās²³ draonō²⁴.

(8-8; 7-9; 7-9)

8. Judge³ carefully¹ my² whole⁵ purpose⁴,

which, (inspired) by Loving Devotion, I-would-

pursue,—

the worship, O Mazdā, of-(Powers)-like-You,

as-also (uttering) words of-praise (inspired) by

Truth;

grant-ye, [indeed], Immortality as-well,

(and) through-(his)-Life-renewed the blessing of

Perfection.

Free English Rendering :

Judge, Mazdā, carefully my purpose whole,

Which I with true devotion would pursue,—

Which is to worship Thee and Those with Thee,

In words of praise uttered with truthful heart;

Grant unto me Thy Immortality,

Guide me to greater heights of Perfect Life.

Text: 20. So K. 5 and six other mss.; Geld. and others read *Amərətās*.

Trans.: 3. Lit., 'observe'.

4. Orig. plu.

5. Lit., 'those'.

7, 9. Vohu Manō; orig. 3/1.

16. Orig. adj., 2/3 neu.

20. Objective gen.

frō—Nair. trans, *prakṛṣṭam*, i.e., in the best manner.

fraōizdūm—2/3 s-aor. imper. ātm. of √*vid-* with *frā* (Skt. *pra-vid-*). The meaning is 'to notice', 'to observe', 'to take cognisance of' (wahrnehmen).^a In Veda the verb means 'to come to know'. In both languages the verb takes the accus. The ātm. may again be noted; see *āidūm* in the preceding verse. Possibly the ātm. in both cases implies 'for yourselves';—*āidūm*, 'come in your own person' and *fraōizdūm*, 'see for yourselves (to your own satisfaction)'.^b

arəθā—2/3 neu. Barth.^b gives various renderings of this word: 'matter' or 'concern' (Angelegenheit), or 'desire' or 'wish' (Anbieten). The word also means 'judicial process' or 'judgment' (Rechtsstreit); hence, probably, the Pah. says here *dātastān*, and Nair. has *nyāya*. Kan. trans. 'main purpose'; Mills says 'worthy aims'. Here evidently the word refers to the purpose which Z. has set before Himself to fulfil in life. In the RV. the word *ārtha* is also neu. as here,^c while in Later (classical) Skt. it is mas. In the Veda also the meaning is 'purpose', 'aim' or 'intention'.^d

Vohū...Manəṅhā—Barth. takes this to refer to the Aməša Spənta, and construes as 8/1. Kan. takes this as 3/1 and trans. 'with holy intent', the idea being sincerity of heart and devotion. I have accepted Kan.'s construing, but I trans. 'with loving devotion'. I think that the implication of Vohu Manō, the Aməša Spənta, is also present. The same double implication of Truth and Aša is seen in *pāda* 4.

īyavāi—1/1 pres. subj. ātm. of √*īyu-* (*īyav-*, *īiyav-*), to pursue. Barth.^d thinks that the Skt. √*cyu-* is cognate. The orig. meaning of the root is 'to move'. Yāska has noted a form *śavati* as being used in Kamboja in the sense of *gati-karma*.^e In RV. viii. 21.14 we get *surāśūh*, gone far in wine, i.e. 'drunk'. The subj. here expresses a wish or desire.

In the third and the fourth *pādas* the 'purposes' of the Prophet are mentioned.

Xīmāvatō—6/1. Barth.^f takes the word to mean 'one like You'. But in RV. ii. 29.4, where the word *yušmāvat* is used, it means 'belonging to You'.^g The word is like the other word *əwāvaŋ* used so often in the Gāθās, which I have always trans. as 'belonging to Thee' or 'merged in Thee', i.e., 'Thy devotee'. See particularly Yas. 43.3. It is remarkable that *əwāvaŋ* is found only in the sg., and *xīmāvaŋ* has the same meaning when sg. In the plu. the sense given by Barth., 'like

a. Barth., Wb. 1317 (bottom; 1. *vīd-*).

b. Wb. 195-96.

c. It is mas. only in three passages in RV. x. (18.4; 51.4 and 6); see M.-W., SD., also Grass., Wb. 114, p. 90, col. 2-3.

d. Wb. 1714-16 (under *īyav-*).

e. Quoted by Barth. (ZairWb., p. 241); see also M.-W., SD., p. 1059, col. 3 (under *śav-*).

f. Wb. 1304 (under *yūf-māvaŋ*).

g. Grass., Wb. 1124.

You', 'resembling You' seems better suited. See *Yūsmāvatām* in Yas. 29.11. In this verse the word is plu., and so the sense is 'those like You'. The gen. is 'objective gen.'

aŋ vā—Barth.^h notes that the *vā* in this phrase has almost the sense of 'and'. The orig. idea suggests an alternative. Cf. Skt. *atha vā*.

Aša—Here also there is a double implication: (1) words (uttered) with Truth, and (2) words (uttered) under the inspiration of *Aša*. Barth. takes this also as 8/1.

staomyā—Adj., 2/3 neu., meaning 'pertaining to hymns of praise'.ⁱ Barth. also refers to the words of Yas. 30.1, *staotā-cā...yesnyā-cā*. We find the word *stomya* also in the RV. in the sense of 'worthy of praise'.^j

vacā—2/3 of *vacah*, neu.^k

dātā—2/3 aor. imper. paras. of √*dā-*; Skt. *dāta*.

[*vō*]—An enc. particle emphasising the sense of a clause, like Skt. *vai*, *vā*. Being enclitic it always comes second or third in a clause or a *pāda*. A variant form in Av. is *vō*. The enc. pron. 2nd pers. plu. *vō* (Skt. *vah*) is sometimes hard to distinguish from this particle. Barth.^l thinks that this word is orig. the dat. of the pron. Metrically this word is an extra.

Aməratātas—So K. 5 and six other mss.; Geld., Barth. and others read *itās-*. Barth. construes this as 1/1 used for 8/1. The declension of the word is somewhat confusing and complex^m because the orig. stem is *Aməretā-tāt*. The three *t*'s coming together cause confusion and there is usually a contraction in Av. owing to 'haplology' or 'syllabic dissimilation' by which "Avesta avoids generally a repetition of the same syllable".ⁿ The suffix *-tāt* is also found in Skt. as *-tāt* or *-tāti*, found only in the Vedas, the former being found exclusively in the RV. The *tāt* is used once in the RV. (x. 95.16) as a separate word (orig. an abl. sg.) in the sense of 'thus', 'in this manner'.^o The suffix *-tāt* is thus seen to be an independent word having the significance of 'state' or 'manner'. In Yas. 62.6 we get the phrase *nūrəmca yavaē-ca-tātē*, now and for eternity (lit., for the eternal state). In this phrase the suffix is separated from its stem by 'tmesis'. This is made possible only if it is felt that the suffix is more or less an independent word. All formations with this suffix are fem. abstractions, both in Av. and in Skt.^p The word here is 6/1,^q to be construed as 'objective' gen.

h. Wb. 70 (under *aŋ vā*).

i. Barth., Wb. 1590.

j. Grass., Wb. 1596.

k. See Jack., AG., §339.

l. Wb. 1418.

m. Barth., Grund. I, §393 (p. 219).

n. Jack., AG., §194.

o. Grass., Wb. 533.

p. Jack., AG., §842; Whit., SG., §§383. k. 2 and 123.

q. For the full declension see Reich., AEb., §358.

utayūiti—Barth.^r construes this as 2/1 neu. and as adj. to *draonō*, He trans. 'everlasting'. I prefer to take it as a noun (3/1 fem.) and I would trans. 'renewal' (life-renewed) or 'progress'. The orig. meaning of the word is 'renewal'. The Vedic *ūtī* (fem.) also means very much the same. The word is derived from √*av-*, to protect, through the 'weak base' *ū-*.^s The reduplication in the Av. indicates 'continuity' and in connection with *Aməratāt* the word means 'life-renewed'. See note on this word in Yas. 30.7.

Haurvatās—6/1 fem. See Yas. 31.4.

draonō—2/1 neu. The word is derived from √*dru-*, *drav-* (Skt. *dru-*) to flow, to move down; and it means orig. '(movable) property', as distinguished from immovable property like land, houses etc. Later it came to have the sense of 'offering' or 'gift'. Barth.^t points out that the Pahl. word *drōn* (modern Parsi Guj. *darun* or *darān*) is this orig. Av. word transcribed, and is used in the special sense of 'consecrated bread' offered to divinities at the Yasna and other ceremonies. This last special sense seems to have been given to this word in the Ven. (e.g. 5.26); but in the other parts of the Av. it does not bear this special meaning. Barth. points out that in Yas. 11 this offering is specifically mentioned as consisting of parts of the sacrificed animal. Later on this 'animal'-offering seems to have been replaced by the 'consecrated bread'. The cognate word in the Veda is *draviṇa* (or *draviṇas*), neu., and it bears exactly the same sense, e.g., *draviṇo dādhānah*, bearing gifts (RV. vi. 69.3).^u There is another word *drōṇa*, bucket, cask, also found in the Veda, which is from the same root.^v

The loose *dvandva*-comp., *utayūiti-təvīi* is often found in the *Gāthās* in connection with the last two *Aməšā Spəntā*, *Haurvatāt* and *Aməratāt*. These stand for 'life-renewed' and 'strength of Soul' respectively. These are definitely the 'gifts' of these two Holy Immortals. The gift of *Haurvatāt* is *təvīi*, strength of Soul, and that of *Aməratāt* is *utayūiti*, life-renewed. In Yas. 45.10 the names of the two *Aməšā Spəntā* are 'exactly paralleled' by the two gifts in consecutive lines.^w See also the note on verse Yas. 30.7. But in the present verse (Yas. 33.8) we do not get both these words. So on the whole it seems best to connect *utayūiti* here with *Aməratāt*. The gift of *Haurvatāt* is referred to here by the general term, *draonō*, blessing.

TRANS. OF BARTH. :

Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazdāh, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.

r. Wb. 386. s. Grass., Wb. 270-71; also Whit., Roots, p. 4.

t. Wb. 569-70; see specially the notes.

u. See Grass., Wb. 645. In RV. i. 96.8 and elsewhere *draviṇo-dā* is a special epithet of Agni.

v. See Grass., Wb. 649.

w. See Mlt., EZ., p. 372, ftn. 2.

9. at¹ Tōi,² Mazdā,³ +tš⁴ +Mainyū,⁵—

aša-oxšayaṇtā⁶ sarədyayā⁸

xvāθrā⁹ maēθā¹⁰ mayā;¹¹

Vahištā¹² barətū¹³ Manayhā¹⁴

ayā¹⁵ +ārōi¹⁶ hākurəṇəm,¹⁷

yayā¹⁸ haciṇtē¹⁹ +urvānō.²⁰

(7-9-7; 9-8-8)

9. Thine, indeed, O Mazdā, (are) these-two Divine-Powers;
unto-(these)-two-mighty Promoters-of-Righteousness
may-I-attain through Divine-Light (and) Wisdom;
may the Most-exalted (Vohu) Manō bring (down to us)
from-on-high the combined-blessing of-these-two,
whose Souls work-as-one.

Free English Rendering :

These Two, indeed, O Mazdā, are Thy Pow'rs,
Mighty Promoters of all Righteousness,
May I the Light and Wisdom gain through Them;
May the exalted Vohu Man' bring down
From Thy Abode the blessings of these Two,
The Mighty Ones, who work with single mind.

Text: 4-5, Geld. and all others read *təm Mainyūm*. But Geld. notes that the ms. K. 10 reads *tš Mainyū*, which reading I have accepted. The initial *m* of the second word might easily have corrupted the original text. 16. So Barth.; Geld. reads *arōi*. 20. Geld. and others read *urvānō*.

Trans.: 6-8. Orig. 6/2; gen. of attainment. 10. Lit., 'be united'. 16. Lit., 'from afar'. 17. Lit., 'combined work'.

This verse has not been rendered satisfactorily by any one. Sp. definitely says that it is a difficult verse. Kan.^a merely gives a gist of the trans. of Dar. and says in a footnote that he does not think it satisfactory. He adds there the explanations of several of the words as given by Dar. About Barth.'s trans. Mlt.^b makes the following comment: "Bartholomae observes (*AirWb.* 1107)^c that Geldner has given at different times three different versions of this passage. His own translation makes good sense, but is far from convincing when confronted with the original. I follow him here but without any assurance".

In the first place the sense of this verse must connect up with the preceding one. In this respect Barth. is quite correct. But I agree with Mlt. in thinking that he 'is far from convincing', especially in *pāda* 3.

at—A slightly emphatic particle; verily, indeed.

tā Mainyū—1/2. Geld. and all others read *tām mainyūm* (2/1); and this distinctly complicates this passage. Pah. and Nair. simply take these two words as 8/1, and explain them as applying to Vohu Manō. Geld. does mention the reading I have adopted as given by one ms., K. 10.^d One is tempted to take this to refer to the 'Two Spirits' (*tā Mainyū* of Yas. 30.3); but the last *pāda* speaks of their 'Souls working as one', which would be directly opposed to the teaching of the Gāθās; for in Yas. 45.2 we are told *nōit' Urvānō hacaintē*. So it would seem that Barth. is quite correct in thinking that the two are Haurvatāt and Amərətāt.

tā—1/2, Gāθā form for the more usual *tā*. The *ā* in the Gāθās very often represents *ā*.

Mainyū—Usually this word is used for the two 'primeval Spirits' described in Yas. 30. But there are a good many passages in the Gāθās themselves where the word is used for the various Aməša Spəntā^e especially for Vohu Manō. Indeed, in the Ven. *Mainyu Spəntā* is an epithet regularly used for Ahura Mazdā Himself.

aša-oxšayantā—6/2. The second member is caus. pres. pt. of $\sqrt{vaxš-}$, *uxš-* (Skt. *vakṣ-*, *ukṣ-*), to increase.^f Note the *sandhi* between the two members of the comp. Promoters of Righteousness.

sarədyayā^g—Barth.^g reads *sarəid*^o, and trans. 'Comrades' and compares it with the Vedic *sārdha*. But the exact Skt. equivalent would be

a. GbM., p. 74. b. EZ., p. 360, ftn. 2. c. Under *maθθā* (note 4).

d. This is a ms. of a late date 'after the year 1743' (Geld. Prolegomena, p. vii).

e. Barth., Wb. 1136 ff. This passage is quoted in 1138 (middle).

f. This verb is specially used for the waxing of the Moon, see Yas. 44.3 and the Māh Nyāy.

g. Wb. 1567.

īrdhya, which is found in RV. i. 119.5 in the sense of 'strong' or 'powerful'.^h

x'āθrā—Barth.ⁱ construes this as 3/1 neu., and trans. 'comfort'. But, as I have always maintained, the Gāθās have to be interpreted spiritually. Barth.'s rendering 'comfort' (Wohlbehagen) gives more the idea of worldly well-being. The word means much more than this; it is the Eternal Light or the Perfect Bliss, the attainment of which is the final aim of our life. Cf. Yas. 28.7 and 31.7. Barth. derives it as from *hu-āθra*. I construe the word as 3/1 like Barth., and, accepting his derivation, trans. 'through Divine Light'.

maθθā—In Yas. 31.12, where this word is found, Barth.^j trans. 'doubt' (Unsicherheit) or 'wavering' (Schwankung), and in Yas. 30.9 he takes the word as an adj. and trans. 'changing' or 'fickle'. And in this passage he construes it as 3/1 and trans. 'change of (religious) things', i.e., 'Reform'.^k Justi has pointed out that the word is from $\sqrt{miθ-}$ (Skt. *mith-*), which essentially means 'putting (or bringing) two together' whether in a friendly manner or in opposition. Barth.^l has a long dissertation on this root and its derivatives, and he does not seem to agree with Justi. In this passage I would suggest taking this word as a verb, 1/1 pres. subj. paras. of $\sqrt{miθ-}$ ^m in its orig. sense, and I would trans. 'may I come together with'.

mayā—Barth. takes this as equivalent to the Skt. pron. *mayā*. But such a form is utterly unknown in any of the extent Av. Texts. The ins. forms are comparatively rare in the Av.; and the few found in the Gāθās invariably show the crude form with the final vowel lengthened if the stem ends in a vowel. So the ins. sg. of the pron. stem *ma-* cannot be *mayā* but *mā*. I would much rather construe it as 3/1 of *māyā*. The Skt. word *māyā* in the Veda means 'divine Wisdom'.ⁿ

Vahištā...Manahā—Here, as in other places, Barth.^o construes this as an ins. used as nom., subject of the verb *barətū*. The whole question of the use of the ins. as the 'subject' case needs thorough investigation. In any case, unless we construe as Barth. does, the 4th *pāda* is almost untranslatable.

**ārōi*—So Barth.; Geld. reads *arōi*. Barth. trans. 'certain' or 'assured', deriving from $\sqrt{ar-}$, to protect.^p I have accepted the reading of Barth., but not his explanation. There is the Vedic word *āre* (orig.

h. Grass., Wb. 1384. i. Wb. 1876. j. Wb. 1107.

k. So Mlt. in his Eng. rendering. l. ZairWb., pp. 202-05.

m. See Barth., Wb. 1105 (under *maθθ-*), which, however, he takes in a different sense.

n. Grass., Wb. 1034-35. o. Wb. 1130. p. Ibid., 184 f.

7/1 of *ārd*) which is used as an adv. meaning 'afar', as in RV. i. 171.4.^g It is said to have been derived from √*ar-*, *r-*. The Veda also shows the abl. form *ārdt*. There is also the Vedic *arā*, speedy, swift.⁷

hākurānəm—Barth.⁵ trans. 'support', but does not give any etymology. He gives, however, the Pah. rendering *hamkartārih*, and quotes Fortunatov, who maintains that the *-kur-* in this word is the same as the Skt. base *kur-* (of √*kr-*) in forms like *kurmaḥ* etc. I am inclined to agree with Fortunatov, even though Barth. does not. This idea is that Haurvatāt and Aməretāt work conjointly (*hā-*). So I trans. 'combined blessing' (lit., 'working').

hacintē—3/3 pres. ātm. of √*hac-*, *hak-* (Skt. *sac-*), to accompany. In Yas. 45.2, we are told that "neither the thoughts, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor Selves, nor Souls" of the Twin Spirits are in agreement. The plu. verb here seems to imply working together in all these respects. The word **urvānō* (also plu.) might be taken to include all the other things mentioned in Yas. 45.2.

TRANS. OF BARTH. :

That Spirit of Thine, Mazdāh, together with the comfort of the Comrades Twain,^f who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.

g. Grass., Wb. 184; also Whit., SG., §1116.
 r. M.-W., SG., p. 86, col. 2 for *ārd't* see p. 150, col. 2; *arē* is also found (p. 151, col. 2).
 s. Wb. 1801; also note 1.
 t. Viz., Haurvatāt and Aməretāt of verse 8.

10. ¹ +*vīspās-* ² *Tōi* ³ *hujitayō,*
⁴ *yā* ⁵ *zī* ⁶ *āṅharō,* ⁷ *yās* ⁸ *-cā* ⁹ *həntī,*
¹⁰ *yās* ¹¹ *-cā,* ¹² *Mazdā,* ¹³ *bavaintī;*
¹⁴ *əwahnī* ¹⁵ *hīš* ¹⁶ *zaošē* ¹⁷ *ābaxšōhvā;*
¹⁸ *Vohū* ¹⁹ *uxšyā* ²⁰ *Manahā,*
²¹ *Xšaθrā* ²² *Ašā* ²³ *-cā* ²⁴ *uštā* ²⁵ *tanūm.*

(7-9-7; 9-7-9)

10. All ¹ holy-lives ³ (are) ² Thine,
 (all) ⁵ indeed, ⁴ which ⁶ have-been, ⁸ and ⁷ which ⁹ are,
¹¹ and ¹⁰ which, ¹² O ¹³ Mazdā, ¹⁴ shall-be;
 (all) ¹⁵ these ¹⁴ out-of-Thy ¹⁶ Grace ¹⁷ permit-(us)-to-partake;
 do-Thou-elevate ¹⁹ through ¹⁸ Vohu ²⁰ Manō,
 through ²¹ Xšaθra ²³ and ²² through ²⁵ Aša (our) ²⁴ Self
 into-(Thy)-Light.

Free English Rendering :

All Holy Lives are put into Thy Hands,
 All that have been, and all that are today,
 And all, O Mazdā, that shall ever be;
 Out of Thy Grace permit us these to share;
 Through Love of Man, through Service and through Truth,
 Raise Thou our Souls into Thy Realms of Light.

Text: 1-2. All read *vīspā-stōi*.
 Trans.: 14, 16. Orig. 7/1. 17. Lit., 'apportion unto (us)',
 Z. 22 337



**vispās-+Tōi*—Geld. and others read *vīspā-stōi*, as if *stōi* were an enclitic. Barth., rendering *stōi*, construes it as 4/1 of *stī*, earth, life. But *stōi* is not an enclitic, hence this reading is not permissible. I would therefore read *+Tōi* (Thy), which is an enclitic. Barth.^a has noted that Geld. has (in spite of this reading) trans. '(are) thine', as if there was *-Tōi* used predicatively. Barth. says that such 'predicative' use of enc. pron. is not permitted. The rule about enclitics in Skt. is fairly clear. They cannot be used at the beginning of a sentence or a *pāda*, nor after a voc., when the latter begins a sentence; nor are enclitics used when followed by other enc. particles like *ca*, *vā*, *ha*, *eva* etc.^b There seems to be no other valid reason why the enc. pron. could not be used predicatively.

hujītayō—Barth. trans. 'pleasures' or 'comforts of life'. In two other passages, Yas. 19.13 and Yas. 13.4, the word *hujīti* means 'good life' or 'good acts performed during life', implying a 'holy life'.

āṅharē—3/3 pft. paras. of *√ah-*, to be.

bavāntī—The *√bū-*, *bav-* (Skt. *bhū-*, *bhav-*) is here used in the sense of future time as so often in the Av.^c In Turfan dialects also we get a similar idiom: *vīsp'ast'ud harv jē būd, vā bavād*, all that is, and everything that was or shall be.^d

ovahmī—Pron. adj. 7/1 mas. qualifying *zaošē*.^e

hīš—Dem. pron. enc. 2/3 fem., referring to *hujītayō*. The *hīš* is often used as a 'general' plu. case.^f

zaošē—Barth. trans. 'good will'. Mills^g thinks that 'in Thy will' is 'weak' as a trans., and so he has used the word 'love', which I think better brings out the idea of the orig. In the RV. we get *jōṣa*^h as also *sajōṣa*,ⁱ Av. *hazaoša*. I trans. 'Grace'.

ābaxšōhvā—2/1 pres. imper. ātm. of *√baxš-* with *ā*, to dispense, to apportion.^j The idea is of sharing the holy lives, past, present and future. The *√baxš-* itself is a derivative from *√baj-*, *bag-*, just as in Skt. *√bhakṣ-* is derivable from *√bhaj-*.^k

uxīyā—All construe as 2/1 imper. paras. of *√vaxī-*, *uxī-*, to increase. Kan. trans. 'make firm'; Mills says 'bless'. Kan.,^l however, suggests in a ftn. that the form might be 1/1 pres. (subj.?) paras. This looks plausible enough at first sight, but if it is 1/1 context requires the ātm. here.

a. Wb. 1821-22, note 1. b. Speijer, §257 (pp. 194-95); also Apte, §127 (p. 86).
c. Wb. 931 (under *bav-* 8). d. See Barth., ZairWb., pp. 195-96.
e. Barth., Wb. 792-93. f. Jack., AG., 395. g. SBE. 31, p. 77, ftn. 5.
h. Grass., Wb. 500. i. Ibid. 1449-50. j. Barth., Wb. 923-24.
k. Whit. Roots., pp. 107-8. l. Gbm., p. 75, ftn.

Aīā-cā uštā—Barth.^m takes the *uštā* as an adv. 'and trans. 'at will', deriving it from *√vas-*, to will. Kan. takes it as a noun 3/1 and trans. 'through prosperity'. I would take it as derived from *√vah-*, *uṣ-* (Skt. *vas-*, *uṣ-*), to shine, to illumine. The ppt. *uṣtā* is found in the Veda also.ⁿ I think Kan. is right in taking it as a noun. I like to take *Aīā-cā* as connected with *uštā*. The sense is lit. 'Light through Aša'. The word *uštā* is also to be connected with *Vohū Manaḥā* as well as *Xīathrā*. Note that *uštā* may be taken as fem.

tanūm—The word does *not* mean the physical body, but the whole 'Self' of the man. In the Veda also the word is used in the same way. Cf. Kaṭhapaniṣad 2.23, *tasyaiṣa Ātmā vivṛṇute tanūm svām*. See also Yas. 30.2 and 33.12.

TRANS. OF BARTH. :

All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazdāh, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.

m. Wb. 417.

n. See Grass., Wb. 1229-31 (under 1. *vas-*) and 1360 (under *vyuṣ* and *vyuṣti*).

AHUNAVAITI 6.11—Yas. 33.11

11. ¹Yš ²Sšvištō ³Ahurō ;—
⁴Mazdā ⁵-cā, ⁶Ārmaitiš ⁷-cā,
⁸Ašəm ⁹-cā ¹⁰frādat-gaēθəm,
¹²Manas ¹³-cā ¹⁴Vohū ¹⁵Xšaθrəm ¹⁶-cā,
¹⁷sraotā ¹⁸mōi, ¹⁹mərəž-dātā ²⁰mōi,
²²ādāi ²³+kahyā ²⁴-cī ²⁵paiti.

(7-9; 7-9; 7-9)

11. Thou (art) the Almighty Lord-of-Life ;—
⁴Mazdā and ⁵Ārmaiti,
⁹and ⁸Aša, who-blesseth ¹⁰-Life,
¹³and ¹⁴Vohu ¹²Manō, and (Vohu) ¹⁴Xšaθra,
¹⁷hearken unto-me, ¹⁸take-pity ¹⁹on-me,
²²while-apportioning (the reward) of-each-one ²³⁻²⁴unto-each, ²⁵

Free English Rendering :

Mighty Ahūrā Mazdā, we do pray
 To Thee and to Thy gracious Ārmaiti,
 To Ašā, who sends blessings on all Life,
 To Vohu Manō and to Xšaθrā, too :
 Hearken to us, be gracious unto us,
 While Ye apportion due reward to each.

Text: 23. So S. 1; Geld. and others read *kahyāi-*.

Trans.: 1. Lit., '(Thou) who'. 7. Omitted, 21. Orig. 4/1. 22. Dat. inf.

340

Yš—Orig. 1/1 of *ya-*. I am inclined to take it in the sense of a pron. 'of the 2nd person. The trans. would be lit., '(Thou) who (art)'. Cf. Skt. *yas tvam*.

Sšvištō—Almighty (lit., 'most powerful'); Skt. *śaṁṣṭha*. The word is derived from *√su-* (Skt. *śu-*, *śvā-*, *śvi-*), to swell, to be great; and the word *sūra* (Skt. *śū'ra*) is also from the same root.^a This has led Barth.^b to say that *sšvištō* is the super. of *sūra*. This, however, seems to be borne out by RV. vi. 68.2 : *śū'rāyām śaṁṣṭhā tā* (I'ndrā-Vāruṇā) *hī bhūtām*. The epithet *śaṁṣṭha* is used chiefly for Indra.^c

For the sake of meter, and in order to keep the *pādas* strictly apart, I trans. the first *pāda* as an independent sentence. Hence I have put a punctuation (;) after *Ahurō*.

Kan. construes all the proper names here as vocatives. Mills^d has noted that all the 'Holy Immortals', except *Haurvatāt* and *Amərətāt*, who have been already mentioned in verse 8, have been invoked here *by name*. He adds, "these recurring instances.....necessitate the view that the idea of personality is never lost in that of the abstract quality".

The close association of *Mazdā* and *Ārmaiti* in *pāda* 2 is to be noted. She has been called His 'Daughter' in Yas. 45.4.

frādat-gaēθəm—Blessing (lit., 'putting forward' or 'advancing') Life. Derived from *√dā-* with *frā-* (Skt. *pra-dhā*). Barth.^e takes the word *gaēθā* here in the sense of 'farm'. Mills also is thinking of 'settlements'. Kan. says 'bringing prosperity to the world'. It may be noted that *frādat-gaēθā* is a constant epithet of *Sraoša* in Yas. 57.2 and elsewhere in Later Av.

Vohū—This adj. may be taken with both *Manas-* and *Xšaθrəm-*.

mərəž-dātā—2/3 imper. paras. of the 'double-root' *mərəž-dā*, to take pity. The Vedic *mṛḍ* is cognate.

ādāi—Barth.^f takes this as 4/1 fem. in the sense of 'recompense (for deeds done during life)'. Mills and Kan. trans. 'deeds'. I am inclined to take it as dat. inf. of *√dā-* with *ā* (Skt. *ā-dhā-*), to award.

⁺*kahyā-cī*—6/1 mas. of the indef. pron.; Skt. *kasya-cid*. Geld. and others read *kahyāi-*, but I have accepted the reading of S. 1.

paiti—This implies distribution. Cf. the word as used in *Yeḡhe hātām*. Skt. *prati* is used similarly.

TRANS. OF BARTH. :

The most mighty Ahura Mazdāh, and Piety,^g and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be meriful to me, when to each man the recompense comes.

a. Whit., Roots, 175-76. b. Wb. 1576-77. c. Grass., Wb. 1387.
 d. SBE. 31, p. 77, ftn. 9. e. Wb. 476 ff. f. Ibid., 320-21.
 g. In the orig. Ger. Barth. has given the names themselves.

12. ¹us ²mōi ³uzārəšvā, ⁴Ahurā,
⁵Ārmaitī ⁶təvīšim ⁷dasvā;
⁸Spəništā ⁹Mainiyū, ¹⁰Mazdā,
¹¹vaṇhuyā ¹²+zavō- ¹³+ādā;
¹⁴Aša ¹⁵hazō ¹⁶ṣmavaṭ,
¹⁷Vohū ¹⁸Manavhā ¹⁹fəṣəratūm.

(7-9; 7-9; 7-9)

12. ^{1,3}Unfold-²Thyself ⁴within-me, O Ahura,
⁵through Ārmaiti ⁶grant (me) ⁷Strength-of-Soul;
⁸through-(Thy)-⁹Best ¹⁰Spirit, O Mazdā,
¹¹(grant me) ¹²goodness (as) ¹³reward-for-(my)-prayer;
¹⁴through Aša ¹⁵(grant) ¹⁶full ¹⁷vigour (of the Soul),
¹⁸(and) ¹⁹all-embracing-Love through Vohu Manō.

Free English Rendering :

Unfold Thyself, Ahūrā, in my heart,
 Through Ārmaiti grant me the Strength of Soul;
 Through Thy Most Holy Spirit, Mazdā Lord,
 Grant me all Goodness—my reward for pray'r;
 Through Aša's Wisdom grant me Inner Strength,
 And all-embracing Love through Vohu Man'.

Text: 12-13. So Kan.; Geld. and others read the words separate.

Trans.: 1. *us*; lit., 'forth (from me)'. 2. Orig. 4/1. 7. The 'me' seems implied in the *ātm.* 11. Orig. 2/3; 'good things'. 15-16. Lit., 'vigour full-of-strength'. 19. Lit., 'Lordship-of-cattle', i.e., of the Gōuṣ-Urvan.

The last three verses of this Hā (12-14) have been inserted at the beginning of the Ātaš-Nyāiš (Ny.5) immediately after the Pazand introduction.^a These three verses form a most noble prayer for spiritual illumination and strength, and (in the last verse) a complete dedication of 'the very being of the Self' and of all thoughts and words and deeds to the service of Mazdā.

us...uzārəšvā—The Pah. trans. 'deliver (from the tormentor, Ahriman)'; Nair. says: *ucchir mām śodhaya* (*ḷilo pīḍākārāt Āharmanāt śuddham kuru*). Kan. derives the verb from $\sqrt{arx-}$ with *us* (Skt. *ud-arj-*, *rj-*) and trans. 'clean', 'make pure'. Sp., Mills, Har. and Dhalla^b say, 'arise for me' (i.e., arise for my help). Barth.^c derives it from $\sqrt{ar-}$ (Skt. *r-*) with *us* and *ā*. He says that this root with *us* is used in the sense of the 'rising' of a heavenly body in Yt. 8 (Tir).36. With the second *vpasarga ā* it means 'to reveal oneself to' (sich aufmachen zu). I accept the derivation of Barth. Note *ātm.*

Ārmaitī—Nair. and other earlier translators take this word as if it were accus. Kan. takes it as 3/1, and Barth. also construes similarly, taking this as a proper noun.

təvīšim—Strength or vigour. Of course this is more spiritual than physical, though Barth.^d definitely says it means 'physical prowess'. In the Veda the word *təviṣī* is definitely used in the sense of 'strength of the spirit' or 'soul-force' (Geisteskraft).^e

dasvā—Grant or bestow. Barth.^f construes as 2/1 pres. imper. *ātm.* of $\sqrt{dā}$, to grant, from the reduplicated base—*dad-ṣva*. The *ātm.* here seems to imply consideration for the speaker.

Spəništā Mainiyū—3/1. Kan., following the Pah., takes it as 8/1, applying it to Ahura. But this last is a much later idea found in the Ven. and it need not be brought into the Gāthās.

vaṇhuyā—I would construe this as 2/3 neu. Orig. an adj., it is here used as a noun in the sense of 'goodness'. Barth. takes it as an adj. (3/1) and as qualifying *ādā*.

+zavō-ādā—I have followed Kan.'s suggestion that this is a comp. and trans. 'reward for (my) prayer'. *zava* is the same as Skt. *hava* (invocation or prayer), from $\sqrt{zū-}$, *zav-*, *zavay-* (Skt. *hū-*, *hway-*), to invoke. But Barth.^g very strangely trans. 'strength', evidently mixing it up with *zavah-* (neu.). He compares the word *zāvare* found in Yas. 9.22, 28 and elsewhere. This seems rather unnecessary, because the idea of 'strength' is found in the very next *pāda*, in the words *hazō*

a. The remainder of Ny. 5 is from Yas. 62 (1-10).

b. See Dhalla, *The Nyaishes*, p. 135. c. Wb. 183. d. Ibid. 649-50.

e. In RV. v. 34.7; see Grass., Wb. 532. f. Wb. 711.

g. Ibid. 1669.

ēmavaŋt. Besides Barth. has quoted only this passage for this meaning of the word *savah*.

-⁺*ādā*—Reward. Barth.^h construes this as 3/1 and qualified by the adj. *vaṅhuyā*. He thinks that this refers to 'the final judgment'. I construe this as 2/3 neu. In Skt. *dā* in the sense of 'gift' is found in RV. v. 41.1ⁱ where it is mas. I take *ādā* as a 'root-noun' from √*dā* with *ā*, to reward. Kan. takes the whole comp. as a voc. and trans. 'O Rewarder of prayers'.

hazō—2/1 neu. Vigour, power. Cf. Yas. 29.1; 12.2 etc. Skt. *sahas* is cognate.^j

ēmavaŋt—Later *amavaŋt*. The phrase *hazō ēmavaŋt* may be freely rendered as 'fulness of vigour' (lit., 'vigour full of power'). This 'vigour' is the strength of spiritual wisdom obtained through Aša.

fəsrətūm—Barth.^k trans. 'reward', thus repeating the same idea twice in one verse. Dhalla evidently is not satisfied with this and he accepts Nair.'s 'traditional' rendering *prabhutva*. Barth., construing as 2/1 fem., thinks that the word means 'compensation' or 'reward' and he quotes four passages where the word occurs:—two from the Gāthās (Yas. 33.12 and 51.4) and two from Yas. Hapt. (Yas. 37.5 and 39.5). But Barth. is doubtful about the etymology, and rejects the suggestions of other scholars. Kan. says (I think rightly) that the word means lit., 'lordship over cattle'. I think the idea is the same as that implied in the Hindu epithet *Paśupati*. The implication is the protective compassion and love which embraces all living beings. Mlt. accepts Barth's rendering 'reward' and says that it is 'eschatological', like *ādā*.

TRANS. OF BARTH. :

Rise up for me, O Ahura, through *Ārmaiti*ⁿ give strength, through the holiest Spirit give might, O Mazdāh, through the good Recompense, through the Right give powerful prowess, through Good Thought give the reward.

^h. Ibid. 320-21. He takes the word as fem., but in the quotations he gives it—may as well have been mas. or neu.

ⁱ. Grass., Wb. 592.

^j. Barth., Wb. 1799.

^k. Ibid. 1027.

^l. GbM., p. 76, ftn.

^m. EZ., p. 360, ftn. 3.

ⁿ. Mlt. in his Eng. rendering says 'Piety'.

13. rafəŋrāi, Vourū-cašānē,
dōiši mōi yā Və abifrā
tā Xšaθrahyā, Ahurā,
yā Vaṅhəuš ašiš Manəyhō—
frō, Spəntā Ārmaitē,
Ašā Daēnā fradaxšayā.

(8-8; 8-8; 7-9)

13. That-I-may-be-blest, Far-seeing (Lord),
reveal unto me those Your priceless (gifts)—
those, O Ahura, of Xšaθra,
which (comprise) the blessings of Vohu Manō—
clearly, O Holy Ārmaiti,
through Ašā make-(us)-realise (our) Inner-Selves.

Free English Rendering :

Far-seeing Lord, that I may win Thy Grace,
Reveal to me those priceless gifts of Thine,—
Those, O Ahurā, that Thy Xšaθrā brings,
The blessings that do flow through Vohu Man'—
O Holy Ārmaiti, instruct us clear
Through Truth to realise our Inner Selves.

Trans.: 1. Lit., 'for (my) happiness'. 6. Lit., 'which'. 8. Lit., 'incomparable'. 12. Lit., 'which'. 14. Orig. rg.

rafēdrāi—Kan. follows the Pah. 'traditional' meaning (*rāmišn*; Nair. *ānanda*) and trans. 'bliss' or 'happiness'. Barth.^a takes this as a dat. inf. and trans. 'in order to support'. The word can be derived from $\sqrt{rap-}$, as Barth.^b does. But he gives to this root the meaning 'to help'. And he cites no cognates from other I.-E. languages. There is a Skt. $\sqrt{rabh-}$, which is also found in the Veda,^c whose orig. sense is 'to clasp' or 'to embrace', and hence also 'to desire ardently'. This root might have been connected, although the *bh* in Skt. is rather difficult to explain.^d The pres. pt. of the Av. $\sqrt{rap-}$ is *rapantō*, found in Yas. 29.3 where the meaning 'praiser' or 'faithful devotee' seems quite suitable. I am inclined to agree with the Pah. 'traditional' meaning.

Vourū-cašānē—8/1 of *°šāni*. Kan., following the Pah.; which says *kāmāk-cāšānō* (Nair., *svēcchayā āsvādayitṣn*), trans. 'in order to enjoy a wide (understanding of religion), evidently construing the word as 4/1. Barth.^e takes this as 8/1 and as an epithet of Ahura and trans. 'Far-seeing (in the future)'. The epithet *urucākṣas* (from $\sqrt{cakṣ-}$, to see) is found in the RV. as an epithet of various deities^f—of Varuṇa (i. 25.5 and 16), of Sūrya (vii. 35.8; 63.4), of Mitrā-Varuṇā (viii. 90.2). Cf. the epithet *baṅvare-cašmana*, ten-thousand-eyed, of Miθra and *sahasrākṣā*, which in Epic and Later Skt. is an epithet of Indra, but in the RV. is used for Agni (i. 79.12) and for the Primaeval Puruṣa (x. 90.1).^g

dōiī—Barth.^h takes this as an inf., used in the sense of 2/1 imper., of $\sqrt{dis-}$, (Skt. *dīś-*) and he trans. 'to assure'. But the root (as also in Skt.) means 'to indicate', 'to show'. The form is 2/1 pres. paras. in the 'root'-class. Kan. seems to have mistaken this form for *daxdi* (2/1 imper. paras. of $\sqrt{dā-}$, to give). In this he follows Nair., who says *dehi*. Mills trans. 'reveal', and I agree with him.

*yā*⁵—The form is 2/3 neu. The rel. pron. is used as a dem. here.ⁱ

abifrā—Nair. trans. this as *śaktyā*. Kan. takes it as an adv. and trans. 'as a certainty'. Mills says 'nature'. Barth.^j construes this as an adj. (2/3 neu.) qualifying 'things', understood. He trans. the word as 'incomparable'. He explains this as the negative of *bi-frā*, and derives this from **dui-plō*, and compares Lat. *duplūm* (Eng. *double*). But he is not sure what **plō* might have meant originally. Possibly the idea was 'putting two things together', hence 'comparing'. There is also an Av. $\sqrt{par-}$ meaning 'to compare' used in Ven. 19.27.^k So I trans. *abifrā* as 'priceless', lit., 'incomparable'. The form is 2/3 neu.

a. Wb. 1509 f. b. Ibid., 1508. c. Grass., Wb. 1146-47.

d. There is a Skt. $\sqrt{rap-}$, to speak, to chatter, (see Whit., Roots, p. 136). But this would lead to semantic difficulties.

e. Wb. 1430. f. Grass., Wb. 264. g. Ibid., 1504.

h. Wb. 744, also 672-73 (under *daś-*).

i. Jack., AG., §405; also Reich., AEB., §400.

j. Wb. 92 and 965 (under *bifrā*). k. See Barth., Wb. 849-50.

tā—2/3 neu. dem. pron.

Xšaθrahyā—Western scholars almost always trans. this name as 'Kingdom' or 'Dominion', thus giving a distinctly Christian colour to ancient Zoroastrian ideas.

*yā*¹²—This is 1/1 fem. The verb *asti* (understood) is to be supplied here.

*āiī*¹—1/1 fem. Barth.^l trans. 'destiny', or 'reward', and Mlt.^m adds that it is "an eschatological term meaning much the same as *ādā*" (of verse 12). I trans. 'blessing'; Skt. *āśis*.

frō—Note the repetition of the *upasarga*, quite common both in Av. and in Skt.

*Daēnā*²—2/3 fem. Barth. takes this to be the same as the second 'principle' of man as enumerated in Yas. 26.4. The word also means 'religion' and this is the 'traditional' sense assigned to this word here. Mills and Kan. both follow this. But the plu. form is a difficulty. Barth. is often confused while dealing with this word in various passages. In his trans. Barth. retains the word *Daēnās* (plu.)ⁿ for he thinks it is a 'technical' term indicating "the sum-total of those characteristics of a human being which bear upon his religion and his soul". Barth.^o also suggests here the trans. 'Inner Self' (inneres Wesen) or 'Spiritual Ego' (geistiges Ich). I personally think this is the most suitable rendering here.

fradaxīayā—2/1 caus. imper. paras. of $\sqrt{daxš-}$ with *frā* in the sense of 'cause to learn'. Barth. construes here rather strangely. He says that in this passage the person to be taught is in the accus. (*Daēnā*²) and the thing taught is in the ins. (*Ašā*).^p This seems to me to be utterly fanciful.

TRANS. OF BARTH. :

To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy *Armaiti*, teach the *Daēnās* about the Right.

l. Wb. 241-44. m. EZ., p. 360, fn. 4.

n. Mlt. renders it in Eng. as 'men's Self'.

o. Wb. 662-67; see particularly note in 666.

p. Ibid., 676 (*daxš* with *frā*, under 2).

14. at¹ rātām² Zaraθuštrō³
 tanvas⁴ -cīṭ⁵ x^vax'yā⁶ uštanəm⁷;
 dadāitī⁸ paurvatātəm⁹
 Manaḥhas¹⁰ -cā¹¹ Vaḥhṣuṣ¹² Mazdāi¹³;
 šyaoθanahyā¹⁴ Ašāi¹⁵ -cā¹⁶
 uxṣax'yā¹⁷ -cā¹⁸ sərəoṣəm¹⁹ xṣaθrəm²⁰ -cā²¹.

(7-9; 7-9; 7-9)

14. Therefore, (as) sacrifice (doth) Zaraθuštra (offer)
 the Life of-his-own whole -Self;
 he-dedicates the-first-fruits
 also of-(his)-loving thoughts unto Mazdā;
 (the best) of-(his)-deeds unto Aša as-well (doth he offer),
 (the best) of-(his)-words and (his) willing-obedience
 —(his whole) strength.

Free English Rendering :

To Thee as sacrifice Zar'θuštra brings
 The very Life and Being of his Self;—
 To Mazdā thoughts of Love, and their first fruits,
 To Aša all the best of deeds and words;
 Faithful Obedience to Thy Law he brings,
 Strength of his Soul and Body off'ring Thee.

Text : 16. Geld. and others read *yācā*.

Trans. : 8. Lit., 'gives', 10, 14 and 17. Orig. sg. 21. Omitted.

348

at¹—Nair. says *evam*, thus; and so I have trans. 'therefore'.^a
 rātām—2/1 fem., offering, sacrifice. Barth.^b trans. 'holy gift'
 (Weihgeschenk).

tanvas—The word *tanū* (fem.) here implies the 'Self' of man, not merely his body. The word has this wider meaning both in the Av. and in the Veda, particularly when connected with *x^va* (Skt. *sva*) as here.^c The form is 6/1.

x^vax'yā—6/1 fem.; Skt. *svasyāḥ*. See *x^vax'yāi* in Yas. 30.2.

uštanəm—Western scholars take the word in the sense of 'life' or 'vital principle'. According to them it is "the physical life, inherent in the body and lost at death".^d Here the word means the Life-force (or Soul-force) vitalising the whole Self, the Inner vitality, in other words, the Strength of the Soul.

tanvas-cīṭ x^vax'yā uštanəm—The whole phrase has been repeated several times in the Later Av. texts. Dar. trans. 'even my own life', which is rather tame; Dhalla, following Barth., says 'the very life of my body', which brings the whole spiritual idea contained in this phrase down to our material plane, and misses completely the original sense of the term *tanū*. The idea here is of the supreme dedication unto God of all the 'vehicles' of one's Self. So I have trans. 'the Life of his own whole Self'. Mlt.^e points out a parallel passage from the New Testament (Romans, 12.1): "I beseech you, therefore, bretheren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service".

paurvatātəm—Barth.^f gives the Lat. 'prioratus' as the sense of this word and adds that the word implies 'the choicest', 'the pick'. The idea is the same as in the Bible regarding 'the first fruits' (of the fields or of the flocks) which are to be offered to the Lord. The word is to be construed with the three genitives in *pādas* 4, 5 and 6.

*-cā¹⁶—Geld. and others read *yācā*, which is rather difficult to render exactly. Dhalla renders it by 'as also', lit., 'and what (are)'. I am inclined to drop the *yā* for metrical reasons. Cf. also *Ašāi-yecā*, the reading of Geld. and others in *pāda* 5 of Yas. 30.1. There also I have read **Ašāi-cā* for exactly similar reasons. Geld. has noted no such vl. as I have adopted.

sərəoṣəm—See note on this word in verse 5 of this Hā. The word *sərəoṣa* implies 'one-pointed devotion' (*eka-niṣṭhā-bhakti*) as well as

a. See Barth., Wb. 67-69.

b. Wb. 1519-20.

c. Barth., Wb. 633-36 and Grass., Wb. 519-20.

d. Jack. quoted by Barth., Wb. 419, note 3.

e. EZ., p. 360, ftn. 6.

f. Wb. 872.

obedience to the Eternal Law of God. The word is 2/1 and object of *dadāiti*.

It may also be pointed out that this one-pointed obedience constitutes the whole Spiritual Strength of Z. Hence the two words *səraoīəm* and *xšaθrəm* are to be regarded as in apposition, as there is no *-cā* between the two.

xšaθrəm—Most scholars take this to be the Holy Immortal; but following the Pah. tradition and Nair., Kan. has trans. 'strength'. And I am in full agreement with Kan.

The last *pāda* is quoted in Yt. 13(Farvardīn).88, where it describes the Prophet Himself.

The sense of the whole verse is that Z. dedicates His whole Being to the service of the Lord. 'The first fruits' of His loving mind He lays before Mazdā. And the choicest of His acts and words are consecrated to Aša (the Eternal Law of Ahura-Mazdā). He also offers His one-pointed willing obedience and devotion (*səraoša*) and the whole of His Strength (*xšaθra*) flowing therefrom for the great task He has undertaken.

TRANS. OF BAATH. :

As an offering Zaratuštra brings the life of his own body, the choiceness of good thought, action and speech, unto Mazdāh, unto the Right, Obedience and Dominion.

g. Mlt. explains (EZ., p. 360. ftn. 7) that Z. brings "Dominion to Mazdāh by bringing Obedience".

1. ¹+yā-²+šyaoθanā ³+yā-⁴+vacayhā
⁵+yā-⁶+yasnā Aməretātəm,
⁸Ašəm ⁹-cā ¹⁰taēibyō ¹¹dāyhā,
¹²Mazdā, ¹³Xšaθrəm ¹⁴-cā ¹⁵Haurvatātō;
¹⁶Aēsām ¹⁷Tōi, ¹⁸Ahura,
¹⁹šhmā ²⁰pourutəmāš ²¹dastē.

(8-8; 7-9; 7-9)

1. The deeds, (and) words,
 (and) worship whereby Immortality
 and Righteousness I-do-bring unto mankind,
 and Power, O Mazdā, through Perfection,
 Theirs (and) Thine, O Ahura,
 may-we-remain by-offering (these) most-ardently.

Free English Rendering :

Through deeds I do, also through words I speak,
 Through meditation deep within myself,
 I bring mankind Eternal Life and Truth,
 Strength through Perfection, Mazdā, do I bring;
 United may we be in Them and Thee,
 Ahūrā, ardent in our sacrifice.

Text · 1-2, 3-4, 5-6, All have the word separate.
 Trans.: 10. Lit., 'unto them'. 11. Lit., 'I shall place'. 15. Orig. 5/1.
 20. Orig. 3/3, used adverbially. 21. Loc. inf.; refers to the deeds, words and worship.

**yā-+ṣyaobanā*—All scholars and all mss. give the words separately and the majority construe as 3/1. It can be construed thus, but as there is no correlative for the *yā* elsewhere in the verse, this clause would be left somewhat loose. I therefore propose to take the two words together as a comp., to be taken adverbially—‘the deeds-whereby’. Cf. such compounds as *yā-varanā* in Yas. 12.7 and *yā-+ṣyaobnas-* is Yas. 31.16. The other two compounds beginning with *yā-* are to be construed exactly similarly.

**yā-+yasnā*—By *yasna* (worship) I understand meditation and thinking about the Deity rather than formal acts of worship or ceremonial. The Pah. seems to understand this word in the latter sense, for the trans. is *iziṣn* (Nair. *ijisni*). This corresponds to the ‘thought’ of the three Commandments of Z.

taēibyō—Haug has suggested that this pron. (4/3) refers to the people whom Z. is addressing here. Barth., evidently puzzled by this dem. pron. changes the reading, and accepts a vl. noted by Geld., *taibyō*.^a He equates this with Skt. *tubhyam*; but the final-*byō* is a difficulty, though not insuperable. Barth.^b also refers to a trans. by Geld. based on this reading, *taibyō*, and trans. *taibyō dāṅhā* as ‘in Thy gift’, taking *dāṅhā* as 7/1 of a noun, and the pron. as 4/1 used in the sense of 6/1. But I prefer the far simpler suggestion of {Haug and think that the pron. refers to mankind generally.

dāṅhā—This word is a difficulty, because scholars have construed and trans. it in the most varied manner. Barth.^c says that the word means ‘gifts to be given in the future’. He takes it as derived orig. from a base of *s-aor.* of $\sqrt{dā-}$ to give, the *-s-* of the aor. being influenced by the *-sya-* of the future. Then he goes on to formulate a very complex rule about the construction of the sentence. He says that in this clause there is the accus. of the thing given, the ins. of the cause and the dat. of the person. Nair. simply says *dadāmi* and Kan. trans. ‘I offer’. Mills also takes it as a verb but takes it as 2/1 and trans. ‘Thou hast given’. Mlt.,^d giving an Eng. rendering of Barth.’s trans. of this verse, also gives the Eng. of an earlier version by Barth.,—‘I will give’. Mlt. adds that this earlier rendering is ‘much easier grammatically’ than his later trans. And then Mlt. goes off on quite another track. He accepts the reading of Barth., *taibyō*, and trans. ‘for thee’, and explains this as implying ‘in place of Ahura Mazdāh’. He says that ‘the Prophet declares that he will judge at the last (day) by the message he gives’ and adds that ‘this is not inconsistent with the supreme Judgship of Ahura’. I feel sure, however, that Z. would

a. Wb. 787 (under *θwā*, 4. Dat.).

b. Zair Wb., p. 171.

c. Wb. 744-45.

d. EZ., p. 361, ftn. 1, also pp. 167-68.

never have arrogated to Himself the position implied in these remarks of Mlt. Whatever may have been the divine rank ascribed to the Prophet in later ages—He has been even counted among the Yazatas^e—He has never in the *Gāthās* claimed for Himself a position higher than that of ‘a Ratu appointed by Ahura’.^f Mlt. has quoted from the Bible (John, 12.48) by way of support. That passage runs as follows: ‘He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day’. But in this passage Jesus says clearly that ‘the word ... shall judge him’; and in the immediately preceding verse (47) of the same chapter of John, Jesus says: ‘I come not to judge the world, but to save the world’. Christ, too, has been deified by His followers and later Christian Theology has given Him a seat near the Father on the day of judgement. I personally think it is utterly unjustifiable to read ideas of later Christian Theology in the *Gāthās*. It is not at all impossible that the idea in Pah. Theology, about Z. sitting in judgement on the day of judgement, may have been influenced by the contemporary Christian ideas in Iran. I am personally inclined to take *dāṅhā* as a verb, 1/1 *s-aor.* subj. paras. of $\sqrt{dā-}$ (Skt. *dhā-*). This root has a great many meanings, one of which is ‘to bring’, ‘to lead up to’.^g This is construed in the Veda with the accus. of the object and the dat. of the person^h as in *dhattām rātnāni dāśūṣe* (RV. i. 47.1).

Haurvatātō—For the sake of uniformity we should have had *ōtātōm* (2/1); and Pah., Nair., Dar. and Kan. actually take it as 2/1. But others have taken this as 6/1 and have trans. ‘Dominion of Welfare’, which hardly conveys any sense. If we want to stick to the letter of the text—and there is no vl.—we should construe this word as 5/1 and trans. ‘Power (flowing) through Perfection’.

Aēṣāṃ—6/3. Refers to the Aməšā Spəntā mentioned here by name. The last syllable of this word has to be prolonged (*-ṣā-āṃ*) to get the seven syllables needed in the 5th *pāda*.

Tōi—6/1. For this combination with *Aēṣāṃ* with exactly the same meaning and construction see Yas. 30.7.

ēhmā—1/3 impft. paras. of $\sqrt{ah-}$. The initial *ē-* has to be prolonged to *ē-ə-* to get the nine syllables required in the last *pāda*.

pourutəmāiṣ-—Barth.ⁱ construes this with *aēṣāṃ* and trans. ‘through multitudes of these’ though he does not state what ‘these’ may be. The

e. As in Yas 3.21 and 7.21. f. Yas. 31.2.

g. Grass., Wb. 660 ff. He has given 37 distinct senses of this root. See also M.-W., SD., p. 513, cols. 2-3.

h. In the RV. the loc. is also often used with $\sqrt{dhā}$. i. Wb. 900.

cognate Skt. *purudāma* is found in the RV. in the sense of 'most active', as in RV. viii. 55.11,ⁱ i.e., 'working most often'. The form in our text is 3/3 used adverbially, and refers to the deeds, words and worship. Ins. forms are often used adverbially in this manner in Skt. also, e.g., *śānaiḥ*, *uccaiḥ*, *tāviṣṭbhiḥ* (mightily).^k

dastē—Barth,^l takes this as an inf. and trans. 'for giving' from √*dā*-. I think the form is a loc. inf.^m

TRANS. OF BARTH. (the earlier version accepted by Mlt.):

The action, the word and the worship by which I will give for thee Immortality and Right, O Mazdāh, and Dominion of Welfare—through multitudes of these, O Ahura, we would that thou shouldst give them.

The later version differs only in the first half of the verse:

The action, the word and the worship for which thou, O Mazdāh, shalt bestow Immortality etc.

ⁱ. Grass., Wb. 829 f. In the passage quoted Griffith trans. the word 'most constant (worshipper)'.
^k. Whit., SG. §1112. c; see also Grass., Wb. 532 for the last word,
^l. Wb. 701-02. ^m. See Mac., VG., p. 195.

2. at¹ -cā² ī³ Tōi⁴ manayhā⁵,
+Mainy⁶ṣuš⁷ -cā⁸ +Vaṇh⁹ṣuš¹⁰ vīspā¹¹ dātā¹²,
spəntax¹³yā¹⁴ -cā¹⁵ nərəš¹⁶ +šyaoθnā¹⁷,
yehyā¹⁸ urvā¹⁹ Aša²⁰ hacaitē²¹,
+pairi²²-+gaiθē²³ Xsmāvatō²⁴
vahmē²⁵, Mazdā²⁶, garōbiš²⁷ stūtām²⁸.

(7-9; 7-9; 7-9)

2. And-also thoughts of-Thee alone,
and all the Teachings of Vohu Manō,
and the acts of holy men
whose Souls work-in-tune with Aša,
lead-(us)-near to-Ye-all
in adoration, O Mazdā, through the Singers of-
(Thy)-hymns.

Free English Rendering:

On Thee alone we ever meditate,
And ponder o'er the words of Vohu Man';
We think about the acts of Holy Men,
Whose Souls accord most perfectly with Truth;
So may we nearer come to Thee and Thine,
With adoration, Mazdā, chanting hymns.

Text: 6, 8. So Barth. and Wester.; Geld. reads *Mainyūš* ... *Vaṇhuš*. 14. So S. 1 and five other mss.; meter also requires this form rather than Geld.'s *θand*. 19-20. All read *pairigaēθē* (one word). I have adopted (with slight changes) the reading of Mf. 1 and another ms., which read *pairi gaθē* (two words).
Trans.: 11, 13, 16, 18. Orig. sg. 19-20. Lit., '(are) for coming near'.
21. Lit., 'Such-as-Ye'. 24. Orig. 3/3.

aṭ-cā—Cf. Skt. *atha ca*.

ī—Mills takes this as 1/1 of a pron. stem (found in the Skt. *idam* etc.), but Barth.^a thinks that Mills is wrong. Barth. says that *ī* is a pron., of which the forms *im* (2/1 mas.) and *it* (2/1 neu.) are enclitic.^b In this verse, however the *ī* is certainly not enc., because in that case there would be three unaccented words (*-cā*, *ī* and *Tōi*) coming together. Moreover Barth. needlessly mixes up the *pādas*, jumping from one to another rather confusingly. I would propose taking this *ī* as an asserverative or emphatic particle. It would correspond to Skt. *id* (accented), which is orig. neu. sg. of the pron. *i*.^c This Skt. particle *id* is used for affirmation, e.g., *yāthā vāsanti devās tāthéd asat*, as the gods wish it, thus, indeed, shall it be (RV. viii. 28.4). Another use of the *id* is to strengthen an antithesis, e.g. *dīpsanta id ripāvo nāha debhuḥ*, the enemies wishing indeed to hurt, were in no wise able to do so (RV. i. 147.3). With a pron. it would express emphasis, and so *ī Tōi* would mean 'of Thee alone'.

mananḥā—Kan. trans. 'with (full) heart'. If we regard the form as 3/1 it would be rather difficult to fit it in, unless we take it (as Barth.^d so often does) as the 'subject-case'. But a better way (which I follow) is to construe the word as 1/3 neu. of a noun *mananḥa*, which is *manah* transferred to the thematic (or *a-*) declension. Such transfers are not uncommon in the Av.^e

**Mainyēuš...Vānḥūš*—This is the reading of Barth. Geld. reads *Mainyūš...Vānḥūš*, but Wester. reads like Barth. Taking the words as 6/1 is better than Geld.'s 1/1. The reference is clearly to Vohu Manō. In the Gāthā *Mainyu* is sometimes used for *Manah* with the adj. *Vohu*. Barth. has needlessly complicated the construction.

dātā—1/3 neu., laws or teachings. Barth.^f construes this as a verb (2/3 pres. imper. paras.) of *√dā-* (which Mlt. renders 'do ye set'). Barth. says that this is construed with the loc.

spəntax'yā—Pah. says *awzāyēnītār*, and Nair. trans. *pravardhayituh*, implying thereby that helping the onward progress of Creation is the best form of holiness. The same idea is conveyed by the phrase *ašahe apānōtəmō* in Yas. 57.4 and elsewhere. The meaning of this word is 'holy' and Barth.^g says it is cognate with Old Church Slavic *svetū* and Lith. *svėntas*, which also mean 'holy'. Barth. also points out that in Gāthā Vohū-Xšaθra (Yas. 51.21) there is a hint about the orig. significance of this word.^h

a. Wb. 363 (under *ī*, note 1).

c. M.-W., SD., p. 165, col. 2.

e. See Jack., AG., §344.

g. Ibid. 1619-21, especially note 15.

b. Ibid., 154 f. (under 2. *ay-*).

d. Wb. 238 (under *aša*, note 3).

f. Wb. 715.

h. See also Kan., GbM., p. 218, ftn.

nərəš—6/1 of *nar* (Skt. *nr*). As in Skt. the declension of this word is a bit 'irregular'.ⁱ

**īyaoθnā*—Geld. has *°θanā*, but the meter requires the form I have adopted, following S. 1 and five other mss.

hacaitē—See Yas. 33.^o

**pairī-gaiθē*—All read *pairigoēθē* (one word), but Wester. has *paire gaēθe* (two words); and this reading has been noted by Geld. as found in about 15 mss. including S. 1, J. 3, Pt. 4 and K. 4. Geld. also mentions the reading *pairi gaiθē* (two separate words) in Mf. 1 and another ms. I have accepted this reading venturing only to combine the two words in a comp. and lengthening the final *-i* in the first member (*pairi*) of this comp. This *pairī* is undoubtedly an *upasarga*.^j Mills takes *gaēθē* as 'in our country's worship', construing it with *vahmē*. Kan.^k takes it as a verb, 1/1 pres. ātm. from an imaginary *√gaiθ-* to approach. Barth.^l takes it as a noun, 7/1, and trans. 'in the outer court' (Vorhalle). He adds a note^m that "it is the place, in later times called the Treasury (Schatzhaus), where good deeds are stored up until the final reckoning". Barth. apparently is not quite certain of his meaning because he tries to explain how he arrived at this rendering.ⁿ My suggestion is first to read **pairī-gaiθē* (orig. *pairī-gaθē*); and I take the second half of the word as a verbal derivative (dat. inf.?) from *√gam-* (*ga-*). With *pairī* this would mean 'to approach', 'to go near'. The verbal derivative *gat* is found in the Veda^o and in AV. xiii. 1.35 we find the word *adhvagāt* in the sense of 'wayfarer' or 'traveller'.^p The meaning of the comp. here would be 'coming near' or 'approaching'. The form is 4/1. Cf. *pairi θwā jamyāma* in Yas. 60.12.

Xšmāvātō—This might be either 2/3 or 6/1, and either will fit the syntax. Mlt.^q remarks correctly that the plu. (*Xšmā-*) includes all the Aməšā Spəntā. Lit. the word means 'such as ye'.^r The Skt. corresponding is *yūšmāvāt*, but the form *yūšmāvāt* is found only once in the Gāthās (Yas. 29.11). Note the initial *X*, which according to scholars has 'no etymological value', and has been regarded as 'an Iranian peculiarity'.^s It may, however, be pointed out that in several Modern I.-A. languages the orig. Skt. *ṣ* changes to *kh*. The Av. *x* 'with no etymological value' may have been due to a similar dialectical change in Iranian. But the remarkable point is that both the *x* and the orig. *ṣ* are found together in the Av. This indicates probably an attempt at 'etymological restoration'.

i. Jack., AG., §332.

k. GbM., p. 80, ftn.

m. Gāthās, p. 47, note 7.

p. M.-W., SD., p. 347, col. 1 and p. 24, col. 1.

q. EZ., p. 361, ftn. 3.

r. Barth., Wb. 1304.

s. Jack., AG., §77, note 1 and §188.

j. Mills argues similarly (Gāthās, p.498).

l. Wb. 864.

n. Wb. 864, note 1.

o. Whit., Roots, p. 34.

vahmē—Barth.^f takes it as 7/1 and trans. 'adoration'. In Av. *yasna* and *vahma* frequently occur together. He derives the word from √*van-*; but this would make the *h* difficult to explain. I would derive the word from an ancient √*vah-* (Skt. *vas-*), to revere, to worship.^u

garōbīš—3/3 of a verbal noun *gar* (Skt. *gir*). The root is *gar-* (Skt. *gr-*, *gir-*) to sing, to praise in song. Usually the noun, both in Av. and in Skt., means 'hymn', but in a few rare cases the word *gir* in Skt. means also 'singer'.^v Here, because of the *stūtām*, it would be better to trans. the word 'singer'. The singer is the *māθrāna* in Yas. 32.13.

stūtām—6/3 of *stūt* (fem.), hymn of praise.¹⁰ It is from √*stu-* (Skt. *stu-*), to praise. In the Veda also *stūt* (fem.) is found in the sense of 'hymn of praise',¹¹ e.g. *stūtaś ca yās tvā vārdhanti* (RV. viii. 2.29).

It may be pointed out that the first three *pādas* of this verse definitely refer in their order to thoughts, words and deeds. The second is *dātā*, teaching, i e., words.

I give below the trans. of Barth. as usual, but I must frankly confess that I have failed to grasp his method of construing, nor can I make out his sense very clearly. So I have given the orig. German of Barth. also, after the Eng. rendering by Mlt.

TRANS. OF BARTH. :

And all the actions of the good spirit and the holy man,^y whose soul follows the Right, do ye set with the thought (thereof) in thine outer court, O Mazdāh, when ye are adored with hymns of praise.

[Und samt dem denken alle Werke des guten Geistes und des heiligen Manns, des Seele mit Aša eins ist: verbringt sie in Deine Vorhalle auf das Gebet an Euch, O Mazdāh, samt den Liedern des Lobs.]^z

t. Wb. 1403-04.

u. See M - W., SD., p. 932, col. 1 (3. *vas*).

v. Grass., Wb. 399-401.

w. Barth., Wb. 1608. x. Grass., Wb. 1593.

y. "Barth. in his trans. takes both of them collectively describing the pious community. In AirWb., 864, he makes 'the holy man' Zarathushtra" (Mlt., EZ., p. 361, ftn. 2).

z. Gāthās, p. 42.

3. at¹ Tōi² +mīzdəm³, Ahurā⁴,
nəmaγhā⁵ Ašāi⁶ -cā⁷ dāmā⁸,—
gaēθā⁹ vīspā¹⁰ ā¹¹ xšaθrōi¹²,
yā¹³ Vohū¹⁴ θraoštā¹⁵ Manayhā¹⁶,—
ārōi¹⁷ zī¹⁸ hudāγhō¹⁹
vīspāiš²⁰, Mazdā²¹, Xsmāvasū²² savō²³.

(7-9; 7-9; 7-9)

3. And¹ what-is-due³, Ahura⁴, unto Thee²,
and⁷ unto Aša⁶ we-will-pay⁸ with-humble-adoration,⁵—
all¹⁰ lives⁹ within¹¹ (Thy) Dominion¹²,
which¹³ fulfil-themselves¹⁵ through¹⁴ Vohu¹⁶ Manō¹⁶,—
because¹⁸ to-the-Truth-Seer¹⁹ in-realms-above¹⁷,
amongst-²²Ye-all²³, (comes) Bliss²⁰ for-all-time²¹, O Mazdā²¹.

Free English Rendering :

Whate'er is due, Ahurā, unto Thee,
And unto Ašā, shall we humbly pay,—
We all, that live in Thy serene Domain,
Shall find fulfilment through Thy Vohu Man';—
Because Truth-Seers find in Realms above,
Amongst Ye all, O Mazdā, Bliss complete.

Text : 3. All read *myazdēm*; but Gaeld notes that the vl. *mīzdēm* in J. 6 may be the correct reading.

Trans. : 3. If *myazdēm* is the reading preferred, that also would make good sense, for it means 'sacrifice' (of oneself). 15. Lit., 'promotes itself'; orig. sg. 19. Orig. 6/1.

**mīzdam*—All read *myazdam*; but Geld, has noted that the reading *mīzdam* given by J. 6 is more suitable here. The Pah. renders this word as '(sacrificial) offering' and explains it further as *gōšt* (flesh). Barth.^a explains that *myazda* means solid sacrificial offering of food, as contrasted with *zaoθra* which means the liquid libation. Nair., however, with his well-known disgust for animal sacrifice,^b renders this in Skt. by *phalam*. The Pah. rendering is due, I think, to a mixing up of the two words, because when transcribed into Pah. script both these words would look exactly alike. Barth.^c quotes a number of passages from the Av. Texts for the word *myazda*, among which this (Yas. 34.3) is the only Gāθā passage. On the other hand the greater number of passages he has quoted for *mīzda* are from the Gāθās. This in itself should justify the reading *mīzdam* here. Barth.^d explains *mīzda* as 'the reward ordained or promised for doing a particular work'. It also means 'what is due to any person from some one else'. The cognate Skt. words, common in the Vedas, are *mīdhā* (prize, reward) and *mīdhvās* (bountiful, liberal).^e The idea here is that the worshipper offers or gives to Ahura and to His Holy Immortals all that is due to Them from him. If, however, the reading *myazdam* is preferred, it should be taken not as animal-sacrifice, but as 'self-sacrifice', dedicating oneself fully to the service of the Lord, as described in Yas. 33.14. The same idea is implied in the well-known verse of the BhG. (9.27):

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat,

yat tapasyasi, Kaunteya, tat kuruṣva mad-arpanam.

I personally think that the Gāθās do not speak at all of any sort of ceremonial sacrifice, and certainly not of 'animal'-sacrifice, as the Pah. seems to imply. Of course the Pah. commentator has read into the Gāθās the practices prevalent in his own days.

dāmā—/3 subj. aor. paras. of $\sqrt{dā-}$ (Skt. *dā-*), to offer.^f

gaēθā—Barth. trans. 'creatures'. I think 'lives' would be in better consonance with *mīzdam*. In fact the 'dues' expected by Ahura Mazda from His worshippers are their dedicated 'lives'.

yā—Barth. reads *yā* and trans. 'so that', 'in order that'. But *yā* in such context must be the first word of the clause or sentence, and can never be in the middle of the clause as Barth. seems to suggest.

θraoštā—Barth.^g says that this is a 'secondary' form from a $\sqrt{θru-}$, *θrav-*, to bring up, to nourish. He also gives as cognates OHG. *trouwen*, to grow and MHG. *drud*, fruit. I propose to take

a. Wb. 1191 (under *myazda*).

b. See Yas. 29.7, and my discussion of this point in the notes.

c. Loc. cit.

d. Wb. 1187.

e. Grass., Wb. 1046.

f. Or it may be $\sqrt{dā-}$ (Skt. *dhā-*), to bring; see verse 1 of this Hā.

g. Wb. 800-01 and also Zair Wb., p. 178.

the form as 3/1 s-aor. subj. ātm. from $\sqrt{θru-}$, to promote. The same form occurs again in Yas. 46.7. Barth. has construed this as 2/3 imper. paras., probably because he reads *yā* instead of *yā*. The ātm. has to be specially noted. There is no Skt. word directly connected, but possibly $\sqrt{tur-}$, to press forward, to promote, may have a distant relationship.^h Also note the sg. verb with the plu. subject *yā* (*gaēθā*). The idea seems to be that each life fulfils itself, the construction being *ad sensum*.

These lives fulfil themselves through Vohu Manō (Love); and this constitutes the 'due' which has to be paid to Mazda and to His Holy Immortals.

ārōi—See Yas. 33.9. The word here is 7/1 of *āra*, distant; it signifies 'the heaven world', 'the Realms on high', the further shore as it were.

hudānō—6/1. Lit., 'those who see truly'. See Yas. 30.3. Skt. *sudhī* seems to be cognate.ⁱ Note the gen. of the recipient.

vīspāiṣ—Orig. 3/3 used adverbially. Barth.^j trans. 'for all time'. In RV. ii. 42.1 *vīśvayā* (3/1 fem.) is found in the sense of 'anywhere' or 'everywhere'.^k It may be noted that case forms of the ins. are very largely used as adverbs.^l

Xīmāvasū—7/3; amongst you all.

savō—Happiness or bliss. Barth.^m notes that in the Gāθā the word is used definitely with reference to the higher worlds. Cf. Yas. 30.11; and 43.3. The Vedic *śavas* is cognate and means 'spiritual power'.

TRANS. OF BARTH. :

To Thee and to Right we will offer the sacrifice with due service, that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.

h. M.-W., SD., p. 450, col. 3.

i. Barth., Wb. 1823-24 (under *hudāy*).

j. Ibid., 1465.

k. Grass., Wb. 1306.

l. Whit., SG., 1112.

m. Wb. 1562.

4. at¹ Tōi² Ātrəm³, Ahurā⁴,
 aojōḡhvaṇtəm⁵. Aša⁶ +usəmahi⁷,
 +asīstəm⁸, ʒmavaṇtəm⁹,
 stōi¹⁰ rapantē¹¹ ciθrā-avaḡhəm¹²;
 at¹⁴ Mazdā¹⁵, daibišyaṇtē¹⁶
 +zastā-+ištāis¹⁷ +dərəstā¹⁹ +aēnaḡhəm²⁰.

(7-9 ; 7-9 ; 7-9)

4. And for Thy Fire, O Ahura,
 mighty through Aša, do-we-yearn
 earnestly-to-be-desired, possessing-power,
 giving-clear-help to the Faithful constantly;
 but, O Mazdā, as-regards-the-Unfaithful
 (He) sees through-the-evil at-the-merest-glance.

Free English Rendering:

Thine Inner Fire, Ahurā, to see
 We yearn,—He blazes mightily through Truth;
 He has Thy Strength; our Goal and Hope is He,
 He lights the Faithful clearly through Life;
 But, Mazdā, in the hearts of Infidels
 He sees the hidden evil at a glance.

Text: 7. So K. 5, and meter supports this reading; Geld. and Barth. have *usəmahi*. 8. So S. 1 and five other mss.; Geld. has *īm*. 17-18. Geld has these two as one word. 19-20. Geld. makes these two a comp.

Trans.: 3. Orig. 2/1. 16. Lit., 'for the hater'. 17-18. Dit., 'with a turn of the hand'; orig. 3/3. 19. Lit., '(is) a seer'.

This verse is appropriately put at the end of Ny. 5 (Ātaš). Barth.^a thinks that this verse refers to 'the Ordeal by Fire' (rather by molten metal, *ayah xīusta*).^b The ordeal by molten metal is certainly mentioned in the Gāthās, but this verse can be taken simply and literally without any reference to any ordeal. The Fire mentioned here is the Inner Fire of Ahura Mazdā found in the heart of every human being.

Ātrəm—Kan. reads *Ātarəm*, and Mills reads *Āθrəm*. The reading adopted by Geld. certainly fits the meter better. Barth.^c has noted that for 2/1 the form *ātrəm* (neithe *āθrəm* nor *atarəm*) is used.

**usəmahi*—1/3 pres. pars. of $\sqrt{vas-}$, *us-* (Skt. *vaś-*), to desire ardently, to yearn for.^d The exact Skt. equivalent of this form would be *uśmasi*. Geld. and Barth. read *usəmahi*, but there seems to be no need for the long *ā*; as it would spoil the meter.

**asīstəm*—Borth.^e thinks it is 2/1 of the ppt. of $\sqrt{sāh-}$ with *ā* and trans. 'promised'. But in Skt. *ā-sās-* means 'to long for',^f 'to pray for'. Mills^g takes the word as if it were *āsīstəm* and trans. 'swiftest', and he adds that "the fire is 'quick' with the darting flames".

ʒmavaṇtəm—Skt. *āmavat*. Cf. *āmavanto arcāyah*, mighty flames, in RV. 1.36.20.

stōi etc.—This 4th *pāda* is quoted in a corrupt form in Ny. 3 (Māh).10.

stōi—Kan. reads *stōi-rapantəm* (as a comp.) and takes it as an adj. to *Ātrəm*, and trans. 'ever giving delight'. Barth.^h takes this as dat. inf. from $\sqrt{ah-}$, to be, and trans. 'that it may be'. The word *stōi* occurs often in the Gāthās, as in Yas. 31.8; 45.10; 46.16 and elsewhere, used as an adv. meaning 'constantly'. Here also it has the same meaning.

rapantē—4/1, faithful believer.

ciθrā-avaḡhəm—Barth.ⁱ trans. 'giving manifest delight'. But *avaḡh* can hardly mean 'delight'.

*at*¹⁴—This word certainly means 'but' here.

**zastā-+ištāis*—Barth. thinking of the 'ordeal of molten metal' thinks that this implies a gesture of Ahura. "The Būndahišn (30.12) says 'Afterwards they set the righteous man apart from the wicked'. The separation is conceived as indicated by mentioning of the Judge's hand pointing".^j I feel this 'separation of the sheep from the goats' is a later

a. Gāthās, p. 48, note 5.

b. Yas. 30.7.

c. Wb. 316, note 1.

d. Barth., Wb. 1381-82 (he thinks the sense is eschatological).

e. Ibid., 1575.

f. M.-W., SD., p. 157, col. 2.

g. Gāthās, p. 500.

h. Wb. 1607.

i. Ibid., 588.

j. Mlt., EZ., p. 361, ftn. 10.

idea in Iran, influenced probably by Christian teaching.^k Barth.^l takes the word as a comp., and takes *išta* as from \sqrt{is} -, to desire. Kan. takes *zasta* in the secondary sense of 'strength', and trans. 'through his full strength' (lit., 'wished-for strength'). Nair. says *hastecchayā*, evidently echoing Pah. ideas. I would take *išta* from \sqrt{is} -, to cause to move, to swing (Skt. *iṣ-*).^m The whole phrase would mean lit., 'with the turn of the hand'. The 3/3 I would construe adverbially, Cf. *višpāiš* in the preceding verse.

dərəštā—1/1; Skt. *dr̥ṣṭā*. Most scholars combine this word as a comp. with the following *aēnaḥəm*. Barth.ⁿ trans. 'clearly-harmful', construing *dərəštā* almost as an adv.

TRANS. OF BARTH. :

Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.

(Note on Barth.'s trans. :

The idea in the 'ordeal of molten metal' is that at the final judgement all human beings shall have to pass through a river of molten metal. The Righteous shall pass through it as if it were through warm milk, but the Wicked shall suffer terribly. And then the Lord shall indicate the two groups.)

k. The *Bāndahišn* is a work of the 9th century after Christ (see Grund, II, pp. 104-05). l. Wb. 1686.

m. Barth., Wb. 31 f. (under 2. *aēf-*); also Grass., Wb. 221 f. (under 1. *iṣ-*). n. Wb. 743 f.

5. ka¹ V² xšaθrōm! kā⁴ ištīš⁵
⁶ +šyaoθnāi, ⁷ Mazdā, ⁸ yaθā⁹ +Vā⁹ +haxmī,¹⁰
¹¹ Ašā, ¹² Vohū ¹³ Manaḥhā!
¹⁴ θrāyōidyāi ¹⁵ drigūm ¹⁶ Yūsmākəm,
¹⁷ par³ Vā² višpāiš [par³] vaoxəmā
²² Daēvāiš -cā ²³ xrafstrāiš ²⁴ mašyāiš ²⁵ -cā.²⁶

(7-9-7; 9-7-9)

5. How-(great) Your Power! How-(deep) (my) yearnings
 for-service, O Mazdā, so-that I-may-be-in-union
 with-ye,
 with Aša (and) with Vohu Manō!
 In-order-to-protect Your meek-devotees,
 we-shall-speak of-ye (as) above all-(others)
 [(as)-apart]
 from-the-Daēvas and from-wicked men.

Free English Rendering :

How great Your Power! Deeply do I yearn
 To serve, O Mazdā, and be one with Thee,
 With Aša and with Vohu Man' as well!
 Knowing that Ye protect your devotees,
 Of You we speak as Beings far above,
 Apart from Daēvas and from wicked men.

Text: 6. So Pt. 4 and three other mss.; Geld. reads ⁹θamī. Meter requires the reading I have adopted. 8. So Mills, Kan. and Barth.; Geld. has vā. 9. So Kan. and Barth.; Geld. has *hahmī* and Mils has *ahmī*.

Trans.: 6. Lit., 'for work'. 9. Orig. 2/3. 18. Orig. 2/3, 19, 22, 24, 25. Orig. 3/3. 26. -cā omitted.

kaṣ—Barth.^a thinks this is a mere interrogative particle, introducing a question. Orig. it is 1/1 neu. of the interrog. pron. Mills and Kan. take it as almost an adj. to *xīathram* and trans. 'What is your power?' But there is yet another idiomatic use of the interrog. pron. which Whit.^b has termed 'exclamatory' and I propose to take both this and the *kā* in that way.

iṣṭī—1/3 fem. Pah. says *xvāstak* (possession), and Nair. trans. *Lakṣmī*. Barth.^c trans. the word as 'possession' or 'wealth' or as 'power'. Kan. trans. 'desire'. In the Veda *iṣṭi* (fem.) is used in the sense of 'longing' or 'wish'.^d

**īyaoθnāi*—This is the reading of Pt. 4 and three other mss., and it suits the meter better than the reading of Geld. **θanāi*. Kan. reads **θanāi* and trans. 'through works', i.e., through Z.'s own works. Barth.^e takes it as a dat. inf. (?) and trans. 'to do'. His trans. of this passage seems to me to be utterly unreasonable; for he makes Z. ask Mazdā if He has the power to do what he (Z.) wishes!!

**Vā*—So Mills, Kan. and Barth.; Geld. reads *vā*. **Vā* is 2/3 enc. pron. 1st per., and is the regular Gāθā form; Skt. *vah*.^f Note accus. used in the sense of ins.

**haxmī*—1/1 pres. paras. of *√hac-*, *hak-*. This word shows a variety of vl.—Geld. has *hahmī*; Mills has *ahmī*; Kan. and Barth. read *haxmī*, which last I accept. It may be noted that all these three variations mentioned here may be written down in Pah. script in exactly the same way. Pah. and Nair. apparently read *ahmī*, for Nair. says *bhavāmah*. Kan. trans. 'I may be in friendship (in communion) with'. Cf. *haməm* *θvā haxma* (Yas. 60.12). Barth.^g trans. 'I urge', 'I entreat'. But the Vedic *√sac-*, corresponding to Av. *hac-*, *hak-*, never means 'to entreat'. The root idea is 'to accompany', 'to unite with'. Cf. Lat. *sequor*.

Aṣā etc.—Barth. construes all these as vocatives. Kan. takes them as 3/1 and trans. 'with righteousness and with good intent'.

θrāyōidyāi—This seems to be 'in apposition' with **īyaoθnāi*. Barth.^h construes this as a dat. inf. The root is *θrā-* (Skt. *trā-*), to protect.

drigūm—2/1. Barth.ⁱ notes that the good mss. read *dragūm*, and that the *-gu* is a derivative from *√gam-*, *ga-*. But he does not attempt any etymology and merely remarks that it is doubtful. In Veda there is the word *ādhrigu*, meaning 'irresistible', 'unrestrained' or 'impetuous'. It is derived as *ā-dhri-gu*, the *-gu* being from *√gam-*, *ga-*.^j In the RV. this word occurs mostly as an epithet of various deities. But twice (RV. viii. 22.11 and 82.11) it has been used for men.^k and had been

a. Wb. 436. b. SG. 506. c. Wb. 376-77. d. Grass., Wb. 228-29.
e. Wb. 1711 (bottom). f. Jack., AG., §393. g. Wb. 1740.
h. Ibid., 805. i. Wb. 777 f. and ZairWb., p. 176.
j. M.-W., SD., p. 356, col. 1 (2. *gu*). k. Grass., Wb. 48.

trans. 'audacious' or 'unrestrained'. In two other passages (RV. i. 112.20 and viii. 22.10) the word is a 'proper noun', and the name of a man protected by the *Aśvins*. I would therefore like to suggest that Av. *drigū* is the opposite of *ādhrigu*, and means lit., 'one whose activities are restrained', i.e., a person who has restrained his lower self (cf. Skt. *yati*). In other words, *drigū* would be applicable to holy hermits whose chief characteristic is their meekness as opposed to the normal audacity of the man of power in the world. The sense is the same as that implied in the later Pers. word *darwesh*, which is, indeed, derived from *drigū*.^l The sense of 'poor' usually given to the word seems to be a secondary development.

Yūsmākəm—This is 2/1 of the pron. adj. The usual form is *xīsmākəm*. This form is found only thrice in the Gāθās, Yas. 34.5; 50.5 and 7.^m

*parē*¹⁷...[*parē*²⁰]ⁿ—Barth.ⁿ takes the first one of these as an *upasarga* of the verb *vaoxēmā*, and he omits the second. And as a matter of fact the second *parē* should be omitted to get the meter correct. Barth. takes it with the verb and trans. the two together as 'we renounce'. The corresponding Skt. *para* is scarcely ever used as an *upasarga*. It has several senses, two of which suit here: (i) 'above', implying 'the best' or 'foremost' and (ii) 'apart', implying 'other than' or 'different'. I propose taking *parē*¹⁷ in the first sense and *parē*²⁰ in the second. Mills trans. somewhat similarly.

vīspāi—This and the other words in 3/3 show a peculiar use of the ins. The essential idea of the ins. is concomitance, but by way of contrast it is used to signify separation or difference.^o

vaoxēmā—1/3 aor. paras.; we shall speak.

xrafstrāi—Note that there is no *-cā* added to this word. Barth. construes it with both the *Daēvas* and the men. Mills and Kan. construe it with the men alone, which I think is more reasonable. Barth.^p thinks that this refers to 'robber-gangs', and thinks this as an allusion to the unsettled nomadic tribes. This word is found again in Yas. 28.5. Cf. also Yas. 19.2.

TRANS. OF BARTH. :

Have ye Dominion and power, O Mazdāh, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced the robber-gangs, both demons and men.

l. Paul Horn, Grundriss der neupersischen Etymologie, 559.
m. Barth., Wb. 1304. n. Ibid. 1331.
o. Whit., SG., §283. p. Wb. 538.

6. yezi¹ aθā² stā³ haiθim⁴,
 Mazdā⁵, Aśā⁶, Vohū⁷ Manāhā⁸,
 at⁹ tat¹⁰ mōi¹¹ daxštəm¹² dātā¹³
 ahyā¹⁴ aḥhūš¹⁵ vispā¹⁶ maēθā¹⁷,
 yaθā¹⁸ Vā¹⁹ +yazəmanas [-cā]^{20 21}
 +urvā-+dyā²² stavas²³ ayəni²⁴ paiti²⁵.
 (7-9; 7-9; 7-9)

6. Since Ye-are such in-very-truth,
 O Mazdā (and) Aśā, (and) Vohu Manō,
 therefore, grant unto me such guidance,
 through-all changes of this (earthly) life,
 so-that (as) Your worshipper
 (and as Your) praiser I-may-be-free from the
 fetters-of-the-soul.

Free English Rendering :

And such, indeed Ye are in very truth,
 O Mazdā, Aśā, and O Vohu Man',
 So reach to me Your helping, guiding Hands,
 That through all changes of my earthly life,
 Your devotee and singer I remain,
 And thus break through the fetters of my Soul.

Text: 20. So S. 1, Pt. 4 and seven other mss.; meter also requires this reading; Geld, has *manas. 22-23. All others read *urvaidyā* (one word); only one ms. (K. 37) reads *urvādyā*. I have indicated the comp.

Trans.: 6-8. Lit., 'with Aśā (and) Vohu Manō'; orig. 3/1. 10. Lit., 'that'. 16-17. Orig. 2/3 neu. 19. Orig. 2/3. 21. -cā omitted. 22-23. Orig. 5/1. 25-26. Lit., 'I-may-go-back'.

aθā—Barth.^a trans. 'thus' and explains that it refers to the question (as he has construed) in verse 5. Following, however, my rendering of verse 5, I think it refers to the last two *pādas* of that verse. I would construe this word as an adv. and trans. 'such', viz., 'above all others and apart from Daēvas and from wicked men'.

stā—2/3 pres. paras. of √*ah-*; Skt. *stha*, Ye are. Pah. seems to mistake this for *stī* (the world or creation); Nair., therefore, says *sr̥ṣṭi*, *haiθim*—This is an adv., in very truth; Skt. *satyam*.

Mazdā etc.—Barth. construes all these three as vocatives. Kan. takes the last two as 3/1, ans. trans. these as 'qualities'. I think that the last two are ins., but have to be construed as if voc.

tat—2/1 neu. This refers to the *daxštəm* and implies 'of such sort'.

daxštəm—Barth.^b derives it from √*daxš-*, to teach, and trans. 'sign' or 'token'. Nair. says *lakṣanṇam* which he explains as *cinha*. Kan. says 'inspiration'. Very likely Skt. √*diś-*, to point out, to indicate, is cognate.

dātā—2/3 imper. aor. √*dā-*, to give.

ahyā aḥhūš—This clearly refers to our mundane existence as distinct from the world hereafter. Cf. Yas. 43.3.

maēθā—Kan. trans. 'living the life', deriving it from a supposed √*miθ-* (Skt. *mith-*),^c to dwell. Barth.^d trans. 'change', with Mlt.^e renders by 'reversal'. The word occurs in several other places in the Gāthās, Yas. 30.9; 31.12 and 33.9. In the last mentioned passage I have construed it as a verb (1/1 pres. paras.). In Yas. 30.9 it is used predicatively with the verb *aḥhat*; and in Yas. 31.12 also the use is predicative, and the verb there is understood. In both these places the essential idea of the word is 'putting two things together', whether in a friendly connection or otherwise. In the latter case it would get the secondary sense of 'departure from', 'change' and when referring to the state of the mind it would signify 'doubt'. In Skt. we have the derivatives *mīthuh* (alternately) and *mīthah* (astray),^f which are both used adverbially.^g The actual formation here is 2/3 neu. Whit.^h has noted that the accus. form indicates 'duration'. The usage here is almost adverbial. Mlt.ⁱ (accepting Barth.'s version) adds a note here that 'the sorely tried Prophet' knows that in the next world things will be a complete reversal (*maēθā*) of what they are in this life, and so he 'he asks for some token of Divine favour here and now'.

a. Gāthās, p. 48, note 6; also Wb. 63 (top).

b. Wb. 676 f.

c. There is a Skt. √*mith-*, but it does not mean 'to dwell'.

d. Wb. 1107.

e. Barth.'s orig. Ger. is 'Wandel (der Dinge)'.

f. We may add *mīthyā* also.

g. Whit., SG., §§1111 and 1313.

h. SG., §276.

i. EZ., p. 362, ftn. 2.

**yazəmanas*—Geld. reads °*mnas*; but meter requires the fuller form and the omission of the *-cā* following. It is 1/1 pres. part. ātm. of √*yaz-*, worshipping.

[*-cā*]*—*This seems rather out of place, both syntactically and metrically. The only word co-ordinate with **yazəmanas* is *stavas*, and so there ought to have been a *-cā* after that word also, or else this *-cā* should have been put after *stavas*. Grammatically the position of this *-cā* is quite indefensible, and in any case I would omit it in my trans. Metrically the omission of this *-cā* would necessarily require the fuller form **yazəmanas* (4 syllables). In order to have the last *pāda* of 9 syllables we must take *stavas* as monosyllabic—*stvas*.

**urvā-dyā*—All read *urvāidyā*, but Geld. notes the vl. I have adopted from K. 37.^j I am not satisfied with any of the renderings which seem to take the *-yā* as the suffix of the comparative. Mills trans. 'more devoted', 'more earnest', which Kan. follows. Barth.^k takes it as comparative of the adj. *urvād*, and he trans. 'more joyful'. As regards the derivation Barth. is silent, but Mills^l thinks that the orig. word is **vrād*, a variant of *vṛdh*. I think these renderings do not bring out the full significance of the words *ayenī paitī*, which close this verse. I therefore propose to read **urvā-dyā* as a comp. The first member, *urvā*, is clearly from *urvan*, soul, and the *dyā* is from √*dyā-*, to fetter, to bind.^m The whole comp. would be 5/1. The Skt. √*dā-*(*dyati*), means 'to bind'.ⁿ The whole comp. would therefore mean 'fetter of the soul'.

stavas—1/1 pres. part. paras. of √*stu-*; praiser. Meter requires this word to be monosyllabic—*stvas*.

ayenī paitī—1/1 pres. subj. paras. of √*i-* with *paitī* (Skt. *prati-i*), to return, to go back. "I may go back from the fetters of the Soul" would signify "I may be free from the fetters of the soul".

TRANS. OF BARTH. :

If ye are truly thms, O Mazdāh, Right and Good Thought, then give me this token, even a total reversal of this life, that I may come before you again more joyfully with worship and praise.

j. It is one word in that ms. k. Wb. 1543.

l. SBE. 31, p. 86, ftn. 4. m. Barth., Wb. 761.

n. Grass., Wb. 592 (under 3. *dā*); also M.-W., SD., p. 474, col. 3 (under 4. *dā*).

7. kuθrā¹ tōi² arədrā³ Mazdā⁴,
yōi⁵ Vəhṛuṣ⁶ +vaēdōmnā⁷ Manayhō⁸
sṛhūš⁹ raēxənā¹⁰—aspṛṇ¹¹ [-cīṭ]¹² sādrā¹³ -cīṭ¹⁴—
caxrayō¹⁵ +uṣī¹⁶ +urū?¹⁷
naē-cīm¹⁸ tṣm¹⁹ ānyōm²⁰ Yūšmat²¹ vaēdā²²
Asā²⁴ aθā²⁵ nā²⁶ θrāzdūm.²⁷

(7-9; 9-7; 9-7)

7. Where¹, O Mazdā⁴, (are) these² devotees,³
who realising⁵ Vohu Manō⁶
through the Teachings⁹ about-(our)-true-inheritance—¹⁰
in-absence-of-luck¹¹ (and) even-in-distress—¹³
have-made¹⁵ the intellect¹⁶ free?¹⁷
Not-any¹⁸ individual¹⁹ other²⁰ than-²¹Ye do-I-acknowledge,²³
through Aša²⁴, therefore,²⁵ do-²⁷Ye-shelter²⁶ us.

Free English Rendering :

Mazdā, where are the devotees who know
Of Vohu Man' ? In trouble and distress
This knowledge of their Heritage Divine
Brings Freedom to their intellect and mind;
None else than Ye e'er will we recognise;
So shelter us under Eternal Law.

Text 7. So Wester.; others read *vaēdōmnā*. 16-17. K. 4 reads *uṣīuru*; I have taken these as two words. Geld., Kan. and Barth. read *uṣūru* (one word); Mills has *uṣī-urū* (a comp.).

Trans. 7. Lit., 'knowing'. 10. Orig. 2/3. 11, 13. Orig. 2/3; accus. of time and circumstance. 12. [-cīṭ] omitted. 15. Lit., '(are) masters'. 17. Lit., 'broad'. 20. Lit., 'him'. 23. Lit., 'I know'.

kuṭrā—Where? Skt. *kuṭra*. Mills^a regards it as ‘rhetorically interrogative, as often in English, or indeed a mere particle’.

tōi—Barth. and others take this as the enc. 2nd pers. pron., either 4/1 or 6/1. But I would take it as the dem. pron., 1/3, Skt. *té*, and trans. ‘those’.^b

aradrā—Barth.^c trans. ‘true’, ‘trustworthy’ and connects it with *tōi* (which he takes as 4/1 of the enc. 2nd pers. pron.); Kan. trans. ‘worshippers’; Mills has ‘helpers’; Pah. says ‘liberal’ and Nair. has *dakṣiṇā-dātā*. The word is found also in Yas. 43.3, where I have trans. it as ‘faithful worshipper’. I think that Skt. *ārdrā* is cognate.^d This Skt. word means ‘warm hearted’ or ‘full of feeling’. It is derivable from a $\sqrt{ard-}$, to stir, to set in motion, to cause a movement. And this root itself is an extension of $\sqrt{ar-}$, $\sqrt{r-}$, to move, to go.^e Hence I trans. the word as ‘devotee’. The form is 1/3 mas. In mas. nouns in *-ā* the 1/3 often ends in *-ā*.^f

**vaēdōmnā*—I have adopted the reading of Wester.; Geld. and others read *vaēdōnā*. Barth.^g takes it as pft. pt. atm. of $\sqrt{vid-}$, *vaēd-* (Skt. *vid-*), to know, and construes it with the gen. *Vaṅhōuṣ Manāṅhō*. I have trans. ‘realising’, i.e. ‘(fully) understanding’. The gen. with $\sqrt{vid-}$ is the regular construction.

sōṅhūṣ—Barth.^h takes it as 3/3 of *sōṅhu* and trans. ‘by doctrines’. He explains the ending *-ūṣ* (practically indistinguishable from that of 2/3) as being derived from the orig. Aryan **-bhis*, passing through *-bīṣ*, *-vīṣ*, *-wīṣ*, into *ūṣ*.ⁱ In Later Av. *saṅhū*, commandment, is also found. Kan. construes this word here as 2/3 and trans. ‘teachings (of religion)’. I agree with Barth. and take it as 3/3.

raēxānā—Cf. Yas. 32.11, where I have trans. the word as ‘goal’. Orig. it means ‘what one inherits’.^j The form is 2/3 neu. Kan. is not far out when he trans. ‘true wealth’.

aspōn—Barth.^k takes this as 2/3 of *a-spā*, neu. The contrast of *spōn* and *aspōn* is brought out in Yas. 45.9, and so this entirely rules out the rendering of Kan. here—‘happiness’. Note that the word is clearly *negative* in import, ‘want of good luck’, ‘misfortune’. The accus. is to be taken as implying ‘duration’.

sādrā—2/3 neu. This is the *positive* word, ‘distress’. Barth.^l compares the Grk. *kē’dō* (I get ill). Probably the Skt. $\sqrt{śad-}$,

a. SBE. 31, p. 86, ftn. 4.
d. M.-W., SD., p. 152, col. 1.
f. Jack., AG., §224.
h. Wb. 1576 (under *sōṅhāv*).
j. Barth., Wb. 1480.

b. Jack., AG., §413.
e. Grass., Wb. 114; also Whit., Roots, p. 15.
g. Wb. 1315 (bottom; under 1. *vaēd-*).
i. Grund. I, §407 (p. 227-29).
k. Ibid., 218.
l. Ibid., 1570.

c. Wb. 195.

to fall off, to drop away, is also cognate; also *śadrū*, destruction.^m The accus. here also indicates ‘duration’.

The third *pāda* is too long as it stands. I would, therefore, propose omitting the first *-cīt*.ⁿ The word *aspōn*, to which it is attached, is negative in signification—‘absence of happiness’, but *sādrā* has a positive implication of ‘distress’, and that would need the emphasising—*-cīt*.^o—which would indicate the ‘accumulated weight’ of distress.

*caxrayō *uṣi *urū*—All read *uṣurū* (one word); and Geld. has noted a vl. *uṣi-urū* (comp.) in K. 4. Barth.^p takes *caxrayō* as a sort of participial adj. from $\sqrt{kar-}$ (Skt. *kr-*), which he construes as 1/3 and trans. ‘transforming’ or ‘changing’, and explains that this refers to the activities of the False Teacher, and refers to Yas. 32.9 and 11. As for *uṣurū* (the reading adopted by Barth.) Mlt.^q remarks that it is 3/1 of ‘a noun which Bartholomae gives up as inexplicable. Geld. made it ‘energy’ and others ‘intelligence’ etc.... The whole sentence is doubtful as the difference of the doctors show’. Barth.^r himself remarks that he cannot trans. the word, but he adds that it is not very important for the interpretation of the passage. Kan. construes as 3/3 and trans. ‘with full intelligence’. In this he evidently follows Mills, who reads *uṣi-urū*, a sort of comp. in which the *second* member is an adj. This is, as Barth.^s remarks, quite untenable. Mills himself has followed the Pah. tradition, which, however says ‘with wide mental light’—Nair. has *vipula-caitanyena*. I propose (1) to read *uṣi urū* (two words), (2) to take *uṣi* as ‘understanding’ or ‘intellect’ and construe it as 2/1 neu.^t and (3) to construe *urū* with *caxrayō*. In the Veda the combination *uru-cākri* occurs thrice,^u RV. ii. 26.4 (where it is the epithet applied to Brahmaṅspati, the Lord of Hymns), v. 67.4 and viii. 18.5 (in both of which it is used for the Ādityas). Moreover in all the three passages the phrase is associated with *āṅhas* (distress)—*āṅhoś cid urucākrayaḥ*. The meaning given by all is ‘leading to freedom from...’. The essential idea of the *uru-* in *uru-cākri* is ‘extension’ or ‘broadening’. Taken as a whole this idea of ‘broadening’, i.e. ‘freedom’ suits the context here very well.

naē-cīm—2/1 mas., not any.

tōm—This dem. pron. is used almost in the sense of ‘person’ or ‘individual’. Barth.^v notes that the word is used in a somewhat ‘strange’ fashion. The long *ō* is certainly remarkable, but it may be due to the accent.

m. M.-W., SD., p. 1051, cols. 2-3.
o. EZ., p. 362, ftn. 3.
q. Wb. 416 f.
s. Grass., Wb. 263 f.

n. Wb. 576.

p. Gāthās, p. 48, note 7.

r. Barth., Wb. 414.

t. Wb. 138, note 11 (under *anya*).

anyēm—Barth.^u trans. the whole phrase *naē-cim tēm anyēm* as 'none other than'; he also quotes the Pah. which is a fairly literal rendering: *ne kas apar 1 hac smāk*, not any single person other than you.

Yūimat—Analysing the variants *yūima-* and *xīma-* for the pron. of the 2nd pers. plu. in Av. as given by Barth.,^v we find some interesting points. The *x-* is found prefixed only before forms showing the *-im-* also. Thus *yūš* and *yūzəm* show no variants. It would also appear that the *xīma-* forms are decidedly more common in the *Gāthās* (21 occurrences) as contrasted with the *yūima-* forms (only 6 quotable from the *Gāthās*). On the other hand the *xīma-* form is quotable only *once* from Later Av. (Yas. 20.3). Barth.^v thinks that the word here refers to 'him who can protect us', evidently Aša. But I think that the plu. obviously refers to all the Aməša Spəntā.

vaēdā—1/1 pft. paras. of $\sqrt{vid-}$; Skt. *veda*.

Aša—Kan. takes this as 8/1 and thinks that this is an epithet of Ahura-Mazdā. Barth. also takes it as a voc. Mills, however, takes it as an ins.; but in one place (SBE) he trans. 'through Your righteousness', and in another (*Gāthās*), 'through Holiness'. Meter requires that *Aša* should begin *pāda* 6. I have put the word in that position and construe it as 3/1. But even then the *aθā* coming second is not exactly 'elegant'.

θrāzdūm—2/3 imper. s-aor. ātm. of $\sqrt{θrā-}$ (Skt. *trā-*), to protect.* Note ātm.

TRANS. OF BARTH. :

Can they be true to thee, O Mazdāh, who by their doctrines turn the known inheritances of Good Thought into misery and woe [ušaurū?] I know none other but you, O Right, so do ye protect us.

u. Wb. 137 f.

v. Ibid., 1303 ff.

w. *Gāthās*, p. 48, note 8.

x. Barth., Wb. 804.

8. tāis¹ zī² nā³ +syaoθnāis⁴ byentē,⁵
yāis⁶ [as]⁷ paīrī⁸ pourubyō⁹ iθyejō¹⁰—
hyaṭ¹¹ [as]¹² +aojā¹³ nāidyā¹⁴həm—;
əwahyā,¹⁵ Mazdā,¹⁶ āstā¹⁷ urvātahyā¹⁸
yōi¹⁹ nōit²⁰ Ašəm²¹ mainyaṇtā,²²
aēibyō²³ dūirē²⁴ Vohū²⁵ [as]²⁶ Manō.²⁷

(7-9-7; 9-7-9)

8. Indeed,² of these,¹ our activities,³ are-they-afraid,⁴
amongst whom⁸ danger⁶ [lurks]¹⁰ for many,⁷—
what the strong¹¹ [means]¹³ to-the-oppressed;¹²—
defying Thy Law,¹⁷ O Mazdā,¹⁵
(these) who heed¹⁸ not Aša,¹⁶
from them²³ Vohu²⁵ Manō²⁷ [remains]²⁶ at-a-distance.²⁴

Free English Rendering :

Of such our acts Thy foes are sore afraid;
Danger there is to many from their ranks,
Where strong ones always meeker ones oppress;
Thy Law of Truth, O Mazdā, they defy,
To Aša's Teaching scanty heed they pay;
From such Thy Vohu Man' remains afar.

Text : 4. So H. 1 and six other mss.; Geld. has ^oθanāis, but meter requires the shorter form. 13. So Barth., following Pt. 4 two other mss.; Geld. has ^oajyā.

Trans. : 1, 4. Orig. 3/3. 7, 12 and 26. Lit., 'is' (as). 14. Orig. 2/1. 17. Lit., 'through opposition'; orig. 3/1.

xi—Here this word has the sense of 'indeed'.

nā—Mills^a takes this as a pron. with **šyaoθnāiṣ*, and trans. 'through these our deeds'. Kan. takes *nā* as 2/3, as also Barth. The latter^b adds a note that the reference is to 'the False Teacher' and that by 'us' are meant Z. and his followers.

**šyaoθnāiṣ*—So H. 1 and six other mss.; Geld. has the fuller form °*θanāiṣ*, but meter needs the shorter form I have accepted. Pah. says that the deeds are of the Ahmōg (*Ašmaoγa* the distorter of Truth^c). This rendering is followed by the others. Note the ins. where we might expect the abl. with a verb indicating fear; it is 'the ins. of reason'.

byentē—3/3 pers. ātm. of √*bī-*, *bay-* (Skt. *bhī-*), to fear. Barth.^d says that 'when used transitively' (i.e., with an accus.) it means 'to frighten'; otherwise it means 'to fear'. In the Veda it is construed invariably with the abl.^e and it is almost always ātm. In SBE. Mills is evidently puzzled with this ātm.,^f and so in the Gāthās^g he has actually changed the verb to the paras. *bayaṅtī* and, following the Pah., he trans. 'with fear they smite us'. I prefer to trans. 'they are afraid (themselves)'.^h

yaēiṣū—Kan. and Barth. think that this refers to the deeds. Mills thinks that it refers to the doers of these deeds, for he trans. 'amidst whom'. I would take it to refer to the wicked ones who are afraid.

[*as*]—The *as* occurs thrice in this verse, and in each place it spoils the meter. The sg. finite forms of the verb *ah-* are usually not expressed in the older language. I think that in all the cases the word is an interpolation by some later commentator. See Yas. 31.9 where *ās* occurs twice. Cf. also Yas. 12.7. The form is 3/1 impft. paras. of √*ah-*. The variant *ās* is also known. The orig. form was **āst* (Skt. *āsīt*); "when original *s* precedes final *t* the latter is dropped".^h

pairī—Amongst, construed with loc. Cf. Yas. 29.5. This construction with the loc. can be paralleled in the RV. (as in i. 146.5 etc.).ⁱ

pourubyō—4/3; for many (people).^j

iθyejō—1/1 neu.; the initial *i-* is prothetic. Barth. trans. 'danger'.^k In the Veda *tyājas* (neu.) means 'attack' or 'assault'.^h

hyaṭ—Here the word introduces an example of the 'danger'. This *pāda* is quoted (with some changes) in Yas. 57.10, where the *hyaṭ* is replaced by *yaθa*.^l

a. SBE. 31, p. 86.

b. Gāthās, p. 48, note 9.

c. For this word see Yas. 9.18.

d. Wb. 927 (under *bay-*).

e. Grass., Wb. 937 f.

f. Op. cit., p. 86, ftn. 8.

g. This vl. found in Mills occurs in one ms. as noted by Geld. Mills has a rather incomprehensible note on this in his Gāthās (p. 503).

h. Jack., AG., §192 and also §532.

i. Barth., Wb. 854-55.

j. Ibid., 799.

k. Grass., Wb. 553.

l. See Barth., Wb. 1061-62, note 2 (under *nāidyah*).

**aojā*—1/1 mas. I have accepted the reading of Barth., who follows Pt. 4 and two other mss. This conforms better with the quotation in Yas. 57.10. Geld. reads *aojyā*, which seems to be a comparative, but there is no special need for a comparative word here. The word here is *aojah* which is mas. as can be seen from the ending -*ā*.

nāidyāṅhəm—2/1, the accus. denoting 'the acted upon'. This is certainly a comparative and means 'weaker'. Barth.^m derives the word from Aryan **nādh*, and he compares the Old Church Slavic *nāžda*, trouble, affliction. Skt. *nādhita*, oppressed, (ppt. of √*nādh-*, to seek aid) and *nādhas*, place of refuge (as in RV. x. 65.5)ⁿ are also cognates. Regarding the sg. forms **aojā* and *nāidyāṅhəm* Barth.^o remarks that these words refer to the False Teacher and to Z. himself. But I think the sg. merely denotes the class, the strong and the weaker.

°*wahyā*—6/1 of the pron. adj. *θwa*.

āstā—Barth.^p construes as 3/1 mas. and trans. 'hatred' or 'enmity'. He connects it with *aṅra* and derives both from an Aryan **asra*, **ans*.^q Kan. trans. 'one who desires' and construes as 1/1 of °*tar*. Mills trans. 'oppressor'. I agree with Barth., more or less.

urvātahyā—6/1. The word also occurs elsewhere in this Gāthā: Yas. 30.11; 31.1 (where it occurs twice) and 31.3. Barth.^r trans. 'commandment' and thinks that Grk. *rhētōn*, covenant, and Skt. *vrata* are cognates. Hence Mills has trans. 'vows'.

mainyantā—3/3 ātm. impft. (or aor.) of √*man-*, to give heed to.^s In Skt. also √*man-* bears a similar meaning.^t

Manō—Barth.^u quite needlessly takes the word to mean 'abode' or 'dwelling'. In Yas. 30.4 also, equally needlessly, he trans. the word similarly. On this Mlt.^v remarks that "it seems very unlikely that such a combination as *vohu manō* should have an alternative meaning"; "and", he adds, "Good Thought is a very natural name for Paradise".^w Wester. reads *asmanō* (one word), which is not quite satisfactory from the grammatical point of view, even though we may trans. 'the holy heavens'.

It may be remarked that in the quotation of *pāda* 3 in Yas. 57.10 the *as* is omitted, this proves that the word, wherever it occurs in this verse, is a later interpolation.

TRANS. OF BARTH. :

For by these actions they put us in fear, in which peril is for many—in that the stronger (puts in fear) (me) the weaker one—through hatred of thy commandment, O Mazdāh. They that will not have the Right in their thought, from them shall the Good Abode be far.^x

m. Wb. 1061-62.

n. Whit., Roots, pp. 89-90; also Grass., Wb. 722.

o. Wb. 1062, note 1; also Gāthās, p. 48, note 9.

p. Wb. 361.

q. Ibid., 104-05 (under *aṅra*).

r. Ibid., 1543.

s. See Barth., Wb. 1122.

t. Grass., Wb. 990 ff.

u. Wb. 1133.

v. EZ., p. 362, ftn. 4.

w. See also EZ., p. 362, ftn. 4; also pp. 171 f.

x. To me it seems a sort of anti-climax that after asserting that he acknowledges none but Ahura-Mazdā and His Holy Immortals (verse 7), the Prophet should seem to be afraid so abjectly of the 'False Teacher'. I think it far better to regard this verse as expressing Z.'s confidence in the final victory, and His actual conviction that it is the wicked who fear the Prophet and His helpers.

9. ¹tyō ²Spəntām ³Ārmaitim,—
⁴əwahyā, ⁵Mazdā, ⁶bərəxδām ⁷vīdušō,—
⁸duš-šyaoθanā ¹⁰avazazaṭ,
¹¹Vaṛhṣuṣ ¹²əvistī ¹³Manaṛhō;
¹⁴aēibyō ¹⁵maš ¹⁶Aša ¹⁷syazdaṭ,
¹⁸yavaṭ ¹⁹ahmaṭ ²⁰aurunā ²¹xrafstrā.

(7-9; 8-8; 7-9)

9. (He) who ¹(scorns*) ²Spəntā ³Ārmaiti,—
⁴High-esteemed, O ⁵Mazdā, of Thy ⁶knowing-Sage,—
⁷(he who) through-doing-evil ⁸defies ⁹(Her),
¹⁰because-of-(his)-ignorance ¹¹of ¹²Vohu ¹³Manō,
¹⁴from such ¹⁵She-withdraws ¹⁶(Herself) ¹⁷utterly ¹⁸together
¹⁹with Aša,
²⁰just-as ²¹(these) ²²uncultured ²³wicked-ones ²⁴(do) ²⁵from us.

Free English Rendering :

Thy foes, who scoff at Holy Ārmaiti,—
 So high-esteemed, O Mazdā, by the Wise,—
 In doing evil they defy Her still,
 From ignorance of Vohu Manō's Love:
 With Aša doth She turn away from such,
 Just as from us these untamed savages.

Text: 1. So three minor mss.; Geld, and others read *yōi*.

Trans.: 8-9. Lit., 'through evil deed'. 14. Lit., 'from these'. 18. Lit., 'as far as', 'as much as'.

* The '(scorns)' in the first line of the trans. is a rendering of *avazazaṭ* in *pāda* 3. The exigencies of English construction have obliged me to insert this word in the first line.

**yōi*—Geld. has noted that three minor mss. read thus; he himself has *yōi*, as also the others. On the whole a sg. is more suited to the sg. verb *avazazaṭ*.

əwahyā—6/1 mas. of the pron. adj.,^a going with *vīdušō*.

bərəxδām—Treasured, precious, valued. Kan. trans. 'beloved'. Cf. Yas. 32.9. Barth.^b regards this as the ppt. of $\sqrt{\text{barəg-}}$, to esteem, to hold in high regard. The names *Bərəjya*, associated with Ušahina Ratu, and *Burz-i Yazat* of Būn. 7.3 are both derived from the same root. I think that *barəz*, lofty, and Skt. *bṛhat* are also connected. Are not Old Pers. *vazarka* and Mod. Pers. *buzorg* also connected?^c

vīdušō—Barth. takes this as 6/1. Kan. takes it as 1/3, which is absolutely ungrammatical. The use of the gen. with verbs denoting esteem (generally, any feeling) may be noted.

duš-šyaoθanā—Barth.^d takes this as 1/3 mas. Mills takes this as 3/1 and trans. 'with the evil-doer'. I take it as 3/1, but I would trans. 'through evil deed'.

avazazaṭ—3/1 impft. paras. of $\sqrt{\text{zā-}}$ with *ava* (Skt. *ava-hā*). Cf. Skt. *avahelā*, *avahelanam*. Kan. takes it from $\sqrt{\text{zā-}}$, (Skt. *hā-*), to go and trans. 'pass (through life)'. Barth. construes as plu., but it is simpler to take it as sg.

əvistī—Barth.^e takes it as 3/1 of *ə-visti*, and trans. 'not obtaining a share in' and derives it from $\sqrt{\text{vid-}}$ (Skt. *vid-*, *vind-*) to obtain. Skt. *avitti*, in the sense of 'poverty', is found in AV. xvi. 6.10. Mills^f trans. 'ignorance', as if from the other $\sqrt{\text{vid-}}$ (Skt. *vid-*), to know. "In some of their meanings the two (roots) are so close together as hardly to be separable, and there are instances from the Veda down, of exchanges of forms between them".^g On the whole I think Mills is nearer the orig. meaning. The ins. is the 'ins. of reason'.

maš—Greatly, entirely, completely. Barth.^h says it is an adv., from *max* (Skt. *mah*), great, formed with the suffix *-š* (Skt. *-s*); he postulates an Aryan **maxš*. Cf. Yas. 32.3.

Aša—Barth. construes this as 'subject-case', which I think is not quite correct. The form is clearly 3/1 and the ins. should be taken as the 'ins. of accompaniment'. Ārmaiti, together with Aša, turns away from those who defy Her. Note how Ārmaiti and Aša always go together; without Ārmaiti Aša ceases to function or to help anyone.

a. Barth., Wb. 792 f.

b. Ibid., 957, 958 (*Bərəjya*), also 945 (*barəg-*).c. It has been suggested that these words are connected with *vazar* (Skt. *vajra*), but Barth. does not think that possible (Wb. 1390, note under *vazarka*).

d. Wb. 755; also Jack., AG., §224.

e. Wb. 349 (under *avistay*).

f. SBE. 31, p. 87.

g. Whit, Roots, p. 160.

h. Wb. 1164; see also Jack., AG., §730 and Whit., SG., §1105.

syazdat—Barth.ⁱ trans. 'shrinks away from', construing the verb with the abl. The form is 3/1 aor. paras. of the 'double-root' *siz-dā*. In Yas. 32.4 we have *siždyamnā*. Nair. explains, *tebhyah prabhūto dharmah prabhraṣyati*.

yavat—Barth.^j trans. 'as far as'.

ahmat—5/3 of the 1st pers. pron.; Skt. *asmat*. Mills^k remarks that both Pah. and Nair. (*etebhyah*) render the word as if it were *ahmāt*, which, he suggests, might have been the correct reading. If this be accepted, then this pron. would refer to the defiers of *Ārmaiti*.

aurunā—Mills trans. 'red' in SBE., and 'foul' in his *Gāthās*. Barth.^l thinks it is the Skt. *āraṇa*, orig. meaning 'foreign', or 'strange', hence 'wild'. Skt. *āraṇya* also orig. meant 'foreign (or distant) land'.^m In the RV. *āraṇa* is opposed to *svā* (as in vi. 75.19) and *āraṇya* to *amā* home, (as in vi. 24.10.). I trans. 'wild' or 'uncultured' or 'unruly'.

xrafstrā—Besides this passage the word occurs twice in the *Gāthās*, Yas. 28.5 and 34.5. Barth.ⁿ trans. here as 'beasts of prey', following Pah. and Nair. (*duṣṭa-śvāpadebhyah*); but in the other two passages he trans. 'robber hordes'. The word is found in Later AV. fairly often in the sense of 'noxious creatures' or 'vermin' (*kṣudra-jantu* of Nair.). Here I trans. 'wicked'.

TRANS. OF BARTH. :

These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazdāh, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.

i. Wb. 1630-31 and 1581.

j. Ibid., 1267.

k. SBE. 31, p. 87, ftn 5.

l. Wb. 190.

m. Grass., Wb. 102.

n. Wb. 538.

10. ahyā¹ Vaṛṣuṣ² Manayhō³ +šyaoθnā⁴
vaocat⁵ garəbām⁶ huxratuṣ⁷,
Spəntām⁸ -cā⁹ Ārmaitim¹⁰
dāmim¹¹ vidvā¹² +haiθyām¹³ Ašahyā;¹⁴
tā¹⁵ -cā¹⁶ vīspā,¹⁷ Ahurā,¹⁸
əwahmī,¹⁹ Mazdā,²⁰ Xšaθrōi²¹ [ā]²² vōyaθrā.²³
(9-7; 7-9; 7-9)

10. Unto-such¹ the workings⁴ of Vohu Manō²³
the Sage⁷ doth-teach⁵ to-uphold,⁶
and⁹ about-Spəntā⁸ Ārmaiti¹⁰ (doth he teach),
knowing¹² (Her to be)¹³ the ever-present¹¹ Root¹⁴ of
Eternal-Law,
and¹⁶ they¹⁵ all,¹⁷ O Ahura,¹⁸ (shall come again)
within²² Thy¹⁹ Power,²¹ O Mazdā,²⁰ through-(this)-
knowledge.²³

Free English Rendering :

But to Thy foes the work of Vohu Man'
Thy Sage explains, and teaches them to love,
And speaks to them of Holy Ārmaiti
As Root of Ašā present in each heart;
All foes of Thine shall come to Thee at last,
Ahurā Mazdā, when they learn this Truth.

Text: 4. So H. 1 and six other mss.; Geld. has *θanā*; meter needs the shorter form. 13. So Mills; most mss. (including some good ones) read *haiθām*; Geld. reads *hiθām*, but he suggests the reading I have given.

Trans.: 1. Lit., 'him', orig. 6/1. 4. Lit., 'deeds'. 5. Lit., 'speaks',
6. Orig. accus. inf. 7. Lit., 'possessing good understanding', 8, 10. Orig. 2/1.
11. Lit., 'Creatrix'. 13. Lit., 'true'.

ahyā—Kan. omits this word in his trans. Barth. takes it with *Vayhēuš Manayhō* and trans. 'of this Good Thought'. But I think the pron. refers to the defiers of the Law of Mazdā and of Spəntā Ārmaiti mentioned in verses 8 and 9. As usual note the gen. with the verb of teaching or instructing.^a The sg., I think, implies that *each one* of the defiant unbelievers is to be approached by the wise Teacher. Cf. the wish expressed in Yas. 28.5.

**zyaθnā*—So H. 1 and six other mss., and meter also supports this reading. 2/3. This refers to the various activities of Vohu Manō as already described in Yas. 30.8.

vaocat—Barth. trans. 'has declared (or taught)'; but Mlt. in his Eng. rendering says 'has promised'. The *vac-* (Skt. *vac-*) means 'to declare' or 'to teach' and not 'to promise' both in Av. and in Skt.

garəbām—Barth.^b takes this as an accus. inf. of *grab-* (Skt. *grabh-*, *grah-*), to hold, and he trans. 'to cling to'.

huxratuš—1/1. Sage, lit., 'possessing good understanding'.

dāmim—Barth.^c gives two meanings for this word: (1) fem., 'creation' and (2) mas. 'Creator' or if used as an adj. 'creative'. Cf. Yas. 31.7-8. Barth. thinks that in Yas. 31.8; 45.4 and 47.2 the word *patar*, father, is used instead of *dāmi*, Creator. Kan.^d trans. 'origin' and adds in a note that the word orig. means 'Creator'. I am inclined to take the word as fem. because of Ārmaiti, and I trans. 'Root' or 'Source', orig. 'Creatrix'.

vidvā—In verse 9 the Sage, who esteems Ārmaiti very highly, has been called *vidušō*.

**haiθyām*—Wester., Geld., Kan. and Barth. read *hiθām*. Geld. has noted the vl. *haiθām*, in Pt. 4 and 19 other mss. as also Wester. who adds that "most other mss. read thus".^e But Geld. himself has suggested the reading *haiθyām*, and refers to Yas. 31.8. Mills has adopted this suggestion and actually reads thus and trans. 'true'. Kan. reads like Geld. but trans. 'true'. Earlier scholars have rendered this word variously;^f Barth.^g reading *hiθām*, trans. 'companion'.

tā...vīspā—I think 'these all' are the defiant unbelievers who are ultimately destined to return to Ahura. The form *tā* (1/3 mas.) may be noted, a pron. declined as a noun. This may have been due to the final vowels of all the following words of this *pāda*.

əwahmī—7/1 of the pron. adj. 2nd pers.

- a. Whit., SG., 297 a. b. Wb. 524.
c. Ibid., 736-37 (under *dāmay-*), see especially note 1 (2. *dāmay*).
d. GbM., p. 87, ftn.
e. Geld. has noted 4 mss. reading *hiθām* as against 20 reading *haiθām*.
f. See Kan., loc. cit. g. Wb. 1813.

Xšaθrōi—7/1. Lit., 'within (Thy) Power'. Note the loc. implying that the errant ones have returned to stay there.

vōyaθrā—Kan., following Mills, construes this as a verb and renders 'smite with fear'. Barth.^h construes this as a noun, 2/3 neu., and trans. 'hope'. But he gives no further explanation as regards the etymology of the word, beyond quoting the Pahl., which gives no help towards arriving at the meaning 'hope'. Millsⁱ has certainly explained his 'smite with fear' much more reasonably, but he says that the word "is difficult to place". Barth., however, has given a very good hint in reminding us of the word *mōyastrā* in Yas. 30.9. Just as with that word I think that this word may be derived as **vaēd-tra* from *vid-* (Skt. *vid-*), to know. The suffix *-tra* (Skt. *-tra*) builds up numerous neuters and several adjectives from roots, the root being usually in its strong (*guṇa*) grade. In Av. the orig. *-tra* is preserved after sibilants (as in *mōyastrā*) or after a written nasal, otherwise it becomes *-θra* regularly. The derivative usually signifies "the means or instrument of the action implied by the root".^j The nearest Skt. cognate is the word *suvidātra*, meaning 'very mindful', i.e., 'propitious', found in the RV.^k I construe the word as 3/1 neu. and trans. 'knowledge' or 'teaching'.

TRANS. OF BARTH. :

The man of understanding has instructed^l (people) to cling to action of this Good Thought, and to the Holy Piety, creator, comrade of Right—wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazdāh.

Barth.^m explaining the last clause says, "i.e., to all what we hope to attain in thy Dominion".

- h. Wb. 1475-76. i. SBE. 31, p. 88, ftn. 1.
j. Jack., AG., §791; also Whit., SG., §1185.
k. Grass., Wb. 1552; also M.-W., SD., p. 1233, col. 2 (bottom).
l. Ger. 'erklärt'; Mlt. has rendered 'has promised'.
m. Gāthās, p. 48, note 11.

11. at¹ Tōi² ubē³ Haurvās⁴ -cā⁵
 x^varəθāi⁶ ā⁷ Amərətātās⁸ -cā,⁹
 Vəṅhəuš¹⁰ Xšaθrā¹¹ Manəṅhō;¹²
 Ašā¹³ ma^t¹⁴ Ārmaitiš¹⁵ +vaxšat¹⁶
 +utayūiti-+təvīši;¹⁷
 Tāiš¹⁹ ā,²⁰ Mazdā,²¹ vīdvaēsəm²² əwōi²³ [ahī].²⁴

(7-9-7; 9-7-9)

11. And¹ both³ (these) of-Thine,² Haurvatāt⁴
 and Amərətāt⁹, (lead) onwards⁸ to-the-Light,⁷
 through the Xšaθra¹¹ of Vohu¹⁰ Manō;¹²
 (and) Ārmaiti,¹⁵ conjoined-with¹⁴ Aša¹³ shall-assure¹⁶
 Life-renewed-(and)-Strength-of-Soul;¹⁷
 (working) through²⁰ These,¹⁹ O Mazdā,²¹ [Thou
 shalt be]²⁴ Conquerer²³ of-(all-Thy)-opponents.²²

Free English Rendering :

Then both Thy Mighty Powers, Haurvatāt
 And Amərətāt, shall lead them on to Light,
 Through Vohu Manō's Love and Xšaθrā's Strength;
 Through Aša's help doth Ārmaiti assure
 E'erlasting Life and Strength of Soul to them;
 With These, O Mazdā, dost Thou work and win.

Text: 16. So Pt. 4 and three other Mss.; Geld. and others have *vaxšit*.
 17-18. All others have the words separate.

Trans.: 5. Omitted. 14. *ma^t*, used almost adverbially. 16. Lit., 'shall
 augment'. 23. Lit., 'possessing power', 'powerful'.

This is a rather difficult verse to construe. Kan. trans. it depending on Pah. and on Mills, but he adds that he is not quite satisfied with his rendering.

ubē—1/2 fem., both;^a Skt. *ubhe*.

Haurvās... Amərətātās—Kan. and Barth. construe both words as 1/1, while Mills^b takes them as 2/1, object of *vaxšit* (as he reads it). Barth., following the Pah. (which, Mlt. remarks, "is likely enough"^c), does not take them as names, but *translates* the names as 'the drink of Well-being' (Wohlfahrtstrank) and 'food of Immortality' (Unsterblichkeitspeise). This seems a bit far-fetched to me.

x^varəθāi—It is the meaning of this word given in Pah. which has caused the confusion in the various trans. In Later Av. there is a *√x^var-*, to eat, and derivatives of this are found in the Ven. and the Later Texts pretty frequently. The Pah. taking this sense, has trans. *xūrišn*, Nair. *khādyam*. Mills trans. 'to (give us the needful) food'; Kan. and Barth. say 'for food' or 'as food'. Mills,^d however, adds a note that this meaning is found in "the Later Avesta and in Parsism". The Pah. trans. is clearly reminiscent of Yt. 19 (Zamyāt), 96: *vanāt Haurvās-ca Amərətās-ca va šuḍəm-ca taršnəm-ca*, Haurvatāt and Amərətāt shall overcome both hunger and thirst, these two being regarded in later theology as ruling over the waters and the plants respectively. Hence Nair. further explains these names as *udakādhipateh vanaspati-pateš-ca*. Geld.,^e too, has noted the same point. The word *x^varəθa* has been noted by Barth.^f as occurring thrice in the Gāthās, Yas. 34.11; 48.5 and 49.11, in all of which he has trans. the word as 'food' or 'nourishment', taking it from *√x^var-*, to eat, to enjoy (geniessen). Consistently with the principle I have laid down, that in the Gāthās the words should be taken not in the material but in their *spiritual* signification, I do not think that 'food' or 'nourishment' quite fits in here. There is another *√x^var-* in Av. (usually found as *hvar-*). In Skt. the word *svar*, heaven, is derived from a 'lost root' *sūr-*^g which means 'to shine', 'to illumine'. So also the words *svarga*, *sūrya* etc. may be traced back to this same root. The nearest Skt. cognate to the Av. *x^varəθa* would be *sūrta*,^h bright or shining, and its negative *asūrta*,ⁱ both of which are found together in RV. x. 82.4: *asūrte sūrte rājasi* (in the dark and bright space). Mills^j has also suggested the rendering 'for glory', from *hvar* (Skt. *svar*). So I would accept this

a. Barth., Wb. 399-400.

b. So in SBE.; but in his Gāthās (p. 506) he has an incomprehensible note on the grammar of these two words.

c. EZ., p. 363, fn. 1.

d. SBE. 31, p. 88, fn. 4. e. Drei Yašt aus Avesta, p. 60.

f. Wb. 1868-69, g. M.-W., SD., p. 1281, col. 1 (under 1. *svar*).

h. Grass., Wb. 1567, i. Ibid. 157.

j. SBE. 31, p. 88, fn. 2.

suggestion of Mills, and construe the word as 4/1 neu., the dat. indicating purpose or end.

ā—A postposition construed with the dat. in the sense of 'onwards', 'up to'.

In *pādas* 3 and 4 the names of the remaining four 'Holy Immortals' are given, but the cases employed are confusing to construe. Mills (in SBE) takes the first four *pādas* as one clause and trans., "Ārmaiti (who is Our Piety) hath increased both the Universal Weal and... Immortality, and (with them as ever united) the Righteous (ritual and moral) Order (established and made firm) in the Kingdom of (Thy) Good Mind". But in his Gāthās he is less involved and more grammatical; he trans. *pādas* 3 and 4 thus: "Through the Good Mind's Rule hath our Piety augmented them^k through Thine order". Kan.'s rendering shows that he regards some of the names as 'personifications of abstract ideas'. His trans. runs thus: "Culture (*sabhyatā*, i.e., Ārmaiti) increases through the Power of Vohu Manō and through Aša". Nair. merely puts the words in exactly the order of the original but leaves us guessing how he has construed: *uttamasya rājye manasaḥ dharmah samam sampūrṇamanasā vikāśayati*. Barth. trans., "Piety linked with Right shall advance the Dominion of Good Thought", taking *Xšaθrā* as 2/3 neu.

I would like to suggest that 'through the Power of Vohu Manō' means almost the same as 'through Vohu Manō and Xšaθra'.

Note also that Vohu Manō is associated with Haurvatāt and Xšaθra with Amərətāt just as Ārmaiti is associated with Aša.

mat—With. The word, in all the cases quoted Barth.^l (except this passage), precedes the word it 'governs'. The corresponding Skt. *smat*^m is used exactly in the same fashion, always preceding, when used as a preposition. In the RV., however, the *smat* sometimes takes an accus. after it, and several times it is used almost adverbially in the sense of 'together with'. Here the word has almost the force of *-cā*.

**vax̄sat*—Geld. and others read *vax̄st*,ⁿ but meter requires two syllables. I have adopted the reading of Pt. 4 and three other mas. The form is 3/1 a-aor. paras of √*vax̄s*, to increase. The sg. is of course quite correct grammatically, the implication is that each 'Holy Immortal' helps in augmenting the blessings enjoyed by mankind.

**utayūiti*—*təvišī*—Barth.^o points out that these words are associated with Haurvatāt and Amərətāt also in Yas. 45.10 and 51.7. He construes these two words here as a sort of loose *dvandva* comp., each member

k. Evidently Haurvatāt and Amərətāt. l. Wb. 1119.

m. Grass., Wb. 1613. n. See Barth., Wb. 1337 (middle). o. Wb. 386.

being 2/2. Cf. Yas. 30.7 and 33.8. The first word *utayūiti* signifies 'life everlasting' or 'long continuance', and *təvišī* in the Gāthās signifies 'spiritual strength'.

Tāiṣ ā—Cf. *yāiṣ ā* in Yas. 28.11. The pron. refers to the 'Holy Immortals' named in the first four *pādas*.

vidvāēšām—6/3 of *vidvāēš* (Skt. *vidviṣ*), enemy, opponent. Barth. has trans. the following word *θwōi* rather strangely, and hence he has been obliged to trans. *vī-dvāēš* as 'foe of the foe', i.e., 'friend'.

θwōi—The earlier scholars have taken this word as 4/1 or 6/1 of the 2nd pers. pron. Kan. omits this word altogether in his trans. Barth.^p makes a very bold suggestion that it is an inf. and trans. 'blessings', construing it with *ahī*.^q But for this he gives no further explanation. On the Mlt.^r remarks that "his explanation of *θwōi* as an infinitive from a verbal root with no known cognates...seems to rest on slender foundations". But immediately after this remark Mlt. makes the statement that the root may be *θwā*, a variant of √*tu-*, *tav-* (Skt. *tu-*, *tav-*) to be strong. So *θwōi ahī* may be trans. 'Thou art victorious' (lit., 'powerful') and then *vidvāēšām* could be rendered as 'against opponents'. In the RV. we get *tāvya*^s in the sense of 'strong' (i. 54.11) and we also have the opposite *ātavya*.^t

[*ahī*]—I regard this as a later interpolation, disturbing the meter.

TRANS. OF BARTH. :

And both thy (gifts) shall be for sustenance, even nectar and ambrasia.^u Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power. By these, O Mazdāh, dost thou bless the foes of thy foes.

p. Ibid., 798. q. Ibid., 271 (middle). r. EZ., p. 363, ftn. 3.

s. Grass., Wb. 533. t. Ibid., 27.

u. Mlt. in his Eng. version says "even Welfare and Immortality", and gives the lit. rendering in a ftn. (EZ., p. 363, ftn. 1).

12. ¹kaṭ ²Tōi ³rāzarō, ⁴kaṭ ⁵vaši,
⁶kaṭ ⁷vā ⁸stūtō, ⁹kaṭ ¹⁰vā ¹¹yasnahyā?
¹²srūidyāi, ¹³Mazdā, ¹⁴+frā-¹⁵+vaocā;
¹⁶yā ¹⁷vidāyāt ¹⁸+ašiš ¹⁹rāšnām,
²⁰sīsā ²¹nā ²²+Aša-²³+paθō
²⁴Vaṇhōuš ²⁵xvaētōng ²⁶Manahō.

(7-9-7; 9-7-9)

12. What (is) Thy guiding principle, what (Thy) will,
 whether concerning-(our)-praise or (our) worship
 (of Thee)?
 declare-(that)-clearly, O Mazdā, for-(our)-instruction;
 in-order-that the-(promised)-blessing of-(Thy)-command-
 ments may-be-(our) portion,
 lead us into the-Paths-of-Aša,
 (the Paths) of-Self-Realization through-Vohu Manō.

Free English Rendering :

What is Thy guiding rule? What Thy desire
 Regarding how we praise and worship Thee?
 Thy guidance clear, O Mazdā, give to us;
 So that Thy promised blessings come to us
 For keeping Thy Commands; lead us in Paths
 Of Truth, so that we realise through Love.

Text: 14-15. Geld. has these two as one word. 18. Geld. reads *ošiš*; but he has mentioned the vl. I give. 21-22. All others read the words separate.

Trans.: 6, 9. Omitted. 8, 11. Orig. 6/1. 12. Lit., 'for hearing'; dat. inf.
 2). Lit., 'instruct'. 24, 26. Orig. 6/1. 25. Orig. 2/3 mas. adj.

rāzarō—1/1 neu. All think that both *rāzar* and *rāšn* (in *pāda* 4) are derivatives from the root *rās-* (Skt. *rāj-*), to shine, to rule. The suffixes are different, *-ra* and *-na*.^a Barth.^b and others trans. both the words alike. Kan., however, makes a slight difference, giving 'principles' (*niyama*) for the first, and 'commandment' (*farmān*) for the second. I also think that some distinction ought to be made between these two words. The Pab. does so, for it uses different prefixes, *vīrāyišn* and *ārāyišn*.^c Mills in his *Gāthās* trans. 'ritual' in both places, but in SBE. he has 'regulations' and 'ordinances'. In RV. x. 49.4 we get the word *rājān* in the sense of 'guiding'.^d I would therefore trans. the first as 'guiding principle' and the second as 'commandment'.

vaši—1/1 neu. All seem to have taken this as a verb, 2/1 pres. paras. of $\sqrt{vas-}$, to desire.^e But uniformity requires that when in three of the clauses with *kaṭ* we have nouns, there must be a noun in the fourth also. I would therefore take *vaši* as a noun (Skt. *vaśi*), neu. meaning 'desire' or 'will',^f implying here the 'overmastering Will of the Supreme'.^g

vā...vā—Whether...or.

stūtō—6/1 fem. of *stūt* (Skt. *stū't*), praise.^h Note the gen. here. I think the two questions of *pāda* 1 are to be connected with the two alternatives given in *pāda* 2, so the gen. has to be trans. as 'with regard to' or 'concerning'.

yasnahyā—6/1, concerning worship. Nair. understands here the ritual, for he uses the technical term *Ijīni*.

srūidyāi—Dat. inf. Lit., 'in order to hear'. In the RV. (vi, 67.3) we get *śrudhīyatāḥ* in the sense of 'willing' or 'obedient'.ⁱ

vidāyāt—3/1 pres. opt. paras. of $\sqrt{dā-}$ with *vī* (Skt. *vi-dhā-*), to apportion.^j

ašiš—1/1. Geld. has *ašiš*, but he notes the vl. I have adopted. Kan. trans. 'blessings', and Mills says 'blessed rewards'. Barth.^k takes this as 1/1 and as a proper noun; and Mlt.^l renders it as 'Destiny', adding that she is "a Yazata in Later Avesta resembling the Latin Fortune". The word occurs again in Yas. 31.4 and 33.13; in both of which the rendering 'blessing' suits very well. There seems to be no reason whatever for bringing in the Aši of the Later Av. here into the

a. Whit., SG., §§1226 and 1177.

b. Wb. 1526.

c. See SBE. 31, p. 88, ftns. 5 and 6.

d. Grass., Wb. 1157; note that *rājān*, king, has the accent on a different syllable.e. Barth., Wb. 1381 (under *vas-*).

f. M.-W., SD., p. 929, col. 2.

g. See also Grass., Wb. 1229 (under *vaišn*).

h. Barth., Wb. 1608.

i. Grass., Wb. 1430.

j. Barth., Wb. 722 (middle).

k. Wb. 241 ff. (under *ašay*).

l. EZ., p. 363, ftn. 5.

Gāthās, Barth.^m also notes that the Pah. of the whole of *pāda* 4 is missing.

raīnām—6/3 neu., commandments. See under *rāzarē* above.

sīšā—Cf. Yas. 28.11.

**Aīā-paθō*—All read the words separately, but I would like to take them together as a comp. and as 2/3. Cf. *Aīā-dā* in Yas. 28.6. Nair. says *dharmasya mārgam*. Others taking *Aīā* separately, construe it as 3/1, which would necessitate carrying over the *paθō* to the next *pāda* and thus disturbing the meter.

x^vaētūng—2/3., adj. to *-paθō*. The word is to be scanned as four syllables: *x^va-aē-ta-ēng*. Barth.^m explains this as *x^va* (= *hu*)-*ita*, and trans. 'good to tread', which Mlt. renders 'blessed to go in'. This seems to me rather round about, and it is besides a most unusual way of taking the *past*-participle (*-ita*). Nair., I feel, is on the right track when he says *svādāhīnam*. I think the word is connected with *X^vaētu* (in Yas. 32.1 and elsewhere)^o and so I trans. 'pertaining to self-realisation'.

TRANS. OF BARTH. :

What is thine ordinance? What wilt thou? What of praise or what of worship? Proclaim it, Mazdāh, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in,—^P

^m. Wb. 1527, note 2 (under *rāzan*).

ⁿ. Wb. 1858.

^o. See my discussion of the question in "*x^vaētvā-daθa* in Avesta" in *Annals BORI*, Silver Jubilee Number (Vol. 23, pp. 568-581).

^p. Barth. continues in verse 13.

13. tēm¹ advānəm², Ahurā³,
yēm⁴ mōi⁵ mraoš⁶ Vayh⁷šuš⁷ Mana⁸hō—
Daēnā⁹ Saošyantām¹⁰,—
yā¹¹ +hū-+kərətā¹² Aša¹³ -ciṭ¹⁴ urvāxšaṭ¹⁵,—
hyaṭ¹⁷ civištā¹⁸ +hudābyō¹⁹,
miždəm²⁰, Mazdā²¹, yehyā²² Tū²³ Daθrəm²⁴.
(7-9-7; 9-7-9)

13. That Path, O Ahura,
of Vohu Manō, which Thou-hast-pointed-out
to me—
the Teaching of the Saviours,—
namely-that (every) good deed (inspired)-by-Aša-alone
reaches-afar,—
which (Teaching is) designed for-the-clear-sighted,
(leading) to-the-Reward, O Mazdā, of which Thou
(art) the-destined-Goal.

Free English Rendering :

The Path, O Ahurā, of Vohu Man',
That One Path hast Thou pointed out to me,—
The ancient Teaching of all Saviours,—
That good deeds done for their own sake lead far :—
This Teaching leads mankind to Wisdom true,
That single Prize of Life—Thyself the Goal.

Text : 12-13. Geld. reads the two as one word, *hukərətā*; Barth. has *hu-kərətā*.
19. So Barth.; Geld. has *hudābyō*.

Trans. : 6. Lit., 'hast spoken'. 9. Lit., 'Religions'; plu. 12-13. Orig. plu.

tām—Note the long vowel, probably to mark the emphasis on the first word.

mraoṣ—2/1 impft. paras. of √*mrū*- (Skt. *brū*-).^a

Daēnā—Barth. construes this as 2/3 and takes it in the sense of one of the five 'principles' of the human being enumerated in Yas. 26.4. But in his Ger. trans. he retains the word *Daēnā*. Mlt., however, renders it by the Eng. word 'selves'. Barth.^b seems mixed up between this *Daēna* (Inner Self) and the other *Daēnā* (Religion). So far in the *Gāthā* Ahunavaiti this word has already occurred twice before—Yas. 31.11 and 33.13. In the first passage it clearly bears the meaning of 'spiritual ego'; and in the other passage also it bears the same meaning. But here the word obviously means 'Religion' or 'Teaching'. Besides, the Pah. tradition supports this sense.

Saošyantām—6/3, in the sense of 'taught by' Them. The word is said to be the fut. pt. of √*su*-, *sav*- (Skt. *śu*-),^c to advance, to impel, to benefit. In Yt. 13 (Farvardīn).129 the name is thus explained: *avāθa Saošyās yaθa vīspəm ahūm astvañtəm sāvayāt*, (he is called) Saošyant inasmuch as he shall vivify the whole corporeal world.^d The orig. meaning of the root is 'to set in motion', 'to impel', 'to vivify'.^e Hence Saošyant is he who inspires a new religion and thus starts a new culture on Earth.

The Teaching of the Saošyants is the Path of Vohu Manō or Love.

yā—Barth. seems needlessly mixed up in his rendering, hence he has to bring in (what seem to me to be) strange ideas. I construe this *yā* as a conjunction and trans. 'namely that'.

**hū*-^f *karātā*—Geld. reads this as one word, but Barth. shows this as a comp. It is 1/3 neu. I would like to trans. 'good deeds', implying that the Teaching is about good works to be done in the world. Cf. *eṣa vah panthāh sukrtasya loke* (Mundakopaniṣad, i. 2.1).

Aśā—It is best construed as 3/1, in the sense of 'inspired by Aša'.

cī—The sense here is emphatic, 'alone', 'only'.

urvāxīat—Barth.^f construes this as 3/3 of the *s*-aor. of a √*urvag*-, which he compares with Skt. *vraj*- and trans. 'go along'. This is the only passage he quotes in support and he himself is not sure that the ending is of 3/3.^g Kan. trans. 'enjoys happiness'; Mills says 'thrives' and adds,^h "I do not think 'thriving in paths' is very difficult. The prominent thought is not the going but the 'right going'". Barth.ⁱ has a long discussion defending his rendering. I personally think that

a. Jack., AG., 519.

b. Wb. 662-667.

c. Grass., Wb. 1409-10.

d. Barth., Wb. 1551-52 and 1561 (under *sav*-).

e. In Skt. a root *sav*- is also mentioned which means orig. 'to go' and also 'to transform'. This is probably connected; see M.-W., SD., p. 1059, col. 3.

f. Wb. 1536 (really 1535).

g. ZairWb., p. 231 (top).

h. SBE, 31, p. 89, ftn. 4.

i. ZairWb., pp. 229-31.

it is best to take this word in the simplest manner. I propose to take it as 3/1 impft. (or aor.) paras. of √*axī*- with *uru* as the *upasarga* (Skt. *uru-akṣ*-), and trans. 'reaches far'. The √*akṣ*- in Skt. is itself a derivative of √*aś*-, to reach.^j The pft. pt. atm. of √*akṣ*- is found in RV. x. 22.11. In Yas. 32.12 we have *urvāxī-uxī* in the sense of 'songs reaching many'. The verb is undoubtedly in the sg., which may be explained *ad sensum* as referring to each good action (inspired) through Aša. The underlying idea is the same as in BhG. 2.40: *svalpam apyasya dharmasya trāyate mahato bhayāt*. Also with the idea of this *pāda* compare *satyena panthā vitato deva-yānaḥ* in *Mundakopaniṣad*, iii. 1.6.

hyāt—This is neu. because of the *mīzdam*.

civīštā—Barth.^k reads *cēvīštā* and construes it as 2/1 and as an adj. to *mīzdam*; this is extremely strange. He takes the word as the past pt. of √*ku*- (Skt. *ku*-, *kuvati*), to design, to provide. The word *Kava* (or *Kavi*), same as Skt. *kavi*, is derived from the same root. I accept Barth.'s trans.; but I construe the word as a participial adj. referring to *Daēnā* and hence this is 1/1 fem.

**hudābyō*—So Barth.; Geld. reads *hudābyō*. Barth.^l has derived it from *hu*- √*dāy*-, and trans. 'he who perceives clearly', hence 'wise'. Cf. Yas. 30.3. The Skt. word that comes nearest to this is *Sudās*, the name of the famous King in the RV. who fought 'the battle of the ten Kings'.^m The word is also used as an adj. in the RV.ⁿ Some derive it as from *hu*- √*dā*- (Skt. *su-dā*-) and trans. 'good, i.e., liberal giver'. Yet another suggestion is that the word is *su-dās* (or *su-dāś*), good-worshipper, 'he who worships in the correct manner'.^o On the whole Barth.'s derivation seems most reasonable.

mīzdam—2/1, reward; Skt. *mīdh*.^p This continues the idea of *urvāxīat*; the *mīzda* is the 'far-off divine event', which is the goal of all Creation.

Tū—Kan. and Mills trans. 'Thou Thyself'. Barth.^q takes it as 1/1 of the pron. of the 2nd pers.

Daθrəm—Barth.^r construes this as 1/1 neu. used predicatively with *Tū*, but he gives it the meaning 'fixing', or 'determining' (constitutio) and says it is here used in the sense of 'one who fixes or determines' (constitutor). Kan. trans. 'giver', but his grammar is impossible. In the RV. *dātrā* (neu.) means 'alotted portion', also 'gift' or 'prize'.^s I construe the word predicatively as Barth. suggests, but I trans. 'Goal', lit., 'reward' or 'gift'.

TRANS. OF BARTH.^t:

Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daēnā of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazdāh.

j. See M.-W., SD., p. 3, col. 1 and p. 112, col. 2 (for *aś*-).

k. Wb. 442 (under *kav*-).

l. Ibid., 1823-24.

m. See RV. vii. 83.14. 6-8. See also RV. vii. 18.

n. Grass., Wb. 1535.

o. See M.-W., SD., p. 1224, col. 3.

p. Barth., Wb. 1187-88.

q. Ibid., 654-55.

r. Ibid., 679.

s. Grass., Wb. 593.

t. Barth. combines verses 12 and 13.

14. ¹taṭ ²zī, ³Mazdā, ⁴vairīm
⁵astvaitē ⁶uštānāi ⁷dātā
⁸Vaṛhṣuṣ ⁹+šyaoθnā ¹⁰Manaḥō;
¹¹yōi ¹²zī ¹³Gṛuṣ ¹⁴vərəzənē ¹⁵azyā,
¹⁶Xsmākām ¹⁷+hū-¹⁸cistīm, ¹⁹Ahurā,
²⁰xratṣuṣ ²¹+Ašā-²²frādō ²³vərəzənā.
 (7-9-7; 9-8-8)

14. That ⁴precious (Reward), O ³Mazdā, ²surely
 shall-be-granted ⁷to ⁶Life ⁵in-flesh-enmeshed
 for-work ⁹inspired-by-Vohu ⁸Manō;
¹²for (they) who ¹¹serve (our) ¹⁴fruitful ¹⁵Mother-Earth,
 (and) ¹⁶Your ¹⁷Holy-Plan, ¹⁸O ¹⁹Ahura,
 through-co-operation ²³with-(Your)-Will ²⁰(shall)-fulfil-
²¹Aša.

Free English Rendering :

This Prize most precious shall, O Mazdā, sure
 Be gained by Souls in mortal bodies clothed;
 By deeds of Love as taught by Vohu Man';
 For they best serve our fruitful Mother-Earth,
 And help, Ahurā, in Thy Holy Plan;
 They Aša's task fulfil; they do Thy Wish.

Text: 9. So Pt. 4 and four other mss., as required by meter; Geld. reads ⁹θanā.
 17-18. Geld. reads as one word. 21-22. So S. 1; others read the word separate.
 Trans.: 8, 10. Orig. 6/1. 9. Orig. 3/1. 13. Orig. 6/1. 14. Lit., '(are) in
 co-operation', i.e. are working for. 15. Lit., 'pregnant'; orig. 6/1. 16. The plu.
 implies all the Aməša Spəntā. 17-18. Lit., 'pure thought'. 20. Orig. 6/1.
 21-22. Lit., '(are) fulfillers-of-Aša'; orig. 1/3. 23. Orig. 3/1.

In this verse Kan. and Barth. are extremely tangled, mixing up the *pādas* inextricably. It may be noted that Mills (in his *Gāthās*) usually gives the trans. *pāda* by *pāda* (or line by line), and his version of this verse has made the construction clear to me. It is a great pity that he had given up this simplicity both in his notes and in the version in SBE.

taṭ—All construe as 2/1 neu. I propose to take it as 1/1, referring it to *mīžda* (neu.) of the preceding verse.

vairīm—Lit., 'worth choosing',^a hence 'best', or 'precious'. From \sqrt{var} - (Skt. *vr-*), to choose. Skt. *varya*.

astvaitē uštānāi—Barth.^b explains this as 'bodily life'; Kan. says 'life upon earth'. Cf. Yas. 31.11. Pah. says, *tanōmand u jānōmand*; and Nair. has *tanumate jivamate ca*, both evidently taking *uštāna* as 'life'. Barth.^c explains *uštāna* as 'Life-force', but gives no etymology. I think it is from *uštā* with the suffix *-āna*. The word *uštā* means lit., 'illumination', and also 'the Supreme Bliss' or the *summum bonum*; in other words 'salvation'. The suffix *-āna* is essentially that of the pres. pt. ātm.^d I therefore suggest that *uštāna* means lit., 'that which attains to the Illumination (or the Supreme Bliss)'. Hence the word comes to mean the 'Life' or 'Vital-force' within the body.

dātā—All have construed this as 2/3 imper. paras. of $\sqrt{dā}$ -. But I think it is 3/1 aor. ātm. of the same root, the ātm. implying the passive.^e I take *taṭ* as the 'subject' of this passive verb.

⁹*šyaoθnā*—3/1. Meter requires this form, so I have adopted the reading of Pt. 4 and four other mss. 'The work of Vohu Manō' implies the work 'inspired by' Vohu Manō, as mentioned in the 3rd and 4th *pādas* of the Ahuna-Vairya.

Gṛuṣ...azyā—Cf. Yas. 28.5. Kan. trans. 'the moving Earth' Barth. takes 'cow' literally. The idea is that Mother-Earth is full of (pregnant with) the promise of a happier race in the future as a result of Z.'s work here below.

vərəzənē—The word apparently occurs twice in this verse. Barth.^f trans. 'community' and construes ¹⁴*nē* here as 7/1 and ¹⁵*nā* as 2/3 neu. The word *Vərəzəna* is associated with *X^vaētu* and *Airyaman* several times in the *Gāthās* (Yas. 32.1; 33.3 and 4) where the three words signify the various 'grades of Z.'s Disciples'.^g So here I propose to trans. the word as 'in co-operation' (7/1 as Barth. construes).

a. Barth., Wb. 1373.

b. Ibid., 215 (middle).

c. Ibid., 418 f.

d. Whit., SG., §1175.

e. "The passive force may be given in any tense system simply by employing the middle voice" (Jack., AG., §676).

f. Wb. 1424-25.

g. See notes on these words in Yas. 32.1.

Xīmākāṃ—2/1 pron. Adj., 'belonging to You'. The plu. form implies all the seven Aməša Spəntā.

hū-*cistīm*—Lit., 'good-thinking'; Skt. *sucitti*. Barth.^h trans. 'good teaching'; but *cisti* can scarcely mean 'teaching'. Mills trans. this word particularly happily—'holy plan'. I construe the word as 2/1.

xratəuš-—6/1; note the peculiar use of the gen. in the sense of 'co-operating with'. The word means 'the Will' (of Ahura).

Aša-*frādō*—All construe *Aša* as a separate word (3/1). But, following S. 1, I have taken the two words together as a comp. The second member is 1/3 of a verbal-noun from *frā-* ✓*dā-*, to further, to fulfil. Barth.ⁱ construes as 6/1 mas. going with *xratəuš*.

vərəzənā—I construe as 3/1 and trans. 'through co-operation'.

TRANS. OF BARTH. :

The precious reward, then, O Mazdā, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.

15. Mazdā,¹ at² mōi³ vahištā⁴
sra⁵vās -cā⁶ šyaoθanā⁷ -cā⁸ vaocā⁹;

ta¹⁰ tū¹¹ Vohū¹² Manaḥhā¹³
Aša¹⁴ -cā¹⁵ išudəm¹⁶ stūtō¹⁷;

Xšmākā¹⁸ Xšaθrā¹⁹, Ahurā²⁰,
fərašəm²¹ vasnā²² haiθyəm²³ dā²⁴ ahūm²⁵.

(7-9; 7-9; 7-9)

15. Therefore,² O Mazdā,¹ unto me³ the noblest⁴
words⁵ and deeds⁶ do-Thou-teach;⁷
(both) these,¹⁰ indeed,¹¹ through-Vohu¹² Manō¹³
and through-Aša¹⁴ (shall express) the yearning¹⁶
of-(my)-prayers;¹⁷
through-Your¹⁸ Xšaθra,¹⁹ O Ahura,²⁰
regenerated²¹ make²⁴ (my) Life,²⁵ (and) as-Thou-wishest²²
—TRUE.²³

Free English Rendering :

Whatever words and deeds are noblest, best,
Teach me, O Mazdā, make my life express,
Through Love of Fellow-man, through Search for Truth,
The yearnings and the prayers of my heart;
Renew, Ahūrā, through the Strength to Serve,
My Life, and make it as Thou wishest—TRUE.

Trans. : 8. Omitted, 9. Lit., 'do Thou declare'. 17. Lit., 'praise'; orig, 6/1
22. Lit., 'at-(Thy)-wish'; orig, 3/1.

sravās—2/3 neu. The word is here used in the sense of 'Teaching'. Mills trans. 'doctrines'. Barth.^a points out that the triad *īyaoθana*, *sravah* and *stūt* of this verse correspond to the *īyothana*, *vacah* and *yasna* of the first verse of this Hā, and that they correspond respectively to the three commandments of Z., *hvarīta*, *hūxta* and *humata*.

tā—Most scholars take this as plu., and I agree with this view. I take this as 1/3 and as referring to *sravā* and *īyaoθanā*. Kan. trans. 'through this', as if it were 3/1.

Vohū Manayhā Aīā—Barth. construes these as voc.; Kan., more reasonably I think, takes each of these as 3/1.

išudəm—2/1 fem. The word is found in Yas. 31.14. Barth.^b mentions a denominative verb *išuidya-*, used thrice in the Yasna Hapayhāiti (Yas. 36.5; 38.4 and 39.4), which he trans. 'to render thanks'. The word *išudhyā* is found once in the RV. (i. 122.1), about which Geld.^c remarks that it implies 'a yearning, a quiet wish to attain something'; he also adds that the Av. *išud-* also implies the same idea. The word therefore implies what the Hindus describe as the *saṅkalpa*, the purpose, or the goal, set before every prayer and religious act performed. The word is from $\sqrt{iš-}$ (Skt. *iṣ-*, *icch-*), to desire. There is also another $\sqrt{iṣ-}$ (Skt. *iṣ-*), to impel; the two merge insensibly into each other.^d

stūtō—6/1, worship or prayer, lit., 'praise'. Here it means the silent inner prayer of thought and meditation rather than any outward act. Cf. Yas. 28.9; 34.2 and 12.

Xsmākā—3/1 of the poss. pron. 2nd pers. Note again the plu. form.

fərašəm—Cf. Yas. 30.9. Barth.^e trans. 'capable'; he further explains that this implies the end of a period of preparation and shows a readiness to get forward with the new order of things. I prefer to trans. 'regenerated' or 'renovated'. The underlying idea is the same as that of 'conversion' in Christian theology, a change of heart and a completely new outlook on Life.

vasnā—Found also as *vašnā* and occurring in both in OPers. and in Av.^f In almost every case the word is 3/1 and used adverbially. In RV. *uśānā* (3/1) is the only form used and it is also found in the sense of 'with desire', i.e., 'zealously' or 'eagerly'.^g In OPers. the word is always coupled with *Auramazdāha* (6/1) and the phrase means 'by the wish (i.e., grace) of Ahura-Mazda. In Av. also the word is used with reference to the Will of Ahura Mazda. The word is also found in Armenian and in Turfan Pah.^h

haiθyēm—Barth. construes this with *dā* and trans. 'assure', i.e., make it true. Kan. takes it as an adv., 'truly'. Note the long ē, which I think indicates the special emphasis on the word.

ahūm—Barth.ⁱ trans. 'mankind' and explains it as 'the sum total of the living'.

TRANS. OF BARTH. :

O Mazdāh, make known to me the best teachings and actions, these O Good Thought and O Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to (Thy) will.

a. Wb. 1643 f. specially note 3.

b. Ibid., 375-76.

c. Der Rigveda, I, p. 152, ftn. 2.

d. Whit., Roots, p. 9.

e. Wb. 1006-07.

f. Barth., Wb. 1393.

g. Grass., Wb. 267.

h. ZairWb., p. 220.

i. Wb. 107 (middle).

GĀΘĀ ŪSTAVAITI

Yasna 43-46

GĀθĀ UŠTAVAITI

Yasna 43-46

UŠTAVAITI 1.1—Yas. 43.1

1. ¹uštā ²ahmāi ³yehmāi ⁴uštā ⁵kahmāi ⁶-cīt.
⁷Vas̄-xšayāš ⁸Mazdā ⁹dāyāt ¹⁰Ahurō;
¹²+utayūiti-¹³+təviši ¹⁴+gatōi ¹⁵vasəmi,
¹⁶Ašəm ¹⁷dərədyāi ¹⁸taṭ ¹⁹mōi ²⁰dā, ²¹Ārmaitē,
²²rāyō ²³ašiš ²⁴Vaṛh̄uš ²⁵gaēm ²⁶Manāṛhō.

(11-11; 12-11-11)

1. May ⁹Mazdā ¹¹Ahura, ⁸Ruler-at-will, ⁷grant ¹⁰
¹Illumination ²unto him ³through-whom ⁴illumination
⁵(cometh) ⁶to-any-one-else;
¹⁴for progress ¹⁵do-I desire ¹²Life-renewed-(and)-
¹³Strength-of-Soul,
¹⁷for the upholding ¹⁶of Eternal-Law ²⁰grant ¹⁸this
¹⁹unto me, ²¹O Ārmaiti,
²³the blessings ²²of Divine-Splendour, ²⁵the Life ²⁶of
²⁴Vohu ²⁶Manō.

Free English Rendering :

Who brings to others Light, himself gets LIGHT,
 Bestowed by Mazdā Ahūrā, the Lord;
 For progress, for upholding Ašā's Law,
 I pray for Life-renewed and Strength of Soul;
 Ārmaiti, bless us with the Light Divine,
 And mould our Life as Vohu Man' directs.

Text: 12-13. All, except Andreas read the words separate; Geld. has *təvišim*,
 14. All others read *gat tōi*; Barth. combines them with a hyphon. Andreas suggests
gat(t)ōi.

Trans.: Lines 1 and 2 have had to be transposed to make the English less cumber-
 some and more readable. 3. Orig. 4/1. 24-25. I.e., life dedicated to Vohu Manō.

The second Gāthā, Uštavaiti, is so named after its first word. This is a well recognised method of naming a sacred text or a verse both in Iran and in India. We have the well-known Upaniṣads, *Iśa* and *Kena*, thus named, and similarly each Hā of the Gāthās and many of the Hās of the Yasna are named after their first word.

The metre of Uštavaiti is *triṣṭup*. Each verse consists of five lines (the only exception being verse 46.15, which has four lines*), and each line consists of 11 syllables, with a cesura usually after the 4th. But there are some lines where the cesura comes after the 5th syllable. Some lines are of 12 syllables, i.e. *jagatī*. The five lines moreover can be arranged in two groups of two and three or three and two.

Mills^a gives a rather long dissertation about which of the two Gāthās, Ahunavaiti or Uštavaiti, is the earlier one. That question need not trouble us, for it cannot be settled at all either from the evidence of the subject matter or that of the metre. Both these are different in these two. Moreover the language and grammar of both is essentially the same.

Besides the usual authorities I have also consulted the translation (with some annotations) of this Gāthā published by Hermann Lommel entitled 'Die Gāthās des Zarathustra, Yasna 43-46', published in the *Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen* (193†). This is based upon the notes left by the late Prof. F. C. Andreas.^b I have referred to this as 'Andreas' or as 'Lom'.^c

uštā—Barth.^d has taken this word throughout as an adv. and has trans. 'at will' (nach Wunsch), deriving it from $\sqrt{vas-}$, to wish, to desire. Andreas construes this as 2/3 neu. and trans. 'wishes'. I would like to construe this as a noun, but as 1/1 fem., and I also think that the sense is different. In Later Av. we get *ušta* used as an interjection in Yas. 9.25 in the sense of 'hail!' I am inclined to derive the word from $\sqrt{vas-}$ (*uś-*), to illumine, and I take the word in the sense of 'enlightenment' or 'illumination (of the inner spirit)'. I also believe that the Skt. interjective particle *vaṣaṭ* is a cognate. This interjection is uttered in Vedic ceremonial by the Hotṛ priest "at the end of the sacrificial verse, on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire".^e Kan. trans. the word as 'prosperity' or 'happiness' (*sukha*).

Barth. seems to me to have needlessly complicated the construction, 'running on' from line to line. Here Barth. seems to think that "there is intentional repetition of *uštā* and *vasē* both from the root *vas-*

* I have added one line (the 2nd) to make this verse of five lines.
a. SBE. 31, p. 92. b. Andreas died in 1930.
c. This trans. covers pp. 67-119. d. Wb. 417.
e. M.-W., SD., p. 930, col. 1.

and meaning the same".^f I think that Kan. has construed much more naturally and far more in accord with the spirit of the Gāthās, and so I have followed him in the construction.

ahmāi—4/1 of the dem. pron. *a-*; Skt. *asmai*. Andreas takes it to mean 'for us'.^g

yahmāi—4/1 of *ya*. The case really ought to have been 5/1 (through whom), but by 'case-attraction' of *ahmāi* and *kahmāi*—on either side we get the 4/1 form. This phrase, *ahmāi yahmāi...kahmāi-cī* is repeated in Yas. 46.16.

The repetition of *uštā*⁴ is natural and, indeed, very necessary; it is not a play on words as Barth. seems to think. The idea is the fundamental idea of all Religions that enlightenment comes to him who brings enlightenment to others.

Vasē-Xīayāṣ—1/1 mas. It is an epithet of the Supreme and means 'ruling absolutely' (lit. 'at will'). Barth.^h read the words separate, but it is better to take them together as a comp. The second member, *xīayāṣ*, is 1/1 pres. pt. mas. of $\sqrt{xī-}$ (Skt. *kṣi-*), to rule.

dāyāt—3/1 aor. opt. paras. of $\sqrt{dā-}$, to grant.ⁱ

⁺*utayūiti-tāvīī*—All read the words separate and Geld. has the second word as *tāvīīm*. But he has mentioned that some mss. read *tāvīī*. I have adopted the suggestion of Andreas to take these two words together as a loose *dvandva*—comp., each member being in the du.^j Andreas thinks that this *dvandva* refers to the two Powers, Haurvatāt and Aməratāt. I am inclined to think that these two words refer to the 'gifts' associated with these two 'Powers'. See Yas. 34.11 and elsewhere. Note particularly that the usual cesura after the 4th syllable comes here in the middle of the comp., immediately after the first member.

⁺*gatōi*—All read *gaṭ tōi* (two words). Barth.^k connects them with a sort of hyphen, but trans. as if it were a single word, and takes it as a dat. inf. from $\sqrt{gam-}$, to go. Mills and Kan. take *gaṭ* as a particle and trans. 'verily' and compare it with the Vedic *gha*. But this is not very convincing. Andreas has suggested reading *gaṭtōi*,^l which I accept and omit the bracketed *t*. Andreas seems to construe it as a dat. inf. But I would prefer to take it as 4/1 of *gati*^m (Skt. *gati*) and trans. 'progress', lit., 'going forward'.

vasəmī—1/1 pres. paras. of $\sqrt{vas-}$, to wish; Skt. *vasmi*.ⁿ

f. Mlt., EZ., p. 364, ftn. 1. g. Lom., p. 68.
h. Wb. 552 (middls). i. Jack., AG., §634. j. Lom., p. 68.
k. Wb. 489-90. l. Lom., p. 68 (an instance of haplography ?)
m. Jack., AG., §254; cf. *stōi* (Yas. 34. 4). n. Barth., Wb. 1381-82.

Note that line 3 is of 12 syllables, a *jagati*.

dərədyāi—Dat. inf. of √*dar-* (Skt. *dhṛ-*), to uphold, to maintain. Barth.^o trans. 'in order to acquire'; Mills trans. 'for maintaining'; Kan.^p trans. 'in order to hold fast to', which he explains further as 'in order that my whole life be in accord with Aša'.

dā—2/1 aor. paras. of √*dā-*, to grant. The verb here has the force of a subj. expressing a wish. It is an unaugmented form, i.e., 'injunctive'.

Ārmaitē—8/1. Kan. reads °*tī* and takes it as 3/1; Andreas^q also reads and construes similarly. He, however, trans. *Ārmaiti* as 'meekness' or 'submission'.

rāyō—6/1 of *rāy* (Skt. *rai*), mas.^r Western scholars have trans. this word as 'prosperity' or 'riches', following which Kan. also says 'wealth' (*sampatti*). But Mills^s has trans. 'splendour' and has noted that the Pah. says *raye-hōmand*, which evidently preserves both the Av. word and its true significance.

aīī—2/3 fem. Mills and Kan. trans. 'blessings'; Bartb.^t says 'destined gifts'.

gaēm—2/1. See Yas. 30.4. Barth.^u explains this as 'life in the world led with a good mind'.

TRANS. OF BARTH. :

To each several man, to whom Mazdāh Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanence and power, lay hold of Right—grant this, O Piety,—the destined gift of wealth, the life of the Good Thought,^v

o. Wb., 742.

p. GbM., p. 95, ftn.

q. Lom., p. 69.

r. Only thrice is the word fem. in the RV., i. 120.9, x. 111.7 and Vāḷakhilya 4.10 (Grass., Wb. 1182-84). In the Gāthās this is the only occurrence of the word (Barth. Wb. 1525).

s. SBE, 31, p. 98, ftn. 5.

t. Wb. 242 (top.).

u. See Wb. 503 (under 1 *gaya*, note 1).

v. Barth, takes the first line of verse 2 as a continuation of verse 1.

2. a¹ -cā² ahmāi³ vīspanām⁴ Vahštəm⁵—

xvāθrōyā⁶ nā⁷ xvāθrəm⁸ daiditā⁹

θwā¹⁰ cīciθwā¹¹ Spñnistā¹² Mainyū,¹³ Mazdā;¹⁴

*yā¹⁵ dā¹⁶ Aša¹⁷ Vahštus¹⁸ māyā¹⁹ Manahō,²⁰

vīspā²¹ ayarī²² darəgō-jyātī²³ us²⁴ urvādayhā.²⁵

(11-11-11; 11-11)

2. And² in-the-same-manner¹ to him³ (shall accrue) the Best⁵

of all⁴ (blessings)—

through-striving-for-Light⁶ the man⁷ shall-attain⁹ LIGHT⁸

through Thy¹⁰ wise (and) Most-Holy Spirit,¹² O Mazdā;¹⁴

(this is) the Divine-Wisdom¹⁹ of Vohu Manō,¹⁸ as²⁰

Thou-didst-ordain¹⁶ through-(Thy)-Eternal-Law,¹⁷

growing every day²⁵ throughout-long-continued-²¹

existence.²²

Free English Rendering :

Likewise he gets the Best the Lord bestows;

Striving for Light himself shall see the LIGHT,

As taught by Thy Most Holy Spirit, Lord;

His Wisdom, taught by Vohu Man', ordained

Through Laws of Truth, shall grow from day to day,

And bless and e'er sustain him through long years.

Text : 15. So Barth ; Geld. and Andreas read yā.

Trans. : 9. 3/1 pres. opt. ātm. 11. Lit., 'knowing'. 15. Lit., 'which'; orig. plu. 16. Lit., 'thou hast given'. 19. Orig. plu. 23-24. Orig. 6/1. 25. Lit., 'through growth'; 3/1.

Kan. seems to be confused over the construing of this verse, particularly about the first two lines. He takes the second line as a sort of relative clause, but he expresses his opinion that this is not at all satisfactory. Barth. construes the first line as a continuation of the preceding verse. Mills^a takes line 1 as an independent sentence with *aṅhat* (understood) as the verb, and compares Yas. 31.6. I think this is a very good way of construing, and I consider line 2 to be a sort of amplification of line 1. I also think that the first three lines of this verse should be construed together.

at-cā—This has to be taken in the same way as in Yas. 30.9. The Vedic *ād* is also used in a somewhat similar manner.^b

ahmāi—This refers to the person who brings Illumination to others, as described in verse 1.

Vahištəm—Cf. Yas. 31.6.^c It is described as *vīspō-x^vāθrəm* in Yas. 9.19 and 62.6.

x^vāθrōyā—Andreas^d suggests reading *huwōθrōi ā*, and he takes the first word as 7/1 of *θra*, and the *ā* as a postposition. And he trans. the sentence, 'in bliss (Wonne) shall he acquire bliss'. But this sounds tautological. Barth.^e takes this as 3/1 of a fem. derivative from *x^vāθra*, Light.^f He suggests that the suffix is *-aya* or *-īya*.^g And he trans. the word as 'longing for bliss'. Cf. *hādrōyā* in Yas. 32.7 and *akōyā* in Yas. 51.8. I am inclined to trans. the word as 'striving for Light'; and I construe it as 3/1 as Barth. does.

nā—1/1 of *nar* (Skt. *nṛ*), man.

x^vāθrəm—See Yas. 31.7.

daidītā—3/1 pres. opt. ātm. of *√dā-* (Skt. *dhā-*). Lit., 'puts himself' or 'betakes himself into', in other words, 'attains'. Note ātm.

θwā—3/1 of the pron. adj. *θwa*.

cīcīθwā—Barth.^h takes this as 3/1 pft. pt. of *√cit-* (Skt. *cit-*), to know. The meaning is 'wise'. Kan.ⁱ construes this as a verb and trans. 'reveal Thyself', which is palpably wrong.

Spōništā Mainyū—Kan. takes this as 8/1, and thinks that it is an epithet of Ahura Mazda. It is certainly better to construe it as 3/1 as Barth. and Andreas do. Ahura Mazda has, indeed, been called *Mainyū Spōništā* in the Ven.,^j but I do not think this is possible in the Gāθās, for the simple reason that the *Mainyūi Spōništō* is a 'Creation of Mazda' (*Mazdāθā*).^k In fact the indentifying of Spōnta (or Spōništa) Mainyū

a. Gāthās, p. 510. b. Mac., VG., p. 217. c. See Barth. 1400 (middle).
d. Lom. p. 69. e. Wb. 1877. f. Barth., however, says 'bliss'.
g. Wb. 47 (under *akōyā*). For the variants of this suffix see Whit., SG., §§1210-20.
h. Wb. 585 (under *cīcīθwā*). i. Gbm., p. 96.
j. See Barth., Wb. 1137 (middle). k. Cf. Yas. 30.1 and 5.

with Ahura Mazda in Later Zoroastrian Theology has been at the root of all the confused and crude ideas about Ayrō-Mainyū (Ahriman) found in Later Av. works like the Ven. and all through Pah. Literature.

**yā*—So Barth.; Geld. and Andreas read *yā*, which they construe as 3/1. The reading of Barth. is decidedly better. It would be 2/3 fem. and goes with *māyā*.

dā—2/1 aor. of *√dā-*, (Skt. *dhā-*). Here the word is used in the sense of 'Thou hast ordained'.

māyā—2/3 fem. Andreas^l reads *māyā* and trans. 'wondrous powers' (Wunderkräfte). The word is the same as the Vedic *māyā*, which means 'Divine Wisdom'. Kan.^m trans. 'riches' and compares the Pers. *māyeh*, riches.ⁿ Barth.^o trans. 'blessings', which he explains as "life in the world led with a good mind".^p

vīspā—2/3 neu.

ayārē—Note that the final *-ē* is to be discarded in scanning. 2/3 neu., this is the 'accus. of time'.^q "The *ar-* neuters commonly show parallel *an-*stems with which they unite in forming a declension".^r So in Av. we find both the stems *ayar-* and *ayan-*. Kan.^s notes a distinction observed sometimes between the two: *ayar-* is used for the whole day of 24 hours, but *ayan-* is used to designate the hours of daylight as opposed to *xšafan*, night, i.e., the hours of darkness. This is seen in the phrase *vīspāiṣ ayān-ca xšafnas-ca* (Yas. 57.17). In Skt. also we have these two stems *āhar-* and *āhan-* mixed up in the declension.^t But in Skt. both the stems refer to the hours of daylight only. Thus we get *āhanī* (du.) used in RV. vi. 58.1 and elsewhere to mean 'day and night' and in RV. vi. 9.1 we have clear mention of *āhaś ca kṛṣṇām āhar ārjunam ca*, the dark day and the bright day.^u The ancient word *dyar* is preserved in Mod. Pers. *parēr* which means 'day before yesterday'. This word seems to have been borrowed in colloquial Guj. *parār* which may mean 'day before yesterday' and also 'year before the last'.

darəgō-jyātēuš—6/1 fem. Barth.^v trans. 'long life'. The word is also found in Yas. 33.5 in the sense of 'long continued existence'. Note the use of gen. in the sense of 'duration'; 'of long continued existence', i.e., 'during long continued existence'.

urvōdayāhā—Kan.^w construes as 3/1 and following Sp., Jus. and Har. trans. 'with love'. He also quotes the trans. of Mills,^x 'happy

l. Lom., p. 69. m. Gbm., p. 97, ftn. n. As in Guj. *māyā-pūjī*.
o. Wb. 1169. p. See Barth., Wb. 503 (under 1. *gaya-*), note 1.
q. Reich., AEB., §439; Mac., VG., §197.2 (pp. 299-300); Whit., SG., §276.b.
r. Jack., AG., §337. s. Dict., p. 42. t. Whit., SG., §430. a, b, c.
u. See Grass., Wb. 162-63; M.-W., SD., p. 124, cols. 2-3. v. Wb. 694-95.
w. Gbm., p. 96., ftn. x. SBE. 31, p. 99, and ftn. 5.

increase (of our joy)'. Andreas^y construes as 3/1 and trans. 'bliss'. Barth.^z also construes similarly and trans. 'joy'. He derives it from a $\sqrt{urvād-}$, which root is found used only once in the 'incobate' form, *urvāsen*, in Yt. 13 (Farvardin).⁹² Barth. also thinks that *urvāzā* in Yas. 30.1 is also connected and also $\sqrt{urvāz-}$, to be glad. I am, however, inclined to see a cognate in the Vedic 'secondary-root' *vrādh-*, to be great or strong. This is itself a derivative from $\sqrt{vrdh-}$, *vardh-*, to grow.^a So I take the word here as a noun (3/1) and trans. 'growth', in other words, 'progress'. Note that the initial *u-* is prothetic.

TRANS. OF BARTH. :

and it shall be for him the best of all things. After his longing for bliss may one be given bliss, through thy provident most holy spirit, O Mazdāh, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.

3. at¹ hvō² vahh³uś⁴ vahyō⁵ nā⁶ aibi-jamyāt⁷,
 yō⁸ nā⁹ ərazūš¹⁰ savahhō¹¹ paθō¹² sīšōi¹³—
 ahyā¹⁴ a¹⁵h¹⁶uś¹⁷ astvatō¹⁸ manah¹⁹has²⁰ -cā;—
 haiθyō²¹ng²² +ā²³ +stīš²⁴ yōng²⁵ ā-šaēti²⁶ Ahurō,
 aradrō²⁷ θwāvāqs²⁸ +huzōntuś²⁹ spōntō³⁰, Mazdā.

(11-11-11; 11-11)

3. And assuredly the man shall-attain the Highest Good,
 who hath-pointed-out unto-us the straight Path to-Bliss—
 in-this corporeal life as-also in-the-spiritual;
 (leading) upto the worlds of-Truth, wherein
 Ahura dwells,
 (Thy) devotee, wise (and) pious, O Mazdā,
 (shall become) one-with-Thee.

Free English Rendering :

That man shall surely reach the Highest Good,
 Who unto us points out the Path of Bliss,
 For this our Life on Earth and for the Next;—
 The Path that leads up to the World of Truth,
 Where dwells Ahūrā, and where, wise in Love,
 Thy Devotees, O Lord, are one with Thee.

Text : 20-21. Geld. has the two words together as one; S. 1 has them separate, as also Barth. 28. All read *tušə*.

Trans. : 2. Lit., 'himself'. 3-4. Lit., 'better than the Good'. 8. Orig. 2/3. 10, 12. Orig. plu. 11. Orig. 6/1. 13. Lit., 'hath taught'. 14-17. All orig. 6/1. 19. Lit., 'true'; adj. 22. Lit., 'in which'; orig. 2/3.

This verse is repeated in Yas. 60.1.

aṭ—Barth.^a regards this as an introductory particle, which is 'untranslatable'. I am inclined to regard it as equal to a mild *-cā*.

hvō—When used with another noun (here *nā*) it has the force of an emphatic adj. So *hvō...nā* might be trans. 'the very man', or 'assuredly the man'.^b In Yas. 32.10 we get the combination *hvō...nā*, but with the addition of another emphatic particle *mā*. Barth.^c thinks this emphatic pron. refers to Z. himself.

vanhōuṣ—5/1. This is the ancient abl. sg. form. Jack.^d says that in the Gāthā the abl. sg. is wanting and that its place is taken by the gen. sg. But the fact is that in the Gāthā the abl. and gen. sg. of all nouns (except those ending in *-a*) are identical, as is the case in Skt. also. The *-aṭ* of 5/1 in the *a*-declension has been extended to all other nouns in Later Av. Note that the abl. here is the 'abl. of comparison'.

vahyō—Comparative adj. 2/1 neu. The accus. indicates the 'goal'. Andreas^e trans. the phrase *vanhōuṣ vahyō* as 'from the good to the better'. Others take the abl. as indicating comparison, and trans. better than the good'. I think this latter is certainly a better way of construing. Barth.^f thinks that the phrase has an eschatological sense; Mills^g thinks that the phrase implies the *summum bonum*. The latter also points out that the phrase *akāṭ aīyō* (worse than evil) is also found. Both these phrases (for the good as well as for the evil) occur together in Yas. 51.6 and 59.31.

aibī-jamyāt—3/1 aor. opt. paras. of \sqrt{gam} - with *aibī* (Skt. *abhi-gam*¹), to come up to, to attain.

*nā*²—Barth. construes this as 2/3, as one of the accus. going with *sīṣōit*.

arəzūṣ—2/3 mas. Straight, Skt. *rju*. Cf. Yas. 34.12.

savanhō—6/1 neu. of *savah* (Skt. *śavas*). The word means 'bliss' or 'happiness'. Barth.^h adds that in the Gāthā it implies 'eternal happiness' in the other life. Cf. Yas. 34.3.

paθō—2/3 mas.

sīṣōit—3/1 pres. opt. paras. of $\sqrt{sāh}$ - (Skt. *śās*-), to teach. Barth.ⁱ says that the root (like the Skt. *śās*-) governs two accus.

ahyā—Note the gen. of this and the other words used in the sense of loc.

a. Wb. 68 (bottom). b. Barth., Wb. 1844-45. c. Gāthās, p. 56, note 1.
d. AG., 265. e. Lom., p. 69. f. Wb. 1405 (middle).
g. SBE, 31, p. 99, ftm. 7. h. Wb. 1562. i. Ibid., 1574-75.

manaḥas—6/1 mas. The word means lit., 'pertaining to the spirit (or mind)'. It is used in the Gāthās to mean 'spiritual' as opposed to the 'corporeal', i.e., material.^j Cf. Yas. 28.2.

haiṭyōng—2/3 mas.; Skt. *satyān*. Barth.^k construes this with *paθō*, thus mixing up the *pādas*. I prefer to construe it with *stīṣ*.

**ā*—Prep. meaning 'upto', Skt. *ā*, construed with the accus. Geld. reads *āstīṣ* (one word).

**stīṣ*—2/3 mas. The word *stī* in Av. is usually fem.; Barth.^l however, notes that the word here is mas. In the Veda the word *stī* is mas. and means 'member of the household'.^m The word is also found in the comp. *stipā*, lord of the household, used in RV. vii. 66.3 and x. 69.4.ⁿ In the Av. the word usually means 'the world'. Barth. derives it from the \sqrt{ah} - (Skt. *as*-), to be, and compares Pers. *hastī*, existence. The accus. here implies the 'goal of motion'. The Paths of Bliss lead on to the World of Truth. Andreas^o construes similarly.

yōng—2/3 mas. The force of the word is almost adverbial.

ā-šaētī—3/1 pres. paras. of $\sqrt{ši}$ - with *ā* (Skt. *ā-kṣi*-), to dwell. This is also construed with the accus. Cf. Yas. 33.5.

arədrō—1/1. Worshipper, devotee. Cf. Yas. 34.7. Barth.^p trans. 'faithful'; Andreas^q trans. 'full of insight'.

ṭwāvāṣ—1/1 mas. Nair. says *tvāt-tulyah*; Mills says 'worthy of Thee'; Kan. trans. 'ranged on Thy side'; and Barth.^r trans. 'like unto thee'. The suffix *-vat*, *vant* (Skt. *-vat*, *vant*) orig. implies possession, and in some cases shows "instead of the special meaning of possessing the more general one of *like to, resembling*".^s The Skt. *tvāvat* is used similarly.^t In Yas. 60 this verse is put at the head of the Hā, and the last verse (12) says:

Aša Vahišta, Aša sraēšta darəsāma ṭwā,
pairi ṭwā jamyāma, haməm ṭwā haxma.

(Through the Best Aša, through the highest Aša may we catch sight of Thee, may we approach Thee, may we be in perfect union with Thee.) This, it seems to me, develops the idea of the *ṭwāvāṣ*, stage by stage (*darəsāma, pairi...jamyāma* and *haməm...haxma*). Hence I would like to trans. the word here as 'merged into Thee' or 'at one with Thee', as representing the highest stage.

j. See Barth., Wb. 1127 (top). k. Wb. 1760-61.
l. Ibid., 1592-93 (under *stay*-), note 1. m. Grass., Wb. 1590.
n. Loc. cit. o. Lom., p. 69. p. Wb. 195.
q. Lom., loc. cit. r. Wb. 797.
s. Whit., SG., §1233. f; see also Jack., AG., §857, note 2,
t. See Grass., Wb. 566.

**huzəntuš*—1/1 mas. All read *huzəntuša*, where the final -ə is clearly a 'glide vowel' to help the pronunciation of the two sibilants following one immediately after the other. Kan. trans. 'possessing good understanding'. Mills^u trans. 'good citizen' (*hu-xantu*), but he himself says that the word *xantu* is not found in this sense in the *Gāthās*.^v He also suggests that it might mean 'noble-hearted'. Andreas trans. 'noble born'; and Barth.^w trans. 'possessing good wisdom'. I am inclined to agree with Kan. and Barth.

The idea of the last line is that the union of devotion (*aradrō*), spiritual knowledge (*huzəntuš*) and good life (*spəntō*) leads to the full realisation of the Supreme.

TRANS. OF BARTH. :

May he^x attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of thought—true paths that lead to the world where Ahura Mazda dwells—a faithful man, well-knowing and holy like thee, O Mazda.

u. *Gāthās*, p. 511.

v. The word *xiθra* has been used in the *Gāthās* in place of the later *xantu*; see Yas. 31.16 and 18. w. Wb. 1839.

x. Barth. thinks that this refers to Z. himself, see *Gāthās*, p. 56, note 1; Mlt., EZ., p. 364, ftn. 8.

4. ¹at ²əwā ³mənghāi ⁴Taxməm ⁵-cā ⁶Spəntəm, ⁷Mazdā,
⁸hyat ⁹tā ¹⁰zastā, ¹¹yā ¹²+Tavā ¹³hafsī ¹⁴avā,—
¹⁵yā ¹⁶dā ¹⁷ašīs ¹⁸drəgvāitē ¹⁹ašāunē ²⁰-cā—
²¹əwahyā ²²garəmā ²³Āθrō ²⁴Aša-aoja^hhō,
²⁶hyat ²⁷mōi ²⁸Va^hh^huš ²⁹hazō ³⁰jimat ³¹Manah^ho.

(11-11-11; 11-11)

4. Thus, moreover, may-I-recognise Thee (as) Full-of-Power, O Mazda, (and as) Divine, when through that, Power, which (is) Thine, Thou dost-fulfil (our) longings,— when Thou-bestowest rewards upon-the Follower-of-Untruth as-also upon-the-Righteous; through the inspiration of Thy Fire, mighty-through-Aša, the Strength of Vohu Manō shall then come to me.

Free English Rendering :

I know Thee, Lord, as both Divine and Strong,
When from Thy Hands we gain our hearts' desires,—
When Thou dost grant their need to False and True:—
Then in my heart Thy Flame shall brightly shine,
My Soul shall feel the might of Aša's Truth,
And Strength of Vohu Manō shall be mine.

Text: 11-12. I have followed Andreas; others read *yā-tū*.

Trans: 3. Lit., 'I will think'. 4. Lit., 'strong'. 5. This might as well be omitted. 10. Lit., 'hand'. 13. Lit., 'dost promote'. 15. Lit., 'which'; orig. rel. pron. 2/3 fem. 18-19. Orig. 4/1. 22. Lit., 'heat', 'glow'. 26. Orig. 'when'.

at—Kan. trans. 'certainly'; but I think it is a mild sort of connective; best trans. 'thus'.

mānghāi—1/1 s-aor. subj. ātm. of √*man-*; Skt. *maṃsai*.^a The subj. here expresses a wish or desire.

Taxmām—Barth.^b trans. 'powerful' or 'energetic'. Cf. Pers. *tahm*, strength.

-cā^c—The position of this word clearly shows that it is not exactly a conjunction joining *Taxmām* and *Spātām*. If that were the case the *-cā* should have come after the second adj. as well. The position of the word is certainly queer. I think it is a mild connective, joining the two verses. It is best trans. 'moreover' or 'besides'.

Spātām—See note on this word in the following verse (5).

hyat^e—Kan. trans. 'because'; Barth. says 'when'; I agree with the latter.

zastā—3/1. Mills^c says that the word *zasta* in the Gāthā generally means 'power'. He quotes in support *zastavaṭ avō* of Yas. 29.9. Cf. Pers. *zabar-dast*, strong-handed, lit., 'having the upper hand'.

yā 'Tavā—I have adopted the reading of Andreas, who, for metrical reasons, has amended the reading *yā-tū* of Geld. and others. He construes this as a relative clause with the verb *astī* understood, and trans. 'which (is) Thine'. He says that the form *yā* (3/1) is due to the 'case-attraction' of: the two words immediately preceding (*tā zastā*). Barth. reads *yā Tū* and trans. 'in which thou'. But taking his reading the construction of the line is not quite clear. Hence I have accepted the emendation of Andreas, both for the sake of the meter as also for the simplicity of construction.^d

hafi^e—Cf. *hapti* in Yas. 31.22. The form is 2/1 pres. paras. of √*hap-* (Skt. *sap-*), to promote. Barth.^e trans. 'hold'. The Vedic √*sap-* means 'to promote (a pious deed)' or 'to honour (a deity)'.^f

avā^g—Barth. construes as 2/3 fem. of the dem. pron. *ava-*, and 'runs on' into the next line. Andreas trans. 'these (things)', which is not very convincing. Kan. says 'help', but he mixes up lines 2 and 3 rather badly. The word *avas* (neu.) in the RV. sometimes means 'desire' (as of men for the deities etc.),^g as in *apām avo nā samudré*, like the desire of the waters for the Ocean (RV. viii. 16.2), and *avasā grṇāntah*, saying with yearning (RV. i. 177.5; vi. 25.9; x. 89.17). I construe the word as 2/3 neu. and trans. 'yearnings' or 'longings'.

yā etc.—Line 3 is a sort of amplification of the idea of 'promoting our longings', and describes how that is achieved by Mazda.

a. See Whit., SG, §893. a.

b. Wb. 626-27.

c. Gāthās, p. 511.

d. See Lom., p. 70.

e. Wb. 1764.

f. Grass., Wb. 1472.

g. M.-W., SD., p. 104, col. 3 (1. *avas*); also Grass., Wb. 127-28.

yā^h—Orig. 2/3 fem. I am inclined to take this as an adv., 'when'. Barth. construes this with *ašīš*. Cf. *yā dā ... māyā* in verse 2 above.

ašīš—2/3 fem. Mills^h discusses how the word (usually meaning 'reward for good deeds') can be used in connection with the wicked. But it means reward for deeds (good or bad). I am inclined to derive the word from the √*sāh-* with *ā* (Skt. *ā-sās-*) and think that the word orig. means 'ordinance' or 'law'. Then the meaning would be 'the law concerning the result (reward) of deeds (good or bad)'. Later the meaning seems to be confined to 'reward for good deeds' alone, hence the usual meaning 'blessing'. Barth.ⁱ however, goes off on an altogether different track.

owahyā—6/1 mas. pron. adj. to *Āθrō*; Thine, belonging to Thee.

garāmā—3/1 neu. Lit., 'heat'.^j Kan. trans. 'radiance' or 'splendour'; Mills says 'flame'. The Skt. *gharma* and Eng. *warm* are cognate. I have trans. here 'inspiration', i.e., illumination through the Inner Fire.

Āθrō—6/1 of *Ātar*, Fire. In the Gāthās *Ātar* always implies the Inner Divine Spark in the heart of each being. It never means the physical Fire. The association of *Ātar* and *Vohu Manō* (as here) is also found in Yas. 46.7. In Later Av. *Ātar* is called *Puθra Ahurahe Mazdā*, the Son of Ahura Mazda, just because in the Gāthā the Fire is regarded as belonging to the Supreme, or as being a part of the Divine Being, a Spark emanating from Him. The same idea is found in the Muṇḍakopaniṣad 2.1.1.

Ašā-aojanhō—6/1 adj. to *Āθrō*. This is a sort of *aluk-* comp., mighty through Aša. Cf. Yas. 34.4.

Andreas construes lines 3 and 4 together and takes line 5 as an independent sentence.

*hyat*²⁶—Kan. conveniently omits this word in his trans. Barth. construes it with line 4. The position of this word is awkward, but that is no reason for disregarding the meter as Barth. seems to have done.

hazō—1/1 neu. Might, vigour; Skt. *sāhas*. Cf. Yas. 33.12. The ending *-ō* in 1/1 neu. is remarkable here, for it is usually found with neu. nouns ending in *-r*.^k

mōi—4/1; note the dat. with the verb of motion.

jimat—3/1 aor. subj. paras. of √*gam-*.^l

TRANS. OF BARTH. :

Then shall I recognise thee as strong and holy, O Mazdaḥ, when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.

h. Gāthās, p. 511.

i. See Barth., Wb. 241-44 (under *ašay-*).

j. Ibid., 515.

k. Jack., AG., §336.

l. Ibid., §642.

5. Spəntəm¹ at² əwā,³ Mazdā,⁴ mənghī,⁵ Āhurā,⁶
 hyat⁷ əwā⁸ aṅhəuš⁹ zāθōi¹⁰ darəsəm¹¹ Paourvīm,¹²
 hyat¹³ dā¹⁴ *syaoθnā¹⁵ miždavān¹⁶ yā¹⁷ -cā¹⁸ uxδā—¹⁹
 akəm²⁰ akāi,²¹ vaṅhuhim²² ašim²³ vaṅhaovē—²⁴
 əwā²⁵ hunarā²⁶ dāmōiš²⁷ urvaēsē²⁸ *apəmē.²⁹

(11-11; 11-11-11)

5. (As) Divine,¹ indeed,² O Mazdā,⁴ have-I-realised⁵ Thee,³
 O Ahura,⁶
 when⁷ I-recognised¹¹ Thee⁸ (as) the First¹² at-the-birth¹⁰
 of Life;⁹
 for¹³ Thou-hast-ordained¹⁴ (that all) acts¹⁵ and¹⁸ all¹⁷
 words¹⁹ shall-bear-fruit—¹⁶
 evil²⁰ to the Evil,²¹ (and) good²² blessings²³ to the Good—²⁴
 through Thy²⁵ Wisdom,²⁶ (thus shall it be) upto the
 ultimate²⁹ goal²⁸ of Creation.²⁷

Free English Rendering :

Thou art Divine, I know, O Lord Supreme,
 Thou wast the First, I know, when Life began;
 All thoughts and words and deeds of men shall bear
 Fruit, as laid down in Thine ETERNAL LAW—
 Evil to Evil, blessings Good to Good,—
 Thy Wisdom thus ordains till end of time.

Text: 15. So Pt. 4 and three other mss.; Geld. has *θanā. 29. Geld. has apəmē.

Trans.: 5. Lit., 'I think'. 11. Lit., 'I see'. 14. Lit., 'Thou hast created'.

16. Lit., '(shall be) possessed of fruit'. 17-18. Lit., 'and what (are)'.
 22-23. Orig. sg. 29. Orig. 7/1.

Geld.^a notes that the 'double strophes' begin in this Hā from here onwards, and continue right upto the end. The first line is identical in all the odd verses; and in all the odd verses from verse 7 onwards the first two lines are identical. Geld also mentions that "many mss... number the double strophes that begin here".

Spəntəm—2/1 mas. Note the special emphasis on this word as indicated by the position of this word as the first in the line. Mills and Kan. trans. 'bountiful'; Barth. says 'holy'; and Andreas says 'wise' or 'clever'. Barth. is certainly nearest the spirit of the original. The idea is somewhat deeper than mere 'holy'. The whole sense of this verse is that the establishment of the Law of Retribution from 'the birth of Life' to 'the ultimate goal of Creation' points to a Divine Purpose and shows the essential Divinity of the Supreme Creator. Hence I propose to trans. this word as 'Divine'. Indeed I think that the word *spənta* in the Gāθās might be always rendered as 'Divine'. It would be just as well to trans. the name *Spəntō Mainyu* as 'the Divine Spirit'. Cf. the *Daiṽi Prakṛti* of BhG. 9.13.

at—Note the position of this particle here as the second word (not as usual first) in the sentence. It is mildly emphatic.

əwā—2/1, Skt. *tvā* (*tvām*).

mənghī—1/1 s-aor. ātm.; Skt. *mamsi*. Cf. Yas. 29.10; 31.8.

*hyat*⁷—When.

zāθōi—7/1 neu.; birth. From √*zan-* (Skt. *jan-*) with the suffix *-θa*.^b

darəsəm—1/1 aor. subj. paras. of √*darəs-* (Skt. *drś-*), to see. Mlt.^c adds here that Geld. and Barth. have understood this to be 'in vision'.

**Pourvīm*—So J. 7. Barth. and Andreas construe this as an adv. and trans. 'at first'. Mills and Kan. take it as a predicative adj. But I would trans. the word as a substantive 'the First'; Skt. *pūrvya*. The idea is the same as that in Yas. 30.8. In the RV. the word *pūrvā* is sometimes used substantively.^d

*hyat*¹³—Kan. has omitted this word in his trans. The others have taken it exactly like the preceding *hyat*⁷, and they trans. 'when'. But I think there is a difference between these two. The second *hyat* introduces the *reason* why Mazdā Ahura is regarded as *Spənta*. So I would trans. it here as 'for', 'inasmuch as'.

a. Avesta Texts, p. 142, ftn. 1 to this verse.

b. Barth., Wb. 1693; also Jack., AG., §793 and Whit., SG., §1163.

c. EZ., p. 365, ftn. 1. d. Graess., Wb. 844-46; also M.-W., SD., p. 643, col. 1.

dā-—2/1 aor. paras. of √*dā-* (Skt. *dhā-*), to create, to ordain. Kan. takes it as from the other √*dā-*, to grant.

**ṣyaobnā* and *uxdā* are both 2/3 neu.

mīḥdavan-—2/3 neu.^e Neu. plu. forms of words in *-vant* and *-ant* are rare both in the Gāθās and in the Vedas.^f In the RV. the only such form quotable is *sānti*, which is neu. plu. (nom. or accus.) of the pres. pt. paras. of √*as-*, to be. It is found twice in the RV., *viśvāni sānti* (ii. 28.1) and *āvīh sānti* (viii. 8.23).^g

akəm akāi—This is the Eternal Law which has come into being from the very foundation of the Universe,

“when together did these Spirits Twain

“Foregather at Creation’s early dawn,

“LIFE did One make, the Other made NOT-LIFE;

“And Thus Creation’s purpose is achieved”.

(Free English Rendering of Yas. 30.4)

akāi—4/1. Kan. thinks this refers to a wicked person. Mills and Barth. also evidently think that it refers to an evil person. But Andreas^h definitely says that it refers to Evil in the abstract and not to any evil individual. Or, he thinks, to the acts and words (both neu.) mentioned in line 3. So he has construed this word as neu.^o and not mas. like the others. Andreas also notes that the words *aka* and *vohu* are used in the Gāθās very rarely to refer to an individual. As one of these rare instances he cites Yas. 47.4 where *aka* is used for an individual. I agree with Andreas in the present verse.

ašim—As usual the word means ‘blessing’ or ‘good reward’.

vaṇhaovē—4/1 neu., like *akāi*.

owā—3/1 mas. pron. adj.

hunarā—3/1 mas. Mills trans. ‘by (Thy) virtue’; and Kan. says ‘in accord with (Thy) sense of justice’. Millsⁱ remarks that the word would orig. mean ‘skill’, and quotes Nair. *tava guṇeṣu*. The same word in Pers., *honar*, means ‘skill’ and it has been borrowed in Guj. and other Mod. Ind. Vernaculars as *hunar* (or *hunnar*). Very probably the Vedic *sūndra* is connected.^j The orig. meaning seems to be ‘having manly qualities’. In later Skt. the word has become *sundara*.^k Barth.^l trans. ‘knowledge’ or ‘understanding’; but Mlt. has changed it to ‘wisdom’, which is decidedly better. Andreas expands the sense and says ‘great wondrous power’.

e. See Barth., Wb. 1188.

f. Whit., SG., §448.

g. Grass., Wb. 151.

h. Lom., p. 70.

i. SBE, 31, p. 100, fn. 8.

j. See Grass., Wb. 1564.

k. M.-W., SD., p. 1227, col. 1; also p. 1242, col. 2.

l. Wb. 1831.

dāmōiš-—6/1 fem. The word *dāmi* when fem. means ‘Creation’.^m Nair. says *srṣṭiḥ*.

urvaēsē-—7/1 mas. Barth.ⁿ trans. the word as ‘end’ or ‘final goal’. He derives it from a √*urvaēs-*, to change, to turn towards. This root is found in Later Av. Mills says ‘change’; Andreas says ‘turn’. They both mean the renovation or *frašōkereti*. Evidently Barth.^o also has the same idea in his mind, even though he trans. the word as ‘goal’. This is what is also implied in the Pah. I think, however, that the idea in this verse is that the Eternal Law of Retribution is a part of the Divine Wisdom and that it works from the birth of Creation upto the time when it reaches its ultimate goal.

**apamē-*—I have changed from Geld.’s *apōmē* for the sake of uniformity. It is 7/1 mas. and means ‘utmost’, ‘furthest’. Orig. it is the superlative of *apa*. Cf. *yaθā-cā aṇhaṭ* **apamam aṇhōuš* (Yas. 30.4). In RV. x. 39.3 the word *apamā* is used in the sense of ‘last’.^p Note that the initial *a-* of this word is to be elided after the final *-ē* of the preceding word : scan *ur-vaē-sē’-pə-mē*.

TRANS. OF BARTH. :

As the holy one I recognised thee, Mazdāh Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed—evil for the evil, a good destiny for the good—through thy wisdom when creation shall reach its goal.

m. Barth., Wb. 736 (under 1. *dāmay-*).

n. Wb. 1535.

o. See Mlt., EZ., p. 365, fn. 2.

p. Grass., Wb. 72.

6. yahmī¹ Spəntā² Ƶwā³ Mainyū⁴ urvaēsē⁵ jasō⁶,
 Mazdā⁷, Xšaθrā⁸, ahmī⁹ Vohū¹⁰ Manaḡhā¹¹,
 yehyā¹² *šyaoθnāiš¹³ gaēθā¹⁴ Aša¹⁵ frādəntē¹⁶;
 aēibyō¹⁷ *Ratuš¹⁸ sṅghaitī¹⁹ Ārmaitiš²⁰
 Ƶwahyā²¹ xratuš²², yṣm²³ naē-ciš²⁴ dābayeitī²⁶.

(11-11-11; 11-11)

6. At-which¹ goal⁵ Thou-standest⁶ with Thy³ Holy² Spirit,⁴
 there,⁹ O Mazdā⁷, with Xšaθra⁸ (and) with Vohu¹⁰ Manō¹¹,
 through whose¹² working¹³ the-Worlds-of-Life¹⁴ advance¹⁶
 into Aša¹⁵;
 to these (our)¹⁷ Guide,¹⁸ Armaiti,¹⁹ points-out²⁰
 (and to) Thy²¹ Will,²² which not-one²³ may-thwart²⁶.

Free English Rendering :

Where Thou and Life's true Spirit mark the Goal,
 Where stand Thy Xšaθrā, Mazdā, and Thy Love,—
 They work through us and lead us on to Truth;—
 Our faithful Guide, Ārmaiti, steady points
 At this predestined Goal; and none shall thwart
 Fulfilment of Thy Will and of Thy Plan.:

Text: 13. So Pt. 4 and four other mss.; this is as required by the meter; Geld. has *θanāiš. 18. So J. 2 and eleven other mss.; Geld. and others read ratuš.

Trans.: 6. Lit., 'Thou arrivest'. 9. Lit., 'at that (same goal)'. 13. Orig. plu. 15-16. Lit., 'advance with Aša'. 21-22. Orig. 6/1. 26. Lit., 'deceive'.

yahmī—7/1 mas. of *ya-*; Skt. *yasmin*. It refers to the *urvaēsē* following as also in the preceding verse.

Spəntā Ƶwā Mainyū—All take these words as 3/1.

Note that *Mainyū urvaēsē* should be combined for the scanning—*Main-yū'r-vaē-sē*.

urvaēsē—The loc. here indicates the time or the occasion^a—the reaching of the goal.

jasō—2/1 impft. paras. of $\sqrt{gam-}$, to go. The idea is that the Supreme Being is as it were 'arriving' at the goal in order to welcome the aspiring worshipper. Cf. *ye yathā māṃ prapadyante tāṃs tathaiṃ bhajāmy aham* (BhG., 4.11).

Xšaθrā...Vohū Manaḡhā—Both the nouns are 3/1.

ahmī—Geld. notes that all mss., except two (which read *yahmī*) read thus. Mills and Kan. both omit the word in their trans. Barth. trans. lit. 'at this', which Mlt. renders 'at the same'. Andreas^b suggests that *yahmī...ahmī* should be trans. 'at which time...at the same time'. I think that this suggestion brings out the force of the change from the rel. pron. to the dem.

yehyā—Kan. thinks that it refers to Vohu Manō, the last name mentioned.

The whole of the third line is repeated in Yas. 19.17.^c The idea is repeated in *yayā šyaoθanāiš Ašəm θraoštā, Ahurā* (Yas. 46.7).

gaēθā—1/3 fem. Barth.^d trans. this word as '(farm) settlements' (Gehöft, Haus und Hof) and says that it refers to worldly possessions. But he quotes the Pah., which is *gēhān*, meaning 'Creation', or 'living beings'. Mills also trans. 'settlements'. Kan., following Geld.,^e trans. 'people (of the world)'. Andreas trans. 'the world of Life'. I think the last is nearest the spirit of the original. I cannot agree with the others.

frādəntē—3/3 pres. ātm. of $\sqrt{frād-}$, to advance, to progress. This $\sqrt{frād-}$ is a 'secondary form' of $\sqrt{dā-}$ with *frā* (Skt. *pra-dhā*), to put forward. Cf. *-fradaθāi* in Yas. 31.16. Barth.^f thinks that the ātm. is used here in the pass. sense. I think that the ātm. here is used in its original sense, signifying 'advancement of one's own self'.

aēibyō—4/3 of *a-*. Kan. thinks that it refers to the people implied in the word *gaēθā*; Mills and Andreas also refer it to *gaēθā*. Barth.,^g very strangely, construes this as 5/3 and thinks that it may refer to the Aməša Spəntā named above. I think this way of construing very strained. With $\sqrt{sāh-}$ we naturally expect a dat.

a. Whit., SG., §302. b; Mac., VG., pp. 323-24; also Reich., AEB., §514.

b. Lom. p. 70.

c. With the slight change of *yehyā* to *yeḡhe* as needed in Later Av.

d. Wb. 477 (bottom).

e. See Mlt., EZ., p. 365, fn. 3.

f. Wb. 1013 (top).

g. See Mlt., EZ., p. 365, fn. 4.

^h*Ratūš*—All read *ratūš* and construe it as 2/3 mas. Mills, Haug and Har., and following them Kan.,^h trans. the word as 'laws', 'regulations' or 'ordinances'. Millsⁱ adds a note that "the word *ratūš* reminds one of the Ratu... In the last changing,^j which shall complete the Frashokard, he, or his representatives, will appear as the last Saoshyant". This is in full agreement with the Pah. version. Barth.^k also trans. 'judgements'; but as Mlt.^l rightly remarks: "Bartholomas gives no other example" of this meaning of the word. Mlt. also quotes Geld. "who would take *ratūš* in the regular personal sense". I quite agree that the word should bear its 'regular personal sense', viz., 'Teacher', or 'Spiritual Guide'. But construing as 2/3 mas. does not seem to me to be very happy in this line, especially with the name *Ārmaiti*. I therefore propose, in the first place to read ^h*Ratūš*. In this I get unexpected support from the fact that Geld. has mentioned more mss. as showing this vl. than those showing Geld.'s own reading *ratūš*, which all the others have accepted.^m And I propose construing the word as 1/1 fem., and as agreeing with *Ārmaiti*. This would fit in quite naturally into this line and suit the context admirably, for *Ārmaiti* has been described (in Yas. 31.12) as 'standing by' to guide us when in doubt. Grammatically fem. nouns in *-u* either retain the ending or lengthen the final vowel in the nom. sg.ⁿ In any case I construe this word as 1/1 fem., and it would be the same as the corresponding mas.^o

^g*sānghaitī*—3/1 pres. paras. of ^g*sāh-* (Skt. *śams-*), to teach, to point out. The Skt. form would be *śamsati*.

^g*owahyā*—6/1 mas. pron. adj.

^g*xratōuš*—6/1 mas. Here the word means 'the Will (of Ahura)', i.e. 'the Scheme of Life', as in Yas. 32.9. Note the gen. with the verb of 'imparting' or 'pointing out'.^p

^g*yām*—2/1 mas. This is a *Gāθā* form for the more usual *yim*, which is found also in Later Av. This refers, as all scholars agree, to the *xratu*.

^g*naē-ciš*—1/1 mas. No one; lit., 'not any'.

^g*dābayeritī*—3/1 iterative pres. paras. of ^g*dab-* (Skt. *dabh-*), to deceive. The 'iterative' is a mild sort of intensive. The sign is *-aya*; and there is no reduplication as with the intensive.^q

TRANS. OF BARTH. :—

At which goal thou wilt come with thy holy Spirit, O Mazdāh, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgements shall Piety proclaim, even those of thy wisdom which none can deceive.

^h. GbM., p. 99, ftn.

ⁱ. SBE. 31, p. 101, ftn. 1.

^j. I. c., *urvaśē apomē* of verse 5. ^k. Wb. 1502 (3. *ratao*). I. EZ., p. 365, ftn. 4.

^m. Geld. notes 8 mss. reading *ratūš*, as against 12 (including J. 2) with read *ratuš*.

ⁿ. Whit., SG., §344. b. Sometimes in Skt. the fem. suffix *-ī* is added.

^o. See Jack., AG., §§262 and 271.

^p. Whit., SG., §297. a.

^q. See Reich., AEB., §230.

7. Spəntəm at¹ əwā,² Mazdā,³ mənghī,⁴ Ahurā,⁵
hyat⁷ mā⁸ Vohū⁹ pairī-jasa¹⁰ Manayhā,¹¹
pərəsa¹³ -cā¹⁴ mā:¹⁵ "ciš¹⁶ ahī?¹⁷ kahyā¹⁸ ahī?¹⁹
"kaθā²⁰ ayārō²¹ daxšārā²² fərasayāi²³ dīšā,²⁴
"aibi²⁵ θwāhū²⁶ gaēθāhū²⁷ tanuš²⁸ -cā".²⁹

(11-11; 11-11-11)

7. (As) Divine,¹ indeed,² O Mazdā,⁴ have-I-recognised⁵
Thee,³ O Ahurā,⁶
when through-(Vohu)-Manō⁷ Good⁽⁹⁾ entered-within¹² me;¹⁰
and asked¹⁴ me:¹³ "Who art-thou?¹⁵ To-whom¹⁶
dost-thou-belong?¹⁷
"What paths²⁰ dost-thou-point-out²² daily²⁴ to-(thy)-
doubts²³
"as-between²⁵ thy²⁶ surroundings²⁷ and (thine own)²⁹
self?²⁸

Free English Rendering :

Thou art Divine, I know, O Lord Supreme,
Since Good found entrance to my heart through Love;
Love asked me: "Who art thou? and whose thy life?
"What path thy choice, when doubts assail thy heart?
"Betwixt thy brother's, who stands next to thee,
"And thine own profit what course shall be thine?"

Text: 28. S. 1 and J. 2 read *tanuš* (where the final *-ə* is obviously a 'glide'); Geld. and others read *tanušī*.

Trans.: 5. Lit., 'I have thought'. 10-11. Lit., 'approached'. 18-19. Lit., 'whose art thou?'. 22. Lit., 'indications', 'instructions'. 23. Orig. 4/1; lit., 'questioning'. 27. Lit., 'worlds'; orig. 7/3. 28. Orig. 7/1.

From this verse onwards every odd verse has the first two lines identical.

Vohū ... Manaḥhā—Barth.^a regards this as 3/1 used as 'subject case' (1/1), like Aśā in Yas. 29.3 and 34.9. Mills construes as 3/1 and makes Sraoša (understood) the subject of the verb *pairī-jasaḥ*. For this he has given a somewhat fanciful explanation,^b that "as the kine thought little of her deliverer (see Yas. 29.9), so Sraoša, the obedient host, is here represented as inquiring into the antecedents of the newly-appointed prophet". And this in spite of the fact that the Pah. clearly states that it was Vohu Manō who approached. Nair. in his Skt. is quite explicit: *yat mahyam uttamam samāgacchat manaḥ* (*Gvahnano*^c *marah*). Kan. says that Sraoša approached through Vohu Manō. Andreas also construes as 3/1 and says: 'he came to me through Good Mind' without specifying who. I think the subject of the verb in this line is *Vohū* (1/1 neu.) which is also found in *Aśam vohū vahiṣṭam asti*. The word means abstract 'Good' or 'goodness' conveying the idea of 'goodwill to man'. And, by what might be regarded as a 'pregnant construction', the *Vohū* might also be construed as 3/1 and taken with *Manaḥhā*. So the trans. of this line would be: when through Vohu Manō (i.e., inspired by Vohū Manō) the Good (*Vohū*) enters within me (lit., 'approaches me'). In other words, his better (Higher) Self is aroused under the influence of Vohu Manō (or Love).

Inspired by Love of Humanity (Vohu Manō) the Prophet realises the Spiritual Good (*Vohū*), and then this Vohu (Manō) within Him asks Him various questions regarding His dealings with His Brother-man.

ciṣ—1/1 of the pron. *ka-*, who. This form always has an indefinite sense. Note the palatalisation on account of the palatal-vowel *i*.

kahyā ahī—Barth.^d has quoted this passage twice; and in the 'errata' at the end^e he has corrected the word to *cahyā* in one only of these two passages. Andreas^f trans. 'whose (son) art thou', which misses the real point of the question. Mills and Kan. trans. 'whose is thine allegiance', which is distinctly better than the rendering of Andreas. In Śankara's famous *Moha-mudgara* we get the question, *kasya tvam vā? kuta āyātaḥ?* The Saviour of the World cannot be limited to His own little group; He belongs to all Humanity. Note the use of the gen. with the *√ah-* in the sense of 'belonging to ...'.

a. Wb. 1130 (middle). b. SBE. 31, p. 101, ftn. 3.
c. Nair. usually transcribes the name *Bahman* (*Vohu-Manō*) as *Gvahnano*.
d. Wb. 269 (bottom) and 423 (top).
e. Wb. 1886 (bottom); he corrects the first reference mentioned in ftn. d.
f. Lom., p. 70.

The last two lines have caused some discussion; and they have been variously rendered. But no trans. seems to me to have clearly brought out the meaning. Most commentators have failed to bring out the connection between the first three lines and the last two.

kaṭhā—How; Vedic *kathā*. In later Skt. we get *kathām*, which is found only twice in the RV. (v. 61.2 and x. 108.1).^g Barth.^h points out that the word might be construed as an adj. going with *daxīārā*; and I agree with him.

ayārā—2/3 neu. Kan.ⁱ trans. 'light' and says that this sense is suggested by the orig. mening, 'day'. Barth. construes this word as an object of *dīśā*. I am inclined to regard this as an 'accus. of time', used adverbially as in verse 2 above. So I trans. 'every day' or 'daily'. Note also that here, too, the final *-ā* is to be discarded in the scanning.

daxīārā—Barth.^j construes this as 3/1 mas., and trans. 'sign' or 'indication'. He compares *daxītam* (a cognate) in Yas. 34.6 and 51.9. This word is found only here and so it has been suggested that one should read *daxītā* here.^k Andreas^l trans. 'through a sign' and adds (within brackets and with a query mark) the explanation 'through instruction'. The suffix is evidently *-ra* or *-āra*, which is also found in Skt.^m There is no dispute about the meaning, which is upheld by the Pah. also. Nair. says *cinham*. I construe the word as 2/3 neu. and trans. 'paths', lit., 'indications'. I think the word *daxīāra* is neu., like the cognate *daxīta*, both being from *√daxī-*, to instruct, to point out.

farasyāi—4/1 fem., questioning.ⁿ The Skt. cognate is (*ā*) *prchya*, longing, found in the RV.^o It is from *√pārās-* (*fras-*), (Skt. *prch-*), to ask, to question. I think the word here is used in the sense of 'doubt'. Lom.^p has a long note on this word, where he points out that this line is too long. But if we scan *f(ə)ra-syāi* (two syllables) we get the 11 syllables correctly.

dīśā—Geld., Mills and Kan., as also Andreas, construe this as 1/1 pres. paras. of *√dīs-*, to indicate, to point out. This does not seem very likely for two reasons: first the form 1/1 pres. paras. should show the strong base, and secondly the change from the 2/1 (*ahī*) to 1/1 would be too abrupt and, indeed, uncalled for. Barth. has seen this point and so he construes this verb as 2/1 s- aor. ātm. of *√dīs-* (Skt. *dīś-*), to point out, to teach.^q He also notes that it is construed with the

g. Grass., Wb. 311. h. Wb. 435, note 1.
i. Gbm., p. 100, ftn. j. Wb. 676. k. Lom., p. 74. l. Lom., p. 71.
m. Jack., AG., §815 and Whit., SG., §1188 (especially d).
n. Barth., Wb. 1001. o. See Grass., Wb. 853. p. Lom., p. 74.
q. Wb. 673 (top, *daś-*, under 3).

accus. of the thing taught and the dat. of the person. Note also the ātm., because the 'teaching' or 'pointing out' concerns Z. Himself as indicated by the words *θwāhū* and **tanuš-* in the next line.

aibī—With the loc. this prep. is used in the sense of 'with reference to' or 'with regard to'.^r The corresponding Skt. *abhi* is used with the accus.^s

θwāhū—7/3 fem. pron. adj.

gaēθāhū—7/3 fem. Mills trans. 'settlements' and is evidently thinking of the settled agricultural Zoroastrians as against the marauding nomads. So he adds rather a strange note^t that Sraosha "asks more properly concerning the settlements from which he (i. e., Z.) comes than the lands". Kan. on the other hand trans. 'lands'. Barth.^u trans. 'possessions' and adds that when "it is used (as here) with *tanū* (or *tanuš*) it means 'worldly possessions'". I think Barth. is correct in thinking that there is a distinction implied between *gaēθā* and *tanuš* here. The former is to be used in the orig. sense of 'worlds' or 'creatures', and refers to the environment or surroundings of the Prophet, as contrasted with *tanuš*, the inner (his own) self.

**tanuš*—The reading of S. 1 and J. 2 is *tanuša-cā*, as noted by Geld. The others, including Geld., read *tanuši-cā*. The form should be 7/1. Barth.^v says that the stem here is *tanuš*, which he notes is found only here. He also thinks that one would have expected the plu. here. Lom. also thinks similarly, but seems to think that Barth.'s suggestion about the stem *tanuš* is not very probable. But the word *tanuš* is found in Skt.^w Both S. 1 and J. 2, which read *tanuša-*, are among the best mss., and their reading is certainly better than *tanuši-* of Geld. and the others. The *-a* at the end is obviously a 'glide' between the *š* and the *c*, and that is the reason why I have left it out. Besides it has to be omitted for the purposes of scanning. The loc. is sometimes found in the Av. without any ending at all—just the bare stem.^x What Barth. and others have said about the necessity of the plu. form here is not quite to the point, because *gaēθāhū* refers to the many objects and beings surrounding the individual (Z.), while *tanuš-* refers to the single individuality.

TRANS. OF BARTH. :—

As the holy one I recognised thee, Mazdāh Ahura, when Good Thought come to me and asked me : "Who art thou ? to whom dost thou belong ? By what signs wilt thou appoint the days for questioning about thy possessions and thyself ?"

r. Barth., Wb. 87-88. s. M.-W., SD., p. 61, col. 1. t. SBE. 31, p. 101, ftn. 3.
u. Wb. 476-78 (specially under 2). v. Wb. 636, note 2.
w. M.-W., SD., p. 435, col. 3. x. See Jack., AG., 222 (p. 65, bottom).

8. at¹ hōi² aoji³ Zaruθušt⁴rō paourvīm⁵
+haiθyō-+dvaēšā⁶ hya⁷ṭ isōyā⁸ drəgvāitē,⁹
at¹¹ ašāunē¹² rafənō¹³ x'yēm¹⁴ aojōnghva¹⁵ṭ;
hya¹⁶ṭ +ā¹⁷ +būštīš¹⁸ +Vasasə-+xšaθrahyā¹⁹ dyā,²⁰
yava²²ṭ ā²³ θwā,²⁴ Mazdā,²⁵ stāumī²⁶ ufyā²⁷ -cā.²⁸

(11-11-11 ; 11-11)

8. Indeed, I-consider-myself in-the-first-place (to be)
Zaruθuštra⁴ dedicated-to-the-Good,²
the-inveterate-adversary⁶ of-the-follower-of-Untruth¹⁰
so-far-as⁸ I-am-able,⁹
but¹¹ to the Righteous¹² I-shall-be¹⁴ the joy¹³ of-Inner-Life;¹⁵
thus¹⁶ may-I-share^{17,21} for-all-time¹⁸ (Thy) Infinite-Power,¹⁹
so-long-as²² I-am-dedicated^{23,26} to Thee,²⁴ O Mazdā,²⁵
and²⁸ weave-my-hymns²⁷ (to Thee).

Free English Rendering :

[I, Zaruθuštra, replied :]
I am Zar'θuštra, vowed to Love and Good,
Opposed with all my heart to all Untruth,
Bringing unto the Righteous Joy of Life;
Thus of Thy Strength Infinite I'll partake,
And for all time Thy devotee will be,
And, Mazdā, weave my hymns for Thee alone.

Text: 6-7. So Barth.; S. 1 reads as one word; Geld. has the words separate.
17-18. So Barth., Geld. has the two words combined as one. 19-20. So Barth.;
Geld. has the words separate.

Trans. : 2. Lit., 'belonging to it'; 6/1. 6. Lit., 'true'. 10. Orig. 4/1,
15. Lit., 'possessing (inner) strength'. 18. Lit., 'during future (ages)'; orig.
2/3 fem. 19-20. Orig. 6/1. 24. Orig. 6/1.

*aṭ*¹—The particle is used here as a mild emphatic, 'indeed'.

hōi—All have taken this as 4/1 neu. of the enc. pron. stem *hī-*. I am inclined to take it as 6/1 in the sense of 'belonging to it', referring to the *Vohū* (neu.) of the preceding verse. The implication of *Vohu Manō* is also present. The idea is that *Z.* is dedicated to the Good and to Love (*Vohu Manō*).

aojī—All trans. 'I replied' or 'I said'. The form is 1/1 pres. ātm. of $\sqrt{ugh-}$ (Skt. $\sqrt{uh-}$), to declare, to consider.^a In the Veda the $\sqrt{uh-}$, when ātm., and construed with a nom., means 'to be considered as', 'to be regarded as'^b; as in RV. i. 181.4, *divó anyáh subhágaḥ putrá ūhe* (the other one (of the *Aśvins*) is considered heaven's auspicious offspring), and RV. v. 3.9, *putró yás te Sahasaḥ Sūna ūhé* (who counts as Thine own son, O Child of Power^c). The ātm. here has a definite implication. So I trans. 'I consider myself'.

Zarathuštrō—In the orig., of course, *Z.* is meant, but by implication any reciter of this verse, any Zoroastrian (follower of *Z.*), might also be understood here.

paourvīm—This has been construed variously. Mills trans. 'as my first answer', evidently thinking of the first question—*ciš ahī?*—of the preceding verse. Kan. takes this as an adv. and trans. 'first of all'. Barth.^d also trans. 'in the first place' and explains that it refers to the first of the three questions asked in the previous verse and adds that the replies to the other two cannot be clearly made out. Andreas^e gets out of this difficulty by entirely disregarding the meter, for he construes this word with the second line, and he also mentions the various other renderings and his objections to them. I construe this word as an adv., and trans. 'in the first place', i.e. above everything else. I think that the prime misconception is the idea that there are three questions in the preceding verse and that this verse contains the answers. Though three distinct clauses have been used in verse 7, still these are not three separate questions. The main idea in that verse is that the Inner (Higher) Self of *Z.* has been roused by *Vohu Manō* (Love) and the questions suggest themselves to the Prophet whether He belongs to His own limited individual self or to Humanity; and He asks Himself what should be the relations existing between Himself and the other human beings. These are not three distinct questions as other scholars have imagined. The three phrases in verse 7 serve merely to emphasise the fact that *Z.*, being the World-Teacher, belongs not to Himself but to all Humanity.

a. Barth., Wb. 37-38 (under *aog-*). b. Grass., Wb. 276-277 (2. *ūh*, under 4).
c. I. e., Agni. d. Gāthās, p. 56, note 3. e. Lom., p. 71.

**haiṭhyō-⁴ dvaēšā*—1/1 mas. Geld. has the words separate; S. 1 actually gives the two together as one word. Barth.^f has shown them as a comp. The meaning is 'true (i.e. sincere) enemy', in other words an uncompromising opponent.

hyaṭ^g—So far as. Orig. 2/1 neu., used adverbially.

išōyā—1/1 pres. opt, ātm. of $\sqrt{is-}$ (Skt. $\sqrt{is-}$), to rule, to be able.^g Cf. *yavaṭ iśāi* (Yas. 28.4; 43.9 and 50.11). Mills construes as 1/1 mas. adj. and trans. 'strong', 'powerful'. Barth. trans. *hyaṭ iśōyā* as 'to the utmost of my power', which I think is correct, though a bit 'free'.

dragvāitē—Note the dat. with the idea of *-dvaēšā*.^h This might be called 'the dat. of feeling'.

*aṭ*ⁱ—The word is a conjunction here implying contrast, in the sense of 'but'. Cf. Yas. 30.4; 31.1; 32.3; 34.4.

rafənō...aojōnghvat—1/1 neu. Cf. Yas. 28.6 where the same words are found. The meaning is 'the joy of Inner Life', lit., 'joy possessing (inner) strength'. Mills seems to have caught the spirit of the original, for he trans. 'mighty help and joy'.

x'yēm—1/1 pres. opt. paras. of $\sqrt{ah-}$; Skt. *syām*. Note the long *-ē* representing the *-ā*.ⁱ

*hyaṭ*¹⁶—So that, thus.

**ā...dyā*—Geld. joins up the *ā* with the following *būšīš*. Barth.,^j I think rightly, takes the *ā* as the *upasarga* of *dyā*, which he construes as 1/1 aor. opt. ātm. of $\sqrt{dā-}$ (Skt. $\sqrt{dhā-}$). The orig. form is **dīyā*,^k which should be restored in the scanning. Barth. trans. 'I may attain'. In Skt. *ā-dhā-*, when ātm., means 'to appropriate to oneself', i.e., 'to partake of';^l it also means 'to reach', 'to attain'.^m The object of this verb is the partitive gen., *Xšaθrahyā*.

**būšīš*—2/3 fem. Barth.ⁿ takes this as a derivative from the base of the *s*-aor. of $\sqrt{bū-}$ (Skt. $\sqrt{bhū-}$), to be. He trans. the word as '(things) to be', i.e., 'future things'. Very probably there is also the unconscious influence of the future base in *-šya*. Andreas^o repeats Barth.'s rendering with a query. Mills^p connects the word with a $\sqrt{būš-}$ (Skt. $\sqrt{bhūš-}$), to adorn, and trans. 'preparations'. Kan. taking the same root, trans. more lit., 'splendour'. I am inclined to accept the rendering of Barth. and I construe this as an 'accus. of time', and trans. 'for all

f. Wb. 1762. g. Barth., Wb. 26 (under *ašs-*).
h. Whit., SG., §286. c; Reich., AEB., §466.
i. Jack., AG., §535 and also §32. j. Wb. 718 (middle).
k. Jack., AG., §634 (p. 179, ftn. 5). l. M.-W., SD., p. 138, col. 2.
m. Grass., Wb. 662, see under 10, *dhā-* with *ā*. n. Wb. 970.
o. Lom., p. 71. p. Gāthās, p. 514.

time', lit., 'during future time'. The base *bū-* (Skt. *bhū-*), postulated by Barth. has been recognised as a 'secondary root' from $\sqrt{bū-}$ (Skt. *bhū-*).^g

**Vasasə-Xšaθrahyā*—Geld. reads the words as separate, as also Kan. Mills and Barth. take these together as a comp. Barth.^r says that the meaning is the same as *vasə-xšaθra* in Yas. 9.17 and elsewhere; and he trans. 'unlimited dominion (in the other world)'. Mills trans. '(Thy) realm awaiting'. Andreas draws special attention to the *Vasə-Xšaθra*s in verse 1 above. In both places (verse 1, as also here) the reference is to the Infinite Power of Ahura. The first member of the comp., *vasas*, is an adv.; cf. Yas. 60.8. The *-ə* at the end of the first member is obviously a 'glide' between the syllables *-as* and *Xša-*.

ā...stāumī—Barth. evidently takes the *ā* as a postposition and connects it with *yavaṭ*. In Av. $\sqrt{stu-}$ with *ā* occurs frequently in the sense of 'to dedicate oneself' (as in Yas. 12.8)^t The root goes with the accus. and is usually *ātm*. But here it is *paras*. The idea conveyed is that Z. dedicates himself to the service of Mazda, and of Humanity (hence the *paras*.).

ufyā—1/1 pres. *paras*. of $\sqrt{vaf-}$, to weave. Cf. *ufyānī* in Yas. 28.3. Mlt.^s says that this word is "used of the artistic fitting together of words" and adds that "the word is interesting from its suggestion of a poetical tradition, first cousin to the Vedic".

TRANS. OF BARTH. :

Then I said to him : "To the first (question), Zaruštra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazdāh.

9. Spəntəm at̄ əwā, Mazdā, mənghī, Ahurā,
 hyaṭ mā Vohū pairi-jasat̄ Manaḥhā;
 ahyā +fərasəm, 'kahmāi vīviduyē vaši?'
 +aḏā əwahmāi Āθrē rātām nəmaḥhō
 Ašahyā mā, yavaṭ isāi, manyāi.

(11-11; 11-11-11)

9. (As) Divine, indeed, O Mazdā, have-I-recognised
 Thee, O Ahura,
 when through-(Vohu)-Manō Good entered-within me;
 of him I asked, "Unto whom thou-wishest (me)
 to-pay-(my)-utmost-worship?"
 Thenceforth unto Thy Fire the offering
 of-(my)-homage (I will pay)
 (and) I-will-esteem Aša above-all, as-long-as I-am-able.

Free English Rendering :

Thou art Divine, I know, O Lord Supreme,
 Since Good found entrance to my heart through Love;
 I asked : "What is Thy Holy Will? To whom
 "Daily my utmost homage shall I pay?"
 Since then unto Thine INNER FLAME I pay
 My homage, and to Thine ETERNAL LAW.

Text: 14. Geld., Mills and Barth. read *fərasəm*; but Geld. has noted in Pt. 4 the vl. I have accepted. 18. So J. 2 and K. 5; all others read *at̄*.
 Trans.: 5. Lit., 'I have thought'. 10-11. Lit., 'approached'. 13. Viz., of Good. 16. Dat. inf. intens. 23. Orig. 6/1.

g. See Whit., Roots, p. 114.
 s. Barth., Wb. 1594.

r. Wb. 1383.
 t. EZ., p. 365, ftn. 7.

ahyā—'Gen. of asking', as in *ahyā yāsā* (Yas. 28.1).

**fərasəm*—Geld. reads *fərasəm*, as also Mills and Barth. But Geld. has noted the reading I have given in Pt. 4. He also notes that S. 1 reads *fərasəm*. Barth.^a construes this word as a noun (2/1 fem.), and trans. 'question', and he thinks that the verb has to be supplied in this sentence—'to his question...(I replied)'. Kan. evidently takes it as 1/1 neu., and he trans. 'his question (was)' which, I think, is certainly an improvement on Barth. Kan.^b has also mentioned Haug's rendering, wherein the reading is evidently the one I have adopted, and the word is construed as 1/1 impft. paras. of √*pəras-*, *fras-* (Skt. *pracch-*, *prcch-*), to ask, to inquire. This seems to me to be the most reasonable way of taking this word.

kaḥmāi—4/1. Kan. and Barth. seem to be thinking in terms of a material object. Andreas is nearer the original when he trans. 'for whom', because the pron. evidently refers to some Divine Being.

vīviduye—Dat. inf. Barth.^c derives it from √*vid-* (*vaēd-*), to know, with *vī*, and trans. 'to decide'. Kan. trans. 'to look upon with honour and affection'. There is in Av. another √*vid-* (Skt. *vidh-*)^d which means 'to hold in honour', 'to worship', and which is construed in both languages with the dat. In the Gāthās this verb is found in Yas. 51.6 and 53.4. In the RV. cf. *kāsmāi Devāya havīsā vidhema* (x. 121.1). I think the base of the dat. inf. is the intens., the meaning being 'to worship whole-heartedly' as implied in Yas. 33.14.

vaši—2/1 pres. paras. of √*vas-* (Skt. *vaś-*, *uṣ-*), to desire.

Note that line 3 is a *jagati*.

Kan.^e mentions that the Pah. rendering of line 4 has not been given by Sp., and Mills^f (who gives this line in his Pah. version) has noted that the Pah. version of line 4 is found only in two mss.

**aḍā*—I follow J. 2 and K. 5, as noted by Geld. All others read *aḷ ā*. Andreas^g has noted this reading and he says that the reading given by Geld. (*aḷ ā*) is equivalent to *aḥā* or *aḍā*. The meaning is 'hence', 'thenceforth'.

ovahmāi Aθrē—Both Barth. and Andreas think that this represents the reply to the question *kaḥmāi...vaši*, which they think is the question put to Z. by Vohu Manō. So they both insert (within brackets) words to that effect. But I believe, as already explained in verse 8, that this is not a conversation between Vohu Manō and Z., but it is rather a communing of Z. with His own Higher Self. Note the dat. again on account of the *vīviduye*.

a. Wb. 1001; and note 1. b. GbM., p. 102, fn. c. Wb. 1445 (under *viduyē*).
d. Barth., Wb. 1320 (3. *vaēd*); Grass., Wb. 1280. e. GbM., p. 102, fn.
f. Gāthās, p. 168, note 10 on the Pah. Text. g. Lom., p. 71.

rātām—Holy gift, dedication. Cf. Yas. 33.14, where this is described in detail.

nəmanḥō—6/1 neu.

Aīahyā—Note gen. with √*man-*; see below.

mā—This is an emphatic enc. particle.^h Barth. apparently omits it in his trans. Andreas, however, has brought out its force and he trans. 'specially'. Cf. Yas. 32.9, 10, 11.

išāi—1/1 pres. subj. ātm. of √*is-* (Skt. *īś-*), to be able. Cf. Yas. 28.4 and 50.11.

manyāi—1/1 pres. subj. ātm. of √*man-*, to consider. Barth.ⁱ gives an almost materialistic explanation. He says that every time Z. shall carry fuel to the sacred fire, it would be to him a reminder of Aša. In the Religion of Z. the physical Fire has always represented symbolically the Inner Spiritual Fire, the Son of Ahura Mazdā (*Ātarš puθrō Ahurahe Mazdā*, Yas. 62.1). And in later Pah. Theology the Holy Immortal Aša-Vahišta (Ardibehešt) is identified with the Sacred Fire. In fact among the Parsi Zoroastrians of India today the name *Ardibehešt* is used as a synonym for Fire. This passage clearly shows how this idea originated. But this passage, being from the Gāthās, has to be considered not materially as Barth. has done, but in the deeper spiritual sense. The √*man-* is to be construed with the gen. when it means 'to care for', 'to pay special attention to'.^j

TRANS. OF BARTH. :

As the holy one I recognised thee, Mazdāh Ahura, when Good Thought came to me. To his question, "For which wilt thou decide?" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.

h. Barth., Wb. 1097. i. Gāthās, p. 57, note 5.
j. Grass., Wb. 990, under 1. *man-* (11 and 12); Barth., Wb. 1122 (middle).

10. at¹ Tū² mā³ dāis⁴ Ašəm⁵, hya⁶ mā⁷ zaozaomī⁸,
 9 Ārmaiti⁹ +hacimanō¹⁰ i¹¹ ā¹² rəm;
 13 pərəsā¹³ -cā¹⁴ nā¹⁵, yā¹⁶ Tōi¹⁷ ʒhmā¹⁸ parstā¹⁹,
 20 parštəm²⁰ zī²¹ əwā²² yaθanā²³ ta²⁴ ʒmavatām²⁵,
 26 hya²⁶ əwā²⁷ xšayāš²⁸ aēšəm²⁹ dyāt³⁰ ʒmava³¹ntəm.

(11-11; 11-12-11)

10. So¹ do² Thou⁴ guide³ me⁵; for-whom⁶ I have ever⁷
 8 yearned,
 11 fully¹⁰ loyal⁹ to Ārmaiti¹² have-I-come;
 14 and-now¹³ do-Thou-question¹⁵ us, that¹⁶ we-may-be¹⁸
 19 tested¹⁷ by Thee,
 21 because Thy testing²⁰ (is) as-it-were²³ the mark²⁴
 25 of the Strong,
 26 for through Thee²⁷ the Ruler²⁸ (of men) is-rendered³⁰
 29 supreme (and) strong³¹.

Free English Rendering :

So guide me to Thy Ašā, I have yearned
 For Him; loyal to Ārmaiti I come;
 Question us now, and test us that we prove
 Our Faith; Thy testing shall sort out the brave;
 These Leaders, true and strong, by Thee inspired,
 Shall lead the Faithful, and fulfil Thy Plan.

Text: 10. Geld. reads *hacimnō*; but he has noted my reading which is required by meter.

Trans.: 4. Lit., 'point out'. 6. Orig. 2/1 neu. 7. Lit., 'indeed'.
 9. Orig. 3/1. 10. Lit., 'accompanying'. 11. Lit., 'verily'. 14. -cā here is emphatic.
 19. Lit., 'questioned'. 24. Lit., 'that' (viz., the test), 29. Lit., 'full of power'.

Barth. divides this verse into two distinct parts; he takes line 1 as a sort of continuation of verse 9, and the remaining four lines as the words spoken by Mazdā. Andreas^a clearly says that the whole verse is spoken by Z. and he adds that it is wrong (as Geld. and others have done) to attribute the words to 'the Wise Lord'. Kan. and Mills also take the whole verse to be the words of Z., but they are both involved and confused, and Mills in SBE. is practically incomprehensible.

Tū—Most scholars take this as 1/1 of the pron. 2nd pers. and I agree with this. Geld. has noted a vl. *tūm*, which also seems to support this. Barth.,^b however, takes this as an enc. particle.

*mā*³—2/1 enc. pron. 1st pers. sg.; Skt. *mā*. This is the 'indirect object' of *dāiṣ*.

dāiṣ—Barth.^c construes as 2/1 *s*-aor. paras. of $\sqrt{dis-}$ (Skt. *dis-*), to point out, to show. Kan. follows the Pah. and trans. 'bestow'.

Ašəm—Z. has already declared that He 'esteems Aša above all'. Aša here, of course, means 'Righteousness' or the Eternal Law of Ahura; but, as so very often, the underlying implication is of the 'Holy Immortal'.

hya⁶—This is 2/1 neu., because, as Mlt.^d points out, Aša is neu.

*mā*⁷—Kan. takes this as 4/1 of the 1st pers. pron. and trans. 'for myself'. But the dat. sg. form is *mōi*, never *mā*. Moreover if we have the reflexive sense here the verb should have been *ātm*. Barth.,^e I think correctly, takes this word as an enc. particle of emphasis. Cf. Yas. 32.9, 10, 11.

zaozaomī—1/1 intens. pres. paras. of $\sqrt{zu-}$, *zav-* (Skt. *hū-*), to invoke. In Skt. we get the intens. form *jōhavīmi*, as in *yās tvā hydā kīriṇā mānyamāno āmartyam mātyo jōhavīmi* (RV. v. 4.10). Barth.'s^f rendering, however, does not bring out clearly the force of the intens. The force of this intens. is further emphasised by *mā*⁷. I trans. 'I have yearned', lit., 'have invoked constantly'.

Ārmaiti—3/1, because of *+hacimanō*.

+hacimanō—1/1 pres. pt. *ātm*. of $\sqrt{hac-}$ (Skt. *sac-*), to accompany, to follow.^g Geld. and others read *hacimnō*, but for the sake of meter I have adopted a vl. noted by Geld.

i¹¹—A particle of emphasis; 'indeed'; Skt. *it*. Barth.^h notes that the particle is accented but that it always occurs in the position of an enc., in other words it usually is the second or third word, never the first.

ā¹²rəm—Kan.,ⁱ evidently thinking of Skt. *aram* (*alam*), proper, sufficient, construes this as an adv. and trans. 'properly', 'completely'. Barth.^j takes it as 1/1 aor. paras. of $\sqrt{ar-}$ (Skt. *ar-*, *r-*)^k with *ā*. I agree with Barth. and take it as a verb; but I do not agree as regards the

a. Lom., p. 71. b. Wb. 654 (middle). c. Ibid., 672-73 (under *daēs-*).
 d. EZ., p. 366, ftn. 1. e. Wb. 1097 (under 2 *mā*). f. Wb. 1667.
 g. Barth., Wb. 1739-42 (under *hak-*). h. Wb. 367, note 1.
 i. GbM., p. 103, ftn. j. Wb. 183. k. See Grass., Wb. 98-101.

upasarga. This is because of the syntactical rule about the Skt. particle *it*. It is this, that "when the verb is compound (i.e., with an *upasarga*) the particle regularly follows the preposition".¹ I am inclined to take the initial *ā*, therefore, not as an *upasarga* (preposition), but as a rare example of the augment, indicating completed action. The idea is that Z. has *already* achieved union with *Ārmaiti*.

The next line (3) has been trans. in a somewhat confused manner by the others. This is owing to the confusion over the meanings of the words *parāsā*, *parštā* and *parštəm*.

parāsā—Barth.^m construes this as 2/1 pres. imper. paras. of √*parās-*, *fras-* (Skt. *prcch-*, *prachh-*), to question. In this he follows the Pah., and Mills and Andreas also construe similarly. Kan. construes this as 1/1 pres. paras., thinking mainly of Yas. 44, where in practically every verse the word *parāsā* is to be construed thus. The *-cā* following would seem to support Kan. But this leads us into further difficulties especially with the *nā*. Kan. avoids this last difficulty by construing *nā* with *ēmavatām*, which seems to me quite impossible. On the whole the construing of this verb according to Barth. would be the best.

-cā—The force of this is emphatic here, in the sense of 'and now' or 'so now'. Cf. Yas. 31.18 and 32.12.

nā—Barth.ⁿ takes this as 2/3 of the enc. pron. 1st. pers. plu. In the *Gāthās* this form is used exclusively for 2/3.^o

yā—I am inclined to trans. 'in order that'. Andreas trans. 'whatever'.

Tōi—6/1 used in the sense of 3/1, like *θwā* in the next line.

ēhmā—Barth.^p takes it as 1/3 impft. paras. of √*ah-*, and he suggests that *ēhmā parštā* would mean 'we are (here) for (thee) to ask'. Andreas² calls this an 'improbable' construction, and takes *ēhmā* as 6/3 of the pron. 1st. pers. (Av. *ahmākəm*, Skt. *asmākam*). Kan. also takes similarly. But I think this construing of *ēhmā* by Andreas and Kan. is much more 'improbable' than the way of Barth. Certainly *ēhmā* and Skt. *āsma*³ are identical forms. Besides the form has been used in Yas. 29.11 and 34.1.

parštā—Barth.³ I think needlessly, construes this as an accus. inf. used in the sense of the fut. pt. pass. and construes it with *ēhmā*. Andreas construes this as a noun (2/3 neu.) and trans. 'questions'. Kan. has trans. similarly and explains that the 'questions' are those Z. asks in Yas. 44. I think that the word should be construed in the simplest manner, which is as ppt. of √*parās-* (1/3 mas.) in the sense of 'questioned' or 'tested'. This sense is also found in Yas. 9.25, where

l. Mac., VG., pp. 218-19; see also Grass., Wb. 206 (under 5).

m. Wb. 598 (middle). n. Ibid., 1031 (middle).

o. Jack., AG., §389; Reich., AEB., §402, note 4.

p. Wb. 277 (middle) and 878 (under *parštā*). q. Lom., p. 72.

r. Whit., SG., §636, a. s. Wb. 878.

the root and its derivative *fyāsa* have been used in the sense of 'testing'. The idea here is that these 'questions' suggested by the Higher Self are a test of our own spiritual growth and of our own grasp of the Truth.

parštəm—1/1 neu.; Skt. *pršta*. The word is used in the sense of the test of the Spirit, what has been referred to in Yas. 30.7 and 32.7 as 'the fiery test of Truth'.

zī—Skt. *hi*. It is a particle indicating reason. When the clause containing it comes first, it is best trans. 'since' or 'because'.⁴

θwā—In both the lines where it occurs it is 3/1.

yathanā—Kan. omits this word entirely. Barth.^u notes that the enc. particle *nā* (or *na*) has been here combined with the adv. *yathā*, the whole being treated as a 'relative adv.' This word is found altogether four times in the Av. Texts: twice in the *Gāthās* (Yas. 31.22 and in this passage), once in the Yas. *Haptaḥāiti* (35.2) and in Yas. 12.4 (which is one of the 'earlier' texts). The sense is 'as it were'. The *-nā* element most probably corresponds to the Skt. *nā* meaning 'like'; and thus *yathanā* would mean lit., 'like as if'. This same *-nā* is found combined with *ciṭ* in *ciṭhanā* (Yas. 44.20).^v There is also *yathnā* found exclusively in the Later Av. Texts (Ven. and the *Yašts*), which Barth.^w thinks is a combination of *yaṭ* and *nā*.

taṭ ēmavatām—Lit., 'that of the mighty'; it is the mark that distinguishes the spiritually mighty, who have stood the testing of Ahura in 'the fiery test of Truth'.

Note that line 4 is *jagatī*.

*hyaṭ*²⁶—Because.

xšayāš—1/1. Ruler. I think this refers to the Ratu. See verse 1 above where the word has been applied to Mazdā Ahura. Kan. thinks it refers to the earthly King (the Ahū), and others also think similarly.

aēšəm—2/1 mas. adj. Barth.^x trans. 'possessed of desire' i.e. having the desires fulfilled, deriving it from √*iš-*, *aēš-* (Skt. *iṣ-*), to desire. I derive it from √*is-* (Skt. *iś-*), to rule and trans. 'strong', 'possessed of power'. In Yas. 9.20 Z. prays that He may go about *aēšō* and *amavā*. In Yas. 41.4 also we get the combination of these two ideas. The word *aēša* occurs by itself twice in the *Gāthās*, Yas. 44.17 and 45.7.

dyāt—3/1 aor. opt. paras. of √*dā-* (Skt. *dhā-*) in the sense of 'becomes' or 'is made'.^y The idea is that the Ruler (Leader or Ratu) is rendered 'supreme and strong' by Ahura Mazdā.

TRANS. OF BARTH. :

Then show me Right, upon whom I call.

(Mazdāh:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire".

t. Mac., VG., p. 252 (1. under *hi*).

u. Wb. 1030 (bottom) and 1249. v. See Barth., Wb. 586. w. Ibid., 1250.

x. Ibid., 32 (under 2. *aēša*). y. Barth., Wb. 716-17 (under *dā-* V).

11. Spəntem at̥ 1 2 3 4 5
 7 8 9 10 11 12
 hyaṭ mā Vohū pairi-jasaṭ Manaṃhā,
 13 14 15 16 17
 hyaṭ +Xšmā-+Uxδāiš dīdaiṃhē paourvīm;
 18 19 20 21 22
 +sādrā +mōi sās mašyaēšū +zrazdāitiš
 23 24 25 26 27 28
 taṭ vərəzeyidyāi hyaṭ mōi mraotā vahištəm.

(11-11-11; 11-11)

11. (As) Divine, indeed, O Mazda, have-I-recognised
 3 6
 Thee, O Ahura,
 7 (9) 12 9 11 10 8
 when through (Vohu) Manō Good entered-within me,
 13 14 15 17 16
 when through-Your-Teaching I first grew-wise;
 18 22 21 20 19 (20)
 in-difficulties (my) faith in mankind leads me on
 24 23 25 27 26
 to-do that which Ye-have-taught me, (to be)
 28
 the best.

Free English Rendering :

Thou art Divine, I know, O Lord Supreme,
 Since Good found entrance to my heart through Love,
 And through this Teaching I grew true and wise;
 When difficulties come, my faith in man
 Leads me to be and do what Thou hast taught—
 To be my own true self and do my best.

Text: 14-15. I have joined the words in a comp.
 18-19. Geld. reads *sādrā-mōi*; I have adopted the reading of Barth.
 22. So Mf. 1 and four other mss.; Geld. has *zaraz*.
 Trans.: 5. Lit., 'I have thought'. 10-11. Lit., 'approached'. 15. Orig. plu.
 16. Lit., 'I was taught'. 18. Orig. 2/3. 20. Lit., 'teaches'. 24. Dat. inf.
 27. Lit., 'told'.

hyaṭ¹³—All have construed this as introducing a sentence which is co-ordinate with that in line 2, beginning with *hyaṭ*⁷.

**Xšmā-+Uxδāiš*—I have adopted the suggestion of Mills^a to take these two words as a comp. We get similar compounds in the Veda, e.g. *yušmā-datta* (bestowed by you) found in RV. v. 54.13 and viii. 47.6; and *yušmā-nīta* (led by you) found in RV. ii. 27.11.^b The whole comp. is 3/3 and means 'Your Teachings'. The plu. *+Xšma-* refers to the Aməša Spəntā. And as in Yas. 28.6 *-Uxδāiš* refers to the Ahuna Vairya. Geld. and others read the words separate taking *Xšmā* as 3/1^c of the pron. adj. going with *Uxδāiš* (3/3). This is grammatically wrong. The correct form should have been *Xšmākāiš Uxδāiš*, but that would spoil the meter. Geld. has not noted any vl. Barth. trans. 'your teachings', as if the discrepancy did not exist.

dīdaiṃhē—Barth.^d takes this as 1/1 impft. ātm. of $\sqrt{dāh-}$, to teach. Kan.^e thinks it is the pft. and says that the Skt. $\sqrt{dāms-}$ is cognate. This Skt. $\sqrt{dāms-}$ or *dāms-* means 'to shine' or 'to show'.^f Grass.^g remarks that though this root has been used only once in the RV. (x 138.1), yet the cognates exist in other languages, viz., *dāh-* in Av. and *dédae* in Grk.; he also mentions that the sense is 'to show' or 'to teach'. Mills^h trans. 'I ... impressed (my soul)', trying to bring out the sense of the ātm. Mills is not sure about the form, for he says in one placeⁱ that it might be a pres., "but preterite meaning seems needed"; and he also suggests that it might be a pft. or a reduplicated aor. I construe this as 1/1 pft. ātm. of $\sqrt{dāh-}$ (Skt. *dāms-*), to teach. I regard the ātm. as pass. in sense. Kan. trans. 'I learnt wisdom', which certainly brings out the spirit of the original. Andreas^j trans. 'I was taught'.

paourvīm—Andreas^k says that it may mean 'for the first time' or 'from the beginning (of creation)'. But I do not think that the second alternative suits the context.

**sādrā*—2/3 neu. Distress, misfortune. Cf. Yas. 34.7. As in that passage this is the 'accus. of duration'.

sās—Barth.^l construes this as an inf. from a $\sqrt{sand-}$ (from the *s*-aor. base). He says the root means 'to effect', 'to bring about'. He construes the whole sentence as an interrogative and trans. 'shall it bring about?' The Pah. here says simply *guft* (Nair. has *avocat*).

a. Gāthās, p. 516. b. Grass., Wb., 1124.
 c. Jack. (AG., §§390-393) has failed to note this form. But Barth. has noted it (Wb. 1302, bottom), as also Reich. (AEB., §402).
 e. GbM., p. 104, ftn. f. M.-W., SD., p. 464, col. 3. g. Wb. 569.
 h. SBE. 31, p. 103. i. Gāthās, p. 516. j. Lom., p. 72. k. Loc. cit.
 l. Wb. 1560.

Mills also trans. 'declared', and Kan. says 'thou hast taught' construing as 2/1 root-aor. of √*sāh-*, to teach. Andreas definitely says that it is 3/1 *s*-aor. paras. of √*sāh-* (Skt. *śams-*) to teach.^m He takes *zarazdāitiš* as the subject and *sādrā* as the object of this verb. I construe as Andreas does, but I take the whole of the last line as the 'object'.

zarazdāitiš—1/1 fem. Barth. reads *zrazo*, but meter requires the fuller form as given by Geld. Mills trans. 'heart-devoted one'. Kan. stretched the sense somewhat and trans. 'spreading'. Barth. trans. 'faith'. The word is a derivative from the 'double root' *zraz-dā* (Skt. *śrad-dhā*) with the suffix *-ti*.ⁿ I think this derivative (which may be equated to Skt. **śrad-dhāti*) means 'the state of faith'. I also think that the preceding *mašyaešū* is to be definitely construed with *zarazdāitiš*. The loc. is used to indicate feeling towards someone or something,—"faith in man".

varəzyeidyāi—Dat. inf. of √*varəz-*, to act, to work. Note that the inf. in *-dyāi* (Skt. *-dhyai*) is somewhat rare both in Skt. and in Later Av.^p Mills^q has noted Prof. Jolly's view that the dat. inf. here has the force of the fut. or the imper.

mraotā—2/3 pres. paras. of √*mrū-* (Skt. *brū-*), to speak.^r Mills and Kan. trans. it as sg. The plu. form has been used owing to the **Xšmā-Uxδāiš* in line 3.

vahištəm—2/1 neu. The best (to perform).

The last two lines have been trans. differently by various scholars.

Mills says: "Woes that devoted one midst men forewarned me, yet will I that fulfil named by Thee best".

Kan. trans.: "But what thou didst teach me (O Ahura-Madza) about spreading it amongst men, that is difficult, yet I will carry it out, because what thou hast told me (is) the best".

Andreas says: "My readiness to do what you have told me, which (was) best, promises (i.e., leads to) misfortune amongst men".^s

TRANS. OF BARTH. :

As the holy one I recognised these, Mazdāh Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.

m. See also Jack., AG., §656. n. Jack., AG., §788; Whit., S.3., §1157.

o. Whit., SG., §304.a and b; also Speijer, §149 (p. 112).

p. Jack., AG., §720.1; Whit., SG., §982.8. q. SBE. 31, p. 103, ftn. 4.

r. Barth., Wb. 1193 (bottom).

s. I am somewhat doubtful of my English rendering from the German of Andreas.

12. ¹hyat ²-cā ³mōi ⁴mraoš: "Ašəm ⁵jasō ⁶frāxšnənē",
⁸aṭ ⁹Tū ¹⁰mōi ¹¹nōiṭ ¹²asruštā ¹³+pairi-¹⁴aoγzā;
¹⁵+uz-¹⁶tirəidyāi ¹⁷parā ¹⁸hyat ¹⁹mōi ²⁰ā-jimaṭ
²²Səraošō ²³ašī ²⁴māzā-rāyā ²⁵hacimnō,
²⁷yā ²⁸vī ²⁹ašiš ³⁰+rānōibyā ³¹savōi ³²+dāyāt.

(11-11; 11-11-11)

12. And when Thou-didst-order me: "Follow Aša
for-(acquiring)-Wisdom",
then Thou didst not command me (to do)
what-might-be-unheeded;
that-I-bestir-myself until when within-me
shall-arise
Sraoša accompanied by the blessing of-Divine
-Light,
whilst He-apportions what-is-due both-reward-and-
punishment to-the-two-parties.

Free English Rendering :

And when Thou didst command, "Follow the Truth,
"And thus gain Wisdom",—that was mine own wish;
I wish to work, until within my heart
Saroš shall rise,—Obedience to Thy Law;
He shall suffuse my heart with Light Divine,
Whilst He awards to us what each deserves.

Text: 13-14. Geld., Barth. and others read *pairyaoγzā*; S. 1 has *pairiaoγzā* (one word). 15-16. So Barth.; Geld. has *uzərdyāi*. 30. So K. 5 and seven other mss. and Barth.; Geld. read *byō*. 32. Geld. and others read *vidāyāt*.

Trans: 6. Lit. 'come to'. 15-16. Dat. inf. 17-18. Lit. 'before that'. 19-21. Lit. 'to me shall arrive'. 24-25. Orig. adj. 3/1 fem. 31. Orig. 2/2; an 'elliptical dual-comp.'.

mraoš—2/1 impft. paras. of $\sqrt{mrū-}$ (Skt. *brū-*), to say, to speak. Cf. Yas. 34.13. All seem to take the following *Ašm jasō frāxšnānē* to be the words spoken by Mazdā. But very strangely Mills^a (in SBE.) takes these words as a sort of adjectival clause to Mazdā; but in his *Gāthās* he falls into a line with the others.^b

jasō—2/1 impft. paras. of $\sqrt{gam-}$. Note that the verb here has the force of the imper. See also verse 6 above.

frāxšnānē—4/1 neu. Cf. Yas. 29.11. The word is to be derived from $\sqrt{xšnā-}$ with *frā* (Skt. *pra-jñā*). Hence the meaning of the word is 'Wisdom' or '(sacred) Teaching'. The word occurs again in verse 14 below, where it is 2/1. Kan. consistently trans. the word in the *Gāthās* as 'fully' or 'in full measure', taking it as an adv. Mills^c says 'in fulness', but elsewhere^d he trans. 'for light'. Barth.^e takes it as a dat. inf. and trans. 'to be instructed'. Andreas^f construes *Ašm* as the object of this word *frāxšnānē* and trans. 'come in order to learn about Aša'. But I think the word-order hardly warrents this construction; *Ašm* is clearly the object of *jasō*.

aš—This is the correlative of *hyaš*¹.

Tū mōi—Geld. has the two words joined together, taking *mōi* as an enc. pron. He has also noted the reading of S. 1, *attūmōi*, all three words together as one.

asruštā—Barth.^g trans. this as 'disobedience', 'disobeying', and he says the word is fem. He also draws attention to the *nōišt* preceding, the two negatives giving a positive sense. Andreas, construes this as 2/3 neu., and he remarks^h that a verbal adj. in *-ta* (i.e., the ppt. pass.) with the negative prefix added might also have the force of the future. He suggests that the sense implied by the word is that 'it shall not be unheeded'.

**pairi-aoyžā*—I have accepted the reading of S. 1 (at the same time dividing the *upasarga* and the verb) because it suits the meter better to have a hiatus here rather than have the usual *sandhi* and read *pairyaoyžā* as others do. Barth.ⁱ takes the verb as 2/1 impft. ātm. of $\sqrt{ugh-}$, *aog-* (Skt. *ūh-*), to command, to order. The verb belongs to the root (2nd) class, and the ending is *-šā*.^j Note the change of *-gš-* to *-γž-*, the *š* changing to the voiced *ž* in the vicinity of another voiced sound.^k

The Prophet here declares that there is nothing to disobey in the command of Ahura Mazdā to follow Aša, because, as already mentioned (verse 11), He has all along been yearning for Aša.

a. SBE. 31, p. 103.

b. It should be remembered that the *Gāthās* of Mills represent a later and presumably a better considered view of the author.

c. Loc. cit.

d. *Gāthās*, p. 173. e. Wb. 1012. f. See Lom., p. 72. g. Wb. 223.

h. Lom., loc. cit. i. Wb. 38 (under *aog-*). j. Jack., AG., §448.b.

k. Jack., AG., §179; also Reich., AEB., §91.

Barth. says that *pairi-ugh-* (*aog-*) is to be construed with the dat. of the person to whom the command is given and that it is followed by the actual words of the command. And so he takes the following three lines to be the words of Ahura Mazdā. But the other scholars do not think thus. Andreas, however, thinks that these three lines embody the command and he introduces the words of the command in the trans. with a 'namely'.

**uz-irōidyāi*—So Barth., whose reading seems to me to be the best. Geld. and others read *uzōrōidyāi* and Mills (following S. 1) reads *uzireidyāi*. Barth.^l takes this as the dat. inf. from the pres. redup. (3rd class) base of $\sqrt{ar-}$. In Av. this redup. base is *ir-* and in Skt. it is *iyar-*. Of course the *uz-* (orig. *us-*, *ud-*) is the *upasarga*. And *uz-√ar-* would mean 'to raise oneself up', 'to bestir oneself'.^m Barth.ⁿ also mentions that the form *uz-irōi* stands for an orig. **uz-iri*.^o In Skt. also the $\sqrt{ir-}$ is recognised, and means 'to set in motion',^p being a sort of causal base. This root with *ud-* means 'to rise up', 'to advance'. The dat. inf. *irayādhyai* is found in RV. iv. 2.1 in the sense of 'to raise high' or 'to honour'. This 'secondary-root' *ir-* in Skt. is obviously connected with $\sqrt{ar-}$ (*r-*). It may be noted here that one of the five *Gāhs* (or divisions) of the day bears the name of *Uzayeirina*, which name is derivable from the same root. According to Barth.^p the word would mean both 'the rising' or 'the setting' of the Sun, just like the Skt. word *ūditi*, which in RV. v. 69.3; 76.3 and vii. 41.4 means 'the setting (of the Sun)': even though the usual sense of the word is 'rising'.^q The *Uzayeirina* *Gāh* is usually put down as the third, but in reality it is the *fourth* in order.^r Barth. has trans. the dat. inf.

l. Wb. 410. m. Ibid., 183 (middle, under 1. *ar* with *us* and *ā*).

n. Ibid., 410, note 1.

o. Whit., *Roots*, p. 10; M.-W., SD., p. 186, col. 2 (under *ud-√ir-*); also Grass., Wb. 233-35.

p. Wb. 410 (under *uz-irah-*).

q. M.-W., SD., p. 186, col. 1; also Grass., Wb. 253.

r. Usually the *Hāvani* is enumerated as the first *Gāh*, the day being thought of as beginning with sunrise. But with each *Gāh* one of the five 'Lords' (*Ratus*) of social organisation is named in order. Of these the first is *Nmānaya*, the Lord of the Home (the Head of the family), and he is associated with the *Ušahina* *Gāh* which begins at midnight and which is now numbered as the *fifth* (or the last). The Family or Home being the first unit of social organisation must necessarily be associated with the first *Gāh* of the day. So it would seem that the *Ušahina* (lasting from midnight upto sunrise) was originally the *first* (not the last) *Gāh* of the day. This incidentally proves that in ancient Iran the day began at midnight; and that would seem to be reasonable, for it is much easier to observe stars at night passing the zenith than the sun at midday. With the *Hāvani* (from sunrise to midday) is associated *Vīrya* (the Lord of the Village). The third *Gāh* is *Rapitšvina* and is associated with *Zantuma* (the Lord of the Province) and the fourth *Gāh*, *Uzayeirina*, is associated with *Daxuyuma* (the Lord of the Country). The third *Gāh* lasts from midday to the middle of the afternoon, about 3 p.m.; and the fourth

*uziroidyāi as an imper.,³ 'speed thee', and explains that Ahura desires Z. to take up the work of spreading the new Faith and that Ahura also desires that "the renovation (*Tauglichmachung*) of mankind must be accomplished speedily, for the beginning of the second life is conceived to be near at hand".⁴ I would rather take the dat. inf. in the usual manner and trans. 'in order that I may bestir myself'. I also think that the reference is to the establishment of the New Religion and the new order (the New Age) which Z. has come to establish in the world. Cf. *parā mazē yāñhō* (Yas. 30.2) and *yōi im fərəšəm kərənāun ahūm* (Yas. 30.9).

parā—Before, in a temporal sense. Barth.⁵ notes that in the Gāthās *parā hyaṭ* signifies 'before this'.

mōi—Note dat. used for the goal of arriving.⁶

ā-jimat—3/1 impft. paras. of \sqrt{gam} - with *ā*. It has the force of a subj.

Sraoša—Mills reads *Sraoša*, presumably for sake of the meter. But usually in the Gāthās *Sraoša* is to be scanned as two syllables. See Yas. 28.5; 31.5 and 14. The word here clearly means 'obedience', i.e., '(willing) submission to the Will of Ahura'. The word is here used clearly in contrast with the *asruštā* of line 2.⁷ Cf. Yas. 60.5, where also the same contrast is mentioned. Mills⁸ says that "Sraoša an obedient will personified, guides the soul", and hence he is represented as apportioning the rewards. It may also be noted that according to the traditional commentaries *Sraoša* here also represents King Vištāspa. Nair. says in his rendering of this passage: *Srośah puṇyōtmā* (*Gustāspah*) *mahā-dātrā* (*Zarathuštreṇa*) *sammisrah*.

aši—3/1 fem., ins. of accompaniment. In later Zoroastrian Theology Aši-Vaṇuhi is the name of a Deity signifying Piety together with the resulting blessings. She presides over prosperity and is invoked in the marriage ceremony to grant wealth and prosperity. Nair. usually renders her name by *Lakṣmī*. She is often associated with *Sraoša*, as in Yas. 57.3 and elsewhere. In Yt. 17 (Aši).16 we are told that her Father is Ahura Mazda, her Mother is Spəntā Armaiti, her Brothers are *Sraoša*,

Gāh lasts from 3 p.m. to sunset. For these four Gāhs and their associate Lords see verses Yas. 31.16 and 18. Finally with the fifth Gāh the *Aiwisrūθrima* we have as associate Lord the *Zarathuštrōtama* (the Holiest *Zarathuštra*), the Lord of all Religion. This fifth Gāh stretches from sunset till midnight, i.e., the beginning of the new day. It may be pointed out that these five 'Lords' symbolise the grades by which a human being may rise through loving service in ever increasing circles of usefulness and Love. The final stage would be of 'the Holiest *Zarathuštra*', whose Love would embrace the whole of Humanity.

s. See Reich., AEB., §703. t. Mlt., EZ., p. 366, fn. 2; also Barth., Gāthās, p. 57, notes 6-7. u. Wb. 852 (2. *parā*). v. Reich., AEB., §465. w. See Lom., Die Religion Zarathustras, p. 75 and 82. x. SBE. 31, p. 103, fn. 8.

Rašnu and Miθra, and her Sister is the Daēnā Māzdayasni (the Faith of Mazda-worship). I trans. 'blessing'.

māzā-rāyā—Barth.⁹ construes this as 3/1 fem., adj. to *aši*, and trans. 'treasure-laden'. Kan. trans. 'with great magnificence'. Mills¹⁰ states definitely that the word "cannot mean 'riches' here". Cf. *rāyō aši* in verse 1 above; almost the same idea is repeated here. Therefore I would trans. 'with the gifts (blessings) of Divine Splendour'. Barth. and Kan. connect the *māzā* with Skt. *mahat*, forgetting the nasal. We have to postulate an Av. $\sqrt{*māz}$ - (Skt. *maṃh*),^a to be great, to rejoice. See note on *humāzdrā* in Yas. 3).1. Mills trans. 'mighty splendour'.

hacimnō—1/1 mas. pres. pt. atm. of \sqrt{hac} -, *hak*- (Skt. *sac*-), to accompany.

yā—This is best trans. 'when' or 'whilst'.

vī...dāyāt—Kan. reads *vē* and trans. 'Thine' in the sg. Geld. and Barth. read *vī...vīdāyāt*. Mills reads *vī...(vī)dāyāt* indicating that he regards the second *vī* as metrically redundant. I have accepted this suggestion. It is 3/1 pres. opt. paras. of $\sqrt{dā}$ - with *vī* (Skt. *vi-dhā*), to apportion.^b Cf. Yas. 34.12.

aši—2/3 fem. Here the word is used in the sense of 'reward'.

rānōibyā—4/2. Geld. and others read *byō* (4/3), but I think that the du. is more in keeping with the general sense here. Besides it is the reading of K. 4 and seven other mss. The meaning is 'faction' or 'party' as in Yas. 31.3 and 19.

savōi—Barth.^c construes this word as 2/2 neu. He adds that whenever the word is used in the du. it means (both) 'happiness and misery'. In other words, the du. implies the reward of both good and evil deeds. It would be thus a sort of *ekāśeṣa-dvandva* or an 'elliptical dual' comp.^d

The idea of the whole verse may be explained as follows:

Ahura's command to follow Aša is just what Z. wants. He finds therein 'nothing to disobey'. So He would prepare Himself in order that *Sraoša* (Willing Obedience) might rise within Him. And this *Sraoša* shall bring Him the blessings of Divine Splendour and then Z. would be able to appreciate the distribution of the due rewards to both the parties.

TRANS. OF BARTH. :

And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the twofold award'.

y. Wb. 1180-81 z. SBE. 31, p. 103, fn. 8.

a. M.-W., SD., p. 771, Col. 2; Grass., Wb. 968.

b. Wb. 722 (middle). c. Ibid., 1561-62.

d. Mac., VG., §186. B. 3. a (p. 270); also §193.2.a (p. 287).

13. Spəntəm at̥ əwā, Mazdā, m̥ng̥hī, Ahurā,
 hyaṭ mā Vohū pairi-jasat̥ Manav̥hā;
 arəθā +vōiždyāi kāmahyā, —təm mōi dātā,—
 darəgahyā +yaoš —yəm Vā naē -+ciš dārəšt itē—
 vairyā stōiš, yā əwahmī Xšaθrōi vāci.

(11-11; 11-11-11)

13. (As) Divine, indeed, O Mazdā, have-I-recognised
 Thee, O Ahura,
 when through (Vohu) Manō Good entered -within me;
 in-order-to-ascertain the purpose of-(our)-desires,
 —grant that to me,—
 (the gift) of-long-enduring life, —which-(indeed)
 not -one dares to ask from You,—
 (the gift) of the blessed existence, which is-said
 (to be found) with-Thy Xšaθra.

Free English Rendering :

Thou art Divine, I know O Lord Supreme,
 Since Good found entrance to my heart through Love;
 That we may know where our desires lead,
 Grant us the boon that few would dare to ask,—
 Grant us the gift of long-enduring life,
 Long life of Service, by Thy Xšaθrā led.

Text· 14. So Mills; Geld. has vōiz°. 20. So Barth.; Geld. has yāuṣ.
 24. So Barth.; Geld. has -ciš, following only one ms.
 Trans.: 5. Lit., 'I have thought'. 10-11. Lit., 'approached'.
 13. Orig. plu. 15. Orig. sg. 22. Orig. 2/3. 26. Dat. inf.; lit., 'to come'
 or 'to approach'. 30-31. Orig. 7/1.

arəθā—2/3 neu. Aim, purpose; Skt. *artha*. Cf. Yas. 33.8. Mills^a says that arəθā...kāmahyā are "far more than 'objects of my desires'", and he refers to Yas. 33.8 and adds that this "does not express mere desire but the holy offices". Mills presumably is thinking of all things mentioned in that verse.

+vōiždyāi—So Mills, instead of vōiz°, the reading of Geld. and others. This seems to be supported by the Ahunavaiti verse (Yas. 33.8) also, where the word *fravōiždūm* is found. The word is the dat. inf. from the *s*-aor. base from √*vid*-, to know.^b I would trans. 'to ascertain'.

kāmahyā—6/1 mas. The word is found in Yas. 28.10.

təm mōi dātā—Andreas takes these words as a paranthetical clause, and this makes good sense.

təm—Mills^c approves of a suggestion of Justi that it refers to *yānəm* (or gift). He says this suggestion, if accepted, can go well with the gen. at the beginning of the next line. The long vowel in the word probably indicates emphasis.

+yaoš—So Barth.,^d who construes it as 6/1 of a neu. noun, *yav*-, duration, continuity. Nair., rather freely, trans. *jīvasya* and adds *vapuṣi pāścātye*. Andreas reads *youš*,^e and he also trans. 'duration'. The case is rather difficult to construe. Kan. takes it with *təm* and trans. 'that (part) of long life'. Barth. thinks it is connected with *kāmahyā*, but mixes up the lines. I am inclined to agree on the whole with the construing of Barth., and I think that this +yaoš is connected with *kāmahya*. I also take *darəgahyā* to be its adj. (6/1 neu.); but I take the orig. word to be *yu*-, not *yav*- as Barth. does.^f Long life is ever the special desire of all men, and the prayer for long life is always one of the first gifts asked by Z. (as in Yas. 9.19). Cf. also Yas. 28.6 (*darəgāyū*).

yəm is correlative to tēm.

dārəšt itē—I have accepted the reading of Geld., Kan. and Barth. Mills reads *dārštaitē*. S. 1 and some other mss. read *dārštite* (one word). Note that in scanning *dār(ə)št* is a monosyllable.

dārəšt—Barth.^g takes this as 3/1 *s*-aor. of √*dar*- (Skt. *dhṛ*-), in the sense of 'to compel'. He says it takes the accus. of the person (here *Vā*) and an inf. (*itē*). Andreas apparently takes the word as from √*dares*- (Skt. *dhṛṣ*-), to dare. I am inclined to agree with Andreas, taking the word as 3/1 root-aor.

a. Gāthās, p. 519. b. Barth., Wb. 1428. c. SBE. 31, p. 104, fn. 4.
 d. Wb. 1264 (under 3. *yav*). e. In Hebrew script *y-a-u-s*; Lom., p. 72.
 f. Barth. invariably gives the strong (*guṇa*) form as the orig. stem of root.
 g. Wb. 690.

itē—Kan. takes it as equivalent of Skt. *iti*, which is not possible. Barth.^h takes it as dat. inf. of √*i-* (Skt. *i-*), to go, and trans. 'to allow'. In Skt. the √*i-* is sometimes used in the sense of 'to go to some one for something', in other words, 'to solicit', 'to pray for' and it is construed with two accus.ⁱ In RV. viii. 48.10 we get a closely parallel construction—*I'ndram pratram emi āyuh* (I pray to Indra for prolonged life).

vairyā etc.—Kan. takes this as an entirely independent sentence.

*vairyā*²—6/1 fem. Precious, lit., 'worth choosing', from √*var-*, to choose.

*stōi*³—6/1 fem. of *sti*, existence. From √*ah-*, to be, to exist. Cf. **ā* **stī* in verse 3 above.

ōwahmī—7/1 pron. adj.

Xšaθrōi—Barth. and others take it as 7/1 and trans. 'Dominion' or 'Kingdom'. Nair. sees in this a clear reference to the Holy Immortal, Xšaθra-Vairya. I am inclined to accept Nair.'s view. The loc. is noteworthy here. It is the loc. of 'the person with whom' (instead of 'the place in which') one dwells.^j In the RV. (viii. 10.5) we get such locatives, e.g., *yāt sthó Druhyávy, A'navi, Turváse, Yddau, huvé* (I shall invoke you two, Ásvins, whether ye are with Druhyu, or Anu, or Turvaša, or Yadu).

vācī—3/1 pass. aor. in *-i* of *vac-*, to speak; trans. 'is said' (to be).^k

The last two lines are rather complicated, the clauses do not hang together very satisfactorily. However, keeping strictly to the metrical arrangement, we see that 'the purpose of our desire' (*arəθā kāmahyā*) is 'long-continued life' which is further explained as 'the blessed existence' with Xšaθra. This last implies a long life dedicated to the Service of humanity. And this should constitute the one and only purpose of all our human desires. But this existence, dedicated to Xšaθra, is something which only the "strongest" of mortals have dared to ask as a gift from the Higher Powers.^l

TRANS. OF BARTH. :

As the holy one I recognised thee, Mazdāh Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.

h. Wb., 363. j. Grass., Wb. 192 (under *i-* 14).
i. Whit., SG., §302.c; Mac., VG, §203.2.
k. Jack., AG., §667-68; Reich., AEB., §232. l. Cf. Yas. 29.3.

14. ¹hyaṭ ²Nā ³fryāi ⁴+vaēdōmnō ⁵Isvā ⁶daidīṭ,
⁷maibyō, ⁸Mazdā, ⁹Tavā ¹⁰rafənō ¹¹frāxšnənəm,
¹²hyaṭ ¹³əwā ¹⁴Xšaθrā ¹⁵Ašāṭ ¹⁶hačā ¹⁷frāštā;
¹⁸+uz-¹⁹irəidyāi ²⁰+azō ²¹+sarədanō ²²səngahayā,
²³maṭ ²⁴tāis ²⁵vīspāis ²⁶yōi ²⁷Tōi ²⁸+māθrā ²⁹marəntī.

(11-11-11; 12-11)

14. What the Great-One, the wise Lord, bestoweth
upon-(His)-beloved,
upon-my-people, O Mazdā, (is) Thy Bliss, (Thy)
Wisdom;
which accrue through Thy Xšaθra, by-reason-of Aša;
(leading) to-the-arraying of-the-brave-defenders
in-defence of-(Thy)-Teaching
together-with all those who are-mindful of Thy
Commandments.

Free English Rendering :

The Great Lord Xšaθrā brings to those He loves
Thy Peace and Wisdom; these my people earn;—
This their reward for loving Service done;
Those who obey Thy Orders shall unite
With all true Servers in a Holy Band,
Thy Message to proclaim and save mankind.

Text: 4. So S. 1, Mills and Kan.; Geld. has °*damnō*.
17. So J. 7 and two other mss.; Geld. reads *frāštā*. 18-19. So Barth.; Geld. has *uzirəidyāi*. 20. So Barth., following S. 1 and 14 other mss.; Geld. reads *azōm*.
21. So Andreas; others have °*danā*. 28. Suggestion of Andreas; Geld. reads *maθrā*.
Trans: 2. Lit., 'the Hero'. 3. Orig. 4/1. 7. Orig. 4/3. 15. Orig. 5/1.
18-19. Lit., 'to the stirring up'. 20. Orig. accus. inf. 21. Lit., 'in opposing'.

*hyaṭ*¹—Kan. omits this word in his trans., or perhaps he takes this and *hyaṭ*¹² together. Thus he construes the first three lines together. The others trans. these words by 'if', or 'as' or 'when'. Andreas construes the first two lines together, and I agree with him. But I take *hyaṭ*¹ as a rel. pron. (2/1 neu.) and trans. 'what'.

Nā—All take this as 1/1 mas. of *nar* (Skt. *nr*). The word is often used in the Av. in the sense of 'hero' or 'great person', e.g., in Yas. 28.8. In the Veda also the word is often used in this sense, and is applied to Deities,^a as in the phrase *nr̥ṇām...nftamam*, the hero of heroes (RV. iii. 51.4). Very probably the word refers to Xšaθra of the preceding verse.

fryāi—4/1, beloved. The form might be either mas. or fem. because *aya* and *āya* are 'abbreviated' in Av.,^b and so Skt. *priyāya* and *priyāyai* would both become *fryāi* in Av.

**vaēdōmnō*—Geld. and Barth. both read °*damnō*. I have followed Mills and Kan., supported by S. 1 and two other mss. The word is 1/1 mas. pres. pt. ātm. of √*vid-*, to know. Perhaps the sense of the other √*vid-*, to obtain, is also implied in this, for the two are occasionally "so close together as hardly to be separable".^c In any case the implication of the ātm. may be noted.

Isvā—1/1 of *isvan* (mas.), powerful, mighty.^d It is to be derived from √*is-* (Skt. *īś-*), to rule, to have power. The Skt. word *īśvarā*, ruler, Lord, is the nearest cognate. It may be noted that the derivatives in *-var* (or *-vara*) "commonly show a parallel step with the suffix *-van*".^e In Skt. the fem. of *-van* stems are usually found in *-varī*.^f

daidīš—3/1 impft. paras. of √*dā-*, to give.

maibyō—4/3 of the pron. adj. in the sense of 'my people', lit., 'belonging to me'. Cf. Yas. 28.7, 8 and 31.4.

rafənō—2/1 neu. Bliss. Barth. always trans. this word as 'aid'. See Yas. 28.6.

frāxšnənəm—2/1 neu. Wisdom. I take this as a neu. noun derived from √*xšnā-* with *frā*. See verse 12 above, where the 4/1 is used. Barth.^g construes this here as an adj. to *rafənō* and trans. 'careful' or 'provident'. There seems, however, no reason why the meaning of this word should be any different from what it is in verse 12.

Andreas has suggested that the verb *daidīš* should be understood in the second line. This seems to be a reasonable suggestion, but it is not at all necessary.

a. Grass., Wb. 748-50 (under 7).

b. Jack., AG., §§63-67.

c. Whit., Roots, p. 160. d. Barth. Wb. 373.

e. Jack., AG., §823.

f. Whit., SG., §§1169, f. and 1171.

g. Wb. 1011-12.

*hyaṭ*¹²—1/1. This also is a neu. rel. pron. It introduces another clause, and refers to *rafənō* as well as *frāxšnənəm*, both being neu. It is to be noted that although there are two neu. nouns here there is no *-cā* joining them, and so also the *hyaṭ* and the verb *frāštā*, are both sg. The inference is, therefore, that *rafənō* and *frāxšnənəm* are identical. The Bliss cannot be distinguished from the acquisition of Wisdom.

frāštā—Kan. reads *frāxštā*. Barth.^h takes this as 3/1 impft. ātm. of √*āš-* with *frā*, 'to fall to the lot of', 'to accrue'. The corresponding Skt. cognate is usually given as √*aś-*, which with *prā* means nearly the same.ⁱ The nasal in the Av. root is probably original, for the reduplicated forms of the Skt. √*aś-* show a nasal, *ānaś-*; and there is actually the pft. form *ānaṃśa* in RV. iv. 23.2 in the sense of 'has a share'. Skt. Lexicons also give a √*amś-*, to divide, to distribute.^j Andreas also has explained this in nearly the same way.

**uz-irōidyāi*—See verse 12 above. Here also I accept Barth.'s reading as against *uzōrōidyāi* of Geld. J. 3 and seven other mss. support Barth.

**azō*—So Barth.: S. 1 and fourteen other mss. also read thus. Geld., Mills, Kan. and Andreas have *azōm*. Barth.^k construes as an inf. (accus.?) and derives it from a √*zā-* (Skt. *hā-*) with *ā*, to go, or to move. I agree with Barth. In Skt. the verbal form *prāhā* is found in RV. x. 42.9 in the sense of 'advantage', 'overtaking'.^l Barth. trans. 'attack'. The reading *azōm* would necessitate a finite verb in 1/1 which is nowhere to be found in this verse.

sarədanō*—I have adopted the reading suggested by Andreas.^m All others read °*danā*, which is indeed difficult to construe. Barth.ⁿ (reading *sarədanā*) construes the word as 2/3 fem. and adds that though the word is an abstract noun meaning 'defiance' or 'contempt', it means 'one who defies' or a 'scoffer' when it is used in the plu. This seems to me to be rather far-fetched, and in any case the gender difficulty seems to me insuperable. Andreas has suggested a way out by suggesting the reading I have accepted, which, he says, can be 2/3 of a mas. noun in *-an*. Barth. connects the word with Skt. √*śrdh-* (*śardh-*), to be bold, to defy.^o This root would be in Av. √sarəd-*, which is not found actually used in any of the extant texts. The suffix *-an* in both Av. and Skt. builds up "a limited number of neuter and masculine nouns of action and agency".^p But both Andreas and Barth. have rendered the phrase **sarədanō sēnghahyā* as 'defiers of law', which would

h. Wb., 359-61.

i. M.-W., SD., p. 709, col. 2 (under *prāś-* 1).

j. Ibid., p. 1, col. 1.

k. Wb. 225 and 1688.

l. Grass., Wb. 885 and 1659 (bottom).

m. Lom., p. 73.

n. Wb. 1567.

o. See Whit., Roots, p. 176; Grassi., Wb. 1383.

p. Jack., AG., §762; Whit., SG., §1160.

not suit the context at all. The very next line beginning with the word *maṭ* would certainly seem to imply that the *sarədanō sēnghahyā* belong to the same group as those who 'remember the commandments'. There is no opposition implied between the two. The Pah. is surely right in the construing of these two lines, even though its rendering of *sarədanō* is not quite correct. The Pah. says *sardār i dānak*; and Mills^g and Kan-follow this and trans. 'chiefs of doctrine'. I, therefore, propose to take this word as 2/3 mas. and trans. 'bold defenders'. The idea reminds us of Yas. 29.3.

sēnghahyā—6/1 mas. Teaching, doctrine. Cf. Yasn. 31.11 and 32.6.

Note that line 4 is a *jagatī*.

maṭ—Together with, construed with the ins. Skt. *smad* is cognate, which is an old neu. form of *sama*, same.⁷

⁺*māθrā*—All others read *māθrā*, which is very hard to construe. Barth.⁸ actually makes the impossible suggestion that it is 1/3 used for 2/3. The change of reading has been suggested by Andreas, who has also suggested an alternative reading *māθrēug*.⁸ In Yas. 31.18 we get the words *māθrās-cā*.

marəutī—3/3 pres. paras. of √*mar-* (Skt. *smṛ-*), to remember, to bear in mind.⁹

TRANS. OF BARTH. :

If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by thy Dominion through Right, then I will bestir myself^v to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.

g. Gāthās, p. 177.

r. Grass., Wb. 1613.

s. Wb. 1177.

t. Lom., 73.

u. Barth., Wb. 1142-44.

v. The words 'I will bestir myself' seem to have been inadvertently omitted by Mlt. (EZ., p. 366).

15. Spəntəm at ①wā, Mazdā, mənghi, Ahurā,
hyat mā Vohū pairi-jasat Manaḥhā,
daxšat +uxšyāi +tušnā-+maitiš vahištā;
nōiṭ nā pouruš drəgvatō x'yāt cixšnušō,
at tōi vīspəng angrəg ašāunō ādarō.

(11-11-11; 11-11)

15. (As) Divine, indeed, O Mazdā, have-I-recognised
Thee, O Ahurā,
when through (Vohu) Manō Good entered -within me,
pointing-out (that) silent -meditation (is) the best
for-the-growth (of-the-Soul);
never let the Leader seek-to-placate the-followers-
of-Untruth,
for they regard the Righteous always (as their)
enemies.

Free English Rendering :

Thou art Divine, I know, O Lord Supreme,
Since Good found entrance to my heart through Love,
This taught me that for steady inner growth
Quiet and silent meditation's best;
No Leader should with False Ones compromise,
With those who think the Righteous are their foes.

Text : 14. I follow J. 11; Geld., Barth. and Andreas read *uxšyāi*.

15-16. So Barth.; Geld. has the words separate.

Trans. : 5. Lit., 'I have thought'. 10-11. Lit., 'approached'.

19-20. Lit., 'the leading man'. 21. Orig. 2/3. 22-23. Lit., 'be desirous-of-placating'. 26. Lit., 'all', 'every one'. 27. Lit., 'wicked'.

daxīat—Barth.^a construes this as 3/1 aor. paras. of √*daxī-*, to teach, to instruct. He thinks the root is a variant of √*dis-* (Skt. *diś-*), to point out. If this were a finite verb there should have been a *-cā* following, as there is in verse 7 above. So I propose taking this as 1/1 pres. pt. neu.^b going with *Vohū*, which is also neu.

**uxīyāi*—Geld., Barth. and Andreas read *uīyāi*. Mills and Kan., following S. 1, read *uīyā*. Barth. (reading *uīyāi*) construes it as dat. inf. of √*vac-*, to speak. Geld. thinks it is connected with *uś*, ear, or intelligence. Andreas^c (also reading *uīyāi*) construes it as dat. inf. of √*uś-* (Skt. *uc-*^d), to satisfy, to please. I have, however, adopted the reading of J. 11; and I take it to be the dat. inf. of √*vaxī-*, *uxī*, to grow, to increase. And this would suit the context admirably, better than the suggestions of Barth. and Andreas. The growth is of course that of the Soul in spirituality.

tuśnā*—maitiś*—Geld., Mills, Kan. and Andreas read the words separate. Barth. reads the two as a comp., and I have accepted this suggestion. Kan. trans. *tuśnā* as 'contented', from √*tuś-* (Skt. *tuś-*), to be content. Barth.^e says that this means 'a quiet submissive mind'. Moreover he seems to think that this comp. signifies *Ārmaiti*, and thinks that the adj. *vahištā* corresponds to the *Spəntā* in the name *Spəntā-Ārmaiti*. Lom.^f does not quite agree with this view of Barth., saying that it is "confusing to say that it (*Ārmaiti*) teaches what is to be said". I also feel that there is no need to bring in *Ārmaiti* here. Barth. also compares *tuśnā* with Skt. *tūṣṇī*^g, quietly, silently, which may ultimately be derived from √*tuś-*, to be content.^g Barth. also quotes the name of a holy woman, *Tuśnā-Maiti*, from Yt. 13 (Farvardin). 139. Kan.^h says that this name signifies that the lady possessed 'a contented mind'. While agreeing with Barth. in taking this as a comp., I would like to trans. *maiti* as 'meditation' and I would trans. the whole as 'silent meditation'. This might be under the influence of *Ārmaiti* and thus She might be brought in somewhat indirectly. I take *tuśnā* fem. adj. (Skt. **tuṣṇa*ⁱ). The word *tūṣṇī*^m occurs only once in the RV., ii. 43.3—*tūṣṇī*^m *āśīnah* *sumatīm* *cikiddhī* *nah*. The idea of inner growth of the Soul through silent meditation seems to me to be quite appropriate here.

pouruś—1/1 mas. Kan. trans. 'perfect' or 'complete'; Mills says 'foremost', i.e. 'chieftain'. Barth.^j says it is 1/1 mas. of *paru*, but he

a. Wb. 676 (under *daś-*). b. Jack., AG., §292. c. Lom., RZ., p. 62, fn. 1.
d. This root gives the Skt. *ucitā*, proper, suitable; see Grass., Wb. 247, also M.-W., SD., p. 172, col. 3. e. Wb. 658.
f. 'Contributions to an interpretation of the Gāthās' in *Oriental Studies in Honour of Dastur Cursetji Erachji Pavri*, p. 285. g. Grass., Wb. 546.
h. Ytbm., p. 247, fn. i. See Grass., Wb. 547 (under *tūṣṇīm*).
j. Wb. 854-55 (under *parav*).

trans. as if it were an adv., 'again and again'. I am inclined to agree with Mills and trans. *nā pouruś* as 'Leader' or 'Chieftain'.

dragvatō—I take this as 2/3, and as object of *cixīnuśō*. But taking it as 6/1 would be equally correct.

cixīnuśō—Barth.^k takes this as a desider. participial derivative from √*xīnu-*, to please, to satisfy, and he trans. 'seeking to please'. Cf. Yas. 32.8.

aṭ—Because.

tōi—1/3 of dem. pron. *ta-*. They; Skt. *te*.

augrēug—2/3 mas. Barth.^l trans. the word as 'enemies'. This is, in fact, the original meaning of the word. Barth. derives it from an Aryan **asrā* through a base **ans*. See *āstā* in Yas. 34.8.

aśāunō—2/3 mas. Barth. reads *aśaonō*.

ādarō—Barth.^m construes this as 3/3 impft. paras. of √*dā-* with *ā*, taking *-rō* as the ending corresponding to Skt. *-ur*.ⁿ Barth. trans. 'to regard', 'to consider'. Andreas^o says that *ādarō* is here used in the sense of the Skt. *āhuḥ*. The Skt. cognate is *ā-dā-*, which orig. means 'to receive', 'to seize'; hence the secondary sense would be 'to receive as', 'to consider'.

TRANS. OF BARTH. :

As the holy one I recognised thee, Mazdāh Ahura, when Good Thought came to me, when the best *Tuśnā-Matay*^p taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies".

k. Wb., 557-58. l. Ibid., 104. m. Ibid., 718 (middle).
n. Jack., AG., §455. o. Lom., p. 73.
p. Mlt. (EZ., p. 366 and fn. 4) has deliberately changed this to "when the still mind taught me to declare what is best."

16. at¹, Ahurā², hvō³ Mainyūm⁴ Zarahuštrō⁵
 vərəntē⁶, Mazdā⁷, +yas-+Tē⁸ ciš⁹ -cā¹⁰ Spənistō¹¹;
 astvaṭ¹³ Ašəm¹⁴ x'yāt¹⁵ uštānā-¹⁶ aojōnghvaṭ¹⁷,
 +x'vəng-+darəsōi¹⁸ Xšaθrōi¹⁹ x'yāt²⁰ Ārmaitiš²¹,
 ašim²³ +šyaoθnāiš²⁴ Vohū²⁵ daidit²⁶ Manaḥhā²⁷.

(11-11; 11-11-11)

16. Therefore, O Ahura, Zarahuštra for-himself the Spirit
 doth-choose, which, O Mazdā, (is) Thine, —that
 -indeed (which is) the Holiest;
 may Aša incarnate become (for us) (full-of-Thy)
 -Life -(and)-full-of-strength.
 may Ārmaiti dwell with-Xšaθra, resplendent-
 as-the-Sun,
 may She-bestow blessings for-(our)-deeds inspired
 -by-Vohu Manō.

Free English Rendering :

Therefore, Ahurā, Zarahuštra's choice
 Has been Thy Spirit Holiest and Best;
 Grant that Thy Truth fill up our Life with Strength,
 And with Thy Xšaθrā, radiant as the Sun,
 Let Ārmaiti dwell 'mongst us; may She bring
 Blessings for deeds prompted by Vohu Man'.

Text: 8-9. Geld. reads *yastē* (one word). 18-19. So Mills, Kan. and Barth.; Geld. has the words separate. 24. Meter requires the shorter form.

Trans.: 3. Orig. 1/1. 11. -cā is emphatic. 18-20. Orig. 7/1. 21. Lit., 'be'. 23. Orig. sg. 24. Ins. of cause.

at—So, therefore.

hvō—1/1 emphatic pron.; best trans. here as 'for himself'. This also explains the atm. verb.

Mainyūm—2/1 mas. This is of course the Spəništa Mainyu, which is further defined in the next line.

Zarahuštrō—This name stands for the Prophet as also for a good Zoroastrian by implication. Cf. Yas. 28.6.

vərəntē—Mills^a has equated it to Skt. *vṛṇīte*. Barth.^b also construes it as 3/1 pres. atm. of *√var-*, to choose. Note that the *ī* in the corresponding Skt. form is merely the 'union vowel'.^c

*yas-+Tē—Mills and Kan. take this as a single word and construe this as a verb.

ciš-cā—ciš is 1/1 mas. of the indef. pron. base *cī-*, which is ultimately derived from the interrog. *ka-*. Barth.^d says that the phrase *ciš-cā* following a rel. pron. is used in the sense of 'each one who' (Lat. *quisque*). Lom.^e does not seem to agree with this rendering of Barth. Mlt.,^f however, has rendered it in the proper manner. The -cā is clearly in the sense of an emphatic 'indeed'. Cf. Yas. 31.18 and 32.5 and 43.10.

Spəništō—1/1 mas. This obviously refers to the Mainyu Spəništa mentioned in Yas. 30.5 and 33.12. Kan. very strangely construes this as 8/1, as an adj. to *Ahurā*. The idea of Z. choosing the Holiest Spirit may be compared with BhG. 9.13, where Great Souls are described as choosing the *Daiṇī Prakṛti* of the Lord.

astvaṭ—1/1 neu., adj. to Ašəm. The lit. sense is 'possessing bones' i.e., 'corporeal'; but the best trans. here should be 'incarnate'.

Ašəm—1/1 neu. The idea here is that Aša (Truth) should be 'incarnate' in our human lives, i.e., should be incorporated into our earthly being. The true Zoroastrian should become as it were Truth incarnate, and this would bring him life (*uštāna*) and the Strength (*aojah*) of Ahura.

uštānā- aojōnghvaṭ—Barth.^g thinks that the first word stands for *uštānavat* and says that the whole phrase should be thus amplified. Such constructions can be paralleled in Skt.^h From the RV. may be quoted *mahādhané...árḇhe*, in great battles and in small (i. 7.5 and 40.8)ⁱ Lom.,^j however, thinks this explanation of Barth. is both "artificial and unnecessary". He construes the first word as 3/1 and trans. 'through

a. SBE. 31, p. 10Y, ftn. 2. b. Wb. 1361 (top). c. Whit., SG., §254.b.

d. Wb. 426 (top). e. Lom., p. 73. f. EZ., p. 367 (see also ftn. r below).

g. Wb. 420. h. Whit., SG., §1316. i. Grass., Wb. 115 (under *árḇha*).

j. Loc. cit.

life-force'. Mills^k evidently takes both the words together as compounded and trans. 'life-strong'. Of the last mentioned two scholars Lom. is simpler, but still I am inclined to agree with Barth. The fulness of Strength follows the fulness of Life, and so there is no *-cā* joining the two words.

⁺*x^vəng-⁺darəsoi*—So Barth., Mills and Kan., making a comp.: Geld. has the words separate. Barth.^l notes that the first member of the comp. (*x^vəng*) is 6/1 of *x^var*, the Sun.^m The whole comp. may be compared to the Vedic *svar-dfś*,ⁿ and means (like the Vedic) 'resplendent as the Sun'. The form is 7/1. The Pah. tradition is here in entire agreement.

Xšəθrōi—7/1. The loc. is used exactly as in verse 13 above.

aīm—2/1 fem. Blessing. Barth.^o trans. 'reward' or 'destiny'.

⁺*šyaoθnāiš*—Meter requires this shorter form. Note the ins. in the sense of 'resulting from' or 'accruing through'; the ins. of cause.^p

daidit—3/1 impft. paras. used in the sense of the opt. The subject of this verb is Ārmaiti as Mills, Kan. and Andreas construe. Barth.^q thinks it is Vohū Manəhā (subject-case), which I think is distinctly wrong.

Vohū...Manəhā—3/1 in the sense of 'inspired by'.

TRANS. OF BARTH. :

And Zərəθuštra himself, O Ahura, chooses each one of thy holiest Spirit^r, O Mazdāh May Right he embodied full of life and strength! May Piety abide in the Dominion bright as the sun^s! May Good Thought give destiny to men according to their works!

k. SBE. 31, p. 106. l. Wb. 1880. m. See Jack., AG., §334.

n. Kan. (GbM., p. 108, ftn.) has pointed out that in Later Av. we get *hvarə-darəsa*, as in Yas. 9.4.

o. Wb. 241 (middle). p. Mac., VG., §199.A.3. q. Wb. 1130 (middle).

r. Mlt. (EZ., p. 367) renders this rather differently: 'chooses that spirit of thine that is holiest'. Lom. also (p. 73) doubts whether a number of 'holiest Spirits' have been at all mentioned in the Gāthā.

s. Mlt. tones down this to 'where the sun shines'.

1. ta¹ t²əwā³ pərəsā⁴, ərəš⁵ mōi⁶ vaocā⁷, Ahurā,
nəma⁸hō⁹ ā: "ya¹⁰θā¹¹ nəm¹²š Xšmāvātō?"
Mazdā¹³, fryāi¹⁴ əwāvāš¹⁵ sax'yāt¹⁶ mavaitē,¹⁷
at¹⁸ nš¹⁹ Ašā²⁰ fryā²¹ dazdyāi²² hākurənā,²³
ya²⁴θā²⁵ nš²⁶ ā Vohū²⁷ jimat²⁸ Manəhā.²⁹

(11-11; 11-11-11)

1. This do-I-ask Thee, tell me truly, O Ahura,
(I ask) with humble-adoration; "Of-what-sort (should
be) the worship of-Your-devotee?"
Let one-(who-is)-Thine, O Mazdā, point-out (the
way) to-(Thy)-lover like-me,
and through loving Ašā may assistance be-
extended to us,
until Vohu Manō shall-arrive amongst-us.

Free English Rendering :

This do I ask, Ahurā, tell me true,
I humbly ask: "How shall I worship Thee?"
Mazdā, my heart is full of love for Thee,
Let one who knows Thee guide me on the Path;
May Ašā help us to enlarge our minds,
May Vohu Man' come down and with us dwell.

Trans.: 8-8. Lit., 'out of' adoration; 5/1. 10. Lit., 'in what manner'.
12. Lit., 'one belonging to You'. 16. Lit., 'instruct'. 22. Lit., 'be given'; dat. inf.
23. Lit., 'co-operation'; 2/3 neu. 24. Lit., 'so that'. 25. Orig. 4/1. 27, 29, Orig. 3/1.

This Hā is among the grandest in the Gāthās. For poetic beauty it is perhaps the best in the whole of the extant Av. Texts. The very first line introduces the 'rhetorical questions' which in sublimity are comparable to the highest levels reached in the Psalms of the Bible. This first line is repeated as a refrain at the beginning of every verse, except the last, of this Hā. These questions are "expressions of devotion and only in a few instances appeals for knowledge".^a

The first verse asks the fundamental question how Ahura is to be worshipped.

arəš—Adv. Some students have been struck by this word and have asked if we could conceive of Ahura as returning a false answer. Mills^b has given a very reasonable explanation of this, that Ahura is beseeched to speak "in a manner characteristic of Himself as in distinction from the falsifying utterances of the opposing religion which was so familiarly described as the religion of 'Falsehood'".^c Barth.^d construes this word as an adv. He also notes that these words (converted in Later Av. form) are quoted in Ven. 19.10, *arəš mē vaoca, Ahura*.

vaocā—2/1 aor. imper. pars. of \sqrt{vac} -, to speak. The base is reduplicated.

nəmaṇhō ā—Barth.^e trans. 'as a prayer' and takes the *ā* as construed with an abl. Andreas^f trans. '(I ask) out of veneration'. I am inclined to agree with this latter view. The use of *ā* with the abl. is found in Skt. also.^g The phrase *hṛdā ā vī caṣṭe*, I utter from my heart (RV. i. 24.12), seems a fairly close parallel.^h

yaθā—In what way? Note the rel. particle used in the interrog. sense. Cf. Yas. 31.14 and 16.

nəmō—1/1 neu. of *nəmah*. The usual form is *nəmō*, but the long *ō* is often substituted for *ō*.ⁱ

Xšməvatō—6/1, of Your devotee; lit., 'one belonging to You'. In Skt. also *yusṃavat* means the same thing.^j

Kan. construes the first three lines together in the most confusing manner.

θwāvās—1/1 mas. Barth.^k notes that the five Gāthā passages wherein this word occurs (Yas. 31.16; 43.3; 44.1, 9 and 48.3) the word is always associated with Mazda. He trans. 'one like Thee', and in this passage

a. Mills, SBE, 31, p. 107.

b. Op. cit., p. 108.

c. The belief of the Daēvas; see Yas. 30.6 and 32. 3-5. d. Wb. 355 and note 1.

e. See Wb. 301, under *ā* (II. 3. b. γ), where this passage is quoted.

f. Lom, p. 80.

g. Mac., VG., §176. 2. b (p. 209).

h. See Grass., Wb. 169 (bottom, under 5).

i. Reich., AEB., §34.4.

j. Grass., Wb. 1124.

k. Wb. 797.

he says that the word means in fact 'Thou'.^l Lom. renders 'a wise one (Mazdā) like Thee'. I would trans. the word here as in Yas. 31.16 and 43.3, i.e., 'one belonging to Thee'. In RV. x. 29.4 we get *tvāvato nṛṇ* in the sense of 'men worthy of Thee'.^m

sax'yāt—3/1 pres. opt. paras. of $\sqrt{sāh}$ - (Skt. *sāms*-), to teach, to instruct.ⁿ

mavaitē—4/1. To one like me. In the Veda too *māvat* is found in this sense,^o as in RV. iv. 16.16, *māvate jaritré*, to a singer like me.

aṭ—And.

Ašā fryā—3/1; through loving Aša. The idea is that the Eternal Law of Aša teaches Love.

daxdyāi—Barth.^p construes this as a dat. inf. from $\sqrt{dā}$ -, to bestow.

hākuraṇā—2/3 neu. Barth.^q trans. 'support'. Andreas has trans. 'assistance', which seems to me nearer the sense of the orig. than the rendering of Barth. The word is found again in Yas. 33.9 where I have trans. it as 'combined work'. The etymology, correctly given by Kan.,^r is *hā-kur*-, from \sqrt{kar} - (Skt. *kṛ*-), to act, to work. Hence I trans. 'co-operation'.

nō—Note the dat. with the verb of motion, for it "expresses the person for whose advantage or disadvantage the action of the sentence is taking place".^s

ā...jimat—Lom. makes Aša the subject of this verb. Kan. very strangely brings in Sraoša as the subject, perhaps because he was thinking of a later verse (16) of this Hā: *aṭ hōi Vohū Səraošō jantū Manəhā*. Barth.^t takes the subject to be *Vohū...Manəhā* (orig. ins. used as 'subject case'). I agree with Barth. here. The use of the ins. as the 'subject case' is comparatively rare in the Gāthā. Cf. *Ašā* used similarly in Yas. 29.3 and 34.9.

TRANS. OF BARTH. :

This I ask Thee, tell me truly, Ahura—as to prayer, how it should be to one of you. O Mazda, might one like thee teach to a friend such as I am, and through friendly Right give us support, that Good Thought may come to us.

l. Gāthās, p. 67, note 2; see also Mlt., EZ., p. 367, ftn. 1. m. Grass., Wb. 566,

n. Barth., Wb. 1578. o. Grass., Wb. 1036. p. Wb. 703.

q. Wb. 1801. r. GbM., p. 110, ftn. s. Mac., VG., §200. B. 1 (p. 314).

t. Wb. 497 (middle).

1 2 3 4 5 6 7
2. taṭ əwā pərəsā, ərəš mōi vaocā, Ahurā;
8 9 10 11
kaθā aṛhṣuṣ vahištahyā paourvīm
12 13 14 15 16 17
*kātē sūidyāi, yṣ ī (dāyāt) paitišāt?
18 19 20 21 22 23
hvō zī Ašā spəntō, Irixtam vīspōibyō,
24 25 26 27 28 29
Hārō mainyū, +Ahūm-+Bīš Urvaθō, Mazdā.

(11-11-11; 11-12)

1 2 3 4 5 6 7
2. This do-I-ask Thee, tell me truly, O Ahura:
8 9 10 11 12 13
how for-the-Supreme-End of holiest existence
14 15 16 17 18 19 20 21 22
should-one-strive, who, indeed, leads (another)
23 24 25 26 27 28
yearning-soul to-attainment?
19 18 21 20 22
For he-indeed (is) holy through Ašā, the Flower
23
of Humanity,
24 25 26 27 28
the Guardian in-spirit, the soul -healing Friend,
29
O Mazdā.

Free English Rendering :

This do I ask, Ahūrā, tell me true :
How shall we reach the Goal of Holy Life ?
Who shall lead up and on our yearning Souls ?
Our Leader shall be holy through Thy Truth,
He is, indeed, the Flower of our race,
Our Guardian, Mazdā, and Soul-healing Friend.

Text: 12. Suggestion of Andreas and Lom.; Geld. has *kāθē*.

16. Geld. and others omit this word which is found in K. 4 and three other mss. 26-27. So Barth.; Geld. has the words separate.

Trans.: 12. Orig. 4/1. 13. Dat. inf. 16. Lit., 'grants'.
22-23. Lit., 'the Heritage for all', 25. Orig. 3/1.

kaθā—How? 'There is no reason to accept the statement of Barth.^a that this is a mere particle introducing a question.

aṛhṣuṣ vahištahyā—The trans. of Barth. indicates that he is thinking of the life hereafter. I think that it refers to the 'spiritual life' lived in this world.

paourvīm—Barth.^b construes this as an adv. and trans. 'at the beginning'. I take it as 2/1 mas. of *paoureyā*, a noun, meaning 'the noblest', lit., 'the first'. It indicates the 'Supreme End', what has been called the *summum bonum* by theologians. Cf. *pouruyō* in Yas. 30.7.

**kātē*—Geld. and Barth. read *kāθē*. Geld. notes two mss. which read *kāθē*, which is the reading adopted by Mills. Kan. apparently reads *kāθē*, but trans. as if it were *kaθā* (which is mentioned by Geld. as actually occurring in one ms.). Lom.^c says that the ending *-ē* is to be preferred and mentions that Andreas suggested the word *kōto*. I have tried to adopt both these last suggestions in my reading. Barth.^d (reading *kāθē*) construes it as 1/3 neu. of *kāθa*, which he trans. 'reward', deriving it from a *√kāy-*, to reward, to repay. This does not seem very convincing to me. There is a Vedic word *kāti*,^e which is found used twice in the RV. as the 2nd member of a comp., in *ṛṇākāti* (viii. 61.12) meaning 'debt-claiming', and *kāmakāti* (viii. 92.14) meaning 'requesting the fulfilment of a wish'. So it seems that the word *kāti* in the Veda means 'desiring' or 'claiming'. And this Skt. word may be derived from *√kam-* (or *kan-*), to desire, to long for.^f So, reading *kātē*, I construe the word as 4/1 of *kāti*, which I trans. 'one who yearns'. Both the Pah. and Nair. seem to perceive the idea of 'desiring' in this passage, for the Pah. has *x'āhišn*, and Nair. has the word *kāmuḥa*. Mills,^g reading *kāθē*, says that the word might mean 'in pleasing' or 'to please', "as thrown in to heighten the meaning of *sūidyāi* which is infinitive".

sūidyāi—Barth.^h takes this as dat. inf. from *√sū-* (Skt. *śū-*, *śva-*, *śvi-*), to swell, to prosper, and he trans. 'for bringing prosperity or blessedness'. I trans. rather freely 'for attainment'.

yṣ—As often in the Gāθās this is 1/1 of *ya-*, usually found as *yō*.

ī—The Pah. and Nair. construe this as a du. and explain it as 'the Text of the Scriptures and their Commentary' (*Apastāk ō Zand*). Kan. also construes this as du. but trans. 'in both (worlds)'. I take it as the emphatic particle, 'indeed'. Cf. Yas. 29.7.

(*dāyāt*)—All scholars have omitted this word. Geld.ⁱ mentions four mss. (Pt. 4, Mf. 1, Jp. 1 and K. 4) which read this word *dāyāt*

a. Wb. 435 (bottom).

b. Ibid., 873-74.

c. Lom., p. 80.

d. Wb. 463 and 464. e. M.-W., SD., p. 270, col. 1; Grass., Wb. 322.

f. Whit., Roots, p. 17.

g. Gāthās, p. 524.

h. Wb. 1583.

i. Avesta, I, p. 147, note 5 to this verse.

after *yā ī*. He also adds that in Mf. 1 and Jp. 1 this word "has been erased later". The meter of this line (3) is clearly two syllables too short without this word. Both Lom.^j and Mills^k have noted this defect in the meter and the latter has even hinted at this word *dāyāt* found in some mss.: but he thinks that it would be 'dangerous to accept' this extra word. The whole phrase *yā ī dāyāt* is found in Yas. 29.7, as Geld. has pointed out. He and Mills (and others, too) think that this *dāyāt* is a later 'insertion'. But the Pah. writers seem to have had this word before them in their mss. when their Pah. trans. was made. The Pah.^l of this line (3) reads: *ke pa x^vāhišn sūt dahišn ke pa ān i har 2 x^vāhēt (navak navak Apastāk u Zand)*. Nair.^m says: *ko lābhasya dātā (kāmukebhyaḥ lābham dadāti)*. *yaḥ tasmin dvitaye (navam navam) samihate (Avistā-vāci Avistā-arthe ca)*. Of course there is some confusion evident in the construing of this line in the orig., but both the traditional renderings (Pah. and Nair.) clearly indicate the *dāyāt*. This certainly strengthens the case for adopting the reading of K. 4 and the other three mss. (all these are good) in spite of its being 'an insertion'. I construe this verb as 3/1 aor. opt. paras. of *√dā-*, to give, to bestow.

paitiṣāt—3/1 pres. subj. paras. of *√iṣ-* with *paiti* (Skt. *prati-iṣ-*, *icch-*), to strive for, to seek. In RV. x. 129.4 we have this root used—*hṛdī pratiṣyā kavāyo manīṣā*, the Sages have sought with their thought within their heart. Cf. also Yas. 60.6.

hvō—He-indeed, as in Yas. 31.16. Barth.ⁿ thinks that this refers to Z. himself. But I think that this is a general statement which may apply to all Spiritual Teachers.

Aīā—Barth. construes this as 8/1 and Lom. as 3/1; I think the latter is certainly more correct.

spəntō—1/1 mas. adj. Holy.

Irixtəm—1/1 neu. Barth.^o trans. the word here as 'transgression'. But in Yas. 32.7, where the word also occurs, he trans. 'end' or 'result'. The orig. meaning of the word according to Barth. is 'ending'. The word is derived from *√ric-*, *rik-* (Skt. *ric-*), to leave behind, to relinquish, to make free. Andreas^p trans. 'inheritance' and also suggests that the orig. form of the word is *rixθo*. He compares the Mod. Pers. *murda-reg* (that which has been left by the dead). The Vedic word *rikthā* means 'inheritance'^q and is found as a cognate accus.

j. He merely remarks 'Metrum?' (p. 80).

k. He actually proposes restoring the meter by prolonging the *ī* and the second short *ī* in *paitiṣāt* Gāthās, p. 524). l. Quoted by Barth. Wb. 463, note (under *kāθa*).

m. Coll. Skt., II, p. 92.

n. Gāthās, pp. 67-68, note 3.

o. Wb. 1529.

p. Lom., p. 80.

q. M.-W., SD., p. 880, col. 2; Grass., Wb. 1164.

in RV. iii. 31.2—*rikthām araik*, where Sāyaṇa explains the word as *pitryam dhanam*, paternal property. Lom. understands this 'inheritance' to be all deeds, both good and bad. Kan. trans. 'evil' or 'misfortune' and quotes earlier scholars who have trans. 'destruction' or 'sin'. I am inclined to take the word in its root sense of 'inheritance' or 'heritage'. The persons who lead yearning human Souls to the attainment of the Goal are, indeed, the most precious heritage of all Humanity. They are the Flower of our race.

vīspōibyō—4/3. Note the Gāthā substitution of *ōi* for *āē* (Skt. *e*).

Hārō—Guardian, watcher; from *√har-*, to watch, to take care of.^r It is from this same *√har-* with the *upasarga ni* we get the verb *nīshaurvaiti* used in Yas. 57. 16 for Sraoša, the Guardian of Creation. Cf. also Yas. 31.13. Barth. connects this with the *vīspōibyō* of the preceding line.

mainyū—3/1, as both Barth. and Lom. have construed.

Ahūm*—Bīṣ*—So Barth.; Geld. has the words separate. Kan. also reads this as one word, but not as a comp. and trans. 'in both worlds' (4/2?) Barth.^t trans. 'Soul-healing', which suits the context admirably, both here and in Yas. 31.19. Note that the 1st member of the comp. has the case ending (2/1 mas.), this being an *aluk*-comp.

Urvaθō—Friend. Cf. Yas. 31.21.

Mazdā—8/1. It seems that Lom., following Andreas, says that this stands for *Mazdā*, and he takes this as 1/1.

Note that the last line is a *jagatī* of 12 syllables.

TRANS. OF BARTH. :—

This I ask thee, tell me truly, Ahura—whether at the beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, if himself the benefactor of all that lives, O Mazdāh.

r. GbM., p. 111, ftn.

s. Barth., Wb. 1806.

t. Wb. 285.

1 2 3 4 5 6
3. tat̥ ɔwā pərsā, ərəš mōi vaocā, Ahurā :
8 9 10 11 12 13
kas-nā Zāθā Patā Ašahyā pouruyō ?
14 15 16 17 18 19 20
kas-nā Xv̄ng Starəm-cā dāt̥ advānəm ?
21 22 23 24 25 26
kš yā Mā uxšyeitī nərəfsaiti ɔwat̥ ?
27 28 29 30 31 32 33
tā-cit̥, Mazdā, vasəmī anyā-cā vīduyē.

(11-11; 11-11-11)

1 3 2 6 5 4 7
3. This do-I-ask Thee, tell me truly, O Ahura :
8 9 10 13 11 12
What-Being (is) the Creator, the first Father of Aša ?
14 15 19 20 16 18
What-Being laid-down the path of the Sun and
17
of the Stars ?
21 22 23 24
Who (is it) through whom the Moon waxeth
25 26
(and) waneth alternately ?
28 27 29 30 33
All-these (things), O Mazdā, do-I-wish to-know
31 32
(and) other (things) besides.

Free English Rendering :

This do I ask, Ahurā, tell me true :
What Great Creator Aša's place assigned ?
Who was First Father of Eternal Law ?
What being laid down Paths for Sun and Stars ?
Who made the Moon to wax and wane betimes ?
All this and more I fain would ask, O Lord.

Trans. : 33, Dat. inf.

466

kas-nā—Barth.^a notes that the *-nā* is here a *quasi-enc.*, orig. 1/1 of *nar*. When used thus it is always the second word in the clause or the *pāda*. It then combines with the preceding pron. (or other word), and Barth. says it may be left untranslated. I prefer to trans. 'what Being?' The *sandhi* is somewhat remarkable.

Zāθā—Barth.^b takes this as 3/1 and trans. 'by generation', 'through giving birth'. Mills^c also trans. in the same way, but thinks (though with a query mark) that it might mean "as a generator". Kan. trans. 'Creator'. Andreas^d takes it as 1/1 of *zāθar* (Skt. *janit̥*), producer, and points out that in the RV. the two words *janit̥* and *pit̥* are often used together in the same sentence as amplifying each other. In the RV. it is "parallel to *pit̥*" in the following passages: ^e i. 164.33; iii. 1.10, 54.9; iv. 1.10, 17.12; ix. 86.10, 87.2 and x. 82.3. I entirely agree with Andreas.

Patā—1/1 of *pitar*. Cf. Yas. 31.8. Barth.^f has noted that Geld. has throughout adopted the reading *patar* even though good mss. have *pitar*. The form *pīā* is also to be found in the Av., and Barth. thinks that this even may be further 'reduced' to *tā*.

pouruyō—Barth.^g reads *paouruyō* and construes it as an adv. Kan. construes similarly and trans. 'in the beginning'. It seems better to take it as an adj., 1/1 mas. Cf. Yas. 31.7.

Xv̄ng—6/1 of *x^van*, which is the *Gāθā* form of the Later Av. *hvar(ə)*, the Sun. Both these Av. forms seem to be the variants of the same orig. word, and both have cognates in the other I.-E. languages. The cognates of *havar(ə)* are Skt. *svār*, Lat. *sol*, Grk. *hēlios*, Lith. *saule*,^h and also Pers. *xor*. The cognates of *x^van* are Goth. *sunna*,ⁱ Ger. *Sonne*, Eng. *sun*. The *Gāθā* word *x^van* is to be derived from $\sqrt{*x^{v}an-}$, to shine, to glow. Finite forms of this root are not known, but a number of derivative words are known, such as, *x^vaini*, *x^vənvat̥* and *x^vaēna*. See Yas. 32.2 and 7. This $\sqrt{*x^{v}an-}$ would correspond to Skt. $\sqrt{*svan-}$. Of this root also no finite forms are known; but there is a derivative *svanīka* meaning 'bright' or 'glorious', and which is an epithet of Agni found five times in the RV. It has been usually explained as *su-anīka* (of pleasant appearance)^j. It is not possible to know the accent of this word and thus check this explanation, because in all the five places it is a voc., and hence accentless. And so it is equally possible to derive it, as I propose, from the $\sqrt{*svan-}$, to shine, with the suffix *-ika*.^k

a. Wb. 424 (bottom) and 1049 (middle, under *nar*-).

b. Ibid., 1693.

c. SBE. 31, p. 113, fn. 1. But elsewhere (*Gāthās*, p. 187) he reads *zāθwa*, and trans. 'in production'.

d. Lom., p. 80.

e. Grass., Wb. 475 (under *janit̥*' 3).

f. Wb. 905-06, note 1. g. Ibid., 875 (bottom). h. M.-W., SD., p. 1281, col. 2 (top). i. Barth., Wb. 1848, notes. j. Grass., Wb. 1625. k. Whit., SG., §1186. c.

Starēm—6/3 mas. of *star(ə)* (Skt. *stár*'), *star.* Barth.,^m following Pt. 4, reads *strēm*; but I think *starēm* suits the meter better. Note the long ē in the Gāθās stands for an orig. ā.

dāt—3/1 aor. paras. of √*dā-* (Skt. *dhā-*), to make.

advānəm—2/1 mas. Cf. Yas. 31.2 and 34.13.

The fourth line is quoted (with the necessary changes of spelling) in Ny. 3 (Māh).4 and Yt. 7 (Māh).2.

kō—1/1 mas., usually *kō*.

yā—3/1 mas. Through whom.

Mā—1/1 mas. of *māh* (Skt. *mās*), the moon.

uxīyeiti—3/1 pres. paras. √*uxī-*, *uxī-*, to wax.

nərəfsaiti—3/1 pres. paras. of √*nərəp-*, to wane. There seems to be no Skt. cognate to this root.

θwat—Kan. and others take this as 5/1 of the 2nd pers. pron. *θwa* and trans. 'than Thou', 'but Thou'. Barth.ⁿ takes this as an adv., orig. 2/1 neu. He compares Skt. *tvāt* used twice in the RV. (vii. 101.3 and x. 72.9) and once in AV. (viii. 9.9).^o There it means 'partly' or 'now (and again)'. So here I would trans. 'alternately'.

tā-cī—2/3 neu. All these, lit., 'these (and) others like these'.

vasəmī—1/1 pres. paras. of √*vas-* (Skt. *vas-*, *us-*), to wish, to desire. Cf. Yas. 29.9; 34.12; 43.1 and 43.9.

viduyē—Dat. inf. of √*vid-*, to know. Cf. Yas. 29.3 and 31.5.

The last line of this verse seems to be a *jagati*, but by combining by *sandhi* the words *vasəmī* and *anyā* we could get the usual 11 syllables.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazdāh, and yet more, I am fain to know.

l. Grass., Wb. 1589. m. Wb. 1598-99 (3. *star*). n. Wb. 793 (3. *θwa*).
o. M.-W., SD., p. 463, p. col. 2 (under 1. *tvā*).

4. ¹taṭ ²θwā ³pərəsā, ⁴ərəš ⁵mōi ⁶vaocā, ⁷Ahurā :
⁸kas-nā ⁹dərətā ¹⁰zām-ca ¹¹adō ¹²nabās-cā ?
¹³avapastōiš ¹⁴kō ¹⁵apō ¹⁶urvarās-cā ?
¹⁷kō ¹⁸vātāi ¹⁹dvānmaibyas-cā ²⁰yaogōt ²¹āsū ?
²²kas-nā ²³Vaṛhōuš, ²⁴Mazdā, ²⁵Dāmis ²⁶Manavhō ?

(11-11-11; 12-11)

4. This do-I-ask Thee, tell me truly, O Ahura :
What-Being holds (apart) the Earth and even
the Heavens also ?
Who (holds) apart the Waters and the Plants ?
Who imparts swiftness to the Wind and to the
dark-clouds ?
What-Being, O Mazdā, (is) the Creator of Vohu
Manō ?

Free English Rendering :

This do I ask, Ahurā, tell me true :
Whose might doth hold the Earth and Sky apart ?
Who keeps the Waters and the Plants in place ?
Who guides the Winds in their uncharted course ?
Who wafts from far the dark clouds charged with rain ?
And who inspires Vohu Manō's love ?

Trans. : 16. Lit., 'from falling down'; 5/1. 25-26. Lit., 'yokes speed to' (dat).

dərətā—3/1 aor. ātm. of √*dar-* (Skt-*dhr-*), to hold up, to support.

zām—2/1 fem. The Earth. Skt. *kṣām*, Grk. *khamai* and Lat. *humī* are cognates.^a The declension of this word is somewhat irregular. The orig. stem is *zam* or *zəm*.^b

adē—Barth.^c takes this as an adv. and trans. 'below' and compares it with the Skt. *ādhaḥ*. He also quotes the Pah. word *ada-pārah*, meaning 'evening' or 'west'; lit., 'the direction of the going down (of the sun)'. But the ending *ē* in the Gāthā word does not point to the *visarga* of Skt. In the Veda we get *ādha* or *ādḥā* (without any *visarga*), which is sometimes used as a conjunction between two words or clauses, especially to bring out a strong contrast.^d Thus in RV. vii. 38.6 we get: *Bhāgam ugrō 'vase jōhavīti Bhāgam ānugro ādha yāti rātnam* (the mighty invoke Bhaga for protection, and even^e the weak approach Bhaga for riches). I would therefore take *adē* as the exact equivalent of Skt. *ādḥā* and trans. *-cā adē* as 'and even', bringing out the strong contrast between *zam* and *nabah*.

avapastōiṣ—All have taken this as a derivative from √*pat-* with *ava* (Skt. *ava-pat-*), 'to fall down'. Barth. construes this as an inf.^f (abl.?). But the *-pastōiṣ* clearly points a derivative noun formed with the suffix *-ti*;^g and I prefer taking it that way. It is 5/1 fem. and would mean lit., 'from falling down'. Note the abl. in the sense of 'guarding against'.^h The idea is paralleled (as Barth. has noted) in RV. ii. 17.5: *ādḥārayat pṛthivī'm viśvādḥāyasam āstabhnān māyāyā dyām avasrāsah* (fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill). Most scholars take *avapastōiṣ* with the 2nd line, and take the remainder of the 3rd line as an independent sentence. Andreasⁱ suggests that the *dərətā* should be construed with both these sentences in lines 2 and 3. And I would go even further and suggest that the word *avapastōiṣ* should also belong to both these sentences. The idea is that the Earth and the Heavens are kept asunder and that the Waters are restrained from overflowing the Forests.

apō—2/3 fem. The word is *ap* (or *āp*), water. It may be noted that in the Av. *āpō* is 1/3, while *apō* is 2/3.^j The Skt. *āp* also has *āpah* for 1/3, but *apāh* for 2/3, though these two forms are often mixed up.^k It may also be noted that in (Classical) Skt. the word is used only in the plu. But in the RV. we get *apā* (3/1) and *apāh* (6/1).^l

a. Barth., Wb. 1662-65 and notes.

b. See Jack., AG., §318.

c. Wb. 60 and ZairWb., p. 101.

d. Grass., Wb. 42 (under *ādha*, no. 14).

e. Sāyana renders *ādha* here by *apī ca*, thus bringing out the contrast.

f. Wb. 173.

g. Jack., AG., §788; Whit., SG., §1157.

h. Mac., VG., §201. A. 1, b (p. 316) also Apte, §78 a (p. 54).

i. Lom., p. 81.

j. Jack., AG., §286.

k. Whit., SG., §393. a.

l. See Grass., Wb. 70.

urvarāṣ—2/3 fem. of *urvarā*. Barth.^m thinks that the Skt. *urvarā*, fertile soil, is cognate. But Grass.ⁿ has suggested that the Skt. word was probably orig. *arvārā* and that the change of the initial *a-* to *u-* was due to the *v* following. He thinks that the Skt. word is cognate with Grk. *droura* and Lat. *arvum*. I am inclined to agree with Grass., and I think that the real cognates of the Av. *urvarā* in Skt. are the words *urvārukā*, a kind of cucumber, (mentioned once in RV. vii. 59.12) and *urvārū* (AV. vi. 14.2).

vātāi—4/1 mas. Skt. *vāta* and Pers. *bād* are cognates and mean the same thing, 'wind'.

dvānmaibyas—4/3 of *man* neu., cloud. Barth.^o compares Av. *dunman*, which also means 'cloud'. Salemann,^p in his Middle Persian Grammar, suggests that the name of the Mountain, Demāvand, orig. meant 'covered with clouds' (**dunma-vand*). Barth. also thinks that the Skt. *dhvāntā* (which is the name of a Wind, mentioned in the Taitt. Sam.^q), and *dhvānta*, dark, are both cognates. Probably the root is the same as the Skt. √*dhvan-*, to sound, to roar.

yaogə—Barth.^r takes it as 3/1 impft. paras. of √*yug-* (Skt. *yuj-*), to yoke.

āsū—Barth.^s construes this as 2/1 neu. and trans. 'speed', 'swiftness', and compares Skt. *āsu*. And Pers. *āhū*, gazelle, is also probably another cognate, lit., 'the swift one'. Andreas^t construes this as 2/2 and trans. 'the two steeds'. He quotes in support Yt. 5 (Ābān).120, where the four steeds of Arədvī-sūra are enumerated, viz., wind, rain, cloud and hail. He also quotes Yt. 8 (Tīr).33, where the wind is described as carrying away (like a steed) the clouds. If we accept the trans. of Andreas there would be a difficulty with the dat. case of *dvānmaibyas-*. Mills^u would like to think that the fleetest two (steeds) would be lightnings. Mills explains further that the yoking together of the wind and the clouds is meant here. On the whole I prefer the rendering of Barth.

Note that line 4 is a *jagatī*.

Dāmiṣ—1/1 mas., Creator. From √*dā-* (Skt. *dhā-*), to create. Cf. Yas. 31.7.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazdāh, creator of Good Thought?

m. Wb. 401-04 and notes.

n. Wb., 265.

o. Wb. 766.

p. Grund. I, p. 266.

q. M.-W., SD., p. 522, col. 3 (bottom).

r. Wb. 1229 (under *yaog-*).

s. Ibid., 338 (under *āsav*).

t. Lom., p. 81.

u. SBE. 31, p. 113, fn. 7.

5. ¹ taṭ ² əwā ³ pərəsā, ⁴ ərəs ⁵ mōi ⁶ vaocā, ⁷ Ahurā :
⁸ kṣ ⁹ Hvāpā ¹⁰ raocās-cā ¹¹ dāt ¹² təmās-cā ?
¹⁵ kṣ ¹⁶ Hvāpā ¹⁷ xwāfnəm-cā ¹⁸ dāt ¹⁹ zaēmā-cā ?
²² kṣ ²³ yā ²⁴ ušā ²⁵ arəm-piθwā ²⁶ xšapā-cā,
²⁹ yā ³⁰ manaoθriš ³¹ †cazdōḡhvantəm ³² arəθahyā ?

(11-11-11 ; 11-11)

5. This do-I-ask Thee, tell me truly, O Ahura :
 What Great-Architect fashioned the Realms-of-Light
 and also the Realms-of-Darkness ?
 What Great-Architect fashioned Sleep and also
 Activity ?
 Who (is it) through-whom (have arisen) Dawn,
 Day and Night ?
 that admonish the Wise about-the-purpose-(of-Life) ?

Free English Rendering :

This do I ask, Ahurā tell me true :
 What Architect did fashion Realms of Light,
 And also Realms of Dark ? Who wisely planned
 For us both Sleep and Waking—Rest and Work ?
 Who hath created Dawn and Day and Night,
 To teach the Wise the purpose of all Life ?

Text : Geld. has the rather complicated spelling *cazdonghvantəm* ; I follow S. 1, J. 3 and six other mss. The -əm is my own emendation.
 Trans. : 25-26. Lit., 'Noon-tide'. 30. Lit., '(are) the monitors', 1/3 fem.
 32. Orig. 6/1.

Hvāpā—1/1 mas. The word is *hwapah*, skilful artist, lit., 'good worker'. Barth.^a compares it with the Vedic word *āpas* (neu.) which means 'religious ceremony' and is found in RV. i. 178.1 and iv. 38.4.^b In Skt. we have two words *āpas* and *apās* (differing only in the accent); the former neu. and means 'work' (Lat. *opus*), and the latter is an adj. and means 'skilful' or 'clever'.^c When mas. the word *āpas* also means 'master worker'.^d We also get in Skt. *svāpas* (used as an adj.) in the sense of 'skilful' and sometimes as a mas. noun meaning 'good artificer'. This word *svāpas* is used specially to designate a 'cartwright' or a 'poet'.^e Thus in RV. iv. 56.3 we have *sā it svāpā bhūvaneṣu āsa yā imé Dyāvā-Pṛthivi janāna* (surely he, the clever artificer, exists in the spaces, who hath created these Heavens and this Earth). In the Av., too, we find *hwapah*, the exact equivalent of *svāpas*, in Yas. 37.2. And in Yt. 10 (Mihir).54 we get *hwapah*, while in verses 10 and 92 of the same Yt. we get *hvāpah*.^f In Yas. 62.5 the word *hvāpah* is used as an adj. describing the progeny one prays for from Ātar. See also my notes on the word *xwāfnā* in Yas. 30.3.

raocās—2/3 neu. Barth.^g has noted that when used in the plu. the word means 'Light' (as a Divine Creation), as in *raocēbiš* in Yas. 31.7, or 'Realms of Light'. When used in the sg. it means an individual source of light, as in *hware raocō*, Yt. 6 (X^varšēt).1. The word is from \sqrt{ruc} - (Skt. *ruc-*), to shine.

dāt—3/1 aor. paras. of $\sqrt{dā}$ - (Skt. *dhā-*), to create.

təmās—2/3 neu. Skt. *tāmas*, darkness. As with *raocās*- it would be better to trans. this as 'Realms of Darkness', on account of the plu. number. In some passages of the RV. (as in vi. 9.1, 72.1; ix. 66.24) the plu. *tāmāsi*, seems to have been used in the same sense.

Mlt.^h draws attention to this idea of One Creator for both Light and Darkness. And he addsⁱ that "in the original Zarathushtrian doctrine, even as in the emphatic words of Deutero-Isaiah, there was no room for the dualism which removed from the Creator's province the darker side of the world. In Isaiah 45.7 Yahveh creates 'darkness' and 'evil', and in the Gāthās (Yas. 44.5) Ahura creates darkness, being indeed, as the context emphatically declares, the Creator of 'all things'."^j Mlt. goes on to say that the (later) Magians would naturally "eliminate this feature...having developed the idea of a counter-creation". These are remarks with which I am wholly in agreement. Still in one other place

a. Wb. 1853. b. Grass., Wb. 179. c. See Whit., SG., §417. a.
 d. Grass., Wb. 74. e. Ibid., 1626-27 (under 4).
 f. Barth., Wb. 1847 (under *hwapah*-). g. Wb. 1489-91. h. EZ., p. 367, ftn. 3.
 i. Op. cit., p. 291. j. See verse 7 below : *vispanām Dātarem*.

Mlt.^k seems to have made a reservation, for he says that the 'evil' created by God is "of course, physical or material, not moral". This seems to me to be a lowering of the entire conception of Ahura Mazda and His Creation to an exceedingly low level. Ahura Mazda is above all the Lord of the Moral and Spiritual Worlds and as such moral 'evil' must necessarily be under His domain and guidance. This, in fact, is the inner significance of the whole of Hā 30.

x^vafnəm—2/1 mas. Sleep; Skt. *svāpna* and Pers. *khwāb* are cognates.

zāēmā—Barth.^l construes this as 2/1 mas. of *zāēman*, and trans. 'waking'. It is derived from √*zi-* (Skt. *hi-*, *hinoti*), to incite, to make active. In RV. ix. 97.1 we get the word *hemán* in the sense of 'impetuous zeal'.^m We also have *āśu-héman* meaning 'swiftly progressing'.ⁿ

yā—This is best construed as 3/1 mas. Barth. construes thus, but trans. rather freely.

uřā^ā—1/1 fem. Dawn; Skt. *uřās*. This is the name of the original first division of the day,^o as mentioned here. It lasts from midnight upto sunrise.^p

arēm-piθwā—1/1 fem. Barth.^q connects the second part of the comp. with the Lith. *potus*, mid-day, and says that Av. *pitu* (Skt. *pitu*) means 'food'. This, however, does not quite bring out the force of the *arēm*. Kan.^r takes the *arēm* as connected with *ayara*, day, and he trans. *piθwā* as 'middle'. But this is not quite convincing. Barth.'s connecting the *piθwā* with *pitu*, food, is also not very convincing. Whatever the etymological significance of this comp. it designates the middle part of the day. The later term *Rapiθwina* is used to designate the third division of the day (of 24 hours), and it extends from midday to mid-afternoon (about 3 p.m.).

xřapā—1/fem. Night, Skt. *křapā*, Pers. *řhab*.

It is interesting to note that this is the earliest mention in the Av. of the divisions of the day, and that these are only three. In later ages they became five in number. It may also be noted that *uřah*, mentioned first here, is now put the last or the fifth.

yā^ā—1/3 fem. referring to the three divisions of the day (all fem.) mentioned in line 4.

manaθriř—1/3 fem. The Skt. word corresponding is *manóṭṛ*. This word is found in RV. ii. 9.4; vi. 1.1; and ix. 91.1. Mills^s trans. 'monitors' which seems to me particularly happy.

k. EZ., p. 291, fn. 2. l. Wb. 1651.

m. Grass., Wb. 1680; also M.-W., SD., p. 1304 col. 1. n. Grass., Wb. 188.

o. Later Zoroastrian Theology has made it the fifth and the last Gāh.

p. Barth., Wb. 415. q. Ibid., 189. r. Dict., p. 47. s. SBE. 31, p. 114.

**cāzdōnhvautēm*—Geld. has the word spelt with °*ug*° (in place of the *u*), I regard this as needlessly complicated, and so I have adopted the simpler spelling found in S. 1, J. 3 and six other mss. I have further ventured to emend the ending *-əm* (2/1) to *-ēm* (6/3), because it suits the syntax better and can be construed more naturally with the *manaθriř*. Of course, the form would be irregular showing a 'strong' base in 6/3. Cf. Yas. 31.3, where the same word occurs, showing another case-form, *cāzdōnhvadēbyō*. The word means 'wise', 'discerning', from the 'double root' *cis-dā* (Skt. *cit(?)* -*dā*), to discern, lit., 'to hold in mind'.

arəθahyā—6/1 neu. Barth.^t trans. 'duty', as do others also. Cf. Yas. 33.8 and 43.13 where the word again occurs. In RV. the word *ārtha* is used in the sense of 'aim' or 'purpose', implying working for an ideal in life. It may also be noted that in the RV. the word is neu. except thrice in Maṇḍala x.^u In later (Classical) Skt. it is mas.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura, What artist made light and darkness? What artist made sleep and waking? Who made morning, noon and night, that call the understanding man to his duty?

t. Wb. 195-96.

u. M.-W., SD., p. 90, cols. 2-3.

6. taṭ¹ əwā² pərəsā³, ərəš⁴ mōi⁵ vaocā⁶, Ahurā⁷ :
 yā⁸ fravaxšyā⁹ yezī¹⁰ tā¹¹ aθā¹² haiθyā¹³—
 Ašəm¹⁴ *šyaoθnāiš¹⁵ *bāzaitī¹⁶ Ārmaitiš¹⁷,
 *taēibyō¹⁸ Xšaθrəm¹⁹ Vohū²⁰ cinas²¹ Manaḥhā²² ?
 kaēibyō²³ azīm²⁴ rānyō-skərətīm²⁵ Gām²⁶ tašō²⁷ ?

(11-11 ; 11-11-11)

6. This¹ do-I-ask³ Thee², tell⁶ me⁵ truly⁴, O Ahurā⁷ :
 (the things)⁸ which I-shall-teach⁹, whether¹⁰ all¹¹ (of them
 are), indeed¹² Truths—¹³
 (namely, that) Ārmaitī¹⁷ through-(our)¹⁵ acts¹⁶ increaseth¹⁶
 Aša,¹⁷
 (and that) She-hath-promised²¹ them¹⁸ (Thy)¹⁹ Strength¹⁹
 through²⁰ Vohu²² Manō²²
 For-whom²³ didst-Thou-fashion²⁸ (this)²⁴ fruitful²⁵ joy-
 bringing²⁶ Mother-Earth?²⁷

Free English Rendering :

This do I ask, Ahurā, tell me true :
 Tell me if things I teach are true indeed—
 That Ārmaiti through action shall increase
 Our store of Truth; that Power follows Love ?
 Who shall inherit, tell me truly, Lord,
 The sweetness of our fruitful Mother-Earth ?

Text: 15. Meter requires the shorter word ; Geld. reads °θanāiš.
 16. Geld. and others read *dəbāzaitī*, but I think the *də-* is redundant, both etymologically as well as metrically. 18. So Mills ; Geld. and Barth. have *taibyō*.
 Trans. : 11. Lit., 'these'. 12. Lit., 'thus'. 18. Viz., those who have been guided by Ārmaiti. 24. Lit., 'pregnant'.

yā—2/3 neu.; (the things) which.

fravaxšyā—1/1 fut. paras. of √*vac-* with *frā*; Skt. *pravakṣyā(mī)*, I shall teach. Barth.^a trans. 'I shall proclaim'.

yezī—Kan.^b notes that this word here means 'whether'. Barth.^c and others trans. similarly. Barth. also points out that the word is found again in the second line of the 15th verse of this Hā; but there it is the first word of that line. Barth.^d also thinks that perhaps the Gāthic *yezī* and the Later Av. *yeḍi* (Skt. *yadi*) are connected and may even be identical, because as Reich.^e has pointed out in 'good old mss.' the *z* and the *ḍ* are "written so closely similar that it is possible only through etymology or through translation to distinguish these two". Barth. derives the word from *yaṭ* (conj.) and *zi*.

tā—1/3 neu.

aθā—Lit., 'thus'. Mills^f trans. 'in very deed', which expresses the exact sense of the word in this passage. In Yas. 32.6 we have *yezī tāiš aθā*; but there the construction is a bit involved.

haiθyā—1/3 neu. Truths. In the RV. we also get *satyā* as 1/3 neu.

I regard lines 3 and 4 to be the Truths which Z. wishes to teach.

Ašəm—Barth. construes this as 1/1 and as subject of *dəbāzaitī* (as he reads that word). Others (Mills, Kan and Lom.) take it as 2/1, which I regard as decidedly better.

**šyaoθnāiš*—3/3. Geld. and others read °*θanāiš*, but meter requires the shorter form. Barth. understands here the acts of Aša. Mills^g trans. 'our actions', and I believe he is right.

**bāzaitī*—Geld. and others read *dəbāzaitī*. Barth.^h reading thus, takes it as 3/1 pres. paras. of a √*dəbāz-*; he says that this root becomes in Later Av. *bāz-*, and he trans. 'to support', 'to give aid'. And he further explains that this refers to the help and support given to departed souls of holy persons at the last judgement. He seems to have gathered this sense from a passage in the Ven. (13.9), where √*bāz-* with *paiti* has been used. But Barth. has attempted no etymology. Kan.ⁱ also postulates a √*dəbāz-*, which he trans. 'to increase'; and he also adds that the word *bāšnu* (depth), found in Ven. 2.22, is from this same root. Mills^j suggests that the 'prefix *də*' "is used to facilitate some form of pronunciation". I think there is something in this suggestion of Mills, for Barth.^k does regard the initial *də*, or the *d* (before the *b*

a. Wb. 1331 (bottom). b. GbM., p. 114, fn. c. Wb. 1293 (under 1. *yezī*-).

d. Wb. 1297 (note 6 on 2. *yezī*-).

e. WZKM. 14, p. 179, quoted by Barth., loc. cit.

f. Gāthās, p. 191.

g. SBE. 31, p. 114. h. Wb. 760-61.

i. GbM., p. 114, fn.

j. Gāthās, p. 526. k. Grund. I, §302.5 (p. 178).

and *k* in certain words), to be the result of some sort of *sandhi*. He admits that often there is no etymological explanation possible for this initial *də*. Reich.^l notes that this *də* (or *d*) is but "an additional flourish of the scribes" (Zutat der Schreiber). Hence I am inclined to drop this initial syllable as given by Geld., for I regard it as being redundant here, and it would certainly spoil the meter. We have the derivative **bāzanhā* (here, too Geld. and others read *dabā*^o) in Yas. 47.6. I would, therefore, drop the 'flourish of the scribes', the initial *də*-, from the root also. The root, therefore, is *bāz-* (Skt. *banh-*), to grow, to increase. The pt. *bādha* from the Skt. root has been used twice in the RV. (i. 106.6 and 181.7).^m We have also the comp. *bādha-sftvan* in RV. i. 122.10, meaning 'striding mightily'. There is also the derivative *bānhiṣṭha* in RV. v. 62.9, in the sense of 'thickest'; and in the Maitrā. Sam. we get *bānhiyas* meaning 'very stout'. The particle *bādham*, meaning 'certainly', 'assuredly', is also from the same root in all probability. On the whole I agree with Kan. and trans. the word here as 'increase'. Note also the paras. here, but the root is usually *ātm*. in Skt. The subject of the verb is *Ārmaitiṣ*.

The idea of Aša increasing through holy works is found again in Yas. 46.7, where it is said to be due to the activity of Ātar and Vohu Manō.

Ārmaitiṣ—1/1 fem. Barth. takes this as the subject of another independent sentence, with the same verb as the preceding one. But such construction would be unusual, not to say strained, specially in view of the cesura after the fourth syllable in the line.

Ārmaiti has been called the 'Root of Aša' in Yas. 34.10, hence there is nothing surprising in the statement that She causes the increase of Aša.

**taēibyō*—Geld. and Barth. both read *taibyō*. I have adopted the reading given by J. 3 and five other mss. and accepted by Mills. Lom. also evidently reads the same way, but he refers this pron. to the 'deeds'. I would rather understand the word to refer to the *doers* of the deeds.

Vohū...Mananāhā—3/1. Barth., as so often, construes this as the 'subject case'.

cinas—Barth.ⁿ construes this as 3/1 impft. paras. of a *√kaēṣ-*, to teach, to announce. Some others (including Lom.) construes this as 2/1. I prefer to take it like Barth., but I take the root as *ciṣ-*. The final *-s* is due to the *sandhi*.^o The root seems to be of the 7th (*rudh-*)

l. AEB., 177.3.

n. Wb. 430 (middle), under 2 *kaēṣ*.

m. Grass., Wb. 897.

o. See Jack., AG., §557, ftn. 2 (p. 161).

class. I take *Ārmaitiṣ* to be the subject of this verb also. I trans. 'promises' like *fracinas* in Yas. 32.5.

The idea here is that *Ārmaiti*, through Vohu Manō, brings to all who perform good deeds the 'Strength of Ahura'—the *Xšaθrəm... Ahurāi* of the Ahuna Vairya.

azīm—2/1 fem. of *azyā*, fruitful, lit., 'pregnant'. Mills^p adds here an interesting note that in Later Av. the word *azyā* means a 'mature cow' (Nair. says *trivārsikī gauḥ*) and he adds that this meaning was 'possibly vulgarised' from the original *Gāθā* sense.

rānyō-skəṛəitīm—2/1 fem. Barth.^q reads *°-skəṛəitīm*; but I think this is rather needless, as it certainly does not improve the meter. This comp. is found in two other *Gāθā* passages, Yas. 47.3 and 50.2. The first member is from *√ran-* (Skt. *raṇ-*), to enjoy, to rejoice. The word *rānya* means 'joy' or 'delight'. The second member is *karəti*, from *√kar-* (Skt. *kṛ-*), to make. The peculiar *sandhi* is to be noted.^r The same *Sandhi* is also found with the Skt. *√kṛ-*, e.g. in the word *saṃskṛtā*.^s The whole comp. means, 'joy-giving'. In RV. x. 112.10 we have the epithet *raṇa-kṛt* used for Indra.

tašō—2/1 impft. paras. of *√taṣ-* (Skt. *takṣ-*), to fashion.

The answer to the last question is found in Yas. 29.7.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura—whether what I proclaim is verily the truth. Will Right with its actions give aid (at the last)? will Piety? Will Good Thought announce from the Dominion? For whom hast thou made the pregnant cow that brings good luck?

p. SBE. 31, p. 114, ftn. 4.

q. Wb. 1523-24.

r. Grund. I, §304. II. 43 (p. 182).

s. See Whit., SG., §1087.d.

7. ¹taṭ ²əwā ³pərəsā, ⁴ərəš ⁵mōi ⁶vaocā, ⁷Ahurā :
⁸k̥ ⁹bərəxδāṃ ¹⁰tāšt ¹¹Xšaθrā ¹²maṭ ¹³Ārmaitim ?
¹⁴k̥ ¹⁵uzəməm ¹⁶cōrəṭ ¹⁷vyānayā ¹⁸puθrəm ¹⁹piθrē ?
²⁰az̥m ²¹tāis̥ ²²əwā ²³fraxšni ²⁴avāmi, ²⁵Mazdā,
²⁶Spəntā ²⁷Mainyū ²⁸vīspanāṃ ²⁹Dātārəm.

(11-11-12* ; 11-11)

[*Cesura after the 5th syllable.]

7. This ¹do-I-ask ²Thee, ³tell ⁴me ⁵truly, ⁶O ⁷Ahurā :
⁸Who ⁹created ¹⁰Ārmaiti, ¹¹the ¹²Precious-One, ¹³together
¹⁴with ¹⁵Xšaθra ?
¹⁶Who ¹⁷made ¹⁸the ¹⁹Son ²⁰dutiful ²¹to-the-Father ²²(even) with-
²³(his)-living-breath ?
²⁴Thus ²⁵I ²⁶would-fain ²⁷recognise ²⁸Thee, ²⁹O ³⁰Mazdā,
³¹through-(Thy)-Holy ³²Spirit, ³³(as) ³⁴the ³⁵Creator ³⁶of ³⁷All.

Free English Rendering :

This do I ask, Ahūrā, tell me true :
 Who gave us precious Ārmaiti and Strength
 To serve our Brotherhood ? Who made the Son
 Obey the Father with his living breath ?
 Fain would I know Thee, Mazdā, Lord Supreme,
 Through Holy Spirit Maker of this All.

Trans. : 21. Lit., 'through these', i.e., through these questionings.
 23. Loc. inf. 24. Lit., 'I would like'.

bərəxδāṃ—2/1 fem. adj. Precious. Cf. Yas. 32.9 and 34.9. It is derived from $\sqrt{barəx-}$, *barəx-* (Skt. *brh-*), to value, to regard as great.

tāšt—Barth.^a construes this as 3/1 s-aor. paras. of $\sqrt{taš-}$, to create, to fashion.

Xšaθrā—3/1. Here Xšaθra means, as usual, the Strength of the Lord. In the previous verse also Ārmaiti and Xšaθra have been associated together. It seems rather strange to me, therefore, that Kan. has trans. here 'exalted position'.

uzəməm—2/1 mas. adj. Barth.^b trans. it as 'respectful', 'obedient'. He connects this word with two proper names found in Yt. 13 (Farvardin). One of this is *Uzya* (verse 119), with name, he thinks, might mean 'worthy of respect'. The other name occurs twice (verses 97 and 120); it is *Usma-nara*, which Barth.^c thinks means 'revered by men'. Kan.^d says that this latter man was famed for settling family disputes. Barth.^e derives the word *uzəma* from $\sqrt{uz-}$ (Skt. *ūh-*), which he trans. 'to revere', 'to honour'. The Skt. $\sqrt{ūh-}$ means 'to consider', 'to bear in mind', and it is a "differentiated form of $\sqrt{vah-}$ ", to bear, to carry.^f Mills^g also trans. 'revering', but adds as an alternative 'beloved', because "the Pahlavi translator indicates such an element" in the word. Kan. has evidently accepted the Pah. version, for he trans. 'beloved'.

cōrəṭ—Barth.^h takes this as 3/1 aor. paras. of $\sqrt{kar-}$, to make and equates it to the Vedic form *akah* (orig. **akart*). Heⁱ explains that the \bar{o} stands for an orig. *a* before *r* plus a consonant. Only a few examples are quotable of this besides this one. One is *nivōryate* (from $\sqrt{var-}$ with *ni*) in Ven. 8.69 and 9.25. Another example is *θwōrəštār* (from $\sqrt{θwarəš-}$) found in Yas. 29.6; 42.2 and 57.2. The \bar{o} in *cōrəṭ* between *r* and the ending (*-ṭ*) is clearly to ease the pronunciation; still the \bar{o} has to be considered in the scanning. This would give the cesura after the fifth syllable. The palatalising of the initial *k-* of the root is probably due to the augment *a-* (which has been dropped here), which goes back to an orig. I.-E. palatal-vowel **e-*. Of course in the AV. texts the augment is generally left out.

vyānayā—This word is also found in Yas. 29.6. Barth.^j and others take it as 3/1 of *vyānā* (fem.) and trans. 'in (His) Wisdom'. In Yas. 29.6 I have suggested that the Skt. *vyāna* is the nearest cognate; and I would like to take it here in the same way as in that verse and trans. 'breath' or 'life'. The word looks as if it were 3/1 fem., but I believe

a. Wb. 644-45. b. Ibid., 413. c. Ibid., 408. d. YtbM., p. 235, ftn.
 e. Wb. 43 (under *aox-*). f. Whit., Roots, pp. 13-14. g. SBE. 31, p. 114, ftn. 6.
 h. Wb. 446 (middle); also Jack., AG., §637.
 i. Grund. I, §298.3.b (p. 176); also Jack., AG., §39. j. Wb. 1478.

the word is really mas. (3/1). The -y- has been inserted between the final -a of the stem and the -ā, the 3/1 suffix, this being the 'fuller form' as distinguished from the 'simpler normal form' of the 3/1 ending in -ā.^h The ins. here implies the limit of the dutifulness and may be construed almost as an adv. The underlying idea of this third line seems to be the exaltation of filial piety and duty, which were emphasised and held sacred in Iran as much as in China or in India.

Lom.^l has suggested very plausibly that the relationship between the son and the father is also thought of as existing between the worshipper and his God.

piθrē—4/1. The dat. indicates feelings towards a person.^m

Note that the third line is of 12 syllables with cesura after the 5th.

azəm—This is the Gāθā spelling of the Later Av. *azəm*, Skt. *aham*. Barth.ⁿ has noted that in the Gāθās the form used is invariably *azəm* (with the long -ā-) and that it occurs always at the head of a sentence or a *pāda*. This position indicates special emphasis and the long ā clearly indicates this, the syllable being already accented. In the Gāθās the word is found here and in Yas. 29.10 and 44.11. Besides these three passages I have also ventured to supply this *azəm* at the beginning of the first line in Yas. 46.17.

tāiī—Barth.^o takes this as an adv. and trans. 'thus', in this manner and thinks that it refers to the questions. Mills definitely says 'with questions such as these'.

θwā—2/1 Barth. construes this with *fraxšni*; Lom. construes this with *avāmī*. I think Barth. is more correct.

fraxšni—Barth.^p takes this as a loc. inf. from √*xšnā*- with *frā*, and trans. 'to recognise'. Kan. reads *fraxšnē* and trans. 'in order to know'. Lom. trans. 'willingly'. I agree with Barth.

avāmī—1/1 pres. paras. of √*av*-. This word has been trans. variously. Barth.^q says 'I strive'; Kan. trans. 'I wish'; and Lom. says 'I will help'. The Skt. √*av*- orig. means 'to promote', 'to favour', and it bears various 'secondary meanings' also, one of which is 'to like', 'to prefer'.^r The root is common in the Vedas, but is "quite rare in later language".^s

Spəntā Mainyū—It should be taken as 3/1 as Barth. does. Kan. and other earlier scholars construe it as 8/1, guided by the Pah. rendering.

h. Jack., AG., §222 (under Instrumental).

l. Lom., p. 81.

m. Mac., VG., p. 313; Reich., AEB. §466. n. Wb. 227, note 3 under *azəm*.

o. Wb. 646. p. Ibid., 978; also Grund. I, §260.10 (p. 146). q. Wb. 162.

r. Grass., Wb. 121-22; M.-W., SD., p. 96, col. 1. s. Whit., Roots, p. 4.

It cannot be emphasised enough that in the Gāθās *Spəntā Mainyū* is a *creation* of the Supreme, and that in the Gāθās it is *never* the epithet of the Creator. This latter idea arose in the later days, the age of the Ven. and the age of the Pah. theologians. This later idea gave rise to strange concepts of the Evil One and to his constantly opposing Ahura Mazda through his 'counter-creations'.

Dātārəm—2/1 mas. Creator; Skt. *dhātāram*. Kan.^t notes that it is 2/1, but following all his predecessors, he trans. it as a voc. It may be also noted that in later Zoroastrian Theology the epithet *Dādār* is one (95th) of the '101 Names of God'. Among the Zoroastrians of India the name *Dādār* is invariably prefixed to the name Ahura-Mazda.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura. Who crested together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognise by these things thee, O Mazdāh, creator of all things through the holy spirit.

t. GbM., p. 115, ftm.

8. ta¹ṭ əwā² pərəsā³, ərəš⁴ mōi⁵ vaocā⁶, Ahurā⁷:
 +m⁸ṛndaidyāi⁸ yā⁹ Tōi¹⁰, Mazdā¹¹, +ādīštā¹²—
 yā¹³ -cā¹⁴ Vohū¹⁵ uxδā¹⁶ frašī¹⁷ Manaṛhā¹⁸,
 yā¹⁹ -cā²⁰ Aša²¹ aṛhṣuš²² arəm²³ vaedyāi²⁴—
 kā²⁵ +mē²⁶ urvā²⁷ vohū²⁸ +urvāxšaṭ²⁹ +āgəmatā³⁰.

(11-11; 11-11-12)

8. This¹ do-I-ask³ Thee⁴, tell⁶ me⁵ truly⁴, O Ahurā⁷:
 for-(my-soul's)-uplift⁸ (reveal)⁹ that¹² purpose¹⁰ of-Thine,
 O Mazdā,¹¹—
 the Teachings¹⁶ which¹³ I seek¹⁷ through¹⁵ Vohu¹⁸ Manō,
 and²⁰ which¹⁹ (I seek)²¹ through²⁴ Aša²¹ for-understanding
 the goal²³ of Life,²²—
 what²⁵ heights²⁸ shall²⁶ my²⁷ Soul²⁹ march-forward-to
 (and) shall-attain?³⁰

Free English Rendering :

This do I ask, Ahurā, tell me true :
 Reveal Thy purpose, Mazdā, for my Soul;
 I seek Thy Teachings true through Vohu Man',
 Through Aša's Wisdom seek the Goal of Life;
 With all my Soul Thy orders I'll obey,
 And thus attain Thee and Eternal Light.

Text : 8. Geld. has *mən*^o; I have adopted this reading of mine in order to be in uniformity with Yas. 31.5. 12. So S. 1 alone; all others read *ādīštīš*.
 26. So J. 2 and four other mss.; Geld. has *mē*. 29. So Mills, Barth., Pt. 4 and seven other mss.; Geld. reads *urvāšāṭ*. 30. My reading has been suggested by a remark of Mills (Gāthās, p. 528); Geld. reads *āgəmatā*. It is possible that the orig. reading was *āgəmat-cā*.

Trans. : 8. Dat. inf. 9. Lit., 'which'; neu. plu. 12. Orig. plu. 14. Omitted.
 17. Lit. 'I ask'; ātm. 24. Dat. inf. 28. Lit. 'good'; neu. plu. 29. Lit. 'reach afar'

⁺*mṛndaidyāi*—Geld. reads *mən*^o; I have adopted my reading from two mss. in order to be in uniformity with Yas. 31.5. Barth.^a reads ^o*dāidyāi* and takes this as a dat. inf. of the 'double-root' *mṛn-dā*, and he trans. 'bear in mind'. The word occurs also in Yas. 31.5, where a -cā has been inserted within the body of the word by false tmesis, which actually spoils the meter. In that passage (31.5) I read ⁺*mṛn-[-cā]-dāidyāi*. Mills. also construes like Barth. and trans. 'that I may ponder'. The Pah. commentator evidently reads *pṛu*^o,^b because the Pah. speaks of the 'five commandments', which Haug explains as the five daily prayers enjoined by Zoroastrian ritual. Kan.^c also explains the word like Haug and Pah. That the reading of the Pah. translator and commentator was an obvious mistake is clear from the fact that Nair. definitely accepts the reading *mṛu*^o and trans. as if it were the pron. *mē* (4/1). Just as in Yas. 31.5 I equate the word with Skt. *mandādhyai* occurring in RV. iv. 16.². This Skt. word is the dat. inf. of *mad-*, *mand-*, to rejoice. I also think that the word is used specifically to indicate spiritual ecstasy. The later Pers. word *mastī*, ecstasy, found so often in Šuṭī poetry, is also from the same root. Outside the Gāthās the word is found in Yas. 11.9, which is, according to Barth.,^d 'a kabalistic medley of Gāthā words' wrenched out of their proper context.

yā^o—I construe this as 2/3 neu., object of *vaocā*, which has also to be understood in line 2.

Tōi—6/1 of the 2nd pers. pron. *tū*; Skt. *te*.

⁺*ādīštā*—Geld. and others read *ādīštīš*, but Geld. has noted that S. 1 alone reads *ādīštā*. I have adopted this reading, because then the word could be neu. plu. and would thus harmonise better with the two *yā*-s, following. Barth.,^e reading *ādīštīš* (1/1 fem.), trans. 'intention' or 'purpose'. Mills^f trans. 'direction' in the sense of 'commandment'. But he rather unnecessarily adds the word 'doctrinal', which he further explains as referring to "the substance of Faith and the course of religious political action". Mills also compares (with his reading *ādīštīš*) the Skt. *smād-diṣṭi*, well-trained, well-directed, found in RV. iii. 45.5 and elsewhere.^g The word *ādīštā* (neu.) is found in Skt. in the sense of 'command' or 'instruction'.^h I construe the word as 1/3 neu. and trans. 'purpose'.

What these *ādīštā* are has been mentioned in lines 3 and 4.

yā⁻¹³ and *yā*⁻¹⁹—I construe both these as 2/3 neu.

a. Wb. 1171. b. In a carelessly copied ms. the *p* and the *m* might be confused; see Mills, SBE, 31, p. 115, ftn. 2.
 c. GbM., p. 116, ftn. d. Wb. 1171, note. e. Ibid., 321.
 f. Gāthās, p. 528. g. Grass., Wb. 1614. h. M.-W., SD., p. 137, col. 3.

uxδā—2/3 neu. Barth.ⁱ trans. 'maxims', i. e., God-given rules of life. But Barth. mixes up the lines rather more than necessary.

frašī—Barth.ⁱ construes this as 1/1 s- aor. ātm. of √*parəs-*. Kan., in order to fit in the ins. *Vohū Manaṇhā*, takes it as 3/1 pass. aor. in -ī. I am inclined to accept the view of Barth. I would take the ins. as 'through Vohu Manō'. Note the ātm., as the question has been asked for the benefit of the questioner.

*aṇhōuš-*6/1. Barth. construes this with *uxδā*, but I do not agree with this. It would be much more natural to take it with *arēm*, which follows immediately.

arēm—Barth.^k construes this as an adv. and trans. 'rightly' or 'correctly'. Lom.^l says that the word is not an adv. here, but it is 2/1 (neu.) of a noun *ara*, which means 'goal', or 'ultimate purpose'. I accept this view, for it would fit in quite well with the spirit of this verse and would bring out better the idea of *ādištā* in line 2. There is the adv. *āram* in Skt., which is orig. 2/1 neu. of *ara*, correct. The Skt. word means lit., 'going in the right direction' from √*ar-*, to go, to proceed.^m

vaēdyāi—Barth.ⁿ says it is a dat. inf. of √*vid-*, to knew. He compares the Skt. *vedyā*, wise resolve.^o I think that Av. *vaēdyā* in the comp. *vaēdyā-paiti* in Yas. 9.27 and Skt. *vidyā* are both closely connected.

kā—Barth. takes it as an adv. and trans. 'how'. I think it better to construe it as 2/3 neu.

**mē*—Geld. and Barth. read *mē*, which is 2/1. Barth. and others in their trans. take the word as a gen. And if so, the reading must be *mē*.^p This reading is supported by J. 2, J. 3 and three other mss.

urvā—1/1 mas. Barth.^q thinks that this refers to the soul after the death of a person. But I see no reason why the idea of life after death should be brought in here. The teaching of Z., as far as I understand it, indicates the possibility of attaining Perfection *even while living*.

vohū—2/3 neu. in the sense of 'good things', implying 'good rewards' or 'good abodes' (in Heaven).

**urvāxšat*—Geld. and Kan. read *urvāšat*. I have accepted the reading of Mills and Barth., which is supported by Pt. 4 and seven other mss. Barth.^r takes it as an adj. 2/1 neu., qualifying *vohū*, and he trans. the word 'giving increase' or 'luck-bringing'. Lom. construes

i. Wb. 381-82. j. Ibid., 998 (middle). k. Ibid., 188-89.
l. Lom., p. 82. m. Grass., Wb. 103. n. Wb. 1321-22.
o. Grass., Wb. 1353. p. See Jack., AG., §386.
q. Wb. 1538 (bottom). r. Ibid., 1542 (under *urvāxšant*).

it as a verb from √*vraj-*, *urvaj-* (Skt. *vraj-*), to go towards, to reach.^s The word is also found in Yas. 34.13, where I have construed it as 3/1 impft. (or aor.) paras. of √*axš-* with *uru*, a sort of *upāsarga*. In Skt. the √*akṣ-* is mentioned as a 'desiderative' from √*as-*, to reach.^t With *uru* the verb would mean 'to attain', lit., 'to reach (a goal) afar'. In Jāminiya Brahmana (i. 30.4) Indra and Agni are called *akṣiṣṭhau... devānām*.

**āgematā*—Geld. and others (including the mss.) read *āgemaṭ tā* (two words separately), or *āgemaṭtā* (one word), or *āgemaṭ-tā* (two words combined). This last is the reading of Barth.,^u who has also noted that very often -*tt-* is found written for an orig. simple *t*. Cf. *gatōi* in Yas. 43.1. I have therefore accepted the suggestion of Mills^v for having the verb *āgematā* here. This would be 3/1 aor. ātm. of √*gam-* with *ā*, to reach, to attain. Note the force of the ātm. implying attaining for the benefit of one's own soul, for the √*gam-* is not usually ātm. I would also like to suggest that the orig. reading might have been *āgemaṭ-cā*. It is just possible that a copyist might have misread an orig. -*cā* as -*tā*.

Mills and Lom. take *āgemaṭ tā* as a separate sentence and trans. 'thus may it come to pass'.

TRANS. OF BARTH.:

This I ask thee, tell me truly, Ahura. I could keep in mind thy design, O Mazdāh, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?

s. See Barth., Wb. 1536 (under *urvaj-*).
t. M.-W., SD., p. 3, col. 1; also Whit., Roots, p. 1. u. Grund. I, §268.49 (p. 158).
v. Gāthās, p. 528.

9. ¹taṭ ²əwā ³pərəsā, ⁴ərəš ⁵mōi ⁶vaocā, ⁷Ahurā;
⁸kaθā ⁹mōi ¹⁰yām [¹¹yaoš] ¹²Daēnām ¹³+yaož-¹⁴dānē,
¹⁵yām ¹⁶+Hudānaoš ¹⁷+Paitiš ¹⁸sax'yāt ¹⁹Xšaθrahyā?
²⁰ərəšvā ²¹Xšaθrā ²²əwāvāš ²³+asīstiš, ²⁴Mazdā,
²⁵hadəmōi ²⁶Aša ²⁷Vohū ²⁸-cā ²⁹šyās ³⁰Manāyhā,

(11-11-11; 11-11)

9. This do-I-ask Thee, tell me truly, O Ahura:
 in-what-manner shall-I-dedicate-to-holiness this my
 [whole] Daēnā,
 (the Daēnā) which the-Lord of Supreme-Wisdom doth-
 expound about-(Thy)-Xšaθra?
 Thy-Devotee, much-to-be-desired, O Mazdā, with
 lofty Xšaθra,
 with Aša and with Vohu Manō shall-dwell
 in-Thine-Abode.

Free English Rendering :

This do I ask, Abūrā, tell me true :
 How dedicate my whole Self unto Thee
 In Holy Service done with all my Strength?—
 This the Religion Wisdom taught to me.
 Thy Devotee beloved shall dwell with Thee,
 Strong in his Service, Love of Man and Truth.

Text : 13-14. So Kan. and Barth.; Geld. reads *yaoš dānē*.16. So Barth., following Pt. 4 and the majority of good mss.; Geld. reads *hudānāuš*.17. So Mills, following K. 5 and ten other mss.; Geld. has *paitiš*.23. So K. 4., Pt. 4 and three other mss.; Geld. has *asīstis*.

Trans. : 10. Lit., 'which'. 11. Orig. adv. 12. The Self.

15. This refers to the other *Daēnā*, Teaching. 18. Lit., 'shall teach'.

19. 'Objective gen'. 22. Lit., 'one merged in Thee'. 25. Lit., 'in the same abode'.

29. Lit., '(shall be) dwelling'.

Barth.^a thinks that the second line is too long because of the repetition of the word *yaoš* and proposes to omit the second one (**yaož-*) in order to restore the meter. Lom.^b also holds the same view. Mills also seems to think the same way, for he encloses the second *yaoš* within brackets. And Geld. also indicates the second *yaoš* to be metrically an extra by marking it with an asterisk. But I am not in agreement with any of these great scholars. I have generally followed one rule in dealing with Av. meters, viz., to reduce all the Av. vowels to their Skt. equivalents before counting the syllables. Counting thus the syllables of this line as the words stand, we actually get *ten* syllables instead of the eleven needed by the meter. And if one of the two *yaoš* is omitted there would be *nine* syllables left. One *yaoš* ought certainly to be omitted; but I think it is the first, not the second. There is, however a way out to restore the two syllables wanted to make the line complete. The word *Daēnā* is always to be taken as of three syllables (*Da-ē-nā*), as Andreas^c has pointed out. And then the ending *-nām* has to be taken as of two syllables—*na-ām*.^d

*yām*¹⁰—The use of the rel. pron. here is to emphasise slightly the noun following. This in a way converts "the subject or object of a verb by an added relative into a substantive clause".^e It is best trans. by 'this', with a slight stress.

[*yaoš*]—This is an indeclinable, corresponding to the Vedic *yós*. In the Veda this *yós* is always found in combination with *śám* in the phrase *śám yóh* (or *śám ca yóš ca*).^f Orig. *yós* means 'wholeness', 'welfare' or 'happiness'. It is derived from $\sqrt{yu-}$ (Av. *yu-*), which orig. means 'to bind', 'to join together'.^g This *yós* is used in the Veda only as an adv., but orig. it is a noun (neu. sg.) and has to be trans. as such.^h The combination *śám yóh* is frequently joined (says Monier-Williamsⁱ) with the verbs *bhū-*, *as-*, *kṛ-*, *dā-*, *vah-* and *yā-*. Strangely enough he does not mention the root *dhā-* which would make it correspond closest to the Av. *yaož-dā*. This combination with $\sqrt{dhā-}$ is found five times in the RV. with *śám yóh* (i. 93.7; vi. 50.7; viii. 39.4; x. 15.4 and 37.11) and once in the Śukla Yaj. Veda (xix. 55). As already noted this first *yaoš* has to be omitted for the sake of the meter.

Daēnām—2/1 fem. Scan *Da-ē-na-ām*. Kan. trans. 'teachings (of religion)'; and Lom. says much the same. Andreas derives it from

a. Wb. 1233-34, note 2. b. Lom., p. 82).

c. See his note on the word in Yas. 31.11 (Nachrichten, 1911, p. 30).

d. See Whit., SG., §330.c; Mac. (VG., p. 437) says, "the long vowel of the gen. pl. ending *ām*... must often be pronounced as equivalent to two short syllables".

e. Whit., SG., §512. f. M.-W., SD., p. 858, col. 3. g. Grass., Wb. 1128.

h. Mac., VG., §83. i. M.-W., SD., p. 1054, col. 2.

√*dā-* (Barth. says *dā(y)-*), Skt. *dā-*, to perceive.^j Hence, Andreas says, the word means 'the thinking part of our being'. Barth.^k distinguishes between two *Daēnā*'s. The first he trans. 'religion' and the second 'individuality', 'spiritual Ego' (geistiges Ich) or 'inner Self' (inneres Wesen). In the second sense he explains that "*Daēnā* is a theological and philosophical concept signifying the sum-total of the spiritual and religious attributes of an individual, his spiritual and religious individuality". In Yas. 31.11 *Daēnā* is contrasted with *gaēθā*, the earthly part of our being. Barth.^l has also drawn attention to the double sense of *Daēnā* in the present verse. He points out that in the sense of 'Self' it connects this verse with *urvā* in verse 8, and in the sense of 'religion' or 'religious teaching' it connects with *Daēnā* in verse 10. As already pointed out the word is to be scanned as four syllables, *Da-ē-na-ām*.

**yaož-dānē*—1/1 aor. subj. ātm.^m Geld. has the words *yaož dānē* separate. But it is best to have the two together as from the 'double-root' *yaož-dā*. Note also the resulting *sandhi*, changing the *ž* to *ž̄*. Lom.ⁿ trans. 'I would dedicate to purity', but he thinks it is a 'make-shift' trans. Barth. trans. 'I would bring to perfection'. Note ātm.

*yām*¹⁵—This refers to the other sense of *Daēnā*, viz., 'religion'.

**Hudānaoš*—So Barth.,^o following Pt. 4 and the majority of good mss. He construes this as 6/1 of *hudānu* and trans. 'possessed of good insight'. In RV. *sudhī* means 'wise' or 'clever' or 'religious'.^p But *sudhī* also means 'good understanding'.^q I am inclined to trans. the word here as 'Supreme Wisdom'.

**Paitiš*—So Mills, following K. 5 and ten other mss.; Geld., Kan. and Barth. append an *-ə* at the end of the word. But this is obviously to ease the pronunciation between the *š* and the *s*. Being quite unnecessary for the meter I have left out the *-ə*. The word is 1/1 mas.; Skt. *patiḥ*, Lord, Master.^r

sax'yāš—Barth.^s takes this as 3/1 aor. opt. paras. of √*sāh* to instruct, to teach. I take it as 5/1 pres. opt. paras. The Skt. form would be *śasyāt*. Cf. Yas. 44.1.

Xšaθrahyā—Both Barth. and Lom. construe this with *Paitiš*. But I do not think this likely because of the verb intervening. A much more natural way would be to take *Xšaθrahyā* with *sax'yāš*, the gen. being taken as an objective gen.

j. See Barth., Wb. 724-25 (under 2. *dā(y)*).

k. Wb. 662-65 (1. *daēnā*) and 665-67 (2. *dāēna*).

l. Gāthās, p. 68, note 9. m. Jack., AG., §631.

n. Lom., p. 82.

o. Wb. 1824-25 (under *hudānav*), and also note 2.

p. Grass., Wb. 1537.

q. M.-W., SD., p. 1225, col. 3.

r. Barth., Wb. 821 (under *patay*).

s. Wb. 1578 (bottom).

ərəvā—Barth.^t trans. 'sure' or 'certain'. Lom.^u has an interesting note on this word. He compares the word with Skt. *ṛṣṇā*, lofty. He points out that the adj. refers not merely to the actual height, but also implies that it is found in a lofty situation. The word in the RV. is often used with the names of Deities like Indra and Agni in the sense of moral and spiritual height.^v As an adj. going with *Xšaθrā* it is specially appropriate here. It may be pointed out that in the RV. there is also a word *ṛṣū*, which is used for the 'flames (of Agni)', because they leap upwards.^w Barth. construes this as 2/3 neu., but I would like to take it as 3/1.

əwāvās—1/1 mas. Barth. trans. 'one like thee' and says it means in fact Mazdāh himself. I, however, trans. the word as 'one merged in Thee', 'at one with Thee', as in Yas. 43.3.

**asištiš*—So K. 4, Pt. 4 and three other mss. Geld., Mills, Kan. and Barth. read *°tiš* (2/3 fem.). Barth.,^x construing thus, trans. 'promises'. He derives it from √*sāh-* with *ā*, to promise. Lom. accepts this trans. Mills and Kan. trans. 'commendments'. But Mills^y has suggested that the reading of K. 4 and other mss. might be accepted and the word may be construed as 1/1 mas. and trans. 'leader'. I accept this suggestion of Mills. The word *asišta* (derived from the same root) is found twice in Gāthā Ahunavaiti, Yas. 30.10 and 34.4 in both of which the main idea is of 'inmost desire' or 'yearning'. The derivation would be from √*sāh-* with *ā*. In Skt. √*ā-* *śās-* means 'to desire', 'to long for'. The word here has to be construed as 1/1 mas. adj. with *əwāvās*, and the two together may be trans. lit. as 'the much to be desired (person) who is merged in Thee', i. e., 'They Devotee (who is) much to be desired'.

hadəmōi—7/1 mas. of *ha-dama*, in the same abode. This is the 'blest Abode' of Mazdā referred to in Yas. 30.10. The Skt. equivalent (not actually quotable) would be *sa-dama*.

šyās—1/1 pres. pt. mas. of √*ši-* (Skt. *ḷṣi-*), to dwell.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura—whether for the Self that I would bring to perfection, that of the man of insight, the Lord of the Dominion would make promises of the sure Dominion, one of thy likeness, O Mazdāh, who dwells in one abode with (Right)^z and Good Thought.

t. Wb. 356.

u. Lom., p. 82.

v. Grass., Wb. 294.

w. Ibid., 293.

x. Wb. 211.

y. Gāthās, p. 529.

z. I have inserted this word. It is not found in the Eng. rendering of Mlt., and even the Ger. of Barth. does not contain this word.

10. ¹taṭ ²əwā ³pərəsā, ⁴ərəš ⁵mōi ⁶vaocā, ⁷Ahurā :
⁸tām ⁹Daēnām, ¹⁰yā ¹¹hātām ¹²vahištā,
¹³yā ¹⁴mōi ¹⁵gāēθā ¹⁶Ašā ¹⁷frādōiṭ ¹⁸hacəmnā ;
¹⁹Ārmatōiṣ ²⁰uxšāiṣ ²¹+šyaoθnā ²²ərəš ²³+daidyāt,
²⁴max'yā ²⁵cistōiṣ ²⁶əwā ²⁷ištīṣ ²⁸usən, ²⁹Mazdā.

(11-11-12* ; 11-11)

[*Cesura after the 5th syllable.]

10. This ¹do-I-ask ²Thee, ³tell ⁴me ⁵truly, ⁶O ⁷Ahurā :
 (tell me) about-Thy ⁸Revelation, ⁹which ¹⁰(is) ¹¹the best
 for-(all)-living-beings,
 which, ¹³I-ween, ¹⁴in-union ¹⁵with ¹⁶Aša, ¹⁷advances the-
 Worlds-of-Life ;
 (which) shall-guide ²³(our) ²¹actions ²²aright through-
 the-inspiration ²⁰of ¹⁹Ārmaiti,
 (thus) the yearnings ²⁷of my ²⁴understanding, ²⁵
 O ²⁹Mazdā, ²⁸shall turn ²⁶to ²⁷Thee.

Free English Rendering :

This do I ask, Ahurā, tell me true :
 Reveal to me Thy Faith, the best for man,
 Which through Thy Truth uplifts, promotes all Life;
 Teach us to hold Ārmaiti in our hearts,
 That She might guide our human actions right;
 Teach us to turn our yearning minds to Thee.

Text : 21. So S. 1, H. 1 and twelve other mss.; meter also requires this shorter form; Geld. reads °θanā. 23. So Pt. 4 and four other mss.; Geld. has °dyat.
 Trans. : 8. Lit., 'this'. 11. Orig. 6/3. 18. Lit., 'accompanying'.
 20. Lit., 'through the words'; orig. 3/3. 23. Lit., 'shall set'. 28. Lit., 'shall guide'.

tām—2/1 fem. Note that the word is put the first in the line, implying special emphasis. It implies 'Thine', i. e. 'emanating from Thee'.

Daēnām—2/1 fem. Barth. connects this with the verb in the fourth line. Mills^a in his trans. takes this as a nom. Lom. seems more reasonable, for he takes it as if in apposition to the *taṭ* of line 1; and I agree with him. The word clearly refers to the revelation which 'the Lord of Supreme Wisdom shall expound'. If we accept the derivation given by Geld. (which Andreas^b accepts, but Barth.^c does not) the word should mean lit. 'revelation', from √*di-*, *dā(y)-*, to see, to perceive. See notes on this word in Yas. 31.11 and 44.9.

hātām—Kan. trans. 'of those (revelations) that exist', forgetting that in that case the word should have been fem., *hāitinām*, as in Yas. 12.9 and Yt. 13 (Farvardīn).91. It is very strange that Geld. should have made the same mistake, and he has gone further and has asserted that here the mas. stands for the fem. Lom. also has followed this way of translating. But it may be noted that such looseness of grammar and concord is *never* possible in the earlier texts. The elder scholars believed that the earlier language was in the state of being 'built up' and so all sorts of irregularities in grammar might be permissible.^d As a matter of fact the earlier language always shows a stricter adherence to the fundamental rules of grammar and concord than the later language. 'Irregularities' creep into later stages of the language. The word *hātām* occurs in Yeṣhe *hātām*, and Barth.^e has trans. the word there as well as here in exactly the same way, as 'living beings' (die Seienden). The form is 6/3 but has to be construed as a dat. with the adj. *vahištā*. Such idioms are not unknown in Skt., e. g. *ātmanah pratikūlāni na pareṣām samācaret* (Pancatantra, iii. 104).^f

vahištā—Geld. has noted that all mas., except S. 1, read *vahištām*.

mōi—Barth. and all others take it as the enc. pron. of the 1st pers. (6/1). But elsewhere Barth.^g mentions that *mōi* is sometimes used in the *Gāθās* as a sort of emphatic particle. It is really the 'ethical dative' of the pron. *ma-*, and the best trans. would be 'I ween', lit., 'to me', i. e. 'to my mind'. This *mōi* is found also in Yas. 45.5; 46.8, 10; 51.18 and 22. In Later Av. *me* is used similarly. This *moi* is to be scanned always as two syllables *mō-i*. So line 3 here is a *jagatī*.

Note also that in this third line the cesura comes after the 5th syllable, instead of after the 4th.

a. SBE. 31. p. 116. b. See notes on the word in the preceding verse.

c. Wb. 665 (top), note on 1. *daēnā-*.

d. This seems to be much in the spirit of Pāṇini's rule, *bahulam chhāṇḍasi*, which seeks to explain every difference between Vedic and 'classical' Skt. usage.

e. Wb. 268 (top). f. Speijers, p. 97. g. Wb. 1175-76.

gaēθā—2/3 fem. Kan. trans. 'property'. Barth.^h says that the word definitely refers to the material or corporeal world, and points out that the Pah. renders it *gēhān*. But in his trans. of this verse he practically slurs over this word, merely saying, 'all that is mine'. I would trans. 'Worlds of Life', i. e. material worlds through which life manifests. Cf. Yas. 31.11 where *gaēθā* and *daēnā* are sharply contrasted.

frādōit—3/1 pres. opt. paras. of √*dā*-with *frā* (Skt. *pra-dhā-*), to advance, to fulfil.

hacəmnā—1/1 fem. adj. going with *yā*. It is the pres. pt. atm. of √*hac-*, to accompany.

Ārmatōiš—6/1 fem.

uxδāiš + *šyaoθnā*—Lom.ⁱ has a rather long note about the plu. and sg. being combined here, for he takes them both as ins. In order to avoid this difficulty he construes the first word with *Ārmatōiš* and the second with *cistōiš* in the next line. Lom. evidently forgets that if this construction were valid, there might have been a *-cā* somewhere in these two lines. But above all this method of construing goes against the fundamental principles of *Gāθā* (and of Vedic) meter.

**daidyāt*—Geld., Barth. and others read *daidyāḥ*. I have accepted the reading of Pt. 4 and four other mss. Barth.^j construes this as 3/3 impft. paras. of *dā(y)*-, to perceive, and he trans. 'will they observe it?' (presumably the *Daēnā*). He does not, however, mention who these 'they' might be. Lom. construes this verb as sg. and trans. 'carries out' or 'fulfils'. I take it as 3/1 pres. opt. paras. of √*dā*- (Skt. *dhā-*),^k to place, to set, to direct. I construe **šyaoθnā* as 2/3 neu. and object of this verb.

max'yā—6/1 fem. pron. adj. 1st pers.^l

cistōiš—6/1 fem. Barth.^m trans. 'teaching'. He takes the word *cisti* in two senses, each of which he derives from a different root. The first sense he gives is 'insight' or 'intelligence', which he derives from a √*kaēt*-, which he trans. 'to think', 'to consider'. I think Barth.'s √*kaēt*- is just the plain √*cit*- (Skt. *cit-*), to think, to consider. The other sense of *cisti* as given by Barth. is 'teaching' or 'religious lore', which he derives from a √*kaēθ*-, which he trans. 'to teach'. Then he mentions a third √*kaēš*-, which bears both these senses.ⁿ I am afraid a great many of unnecessary distinctions have been drawn by Barth. in this matter. The forms he cites overlap considerably, and these may

h. Ibid., 477 (bottom) and 479 (top), note 10.

i. Lom., p. 83.

j. Wb, 724 (bottom).

k. Jack., AG., §546.

l. Barth., Wb. 1104 (under 2. *ma*-).

m. Wb. 598 (under 2. *cistay*-).

n. See Wb. 427, 428, 429-31 for these three roots in order.

lead to a not unjustifiable conclusion that they may have been mere variations of one root. In any case the Skt. equivalent of *cisti* is *cittī* (fem.), which in the Veda means 'thought' or 'understanding', as in RV. ii. 21.6, iv. 2.11 (where it is mentioned together with *dcitti*), x. 85.7 and other passages.^o

θwā īštīš—Barth.^p joins these two words together as a comp. All the rest read these words as separate. I do not agree with Barth., who trans. 'desire for thy (future) good things'. The first word *θwā* is clearly 2/1 of the pron. 2nd pers. (Skt. *tvā*), and is the object of the verb *usēn*. The meaning of *īštīš* (1/3 fem.) is 'yearnings', 'desire', from √*iš*- (Skt. *iṣ-*, *icch-*), to desire. Kan. is less far-fetched, for he trans. 'desire for Thee (alone)'.

usēn—Kan.^q construes this as 3/3 impft. subj. paras. of √*vas*-, to desire. Barth.^r says that this is orig. 7/1 neu. of the noun *usan*. He renders this word here as 'in desire', construing it with *θwā-īštīš* (as he reads). The word also occurs in Yas. 45.9, where Barth. trans. 'at will'. I think Kan. is simpler and more natural. I construe this word (like Kan.) as 3/3 impft. subj. paras. of √*vas*- (Skt. *vaś-*, *uś-*), to desire, to long for. The use of the subj. here (not in a dependent or a relative clause) may be noted. The subj. expresses a desire or "requisition less peremptory than the imperative, more so than the optative".^s The last two lines of this verse are two closely co-ordinated sentences, the first has the verb in the opt. and the second in the subj. In such cases the subj. "often approaches the future in sense".^t The idea of these two sentences is that once our actions are guided aright under the inspiration of *Ārmatī* (as also mentioned in Yas. 31.11-12), our understanding shall turn more and more towards *Mazdā*.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O *Mazdāh*?

o. Grass., Wb. 451; also M.-W., SD., p. 396, col. 1.

p. Wb. 376-77 (under *īstay*-, at the end).

q. GbM., p. 118, ftn.

r. Wb. 405-06.

s. Whit., SG., §574.a.

t. Mac., VG., pp. 353-54.

11. taṭ¹ əwā² pərəsā³, ərəš⁴ mōi⁵ vaocā⁶, Ahurā⁷;
 kaθā⁸ tṣng-ā⁹ vījṣmyāt¹⁰ Ārmaitiš¹¹,
 yaēibyō¹³, Mazdā¹⁴, əwōi¹⁵ vašyetē¹⁶ Daēnā¹⁷?
 azəm¹⁸ Tōi¹⁹ āiš²⁰ pouruyō²¹ fravōivīdē²²,
 vīspṣng²³ anyṣng²⁴ manyṣuš²⁵ spasyā²⁶ dvaēšarhā²⁷.

(11-11-11; 11-11)

11. This do-I-ask¹ Thee³, tell² me truly⁶, O Ahura⁷:
 How⁸ shall Ārmaiti¹² enter-completely¹¹ within¹⁰ those⁹
 to whom¹³, O Mazdā¹⁴, Thy¹⁵ Revelation¹⁷ shall-be-
 proclaimed?¹⁶
 For this²⁰ (task)¹⁸ have I¹ been-clearly-recognised²²
 by Thee¹⁹ (as)²¹ the First;
 all²³ others²⁴ shall-I-regard²⁶ (as being inspired)²⁵ with²⁷
 inveterate hostility.

Free English Rendering :

This do I ask, Ahurā, tell me true :
 How shall Ārmaiti dwell within the hearts
 Of those to whom the Faith shall be proclaimed ?
 Me hast Thou chosen to fulfil this task;
 Those who obey Thy Rules shall be Thy Friends,
 The rest I ever will regard Thy Foes.

Trans. : 19. Orig. 6/1. 22. Intensive form. 25. Lit., 'of the Spirit',
 26. Lit., 'look (upon)'.

tṣng-ā—The -ā is a postposition affixed to the accus. Barth. and Mills read the words separately, but I think it is better to take the -ā as an 'affixed postposition'. This -ā may be affixed to other cases as well.^a

vījṣmyāt—3/1 aor. opt. of √gam- with vī-. Barth.^b trans. 'to extend into', 'to penetrate'. In the RV. vī-gam- is not found, but in the AV. and in later literature it means 'to separate', 'to depart'.^c In the RV., however, the root yā- with vī is found in the sense of 'to pass through', 'to pierce through'.^d Kan. trans. 'enter into'; Mills trans. 'approach'.

əwōi—The word is 1/1 fem. of the pron. adj. θwa-, and means 'belonging to Thee'.^e This fem. form is rather rare. It is found in Yas. 31.9.

vašyetē—Barth.^f construes this as 3/1 pres. pass. of √vac-. The Av. form apparently has the accent on the root syllable (for that is in the strong grade). But in Skt. the sign of the pass. (-yā) is accented, and hence the form is ucyate.^g All trans. 'shall be proclaimed'.

azəm—As already noted in verse 7 above, the long ā indicates the accent of the pron. at the beginning of the sentence.

Tōi—6/1 used in the sense of ins.

āiš—Orig. 3/3 of the dem. pron. a-. Kan. thinks it refers to the believers. Barth.^h takes it as an adv. and trans. 'for this', 'therefore'. Mlt. omits this word in his Eng. version.

pouruyō—Barth., rather needlessly, reads pouruyē, and construes as an adv., and trans. 'at the first'. The reading of Geld., which I have retained, may be construed as an adj. (1/1 mas.), going with azəm. Millsⁱ notes that there is "no vanity or egoism attached to the 'priority in the cause' ". It was, in fact, the priority in the Service of Humanity.

fravōivīdē—Barth.^j takes this as 1/1 impft. ātm. of √vid- with frā, and trans. 'to choose', equating it with Skt. √vid-, vind-, to find, to obtain. The base is clearly intensive, and the ātm. is in the sense of the pass. I take it from √vid-, to know and I construe as 1/1 intens. impft. ātm. and I trans. 'I am clearly recognised'. That the Prophet was recognised by Ahura has already been explicitly stated in Yas. 29.8 and 31.2. Barth.^k also adds that this recognition is of the Prophet to preach the new Revelation.

anyṣng—That is, other than those who obey the call of Ārmaiti.

a. See Jack., AG., §736. b. Wb. 500-01. c. M.-W., SD., p. 956, col. 3.
 d. Gross., Wb. 1103. e. Barth., Wb. 792 (2 θwā). f. Grund I, §147.
 g. Whit., SG, §998.a. h. Wb. 308. i. Gāthās, p. 530.
 j. Wb. 1319 (bottom; under 2. vaēd-). k. Wb. 1320 (top), note 11.

manyōuš—Barth. reads *mainyōuš*, but there is no special reason for making this change in the reading. The word has to be construed with *dvaēšaṅhā*, and implies 'hostility of the Spirit', which would be fundamental.

spasyā—1/1 pres. pars. of \sqrt{spas} - (Skt. *spas-*, *pās-*),¹ to see.

dvaēšaṅhā—3/1 neu. Hostility. This hostility is of those 'others' who do not obey the call of Ārmaiti. Barth. seems to attribute this 'hatred' to Z. himself. I cannot agree with that.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura—whether Piety will extend to those to whom thy Region shall be proclaimed? I was ordained at the first for this by thee; all others I look upon with hatred of spirit.

12. taṭ¹ əwā² pərəsā³, ərəš⁴ mōi⁵ vaocā⁶, Ahurā⁷ :
 kṣ⁸ ašavā⁹, yāis¹⁰ pərəsāi¹¹, drəgvā¹² vā¹³?
 katārəm¹⁴ ā¹⁵, aṅgrō¹⁶ vā¹⁷, hvō¹⁸ vā¹⁹ +aṅrō²⁰?
 yē²¹ mā²² drəgvā²³ əwā²⁴ savā²⁵ paiti-əṛətā²⁶⁻²⁷
 cyaṅhaṭ²⁸ hvō²⁹ nōiṭ³⁰ ayəm³¹ +Aṅrō³² manyetē³³?

(11-11-11; 11-11)

12. This¹ do-I-ask³ Thee², tell⁶ me⁵ truly⁴, O Ahura⁷ :
 Who⁸ (is it), the-follower-of-Truth⁹⁻¹³ or the-follower-of-
 Untruth¹², with whom¹⁰ I-might-confer¹¹?
 On¹⁵ which-side¹⁴ (shall I stand)¹⁷, whether (he be) the
 victim-of-evil¹⁶⁻¹⁹ or the Doer-of-evil²⁰ himself¹⁸?
 The follower-of-Untruth²³, who²¹, indeed²², sets-himself-
 against²⁶ Thy²⁴ blessed-gifts²⁵,
 is-it²⁸ not³⁰ (that) such-person²⁹ (as) this³¹ thinks³³ (like)
 the Evil-One.³²

Free English Rendering :

This do I ask, Ahurā, tell me true :
 On what side shall I stand, the True or False?
 Shall I confer with False Ones, who do ill,
 Or with their victims, suffering for Truth?
 The False, who ever spurn Thy precious gifts,
 Does not Untruth pervade their Mind and Heart?

Text: 20. So J. 2 and five other mss.; Geld. reads *aṅgrō*.
 32. So J. 2.3 and K. 5; S. 1 reads *aṅhrō*, 'with h struck out'; Geld here also reads *aṅgrō*. Both these words (20 and 32) are the same as *aṅrō*, but a different way of spelling would imply a different meaning.

1. Whit., Roots; p. 95.

ašavā—1/1 mas. The word is in contrast with *dragvā*. The usual rendering of this word is 'righteous', lit., 'one who possesses Aša'; but in order to bring out the contrast, I trans. here 'follower of Truth'.

yāiš—3/3; to be construed with *pərəsāi*.

pərəsāi—1/1 pres. subj. ātm. The ātm. implies mutual discussion. Cf. Yas. 31.12, 13, and *pərəsmanēng* in Yas. 30.6. Barth.^a has pointed out that when $\sqrt{pərəs-}$ is used in the ātm. with an ins. it means 'to confer with'.

Barth. and other translators suggest supplying a word like *taēřu* (among these) in this sentence. But I do not think this is quite necessary.

The third line is certainly confusing. The actual words are easy, but the construing is somewhat complex, and especially the word *angrō* (*anrō*), occurring twice in this line and once in the last line, adds to the complexity.

katārēm—2/1 neu.; which of the two, Skt. *kataram*. Barth.^b has noted that the word is orig. the comparative of the base *ka-* of the interrog. pron., the comparative giving an idea of 'two' (as here). It is to be construed not as an adj. but as a substantive. Hence the neu.

ā—On, upon; a postposition used with the accus.

*angrō*¹⁶—1/1 mas. Barth.^c says that when used as an adj. it means 'inimical' and when a noun it means 'enemy'. In the Gāthās this word occurs only in three verses, Yas. 43.15; 44.12 and 45.2 (all in Uštavaiti). The word is found quite often in Later Av., where it is spelt *anrō* and is always joined on with *Mainyu*, and then it definitely refers to the 'Evil Spirit', the opponent of Spənta-Mainyu, the 'Good Spirit'. This *Anrō-Mainyu* gives the later Pah. word *Ahriman*, which is also found transcribed in Grk. as *Areimānios* and in Armenian as *Arhmn*. This Av. word, *anra* (Gāthā *angra*), is also found in O. Pers. as *arika* (**ahrika*), where also it means 'inimical'.^d Barth. derives this word from the Aryan **asrā*, which itself is from an orig. word **ans*, which also seems to mean 'inimical'. The corresponding (phonetic) equivalent in Skt. would be *asra*, which is neu. and means 'blood'.^e Mlt.^f draws attention to the O. Pers. word *arika* and points out that both in the Gāthās and in the Inscriptions of Darius the Arch-Enemy of mankind is *Druj* (*Drauga*), Untruth. In Beh. 4.13 Darius says that Mazda has blessed him and has advanced him because *naiy arika naiy draujana āham* (I was neither a hater nor a deceiver). Mlt. then goes on to say: "Darius perhaps cannot be said to have used a phrase which we should

translate 'because I was not a follower of Ahriman and the Druj'; but he does not fall far short of it. When once the title^g was appropriated, it became a fixed and permanent name, entirely ousting the Druj from place of power, so that in Later Av. she^h becomes 'an ordinary fiend'. Mlt. notes further that this 'crystallising process' was the work of the later Magi, "who needed a title that could claim Zarathustra's authority for a devil very different in many respects from his concept". As regards this verse Mlt. has quoted from a letter of Bishop Casartelli, in which the latter has drawn attention to the *jeu des mots* in the word *angrō* (*anrō*), used thrice in this verse. It is just this which makes the real sense of this verse so elusive.

Analysing the various vl. noted by Geld., it seems that two mss. (C. 1 and K. 5) spell the two words in line 3 (nos. 16 and 20) differently. In place of *angrō*²⁰ (as read by Geld.) J. 2 and five other mss. read *anrō*, and I have accepted this different spelling of the Later Av. I accept this because I regard words no. 20 and 32 (especially the latter) to indicate definitely the idea of the Evil-Spirit, the *Anrō-Mainyu* of the Later Av. Casartelli is definitely of opinion that this difference of spelling 'requires more elucidation'.ⁱ There is also another remarkable vl. noted by Geld., that of J. 2, which reads, at the beginning of line 3, *katārēm ašavā* in place of *katārēm ā angrō*.

As regards the trans. by various scholars there seems to be a great deal of difference of opinion as to what these three words refer to. Lom.^j has a long dissertation criticising the trans. of Geld., who takes the first *angrō* (no. 16) as referring to Mazda. This, Lom. rightly says, is absolutely absurd. Lom. himself suggests referring this first *angrō* (no. 16) to Z., and so he trans. line 3 thus: "Of the two am I the evil one or is this^k the evil one"? I, however think this to be as absurd as that of Geld., as the idea of Z. calling himself 'evil' does not seem very happy. Barth. is, if possible, even more vague. He trans.: "O which side is the enemy? (On this), or is he the enemy"? Kan. trans.: "On which side of the two is the Evil One (*Anrō-Mainyu*)? Which of the two is the Evil One himself"? I do not think that this rendering of Kan. is any clearer than the other trans. quoted.

I am not satisfied with any of these trans. quoted above. Nor is the vl. of J. 2 of any real help, for that merely repeats the idea of line 2, and would leave, besides, the accus. *katārēm* utterly disconnected. Therefore, I venture to suggest that the two words sounding the same (nos. 16 and 20) in this line do bear *different* meanings, and that there is a *jeu des mots* as Casartelli seems to think. Hence for no. 20 I have accepted a different spelling.

g. Viz., Ahriman.

h. *Druj* is fem., like the corresponding Skt. *druh*.

i. EZ., p. 137, fn. 1.

j. Lom., pp. 85-88.

k. *hvō*, i.e., the *dragvā*.

a. Wb. 998-99. b. Ibid., 433. c. Ibid., 104-05. d. See Barth., Wb. 189.
e. M.-W., SD., p. 123, col. 3. f. EZ., pp. 136-37.

I would also like to suggest that the *anra* (from Aryan **asrd*, from an ultimate **ans-*) is connected with Skt. *√ams-*, to deceive. This root does not occur by itself in the Veda, but with an *upasarga* we do get *vi-ams-*, to deceive;¹ and we also get the derivative *vyāmsa*, which orig. means 'deceiver'.^m It may be remarked here that Sāyaṇa in all places (except one) where it occurs renders it as *vigata-bhujam*, which is clearly 'popular etymology'. Geld.ⁿ in one place (RV. 1.32.5) gives Sāyaṇa's rendering with a query-mark, and adds in a ftn. that it is an epithet for the Arch-Enemy—*Vytrām vytratāram*. In all the other places where the *vyāmsa* occurs (RV. i. 101.2; i. 103.2; ii. 14.15; iii. 34.3 and iv. 18.9) Geld. has taken it to be the proper name of a demon, and once Sāyaṇa himself says (in IV. 18.9), *Vyāmsa nāma rākṣasaḥ*. I am definitely convinced that *vyāmsa* in the RV. means 'deceiver' and that the Skt. *√ams-*, to deceive, is from the Aryan **ans-* from which is also derived the Av. *angra*. The Av. word shows the suffix *-ra* which is rather vague in its significance.^o I propose to take *angrō*¹⁶ in the 'objective' sense, as the 'victim of evil', i.e., a person who has turned to evil ways through force of evil environment. And I take **anrō*,²⁰ stressed by the addition of *hvō*, in the 'subjective' sense, i.e., a person who possesses an inborn evil nature, and I take it to mean the 'Doer of evil'. Mills^p seems to have had an inkling of this difference, for he trans. this line: "Which is the wicked's foe, or which the wicked". All this, I must admit, is more or less conjectural, because as regards the word *angra* and its cognates in Skt. we have very little to go upon either in the Gāthās or in the Vedas. Still, I venture to assert that my rendering is much less vague than the others I have quoted.

mā—Barth.^q takes this to be a particle of emphasis. Cf. Yas. 32.9, 10.11; 43.9 and 10. Lom. and others take it as a pron. I agree with Barth., as he is more simple and natural.

dragvā—Barth.^r thinks that this refers to some particular 'false teacher'; but Mlt.^s thinks that it refers merely to the 'follower of the Druj'.

savā—Barth.^t trans. 'rewards' or 'blessings' and says that this refers to eternal happiness in the life after death. I construe this as 2/3 neu., the corresponding Skt. *śavas* is also neu.^u The word has been used in Yas. 30.11 and 34.3. In Yas. 43.12 the du. *savōi* is used in the sense of 'reward and punishment' (i.e., rewards, good as well as bad), a sort of *ekāśeṣa-dvandva*.

l. M.-W., SD., p. 1029, col. 1. m. Grass., Wb., 1357. n. Der Rigveda, p. 33.
o. See Jack., AG., §815; Whit., SG., §1188. p. Gāthās, p. 201.
q. Wb. 1097 (2. mā). r. Ibid., 776 (top). s. EZ., p. 368, ftn. 5.
t. Wb. 1561-62. u. Grass., Wb. 1386-87.

paitī-ərotā—3/1 pres. ātm. of *√ar-* (Skt. *ar-*, *r-*) with *paitī*, to go against, to oppose.^v Note the ātm. I trans. 'sets himself against'; construed with the accus.

Barth. divides the last line into the co-ordinate sentences: *cyarḥaṭ hvō?* and *nōit ayēm angrō* (as he reads the word) *manyetē?* Lom. also divides the line into two clauses, but he takes one as subordinate to the other.

cyarḥaṭ—Barth.^w accepts the suggestion made by Mills^x that this is really the *sandhi* of *cī-anḥaṭ*. And Barth. trans. 'how shall it be?', taking the verbal portion as 3/1 pres. subj. paras. of *√ah-*, to be. Geld. notes that three mss. (Lb. 2, B. 2 and Jm. 3) actually read *cīanḥaṭ*. Kan. and Lom. trans. this as if it were one single word, 'why'. I agree with Barth. that this word is made up of two words joined by a *sandhi*. I take *cī-* as the particle indicating or introducing a question, and I trans. 'is it (that)?' In Skt. *kim* is used similarly to indicate or introduce a question. Barth.^y enumerates *cī* as a variant from the pron. *ka-*.

hvō...ayēm—Note the emphatic *hvō* and the stressed *ayēm*, indicated by the long *ē*. Barth.^z notes that the Pah. has misunderstood this *ayēm* as being derived from *ā-√yā-*. This Pah. rendering has been followed by Dar.^a I take these two words as syntactically connected and trans. 'such a person (as) this'.

**Anrō*³²—I follow J. 2, 3 and K. 5; S. 1 (Geld. notes) reads *anhrō*, 'with *h* struck out'. I have adopted this reading because here, too, the implication is clearly of the Evil-One; indeed, *Anrō-Mainyu* himself is clearly meant here as inspiring the 'follower of Untruth'.

manyetē—3/1 pres. ātm. of *√man-*, to think; Skt. *manyate*. The remarks of Mlt. already quoted above seem to imply that the name *Anrō-Mainyu* should be taken to mean 'one who thinks evil'. It is evident that the Arch Enemy is clearly suggested here.

TRANS. OF BARTH. :

This I ask thee, tell me truly, O Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an enemy?

v. Barth., Wb. 183.
w. Wb. 279 (top), note 33 on 1 *ah-*. x. SBE. 31, p. 117, ftn. 4.
y. Wb. 441 (2. *kay*) and 584. z. Ibid., 161, note 5.
a. Kan. gives (GbM., p. 119, ftn.) the version of Dar. as an alternative to his own.

13. tat¹ əwā² pərəsā³, ərəš⁴ mōi⁵ vaocā⁶, Ahurā⁷;
 kaθā⁸ Drujəm⁹ nīš¹⁰ ahmaṭ¹¹ ā¹² [nīš¹³] nāšāmā?¹⁴
 *təng¹⁵ *ā¹⁶ avā¹⁷, yōi¹⁸ asruštōiš¹⁹ pərənāṅhō²⁰,
 nōiṭ²¹ Aśahyā²² ādīvyeyintī²³ hacəmnā²⁴,
 nōiṭ²⁵ frasayā²⁶ Vəṅhəuš²⁷ cāxnarə²⁸ Manayhō²⁹.

(11-11; 11-11-11)

13 This do-I-ask¹ Thee³, tell² me⁶ truly⁵, O Ahura⁷;
 How⁸ shall-we-keep¹⁴ away^{10, [13]} Untruth⁹ from¹² us?¹¹
 (We shall keep)¹⁷ afar¹⁶ just-as-much¹⁵ those¹⁸, who,
 filled²⁰ with-want-of-Faith,¹⁹
 strive²³ not²¹ for-companionship²⁴ with-Aša,²²
 nor²⁵ take-delight²⁸ in-communing²⁶ with-Vohu²⁷ Manō.²⁹

Free English Rendering :

This do I ask, Ahurā, tell me true :

How shall we keep the False One far from us?

Afar we'll keep from those who have no faith;

Afar from those who strive not to unite

With Truth and Wisdom; also we will keep

Afar from those who find no joy in Love.

Text : 15-16. So Barth.; Geld. has *təng-ā*.

Trans : 14. Lit., 'drive'. 19. Lit., 'of disobedience'; orig. 6/1.

22. Orig. 6/1.

24. Orig. 1/3 pres. pt. ātm.; 'being in union'.

26. Lit., 'questioning'.

27, 29. Orig. 6/1.

504

nīš.. *nāšāmā*—1/3 aor. paras. of $\sqrt{nāš}$ - with *nīš*, to drive away. The $\sqrt{nāš}$ - means 'to carry', and there seems to be no Skt. root corresponding; Barth.,^a however, mentions Lith. *nēszi*, to carry. The *upasarga nīš* (Skt. *nīh*) signifies 'out' or 'away'. The second *nīš*¹³ is clearly metrically an extra.

ahmaṭ ā—From us; Skt. *asmad ā*. The postposition *ā* indicates 'away from' when it follows an abl., and the same rule applies in Vedic Skt.^b

**təng ā*—Geld. joins these two words together with a hyphen, but I follow Barth. and read them separate. Barth.^c says that *avā* used in combination with *ā* has the sense of 'upto'. He and the others (except Kan.) think that the Druj has to be driven away from ourselves and flung on to the wicked ones who are disobedient. It seems to me inconsistent with ordinary reason and with all spiritual teaching that Z. should express a wish that our 'evil' and troubles should be flung upon the wicked. I, therefore, suggest that *ā* be taken as an emphasising particle giving a 'sense of completeness'.^d In Skt. this emphatic *ā* is used with an adj. or a substantive in the sense of 'just as' or 'in the same way as'.^e I would take *avā* as an *upasarga* and supply the verb *nāšāmā* in this third line also. The *upasarga āva* has in the RV. the sense of 'away', 'off' etc.^f So I trans. the three words **təng ā avā* as 'just the same way (we will keep) away those ...'.

asruštōiš—6/1 fem. The word means lit., 'disobedience'. In Yas. 33.4 and 43.12 the word is used, and in Yas. 60.5 the word signifies the opposite of *Sraoša*. I would trans. 'want of faith' as in Yas. 33.4. Note gen.

pərənāṅhō—1/3 mas. Filled, Skt. *pūrṇa*. The word is really a ppt. of \sqrt{par} - (Skt. *pr-*), to fill. 'Filled with' a negative seems a remarkable idiom. Lom.^g remarks that the usual trans. 'full of disobedience' is somewhat 'too narrow'. The idea here is that they not are merely not obedient, but that they are positively and entirely disobedient and hostile, and that they have no *desire* to listen to the Teaching at all.

Aśahyā—Note gen. in place of ins., which one would have expected on account of the *hacəmnā*.

ādīvyeyintī—Barth.^h construes as 3/3 pres. paras. of \sqrt{dyu} - with *ā*, to strive for. The corresponding root in Skt. is *dīv-*, which orig. means 'to throw', 'to send out'. In Skt. it is used in the special sense of 'to throw dice', i.e., 'to gamble'. The proper form of the Skt. root is *dīū*.ⁱ Andreas trans. 'think of'.

a. Wb. 1067. b. Mac., VG., p. 209. c. Wb. 163 (under 2. *avā*-).

d. Mac., VG., p. 216.

e. Grass., Wb. 171.

f. M.-W., SD., p. 96, col 1 (under 2. *āva*).

g. Lom., p. 83.

h. Wb. 761 (under *dyav-*).

i. Whit., Roots, p. 75.

hacēmnā—Kan. trans. 'follows', construing as 1/3. I am inclined to agree with him in the construing, but would trans. more literally, 'being in union with'. Cf. verse 10 above and also Yas. 43.10 and 12. Barth. and Andreas read *hacēnā*, which Barth.^j construes as 7/1 of a fem. noun *hacēni*. Both trans. 'union'. I see no special reason for changing the reading. It is 1/3 pres. pt. ātm. of √*hac-*, *hak-*, to unite, to follow.

frasayā—Barth.^k construes this also as 7/1 of *frasā* (fem.)^l and trans. 'questioning'. Kan.^m also construes as 7/1, but of a noun in -a. Note the loc. in the sense of 'regarding' or 'concerning'.ⁿ The nearest Skt. equivalent is *prcchā* (fem.), asking, questioning.^o

cāxnarē—3/3 pft. ātm. of √*kan-*, to desire, to long for.^p It is construed with the loc.—desire regarding. In Skt. the pft. of √*kan-* is *cākana*.^q The root is doubtless the same as √*kam-* (Skt. *kam-*), to love. Note also that the final *ē* is to be discarded in scanning; the ending standing for an original -*ur*.

TRANS. OF BARTH. :—

This I ask thee, tell me truly, Ahura—whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.

j. Wb., 1753 (under *hacēnay-*).
m. GbM., p. 120, ftn.
o. M.-W., SD., p. 645, col. 2.
q. Whit., Roots, p. 17.

k. Wb. 1001. l. See Jack., AG., §243.
n. See Whit., SG., §§303.a and 304.b.
p. Barth., Wb. 437 (1. *kan*).

14. taṭ¹ əwā² pərəsā³, ərəš⁴ mōi⁵ vaocā⁶, Ahurā⁷ :
kaθā⁸ Ašāi⁹ +Drujəm¹⁰ dyāṃ¹¹ zastayō¹²—
nī¹³ hīm¹⁴ mərəždyāi¹⁵ əwahyā¹⁶ māθrāiš¹⁷ sṅghahyā¹⁸,
šmavaitīm¹⁹ sināṃ²⁰ dāvōi²¹ drəgvasū²²,
ā²³ iš²⁴ dvafšəng²⁵, Mazdā²⁶, +nāšē²⁷ āstāš-cā²⁸ ?²⁹

(11-11 ; 11-11-11)

14. This¹ do-I-ask³ Thee², tell me truly⁶, O Ahura⁷ :
How⁸ shall-I-deliver¹¹ Untruth¹⁰ into the hands¹² of Aša⁹—
for-cleansing^{13,15} it through-the-Holy-Words¹⁴ of Thy¹⁷
Teaching¹⁸,
for-bringing²¹ complete¹⁹ frustration²⁰ to-the-followers²²-
of-Untruth,²²
for-drawing²⁷ upon them²³, O Mazdā²⁴, tribulations²⁶
and hatred?²⁸

Free English Rendering :

This do I ask, Ahurā, tell me true :
Our only Foes, the False Ones, how will I
Deliver into Aša's Holy Hands ?

Then through Thy Holy Words I'll make them clean;
And through frustration of their evil hopes,
Through suffering and pain redeem their lives.

Text : 10. Geld. reads *drujəm* ; I have changed for the sake of uniformity.
27. Geld. reads *anāše* ; but meter requires the dropping of the initial *a*.
Trans. : 9. Orig. 4/1. 11. Lit., 'shall I give'. 12. Orig. 7/2.
13, 15. Dat. inf. 19. Lit., 'full of strength'. 20. Lit., 'destruction'.
21. Lit., 'for giving'; dat. inf. 22. Orig. 7/3. 27. Dat. inf. 28. Orig. plu.

yezī—Since, if, even if; Skt. *yādi*. Barth.^a makes a clear distinction between the Gāthā form *yezī* and the Later Av. form *yezī*, which he thinks are not identical, because of the “differences of meaning” between them. I am afraid that Barth. is imagining “differences of meaning”, where none exist.

ahyā—6/1. Mills^b thinks that the word ‘refers to the situation’. Kan. trans. ‘in this (world)’. Barth.^c thinks that the word connects up with the previous verse and that it refers to the ‘frustration’, the ‘tribulations’ and the ‘hatreds’ mentioned there. I fully agree with this view. Note the ‘objective gen.’

pōi—The word occurs only here and in the next verse, and Barth.^d takes it as dat. inf. of $\sqrt{pā(y)}$ -, to protect, to ward off. Some forms of this root do show a *-y-*, but I see no reason to take the *-y-* as part of the orig. root, which is *pā-* (Skt. *pā-*). In Skt. this root is used as second member of certain compounds, as in *adhi-pā*, *rta-pā*, *go-pā*, *sti-pā* etc. But it is never found used by itself used as a ‘root noun’. Hence, it would be best to take it as a dat. inf. as Barth. does.

mat—5/1 of the enc. base of the pron. 1st pers.; Skt. *mat*. This is the only instance of this abl. quotable from the extant Av. Texts.^e

xšayehī—2/1 pres. paras. of $\sqrt{xši}$ -, (Skt. *kṣi-*), to rule, to be able. When used with an inf. (as here) it has the sense of ‘being able to...’.^f Cf. *dātā xšayantō* in Yas. 29.2.

hōm...jamaētā—Barth.^g construes as 3/2 aor. subj. ātm. of \sqrt{gam} - with *hōm* (*ham*), to come together; Skt. *sam-gam*. Note ātm. Cf. Yas. 30.4.

spādā—1/2 mas. Army, host. Pers. *šipāh* is a derivative. The word occurs in various Yāsts.^h Millsⁱ thinks that “the verse alludes beyond a question to some expected battle in a religious war, and perhaps a religious civil war”. Kan.^j also seems inclined to a similar view. Barth.^k is certainly right when he says that these ‘two hosts’ are those of Aša and of the Druj. Mlt.^l thinks they are “the hosts of Mazdayasnians and Daevayasnians”, but he also makes another suggestion that they may be “perhaps rather the spiritual forces in the great Armageddon that precedes the Renovation”. This last suggestion shows clearly, to my mind, that the Gāthās can impress, by their intrinsic

a. Wb. 1293-97; especially 1297 (note 6 on 2. *yezī*). b. Gāthās, p. 533.
c. Gāthās, p. 68, note 18. d. Wb. 898. e. See Barth., Wb. 1100 (bottom).
f. See Barth., Wb. 551-52 (under *xšay-*). g. Wb. 501.
h. See Barth., Wb. 1617. i. SBE, 31, p. 118, ftn. 5.
j. GbM., p. 123, note at the end of the trans. k. Gāthās, p. 68, note 19.
l. EZ, p. 369, ftn. 1.

spirituality, even a western critic with a pronounced Christian bias. Of course the Christian connotation in the remarks of Mlt. has to be allowed for.

anaocahā—Geld. notes a vl. *anaoḥahā*, which is obviously due to a mispronunciation. Barth.^m trans. ‘opposing’ or ‘inimical’. But in a note he seems to have forgotten what he had said in his Gāthās,ⁿ and suggests that these opposing hosts are ‘those of Mazdāh-Ahura and of Aḥra-Mainyav at the end of the world’. To support this view he quotes a Later Av. Text, Yt. 19 (Zamyād).96 and the Pah. Būn. 30.29. I have always held that it is not correct to read the ideas of later Zoroastrian Theology in the Gāthās. I personally think that the Prophet is thinking of the struggles He would have to undergo with the forces of Evil before He could turn the Followers of Untruth into the Path of Aša and usher in the New Age (as hinted in Yas. 30.2). The word is of course an adj. (1/2 mas.) of *spādā*. Barth. thinks that Skt. *śkas*; refuge, is cognate, but he does not seem to be quite sure. The Pah. rendering, as noted both by Mills^o and Barth., is vague and uncertain; Nair. says *anašvara* (imperishable), but it seems hardly to suit the context. Kan. trans. ‘full of hatred’. Lom.^p notes that the word has not been satisfactorily explained. He says that Andreas proposed reading *onūco(n)hō* and had suggested deriving it from *anu-* \sqrt{anc} -, to follow, to go after. But though the meaning might suit, Lom.^q does not think that the *-aḥ-* can arise out of an orig. *anc-*. I agree with this reasoning, and would suggest deriving *anaocahā* from *anu-* \sqrt{vac} -, which in Skt. means ‘to recite formulas inviting to a sacrificial ceremony’,^r or ‘to invoke’. The change of the orig. *-uva-* first to *-va-* and then to *-ao-* is quite normal and possible.^s As other examples may be quoted Skt. *navamaḥ*, Av. *naomō*; Skt. *akṛṇavan*, Av. *kəṛənaon*. It may also be noted that this transformation is invariably found in the presence of a *n* or *m*. The idea of both sides invoking the Supreme is found both in the Gāthā and in the Veda. Thus, in Yas. 32.1 we have that the Daēvas ‘also pray to Him’, and in RV. ii. 12.8 we have both the opposing hosts invoking Indra.

avāiṣ—3/3. This pron. implies ancient and well-known.

urvatāiṣ—3/3 neu. Laws. This word occurs four times in the Ahunavaiti, Yas. 30.11; 31.1, 3; and 34.8.^t Note ins. in the sense of ‘in accordance with’.

m. Wb. 114. n. See ftn. k above.
o. SBE, 31, p. 118, ftn. 5, and Gāthās, p. 534. p. Lom. p. 84.
q. Lom. practically reproduces the trans. of Barth., but with a query.
r. M.-W., SD., p. 38, col. 1. s. See Jack., AG., §§68,b and 64.
t. Barth., Wb. 1543.

Tū—Thou. Barth.^u notes that often a voc. sg. follows this pron., as also in Yas. 32.7.

dīdərəžō—Mills following K. 5 reads °γžō. Barth.^v takes it as 2/1 desid. impft. paras. of √*darəx-* (Skt. *dṛmh-*), to establish, to lay down. Kan. suggests that the form is intens. I am inclined to agree with Kan., the idea being that the Laws have been inexorably laid down.

ayā—6/2 (or 7/2). Cf. Yas. 30.5.

vananām—2/1 fem. The word *vananā* is from √*van-* (Skt. *van-*), which means 'to acquire', 'to win' or 'to desire'.^{wp} So the word might mean either 'victory' (as Barth.^x trans.) or 'wish', 'desire'. In RV. ix. 86.40 the word *vanānā* is used in the sense of 'object of desire'. Both renderings would suit; I personally prefer 'victory'.

dadā—3/1 impft. paras. used as an 'injunctive', i.e., an augmentless form with the force of a subj., and expressing a desire or wish.^y

TRANS. OF BARTH. :

This I ask thee, tell me truly Ahura—if thou hast power over this to ward off from me through Right, when the two opposing hosts meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.

16. ta¹ ōwā² pərəsā,³ ərəš⁴ mōi⁵ vaocā,⁶ Ahurā⁷ :
 k⁸ vərəθrəm-jā⁹ ōwā¹⁰ pōi¹¹ s¹²ng¹³hā yōi¹⁴ hən¹⁵ti ?
 ciθrā¹⁶ mōi¹⁷ dām¹⁸ +Ahūm-+Bīš-+Ratūm¹⁹ ciždi²⁰ ;
 a²³t hōi²⁴ Vohū²⁵ Səraošō²⁶ ja²⁷ntū Manə²⁸hā,
 Mazdā,²⁹ ahmāi³⁰ yahmāi³¹ vaši³² kahmāi-cit³³.

(11-11; 11-11-11)

16. This¹ do-I-ask³ Thee,² tell⁶ me truly,⁵ O Ahurā⁷ :
 Who⁸ (shall be) the Victor⁹⁻¹⁰ protecting through-Thy¹¹
 Teaching?¹³ (all those) that¹⁴ exist¹⁵
 Clearly¹⁶ unto me¹⁷ reveal²² the Wise¹⁸ Soul-healing-¹⁹
 Teacher,²¹
 and let Sraoša²³ come²⁶ unto him²⁷ with Vohu²⁴ Manō,²⁵
 unto-any-one³⁰ so-ever³³⁻³⁴ whom³¹ Thou-dost-love,³²
 O Mazdā,²⁹

Free English Rendering :

This do I ask, Ahūrā, tell me true :
 What Hero shall protect us with Thy Words ?
 Show me the Wise Soul-healing Guide and Friend,
 Filled with Obedience and with Love of Man;
 May he get both, O Mazdā, through Thy Grace,
 For those who win Thy Love are rich in both.

Text : 19-21. Geld. reads *ahūmbiṣ ratūm*.

Trans. : 9-10. Lit., 'smiter¹⁰ of-the-foe⁹'. 12. Orig. dat. inf.
 30. Lit., 'to him'. 31. Orig. 4/1 by 'case-attraction'. 33-34. Lit., 'whomsoever'; 4/1.

u. Wb., 655 (top). v. Ibid., 697-98.
 w. Barth., Wb. 1352 (2. *van*); 1353 (3. *van*). x. Wb, 1354. y. Jack., AG., §543,

In Ven. 8.14-21 it has been laid down that after a dead body has been borne along a road, those who follow it should recite a certain formula, called after its opening words the Kām-nā-Mazdā, in order that the road might be cleansed from the pollution by the Druj Nasus (the Corpse Demon). This formula is made up of (i) the whole of verse Yas. 46.7, (ii) verse 44.16 (except the first line), (iii) certain prose exorcisms (Ven. 8.20-21), (iv) line 3 from verse 49.10.^a This is a good specimen of how the 'prayers' of Zoroastrian rituals have been 'made up'. At the present time we can assign no reason why these particular bits were chosen, nor why this particular order was adopted.

kā—1/i.

vərəθrəm-jā—1/1 of vərəθrəm-*jan*, lit., 'smiter of the foe'. This is a peculiar *aluk*-comp., the first member being in the accus. and the second being a root.^b The usual form, found in the Later Av. is vərəθra-*jan*, which is used as an adj. and is trans. 'victorious'. Sometimes the form is vərəθra-*yna* (neu.) meaning 'victory'. The latter is often used in the mas. also as the name of the Yazata of Victory, to whom Yt. 14 (Bahrām) is dedicated. This name, *Vereθra-yna*, has become in Pah. *Varhrān* and in Pers. *Bahrām*.^c In Pah. the name is also applied to the planet Mars (the genius of war and of victory). *Varhrān* (Bahrām) was characteristically the 'Guardian Deity' of the Sasanian Dynasty. This name is identical with the Vedic Skt. *Vṛtrahān*, the epithet particularly designating Indra.^d Another interesting point to note in passing is that this specific name, *Vərəθra-yna*, of this deity has been used in Iran as the name of one of the greater Yazatas, while the name *Indra* itself is used for one of the great Demons mentioned in Ven. 10.9 and 19.43. The evil deeds of this Demon Indra have been detailed in Būn. 28.8.^e

əwā¹¹—3/1 pron. adj.

pōi—Dat. inf., see the preceding verse where also the word has been used.

sənghā—3/1 mas. Teaching, doctrine.

yōi hantī—These two words have to be taken as a separate clause, just as in Yas. 51.22 (*yōi aṅharō hentī-cā*). To make the sense of the line complete the words 'all those' might be supplied as 'object' of *pōi*.

ciθrā—Clearly; an adv., orig. 3/1. In Veda also *citrām* (2/1) is used adverbially.^f Barth.^g very strangely and needlessly trans. 'by a vision',

a. This line is from Gāthā Spəntā-Mainyū.

b. Barth., Wb. 1424 (top) (under *vərəθrəm-gan*).

c. See Barth., Wb. 1421-22. d. See Grass., Wb. 1336.

e. See Barth., Wb. 367-68. f. Grass., Wb. 451-52, under 10.

g. Wb. 586 (bottom).

to which Mlt.^h adds the explanation that Z. is 'praying for a vision that he may openly confirm his designation as a prophet'. All this seems very far-fetched to me. Lom.ⁱ is doubtful of the trans. 'clearly' and suggests that *ciθrā* might be the adj. going with *sənghā*, thus mixing up the lines.

dām—Barth.^j construes this as an accus. inf. of √*dā-* (Skt. *dhā-*), to set up. Lom.^k while accepting this, puts a query after this word, and suggests that it might be 7/1 of *dam*, abode. Kan. takes it as an adj. (2/1 mas.), *dā*, which he trans. 'wise'. He compares it with the *Dē-*^l often prefixed to the name of Jāmāspa, as in Yas. 46.17 and 49.9. I think Kan. is more natural and is also more in accord with tradition. The word can be derived from √*dā(y)-*, to think.

**Ahūm-Biš-Ratūm*—This is apparently the reading of Barth.; Geld. has the word *Ratūm* separate. Mills reads *ahūbiš* (one word). Kan. reads *ahūm-biš* in the Gāthās,^m but *ahūbiš* in the text of the Kām-nā-Mazdā.ⁿ As regards the mss. Geld. has noted that K. 5 reads *ahū biš* (two words) and that all other mss. read *ahūm biš* (also two words), which Geld. has combined together as one word. The comp. *Ahūm-Biš* occurs three times in the Gāthās, Yas. 31.19; 44.2 and here. I have combined *Ratūm* also with this comp. The comp. *Ahūm-Biš* is clearly 1/1 mas. and so Barth. has suggested adding *Ratūm* also as a third member. Otherwise we might have the adj. (*Ahūm-Biš*) in the nom. and the noun (*Ratūm*) in the accus. In this larger comp. we have the adjectival part (*Ahūm-Biš*) treated as a nom. with the case-ending not dropped; and so this is a sort of *aluk*-comp. In Skt., however, the nom. case is never found in *aluk*-compounds.^o The opposite of this is *ahūm-mərauc* found in Yas. 9.31 and meaning 'soul-destroying'.

ciθdī—2/1 pres. imper. paras. of √*ciš-*, used in the sense of 'to reveal'.^p

Barth. thinks that the 'Teacher referred to here is Z. Himself. I think there is some confusion in his mind, when he takes this view. The Teacher meant by Z. here is Sraoša, whom He desires both for Himself and also for any one else who has found favour in the Eyes of Mazdā. There is also the traditional belief that Sraoša was the source of the inspiration of Z.

aḡ—Also.

h. EZ., p. 369, fn. 2. i. Lom., p. 84. j. Wb. 745. k. Loc. cit.

l. Barth. merely slurs over the *Dē-* in the name *Dē-Jāmāspa*, thinking it to be merely a peculiarity of some scribes (see Wb. 607, note 1, and Grund. I, 268.52, p. 158).

m. GbM., p. 123.

n. KhbM., p. 5.

o. See Whit., SG., §1250; also Jack., AG., §877.

p. Barth., Wb. 430 (middle, under 2, *kaš-*).

Vohū...Manahā—Ins. of accompanying.

Sraošō—1/1 mas. Dar.^g has remarked that this stanza refers to Vištāspa, “the human incarnation of Sraoša, the victorious protector of the Prophet and his religion”. This remark is due to the Pah. tradition, embodied by Nair. in his Skt. version, where he says by way of explanation: *kila Śrośasya Guštāspasya Uttamena Manasā dīnau samā-gamanam sahāyatayā mama sṛṣṭaḥ*. But this idea of Vištāspa being ‘the human incarnation of Sraoša’ is a much later idea. Here Z. is evidently thinking of Sraoša, the Divine manifestation of Obedience within man. The Prophet is thinking of the Inner Urge to obey the behests of Mazdā, which Inner Urge constitutes, indeed, the ‘Soul-healing Guide’ both here and hereafter. It is to be noted that besides the six Aməša Spəntā only two other Later Avestan Divinities have been mentioned in the Gāθās, they are Ātar and Səraoša. In later Theology Sraoša ranks immediately after the ‘Holy Immortals’. In later Zoroastrian Theology Sraoša is the Guardian of Human souls, watching over all creatures ‘without sleeping’. He is the special Protector of the saint and the holy man. He is ‘the genius of saintship’.^f Yas. 57 is a long hymn dedicated to Sraoša and it is usually named the ‘Sraoša Yašt’. This Hā is also called the ‘bigger’ (*vađi*) Sraoša Yašt. And it is also named the *Sraoš Yašt-e sē šab* (Sraoša Yt. for the three nights), because it is recited for three nights after the death of a person, Sraoša being the Guardian of the departed. There is another Sraoša Yt., the *Sraoša Hādoxt*, which is usually numbered Yt. 11. It is a fragment of the Hādoxt Nask.

ahmāi yahmāi...kahmāi—The construction is exactly as in Yas.43.1. The *yahmāi* is dat. by ‘case-attraction’.

vaī—2/1 pres. paras. of √*vas-*, *us-* (Skt. *vaś-*, *uś-*), to wish, to love.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazdāh.

^g. SBE, 4, p. 101, ftn. 4.

^f. See Coyajee, *Cults and Legends of Ancient Iran and China*, pp. 161-83.

17. ta¹ṭ² əwā³ pərəsā⁴, ərəš⁵ mōi⁶ vaocā⁷, Ahurā⁸ :
kaθā⁸, Mazdā⁹, zarəm¹⁰ carānī¹¹ hacā¹² Xšmat¹³
āskətīm¹⁴ Xšmakām¹⁵; hyat¹⁶ -cā¹⁷ mōi¹⁸ x’yāt¹⁹ vāxs²⁰ aēsō²¹?
sarōi²² būzdyāi²³ +Haurvātā²⁴-+Amerətātā²⁵,
avā²⁶ māθrā²⁷, y²⁸ rāθəmō²⁹ Ašāt³⁰ hacā³¹.

(11-12-11; 11-11)

17. This do-I-ask¹ Thee², tell me truly³, O Ahura⁴ :
How shall-I-attain⁵, O Mazdā⁶, the ecstatic-goal⁷
guided-by⁸ Ye?⁹
(How attain¹⁰) full-companionship¹¹ with Ye¹²; and thus¹³
my voice¹⁴ may-be¹⁵ convincing?¹⁶
for-leading-upto¹⁷ Perfection-(and)-Immortality¹⁸
in-the-future,¹⁹
according-to-that²⁰ Holy-Word²¹ (of Thine), which²² (is)²³
the-best-Guide²⁴ because-of²⁵ (its) Aša²⁶.

Free English Rendering :

This do I ask, Ahūrā, tell me true :
How shall I, Mazdā, guided by Thee, reach
The Goal ecstatic, and be one with Thee?
With voice convincing would I lead mankind
To Perfect Life Eternal, through Thy Truth—
Our best and only Guide—Thy Holy Word.

Text: 24-25. I have taken these two together as a *dvandva*-comp.; others have the two words separate.

Trans.: 12. Lit., ‘through’. 15. Orig. gen. 21. Lit., ‘effective’. 22. Lit., ‘for union’. 23. Dat. inf.; lit., ‘for becoming (in the future)’. 26-27. Orig. 3/1; this refers to the Ahuna-Vairya. 30. Orig. 5/1.

kaθā—Barth.^a here also, as nearly always in this Hā (in no less than seven places) trans. this adv. as 'whether'. Why he does so is not at all clear. He merely asserts that the word introduces a direct question. He has treated this word in Yas. 29.2 and 50.2, and *kuθrā* in verse 15 in the same way.

zarəm—Barth.^b construes as 2/1 mas. and trans. 'goal'. He mentions Skt. \sqrt{har} - (*harayati*) as a cognate. This Skt. root is probably 'a derivative from \sqrt{hr} -'.^c There is a Skt. word *hāras* which means 'acquisition',^d which is also cognate. This word *hāras* also means 'flame', and, according to some, 'fury'.^e So *zara* might imply 'flaming energy' or 'ecstasy'. Barth.^f refers to Geld, comparing the word with Pers. *āzarm*, respect or honour, and quotes his trans. of this line: 'how can I, Mazdā, get respect from your side?' Geld. has also pointed out that this line is a *jāgati* (12 syllables) and that, therefore, this word might be pronounced *zrəm*, which would restore the meter and at the same time bring the word phonetically nearer to the Pers. cognate *āzarm*. But Barth. rightly rejoins that in the Gāθās, as also in the Vedas, we often get a *jāgati* in the midst of other *triṣṭup* lines. In any case I regard the trans. of Geld. very peculiar. Kan. trans. *zarəm* as 'attraction of love'. I personally think that the word embodies the double idea of Skt. *hāras*, and so I trans. 'ecstatic Goal (or attainment)'. This is also the *mīzdam* mentioned in the next verse (18).

carānī—1/1 pres. subj. paras. of \sqrt{car} -, to move, to walk. Barth. trans. 'attain'. In Skt. also the root means 'to attain', and is construed with accus. of the object attained.^g

hacā Xšmat—Kan. trans. the plu. pron. everywhere in this verse as sg. But I think the plu. implies all the Seven. The abl. implies guidance and inspiration from the Seven.

āskōim—2/1 fem. Barth.^h reads *āskōitīm*, and trans. 'attainment'. Millsⁱ reads *āskōrōim* and trans. 'consummation'. Barth. derives this word from \sqrt{hac} -, *hak*- with *ā*. In Skt. *ā-sac*- gives the derivatives *āsakti* (fem.) which means 'devotion', 'attachment'. The *upāsarga ā* implies 'complete'. I therefore trans. 'full union' or 'full companionship'. This word also has to be construed with *carānī*. The *ə* between the *k* and the *t* is merely to ease the pronunciation, the word being treated as disyllabic. Note also the restoration of the orig. -s of the Aryan $\sqrt{*sac}$ -.

Xšmakām—2/1 fem. pron. adj. Note the gen. stem. in the sense of 'companionship with'.

a. Wb. 435 (under 3). b. Ibid., 1670. c. Whit., Roots, p. 203.
d. Grass., Wb. 1647-48. e. M.-W., SD., p. 1289, col. 2. f. Zair Wb., pp. 239-40.
g. Grass., Wb. 437-40 (under 6). h. Wb. 339 (under *āskitay*). i. Gāthās, p. 211.

hyat-cā—And thus.

mōi—6/1, to be construed with *vāxš*.

x'yāt—3/1 pres. opt. paras. of \sqrt{ah} -; Skt. *syāt*.

vāxš—1/1 mas. Voice, word. The Skt. cognate *vāk* (*vāc*) is fem., but in Av. the word is prevailingly mas.; Barth.^j notes that it is certainly fem. in Wester. Frag. 1.1.

aešō—1/1 mas. Barth.^k trans. 'effective'. It is derived from \sqrt{is} - (Skt. *īś-*) to rule, to have power.

sarōi—Barth.^l takes this as dat. inf. of \sqrt{sar} -, to unite. But since another dat. inf., *būždyāi*, follows immediately after, it would be difficult to construe the two together. I would, therefore, construe this word as 4/1 of the root-noun *sar* (fem.) meaning 'union', 'companionship'.^m The word also occurs in Yas. 31.21 (*sarō*). The Skt. root corresponding is *śrā-* or *śrī-* (found in words like *āśraya* etc.). The dat. here is the dat. of reason or purpose.ⁿ

būždyāi—All agree in construing this as a dat. inf. Barth.^o takes it as from $\sqrt{bū}$ - (Skt. *bhū-*), to be, and trans. 'to come' (lit., 'to be'), i.e., 'in the future'. He says that this dat. inf. is made up from the s-aor. base. But I wish to suggest that this -s- might be from the -sy- (or -īy-) of the future, the *y* being dropped by 'dissimilation', because of the *y* in the ending -*dyāi* of the inf. I trans. 'to become (in the future)'. Jolly has rightly compared this inf. to the Grk. in *phūesthai*.^p

⁺*Haurvātā*-⁺*Amərətātā*—As often in the Av. these two Aməšā Spəntā are joined together in a loose *dvandva*-comp.^q I construe each of these words as 2/2. Barth.^r has enumerated the various case-forms, and there the nom. and accus. are identical. Barth. himself takes each of these as 1/2.

avā—3/1. Just as with *avāiš* in verse 15 above the force of the pron. is 'the well-known and ancient'.

Māθrā—3/1. This certainly refers to the Ahuna-Vairya, which has been called in Yas. 31.6 'the Māθra of Aša leading to Haurvatāt and Amərətāt'. The ins. here is in the sense of 'according to'.

rāθəmō—Barth.^s takes this as a predicative adj. and trans. 'adhering to', 'joining himself to' (with the abl.); and he derives the word from $\sqrt{rāθ}$ -. He does not give any Skt. equivalent. Kan.^t trans. 'the best

j. Wb. 1335 (bottom, note 1). k. Ibid., 32 (3. *aeša*). l. Wb. 1565 (bottom).
m. See Ibid., 1564 (2. *sar*). n. Whit., SG., §287; Mac., VG., p. 314. o. Wb. 970.
p. See Mills, SBE. 31, p. 119, ftn. 7. q. Barth., Wb. 1791 (bottom).
r. Grund. I, p. 219. s. Wb. 1522. t. GbM., p. 124, ftn.

wealth' and quotes the rendering of Mills, 'guide' and of Dar., 'reward'. The rendering of Barth. makes *rāθmō* more or less unconnected with *avā Māθrā*, while Mills^u says that "syntax indicates the *māθrā* which guides". Mills is perfectly right, and he might have added that meter also indicates the same. I am on the whole inclined to accept the trans. of Mills. And I would regard the ending *-ma* as superlative ending *-tama*. This ending *-ma* is usually found with only the numerals,^v but sometimes it is added to other words as well, e.g., *apama* (Yas. 30.4; 44.19). I think that the orig. form was *rāθa-tama* (from *rāta-tama*), the second *-ta-* being dropped by haplogy. I also think the *rāθa-* (*rāta-*) is connected with *Ratu*, teacher, guide. The interchange of *t* and *θ* is also paralleled in Skt.; *rata*, fond or attached, and *ratha*, as in *manoratha* and in *rathājī* (Av. vi. 130.1) meaning 'inviting affection'.¹⁰

Ašāt hacā—This is the abl. of reason, because the Holy Word teaches about Aša being the foundation of all religion. Note also that the initial *A-* of *Ašāt* would have to be elided after the preceding *-ō* (as in Skt.) in order to get the 11 syllables required by the meter.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura—whether through you I shall attain my goal, O Mazdāh, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.

18. taṭ 1 θwā 2 pərəsā, 3 ərəš 4 mōi 5 vaocā, 6 Ahurā :
 8 kaθā 9 Ašā 10 taṭ 11 mīzdəm 12 hanānī—
 13 dasā 14 aspā 15 aršnavaītīs, 16 uštrəm 17 -cā ?
 18 hyaṭ 19 mōi 20 apivaiti 21 +Haurvātā-+Amərətātā,
 23 yaθā 24 hī, 25 +Mazdā, 26 taēibyō 27 dāṃhā.

(11-11-11; 12*-11*)

[*Cesura after the fifth syllable in these two lines.]

18. This do-I-ask, Thee, tell me truly, O Ahurā :
 How shall-I-earn through Aša that reward—
 ten Senses, led-by-the-Mighty-One, and Illumination ?
 That Perfection -(and)-Immortality might-be-under-
 stood by me,
 that I-may-bring them-both, O Mazdā, to mankind.

Free English Rendering :

This do I ask, Ahūrā, tell me true :
 How shall I earn through Aša that reward—
 Ten Mares, my Senses, led by Stallion Mind,
 Which Mares shall bear me safe into Thy Light;
 Where Perfect Life Eternal I'll attain,
 And also bring those gifts to all mankind.

Text: For the changes I have made in lines 4 and 5, see notes. I have taken *Amarətātā* from the fifth into the fourth line, and *Mazdā* from the fourth into the fifth. 21-22. I construe these two together as a loose type of *dvandva-comp.*

Trans.: 13-17. This is usually trans. lit., "ten mares with a stallion and a camel" (!). 19. Orig. 6/1. 26. Lit., 'to these'. 27. Lit., 'I may place'.

u. Gāthās, p. 536. v. Whit., SG., §1242. c.
 w. See M.-W., SD., p. 866, col. 2 (under 2. *ratha*).

Aśā—Barth. construes this as 8/1. It is better to take it as 3/1 as Kan. and others do.

mīšdām—2/1 neu. Reward. Cf. Yas. 34.3 and 13.

hanāni—1/1 pres. subj. paras. of √*han-*, to earn, to gain, Skt. *san-*.

dasā—Ten. This is the bare stem of the numeral. "The numbers from five to nineteen have no distinction of gender, nor any generic character. They are inflected somewhat irregularly, as plurals, save in the nom.-accus., where they have no proper plural form, but show the bare stem instead".^a The word here being accus., the numeral shows the bare stem. The final *-ā* is not a sign of the fem., but merely the Gāṭhā lengthening of the final vowel. In all Av. we get the 6/3 of only three of the numerals: *pañcanām*, *navanām* and *dasanām*.^b

aspā—2/3 fem. The lit. meaning is 'mares'. The word *ásvā* (fem.) is found about a dozen times in the RV.^c

aršnavaitī—2/3 fem. adj. Nair. trans. *sabījānām* (possessing the seed within them); so Mills trans. 'male-mated', and Kan. says 'pregnant'. Barth.^d and Lom. trans. 'together with (i.e., accompanied by) a stallion'. Barth. also compares Skt. *vṛṣaṇvatī*, which occurs in RV. viii. 68^e.18. where the word means 'accompanied (or led) by a stallion'.

uštrom—2/1 mas. I have always held that the word *uštā* here and as second member in the names *Zarathuštra* and *Fərəšaōštra*, means 'Light' or 'Illumination'. See notes on *Zarathuštra* in Yas. 29.8. See also the notes on *uštā* in Yas. 43.1 and elsewhere.

hyaṭ—That, so that.

mōi—6/1. Note the gen. with the verb of 'understanding'.

apivaitī—Note that the initial *a-* is to be elided after the preceding *-ōi* (Skt. *-e*). Even then the cesura in this line is after the fifth syllable and the whole line is a *jagatī*. Kan.^f construes this as 3/1 pass. aor. in *-i* from √*vat-* with *aiṇī*. Barth.^g trans. 'was promised'. He also notes that the √*vat-* has never been used by itself, but always with either of the *upasargas aipi* or *frā*. In Skt. also *vat-* is never found by itself, but only with *api*, when it means 'to understand', 'to comprehend'.^h In RV. vii. 3.10 and 60.6 *api-vat-* has been used with the phrase *krātum sucētasam* (perfect understanding). Cf. also *apivatahe* (2/1 pres. ātm.) in Yas. 9.25.

a. Whit., SG., §483. b. Jack., A.G., §373. c. Grass., Wb. 141.

d. Wb. 205-6. e. See Grass., Wb. 1344-45. This is the usual number of the hymn as given in the Vedic Texts printed in India. But Grass. and some other Europeans (Griffith, for example) omit the 11 Vāḷakhilya hymns (viii. 49-59). Hence in Grass., this hymn is numbered viii. 57.

f. GbM., p. 125, ftn. g. Wb. 1343 (*vat*). h. Grass. Wb. 1198-99; also M.-W., Sd., p. 55, col. 3; see also Whit., Roots, p. 152.

Haurvātā*—Aməratātā*—Barth. trans. as if these were gen. Kan. takes each as 3/1. I would like to take the two together as a sort of *devata-dvandva*-comp., just as in the preceding verse. But here each member is 1/2.

Geld. reads the 3rd and the 4th lines somewhat differently, and all others agree with him as regards the order of the words. He reads:

hyaṭ mōi, Mazdā, apivaiti Haurvātā
Aməratātā, yaθā hī taēibyō dāñhā.

He mentionsⁱ that all mss. as also the Pah. trans. 'divide the line' after the word *Aməratātā*. It is evident, therefore, that the Pah. translators did observe the principle of the unit of verse and the unit of sense going hand in hand. Geld. also adds that S. 1 and J. 2 omit all words after *Aməratātā*. What I have tried to do is to restore the meter, as also the 'unit of sense', by transferring *Aməratātā* from the fifth line to the fourth, and *Mazdā* from the fourth line to the fifth. Those who would not like to touch the text, for fear of disturbing the 'sound-vibrations', would of course condemn this emendation, yet I venture to assert that the verse reads better, the meter is better adjusted and the sense is better preserved by the arrangement I have suggested. The fourth line would need the elision of the initial *a-* of *apivaitī* after the *-ōi* (orig. *e-*). This is in accord with the well known *sandhi* rule of Skt.^j Even scanning thus (*mōi-pi'-vai-tī*), this line would be a *jagatī* (12 syllables). It may also be noted that the cesura is after the fifth syllable in this line.

hī—2/2 enc. pron. This refers, of course to the two, *Haurvatāt* and *Aməratāt*.

taēibyō dāñhā—Meter requires this to be of six syllables (*ta-e(i)-byō dā-ōñ-hā*). In this line also the cesura is after the fifth syllable. Mills, Barth. and Lom. favour reading *taibyō*, following Mf. 1 and nine other mss. They all construe it as the pron. of the 2nd pers. Lom.^k notes that Andreas reads ^o*βyō* (Skt. *tubhyam*). The phrase *taēibyō dāñhā* occurs in Yas. 34.1 also, and I would take the words here exactly as I have done in that verse. I understand *taēibyō* to mean '(all) mankind', lit., '(all) these'. And I construe *dāñhā* as 1/1 s-aor. subj. paras. of √*dā-* (Skt. *dhā-*), to place. It is construed with the dat. In the Veda also we get the √*dhā-* construed with the accus. of the object and the dat. of the person. The idea here is exactly the same as in Yas. 34.1, where Z. says that he shall 'bring unto them (i.e., mankind) Perfection and Immortality.

The crux of this verse is in line 3, the 'ten mares, accompanied by a stallion and a camel'. Such is the 'reward' Z. is anxious to earn 'through Aśā'; and after receiving this reward he hopes to understand what 'Perfection and Immortality' might mean, and these He hopes to

i. Avesta I, p. 153, ftn. 11 to this verse. j. Whit., SG., 135. k. Lom., p. 85.

bring to all mankind. There are no variant readings noted by Geld., which might give chance to verbal quibbling. Nor is there any difference of opinion with regard to the 'ordinary dictionary meaning' of the words used. Not only this but the Pah. and Nair. also trans. exactly literally as all European scholars have done. Nair. says: *daśānām aśvānām sabījānām uštrānām ca.*

It does seem strange that none of the modern scholars and commentators have tried to explain this glaring incongruity in these words of Z. None has tried to give any explanation of the very heterogenous and extraordinary mixture of Aśa, mares, stallion, camel, Haurvatāt and Amərətāt. Western scholars see nothing in this but 'primitive and confused' thought and they insist that the words should be taken *literally*, and our Parsi scholars have merely echoed their views. Mills¹ insists that *uštra* means 'camel', that it has never had in the Av. any other meaning; and he adds that "horses were material for sacrifice among the Persians according to Herodotus". Kan.^m merely says that the 'mares' etc. merely give the details of the 'reward', and leaves it at that. Mills at any rate does admit that "the reasons for the prayer are not fully expressed", from which it would seem that he saw and appreciated the incongruity of the grouping. Mlt.ⁿ sees in this 'a touch of reality', which should disprove "any theory that makes the Gāthās move in the sphere of the mystical and mythical alone". In spite of these remarks, however, he calls this 'a quaint stanza'.^o But being entirely shut out from all 'mystic' and 'occult' tradition he has failed to see the inner meaning of this 'quaint stanza'.

Ever since, as a schoolboy, I first read the trans. of this verse by Kan., and years before I had begun the study of Av., I have believed that there was some 'occult' or 'mystic' symbolism behind the animals mentioned here. But I have also wondered why the Pah. translators have not made the point clear. Pah. literature abounds in such mystic animal symbolism, e.g., the well-known 'three-legged ass' mentioned in Būn. 19.1-12.^p A likely explanation of this silence of the Pah. translators may have been that this occult symbolism was well understood in their days and so they thought that no further explanation was needed.

I believe that this verse embodies a very ancient occult symbology, which is explained at some length in the Kāthopaniṣad (i. 3.3-6). There the Ātman is called 'the Lord of the Chariot', the Body is the 'Chariot', and the Human Senses are 'the Horses'. These 'horses' are rushing outwards trying to reach various material 'sense-objects' that attract them, unless they are 'reined in' by the Mind (*manas*). I make the

1. SBE, 31, p. 120, ftn. 1. m. GbM., p. 125, ftn. n. EZ., p. 369, ftn. 3.
o. Op. cit., p. 155. p. See SBE, 5, pp. 67-69. This seems to refer to the *chakras* in man. Western scholars have made other suggestions.

suggestion (for whatever it may be worth) that the 'mares' in the Gāthā verse are very much the same as the 'horses' of the Upaniṣad. They are *ten* in number, because from very ancient times the Aryan people have recognised them as made up of the five 'senses of knowing' (*jñānendriyāṇi*) and the five 'senses of action' (*karmendriyāṇi*). In the Gāthā verse these ten have been symbolised as 'mares'; and they are *arśnavaitī* (accompanied by a stallion). Barth. gives the Skt. word *vṛṣanvati* as the equivalent of this Av. word. This Skt. word is found in RV. viii. 68.18, where also it is applied to a mare. In that Vedic verse the mare, 'accompanied by the stallion' is further described as *svabhīśūh kśāvati* (obedient to the rein and the whip). This would imply that the stallion being the 'mighty one' (*vṛṣan*) controls her. Hence I wish to suggest that in the Gāthā the 'stallion' is regarded as guiding and controlling the 'mares', just as the 'reins' do in the Upaniṣad. As to the identity of the stallion we have a verse of the BhG. (xiii. 5), which speaks of *indriyāṇi daśaikam ca*, a clear combination of 'ten and one' (ten mares and a stallion). Śankara in his commentary on this verse of the BhG. explains this matter very clearly:^q "The ten senses are made up of the five 'buddhi-indriyas' senses of knowledge—such as hearing—so called because they produce knowledge, and of the five 'karma-indriyas', senses of action—such as speech and hand—so called because they perform action. And the one: the Manas, which is composed of thoughts, is the eleventh sense".

It is interesting to note here that "the simile of the chariot has some points of similarity with the well-known passage in Plato's Phaedros,^r but Plato did not borrow this simile from the Brahmans".^s Plato was certainly among the greatest occultists of Greece and the same idea found in his works points to an ancient tradition inherited equally by Iran, India and Greece.

As regards *uštra*, as I have pointed out while discussing the significance of the name *Zarathuštra* (Yas. 29.8), the word means primarily 'Light' or 'Illumination'.

So now we can see clearly what the 'inner' sense of this verse is. Z. hopes that through Aśa He may get His reward, viz., His ten senses brought under complete control of the 'Mighty One', the Mind, and that thus He may also gain the Illumination. Then He would be able to comprehend what Perfection and Immortality mean, and He would help mankind to understand what these are.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura—whether I shall indeed, O Right, earn the reward, even ten mares with a stallion and a camel, which was promised to me, O Mazdāh, as well as through thee, the future gift of Welfare and Immortality.

q. The Bhagavad Gītā with the Commentary of Śrī Śankarācārya, translated into English by A. Mahādeva Śāstri (Madras, 1897), p. 233.

r. See The Works of Plato (four volumes in one), trans. by B. Jowett (New York), Vol. 3, pp. 413-15.

s. Quotation from F. Max Müller, The Upanishads II, (SBE, 15), p. 12, ftn. 3,

19. ¹taṭ ²əwā ³pərəsā, ⁴ərəš ⁵mōi ⁶vaocā, ⁷Ahurā:
⁸yas ⁹-taṭ ¹⁰mīzdəm ¹¹hanəntē ¹²nōiṭ ¹³dāiti,
¹⁴yō ¹⁵iṭ ¹⁶ahmāi ¹⁷ərəžuxdā ¹⁸+nādāitē,
¹⁹kā ²⁰təm ²¹ahyā ²²+maēniš ²³aṇhaṭ ²⁴pouruyē?
²⁵vidvā ²⁶avām ²⁷yā ²⁸im ²⁹aṇhaṭ ³⁰+apəmā.

(11-11-11; 11-11)

19. This do-I-ask Thee, tell me truly, O Ahura:
 (he) who giveth not the-due reward to the deserving,
 when, indeed, (the latter) goes-up to him with Truth,
 to-such what punishment for-this shall-come here-now?
 (I am) sure of that which shall-come to him at-last.

Free English Rendering :

This do I ask, Ahurā, tell me true:
 When the Truth-speaker, instead of reward,
 Gets cold repulse from great ones of the Earth,
 What here below shall pay for this neglect?
 I know full well what lies ahead for such,
 In the hereafter—Mazdā's Law holds true.

Text: 18. So S. 1 and four other mss.; Geld. and all others read *nā dāitē* (two words). 22. So Barth. following S. 1, Pt. 4 and seven other mss.; Geld. has *mainiṣ*. 30. Geld. has *apəmā*; I have changed for the sake of uniformity.

Trans.: 9. Lit., 'that'. 17. Lit., 'with the true word'. 18. The 'deserving person' is meant here, as indicated by the ātm. 20. Lit., 'to him'; 2/1. 21. Orig. 6/1. 23. Lit., 'shall be'. 24. Lit., 'at first'. 25. Lit., 'knowing'; 1/1 pft; pt. 26. Orig. 2/1 fem. 29. Lit., 'shall be'. 30. Lit., 'the last'; orig. adj. 1/1 fem.

yas—1/1 mas., subject of *dāiti*. Note the *sandhi*.
-taṭ—The use of this dem. pron. here signifies something more than the definite article. I am inclined to trans. it here as 'the due (reward)'.
mīzdəm—Kan. and Mills seems to think that this again refers to the 'ten mares' etc. But I think this is a general statement about a reward any one may have earned. Besides, the rewards of the preceding verse have been asked from Ahura, whereas the question here is about anyone who withholds the due reward.
hanəntē—4/1 pres. pt. paras. of $\sqrt{han-}$, to earn, to deserve, Skt. *san-*. Note the strong base in 4/1. This 'deserving' person is doubtless the *drigu* of the Ahuna-Vairya.

dāiti—3/1 aor. subj. paras of $\sqrt{dā-}$; to give.^a

yō—All the others seem to think that this refers to the same person as the *yas*- in line 2; but they seem to have overlooked the fact that the verb in the 2nd line is paras. and that in the 3rd is ātm. I am inclined to take this *yō* as an *avyaya* and trans. 'when'.

iṭ—A particle of emphasis like the Skt. *id*. This particle is very common in the RV., but less so in the AV., and it practically disappears in the Brāhmaṇas. It emphasises a clause and brings out an antithesis, as in RV. i. 147.3: *dīpsanta id ripāvo nāha debhuḥ*, the enemies wishing indeed to hurt, were not able to hurt any way; also viii. 28.4: *yāthā vāsanti Devās tāthēd asat, tād eṣām nākir ā minat*, as the Gods wished, so indeed it happened, none diminisheth this their power.^b This particle is usually added after a relative and at the beginning of a clause.

ahmāi—This pron. refers to the man who refuses to give the due reward. Note how the nom. in line 2 becomes the dat. in line 3; and the subject implied in the ātm. verb. in line 3 is the dat. (*hanəntē*) in line 2, thus bringing out the antithesis indicated by the *iṭ*.

ərəžuxdā—Barth.^c construes this as 1/1 of a noun *ərəžuxdan* and trans. 'one who keeps his word'. But it is far more natural and easier to take it as 3/1. The word here is almost adverbial in force. Mills and Kan. read *ərəžuxdāi*.^d

+nādāitē—Geld. and all others read the *nā* separate. Mills and Kan. trans. the *nā* as 'not'. But in the Av. the negative particle *na* is nowhere found used by itself. It is always combined with *iṭ* (as in *nōiṭ*), or with the indefinite pron. stem *ci-* (as in *naē-ciš*).^d Andreas^e also takes the *nā* as the negative and gets over the difficulty of syntax by asserting that the usual *iṭ* has already preceded the *nā*! In this way Andreas makes the two lines (2 and 3) identical in import, and he says

a. Jack., AG., 633. b. M.-W., SD., p. 165, col. 2. c. Wb, 356.

d. See Barth., Wb, 1133 (under *naē-kay*). e. Lom, p. 85. He refers to the word *nōit* (*nai*).

that this repetition of the idea is for greater emphasis. Barth. construes the *nā* as 1/1 of *nar*, but he gives such an involved trans., that it fails to convince. All seem to have failed to see the significance of the *ātm.* verb. I have accepted the reading of S. 1 and four other mss., reading this as *one* word. In the Veda there is a $\sqrt{nādh-}$, always *ātm.*, which means 'to go up to a person', 'to seek refuge', 'to solicit'. In the Veda the pres. pt., *nādamāna*, and the ppt. pass. *nādhita*, are the only forms found.^f There is also a derivative *nādhas* (neu.), meaning 'shelter', 'refuge', found only once in RV. x. 65.5. Probably the word *nātha*, lord, master, is also cognate. I would construe this verb here as 3/1 aor. subj. *ātm.* from $\sqrt{nād-}$. Barth.^g has actually mentioned the Aryan $\sqrt{*nādh-}$ as the basis of the word *nāidyah* in Yas. 34.8

tām—Note the long \bar{a} to indicate the emphasison this word—'such a person'. This is the accus. of motion, implying that the punishment is 'coming' to him.

ahyā—6/1. It refers to the sin of neglecting the deserving person. Note the gen. implying the reason, a sort of abl.-gen.^h

maēniš—1/1 fem. This is the reading of Barth. following S. 1 and eight other mss.; Geld. reads *mainiš*. The word is connected with Skt. *menī*, which also means 'missile' or 'bolt', but is used in RV. x. 27.11 in the sense of 'wrath' or 'punishment'. The opening word of Homer's Iliad, *mēnin*, is also cognate. Barth.ⁱ trans. 'punishment'. Cf. Yas. 31.15, where the word is used and where the question asked is about the punishment of those 'who advance the power of the False One'.

pouruyē—Kan. says 'first' (i.e., in this worldly life). Barth. says, 'at the present (time)'. The idea is that sometimes the oppressor of the deserving seemingly escapes punishment. The same idea is worked out further in Yas. 32, where it is shown how even a seemingly successful sinner ultimately meets his deserts.

vīdvā—All are agreed that this refers to Z. Himself.

avām—2/1 fem. This 'distant' dem. pron. implies that the punishment will be 'distant', at the long last.

īm—2/1 mas. of the enc. pron. \bar{i} .

apomā—1/1 fem. adj., the last, the ultimate. Cf. Yas. 30.4. This is fem. because *maēniš* is fem.

TRANS. OF BARTH. :

This I ask thee, tell me truly, Ahura. He that will not give the reward to him that earns it, even to the man who fulfilling his word gives him (what he undertook)—what penalty shall come to him for the same at the present? I know that which shall come to him at the last.

f. Grass, Wb. 722; M.-W., SD., p. 535, col. 1.

g. Wb. 1062 (top), notes to *nāidyah*. h. Apte, §108. i. Wb. 1107-08 (*mañay*),

20. ciθənā¹ Mazdā², huxšaθrā³ Daēvā⁴ āγharō⁵?
 at⁶ īt⁷ pərəsā⁸: yōi⁹ +pisyeiñtē¹⁰ aēibyō¹¹ kām¹²,
 yāiš¹³ Gām¹⁴ Karapā¹⁵ Usixš-cā¹⁶ +Aēšmāi¹⁷ dātā¹⁸,
 yā-cā²⁰ Kavā²¹ ānmənē²² urūdōyatā²³,
 nōiūt²⁵ hīm²⁶ mīzən²⁷ Ašā²⁸ vāstrəm²⁹ frādaiγhē³⁰?

(11-11; 11-11-11)

20. In-what-manner¹, O Mazdā², have the Daēvas⁴ become⁵
 very-powerful?³
 And further I-ask: (those) who⁶ are-arrayed⁷ for-⁸
 their-sake¹¹ alone,¹²
 in-order-that¹³ the Karapan¹⁵ and the Usig¹⁶ have-
 delivered-over¹⁹ the Earth¹⁴ unto Hatred,¹⁸
 and through-the-Kava²¹ she is-made-to-bewail²⁴
 in-bondage,²³
 (why) do they not²⁵ advance²⁷ her²⁶ through Aša²⁸
 in-order-to-increase³⁰ (her) security?²⁹

Free English Rendering :

Mazdā, why are the Wicked powerful?
 I further ask : Many for selfish ends
 Have flung our Earth to Hatred, Strife and Woe,
 Bound her to men both deaf and blind to Thee;—
 Could these not make Her safe in Aša's hands,
 And full of Peace and Love, lead Her to Thee?

Text : 10. So K. 4 and Jp. 1 ; all others show the paras. ending.

16. So S. 1 and six other mss.; Geld. has *aēšmāi*.

Trans. : 19. Lit., 'has given'; orig. sg.

20. Lit., 'who'.

23. Lit., 'in submission'. 27. Lit., 'fertilise'. 29. Lit., 'protection'.

ciθanā—Barth.^a says that the word merely introduces a question and compares Lat. *quidne*, Kan.^b trans. 'of what sort', but he also gives an alternative rendering 'at any time'. This word is found only here. But the *-nā* element is found in *yathanā* also (Yas. 31.22 and 43.4). In *ciθanā* the *ciθ-* is clearly the interrogative, and the *-nā*, I think, may be connected with the Skt. *nā* in the sense of 'like'. So I would trans. the word 'in what manner', lit., 'like what'.

huxšāθrā—Kan. takes this as 8/1 and as an adj. to *Maxdā*. It is better to take it with *Daēvā* and as a predicative adj., 1/3 mas. Barth.^c trans. 'possessing good dominion', i.e., 'benignant masters'. In RV. *sukṣātrā* is used in the sense of 'possessing great power'^d and it is better to take the word in the same sense here.

āṇharā—3/3 pft. paras. of *√ah-*, to be, to become.^e

at īt—And further. Skt. *ād id* means 'more than ever'.^f

^g*pišyeiñtē*—Geld., Barth. and Kan. read °iñ (paras.); and Mills, following J. 2, reads *pašyeiñtē* (also paras.). Barth.^h construes as 3/3 pres. paras. of a *√pāh-*, to see. Mills and Kan. trans. 'fight', connecting it with the word *pašanā* (Skt. *pṛtanā*), battle, which is derived from *√parət-*ⁱ (Skt. *pṛt-*),ⁱ to fight. But this root (Av. *parət-*, Skt. *pṛt-*) has no verbal forms quotable either in Av. or in Skt. I think that neither of the meanings given by Mills or by Barth. would suit the context here. The sentence evidently speaks of those who are on the side of the Daēvas. And I think that the context decidedly requires the verb in the ātm. Therefore I have adopted the vl. of K. 4 and another ms. Barth.^j has noted a *√pis-* (Skt. *piś-*),^k to adorn, to fashion, to mould. I think this root would suit here. I construe the verb as 3/3 pres. pass. (hence ātm.), and trans. 'are arrayed'. The *-ya* of the pass. changes to *-ye* in the Gāθās.^l This same root gives the derivative *pištra*, found in Yas. 19.17, used in the sense of one of the four 'classes' of society. Barth. suggests the *√pis-* orig. had the sense of 'to paint', 'to colour' and that therefore the word *pištra* originally implied colour, very much like the Skt. term *varṇa*, which means both 'colour' and 'class'. The Pers. *pēsha*, trade or profession, is another derivative.

aēibyō kām—Kan. thinks that the *aēibyō* refers to the 'deserving' mentioned in verse 19. But I think it refers to the noun that stands nearer, viz., *Daēvā*. Barth.^m takes the two words together and trans. 'for their sake'. Kan. seems to have omitted the *kām* entirely from his

a. Wb. 586. b. GbM., p. 127 and ftn. c. Wb. 1819. d. Grass., Wb. 1528.
e. Barth., Grund, §354 (p. 205). f. Mac., VG., p. 217.
g. Wb. 891 (under *pāh-*).
h. Mentioned by Barth. (Wb. 891) as the root of *parət* (fem.), battle.
i. Whit., Roots, p. 101. j. Wb. 817 (under *paś-*).
k. M.-W., SD., p. 628, cols. 1-2. l. Jack., AG., §492. m. Wb. 470.

trans. In the Veda we have *kām* which "is often found attached to a dat. giving to that case a stronger meaning and is generally placed at the end of the *pāda*".ⁿ Here the emphasis on the dat. can be last rendered by the word 'alone'.

*yāiṣ-*Kan. trans. 'on whose account' or 'by reason of whom'. Of course it refers to the *yōi* of the preceding line. It is best taken as an adv. Cf. Yas. 28.11; 32.7 and 12.

Gām—Kan. alone trans. this as 'Earth'. The others as usual trans. lit. as 'ox' or 'cow'.

Karapā—1/1 of *Karapan*. See note on this word in Yas. 32.12.

*Usixš-*1/1 mas. of *Usig*. These also like the *Karapan* were a class of priests of the Daēva-ritual, who violently opposed Z.^o The name is found in the RV. as *Uśij*. The name is derived from *√vas-*, *us-* (Skt. *vaś-* *us-*), to desire, to long for, and signifies 'one who strives earnestly', or 'zealous'.^p In RV. iii. 3.7 Agni is called *uśig Devānām* (intercessor with the Gods); but Geld.^q is not very sure about this etymology. In other places (e.g., ii. 21.5; iii. 2.4, 9; iii. 27.10 etc.) Geld. takes the word as a proper name. Evidently the priests were fanatically zealous and strenuously opposed the teachings of Z., which definitely emphasised the good life rather than the ritualism to which the Daēva-worshippers clung. See also the note on *dūraoṣm* in Yas. 32.14.

^r*Aēšmāi*—So S. 1 and six other mss.; and meter requires this form. Geld. reads *aēšmāi*. 4/1. Here I have trans. 'Hatred'. See Yas. 29.1.

dātā—3/1 aor. ātm. of *√dā-*, to give. Note ātm., because it is to the advantage of the *Karapan* and the *Usig*. Also note sg. verb with two subjects, because *each one* is meant.

yā—1/1 fem., refers to this Earth.

Kavā—Barth.^r takes this as 1/1 of *kavi*, which seems strange. I am inclined to regard this as connected with the stem *kava-*, used specifically to mean 'a Prince of the Royal House', as in *Kavā-Vištāspa* (Yas. 46.14). I construe this as 3/1. See also note on *Kāvayas-* in Yas. 32.14.

ānmōnē—Barth. reads °nī. The word occurs twice in the Gāθās: Yas. 45.10 and here. Cf. *ānmā* in Yas. 30.7. Barth.^s takes it as from the stem *ānman* (neu.) and brings in the idea of 'stability', 'continuity or immutability'. As in Yas. 30.7, I do not agree with Barth., and in this versē also I derive the word from *√nam-* with *ā*, to bow down, to

n. M.-W., SD., p. 251, col. 3. o. Barth., Wb. 406. p. Grass., Wb. 267.
q. Geld., Der Rigveda, pp. 304-05. r. Wb. 442-43 (under *kavay-*). s. Wb. 359.

do homage. In Skt. also *ā-nam-* means the same, as in RV. vi. 50.4.^t I take the word as derived from *ānmana*, which I think was orig. *ānamamāna*, pres. pt. ātm. of *ā-√nam-*. Note ātm. I trans. 'in submission', the idea being 'oppressed by the wicked'.

urūdōyatā—Kan. reads *uru*^o, and trans. 'becomes great', evidently connecting it with *√rud-* (Skt. *rudh-*), to grow. Barth.^u takes it as 3/1 caus, aor. ātm. of *√rud-* (Skt. *rud-*), to bewail. Barth.^v also notes the strange transformation of vowels in this word, the Skt. form corresponding would be (*a*)*rodāyata*. The initial *u-* is prothetic.^w Jack.^x points out that the lengthening of the root-vowel is: instead of the usual *guṇa*-strengthening.

mīzēn—3/3 impft. paras. of *√miz-* (Skt. *mih-*, *migh-*), to sprinkle, to fertilise. From the Skt. root we get the word *megha* (Av. *maēya*), cloud; and from the Av. root we get the word *maēza*, urine. Barth.^y needlessly postulates a second *√miz-*, which he renders 'to nourish', 'to prosper'. Barth. has a tendency to postulate roots for Av.^z words in order to get at subtle shades of meaning. In doing so he drags in obscure words from the I.-E. languages of Europe, in order to establish his hypothetical roots. Mlt.^z has rightly criticised this second *√miz-*. He says: "This rendering of Bartholomae's involves the making of a new verb *maēz-*, for which the lexicographer can give no parallel than the Middle High German *schmeichen* (schön tun^a)". Mlt. would like to accept the meaning 'fertilise', but, applying the word literally, asks, "are we to think of liquid manure?" The root in both the Aryan languages means 'to sprinkle', 'to pass urine' and also 'to fertilise' or 'to impregnate'.

vāstram—2/1 neu. Protection.

frādai/hē—Barth.^b construes this as dat. inf. of *√frād-*, which is itself another form of *frā-√dā-* (Skt. *pra-dhā-*), to increase, to prosper.

TRANS. OF BARTH. :

Have the Daēvas ever exercised good dominion? And I ask of those who see how for the Daēvas sake the Karapan and the Usij give cattle to violence, and how the Kavi made them continually to mourn, instead of taking care that they make the pastures prosper through Right.

t. M.-W., SD, p. 140 col. 1. u. Wb. 1492 (under 1. *raod-*). v. Grund. I, §326.
w. Jack., AG., §71. x. AG., §60 (note) and §685 (note 3).
y. Wb. 1108-09 (under 2. *maēz*); also Zair Wb. p. 205. z. EZ., p. 370, ftn. 3.
a. To do well. b. Wb. 1015.

1. aṭ¹ fravaxšyā²: nū³ gūšōdūm⁴, nū⁵ sraotā⁶,
yaē-cā⁷ asnāt⁸ yaē-cā⁹ dūrāt¹⁰ išaθā¹¹,
nū¹⁴ im¹⁵ vīspā¹⁶ ciθrē¹⁷ zī¹⁸ +māzda¹⁹hōdūm¹⁹;
nōit²⁰ daibitīm²¹ duš-sastiš²² ahūm²³ mərəšyāt²⁴,
akā²⁶ varanā²⁷ drəgvā²⁸ +hizvā²⁹ āvərətō³⁰.

(11-11-11; 11-11)

1. And I-will-explain; now give-ye-ear, now do-ye-listen,
both (those) who from near and who from afar
are-desirous (of hearing),
(and) now bear-in-mind all these (things) clear indeed;
never again shall the Evil-Teacher destroy Life,
through-(his)-wrong choice the-Follower-of-Untruth
(has) gone-astay in-(his)-talk.

Free English Rendering :

Now will I speak; give ear and mind as well,
All ye, who come from near and far to learn,
Remember well these clear Truths, I teach;—
Never again shall Evil Teachers seek
Life to destroy, nor offer unto dupes
With specious words the pleasant paths of wrong.

Text. 19. Geld. (following S. 1 and J. 3) reads *max*^o, and notes that all other mss. read *mazdāhōdūm*. I have made the change following Barth.'s suggestion that this is from the 'double-root' *māz-dā*. 29. So Mills, Kan., Barth. and Andreas, supported by K. 4 and C. 1; Geld. reads *hizvā*.
Trans.: 20-21. Lit., 'not a second time'. 26. Lit., 'evil'.

29. Lit., 'with (his) tongue'.

at—And.

fravaxīyā—1/1 fut. paras. of \sqrt{vac} - with *frā* (Skt. *pra-vac*-), to expound, to explain.

*nū*³...*nū*³...*nū*¹⁴—The repetition of this word indicates separate clauses. The sense is clearly 'now'. In Skt. the word is found as both *nū* and *nū'* and Grass.^a notes that the former is never used at the beginning of a sentence or a clause. He also notes that when *nū'* is used with a verb in the imper. it implies that the action is about to begin immediately. In RV. vi. 9.6 we get a somewhat close parallel to this Gāthā passage, *kīm svīd vakṣyāmi kīm u nū' manīṣye*, 'What shall I speak, what shall I now think.'

gūšōdūm—2/3 aor. imper. ātm. of $\sqrt{gūš}$ -, to hear.^b Barth. reads *gūšō.dūm* (following some mss.) and gives the explanation^c that very often scribes misunderstood a long word (especially a comp.) and divided it wrongly; and they usually put an *ō* instead of an *a* (or *ā*) at the end of what they thought to be the first part, after the analogy of a comp. But strangely enough though Barth.^d refers to the Grund., this particular example is not quoted there. In any case it seems inexplicable why Barth. should have deliberately adopted this 'mistaken' copying of the Pah. scribes, particularly when there are other mss. which give the correct word. The explanation of Jack.^e is simpler and clearer. He says that the orig. Aryan ending *-*dhvam* changed to *-dūm*, because "the syllables *ya* and *va* before *m* or *n*, especially when final, are generally reduced to *i* (*ī*) or *u* (*ū*) respectively—a kind of *samprasāraṇa*". And he also points out the orig. *a* or *ā* (as represented in Skt.) is changed in Av. to *ō* when followed by a labial-vowel (a 'back-vowel'), *u*, *ū* or *ō*. This last would be a sort of 'assimilation'. Further the ātm. of this verb is to be contrasted with the paras. *sraotā* in the next clause. Mills^f has some interesting remarks to offer on this point. He says: "Attention is summoned with the different expressions. 'Awake your ears with the sound' ... in a receptive sense; (let the sound peal in your ears), then 'listen' ... and then 'ponder' ...". The $\sqrt{guš}$ - is ātm. in Av., while its cognate *ghuṣ*- in Skt. is prevailingly paras. Possibly the semantic difference between the meanings of the two might account for the difference of paras. and ātm.

sraotā—2/3 aor. imper. paras. of \sqrt{sru} -. The difference in signification between $\sqrt{guš}$ - and \sqrt{sru} - has been nicely put by Mills (as quoted above). There is also the implication of in \sqrt{sru} - of 'putting into practice' or 'obeying what has been heard'. Kan. makes this clear in his trans., 'listen with your ears and hearken attentively'. Cf. also Yas. 30.2.

asnāt—Orig. 5/1. Barth.^g notes that the word is used adverbially, and that it only shows the 5/1 and 7/1 forms in the Av.

a. Wb. 745 (II. *nū*). b. Jack., AG., §501. c. Grund. I, §268.57 (p. 159).
d. Wb. 486. e. AG., §63 and §39. f. SBE. 31, p. 122. g. Wb. 220.

iṣθā—2/3 pres. paras. of $\sqrt{iṣ}$ - (Skt. *iṣ*-, *icch*-), to long for, to desire. Cf. *iṣtō* in Yas. 30.1.

īm—Barth. takes this as 2/1 of the enc. pron. *ī*; and he wonders who this person could be. He^h thinks it might be 'Mazdāh'. But Mlt.ⁱ is inclined to favour the idea of Geld. that this *īm* refers to the 'False Teacher'. But I feel that neither would fit in with the context. Mills,^j though he has taken it as a pron., has suggested that it may be a 'particle'. I am in agreement with this suggestion. In Skt. *īm* (orig. 2/1 of the enc. pron. *i*) is almost entirely restricted to the RV. The 2/1 form *īm* is used for all genders and often for the du. and plu. also. In every case it either represents a noun or 'prepares for a following noun'.^k The phrase *īm viśvā* (2/3 neu.) occurs in RV. ix. 88.2 in the sense of 'these all'. Here it refers to all that the Prophet is going to say.

ciθrō—Barth.^l very strangely construes this as 1/1 mas. I am inclined to agree with Mills^m that it is neu. plu., like *viśpā*. And I also think that it is to be construed adverbially. Andreasⁿ also takes it as equivalent to *ciθrā* (neu. plu.), the *ō* being the Gāthā form of *ā*.

zī—Barth.^o takes *ciθrō zī* as a sort of paranthetical clause—'for he is revealed'. Andreas takes the *zī* in the sense of 'because'. Kan. trans. *zī* as 'surely', 'indeed'. In the RV. the *hi* is used in "exhortative sentences mostly with the imperative as an emphatic particle".^p The imper. may precede or follow.

**māz-dāhōdūm*—Geld. (following S. 1 and J. 3) reads *māz*^o; and he notes that all other mss. read *māz-dāhō.dūm*. Barth. also reads the *dūm* separated by a point. This is a clear instance of the Pah. scribes making a mistake in this word, for the trans. is "Auharmazd bestowed it". Barth.^q construes this as 2/3 *sa*- aor. imper. ātm. of the 'double-root' *māz-dā* to bear in mind, to ponder over. The form *māz-dāz-dūm* (*s*-aor. instead of *sa*-aor.) is found in Yas. 53.5, and in Yas. 9.31 we get the phrase *māz vacō dahānahe* (bearing in mind the words) where the 'double-root' is split up by tmesis. These three are the only occurrences of this 'double-root' in the Av. Mills^r has noted that Sir Aurel Stein suggested that the word might have been *māz*^o. I have nasalised the vowel partly because of the construing of Barth., also supported by this suggestion of Sir Aurel Stein, and partly in order to bring the word more in harmony with the other two occurrences of this 'double-root'. The first part (*māz*-) of this 'double-root' is undoubtedly connected with \sqrt{man} -, whence the nasal vowel.

With the whole idea of the first three lines compare Yas. 30.2.

h. Gāthās; pp. 73-74, note 1. i. EZ., p. 370, fn. 4. j. SBE. 31, p. 125, fn. 4.
k. Mac., VG., p. 220. l. Wb. 586 (middle). m. Gāthās, p. 539.
n. Lom., p. 96. o. Wb. 1694 (bottom).
p. Mac., VG., p. 252; see also Grass., Wb. 1664-65 (under 3a).
q. Wb. 1181; also note 1. r. SBE. 31 p. 125 fn. 2.

daibitīm—Barth.¹ construes this as an adj. to *ahūm* (2/1 mas.) and trans. 'the second' (Skt. *dvitī'yam*), taking it to refer to 'the Future Life'. Mlt.,² however, admits the possibility of this word being construed as an adv. and of translating *nōit daibitīm* as 'never again', as Geld. has done. This is certainly better, and connects up this verse with Yas. 44.20. Andreas trans. like Barth., whereas Kan. and Mills take this word adverbially. In RV. ii. 18.2 and x. 45.1 the word *dvitī'yam* has been used as an adv.³

duš-sastiš—1/1 mas. Evil-Teacher. Cf. Yas. 32.9.⁴

marāyāt—3/1 pres. opt. paras. of $\sqrt{\text{marək-}}$ (Skt. *mṛc-*), to destroy, to distort.⁵ The root belongs to the 7th (*rudh-*) class.⁶ The orig. *-rn-* changes to *-rā-*.⁷ Cf. *vīmərəncaitē* in Yas. 31.1.

akā varanā—3/1 mas. The word *varana* means lit., 'choice', and hence 'religious belief'.⁸ See Yas. 30.3 and 5. I would prefer to trans. the word here literally.

drəgvā—This refers to the Evil-Teacher.

hizvā—So Mills, Kan., Barth. and Andreas, supported by K. 4 and C. 1; Geld. reads *hizvā*. The form is 3/1, and the word is used here in the sense of 'speech' or 'talk', as in Yas. 28.5. The Skt. *jihvā* (note metathesis), tongue, is also used in the sense of 'talk' or 'speech', as in RV. x. 37.12 and 53.11.⁹

āvərətō—Barth.¹⁰ construes this as 7/1 of *āvərati* (fem.), which he trans. 'perversion'. And he adds that it goes with the ins. *akā varanā*. Lom.¹¹ in a long note says that this rendering of Barth. is doubtful. I entirely agree with Lom. Barth. in his rendering of the Av. (particularly of the Gāθās) is often led away unconsciously by his German idiom and is thus led to formulating strange rules of syntax. Lom. himself is not particularly happy with this word here. He has two suggestions: (1) that it might be 3/1 aor. ātm. of $\sqrt{\text{vərət-}}$ with *ā* (Skt. *āvrt-*) or (2) that it might be 1/1 of an agent-noun in *-tar* derived from the same root. But the difficulty is that either of these alternatives would need the reading *āvərətā*, which is nowhere forthcoming. So I cannot accept either of Lom.'s alternatives. Kan. takes this as 1/1 mas. of the ppt. of $\sqrt{\text{vərət-}}$ with *ā*, to go astray. The Skt. form would be *āvrttāh*, and the meaning would be 'one who had gone astray', lit., 'turned away'. Because double consonants are not allowed in Av.¹² the corresponding Gāθā form would be exactly what we have here.

TRANS. OF BARTH. :

I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.

- | | | |
|----------------------|-------------------------|---------------------------------------|
| s. Wb. 963-64. | t. EZ., p. 370, ftn. 5. | u. Grass., Wb. 651-52. |
| v. Barth., Wb. 1145. | w. Jack., AG., §560. | x. Ibid., §49. |
| y. Barth., Wb. 1371. | z. Grass., Wb. 490-91. | a. Wb. 334 (under <i>āvərətay-</i>). |
| b. Lom., pp. 96-97. | c. Jack., AG., 186. | |

2. at¹ fravaxšyā² aṃhjuš³ Mainyū⁴ pouruyē,⁵
yayā⁶ Spanyā⁷ ūiti⁸ mravaṭ⁹ yəm¹⁰ Angrəm¹¹ :
"nōit¹² nā¹³ manā,¹⁴ nōit¹⁵ sṅghā,¹⁶ nōit¹⁷ xratavō,¹⁸
"naēdā¹⁹ varanā,²⁰ nōit²¹ uxšā,²² naēdā²³ +šyaoθnā,²⁴
"nōit²⁵ Daēnā,²⁶ nōit²⁷ +Urvānō²⁸ hacaintē."²⁹

(11-11; 11-11-11)

2. And¹ I-will-explain² about-the-Twin-Spirits⁴ of Creation³
in-the-beginning,⁵
of whom⁶ the Holier⁷ spoke⁹ to-the-other¹⁰ —the Evil-One¹¹
—thus:⁸
"Between-us-two¹³ neither¹² thoughts,¹⁴ nor¹⁵ teachings,¹⁶
nor¹⁷ wills,¹⁸
"nor-yet¹⁹ beliefs,²⁰ nor²¹ words,²² nor-yet²³ deeds,²⁴
"neither²⁵ Selves,²⁶ nor²⁷ Souls²⁸ conform.²⁹

Free English Rendering :

Now will I speak about the Spirits Twain

Coming together at Creation's dawn,

Thus did the Holy One speak to His Twin:—

"Between us neither thoughts, nor wills, nor words,

"Nor teachings, nor beliefs, nor deeds accord;

"Our Inner Selves and Souls are quite apart.

Text: 24. So S. 1 and six other mss.; Geld. has °θanā. 28. So J. 3 and seven other mss.; Geld reads °vānō.

Trans.: 4. Orig. 2/2. 10. Lit., '(him) who (was)'; orig. 2/1. 13, 6/2 or 7/2. 14. Lit., 'minds'.

anḥūš—6/1. Barth. and Lom. construe it with *pouruyē* and trans. 'at the first beginning of the world'. Mills and Kan. construe this word with *Mainyū* (2/2). I think it is better to take it like the latter two and trans. 'the Two Spirits of Creation'.

pouruyē—This is to be taken exactly as in Yas. 30.3, i.e., as an adv., 'in the beginning'. Orig. the word is 7/1. Kan. takes this as an adv., but construes it with *fravaxšyā*, and trans. 'first of all I will speak'. I do not think this is correct, because too many words intervene between the verb and the adv. We must remember that the construction in the Gāthās is always simple and straightforward and therefore words put near each other are almost always syntactically connected.

yayā^a—6/2.

Spanyā^a—1/1 of *spanyah*, which is regarded as the compar. of *spəntā*, holy.^a

ūiti—Thus. The word here precedes the direct narration. Barth.^b compares Skt. *iti* and Lat. *ut*. But in Skt. "very rarely both *iti* and the verb precede the speech".^c The initial *ū-* is also remarkable. Barth. seems to suggest the derivation as from *ū-iti*, but nowhere does he give any indication what this *ū-* might be. It seems that the word is from the pronominal base *ū* with the suffix *-ti*. This is how Justi^d has explained this word. He takes the *ū* to be the pronominal stem of the 3rd pers. Kan.^e also explains similarly and equates the *ū* to the Pers. *ū*.^f The Skt. *iti* is also derived similarly from the pronominal stem *i*.^g

mravat—See Yas. 29.3.

yām—2/1. I would like to trans. this rather freely as 'the other', lit., '(him) who (was)'. The use of the rel. pron. almost as a definite article is quite usual in Av.^h See *yā drəgvā* in Yas. 30.5.

Angrəm—See the discussion on this word in Yas. 44.12. Mlt.ⁱ thinks that this is the only occurrence of this word in the Gāthās as the 'afterwards stereotyped title' of the Evil Spirit.

nā—6/2 or 7/2 of the enc. pron. 1st pers.; Skt. *nau*.

manā etc.—Note that all the nouns here are in the plu., though connected with the two Spirits.

xratavō—Barth.^j trans. 'wills'; Lom. trans. 'understandings'.

Daēnā^a—Note that the word is always trisyllabic (*Da-ē-nā*). The word occurs often in the 'Gāthā portions' of the Av., which comprise besides the five Gāthās the Yasna Haptaḥāiti (Yas. 35-42) and Airyōmā-

a. Barth., Wb. 1612.

b. Wb. 386-87.

c. Mac., VG., p. 217.

d. HbZ., p. 60.

e. Dict., pp. 94-95.

f. Probably it is connected with the stem *ava-*. g. See M.-W., SD., p. 165, col. 1.

h. Reich, AEB., §749.

i. EZ., p. 370, ftn. 7; see also p. 135.

j. Wb. 535-36.

išyō (Yas. 54).^h In all these the word occurs altogether 29 times distributed thus: Abunavaiti, four times (31.11, 20; 33.13; 34.13); Haptaḥāiti, three times (37.5; 39.2; 40.1); Uštavaiti, eight times (44.9, 10, 11; 45.2; 46.6, 7, 11); Spəntā-Mainyu, five times (48.4; 49.4, 5, 6, 9);ⁱ Vohū-Xšaθra, four times (51.13, 17, 19, 21); Vahištā-išti, four times (53, 1, 2, 4, 5) and Airyōmā-išyō, once (54.1). Barth.^m takes *Daēnā* in two senses: 1. 'Religion' and 2. 'Inner Self', 'Consciousness' or 'Ego'. Each occurrence of the word has to be understood according to its context. And in this matter, I think Barth. has often been mistaken. There seem to be also, as often happens with such terms, delicate shades of meaning, to be deduced from the context alone. But on the whole the two broad divisions made by Barth. are perfectly justified. Barth. also seems to imply that these two meanings do not necessarily imply two distinct origins. Though Barth. seems to doubt it, the derivation given by Geld. (and supported by Andreas) is quite correct.ⁿ Mlt.^o has some interesting remarks to offer about this word: "In close agreement with this lofty ethic is the thought on which the Gāthās lay great stress that the man's own Self (*daēnā*) is the real determiner of his eternal destiny.^p ... The Self which became fairer or fouler with every thought, word and action of the man who owned it,^q was a fitter guardian angel or attendant friend. The exquisite fragment of the Hādhokht Nask, generally known as Yt. 22, works out this idea entirely in the spirit of the Gāthās".^r Barth.^s has clearly defined *Daēnā* as: "the sum total of the spiritual and religious characteristics of a man, his spiritual and religious individuality". This *Daēnā* accompanies the individual after death to 'heaven' or 'hell'. And this *Daēnā* is also clearly distinct from the Urvan. I trans. the plu. word here like Barth., 'Selves'.

hacaintē—3/3 pres. atm. of $\sqrt{hac-}$, *hak-*, to go together, to accompany. Here the sense is 'to accord', 'to conform'.

Note the logical association of words in each of the lines 3, 4 and 5. About the association of *varanā* and *hizvā* see the last line of the preceding verse.

The last three lines are also quoted in Yas. 19.25.

TRANS. OF BARTH.: w ai oikā le has yino eš mōh' rōv.

I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds nor selves nor souls of us twain agree".

h. I. e. all the Hās from 28 to 54 except Yas. 52.

i. The comp. *duē-daēnā* in Yas. 49.11 has not been included. m. Wb. 662-67.

n. See notes on this word in Yas. 31.11; see also Mlt., EZ., p. 353, ftn. 6.

o. EZ., pp. 162-63.

p. See Yas. 31.20.

q. See Yas. 48.4.

r. See SBE. 23, pp. 314-21. s. Wb. 666, note on 2, *daēnā*.

3. ¹ at¹ ² fravaxšyā ³ aṅhōuš ⁴ ahyā ⁵ Pourvīm,
⁶ +yāṃ ⁷ mōi ⁸ vidvā ⁹ Mazdā ¹⁰ vaocaṭ ¹¹ Ahurō;
¹² yōi ¹³ im ¹⁴ vē ¹⁵ nōiṭ ¹⁶ iθā ¹⁷ Māθrəm ¹⁸ varəšəntī,
¹⁹ yaθā ²⁰ im ²¹ mənāi ²² -cā (frā) ²³ -+cā ²⁴ +vaocā,
²⁵ aēibyō ²⁶ aṅhōuš ²⁷ avōi ²⁸ aṅhaṭ ²⁹ +apəməm.

(11-11; 11-11-11)

3. And ¹ I-will-expound ² the Highest ³ (Ideal) of this ⁴ Life,
⁵ which the All-wise ⁶ Mazdā ⁷ Ahura ⁸ revealed ⁹ unto me;
¹⁰ (those) among-you ¹¹ who ¹² do ¹³ not ¹⁴ properly ¹⁵ put-into-
¹⁶ practice ¹⁷ this ¹⁸ Holy-Word,
¹⁹ as I-have-understood ²⁰ and ²¹ (as now) ²² I-expound ^{23, 25} it,
²⁴ for-these ²⁶ the end ²⁷ of life ²⁸ shall-be ²⁹ woe.

Free English Rendering :

And I will teach the First Truth of your Life,
 Which from All-Wise Ahurā I have learnt;
 I will explain as Mazdā taught to me,
 What I have tried to realise in Life;
 Those who obey not Mazdā's Holy Word,
 For them the only end of Life is woe.

Text: 6. I follow Mills, Barth. and all mss. except one (J. 6); Geld. and also Kan., follow this exception and read *yā-*. 23-25. Geld. and all others read *vaoca-cā*. The line being too short, I have added *frā* and have changed the position of the *-cā* to avoid two similar sounds at the end of the line. See notes. 30. Geld. has *apəməm*, but I prefer uniformity.

Trans.: 10. Lit., 'uttered'. 14. Orig. 6/3. 16. Lit., 'in this manner'.
 24. *-cā* omitted.

aṅhōuš—6/1 mas. Barth.^a takes this word to mean definitely this earthly life, as specifically defined by the dem. pron. *ahyā*.

Pourvīm—2/1 fem. Barth.^b (reading *paour*) construes this adverbially and trans. 'in the beginning'; Lom. also trans. similarly. On this construing of Barth. Mlt.^c remarks that it "only suits the context if it means that the revelation concerns the immediate present". Mills^d draws attention to the *vahištəm* in the next verse and rightly maintains that the construction in both verses is identical, and that the words cannot be taken adverbially. Here he trans. 'the first (teaching)'. Kan. takes it similarly, but not in the sense of first in time (as Mills does), but as first or highest in spirituality, like *pūrvyā* in the Veda.^e I agree with Kan., and I think that the word means the 'Highest (Ideal)' of life. The gender is indicated by the **yāṃ* in the next line.

**yāṃ*—The form is 2/1 fem. Geld. notes that all mss. read thus, and that only one, J. 6, reads *yā*, which reading he has accepted. Barth. sides with the majority of mss., while Kan. agrees with Geld. With both the readings we get into difficulties. Reading *yā* (with Geld. and Kan.) the word cannot be taken as 3/1, but can be construed only as 2/3 neu., which would lead to a discrepancy in number, because *Pourvīm* is sg. Reading **yāṃ* (2/1 fem.) this difficulty is removed, but still it is difficult to specify what is meant by this fem. pron. Mills in view of the gender suggests that "*Daēnām* is to be understood".^f I think Mills is worth considering, taking *Daēnā* in the sense of 'Religion' (i.e., Ideal in life). I would also take *Pourvīm* as a fem. adj. used here as a noun. Cf. *vahišta* as used in Yas. 28.8; 31.6; 32.16.

vaocaṭ—This refers to the *Māθrəm* of the next line. The verb here is particularly apt.

Vidvā—All-Wise. This is a very fine and significant epithet of the Supreme. The name *Mazdā* following immediately is an indication that, in the *Gāθās* at any rate, *Mazdā* does *not* mean 'the Wise Lord'. This meaning seems to be due to the Pah. commentators, who mistakenly thought that the final *-dā* was connected with *dāneštan*, to know. It may also be noted that *Vidvā* is not found in Yt. 1 (Hormazd) among the 'Names of Ahura-Mazdā'.

im—2/1, refers to *Māθrəm*.

vē—6/3 enc. pron. 2nd Pers. Note gen. in the sense of loc. ('among').

iθā—Thus, in this way. It is the correlative of *yaθā*. The suffix *-θā* (Skt. *-thā*) when applied to pronominal stems builds adverbs of manner.^g

Māθrəm—I feel sure that the Ahuna-Vairya is meant here.

a. Wb. 108 (bottom). b. Ibid., 873-74. c. EZ., p. 370, fn. 9.
 d. SBE. 31, p. 126, fn. 2. e. See Grass., Wb. 847-48 (under 5).
 f. Loc. cit. g. See Whit., SG., §1101.

varəšəntī—Barth.^h construes this as 3/3 *s*-aor. subj. paras. of $\sqrt{\text{varəx-}}$, to work, i.e., to put into practice. In the aor. subj. paras. sometimes the 'primary-endings' (*-mi* etc.) are used. So we get 3/3 forms in *-ən* (Skt. *-an*) as well as in *-əntī* (Skt. *-anti*), Skt. also shows forms like *karanti*, *gamanti* etc.ⁱ

mənāi—1/1 aor. subj. ātm. of $\sqrt{\text{man-}}$, to think, here used in the sense of 'understand'.

Line 4 as given by Geld. (*yaθā im mənāi-cā vaoca-cā*) is only of 9 syllables, i.e., it is two syllables too short. Lom.^j thinks that instead of *im* there might have been another longer word in the original. He also mentions Henning's suggestion that there should be *imam* in place of *im*; but the word *imam* has never been known in the Gāθās. The line is doubtless too short, only 9 syllables, as Geld. gives it. There is another objection also. The *vaoca-cā* at the end seems rather impossible, because, in the first place *vaoca-* as a Gāθā form is quite impossible, it ought to have been *vaocā-*; and in the second place, if we have *vaocā-cā* at the end, it would be against the rule that two similar sounds are not found in two consecutive syllables in Av.^k Geld. has also mentioned a vl. (in J. 6) *vaocas-cā*, which avoids this last difficulty. But with this reading the difficulties of construing are increased. I therefore, propose to add the *upasarga frā-* to the verb and to put the *-cā* before the *vaocā*, thus reading (*frā*)-⁺*cā* ^{*}*vaocā*. This would make better sense, as the verb would agree better with the *fravaxšyā* at the beginning of the verse. Even this would make the line of 10 syllables, and so the 11th would have to be got by reading *im* as two syllables, *i-im*. This prolongation would also give the cesura regularly after the fourth syllable.

(*frā*)...^{*}*vaocā*—1/1 aor. subj. paras. Note the joining of ātm. and paras. verbs in this line.

avōi—Barth.^l construes this as an interjection, used as a predicative noun, 1/1 neu., and trans. 'woe'. I accept this explanation. In Skt. also such 'interjectional' (or onomatopoeic) words are used 'predicatively with $\sqrt{\text{bhū-}}$, e.g., *alalābhāvant*, making merry, found in RV. iv. 18.6; also *janījanābhāvant*, shimmering,^m RV. viii. 43.8.

Note the fine alliteration in the last line.

TRANS. OF BARTH. :

I will speak of that which Mazdāh Ahura, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.

h. Wb. 1375 (bottom). i. Whit., SG., §836; also Jack., AG., §462.
j. Lom., p. 97. k. Jack., AG., §194. l. Wb. 180. m. Whit., SG., §1091.

4. aṭ fravaxšyā aṇhšuš ahyā Vahištəm;
Ašāt hacā +Mazdā vaēdā, yš im dāt,
+Ptaršm Vaṇhšuš varəzyantō Manayhō;
aṭ Hōi Dugədā +hušyaoθnā Ārmaitiš,
nōit diwžaidyāi Vīspā-hišas Ahurō.

(11-11-11; 11-11)

4. And I-will-explain the Supreme-Goal of this Life;
through Aša have-I-relised Mazdā, who hath-
ordained it,
(as) Father of active-working Vohu Mano;
and His Daughter (is) Ārmaiti working-good,
Ahura, All-prevailing, never is-deceived.

Free English Rendering :

And I will show the Goal Supreme of Life;
Through Aša's Wisdom have I realised
That Mazdā hath ordained the Laws of Life;
Father is He of active Loving Mind;
His Daughter Ārmaiti e'er works for good;
None may deceive the Omnipotent Lord.

Text: 8. So Mills and Kan., following S. 1, J. 3 and fifteen other mss.; Geld. and Barth. (following nine mss.) read *Mazdā*. 13. So K. 5, Mf. 1 and another ms.; Geld. has *patarəm*. 20. So H. 1 and five other mss.; Geld. reads **θanā*.

Trans.: 8. Orig. 6/1. 9. Lit., 'I have known'. 23. Dat. inf.

Vahištəm—2/1 superlative adj. used here as a neu. noun. It has to be construed exactly like *pourvīm* in the preceding verse. It implies the Supreme Goal of human life as in Yas. 28.8 and elsewhere. Mlt.^a notes that “the Pahlavi characteristically glosses this as the next of kin marriage”. But, he adds, “we can safely assume that the *vahištəm* is the good doctrine of agriculture as practical virtue”. Mlt. and other Western scholars are just as strongly obsessed by their pet agricultural theories as are the Pah. writers by the ‘next of kin marriage’.

In lines 2 and 3 the words are not difficult to understand, but the construction looks a bit puzzling. Kan. seems utterly incomprehensible because of the way in which he jumps from line to line in his trans. Mills^b gives several alternatives, none of which seem to be satisfactory.

**Mazdā*—The main difficulty of construing these two lines lies with this word. The mss. are divided between two readings. Geld. mentions nine mss. (including K. 5 and Pt. 4) which read *Mazdā*. He himself and Barth. have accepted this reading and they both take it as 8/1. Lom. does not put this word in his trans. at all. Geld. has also mentioned the vl. *Mazdā*, which is found in seventeen mss. (including S. 1 and J. 3). Both Mills and Kan. have given this reading and they construe it as 1/1. Mlt.^c also seems to favour this reading. But he is not quite satisfied with it. He notes that “the mss. waver between *Mazdā* and *Mazdā*”, while he thinks that “what we seem to need here is the accusative *Mazdām*”. Of course that would smoothe away all difficulties. There is, however, yet another way, which I would like to suggest, viz., to construe *Mazdā* as 6/1, a sort of ‘objective gen.’ with the verb *vaēdā*. The object of a verb of knowing is quite often put in the gen. instead of the usual accus.^d A close parallel is found in RV. ii. 14.10, *vedāhām asyā*, I know him. Other instances of the verb *veda* with the gen. are found in RV. ix. 58.2; x. 10.6, 26.3 and 35.14. The idea in this construction is ‘being aware of’, hence the gen. Cf. also *yešhe hātām...Mazdā Ahurō vaēthā...yānhām-cā*.

vaēdā—I agree with Barth.^e who construes this as 1/1 pft. paras. of *vid-*, to know. The pft. forms in Veda sometimes have ‘a true perfect sense’, and signify an action just completed.^f I would trans. here (freely), ‘I have realised’.

yē—1/1; refers to *Mazdā*.

īm—Barth.^g says it refers to ‘the life’; but I think it refers to the *Vahištəm* or rather the Law (laid down by *Mazdā*) for its attainment.

a. EZ., p. 371, ftn. 1. b. Gāthās, pp. 540-41. c. EZ., p. 371, ftn. 2.

d. See Speijers, §124.1 (p. 92). e. Wb. 1314 (under 1. *vaēd-*).

f. Whit., SG., §823. g. Gāthās, p. 74, note 3.

dašt—Barth. and Lom. trans. ‘created’, and take it as 3/1 aor. paras. of *√dā-* (Skt. *dhā-*), to create. The root is also used in the sense of ‘to ordain’, ‘to lay down’ as in Yas. 30.11, and I think this would suit the context better here.

**Ptarəm*—So K. 5, Mf. 1 and another ms.; Geld. has *patarəm*. The meter, particularly the cesura after the fourth syllable, requires the word to be of two syllables. It is 2/1 mas. This word is also construed with *vaēdā*. Here we have the ordinary accus. with the verb. The gen. and the accus. being combined as ‘objects’ of a single verb can also be seen in Yas. 29.10, *azəm-cīt ahyā...ōwām mēnghī Paourvīm Vaēdəm*, we all regard him (Z)...as Thy Noblest Creation. With the idea in this line cf. Yas. 31.8.

varəxyantō—6/1 pres. pt. paras. of *√varəx-*, to work, to be active. Note the strong base in the gen. Barth. trans. ‘active’, ‘energetic’. The idea is that Vohu Manō represents Love; this Love, however, must not mean a mere pious intent, but must be translated into *active* service of humanity; then alone could Love claim *Mazdā* as Father.

ašt—Barth. and Lom. trans. ‘but’. There is no contrast implied here. So I think the word here means ‘and’.

Hōi—6/1 mas. The dem. (or 3rd pers.) pron. *hī-* has got some weak (or enc.) forms which are used for all genders and numbers. These are found in the Gāthās alone. The Skt. *sīm* (2/1) and Prakrit *se* (4/1 or 6/1) seem cognates.^h

Dugədā—1/1 fem.; Skt. *duhitā*. The word is found twice in the Gāthās, here and in Yas. 53.3. In both these passages the word (Daughter) is *not* to be taken literally in the sense of ‘offspring of the physical body’ but rather as an ‘achievement’ or an ‘emanation’. In this verse *Ārmaiti* is spoken of as the ‘Daughter’ (i.e. ‘emanation’) of the Supreme. And in Yas. 53.3 ‘Full-Wisdom’ (*Pouru-Cistā*) is said to be the ‘daughter (i.e. ‘achievement’) of Z. The idea of *Ārmaiti* being the ‘Daughter’ of Ahura *Mazdā* is repeated in Ven. 19.13. In the Pah. books this idea is taken very literally and has led to somewhat wierd conclusions in support of next-of-kin marriage. Note also that the *ə* here represents an original I.-E. **ə*, usually named *schwa* by Western philologists. This is really the ‘neutral-vowel’ which resembles in its nature the *ardha-mātrā* of Sanskrit grammarians. Meter here requires the word *Dugədā* to be of two syllables (*Dugə-dā*).

**hušyaoθnā*—So H. 1 and five other mss.; Geld. reads *θanā*, but meter requires the shorter form. It means ‘well-working’, ‘doing good’. In Yt. 13 (Farvardin).103 and 104 the word is found in the mas. and

h. See Jack., AG., 395; also Barth., Wb. 1780 (notes on *hay*).

used as the name of a holy person, *Huīyaobana*. And in the latter passage he is called a descendant of Frašaoštra (*Frāšaoštrayana*).ⁱ

Note the very intimate connection indicated here between Ahura Mazda, Vohu Manō and Ārmaiti. Barth.^j here remarks that by Vohu Manō is meant the 'good mind' of the pious people who practice agriculture. The 'activity' (also mentioned in verse 9) means, according to Barth., activity in husbandry. Hence, he adds, we may understand the connection between 'active' Good Thought and Ārmaiti, i.e., the Earth. This is the typical view-point of Western scholars, who drag the high spiritual thoughts of the Gāthās literally down to the Earth, to the level of agriculture and husbandry. In justice to these Western scholars it should be mentioned that their views are based on those of Pah. writers. Between the age of Z. and that of the Pah. writers there intervened many centuries and at least one foreign conquest of Iran (by Alexander of Macedon). This conquest brought about an almost total eclipse of Zoroastrianism, lasting for quite five centuries, during which most of the ancient Texts were scattered. By the time these were brought together again under the Sasanians, influences from other religions and other peoples had altered considerably the outlook of the Iranian nation. Sasanian religion, therefore, was definitely different from the religion as taught originally in the Gāthās. Of course Sasanian Zoroastrianism is based on the Teaching of Z., as contained in the Gāthās, but it is not the same as the Faith taught by Z.

diwzaidyāi—Dat. inf. of √*dab-* (Skt. *dabh-*), to deceive.^k The form seems to be from a desider. base *diwz-* (Skt. *dips-*).^l

Višpā-hišas—1/1 mas. Barth.^m derives it from an Aryan. **sixšat*, a pres. pt. paras. of a √*saxš-*. The nearest Skt. equivalent of this word is *sī kṣat*, which is the desider. pres. pt. paras. of √*sah-* (Av. *hax-*), to prevail, to overcome.ⁿ This word is found in RV. vi. 14.3. Bearing this in mind, this epithet should mean 'All-prevailing', i.e., 'All-powerful'. In Av. this epithet of Ahura is found in two places, here and in Yt. 1 (Hormazd).8, where it is enumerated as the 17th 'Name of Ahura-Mazdā'. In both these places all scholars, following the Pah., have trans. 'All-seeing'. I would prefer to go back to the orig. sense.

TRANS. OF BARTH.^o:

I will speak of what is best for the life. Through Aša I have come to know, O Mazdāh, who created it (the life), the father of active Good Thought: but his daughter is the good-working Ārmaiti. The all-observant Ahura is not to be deceived.

i. See Barth., Wb. 1022; for the suffix of this patronymic (Skt. *-āyana*) see Whit., SG., §1219. j. Gāthās, p. 74, note 4. k. Barth., Wb. 679 (bottom); also 747.

l. Whit., SG., 1030.a. m. Wb. 1465.

n. Grass., Wb. 1497; also Whit., Roots, p. 184.

o. The rendering given by Mlt. (EZ., p. 371) differs very considerably from the German of Barth. Hence I have trans. direct from Barth.

5. a¹ fravaxšyā² hya³ mōi⁴ mrao⁵ Spəntōtəmō,⁶
vac⁷ srūidyāi⁸ hya⁹ marətaēibyō¹⁰ vahistəm;¹¹
yōi¹² mōi¹³ ahmāi¹⁴ Səraošəm¹⁵ dān¹⁶ cayas¹⁷ -cā,¹⁸
upā-jimən¹⁹ +Haurvātā-Amərətātā,²⁰
Vayh²³šuš²⁴ Many²⁵šuš²⁶ +šyaoθnāiš²⁷ Mazdā²⁸ Ahurō.²⁹

(11-11; 11-11-11)

5. And I-will-explain what the Holiest hath-revealed
unto me
through-(His)-word, which (is) best for mortals to-hear;
(to those), I-ween, who offer Obdience and
Reverence to it;
shall Haurvatāt-(and)-Amərətāt come-near
(and) through deeds of Vohu Mano Mazdā
Ahura (also).

Free English Rendering :

And I will teach what was revealed to me

In words of the Most Holy—best to hear;

Those who obey them truly in their hearts,

To these shall come Perfect Immortal Life;

And Vohu Man' shall lead them on to deeds

Of Love; and thus they reach Ahūrā's Light.

Text: 21-22. I have made a comp. here; Geld, and others have the words separate. 25. So H. 1 and four other mss.; Geld. has 'θandīf'.

Trans.: 5. Lit., 'hath spoken'. 8. Dat. inf. 14. I.e., to the Word of Ahura. 23-24. I.e., Inspired by Vohu Manō.

Spəntōtəmō—1/1 mas. super. adj. Holiest. This epithet of the Supreme is found only once (here) in the *Gāthās*. And it is found twice in the rest of the *Yasna*, viz., in 1.1 and in 37.3. And in the remaining Texts of the *Av.* we find it in *Yt.* 1 (*Hormazd*).¹² where the Supreme Being says: *Mainyuš-ca ahmī Spəntōtəmō*, and I am the Holiest Spirit. As has been already pointed out, the epithet *Mainyu Spəništa* has been constantly applied in the *Ven.* to *Ahura-Mazdā*. In the *Ven.* one phrase occurs very often invoking Him: *Ahura Mazda, Mainyu Spəništa, Dātara gaēthanām astvaitinām, Ašāum* (*Ven.* 1.2 etc.).^a

vacē—Barth.^b and Lom. take it as 2/1 of *vacah* (neu.), the regular form being *vacō*. The change of the final *-ō* to *-ē* is also found in *yē*, *kē*, *nē* and *vē*. Kan.^c also has given a similar explanation. But the final *-ē* represents an orig. *-ō* only in the case of the four pronouns mentioned above. But when the *-ē* is final in a noun, it represents an orig. *-ā*, as in *saxvārē* in *Yas.* 29.4. Hence I would take *vacē* as equivalent to *vacā* (mas.), which I construe as 3/1 of *vac* (mas.); and I would trans. 'through-(His)-Word'.

srūidyāi—Dat. inf. from *√sru-*.

*mōi*¹³—All take this as 4/1 of the enc. pron. 1st pers. Barth. trans. it thus; but he^d does mention a particle *mōi*, which is an enc., and which, he says, cannot always be translated. And he actually quotes this passage and *Yas.* 51.22 as instances. I take the word here as a mildly emphatic particle, which is best trans. by the old Eng. phrase 'I ween'. Note also that when the *mōi* is an emphatic particle it is always scanned as two syllables, *mō-i*.

ahmāi—Kan. omits this word altogether in his trans. Lom.^e thinks that it refers to the 'Word' and he trans. 'for its sake'. Barth. thinks that the last three lines represent the actual words of *Ahura* and so he puts them in quotation marks, and puts the word 'while he said' in brackets immediately preceding the quotation. He trans. *ahmāi* as 'to him', and Mlt.^f explains that it refers to *Z.* I think that Lom. is more reasonable. Note that the phrase *mōi ahmāi* in line 3 has to be scanned as *mō-yah-māi*, observing the *sandhi* of *i* and *a* as in *Skt.*, in order to get the meter correct.

Səraošəm—2/1 mas. The word means here, as in *Yas.* 28.5, 'Obedience'. Mills.^g says: "Observe the vigour possessed by 'Sraosha'. It designates the angel of Obedience; and at the same time it is the only word which can here bring out the sense when it is understood in its actual meaning'".

a. Barth., Wb. 1137 (middle). b. Wb. 1341 (middle). c. GbM., p. 132, ftn. d. Wb. 1175. e. Lom. p. 97. f. EZ., p. 371, ftn. 3. g. SBE. 31, p. 127, ftn. 2.

dān—3/3 aor. subj. paras. of *√dā-*, to give.^h This form is found again in *Yas.* 47.1.

cayas—Barth.,ⁱ very strangely indeed, construes this as 1/3 of the interrog. pron. *ka-* and takes it in conjunction with the *yōi* and trans. 'whosoever'. But when used thus the two pronouns must be always together,^j never one at the beginning and the other at the end of a line as here. Moreover, Barth. seems to have lost sight of the *-cā* following. Syntactically *cayas-* is connected with *Səraošəm*. Mills.^k and Kan. (following him) construe thus and trans. 'attention'. Lom. (following Andreas) also trans. 'attention'. In the *Veda* there is a *√cāy-*, to observe, which can also bear the 'rare and secondary' meanings of 'to observe with awe', 'to revere'; and it seems to be 'an early specialised' form of *√ci-*, to observe.^l This *√cāy-* is found in the *RV.* in the sense of 'to reverence'.^m Thus in *RV.* iii. 26.1 we get *Agnim nicāyā*ⁿ and in x. 94.14 we have *ddrayas cāyamānāh*, in both of which the idea of 'reverence' is prominent. So I would construe *cayas* here as 2/1 of *cayah* (neu.), and trans. 'reverence' or 'worship'. In *Av.* the root corresponding to *Skt. cāy-* is given by Barth.^o as *√kāy-*, which he compares with *Skt. cayate*. In *Yas.* 33.6 we find the form *kayā* used in the sense of 'I pray'. Barth. also gives a very good reference to the *Frahang-i Ōim*, 19, where the word (as given by Reich.^p) is *binaiemi*. This has been rightly corrected by Hoshangji and Haug^q to *cinaiemī*, because section 19 where this word occurs consists entirely of words beginning with *c-*.^r The *Pah.* trans. of this word has been rendered by Hoshangji and Haug as 'I pray', 'I implore'.^s This, incidentally, supports my trans. of the word *cayas-* here.

upā-jimən—3/3 aor. paras. of *√gam-* with *upā* and *ā*, to come near, to approach. Barth. (because of his queer rendering of the last line) trans. 'they shall attain'.

⁺*Haurvātā*—⁺*Amərətātā*—Barth. construes each as 2/2, instead of 1/2.

Manyōuš—Barth. reads *Mainyōuš*. Note the substitution of this word instead of the more usual *Manahō*. Barth.^t definitely states that *Vohu Manō* is meant here. I agree with Barth., and would like to trans. literally 'Loving Mind' (i.e., *Vohu Manō*). But I do not accept the reading of Barth. Note the difference between *Mainyu* (*Spirit*)

h. Jack. AG., §633. i. Wb. 426 (middle) and 427, note 19. j. Speijers, §287 (p. 215-16); also Apte, §133. a (p. 88) and Whit., SG., §§507 and 511. k. SBE. 31, p. 127. l. Whit., Roots, pp. 46-47. m. Grass., Wb. 443. n. Absolute of *√cāy-* with *ni-*. o. Wb. 464. p. WZKM., xiv, p. 204 also Barth., Wb. 965 (under *binayemi*). q. An Old Zand-Pahlavi Glossary (Stuttgart, 1867), p. 29. r. Barth., Wb. 965 (under *binaiemi*, note 1). s. Op. cit., p. 69. t. *Gāthās*, p. 74, note 6.

and *Manyu* (Mind), the latter is often found substituted for *Manah*. In Yas. 34.2 **Mainyēuš* is used in the same sense. Cf. also *Manyēuš*... *Spəntahyā* in Yas. 28.1, where *Manyu* is used for what is evidently *Mainyu* (Spirit).

With the idea of this line compare the well-known English verse :

Little deeds of kindness,
Little acts of Love
Make the Earth an Eden,
Like the Heaven above.

Mazdā Ahurō—This is 1/1 and one of the three subjects of the plu. verb *upā-jimən*. But Barth. closes his quotation of the words of the Supreme with **ἵνα ὁ ἀγαθὸς*, and construes this nom. with a verb to be imported from the *mraoŋ* in line 1. By this queer method of construing the nom. going with the quotation is left dangling (without any finite verb) at the very end! ^u

TRANS. OF BARTH. : ^v

I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said : "they who for my sake^w render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit"—(he) *Mazdāh Ahura*.

^v Barth. (p. 100) says: "The word *upā-jimən* is a participle of the verb *upā-jim* 'to speak of', and is used here as a noun, 'that which is spoken of'." This is a very good explanation of the word, but it does not explain the construction of the sentence.

^w Barth. (p. 100) says: "The word *ἵνα ὁ ἀγαθὸς* is a participle of the verb *ἀγαθός* 'to be good', and is used here as a noun, 'that which is good'." This is a very good explanation of the word, but it does not explain the construction of the sentence.

u. Lom. also (p. 98) makes a similar objection about the wide separation of the nom. from *Spəntōtomō*, but he himself connects the two in the same way. Such wide separation between verb and noun may be possible in German, but certainly not in the Gāθās.
v. I have made some changes in Mlt.'s rendering.

w. Mlt. renders the Ger. 'mir' as 'at my bidding'.

6. at¹ fravaxšyā² višpanā³m Mazīstəm,⁴
stavas⁵ Ašā⁶ yō⁷ Hudā,⁸ Yōi⁹ həntī¹⁰
Spəntā¹¹ Mainyū¹² sraotū¹³ Mazdā¹⁴ Ahurō,¹⁵
Yehyā¹⁶ vahmē¹⁷ Vohū¹⁸ frašī¹⁹ Manaḡhā,²⁰
Ahyā²¹ xratū²² frō²³ mā²⁴ sāstū²⁵ Vahištā.²⁶

(11-11 ; 11-11-11)

6. And I-will-explain¹ about-the-Greatest² of All,³
praising⁵ (Him) Who⁷ (is) Lord-of-Wisdom⁸ through-(His)-
Ašā,⁶ (and those) Who⁹ are (with Him, Lords-of-
Wisdom*);
may Mazdā¹⁴ Ahura¹⁵ hearken through-(His)-Holy Spirit,¹¹
through Vohu Manō¹⁸ shall-I-strive²⁰ to-attain-devotion¹⁹
unto-Him,¹⁷
may He, in-His²¹ Wisdom,²² guide me onwards²⁴
to-the-Highest.²⁵
²⁶

Free English Rendering :

I'll speak about the Greatest One of All,
Praising Him, Lord of Wisdom through His Truth,
And all the Lords of Wisdom* that are His;
May He through His Good Spirit hear our call,
Through Vohu Man' my Faith to Him I pledge,
He in His Wisdom guides me to His Light.

Trans. : 9, I.e., the Aməšā Spənta. 16-17. Lit., 'regarding whose¹⁶ devotion¹⁷ (or adoration)'; orig. 6/1 and 7/1 respectively. 19. Lit., 'I ask'. 21. Orig. 6/1. 22. Orig. 3/1. 23, 25. Lit., 'teach'. 26. Orig. plu.

* The Aməšā Spəntā.

Mazištam—All are agreed in taking this as an epithet of Ahura Mazda. He has been called Mazišta in the very first verse of Yas. 1, and throughout the other Av. Texts we find this epithet, often joined with *Vahišta* and *Sraēšta*.^a In Yt. 17 (Aši).16 Ahura Mazda is called *Mazištō Yazatanām*, which is practically the same as the description found in the Persepolis Inscription of Darius the Great (4.1): *Auramazdā hya Mažišta Bagānām*.

stavas—Barth. construes this as 1/1 mas. pres. pt. paras. of $\sqrt{stu-}$, to praise. Cf. Yas. 34.6.

Aiā—Barth. takes this as 8/1, which does not seem correct. All the others take it as 3/1 connecting it with *stavas*. I would also take it as 3/1, but I would connect it with *Hudā*. The constant idea throughout the Av. Texts is that Ahura Mazda is great through (or because of) His Aša. Cf. *Fravašim... Ahurahe Mazdā... Aiāi apānōtmām-ca* (Yas. 26.2) and the phrase *Yō Aiāhe Apānōtmō* referring to the Supreme, found in Yas. 1.1 and in many other places in the Av. Texts.^b It may also be noted that *Aša-Vahišta* is one of the 'Names of Ahura Mazda' (the 4th) mentioned in Yt. 1 (Hormazd).7.

Hudā—1/1 mas. of *Hudā(y)*.^c The word is found frequently in the Gāthās as well as in the Later Av. Barth. compares it with Skt. *sudhī*; but here he trans. 'who wishes well'. Lom.^d trans. 'benevolent' and alternatively suggests 'the good Creator'. Mills^e trans. 'benignant'. Kan.^f (keeping to the Pah. tradition^g) trans. 'wise', 'full of wisdom'. Cf. Yas. 30.3. I think it best to adhere to the traditional view as expressed by Kan.

Yōi hēntī—This clause seems to have puzzled Barth., because he trans. rather lamely, certainly unconvincingly, 'towards those who live'. Mills^h says that the clause "in the sense 'all who exist' ... seems rather unsubstantial ... *hudā* understood would be safer". I feel that Mills has grasped the real spirit of this passage. And I suggest that *hudāñhō* (1/3) should be supplied here. The whole line is a good instance of *ad sensum* construction. Mills trans. 'while the Benignant each with right I worship'. Mills further points out that this word is particularly appropriate to the 'Bountiful Immortals', who are frequently called *hudāñhō* in the Av. Barth.ⁱ has also noted that this epithet (together with *huxšaθrā*^j) is particularly used for the Aməša Spəntā as in Yas. 35.1 and elsewhere. I am in full agreement with the suggestion of Mills. Cf. also the phrase *dūždā yōi hēntī* in Yas. 51.10. I am almost tempted to read line 2 as

stavas Aiā Hudāñhō Yōi hēntī

a. Barth., Wb. 1158 (under b). b. See my "Religion of Zarathushtra" (Madras, 1926), p. 41. c. Barth., Wb. 1823-24. d. Lom., p. 98. e. Gāthās, p. 229. f. GbM., p. 133. g. Nair. says *uttamajñānin*. h. Gāthās, p. 542. i. Wb. 1824 (middle). j. See Barth., Wb. 1819-20.

and to trans. 'praising (Those), Who are Lords-of-Wisdom through (Their)-Aša'.

The whole of line 2 is quoted in Yas. 52.4 and 61.5.

vahmē—7/1 mas. Adoration, devotion. Cf. Yas. 34.2. Barth.^k had once tried to derive this word from $\sqrt{van-}$. But the *h* is not to be explained away, and he^l has himself admitted that since the discoveries at Turfan it has become certain that the *h* in this word goes back to an Aryan *s*, i.e., it corresponds to Skt. *s*. So the word should be derived from $\sqrt{vah-}$ (Skt. *vas-*). Barth.^m has given three roots *vah-*: 1. 'to shine', 2. 'to dwell', and 3. 'to dress'. Skt. lexicons give five distinct roots *vas-*. These mean, besides 1. 'to shine', 2. 'to dwell' and 3. 'to dress', also 4. 'to love' and 5. 'to aim', or 'to attack'. From the 4th is derived the word *uśa*, lover, husband, found in RV. x. 95.5.ⁿ And I think that the name of the great Vedic Sage, *Vasiṣṭha*, is also derived from the same root and that it means 'the best Lover'. Whit.^o mentions two more as "occurring in the RV. in questionable connection" and that these are "doubtless peculiar technical specialisations of $\sqrt{vas-}$, to dwell". The suffix is *-ma* which builds action-nouns.^p The loc. is also to be noted as implying 'regarding', 'with reference to'. In the Veda also we get the loc. used similarly, as in RV. i. 10.6, *tām it sakhitvā imāhe tām rāyē tām suvīrye*.^q This might be called the 'dative-like loc.' used with words signifying 'seeking' or 'striving after'.^r So I take *vahmē* as from the 4th $\sqrt{vah-}$, to love, and I trans. 'regarding devotion'. I take the *Vohu* in *Vohu Manō* as also from the same root *vah-*, to love, and I take the name to mean 'Loving Mind' rather than 'Good Mind' as all others have done.

fraī—Barth.^s construes this as 1/1 s-aor. ātm. of $\sqrt{paras-}$, *fras-*, to ask. Note ātm. The word is to be taken as implying 'seeking' or 'striving after', exactly as in Yas. 44.8, where also it occurs in association with *Vohu Manō*.

xratū—3/1. This has to be trans. 'wisdom'.

frō...sāstū—3/1 pres. imper. paras. of $\sqrt{sāh-}$ with *frā* (Skt. *pra-śās-*), to instruct, to guide.^t

Vahištā—Mills and Kan. construe this as 3/1 adj. going with *xratū*. I think it better to take it as 2/3 neu. as Barth. and Lom. have done.

TRANS. OF BARTH. :

I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazdaḥ Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,^u

k. Wb. 1403-04, note. l. Zair Wb., pp. 221-22. m. Wb. 1393-94.

n. See M.-W., SD., p. 932, col. 1. o. Roots, p. 156. p. Whit., SG., 1166.

q. Ibid., 303. a. r. Speijers, §146 (pp. 110-11). s. Wb. 998 (bottom).

t. M.-W., SD., p. 695, col. 2.

u. Barth. puts a comma at the end of his trans. of this verse, implying that the sense is carried on in the following verse. But this is not at all necessary. The verses connect up more or less always.

7. Yehyā savā isāntī rādaṃhō,
 yōi zī jvā +āṃharē -cā bvantī -cā;
 amərətāitī +ašaonō urvā aēšō,
 utayūtā yā +nərōš sādṛā drəgvatō;
 tā -cā Xšaθrā Mazdā Dāmiš Ahurō.

(11-11; 11-11-11)

7. Through Whom the Seekers have-been-seeking
 for-redemption,
 all (Seekers) who (are) living, and have-been, and shall-be;
 the Soul of the Righteous shall-triumph in
 Immortality,
 ever-renewed, indeed, (are) the tribulations of the
 human follower-of-Untruth;
 of these, indeed, (is) Mazdā Ahura the Sender
 through-(His)-Power.

Free English Rendering :

His Grace redeeming all the Seekers seek,
 All those that are, or were, or that shall be;
 The Righteous Soul shall triumph and shall gain
 Life Everlasting; but the False shall find
 Pain e'er renewed;—thus Mazdā Ahurā
 Supreme in Strength, hath laid down this, His Law.

Text: 8. Geld. has °yā- (short final); I have changed for sake of uniformity.
 13. So Barth., following K. 5, Pt. 4 and five other mss.; Geld. has *ašāonō*.
 18. So Andreas, following K. 5; Geld. reads *nərōš*.

Trans.: 1. Orig. 6/1. 2. Orig. 2/1. 5-6. Lit., 'who indeed'. 15. Lit., '(shall be) triumphant'. 17. Lit., 'which'; orig. 1/3 neu. 21. Orig. 2/3. 22. -cā emphatic. 25. Lit., 'the Creator'.

554

Barth. takes this verse as a continuation from the last line of the preceding verse, probably because of the *Ahyā* there and the *Yehyā* here. I, however, regard this method of connecting rather vague.

Yehyā—This certainly refers to Mazdā Ahura. The gen. is abl. in force, in the sense of 'from Whom', 'through Whom'.

savā—Barth.^a construes this as 2/2 like the *savōi* in Yas. 43.12. These are the only two passages he quotes for the du. He also points out with some plausibility that these two 'gain and pain', are explained further in lines 3 and 4. But the word *savah* like Skt. *śavas* is neu. and so *savā* cannot be its du. Lom.^b construes the word as 2/3 neu., and trans. the word as 'redemption', or 'salvation', and I agree with Lom.

išāntī—3/3 pres. subj. paras. of $\sqrt{iš-}$. The \ddot{a} represents an orig. \ddot{a} (Skt. \ddot{a}).^c In Av. the ending of the 3/3 pres. subj. paras. may also be $-ənti$.^d Barth. trans. 'shall attain'. Lom. trans. 'they seek' or 'they strive', from the $\sqrt{iš-}$ (Skt. *is-*, *icch-*), to desire. I am inclined to agree with Lom.

rādaṃhō—Kan. trans. 'liberal' or 'charitable', which is the traditional trans. Barth.^e takes this as an epithet of Ahura, and trans. 'he who hath ordained'. Lom. trans. (with a query mark, however) 'those who are willing', taking the word as 1/3 of *rādah* (mas.). The word is from $\sqrt{rād-}$ (Skt. *rād-*), to be ready, to prepare oneself. The Skt. $\sqrt{rād-}$ also bears the meaning of 'to be ready', 'to prepare oneself'.^f I think Lom. is more natural. I trans. the word as 'Seeker', i.e. one who prepares himself for the higher life.

The first line is quoted in Yas. 7.24.

yōi—This refers to the 'Seekers'.

zī—This particle often emphasises the word it follows. I trans. 'all who', lit., 'who indeed'.

jvā—All construe this word as an adj., 1/3. And all trans. 'living' or 'alive'. Note the reduction of the orig. $-īva$ to $-va$.^g Mills^h makes a remark worth considering that 'j was regarded as having inherent i'. It may be noted that O. Pers. shows the full form *jīvahyā* (6/1) in Beh. 5.3.ⁱ For scanning this word is disyllabic, *jī-vā*.

+āṃharē—3/3 pft. paras., have been.

bvantī—3/3 aor. subj. paras.^j Shall be. The forms of $\sqrt{bū-}$ are often used, says Barth.,^k in the sense of the future. Cf. Yas. 33.10 (where the order is past, present and future). This phrase, covering the three 'times' (past, present and future) is also found in Turfan Mid. Iran., as also in Pah. and Pāz.^l Note also the dropping of the first syllable, which has to be restored for scanning—*bu-van-ī*.

amərətāitī—All are agreed that the word is 7/1 fem. and that it means 'immortality'. But Barth.^m puts it under *amərətātātī*, and he

- a. Wb. 1561-62. and note 2. b. Lom. p. 98. c. Jack., AG. §44.
 d. Ibid., §462. e. Wb. 1521 (under 2. *rādah-*). f. M.-W., SD., p. 876, col. 2.
 g. Jack., AG., §68 (b. note 2); also Grund. I, §268. 17 (p. 155). h. Gāthās, p. 542.
 i. Barth., Wb. 610. j. Jack., AG., §644. k. Wb. 931 (under 8).
 l. Barth., ZairWb., pp. 195-96. m. Wb. 143-44, note 2.

remarks that it is not always possible to distinguish between the 'Holy Immortal' and the abstract idea of immortality. But I personally think that this is a different noun, *aməratāiti* (fem.), and that the form is 7/1. There is no ending, "the stem being merely strengthened" ⁿ by lengthening the final vowel.

^a*aiəonō*—So Barth., following K. 5, Pt. 4 and five other mss.; Geld. reads *aiāunō*. It has to be construed as 6/1.

aešō—Barth.^o trans. 'lucky'; Lom. trans. 'successful'. Barth. derives it from √*is-* (Skt. *iś-*), to have power, and says that the orig. meaning is 'potens' (powerful). Cf. *anaēšəm* in Yas. 29.9 and *anaēšō* in Yas. 46.2. This derivation makes the trans. of Barth. rather colourless and weak. I would therefore trans. here 'triumphant'. Cf. also Yas. 9.20 where also *aešō* is used in the sense of 'victorious' or 'triumphant'.

utayūtā—To keep up a sort of parallelism between lines 3 and 4, Barth.^p construes this also as 7/1 and trans. 'in perpetuity'. In Yas. 33.8 the word has been taken by me as an adj. and I have trans. there 'ever-increasing'. The basic idea of the word is 'continuity' or 'renewal'. The word occurs also in Yas. 30.7. I construe the word here as an adj., 1/3 neu., going with *sādrā*.

yā—Orig. it goes with *sādrā* (1/3 neu.), but the function of the word here is almost that of an emphatic dem. pron., so I have rendered this by the emphatic particle 'indeed'.

ⁿ*ərəš*—Geld., Barth. and others read *ərəš*. Geld. mentions that K. 5 reads *ərəš*, but it has been corrected 'by another hand to *ərəš*. Andreas has accepted the orig. reading of K. 5,^q and I follow him. I construe the word as 6/1 of *nor*, human being (in general). It goes with *dragvatō*. Barth.^r (reading *ərəš*) construes it as 2/3 mas.

sādrā—1/3 neu., tribulations. Cf. Yas. 34.7.

dragvatō—6/1. Barth.^s construes as 2/3, explaining the accus. as tribulations 'coming down upon' the wicked.

tā—2/3 neu. These (things), i.e., these tribulations. Kan. thinks that this pron. refers to the 'laws' of Ahura governing life. This pron. is the 'object' of *Dāmiš*, the idea being that the tribulations are sent (lit., 'created') by Ahura upon the wicked. Cf. 'Vengeance is mine; I will repay'.

-cā—This is to be taken here as more emphatic than the usual conjunction.

Dāmiš—1/1 mas. Creator. Cf. Yas. 31.7.

TRANS. OF BARTH. : ^t

Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazdāh Ahura appoint by his Dominion.

ⁿ. Jack., AG., §222. ^o. Wb. 32 (3. *aeša-*). ^p. Ibid., 386 (under *utayūtay*).

^q. Lom., p. 98. ^r. Wb. 1050 (top). ^s. Ibid., 1570 (under *sādra*).

^t. This verse according to Barth. continues the idea of the last line of the preceding verse. See ftn. *u* in the previous verse.

8. T¹Jm² n³ staotāiš⁴ nəmayhō⁵ +ā⁶+vivarəšō,⁶
⁷+nū⁷ ⁸+zi⁸ ⁹+it⁹ cašmaini¹⁰ vyādarəšəm;—
¹²vahjuš¹² manyjuš¹³ +šyaoθnahyā¹⁴ uxšax'yā¹⁵ -cā¹⁶
¹⁷viduš¹⁷ Ašā¹⁸ yəm¹⁹ Mazdām²⁰ Ahurəm;—
²²a²² Hōi²³ vahmṅg²⁴ Dəmāne²⁵ Garō²⁶ nidāmā.²⁷

(11-11; 11-11-11)

8. Him will-I-see-to-turn towards us with hymns
of adoration,
for now verily have-I-seen (Him) within-(my-
Souls's)-eye;—
good thought, (and) deed, and word
having-(first)-realised through Ašā, (I have clearly
seen) Mazdā Ahura Himself;—
so let-us-lay-down (our) devotions before-Him
in the Abode on-High.

Free English Rendering :

Him shall I strive to turn to us with songs,
For I have seen Him clear with eyes of Soul;
Good thoughts, good words and good deeds taught me first,
And next through Ašā did I realise,
That Mazdā Ahurā is Lord Supreme;
Songs of Devotion shall we offer Him.

Text: 5-6. So Barth.; Geld. and others have the words separate. 7-8-9. Geld. and all others read *nū-sif*. 14. So H. 1 and two other mss.; Geld. has ^o*θamā*.

Trans.: 4. Orig. 6/1. 5-6. Lit., '(I shall be) seeking to turn.' 11, 12, 13, 14. Orig. 6/1. 13. Lit., 'spirit'. 17. Lit., 'having known'. 19. *yəm*. 23. Orig. 4/1.

Kan.^a draws attention to the point that the first line in each of the verses 8, 9 and 10 begins with the words *Təm nē* and ends with a desiderative form.

Təm—This is the first and so the most important word. It refers of course to the Supreme.

nē—In this verse and in the next (9) Barth.^b has construed this word as 4/3 of the enc. pron. 1st pers. But in verse 10 he^c takes the same word in an exactly similar context as an asserverative particle. Bearing in mind that the three verses are *consecutive*, the similarity of context requires similar method of translating. Lom. is consistent and takes the *nē* in all three as a mild emphatic particle. But I think the emphasis is already indicated by the position of *Təm*. Mills also takes the *nē* in all three exactly similarly, as 6/3 of the enc. pron., 1st pers. Kan. takes it as 1/1, which seems very strange. I propose to take all three as 4/3 of the enc. pron., 1st pers.

staotāiī—3/3 mas. With hymns. Cf. Yas. 30.1.

nəmanhō—6/1 neu. Adoration.

**ā-vīvarəšō*—Geld., Mills and Kan. read the two words separately, but Barth.^d (whose reading I follow) connects them with a hyphen. He construes this as 2/1 desider. impft. paras. of *√varəz-* with *ā* and trans. 'thou shouldst seek to win', which he explains as being addressed to *each* one of the listeners. Lom.^e follows Andreas and construes this as 1/1 desider. pres. paras. of *√var-* with *ā*. The final *-ō*, according to Andreas, represents an orig. *ā*. I am not quite satisfied with either of these two construing. I am inclined to take this as 1/1 of a desider. adj. *ā-vīvarəša-* used predicatively. I derive the form from *√varəz-* with *ā*. In Skt. *ā-vrj-* means 'to incline (or to turn) towards' and is used with a dat. as in RV. i. 33.1.^f

Barth. regards lines 2, 3 and 4 to be the actual words of the *staota*.

**nū zī iī*—All read *nū-zīiī*. The *-zīiī* is without any doubt *zī-iī*, and meter certainly requires full four syllables before the cesura, which comes after these three words. So each word should be pronounced separately and the *nū* should be prolonged to *nū-ū*.

**nū*—Now. Cf. Yas. 29.11.

**zī*—Barth.^g says that *zī* is enc. and says that it is the same as Skt. *hi*; but the Skt. word is certainly not a true enc., even though it always comes as the second word in a clause or a *pāda*, just like a true enc.^h Here the word means 'for'.

a. GbM., p. 135, ftn. b. Wb. 1031 (bottom). c. Ibid., 1072 (under *nō, nē*).
d. Wb. 1377; also Gāthās, p. 74, note 8. e. Lom., p. 98.
f. Grass., Wb., 1327; also M.-W., SD., p. 156, col. 1. g. Wb. 1693.
h. Mac., VG., pp. 252-53.

**iī*—Barth.ⁱ takes it as 2/1 neu. of the enc. pron. *ī*,^j and he thinks it refers to the *Xīaθrəm* of the preceding verse. I prefer to take it as a particle of mild emphasis. I trans. the whole phrase '*nū zī iī*' as 'for verily now', as Lom.^k has done.

caīmainī—7/1 neu. of *caīman*. Cf. Yas. 31.8. Barth. trans. 'with mine eye'. Lom. seems much nearer the orig. when he trans. 'in (my) eye'.

vyādarəsəm—Meter requires scanning the word as four syllables, *vī-ā-dar(ə)-səm*. It is 1/1 aor. paras. of *√dares-* with *vī* and *ā*. The Skt. root corresponding would be *vyā-dṛś-*, but though this root is found in Skt. with either of the two *upasargas* separately in the Veda, only one example is quotable (from Bhāgavata Purāna) with the double *upasarga*.^l

vaṇhōuī—Barth. connects the genitives in line 3 with *Xīaθrəm* of the preceding verse, which seems rather unnecessary and far-fetched. Both Barth. and Lom. connect this adj. with each of the three nouns in this line.

manyūī—Barth. trans. 'Spirit'. Lom.^m points out that the word might stand (as it does so often in the Gāthās) for *manvaṇhō*, and thus we get in this line the triple idea of 'thought, word, deed' brought out. Lom. connects these with *Aīā* and trans. 'through the Truth of (his) good thought, deed and word'. I suggest taking these gen. words as 'objects' of *viduī*.ⁿ

vīduī—The pft. pt. here clearly implies an action already previously completed. This is often the signification of the pft. in the ancient Indo-Iranian languages.^o Barth. has brought out this point in his trans., 'since I have learnt to know'. For the weak form in 1/1 cf. Yas. 28.4.

yəm—The rel. pron. here may be taken as emphatic, and I trans. it by 'Himself'.

Mazdām Ahurəm—I construe the accus. as 'object' of the verb *vyādarəsəm*.

vahmōng—2/3 mas. Devotion. Cf. verse 6 above.

Dəmānē Garō—We get *Garō Dəmānē* in Yas. 51.15. In later Av. we get the comp. *garō-nmāna*, which is found in Yt. 10 (Mīhr).32. This becomes *Garōsmān* in Pah. and *Garothmān* in Parsi Guj., in the sense of 'the Highest Heaven'. See note on **mān-gairē* in Yas. 28.4. Barth.^p takes *garō* here as 6/1 of *gar* (fem.), song, which he derives from *√gar-*, probably the same as Skt. *√gṛ-*, *gar-*, *gīr-*, to sing, to praise. Most

i. Wb. 154 (bottom, under 2. ay-). j. See Jack., AG., §397.
k. Lom., p. 98. l. M.-W., SD., p. 1037, col. 1. m. Lom. p. 98.
n. Mac., VG., §202. A, c (p. 319). o. Whit., SG., §823. p. Wb. 512-13.

Western scholars trans. this phrase as 'the House of Song', which seems very poetical and appropriate, reminding us of the 'Choir of the Angels' pictured in the Christian Heaven. But I see here definitely a connection with the *mən-+gairē of Yas. 28.4, and I trans. this phrase in the Gāθās always as 'the Abode on High'. I take garō as 6/1 of gar- in the sense of 'height'. The word seems connected with Skt. *giri*, mountain.

nidāmā—1/3 aor. subj. paras. of √dā- with *ni* (Skt. *ni-dhā-*), to offer, to lay down. It is construed with the dat. of the person, the accus. of the thing, and the loc. of the place.²

In translating this verse into English it is rather difficult (but not quite impossible) to keep to the order of the lines, and at the same time to keep the English simple and free from complexities. The idea is that by first obeying the triple commandment of good thought, good word, good deed and then by following the Path of Aša the Prophet has gained a clear vision of the Supreme.

TRANS. OF BARTH. :⁷

Him thou shouldst seek to win for us by hymns of adoration (in thy mind): 'Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit and of (good) action and word, since I have learnt to know Mazdāh Ahura through Right'. Let us offer him homage in the House of Song.

9. Təm¹ nō² Vohū³ mat⁴ Manayhā⁵ cixšnušō⁶,
yō⁷ nō⁸ usōn⁹ cōrēt¹⁰ spōn¹¹ -cā¹² aspōn¹³ -cā;¹⁴
Mazdā¹⁵ Xšaθrā¹⁶ +varōzi¹⁷ +nā¹⁸ dyāt¹⁹ Ahurō²⁰
pasūš²¹ vīrōng²² ahmākōng²³ fradaθāi²⁴ ā²⁵
vayhōuš²⁶ Ašā²⁷ haozāθwāt²⁸ ā²⁹ manayhō.³⁰

(11-11; 11-11-11)

9. Him¹ shall-I-⁶seek-to-propitiate⁴ together-with³ Vohu⁵ Manō⁵
for us,²
who, in-(His)-Plan,⁷ has-created⁹ for us both¹⁰ weal¹² and¹¹ woe;¹³
Mazdā¹⁴ Ahura¹⁵ through-(His)-Xšaθra¹⁶ ordained¹⁷ for us¹⁸
that-we-serve¹⁹
our human²⁰ flock²¹ for-the-sake-of²² (their)²³ advancement²⁴
in-Aša²⁵ through²⁶ the-deep-wisdom²⁷ of a loving²⁸ mind.²⁹³⁰

Free English Rendering :

His favour will I seek and Vohu Man's,
For in His Plan are found both weal and woe;
His Mighty Xšaθra doth He send to us
To teach us how to serve our brother-man,
And onwards unto Truth advance the Race
Through the deep Wisdom of a Loving Mind.

Text: 17-18. So Kan. and Barth., following Pt. 4 and six other mss.; Geld. and Mills read *varōzōnyā*.

Trans.: 6. Lit., '(I shall be) seeking to propitiate', 9. Lit., 'in (His) desire', 12. -cā. 17. Loc. inf. 18. Orig. 2/3. 21, 22. Orig. plu. 24. Dat. inf. 27. Orig. 3/1.

g. See Barth., Wb. 721 (middle).

r. Mlt.'s rendering has needed some change here.

cixīnušō—Andreas^a says that this has to be construed exactly like the **ā-vivarōšō* in verse 8. The word *cixīnušō* has been used in Yas. 32.8 and 43.15, in both of which it has to be taken as an adj. derived from the desider. base of $\sqrt{xīnu-}$. I trans. 'seeking to make gracious'.

maṭ—This implies that the grace of Vohu Manō also has to be sought. The word emphasises and amplifies the sense of the ins.

usēn—The word has been already used in Yas. 44.10, where I have construed it as 3/3 aor. subj. paras. of $\sqrt{vas-}$, to desire. Here, however, though the form seems to be the same, the word has to be construed as 7/1 of *usan* (neu.), a derivative from the same root.^b I trans. 'in (His) Plan' (lit., 'desire').

cōrəṭ—See Yas. 44.7. Barth.^c takes this as 3/1 aor. paras. of $\sqrt{kar-}$ corresponding to the Vedic *akāḥ* (orig. **akart*).

spēn—2/3 neu. of *spā-*, good luck.^d This is the only occurrence of this word in the Av. Texts. In Skt. $\sqrt{svā-}$, *svi-*, *śu-* means 'to swell', and seems to be cognate.

aspēn—2/3 neu. of *a-spā-*. This word is found in Yas. 34.7 and means 'misfortune'.^e The real sense is 'absence of good fortune'.

**varəxi* **nā*—So Barth. and Kan., following Pt. 4 and six other mss.; Geld., Mills and Lom. read *varəxēnyā*. Lom.^f construes this with *Xīathrā* and trans. 'village community'. Kan.^g trans. **varəxi* as 'power to work'. Barth.^h takes it as an inf. (loc.) from $\sqrt{varəx-}$, and trans. 'to work'. He also draws attention to the remark of Geld.ⁱ that the text might be corrected as in Pt. 4.

dyāṭ—This is certainly a better reading than *dāyāṭ* of certain mss., because it fits the meter better. It is 3/1 aor. opt. paras. of $\sqrt{dā-}$ (Skt. *dhā-*), to ordain.^j

pasū *vīrəng*—Each is 2/3 mas. The combination of *pasu* and *vīra* occurs also in Yas. 31.15. All trans. the first word as 'cattle', quite literally. But in both the places I take the word in the Biblical sense of 'flock'. In Yas. 31.15 there is a *-cā* which is metrically not needed.^k There is no *-cā* in this verse, I propose to take the phrase in the sense as 'human flock', taking *vīra* as an adj., meaning 'human'. This refers to all human beings who have accepted the leadership of Z.

ahmākəng—Cf. Yas. 32.8.

a. Lom., p. 98. b. Barth., Wb. 405-6. c. Wb. 446 (top),
d. See Barth., Wb. 1616 (under 4. *spā-*). e. Ibid., 218. f. Lom., pp. 98-99.
g. GbM., p. 136, fn. h. Wb. 1379. i. Prolegomena, xxvi, b.
j. Jack., AG., §634. k. See page 228 above.

fradaṭāi ā—Cf. *x^oarəṭāi ā* in Yas. 34.11. The postposition *ā* with the dat. inf. has the sense of 'leading up to', and points out the result of an action.

vanhēuš...manəhō—As the name of the Aməša Spənta is already given in line 1, I wish to take this phrase here in the sense of 'loving mind'. Barth., however, brings in 'Good Thought' here also.

haozāθwāt—Barth.^l trans. 'intimacy', 'familiarity' and says that it is construed with the gen. of the object of intimacy. He also thinks the word to be cognate with *huzəntu*. Andreas^m thinks that the *hao-* represents an orig *ha-*, and compares the Skt. word *sajātya*, of the same group. Kan. trans. 'good wisdom' and compares *hujyāti* in Yas. 32.5. I think that the *hao-* quite certainly stands for *hu-*. And I take *zāθwa* as a derivative (neu.) from $\sqrt{zan-}$:(Skt. *jñā-*), to know. And so I trans. the word as 'deep wisdom'.

ā—This postposition signifies 'from' or 'through' when connected with an abl.

TRANS. OF BARTH.:

Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazdāh Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

10. Təm n̄ yasnāis Ārmatōis mīmayō,
 Yē ānmōnī Mazdā srāvī Ahurō;
 hyat Hōi Aša Vohū -cā cōišt Manayhā,
 Xšaθrōi Hōi +Haurvātā-+Amərotātā
 ahmāi stōi dān +təvīši-+utayūiti.

(11-11; 11-11-11)

10. Him through devotion to-Ārmaiti will-I-seek-to-exalt
 for us,
 Who in-(His)-graciousness is-known (as) Lord-of-Creation
 (and) Lord-of-Life;
 for through His Aša and through-(His)-Vohu Manō
 He-hath-promised
 (that) under His Xšaθra Haurvatāt-(and)-Amərotāt
 shall-give to-such-person continuous Strength-of-Soul
 -(and)-Life-renewed.

Free English Rendering :

His favour through Ārmaiti will I seek,—
 He is both Lord of Form and Lord of Life;
 This is His Promise unto all that live :
 Wisdom and Love cherished within our Souls,
 Bring Strength to serve; Perfect Eternal Life
 We gain, our Souls grown strong, our Lives renewed.

Text : 19-20. I follow Barth. and Lom.; Geld. has the words separate.
 25-26. Geld. has the words separate.

Trans. : 3-4. Lit., 'through worship (plu.) of Ārmaiti'. 5. Lit., '(I shall be) seeking to exalt'. 16. Lit., 'hath set apart'. 22. Lit., 'to this (person)'. 23. Orig. adv., 'continuously'.

yasnāis—3/3. Through worship.

Ārmatōis—6/1. This is an 'objective gen.'. Lom. trans. 'worship out of Piety'. The idea in the original, however, seems to be that through devotion to Ārmaiti one may realise the greatness of the Supreme Mazdā Ahura.

mīmayō—Barth.^a trans. 'seek to exalt', postulating a $\sqrt{mang-}$ (Skt. *mah-*, *manh-*), to honour, to exalt. This also is a desider. adj. used predicatively, exactly as in verses 8 and 9.

ānmōnī—Andreas^b trans. 'in the Soul'. Kan.,^c following Mills, says 'in his inscrutable strength'. The word *ānmā* is found in Yas. 30.7 used as an adj. to Ārmaiti, and *ānmōnē* is found in Yas. 44.20. Barth.^d everywhere brings in the idea of 'continuity' and here takes it as an adv. (orig. 7/1 of *ānman*, neu.) and he trans. 'for ever'. I wish to derive the word from $\sqrt{nam-}$ with *ā*, with the root idea of 'bending down', and when applied to Divine Beings it connotes 'graciousness'.

Mazdā...Ahurō—Mlt.^e remarks here that 'the title needs translating'; I have followed his advice.

Hōi—In both places (12 and 19) this pron. refers to Mazdā Ahura.

Aša Vohū-cā...Manayhā—The ins. implies 'through', 'by the help of', i.e., by treading the Paths of Aša and of Vohu Manō.

cōišt—Barth.^f construes as 3/1 impft. paras. of a $\sqrt{kaēš-}$, to teach, to promise. In Yas. 31.3 we get *cōišt*, which I have taken as from $\sqrt{ci-}$ (Skt. *ci-*), to arrange, to set apart. I think *cōišt* is from the same root and I construe it as 3/1 s-aor. subj. paras. A free trans. would be 'promised'.

Xšaθrōi—7/1, and so all others have trans. 'in (His) Kingdom'. I have always regarded Xšaθra as an *entity* or an 'aspect' of the Supreme. When the loc. is used for a person it implies 'in the presence of' or 'under the control of'.^g From the RV. two examples might be cited : *vayam syāma Vāruṇe ānāgāḥ* (RV. vii. 87.7), may we be sinless in the eyes of Varuṇa; and *asmīn puṣyantu gōpatau* (RV. x. 19.3), may they flourish under this protector. Mazdā has been mentioned in the preceding verse as having ordained that through His Xšaθra we may serve. And here the idea is further developed. So I would trans. the loc. here as 'under His Xšaθra'.

+Haurvātā-+Amərotātā—Barth and Lom. take each of these as 1/2; and so I take these two as joined together in a loose sort of *devatā-dvandva*. Kan. construes both as accus., but I agree with Barth. On this verse Mlt.^h remarks, "All the Ameshaspands are mentioned here, and in marked dependence on Ahura".

a. Wb. 1135. b. Lom., p. 99. c. GbM., p. 137, ftn. d. Wb. 359.
 e. EZ., p. 372, ftn. 1. f. Wb. 430 (middle, under *kaēš-*).
 g. Mac., VG., §203. A. 2 (p. 323). h. EZ., p. 372, ftn. 2.

ahmāi—Kan. thinks it refers to the 'good man'. Barth.ⁱ takes it as dat. of the 1st pers. pron. plu., corresponding to the Skt. *asme!* I feel that Kan. is more natural. I would construe the dat. with *dān*.

stōi—Barth.^k construes this word as a dat. inf. of $\sqrt{ah-}$. The word occurs in Yas. 31.8, where I have taken it in the sense of 'ever', and Kan. takes it similarly. Justi^l says that it is the loc. of *sta-*, which Kan.^m connects with $\sqrt{stā-}$, to stand. Justi seems to think that the root idea of this word is 'stability'. I am, however, inclined to take it as orig. 4/1 of a noun *sti-*(mas.) meaning 'existence'. The lit. meaning would be 'for (i.e., during) existence', hence, adverbially, 'throughout existence', i.e., 'always'.

dān—Barth.ⁿ takes this as 7/1 mas. of *dām*, house, abode. Lom.^o agrees with him and wonders if it refers to Ahura's home in Heaven or to our mundane existence upon Earth. Mills^p and Kan.,^q however, take this as an accus. inf. of $\sqrt{dā-}$, to bestow, and both quote Barth. himself as authority that the accus. sg. in *-ām* becomes *-ān* the *Gāthā*.^r Moreover in Yas. 47.1 (where also all the Aməšā Spəntā are mentioned by name) we get the words *ahmāi dān*, where Barth.^s construes the second word as 3/3 aor. subj. paras. of $\sqrt{dā-}$, to bestow. And in Yas. 45.5 also we get the word used similarly. I would therefore construe the *dān* here exactly in the same way as in Yas. 47.1. The verb is plu. and only two grammatical subjects are mentioned. The other subjects are to be taken *ad sensum*. The mention of *Xīathra* (in *Xīathroi*) gives the clue.

**təvīī-utayūitī*—All others read the words separate. I have made them into a loose *dvandva*-comp. See also Yas. 34.11 and 43.1. The meaning is 'Strength of Soul (and) Life renewed'. Note that these two 'gifts' are closely associated with the two Aməšā Spəntā named. Mlt.^t remarks, "Note...that the *dvandva təvīī utayūitī* in the last line is exactly paralleled with *Haurvātā Amərətātā*, a similar pair of duals in the line above".

TRANS. OF BARTH. :

Him thou shouldst seek to exalt with prayers of piety, him that is called Mazdāh Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.

- i. But Mlt. has omitted this word in his Eng. version (EZ., p. 372).
 j. See Grass, Wb. 165; also M.-W., SD., p. 123, col. 2. k. Wb. 1607 (*stē, stōi*).
 l. Handbuch der Zendsprache (Leipzig, 1864), p. 301. m. Dict., p. 539.
 n. Wb. 683-84 and note 1. o. Lom., p. 99. p. SBE. 31, p. 129, ftn. 3.
 q. GbM., p. 137, ftn. r. See Grund, I, §303.7 (p. 179), where *dān*, to give is mentioned. And the same form is mentioned as accus. inf. in §255.1 (p. 144).
 s. Wb. 712 (top). t. EZ., p. 372, ftn. 2.

11. yas -tā Daēvəng aparō mašyāš -cā
 tarə-māstā, yōi Im tarə-manyantā,—
 anyəng ahmāt,—yə Hōi arəm manyātā;
 Saošyantō, Dəng Patōiš, spəntā Daēnā,
 urvaθō, +brātā, +ptā vā, Mazdā Ahurā.

(11-11-11; 11-12*)

[*Cesura after the fifth syllable.]

11. Whoso, therefore, opposing the Daēvas and (their) men,
 denies (them), who think-in-opposition to Him,—
 (the Daēvas being) so-different from him,—who thinks
 with-reverence of Him;
 (such person) through-the-Holy Revelation of the
 Redeemer, the Lord of Wisdom,
 (becomes our) Friend, Brother, nay Father,
 O Mazdā Ahura.

Free English Rendering :

He who denies the Daēvas and their men,
 As they deny Him, who is Lord of All,
 As they oppose Him in each thought and deed;
 Whoso obeys and pays Him reverence
 Is Saviour, Lord of Wisdom,—he reveals,
 O Mazdā Ahurā, the Path of Life;—
 Our Friend, our Brother, Father he becomes.

Text: 25-26. So Mills and Barth., following J. 2 and five other mss.; Geld. reads *barātā* and *patā*.

Trans.: 2. Adv., lit., 'through that'. 4. Lit., 'different'. 7-8. Lit., 'shall think in opposition'. 13. Lit., 'other'. 17. Adv.; orig. 2/1. 27. *vā*, lit., 'or (even)'.

yas-tā—Note the *sandhi*. The *tā* here is an adv., orig. 3/1 of the dem. pron., *ta-*, the *tā* is best trans. here as 'therefore'.

Daēvōng—The word means here the priesthood of the earlier faith.

aparō—Barth.^a says it is an adv. and he trans. 'in the future'. In Skt. the accus. *aparam*, used as an adv., does mean 'in the future'.^b Lom. also trans. like Barth. But in Skt. the nom. form, *aparaḥ* is never found used adverbially.^c In Skt. the word *apara* means, among other things, 'other' or 'opponent', and this is the sense clearly indicated by the context here. In verse 10 is described the person who follows the Path of Aša and of Vohu Manō; and here we have the mention of one who opposes the Daēvas and Evil. Z. has always contemplated active opposition to evil as part of the religious life.

mašyās—Note the *sandhi*, exactly like the Skt. *martyāṃś-ca*.^d The two, *Daēva* and *mašya*, sometimes occur together, as also in 29.4 and 34.5, where *Daēva* means the priesthood of the earlier faith, and *mašya* indicates their followers.

tarō-māstā—3/1 *s*-aor. ātm. of $\sqrt{\text{man-}}$ ^e with *tarō*, to think with contempt, to despise. The *tarō* is an independent word used here as an *upasarga*, the form *tarō* is also found.^f In Skt. *tirās*, which is cognate means orig. 'across'. Then it also means 'against' or 'in opposition'; and it is construed with the accus.^g In Skt., however, *tirās* as an *upasarga* is used only with the roots *kṛ-*, *dhā-* and *bhū-*.^h The sense of the Av. verb *tarō-man-* is nearly the same as the Skt. *tiras-kṛ-*. Lom.ⁱ points out that the *tarō-man-* used here and the *arēm* in line 3 are clearly reminiscent of *Tarōmaiti* and of *Armaiti*, the latter being the great adversary of all Evil. The opposition of these two has been clearly brought out in Yas. 60.5. And in Nirangistān 41^j where *Tarōmaiti* is described as *yā hacā Daēnāt Mazdayasnōit apāstūitiš*, that which disparages the Religion of Mazdā-worship.

Im (and *Hōi*)—Barth.^k thinks these pronouns refer to Z., the Saošyant. Kan. thinks these refer to Ahura. I am in full agreement with Kan., and Lom.^l also takes the same view. In Skt. also there is *im* (2/1 of the enc. pron. *i-*) and it is almost entirely restricted to the RV. It is used as 2/1 for all genders and sometimes also for the du. and plu.^m

a. Wb. 77 (under 3). b. Grass., Wb. 73 (under 6); also M.-W., S.D., p. 50, col. 3.

c. Nom. forms are sometimes used as adverbs; see Mac., VG., §178.1 and Whit., S.G., §1117. But except the pron. *-kis* in *nākis* and *mā'kis* none of these adverbs ends in a *visarga*.

d. See Reich., AEB., §175.4; also Whit., SG., §208. The latter explains this point very clearly.

e. Jack., AG., §656. f. Barth., Wb. 641-42. g. See M.-W., SD., p. 447, col. 2.

h. Mac., VG., p. 266 and fn. 1. i. Lom. p. 99.

j. Quoted by Barth. (Wb. 641). The number is that given by Dar.

k. Gāthās, p. 74, note 11. l. Lom., p. 99. m. Mac., VG., p. 220.

tarō-manyāntā—3/3 impft. ātm. Note that $\sqrt{\text{man-}}$ both in Av. and Skt. is ātm. and of the 4th (*-ya*) class.

anyōng—This clearly refers to the *Daēvōng* and the *mašyās-*.

arēm—Barth.ⁿ takes this as an adv. to be construed with *manyātā* and says that it means lit., 'in the proper manner' and that it goes with the dat. of the person thought of (*Hōi*). In Skt. *āram* (from $\sqrt{\text{ar-}}$, *r-*) also means 'suitably' as in RV. i. 142.10 and v. 66.5.^o The comp. *arā-maṇas* is also found in RV. vi. 17.10 in the sense of 'ready to serve', or 'obedient'.^p In Yas. 44.8 *arēm* has been used as a noun.

manyātā—3/1 pres. subj. ātm. of $\sqrt{\text{man-}}$.

The last two lines have been trans. by Barth. in a strange manner: "(unto him) the holy²² Daēnā²³ of the future deliverer,¹⁹ (as) the Lord²¹ of the house,²⁰ (shall be) friend,²⁴ brother²⁵ or²⁷ father,²⁶ O Mazdāh²⁸ Ahura²⁹".

Lom. also trans. almost exactly in the same way.

Against this I have to urge that *urvaθō*, **brātā* and **ptā* are clearly predicative, each in the nom. case, and all three are mas. So they cannot be construed with the fem. subject *Daēnā*. Such construing is opposed to the general rule of concord that the predicative nom. and the subject, when used with the verb 'to be' (often merely implied) shall have the same gender and number.^q The three words used as predicatives here are in glaring contrast with the subject *Daēnā* as regards their gender. Barth.^r seems to have also felt this incongruity, for he adds by way of explanation: "in other words, the Daēnā of the Prophet would at the end of things intercede for each one of his followers, as if she had been the Daēnā of his friend or brother or father". This explanation is weak. Above all, there is no idea of 'intercession' discoverable in the Gāthās. Indeed, we are emphatically told (Yas. 31, 20 and elsewhere) that it is *one's own* Daēnā that saves or destroys a man.

A far better way of translating is that of Mills,^s who trans.:

"He through the prophet's faith, the lord's of power,
"Friend, brother, father is, O Mazda Lord!"

Saošyantō—6/1 mas. The word in the Gāthās means a 'Redeemer', a 'Saviour', without any implication of future time. This implication of the future with this word is found only in later literature, especially in the Pah. Note the strong base in 6/1.

n. Wb. 188. o. M.-W., SD., p. 87, col. 1. p. Grass., Wb. 103.

q. See Mac., VG., 194. B. 2 (p. 291). r. Gāthās, p. 74, note 13. See also Wb. 684, note 4 under *dam*. s. Gāthās, p. 237.

Dēug—Barth.^t takes this as 6/1 of *dam*, house, and is thinking of the Grk. word *despôtēs* (orig. **dems-pôtēs*).^u Mills also seems to have had a similar idea. I accept the construing as 6/1, but I take it as from the noun *dan-* (neu.) wisdom. This gen. form is also seen in *x^vēug* from *x^van*;^v see Yas. 44.3. In the Yas. 44.16, we get the adj. *dām*, wise. I derive this word from $\sqrt{dā(y)}$ - (Skt. *dhī-*),^w to think, to know. The word *Daēnā* itself is from the same root, as also *hu-dānuš* in Yas. 31.16. The nearest Skt. equivalent is *dhyā*, thought or contemplation, found in RV. iv. 36.2. The word *dhyāna* and *Dhyāni* (-*Buddha*) are also cognates.

Patōiř—6/1. This refers to the *Saošyant*.

Daēnā—Barth. and Lom. construe this as 1/1 fem. and trans. 'Self'. Kan. construes as 3/1 fem. and trans. 'Religion'. I agree with Kan. entirely. See notes on this word in Yas. 44.9 and 10.

urvaθō—Cf. Yas. 31.21 and 44.2.

**brātā* **ptā*—Thus Mills and Barth., following J. 2 and five other mss.; Geld. and Kan. read *barātā* and *patā* which decidedly spoil the meter.

vā—I would trans. the word here as if it were an emphatic *-cā*.

With the phrase *urvaθō*, **brātā*, **ptā* compare the Eng. phrase 'guide, philosopher and friend'. The Av. phrase begins where the Eng. one ends, and carries it forward to a finer and higher climax.

Note that the last line is a *jagatī* (12 syllables) and that the cesura is after the 5th syllable.

TRANS. OF BARTH. :

Whoso therefore in the future lightly esteemeth the *Daēva* and those mortala that lightly esteem him^x—even all others save that one who highly esteemeth him,—unto him shall the holy *Daēnā*^y of the future deliverer, as lord of the house, be friend, brother or father, O *Mazdāh Ahura*.

t. Wb. 684 (middle). u. See Mlt., EZ., p. 372, ftn. 4.

v. Jack., AG., §334. w. Also $\sqrt{dhyai-}$, to think.

x. According to Barth Z., the *Saošyant*, is meant in both these places.

y. The German of Barth. retains the word *Daēnā*; Mlt. in his Eng. renders 'Self'.

1. ¹+kām ²nəmōi ³zām? ⁴kuθrā ⁵nəmōi ⁶ayənī?
⁷pairi ⁸X^vaētšuš ⁹+Airyamnas ¹⁰-cā ¹¹dadaiti;
¹²nōit ¹³mā ¹⁴xšnāuš ¹⁵yā ¹⁶+Vərəzənāt ¹⁷+hacā,
¹⁸naēdā ¹⁹dax'yšuš ²⁰yōi ²¹sāstārō ²²drəgvantō;
²³kaθā ²⁴əwā, ²⁵Mazdā, ²⁶xšnaošāi, ²⁷Ahurā?

(11-11; 11-11-11)

1. To what land shall-I-bend-(my-steps)? Whither shall-
 I-turn to-go?
 They-hold (me) apart from the Self-Reliant and from
 the Friends;
 (there is) no satisfaction for-me, which (may come)
 through (my) Co-Workers,
 nor-yet (from these) Rulers of the land, who (are)
 followers-of-Untruth;
 how (then) shall-I-satisfy Thee, O *Mazdā Ahurā*?

Free English Rendering :

To what land shall I turn? Where bend my steps?
 From Self-Reliant pupils and from Friends
 They keep me separated and apart;
 Not one Co-Worker brings me any joy,
 And all the Rulers hold on to Untruth;
 How shall I then please *Mazdā Ahurā*?

Text: 1. So Mills, Kan. and Barth.; Geld. has *kām*. 9. Geld. reads *airyamanas*;
 I follow Kan. and Lom. because of the meter. 16-17. Suggestion of Geld.; but he
 himself reads *vərəzənā hēcā*.

Trans.: 5-6. Lit., 'shall I turn (and) shall I go'. 8, 9 and 16. All orig. ag.
 13. Orig. 2/1.

The whole of the Hā is "a cry from the depths"^a of the Prophet's heart. Tradition tells us that the Prophet had to wander about for years before His new Teaching found acceptance. Just before He came to the Court of the King Vištāspa, He seemed to feel Himself completely alone, isolated and unfriended. It is supposed that this Hā depicts the mind of the Prophet during this period of desolation. There is in it the echo of utter loneliness, almost of despair. And yet there is the undercurrent of firm faith in Mazdā Ahura, and in His Divine Guidance. Such moments of utter blackness and desolation have been recorded in the lives of almost all the Great Teachers. These are the moments when the last human doubts are shed and Divine Wisdom shines out in full radiance. This state has been described in the Muṇḍakopaniṣad (2.2.8) in the famous words: *bhidyate hṛdaya-granthiḥ chidyante sarva-saṁśayāḥ*, the bond of the heart is sundered, and all doubts are resolved.

In Yt. 22 (Hāḍōxt 2) 20 it has been stated that the Soul (*urvan*) of a sinner, when facing retribution after death, recites this verse. And in contrast to this, it is stated in Yt. 22.2 that the Soul of the righteous after death recites the verse Yas. 43.1.

^a *kām*—So Barth., Mills and Kan. and quite a dozen mss.; Geld. reads *kām*.

nāmōi^b—Barth.^b construes this as an inf. from $\sqrt{\text{nam-}}$. Lom.^c takes it as 1/1 pres. subj. ātm. of $\sqrt{\text{nam-}}$, which I think is much better and more natural. The meaning here is the special one of 'bending one's footsteps'. In the Veda also *nam-* is found used in the ātm.^d

zām—2/1 fem. The word *zam* usually means 'world' or 'ground', but it is here used in the sense of 'land' or 'country'. The declension is irregular.^e The Pers. *zamī* is cognate, as also Grk. *khamai*, and Lat. *humī* and Skt. *ksam*.^f

nāmōi^g—Because there is another finite verb immediately following, Mills reads *nāmō* here and trans. 'praising'. But there is no need for such change.

ayōni—1/1 pres. subj. paras. of $\sqrt{\text{i-}}$, *ay-* (Skt. *ī-*, *ay-*^g), to go. The two finite verbs strengthen each other. Note the ātm. and paras. verbs together.

pairī...dadaiti—3/3 pres. paras. of $\sqrt{\text{dā-}}$ with *pairī* (Skt. *pari-dhā-*). The *pairī* used with verbs of motion implies 'away from' and so is construed with an abl.^h Barth.ⁱ trans. 'they separate (me) from' (with

a. Mills, SBE, 31, p. 130. b. Wb. 1071. c. Lom., p. 108.
d. Grass., Wb. 709 (bottom, remarks on meanings 3-5). e. See Jack., AG., 318.
f. Barth., Wb. 1665 (notes to *zam-*); also Grass., Wb. 363.
g. See M.-W., SD., p. 84, col. 2. h. Grass., Wb. 785 (IV. *pari*). i. Wb. 720.

abl.). Lom.^j trans. in the same way but adds that the meaning is not quite certain. The 3/3 ending *-ati* is from an orig. **-nti*.^k Cf. Skt. *dadati* which is also 3/3 pres. paras.

X^vaētōuš—Barth. and Lom. take this as 5/1, but Mills and Kan. as 6/1. I think the *pairī* clearly needs the abl.

^l *Airyamnas*—Geld. and Barth. read *airyamananas-*; Kan. and Lom. read *airyamnas-*, which certainly suits the meter better.^l Geld. mentions this vl. from two mss.

The idea of separating the 'flock' from the 'Shepherd' is also found in Yas. 31.15.

As regards line 3 all are agreed that it is metrically defective, when read as given by Geld.: *nōit mā xšnāuš yā vərəzēnā hēcā*. The word *hēcā* here is certainly 'mutilated'. Several scholars have tried to emend it, but without success. The correct word in place of *hēcā* "seems to have disappeared before the Pahlavi translations, in which it is omitted".^m Both Barth. and Lom. omit this word in their trans. and leave a blank where this word occurs. Barth.ⁿ adds that the meaning of the whole clause is not seriously affected by this 'mutilated' word. Barth. also quotes the opinion of Geld. that *hēcā* is the correct word, because the word occurs in Yas. 27.6 and 58.4, where Geld. equates it to Skt. *sa ca*. But Barth. is not inclined to accept this. In the footnotes to the Texts Geld. has mentioned only two variant readings of this—*hē-cā* and *haē-cā*. Lom. has also quoted the suggestion made by Miss Smith^o that we might read *hacāni*. Lom., however, does not favour this suggestion. He also mentions the idea of Andreas^p that *X^vaētu*, *Airyaman*, and *Vərəzēna* here correspond to the Lords of the *damāna* (*nmāna*), *vis* and *zantū* respectively in the 'geneological-political' strata of ancient Iranian society. The words *dax'yəuš...* *sāstārō* seem to lend support to this view of Andreas. Lom. himself has accepted this view in his trans. As a matter of fact the four 'strata' have been mentioned in Yas. 31.16 and 18. But I think that the three, *X^vaētu*, *Airyaman* and *Vərəzēna* represent the three distinct 'grades' of the Disciples of Z., and that these three names are used in the Gāθās in that sense alone.^q So I propose to make only two slight changes in the reading of Geld. here: (i) I would add a *-i* after *Vərəzēnā*, making the word 5/1, and (ii) reading *hacā* instead of *hēcā*. The second change is due to a suggestion by Geld. himself.^r

j. Lom., p. 104. k. Jack., AG., 542, ftn. 3 (p. 157).

l. Lom. p. 103. m. Mlt., EZ., p. 372, ftn. 6. n. Wb. 1807 (top), note 1.

o. Quoting from Language, Dissertation IV. (1929), p. 121 (see Lom. pp. 103-04).

p. See Lom., p. 104, ftn. 1.

q. See my notes on Yas. 32 1. I have discussed these three names in some detail in "X^vaētvadaθs in the Avesta", ABORI, Silver Jubilee Number (1942), pp. 568-81.

r. See ftn. u, below.

These proposed changes of reading would help to remedy the defective meter also. The line as printed by Geld. can be scanned as having nine syllables only. According to Wackernagel^s *xīnāuī* might be read as consisting of two syllables (*xīnā-uī*) and adopting *Vərəzənāt* the word might be scanned as of four syllables (*Vərə-zən-ā-t*). These two extra syllables would give the full count of eleven syllables.

mā—2/1 enc. pron., object of *xīnāuī*.

xīnāuī—1/1 fem. Satisfaction.^t

hacā—Geld.^u has suggested that the reading he has adopted (*hē-cā*) is equivalent to Skt. *sa ca*; and Kan., taking that hint has trans. accordingly. I also propose to take this hint from Geld., but I would make it equivalent to Skt. *sacā* (Av. *hacā*), to be construed with the abl. preceding.

naēdā—Cf. Yas. 29.6.

dax'yəuī—6/1. Of the land.

sāstārō—1/3 mas. Rulers. The word is specially used to designate the Rulers who were opposed to Z., and the word is associated with *drəgvant* (as here) or with *aīə-maoya* (as in Yas. 9.31 and elsewhere). The word is derived from the $\sqrt{sāh}$ - (Skt. *śās-*), to rule. The word means orig. 'ruler', but in Later Av. it is used invariably in the *Daēva*-sense of 'tyrant'.

The construction of line 4 is influenced by what is known as 'contamination', i.e., mixing up of two sentences between which there is one word in common. Here the full sentence would be: *naēdā dax'yəuī sāstrō* (5/1), *yōi sāstārō* (1/3) *drəgvantō*.

xīnaoīai—1/1 pres. subj. atm. of $\sqrt{xīnu}$ -, to satisfy, to please.

TRANS. OF BARTH. :

To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me [.....^v], nor the Liar rulers of the land. How am I to please thee, Mazdāh Ahura?

s. Lom. p. 103. t. Barth., Wb. 539.

u. Quoted by Barth., Wb. 1807 (top), note 1. v. *hēcā* has been left out.

2. ¹vaēdā ²taṭ ³yā ⁴ahmī, ⁵Mazdā, ⁶anaēšō,—
⁷mā ⁸+kamnā-⁹+fsvā ¹⁰hyaṭ ¹¹-cā ¹²+kamnā-nā ¹³ahmī;
¹⁵gərəzōi ¹⁶Tōi ¹⁷ā ¹⁸iṭ, ¹⁹+āvaēnā, ²⁰Ahurā,
²¹rafəḍrəm ²²cagvā ²³hyaṭ ²⁴Fryō ²⁵fryāi ²⁶daidīṭ;
²⁷āxsō ²⁸Vayhəuš ²⁹Ašā ³⁰ištīš ³¹Manayhō.

(11-11; 11-11-11)

2. I-know the-reason, O Mazdā, why I-am-(indeed)
 helpless,—
 because-of-my small-possessions and because I-am-(in fact)
 with-a-small following;
 I-appeal to Thee about this, consider-carefully
 O Ahura,
 (I am) aspiring to-the-Bliss which the Beloved
 grants to the Lover,
 teach (me) through Aša about-the Might of
 Vohu Manō.

Free English Rendering :

Mazdā, I know my lack of worldly strength,
 For my possessions and my friends are few;
 But, Ahūrā, to Thee do I appeal,
 As Lover to Beloved; teach me how
 I may be one with Thee in Perfect Bliss;
 Through Aša make me feel the Might of Love.

Text: 8-9. Geld. reads *kamnaḥvā* (one word); I take these two as a comp. 12-13. Geld. reads the two together as one word. 19. So. Lom., K, 4 and nine other mss.; Geld. has *avaēnā*.

Trans.: 2. Lit., 'that'. 3. Lit., 'by which'. 7. Orig. 3/1 pron. adj. 12-13. Orig. 1/1. 23. Orig. 2/1. 30. Orig. 2/3.

vaēdā—1/1 pft. paras. of √*vid-*, to know. The word has to be scanned here *va-ē-dā* (trisyllabic). Being the first word of the line it is distinctly emphatic.

taṭ—I trans. the word rather freely, 'the reason', lit., 'that (thing)'.
yā—Why; lit., 'by which', 'on account of which'.

ahmī^a—This 1/1 pres. paras. of √*ah-* is put in here because of the normal rule of Gāṭhā syntax that the three sg. forms, *ahmī*, *ahī* and *astī*, are expressed only when a definite emphasis is implied. Here the implication is 'I am indeed'. Also *ahmī*¹⁴ has the same implication, 'I am in fact'.

anaēšō—1/1 mas. Powerless. Cf. Yas. 29.9. The initial *a-* of this word is to be combined with the final *-ā* of *Mazdā* for the purpose of scanning—*Maz-dā'n-aē-šō*.

mā—Mills^a has drawn attention to this word at the beginning of a line, for he takes it to be an enc. pron. But as Barth.^b correctly points out, this word is a pron. adj., and I construe it as 3/1.

**kamnā-fsvā*—Geld. reads *kamnaḥsvā*; but I have taken and shown it to be a comp., for that seems necessary here. I have made the final syllable of the first member, *-nā*, long, in order to keep up uniformity with the **kamnā-nā* at the end of the line. Barth.^c trans. lit., 'few animals', taking it as a comp. made up of *kamna*, few and *fśu* (Skt. *paśu*), animal. The work *kamna* is found six times in the Beh. Ins. and only once by itself in the Av. (Ven. 4.49).^d From this word we get the Pah. *kaṃ* and Mod. Pers. *kaṃ*, and from Pers. the word *kaṃ* has passed into all the Mod. Indo-Aryan languages. As regards the derivation of the O. Iran. word Barth.^e draws attention to the super. form *kambištəm*, used as an adv. in the sense of 'at least' in Ven. 3.15. He also mentions Turfan Pah. *qanbišt*, and so suggests an orig. Aryan form **kambh-na*. He also ridicules the derivation given by Mills. Nevertheless I think that though Mills may not be absolutely correct, still he is on the right track. Mills regards the *kaṃ-* part of the word to be connected with the Skt. interrog. *kaṃ-*, used in a derogatory sense.^f Whit.^g has pointed out that this 'derogatory use of the pron. *ka-* had already begun in the Vedas. And I also think that the part *-nā* is connected with the Skt. particle *nā*, like. Cf. also *yaθanā* and *ciθanā*.

Barth.^h also mentions the construing of Meillet, who takes *mā kamnā-fsvā* as 3/1 neu. (ins. of reason). This is certainly less strained than Barth.ⁱ's rendering, which demands a clause to be supplied in brackets: "only few herds are mine (and therefore it is so^j) and

a. Gāthās, p. 548. b. Wb. 1104 (under 2. *ma-*). c. Ibid., 440-41.

d. See ibid., 440. e. Wb. loc. cit.; and ZairWb., p. 155.

f. M., W., SD., p. 252, col. 1 (top), and p. 282, col. 3 (top). g. SG., §506.

h. ZairWb., p. 155. i. Wb. 574 (top). j. Meaning, 'therefore I am powerless',

because I have but few men". Barth.^k seems to have changed his views somewhat as regards the 'herds', for he says that this *fśu-* means 'possessions' in general. Kan.^l also trans. 'possessions' and points out that the Eng. word *pecuniary* can be traced back to Lat. *pecus* (Skt. *paśu*), cattle.

Here Z. bewails the fact that because He has not obtained a high position *materially* the people of the world are not impressed by Him and He suffers from a want of following. Such has been the experience of the most Spiritual Teachers. Their Gospel spreads only after some of the 'great people' (as estimated by the world) have openly espoused their cause. To counteract this material disappointment the Prophet, in the following three lines appeals for the *inner* Bliss which comes through the Love of the One Beloved—*Mazdā Ahura*.

**kamnā-nā*—Here also Geld. reads as one word. 1/1 mas. from °*nar*. The meaning is 'one who has few followers' (lit., 'men'). Barth.^m quotes the Pah. commentary which says 'with few followers and few weapons'.

gərəzōi—1/1 pres. atm. of √*gərəz-*, to appeal. The variant form *gərəzē* is found in Yas. 30.9.

ā iṭ—All are agreed about the trans., 'about it', namely, the worldly condition of the Prophet.

**āvaēnā*—This is the reading of Lom. and of K. 4 and nine other mss. Geld. and others read *avaēnā*; and Barth.ⁿ says that the initial vowel (which is the *upasarga*) should be dropped for metrical reasons. But it has been rightly pointed out^o that the dropping of the *upasarga* would actually *shorten* the line. There is no invariable rule either in the Veda or in the Av. that if the *upasarga* is repeated the second should be regarded as metrically extra. The *upasarga* may well be repeated, and might be retained in both places and indicate an emphasis. In any case the *ā* in *ā iṭ* is clearly a prep., meaning 'about' or 'concerning', whereas in *āvaēna* it is a true *upasarga*, implying 'carefully' or 'thoroughly'. The root is *vaēn-*, to see with *ā*, and the form is 2/1 pres. imper. paras.

rafədrəm—2/1 neu. Barth. as usual trans. 'support' and Kan. trans. 'sympathy'. Mills^p trans. 'grace' which seems pretty near the orig. idea. The lit. meaning is 'bliss' or 'joy'. See Yas. 28.1, 3 and 33.13.

cagvā—The form is evidently 1/1 pft. pt. and Barth.^q trans. 'granting', 'vouchsafing', and refers it to Ahura. He postulates an Aryan √**kagh-*, **kaṃh-*, as the origin. No finite forms of this root have been

k. In ZairWb., 219, p. ftn. 1. It may be noted that the Wb. was published in 1904 and the supplement, ZairWb., in 1906.

l. GbM., p. 140, ftn. m. Wb. 441, note. n. Ibid., 1325 (middle, note 4)

o. See Lom. p. 104. p. Gāthās, p. 241. q. Wb. 576.

known from Old Iranian, but there are other derivatives like *cagədō* (Yas. 51.20) and *cagəman* (Yas. 38.3).^r Kan thinks that the word refers to Z., and he postulates as $\sqrt{cag-}$, which he trans. 'to desire' and compares Pers. *chaghīdan*, to wish, to aspire to.^s I am inclined to agree with the construing and also the trans. of Kan. I also think that the Av. root as given by Kan. is correct and that it goes back to the Aryan root postulated by Barth. Very probably the Skt. $\sqrt{kāṃkṣ-}$, to desire, is also connected.

Fryō fryāi—Cf. Yas. 43.14, which has the same idea. I would certainly bring in the idea of Beloved and Lover here also. This is much more in consonance with the original than the colourless 'friend to friend' of all other translators. The word *priyā* in Skt. also connotes much more than the Eng. word 'friend'.^t The phrase *priyaḥ priyāya* is found in BhG. 11.44. The same idea of Lover and Beloved is found in the later Sufi poetry also.

daidī—3/1 impft. paras. of $\sqrt{dā-}$, to give.

āxsō—2/1 aor. paras. of $\sqrt{xsā-}$ with *ā*, to teach. Barth.^u compares the Skt. $\sqrt{kṣā-}$; but here Lom.^v points out that the meaning is not quite clear, because the exact Skt. cognate has not been made out.^w Barth., however, gives a pft. base of this root, *caxī-* which might point to the Skt. *caḥṣ-*. Barth. himself regards the $\sqrt{xsā-}$ to be a variant of $\sqrt{kas-}$, to be aware, to observe, which seems cognate with Skt. $\sqrt{kāś-}$, to appear.^x

īīī—2/3 fem. Barth.^y trans. 'acquisition'; and thinks^z that it refers to the promised reward which the faithful shall get in the life hereafter. Mlt.^a thinks that Geld.'s trans. 'striving after' is 'attractive'. Kan. trans. 'precious heritage'. I am inclined to accept Lom.'s^b rendering, 'power', particularly because he points out that this word would bring out the idea opposite to the *anaēšō* of line 1. The might of Vohu Manō, the Power of Love, would overcome all worldly and material weaknesses.

TRANS. OF BARTH. :^c

I know wherefore, O Mazdāh, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right what the acquisition of Good Thought is.

r. See Barth., Wb. 575-76.

s. See also Steingass, Pers. Dict., p. 306.

t. It may be noted that the Eng. word *friend* is also cognate; all these are cognate with Av. $\sqrt{fri-}$, *frīn-* (Skt. *pri-*, *priṇ-*), to please. See Barth., Wb. 1016-17 (under *frāy-*).

u. Wb. 541.

v. Lom., p. 104.

w. The notes of Barth. (Wb. 541) convey the same impression.

x. Barth., Wb. 459-60.

y. Wb. 377 (under 3).

z. Gāthās, p. 83, note 2.

a. EZ., p. 372, ftn. 7.

b. Lom., p. 104.

c. I have had to make changes in Mlt.'s version in order to bring it closer to the Ger. of Barth.

3. kadā, Mazdā, yōi uxšānō asnāṃ,
 aḥjuš darəθrāi frō Ašahyā frārəntē,
 vərəzdāiš sṅghāiš Saošyāntām xratavō?
 kaēibyō ūθāi Vohū jimaṭ Manahā?
 maibyō θwā sāstrāi vərənē, Ahurā.

(11-11-11; 11-11)

3. When, O Mazdā, shall-dawn those days,
 (when) for-upholding the Creation of Aša shall-shine forth
 the Wisdom of the Redeemers, with effective Teaching?
 To-whose help shall (this Wisdom) come with
 Vohu Manō?
 I choose Thee (as theme) for my Teaching, O Ahura.

Free English Rendering :

When, Mazdā, shall the days of Aša dawn,
 When Wisdom of Redeemers shining forth
 Shall teach mankind effectively to speed
 The Worlds of Aša on the Path of Truth?
 Whom shall Their loving Gospel lead aright?
 Thou art the chosen theme of all I teach.

Trans. : 3, Lit., 'which'; orig. 1/3 rel. pron. 3-5. Lit., '(shall there be) the dawns^d of those^s days^s'. 6. Orig. 6/1. 7. Dat. inf. 10. Lit., 'shall come forth'. 14. Orig. plu. 15. Orig. 4/1. 16. Dat. inf. 17-19. I.e., teaching the Gospel of Love (or Vohu Manō). 20, Lit., 'for me'; orig. 4/1.

yōi—The sense of the rel. pron. here is almost that of the definite article.

uxšānō—Mills and Kan. seem to think that the word should have been *ušanō* and trans. 'shining', 'light-bringing'. Barth.^a had first trans. this word as 'bull' or 'steer' (Skt. *ukṣān*) and explained it as meaning 'the dawns'. It seems strange that the 'dawns' (fem.) should be called 'bulls' (mas.). But in his later supplement^b he cites the parallel phrase *xšānō asnām uxšā* from Yas. 50.10 and suggests that *uxšānō* here might well be *hū vaxšānō*, the rising of the sun. This latter phrase is also found in Yt. 5 (Ābān).91; Ven. 13.1 and several times in the Nīrangistān.^c Elsewhere in the Av. *uxšan* does mean 'bull' or 'steer', e.g., in Ven. 9.37; 19.21 etc. And the Skt. word *ukṣān* has been regarded by most scholars as derived from $\sqrt{ukṣ-}$, to sprinkle. But Whit.^d thinks that this "is very doubtful". In any case $\sqrt{ukṣ-}$, to sprinkle, and $\sqrt{vakṣ-}$, *ukṣ-*, to increase, seem to be connected. Moreover the word *ukṣān* has been used in RV. v. 47.3 for 'the Sun'. Lom.^e does not think that this rendering of Barth.^f is correct in connecting *uxšāna* with $\sqrt{vaxṣ-}$, *uxṣ-*, to increase, to rise (of heavenly bodies). But I think Barth. is correct. The trans. would, therefore, be 'sunrise' or 'dawning' referring to the dawn of a new era of spiritual illumination.

asnām—6/3 neu., from *azan* (*asn*), day. Barth.^g says that the word may be equated with Skt. *āhan*. All the occurrences of the word with the base *asn-* seem to indicate that the orig. *x* has been changed to *s*. In fact the Skt. *āhan* necessarily points to an Av. orig. *azan*. Note that the word has to be scanned *as-na-ām* (three syllables) to get the meter correct.^h

The word *anhəuš* (6/1) here is definitely used in the sense of 'Creation'. Cf. *Aśahyā gaēθā* in Yas. 31.1.

darəθrāi—Dat. inf. of $\sqrt{dar-}$ (Skt. *dhṛ-*), to uphold.ⁱ In RV. ii. 23.17 we get *ṛtasya dhartāri* (loc. inf.), in upholding the Rta.^j

frō...frərəntē—3/3 pres. ātm. of $\sqrt{ar-}$ with *frā* (Skt. *pra-ar-*), to come forth. Note ātm. Note also the repetition of the *upasarga*, implying emphasis.

vərəzdāiš—Barth.^k takes this as 3/3 of the ppt. of $\sqrt{varəd-}$, to increase, and trans. 'powerful' (lit., 'increased'). He also adds, quite rightly, that it refers to 'spiritual power'. There is the idea underlying that this spiritual power becomes 'effective'. The change of the

a. Wb. 383. b. ZairWb., pp. 144-45. c. See Barth., Wb. 1339 (under *vaxša*). It may be added that in Nīr. 51 the phrase is an obvious mistake because there 'sunset' is meant. d. Roots, p. 12. e. Lom. p. 104. f. Barth. Wb. 1339 (note). g. Wb. 224; also Grund. I., 33.1 (pp. 13-14). h. Mills, Gāthās, p. 549; also Lom. p. 104. i. Barth., Wb. 696. j. M.-W., SD., p. 510, col. 3 (top). k. Wb. 1369.

ending *-ta* to *-da* is due to a peculiar Av. *sandhi*, in accordance with 'Bartholomae's Law'.^l

xratavō—1/3 mas. Wisdom.

kaēibyō—4/3 by case-attraction of the *ūθāi* following.

ūθāi—Barth.^m takes it as dat. inf. of $\sqrt{av-}$ (Skt. *av-*), to help, to favour, and trans. 'for helping'. Mills, Kan.ⁿ and Barth. all think that it refers to 'the Day of Judgment' as described in Būn. 29.30 and Dēn. 9.36.6.

Vohū...Manarhā—Barth. construes this as a nom., but others take it more naturally as 3/1.

jimat—3/1 aor. paras. of $\sqrt{gam-}$. Kan.^p thinks that the Leader of the Saošyants is the subject of this verb. Lom.^q thinks that the subject is Aša to be inferred from *Aśahyā* in line 2. Barth. takes *Vohū...Manarhā* as the subject, just as does in Yas. 44.1, where the same three words are found. I think the subject is to be inferred from a previous word, but we need not go further back than the line immediately preceding (viz., the 3rd). The sg. verb is to be construed *ad sensum* as connected with the *xratavō*.

maibyō—4/1 of *ma-* (pron. 1st pers. sg.); Skt. *mahyam* (**mabhyam*). Barth.^r notes that the words *maibyō* and *maibyā* used in the Gāthās are quite distinct. The dat. here is due to case-attraction of *sāstrāi*.

əwā—This is the object of *sāstrāi*. Note that it is disyllabic, *əu-ā*.

sāstrāi—Barth.^s takes it as an inf. from a $\sqrt{sand-}$, to fulfil. Mills and Kan. take it as from $\sqrt{sāh-}$, to instruct, and I am inclined to agree with them both. The form is 4/1 neu. of a derivative from $\sqrt{sāh-}$ with the suffix *-tra*.^t The meaning is like Skt. *śāstra*, teaching.

vərənē—1/1 pres. ātm. I choose; Skt. *vr̥ṇe*. Barth. trans. 'I have faith', i.e., 'I have a firm belief that'. I do not agree with the rendering of Barth.

Lom. trans. the last line thus: "For myself I choose (this), to make thee known". I think this way of rendering is not satisfactory as regards *maibyō*. Kan. trans.: "I choose Thee to teach me", which is also not entirely satisfactory. I think that the Prophet means that He has chosen to teach people about Ahura; in other words, to make Ahura the theme of His Teaching.

TRANS. OF BARTH.:

When, Mazdāh, shall the sunrisings^u come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfil this for me, O Ahura.

l. Jack., AG., §89 and §786, note 3. m. Wb. 388.

n. The Skt. root is practically confined to the Vedas (see Whit., Roots, p. 4).

o. GbM., p. 142, ftn. p. GbM., p. 142, ftn. q. Lom., p. 105.

r. Wb. 1103 (bottom), note 1 on l. *ma-*. s. Wb. 1578; also 1560 (under 2. *sand-*).

t. Jack., AG., §791; Whit., SG., §1185. u. Thus in ZairWb., pp. 144-45.

4. ¹at̄ ²t̄ng ³dr̄egvā ⁴ȳng ⁵Aśahyā ⁶vazdr̄ng ⁷pāt̄
⁸Gā ⁹fr̄ōr̄ōt̄ōis̄ ¹⁰šōiθrahya ¹¹vā ¹²dax'ȳuš ¹³vā;
¹⁴+duž-¹⁵azōbā ¹⁶hās ¹⁷xvāis̄ ¹⁸+syaoθnāis̄ ¹⁹ah̄smustō;
²⁰yas ²¹-t̄m ²²xšaθrāt̄, ²³Mazdā, ²⁴mōiθat̄ ²⁵ jyāt̄uš ²⁶vā,
²⁷hvō ²⁸t̄ng ²⁹fr̄ō ³⁰-gā ³¹paθm̄ng ³²+Hū-cištōis̄ ³³carāt̄.

(11-11-12* ; 11-11)

[*Cesura after fifth syllable.]

4. And the-follower-of-Untruth doth-prevent those who
 support Aša
 from-advancing Creation whether in-the-province or
 in-the-land ;
 unfriendly through-his-own actions, he-is dangerous
 -to-invoke ;
 whoso opposes him with-(all-his)-might and
 with-(all-his)-soul, O Mazdā,
 such-person shall lead them (as) Leader along-
 the-Paths of-(Thy)-Holy-Will.

Free English Rendering :

The false prevents the Righteous everywhere
 From helping man along the upward Path;
 He worketh not as friend, is dangerous;
 Invite him not as helper in your work;
 They who oppose him, Mazdā, heart and soul,
 They are true Leaders, they obey Thy Will.

Text: 14-15. Geld. has the two words together as one. 18. So H. 1 and two other mss.; Geld. has °θanāis̄. 32-33. Geld. reads the two as one word.

Trans.: 4, Orig. 2/3. 5-6. Lit., '(are) supporters (2/3) of Aša'. 8. Orig. plu. 10, 12, Orig. 6/1. 14. Lit., 'bad'. 16. Lit., 'being'; 1/1 mas. pres. pt. paras. 22, 23. Orig. 5/1. 25. Lit., 'life'. 26. Lit., 'or'. 28, 31. Orig. 2/3. 29-30. Lit., 'going in front'. 34. Lit., 'shall move'.

at̄—And, a mild connective.

ȳng vazdr̄ng—Note case-attraction owing to the t̄ng.

vazdr̄ng—2/3 mas. Supporters. From √vaz- (Skt. vah-), to bear, to carry, with the suffix -tra. Skt. vōḍhra, carrier,^b is the same type of derivative.

pāt̄—3/1 aor. subj. paras. of √pā- (Skt. pā-). This root orig. means 'to protect' and hence also 'to prevent' (i.e., 'protect against'), used with the abl. Cf. Yas. 32.13.

Gā—Not mere cattle, but living creation. The form is 2/3 fem.^c Mills^d makes the following very sensible remarks about this word (which, unfortunately, he does not follow himself): "But the kine is not alluded to without a certain figurative meaning. She represents people and as such she cried aloud and Zarathushtra received the commission to relieve her suffering as such".

fr̄ōr̄ōt̄ōis̄—Barth. takes it as an inf. (abl.?) of √ar- with fr̄ā, to advance. I would like to take it as 5/1 fem. of an abstract noun fr̄ōr̄ōti, advancement, derived from the same root.

šōiθrhyā...dax'ȳuš—Cf. Yas. 31.16 and 18.

vā¹¹...vā¹³—Whether...or.

*duž-¹⁵azōbā—Geld. reads the two as one word. Barth.^e trans. 'of evil repute'. He takes -azōbā as 1/1 adj. mas. and derives it from √zū-, zav-, zbay- (Skt. hu-, hva-, hvay-) with ā, to invoke, to call. He compares the Skt. āhvā (fem.), name or appellation. Barth. refers to the fanciful etymologies suggested by earlier scholars like Mills and others.^f Lom.^g has a long note on this word. He says that the duž- is clear, but that -azōbā is difficult to explain. Even if we accept Barth.'s derivation the -ō- remains a difficulty. Lom. only ventures to trans. 'evil' (with a query mark added). In order to explain the -ō- he would equate this word to the Skt. āhūva,^h found in RV. viii. 32.19, which Sāyana has trans. 'fit to be invoked (āhvātavya); but Grass.ⁱ takes the word to mean 'invocation' or 'invitation'. I take the whole comp. to mean lit., 'dangerous (bad) to invoke', i.e., dangerous to all as a helper or as an associate.

hās—1/1 mas. pres. pt. paras. of √ah-, to be. Kan.^j definitely gives it the sense of 'person' or 'being'. But I think the force of the word here is distinctly verbal and the construction is clearly that of the

a. Barth., Wb. 1393. b. Grass., Wb. 1357.

c. For the full declension see Jack., AG., §278. d. SBE., 31, p. 136, ftn. 7.

e. Wb. 756. f. Some of these have been mentioned also by Kan. (GbM., p. 142 ftn.) g. Lom. p. 105. h. M.-W., SD., p. 163, col. 2.

i. Wb. 192 (under āhu). j. GbM., p. 142, ftn.

'nom. absolute' in English. Skt. *śan* is used exactly in the same manner, e.g., *kaviḥ śan*, being a Sage with the Sages (RV. i. 76.5). The pres. pt. of √*as-* can be used similarly in an 'absolute' construction with other cases like the gen. and loc. also. There would be no objection to retaining this pres. pt. and treating this line as a *ḥajati* with 12 syllables. And in that case the cesura would come after this pres. pt., i.e., after the fifth syllable. On the whole I am in favour of retaining it.

ahōmustō—1/1 mas. adj. Barth.^k trans. 'repellant', and he derives it as *a-hōm-musta* and he takes the last *as* ppt. of √*mud-* (Skt. *mud-*), to rejoice, to please. This Av. root is found only in this word and in the word *maoḍana* in Yas. 9.32. The Skt. *sam-mud-* means 'to rejoice together', 'to be friendly'. So I would trans. *ahōmustō* in the negative form, 'unfriendly'.

yas-tēm—Note the *sandhi*.

xšaθrāt...jyātēuš—Both are 5/1. And I think both these belong to the person who opposes the follower of Untruth. Note also the contrast between the physical and the spiritual force implied in these two words.

mōiθaī—3/1 aor. subj. paras. of √*miθ-* (Skt. *mith-*). The essential idea of this root is 'coming together', whether in a friendly manner or otherwise. In Yas. 33.9 the verb (*maēθā*) has the former sense. Barth.^l trans. here 'deprives', owing presumably to the two ablatives. I do not feel like agreeing with Barth. in this. I do not think that the verb can bear the meaning of 'deprive'. I would trans. it as 'opposes' and I would trans. the abl. as 'with', lit., 'from'.

*vā*²⁶—This has to be taken in the sense of *-cā*, 'and'.

hvō—He indeed, such person.

*tēng*²⁸—This is clearly 2/3 mas., and yet Barth. has construed it with the neu. *paθmēng*. Lom. also seems to have overlooked this discrepancy of gender. I would suggest that this *tēng* refers to 'the supporters of Aša', mentioned in line 1, whom the opposer of the *dragvant* shall lead.

*frō-gā*³—Skt. *purogāh*, leader, lit., 'one who goes first (or in front)'.^m

paθmēng—2/3 neu. of *paθman*, path; Skt. *pathman*. Barth.ⁿ objects to comparison with this Skt. word, because it is applied to the rapid movement of Fire and Wind.^o The accus. is in the sense of 'along'.

k. Wb. 280. l. Ibid., 1105. m. Ibid. 1024.

n. Ibid., 844 and ZairWb., p. 189. o. See Grass., Wb. 767.

The ending *-tēng*, for 2/3 neu. is to be noted. It stands for an orig. *-ān* (Skt. *-ānsi*), which is also the ending of 'the general plu. case'.^p

**Hū-Cistōi*—6/1 fem. Barth. trans. 'right teaching'. Lom. trans. 'of correct insight'. Kan. says 'of good wisdom'. This word has also been used in Yas. 34.14, where I have trans. 'Holy Plan'. Lit. it means 'Holy Will', the Will of the Supreme, which is His Plan of Evolution. It is derived from √*cit-* (Skt. *cit-*), to think, to consider.

carāt—3/1 aor. subj. paras. of √*car-* (Skt. *car-*), to move, to walk. Note that there are two accus. here. This construction with √*car-* is paralleled in Rām. ii. 107.19: *narendram satyastham carāma*, we shall lead the king to stand upon Truth.^q Barth. reads *carat*.

Barth.^r seems to think that this verse is a hint from Z. to Vištāspa that he should begin a Holy War against all the enemies of the Faith.

TRANS. OF BARTH. :

The Liar stays the supporter of Right from prospering the cattle in district and province, infamous that he is, repellant in his actions. Whoso, Mazdāh, robs him of dominion or of life, he shall go before and prepare the ways of the good belief.

p. Jack., AG., §308. q. See M.-W., SD., p. 389, col. 1 (bottom).

r. Gāthās. p. 84, note 7. He compares Yas. 53.2. See also Mlt., EZ., p. 373, fn. 4.

5. y¹ vā² xšayās³ adās⁴ daritā⁵ ayaṇtəm,⁶
 urvātōiš⁷ vā⁸ huzəntuš⁹ miθrōibyō¹⁰ vā,¹¹
 rašnā¹² jvās¹³ yō¹⁴ ašavā¹⁵ drəgvaṇtəm;¹⁶
 vīcirō¹⁷ hās¹⁸ taṭ¹⁹ frō²⁰ xvaētavē²¹ mruyāt²²
 uzūiθyōi²³ im,²⁴ Mazdā,²⁵ xrūnyāt,²⁶ Ahurā.²⁷

(11-11-11; 11-11)

5. Whoso, however, being-in-power receives with-consideration
 a suppliant,
 whether (as) by-Divine-Ordinance or out-of-humanity,
 (this) wise-one,
 this follower-of-Truth, living in-rectitude, (thus receives
 even) a-follower-of-Untruth;
 with-discrimination should-he-reveal (to him) that
 (Knowledge which leads) to-self-reliance,
 to-save him, O Mazdā Ahura, from utter-destruction.

Free English Rendering :

The strong wise man, guided by Law Divine,
 Or by his human heart, kindly receives
 All suppliants who come, though they be False;
 He follows Aša's Path, he lives for Truth,
 Their erring steps from soul-destroying ways
 To Self-reliance wisely shall he guide.

Trans.: 4. Lit., '(is) receiving'. 6. Lit., '(one) coming'. 7, 10. Both 'ablatives of reason'. 12. Orig. 3/1. 14. Lit., 'who'. 17-18 Lit., 'being¹⁸ discriminating¹⁷'. 21. Orig. 4/1. 23. Dat. inf. 24. I.e., the follower of Untruth,

Kan.^a says he does not understand this verse and merely gives a Gujarātī rendering of the trans. of Dar. and adds in a ftn. the meanings of the individual words as given by the latter. This verse, however, has been trans. by the late Phiroz Shāpurjī Masānī,^b and this trans. has been included in the supplement to the latest (5th) edition of Kan.'s GbM.^c Unfortunately Masānī has used a peculiar phraseology, which suits his own ideas about the 'esoteric' meaning of the Gāθās. Still his construing is on the whole, eminently reasonable, and I have got one or two valuable hints from him. It may be noted that the version of Dar. given by Kan. is diametrically opposite to the trans. of Masānī. Dar. seems to imply that the wise and holy should give no help whatsoever to the wicked, while Masānī thinks that every wise and holy man should try to rescue even the wicked from the perils that threaten his soul.

vā²—This is a conjunction, implying contrast. So I trans. 'however'.

The first line has been taken very differently by Barth. and by Lom. The latter follows Andreas substantially.

xšayās—Barth.^d takes xšayās...drītā together and trans. 'is able to hold'. This idiom is certainly found in the Gāθā, e.g., dātā xšayanō (Yas. 29.2), as also in the Veda, e.g., kṣāyan...ēnāmsi śiśrathah kṛtāni (RV. i. 24.14), Thou art able to pardon the sins committed. Lom.^e takes xšayās separately by itself as 1/1 mas. pres. pt. paras. of √xši- (Skt. kṣi-), to have power, to be able. I think Lom.'s is the simpler and more natural construing, especially as there are three other pres. participles in -ās in this verse. Besides, we get the comp. Vasō-xšayās used in Yas. 43.1.

adās—Barth.^f takes this as from √dā- with ā (Skt. ā-dhā) and trans. 'having brought (him) thereto'. Lom. takes it as from √dā- with ā (Skt. ā-dā-), to receive, to accept. Here also I agree with Lom.^g

drītā—Barth.^g construes this as a finite verb, 3/1 pres. opt. ātm. of √dar- (Skt. dhṛ-), to hold. I am not satisfied with this, because the -ī- would in that case be hard to explain. Lom. also construes this like Barth. But I suggest taking the word as 3/1 of a noun (neu.), which is a derivative from another √dar- (Skt. dṛ-), to respect, to honour.^h In Skt. this √dṛ- orig. means 'to heed', 'to turn one's attention to', and it is connected with √dṛś-, to see.ⁱ And this root is

a. GbM., pp. 143-144, and ftn.

b. He was one of the ablest among the younger Parsi scholars during recent years. He was deeply religious at heart.

c. On p. 247. d. Wb. 552 (under xšay- 3). e. Lom, p. 106.

f. Wb. 718 (middle). g. Ibid., 690 (top, under 3. dar-).

h. See Barth., Wb. 689 (under 2. dar-). i. Grass., Wb. 625.

used in Skt. only with the *upasarga ā*,^j and in Skt. the forms of this root show an *-i-* also, as in *ādriyate*. So I trans. *drītā* 'with consideration'.

ayanātam—2/1 mas. pres. pt. paras. of $\sqrt{yā-}$ with *ā*, I trans. 'a suppliant', lit., 'one who has come (for help)'.

urvātōiṣ—5/1 of *urvāti*, which Barth.^k trans. 'vow'. It is certainly connected with Skt. *vratā* which also means 'order' or 'commandment (of the Deity)'.^l The abl. is the 'abl. of reason'. Lom. trans. 'friendship', probably thinking of *urvātha*, friend. "Meillet boldly proposes a connection between Skt. *vrata* 'ordinance', Av. *urvata*, *urvaiti* 'contract' and Av. *urvātha* 'friend'. The coincidence is very striking".^m And this 'coincidence' is quite convincing to me. Moreover I scan the word as trisyllabic, neglecting the prothetic *u-*: (*u*)*ru-vā-tōiṣ*.

huzēntuṣ—1/1 mas. Cf. Yas. 43.3. The meaning is 'wise', 'of good understanding'.

vā...vā"—Whether...or.

miθrōibyō—5/3; another 'abl. of reason'. Lom. connects the word with *miθra*, friend, and trans. 'bonds of friendship'. Barth.ⁿ trans. 'ties of faith' or 'religious obligations'. Mlt.^o has noted that this is "the sole occurrence of the word *miθra* in the Gāthās in the sense which is common later" the word *miθra* in the sense of 'tie of faith' or 'religious obligation' is certainly connected with the name of the great Aryan Deity *Miθra-Mitrā*. In *Miθra* we definitely get the 'ethical side as distinctly more conspicuous' than the elemental features of the Sun.^p Indeed, Meillet regards the ethical as being *Miθra's* original function as an Aryan deity. Both Av. and Skt. possess the noun *miθra* (Skt. *mitrā*) meaning 'friendship' (neu.) and 'friend' (mas.).^q There is also the comp. *miθrō-druj* meaning 'breaker of an agreement', i.e., 'unfaithful' or 'treacherous', lit., 'false to friend (or friendship)'. This comp. is found often in Yt. 10 (Mihr). And in Skt. also we find *mitra-druh* used similarly in *Maitrāyaṇī Saṃhitā* and in *Taittirīya Brāhmaṇa*.^r There is only one hymn in the Veda (RV. iii. 59) dedicated exclusively to *Mitra* and in this, as Meillet points out, "there are...no elemental traits". Mlt. here adds a notable remark that "the transference of this ethical deity to the elemental sphere is due to the natural thought that light is the guardian of good faith; lying and treachery always love the darkness".^s Meillet has also pointed out that

j. Whit., Roots, p. 77. k. Wb 1543 (under *urvātay-*).

l. Grass., Wb. 1361-62. m. Mlt., EZ., p. 64. n. Wb. 1183 (middle).

o. EZ., p. 373, fn. 5. p. The quotations given here are from Mlt., EZ., pp. 63-64

q. Grass., Wb. 1038, see under headings 1, 2, 3 and 12. In later Skt *mitra* (neu.) means 'friend' and *Mitra* (mas.) is the Deity. But in the Veda *mitrā* (mas.) also means 'friend' as in RV. i. 67.1; 94.13 etc.; while *mitrā* (neu.) means 'friendship', as in RV. x. 34.14 and 108.3.

r. M.-W., SD., p. 816, col. 2. s. Cf. similar idea hinted at in Yas. 32.10.

"*Miθra's* twin, the Indian *Varuṇa*, must be treated on similar lines". It is well-known that "Varuṇa has the most strongly ethical functions of all the gods in the Indian pantheon and the difficulty of making him distinctly elemental is well illustrated by the differences of the paṇḍits in finding his proper sphere". Mlt. actually wonders "whether he would ever have been so generally assumed to be the Sky, if it had not been for the supposed necessity of indentifying his name with the Greek *Ouranós!*" In this connection it is interesting to note that in the Av. the 'Twin of *Miθra*' is *Ahura*. The *devatādvandva Miθra-Ahura* is actually found in Yt. 10 (Mihr). 113 and 145 and in Yas. 1.11 and 2.11. And the association of *Ahura* and *Miθra* is also found in O. Pers. Ins. of Artaxerxes II and III.^t Barth.^u clearly states that the pair *Miθra-Ahura* is 'doubtless an association since Aryan days'.

On the whole I think that *urvātōiṣ* and *miθrōibyā* together connote the double idea of 'divine ordinance' and the 'ties of human brotherhood'.

I suggest deriving the word *miθra* from $\sqrt{miθ-}$ and the suffix *-tra* (Skt. *mith-tra*).^v

rašnā—3/1 fem. Rectitude. The word *rašnā* occurs in Yt. 12 (*Rašnu*).^w in the sense of 'truth' or 'rectitude'.^x But Barth.^y postulates another word *rašan* (neu.) and takes this as 3/1, the meaning, however, is the same. He derives it from $\sqrt{ras-}$, to direct. The name of the Yazata *Rašnu* is derived from the same root, and almost always the epithet *razišta* is added to his name. He stands for rectitude and works in close association with *Sraoša* and *Miθra*.

jvāṣ—1/1 mas. pres. pt. paras. of $\sqrt{ji-}$, *gi-* (Skt. *jīv-*), to live.^z It has to be scanned *ji-vāṣ*.

ašavā drəgvantəm—Note the sharp contrast of the two. The behaviour of the wicked towards the upholders of Truth has been described in the preceding verse. Lom.^{aa} brings out this contrast in his trans. by expanding this: 'he is truthful', whilst the other is a liar.

vīcirō—See Yas. 29.4, where I have trans. the word as 'Judge'. The word means lit., 'one who decides', i.e., makes the choice between right and wrong',^{ab} in other words, discriminating.

hāṣ—See notes on this word in the preceding verse.

The idea is that when a wicked person comes to a righteous man, the latter should do all he can to 'convert' him into the Path of Truth, but should do so with discrimination.^b

t. See Barth., Wb. 1185. u. Wb. 1185 (bottom), note 4 on *miθra*.

v. M.-W., SD., p. 816, col. 1. w. Barth., Wb. 1517. x. Ibid., 1514.

y. Barth., Wb. 502 (under *gay-*). z. Lom. p. 105.

aa. Thus Masāni, see Kan. GbM., p. 247.

b. Mlt. omits this clause in his Eng. version.

taṭ—2/1 neu. This refers to the knowledge which would bring the erring one back into the fold. The same idea is found in Yas. 31.5, *taṭ moi vīcidiyāi vaocā*.

frō...mruyāt—3/1 pres. opt. paras. of √*mru-* with *frā* (*frō*), to declare, to reveal; Skt. *pra-brū-*. Barth.^e trans. 'shall inform'.

x^vaētavē—4/1. Barth. trans. 'to the noble'; Lom. says 'to (his) household'. I however think that *Mašāni*^d is on the right lines in taking this word as an abstract noun signifying the quality of 'self-reliance'. The man who chooses wrong does so because he is led away by the specious teaching of the Deluder (Yas. 30.6). To wean him away from the wrong path he should be taught to use his powers of thinking for himself and to rely on his own judgment. The dat. is in the sense of 'tending towards'.^e It is named the 'dat. of the end'.^f

uzūiṭhyōi—Dat. inf. of √*av-* with *uz* (*ud*), to save, to protect.^g Cf. *ūṭāi* in verse 3 above.

xrūnyāt—Barth.^h construes as 5/1 neu. and trans. 'assault' or 'grievous injury'. He derives it from *xrū*, raw flesh. Skt. *kraviḥ* *kravya* and *krūra* are also cognates.ⁱ In Yas. 53.8 we get *xrūnarā* (fem.), which seems to bear the same sense. I, however, regard the word in Yas. 53.8 as a later interpolation. The underlying idea is 'destruction'.

TRANS. OF BARTH. :

If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living according to the ordinance, a righteous man (converting) a Liar—then shall he, when he is sure of him, tell it to the nobles, that they may protect him from injury, O Mazdāh Ahura.

c. Wb. 1194-95. d. See GbM., loc., cit.

e. Whit., SG., 287. a. f. Reich., AEB., 464.

g. Wb. 411. h. Ibid., 539. i. M -W., SD., p. 322, col. 3 and p. 320, col. 2.

j. Mlt. has omitted this clause in his Eng. version.

6. ¹ aṭ ² yas ³ -tṣm ⁴ nōiṭ ⁵ nā ⁶ isəmnō ⁷ āyāt,
⁸ Drujō ⁹ hvō ¹⁰ +dāmām ¹¹ +haēṭahyā ¹² +ā-gāt;
¹⁴ hvō ¹⁵ zī ¹⁶ drəgvā ¹⁷ yṣ ¹⁸ drəgvāitē ¹⁹ vahištō,
²⁰ hvō ²¹ ašavā ²² yahmāi ²³ ašavā ²⁴ fryō;
²⁵ hyaṭ ²⁶ Daēnā ²⁷ +pouruyā ²⁸ dā, ²⁹ Ahurā.

(11-11; 11-11-11)

6. But the man of-power who comes not to-him (with help),
 shall himself come-among the ensnaring enticers of Untruth;
 because he-himself (is) wicked who (is) best-intentioned
 to-the-follower-of-Untruth,
 (and) he-indeed (is) righteous to whom the Truthful-one
 (is) dear;
 ever-since Thou-didst-create (our) original Inner-Selves,
 O Ahura.

Free English Rendering :

But if the strong one helps not thus to change

The wicked, he himself shall get ensnared;

Who lets Untruth exist without protest,

Himself becomes supporter of Untruth;

Righteous is he who loves the Truthful man;

This is the Law since Souls were first sent down.

Text: 10. So J. 3, K. 5 and ten other mss; Geld. reads *dāmān*. 11. So Mills and Barth.; S. 1 and five other mss. read *haiṭahyā*; Geld. reads *haiṭyā*. 12-13. Geld. and all others read only *gāt*; but Geld. himself has suggested adding the *ā*. 27. Geld. reads *ṣauruyā*; I have changed for the sake of meter.

Trans.: 6. Lit., 'having power'. 10. Lit., 'comrades'. 10-11. Both are orig. 2/3.

at—But.

yas-tōm—Barth. takes the *yas-* to be the righteous man, possessing power mentioned in the previous verse; and by *tōm* he understands the wicked person who comes to him for help. Lom., however takes it exactly in the reverse manner.

iśamnō—1/1 pres. pt. ātm. of √*iś-* (Skt. *iś-*). Barth.^a takes the ātm. in the sense of pass. and from the √*iś-*, to desire, and trans. 'being desired', i.e., approached with a request for help. This construing of Barth. seems to me somewhat roundabout and awkward. I would, therefore, take it as from √*iś-*, to have power, to rule.^b This seems to continue the idea of *xšayāš* of the preceding verse. The word is to be scanned *i-sa-ma-nō*.

āyāt—3/1 aor. opt. paras. of √*i* with *ā*, to go up to.

Drujō—6/1 fem.

hvō—Himself. This has to be scanned *hu-ō* to get the cesura correct after the 4th syllable.

**dāmāṃ*—So J. 3, K. 5 and ten other mss.; Geld. reads *dāmāṃ* which has led Barth.^c to trans. the word here and in Yas. 48.7 as 'abodes', and to equate the word with Skt. *dhāman* (neu.). But in all other instances quoted from Later Av. he has trans. *dāman* (or *dāman*) as 'created being' or 'creation'. Lom. also trans. 'creation' here. The word *dāmāṃ* also occurs in Yas. 48.7, where I have rendered it as 'band' or 'members of a community'. It is 2/3 neu. of *dāman* (Skt. *dhāman*). The form can be both 1/3 and 2/3.^d Note the accus. with the verb of motion.

**haēθahyā*—2/3 neu. adj. I have adopted the reading of Mills and Barth. There is no ms. which gives this reading, the nearest being *haiθahyā* of S. 1 and five other mss. Geld. reads *haiθyā*. Barth.^e trans. 'belonging to the band' and derives the word from √*hā(y)-* (Skt. *sā-, si-*), to bind. Mills I think is nearer the orig. when he trans. 'enchainers'. Cf. *ā-hōiθōi* in Yas. 32.14, which is from the same root.

**ā-gāt*—3/1 aor. paras. of √*gam-* (*gā-*) with *ā* I trans. 'shall come among'. Geld. and others read only *gāt*, but in noting the variants Geld. himself has suggested the addition of the *upasarga ā*. The reason is that the 2nd line as given by Geld. is too short.

The idea here is that if a good man, having the power to redeem a wicked person, fails to do so, he becomes in a way a person who encourages evil and himself gets ensnared amongst the comrades of Untruth.

a. Wb. 29 (middle, under 1. *aēš-*). b. See *ibid.*, 26 (under *aēs-*).
c. *Ibid.*, 734 (bottom). d. Jack., AG., 308. e. Wb. 1729.

Lines 3 and 4 are quoted in Yas. 71.13.

vahištō—The word is used in the sense of 'having the best intentions'.

hyat—Adv., since (the time).

Daēnā—2/3 fem. Barth. trans. 'selves'. Cf. Yas. 31.11. Lom.^f makes this clearer and trans. 'original being'. The idea is that 'original spiritual types' of human beings have been created by Ahura, each gravitating to its own type or group. This seems the nearest in the *Gāθās* to the idea of *Fravaši* (as known in Later Av.). The *Fravašis* are "archetypal souls clothed in ethereal forms, after whose model each human being is formed on earth".^g

**pouruyā*—2/3 fem. Geld. reads *paouruyā*; he notes one ms. reading *paurvā*. I have made the change to get the meter correct. Original, first; Skt. *pūrvyāh*.

dā—2/1 aor. subj. paras. of √*dā-* (Skt. *dhā-*), to create. Cf. Yas. 34.11 and 43.5.

TRANS. OF BARTH. :

But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous man to whom a righteous man is dear, since thou hast created men's Selves in the beginning, O Ahura.

f. Lom. p. 106.

g. The quotation is from an article by Judge N. D. Khandalawala entitled 'Frashokard and Rebirth' contributed to the Cama Memorial Volume (Bombay, 1900) (pp. 200-215).

7. ¹ kəm-nā, ² Mazdā, ³ mavaitē ⁴ pāyūm ⁵ +dadā,
⁷ hyat ⁸ mā ⁹ drəgvā ¹⁰ didarəšatā ¹¹ +aēnaḥh,
¹² anyəm ¹³ əwahmāt ¹⁴ Aθras ¹⁵ -cā ¹⁶ Manaḥhas ¹⁷ -cā?
¹⁸ yayā ¹⁹ +šyaoθnāiš ²⁰ Ašəm ²¹ θraoštā, ²² Ahurā;
²³ tām ²⁴ mōi ²⁵ dāstvām ²⁶ Daēnayāi ²⁷ frā-vaocā.

(11-11-11; 11-11)

7. Whom, O Mazdā, hast-Thou-appointed Protector
 over-one-like-me,
 when the follower-of-Untruth sets-himself against-me
 with violence,
 (whom) other than-Thy Fire and (Thy Vohu) Manō?
 Through-the-working of-these-two (Thy) Eternal Law
 is-fulfilled, O Ahura;
 this sacred-lore do-Thou-declare-clearly to me for
 (my)-Inner-Self.

Free English Rendering:

Whom shalt Thou send, O Mazdā, to protect
 Us all, when Untruth threatens us with hate,
 Other than Thine own Fire and Thy Love?
 When both these are aroused within our hearts,
 Ašā shall be fulfilled, O Ahurā;—
 May my Soul realise this Sacred Truth.

Text: 6. So Behramgore, following S. 1, Pt. 4 and nine other mss.; Geld. reads *dadāt*. 11. So S. 1 and J. 3; Geld. has *aēnaḥhē*. 19. So J. 3; Geld. reads *θanāif*.

Trans.: 1-2. Lit., 'what sort of'. 4. Orig. 4/1. 8. Orig. 2/1. 17. -cā, omitted. 18. Lit., 'of which two'. 19. Orig. plu.

This is one of the best known among the Gāθā verses. It is recited many times during the day by Zoroastrians when performing the *Kustī-bastan* (tying on the Sacred Girdle). In Ven. 8.14-19 it is laid down that this verse (Yas. 46.7), followed by Yas. 44.16 (omitting the first line), and various 'exorcising spells' (Ven. 8.21) and ending with the third line of Yas 49.10, should be recited for the purification of the road along which a dead body has been carried. The whole of this recital is known as the *Kəm-nā Mazdā* in our Zoroastrian Prayer-book. The whole of this has been incorporated in the *Sraoša Bāz*, which forms the introductory recitation of almost every Zoroastrian ritual. This has been rendered into Gujarāti, together with very illuminating and critical notes by my esteemed friend, the late Behramgore T. Anklesaria.^a

-nā—All except Barth. have taken this word as 1/1 of *nar*, man; but they seem to have overlooked the fact that in all mss. the word has been joined on to the preceding *kəm*. This clearly indicates that it is treated as an enc. Indeed Barth.^b has noted the quasi-enc. use of -nā, when joined on to the derivatives of the pronouns *ka* and *ya*. The Pah. ignores this -nā both in this verse and in *kas-nā* in Yas. 44.3 and 4. In the latter case (*kas-nā*) the -nā might almost be trans. as 'person'. or 'being'. Kan.^c indeed makes the suggestion that the -nā might be taken as a particle, as in *yaθa-nā* (Yas. 31.22; 43.10) and *ciθa-nā* (Yas. 44.20). Indeed, in both these instances quoted I have taken the -nā as equivalent to Vedic *nā* in the sense of 'like'.

mavaitē—4/1 of *mavant*, one like me.^d Cf. Yas. 44.1. Nair. explains the word as *sišyebhyaḥ madīyebhyaḥ*.

pāyūm—2/1 mas. Protector. In Veda *pāyū* means 'protector' as in *tvām... Agne... dadhire pāyūm i'dyam*, Thee, O Agni, have they appointed (our) adorable protector (RV. vi. 15.8).

**dadā*—2/1 redup. aor. paras. of √*dā*- (Skt. *dhā*-), to appoint. Behramgore^e has pointed out that only four mss. support the reading of Geld., *dadāt*, as against eleven (including two of the best, S. 1 and Pt. 4), which read *dadā*. He also points out that the Pah. trans. definitely points to the reading *dadā*, and so he thinks that this must have been the reading of the orig. text. Those who read *dadāt* are con-

a. See 'Nirang-i Pādyāb, Avestā-i Kustī ane Nirang-i Kustī-bastan' (Gāthā Society Publication, No. 14, Bombay, 1939). Behramgore was among the best Iranists among the Parsis of India of the last generation. And I believe that in the knowledge of Pahlavi he was one of the best in the world. He passed away on the 28th November, 1944. This verse (text and trans.) is on pp. 6-7 and the annotations on pp. 71-88 of the book which, as its name indicates, is in Gujarāte.

b. Wb. 1049 (middle, A.), 1052 (top), and 1053 (notes 16 and 20).

c. GbM., p. 145, fn. d. Barth., Wb. 1141. e. Op. cit., p. 72.

strained to take the *-nā* as the subject of that verb and then their construing like that of Barth. becomes somewhat awkward.^f

dragvā^g—Behramgore thinks that this refers to Ayrō-Mainyu, and in support he cites the Pah. gloss, *darvand Ahriman*. But Nair. in his Skt. says *durgatī āsmogaḥ* (the distorter of Truth, going along wicked ways). I would like to take this word in its usual sense of 'follower of Untruth'.

dīdarāśatā—Behramgore^g takes this as 3/1 intens. aor. ātm. of √*daras-* (Skt. *dhr̥ṣ-*), to threaten, to dare. Kan.^h construes it the same way, but takes it as from the other √*daras-* (Skt. *dr̥ś-*), to see, and trans. 'looks fiercely', or 'glares'. Millsⁱ also suggests a similar trans., 'has cast his eyes on me for vengeance'. Barth.^j construes this as from √*dar-* (Skt. *dhr̥-*), to hold and takes this as 3/1 desider. aor. ātm. and trans. 'sets about' or 'gets ready'. Herein Barth. follows the Pah. and Nair. In Skt. the desider. base of √*dhr̥-* is *didhariṣ-*,^k which seems nearer to the Av. form as found here. And so on the whole I accept Barth.'s rendering. Note also the ātm. in the reflexive sense here, which suits the context perfectly.

**aēnaḥhō*—So S. 1 and J. 3. Geld. and others read *aēnaḥhē*, which Barth. construes as a dat. inf. The word *aēnaḥhē* occurs in Yas. 32.16 where it is 4/1 neu. and means 'violence'. Here it is 3/1 of the same word, orig. *aēnaḥhā* (Skt. *énaśā*), which suits the context quite well.

anyēm—This word refers to and is to be taken with *pāyūm*. Note the abl. after this word, implying 'other than'.

Āθras-cā Mananhas-cā—Both these are 5/1. All (except Kan.) give a spiritual and inner signification to the 'Fire' here and to the *Manō*. The *Ātar* is certainly the Inner fire of the Spirit, and the *Manō* refers to Vohu Manō. But Kan.^l very strangely says that these refer to the 'household fire' (a comfortable hearth and home) and 'a mind at ease' (presumably, family happiness).

Behramgore^m has a very long and illuminating note on these two words *Ātar* and *Manah* as used in the *Gāthās*. He draws attention to their true significance and also to the essential idea behind the 'Fire-worship' seen in the Religion of Zarathushtra. He also draws attention to Yt. 13 (Farvardin).77-78, where *Ātar* and Vohu Manō are expressly mentioned as resisting the inroads of Ayrō-Mainyu to defend the

f. Mills in SBE, 31 (p. 138) accepts the reading *dadā*, but in his *Gāthās* (p. 250) he reads *dadāḡ*.

g. Op. cit., p. 74. h. GbM., p. 145, ftn. He suggests the other root also.

i. SBE, 31, p. 138, ftn. 5. j. Wb. 690 (bottom). k. Whit., Roots, p. 84.

l. GbM., p. 145. m. Op. cit., pp. 74-86.

Creatures of Aša. This is essentially the same as the Teaching of Christ, "Resist not evil". Christ clearly meant that Evil cannot be overcome by *physical* force, but by Soul-Force (the Inner Fire) and by Love (Vohu Manō).

*yayā*ⁿ—6/2 mas.

Ašəm—1/1 neu.

θraošta—Barth.ⁿ takes this as 3/1 s-aor. subj. ātm. of √*θru-*, to fulfil. The ātm. here is pass. in sense.

dāstvām—2/1 fem. Teaching. The word is from √*dāh-* (Skt. *daḥs-*), to show, to teach. Cf. *didaiḥhē* in Yas. 43.11. From the same root has been derived the Pah. *daštōbar*, and the Mod. Pers. and Guj. *dastūr*, which means both '(correct) custom (or law)' and also a 'Teacher and observer of the law'.

Daēnayāi—4/1 fem. Kan. trans. 'Faith' here. Barth., I think correctly, trans. 'for (my Inner Self)'. This *Daēnā* has been already mentioned in the preceding verse.

frā-vaocā—The *frā-* implies 'clearly'.

TRANS. OF BARTH. :

Whom, O Mazdāh, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very self.

n. Wb. 801 (top and note, under *θraošt-*).

8. ¹yā ²vā ³mōi ⁴yā ⁵gaēθā ⁶dazdē ⁷aēnaḥhē,
⁸nōiṭ ⁹ahyā ¹⁰mā ¹¹āθriš ¹²šyaoθanāiš ¹³frōsyāt,
¹⁴paity-aogət ¹⁵+hā ¹⁶ahmāi ¹⁷jasōiṭ ¹⁸dvaēšaḥhā;
²⁰tanvəm ²¹ā ²²yā ²³im ²⁴hu-jyātōiš ²⁵pāyāt
²⁷nōiṭ ²⁸duž-jyātōiš ²⁹kā-cīṭ, ³⁰Mazdā, ³¹dvaēšaḥhā.

(12-11-11; 11-11)

8. Verily I-say, whoso is-minded to-harm these worlds,
his flame-(of-wrath) shall not reach me through-(his)-
deeds,
(But) recoiling with hatred it shall-come-(back) to him;
(this flame) which keeps his own-Self far from-
Perfect-Life,
(But) not in-any-way from-Evil-Life, O Mazdā,
because-of-hatred.

Free English Rendering :

But surely, if one seeks to injure Life,
His deeds of flaming hate shall touch me not;
On his own head this hatred shall recoil;
His deeds of hatred shall prevent his Self
From knowing Perfect Life; but this same hate
Shall nowise, Mazdā, guard him from False Life.

Text: 16. Geld. and all others read tā.

Trans.: 3. Lit., 'I ween'. 4. Lit., 'which'; orig. 2/3. 6. Lit., 'is intent upon'.

7. Dat. inf. 14-15. Pres. pt. paras. 16. I.e., the flame. 18. Lit., 'shall go'.
23. Orig. 2/1. 30-31. Lit., 'whatsoever'; orig. 2/1 fem. 33. Orig. 3/1.vā—Lom. trans. 'or'; but I think it means 'verily'; Skt. *vā*, *val*.

mōi—All take this as 6/1 of the pron. lit. pers. I am inclined to take it as a mildly emphatic particle as also in Yas. 43.11, 44.10, 45.5, 46.10, 19, 51.18 and 22. This enclitic *mōi* can come either directly after the first word or it may have another enclitic intervening between the first word and itself.^a Note also that this word is always to be scanned as two syllables, *mō-i*.

I trans. *vā mōi* by the Biblical phrase 'verily I say'.

yā—This rel. pron. is to be taken in the sense of a dem., almost a definite article, as often in the Gāthās.

gaēθā—2/3 fem., worlds, as in *Aśahyā gaēθā* of Yas. 31.1. The others have trans. 'settlements', 'possessions' or 'cattle'.

dazdē—3/1 pres. atm. of $\sqrt{dā-}$. Barth.^b trans. 'intends', 'is minded'. In the RV. also the $\sqrt{dhā-}$ in atm. is used with the dat. in the sense of 'to be intent upon'.^c

aēnaḥhē—Barth.^d takes it as a dat. inf. from $\sqrt{in-}$ (Skt. *in-*, *inv-*), to overpower, to injure. Cf. *aēnaḥhō* (abl. inf.) in Yas. 31.15.

One is almost tempted to run together the final *-ē* of *dazdē* and the initial *aē-* of *aēnaḥhē* and thus preserve the meter. But I am inclined to read the syllables separate and to treat the first line as a *jagatī*.

āθriš—Barth.^e trans. 'misfortune' and derives the word from a $\sqrt{āθ-}$, to injure, which root he quotes from Yt. 19 (Zamyād) 12 and 48. Lom. also trans. similarly. Mills and Kan.^f seem to connect the word with *Ātar*, Fire. Both trans. 'flaming wrath'; and Mills^g compares the Vedic word *ātri*, consumer. This word *ātri* is found in RV. ii. 8.5 as an epithet of Agni, as explained by Sāyaṇa.^h But there is also the Vedic word *atharī* (fem.) which is found in RV. iv. 6.8 and which means 'flame' and which Grass.ⁱ connects with the Av. *Ātar*. I construe this word as 1/1 fem. and I regard it as equivalent to Skt. *atharī*.

frōsyāt—Barth.^j construes as 3/1 aor. opt. paras. of $\sqrt{āś-}$ with *frā* (*frō*), to reach, to come up to. In Skt. *pra-aś-* means 'to reach', 'to attain'. The orig. form of the Skt. root is *amś-*, as can be seen from the pft. *ānamśa*; and this also explains the nasalised vowel in the Av. $\sqrt{āś-}$. Cf. *frāstā* in Yas. 43.14.

a. Barth., Wb. 1175. b. Ibid., 715 (bottom). c. M.-W., SD., p. 513, col. 3 (top).

d. Wb. 21 (under *aēn-*). e. Ibid. 323 (under *āθray-*). f. GbM., p. 146, ftn.

g. Gāthās, p. 554. h. See M.-W., SD., p. 17, col. 2.

i. Grass., Wb. 32 (see also *athar*, loc. cit.). j. Wb. 360.

paity-aogəŋ—Barth.^k construes this as an adv., orig. pres. pt. paras. of $\sqrt{ug-}$, *uj-* (Skt. *ūh-*) with *paiti*. This $\sqrt{ug-}$, *uj-* orig. means 'to push forward';^l and with *paiti* it means 'to recoil'. Barth. also notes the phrase *paityaogəŋ tbaēšahyā* used in Yas. 16.8 and in Yt. 8 (Tir). 51 to describe 'hatred recoiling upon itself'.

**hā*—All read *tā*, which is construed by Barth. and Lom. as 1/3 neu. and as referring to the 'acts' mentioned in the preceding verse. But very strangely they seem to have overlooked the fact that the verb here is *jasōit*, which is sg. Even though no variant reading is mentioned I feel that *tā* is not the correct word here. In Yas. 44.8 Geld.'s reading is *āgəmat* *tā*, which, following a hint of Mills, I have ventured to emend to **āgəmatā*. Unless the *tā* here is changed we have the impossible construction of a plu. subject and a sg. verb. This difficulty has been hinted at by Kan.^m So I propose to read **hā* here, 1/1 fem. and take it as referring to the *āθriš* which would suit the context admirably.

jasōit—3/1 pres. opt. paras. of $\sqrt{gam-}$; Skt. *gacchet*.

dvaēšahā—3/1 neu., hatred.ⁿ

tanvəm—2/1 fem. As usual in the Gāθās this word means 'the self'. Note the position of the word at the beginning of the line.

yā—This also refers to *āθriš*.

hu-jyātōiš—5/1 fem. Perfect Life. In Yas. 32.5 the word definitely means *Haurvatāt*. Here also I believe there is the implication of *Haurvatāt*.

pāyāt—3/1 pres. opt. paras. of $\sqrt{pā-}$. This root means 'to keep afar from either good or evil'^o both in Skt. and Av.

kā-cī—Orig. it is the indef. pron. 1/1 fem. sg. I am inclined to take it adverbially and with the negative *nōit* I suggest translating 'not in any way'.

TRANS. OF BARTH. :

Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazdāh, not from the ill!

k. Wb. 839; see also under *aog-* with *paiti* (ibid., 38).

l. Cf. **aojō*, progress, in Yas. 32.7. m. GbM., p. 147, ftn., where he says he cannot bring in several words in his rendering.

n. Barth., Wb. 814 (bottom). o. See Mills, Gāthās, p. 555.

9. k¹ hvō² yš³ mā⁴ arədrō⁵ cōiθaŋ⁶ pouruyō⁷,
yaθā⁸ əwā⁹ Zəvištīm¹⁰ +uzšmōhī,¹¹
+šyaoθnōi¹² Spəntəm¹³ Ahurəm,¹⁴ Ašavanəm?¹⁵
+yā¹⁶ +Tōi¹⁷ Ašā,¹⁸ yā¹⁹ Ašāi²⁰ +Gəuš-+Tašā²¹ mraoŋ.²³
išənti²⁴ mā²⁵ tā²⁶ Tōi²⁷ Vohū²⁸ Manəhā.²⁹

(11-11-11; 11-11)

9. Who¹ (is) the Great-One,² the foremost⁷ Devotee,⁵ who³
shall-teach⁶ me,⁴
how we-may-regard⁸ Thee¹¹ (as) Most-worthy-to-be-invoked,¹⁰
(as) Holy Judge of-(our)-acts,¹³ (as) Lord-of-Truth?¹⁵
Whatever (things are)¹⁶ Thine through Aša,¹⁷ whatever¹⁸
the Creator-of-Life hath-revealed²² unto Aša,²¹
for-(all)-these (things) of-Thine ever shall-(we all)-²⁶
strive through Vohu Manō.²⁷

Free English Rendering :

What Devotees of Thine shall teach us this :—
That Worthiest to be invoked art Thou,
Thou Holy Judge of Actions, Lord of Truth?
The Mysteries of Life that build His Plan
Doth the Creator of the Earth reveal;
We'll strive to solve these Mysteries through Love.

Text: 11, So S. 1, J. 3 and seven other mss.; Geld. has *uzš*. 12. So S. 1, J. 3 and one other ms.; Geld. reads **θanōi*. 16-17. Geld. joins these two words as one. 21-22. All others have the words separate.

Trans.: 2. Lit., 'he indeed'. 12. Lit., 'on action'; 7/1. 23. Lit., 'hath said'. 24. Lit., 'they (i.e., all) shall strive'; orig. 3/3.

Kan.^a confesses here that he does not quite grasp the drift of this verse. He merely gives a Guj. rendering of Haug's trans., and he gives the renderings of the separate words. Here again, as with verse 5, Ervad Phiroz S. Masāni's version has been appended in the later edition of Kan.'s GbM.^b I think Masāni is correct as regards the main idea of this verse, but I do not agree with him as regards the details. Lom.^c also has a long note on the construction of the 4th and 5th lines. He seems to be puzzled about the word *Aša* occurring twice in line 4, and the mention of *Gəuš-Taša*. Still his own trans. is quite clear and understandable. The trouble seems to be that Lom., like most Western scholars, has missed the essential point of the verse. The chief reason for this, it seems to me, is that they all regard *Gəuš-Taša* to be a different Being from Ahura-Mazdā. See note on *Gəuš-Taša* in Yas. 28.2.

hvō—1/1 emphatic pron., lit., 'that person'.

mā—Barth. has omitted this word in his trans. Lom. takes this as 2/1 enc. pron. 1st pers., and as object of *cōiθat*.

arədrō—Cf. Yas. 34.7 and 43.3. Barth.^d trans. 'faithful'. Lom. trans. 'full of insight', but with a query. The word means lit., 'full of warmth' or 'full of emotion':^e hence I trans. 'devotee'. It is to be derived from a $\sqrt{ard-}$ (Skt. *rd-*, *ard-*), to set in motion, to stir.^f The Skt. *ārdra* seems to be cognate.

cōiθat—3/1 pres. subj. paras. of $\sqrt{ciθ-}$, *kiθ-*, to teach, to instruct.^g Perhaps Skt. $\sqrt{cit-}$ is connected.

pouruyō—Barth. has construed this adverbially. I would prefer to take it as an adj., 1/1 mas.

yaθā—This introduces the 'teaching' and should be trans. 'how'. In the RV. also "after verbs of knowing or saying *yāthā* introduces an explanation"^h and it has also to be rendered similarly.

Zəvištīm—2/1 mas. of *zəvištīya*; most worthy to be invoked. The derivation is from $\sqrt{zu-}$, *zbay-*, to invoke. Cf. Yas. 28.9 where it is used in the plu. and applied to all the Seven Aməša-Spəntā.

**uzəmōhī*—Geld. reads *uzə*^o, as also Barth.; I prefer to follow S. 1, J. 3 and seven other mss. I choose this reading because a long vowel seems correct before the ending *-mahi* (Skt. *-masi*).ⁱ It is construed

a. GbM., p. 147, fn. b. GbM. (5th edition), p. 247. c. Lom., p. 107.
d. Wb. 195. e. See M.-W., SD., p. 152, col. 1 (*ārdra*). f. Whit., Roots, p. 15.
g. Barth., Wb. 428 (under *kaēθ-*). h. Mac., VG., p. 241.
i. See Whit., SG., §733.9; in Av., however, the long vowel is not the invariable rule; see Jack., AG., §472, note.

by Barth.^j as 1/3 pres. paras. of $\sqrt{uz-}$ (Skt. *ūh-*), to consider, to regard. The change of the ending from *-mahi* to *-mōhī* is remarkable. Whatever the variant readings, all mss. show the ending *-mōhī*. Barth.^k thinks that the *-ō-* is due to the mistaken ideas of the copyist. But I do not regard this his explanation as convincing. I am inclined to think (but this is a mere conjecture) that the long *-ō-* is put in here in order that the syllable might be prolonged for the chanting.

**šyaοθnōi*—So S. 1, J. 3 and one other ms.; Geld. has *°θanōi*. It is 7/1 and the word is to be construed with *Ahurəm*; 'the Lord over action', just as in Yas. 31.8. Masāni^l suggests that by 'action' is meant 'spiritual progress'.

Ahurəm—This word "here must be translated".^m The word is used exactly in this sense in *anḥōuš Ahurəm šyaοθanaēšū* (Yas. 31.8). And just as in that passage the word has to be translated 'Judge', lit., 'Lord' or 'Master'. Cf. also Yas. 29.2. Note also the use of the loc. as also in Yas. 31.8.

**yā* **Tōi*—Geld. reads *yātōi* (one word). The first word, **yā*¹⁶ is 1/3 neu. Whatever (things).

**Tōi*—This is clearly 6/1 of the enc. pron. 2nd pers. Lom.ⁿ points out that *Tōi Aša* and *Tōi Vohū Manavhā* in the next line are to be construed exactly similarly.

Aša—Barth. takes this as an ins. used as a subject. But in this way he needlessly complicates the clause. Besides, he seems to have missed the parallelism pointed out by Lom. The word is clearly 3/1 and is to be construed as such.

*yā*¹⁹—2/3 neu., referring to 'the things' about which *Gəuš-Taša* has spoken.

**Gəuš-Taša*—All take the two words separately. I prefer to take this as an *aluk*-compound with the gen. ending of the first member preserved. Barth. and Lom. take this to be a Divinity other than Mazdā, and thus get needlessly involved. Indeed, Lom.^o seriously discusses the possibility of *ahmāi* being the correct reading in place of *Aša*. Of course *Gəuš-Taša* is Mazdā Himself, and the name is to be translated "Creator of Mother Earth or Life", just as in Yas. 29.2. Cf. also the same comp. used as an adj. in Yas. 31.9. The idea is that the Creator revealed His Plan unto Aša, for He has been called *Aša-hazaōša* in Yas. 28.8 and 29.7.

j. Wb. 43 (under *aoz-*). k. Grund. I, §268.57 (p. 139).
l. GbM., p. 247. m. Mlt., EZ., p. 374, fn. 3. n. Lom., p. 107.
o. Lom., loc. cit.

It may also be pointed out that Aša *is*, in fact, the Plan of Ahura-Mazdā, and this Plan embodies the 'Mysteries of Life'. Those who wish to learn about this revelation should strive to realise it through Vohu Manō or Love.

iīantī—3/3 pres. paras. of √*iī-*; Skt. *icchanti*. The sense here is 'they shall strive for'. Cf. RV. x. 177.1 where also *icchanti* is used similarly.^p

*mā*²⁵—Barth.^q takes this as an emphatic particle (Skt. *sma*) used after a verb, and I agree with him and trans. 'ever'.

TRANS. OF BARTH. :

Who is it, the faithful man he, who first taught that we honour thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-Creator made known to Right, they would fain hear through thy Good Mind.

10. ¹yā ²vā ³mōi ⁴nā ⁵gōnā ⁶vā, ⁷Mazdā ⁸Ahurā,
⁹dāyāt ¹⁰aḥḥuṣ ¹¹yā ¹²Tū ¹³vōistā ¹⁴vahistā—
¹⁵ašim ¹⁶Ašāi, ¹⁷Vohū ¹⁸Xšaθrəm ¹⁹Manaḥhā;—
²⁰yāṣ ²¹-cā ²²haxsāi ²³Xsmāvatāḥm ²⁴vahmāi ²⁵ā,
²⁶frō ²⁷tāis ²⁸vīspāis ²⁹Cinvatō ³⁰frafrā ³¹Pərətūm.

(12-11-11; 11-11)

10. ²Verily ³I-say, ¹whoso, ⁴man ⁶or ⁵woman, ⁷O ⁸Mazdā ⁸Ahura,
⁹giveth ¹⁰unto ¹¹Life ¹²what ¹³Thou ¹⁴deemest ¹⁴the ¹⁴best—
¹⁵the ¹⁶blessing ¹⁷of ¹⁸Aša, ¹⁷the ¹⁸Holy ¹⁸Xšaθra (accruing) ¹⁸through
¹⁷(Vohu) ¹⁹Manō;—
²¹and ²⁰whom ²²I-will-lead ²⁵upto ²⁴the ²³worship ²³of-Such-as-²³Ye,
²⁷with ²⁸them ³⁰all ²⁶I-will-fare ³¹across ³¹the ³¹Bridge ³¹of ³¹the
²⁹Judge.

Free English Rendering :

The man or woman, Mazdā, who doth bring
 To Life what Thou hast as the best decreed,—
 Ašā's best blessing, Vohu Xšaθrā named,
 The Strength to serve, that comes through Vohu Man',—
 All such I'll teach to worship Thee and Thine,
 With them I'll march across Thy Judgement Bridge.

p. See Grass., Wb. 223 (2 *iī-*, under 3 and 4). q. Wb. 1097.

Trans.: 10. Orig. 6/1. 11. Orig. plu. 13. Lit., 'knowest'. 16. Orig. 4/1.

vā mōi—Verily I say; exactly as in verse 8. The *vā* just because of its position cannot be taken as a conj.

ganā—1/1 fem.; woman.^a It is to be scanned as a monosyllable—*g(ə)nā*. The word is derived from $\sqrt{zan-}$ (Skt. *jan-*, *jā-*), to give birth. In the RV. we get the word *gnā*, which is the same word with the same meaning^b and which is also monosyllabic. In the RV., however, the word is often disyllabic. But here the word is clearly monosyllabic, the *ə* being merely a 'glide' to help the pronunciation. The Greek *gunē*, woman, is also cognate.

aṅhōuš—6/1. This is the 'gen. of the recipient'.^c

vōista—2/1 pft. paras. of $\sqrt{vid-}$, to know; Skt. *vettha*.

ašim—2/1 fem.; blessing, reward. Barth.^d and Lom. construe this as the object of the verb *dā*, to be inferred from *dāyāt*; and they add in their trans. the words 'give him', enclosed within brackets. Lom.,^e however, says in a note that Andreas tried to avoid this way of construing by taking *ašim* to constitute the things which Mazdā Ahura deems to be the best. This is exactly my own view.

Ašāi—I construe this as a dat. used in the sense of gen.

Vohū—I would like to construe this adj. with both *Xšaθram* and *Manahā*. In the former case it could be taken as 2/1 neu., and in the latter as 3/1 neu.^f Cf. Yas. 31.22 where also the *Vohū* is used with both these nouns.

The idea is that Mazdā Ahura regards as best the bringing down of the 'blessing of Aša (Truth)'. This takes the form of *Vohu-Xšaθra* (loving service of humanity) inspired by *Vohu Manō* (Love).^g

yās-cā—Note the *sandhi*. Note also the mas. plu. because the antecedents are both mas. (*nā*) and fem. (*ganā*).^h

havšāi—1/1 s-aor. subj. paras. of $\sqrt{hac-}$, *hak-* (Skt. *sac-*). Barth.ⁱ trans. here 'impel', i.e., inspire. Lom. trans. 'accompany', which is the lit. meaning. Kan. trans. 'point out the way'. I think Kan. is nearer the *spirit* of the orig.; still I would trans. 'lead'.

Xšmāvatām—6/3; of Such as Ye. Cf. *Yūšmāvatām* in Yas. 29.11^j.

vahmāi—3/1; devotion, worship. Note the 'dat. of purpose'.

a. Barth., Wb. 525. b. Grass., Wb. 415. c. See Whit., SG., §297. a.

d. Wb. 243 (bottom, note 4 on *ašay*). e. Lom., pp. 107-8.

f. Of course with *Manahā* it must be 3/1 neu.

g. See my introductory essay on the "Holy Word etc." (pp. 4-11 above).

h. See Apte, §21 (p. 10); also Speijers, §28. b (p. 19). i. Wb. 1739 (bottom).

j. See p. 88 above.

ā—Postposition used with the dat. The sense is 'upto'. Cf. *x^varəθāi ā* in Yas. 34.11.

frō—Beyond, across. It is to be construed with the accus. *Parətūm*. Really it is the *upasarga* going with the verb *frafrā*. In RV. i. 174.9^k we get the same root and the same *upasarga*, $\sqrt{par-}$, *pr-* with *pra*, meaning 'to go across'.

tāiš višpāiš—This is the 'ins. of accompaniment'.

Cinvatō...Parətūm—Barth.^l trans. 'the Bridge of the Judge'; Mlt. trans. 'the Bridge of the Separator'. This Bridge is mentioned three times in the *Gāθās*—in this verse, in the next verse and in Yas. 51.13. In all these three the *Cinvatō* (6/3 mas.) is a separate word. Elsewhere, in the Later Av., we get the comp. *Cinvat-parətu* (mas.), which has become a 'technical term' of Zoroastrian Theology. The *Cinvat* is orig. the pres. pt. of $\sqrt{ci-}$, *kī-* (Skt. *ci-*), to sort out, to separate; and the word indicates the sorting out of the righteous and the unrighteous after death, 'separating the sheep from the goats'. In RV. x. 86.19 we get *vicinvān Dāsam Āryam*, separating the *Dāsa* and the *Ārya*. The Separator or Judge is expressly mentioned in verse 17 of this *Hā* as being Mazdā Ahura Himself. In later Theology there are three Judges mentioned as standing on the Bridge, *Sraoša*, *Miθra* and *Rašnu*. Mlt.^m has given a very interesting account of the development of the idea of the Bridge. The idea of the Bridge is certainly pre-Zoroastrian and "it may have owed its origin...probably to the Milky Way". There is mention in Northern Mythology and elsewhere of a Bridge building a pathway between Earth and Heaven, along which the souls of the departed passed. A Bridge (*sétu*) is also mentioned in RV. ix. 41.2 leading to happiness. "Zarathushtra evidently concerned himself little enough with the working out of the myth. We trace the hall-mark of his thought in the name which represents the only part of the idea he cared to retain. ... In retaining the Bridge from the popular belief he added a judgement which the soul had to undergo before passing over". It is the "judgement separating followers of Truth and of Untruth on which the *Gāthās* insist so strongly". The word *parətu* orig. means 'pathway', and is derived from $\sqrt{par-}$ (Skt. *par-*, *pr-*), to pass along, to cross.ⁿ

frafrā—Barth.^o takes this as 1/1 pres. subj. paras. of $\sqrt{par-}$ (Skt. *par-*, *pr^{-p}*), to cross. This root belongs to the 3rd (reduplicating) class. The pres. base in Skt. is *pipr-*, which can be traced back to an

k. This verse is repeated in RV. vi. 20.12. l. Wb. 197.

m. EZ., pp. 164-67; the quotations are from there, n. Barth., Wb. 892 (*parətav*).

o. Ibid., 851 (4. *par*). p. Grass., Wb. 777.

orig. **papr-*. This would also give the *frafrā* of the Av., the first *-r-* being due to assimilation and the change of *p* to *f* is also due to this *-r-*.² Andreas does not seem to be quite happy over this form and has the reading *porō* instead,³ which is from the same root. The root as cognate with Grk. *peirō*, Ger. *fahren* and the Eng. *fare*, *ferry* etc.

In Skt. the *s-aor.* base *parṣ-* "has almost won the value of a secondary root".⁴ From this we get the derivative *parṣāni*, crossing over, or ferrying over, used in RV. i. 131.2 as an adj. to *nāvam*, ship.⁵ This seems to be the nearest equivalent in Skt. to Av. *parətu*.

TRANS. OF BARTH. :

Whoso, man or woman, doeth what thou, Mazdāh Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separator.

g. Jack., AG., 77. r. Lom. 108. s. Whit., Roots, p. 100.
t. See Grass., Wb. 793.

11. xšaθrāis¹ yūjñ² Karapanō³ Kāvayas⁴ -cā⁵
akāiš⁶ *šyaoθnāiš⁷ ahūm⁸ mərəŋgeidyāi⁹ mašim;¹⁰
yəŋg¹¹ xvə¹² Urvā¹³ xvaē¹⁴ -cā¹⁵ xraodaṭ¹⁶ Daēnā,¹⁷
hyaṭ¹⁸ aiβi-gəməñ²⁰ yaθrā²¹ Cinvatō-Pərətuš;²³
yavōi²⁴ vīspāi²⁵ Drujō²⁶ Dəmānāi²⁷ astayō.²⁸

(11-11; 11-11-11)

11. Through-(their)-powers¹ the Priests³ and the Princes⁴
would-yoke²
mankind¹⁰ to-evil⁶ acts⁷ for-destroying⁹ Life;⁸
(but) their-own¹² Soul¹³ and their-own¹⁴ Inner-Self¹⁷
shall-chide¹⁶ them¹¹
when they-come-near¹⁸ to-where²⁰ the Bridge-of-the²¹
Judge (stands);²²
(such) for all time²⁵ (shall be) dwellers²⁴ of the Abode²⁸
of Untruth.²⁶²⁷

Free English Rendering :

Blinded by pride, made deaf by teachings false,
Princes and Priests would like to yoke mankind
To evil deeds and thus destroy true Life;
But when they come where stands Thy Judgement Bridge,
Their Inner Selves shall chide them as they fall,
In the Abode of Untruth shall they dwell.

Text: 7. So S. 1, Pt. 4 and two other mss.; Geld. has *θandīf.
Trans.: 6-7. Orig. 3/3. 9. Dat. inf. 11. Lit., 'whom'. 27. Orig. 4/1.

xšathrāiš—3/3. Barth. trans. 'by their dominion', i.e., through their power. Kan. also trans. similarly. Mills^a trans. 'through the governments' and suggests as an alternative trans., 'with kings', presumably implying alliances with other rulers.

yūjān—3/3 pres. subj. paras. of \sqrt{yuj} -. This root primarily means 'to yoke' and it is construed with the accus. and the ins., like the Skt. \sqrt{yuj} -.^b The root is used specifically for the yoking of animals (like horses and oxen) to wagons. But the usage has extended through metaphor, as in this passage. Grass. definitely says that this root is 'an extension' of \sqrt{yu} -, to join. Barth.,^c however, understands the word here in the special sense of 'make accustomed', construed with the accus. of the person and the ins. of the thing. Kan. trans. 'make up their minds'; and Lom. trans. 'lead on'. I personally like to take it as 'yoke' and understand it figuratively.

Karapanō—1/3 mas. from *Karapan*. See *Karapā* in Yas. 32.12. The word here refers specifically to the ancient ritualistic priesthood, who were fiercely opposed to the teachings of Z., because He laid stress on leading a good life of loving service rather than on ritual and ceremonial. Lom. evidently has seen this point, for he trans. the word as 'sacrificial priests (Opferpriester). These being actively engaged in 'practising religion' were naturally violently opposed to the straight Teaching of the Prophet, and so they refused to listen to Him. Hence in later literature the word came to acquire the special sense of 'those wilfully deaf'. Note that the word has to be scanned as trisyllabic *Kar(a)-pa-nō* to get the meter correct.

Kāvayas—1/3. The *Kavi* were originally the Princes of Iran, who were contemporary with the Prophet, and who refused to help Him. Cf. Yas. 32.14. Their name also has acquired an evil significance in later literature, and, like *Karapan*, the name is used specifically as meaning 'those wilfully blind'. Lom. here also trans. the word in its orig. sense of 'Princes'.

ahūm—The word is to be construed with the dat. inf. which follows.

mərəngēidyāi—Dat. inf. of $\sqrt{marək}$ -, to destroy, to injure.

mašim—Note that the sg. here implies the collective 'humanity', as in Yas. 32.5.

yəng—This word refers to the Priests and the Princes.

a. SBE, 31, p. 140, ftn. 5. b. Grass., Wb. 1115. c. Wb. 1229 (under 3).

x^vā...x^vaē—The first is 1/1 mas. and the second 1/1 fem. of *x^va*, one's own; Skt. *sva*.^d

xraodati—Barth.^e takes it as 3/1 pres. subj. paras. of \sqrt{xrud} - and trans. 'torment'. Lom.^f trans. 'shall be angry' and remarks that Andreas had on purpose connected this with the Skt. \sqrt{krudh} -, to be angry. In the Veda this root is construed with the accus.,^g though in Later Skt. it is used with the dat. and sometimes the loc. I agree with Andreas and trans. 'shall chide'. Note the sg. verb with two subjects, implying that each acts separately.

Urvā...Daēnā—These two have been used together also in Yas. 45.2, but in the reverse order. Here evidently these two are meant to refer to the two highest 'principles' of the human being. And these two together may be regarded as making up the 'Higher Self' of man. The 'principles' are nowhere enumerated in the *Gāthās*, and only twice (Yas. 26.4 and Yas. 55.1) in the extant Av. Texts. In both these later enumerations, however, the highest two are *Urvan* and *Fravaši*. The latter is neither named, nor mentioned, in the *Gāthās* at all. The *Fravaši* is very fully described in Yt. 13 (Farvardīn), which, in fact is dedicated to the *Fravaši*. In Ny. 1 (X^varšēt).^{9h} we get two remarkable phrases: *haom Urvānəm yazamaide* (we adore our own *Urvan*) and *hvām Fravašim yazamaide* (we adore our own *Fravaši*). This is really the invocation of the man's 'Higher Self'. In the light of this I venture to suggest that *Daēnā* in the *Gāthās* comes nearest in its significance to the *Fravaši* of Later Av.ⁱ These two, *Urvan* and *Daēnā*, would chide the wicked when they stand at the 'Bridge of the Judge'.

hyaī—When.

aibī-gəmən—3/3 aor. subj. paras. of \sqrt{gam} - with *aibī* (Skt. *abhi-gam*-), to approach, to come near.

yavōi vīspāi—For all time. We have *vīspāi yavē* in Yas. 28.8. The implication is 'through endless ages'.

Dəmānāi—4/1 neu. Barth.^j has trans. this as loc., 'in the house'. Lom. keeps the dat. in his trans. I think the dat. is used here in the sense of the gen.

The *Drujō Dəmāna* is the opposite of the *Garō Dəmāna* mentioned in Yas. 45.8 and elsewhere. The phrase seems in the *Gāthās* always to imply our mundane life; for it is, indeed, 'the Abode of Untruth'.

d. Barth., Wb. 1784; (bottom) also Jack., AG., §440. e. Wb. 533.

f. Lom. p. 108. g. Grass., Wb., 560.

h. See Kan. KhbM., pp. 32-33, ftn. on this passage.

i. See Mlt., EZ., pp. 263-65. j. Wb. 213, note 3 on *astay*-.

astayō—1/3 mas. Kan.^k trans. 'dwelling' or 'existence', deriving it from √*ah-* (Skt. *as-*). But taking it thus would be tautology with *dəmāna*, which means almost the same thing. Moreover in Yas. 31.22 and 33.2, where also the word is found Kan. has trans. 'person' or 'men'. Barth.^l trans. 'companion' or 'helper'. He also compares the Skt. *ātithi*, guest, which seems rather doubtful to me. I would like to suggest deriving the word from √*stā-* with *ā* (Skt. *ā-sthā-*), to stay, to dwell, to remain. So I would trans. the word as 'dweller'. In Yas. 49.11 we have practically the whole of the 5th line repeated: *Drujō Dəmānē haiθyā aṅhən astayō*.

TRANS. OF BARTH. :

By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separator is, to all time dwellers in the House of the Lie.

12. ¹hyat ²us ³Ašā ⁴naptyaēšū (-cā) ⁵nafsū ⁶-cā
⁸Tūrahyā ⁹uz-jñ ¹⁰Fryānahyā ¹¹aojyaēšū
¹³Ārmatōiš ¹⁴gaēθā ¹⁵frādō ¹⁶θwaxšayhā;
¹⁷at ¹⁸iš ¹⁹Vohū ²⁰hšm ²¹aibi- ²²mōist ²³Manayha,
²⁴aēibyō ²⁵rafəðrāi ²⁶Mazdā ²⁷sastē ²⁸Ahurō

(11-12*-11; 11-11)

[*Cesura after the 5th syllable.]

12. ¹When ³through Aša ²forth-from ⁴among-the-kindred
⁵and ⁶the progeny
 (forth from among these) ¹²powerful-ones ⁸of the Turanian
¹¹Fryāna ¹⁰there-shall-come-forth
¹⁵the advancement ¹⁴of Life ¹⁶through-(their)-zeal
¹³for Ārmaiti;
¹⁷then ²¹⁻²²shall he (Fryāna) ¹⁸unite ²⁰them together
¹⁹in-Vohu ²³Manō
 (and) ²⁴unto them ²⁶shall Mazdā ²⁸Ahura ²⁷be-revealed;
²⁵for-(their)-salvation.

Free English Rendering :

The kinsfolk strong of Fryāna of Turān,
 Through zeal for Ārmaiti, by Ašā led,
 Advance the happiness of Human Life;
 Then shall the Fryāna weld them into one
 Through Vohu Manō, and to them reveal
 Mazdā Ahūrā's Laws that lead to Bliss.

Text : 5. (-cā) added to make up the meter.

Trans : 7. -cā omitted. 14. Orig. 2/3. 15. Orig. plu.. 19, 25, Orig. 3/1.
 25. Lit., for Bliss ; 4/1. 27. Lit., 'shall be explained'.

k. GbM., p. 149 and ftn.

l. Wb. 213 (under *astay*).

hyaŋ—When.

us—An *upasarga*, Skt. *ud*, meaning 'forth'; it is repeated with the verb in *uz-jēn*.

Ašā—Barth. construes this as a nom., Lom. takes it as an ins., which is decidedly better. The idea is 'led on (inspired) by Truth'.

naptyaēšū (-cā)—7/3 mas. This word is a derivative from *napāt*, with the suffix *-ya*, which being accented (like the Skt. *-yā^a*), the orig. word drops its second vowel and becomes *napt*. The meaning is lit. 'those belonging to the sons', i.e. descendents. Hence the sense seems to be 'kindred' generally. In Skt. the word *nápāt* is found, but not the derivative *naptiyā*. I have added the (-cā) to fill in the meter.

naŋšū—7/3 mas. from *napāt* (base *napt-*).^b Barth.^c has explained this form as having been orig. **naptšū*, from which, in order to avoid the grouping of consonants, the *t* in the middle drops out. After the dropping of the *t*, the *ps* changes to *fš*. In Skt. *nápāt* (*nápty*) in the RV. primarily means 'son'; in later texts the meaning 'grandson' seems to prevail.^d I suggest that the word here should be taken to mean 'progeny'.

Tūrahya—6/1 mas. Barth.^e and all others are agreed in regarding this as the name of a tribe, the Turanians. Barth.^f thinks they were an Iranian tribe outside the domains of Vištāspa, and that they were not unfriendly to Z. I think that they were Scythians, for the ancient Scythian language has now been classed definitely as one of the Old Iranian languages. Nair. has trans. this name as *Turuška*. The word *Tūra* (or *Tura*) as a proper name is unknown in Skt., but *turá* means 'swift' or 'quick' or 'fast moving' and the word is used often to describe horses^g and is used as an epithet of certain Deities in the RV., especially the Maruts.^h I believe that this is the origin of the name of the tribe. The Turanians have throughout history been famous as sturdy horsemen. This idea is supported by a passage in Later Av., Yt. 17 (Aši).55, where the *Tura* is spoken of as *āsu-aspa* (having swift horses). Very probably the Parthians also belonged to the same stock.

uz-jēn—3/3 aor. paras. of \sqrt{gam} - with *us*.ⁱ Barth.^j very strangely construes this verb as *sg.* of the impft. He also thinks that the *uz* should be left out for the sake of meter. I think the meter is quite correct as it is. The thing to note is that instead of the full form

a. Whit., SG., 1212. f, g.

c. Grund. I, §25.1 (p. 11) and §397.2 (p. 221).

e. Wb. 656 (under 1. *tūra*).

f. From this is derived *turaga*, horse, lit., 'swift-moving'.

h. Grass., Wb. 541 (1. *turá*).

j. Wb. 498 (middle) and 502 (note 18 on *gam*-).

b. Barth., Wb. 1039.

d. M.-W., SD., p. 527, col. 2.

f. Gāthās, p. 84, note 12.

i. Jack., AG., §639.

uz-jimōn the syncopated *uz-jēn* has been used, which certainly seems to have been for metrical reasons.

Note that the cesura in the 2nd line is after the 5th syllable, and that this line is a *jagati*.

Fryānahyā—Scan *Fri-yā-na-hyā* (four syllables). Barth.^k takes this to have been orig. the prest. pt. atm. of $\sqrt{fri-}$ (Skt. *prī-*, *prīṇ-*), to be friendly, to please. Indeed, Mills^m in his trans. actually says 'Fryāna (friendly)'. The Fryānak and their family are referred to in Dēn. ix. 30.20,ⁿ which follows this Gāthā verse quite clearly. In Later Av. one of these Fryāna is named *Yōišta*. The name is found in Yt. 5 (Ābān).81 and Yt. 13 (Farvardīn).120. He is one of 'the seven Immortals' of our Earth, and he had answered the 99 'enigmas' of the Sorcerer-demon Āxtya and thus destroyed his power. This exploit of *Yōišta* is described in the Pah. work *Mātikān-i Yōšt-i-Fryān*. In Yt. 13 (Farvardīn). 120 there are three other 'names' just preceding that of *Yōišta*. These are *Ašam-yeŋhe-raocā*, *Ašam-yeŋhe-varāza*, and *Ašam-yeŋhe-ušta*, and they are palpably descriptive epithet (probably of *Yōišta* in my opinion). These may have been 'titles' bestowed on him. According to Justi^o the name *Yōišta* is the same as Skt. *yéṣṭha*, swiftest. But Justi^p has also pointed out that the corresponding Scythian name is *Phlīanos*.

The Turanians were "the traditional enemies of Iran : such names as *Frānrasyan*^q (Afrāsiāb) and *Arjaŋ-aspa*^r (Arjāsp) are noted in the epics of Iranian saga. The hostility was one of culture and religion, between *Mazdāh* and *Daēva*, between agriculturists and nomads. *Fryāna* is proof that individuals might cross over".^s

aojyaēšū—7/3 mas. Barth.^t trans. 'worthy of fame'. Lom. gives this trans., but with a query. Mills^u takes it as a comparative adj. and trans. 'more powerful'. Kan. says 'powerful'. I am inclined to agree with Kan. The word is built up with the suffix *-iya*.^v

Ārmatōiš—6/1. This has to be construed with *θwaxšarhā* as an objective gen.; 'zeal for Ārmatī'.

gaēθā—2/3 fem. It has to be construed with *frādō*.

frādō—Barth.^w construes this as 6/1 fem. going with *Ārmatōiš*. This would leave the verb *uz-jēn* without a subject. This was probably

k. Wb. 1026-27; see both 1. and 2. *fryāna-*. l. Barth. gives this root as *frāy-*.

m. Gāthās, p. 262, (in the trans. of the Pah. version); see also SBE. 31, p. 141, fn. 1. n. SBE. 37, p. 280. This passage is given in Dastur Dārāb's edition, Vol. xiii, pp. 32-33 and on pp. 24-25 of the Eng. trans.

o. Iranisches Namenbuch, pp. 140-50.

p. Ibid., 1106.

q. Mentioned in Yt. 5 (Ābān); Yt. 9 (Dravāspa); Yt. 19 (Zamyād) and in Yas. 11.7.

r. Mentioned in Yt. 5 (Ābān) and Yt. 9 (Dravāspa). s. Mlt., EZ., p. 374, fn. 9.

t. Wb. 41. u. SBE. 31, p. 141. v. Jack., AG., 852. w. Wb. 1013.

what led Barth. to construe this plu. verb as sg. I take the *frādō* as 1/3 of *frād* (fem.), advancement and as subject of the verb *uz-jēn*. Cf. *Aiā-frādō* in Yas. 34.14.

θwaxšayhā—Barth.* construes as 3/1 neu. and trans. 'zeal'. The word occurs also in Yas. 29.2 and 33.3.

aṭ—Then; correlative of *hyaṭ*.

iš—2/3 enc. pron. Barth.³ has pointed out that the Pah. construes this as a nom. This would be impossible because the verb is in the sg.

Vohū ... Manayhā—Barth. construes this as a 'subject case'; really it is 3/1.

hām—Barth.* as well as Andreas^a both takes this with *aibi-mōist*, taking *hām-aibi-* as a sort of double *upasarga*. I prefer to construe *hām* more naturally with the ins. *Vohū ... Manayhā*.

aibi-mōist—3/1 aor. paras. of $\sqrt{miθ}$ - with *aibi*. The root, like the Skt. \sqrt{mith} -, means orig. 'to come together'. The coming together may be either friendly or otherwise. In Yas. 33.9 the root has been used in the first sense (*maēθā*), and in Yas. 46.7 (*mōiθaṭ*) it is used in the second sense. The implication of the *aibi* is 'in the presence of' or 'face to face'; Skt. *abhi*. Andreas^b trans. 'dwells' and compares Pers. *mēhān* (Av. *maēθāna*), home^c and also Pers. *mihmān* (orig. **mōiθ-mān*), guest. Mills and Kan. take Mazdā Ahura as the subject of this verb, and Barth.^d admits that it is possible. But I think that it would be best to take as the subject of this verb the Fryāna mentioned in line 2. The idea underlying seems to be that the naturally warring tribes of the Turanians would unite in good-will under the inspiration of Z.'s Message.

rafeōrāi—See Yas. 28.1, 3 and 33.13.

sastē—3/1 aor. atm. of $\sqrt{sāh}$ -, to teach. Andreas^e suggests that the word is 'defective copying' of an orig. *sāstī*. Barth.^f takes it as 7/1 of *sasta* (neu.) and trans. 'fulfilment' or 'regeneration';^g and derives it from a \sqrt{sand} -, to fulfil. In Yas. 30.8 we get the phares *aēibyō sastē Ahurā* where *sastē* is aor. atm. used in the pass. sense. Jack.^h has trans. in the same way.

Jack. has given a trans. of this verse which agrees with that of Barth., except in the last line. He has some interesting remarks to offer on the spread of Zoroastrianism outside Iran, which may be quoted:ⁱ

x. Wb. 794. y. Zair Wb., p. 204. z. Wb. 1106 (under *maēθ-*).

a. Lom. p. 108. b. Lom. p. 108.

c. See Horn, Neupersische Etymologie, 1012.

d. Zair Wb., p. 204. e. Lom., p. 108.

f. Wb. 1568. g. Mlt., EZ., p. 375; see fn. 1. h. Z., p. 84. i. Ibid., p. 83.

"One thing is certain, that Zoroastrianism was destined to become the national religion of Iran. Nor is the Creed circumscribed by the borders of Iran alone. From the Avesta we know that other lands and climes came in a share of the good tidings of the Faith. The 'fravashis' ... of those who are righteous 'outside of the country', or abroad, are invoked as well as those within the land.^j ... And among a dozen such lands and countries, Turan comes in for a share of the blessing, Turanians are mentioned by name in the canonical list of the faithful whose 'fravashis' ... are glorified. In fact, among those catalogued in the list is one Isvant, son of Varāz, whom the Dinkart counts as a Turanian ... In the Gāthās themselves Zarathushtra devotes a stanza to the descendants of Fryāna of Turan, as he was one who had been attracted to the Prophet and is selected to receive the destined reward".

TRANS. OF BARTH. :

When among the laudable descendants and posterity of the Turanian Fryāna the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazdāh Ahura give them protection at the Fulfilment.

j. Cf. Yas. 26.9; this, as Jack. remarks, brings out the idea of universal brotherhood.

13. ¹yš ²Spitāməm ³Zaraθuštrəm ⁴rādayhā
⁵marətaēšū ⁶xšnāuš, ⁷hvō ⁸nā ⁹+frasrūidyāi ¹⁰+ərəθwō,
¹¹aṭ ¹²hōi ¹³Mazdā ¹⁴ahūm ¹⁵dadāt ¹⁶Ahurō,
¹⁷ahmāi ¹⁸gaēθā ¹⁹Vohū ²⁰frādat ²¹Manayhā,
²²təm ²³vš ²⁴Ašā ²⁵mōhmaidī ²⁶+huš- ²⁷+haxāim,

(11-11* ; 11-11-11)

[*Cesura after the fifth syllable.]

13. Whoso (helping) Spitāma Zaraθuštra to fulfil (His task),
 (whoso) among-men shall-satisfy (Him), that-man
 verily shall-be-renowned (as) upright ;
 and to him shall Mazda Ahura grant Life,
 (and) through Vohu Manō shall-advance his circle,
 him, indeed, shall-we-regard close-knit with Aša.

Free English Rendering :

The man who satisfies Spitāma's heart,
 And helps Zar'θuštra to fulfill His task,
 Shall gain renown as upright man and true;
 Full life to him shall Mazda Ahura grant,
 In wider circles shall his Love extend,
 Him we'll regard close-knit to Aša's Truth.

Text : 9. So Barth., following K, 5, Pt. 4 and eight other mss.; Geld reads *šra*°.
 10. So Barth.; following J. 2 and K. 5; Geld reads *ərəθwō*.
 26-27. So Barth.; Geld. reads the two as one.

Trans. : 4. Lit., 'through fulfilment'. 6. Lit., '(shall be) satisfying'.
 9. Dat. inf. 17. Orig. 4/1. 18. Lit., 'worlds'.

rādayhā—3/1 neu. Barth.^a trans. 'willingness' (in religious matters) and compares Skt. *rādhas*, kindness, gift of affection. It is derivable from $\sqrt{rād}$ - (Skt. *rād*-), to fulfil. The idea here is that the person helps in the successful carrying out of Z.'s mission on earth.
xšnāuš—1/1. Cf. verse 1 of this Hā. The word is an adj. going with *yš*, and means 'satisfying' or 'pleasing'. From $\sqrt{xšnu}$ -, to please, to satisfy.^b The word seems to be the pft. pt. paras. of this root. Note that the word is disyllabic (*xšnā-uš*) and that the cesura in the second line comes after the fifth syllable.

hvō nā—That person indeed. The *nā* here seems to be the enc. particle of emphasis. The *hvō* is emphatic enough by itself and the *nā* after it adds very little more to the emphasis. This is supposed by Jack.^c to refer to the Fryāna of the preceding verse and he gives a trans. in agreement with that supposition. But think that this verse is of general application to all helpers of Z.

+frasrūidyāi—Dat. inf. of \sqrt{sru} - with *frā*, to be renowned.^d The reading I follow is that of Barth., who has accepted the vl. of K. 5, Pt. 4 and eight other mss.; Geld. has *šra*°.

+ərəθwō—Thus Barth., following J. 3 and K. 5. Geld. reads *ərəθwō*. The word is found in Yas. 28.10, where it means 'upright' Barth.^e trans. 'worthy'.

ahūm—Barth.^f thinks it refers to life after death, but I think it refers to the spiritual life, the *šrašəm ahūm* of Yas. 30.9 and 34.15.

gaēθā—2/3 fem. Lit. 'worlds'. Here the word is used in the sense of the whole of a man's surroundings. Western scholars, and following them Kan., render the word as 'substance', including family, cattle, goods and possessions generally.

Vohū ... Manayhā—Barth. needlessly takes this as 'subject case'.

frādat—3/1 aor. paras. of $\sqrt{dā}$ with *frā* (Skt. *pra-dhā*-), to forward, to advance.

vš—Barth. trans. 'your'. I think it better to take it as an emphatic particle.

mōhmaidī—1/3 s- aor. ātm. of \sqrt{man} -, to regard, to consider. This takes a double accus.^g Jack.^h explains this form as derived from an orig. **mṇ-s-madī*. The lengthening of the vowel is due to a sort of 'compensatory lengthening'.

+huš-+haxāim—So Barth.; Geld. has the two words together as one. Cf. *huš-haxā* in Yas. 32.2, where I have trans. 'close-knit'.

TRANS. OF BARTH. :

Whoso among mortals has pleased Spitāma Zaraθuštra by his willingness, a man deserving of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.

a. Wb. 1521. b. Barth., Wb. 559 (under *xšnāv*-). c. Z., p. 84.
 d. Barth., Wb. 1648-49. e. Wb. 351-52. f. Ibid. 107 (middle).
 g. Barth., Wb. 1122-23 (\sqrt{man} -, under 5). h. AG., §656, ftn. 7.

14. Zaraθuštrā, kas-tē ašavā urvaθō?
 mazōi Magāi kṣ vā +frasrūidyāi vaštī?
 aṭ hvō (srāvī) +Kavā-+Vištāspō yāhī;
 yōngs-Tū, Mazdā, hadəmōi minas, Ahurā,
 tōng zbayā Vaṅhōuš uxδāis Manahō.

(11-11; 11-11-11)

14. Zaraθuštra, who (is) thy friend, the-follower-of-Truth?
 For the Great Brotherhood who wills, indeed,
 to-achieve-renown?
 That-person, indeed, at-(this)-ushering-in is-known
 (to be) Kavā Vištāspa;
 (those) whom Thou hast-established in-Thine-
 (blest)-abode, O Mazdā Ahura,
 them shall-I-address with-the-Message
 of Vohu Manō.

Free English Rendering :

Who is thy Friend, Zar'θuštra, wed to Truth?
 Who would make famous thy Great Brotherhood?
 Kavā Vištāspa is this man, who shall
 Bring Peace unto the Earth, goodwill to man;
 Mazdā, to others also, sent by thee,
 Will I deliver Messages of Love.

Text: 10. So Barth., following S. 1. and five other mss.; Geld, reads *ferā*°.

14. I have added this word to get the meter correct; see notes.

15-16. Geld, has the words separate.

Trans.: 10, Dat. inf. 21. Lit., 'in the same abode'. 27, Orig. plu.

Mlt.^a makes this verse to be a dialogue between Mazdā and Z. Mills^b hazards the conjecture that it is 'a Voice from among the Chiefs', that asks the questions. There is no need for either supposition. The questions and answers are both spoken by Z.

-tē ašavā—Note that the initial *a* of the second word is to be elided as in Skt., the whole being trisyllabic (-tē' śa-vā).

Magāi—As in Yas. 19.11 this refers to the sacred Brotherhood of which Z. was the Founder and Head. Note the importance of the words *Mazōi Magai* implied by their first position in the line.

vaštī—3/1 pres. paras. of √*vas-* (*uś-*), to desire. Cf. Yas. 29.8.

aṭ—Indeed; a mildly emphatic particle.

The third line as it stands in the Text of Geld. is only of nine syllables. The two syllables may be restored by adding a disyllabic word after *hvō*. Therefore I have added *srāvī*.

*Kavā—Note this is title of Vištāspa, which is usually found in an evil sense in the Gāθās themselves. The sinister meaning acquired by this once royal title is "because Vištāspa stood alone among the princes to whom the title belonged" ^c in standing on the side of Z.

yāhī—Barth.^d and Andreas take it as 7/1 of *yāh* (fem.) and trans. 'judgement' or 'final decision' (Schlusswerk). We get *yāhō* in Yas. 30.2, where I have trans. 'ushering in' (of a new age). The word *yāhī* also occurs in Yas. 49.9, Barth. gives no etymology. In Skt. we get the adj. *ayās*, dexterous, active,^e which I think is connected. As in Yas. 30.2 this word means here 'ushering in' (of a new age), which is the task before Z. and His Disciples.

hadəmōi—7/1 mas. The meaning is 'in Thine abode', lit., 'in the same abode' (as Thee). The word occurs also in Yas. 44.9. Barth.^f takes it as from *hadam*. Metrically the word is of two syllables (*ha-d(ə)mōi*).

minas—Barth.^g construes this as 2/1 impft. paras. of √*myas*, to mix. He quotes only two passages for this verb; this one and Yas. 33.1 (*hōmomyāsaitē*). I am not convinced that *minas* is from √*myas-*. I would rather suggest √*mi-*, to fix, to set up. The root is itself 'a form of √*mā-*, to measure.^h It belongs evidently to one of the *na-* conjugations.

zbayā—Cf. Yas. 33.5. It is 1/1 pres. subj. paras. of √*zu-*, *zbay-*, to address, to invoke. Note the scansion *za-ba-yā*.

uxδāis—Words, i.e., teachings.

TRANS. OF BARTH. :

O Zaraθuštra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kavā Vištāspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.

a. EZ., p. 375. b. SBE. 31, p. 142. c. Mlt., EZ., p. 375, ftn. 3.

d. Wb. 1291 (under 3, *yāh-*). e. M.-W., SD., p. 85, col. 2. f. Wb. 1757-58.

g. Ibid., 1190. h. Whit., Roots, p. 120.

15. Haēcaṭ-¹aspā, ²vaxšyā vṣ, ³+Spitāmā⁴ṅhō,
 (vīspā ^atā ^byā ^cvṣ ^dsrūidyāi ^evahištā,)*
⁵hyaṭ ⁶dāθṅg ⁷vīcayaθā ⁸adāθāṣ ⁹-cā,
¹⁰tāis ¹¹yūs ¹²+šyaoθnāis ¹³Ašəm ¹⁴xšmaibyā ¹⁵daduyē,
¹⁶yāis ¹⁷dātais ¹⁸paouruyāis ¹⁹Ahuraḥyā.

(11-11; 11-11-11)

15. O scions-of-Haēcaṭ-¹aspa, O scions-of-Spitāma, ³unto ye
 will-I-declare, ²
 (all those-(things) which ^b(are) the best ^ffor you ^dto hear,)*
 so-that ye-might-discriminate ⁷between-the-wise and ⁶
 the unwise; ⁸
 through those ¹⁰deeds ¹¹ye shall-earn ¹⁵Aša ¹³
 for-yourselves, ¹⁴
 (through those deeds) which ¹⁶(constitute) the primeval ¹⁸
 Laws ¹⁷of Ahura. ¹⁹

Free English Rendering :

O Scions of the great Spitāma race,
 O sons of Haēcaṭ-aspa, I will teach
 (Those things that are the best for ye to hear;)*
 That ye may know the Wise from the Unwise;
 Ye shall reach Aša for yourselves through deeds,
 As in His first Laws Ahūrā hath taught.

[* This is the only verse of the Uštavaiti which has only four lines instead of the usual five and I have ventured here to supply the missing line. See notes.]

Text : 4. So J. 2; Geld, has *Spitamāṅhō*.12. So H. 1 and three other mss.; Geld, has *°θamāif*.

Trans. : 6, 8, Orig. 2/3. 15. Lit., 'ye hold'.

This is the only verse of the Uštavaiti Gāthā which has four lines instead of the usual five. This fact has been noted in the Pah. Šāyast nē Šāyast (13.51).^a Barth.^b thinks that the missing line referred to the 'deeds' mentioned in this verse, and he indicates in his trans. that he would put it as the third line. Mills^c thinks that it is the last (fifth) lines that is missing; but still he notes "the neat conclusion of sense" and "also the exceptional vigour and animation of the diction". Lom.^d says that the verse was very probably composed in full, but has been handed down with one line missing. Like Mills he also thinks that the missing line is the fifth. If that were restored, Lom. thinks, the whole trans. of the second half of the verse will have to be revised. I think that the missing line is not so important for an appreciation of the remainder, and I think its position originally was second. So I have put a second line of my own composition. It does not at all seriously affect the sense of the whole verse and I give it for what it is worth. I believe the import of the missing line might have been quite general, and this is what I have tried to bring out in my restoration; — *vīspā tā yā vṣ srūidyāi vahištā*.

Haēcaṭ-aspa—8/3. It is a patronymic from the name of the great-great-grandfather of Z.,^e who himself was fifth in descent from Spitāma. The ancestry of Z. upto the latter is thus enumerated in Būn. 32.1^f:—*Zaraθuštra* — *Pourušaspa* — *Paitiraspa* — *Aurvaṭ-aspa* — *Haēcaṭ-aspa* — *Caxšnūš* — *Paitiraspa* — *Hardaršn* — *Haridār* — *Spitāma*.^g

The *Haēcaṭ-* in the name is clearly pres. pt. paras. of $\sqrt{hic-}$, *hik-* (Skt. *sic-*), to sprinkle. Barth. explains the name as meaning 'he who sprinkles (or bathes) his horses'. The pres. pt. of $\sqrt{sic-}$ in Skt. is used in the sense of 'to pour forth' or 'to impregnate'.^h Hence I think that the name means 'he who possesses stallions', lit., 'sprinkling horses'.

vṣ-—Barth. takes this as 4/1, but Mlt,ⁱ following Geld, takes it as 6/1. I prefer Barth. Apparently the Prophet is addressing a gathering among whom were members of His own family also.

**Spitāmāṅhō*—8/3; also a patronymic.^j I have adopted the reading of J. 2 (Geld. has *Spitā°*) because Z. has been called *Spitāma* in Yas. 29.8.

The two names are also found together in Yas. 53.3

- a. See SBE, 5, p. 369. b. Gāthās, p. 80, note 15. c. Gāthās, p. 560.
 d. I. om., p. 109. e. Barth., Wb. 1728. f. See SBE, 5, pp. 140-41.
 g. Note the number of names ending in *-aspa*, indicating a family of warriors.
 h. Grass., Wb. 1515 (under 6). i. EZ., p. 375, ftn. 6. j. Barth., Wb. 1624.

hyaṭ—So that.

dāθēng—2/3 mas. Wise. Cf. Yas. 28.10 and 52.10.

The *dāθēng* and the *adāθās-* refer to the True and the False Teachers and their followers.

vīcayaθā—2/3 pres. subj. paras. of √*ci-*, *ki-* with *vī* (Skt. *vi-ci-*), to separate, to discriminate.^k

adāθās-ca—Note the *sandhi*.

daduyē—Barth.^l takes this as 2/3 pres. atm. of √*dā-* (Skt. *dhā-*) and the trans. 'ye earn'. He says that the form is 'thematic' (i.e., with the base ending in *-a*). Note also the orig. ending *-dwe* changing to *-dwyē*.^m

*yāiṣ-*Barth.ⁿ construes the ins. as implying 'in accordance with', apparently taking the rel. pron. as a definite article. I would regard the ins. as connected with **īyaoθnāiṣ*. Mills takes it almost in the same manner.

dātāiṣ—3/3 neu. Law, rule. Cf. Yas. 53.1.

TRANS. OF BARTH. :

— Ye Haēcataspa Spitamas, I will declare unto ye so that ye can discern the wise and the unwise. ...Through these actions ye shall acquire Right according to the primeval laws of Ahura.

The *hyaṭ* in the above is clearly given by Barth. as 'so that'. The *dāθēng* in the above is clearly given by Barth. as 'wise'. The *adāθās-* in the above is clearly given by Barth. as 'the True and the False Teachers and their followers'. The *vīcayaθā* in the above is clearly given by Barth. as 'to separate, to discriminate'. The *adāθās-ca* in the above is clearly given by Barth. as 'Note the sandhi'. The *daduyē* in the above is clearly given by Barth. as 'ye earn'. The *yāiṣ-* in the above is clearly given by Barth. as 'in accordance with'. The *dātāiṣ* in the above is clearly given by Barth. as 'Law, rule'.

The *hyaṭ* in the above is clearly given by Barth. as 'so that'. The *dāθēng* in the above is clearly given by Barth. as 'wise'. The *adāθās-* in the above is clearly given by Barth. as 'the True and the False Teachers and their followers'. The *vīcayaθā* in the above is clearly given by Barth. as 'to separate, to discriminate'. The *adāθās-ca* in the above is clearly given by Barth. as 'Note the sandhi'. The *daduyē* in the above is clearly given by Barth. as 'ye earn'. The *yāiṣ-* in the above is clearly given by Barth. as 'in accordance with'. The *dātāiṣ* in the above is clearly given by Barth. as 'Law, rule'.

The *hyaṭ* in the above is clearly given by Barth. as 'so that'. The *dāθēng* in the above is clearly given by Barth. as 'wise'. The *adāθās-* in the above is clearly given by Barth. as 'the True and the False Teachers and their followers'. The *vīcayaθā* in the above is clearly given by Barth. as 'to separate, to discriminate'. The *adāθās-ca* in the above is clearly given by Barth. as 'Note the sandhi'. The *daduyē* in the above is clearly given by Barth. as 'ye earn'. The *yāiṣ-* in the above is clearly given by Barth. as 'in accordance with'. The *dātāiṣ* in the above is clearly given by Barth. as 'Law, rule'.

k. Barth., Wb. 441 (under *kay-*).

l. Ibid., 716 (middle) and 723, note 5.

m. Jack., AG., §498.

n. Wb. 875 (middle).

16. Fərašaōstrā,¹ aθrā² tū³ arədraiš⁴ idī,⁵
Hvō-gvā,⁶ tāiš⁷ yəng⁸ usvahī⁹ +uštā¹⁰ +stōi,¹¹
yaθrā¹² Aša¹³ hacaitē¹⁴ Ārmaitiš,¹⁵
yaθrā¹⁶ Vəṛhəuš¹⁷ Manaṛhē¹⁸ ištā¹⁹ Xšaθrəm,²⁰
yaθrā²¹ Mazdā²² varədəmāṃ²³ šaēti²⁴ Ahurō.²⁵

(11-11; 11-11-12)

16. Frašaōstra,¹ go⁵ thou³ thither² together-with-the-devotees,⁴
O Hvōgva,⁶ (go thou) with these⁷ for-whom we-both-wish⁸
constant¹¹ illumination,¹²
where¹² Ārmaiti¹⁵ knits-herself¹⁴ with¹³ Aša,
where¹⁶ the Xšaθra²⁰ of Vohu Manō¹⁷ reigns-supreme,¹⁸
where²¹ dwells²⁴ Mazdā²² Ahura²⁵ in-(His)-glory.²³

Free English Rendering :

Frašōstra, gather up the Devotees,

O Hvōgvā, lead them on to Higher Realms,

To Light Eternal as we both do wish;

Where Ārmaiti doth dwell close-knit to Truth,

Where Xšaθrā, gained through Love, doth reign Supreme,

Where Mazdā Ahūrā in His Glory shines.

Text: 10-11. So Mills and Barth.; Geld. has the words joined by a hyphen.
Trans.: 2. Lit., 'here'. 8. Orig. 2/3. 11. Orig. adv.

Frašaōstrā—8/1. He was the most devoted among the Disciples and helpers of Z. He and his brother Jāmāspa were ministers of Vištāspa. In one place, Yt. 24 (Vištāspa).11, he is addressed by Z. as 'Son'.

arədrāiš—See Yas. 43.3 and 34.7. This is the 'ins. of accompaniment'.

idī—2/1 pres. imper. paras. of $\sqrt{i-}$ (Skt. *i-*), to go.

Hvō-gvā—8/1. Andreas^a regards it is a patronymic from *hu-gav-*, *hu-gu-*. The name, probably that of the father of Frašaōstra and Jāmāspa, signifies 'the possessor of fine cows'.^b Both these brothers have been mentioned with this patronymic in the Gāthās—Frašaōstra in this verse and in Yas. 51.17, and Jāmāspa in Yas. 46.17 and 51.18. In Later Av. this name becomes *Hvōva*, and in Pahl. *Habūb*. From this same patronymic has been derived *Hvōvī*, the traditional name of one of the 'wives' of Z., who, according to some accounts, was the daughter of Frašaōstra.^c The epithet *su-gū* is found in RV. 1.125.2 in exactly the same sense.^d

usvahī—1/2 pres. paras. of $\sqrt{vas-}$, *us-* (Skt. *vaś-*, *uś-*), to wish, to desire. This is an extremely rare instance of the ending *-vahī*; indeed, I believe it is the only one quotable from the extant Av. Texts. In Skt. "no *-vasi* has been found to occur".^e Note also the two accus. with the verb when used in the sense of 'wishing something to somebody'.^f There is an almost exact parallel to this construction quotable from the Veda: *I'ndram uśmasi ištāye sakhāyam* (RV. i. 129.4). As regards the du. number, Mlt.,^g agreeing with Geld., thinks that it implies Mazdā and Z. But this would leave Frašaōstra as it were dangling in the air. I think it is more reasonable to suppose that the Disciple nearest to the heart of the Prophet should be associated with the Teacher Himself in the task of leading the faithful towards Light.

**uštā*—See note on this word in Yas. 43.1.

**īstōi*—Mills and Barth. read *uštā* and *stōi* separately, but Geld. and Kan. join them by a hyphen. Barth.^h takes this as the dat. inf. of $\sqrt{ah-}$. This word is found also in Yas. 31.8, 34.4 and 45.10; in both these

a. Lom., p. 109. b. Barth., Wb. 1857.

c. The whole question of Z.'s 'wives and children' seems to me to be extremely confusing (see Appendix A, at the end of this book on 'The Family of Zoroaster'). The traditional accounts themselves are often conflicting. My personal feeling is that the 'family' is to be understood in an allegorical sense. I personally believe that Z. with His three 'sons' and His three 'daughters' is an earthly replica of Ahura Mazdā and His six Holy Immortals.

d. Grass., Wb. 1530. e. Whit., SG., §546.

f. See Grass., Wb. 1227 (under *vas-*, 8). g. EZ., p. 375, ftn. 8. h. Wb. 1607.

I have construed it as an adv. and have trans. 'for ever', 'continuously'. Orig. the word seems to have been 4/1 of *sti* (mas. or fem.) meaning 'life', 'existence', and so the word means lit., 'during existence'.

hacaitē—3/1 pres. atm. of $\sqrt{hac-}$, *hak-*, to accompany. Mills trans. (quite poetically) 'joins hand in hand'. Cf. *Ašā huš-haxā* in Yas. 32.2. Note also the atm.

īstā—This word has been construed most variously. Barth.ⁱ takes it as 7/1 fem. of *īsti*, possession and trans. this line, "where the Dominion is in possession of Good Thought". This does not seem at all convincing to me, because the regular idiom, both in Av. and in Skt., to denote possession is merely to use the gen. Mills.^j and Lom.^k read *Xšaθrā* (plu.) instead of *Xšaθrām* (sg.), and so construe *īstā* as an adj. (1/3 neu.) and trans. 'wished for' or 'desired'. But they both seem to have overlooked the initial *ī-*, which is long. This clearly points to $\sqrt{is-}$ (Skt. *īś-*), to rule. So I propose to take this word as a verb, 3/1 impft. atm. This root is always atm.^l

Xšaθrām—1/1 neu. The implication here is double, both 'Strength' and the 'Holy Immortal', *Xšaθra*.

Note how the first four Aməšā Spəntā are paired together in lines 3 and 4. The pair *Vohu Manō* and *Xšaθra* is specially to be noted.

varədamām—Barth.^m takes this as an inf. of $\sqrt{varəd-}$ (Skt. *vardh-*, *vardh-*), to increase and trans. 'in order to increase'. Mills,ⁿ following the Pahl. more or less, construes this as 7/1 neu. and trans. 'in His most honoured home'. Kan.^o suggests (following Justi) the trans. 'in his chosen home'. Evidently Kan. derives the word as from *varədamām*. Andreas^p also construes this as 7/1 of a neu. noun in *-man.*,^q and trans. 'in joy'. I agree with the construing of Andreas.^r But I trans. 'in (His) glory', deriving the word from $\sqrt{varəd-}$ (Skt. *vardh-*, *vardh-*), to increase, to be great. Geld. also trans. 'in his majesty'.^s A similar use of the Skt. root is found in RV. i. 1.8 *vardhamānam svē dāme*, glorious in thine own abode.

TRANS. OF BARTH. :

Frašaōstra Hvogva, go thou thither with those faithful whom we both desire to be in blessedness, where with Right is united Piety, where the Dominion is in possession of Good Thought, where Mazdāh Ahura dwells to give it increase.

i. Ibid., 377 (under *ištay-*).

j. SBE. 31, p. 143 and Gāthās, pp. 268-69.

k. Lom., p. 109.

l. Barth., Wb. 26. m. Wb. 1370.

n. SBE. 31, p. 143.

o. GbM., p. 154, ftn. p. Lom. p. 109.

q. See Jack., AG., §305.

r. Cf. also *anašmām* in the next verse.

s. See Mlt., EZ., p. 375, ftn. 9.

17. (az3m) ¹+yaθā ²v3 ³afsmāni ⁴s3ngħāni,
⁶nōiṭ ⁷anafsmām, ⁸D3-Jāmāspā ⁹Hvō-gvā,
¹¹hadā ¹²+v3-¹³stā ¹⁴vahm3ng ¹⁵Sraoša ¹⁶rādayhō;
¹⁷Y3 ¹⁸vīcinaoṭ ¹⁹dāθəm ²⁰-cā ²¹adāθəm ²²-cā,
²³daṅgrā ²⁴Maṅtū ²⁵Aša ²⁶Mazdā ²⁷Ahurō.

(11-11-11; 11-11)

17. Just-because ²I ¹have-instructed ⁵you ³in ⁴activity,
⁶not ⁷in ⁸inactivity, O ⁹Wise-Jāmāspa ¹⁰Hvō-gva,
¹¹(therefore) ¹⁵with ¹³Sraoša ¹²aroused-within-you ¹⁶ye-are-seeking
¹⁴(His) ¹⁴worship;
¹⁷(He) ¹⁸Who ¹⁹doth-discriminate ²⁰between-the ²¹Wise and
²¹the ²¹Unwise
²⁶(is) ²⁷Mazdā ²⁵Ahura, ²³together-with-Aša, ²³(our) ²³wondrous
²⁴Protector.

Free English Rendering :

O Wise Jāmāspa Hvō-gvā, I have taught
 That action, not inaction, higher stands,
 Obeying, then, His Will, worship through deeds;
 The Great Lord, wondrous Guardian of the Worlds,
 Through His Eternal Law discriminates,
 Who are the truly Wise and who Unwise.

Text: 1. I have added the word to restore the meter; see notes. 2. So S. 1, J. 3 and three other mss. and also Kan., following Dar.; Geld. reads *yaθrā*. 12-13. Geld. has *v3stā* (one word); S. 1 and eight other mss. read *v3 stā* (two separate words), and I have made a comp. of the two.

Trans.: 2. Lit., 'as' or 'since'. 3. Orig. 4/1. 12-13. Lit., 'standing (i.e., existing) within you'. 14. Orig. 2/3. 16. Lit., '(are) seekers'. 19, 21. Orig. 2/1. 22. -cā omitted.

Lom.^a has pointed out that the Text of Geld. is two syllables too short in line 1. He also mentions the suggestion of Henning to put in *aθrā* as the first word, as a correlative to the second word of Geld.'s Text, *yaθrā*. But as far as I am aware these two correlatives never occur as suggested, one *immediately* after the other—*aθrā yaθrā* (Skt. *atra yatra*). I should therefore suggest *az3m* as the first word in order to bring the meter to the required length. Being the first word it would also have a certain amount of emphasis.

^a*yaθā*—I follow three of the best mss., S. 1, J. 3 and K. 4 and five others. Kan. also reads *yaθā*. Geld., Mills, Barth. and Lom. read *yaθrā*. Kan. has mentioned that *yaθā* is also the reading of Dar.^b I trans. 'just because'.

afsmāni—Kan.^c construes this as 7/1 neu. of *afsmān* and trans. 'in poetic measure'. In this he apparently follows Mills, who was probably thinking of *afsmāni* of Sraoša Yt.^d There the word does mean 'poetic measure' and so Mills trans. here 'in measured verse'. But Mills seems to have misunderstood the word in the Pah. rendering, *patmān*. Mills thinks that the Pah. word means 'regularity' i.e., 'the rhythm and cadence of words'.^e But Pah. *patmān* means 'solemn covenant' or 'vow'. Nair. renders this word here by the Skt. *pramāṇam*, which means 'authority'. Barth.^f trans. 'wrongs' or 'sins', evidently connecting the word with *afsa* which occurs in Ven. 13.10 in the sense of 'injury'. Lom., on the contrary, trans. 'merit', which is almost the exact opposite of the rendering of Barth. Barth. has given an etymology of this word, but it is hardly convincing, and seems to me to be pure guess-work. In any case, I do not think that any of these modern renderings would suit the context, unless we admit, with the Western scholars, that this verse (as also the others preceding) refers to the Last Judgement, where they think Z. intercedes on behalf of His followers. This idea of the intervention of the Prophet is, in my opinion, utterly foreign to the Gāthās. Jack.^g has trans. the first half of this verse and renders this word by 'ordinance', which seems much better suited to the context here. But I do not agree with Jack. either. I am inclined to suggest that the word *afsmān* is derived from √*ap-*, to work, with the suffix *-man*.^h See notes on *x^vafənā* in Yas. 30.3 and on *Hvāpā* in Yas. 44.5. And I would trans. the word as 'action' or 'activity'. The implication is that man's religion should be *active* in the cause of the good of mankind and in the service of humanity. Such life of *active goodness*, rather than a life of quiet and passive

a. Lom., p. 109. b. GbM., p. 155, fn. c. Loc. cit. d. Yas. 57.8. e. SBE, 31, p. 143, fn. 3. f. Wb. 104. g. Z., p. 77. h. Jack., AG. 809; Whit., SG., 1168.

absence of evil-doing and of quiet meditation, has been preached by Z. In Yas. 62.4 Fire, the Son of Ahura Mazda, is requested to grant *āsu-jitīm*, quick (i.e. active) life and *pouru-jitīm*, full-life, to the worshipper.

Note also the loc. with $\sqrt{sāh-}$. In Skt. also verbs indicating 'teaching', 'learning' or 'comprehending' take the loc. of the object learnt.ⁱ

sānghānī—1/1 pres. paras. of $\sqrt{sāh-}$.

anaśmām—7/1 neu. Cf. *varədamām* in the preceding verse and *caśmām* in Yas. 50.10. This of course implies the opposite of *aśman* and would therefore mean 'inactivity'.

Də-jāmāspā—8/1. The *Də* prefixed to this name means 'wise'. It may be derived from $\sqrt{dā(y)-}$, to perceive. In Pers. he is always known as *Jāmāspa Hakīm* (the Wise). According to tradition he was noted for his wisdom. Andreas^j suggests the derivation of the name from *yama-aspa*, possessing well-trained (?) horses. Justi^k says that the name suggests 'possessing pedigree horses'.

hadā—Together with.

**və-stā*—I have accepted the reading of S. 1 and eight other mss., but have joined the two words in a comp. Geld., Kan., Barth. and Lom. read *vəstā* (one word). Mills reads *vīstā*, following K. 4 and two other mss. Kan. takes *vəstā* as equivalent to *vistā* (known); this is palpably wrong, because *v* cannot in any case be connected with *i*. Barth. and Lom., reading *vəstā*, think this is the *sandhi* of *və* and *tā* (Skt. *vah tā*) and trans. 'with this (Sraoša) of yours'. This also seems to me to be rather strained. Therefore I have accepted the vl. noted by Geld. and have made the two words into a sort of comp. The first member of it is the base the pron. of the 2nd pers. plu. and the second member is $\sqrt{stā-}$ (Skt. *sthā-*).^l The whole comp. means 'found within you', lit., 'standing (i.e., existing) within you'. Just such a formation is Skt. *mat-stha*, existing within me, found in BhG. 9.4 and 5. This variety of comp. may be called 'syntactical'.^m I construe this comp. as 3/1 mas. adj. qualifying *Səraoša*.

vahmēng—2/3 mas., object of *rādanhō*.

rādanhō—1/3 mas. This has to be trans. exactly as in Yas. 45.7, 'seekers'.

Yə—This refers to Mazda Ahura.

i. Apte, §99 (p. 63). j. Lom., p. 109.

k. Iranisches Namenbuch, p. 109. l. See Barth., Wb. 1605 (top).

m. See Mac., VG., §189. B. c. (p. 281).

dāθəm-cā adāθəm-cā—Millsⁿ thinks that these refer to 'the truth and the heresy'.

daugrā—Barth.^o (reading *daṅrā*) takes this as 3/1 neu. adj. to *Aīā* and trans. 'prudent'. Lom.^p construes the same way but trans. 'of wondrous power' (wundermächtig). Kan. trans. 'omniscient'. In Skt. the cognate *dasrā* is found in the RV. in the sense of 'wonder-working' and the adj. is chiefly used for Puṣan and the Aśvins.^q Another variant in Skt. is *dasmā* which means much the same thing and is used mainly for Indra and Agni. The word is derived from $\sqrt{dāh-}$ (Skt. *damś-*), to teach.^r See note on *dīdaiṅhā* in Yas. 43.11.

Mañtū—Kan. takes this as 3/1 pres. imper. paras. of $\sqrt{man-}$, to think and trans. 'shall esteem'. But he adds that he does not consider it satisfactory. The $\sqrt{man-}$ is ātm. in the first place.^s Others take this word as a noun (3/1 mas.) and trans. 'counsellor'. In Yas. 33.4 we get the word in the sense of 'Shepherd' or 'Protector'. It may be noted that in later Zoroastrian Theology Aša is the Guardian and Protector of humanity. Some such idea is implied also in Yas. 29.6.

I regard the three ins. as 'ins. of accompaniment'.

TRANS. OF BARTH. :

When, O Jāmāspa Hvōgva, when I recount your wrongs not your successes, (and) with your obedience the prayers of your loyalty, (before him) who shall separate the wise and the unwise through his prudent counsellor the Right, even he, Mazda Ahura.

n. SBE. 31, p. 143, fn. 4.

o. Wb. 681. p. Lom., p. 109. q. Grass., Wb. 585-86.

r. See Barth., Wb. 746; also Grass., Wb. 569. s. See Grass., Wb. 990.

18. ¹ yō ² maibya ³ yaoš ⁴ ahmāi ⁵ as ⁶ -cīṭ ⁷ vahištā
⁸ max'yā ⁹ ištōiš ¹⁰ Vohū ¹¹ cōišəm ¹² Manayhā
¹³ āstəng ¹⁴ ahmāi ¹⁵ yō ¹⁶ nā ¹⁷ āstāi ¹⁸ daiditā;
¹⁹ Mazdā, ²⁰ Aša ²¹ Xsmākəm ²² vārəm ²³ xšnaošəmnō;—
²⁴ taṭ ²⁵ mōi ²⁶ xratəuš ²⁷ manayhas ²⁸ -cā ²⁹ viciθəm.

(11-11-11; 11-11)

18. Whoso (is) whole-heartedly for me, unto him I-assuredly
the best (do promise),
(the choicest) of my blessings do-I-promise through
Vohu Manō,
(but I offer) opposition to him who places-himself
in-opposition to us;
fulfilling Your Wish, O Mazdā, through Aša;—
such (is) the choice of my will as-also of-my-mind.

Free English Rendering :

The Best I promise truly to the man,
Who helps the best he can in this my work;—
My blessings and my love I send to him;
But I oppose the man opposing me;
Thus, Mazdā, I fulfil Thy Wish and Law;
This is the choice made by my mind and heart.

Trans. : 5. Lit., 'this (person)'. 9. Lit., 'possession', 'gift'. 11. Lit., 'set apart'. 13. Orig. plu. 16. Orig. 2/3. 17. Orig. 4/1. 24. Lit., 'this'.

yaoš—Adv. See note on this word in Yas. 44.9, where it means 'wholly' or 'completely'. Barth.^a trans. 'adhering to' or 'holding' and construes this as a verbal adj. 1/1 mas.

as-cīṭ—Barth.^b says that it is the pron. stem *a-* and that it can be used only in 1/1 and for any of the three persons. But this is the only instance quotable.^c The *as-* would be 1/1 of the pron. and the *-cīṭ* would be for emphasis. Barth.^d practically regards *as-* as a variant of *azəm*. I am also inclined to connect it with the dem. pron. *a-*. In Skt. also the 1/1 *ayam* (coupled with *janah*, lit., 'this person') is used for 'I'. Mills and Kan. suggest that the *as-* might be 1/1 pft. paras. of *√ah-*. This would also make good sense, but the *cīṭ* is never affixed, either in Av. or in Skt., to a *finite* verb.

ištōiš—6/1 fem., possession. From *√is-* (Skt. *īś-*), to rule, to possess.^e The word is found in this sense in Yas. 32.9. Note the partitive gen.

cōišəm—1/1 *s-* aor. paras. of *√ci-*, *ki-* (Skt. *ci-*), to sort out, to set apart. Cf. *cōiṣ* in Yas. 31.3. Barth.^f takes it as from a *√kaēš-*, to teach, and trans. 'I have promised'.

āstəng—2/3 mas., hatred, defiance, opposition. Cf. Yas. 34.8 and 44.14.

āstāi—Barth.^g construes this as a dat. inf. from a *√ās-*, derived from an Aryan *√*ams-*. I think it simpler to take it as 4/1 of the noun *āsta* (mas.), opposition.

daiditā—3/1 pres. opt. ātm. of *√dā-* (Skt. *dhā-*).^h The ātm. here has a reflexive value. I would trans. 'places himself'.

Aša—Barth. construes as 8/1; but I prefer Lom., who takes it as 3/1. *vārəm*—2/1 neu., wish, desire; from *√var-*, to choose.ⁱ In RV. *vāra* means 'treasure', lit., 'something desirable'.^j In Yas. 33 it means 'purpose' or 'desire'.

xšnaošəmnō—1/1 pt. *s-* aor. of *√xšnu-*, to please, to satisfy.^k *xratəuš*—6/1 mas. The word means 'will' or 'soul-force' See Yas. 45.2.

viciθəm—1/1 neu., resolve, decision, lit., '(ultimate) choice'. Cf. Yas. 30.2 and 32.8.

TRANS. OF BARTH. :

He that holds unto me, to him I promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazdāh and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.

a. Wb. 1264 (under 2. *yav*). b. Ibid., 11. c. See also Geld., Grund. II, p. 52, fn. 2. d. Grund. I, §49.2 (p. 18) and §246.1 (p. 140). e. Barth., Wb. 376-77 (under *as-*). f. Wb. 430 (top). g. Ibid., 361. h. Jack., AG., §546. i. Barth., Wb. 1411. j. See Grass., Wb. 1261 (under 2. *vāra*). k. Barth., Wb. 557-58.

19. ¹y² ²mōi ³Ašā⁴ ⁴haiθim ⁵hačā ⁶varəšaitī,
⁷Zaraθuštraī ⁸hya⁹ ⁹vasnā ¹⁰fərašōtəməm,
¹¹ahmāi ¹²mīždəm ¹³hanəntē ¹⁴parāhūm,
¹⁵manō-vistāiš ¹⁶ma¹⁷ ¹⁸vispāiš ¹⁹Gavā ²⁰azi;
²¹tā ²²-cī²³ ²⁴mōi ²⁵sāš ²⁶Tvōm, ²⁷Mazdā, ²⁸Vaēdištō.

(12*-11 ; 11-11-11)

[*Cesura after the fifth syllable.]

19. Whoso, I-declare, shall truly accomplish through Aša
 this complete-renovation for Zaraθuštra, as-(is)-the-Will
 (of Ahura),
 to him, deserving, (shall come) the reward—
 Life-Eternal,
 together-with all (his) heart's-desires, from-(our)-
 fruitful Mother-Earth ;—
 all-this, O Mazdā, Thou, Most-Wise, unto-me
 didst-reveal.

Free English Rendering :

Whoso through Aša fully doth achieve
 The renovation of our Life on Earth,—
 Which is Zar'θuštra's task, Ahūrā's Will,—
 He gains Eternal Life as his reward,
 He shall inherit all that Earth confers;
 Mazdā, Most-Wise, has thus to me revealed.

Trans. : 3. Orig. 5/1. 8. Lit., 'which'. 9. Orig. 3/1. 10. Lit., 'supreme renovation'; orig. superlative. 14. Lit., 'belonging to the Life beyond'. 15. Lit., 'mind'. 19-20, Orig. 3/1. 24. Lit., 'didst teach'.

mōi—All trans. 'for me'. But I would prefer to take it as an adv. and trans. 'I declare' 'I ween'. This particle is also used in Yas. 44.10, 45.5, 46.8, 46.10, 51.18 and 51.22. It is always scanned as two syllables, and so in this first line the cesura comes after the fifth syllable.

haiθim—Barth. takes this as a predicative accus. with *varəšaitī*. I would prefer to take it as an adv. (Skt. *satyam*) and trans. 'truly'.

varəšitī—3/1 aor. subj. paras. of $\sqrt{\text{varə-}}$; I trans. 'shall bring about', 'shall accomplish'.

Note also that the first line is a *jagatī*.

hya—The rel. pron. has almost the force of the definite article here.

vasnā—3/1 neu. The ins. implies 'in accordance with'. The word *vasnā* (O. Pers. *vašnā*) is neu. and means 'will' or 'purpose'.^a It occurs in three places in the Gāthās : in Yas. 34.15, 46.19, and 50.11. And it is remarkable that all these three are the final verses respectively of Ahunavaiti, Uštavaiti and Spəntā-Mainyū. In all these three, as also in every occurrence of the word *vašnā* in O. Pers. inscriptions, the word connotes 'the Will of Ahura Mazdā'. In the O. Pers. inscriptions we get the clear phrase *vāšnā Auramazdāha*. So it seems very strange that Barth.^b should here refer to the Will of Z. Lom.^c correctly refers to the Will of Ahura. It may be noted that the whole phrase *hya¹vasnā²fərašōtəməm* is repeated in the last verse of Gāthā Spəntā Mainyu (Yas. 50.11), while in the last verse of Ahunavaiti (Yas. 34.15) the word *fərašəm* occurs together with *vasnā*.

fərašōtəməm—2/1 neu. superlative of *fəraša*, renovated, regenerated, as in Yas. 30.9 and 34.15. Barth.^d trans. 'most conductive to' or 'most in consonance with'.

hanəntē—4/1 pres. pt. paras. of $\sqrt{\text{han-}}$. Deserving. Note the strong base with 4/1. The word also occurs in Yas. 44.19.

parāhūm—Adj. 2/1. The meaning is 'belonging to the Life beyond' (*parā-ahūm*). Barth.^e quotes Dar.'s remark that 'the word *parāhu* doubtless refers to this life as well as to the life beyond'. Personally I think this refers only to the Life Eternal. Note that meter requires the scansion *pa-rā-a-hūm*.

manō-vistāiš—3/3 neu.; lit., '(things) to be obtained (or desired) by the mind'. The second part of the comp. is the ppt. of $\sqrt{\text{vid-}}$, to find, to obtain.^f

a. Wb. 1376 (middle). b. Gāthās p. 81 (was meinem Willen...entspricht). c. Lom., p. 110. d. Wb. 1008. e. Ibid., 856-57 (*parāhav*). f. Barth., Wb. 1134.

Gavā azī—True to their western preconceptions Barth. and Lom. construe this as 2/2 fem. and explain that the reward for accomplishing the Will of Ahura is “a pair of pregnant cows”! It is really a pity that they cannot perceive the utter incongruity of this rendering. I take this as 3/1 of *Gāv azī* and trans. ‘through (our) fruitful Mother-Earth’. See the notes on these words in Yas. 29.5 and 34.14.

sās—2/1 s-aor. paras. of √*sāh-* (Skt. *śams-*), to teach.^g In Yas. 43.11 also we find *sās* which is 3/1. Note how the forms of 2/1 and 3/1 are often identical in the aor. and impft. both in Av. and in Skt. Barth. takes this as from a √*sand-*, to effect; but I do not agree with that.

Vaēdištō—Cf. Yas. 32.7.

TRANS. OF BARTH. :

He who accomplisheth for me, even Zaratūstra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things will thou bring to pass for me who best knowest how, O Mazdāh.

GĀθĀ SPENTĀ-MAINYU

Yasna 47-50

g. See Jack., AG., §656.



GĀθĀ SPĒNTĀ-MAINYU

Yasna 47-50

SPĒNTĀ-MAINYU 1.1—Yas. 47.1

1. Spəntā¹ Mainyū² Vahištā³ -cā⁴ Manayhā⁵,
 hacā⁶ Ašāt⁷ +šyaoθnā⁸ -cā⁹ vacayhā¹⁰ -cā,¹¹—
 ahmāi¹² dān¹³ +Haurvātā-+Amərətātā¹⁴¹⁵
 Mazdā¹⁶ Xšaθrā¹⁷ Ārmaiti¹⁸ Ahurō.¹⁹

(11-11 ; 11-11)

1. By Holy¹ Spirit² and⁴ by Best³ Mind⁵ (led),
 by (best⁽³⁾ thought⁽⁵⁾) and⁹ deed⁸ and¹¹ word¹⁰ through⁶ Aša⁷
 (inspired)—
 Perfection-(and)-Immortality¹⁴ unto-such¹² doth-give¹³
 Mazdā¹⁶ Ahura¹⁹ through-(His)-Strength¹⁷ (and) through-
 Ārmaiti.¹⁸

Free English Rendering :

Led by Thy Holy Spirit and Thy Love,
 Led on by thoughts and words and deeds of Truth,—
 Perfect Eternal Life shall man attain;
 Through Xšaθra and through Holy Ārmaiti,
 Mazdā Ahurā shall all these bestow.

Text : 8. So Pt. 4, H. 1 and another ms.; Geld, has °θanā. 14-15. I have taken these as a comp.; Geld. has the words separate.

Trans. : 12. Lit., 'unto him', 13. Orig. plu.

639

The meter of the Gāθā Spāntā-Mainyu is *trīṣṭup*. Each verse consists of four lines of 11 syllables each. There is usually a cesura after the fourth syllable. There are occasional variations in some lines, the cesura after the fifth syllables, or twelve syllables in the line (*jaḡatī*). The lines are usually arranged two and two; but there are occasional variations also *-a, bc, d* instead of *ab, cd*. There is also some appreciable "running over" in the two lines thus connected together.

The name of the Gāθā is after the opening words. And as with the Uštāvaiti these opening words give the clue to the message of this Gāθā also. So that this Gāθā might be named 'the Gāθā of the Holy Spirit'. It may be noted also that the words *Spānta* (or *Spāništa*) *Mainyu* occur in every verse of the first Hā of this Gāθā (Yas. 47), but they are not found anywhere else throughout this Gāθā.

All the six verses of this Hā (Yas. 47) have been quoted in Yas. 18.2-7, and verse 8 respects the first verse. Also Yas. 68.24 is a repetition of all the six verses together.

About the first verse Mlt.^a says: "the stanza is almost a mnemonic, into which with the names of the Amshaspands is woven the triad of Thought, Word and Deed as an expansion of 'Best Thought'. There is much in this hymn to suggest that it was a sort of versified creed for the neophyte bringing in a maximum of characteristic terms". Mills^b also has noted that the verse is 'purposely...crowded' with the names of all the Aməša Spāntā. But in his trans. he gets needlessly complicated.^c

Spāntā Mainyū—3/1. Barth.^d notes that the word implies not merely the 'Holy Spirit' (spiritus sanctus), but also the inner spirit (animus) of man,^e which is in fact a manifestation of the Holy Spirit of Ahura Mazdā. Barth. takes the ins. in the sense of 'for', i.e. as a reward for.

Vahištā-ca Manahā—3/1. Note that here the name of Vohu Manō comes first of the Seven. There is also the implication of 'Best Thought', the first of the 'triad of Thought, Word and Deed'. The adj. *vahištā* may be taken with **īyaθna-* and *vacanā-* also.

**īyaθna-*—Note that the shorter form suits the meter better. Geld. has *°θanā*.

a. EZ., p. 376, ftn. 5. b. Gāthās, p. 564.

c. See SBE, 31, pp. 147-48. d. Gāthās, pp. 86-87.

e. Some scholars also think similarly and hold that Spānta-Mainyu in the Gāθās represents the later idea of the Fravaši.

ahmāi—Kan. construes as 4/3 of the 1st pers. pron.; but he adds that it might be 4/1 of the dem. pron. *a-* (Skt. *asmai*). Kan.^f thinks that if taken in the latter manner it might refer to the 'holy man' mentioned in verses 4 and 5. Barth.^g trans. 'to us'. Mills^h trans. 'to this (man)'. We need not refer to verses 4 and 5 for this 'holy man', for he has already been described in the first two lines of this verse as being led by the Holy Spirit and by Vahišta Manō and inspired by Aša.

dān—Barth.ⁱ takes this as 3/3 aor. subj. paras. of $\sqrt{dā-}$, to give. See Yas. 45.5 and 10. Kan.^j explains this as 'the plu. of respect'. But Mills^k is more reasonable when he says that the plu. is 'owing to the fact Ahura gives with the others'.

**Haurvātā- Aməretātā*—All construe these as a loose *dvandva*-comp. 2/2.

Xšaθrā Ārmaitī—Each is 3/1. Kan. very strangely construes these two words as a loose *dvandva*-comp. (2/2) and trans. 'prosperity and complete piety'. But this seems to me to be very improbable, because Xšaθra and Ārmaiti never occur in the Av. joined together in this manner.

TRANS. OF BARTH. :

For his holy Spirit and for Best Thought, deed and word, in accordance with Right Mazdāh Ahura with Dominion and Piety shall give us Welfare and Immortality.

f. GbM., p. 161, ftn. g. Wb. 296 (bottom).

h. SBE, 31, p. 147, and ftn. 1. He also adds, "the Pahlavi, moreover, is against a first person".

i. Wb. 712 (top). He adds (Wb. 723, note 8) that the construction is *ad sensum*.

j. GbM., p. 161, ftn. k. SBE, 31, p. 147, ftn. 2.

2. ahyā¹ Manyūš² Spəništahyā³ Vahištəm⁴
 hizvā⁵ uxδāiš⁶ Vəṇhəus⁷ ʒəānū⁸ Manəḡhō⁹,
 Ārmatōiš¹⁰ zastōibyā¹¹ *šyaoθnā¹² vərəzyat¹³,
 ōyā¹⁴ cistī¹⁵ hvō¹⁶ Patā¹⁷ Ašahyā¹⁸ Mazdā¹⁹.

(11-11 ; 11-11)

2. (Led thus to) the Best of this Most-Holy Spirit⁴
 (he speaks) words with-(his)-tongue⁶ in-accord-with⁵
 Vohu Manō⁷,
 (and) with-(both-his)-hands¹¹ the tasks of Ārmaitī¹²
 he-fulfils,¹³
 (inspired) by-the-one idea¹⁴ (that) Mazdā¹⁵ alone¹⁹ (is) the¹⁶
 Father of Aša.¹⁷

Free English Rendering :

Led by the Holy Spirit to the Best,
 His tongue shall utter only words of Love,
 His hands fulfil the task of Ārmaitī,
 His life is guided by one single thought—
 That only Mazdā in the Source of Truth.

Text: 12. So Pt. 4 and another ms.; Geld. has *θanā.

Trans.: 4. Orig. 2/1. 6. Orig. 3/3. 7, 9. Orig. 6/1. 12. Lit., 'acts'.

15. Lit., 'understanding' or 'knowledge'.

ahyā Manyūš Spəništahyā—The gen. refers to the *Vahištəm* bestowed by the Holy Spirit.

Vahištəm—2/1 neu. According to Mills^a this refers to the summum bonum. I would rather compare it to the *Vahištəm* in Yas. 45.4. It might also refer to the 'Realm of Vohu Mano' mentioned in Yas. 32.15 and 16. It indicates the highest *mental* state attained when 'in accord with Vohu Manō'; cf. also Yas. 30.4. The accus. is that of 'the goal of motion'. The 'holy man' described in the preceding verse is led by Spānta Mainyu to this 'highest state (*Vahištəm*)'.

ʒəānū—The initial ʒəā— if pronounced fully would completely spoil the meter, so the word has to be pronounced ānū. The Pah. commentator evidently has been thinking of ʒəāḡhā of Yas. 28.11, and trans. 'with the mouth'. And Dar., Mills and Kan. have trans. the same way. This word is also found in Yas. 32.16, where it has been equated with Skt. *ānu* and has been trans. 'towards'.^b Here, however, Barth.^c construes the word as an *upasarga* going with the verb *vərəzyat*, and trans. 'shall fulfil', taking *vahištəm* as the object. This way of construing is not quite in accord with my idea of Gāthā meter, and so I would suggest taking this word as a prep. The difficulty would be that the Skt. *ānu* usually takes the accus. But other cases (abl. and gen.) are also noted with this prep.^d I would, therefore, take this prep. with the gen. *Vəṇhəus...Manəḡhō*. As instances from Skt. of *ānu* with cases other than the accus. the St. Petersburg Dictionary^e quotes several instances with the gen. and abl., but only one has been quoted from the RV. (ix. 109.7), and it is somewhat doubtful. The other instances are from the Epics. There the meaning of *ānu* is 'in accordance with'.

A verb bearing the sense of *vaoca*, appropriate to speech, and corresponding to *vərəzyat* in the next line, has to be understood in this line.

zastōibyā—3/2.

vərəzyat—3/1 impft. paras. of √*varəz-*, to perform, to work. Mills very strangely makes Ahura Mazdā the subject of this verb. Barth.^f thinks that the subject of this verb is Z., but, as Mlt.^g has pointed out, in his actual trans. Barth. takes any person generally as the subject and trans. 'one shall fulfil'.^h Of course the subject of this verb is the person referred to by *ahmāi* in verse 1.

a. SBE. 31, p. 148, ftn. 1.

b. See Barth., Wb. 127 (under *anu*).

c. Wb. 1376-77.

d. See Whit., SG., §1128; also Speijers, §164.2 (p. 120).

e. Col. 197.

f. Wb. 1377 (top).

g. EZ., p. 377, ftn. 1.

h. Gāthās, p. 85.

ōyā—Barth.ⁱ construes this as 3/1 fem. of the dem. pron. *a-*, going with *cistī*. Jack.^j also gives it as a *Gāθā* form of the more usual Later Av. *ayā*. The corresponding Skt. form *ayā* is rather rare even in the Vedas.^k Spiegel was among the first to suggest this connection.^l About the initial *ō*—Jack.^m tells us that “the Avesta *ō* often corresponds to Skt. *a*, *ā* when followed by a labial vowel *u*, *ū*, *ō*; rarely before *r* plus a consonant”. This *ōyā* is not among the examples he quotes (which are fairly numerous). In the first place the labial sound necessary for this change is not in the orig. word *ayā*. This has led me to doubt this explanation for the word *ōyā*. Kan.ⁿ has trans. it as ‘only’ and has connected it with *aēva*, one. There is a closely parallel instance in *vidōyūm* (2/1 of *vidaēva*) found in Yt. 13 (Farvardin).90.^o And Barth.^p has also noted that we get *ōyūm* (with variant forms like *ōim* etc.) as 2/1 mas. or neu. from *aēva*, one. So it seems more than probable that *ōyā* is 3/1 fem. of the same word. I would trans. the word as ‘one’, ‘single’ or ‘only’.

cistī—3/1 fem. Knowledge, idea. Hence *ōyā cistī* would imply the one fundamental idea that inspires the words and deeds of the true man. Geld. and Barth. have put a stop after *cistī*.

hvō—This emphatic pron. is best trans. ‘alone’. Cf. *hvō Vicirō* in Yas. 29.4.

Patā—Barth., evidently for metrical reasons, reads *ptā*. But the meter would come quite correct if we observe the *sandhi* between *Patā* and *Aśahyā* and pronounce *Pa-tā’-śa-hyā* (four syllables).

TRANS. OF BARTH. :

The best (work) of this most holy Spirit he fulfils with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazdāh, is the Father of Right.

i. Wb. 8 (middle), under a-II, 2.1. j, AG., §429.

k. See Whit., SG., §502, b. l. See Mills, *Gāthās*, p. 564. m. AG., §39.

n. GbM., p. 162, ftn. o. See Jack., AG., 63, note 2.

p. Wb. 24 (top), note 1 on *aiva-*, *aēva-*, *ōiva-* (22).

1 2 3 4 5 6
3. ahyā Manyūs Tvəm ahī +Patā Spəntō,
7 8 9 10 11 12 13
yš ahmāi Gām rānyō-skəretim hšm-tašaṭ ;
14 15 16 17 18 19
aṭ hōi vāstrāi +rāmā +dā Ārmaitim,
20 21 22 23 24 25
hyaṭ hšm Vohū, Mazdā, +fraštā Manayhā.

(11-11 ; 11-11)

3. Thou art-indeed the Holy Father of this Spirit,
Thou hast-put-together for him (our) joy-bringing
Mother-Earth ;
and for-(his)-protection Thou-hast-sent to-him
Ārmaiti with-Peace,
when he-hath-communed, O Mazdā, with Vohu
Manō.

Free English Rendering :

This Holy Spirit's Father true art Thou,
Thou didst create this Earth to give us joy;
And Thou didst send Ārmaiti to protect,
She brings us Peace, whenever filled with Love,
With Vohu Manō, Mazdā, we commune.

Text: 5. All read *tā*. I have made the change for the sake of the meter; see notes. 17-18. So Mills; Geld., Kan. and Barth. make these two words into a comp. 24. Geld. has *hōms-fraštā*, but the *upasarga* is clearly redundant.

Trans.: 7. Lit., ‘who’. 8. Viz., the holy person. 11. Lit., ‘making’. 13. Orig. 3/1. 18. Lit., ‘Thou hast given’.

Manyēuš—This certainly is 'the Holy Spirit' mentioned in the first two verses. Mlt.,^a however, misled by the *tašat* in the next line, thinks that the 'spirit' referred to is Gēuš-tašan.

ahī—This verb has been expressly used for the sake of emphasis; Thou art indeed.

**Patā*—All read *tā*, but I have given this reading for the sake of the meter. Barth.^b explains this *tā* as the 'weakest grade' of *pitā*, *patā*. Andreas^c has also given the same explanation, both here as well as in the first *pāda* of Yas. 31.7. But in Yas. 31.7 the *tā* can be more naturally and more suitably explained as a form of the dem. pron. In fact this (Yas. 47.3) is the only passage where we can assert with certainty that the usual reading *tā* is not the dem. pron. Mills tries to take it thus, but only makes his trans. incomprehensible. And Kan. solves the difficulty by omitting the word entirely from his trans. I personally think that the explanation of *tā* as the 'weakest grade' of *pitā* is a bit 'too ingenious', especially when we bear in mind the fact that *patā* and even *ptā* (the weakest grade) are actually found in the Av.^d The only objection would be that this has no support from any editor nor from any of the mss. as noted by Geld. Against this we may balance the fact that the word can mean only 'Father' in this line.

yē—1/1. This rel. pron. is used in place of the pron. of the 2nd pers. Cf. a similar use of *yē* for the pron. of the 1st pers. in Yas. 28.2, 3 and 4.

ahmāi—Barth. again trans. this as 'to us'. I would take this also as 4/1 of the dem. prom. *a-*, just as in verse 1 above.

Gām rānyō-skərətīm—2/1 fem. Joy-bringing (or giving) Mother-Earth. Cf. Yas. 44.6 where the phrase is repeated.

hēm-tašat—3/1 aor. paras. of $\sqrt{taš}$ - with *hēm* (Skt. *sam-takṣ-*), to put together. Cf. RV. ii. 31.7.^e

hōi—4/1. This refers to the same person as is meant by *ahmāi* in this verse and in verse 1, i.e., the 'holy person'.

vāstrāi—4/1 neu. Security, protection. The word occurs fairly often in the Gāthās. Barth. takes *gām* lit. in the sense of 'cattle' and trans. *vāstra* as 'meadow' or 'pasture'.

a. EZ., p. 377, ftn. 2. b. Wb. 905.

c. Nachrichten der Königlichen Gessellschaft der Wissenschaften zu Göttingen (1911), pp. 20 and 29.

d. See instances quoted in Barth., Wb. 905-6. e. Grass., Wb. 511.

**rāmā* **dā*—Geld., Kan. and Barth. join the two words as a comp. And Barth.^f takes this comp. as an adj. 1/1 mas. and trans. 'peace-bringer' and refers it to Mazdā. I follow Mills who reads the words separate, taking *dā* as 2/1 aor. paras. of $\sqrt{dā}$ -, to give, to bestow. I agree with his construing of the verb, but I take *rāmā* as 3/1 neu. of *rāman*, peace, tranquillity. The thematic base in the 3/1 may be noted.^g 'With Peace'.

Ārmaitīm—Mlt.,^h following Barth., says "Ārmaiti is here brought in primarily as Genius of the Earth. Vohu Manah was especially patron of cattle". This idea is certainly found of Later Zoroastrian Theology, but *not* in the Gāthās. On this Millsⁱ gives exactly the opposite view and adds a remarkable note with which I agree. He says: "Many would say that we have here an instance in which the identity of Ārmaiti with the earth is recognised in the Gāthās. I would say, on the contrary, that here we have an instance in which a poetical conception gave rise to a later error or fantastical association".

hēm...fraštā—Geld. reads *hēm...hēmā-fraštā*. In this the repetition of the *upasarga* (*hēmā-*) is clearly a metrical extra.^j The verb is 3/1 impft. ātm. of $\sqrt{pərəs}$ - with *hēm*, to consult, to commune with. In Skt. also *sam-pṛch-* is ātm. and is construed with the ins. as here.^k The subject in the 'holy man' implied in *hōi* of the preceding line.

TRANS. OF BARTH. :

Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazdāh, with Good Thought.

f. Wb. 1525. g. Jack., AG., §309; also Whit., SG., §429. a.

h. EZ., p. 377, ftn. 3 and p. 353, ftn. 1. i. SBE. 31, p. 149, fin. 1.

j. See Barth., Wb. 1000 (top), note 12. k. See Grass., Wb. 852-53.

4. ahmāt¹ Manyūš² †rārəšyantē³ drəgvañtō⁴,
 Mazdā⁵, Spəntāt⁶, nōit⁷ iθā⁸ ašāunō⁹;
 kasūš¹⁰ -cīt¹¹ nā¹² ašāunē¹³ kāθē¹⁴ aṇha¹⁵,
 isvā-cīt¹⁶ hāš¹⁷ paraoš¹⁸ akō¹⁹ drəgvaītē²¹.

(11-11; 11-12*)

[*Cesura after the 5th syllable.]

4. On-account-of-this¹ Spirit² the-followers-of-Untruth⁴ feel-
 themselves-ever-thwarted,³
 on-account-of-(Thy)-Holy-(Spirit), O Mazdā⁵; not⁷ thus-
 indeed⁸ (are) the Righteous⁹;
 only¹¹ the man¹² of-small-possessions¹⁰ is inclined¹⁵ to the
 righteous,¹³
 but¹⁷ being¹⁸ lord¹⁶ of-great-possessions¹⁹ (he becomes)²⁰ evil
 on-the-side-of-the-Untruthful.²¹

Free English Rendering :

Thy Holy Spirit frustrates Evil Ones,
 But not, O Mazdā, any Truthful Man;
 A man of small possessions here below
 Inclines unto the Truth, but he who hath
 Great riches is unfortunate, O Lord.

Text: 3. So K. 5; Geld. and others read *rārəšyeintī*.
 Trans.: 1-2, 6. Abl. of reason. 10. Orig. sg. 14. Lit., 'in inclination'
 (or liking); orig. 7/1. 16-18. Lit., 'being¹⁸ Lord¹⁶ indeed¹⁷'. 19. Orig. sg.
 21. Dat. of advantage.

Manyūš—5/1; abl. of reason.

**rārəšyantē*—So K. 5; Geld. and others read *rārəšyeintī*, and Barth.^a takes this 3/3 pres. paras. of $\sqrt{rah-}$, which he trans. 'to separate from', 'to fall away from'. In Yas. 32.11 we get the form *rārəšyān* which I have construed as intens. pres. subj. of $\sqrt{raš-}$. The Skt. $\sqrt{rakṣ-}$ is cognate and has the intens. base *rārakṣ-*. But it seems very necessary to postulate a second $\sqrt{rakṣ-}$, in addition to the ordinary $\sqrt{rakṣ-}$ which means 'to protect'. This second root *rakṣ-* would have the meaning 'to harm', 'to injure', and this would give the derivation of the word *rākṣas*, demon. Usually the word *rākṣas* (or *rakṣas*) is explained as 'anything to be guarded against or warded off'.^b In AV. (v. 7.1) we get the solitary finite form *rakṣih* from the second $\sqrt{rakṣ-}$, to injure. Whit.^c thought this "too weak evidence on which to accept a $\sqrt{2. rakṣ-}$, 'to harm'." I think that the Av. root as used here would be another bit of evidence to lend support to the existence of this second $\sqrt{rakṣ-}$, to harm. I construe this as 3/3 intens. pres. atm. The atm. conveys the idea of reflexive action and hence I have trans. 'feel-themselves-injured, (or thwarted)'. The intensive implies 'continuous' thwarting.

iθā—Barth.^d compares the Skt. *itthā*, which implies a mild emphasis or stress, in the sense of 'just-so'.^e

ašāunē—The word has to be scanned *a-šā-u-nē* (four syllables).

kasūš-cīt—The first word is found in Yas. 31.13 and is 6/1 neu. meaning (here) 'small possessions'. Cf. the idea in Yas. 46.2 (**kamnā-fsvā* and **kamnā-nā*). Barth. takes the *cīt...cīt* as 'whether...or'. I think that the *cīt* here is an emphatic particle in the sense of 'only'.^f

nā—1/1. The word is used here in the sense of 'lord' or 'master'.

kāθē aṇha—Barth.^g takes this as an inf. (loc. ?) from $\sqrt{kan-}$ (Skt. *kan-*, *kam-*). to desire, to yearn for. Barth. trans. the phrase as 'should show love'. Kan. construes this as 7/1 of a noun from the same root, and I agree with this. Mills^h trans. 'in kindly obligation'. I trans. 'is inclined' (lit., 'is in inclination').

isvā-cīt—1/1. Cf. Yas. 43.14; here also the word means 'lord' or 'master'. It corresponds to the *nā* of the preceding line. The *-cīt* is again mildly emphatic particle with the additional implication of contrast. I think it is best to render it here by 'but'.

a. Wb. 1517. b. M.-W., SD., p. 860, col. 1. c. Roots, p. 134.
 d. Wb. 365-66. e. M.-W., SD., p. 165, col. 2; also Mac., G., p. 218.
 f. Mills, Gāthās, p. 565. g. Wb. 463. h. SBE. 31, p. 149.

*hāṣ-*1/1 mas. pres. pt. paras. of √*ah-*. It is used exactly as in Yas. 46.4. The construction is exactly what is known as 'nominative absolute' in English grammar.

Note that the cesura in the 4th line comes after the fifth syllable.

*paraos-*6/1 neu. of *paru* (Skt. *puru*), much, plenty.ⁱ The word is in contrast with the *kasēuṣ* in line 3.

*drəgvāitē-*4/1. The dat. here expresses "the person for whose advantage or disadvantage the action of the sentence takes place".^j

There is no doubt whatever that lines 3 and 4 are in sharp contrast. But this contrast has not been properly brought out. Barth. trans. these two lines thus: "whether one is lord of little or much he is to show love to the righteous but be ill unto the Liar". This rendering not only mixes up the lines but also gives an extraordinary rendering of *cīṣ...cīṣ*. Mills^k has long and discursive notes on this point but they leave the reader a bit confused. I think that the idea in these two lines is that a man of small possessions sides with the righteous, but a man of riches is inclined to side with the followers of Untruth and iniquity. This reminds one of the rich man who turned away from Christ, "for he had great possessions".^l

TRANS. OF BARTH. :

From this Spirit have Liars fallen away, O Mazdāh, but not the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.

i. Barth., Wb. 854 (under *parav-*). j. Mac., VG., p. 314; also Whit., SG., §237.
k. SBE. 31, p. 149, ftn. 5; and Gāthās, p. 565. l. St. Mark. 10. 20-21.

5. tā -cā Spānta Mainyū, Mazdā Ahurā,
ašāunē cōiš, yā zī cī -cā vahistā;
+hanar əwahnāt zaošāt drəgvā baxšaitī,
ahyā +šyaoθnāiš Akāt +ā +šyāš Manəhō.

(11-11; 11-11)

5. And those-(things) through-(Thy)-Holy Spirit, O Mazdā
Ahurā,
hast-Thou-promised to the Righteous, even all-those
(things) that (are) the Best;
the follower-of-Untruth shall-partake of-(his)-reward
(removed)-from-Thy Love,
absorbed by-his-own actions inspired by-the-Evil
Mind.

Free English Rendering :

And through Thy Holy Spirit, Mazdā Lord,
The Righteous gaineth all that is the Best;
The False One shall remain far from Thy Love;—
From Evil Mind do all his acts proceed,
His evil deeds darken and cloud his Soul.

Text: 14. A tentative suggestion by Mills, and the reading of Andreas in Yas. 31.15; Geld, and others read *hanars*. 20. So two minor mss.; Geld. has *θanāiṣ*. Meter requires the shorter form. 22-23. So K. 5 and some other mss.; Geld. has the two as one word.

Trans.: 8. Lit., 'set apart'. 11-12. Lit., 'whatever'. 14. Lit., 'fulfilment'; orig. 2/1. 15-16. Orig. 5/1. 21, 24. Orig. 5/1. 22. Lit., 'from'. 23. Lit., 'dwelling in' or 'remaining'.

tā—2/3 neu. It is the correlative of *yā* in the next line.

cōiṣ—2/1 s-aor. paras. of √*ci-*, *ki-* (Skt. *ci-*), to arrange, to set apart. Cf. Yas. 31.3. Barth.,^a however, takes it from a √*kaēṣ-*, to teach.

yā...cī-cā—Both these pron. are 2/3 neu. This is a special Indo-Iranian idiom combining the rel. and the indefinite pron. The rel. pron. here has the value of the dem. pron. or nearly of the definite article. The *ci-* here is the neu. base of the interrog. pron. *ka-*. The interrog. joined to *-ca*, *-cand*, *-cid*, *-āpi* and *-vā* gets an indefinite meaning, 'any'. And this indefinite pron. with a *ya-* preceding means 'any whatever', i.e., 'all those'.^b A few examples from Skt. might be quoted: *yé ké cobhayādātāḥ* (RV. x. 90.10), all those with two rows of teeth; *yasyai kasyai ca Devatāyai* (Ait. Br. ii. 6.5), unto any Deity whatsoever, i.e., unto all Deities; *Prāṇa vā idam bhūtam yad idam kim ca* (Chhand. Up. iii. 15.4), *Prāṇa* is indeed all that which exists. It may be noted that in all these instances the *ya-* and the *ka-* agree in gender, number and case. The whole phrase *yā xī cī-cā vahīṣtā* is repeated in Yas. 12.1.

xī—Indeed; a mildly emphatic particle like the Skt. *hi*.

**hanar*—2/1 neu. All read *hanarə*. Mills^c reads *hanar(ə)*, and he seems to suggest that the final *-ə* might be left out. I have accepted this suggestion. The word also occurs in Yas. 31.15, where also all read *hanarə*, except Andreas who reads **hanar*. In both the places Barth.^d trans. 'without'. I trans. 'fulfilment' in both places and compare it with *sánara* found in RV. i. 96.8, which is derived from √*san-* (Av. *han-*), to gain, to attain, and the suffix *-ara* (Av. *-ar*, *-arə*).^e

zaoṣāṭ—5/1 mas. The word occurs in Yas. 33.2 and 10. It is derived from √*zuṣ-* (Skt. *juṣ-*), to like, to love. Barth.^f trans. the word as 'will' or 'desire'. Kan. trans. 'love' and, following Mills, renders the abl. as 'far removed from'.^g I am inclined to agree with these latter two.

baxṣaitī—3/1 pres. paras. of √*baxṣ-* (Skt. *bhaxṣ-*), to share, to partake.^h This root is a 'secondary variant' from an orig. √*bag-* (Skt. *bhag-*), to like, to enjoy.ⁱ Strangely enough Barth. makes the whole sentence interrogative.

Akāt...Manahō—5/1 neu., to be construed with the postposition *ā* in the sense of 'proceeding from', i.e., 'inspired by'. This Aka-Manah is the 'reverse' and Twin of Spēnta-Mainyu.

a. Wb. 430 (top). b. Whit., SG., §507; Speijers, §287. b (p. 215); see also Grass., Wb. 1066 (bottom, under 15. *ya-*). d. Wb. 1769. e. Whit., SG., §1188. d. f. Wb. 1656. g. See Whit., SG., §290. h. Barth., Wb. 923-24. i. Barth., Grund. I, §136.4 (p. 76); also Whit., Roots, p. 107.

**ā xīyāṣ*—So Barth., following K. 5 and two or three other mss. Geld. reads the two words together as one. Barth.^j takes the **ā* as the *upasarga* of **xīyāṣ*. Kan.^k takes *xīyāṣ* as 1/1 pres. pt. paras. of √*xi-* (Skt. *kṣi-*), to dwell, to remain. I agree with Kan.

Manahō—Lit., 'the Mind'. The implication here is clearly of the Aka-Mainyu. Cf. Yas. 30.4.

Mlt.^l says, "it is inferred that the *āsaonō* are to receive as their reward the possessions enjoyed by the *dragvatō*". I fail to see how that could be 'inferred'. The Righteous shall indeed 'inherit the earth'; as has been promised in the Christian Scriptures as well. But this inheritance is not merely of the possessions confiscated from the Unrighteous, their material goods, but rather the 'sweetness of Mother-Earth' (*Gavōi xīvīdēm*) as promised in Yas. 29.7.

TRANS. OF BARTH. :

And all the best things which by this Holy Spirit thou hast promised to the righteous, O Mazdāh Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?

j. Wb. 302 (top) and 303, note 6 (under *ā*).
l. EZ., p. 377, fn. 4.

k. GbM., p. 164, fn.

6. tā¹ dā² Spāntā³ Mainyū⁴, Mazdā⁵ Ahurā⁶,
 Āθrā⁷ +vaṇhā⁸ +vidāitē⁹ rānōibyā¹⁰;
 Ārmatōiš¹¹ +bāzaxhā¹² Aša¹³x'yā¹⁴ -cā,
 Hā¹⁵ zī¹⁶ pourūs¹⁷ isəntō¹⁸ vāurāitē¹⁹.

(11-11; 11-11)

6. These-(things), O Mazdā Ahura, dost-Thou-grant
 through-(Thy)-Holy Spirit,
 through-(Thy)-Fire shall-be-determined the destiny
 of-the-two-parties;
 through-the-advancement of Ārmaiti and Aša,
 She Herself shall-draw (into Her fold) many Seekers.

Free English Rendering :

Through this Thy Holy Spirit dost Thou seal,
 O Mazdā Ahūrā, our destiny;
 Our due reward Thy Fire shall bestow;
 As Ārmaiti and Aša grow within,
 True Seekers shall be led to tread Thy Path.

Text: 8. So K. 4, S. 2 and L. 3; Geld. has *vaṇhāu*. 9. So K. 5, Mills and Kan.; Geld. and Barth. read *vidāitīm*. 12. Geld. reads *dəbāzaxhā*.

Trans.: 16. Lit., 'indeed'. 19. Lit., 'shall choose for herself'; ātm.

tā—This has to be taken as 2/3 neu. as in the preceding verse.

dā—2/1 aor. paras. of √dā-, to grant, to bestow.

**vaṇhā*—Geld. and others read *vaṇhāu*, a reading which is supported by only three mss. (though very good ones, viz., K. 5, Pt. 4 and J. 2). Geld. also notes a vl. *vaṇhā* (of Mf. 1 and seven other mss.), and he also gives the reading I have adopted as given in K. 4, S. 2 and L. 3. All the words in this line are repeated (slightly changed) in Yas. 31.19 (*pādas* 5-6):

ōwā Āθrā suxrā, Mazdā,

**vaṇhā* vīdātā rānayā.

It may be noted that there also Geld. and others read *vaṇhāu* and that only one ms., S. 1 (one of the best), reads *vaṇhā* (2/3 fem.). The word *vaṇhā* here is to be taken as 1/1 fem., and it means orig., 'dwelling'. I think it implies here the 'ultimate abode', in other words 'the destiny'. In RV. v. 2.6 we get *vasām* (6/3 fem.), which means 'abode'.^a The word is derived from √*vah-* (Skt. *vas-*), to dwell.

**vidāitē*—So Mills and Kan., following K. 5; Geld. and Barth. read *vidāitīm*, which the latter^b construes as 2/1 fem., and trans. 'apportioning' (the reward or punishment). I think that the second line (with **vaṇhā*) needs a finite verb, hence my adoption of this reading. And I construe this word as 3/1 aor. subj. ātm. of √*dā-* with *vī* (Skt. *vi-dhā-*), to ordain.^c The ātm. gives the pass. sense.

**bāzaxhā*—Geld. has *dəbāzaxhā*. See Yas. 44.6. As noted there the *də-* is merely 'an additional flourish of the scribes',^d and this *də-* is redundant both metrically and etymologically. Mills^e actually suggests reading *dbāzaxhā*. Barth.^f has trans. the word as 'support' or 'help', construing it as 3/1 neu. I agree with his construing, but not with his trans. The word, I think is from √*bāz-* (Skt. *bañh-*), to increase, to be great, and so I think the word should mean 'increase' or 'advancement'.

Hā—This is clearly the pron. of the 3rd pers. fem., Skt. *sā*. Barth.^g takes it as referring to *vidāitīm* (which is his reading). Kan. also construes similarly. Mills^h thinks this pron. refers to Ārmaiti. And I agree with Mills. Cf. Yas. 32.2.

a. Grass., Wb. 1233. b. Wb. 1443 (under *vidātay-*). c. See Jack., AG., §633.
 d. See Reich., AEB., §177.3. e. Gāthās, p. 282. f. Wb. 761.
 g. Gāthās, p. 87, note 3; also Wb. 1361 (bottom under 2. *var-*).
 h. SBE, 31, p. 151.

zi—This is an emphatic particle which may almost be taken as 'Herself'.

pourūi—2/3 mas., many.

iīantō—2/3 mas. pres. pt. paras. of √*iī-* (Skt. *iṣ-*, *icch-*), to desire. The strong form in 2/3 is to be noted. Cf. Yas. 30.1.

vāurāitē—3/1 redup. aor. ātm. of √*var-*, to turn towards, to choose. See *vāuruyā* in Yas. 31.3 and *vāurōimaidī* in Yas. 28.5. Jack.ⁱ calls this a true causal aor. with a strengthened base. Whit.^j thinks that "its association with the causative is probably founded on an original intensive character belonging to it as a reduplicated form". The ātm. implies 'chooses for Herself', i.e., wins them over to Her side.^k Metrically the word is of four syllables.

TRANS. OF BARTH :

Through this holy Spirit, Mazdāh Ahura, and through the Fire thou wilt give the division of good to the two parties, with support of Piety and Right. This verily will convert many who are ready to hear.

1. ¹yezi ²adāiš ³Ašā ⁴Drujəm ⁵vōnghaitī,—
⁶hyaṭ ⁷āsašutā ⁸yā ⁹daibitānā ¹⁰fraoxtā
¹¹aməṛətāitī ¹²Dēvāiš ¹³-cā ¹⁴mašyāiš ¹⁵-cā,—
¹⁶aṭ ¹⁷Tōi ¹⁸savāiš ¹⁹vahməm ²⁰vaxšaṭ, ²¹Ahurā.

(11 ; 12*-11 ; 11)

[*Cesura after the fifth syllable.]

1. Since ¹at-the-awarding ²(a righteous man) conquers ⁵
⁴Untruth by ³Truth,—
⁶when he-attains ⁷what ⁸have-been-declared ¹⁰(to be)
⁹delusions
¹¹for-all-time by the ¹²Daēvas and by-(their)-people,—
¹⁶then through ¹⁷Thy ¹⁸beatitudes, O ²¹Ahura, (his) devotion ¹⁹
²⁰shall increase.

Free English Rendering :

When one hath conquered Untruth by the Truth,

At time of last fulfilment he attains

What Teachers False 'delusions' have declared;

Through Thy Beatitudes, O Ahurā,

Devotion shall increase within his heart.

Trans. : 2. Orig. 3/3. 5. The subject of this verb is the *ašavan* implied in the word *Aša*. 10. Orig. ppt. pass. 11. Orig. 7/1. 15. *-cā* omitted. 18. Orig. plu. 20. I.e., this attaining will increase his devotion.

i. AG., §652. j. SG. §1046 b; also Mac., VG., §149 (p. 173).
 k. See Mills, SBE. 31, p. 151, fn. 2.

In this verse lines 2 and 3 go together as closely connected syntactically. Lines 1 and 4 are similarly connected. Lines 2 and 3 make a sort of paranthetical clause.

yezī—When; it is the correlative of *aṭ* in line 4. Cf. Yas. 31.2.

adāiš—Barth.^a trans. 'recompensing' or 'rewarding' and says that it refers to the last judgement. He apparently construes it as a loc. of a fem. noun ending in *-ā*. The word is certainly fem. in Yas. 40.1. Elsewhere, however, the gender seems to be not fem., but neu. Cf. *ādāi* in Yas. 33.11 and *zavō-ādā* in Yas. 33.12, both of which can be construed as of neu. gender. In any case *ādāiš* here is certainly not fem. I would construe this as 3/3 neu. The ins. is 'temporal', i.e., indicating "the time throughout which an action extends",^b and so it should be trans. 'during the awarding'. The word is derived from $\sqrt{dā-}$ [with *ā* (Skt. *ā-dhā*), to apportion, to award.

Ašā—Barth.^c construes this as a 'subject-case'. Kan.^d takes this as 3/1 takes *ašavan* mentioned in Yas. 47.5 as the subject of the verb. I think it is certainly more natural to take *Ašā* as 3/1, but we may say that the subject here is the *ašavan* implied in the word *Aša* itself.

vēnghaitī—3/1 s-aor. subj. paras. of $\sqrt{van-}$ (Skt. *van-*), to conquer.^e

āsušūtā—Barth.^f marks this form as 'corrupt' and construes it as 3/1 impft. ātm. of $\sqrt{ās-}$ (Skt. *ās-*), to attain. He thinks that the *u* is 'strange' and suggests that the orig. form must have been **āsašūtā* or **āsašnutā*. Jack.^g takes this as 3/1 redup. aor. ātm. of $\sqrt{ās-}$, and he adds, "to the reduplicated aorist possibly belong the obscure forms" like *ās-as-u-tā*. He is doubtful as to whether "the *u* may be anaptyctic or...from a present formation". Whatever the true explanation of the *u* may be, I am inclined to agree with Jack.'s construing. The ātm. implies attainment 'for himself', and the reduplication probably implies constant effort.

Note that the cesura in the 2nd line comes after the fifth syllable and also that the line itself is a *jagatī*.

daibitānā—The word occurs also in Yas. 32.3, where Andreas has taken it as an adj. (1/3 neu.) and trans. 'double-dealing', comparing Skt. *dvitā*. Kan.^h trans. 'full of deceit' from $\sqrt{dab-}$ (Skt. *dab-*), to

a. Wb. 320-21. He takes it as a loc. in sense (mittelst...).

b. Mac., VG., §199. A. 5 (p. 307). Probably this is the reason why Barth. thinks the word is loc.

c. Wb. 230 (top). d. GbM., p. 167 and ftn.

e. Jack. AG., §658. f. Wb. 360 (top) and note 1 (bottom) (under *ās.*).

g. AG., §651, note 2. h. GbM., p. 167, ftn.

deceive. Barth.ⁱ in both places has trans. 'for a long time' or 'long since'. I agree on the whole with Andreas and trans. the word here as 'delusion', lit., 'having a double signification'.

fraoxtā—1/3 neu. ppt. pass. of $\sqrt{vac-}$ with *frā-*, to declare; Skt. *proktā(ni)*.

Mills^j has construed lines 2 and 3 as making up one sentence, and he has treated these two lines as a separate clause. I have followed his hint.

amərətāitī—Cf. Yas. 45.7. The word is 7/1 fem. It means lit., 'in eternity', 'for all time'.

Daēvāiš-cā mašyāiš-cā—When these two are associated together (being in the same case) they imply the Daēvas, i.e., the priests of the older faith and their followers and supporters. Cf. Yas. 29.4, 34.5 and 45.11.

savāiš—3/3 of *savah* (neu.). The form is thematic as is often the case with nouns ending in *-ah*.^k The word is the same as Skt. *śavas* and implies the Bliss (*ānanda*) flowing from Ahura Mazda. Barth. and others trans. 'blessings'. I think the Biblical word 'beatitude', connoting both 'bliss' and 'blessing', exactly expresses the idea here.

vahmēm—2/1 mas. Barth.^l takes the word here and in Yas. 51.2 in the sense of 'worshipper'. In other places he trans. 'worship' or 'adoration'. But I do not see any reason why the sense here should not also be 'adoration' or 'devotion'. The word is derived from $\sqrt{vah-}$ (Skt. *vas-m*), to love, to worship, to revere.

TRANS. OF BARTH. :

When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daēvas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.

i. Wb. 761. j. Gāthās, p. 285. k. Jack., AG., §344. l. Wb. 1403.
m. M.-W., SD., p. 932, col. 1 (under 3. *vas-*).

2. vaocā¹ mōi² yā³ Tvōm⁴ vīdvā⁵, Ahurā⁶,
 parā⁷ hyat⁸ mā⁹ yā¹⁰ mōng¹¹ pərəθā¹² jimaitī¹³,
 ka¹⁴ ašavā¹⁵, Mazdā¹⁶, vōnghat¹⁷ drəgvaṇtəm¹⁸ ;—
 hā¹⁹ zī²⁰ aṅhōuš²¹ vaṅuhī²² vistā²³ ākərətīš²⁴.

(11-11 ; 11-11)

2. Tell me what Thou dost-know, O Ahura,
 before the time, indeed, when the struggle shall-begin
 in-(my)-mind,
 whether the righteous, O Mazdā, shall-overcome
 the follower-of-Untruth ;—
 that, surely, would-mark the grand consummation
 of Life.

Free English Rendering :

Before the struggle in my mind begins,
 Tell me, Ahurā, all that I should know,
 Give me the knowledge and assurance, Lord,
 That Righteousness shall overcome Untruth :
 Such is Thy Plan—the Final Shape of Life.

Trans.: 3. Orig. 2/3 neu. 5. Lit., '(Thou art) the Knower'. 8. Lit., 'that'.
 13. Lit., 'shall come'. 22. Lit., 'noble', 'good'. 23. Lit., '(is) known'. 24. Lit.,
 'shaping'.

yā³—Barth.^a takes this as a conjunction in the sense of 'for' or 'because'. Mills and Kan. take it similarly. I think this would be a bit strained. So I would construe this yā as 2/3 neu. and as object of vīdvā⁵.

parā hyat⁸—Before that (time). Cf. Yas. 43.12, where we get the words parā hyat⁸ mōiā-jimat⁸. Mlt.^b says: "the stress is on before"; and also adds that Z. "is clear about the ultimate victory, but wistfully asks for an earnest of that future". I agree with him and think that parā being the first word in the line must have the emphasis.

mā—Mills and Kan. construe this as a pron.; but I agree with Barth.^c who takes it as an emphatic particle.

yā¹⁰—When, as in Yas. 43.12.

mōng¹¹—Barth.^d construes this as a verb, 2/1 impft. paras. of √man-. Mills makes confusing statements about the alternative renderings of this word. But in one place he^e says that the -ōng is merely 'the nasalised vowel'. Then he adds the remark that "man is suspiciously significant here", and suggests the connotation 'mental'. But with characteristic western notions about the level of oriental thought in days before the rise of Greece, he remarks that this idea seems "rather advanced for the circumstances". Yet at the same time he admits that this "is, however, not impossible". I am inclined to follow up this hint dropped by Mills and construe the word as 7/1 neu. of man, mind and trans. 'in (my) mind'. Kan. takes the word as from the base of the pron. 1st pers. sg. and trans. 'regarding me', 'concerning me'.

pərəθā—Barth.^f takes this as 1/3 neu., but very strangely construes it with the singular verb, jimaitī. He trans. the word as 'retributions' or 'atonements' for sins committed and adds that this is achieved through bodily chastisement. He derives the word from √par-, to make equal, which he compares with Lat. par, equal.^g Barth. supports this rendering by quoting the word āpərətī,^h a word used only in the Ven. (3.33 and elsewhere) and meaning 'bodily chastisement' (Leibesstrafe), by way of penance or atonement. Of course in the Ven. the idea of 'mortification of the flesh' by way of spiritual atonement is quite clear. But it need not be imported in the Gāθās, which stand on a higher level altogether. Kan. trans. 'fight' or 'struggle', evidently thinking of pərət (Skt. pṛtⁱ), battle. Mills also suggests the trans. 'conflict'.

a. Wb. 131 (middle). He trans. 'denn' (because). b. EZ., p. 378, ftn. 1.
 c. Wb. 1097. d. Ibid., 1122 (bottom). e. SBE. 31, p. 154, ftn. 1.
 f. Wb. 892. g. Ibid., 849-50.
 h. See his Wb. 329 (under āpərətay-); also ZairWb., p. 193.
 i. See Grass., Wb. 854 (under pṛt and also pṛtanā).

I do not accept Barth.'s rendering for *mēng* nor for *parəθā*. The *mēng* is certainly difficult to construe, especially as there is no vl. mentioned either by Geld. or by Wester. I propose to take the word as 7/1 neu. of the stem *man* meaning 'mind'. This stem might be regarded as a variant of *manah* or *mana*. As regards the ending *-ēng* for 7/1 of neu. nouns in *-man*; cf. *cašmēng* in Yas. 31.13.^f Then I construe *parəθā* as 1/1 fem. and trans. 'conflict' or 'struggle'; Skt. *pīt* is also fem. The idea refers to the struggle going on in the mind of every one who aspires to advance along the spiritual path.

kaṭ—Barth.^k says that the word is used at the beginning of a sentence to introduce a question, as here. Orig. it is 1/1 neu. of the interrog. pron. In the Veda also *kād* is used similarly and the verb with it is in the subj. or opt.^l

vənghat—3/1 s-aor. paras. (improper subj. ?) of $\sqrt{van-}$, to conquer, to overcome.^m

hā—1/1 fem. refers to *ākərətīš*.

vistā—1/1 fem. ppt. pass. of $\sqrt{vid-}$, to know.

ākərətīš—1/1 fem. Barth.ⁿ trans. 'message'. About this Mlt.^o remarks: "I do not know how Bartholomae arrives at his 'Kunde' or 'Botschaft'". The word is found only here. Mlt. himself has suggested the trans. 'renewal', deriving it from $\sqrt{kar-}$ with *ā* (Skt. *ā-kṛ-*), to shape, to put together. The Skt. word *ākṛti* is the exact equivalent. I therefore think the word means '(final) shaping', in other words, the consummation.

Note that *vistā ākərətīš* should be scanned *vis-tā'-kərə-tiš*, the *sandhi* being observed.

TRANS. OF BARTH. :

Tell me, for thou art he that knows, O Ahura :—shall the Righteous smite the Liar before the retributions come which thou hast conceived ? That were indeed a message to bless the world.

j. See Jack., AG., §305; also Whit., SG., §425. c. k. Wb. 436.

l. Grass., Wb. 311. m. Jack., AG., §658. n. Wb. 310 (under *ākərətīš*).

o. EZ., p. 378, ftn. 2.

3. at¹ vaēdōmnāi² vahištā³ sāsnanāṃ,⁴
yāṃ⁵ Hudā⁶ sāstī⁷ Ašā⁸ Ahurō;⁹
Spəntō¹⁰ Vidvā,¹¹ yaē¹² -cīṭ¹³ +Gūzrā¹⁴+Sənghā¹⁵hō,
əwāvāš,¹⁶ Mazdā,¹⁷ Vəh¹⁸šuš¹⁹ xraθwā²⁰ Manayhō.

(11-11; 11-11)

3. And (this would be) for-the-Wise-One the best of
Teachings,
what Ahura, the Lord-of-Wisdom, teacheth through Aša;
the Holy (and) the Wise, (in fact) all-who (are)
Teachers-of-the-Mystic-Lore,
(are) Thy-Devotees, O Mazdā, through the Wisdom
of Vohu Manō.

Free English Rendering :

This Truth is best for all the Wise to know,—

Through Ašā teaches this Ahūrā Wise;—

All Holy Saints, all Wise Ones, all who preach

Thy Mystic Lore, have realised this Truth,—

Through Love of Vohu Man' attuned to Thee.

Text: 14-15. All read the words separate.

Trans.: 10, 11, 16. Orig. sg.

vaēdamnāi—4/1 pers. pt. ātm. The Wise One, lit., 'one who knows'. Mlt.^a remarks that there is a distinction between *vaēdamna* (ātm.) and *vīdvah*. The former is used for man and the latter for Mazdā and for 'men of illumination'. But, Mlt. adds "it is risky to distinguish", as is apparent from this very verse where both are used. I think the ātm. in this word implies 'realisation within oneself'.

sāsnanām—6/3 fem. Teaching. Note that Skt. *śāsana* is neu.

Hudā—Lord of Wisdom; an epithet of Ahura. Cf. Yas. 45.6.

sāstī—3/1 pres. paras. of √*sāh*- (Skt. *śās-*), to teach.

The 3rd and the 4th lines are hard to construe, because there is no finite verb and the nouns and the pronoun in line 3 as well as *Ṡwāvāqs* in line 4 are all nom. and some are sg. and some plu. The meanings of the words are clear but the arrangement of the sentence seems confusing. The trans. of Barth. seems to me an attempt to slur over the difficulty by taking the plu. for sg.

I regard the sg. nom., *Spəntō*, *Vīdvā*, and *Ṡwāvāqs* as referring to the individual Teacher, who is the Devotee of Mazdā. And I take the clause *yaē-cīṭ* + *Gūzrā* + *Sənghāṅhō* as a paranthetical clause. The plu. here implies the whole class of such Devotee Teachers; and it is to be construed *ad sensum*.

yaē-cīṭ—1/3 mas. The force of the *cīṭ* is that of the root meaning of the word. It is derived from √*ci-*, *ki-* (Skt. *ci-*), to collect, to bring together. And it implies 'a collection of those of the same sort'; I would therefore trans. 'all-who'. There is also the implication of the emphasis, 'in fact', 'indeed'.

**Gūzrā* + *Sənghāṅhō*—Geld. and others read the two words separately. But Mills^b has hinted that the two words might be compounded. I have accepted this suggestion. The first component, **Gūzrā*—is to be derived from √*gūz-* (Skt. *gūh-*), to hide, to conceal^c with the suffix *-rā*.^d The second component is clearly 1/3 mas. and the usual meaning of the word is 'teaching'. But here, again following a hint of Mills, I would trans. 'teacher'. In Skt. the fem. *śāsani* is found in RV. i. 31.11^e in the sense of 'Instructress'—*I'lam akṛṇvan mānuśasya śāsaniṃ*—referring to Iṭā, Prayer, the first Teacher of mankind.

Ṡwāvāqs—1/1. Devotee, lit., 'merged in Thee'. Cf. Yas. 31.16, 43.3, 44.1 and 9.

TRANS. OF BARTH. :

For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazdāh, that knows the secret lore through the wisdom of Good Thought.

a. EZ., p. 378, ftn. 3.

b. Gāthās, p. 569; also SBE. 31, p. 154, ftn. 4.

c. Barth., Wb. 525.

d. Jack., AG., 815.

e. Grass., Wb. 1393.

4. ¹yə ²dāt ³manō ⁴vahyō, ⁵Mazdā, ⁶ašyas ⁷-cā,
⁸hvō ⁹Daēnām ¹⁰+šyaoθnā ¹¹-cā ¹²vacayhā ¹³-cā;
¹⁴ahyā ¹⁵zaošng ¹⁶uštis ¹⁷varənng ¹⁸hacaitē;
¹⁹Ṡwahnī ²⁰xratā ²¹+apəməm ²²nanā ²³aṅhat.

(11-11; 11-11)

4. Whoso ¹ makes (his) ² mind ³ better, O ⁴ Mazdā, ⁵ or-else ⁶ worse,
⁸ he-surely ¹⁰ through ¹¹ deed ¹² and ¹³ word (makes his own)
⁹ Inner-Self (also better or worse);
¹⁴ his ¹⁶ Will ¹⁸ follows ¹⁵ his ¹⁷ voluntary ¹⁹ choice;
¹⁹ in ²⁰ Thy ²¹ Wisdom (their) ²³ destiny ²⁴ shall-be ²⁵ distinct.

Free English Rendering :

Whatever deeds or words lift up the Mind

Or lower it,—the Self shall follow sure;—

The choice once made, the Inner Will accepts

The Mind as guide, for better or for worse;

Thy Wisdom makes their destinies distinct.

Text - 10. So H. 1 and another ms.; Geld. has **θanā*. 21. Geld. has *apəməm*.

Trans.: 7. *-cā* implying contrast. 13. *-cā* omitted. 15. Orig. noun (2/3 mas.) used as an adj. 17. Orig. 2/3. 21. Lit., 'end'.

The idea of this verse is clearly paralleled in Yas. 51.6.

ašyas—Geld. has adopted this reading on the strength of only two mss., Pt. 4 and Mf. 1. Barth.^a takes this as 2/1 neu. comparative of *aka*, in sharp contrast to *vahyō* (better). He trans. 'worse', and so far I entirely agree with him; and he follows here the Pah. This word also occurs in Yas. 51.6; and in Yas. 59.31 we get the variant *ašah* (*ašō*). The change of the orig. *k* to *š* before the palatal sound in the suffix *-iyah* is to be noted.^b Mlt.^c notes that "both Geldner and Bartholomae take this stanza to refer to Hamistakān". Barth.^d says that "the middle region (das Zwischenraum) awaits a half", who are to be distinguished from the good in paradise, as also from the wicked in hell. Barth. also sees a similar reference to Hamistakān in Yas. 33.1.^e I think this idea is entirely foreign to the Gāthās. Mills^f also is of opinion that "the passage is much forced in being referred to Hamistakān". In order to avoid this possibility of dragging in the 'middle region' Mills (and Kan.) have actually trans. *ašyas* as 'holier'.

I think that the essential point in construing the first line is the correct appreciation of the two words *vahyō* and *ašyas*. Barth. understands that the *same* person is "(now) better, (now) worse". But I would understand a *different* person with each of these words.

-cā—It almost implies a contrast. Cf. *at-cā* in Yas. 29.9 and 30.8. I would trans. 'or else'.

hvō—1/1. Barth. trans. quite freely almost as a possessive pron. It is the emphatic pron., 'he surely'.

Daēnām—2/1 fem., here used in the sense of 'Inner-Self'. It is object of *dāt* (makes).

The two comparatives *vahyō* and *ašyas* are to be construed in line 2 also.

**šyaoθnā...vacanā*—Note the order of the three words—mind, deed, word. The mind, of course, comes first; and of the other two the deed is more important than the word. It may be noted that the same order is found in the opening verse of this Gāthā (Yas. 47.1).

zaošyug...varənēng—Both the words are 2/3 mas. and Barth. has taken them as two distinct ideas. But, in the absence of a connecting

a. Wb. 265. b. Jack., AG., §§162 and 365. c. EZ., p. 378, fn. 5.
d. Gāthās, p. 93, note 4. e. See note on *[hēm-] *myāsaitē in Yas. 33.1 above.
f. Gāthās, p. 570.

-cā, it would seem better to take the first as an adj. of the second. I trans. 'voluntary choice'. For *varənēng* see Yas. 31.11. It usually means 'faith' or 'belief', but here the root-meaning, 'choice' (from *√var-*, to choose), would seem particularly appropriate, because the choice of each man's path in life is left absolutely free to him as assured in Yas. 30.2.

uštīš—From *√vas-*, *uš-*, to desire. The word means 'will'. Barth.^g very strangely construes this as 2/3 fem. (instead of 1/1 fem., which it is) and this spoils his whole trans.

hacaitē—3/1 pres. atm. of *√hac-*, *hak-*, to follow.

xratā—7/1 mas.;^h the form is peculiar to the Gāthās; we find *paratā* in Yas. 51.13.ⁱ Barth. trans. 'purpose'. The word (*xratwā*) occurs in the preceding verse and Mills^j remarks that "we must guard against changing the sense...too abruptly. ...It is the 'understanding of the Deity', not only discerning the character but also imparting its own enlightened wisdom". I agree with this view and would trans. the word here also as 'Wisdom'.

**apēməm*—1/1 neu. The orig. meaning is 'end'. Cf. Yas. 30.4 and 45.3. The best trans. here would be 'fate' or 'destiny'. Geld reads *apēməm*; but I have changed the word for the sake of uniformity.

nanā—Barth.^k construes this as an adv. and trans. 'in a separate place', 'apart' Skt. *nānā*. The Pah. very curiously brings in the idea of **narēm*+*narēm* of Yas. 30.2, and trans. 'both men and women'.^l

The main idea seems to me to be that the destiny of the Chooser of the Good Path is distinct from that of him who chooses the Evil Way.

TRANS. OF BARTH. :

Whoso, O Mazdāh, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes and choices, he shall in thy purpose be in a separate place^m at last.

g. Wb. 419 (under *uštay*). h. Barth., Wb. 535 (under *xratav*).

i. Jack., AG. §265. j. Gāthās, p. 570. k. Wb. 1041.

l. See Kan. GbM., p. 169, fn.

m I.e., the region between Heaven and Hell, the 'middle region of Hamistakān'.

5. huxšaθrā¹ xšəntām,²—mā³ n̄⁴ dušə-xšaθrā⁵ xšəntā⁷—
 vaṇhuyā⁸ cistōiṣ⁹ šyaθanāiṣ,¹⁰ Ārmaitē;¹¹
 +yaož-+dā¹² mašyāi¹³ aipī¹⁴ zāθəm¹⁵ vahištā;¹⁶
 Gavōi¹⁷ vərəzyātām¹⁸ tām¹⁹ n̄²⁰ xvarəθāi²¹ fsuyō.²²

(12*-12* ; 12*-12*)

[*Each of the four lines is a *jagati*, with the cesura after the fifth syllable.]

5. Let good-rulers rule,—let not wicked-rulers rule over-us—
 by deeds of good understanding, O Armaiti;
 dedication-to-purity (is) best for man all through-life;
 for-Mother-Earth should-one-toil, fostering Her,
 indeed, upto-Light.

Free English Rendering :

Let not bad rulers rule us—but the good
 Guided by Thy good Wisdom, Ārmaiti;
 To dedicate our Life to Truth were best,
 Toiling for Mother-Earth; we tread the Path
 By leading all Her Creatures on to Light.

Text : 12-13. All read as one word. I have shown the components separately in order to bring out the sense.

Trans. : 4. Orig. gen. 15. Lit., 'even'. 16. Accus. of time. 22. Orig. 4/1; i.e., until all creatures attain the Light.

Geld.^a has noted that from this verse onwards quite a number of verses in this *Hā* have lines of 12 syllables (*jagati*). In this verse itself all the four lines are *jagati* and in each of them the cesura comes after the fifth syllable.

huxšaθrā—1/3 mas. Good rulers, lit., 'possessing good power'.^b The word is also found in Yas. 44.20 in the sense of possessing great power. The Skt. word *sukṣatṛā* is used in the RV. chiefly as an epithet of Varuṇa and Mitra. In two places (RV. vi. 49.1 and 51.10) the plu. is used, referring to Varuṇa, Mitra and Agni by name. In two other places (RV. v. 32. 5 and 38.1) the word is used for Indra.^c

xšəntām—3/3 pres. imper. ātm. of √*kṣi*- (Skt. *kṣi*-), to rule.^d

The second clause in line 1, beginning with *mā n̄*, is paranthetical. Line 2 connects up with the first clause of the first line.

mā^e—The usage of this negative particle is exactly that of Skt. *mā*. "The imperative negative, or prohibitive, is from the earliest period of the language regularly and usually expressed by the particle *mā*, with an augmentless form, prevailing aorist".^e

n̄^f—This is the enc. pron. 1st pers. plu. This is gen. owing to √*kṣi*-.^f

dušə-xšaθrā—1/3. Evil rulers. Note the glide *ə* to help the pronunciation. The whole comp. is trisyllabic.

xšəntā—3/3 a-aor. ātm.^g It is the augmentless form which is used here, and it is called 'injunctive'. It has the force of subj. and expresses a wish. Whit.^h calls such forms 'improper subjunctives'.

*vaṇhuyā*ⁱ—6/1 fem.

*cistōiṣ*ⁱ—6/1 fem. Barth.ⁱ trans. this word as 'sacred teaching'. The word *cisti* occurs about ten times in the *Gāθās*, and Barth. gives two distinct senses to the word derived from two different roots. I am afraid he makes arbitrary and imaginary distinctions. See my note on this word in Yas. 44.10.

šyaθanāiṣ—The ins. denotes the manner of ruling.

The last two lines have been trans. very variously. Almost every word has been taken differently by different scholars.

+yaož-+dā^j—All read this as one word. I have put in the hyphen to point out its comp. character. Barth.^j takes this as a predicative adj. and trans. 'making perfect', but this is the only instance he quotes for

a. Avesta Texts, I, p. 169, ftn. 1 to this verse. b. Barth., Wb. 1819-20.

c. Grass., Wb. 1528. d. Kan., GbM. p. 170, ftn.

e. Whit., SG., §579; also Mac., VG., p. 240. f. Mac., VG., §202. A, a (pp. 318-19).

g. Jack., AG., §649.1. h. SG., §§563 and 587. i. Wb., 598-99.

j. Ibid., 1236.

that meaning. At any rate he^k does mention the 'double root', *yaoz-dā* as meaning 'to make whole', 'to render perfect'. From this 'double-root' we also get **yaoz-dānē* in Yas. 44.9, which Barth. construes as 1/1 aor. subj. ātm. Lom. has trans. that as 'dedicate to purity, the *yaoz-* (*yaoz-*) in the 'double-root' indicating 'wholeness' or '(spiritual) completeness', i.e. 'purity', like Skt. *yós*. Cf. also Yas. 46.18. In Later Av. the $\sqrt{yaoz-dā}$ is specially used to indicate ceremonial or ritual purification, e.g., in Yas. 9.1. But in the Gāthās the word must bear its orig. sense. Mills^l trans. 'sanctifying' and Kan. says 'purity', both taking the word as an abstract noun, 1/1 fem. I agree with this construing, taking it as a 'radical stem' in -ā; the 1/1 ends in ā.^m In my trans. 'dedication (*dā*) to purity (*yaoz*)' I have tried to bring out the essential comp. character of the word.

aipī zāθam—Pah. says 'from birth'. Millsⁿ evidently has been thinking of the particle *aipī* used in the sense of 'future', as in **aipī-cīθ-i* of Yas. 29.4. So he trans. the two words as 'children' or 'progeny', i.e., 'those to be born in the future'; and he has also quoted the Pah. Kan. agrees entirely with the Pah. Barth.^o joins the two words together as one and, treating the whole as a comp., trans. 'future birth', which he^p says means 'much the same as the other life'. By way of contrast with the rendering of Barth. Mlt.^q has quoted the rendering of Geld., 'Purity even from birth is the best for man', and adds that "the contrast is a good example of the latitude of interpretation still possible". I am inclined to accept the traditional rendering almost in the same way as Geld. does, and as Kan. has trans. I take *aipī* as an emphatic particle preceding the word it emphasises.^r The accus *zāθam* (2/1 neu.) I regard as a sort of 'accus. of time' implying the time during which the thing lasts,^s and so I trans. 'all through life'.

zāθam—The word means lit., 'birth', but it is here used in the sense of 'life'. Cf. *janma* in Skt.

The third line is quoted in Ven. 5.21 and 10.18.

vahištā—This is the predicative adj. to **yaoz-dā*, and like it is also 1/1 fem. Barth. takes it as 8/1 fem. and thinks it refers to Ārmaiti.

Gavōi—4/1. As always I take the word to mean Mother-Earth. All the others speak in terms of cattle.

varəzyātām—Barth.^t takes it as 2/1 of a fem. noun in -tām and trans. 'husbandry'. He adds, however, that he is not sure of the formation and makes the astonishing suggestion that because the word *tām* follows immediately after, the ending (-tām) of this word may be left out and

k. Ibid., 1233. l. SBE, 31, p. 155.

m. See Jack., AG., §§248-50. n. SBE, 31, p. 155, also ftn. 7.

o. Wb. 85. p. Gāthās, p. 93, note 5. q. EZ., p. 378, ftn. 6.

r. Mac., VG., p. 215. s. Speijers, §54 (pp. 40-41). t. Wb. 1427.

that we might read *varəzyā. tām* (with a full-stop between the two). In that case he proposes to construe *varəzyā* as 2/3 neu. This appears to be extraordinarily laboured and far-fetched, quite unlike the precision that marks most of Barth.'s work. Moreover Mills^u has pointed out that Barth. himself at one time took this word as 3/1 pass. (ātm.) and that later he thought it was 3/1 opt. What is even more surprising is that there is a well-known and oft-quoted passage in the Vīsp. (15.1) where *varəzyātām* occurs, and where it is construed as 3/1 pres. imper. ātm. of $\sqrt{varəz}$. Geld. trans. 'one must work for'. Indeed Barth.^v actually mentions under $\sqrt{varəz}$ that when used with the dat. (as here) it means 'to be active on behalf of some person'.

*nō*²¹—Others take it as the enc. pron. 1st pers. plu., but I prefer to take it as an enc. asserverative particle.^w In Later Av. this particle is found as *nō*, but in the Gāthās it is always *nō*.

x^varəθāi—4/1 neu. Cf. Yas. 34.11. There are in Av. two roots *x^var-*. One of these (cognate with Pers. *khurdan*) means 'to eat' or 'to enjoy'. The other (cognate with Skt. *svar-*, *sur-*) means 'to shine' and is usually found as *hvar-*. Both these roots can give the derivative *x^varəθa*. In the Gāthās this word occurs four times, in Yas. 31.20, 34.11, 48.5 and 49.11, in all of which the meaning of this word best suiting the context is 'Light'. The idea here is that every man should toil for Mother-Earth and lead Her (i.e., Her creatures) upto Light.

fīuyō—Barth.^a takes it as from $\sqrt{fīu}$, which he says means 'to fatten'; and he is clearly thinking of fattening cattle for human consumption. He^b actually refers to the 'complaint of the cow' and her pleading for *vohū vāstryā* (Yas. 29.1) and says that this is what she had asked for! Barth. does not indicate what sort of form the *fīuyō* might be. But Mills^c has suggested that this would be 1/1 mas. pres. pt. paras. for the more usual *fīuyāṣ*. In the declension of the pres. pt. in -ant the 1/1 often ends in -ō, though the grammars give the ending as -āṣ.^d The final -ō here is most probably due to the word being at the end of the sentence.

The fourth line is quoted in Yas. 10.20 and in Yt. 14 (Behrām).61, with a change of the first word to the Later Av. form *gave*.

TRANS. OF BARTH. :

Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety !
Perfect thou for man, O thou most good, the future birth, and for the cow skilled
husbandry. Let her grow fat for our nourishing,

u. SBE, 31, p. 156, ftn. 1. v. See Jack., AG., §485.

w. Quoted by Mlt., BZ., p. 378, ftn. 6. x. Wb. 1376 (bottom).

y. Wb. 1376 (middle under 1. *varəz-*). He quotes Yas. 33.2 here.

z. See Barth., Wb. 1072. a. Ibid., 1028 (under *fīav-*).

b. Ibid., 1427 (under *varəzyātā*, note 1). c. Gāthās, p. 571.

d. See Jack., AG., §295.

6. Hā¹ [zi]² n³ hušōiθēmā⁴; Hā⁵ n⁶ utayūitīm⁷
 dāt⁸ tōvišīm—Va⁹h¹⁰šūš Mana¹¹hō bərəx¹²δē;
 at¹³ Ax'yāi¹⁴ Ašā¹⁵ Mazdā¹⁶ urvarā¹⁷ vaxšat¹⁸,
 Ahurō¹⁹ a²⁰h²¹šūš zā²²θōi pouruyehyā.

(11*-11; 12*-11*)

[*Cesura after the fifth syllable.]

6. She, [indeed,] (is) our safe-refuge; She unto us the
 Life-renewed
 doth-grant (and) Strength-of Soul—the-two-precious-(gifts)
 of Vohu Mano;
 also Mazdā, through-Aša, hath-clothed Her with-
 vegetation,
 Ahura (thus covered Her) at-the-dawn of primeval
 Life.

Free English Rendering :

She* is indeed our Refuge safe; She brings
 Soul-Strength and Life-renewed, twin gifts of Love;
 Mazdā hath covered Her with food for man,
 She feedeth all mankind since dawn of Life;
 Such is Ahurā's Plan—and Ašā's Law.†

Trans. : 1, 5, 14. These pronouns refer to Mother Earth. 3. Either 4/3 or 6/3.
 14, 17-18. Lit., 'made vegetation to grow for Her'. 21. Lit., 'birth'.

* Mother-Earth. Ārmaiti, the Guardian-Angel of the Earth in Later Zoroastrian
 Theology, is also implied here.

† Cf. Ven. 3.31 : "He who groweth corn, groweth Righteousness."

In this verse lines 1, 3 and 4 have the cesura after the fifth syllable and line 3 is also *jagati*.

Hā—1/1 fem. Barth.^a thinks this refers to Ārmaiti especially as genius of the Earth. Mlt.^b adds the remark that "she gives future life", and that, therefore, "the connexion strongly suggests the germ of the doctrine of bodily resurrection". But I do not think that the last inference of Mlt. has any justification. Mills also thinks that it refers to Ārmaiti. On the whole I prefer the rendering of Kan. who says it refers to the *Gāv* mentioned in the preceding verse. Of course, the *Gāv* in my opinion is not the quadruped but Mother-Earth.

*nē*³—This may be 4/3 or 6/3, 'for us' or 'our'.

hušōiθēmā—Barth.^c construes this as 2/1 neu. of *hušōiθēman*, and as object of *dāt*. He trans. 'good dwelling'. He derives it from √*šī*—(Skt. *kṣi*-), to dwell and compares Skt. *kṣéma*, dwelling, refuge.^d The *hu*- might be trans. here as 'safe'. Kan. construes the word as 1/1 neu. and in apposition to *Hā*¹. The repetition of *Hā* in this line certainly shows that here are two distinct clauses here, and hence I feel that the construing of Kan. is more grammatical.

utayūitīm—2/1 fem. Cf. Yas. 34.11, 43.1, 44.10 and 51.7, in each of which the word is associated with *tōvišī* as here. The only difference is that in all the other four passages the two words build up a loose *dvandva*-comp.—*utayūitī-tōvišī* or *tōvišī-utayūitī*. The two words are also used by themselves, *utayūitī* in Yas. 30.7 and *tōvišī* in Yas. 33.12. The meaning of *utayūitī* is 'Life renewed'.

dāt—3/1 aor. paras. of √*dā*-, to give, to bestow.

tōvišīm—2/1 fem. The word is used in the sense of 'Spiritual Strength'. Usually the words *utayūitī* and *tōvišī* are used in connection with *Haurvatāt* and *Amərətāt*. And in Yas. 33.12 *tōvišī* is associated with Ārmaiti.

bərəxδē—Barth.^e construes this as 1/1 fem. of an adj. ending in *-ā*. And he connects this with Ārmaiti and trans. 'beloved (of Good Thought)'. The word *bərəxδā* is certainly used as an adj. for Ārmaiti, but it is also used with other words as in Yas. 32.9. Above all Ārmaiti is closely associated with Aša (as in Yas. 32.2), but not with Vohu Manō, as Barth. seems to imply in his trans. So on this ground I cannot accept the rendering of Barth. Mills^f takes the word as 7/1 and trans. 'in the grace'. Kan. construes like Mills but trans. 'wish', 'earnest desire', implying also its fulfilment. The word *bərəxδē* is not a noun, as Mills would have it, nor can it be 1/1 as Barth. suggests. So I would like to suggest that the word is an adj. and 2/2 fem.^g and refers to the

a. Gāthās, p. 93, note 6.

b. EZ., p. 378, fn. 7.

c. Wb. 1839.

d. See Grass., Wb. 370.

e. Wb. 957.

f. Gāthās, p. 293.

g. See Jack., A.G., §243.

two, *utayūitīm* and *təvišim*. These are the *daxdā* (gifts) of Vohu Manō mentioned in the Ahura Vairya.

Taking the first two lines thus would bring out the natural connection with the final words of the preceding verse—“fostering Her, indeed, upto Light”. This ‘fostering’ of our Mother-Earth would naturally lead to ‘Life-renewed’ and ‘Spiritual Strength’ which are ‘the two precious (gifts) of Vohu Manō’.

Mills, like Barth., has applied the first two lines to Ārmaiti, not to the ‘Cow’. He holds that *Gāv* means ‘cow’ literally, and so he doubts if the “emphatic poetic iteration *hā...hā*” can apply to the Cow. It would certainly be absurd for the quadruped, but surely this ‘emphatic poetic iteration’ can very well be applied to Mother-Earth, who is ever ‘our safe refuge’. In Yas. 47.3 also we have *Gāv*, Ārmaiti and Vohu Manō associated together. This association must have helped in the later identification of Ārmaiti with our earth.^h

Ax’yāi—4/1 fem. Barth. abruptly now shifts the pron. to *Gāv* (cattle). Mills does not think this is correct, and I think Mills is right. The dem. pron. *a-* always refers to the person already spoken of. Besides the position of the word at the head of the line as well as of the sentence implies emphasis, which would lose its force if it were to refer to something not already mentioned. In short, syntax requires that *Hā...Hā...Ax’yāi* should *all* refer to the same being, either Ārmaiti (as Mills takes it) or *Gāv* (as Kan. does).

urvarā—2/3 fem. Vegetation, plants. I think the word here applies specifically to ‘grain’ or ‘corn’. See Yas. 44.4.

vaxša—3/1 impft. paras. The sense is almost causal.ⁱ

The method of ‘toiling for Mother-Earth’ and of ‘fostering Her’ is hinted at here. In later Zoroastrian Theology this idea is fully developed and duly emphasised. In a famous passage of the Ven. (3.31) we read *yō yava kārayeiti, Ašm kārayeiti* (whoso causes corn to grow, causes Aša—Righteousness—to grow). Personally I think this is the first lesson for the life of man on earth, and I believe that herein truly lies ‘economic salvation of the world’ even today. This constitutes the true ‘fostering of Mother Earth’.

zāθōi—7/1 neu. Birth.

pouruyehyā—6/1 mas. Primeval. Cf. the phrase *aṅhēuš pouruyehyā* in Yas. 33.1.

TRANS. OF BARTH. :

She (Ārmaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazdāh Ahura made the plants to grow at the birth of the First Life, through Right.

^h. See Mills, *Gāthās*, p. 572.

ⁱ. Barth., *Wb.* 1337.

7. ¹ nī ² +Aēsmō [³ nī] ⁴ dyātāṃ, ⁵ paitī ⁶ rəməm [⁷ paitī] ⁸ +syōdūm
⁹ yōi ¹⁰ ā ¹¹ Vaṅhēuš ¹² Manaṅhō ¹³ dīdraγžōduyē,
¹⁴ Ašā ¹⁵ vyām, ¹⁶ yehyā ¹⁷ hiθāuš ¹⁸ Nā ¹⁹ Spəntō,
²⁰ at ²¹ hōi ²² dāmām ²³ əwahmī ²⁴ +ā ²⁵ +dām, ²⁶ Ahurā.

(11*; 11-11; 11)

[*Cesura after the fifth syllable.]

7. Hatred shall-be-kept under, steel-yourselves against
 violence,
 (all ye) who wish-to-hold-fast on-to Vohu Manō,
 for-increase of-Aša, unto-whom the Holy Teacher
 (is) a bridge,
 thus (shall) his band (be) within Thy Abode, O Ahura.

Free English Rendering :

Keep Hatred far from you; let nothing tempt

Your minds to violence:—hold on to Love:

The Holy Teachers build the Bridge to Truth,

And they shall lead our Band to thine Abode,

Ahurā, where Thy Aša ever dwells.

Text: 2. So J. 3 and four other mss.; Geld. reads *aēšmēm*. 8. Thus Mills, Kan. and Barth., following Pt. 4 and five other mss.; Geld. reads *syōdūm*. 24-25. So Mills and Barth.; Geld. and Kan. read the two joined by a hyphen.

Trans.: 1. Lit., ‘Passion’, ‘Wrath’. 3, 7. Omitted. 8. In other words, violence shall not be displayed by you. 11-12. Orig. abl. 14. Orig. 3/1. 15. Orig. accus. inf. 16. Orig. 6/1. 18. Lit., ‘Man’. 21. Viz., of the Teacher. 22. Orig. plu.

nī...dyātām—Barth.^a thinks it is 3/1 pres. imper. ātm. of √*dyā-*, used as a pass. and he trans. 'put a stop to'. He thinks the root is an 'extension' of √*dā-* (Skt. *dā-*, *di-*), to bind. In the Veda the base of this root is *dyā-* and with *nī* it means 'to secure', 'to watch over', lit., 'to bind down'. The ppt. *nīdita* is found in RV. v. 2.7 and viii. 103.11.^b The imper. here expresses 'a desire in the widest sense'.^c

[*nī*³] and [*paiti*⁷]^d—Both these are mere repetitions and are therefore redundant metrically; hence both have been left out in the trans.

*paiti*⁵...*syōdūm*—So Mills, Kan. and Barth., following Pt. 4 and five other good mss. Geld. reads *syōzdūm*. Barth.^d construes this as pres. imper. ātm. of √*sā-* with *paiti*. He trans. 'resist'. This root is connected with √*sāh-* also. In Skt. there are three roots, *śā-* (*śi*), *śas-* and *śās-*,^e which are obviously connected and which bear a variety of meaning among which we find 'to cut', 'to punish', 'to teach'. In the present-system the *śā-* is taken by Indian grammarians to be *śo-*, and they put it in the fourth-class; and the Dhātupāthas give it as √*śo-* (*śya-*).^f Kan.^g mentions this Skt. √*śo-*. I am inclined to take this word from √*sā-* (Skt. *śā-*), to strengthen.^h The ātm. is clearly reflexive here—'strengthen yourselves against violence', implying that violence should not be shown on your side. The *-ō-* in this form stands for an orig. *-ā-*.ⁱ Cf. *sāzdūm* in Yas. 31.12.

ramam—2/1 mas. Violence. The word is found in Yas. 29.1.

ā—On to, used with abl. Barth.^j clearly takes it in this way and actually quotes this passage; but elsewhere^k he says this is 'wrong' and suggests striking out this rendering. But even there he says that the construction is with the abl. In spite of all this insistence on the abl. he construes *Vaṅhūi Manahō* in his trans. as gen., instead of abl., which it actually is.

dīdrāyōduyē—2/3 desider. pres. ātm. of √*drang-* (Skt. *drh-*, *drṅh-*), to hold fast, to cling to, to make firm.^l Note that for the scanning the ending *-duyē* is to be taken as one syllable, Skt. *-dhve*.

Aiā—Note the ins.

vyām—Barth.^m construes this as 2/1 fem. of a noun *vyam*, which he trans. 'part of the reward (assigned to each individual when final awards are made)'. He derives this word from √*yam-* with *vī-*, to spread out, to distribute. Kan.ⁿ trans. 'path' and derives it from √*vī-* (Skt. *vī-*^o), to approach, to go (also, 'to desire'). The rendering of Barth. is based

a. Wb. 761.

b. Grass., Wb. 592 (under 3. *dā-*); M.-W. SD., p. 548, col. 1 (under 4. *dā-*).

c. Mac, VG. §215 a. d. Wb. 1569. e. Whit., Roots, p. 172.

f. Whit., SG., §753. c. g. GbM., p. 172 ftn. h. See Grass., Wb. 1389.

i. Jack., AG., §39. j. Wb. 301 (middle under *ā* II, 3. a. β).

k. Wb. 772 (under *drang-* with *ā*, note 5).

l. Barth., Wb. 1476; also M.-W., SD., p. 490, cols. 1-2 and Whit., Roots, p. 78.

m. Wb. 1476. n. GbM., p. 171 ftn. o. See M.-W., SD., p. 1004, col. 1.

on the Pah. gloss.^p I accept the derivation of Barth. from √*yam-* with *vī*. In the Veda *vi-yam-* means 'to stretch out'.^q I am also inclined to construe *vyām* as accus. inf. from this root;^r and I trans. 'for spreading' (i.e. for increasing) Aša. Metrically the word is disyllabic—*vī-yām*.

yehyā—6/1; refers to Aša. The clause introduced by this word is paranthetical.

hiθauṣ-—Barth.^s construes this as 6/1 mas. of *hiθu*, which he renders 'association'. He derives it from √*hā(y)-*, to bind. Kan.^t (much more reasonably as I think) construes this as 1/1 mas. and trans. 'connection'. Note also strongest (*vrddhi*) base in 1/1.^u I would trans. 'bridge'. The Skt. word *śetu*, bridge, from √*sā-* (*śi-*),^v to bind, is cognate.

Nā—1/1 mas. Lit., 'man' used here in the special sense of 'a great man', as indicated by the epithet *Spāntō*. The word here indicates the Spiritual Teacher.

The Holy Teacher is as it were 'a bridge' connecting the ordinary mortal to Aša.

Kan.^w leaves the fourth line untranslated and contents himself with quoting the renderings of Dar. and Mills. But the latter is not at all clear.

aṭ-—This word is used in the sense of 'thus'.

hōi—6/1 mas., refers to the *Nā Spāntō*.

dāmām—Barth.^x takes this as 1/3 mas. of *dam*, abode. Jack.^y construes as 1/3 neu. of the noun *dāman* and trans. 'creatures' (from √*dā-*, Skt. *dhā-*, to create). I am inclined to agree with the construing of Jack. and trans. 'band', i.e., followers of the Holy Teacher. In Skt. also *dhāman* is neu. and it means both 'house' and 'members of a household' (or of a band).^z As an instance of the latter meaning may be quoted *te dhāman* (Thy, i.e., Indra's, company) in RV. viii. 21.4.

**dām*—Geld. and Kan. read *ā* and *dām* joined by a hyphen. Mills and Barth.^a separate the words. The latter takes the word as 7/1 of *dam* and trans. 'abode'. I also construe it as 7/1 neu. of *dam* (Skt. *dhāman*, Lat. *domus*).^b The word is from the same root as *dāmām*. There is a sort of play on words.

TRANS. OF BARTH. :

Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.

p. See Wb. 1476 (*vyam*), note 3.

q. Grass., Wb. 1091.

r. Grass. also mention the inf. *yam* (Wb. 1096).

s. Wb. 1813 (under *hiθav*).

t. GbM., p. 172, ftn.

u. Jack., AG., §265.

v. Grass., Wb. 1578 and Whit., Roots, p. 185.

w. GbM., p. 172, ftn.

x. Wb. 683-84.

y. AG., §308.

z. M.-W., SD., p. 514, col. 3; also Grass., Wb. 677 (under *dhāman*).

a. Wb. 684.

b. Jack., AG., §318, note 2.

8. ¹ kā ² Tōi ³ Vayhəuš, ⁴ Mazdā, ⁵ Xšaθrahyā ⁶ īstiš!

⁷ kā ⁸ tōi ⁹ ašōiš ¹⁰ əwax'yā ¹¹ maibyō, ¹² Ahurā!

¹³ kā ¹⁴ əwōi ¹⁵ Ašā ¹⁶ ākā ¹⁷ arədrəng ¹⁸ išyā,

¹⁹ Vayhəuš ²⁰ Manyəuš ²¹ šyaoθananām ²² javarō!

(11-11; 11-11)

8. How-great (is my) yearning for Thy Loving Strength,

O Mazdā!

Yet-how-much-greater (the yearning) for Thy blessing

on-my-people, O Ahura!

How-greatly welcome (shall be) Thy manifestations

together-with-Aša to-(Thy)-devotees,

helping-along the activities of-(Thy)-Good Spirit!

Free English Rendering:

Mazdā, I yearn for Xšaθra, Strength Divine,

Yet more I yearn for blessings from Thee, Lord,

Upon my Band of ardent devotees;

Through Ašā show Thyself, reveal Thy Will,

And help Thy Holy Spirit in His work.

Trans.: 1, 7, 13. Lit., 'what'; 1/1 fem. 3, 5. Orig. 6/1. 9-10. Orig. 6/1.
17. Orig. 2/3. 21-22. Lit., 'promoters of activities'.

kā—Barth. takes this interrog. pron. in all the three places in this verse (1, 7 and 13) as merely introducing a question, just as he has done elsewhere (as in Yas. 34.5). But I trans., just as I have done there, 'how great'.

Vayhəuš...Xšaθrahyā 6/1. Note the name Vohu Xšaθra, 'Good' (or Loving) Strength (for serving humanity). Cf. also Yas. 31.22 and 46.10.

īstiš—1/1 fem. Yearning (as in Yas. 34.5). Barth.^a trans. 'possessions', deriving it from √*is-* (Skt. *īś-*), to have power. Kan. trans. 'deepest desire'. I agree with Kan.

tōi^b—Barth.^b construes this as 6/1 of the enc. pron. 2nd pers. sg. and he remarks that it has been used here with the pron. adj. *əwax'yā*; still the coming together of these two, according to him,^c "does not appreciably alter the sense". Mills^d has complicated note on his passage, which, Barth. says, is incomprehensible.^e Kan. slurs over this point by not putting in his trans. the numbers corresponding to the words in the text. He^f also gives the rendering of Dar. without any further comment. I am unable to accept the renderings of either Mills or of Kan. Nor am I prepared to accept the assertion of Barth. that the combination of *tōi* and *əwax'yā* used together "does not appreciably alter the sense". I would therefore suggest that *tōi* is not the usual 6/1 of the enc. pron. 2nd pers. sg. In the Veda the particle of emphasis *tú* is sometimes 'metrically *tū*'^g and then it implies a contrast and means 'even more';^h e.g. RV. vi. 29.5: *ná te ántah śávaso dhāyy asyá, vi tú bābadhe ródasī mahitvá* (no limit has been set to Thy might, nay more, it hath kept apart heaven and earth by its power). I propose to take this *tōi*^g in some such sense as this and would therefore trans. *kā tōi* as 'how much greater'.

ašōiš—6/1 fem. Blessing. Barth.ⁱ trans. 'destined reward'. The gen. of this word and of *Vayhəuš...Xšaθrahyā* is due the word *īstiš*, which is to be taken with this line also.

əwax'yā—6/1 fem. pron. adj.

əwōi—1/1 fem. It is a rare form. Cf. Yas. 31.9. Geld. has noted that one ms. reads *tōi* here also.

Ašā—Barth. construes this as 8/1. But I think that all the pron. of the 2nd pers. in this verse refer to Ahura Mazdā. So I would construe this word as 3/1.

ākā—1/3 fem. Manifestations. Kan.^j derives it from √*kāś-* with *ā* (Skt. *ā-kāś-*), to view, to recognise. This √*kāś-* is used only in the

a. Wb. 376-77 (*īstoy*). b. Wb. 790 (bottom, under 1. *θwa*, Anhang 1).

c. Wb. 793 (top; under 2. *θwa*, note 3). d. Gāthās, p. 574.

e. Wb. 793 (under 2. *θwa*, note 2). f. GbM., p. 172, ftn.

g. M.-W., SD., p. 449, col. 3. h. See Grass., Wb. 538 (under 2).

i. Wb. 241 (bottom, under *afay*). j. Diet., p. 76.

intens. base (*cākās-*) in the RV.,^k but the orig. root itself has been used in the Śat. Br. (ii and xi).^l Cf. Yas. 60.11. Barth.^m construes this word as 1/1 and quotes from the Būn. (30.10) to show that 'the manifestation' refers to that which shall take place on the Day of Judgement, when the assembly of the *Satavāstrān*ⁿ shall gather together and "in that assembly every one sees his own good deeds and his own evil deeds".^o But there seems to be no special reason why this idea from the Būn. should be interpolated into this verse of the Gāthās. Even the Pah. does not seem to refer to this.

aradrāng—2/3 mas. Note the accus. with *iīyā*—'welcome to (desired by) the devotees'.

iīyā—Adj., 1/1 fem. Desirable, welcome. Cf. Yas. 54.1, where this adj. is used (1/1 mas.) for *Airyaman*.

Vaṅhēuš Manyēuš—Barth.^p thinks that this refers to Vohu Manō, but in his trans. he says 'Good Spirit', I think that Spānta Mainyu is meant here.

javarō—Barth.^q trans. 'weighing', but attempts no derivation beyond suggesting that the word *abjyāite* found in Ven. 7.52, which means 'weighs down', is cognate.^r He also compares the Skt. *√ubj-*, to weigh down, to press down.^s I, however, fully agree with Mlt.'s remark that the word "has its meaning assigned by guesswork".^t Here also Barth. is led away by the later idea of weighing good and evil acts in a balance. Whatever may have been the views of later Zoroastrian Theology, scholars like Söderblom "seems to doubt the emergence of this doctrine as early as the Gāthic period".^u It may be noted that though Barth.^v has quoted the words *yaṭ hē avaṭ pourum ubjyāite* as from Ven. 7.52, these words are not found in the Text as given by Geld.^w But Wester.^x gives these words in his edition of Av. Texts under Ven. 7.54. Comparing the Texts as given by these two scholars—Wester. and Geld.—we find a discrepancy in the numbering of sections 52-59 of Ven. 7. This may be seen in the following table :

	Wester.	Geld.	Wester.	Geld.
Ven. 7	52	52	Ven. 7	57
	53	omits		58
	54	omits		59
	55	53		
	56	54		

k. Grass., Wb. 324-25. l. See M.-W., SD., p. 280, col. 2. m. Wb. 309, note.

n. This name seems to be derived from *Isat-vāstra*, the 'son' of Z.

o. Trans. by West, SBE. 5, p. 123. p. Gāthās, p. 93, note 9. q. Wb. 605.

r. See Barth., Wb. 42 (under *aobg-*). s. See Grass., Wb. 259-60.

t. EZ., p. 379, ftn. 5. u. Mlt., EZ., p. 169. v. Wb. 42 (under *aobg-*).

w. See Vol. III, Vendidad (Stuttgart, 1896), pp. 54-55.

x. Zendavesta (Copenhagen, 1852-54), pp. 293-94.

It does seem surprising that Geld. should have omitted two entire sections in his Text of Ven. 7. Dar. has given a cogent reason for this omission, where in his trans. of the Ven. he gives section 55 immediately after 52, omitting sections 53 and 54; and he explains,^y "§§53, 54 belong to the (Pah.) Commentary, they are composed of disconnected quotations, part of which refers to different deeds by which a *tanāfūhr*^z sin may be redeemed, while the other part refers to what may be called the book-keeping of good actions and sins". Kan. in his trans. of the Ven.^a omits sections 53-54, and says that these are confused, and that he cannot understand them. He adds that these sections are not found in Spiegel's Text of the Av. Ven. But he mentions that in the Pah. Ven. these disjointed Av. sentences are given with their Pah. commentary. In Sp.'s Pah. Ven.^b the sentence quoted by Barth. is found. The Pah. Ven. edited by Dastur Hoshang Jamasp and M. M. Gandevia^c also shows the passage quoted by Barth. in its Pah. setting. From it is evident that the Avesta quotations from 53-54 are as given in Westergaard's edition. "Obviously they do not belong to the text (of the Ven.) but are quoted in the commentary from some other works".^d The commentary is really on Ven. 7.52 and the Pah. commentator has probably quoted from the Av. Nasks now lost completely. Kan. trans. 'increase' and derives it from *√ju-* (Skt. *jū-*), to hasten, to push forward. We get in Yt. 5 (Ābān).63 the form *java* which is 2/1 pres. imper. paras. of this root.^e I think Kan. is on the right track. I would construe *javarō* as 1/3 mas. of *javar*, an agent noun from *√ju-*, to hasten, to push forward. The suffix here is *-ar* (Skt. *-ar* or *-r*) which is found in a few agent nouns instead of the usual *-tar* (Skt. *-tr*).^f

TRANS. OF BARTH. :

Is the possession of thy good Dominion, Mazdāh, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit?

y. SBE. 4, p. 87, ftn. 5.

z. This word originally signifies "a sin on account of which a man cannot cross the Chinvat Bridge" (see Glossorial Index to Pah. Ven. by Dastur Hoshang and Gandevia, p. 223). Dar. means by the word the measure of various sins; one *tanāfūhr* merits 200 stripes or a fine of 1200 dirhems (see SBE. 4, p. 38, footnotes).

a. Vendidad, translated into Gujarati (2nd edition, Bombay, 1884), p. 131. The latest treatment of this passage from Pah. Ven. (7.52) is by the late B. T. Anklesaria (Pah. Ven., Bombay, 1948, p. 175). Here also it is made clear that the Av. passage is a quotation from a work now lost.

b. Avesta, die heiligen Schriften der Person, I Band: der Vendidad (Wien, 1853), p. 95.

c. Bombay, 1907, p. 278. d. Op. cit., p. 276, ftn. 24.

e. See Barth., Wb. 504 (under 2. *gav*). f. Whit., SG., §1182, h.

9. kadā¹ vaēdā² yezi³ cahyā⁴ xšayaθā⁵,
 Mazdā⁶, Aša⁷, yehyā⁸ mā⁹ *āiθiīs¹⁰ dvaēθā¹¹;
 arəš¹² mōi¹³ *ūcām¹⁴ Vaṛhṣuš¹⁵ vafuš¹⁶ Manaṛhō¹⁷,
 vīdyāt¹⁸ Saošyās¹⁹ yaθā²⁰ Hōi²¹ ašiš²² aṛhaṭ²³.

(11-11; 11-11)

9. When shall-I-be-sure if Ye-rule over-all,
 O Mazdā (and) O Aša, (even over them) whose plots
 (are) a menace to me;
 let the pattern of Vohu Manō be-revealed truly
 unto me,
 the Saviour should-know how His blessing shall flow.

Free English Rendering :

How shall I know that Ye rule *over all*,
 E'en over those, who, Mazdā, menace us;
 Reveal to me the pattern of Thy Love,
 Of Vohu Man', and how His blessings flow;
 Your Prophet should be certain how Ye act.

Text: 10. Geld. and others read *āiθiīs*; I have made the change to bring it nearer to the word as used in Yas. 32.16. 14. Geld. has *arəšūcām*; the first syllable is obviously the repetition of the preceding *arəš*.

Trans.: 2. Lit., 'shall I know'. 4. Orig. 6/1. 9. Orig. 2/1. 14. Lit., 'be uttered'. 16. Lit., 'web'. 21. I.e., of Vohu Manō. 23. Lit., 'shall be'.

vaēdā—1/1 pft. paras. of $\sqrt{vid-}$, to know.

cahyā—6/1 of *ka-*; a variant of the usual *kahyā*. Barth.^a notes that the interrog. pron. in a dependent clause (as here, introduced by *yezi*) means 'any one whatsoever', in other words, 'every one'. The gen. is used because of the $\sqrt{xši-}$.

xšayaθā—2/3 pres. paras. of $\sqrt{xši-}$, to rule, to have power over.

Mazdā, Aša—Barth. construes both correctly as 8/1. This verse carries on the idea of the preceding verse, where the manifestation of the Supreme with Aša, *θwōi Aša ākā*, has been mentioned.

yehyā—6/1; refers to *cahyā*.

**āiθiīs*—1/3 fem. Geld. and others read *āiθiīs* (1/1); but I think the plu. is needed here in order to bring out the very striking resemblance between the first two lines of this verse and *pādas* 3 and 4 of Yas. 32.16. In both practically the same words have been used. Moreover I think that the plu. improves the sense here. Barth.^b trans. 'destructiveness' or 'undoing'. The word is cognate with the Skt. *ādhi*, which occurs in RV. i. 105.7 and x. 95.13. This Vedic word is derived from $\sqrt{dhī-}$ with *ā*, to think out, to plan.^c The Av. word in both the passages where it occurs would mean 'plans'; and being used for the opponents of the good, might well be trans. 'plots' or 'machinations'.

dvaēθā—1/1 fem. Barth.^d trans. 'menace' or 'threat'. He also notes that it is used with the accus. of the person menaced, here *mā*. In the Brāhmaṇas we get the Skt. cognate *dvedhā* as an adv. in the sense of 'split into two' or 'asunder'.^e

**ūcām*—3/1 aor. imper. ātm. of $\sqrt{vac-}$, to speak. Geld. reads *arəšūcām*, but Barth.^f has noted that the first syllable *arəš-* is mere repetition and hence metrically redundant. Mills^g actually prints the *arəš-* in brackets. Barth.^h also observes that there is the ancient Aryan suffix *-ām, which is sometimes found as the ending of 3/1 imper. ātm. instead of the usual ending -tām. Cf. *vidām* in Yas. 32.6. In Skt. also this same ending -ām is found "with two or three verbs in the older

a. Wb. 426-27. b. Ibid., 322 (*āθay*). c. Grass., Wb. 178.

d. Wb. 763. e. M.-W., SD., p. 507, col. 2.

f. Wb. 355-56 (under *arəš*), note 2; also 1332 (bottom, under 1. *vak-*), note 3.

g. Gāthās, p. 296. h. Grūd. I, §116.4 (p. 64); also Jack., AG., §456.

language''.^f Three instances are quotable: *duhām* (the only one quotable from the RV.), *vidām* and *śayām*. The ātm. here is pass. in sense.

vafuš—See note on this word in Yas. 29.6. This word is certainly from √*vaf*-, to weave. The form is 1/1 mas., and the meaning is 'web' or 'pattern'. Barth. trans. 'law' or 'revelation'.

vīdyāt—3/1 aor. opt. of √*vid*-, to know.

Hōi refers to Vohu Manō.

āiī *aṇhaṭ*—Blessing shall flow.

TRANS. OF BARTH. :

When shall I know whether ye have power, O Mazdāh and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.

^f. Whit, SG., §618.

10. kadā, Mazdā, mānarōiš narō visəntē?

6 kadā 7 ajən 8 mūθrəm 9 ahyā +madahyā;

11 yā 12 aṅgrayā 13 Karapanō 14 urupayeinti,

15 yā 16 -cā 17 xratū 18 dušə-xšaθrā 19 dax'unāṃ? 20

(12-11; 11-11)

10. When, O Mazdā, shall (my) helpers come for-spreading (the Faith)?

6 When shall-they-smite-down 7 the rotting-mass 8 of this 9 infatuation,

11 through which the Priests 13 falsely fascinate 12 (people),

15 as also (do) the wicked-Rulers 18 of the lands 19 through-

17 (their-evil)-intent?

Free English Rendering :

When shall my friends arrive to spread Thy Faith?

When shall this rotting mass of Lies dissolve,

By which the Priests their dupes do fascinate,

By which the wicked Rulers hold their sway

O'er lands, and carry out their ill intent?

Text: 10. So Mills, Kan. and Barth., following Pt. 4 and five other good mss.; Geld. reads *magahyā*.

Trans.: 3. Orig. 6/1. 4. Lit., 'men'. 5. Lit., 'shall approach'. 12. Orig. 3/1; used as an adv. 15-16. Lit., 'and through which',



mānarōiī—6/1 fem. Barth.^a trans. 'messsge' and derives the word from √*mar-* (Skt. *smṛ-*), to remember, to bear in mind. He postulates an intermediate **māmṛ-*, a sort of intens. base of this root.^b But in Skt. the intens. base of √*smṛ-* is *sāsmṛ-*,^c which does not at all correspond with the hypothetical base given by Barth. Justi,^d more reasonably, derives it from √*man-*, to remain, and trans. the word as 'spreading' or 'extension'. He compares the Pers. *māndan*, to remain, to dwell, and says that it refers to the spreading of the new Faith. I think Justi is correct and also more reasonable and simpler. Note that the gen. goes with *narō* and is a sort of 'gen. of purpose', 'men for the spreading (of the Faith)'.^e

narō—1/3 mas. Barth.^e trans. 'nobles', 'knights' (Ritter) and thinks the word refers to the second of the four classes (*pištra*) of Aryan society. Mlt.^f adds that these "are not yet won over; whether this is before or after Vishtāspa's conversion does not appear". At any rate this point is not of vital importance and we may safely say that Z. here refers to His helpers who are to spread His Message.

visəntē—Barth.^g construes as 3/3 s-aor. subj. ātm. of √*vid-*, to know. I think a more natural construing would be to take it as 3/3 pres. ātm. of √*vis-* (Skt. *viś-*), to approach. Cf. Yas. 32.14.

Note that the first line is a *jagati*.

ajən—Barth.^h takes it as 2/1 impft. paras. of √*gan-*, *jan-* with *ā*, to smite; Skt. *ā-han-*. I think it would be unnecessary to change the number and the person of the verb in the second sentence. It can be equally, and more reasonably, construed as 3/3 aor. paras. of the same root. Cf. *us-jən* in Yas. 46.12.

mūθrəm—2/1 neu. The word means 'filth' or 'dirt'; Skt. *mū'tra*.ⁱ

**madahyā*—6/1 mas. Geld. reads *magahya*, and Barth.^j notes that only one good ms. (Jp. 1) supports this reading of Geld. Geld. seems to have adopted this reading because of the Pah. On the other hand the reading I have adopted, *madahyā*, is also adopted by Mills, Kan. and Barth. and is given in K. 4.5, J. 2.3.11 and Pt. 4, which are among the most reliable mss. Barth. trans. 'intoxicant' and Mlt.^k regards this

a. Wb. 1180 (under *mānaray*). b. Grund. I, §292.1 (p. 169) and §296.2 (p. 172)
c. Whit., Roots, p. 199. d. HZs, p. 236.
e. Wb. 1048 (middle, under 2. A). f. EZ., p. 379, ftn. 7.
g. Wb. 1314 (middle, under 1. *voed-*). h. Ibid. 492.
i. See *ibid.*, 1189. j. *Ibid.*, 1113-14 and Note 2 (under *mada-*).
k. EZ., p. 379, ftn. 8.

as "a very marked allusion to Haoma, who however is not mentioned". The Skt. cognate is *māda*, which means both 'intoxicant' as well as 'infatuation'. I am inclined to take the word in this general sense of 'madness' or 'infatuation'.

yā—3/1 mas. Refers to the *mada*.

augrayā—Orig. 3/1, used as an adv., 'in an evil manner', 'with evil intent'.

Karapānō—1/3 mas. These are the ritualistic Priests of the earlier Faith. Their misleading teachings have been denounced through the whole of Yas. 32. Note also that the word is trisyllabic—*Kar(a)-pa-nō*.

urupayeintī—3/3 pers. paras. Note that the prothetic *u-* is not to be considered for scansion and that the word is therefore of four syllables. This is a 'denominative verb' connected with **urūpa* (Skt. *rūpa*), form, figure, appearance.^l The actual verb does not occur in any of the other Av. Texts, but we get two derivatives, *raopi*^m and *urūpi*,ⁿ both occurring in Ven. 13.16 and used for special breeds of dogs. The names may have been given to these creatures on account of their fine size and appearance. Earlier scholars have trans. the word *raopi* as 'fox', comparing Pers. *rōbāh*, fox, and Skt. *lopāśā*, jackal, (occurring in RV. x. 28.4).^o Barth. has trans. *urupayeintī* as 'show false appearances', the idea being 'leading astray by means of false appearances' (or delusions). So I have used the word 'fascinate'. The element *urūpi* is found in the name of King *Taxma-urūpi*, the third King in the National Epic of Iran, and the immediate predecessor of Yima-Xšaēta. His name would signify 'possessing strong appearance' or 'possessing stately stature'.

xratū—3/1. The *duī-* has to be supplied before this word from the *duīə-xšaθrā* following.

TRANS. OF BARTH. :

When, O Mazdāh, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?

l. See M.-W., SD., p. 885, col. 3.

m. Barth. Wb. 1496 (under *raopay-*).

n. *Ibid.*, 1532 (under *urupay*).

o. Grass., Wb. 1188.

11. kadā¹, Mazdā², Ašā³ ma⁴ Armaitiš⁵
 jima⁶ Xšaθrā⁷ hušaitiš⁸ vāstravaiti⁹?
 kōi¹⁰ drəgvōdabīš¹¹ xrūrāiš¹² rāmām¹³ dāntē¹⁴?
 kōng¹⁵ ā¹⁶ Vəh¹⁷h¹⁸uš¹⁹ jima²⁰ Manəhō¹⁹ cistiš²⁰?

(11-11; 11-11)

11. When, O Mazdā, Armaiti together-with Ašā
 shall-come through Xšaθra, peaceful (and) bringing
 security?
 Who shall-hold-themselves unruffled (even) with-
 the-bloodthirsty followers-of-Untruth?
 To-whom shall-come the Wisdom of Vohu Manō?

Free English Rendering :

When will Armaiti come and Ašā, too,
 Rewarding Service, bringing Peace and Rest?
 When bloody Tyrants, following Untruth,
 Rush in from every side, who'll stand erect
 And upright, firm in Vohu Manō's Love?

Trans. : 13-14. Lit., 'hold peace (plu.) themselves', 15. Orig. 2/3,

Ašā—3/1, in the sense of 'together with' (*ma*).jima⁶—3/1 aor. paras. of √gam-, to come.

hušaitiš—Adj., 1/1 fem. As a noun the word means 'peace', lit., 'good dwelling'. Cf. Yas. 29.10 and 30.10. It is derived from √ṣi- (Skt. *kṣi-*), to dwell. In Skt. the cognate *sukṣitī* is sometimes used as an adj. in the sense of 'dwelling securely or peacefully'.^a So I would trans. the word here as 'peaceful' or 'peace-bringing' and construe it as an adj. of *Armaitiš*.

vāstravaiti—Adj. 1/1 fem. 'Affording shelter'. The others, as usual, bring in the 'pastures' for the cattle.

kōi—1/3 of ka-; Skt. *kē*.

xrūrāiš—3/3 mas. Bloodthirsty; Skt. *krūra*. Mills and Kan. trans. as if it were an abl. The ins. is 'associative' here.

rāmām—2/3 neu. of *rāman*, peace.^b The usual form is *rāmān* but the final *n* has changed to *m* by assimilation, as with *dāmām* in Yas. 48.7.

dāntē—3/3 aor. subj. ātm. of √dā-^c (Skt. *dhā-*), to hold. Note that the ātm. is used as reflexive. Metrically the word is trisyllabic—*dā-oy-tē*.

The phrase *rāmām dāntē* means lit., 'hold peace themselves', i.e., keep themselves peaceful and unruffled even in the midst of the turmoil of the wicked.

kōng—2/3 mas. of ka-. The accus. goes with *ā...jima*, the accus. with a verb of motion.

cistiš—1/1 fem. Wisdom, insight.^d

TRANS. OF BARTH. :

When, O Mazdāh, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

a. Grass., Wb. 1528. b. See Jack., AG., §308. c. Ibid., §633.
 d. Barth., Wb. 598 (1. *cistay*).

12. ¹at̄ ²tōi ³aḡhən ⁴Saošyantō ⁵dax'yunām.
⁶yōi ⁷xšnūm ⁸Vohū ⁹Manaḡhā ¹⁰hacāntē;
¹¹*šyaoθnāiš ¹²Ašā ¹³əwahyā, ¹⁴Mazdā, ¹⁵səṅghahyā,
¹⁶Tōi ¹⁷zī ¹⁸dātā ¹⁹*hamaēstārō ²⁰*Aēšmahyā.

(11-11; 11-11)

12. ²Such, ¹indeed, ³shall-be ⁴the ⁵Saviours of the lands,
⁶who ¹⁰follow ⁷the-call-of-duty (guided)-by-Vohu ⁸Manō;
¹¹because-of-(their)-deeds (inspired)-by-Ašā, ¹²in-accord-
¹³with-Thy ¹⁵Command, ¹⁴O ¹⁶Mazdā,
¹⁷They ¹⁸certainly (have been) ¹⁹marked-out (as)
²⁰Vanquishers of Hatred.

Free English Rendering :

Such are, indeed, the Saviours of the Earth,
 They follow Duty's call, the call of Love :
 Mazdā, they listen unto Vohu Man';
 They do what Ašā bids, and Thy Commands;
 Surely they are the Vanquishers of Hate.

Text : 11. So Pt. 4, J. 3, H. 1 and two other mss.; Geld. has °θanāiš. 19. So S. 2 and six other mss.; Geld. reads °stārō. 20. So Mills and Barth., who have accepted a suggestion of Geld. himself; Geld. reads aēšmahyā.

Trans. : 2. Lit., 'these'. 8-9 and 12. Orig. 3/1. 11. Orig. 3/3. 13, 15. Lit., 'belonging to Thy Command'; orig. 6/1. 18. Lit., 'created' or 'appointed'.

tōi²—1/3 dem. pron. This pron. refers to those about whom questions have been asked in lines 3 and 4 of the preceding verse.

aḡhən—3/3 pres. subj. paras. Shall be.^a

xšnūm—2/1 fem. Cf. Yas. 46.1, where the word means 'satisfaction'. Barth.^b trans. 'fulfilling one's duty' and says it is construed with the gen. of the task fulfilled. Kan. says that the word has much the same significance as that of the later Sufi word *m'arafat*, Knowledge of the Self, Spiritual Insight. This is certainly the meaning of the word in some of the later Zoroastrian mystical writings. But I think the rendering of Barth. is better suited here, though I do not agree with his way of construing. He derives the word from √xšnu-, to satisfy. Duty done always satisfies the Soul.

Vohu Manaḡhā—Barth. construes as 8/1 and thus needlessly complicates the sentence. I think it more natural to construe the name here as 3/1 in the sense of 'guided by'.

hacāntē—3/3 pres. subj. ātm. of √hac-, hak-, to follow. Note ātm.

*šyaoθnāiš—Ins. of reason; 'because of their actions'.

Ašā—Barth. takes this also as 8/1; but it has to be construed exactly like Vohu Manaḡhā in line 2.

səṅghahyā—6/1 mas. Commandment. The trans. would be, lit., 'belonging to (Thy) Commandment', in other words in accord with it.

zī—Truly, indeed.

dātā—1/3 mas. of the ppt. of √dā- (Skt. dhā-), to create, to appoint.

*hamaēstārō—So S. 2 and six other mss.; Geld. and others read hamaēstārō. It is 1/3 mas. of an agent noun in -tar (Skt. -tr). Barth.^c derives the word from a √maēd- with ham, to overcome. The word occurs in Yt. 11 (Sraoša Hadoxt).¹⁵ where Sraoša is called: *Aēšmahe hamaēstārōm*, the Vanquisher of Hatred (*Aēšma*). There is no direct Skt. equivalent. Barth.'s √maēd- would be phonetically equivalent to Skt. √mid- or midh-, both of which are mentioned as variants of √mith-, to oppose, to dash together.^d I think, however, that while the

a. Jack., AG., §534.

b. Wb. 559 (2. xšnav).

c. Ibid., 1774.

d. M.-W., SD., p. 817, col. 2 (under 1. mid- and midh-) and p. 816, col. 3 (under mith-).

meaning given to this word by Barth. (and others) is correct, still the derivation given by Barth. does not seem quite satisfactory. I feel that the word is formed on the same lines as *raθaeštar-* (whence also the *-š-*). As in that word, here also we have an *aluk-comp.* the first member of which is 7/1 and the second from $\sqrt{stā-}$, to stand.^e The *hama* here means, I think, 'battle' or 'contest'. In the RV. we get the words *samād* (fem.), battle, *samana* (neu.), battle-field and *samarā* (mas. or neu.), contest, as also other words containing the element *sama-*.^f So I think the word **hamaēštar-* means lit., 'one who stands up in battle', hence 'vanquisher'.

**Aēšmahyā*—So Mills and Barth.; Geld. and Kan. read *aēšmahyā*, and Geld.^g himself has suggested the reading adopted by Mills and Barth. "to suit the meter" and as being nearer to the Pah. version. The form is 6/1 mas. The *-ə-* is merely a 'glide', the word being trisyllabic, *Aē-š(ə)ma-hyā*.

TRANS. OF BARTH. :

These shall be the deliverers of the provinces, who exert themselves, O Good Thought in their action, O Aša, to fulfil their duty,^h face to face with thy command, O Mazdāh. For these are the appointed smiters of Violence.

e. See Barth. Wb. 1506 (bottom, note on *raθaeštar-*).

f. See Grass., Wb. 1479-80. g. Avesta, I. p. 171, ft. 8 to this verse.

h. Mlt., (EZ., p. 379-80) is somewhat different here.

1. a¹ mā² yavā³ b³ndvō⁴ paf⁵rē⁶ mazi⁶štō,
 y⁷š duš-ə⁸rəθrīš⁹ cixšnušā¹⁰ Ašā¹¹, Mazdā¹²,
 va¹³uhī¹⁴ ādā¹⁵ gaidī¹⁶ [mōi]¹⁷ ā¹⁸ mōi¹⁸, Arapā¹⁹,
 ahyā²⁰ Vohū²¹ aošō²² vīdā²³ Manayhā²⁴.

(11-11; 11-11)

1. But¹ ever³ the Corruptor⁴ resists⁵ me² most-stubbornly,⁶
 (me)⁷ who wishes-to-win-(him)-over¹⁰ through-Aša¹¹ from-
 (his)-evil-ways,⁸ O Mazdā,¹²
 come [unto me]¹⁵ with-(Thy)-good¹⁶ reward;¹³ unto me,¹⁴
 O Merciful-One,¹⁷
 may-I-achieve²³ through-Vohu²¹ Manō²⁴ his defeat.²⁰ his defeat.²²

Free English Rendering :

Still the Corruptor stubbornly resists,
 When I would win him from his evil ways,
 And show him, Lord of Mercy, Aša's Path;
 Grant that I conquer him through Love, and win
 The good reward for saving erring souls.

Trans.: 5. Lit., 'crosses'. 6. Orig. adj., 1/1 mas. 8-9. Orig. 2/3; 'general plural case'. 10. Lit., 'wish to please'. 23. Lit., 'may I find'.

Kan.^a has noted that the first line of this verse is quoted in Ven. 11.4.

aṭ—This word is used here in the sense of 'but'. Thus this verse connects this verse with the last verse of the preceding Hā (Yas. 48.12).

mā—2/1 enc. pron. 1st pers. sg.

yavā—Adv.; always. Cf. Yas. 29.9. Orig. it is 3/1 of *yu* (neu.), time. See note on *yavē* in Yas. 28.8.

bēndvō—1/1 mas. Mills (and following him Kan.) and Barth. take this as the name of a Daēva-worshipping chieftain, Barth. "for once agreeing with Mills".^b Barth.^c thinks he is one of the persons referred to in Yas. 46.1. Mills^d has a long note on this word: "A border chief, Bēndva by name, had proved himself too formidable (*mazištō*) for the moment, and the holy Faith knows how to beg for vengeance on the armed Druj-worshipper. The weapons of Ahura were not spiritual only, any more than these of Israel were, or those of Mohammed. The death of an armed religious enemy was devotedly to be desired for every moral and political as well as for every personal reason". I am afraid that here Mills is drawing upon Old Testament memories of the Prophets of Jahveh, and also on his own imagination. My personal view is that Ahura-Mazdā is above all *spiritual*, and that therefore the weapons He and His worshippers would use would *not* be earthly swords and spears. Justi^e suggests that *bēndvō* means 'transitoriness', and refers to the transitory world. He also suggests comparison with the Skt. *bhindū*. This Skt. word is found in RV. i. 11.4 in the sense of 'destroyer', from $\sqrt{bhid-}$, to break, to split. I am inclined to derive *bēndva* from $\sqrt{band-}$ (Skt. *bandh-*), to bind, and to trans. the word as 'corruptor' or 'destroyer', lit., 'one who binds (himself to untruth)'. I think the word refers to the *grēhma* and the *duī-sasti* mentioned in Yas. 32.9 and elsewhere. It may also be noted that the word occurs only in two places in the Av., here and in the next verse.

pafrē—Barth.^f takes this as 3/1 pft. ātm. of $\sqrt{par-}$, to obstruct, to hinder. But I think the root is the same as in *frafrā* of Yas. 46.10, viz., $\sqrt{par-}$, to cross. It is used here in the sense of 'cross the path', i.e., 'to resist'.

a. GbM., p. 177, ftn.

b. Mlt., EZ., p. 380, ftn. 1. Barth., as may be gathered from numerous remarks in his Wb., and as I happen to know from personal conversation with him, had a low opinion of the work of Mills as a scholar.

c. Wb. 956-57.

d. SBE. 31, p. 160.

e. HZs., p. 218.

f. Wb. 852 (under 5. *par-*).

mazištō—Orig. 1/1 mas., and, as Barth. suggests, used here as an adv. He trans. *pafrē mazištō* by the Lat. phrase *impedi(vi)t maximus*, obstructs most stubbornly.

yō—1/1 mas. Refers to *mā*, i.e., Z.

duī-ərəθrī—2/3 fem. Barth.^g trans. 'under evil influence', i.e., 'neglected' and takes it as 2/3 mas. He explains the word as having been orig. **hərəθrī*, from $\sqrt{har-}$, to guard. Others have derived it from $\sqrt{ar-}$ (Skt. *ar-*, *r-*), to go, and have trans. 'gone astray'.^h Barth. does not accept this latter derivation, but I am inclined to do so and to trans. 'going wrong'. The form is actually 2/3, but I think it is an example of the 'general plural case';ⁱ the accus. form is almost like the abl. in its function. The suffix is *-θrī*, fem. of the agent-suffix *-tar* (Skt. *-tr*).^j Geld. has trans. almost as I have done.^k

cixnušā—Barth.^l construes as 1/1 desider. pres. paras. of $\sqrt{xnu-}$, to satisfy, to please. I trans. 'I desire to win over', lit., 'I desire to please'.

Aīā—Geld. and Barth. construe as 8/1, which I think is a bit strained. It is more natural and simpler to take it as 3/1.

vaṇuhi—3/1 fem. Note that the word is to be scanned as *vaṇ-hvī*, two syllables, in order to get the cesura after the fourth syllable, and also to get the meter correct.

ādā—3/1 fem. Reward. Cf. Yas. 33.4. The ins. is in the sense of 'with'. Barth.^m strangely takes this as a 'personification' and thinks it may be another name for *Aīi-vaṇuhi*.

gaidī—2/1 aor. imper. paras. of $\sqrt{gam-}$; Skt. *gahi*. Cf. Yas. 28.6.

[*mōi*¹⁶]ⁿ—The repetition of the pron. seems to have been for the sake of emphasis. But the first *mōi* is metrically an extra and may be left out in the scanning.

ā mōi—Note these two words immediately following the *mōi*. The *ā* has almost the force of an *upasarga* following the verb. Such constructions are not uncommon in Skt., e.g., *gāmad vājebhir ā sā naḥ* (RV. i. 5.3).ⁿ

g. Wb. 752.

h. See Kan., GbM., p. 177, ftn.

i. See Jack., AG., §§228 and 231.

j. Whit., SG., §1182.

k. See Mlt., EZ., p. 380, ftn. 3.

l. Wb. 558 (bottom).

m. Gāthās, p. 121; also Wb. 321.

n. Whit., SG., §1081.

Arapā—Barth.^o construes this as a verb, 2/1 pres. imper. paras. of \sqrt{rap} - with *ā* and trans. 'support'. He says that the *upasarga* is repeated and suggests that the *ā* might be omitted. Mills and Kan. take the word as noun (2/3) and trans. 'sorrows' or 'unpleasant things', taking the *a-* as the negative prefix. Mills^p states quite emphatically that the initial *a* is not to be omitted. In the Veda we get *arapā-* (Vaj. Sam. viii. 5) and *arapās* (RV. viii. 18.9) in the sense of 'unhurt' or 'not hurting'.^q Hence I construe the word as 8/1 and trans. 'Benignant' or 'Merciful', an epithet of Mazdā.

Mills regards the third line to be a *jagatī*. But if we scan *vaṇuhī* as indicated above the line is the ordinary one of eleven syllables.

Vohu...Manayhā—Barth. construes as 8/1. I prefer to take it as 3/1.

aošō—2/1 neu. See note on *dūraošəm* in Yas. 32.14. The word *aošah* orig. means 'burning', from \sqrt{vah} - *uš-* (Skt. *vas-*, *uṣ-*), to shine. Hence the meaning would be 'destruction' or 'defeat'. Barth.^r and others think it implies 'death'. But personally I do not believe that Z. would wish for the *death* of any person, even of an opponant; and least of all would he seek to achieve it 'through Vohu Manō', who stands for the highest type of Love.

vidā—Barth.^s takes this as 2/1 aor. imper. paras. of \sqrt{vid} - (Skt. *vid-*, *vind-*), to find.^t This form can as well be 1/1 aor. ātm. as Mills has suggested.^u The secondary verbal ending (used for impft. or aor.) for 1/1 ātm. is either *-ī* or *-d* both in Av. and in Skt.^v

Note specially that far from wishing for the death or ruin of the 'Corruptor', as Western scholars seem to think, Z. actually wishes to conquer them through Vohu Manō or Love. Hatred and Evil can not be conquered except by Love.

TRANS. OF BARTH. :^w

Ever has Bōndva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazdāh. With good Ādā come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.

o. Wb. 1508. p. SBE. 31, p. 162, ftn. 4.

q. Grass., Wb. 103; M.-W., SD., p. 87, col. 1. r. Wb. 43-44.

s. Wb. 1319 (under 2. *vaśd-*). t. See Jack., AG., §649.2.

u. SBE. 31, p. 162, ftn. 5. v. Jack., AG., §448, b; also Whit, SG., §553, b.

w. The Eng. version of Mlt. is different.

2. a¹t a²hyā mā b³ōndvahyā mā⁴nayeitī,

t⁶kaēšō dr⁷əgvā da⁸ibitā A⁹šāt rā¹⁰rēšō;

nō¹¹t Sp¹²əntəm dō¹³rəšt a¹⁴hmāi stō¹⁵i Ā¹⁶rmaitim,

na¹⁷ēdā Vohū, Mazdā, fra²⁰štā Manay²¹hā.

(11-11; 11-11)

2. Indeed, this Corruptor makes me anxious,

(his) teaching, following-Untruth, through-duplicity

excludes (one) from Aša;

never at-any-time does-he-uphold Holy Ārmaiti

for-Aša's-sake,

nor-ever does-he-commune, O Mazdā, with Vohu

Manō.

Free English Rendering :

His mind corrupt doth give me anxious thought;

He teaches Untruth and Duplicity,

And thus he leads his followers astray;

Aša and Ārmaiti are not for him,

And never doth he think of Vohu Man'.

Trans.: 2-5. Lit., 'it makes me think of this Corruptor'. 10. Lit., '(is) excluding'. 14. Lit., 'for His sake', 4/1; i.e., in order to lead up to Aša,

Barth. and others mix up the first two lines. But I prefer to stick to my principle that "the unit of meter is also the unit of sense".

bōndoahyā—6/1. I connect the gen. with the following verb *mānayeitī*.

mānayeitī—3/1 caus. pres. paras. of √*man-* (Skt. *man-*), to think. The causal form could be trans. 'makes (me) anxious', lit., 'causes (me) to think'. Barth.,^a however, takes it as caus. of the other √*man-*, to stay, to remain, and he trans. 'impedes', lit., 'causes to stay'.

The first line can be trans., "Indeed, the Corruptor makes me anxious", lit., "Indeed, of the Corruptor, it makes me anxious", *mānayeitī* being construed as an 'impersonal' verb. The gen. with it may be noted.^b It is a sort of 'subjective gen'.

tkaēšō—1/1 mas. This word occurs only twice in the Gāthās, here and in the next verse (Yas. 49.3); but in Later Av. the word is quite common. Barth.^c derives it from a √*kaēš-*, to teach, to praise. The initial *t* is remarkable. The sound represented by this letter is a spirant. "It seems to occupy a position intermediate *t*, *d* and *θ*, *δ*. It is both surd and sonant (voiceless and voiced)".^d This *t* always replaces a final *t*, except when preceded by *š* or *s*. In a few instances it is found in the middle of a word, usually a comp. And in two sets of words only this *t* is found as initial. These are the derivatives of √*tbiš-*, to hate, and this word *tkaēša*. The former root is the same as Skt. √*dvīṣ-* and so we can give a reason for the initial *t* in the Av. But in *tkaēša* there is no etymological reason apparent for this initial sound. It has been explained by some as probably due to 'an extra flourish' of the Pah. scribes;^e and this seems to be a plausible explanation. Kan.^f derives it from √*ciš-*, *kiš-* (Skt. *caḥṣ-*) with the *upasarga ati*, and he gives the meaning 'to see clearly', and hence, he says the word means 'teacher', 'one who sees beyond (the average mortal)'. The dropping of the initial *a-* of the *upasarga* can be paralleled in the Skt. *api-* √*dhā*, which becomes *pi-dhā*.^g This also seems to be a fairly plausible explanation. But I do not accept the root as given by Kan. I am more inclined to connect it with the Skt. √*ci-*, to observe, to note, and I think the word is derived through the *s*-aor. base, *ceṣ-*. This base is probably also the origin of the Av. √*ciš-*, *kiš-* (of Kan.) and the √*kaēš-* (of Barth.).^h I fully accept the explanation of Kan. regarding the *upasarga ati*. This word occurs in this verse and in the

a. Wb. 1124 (2. *man-*). b. See Speijers, §114 (p. 85); also §121 (pp. 89-90).
c. Wb. 812-13. d. Jack., AG., §81.
e. Reich., AEB., §177.3; also Barth., Grund. I, §302.5 (p. 178). f. Dict., p. 229.
g. Whit., SG., §1087. a. h. See Whit., Roots, pp. 46-47 (under 2. *ci*).

one immediately following. Barth. trans. the word here as 'teacher' and takes it in the next verse as 'teaching'. In Later Av. the word bears both meanings. In both places Barth. qualifies the word with the adj. 'false' or 'perverse'. In the present verse at any rate we actually have the adj. *dragvā*, and so the special qualification mentioned by Barth. is unnecessary here. I also do not see why the meaning of the word should be different in two consecutive verses. I would trans. the word in both places as 'teaching'.

dragvā—1/1 mas. The word here seems to be an adj. and so might be trans. 'following Untruth'.

daibitā—Barth.ⁱ takes this as an adv. and trans. 'since a long time'. In Yas. 32.3 and also in Yas. 48.1 a variant form, *daibitānā*, is found, which Barth. has trans. similarly. In Yas. 32.3 Andreas has trans. 'double-dealing' and has compared the Skt. *dvitā* (fem.)^j and I am inclined to accept this view of Andreas. And I construe this word as 3/1. The idea is that the teaching is given in words having a double implication, as is often the case with the teaching of false teachers.

Note also that *daibitā Ašāt* together make up four syllables: *dai-bi-tā-'šāt*.

rārōšō—Barth.^k takes this as 1/1 pres. pt. paras. (from a reduplicated base) of √*rah-*, and trans. 'fallen away', 'separated'. We get *rārōšyān* in Yas. 32.11 and **rārōšyāntē* in Yas. 47.4, which are evidently forms from the same root as *rārōšō*. I take all three as derived from a √*ras-* (Skt. *rakṣ-*), to injure, to thwart. I think the word *rārōša* is derived by adding the suffix *-a* to the reduplicated base of this root. This suffix usually builds an action noun,^l which may be used as a pres. pt. The word is construed with the abl. *Ašāt*.

dōrōšt—Barth.^m takes this as 3/1 *s*-aor. paras. of √*dar-* (Skt. *dhṛ-*), to uphold. The *ō* for an orig. *ā* might also be noted.ⁿ Here the verb is construed with an accus. as also a dat. In RV. vii. 66.2 the √*dhṛ-* has been used similarly.^o Note that the word is to be read as a monosyllable in order to get the meter correct, the *ə* being inserted to ease the pronunciation of the consonant group, *r-š-t*.

ahmāi—4/1. I take the pron. to stand for Aša mentioned in the preceding line. 'For His (Aša's) sake' implies 'in order to lead up to

i. Wb. 761. j. See Grass., Wb. 651.
k. Wb. 1525; see also Barth., Grund. I, §209.5 (p. 110). l. Whit., SG., §1148.k.
m. Wb. 690 (bottom); also Jack., AG., §656.
n. Barth., Grund. I, §298.6. b (p. 174). o. See Grass., Wb. 697 (under 5).

Aša'. The very close connection between Aša and Ārmaiti has been frequently mentioned in the Gāthās, e.g., Yas. 32.2; 34.10, 11; 43.1, 10 and 46.16. Above all in Yas. 34.10 we get the words: *Spəntām-cā Ārmaitīm dāmim...+haiḍyām Ašahyā* (and Spəntā Ārmaiti...the ever-present Root of Aša). In that verse the true teaching is given, which the false teacher would never impart.

stōi—The word occurs in Yas. 31.8; 34.4; 45.10 and 46.16. The word means 'always', 'at all times'. Barth.,^p however, takes the word as an inf. of *√ah-*, to be, and construing it with *ahmāi* trans. 'to belong to him'. But I think this laboured and strained.

fraštā—3/1 s-aor. ātm. of *√pərəs-*, *fraš-*, to ask.^q Being ātm. it means 'to commune with'. The same idea is found in Yas. 47.3.

TRANS. OF BARTH. :

The perverter of this Bōndva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazdāh,

3. ¹at̄ ²-cā ³ahmāi ⁴varənāi ⁵Mazdā ⁶nidātəm—
⁷Ašəm ⁸sūidyāi ⁹tkaēšāi ¹⁰rāšayehē ¹¹Druxš;
¹²tā ¹³Vaḥhəuš ¹⁴sarē ¹⁵izyāi ¹⁶Manahō,
¹⁷aṅtarē ¹⁸vispəng ¹⁹drəgvatō ²⁰haxməng ²¹+mruyē.

(11-11* ; 11-11)

[*Cesura after the fifth syllable.]

3. And²-indeed¹, (it is) laid-down⁶ by Mazdā⁵ (as) choice⁴
 for all—
 the Teaching⁹ (that) Truth⁷ shall-prevail, (that) Untruth¹¹
 shall be frustrated;¹⁸
 therefore I-would-ask¹² for-union¹⁴ with-Vohu Manō,¹⁶
 (and) all¹⁸ association²⁰ with-the-follower-of-Untruth¹⁹
 would-I-interdict.^{17, 21}

Free English Rendering :

Mazdā, Thou hast laid down that man shall choose

The Path of Truth and thus frustrate Untruth;

The Path of Truth is but the Path of Love,

Therefore, should man commune with Vohu Man',

And should renounce all contact with Untruth.

Text: 21. Geld. has *antare mruyē*, but the *upasarḡa* is clearly redundant.

Trans.: 3. Lit., 'for him'. 4. Orig. 4/1. 8. Dat. inf. 9. Orig. 4/1, by 'case-attraction'. 10. Dat. inf. 13, 16. Orig. 6/1. 14. Gen. inf. 15. Lit., 'I would desire'. 18, 20. Orig. plu.

ahmāi—4/1. This dem. pron. stands for any one, implying 'each one', i.e., all.

varənāi—4/1 mas. Choice. From $\sqrt{var-}$, to choose. Cf. Yas. 31.11; 45.1, 2 and 48.4.

Mazdā—Barth. and all others construe this word as 8/1. But I propose to take it as 3/1 mas. for two reasons: (1) I have always regarded *Mazdā* as a noun ending in the *-dā* (not *-dāh*, as Barth. and others would have it), and (2) the ppt. pass., *nidātəm* needs an agent in the ins.

nidātəm—1/1 neu. ppt. pass. of $\sqrt{dā-}$ with *ni* (Skt. *ni-dhā-*), to lay down. All have 'carried over' this word to the next line, construing it as an adj. to *Aīəm*. I do not propose to 'to run over' from one line to the next in this manner.

Aīəm—1/1 neu. The word is used here in the sense of 'Truth'.

sūidyāi—Yas. 44.2. This is the dat. inf. of $\sqrt{su-}$ (Skt. *śū-*, *śva-*, *śvi-*), to increase, to flourish, to swell. I have trans. 'shall prevail', rather freely.

ṭkaēīāi—4/1. This is certainly an example of 'case-attraction' because it comes between the two dat. infinitives. The correct case should have been 1/1. The meaning is 'teaching' as in the preceding verse. 'Case-attraction' is particularly common when dat. infinitives are used. "The noun which is the subject or object of the action expressed by the infinitive is frequently put beside it in the dative by a construction which is part of a perfectly simple one, but which is stretched beyond its natural boundaries by a kind of attraction".^a

rāšayeṅhē—Dat. inf. from $\sqrt{raš-}$, to injure, to prevent. I would take it in the sense of 'prevention' or 'frustration'. The word occurs again in Yas. 51.9 where the idea and even the words are strikingly similar.

Druxš—1/1 fem. The word is the same as the O. Pers. *draoga*, which is mas. in gender. The Skt. cognate *druh* (fem.^b) means 'fiend' or 'evil power' and sometimes it is used as an adj. meaning 'hostile'.^c In O. Pers. the word *draoga* (or *drauga*) means both 'enemy' as well as 'the untruthful one' in the Behistun Ins. of Darius the Great. "That

a. Whit., SG., §982. a.

b. Only twice in the RV. (iv. 28.2 and vi. 20.5) the word is mas.

c. Grass., Wb. 648,

being so, we can see that the king's language is most remarkably in accord with the Gāthās, since every form of evil reduces itself to this one term".^d And in the Beh. Ins. "every rebel chief 'lies'". Throughout the Gāthās *Druj* is the antagonist of *Aša*. "Zarathushtra was following the national character,^e when he concentrated all evil into the figure of Falsehood, *Druj*, the antagonist of *Aša*, 'Truth' or 'Right'. It is hardly realised that for Zarathushtra himself, as studied in his own Hymns, 'the Lie' is beyond all computation the name for the spirit of evil".^f

With the idea of this line cf. Yas. 30.11.

tā—This is an *avyaya*. Therefore; orig. 3/1 of the dem. pron. *ta-*.

sarē—Barth.^g takes this as a gen. inf. from $\sqrt{sar-}$, to unite. The *ē* is the Gāthā representation of an orig. final *-ō*, such as we have in *γē*, *kē* etc. Skt. also shows the gen. inf. used mainly with the word *īśvara* and its synonyms. The gen. with this type of words is quite appropriate.^h In this Gāthā passage also the gen. is quite appropriate with the verb *izyāi*, implying desire or longing. Barth. thinks that the gen. (*Vaṅhauš...Manaṅhō*) used with this gen. inf. *sarē* is due to 'case-attraction'. But I think that gen. is quite natural and appropriate with a word expressing union, attachment or friendship. The verbal noun *sar-* (fem.) meaning 'union' is found in Yas. 44.17; and the pres. pt. ātm. of $\sqrt{sar-}$ (*sārəmna*) is found in Yas. 32.2. The Skt. cognate is $\sqrt{śrā-}$ (or *śri-*), to resort to, which both might be variants of an original $\sqrt{śr-}$.ⁱ

izyāi—Barth.^j (reading *izyā*) construes it as from $\sqrt{āz-}$, to long for, to desire strongly. The Skt. cognate is $\sqrt{ih-}$, to long for.^k The root is ātm. and the form is 1/1 pres. subj. ātm., the subj. expressing a wish. The word is found in Yas. 33.6. Scan. *i-xi-yāi*.

antarē...mruyē—Barth.,^l I think needlessly, takes it as an inf. I prefer to take it as 1/1 aor. subj. ātm. of $\sqrt{mrū-}$. The *antarē* is used as an *upasarga* in the sense of 'against'. Kan.^m suggests that the word *interdict* shows the same *upasarga* and that the Lat. root also means the same as the Av. $\sqrt{mrū-}$; and therefore thinks that 'interdict' would be

d. Mlt., EZ., pp. 49-50.

e. Herodotus has mentioned that the Persian were trained to ride, to shoot with the arrow and to speak the Truth.

f. Mlt., EZ., p. 131. g. Wb. 1565. h. Whit., SG., §984.

i. See Whit., Roots, p. 179. j. Wb. 342 (under *āz-*).

k. In Epic Skt. we get the word *ihāmrga-* wolf, l. Wb. 134.

m. GbM., p. 179, ftn.

the correct trans. here. Geld. repeats the *upasarga* again with the verb and reads the last word *antarē-mruyē*, but the repetition is quite clearly redundant metrically.

vīspəug—This must be 2/3 *neu.* so that it might agree with its noun (*haxməug*). The correct form as 2/3 *neu.* should have been *vīspā*. But here we can see the influence of 'false analogy', or rather of analogy falsely applied. Probably this was due to a later copyist.

haxməug—2/3 *neu.* from *haxman*, association, coming together, from \checkmark *hac-*, *hak-*, to accompany." The 2/3 of *neu.* nouns in *-man* often ends in *-ā(n)*,^o which in the *Gāθā* would become *-əug* quite regularly.

With the idea of the last line cf. Yas. 12.4, *vī Daēvāiṣ sarəm mruyē*.

Harzfeld^p regards this verse as "the true credo", which "has remained unrecognised".

TRANS. OF BARTH. :

And in this belief (of ours), O Mazdaḥ, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.

4. yōi¹ duš-xraθwā² Aēšəməm³ varəden⁴ rāməm⁵ -cā⁶ 7

xvāis⁸ hizubīs⁹—fšuyasū¹⁰ afsuyaṅto,¹¹—

yaēsām¹² nōiṭ¹³ hvarštāis¹⁴ vāš,¹⁵ duž-varštā,¹⁶ 17

tōi¹⁸ Daēvəng¹⁹ dān,²⁰ yā²¹ drəgvatō²² Daēnā.²³

(11-11; 11-11)

4. Who¹ through-evil-intent² increase³ Hatred⁴ and (spread)⁵ 6

cruel-gossip

with-their-own⁸ tongues—hinderers⁹ amidst-helpers,¹⁰—

the doers-of-evil¹⁷ whose¹⁶ longing (is)¹² not for-good-¹⁵ 13

deeds,¹⁴

such-men create¹⁸ Daēvas,²⁰ through-each¹⁹ Ego following-²¹ 23

Untruth.²²

Free English Rendering :

The evil-minded hinder workers true,

Their tongues they wag in gossip, hate in heart,

These evil-doers love not deeds of Truth;

To Untruth tied, their Inner Selves transform

Them into Monsters wearing human shape.

Trans.: 14. Orig. 3/3. 18. Lit., 'they'. 21. Orig. 3/1 rel. pron. 22. Lit., 'of a follower of Untruth'; orig. 6/1.

n. Barth., Wb. 1746. o. Jack., AG., §308.
p. Harzfeld, Zoroaster and his World (Princeton, 1947), p. 412.

duš-xraθwā—3/1 mas. Through evil purpose, with evil intent (lit., will). Barth.^a in his trans., as also in his Wb., omits this entirely; but Mlt. has put it in his Eng. version.

varədan—3/3 aor. subj. paras. of √*varəd-* (Skt. *vydh-*), to increase.
rāmam—2/1 mas. Barth.^b thinks it is connected with *rāma* found in Yas. 29.1 and 48.7 and trans. 'cruelty'. The Pah. says *araška*, envy or greed. I venture to suggest that since 'tongues' are mentioned in the very next line, we may take *rāma* in the sense of 'cruel speech' (or gossip) here. Other Scriptures have stigmatised cruel gossip as a heinous sin. Thus we would also get all the three types of sin—of evil thoughts, of evil words and of evil deeds—brought out in this verse.

x^vāiš—3/3 fem. pron. adj. Their own.

hizubiš—3/3 fem. Tongues.

fšuyasū afšuyantō—Barth.^c as usual speaks of 'foes of cattle-nurture among its friends'. Mills^d in one place omits this phrase entirely, but elsewhere^e he trans., 'nomads 'midst our toilers'. Kan.^f correctly indicates that this phrase is 'paranetical'. I would trans., 'hinderers amidst helpers'.

hvarštāiš—3/3. Note the *hva-* for orig. *hu-va*.^g

vās—Barth.^h derives this from √*van-*, and trans. 'outweigh' or 'prevail'. But strangest of all he construes it with *hvarštāiš* as the subject. Mlt.ⁱ rightly questions whether *duš-varštā* (1/3) can 'follow as another subject'. Mills^j has an illuminating note here: "*vās* cannot be better explained than as Justi did long ago as equal to (Skt.) *vāncch* (root-noun), and following the Pah. trans.'" The Pah.^k is quite clear here: *kē nē hvarštā kāmak kē dušvarzītār hēnd*. I fully accept this. The Skt. √*vāncch-* is an 'incohesive' variant (desiderative?) of √*van-*, to obtain. In the RV. it is used only once in x. 173.1.^l So I construe the word as 1/1 fem., a root-noun, and trans. 'longing', lit., 'desire to obtain'. Note the use of the ins. *hvarštāiš* with this word.

duš-varštā—I take this as 1/3 mas. and trans. 'doers of evil'. Usually the word is taken as an 'action noun'^m, but here it may be taken as an *agent-noun*' as the Pah. as done.

a. Gāthās, p. 95 and Wb. 1369 (top). b. Wb. 1524. c. Ibid., 1028.
d. SBE. 31, p. 164. e. Gāthās, p. 309. f. GbM., p. 180, ftn.
g. Jack., AG., §68. b. h. Wb. 1350. i. EZ., p. 380, ftn. 9.
j. Gāthās, p. 579. k. Quoted by Barth., Wb. 1352 (note 1 on 1. *van-*).
l. Grass., Wb. 1256. m. See Whit., SG., §1176.

tōi—1/3 dem. pron.; Skt. *tē*.

dān—Mlt.ⁿ points out the difference between the construing of the word by Barth. (as 7/1 of *dam*, house) and that of Geld. (3/3 aor. subj. paras. of √*dā-*). I prefer Geld.'s construing of the word. This has been already noted in Yas. 45.5, 10 and 47.1. Kan. evidently takes it as from √*dā-*, to hold, to support.

yā—3/1 fem. The rel. is used here as a dem. pron.

Daēnā—3/1 fem. The word is used here in the sense of the 'Inner Self' or the 'Ego'. See notes on the word in Yas. 44.9 and 45.2. The combination of the plu. *Daēvēng*, with the sg. *yā...Daēnā*, might be noted. The sg. is to be understood *ad sensum* as referring to each individual.

The last line is somewhat difficult to construe, hence it has been trans. variously. Kan. trans. 'they support the Daēvas through the teaching of the False One'. Mlt.^o quotes Geld., 'they make the Self of the follower of Untruth into (corporeal) Daēvas'. He also quotes Tiele,^p 'they create Daēvas through this Teaching of the False One'.

TRANS. OF BARTH. :

They who [by evil purpose]^q make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daēvas, (the place for) the Self of the Liar.

n. EZ., p. 381, ftn. 1. o. Loc. cit.
p. From his Religionsgeschichte, ii, p. 96.

q. The words enclosed in square brackets have been added by Mlt.

5. ¹ aṭ ² hvō, ³ Mazdā, ⁴ iṣā ⁵ -cā ⁶ +āzūiti ⁷ -cā,
⁸ yṣ ⁹ Daēnām ¹⁰ Vohū ¹¹ sārštā ¹² Manāḥhā,
¹³ Armatōis ¹⁴ kas ¹⁵ -cīt, ¹⁶ Aśā ¹⁷ huzəntuš,
¹⁸ Tāis ¹⁹ -cā ²⁰ vīspāis ²¹ əwahmī ²² Xšaθrōi, ²³ Ahurā.

(11-11; 11-11)

5. But, O Mazdā, that-man-indeed, (who) through-inner-
 urge and also through-self-sacrifice,
 who links-his-own Inner-Self with Vohu Manō,
 each-such (belongs) to Ārmaiti, (and is) wise
 through Aśa,
 and with Them all (he shall dwell) under-Thy
 Xšaθra, O Ahura.

Free English Rendering :

But, Mazdā, he who through the urge of heart,
 Through sacrifice of Self, doth link himself,
 And his own Inner Self with Vohu Man',
 Finds Ārmaiti, and Aśā's Wisdom, too;
 Sheltered by Xšaθra, he shall dwell with Them.

Text: Geld. and others read *āzūitiš* (1/1); nor is there any vl. noted by Geld. See notes for the change of reading I have made, which is to avoid an extremely awkward construction.

Trans.: 11. Ātm. 13. Lit., '(is) of Ārmaiti; 6/1. 14-15. Lit., 'any one', 'wboever'. 18. I.e., Vohu Manō, Ārmaiti and Aśa.

aṭ—But; showing contrast with the statement made in the previous verse.

iṣā—All others construe this as 1/1 fem., but I take it as 3/1 fem. Barth.^a trans. 'striving' or 'zeal', particularly in a spiritual or religious sense. The word occurs in three other places in the Gāthās, Yas. 49.10, 50.8 and 51.1. Barth. derives it from $\sqrt{āx}$ - which he equates with Skt. \sqrt{ih} -, to desire, to long for.

**āzūiti*—All others read *āzūitiš* (1/1 fem.) and there are no variant readings noted by Geld. Still I have made this change. I have been constrained to make this change for syntactical reasons. In the first place, the two *-cā*'s in this line demand that *both* the words thus joined should be in the same case, viz., ins. And Barth.^b has noted that the first two lines of this verse are an instance of an 'anacolouthon', i.e., they form "a sentence in which there is wrongly substituted for the completion of a construction some that presupposes a different beginning".^c The renderings of Barth. and others seem to me to be needlessly confusing, not to say ungrammatical, if we accept the usual reading *āzūitiš* in the first line; for then we would get three words in the nom., one mas. (*hvō*) and two fem. (*iṣā* and *āzūitiš*). The emphatic pron. *hvō* would then be particularly incongruous and impossible to construe satisfactorily. Hence it seems Barth. had to drag in the 'anacolouthon'. By making the change I suggest and taking **āzūiti*- as 3/1 fem. we get the two *-cā*'s syntactically correct, and it would leave us with only one nom. in the first line and the 'anacolouthon', pointed out by Barth., also disappears and the first two lines would make sense quite naturally. As regards the sense of **āzūiti*, it is to be taken in connection with *iṣā*-; and the Pah. trans. the two as *īrinih o carpīh*, which Mills^d renders as 'abundance and fatness', and which Kan. modifies slightly to 'abundance and prosperity'. The Pah. writer has evidently been thinking of *xivīd* and *āzūiti* found together in Yas. 29.7. Geld.^e adheres strictly to the Pah. and trans. 'milk and oil'. This very strange rendering is due to the rendering of *āzūiti* as *carpīh* by the Pah. writer. From his own point of view the Pah. writer was undoubtedly justified in this, because in Later Avesta Texts the word *āzūiti* certainly means 'fat' (of the animal offered as sacrifice); and animal sacrifice was an accepted part of Zoroastrian ritual of that period. But I have always held that the meaning a word acquired in later times need not necessarily suit the context of the Gāthās. See my note on this word in Yas. 29.7. The word *āzūiti* both by derivation and in the Gāthās means 'sacrifice' and is used in the spiritual sense of 'self-sacrifice'.

a. Wb. 378-79.

b. Wb. 344 (note 5 on *āzūitay*-).

c. H. W. Fowler, A Dictionary of Modern English Usage (Oxford, 1926), p. 598.

d. SBE. 31, p. 164. ftn. 3.

e. Quoted by Mlt., EZ., p. 381. ftn. 2.

Daēnām—The word is always trisyllabic (*Da-ē-nā*) in the Gāthās.^f

sārītā—Barth^g says it is 3|1 s-aor. ātm. of √*sar-*, to unite. Note ātm. It is construed with the ins.

Armatōiṣ—The gen. is in the sense of 'belonging to'.

kas-cīt—1/1 indef. pron. Like the Skt. *kaścīd* it means 'each one'.^h

huzəntuṣ—1/1 mas. Wise, of good understanding. The word has been used in Yas. 43.3 and 46.5. Cf. Skt. *sujñā*.

Tāiṣ-cā vīspāiṣ—Millsⁱ definitely takes the ins. as 'sociative'. Barth^j thinks that a verb *ayhā* (may I be) has to be supplied. Evidently he thinks that 'all these' refers to *kas-cīt* of line 3, for he speaks of a 'change of number'. Of course a verb has to be supplied, but there is no need to make it of the first person. The wise man shall be with all These, viz., the Aməša Spənta already named.

əwahnī Xšaθrōi—Under Thy Xšaθra. The loc. is in the sense of 'in the presence of'.^k Cf. Yas. 43.13, 16 and 45.10.

TRANS. OF BARTH. :

But he, O Mazdāh,—happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.

f. See Barth., Wb. 665 (note 1 on 1. *daēnā-*) and 666 (note 1 on 2. *daēnā-*).

g. Wb. 1563 (1. *sar-*). h. Barth., Wb. 426 (top). i. Gāthās, p. 580.

j. Wb. 614 (middle); also 622 (note 4 on *ta-*).

k. See Whit., SG., §302, e and Mac. VG. §203.2.

6. frō Vā fraēšyā, Mazdā, Ašəm -cā mruitē,

yṣ vṣ xratṣuṣ Xšmākahyā ā-manayhā,

ərəṣ vīcidyāi yaθā ī srāvayaēmā—

tām Daēnām yā Xšmāvato, Ahurā.

(11-11; 11-11)

6. Earnestly do-I-urge Ye, O Mazdā, (Thee) and Aša

to-declare

what, indeed, (are) the kind-plans in Your Thought,

so-that rightly deciding we-may-proclaim this—

that Faith, O Ahura, which (belongs) to-Your-

Devotee.

Free English Rendering :

To Mazdā and to Ašā I do pray,

That Ye reveal to me Your Holy Plan,

That in Your Wisdom Ye have made for us :

That we may choose and go forth to proclaim

What Faith, O Lord, should be Thy Devotee's.

Trans. : 1. Orig. an *upasarga*, 7 and 15. Dat. inf. 10. Lit., 'Will'; orig. 6/1 17. Orig. plu. 22. Orig. 6/1.

frō—The *upasarga* has been repeated with the verb. So here it may be taken as emphasising the sense of the verb; I trans. 'earnestly'.

Vā—This is the regular 2/3 of the enc. pron. of the 2nd person in the Gāthās.^a

fraēīyā—1/1 pres. paras. of \sqrt{is} - with *frā* (Skt. *pra-iṣ-*), to urge. In Skt. this root belongs to the 4th (-*ya*) class.

Mazdā, Aīem-cā—The combining of the voc. and the accus. may be noted. The -*cā* indicates the connection. The usual rule is that two or more vocatives cannot be joined by -*cā*; and so the first is put in the voc. and the others in the case appropriate to the context. But the fact that these are all connected is indicated by the -*cā* affixed to the other words not in the voc. case.^b Cf. *anāiṣ Vā nōiṣ Ahurā Mazdā, Aīem-cā yānāiṣ xaranaēmā, Manas-cā hyaṣ Vahiṣtem* (Yas. 28.9).

mrūtē—Barth.^c construes this as dat. inf. of $\sqrt{mrū}$ -. I think this is the best way of taking this word.

vō—All have taken this word as 6/3 of the enc. pron. 2nd pers. But this makes an awkward sentence, because *Xīmākahyā* also means exactly the same thing. It is better, therefore, to take this word as an emphatic particle here. Barth.^d notes that this particle is the same as 4/3 of the enc. pron. 2nd pers.; but I think it would be difficult to establish any such connection. It corresponds to the Skt. emphatic particle *vāi* or *vā*.^e The word occurs 28 times in the RV., and in all but three of these passages it follows immediately after the first word of the sentence of the *pāda*, and in only one passage (RV. viii. 76.4) it follows a rel. pron. In the AV. *vāi* is much more common and occurs frequently after both rel. and dem. pronouns; e.g. *yó vāi té vidyād arānī, yābhyām nīr mathyāte vāsu, sá vidvān jyeṣṭham manyeta sá vidyād brāhmaṇam mahāt* (AV., x. 8.20), whoever, verily knows the two fire sticks, by which the good is churned forth, he, the wise one, should be thought of as the highest, he is to be known as the great Brāhmaṇa; *yá vāi tá vidyāt pratyákṣam, sá vā adyá mahād vadat* (AV. xi. 8.3), whoever, indeed, may know them plainly, he, verily, may speak aloud today. Where the *vāi* is used "the stress is laid on the whole sentence not on any particular word".^f

Xīmākahyā—6/1 pron. adj.; goes with *xratōuṣ*.

a. Jack., AG., §393. b. Reich., AEB., §435. c. Wb. 1197. d. Ibid., 1418. e. We get *vā* when a vowel follows, but the *pāda*-text invariably shows *vāi*; see Grass., Wb. 1355. f. Mac., VG., pp. 247-8.

ā-manarhā—Barth.^g construes as 1/3 neu. and trans. 'plans'. He compares *ā manas* used in AV. ii. 36.6 and also in the Yajur Veda in the sense of 'friendly' or 'kindly disposed'. It is derived from \sqrt{man} - with *ā*, to think kindly. The *upasarga* implies the direction of the thought. I agree with Barth. as regards the construing, but I would like to add the adj. 'kind' in the trans. in order to bring out the force of the *ā*-.

ərəṣ—Adv. Rightly.

vīcidyāi—Dat. inf. from \sqrt{ci} - (*ki*-) with *vī* (Skt. *vi-ci*-), to decide, to discern. Cf. Yas. 31.5.

ī—Accus. plu.^h of the enc. pron. neu.

srāvayaēmā—1/3 caus. pres. opt. paras. of \sqrt{sru} - (Skt. *sru*-), to hear. The caus. of this root means 'to proclaim'.

Xīmāvātō—6/1 mas. This word, *xīmāvāt*, occurs often in the Gāthās. It has been usually trans. as 'one like you', and when in the plu. it refers to the Heptad of the Aməša Spəntā, as in Yas. 34.2, 3 and in the variant form *Yūsmāvātām* in Yas. 29.11. Barth.ⁱ has given this meaning ('one like you') in the case of all the occurrences of the word, whether sg. or plu. But I am inclined to take the sg. rather differently, and in the sense of *Ṡwāvāt* (as in Yas. 31.16; 43.3; 44.1, 9 and 48.3) meaning 'Belonging to Thee' or 'merged in Thee'. It may also be noted that the word *Ṡwāvāt* is found only as 1/1 mas., *Ṡwāvāṣ*.^j I am, therefore, inclined to take *Xīmāvāt*, when sg. (as in Yas. 33.8; 44.1; and in this verse) in exactly the same way as *Ṡwāvāt*, and trans. 'merged in You', i.e., 'Your devotee'. In RV. ii. 29.4 we get *yusmāvāt* used in this sense.^k

TRANS. OF BARTH. :

I beseech you twain, O Mazdāh and the Right, to say what are the plans of your will,^l that we may discern how we might teach the Religion of such as you, O Ahura.

g. Wb. 332. h. See Jack., AG., §397. i. Wb. 1304 (*yūsmāvāt*). j. See Barth., Wb. 797 where all the passages are cited. k. Grass., Wb. 1124; also M.-W., SD., p. 855, col. 3 (bottom). l. Mlt. is slightly different here.

7. taṭ¹ -cā² Vohū³, Mazdā⁴, sraotū⁵ Manayhā⁶,
 sraotū⁷ Aša⁸; gūšahvā⁹ Tū¹⁰, Ahurā¹¹;
 kṣ¹² Airyamā¹³ kṣ¹⁴ X^vaētuš¹⁵ dātāiš¹⁶ aṇhaṭ¹⁷,
 yṣ¹⁸ Vərəzənāi¹⁹ vaṇuhīm²⁰ dāt²¹ frasastīm²².

(11-11; 11-11)

7. And that, O Mazdā, let-(each-one)-listen with Vohū Manō,
 let-(each)-listen (filled)-with-Aša; (and) do Thou, O Ahura,
 bear-witness;
 which Friend, which Self-Reliant shall-live according-
 to-(Thy)-Laws,
 so-that he-may-set a good example to the Co-Worker.

Free English Rendering:

Let each one listen, Vohu Man' in heart
 And Aša's Wisdom; bear Thou witness, Lord,
 When I proclaim to man Thy Holy Word;
 So that the "Self-Reliant" and the "Friend"
 Shall do Thy Will and "Workers" follow them.

Trans.: 3, 6. Implying also 'with clear mind' as in Yas. 30.2. 8. I.e., inspired by Aša. 9. Lit., 'give ear'. 17. Lit., 'shall be'. 21. Lit., 'he may give'. 22. Lit., 'advice' or 'instruction'.

Vohū...Manayhā...Aša—Barth. takes both these as 'subject case' and construes them both with *sraotū*. I would not like to construe otherwise than as 3/1, implying 'inspired by'. In the case of Vohu Manō there is also the implication of *sūcā manayhā* of Yas. 30.2. Kan. trans. the same way, taking both as 3/1.

sraotū—3/1 pres. imper. paras. of √*sru-*, to listen. The difference between the two roots *sru-* and *guš-* has been noted already in Yas. 45.1. The latter, *guš-*, means merely 'to give ear', whereas *sru-* connotes giving attention as well. The difference is almost the same as that between the Eng. *hear* and *listen*. And as a matter of fact the Eng. *listen* and the Av. *sru-* can be traced ultimately to the same I.-E. root.^a

gūšahvā—2/1 pres. imper. ātm. of √*guš-*, to hear, to give ear. The subject of this is *Tū*, *Ahurā*. Of course the Supreme Being is not called upon 'to listen' to the Teaching. He is invoked here 'to hear' (i.e. to bear witness to) the Message being proclaimed, Ahura being present as Witness, as it were, in the heart of each listener. Note ātm.

Airyamā...X^vaētuš...Vərəzənāi—For these three names see note on Yas. 32.1. Geld. renders these as 'Well-wisher' (Gönner), 'Kinsman' (Verwandter) and 'Follower' (Genosse) respectively.^b

dātāiš aṇhaṭ—The ins. here is the 'ins. of manner', implying 'in accordance with'.^c The √*ah-* is used here in the sense of 'to live'. In Skt. also we have this idiom, the ins. with √*as-*, used in exactly the same manner, e.g., RV. v. 72.2: *vratēna stho dhrūvakṣemā dhármaṇā yātayájanā*, by Ordinance and Law Ye (Mitra-Varuṇa) dwell in peace secure, bestirring men.^d

yṣ—I trans. this as 'so that'.

frasastīm—2/1 fem. Barth.^e trans. 'fame' or 'renown' Kan. trans. 'advice' or 'guidance'. I am inclined to agree with Kan.; and I would derive the word from √*sāh-* with *frā* (Skt. *pra-śās-*), to guide. Cf. Yas. 45.6, *frō...sāstū*.

The idea of the last two lines is that Friends (*Airyaman*) and the Highest Disciples (the Self-Reliant, *X^vaētu*) should live their lives in

a. See H. C. Wylde. A Universal Dictionary of the English Language (London, 1936), pp. 536 (*hear*) and 678 (*listen*).

b. Quoted by Mlt., EZ., p. 381, ftn. 5.

c. See Speijers, §67, rem. 1 (p. 51) and §71 (p. 52).

d. Trans. by R. T. H. Griffith. e. Wb. 1000-01.

accord with the Laws of Ahura. Thus they would act as a good example to the Co-Workers (Vərəzəna), who necessarily formed the bulk of the Prophet's following. Geld. has given practically the same explanation; Barth. uses different terms for the three groups named here, has a somewhat different explanation.^f It might also be noted, as pointed out by Geld.^g that Fərəšaoštra and Jāmāspa are particularly meant among the Self-Reliant. Indeed, the next two verses (8 and 9) are addressed to them by name.

TRANS. OF BARTH. :

And this let Good Thought hear, O Mazdāh, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.

f. Gāthās, p. 98, note 4.

g. Quoted by Mlt., loc. cit.

8. Fərəšaoštrāi¹ urvāzištām² Asahyā³ dā,⁴
sarēm,⁵ taṭ⁶ əwā,⁷ Mazdā,⁸ yāsā,⁹ Ahurā;¹⁰
maibyā¹¹ -cā¹² yām¹³ Vaṇhāu¹⁴ əwahmī¹⁵ ā¹⁶ Xšaθrōi,¹⁷
yavōi¹⁸ vīspāi¹⁹ fraēštāvhō²⁰ āṇhāmā.²¹

(11-11; 11-11)

8. Grant⁴ unto Frašnoštra¹ the most-perfect-blessing² of Aša³,
(namely) union⁵ (with Him),⁶ this do-I-beg⁹ of-Thee,⁷
O Mazdā⁸ Ahura;¹⁰
and for-my-people¹² the same¹¹ completely¹³ under-Thy¹⁶
Holy Xšaθra,¹⁴
may-we-be²¹ for all time¹⁹ inspired¹⁸ (by Ye all).²⁰

Free English Rendering :

Aša's best blessing—being one with Him—

Grant to Frašnoštra, Mazdā Ahurā,

To all my people also grant this gift;

Led by Thy Holy Xšaθrā may we serve,

And ever catch Your inspiration true.

Trans.: 7. Orig. 2/1. 13. Orig. rel. pron, 2/1 fem.; refers to the 'union',
Z. 46 717

urvāzištām—It is a noun, 2/1 fem. Barth.^a takes this as an adj. to *sarēm* and trans. 'bringing perfect joy'. But I object to such 'running over' from line to line. Barth. also compares the word with *urvāzēmā* in Yas. 32.1—a word which I have regarded as an interpolation in that verse. The word, however, means 'Supreme Bliss'. Barth. also compares *urvāzā* in Yas. 31.1, where it means 'Perfection'. All these are derivable from $\sqrt{urvāz-}$, which seems cognate with the Skt. $\sqrt{bṛh-}$ (*vṛh-*), to increase, to grow great. Barth. has given the meaning 'to rejoice' to this root, but I think the meaning is the same as that of the Skt. cognate. Barth. also notes that *urvāzišta* is used in Yas. 36.2 in connection with Ātar (Fire). In Later Av. this word is the designation of a special type of Fire, as in Yt. 13 (Farvardīn).⁸⁵ and Yas. 17.11.^b This Fire is said to be dwelling in trees and plants. The word *urvāzišta* is of course the superlative of *urvāza*. The initial *u-* is prothetic and so has to be omitted in the scansion.

dā—2/1 aor. injunctive paras., expressing a wish.

What the *urvāzišta* is has been explained in the second line by the word *sarēm*.

sarēm—2/1 fem. The word is also found in Yas. 31.21 and also in verse 5 of this Hā there is mention of linking of the Inner-Self with Vohu Manō. So the meaning 'union' here is quite clear. Mills and Kan. following the Pah. *sardārīh* speak of 'leadership'.

yāsā—Note the two accus. with this verb.

maibyā—The word is used in the sense of 'my people', as in Yas. 28.8.

yām—2/1 fem. The rel. is used here in the sense of the dem. pron. I trans. 'the same', viz., *sarēm*.

Vaṅhāu...Xšaθrōi—Both are 7/1 neu. I take this as a loose type of comp.; cf. Vohu Xšaθra used in Yas. 31.22; 46.10 and 51.1. The 7/1 *vaṅhāu* is also found in Yas. 30.10 and 33.2.

ā—This is an emphatic particle implying 'completely'. It is used in the Ahuna-Vairya and in several other passages; the usage is similar in the Vedas.^c

yavōi vīspāi—This is a regular phrase meaning 'for all time'. Besides here it is found in Yas. 46.11; 53.1 and 4. In Yas. 28.8 we get

a. Wb. 1545. b. See SBE. 31, p. 258, ftn. 5; Mills trans. 'the most supporting'.
c. Mac., VG., p. 216.

vīspāi yavē,^d the *yavē* being the same as *yavōi*. This peculiar use of the dat. in "expressions of time", like the English 'for' in 'for all time', is rare and may be noted.

fraēštāṅhō—Barth.^f trans. 'messengers', perhaps thinking of $\Theta wō$ *dūtāṅhō āṅhāmā* (Yas. 32.1). The word occurs only here. And Mlt.^g remarks that "the meaning is not as good as Geldner's 'deine Trauten' (Thy beloved); cf. Vedic *preṣṭha* from $\sqrt{pri-}$, to love". Kan. also takes it this way. Barth. however derives it from *fra-√iṣ-*, which I accept. But I would connect the sense with *fraēīyā* in verse 6 of this Hā, and I construe it as 1/3 mas. ppt. pass., and I trans. 'urged' or 'inspired', i.e., by Āsa, Xšaθra and Ahura. Note also the ancient ending *-āṅhō* (Skt. *-āṣā*).^h

āṅhāmā—1/3 pft. paras. of $\sqrt{ah-}$. Cf. Yas. 32.1.

TRANS. OF BARTH. :

On Frašaoštra do thou bestow the most gladsome fellowship with the Right—this I ask thee, O Mazdāh Ahura—and on myself the hold on what is good in thy Dominion. To all eternity we would be thy messengers.

d. Barth., Wb. 1264-65. e. Mac., VG., p. 314 (bottom). f. Wb. 975.
g. EZ., p. 381, ftn. 6. h. Jack., AG. §224; also Whit., SG., §§309, a and 330, e.

9. sraotū¹ sasnā² fšṅghyō³ +sūyē⁴ taštō⁵;
 nōit⁶ arəš-vacā⁷ sarəm⁸ didās⁹ drəgvātā¹⁰;
 hyat¹² Daēnā¹³ vahištē¹⁴ yūjōn¹⁵ miždē¹⁶
 +Ašā¹⁷+yūxtā¹⁸ yāhī¹⁹, Dṣ-Jāmāspā.²¹
 (11-11; 11-11)

9. Let the Helper born to-deliver (mankind) listen
 to-the-Teachings;
 never should the Truth-speaker think of-association
 with-the-follower-of-Untruth;
 so-that (their) Higher-Selves may-combine
 in-the-supreme reward
 (each) united-to-Aša at-the-ushering-in (of the new age),
 O Wise Jāmāspa.

Free English Rendering :

Each Helper, born to serve, shall bear in mind,
 And always stand away from all Untruth,
 Thus shall his Higher Self unite itself
 With Aša's Wisdom—his Reward Supreme;
 Thus, Wise Jāmāspa, New Age shall begin.

Text: 4. Geld. reads *suyē*. 17-18. Geld. reads the words separately, but a comp. suits better here.

Trans.: 4. Lit., 'to lead forward'; dat. inf. 5. Lit., 'created'. 9. Orig. 2/1. 10. Lit., '(be) thinker'.

fšṅghyō—1/1 mas. Promoter. Cf. Yas. 31.10. Jack.^a has noted that "tradition throughout sees in the word the general idea of 'increasing', 'promoting', connecting it apparently with *fšuyant* by folk-etymology".

**sūyē*—Dat. inf. of $\sqrt{su-}$, *sū-*, to lead forward, to prosper. Another form of the dat. inf. is *sūidyāi* in Yas. 44.2 and 49.3. *Saošyant* is the fut. pt. paras. of the same root.

taštō—1/1 mas. ppt. pass. of $\sqrt{taš-}$ (Skt. *takṣ-*), to fashion, to create.

arəš-vacā—1/1 mas. Cf. Yas. 31.12.

sarəm—Barth.^b construes this as 6/3 of *sar* (fem.), union or association. His trans. is correct, but his construing seems to me to be rather roundabout. I think it better to take this as 2/1 as in the preceding verse and construe it as the object of the pft. pt. *dīdās*.

dīdās—1/1 mas. pft. pt. of $\sqrt{dā(y)-}$, to see, to regard, to consider.

drəgvātā—3/1. 'Ins. of association'.

hyat—I would prefer to take this in the sense of 'so that'.

Daēnā—Mills and Kan. construe this as 1/3; Barth. takes it as 2/3, which is certainly better.

vahištē—7/1 neu.

yūjōn—3/3 aor. subj. paras. of $\sqrt{yuj-}$ (*yug-*), to unite. Barth.^c trans. 'partake', with loc. The *-ōn* in place of *-ān*, the usual ending is to be noted.^d

mīždē—7/1 neu. Kan.^e says that the highest reward is 'the entrance into Heaven'. All the Selves would unite at the Gates of Heaven.

**Ašā+yūxtā*—Barth.^f like the others reads the words separate, taking *yūxtā* as 1/3 ppt. and as subject of *yūjōn*. This sort of construing would mix up the lines. I would like construing the two words together as a comp., 1/1 fem. adj., and as referring to *Daēnā*, the sg. implying each individual Self (*Daēnā*), the construction being *ad sensum*. The comp. is an *aluk*-comp., *Ašā* being 3/1. This carries forward the idea of 'the most perfect blessing of Aša, (namely) the union' mentioned in the preceding verse.

yāhī—Cf. Yas. 46.14, where also the word is 7/1 fem. It means 'ushering in' of the new age. See also *yāhō* in Yas. 30.2. Barth.^g trans. 'Judgement'.

TRANS. OF BARTH. :

Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgement, O Jāmāspa.

a. HZ., p. 29.

b. Wb. 1564 (2. *sar-*).

c. Wb. 1229 (*yaog-*, under 4).

d. Jack., AG., §503.

e. GbM., p. 183, ftn.

f. Wb. 1229 (under 2, b).

g. Wb. 1291 (under 3. *yāh*).

10. ¹ tat-cā, ² Mazdā, ³ o⁴wahmī ⁵ +ā ⁶ +dām ⁷ nipā⁸hē,
⁸ Manō ⁹ Vohū—¹⁰urunas ¹¹ -cā ¹² aśāunām,
¹³ nōmas ¹⁴ -cā—¹⁵yā ¹⁶ Āramitiś ¹⁷ iṣā ¹⁸ -cā,
¹⁹ +Māzā-²⁰Xšaθrā ²¹ vazdā²²hā ²² avōmīrā.

(11; 11-11; 11)

10. And this, O Mazdā, will-I-cherish within Thy Abode,
 (Thy) Loving Mind—the Souls of the Truthful,
 and (their) adoration—which (is) Ārmaiti and
 (their) Inner-Urge,
 full-of-Divine-Strength smiling-down (upon mankind)
 in-support.

Free English Rendering :

These precious things, O Mazdā, do I find
 In Thine Abode: Vohu Man'—Truthful Souls,
 Their Prayers—Ārmaiti and Inner Urge,—
 And Strength Divine to serve, all smiling down
 Descend to Earth, to help and to support.

Text: 5-6. So Barth., following Mf, 2, K, 4 and Jp. 1; Geld. reads the two as one word. 19-20. Geld. reads the words as separate; I think a comp. is better.

Trans.: 7. Lit., 'I will hold within myself'; ātm. 11. -cā omitted, 19-20, 2/3 neu.; refers to *urunas-* and *nōmas-*. 21. Orig. 3/1.

taṭ—I think this refers to the *vahiṣṭē mīṣḍē* of the previous verse, which Kan. has explained as 'the entrance to heaven'.

*ā +dām—Geld., Mills and Kan. read the two together as one word. I follow Barth.,^a who bases his reading on Mf. 1, K. 4 and Jp. 1. He takes *ā as a prep. and +dām as 7/1 of *dam*, abode. The phrase *o⁴wahmī* +ā +dām is also found in Yas. 48.7. I take +dām as 7/1 of *dam* (neu.), abode (Skt. *dhāma*), abode.^b Barth. brings in here the later idea of *ganj*, the treasure house, which is found in Pah. books. This is "where works of supererogation were stored for the benefit of those whose credit was inadequate".^c But I see no reason why this later idea should be dragged in here. It is far simpler to take it to mean just 'the Abode of the Supreme'.

nipā⁸hē—1/1 s-aor. ātm. of √*pā-* with *ni*, used in the sense of a subj., expressing a wish. In Skt. *ni-√pā-* is paras., but here the ātm. implies 'hold to myself', 'cherish within myself' or 'make my own'. Cf. Yas. 28.11.

Manō Vohū—2/1. Mlt.^d remarks, "no doubt it means that of the *aśavanō...* This coincident use of the names of two Amshaspands illustrates the thinness of the personification". I appreciate his point, even though I do not agree with him. I think that the root-meaning of the adj. *Vohū* in *Manō Vohū* has not been properly grasped. In the RV. we have a √*vas-*, which means 'to love', 'to hold in esteem'. From this root we get two derivatives: *uśa*, lover, found in RV. x. 95.4 and *vāsiṣṭha*, best lover, found in RV. x. 95.17. Later Skt. Lexicographers have suggested that the name of the great Sage Vasiṣṭha is to be derived from √*vas-*, to shine.^e But it seems to me that his name bears the same implication of universal love as is found in the name of his great rival Viśvāmitra. In connecting up the name of Vasiṣṭha with √*vas-*, to shine, we clearly see the cross influence of folk-etymology.^f So I conclude that the *Vohu* in *Vohū Manō* definitely indicates 'loving',

a. Wb. 684. b. See Jack., AG., §318, note 2. c. Mlt., EZ., p. 162.

d. EZ., p. 382, ftn. 2. e. See Grass., Wb. 1234.

f. The St. Petersburg Wörterbuch of Roth and Böthlingk (Part IV, pp. 43.3 to 44.2) gives the following nine meanings of *vas-*: (1) Enc. pron. 2nd pers. (*vah*) (p. 42.3); (2) Root *vas-* (*uechati*), to illumine, to be shining (p. 42.3); (3) Root *vas-* (*vaste*), to cover oneself (p. 42.3); (4) -*vas* (at end of comps.), clothed in (p. 43.1); (5) Root *vas-* (*vasati*), to stay, to dwell (sometimes also ātm. (pp. 43.1-44.2); (6) *vās*, dwelling place (used only as 6/3 -*vasā'm*) (p. 44.2); (7) *vāsiṣva* (p. 44.2); (8) Root *vas-* (*vāsayati*) *sneha⁸chedāpaharapeṣu vadhe* (p. 44.2); (9) Root *vas-* (*vasyati*), *stambhe* (p. 44.2). See also *Vācaspatya* (Calcutta, 1883), p. 4862, col. b; *Śabda-Sāgara* by Paṇḍit Jibānanda Vidyāsāgara (Calcutta, 1900), p. 637, col. 2. Also see M. R. Kale's *Higher Sanskrit Grammar* (7th ed., Bombay, 1931), Appendix II (*Dhātukośa*), p. 122, which gives the root *vas-* as in the 10th class meaning 'to love', 'to cut', 'to take away'.

which is much more emphatic than mere 'good'. The old Skt. $\sqrt{vas-}$, to love, became degraded in meaning later, and came to be used for sexual and carnal love only.

urunas—2/3 mas. The Manō Vohu of Mazdā is made up of the Souls of the Truthful.

aśāunām—6/3 of *aśavan*.

nemas-cā yā Ārmaitiś iṣā-cā—This line is reproduced at the end of the Kām-nā Mazdā recital. All scholars have construed the three nouns as 2/1, and all depending on *aśāunām*. But this does not seem at all correct, at any rate, for *Ārmaitiś* and *iṣā-*, which are both obviously nom. Moreover all seem to have lost sight of the fact that though there are three nouns, the *-cā* has been used only twice. This clearly indicates that the latter two are syntactically quite separate from the first noun. Cf. my note on *Daēvāiś-cā xrafstrāiś mašyāiś-cā* (Yas. 34.5).

I construe *nemas-* as 2/1 neu. and *Ārmaitiś* and *iṣā-* as 1/1 fem. And I construe *nemas* with *aśāunām*. The clause introduced by *yā* defines the *nemas-*. The idea is that the adoration of the Truthful is the result of, and is represented by *Ārmaiti* within their hearts, as also by their Inner Urge (*iṣā-*), both of which lead them to Truth. *Ārmaiti* and the Inner Urge are here regarded as almost identical. *Ārmaiti* leading the individual aright throughout his life constitutes in fact and gives rise to the Inner Urge that leads on ultimately to Aša and to the Abode of Mazdā.

iṣā—See verse 5 of this Hā.

The main difficulty in construing the second and the third lines is in the positions of the three *-cā*'s (11, 14, 18). The first two go together—*urunas-cā aśāunām nemas-cā*, both the nouns being accus. Of these two the 'Souls of the Truthful' are identical with the 'Loving Mind' of Mazdā. The idea is that the 'Souls of the Truthful' in their totality constitute (or represent) the Manō Vohū of the Supreme. The third *-cā* (18) joins *Ārmaitiś* and *iṣā-* (both 1/1 fem.). The adoration of the Truthful is made up in a sense of *Ārmaiti* (within their hearts) and their consequent Inner Urge towards Truth. In other words the adoration of the Truthful points to (and is a measure of) their *Ārmaiti* and their Inner Urge. And as a matter of fact the Inner Urge is due to the inspiration of *Ārmaiti*.

The fourth line is a real poser, every scholar having his own version. Mills^g is quite honest in saying that "here all his conjectural".

g. SBE. 31, p. 167, ftn. 2.

Kan.^h equally frankly that he does not understand this line nor is he at all sure of his own rendering of this verse. For this line Kan. has merely reproduced the rendering of Dar.—"but the power sunk into evil shall be destroyed". This is very similar to the trans. by Justi.^f Barth. reads the line **māzā-xīathrā vazdanhā avom irā*, and trans. "that thou mayst guard it, O thou mighty Dominion, with abiding power".

**Māzā-Xīathrā*—I have accepted Barth.'s suggestion to take this as a comp. on the analogy of *māzā-rayā* in Yas. 43.12. This is a loose type of comp. both members being declined. Barth. construes this comp. as 8/1 applying it to Mazdā. I propose to take it as 2/3 neu. and to regard it as a predicative adj. to *urunas-* and *nemas-*. These two nouns are of different genders, and the rule for concord in such cases is that when a predicative adj. is used with several nouns, it agrees with 'the combined number', and "as regards gender when the substantives are masculine and feminine the adjective will be masculine; and when they are masculine or feminine and neuter the adjective will be neuter".^j The nasal in **Māzā* points to a $\sqrt{māz-}$ (Skt. *manh-*), to be great. Hence I trans. **Māzā* as 'Divine' and the whole comp. as 'full of Divine Strength'.

vazdanhā—Barth.^k takes this as 3/1 and trans. 'continuous', 'abiding'. He rightly thinks it connected with the word *vazdvarē* found in Yas. 31.21, which I have trans. as 'sustenance'. Both the words may be derived from $\sqrt{vaz-}$ (Skt. *vah-*), to carry, to support. The suffix here is *-ah* (Skt. *-as*).^l The Skt. word corresponding would be **voḍhas*. I construe the word as 3/1 neu. and trans. 'support'. The ins. has almost the force of an adv.

avōmīrā—Geld. reads as one word, but has himself suggested reading *avōmī rā*.^m It has been rendered variously. The earlier scholars trans. 'deathless' or 'indestructible'.ⁿ Barth.^o divides the word as **avōm irā*; taking **avōm* as accus. inf. of $\sqrt{av-}$, to protect he trans. 'in order to guard'. And he^p takes **irā* as 3/1 neu. and trans. 'energy' or 'strength', qualified by *vazdanhā*. I personally think that *avōmīrā* is one word and that it has nothing to do with $\sqrt{mar-}$, to die. I also think that the *avō-* is the same as the *upasarga ava* (or *avā*), and

h. GbM, p. 184, ftn. i. HbZS., p. 35 (see under *avōmīrā*).

j. See Apte, §21 (p. 10); also Speijers, §28 a and b (pp. 19-20). In Skt. sometimes the predicative adj. takes the gender of the noun nearest to it.

k. Wb. 1391. l. See Whit., SG., §1151.

m. See Barth., Wb. 372, note 2 on *irā*. n. Quoted by Kan., GbM., p. 184, ftn. o. Wb. 179-80. p. Ibid., 372.

that *mīrā* is cognate with Skt. *smera*, friendly, smiling. The initial *sm-* in Skt. becomes *m-* in Av. in order to avoid an initial *hm-*, e.g., Skt. *smṛ-* = Av. *mar-*, Skt. *smat* = Av. *maš*.^g So the Skt. $\sqrt{\text{smi-}}$ would give Av. $\sqrt{*mi-}$. This $\sqrt{\text{smi-}}$ with *ava* is found in RV. i. 168.8, in the sense of 'flashing down' (herniederleuchten)^r—*āva smayanta vidyūtaḥ pṛthivyām*, the lightnings smile down upon the earth. From the derivative *smera* we get the negative *āsmera* used in RV. ii. 35.4, meaning 'without (bashful) smiles'.^s The idea is Ārmaiti 'smiling down' upon the world below, and this is particularly appropriate, for she has been chosen by Mazdā Ahura for mankind (Yas. 32:2). I construe this word as an adj., 1/1 fem.

The whole verse is certainly difficult to construe and I give my rendering for what it is worth. The idea of the whole verse is somewhat like this :

Within Thy Abode, O Mazdā, may I cherish most highly Thy Loving Mind, which is the sum total of the Souls of the Truthful. And may I also cherish their adoration which springs from Ārmaiti within their hearts and their Inner Urge. The Souls of the Truthful and their Adoration are full of Divine Strength and smile down upon all humanity and give them support.^t

TRANS. OF BARTH. :

And this, O Mazdāh, will I put in thy care within thy House—the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty Dominion, with abiding power.

g. Jack., AG., §140. r. Grass., Wb. 1614.

s. Geld., Der Rigveda, I, p. 290; also Grass., Wb. 160.

t. In later Zoroastrian Theology this idea seems to have developed into that of the Fravašis, who guard humanity and shower blessings on mankind. See Yt. 13 (Farvardin).1-48. This would also serve to explain the phrase *iḍā irīstanām urvānō yasamaide, yā ašūnām Fravašayō*.

11. at¹ +duš-²xšaθrēng duš-³šyaoθnēng duž-vacayhō,⁴

duž-Daēnēng⁸ duš-manaḥhō⁹ drəgvatō,¹⁰

akāiš¹³ xvarəθāiš¹⁴ paitī¹⁵ urvānō¹⁶ +yeiṅtī;¹⁷

+Drujō¹⁸ Dəmānē¹⁹ haiṭyā²⁰ aḥən²¹ astayō.²²

(11-11; 11-11)

11. But among-evil-rulers, evil-doers (and) evil-speakers,

among-evil-Egos, evil-thinkers, (and) followers-of-

Untruth,

Souls do-come back by-reason-of-(their)dim insight;

truly they-are Dwellers in-(this)-Abode of Untruth.

Free English Rendering :

But Souls whose Inner Light continues dim,
Who have not yet beheld the Light of Truth,
Unto this Home of Falsehood shall return,
Surrounded by false Leaders, Egos false,
By those who think and speak and act untrue.

Text: 2-3. K 4 and four other mss. read thus, but as two separate words; Geld. has *duš-*. 5. So four minor mss.; Geld. has ^oθanēng. 17. Geld. reads *paityeiṅtī*; but *paitī* being metrically redundant, I have omitted it. 18. Geld. has *Drujō*.

Trans.; 3, 5, 7, 9, 11, 12. All orig. 2/3. 13-14. Lit., 'evil-Light'; orig. 3/3. 20. Orig. adj. 1/3 mas.

duš-xīθrēug—2/3 mas. This word is found in Yas. 48.5 and 10 where there is a glide *-ə-* between the two parts of the comp.). It may be also noted that all the nouns (which, except the last, are also compounds) are 2/3 mas., accusatives with the verb of motion *paiti... *yeintī*.

duš-Daēnēug—Lit., 'those whose *Daēnā* is evil'; so I trans. 'evil Egos'. The other meaning of *Daēna* (Religion) is also implied, for evil Egos will follow an evil Faith.

The order in which the evil people are mentioned in the first two lines may also be noted, for it is quite logical.

x^varəθāiī—2/3 neu. Ins. of reason. Here also, as elsewhere, in the passages where the word *x^varəθa* occurs (Yas. 34.11 and 48.5), Barth.^a has trans. 'food'. In Yas. 31.20 and 53.6 also we get the comp. *duš-x^varəθa*, where also Barth.^b trans. 'bad food'. Then again we have *x^varəmnō* (1/1 caus. pres. pt. ātm. of $\sqrt{x^var-}$) in Yas. 32.8, where also Barth.^c brings in the idea of 'food'. All this can be traced to the Pah. rendering. In Pah. there is the verb *x^vartan* (Pers. *khurdan*), to eat; and so this misunderstanding of the Av. word can be explained. Horn^d has pointed out that the Pers. word also meant 'to drink' and so it is probably connected with Av. *hurā* (Skt. *sūrā*), wine, which in its turn can be traced back to $\sqrt{hu-}$ (Skt. *su-*), to press out.^e On the whole I have come to the conclusion that the Gāθā word *x^varəθa* has no connection with the Pah. *x^vartan*. This is all the more apparent when we bear in mind the fact that there is no direct Skt. cognate (no Skt. root like *svar-* or *sur-*) in the sense of 'to eat' or 'to drink'. Hence there is no need to postulate an Av. $\sqrt{x^var-}$, to eat, in order to explain the word *x^varəθa*. All the Gāθā words noted here can be derived from a root *x^var-* or *hvar-* (Skt. *svar-*), to shine. The Skt. root is probably 'a lost $\sqrt{sur-}$ ', to shine.^f Geld.^g quotes this very verse *a propos* the word *x^varəθa*, and compared it with Skt. *sūrta* which occurs in RV. x. 82.4 (*asūrte sūrte rājasi*, in the dark and bright spaces). The negative *asūrta* is found also in the same verse of the RV. and in AV. x. 3.9 (*asūrtaṃ rājo āpy agus té yantu adhāmām tāmah*, pass to the region void of light, to deepest darkness let them to go). Grass.^h trans. these words as 'light' and 'darkness' respectively. In the AV. verse *asūrta* is clearly identified with *tāmah*. Geld., however, trans. the word *x^varəθa* in this verse rather differently as 'goal' (Ziele). But

a. Wb., 1868-69. b. Ibid., 755. c. Ibid., 1866 (top). d. NpersEt., 507. e. Barth., Wb., 1837; see also M.-W., SD., p. 1235, col. 3. f. M.-W., SD., p. 1281, col. 1 (under 2. *svar*). g. Drei Yast, p. 2, ftn. 3. h. Wb., 1567 and 157 respectively.

I think that the passage from the AV. is quite conclusive as regards the meaning of the word.

The idea of *akāiī x^varəθāiī* is ultimately 'evil insight', lit., 'bad illumination (of the Soul)'. This is a sort of spiritual 'darkness visible', which is finely described in the following passage of Milton:—

"A dungeon horrible, on all sides round
"As one great furnace flamed; yet from the flames
"No light; but rather darkness visible
"Served only to discover sights of woe,
"Regions of sorrow, doleful shades, where peace
"And rest can never dwell, hope never comes
"That comes to all."ⁱ

I think that 'darkness visible' finely expresses the essential idea of *akāiī x^varəθāiī* in this verse. It was the popular belief among Christians that the flames of Hell give no light; they burn, they do not shine.^j This Hell of popular theology is really our life on Earth, which burns but does not illumine our Souls.

*paitī... *yeintī*—3/3 pres. paras. of $\sqrt{i-}$ with *paitī* (Skt. *prati-√i-*). The sense of the whole verse turns on the meaning assigned to this verb. Barth.^k trans. 'go (forth) to meet', which he explains further by adding that the Souls 'of those Liars who have died earlier and preceded them to hell' go forth with 'foul food' to meet these wicked ones who come to hell later.^l In all this he faithfully follows the Pah. version. Geld. trans. this verb as 'attain'. In Av. the $\sqrt{i-}$ with *paitī* does mean 'to go (forth) to meet'; but in two passages at any rate (*paitī ayeni* in Yas. 34.6 and 50.9) Barth. himself has trans. the word as 'come back'. In the Veda also *prati-i-* has both these meanings, 'go (forth) to meet' and 'come back'.^m I think Barth. has given this trans. here because he has already accepted the 'evil food' from the Pah. rendering. I think the trans. 'come back' or 'return' suits better the spirit of the Gāθās.

This verse is the *only* verse in the Gāθās, which speaks in clear words of the return of the Souls whose Spiritual Light is dim. The people mentioned, among whom the Souls have to return, can only imply our earthly environment. It must be admitted, however, that there is no specific mention of the place except in the words *Drujō*

i. Paradise Lost, ii, lines 61-67.
j. See notes in Verity's edition of Paradise Lost (Cambridge, 1936), Vol. II, p. 372.
k. Wb. 151 (1. *ay-*). l. Mlt. EZ., p. 382, ftn. 5.
m. Grass., Wb. 193 (No. 4 under *prati-i-*); also M.-W., SD., p. 673, col. 2 (under 2. *pratt*).

Dəmānē. Still every indication seems to point that this 'Abode of Untruth' is where we, human beings, 'live and move and have our being'.

Many Zoroastrian scholars have seen in this verse a clear reference to the doctrine of Reincarnation. Many years ago (1908) Ervadⁿ Khurshed S. Dabu of Surat published an article in the monthly magazine *Cherāg* commenting upon this verse. And he has come to the conclusion that the doctrine of Reincarnation is clearly indicated in this verse, a conclusion with which I agree. But I must admit that in the Zoroastrian Books, (both Av. and Pah.) accepted as authentic and authoritative, this is the solitary *direct* reference to Reincarnation. In the *Desātīr* (which is neither in Av. nor in Pah.) Reincarnation has been specifically mentioned; but the majority of scholars do not admit the *Desātīr* as an authentic Zoroastrian document.^o In any case Reincarnation is *not* mentioned so clearly, specifically and emphatically in Zoroastrian Theology as it is in Hinduism, Buddhism or Jainism. One main reason for this seems, in my opinion, to be this, that the teaching of repeated lives on earth might lead to a relaxing of human effort. One may be led to think that since there are to be a long series of lives one need not be in a hurry. The innate 'inertia' (*tamo-guṇa*) of human beings would thus hinder spiritual effort. *Z. wants man to be alert and active to achieve Perfection and Immortality*. And in one verse (Yas. 51.12). He has clearly stated that it is possible to attain this goal *within one single life upon Earth*. There He uses the words, *hyaṭ ahmī ururaost aštō*, because salvation (lit., attainment) is attained during *this* (earthly life).

Drujō Dəmānē...astayō—Cf. Yas. 46.11.

haiṭhyā—Adv. In truth; orig. 1/3 mas. adj.

astayō -1/3 mas. Dwellers. From √*stā*- with *ā*.

TRANS. OF BARTH. :

But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.

ⁿ. Now Dastūr Dabu of the Wadia Ātash-Behrān at Bombay.

^o. See Browne, *Literary History of Persia* (London, 1909), Vol. I. p. 53, ftn. 1.

12. kaṭ¹ Tōi² Ašā³ zbayəntē⁴ avayhō⁵?

Zaraθuštrāi⁶ kaṭ⁷ Tōi⁸ Vohū⁹ Manaṭhā¹⁰?

yṣ¹¹ Vṣ¹² staotāiš¹³, Mazdā¹⁴, frīnāi¹⁵, Ahurā¹⁶,

avaṭ¹⁷ yāsāš¹⁸ hyaṭ¹⁹ Vṣ²⁰ †ištā²¹ vahistəm.²²

(11-11; 11-11)

12. What help¹ (shall come)⁵ to-the-invoker⁴ through-Thy² Aša³?

What (help)⁷ to Zaraθuštra⁶ through-Thy⁸ Vohu⁹ Manō¹⁰?

I-¹¹verily with-hymns-of-praise¹³ would-please¹⁵ You,¹²

O Mazdā¹⁴ Ahura,¹⁶

asking for-that¹⁸ which in-Your¹⁷ Wish (is)²⁰ the best.²¹

Free English Rendering :

Unto Thy worshipper what help shall come?

How wilt Thou aid Thy Zaraθuštra, Lord,

Through Ašā wise, through loving Vohu Man'?

I praise Thee in my hymns, O Mazdā: grant

To me, Ahurā, what Thou deemest best.

Text: 21. Geld. reads *iftd.*

Trans.: 11. Orig. rel. pron.; 1/1. 12. Orig. 4/3. 17. Orig. 2/1.

Mills^a remarks that this verse is “obviously more closely related to chapter L than to chapter XLIX. Lost verses may, however, have intervened” (between these two chapters). There is certainly good reason for the first part of this statement of Mills. But I do think he brings the plea of ‘lost verses’ too often, whenever confronted with any break of ideas. Personally I am not at all sure that any verses have been ‘lost’ from the Gāthās. The verses, as we have today, are closely connected and they read as parts of one complete system of the philosophy of life.

Ašā—Barth. construes as 8/1, while Mills and Kan. construe as 3/1. I prefer the latter. Similarly *Vohū Manahā* also is 3/1.

zbyayntē—4/1 mas. pres. pt. paras. of √*zu-*, *zby-* (Skt. *hu-*, *hve-*, *hway-*), to invoke.

avaṇhō—1/1 neu. Help.

*kaṭ*⁷—Geld. notes that only J. 3 differs here and reads *aṭ*. That also would make good sense; but *kaṭ* repeated adds force to the second question.

yā—1/1 mas. The rel. pron. has the force of an emphatic ‘I’, ‘I verily’. This is made clearer by the name *Zarathuštrāi*. Cf. Yas. 28.2, 3 and 4. The word being the first in the line is emphatic, like Skt. *yo ’ham*.

Vā—4/3. The plu. implies Aša, Vohu Manō and Mazdā Ahura. Note dat. with *staotā*; ^b the verb *frīnāi* also requires a dat.^c

frīnāi—1/1 pres. subj. ātm. of √*frī-*, *frīn-*^d (Skt. *pri-*, *prīṇ-*), to please, to invoke the grace (of a divine being).^e Cf. Yas. 29.5; also note ātm.

yāsās—1/1 mas. pft. pt. paras. of √*yās-*, to ask, to beg.

**ištā*—Barth.^f construes this as 7/1 of *išti*, which he trans. ‘power’ or ‘possession’. The ending *-ā* in 7/1 for nouns ending in *-i* is the regular rule in the Gāthās.^g I would prefer to trans. the word as ‘wish’ (as Mills does), and derive it from √*iš-* (Skt. *iṣ-*, *icṣ-*), to wish. I construe the word as 7/1 fem. of *išti*, wish; in Your wish, i.e., as You wish. This brings the verse in better conformity with the spirit of the Gāthās. “Lord, Thy Will be done” is the dominant note in all requests made by Z.; Cf. Yas. 29.4 and 44.16.

TRANS. OF BARTH. :

What help hast thou, O Right, for Zarathuštra that calls upon thee? What hast thou, Good Thought?—for me who with praises seeks your favour, O Mazdāh Ahura, longing for that which is best in your possession.

- a. SBE. 31, p. 170, ftn. 1. b. See Mac., VG., §200, A. 1, c (p. 310).
c. Ibid., §200 A. 1, b (p. 311). d. Barth. (Wb. 1016) gives this root as *frāy-*.
e. Grass., Wb. 891-92. f. Wb. 377 (top, under *ištay*). g. Jack., AG., §254.

1. ¹kaṭ ²mōi ³Urvā ⁴+isē ⁵cahyā ⁶avaṇhō?
⁷kā ⁸mōi ⁹pasūš, ¹⁰kā ¹¹mā ¹²nā ¹³θrātā ¹⁴vistō,
¹⁵anyō ¹⁶Ašāt ¹⁷θwaṭ ¹⁸-cā, ¹⁹Mazdā ²⁰Ahurā,
²¹+azdā-²²+zūtā ²³+Vahištāt ²⁴-cā ²⁵Manahō?

(11-11; 11-11)

1. (I wonder) whether my Soul shall-command anyone
for-help?
What (person) for-my flock, what person (shall be)
found (as) my protector,
other than-thy Aša, O Mazdā Ahura,
and (other than Thy) Most-Loving Manō when-
invoked-with-Truth?

Free English Rendering :

From whom my Soul may any help command?

Who shall protect my flock in their distress?

Who shall from danger rescue me and mine?

None but Thine Aša, Mazdā Ahurā,

None but the Highest Love, invoked with Truth.

Text : 3. Geld. has *išē*; but the root is *iš-*. 21-22. Geld. has the words separate; I have combined them as a comp. 23. Geld. reads *vahištāt*; meter requires the shorter form.

Trans. : 6. Orig. 6/1. 8-9. Orig. both 6/1. 14. Lit., ‘known’. 18. *-cā* omitted. 21-22. Orig. the comp. is 7/1 fem., ‘in true invocation’, used adverbially.

Barth. puts this verse and the first two lines of verse 2 in the mouth of Z., and he thinks that the second half of verse 2 are the words of Mazdā. I see no necessity for this sort of arrangement.

kaṭ—Barth.^a says that this word introduces a question and implies the same as the Eng. phrase, 'I wonder whether', in the RV. *kād* (orig. 1/1 neu. of *ka*) introduces a direct question. It has to be rendered by 'whether' (Ger. *ob*).^b In the Skt. of the Epics *kaccid* is "used like the simple *kād* as a particle of interrogation". It may be rendered, when at the beginning of a sentence, by the phrase, 'I hope that',^c as in BhG. 18.72.

**isē*—3/1 pres. ātm. of √*is-*, to command, to have power over; it is construed with a gen.^d Barth. trans. rather freely, 'can rely upon', 'can count upon', which certainly brings out the sense of the orig. The ending *-ē* (in 3/1 pres. ātm.) instead of the usual *-tē* may be noted. In the Gāthās the endings of the 1/1 and 3/1 ātm. are often identical, particularly with verbs of the root (2nd) class.^e In Skt. the same identity of forms is found with a few roots, and most often with √*is-* (Av. *is-*).^f From the RV. *iśe* as 3/1 is quotable nearly thirty times.^g The identity of the 1/1 and 3/1 in verbal forms is a well-known feature of the pft. system, both in paras. and ātm., in both the languages.

cahyā—This interrog. pron. when used in a question implies 'anyone'.^h The gen. is used here because of the **isē*. Cf. Yas. 48.9.

avanhō—6/1 neu. The idea is help 'outside' of oneself.

pasēuṣ—Barth. and the rest are again thinking of 'cattle'. The word has been used in Yas. 31.15 and 45.9. Of course it means 'flock' everywhere in the Gāthās; but I take it always in the sense in which it is used in similar contexts among Christian writers. In Yas. 45.9 the words are expressly, *pasūi vīrēng ahmākēng*, signifying clearly 'our human flock', since there is no connecting *-cā*.

mō—Barth.ⁱ rightly takes this as a pron. adj. (1/1 mas.), going with *nā*. Cf. *mā* used similarly in Yas. 46.2.

θrātā—1/1 mas. Agent-noun in *-tar* from √*θrā-* (Skt. *trā-*), to protect.

viśtō—1/1 mas. ppt. pass. of √*vid-*, to know. Cf. Yas. 29.8.

a. Wb. 436. b. M.-W., SD., p. 247, col. 3 (under 2. *kād*). c. See Grass., Wb. 311. d. Barth., Wb. 26 (*aś-*). e. Jack., AG., 5450. f. Whit., SG., §613. g. See Grass., Wb. 236. h. Barth., Wb. 427 (top). i. Wb. 1104 (under 2. *ma-*).

anyō—With abl. in the sense of 'other than'. For the idea cf. Yas. 46.7.

ōwaṭ—Barth. trans. 'thysself' and he enumerates the three, viz., Aša, Thysself (Mazdā Ahura) and Vohu Manō. But I think that there are only two meant here, since there are only two *-cā*'s between the three words. So it is better to take *ōwaṭ* here as a pron. adj. like *ōwahnāt* in Yas. 46.7.

**axdā-zūtā*—Geld. and others read the two words separate; but I would like to take the two together as a comp. and to construe it as adv. (orig. 7/1). The first portion **axdā* has been construed by Barth.^j as an adv. He trans. 'in truth', and compares Skt. *addhā*. The Skt. word is an adv. and is made up from the dem. pron. stem *ad-* and the adverbial suffix *-dhā* it has been used six times in the RV. and means 'in truth'.^k Kan.^l follows the older scholars and takes it as 2/3 pres. imper. paras. of √*ax-* (Skt. *ah-*), to speak. Mills^m in a long and complicated note objects to construing this word as an adv. as being 'of no particular force here' as the first word in the line. I am in agreement with this objection of Mills. It is for this reason that I have taken the two words together as building up a comp. In the Śat. Br. and also in the Ait. Br. we get the comp. *an-addhā-puruṣa* in the sense of 'one who is not a true man'.ⁿ This Skt. comp. has been explained by Haug^o as meaning 'a man...who, from reasons which are not culpable, does not discharge his duties towards the gods, ancestors and men'. I think this sense—'in truth', 'as in duty bound'—suits the Gāthā context well. I take **zūtā* like Barth.,^p as 7/1 of *zūti* (fem.), invocation. This is the regular Gāthā form.^q

**Vahištāt*—Geld. reads *vahištāt*; but meter shows that no prolongation is needed here. And so I have changed the reading. Such prolongations, however, are often found in the Gāthās, e.g., in Yas. 28.10; 31.15 and 32.4. In all these cases the 5/1 ending *-āt* becomes *-āāt*.^r

TRANS. OF BARTH. :

(Zarathuštra :) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thysself. O Mazdāh Ahura, and the Best Thought?

j. Wb. 228. k. Grass., Wb. 38; also M.-W., SD., p. 19, col. 1. l. GbM., p. 187, ftn. m. SBE. 31, p. 171, ftn. 1. n. M.-W., SD., p. 24, col. 3. o. Ait. Br. (Bombay, 1863), Vol. II, p. 455, ftn. 12. p. Wb. 1697 (under *zūta-*). q. Jack., AG., 254. r. See Jack., AG., 53. iv.

2. kaθā, Mazda, rānyō-skərətīm Gām iśasōit,
 yē hīm ahmāi vāstravaitīm stōi usyāt?
 erəzəjīs Aśā pouruśū +hvarē-+piśyasū,
 +ākā-+stōng mā niśyāsyā dāθəm dāhvā.

(11-11; 11-12)

2. How, O Mazda, shall-one-seek the joy-bringing Mother-
 Earth,
 when he-is-eager (to have) her always full-of-security
 for-himself?
 in-(regions)-completely radiant-with-the-Sun to-men-
 of-upright-life following-Aśa,
 Thou-shalt-assign surely (their) clear-positions amidst-
 the-Abodes of-the-Wise.

Free English Rendering :

How shall one woo joy-bringing Mother-Earth,
 While thinking thoughts of his own selfish gains?
 The Righteous man, that follows Aśa's Law,
 Shall dwell in regions radiant with Thy Sun,
 His place shall be in Wisdom's own Abode.

Text : 16-17. So Kan.; Geld, has the words separate. 18-19. J, 3, Mf. 1 and eight other mss. read the words separate; Geld. reads the two together; I prefer to have the two together as a comp.

Trans. : 6. Lit., 'shall desire'. 7. Lit., 'who'. 9. Lit., 'for him'. 13. Orig. 2/3. 14. Lit., 'through Aśa'; orig. 3/1. 15. Lit., 'among full'; orig. 7/3.

As already mentioned Barth. takes the latter half of his verse as the reply of Mazda to the questions of Z. in the preceding verse and in the first half of this verse.

rānyō-skərətīm Gām—This phrase has already occurred twice before, in Yas. 44.6 and 47.3. As usual both Barth. and Geld. are thinking in terms of 'cattle'. They trans. 'the luck-bringing cattle' and explain it as the reward for good actions, and Barth. "notes that one who makes cattle and pasture the source of good here cannot conceive of Paradise without it". Mills^b has a rather hesitating sort of note here: "the Kine must represent the people as well as their live-stock. The raids concerned the owners more than their cattle". This note indicates that Mills saw the possibility of taking the word *Gāv* more reasonably; still he is not able to get rid of his preconceived notions about the four-footed animal and the nomad cattle-lifters.

iśasōit—3/1 pres. opt. paras. of √iś- (Skt. *iś-*, *icch-*), to wish.

hīm—2/1 enc. dem. pron.^c

ahmāi—The person referred to is the one who desires 'the joy-bringing Mother-Earth'. I have therefore trans. 'for himself'.

vāstravaitīm—2/1 fem. adj. Bringing security. Cf. Yas. 48.11.

stōi—Here again Barth. construes as inf. of √ah-.

usyāt—3/1 aor. opt. paras. of √vas- (Skt. *vaś-*), to will, to wish; Skt. *uśyāt*.^d

erəzəjīs—2/3. The word is found in two other Gāthā passages, Yas. 29.5 and 53.9.

Aśā—Barth.^e construes as 8/1 in his Wb., but in his Gāthās he trans. correctly as 3/1.

+hvarē-+piśyasū—So Kan., who takes the two as joined in a comp. The others take the words separately. I think the comp. is certainly the better way of construing. Barth.^f explains *+piśyasū* as 7/3 of the pres. pt. paras. of a root *pāh-*, to see, which he regards as an 'extension' of √pā(y)-, to guard, to protect. He trans. the two words as 'those that look upon the sun'. I do not think this is at all appropriate. The

a. Mlt., EZ., p. 382, ftn. 7.

b. SBE. 31, p. 171, ftn. 3.

c. Jack., AG., §395.

d. Whit., Roots, p. 155.

e. Wb. 357 (under *erəzəji*) and Gāthās, p. 100. The former was published in 1904, the latter in 1905.

f. Wb. 891.

verb *piṣyeintē* has been used in Yas. 44.20. I have taken it there as from $\sqrt{pis-}$ (Skt. *piś-*), to adorn, to fashion, to mould. I think the same root is to be taken here. I trans. the comp. as 'radiant with the Sun'. Kan.^g thinks that this refers to the regions of heavenly radiance. I think Kan. is right in his surmise. In later Theology four distinct Regions of Light are mentioned; these are (in ascending order): the Region of the Stars, the Region of the Moon, the Region of the Sun, and the Region of Light Eternal.

**ākā-stāng*—Geld., Kan. and Barth. read the two as one word; but the words are separate in J. 3, Mf. 1 and eight other mss. Barth.^h construes this as one word (2/3 mas. adj.) and trans. 'standing in judgement'. Mills also has the words separate; but as they are obviously connected I have shown them as joined in a comp. The first part means 'manifest', or 'clear'. We have *ākā* in Yas. 48.8 in the sense of 'manifestations'. The second portion, *stāng*, is clearly from $\sqrt{stā-}$, to stand, and may be trans. 'places' or 'positions'. The form is 2/3 mas.

mā—Barth.ⁱ takes this as an emphatic particle, 'surely'.

niṣāsyā—Barth.^j construes this as 1/1 fut. paras. of a root *han-* with *ni* and trans. 'I will place', 'I will settle'. Justi^k takes it as 2/1 pres. imper. paras. of $\sqrt{han-}$ with *ni*, and trans. 'do thou give'. Kan.^l thinks it might be 2/1 pres. imper. paras. and adds that the meaning is uncertain. I am inclined to postulate a more reasonable root for this verb. And I think this is from $\sqrt{sāh-}$ with *ni*. In Skt. we get *ni-sās-* used in RV. iv. 2.7 in the sense of 'to assign', 'to equip'.^m And I suggest that *niṣāsyā* is 2/1 fut. imper. paras. The sign of the fut. is usually *-hya* (Skt. *-sya*), and therefore the fut. base is treated exactly as it belonged to the thematic group in the pres. system. All the mood formations, would therefore be exactly as in the thematic conjugation in the present.ⁿ The imper. here implies something stronger than a mere wish. This being a mood of the future, the form is a very rare one.^o

dāθēm—Mills and Kan. trans. 'gift' from $\sqrt{dā-}$, to give. But the word is used in the Gāthās only in the sense of 'wise', from $\sqrt{dā(y)-}$, to perceive, to consider. Barth.^p construes the word as 6/3 mas. In the Gāthās occasionally the *-n-* of the ending *-nām* of 6/3 drops out.^q So the regular form *dāθanām* would become *dāθām* and then *dāθēm*.

g. GbM., p. 188, ftn. h. Wb. 309. i. Wb. 1007.

j. Ibid., 1771. k. HbZS., 332. l. GbM., p. 188, ftn.

m. Grass., Wb. 1392; see also Geld., Der Rigveda, p. 375, ftn.

n. See Whit., SG., §733. a; and also Jack., AG., §669. o. Whit., SG., §938.

p. Wb. 732. q. Jack., AG., §241.

dāhvā—The older scholars took this as another verb, 2/1 pres. imper. atm. of $\sqrt{dā-}$, to bestow. The usual form would be *dasvā* as in Yas. 33.12. Barth.^r takes it as 7/3 of a noun, *dam*, house, dwelling. I agree that the form is a noun and is 7/3; but I do not think it is from *dam*, house, as Barth. asserts. I think it is from a root-noun *dā-* meaning 'position' or 'abode', from $\sqrt{dā-}$ (Skt. *dāh-*), to hold, to place. The form *dāhū* would be quite normal. There is the particle *-ā* suffixed. It is found in both Av. and Skt. and it is used specially with the abl. and the loc.^s From the RV. may be quoted *mānuṣeṣu ā* (i. 25.15). The meaning is 'amidst' or 'among', when used with a loc. It may also be noted that the *ā* has to be pronounced separately—*dāhū ā*—and so this line is a *jagatī*.

Barth.^t explains that the 'dwellings of the wise' are the regions promised to the faithful.

TRANS. OF BARTH. :

How, O Mazdāh, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture?

(Mazdāh :) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgement, I will settle in the dwellings of the wise.

r. Wb. 684 (top). s. Jack., AG., §224; see also Grass., Wb. 169-70 (under *d*).
t. Gāthās, p. 104, note 2.

3. at¹ -cīṭ² ahmāi³, Mazdā⁴, Aśā⁵ aṅhaitī⁶,
 yāṃ⁷ hōi⁸ Xšaθrā⁹ +Vohū¹⁰ -cā¹¹ +cōiṣ¹² Manaṅhā¹³,
 yā-nā¹⁴ aśōiṣ¹⁵ aojaṅhā¹⁶ varədayaētā¹⁷,
 yāṃ¹⁹ nazdištāṃ²⁰ gaēθāṃ²¹ drəgvā²² baxšaitī²³.

(11-11; 11-11)

3. But-especially, O Mazdā, (She) shall-come to him with
 Aśā,
 with Xšaθra and Vohu Manō, as Thou-hast-promised
 to him,—
 (him) indeed, who through-the-strength of-(this)-
 blessing would-advance
 (his) intimate world which the False-One dominates.

Free English Rendering :

And surely, Mazdā, She shall come to him,
 With Aśā, Xšaθrā and with Vohu Man',
 As thou hast promised us : and She shall bless
 His efforts, till he shall uplift his world
 Of kith and kin, which Falsehood dominates.

Text : 10. So Pt. 4 and eight other mss ; Geld. has *vohucā-*. 12. Geld. reads *cōiṣt* and there are no variants mentioned; but a verb in the 2nd pers. is indicated here
 Trans. : 5. Lit., 'shall be..'. 6. 'She' is Mother-Earth. 7. Lit., 'whom'; orig. 2/1 fem. 20-21. Meaning the nearest kith and kin. 23. Lit., 'enjoys'.

Kan.^a has omitted entirely the first two lines of this verse from his trans. saying that though the words are simple enough, the syntax seems impossible. He gives, however, a tentative rendering of the last two lines.

at-cīṭ—The *at* here implies a contrast, and the *cīṭ* is an emphatic particle implying that the statement made is somewhat unexpected.^b I trans. the phrase 'but especially'. Cf. Yas. 31.1.

ahmāi—This refers to the person mentioned in the preceding verse.

aṅhaitī—3/1 pres. subj. paras. of √*ah-*.

ahmāi...aṅhaitī—This would be best trans., 'shall come to him'.

yāṃ—refers to the *Gāṃ* of the preceding verse.

**cōiṣ*—All others read *cōiṣt* and no variants have been noted by Geld. As I read it, the form would be 2/1 s-aor. subj. paras. of √*ci*, *hi-* (Skt. *ci-*), to set apart, hence, to promise. The other reading *cōiṣt* would be 3/1. The form *cōiṣ* has also been used in Yas. 31.3 and 47.5. In all these three places the word implies 'promise'. The main difficulty is the syntax of this line. Reading *cōiṣt* we see that there would be no subject to go with the verb. Barth.^c states that *Mazdā* implied in the voc. in line 1 is the subject. And he adds that the verb (*cōiṣt*) in the 3rd pers. clearly shows that this verse is addressed to *Vīštāspa*. Against this Mlt.^d has pointed out that 'the clear vocative *Mazdā*' indicates as clearly that the verse is *not* addressed to any one else. Mlt. makes the further suggestion that *Xšaθrā* and *Vohū-cā* *Manaṅhā* might be taken as 'ins. for the subject'. But if so, why leave out *Aśā*? I believe it was this syntactical difficulty that was the main reason why Kan. has left out the trans. of the first two lines. Mills.^e thinks that 'perhaps *Aśam* understood is meant as subject'. This is slightly better than the suggestion of Mlt. In Yas. 45.10 we get the words *Aśā Vohū-cā cōiṣt Manaṅhā*, and there the subject is the word *Mazdā* (1/1) in the preceding line. And in Yas. 31.3 and also in Yas. 47.5 the word *Mazdā* is in the voc.^f and the verb, therefore, is *cōiṣ* (2/1). Hence I have suggested this slight change of reading in this verse, and thus solving the difficulty of construing. Reading *cōiṣt* the construction becomes practically impossible, unless we postulate a vague 'he' as the subject.

yā-nā—I take the *-nā* as a 'quasi enclitic'. Cf. *hvō-nā* in Yas. 46.13.

aśōiṣ—6/1 fem. Barth.^g needlessly takes this as the name of a Divinity. He mentions two *Gāṃ* passages, besides this one, viz., Yas. 34.12 and 43.12, where he thinks that the word *aśī* stands for a

a. GbM., p. 189, ftn. b. Mac., VG., p. 230. c. Gāthās, p. 105, note 3.
 d. EZ., p. 383, ftn. 3. e. Gāthās, p. 587.
 f. In Yas. 47.5 the voc. is *Mazdā Ahurā*. g. Wb. 242 (under *afoy-*).

Divinity, who represents "the blessings earned through holiness". In later Zoroastrian Theology we do have a Divinity, *Ai-Vaṇuhi*, who does represent this idea; and Nair, usually renders this name by *Lakṣmī*, but in the *Gāthās* no such Divinity has been mentioned. So *aiōiī aojanhā* refers to the strength gained by the person unto whom our 'joy bringing Mother-Earth' has come as a blessing.

varādayaētā—3/1 caus. pres. opt. atm. (Barth. calls it 'iterative'^h) of √*varad-* (Skt. *vr̥dh-*), to advance, to increase. Ervad Phiroze Shāpurjī Masānīⁱ has rendered this verse into Gujarātī in a supplement added to Kan.'s GbM., where he has trans. this verb as 'converts into (spiritual) growth'. I think this correctly expresses the idea of the *Gāthā*.

nazdištām—Lit., 'the nearest'. The word is found in Yas. 33.4 where it means 'kith and kin' (one's nearest). I think the same sense is implied here. Cf. also the phrase *nabānazdišta* in Yas. 26.6, 7 and elsewhere, used for the nearest kin, lit., 'nearest the navel'. A Ṛṣi by name Nābhānediṣṭha is mentioned as the author of RV. x. 61 and 62, he bears the patronymic Mānava.

gaēthām—2/1 fem. In the Av. this word always has a material significance. It signifies the mundane world or sometimes (as here the world of humanity. Barth.^j takes the word here in the sense of 'worldly possessions' such as lands and goods. I think the word here refers to the nearest 'circle' of human beings, the kith and kin.

dragvā—Barth.^k thinks this refers specifically to *gr̥h̥ma* and *bōndva*, whom he regards as chieftains opposed to Z. I also think that the reference is to these two, but both these are epithets describing False Teachers generally. Kan.^l thinks that this line advises the pious to take away from the wicked their lands and then to cultivate them righteously.

baxšaitī—3/1 pres. paras. of √*baxš-* (Skt. *bhaxṣ-*), to partake of, to enjoy, to possess.^m It is a variant (with an added *-s*) of √*baj-*, *bag-* (Skt. *bhaj-*), to share.ⁿ

The idea of the last line is that the pious should work for the true spiritual advancement of these dominated by the wicked.

TRANS. OF BARTH. :

(Zaraθuštra :) So this (reward) shall come to him through the Right, O Mazdāh, (this reward) which by the Dominion and Good Thought he promised, whosoever by the power of his Destiny prospers the neighbouring possession that now the Liar holds

^h. Real 'iteratives', as the name implies, should have a reduplicated base. In Skt. the true caus. iterative is seen in aor. forms. See Mac., VG., §168; also Whit., SG., §1046.

ⁱ. See GbM., p. 248. Masānī also draws special attention to the Trinity—*Asa*, *Vohu-Manō* and *Xšaθra*—mentioned in this verse.

^j. Wb. 477 (bottom). ^k. *Gāthās*, pp. 123-24 (under Druggenosse).

^l. GbM., p. 189, fn. ^m. Barth. Wb. 923-24. ⁿ. Whit., Roots, pp. 107-8.

4. at¹ Vā² yazāi³ stavas, Mazdā⁴ Ahurā,⁵
hadā⁷ Ašā⁸ Vahištā⁹ -cā¹⁰ Manaṇhā,¹¹
Xšaθrā¹² -cā¹³ yā¹⁴ išo¹⁵ stāṇhaṭ¹⁶ +ā¹⁷ +paiθi,¹⁸
ākā¹⁹ aredr̥ng²⁰ Dəmānē²¹ Garō²² səraošānē.²³

(11; 11-11; 11)

4. And singing-praises I-would-worship You, O Mazdā Ahura,¹
with Aša, and with-the-Most-Loving Manō,⁴
and with Xšaθra, so-that the aspirant might-stand³
on the Path,²
listening (to catch) the revelation to-the-devotees about-⁵
the-Abode on-High.⁶

Free English Rendering :

And chanting praises I would worship Ye,
Mazdā Ahurā, Ašā, Vohu Man',
And Xšaθrā, too;—I, aspirant, will stand
Upon the Path, eager to catch the notes
Thy Lovers sing from Thy Abode on High.

Text. : 17-18. Geld. has *ā-paiθi*.

Trans. : 15. Refers to the speaker of this verse. 20. Orig. 2/3. 27. Orig. 7/1.

23. Lit., 'for hearkening unto'; orig. 4/1.

stavas—1/1 pres. pt. of $\sqrt{stu-}$ (Skt. *stu-*), to praise. Cf. Yas. 34.6. *hadā*—Lit., 'together with'. The word implies 'with the joint help or inspiration' the three named.

yā—Barth.^a construes as 1/3; Kan. trans. 'so that'. I think Kan. is right.

išō—Barth.^b takes this as an adj. (1/3 of *iš*) and trans. 'one who yearns'. Kan. construes this as 6/1 of the same word. In view of the verb following, which is sg., I would like to suggest that it is 1/1 of *iša*, which I trans. 'aspirant', from $\sqrt{iš-}$, to desire. The nearest Skt. equivalent is *-iṣa* (in the sense of 'seeking for') found as the second member of the compounds *bhariṣā* (RV. iv. 40.2) and *gaviṣā* (RV. iv. 13.2 and 40.2). This is derivable from $\sqrt{iṣ-}$, *icch-*, to wish, to desire.^c

stāṇhaṭ—Barth.^d very strangely takes this as *plu.*; but it is really 3/1 *s*-aor. paras. of $\sqrt{stā-}$, to stand. Kan. thinks this refers to the Path leading to the Cinvaṭ-Bridge.

**ā *paiθi*—On the Path. The second word is 7/1 *mas*.

ākā aradrōng—In Yas. 48.8 these words are also found. Barth.^e construes *ākā* as 1/3 and trans. 'Judges'; on which Mlt.^f remarks that " 'Revealers' would be more exact". I accept this hint of Mlt. and trans. *ākā* as 'revelation', construing the word as 2/3 fem. The *aradrōng* is to be taken exactly as in Yas. 48.8 as depending on *ākā*, the phrase is to be trans. 'revelations for the devotees'.

Dəmānē Garō—The loc. here is considered by Barth. as expressing the goal of motion. I would take it rather as *nimitta-saptamī*, indicating 'the reason on account of which something is done'.^g For the trans. 'Abode on High', see note on Yas. 45.8.

səraoṣānē—Barth.^h construes this as an adj. (7/1 *mas*.) going with *paiθi*, and trans. 'belonging to those obedient (to Divine Will)'. Kan. trans. as 1/1 fut. *ātm.* (?) of $\sqrt{sru-}$, which I think is pure guesswork. I would take it as 4/1 of *səraoṣān*, which I regard as a derivative of $\sqrt{sru-}$ with the suffix *-an*, which builds neu. action-nouns.ⁱ The base here is an 'extended' *s*-aor. base of the root *-sraoṣ-*—(Skt. *śruṣ-*).^j The nearest Skt. equivalent of this Av. word is *śūśruṣaṇa* found in the Epics in the sense of 'service' 'dutiful attention' construed with gen., dat. or loc. of the object of attention.^k The sense here is much the same.

TRANS. OF BARTH. :

I will worship you with praise, O Mazdāh Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.

a. Wb. 309 (under *ākā*). b. Ibid., 374.

c. Whit., Roots, p. 9; also Grass., Wb. 929 and 389. d. Wb. 1601 (top).

e. Ibid., 309. f. EZ., p. 383 ftn. 5.

g. Whit., SG, §303. a; Speijers, §147 (p. 111). h. Wb. 1636.

i. See Whit., SG., §1160; also Jack., AG., §762. j. Whit., Roots, p. 180.

k. M.-W., SD., p. 1084, col. 3.

5. ¹ārōi ²zī ³Xšmā, ⁴Mazdā, ⁵Ašā, ⁶Ahurā,

⁷hyaṭ ⁸Yūsmākāi ⁹māθrānē ¹⁰vaorāzaθā,

¹¹aibi-dərəštā ¹²āvišyā ¹³avaṇhā

¹⁵+zastā-¹⁶+ištā ¹⁷yā ¹⁸nā ¹⁹xvāθrē ²⁰dāyāt.

(11-11; 11-11)

5. From-Realms-above, ²indeed, O ⁴Mazdā ⁶Ahura, in-accord-

³with-Your ⁵Eternal-Law,

⁷when Ye-bring-joy ¹⁰unto-Your ⁸Singer, ⁹

¹¹it-is-clearly-seen ¹²in-the-manifest ¹³help ¹⁴

¹⁵⁻¹⁶through-(Thy)-merest-gesture, ¹⁷which-thus ²⁰shall-lead

¹⁸us ¹⁹into-Light.

Free English Rendering :

From Realms above, O Mazdā Ahurā,

Blessings pour down upon Thy Singer's head;

These promised blessings come in shape of help;

This is Thy gesture answering my song,

This help that bears me upwards to Thy Light.

Text : 15-16. Geld. has the two together as one word. It is better to show them as a comp.

Trans. : 13-14. Orig. 3/1. 17. Lit., 'so that'. 20. Lit., 'shall place'.

ārōi—The word is also found in Yas. 33.9 and 34.3. In the former it is used as an adv., in the latter it is used as 7/1 of the neu. noun *āra*, the world beyond. I construe it as an adv. and trans. 'from the world beyond'. Barth.^a construes it as pass. pt. of $\sqrt{ar-}$ and trans. 'assured'.
zī—Indeed.

Xīmā—3/1 pron. adj. 2nd pers. plu. Cf. Yas. 43.11.

Mazdā, Aīā, Ahurā—Barth. takes all three as 8/1. Kan. takes *Aīā* as an adj. and trans. 'holy'. Mlt.^b says that "the order of the words makes Bartholomae's earlier view tempting, by which Ahurā is dual, 'ye two Lords' ". I would rather take *Aīā* as 3/1 in the sense of 'in accord with Eternal Law'.

hyaṭ—When.

māθrānē—4/1 mas. Chanter of Hymns. Cf. Yas. 32.13.

vaorāzabā—Barth.^c takes it as 2/3 pft. paras. of $\sqrt{urvāz-}$ (Skt. *vṛh-*, *byh-*), to make great, to rejoice. Note the dat. with the verb of 'pleasing' or 'giving joy'.^d

aibi-dərəštā—3/1 aor. ātm. (in pass. sense) of $\sqrt{dərəs-}$ with *aibi*, to see clearly. Cf. Yas. 31.2. Barth.^e construes this as 3/1 neu. ppt. pass. of the same root. The 'subject' of this verb is the fact mentioned in the first two lines.

āvišyā—3/1 neu. Manifest, visible. Cf. Yas. 31.13. Line 3 is defective metrically and so the word *āvišyā* is to be scanned as four syllables—*ā-vi-ši-ā*.

**zastā-ištā*—3/1 neu. Barth.^f trans. correctly, lit., 'pointing (indication) of the hand', but he construes this comp. with *ārōi* in line 1, which I regard as impossible. The word is used in Yas. 34.4, and the idea implied is 'the merest gesture'. I construe this according to the position of the word in this line, and therefore as explaining *avaṇhā*. Geld. reads the two not as a comp. but together as one word.

The idea is that 'the manifest help' to the Chanters of Hymns comes 'from Realms above', and this constitutes 'the gesture' from *Mazdā*, expressing His Will.

yā—Kan. trans. 'so that', which I think is better than construing as Barth. does. He takes the word as a rel. pron. If that were so, the word would be neu. plu., while the verb is sg. Barth. seems to have overlooked this point.

*nā*²—2/3 enc. pron. 1st pers.

x^vāθrē—7/1 neu. Light. Cf. Yas. 29.2

dāyāt—3/1 aor. opt. paras. of $\sqrt{dā-}$ (Skt. *dhā-*), to place.

TRANS. OF BARTH. :

Assured by you, O Mazdāh Ahura and Right, are the pointings of the hand—since you are well-disposed to your prophet—which shall bring us to bliss, together with visible manifest help.

a. Wb. 181-85. b. EZ., p. 383, fn. 6. c. Wb. 1544-45.
d. Whit., SG., §286. d. e. Wb. 91. f. Ibid., 1686.

6. ¹yṣ̄ ²māθrā ³vācəm, ⁴Mazdā, ⁵baraitī,

⁶urvaθō ⁷Ašā ⁸nəmaṇhā ⁹Zaraθuštrō;

¹⁰Dātā ¹¹Xratšuš ¹²hizvō ¹³raiθim ¹⁴stōi,

¹⁵mahyā ¹⁶rāzəng ¹⁷Vohū ¹⁸sāhīṭ ¹⁹Manəṇhā.

(11-11; 11-11)

6. I-indeed, (Thy) Singer, O Mazdā, will-lift-up (my) voice

in-adoration, (I) Zaraθuštra, befriended by Ašā;

(may) the Creator of Wisdom always (guide) the

Path of-(my)-tongue,

may-He-teach me the-guiding-principles through

Vohu Manō.

Free English Rendering :

Thy Singer, Mazdā, I lift up my voice,

With adoration filled Zar'θuštra sings,

Ašā befriendeth him—guide Thou my tongue,

Thou, Lord of Wisdom, guide it in its task,

Teach me the guiding Principles of Love.

Trans. : 1. Lit., 'who'. 5. The verb is orig. 3/1. 6-7. Lit., 'friend with Ašā', 8, Orig. 3/1. 15. Orig. 6/1.

yō—It is used here in the sense of the pron. of the 1st pers., as in Yas. 28.2 and elsewhere. Note also that being the first word it is emphatic, 'I indeed'. Of course it refers to Z., who speaks of Himself in the third person.

māθrā—Barth.^a construes this as 1/1 of *māθran* and trans. 'prophet'. Mills and Kan. take it as from *māθra*, sacred hymn I prefer Barth.'s rendering, but instead 'prophet' I would trans. 'singer', thus connecting it with the other *māθra*, sacred hymn. It is to be scanned *mā-θra-ā*, three syllables.

vācēm...baraitī—Lifts up this voice. Cf. Yas. 31.12. The same idiom is found in Skt. as in RV. i. 143.1 and elsewhere.

urvaθō Aša—Barth.^b in his trans. says, 'friend of Aša', and Mlt.^c suggests that the ins. implies 'befriended by Aša'. Mills and Kan. understand 'through Aša'. I think Barth. is decidedly preferable. Pronounce *urvaθō 'ša* in order to get the meter right.

Dātā Xratēuš—Creator of Wisdom. Barth. rightly thinks this is an epithet of Mazdā. Kan. thinks it is an epithet of Z., which seems hardly possible, since Z. Himself is the speaker.

hizvō—6/1 mas. Lit., 'tongue', but used in the sense of 'words' or 'teaching'.

raiθīm—2/1 neu. from *rathya*, way, path, 'the Path of the tongue' clearly implies the Message Z. has brought for humanity. Cf. Yas. 29.8 where Ahura Mazdā has promised to bestow on Z. 'sweetness of speech'. The word is connected with the Skt. *rathyā* (fem.), highway (along which a chariot moves).^d Ultimately it is derived from $\sqrt{ar-}$ (Skt. *ar-*, *r-*), to move.

The last two words are to be scanned *hi-zu-ō rai-θi-īm*, six syllables in all.

mahyā—6/1 of the possessive pron. *ma*.^e Note the gen. with the verb of 'instructing'. Mills thinks this is equivalent to the 6/1 of the pron. 1st pers., and he construes it with *rāzēng* and he then enters upon a long and rambling dissertation^f as to whether this pron. refers to someone other than Z., "some unnamed individual far more important".

a. Wb. 1179. b. Gāthās, p. 101. c. EZ., p. 383, fn. 8.
d. Barth., Wb. 1508. e. Ibid., 1104 (under 2. mā). f. SBE, 31, pp. 167 ff.

rāzēng—2/3 neu. from *rāzan*. Note the 2/3 neu. ending in *-ēng* Jack.^g has noted that the 2/3 of neu. nouns in *-an* often ends in *-ā*, which would become *-ēng* quite regularly in the Gāthās.^h We get the variant forms *rāšn* and *rāzar*, both in Yas. 34.12. The word is derived from $\sqrt{rāz-}$ (Skt. *rāj-*), to shine or to guide. In RV. x. 49.4 we get *rājān* in the sense of 'guiding'. I would trans. the word here as 'guiding principle' or 'commandment'.

sāhī—3/1 pres. opt. paras. May He teach.

TRANS. OF BARTH. :

The prophet Zaraθuštra, O Mazdāh, who lifts up his voice in worship, as friend of Ašaⁱ—may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.

g. AG., §308. h. Ibid., §224. i. Mlt. is different here.

7. at¹ vā² yaojā³ Zəvištyāng⁴ +Urvatō⁵,
 jayāiš⁶ +pərətūš⁷ vahmahyā⁸ Yūsmākahyā⁹,
 Mazdā¹⁰, Aša¹¹, Ugrāng¹², Vohū¹³ Manāhā¹⁴;
 yāiš¹⁵ azāθā¹⁶ mahmāi¹⁷ x'yātā¹⁸ avayhē¹⁹.

(11-11; 11-11)

7. And, verily, I-will-yoke (you) the-Guardians-of-freedom,
 most-worthy-to-be-invoked,
 by-gaining entrance into-Your adoration,
 Ye-Mighty, Mazdā, Aša (and) Vohu Manō;
 so-that leading (us) You-shall-become our Helpers.

Free English Rendering:

Yoked to my purpose, lead me to my Goal,
 Entrance to Your Abode I'll gain with praise;
 Worthiest to invoke and Mightiest,
 Are Ye, O Mazdā, Aša, Vohu Man',
 Ye Liberators, help me in my task.

Text: 5. So Wester., Justi and Kan., following K. 5, J. 3 and three other mss.; Geld. reads *aurvatō* (steeds). 7. So Pt. 4, Mf. 1, Jp. 1 and K. 5; Geld. reads *pərətūš*.
 Trans.: 4, 5. Orig. 2/3. 7. Orig. plu. 8-9. Orig. 6/1. 12. Orig. 2/3
 16. Lit., 'by (Your) leading'. 17, 19. Lit., 'for my help': orig. 4/1.

vā—This is the emphatic particle. Verily, indeed.

yaojā—1/1 pres. subj. paras. of √yuj-, yug-, to yoke. The idea is 'enlist for help'.

*Zəvištyāng—2/3 mas. The word has been used in Yas. 28.9 (as 1/3), where it means 'most worthy to be invoked'. From √zu-, zbay-, to invoke. Barth.^a trans. 'swiftest' in both places. Scan, *zə-viṣ-ta-yāng*.

*Urvatō—2/3 mas. So Wester., Justi^b and Kan., following K. 5, J. 3 and three other mss. Geld., Mills and Barth. read *aurvatō*. On the meaning of this word turns the whole sense of this verse. Barth.^c trans. 'steeds' and thus brings this verse down entirely upon the material plane, making Z. 'harness the swiftest steeds' so that Mazdā, Aša, and Vohu Manō might come to his assistance. This is due to the reading *aurvatō*, which, of course, means 'courser'; Skt. *drvat*. Mills seems to have appreciated the difficulty of dragging steeds into the middle of Z.'s Message. But he had to be bound by the laws of philology. So in his trans. Mills^d makes a compromise and trans. the passage thus: 'Your well-incited and swift (servants), O Abura! would I yoke on (as steeds to take their holy course towards heaven)'. To avoid this difficulty I have preferred the reading *Urvatō. And the word is rendered by Justi^e as 'friendly'. In RV. the word *urvat* is not found; but we get the word *urū* which means 'wide space', and secondarily 'liberty' or 'freedom'. The word has been used in the latter sense in RV. i. 105.17, where we get the phrase *urū ky* in the sense of 'make free' or 'set at liberty'. And we also have in RV. viii. 67.7, *dsti, Devā, amhōr urū* (there is, O Gods, freedom from sorrow). I suggest, therefore, that the word *urvat* here is orig. *uru-vaṣ*, the combination -uv- being reduced to -v-. I trans. *Urvatō (2/3) as 'possessors (or guardians) of Freedom'.

Note that both *Zəvištyāng and *Urvatō have to be trans. as vocatives.

jayāiš—3/3 mas. Barth.^f trans. 'promptings', and derives it from √ji-, gi- (Skt. *ji-*, *jin-*), to quicken.^g The Skt. root, however, shows no such derivative as *jaya*.^h Barth.ⁱ also quotes and discusses the rendering by Justi of the first two lines of this verse. This rendering differs totally from that of Barth.; and Justi is certainly not a person to be set aside lightly, and so Barth. remarks that this is due to the fundamental difference in their respective view-points regarding the very nature of the Gāθās. This is an absolutely true remark, which may also be applied to my own rendering of the Gāθās as compared with that of Barth. himself. In his trans. Justi has compared this Av. word with

a. Wb. 1691. b. HbZS., p. 66. c. Wb. 201. d. SBE, 31, p. 173.
 e. HbZS., p. 66. f. Wb. 604-05. g. See Wb. 502-03 (under 2, g: y-).
 h. See Whit., Roots, p. 54 (under 2, ji-). i. ZairWb., pp. 168-69.

Skt. *jaya*, success. This seems to me to be both more appropriate and more natural. The word would be derivable from √*ji-* (Skt. *jī-*, *jay-*), to conquer.¹

**paratūš*—So Pt. 4, Mf. 1, Jp. 1 and K. 5, which are all quite good mss. Geld. and others read *parəθūš*. Wester.^k also reads like Geld., but says that the word may be 'written indifferently' *θūš* or *tūš*. Justi reads *parətuš*. The Pah. sees here a reference to the Cinvaṭ Bridge and Mills trans. accordingly. I am inclined to take the word in its literal sense of 'pathway' or 'entrance', from √*par-*, to cross.¹ I construe it as 2/3 mas. depending on *jayāiš* as Mills has done—he says 'gaining the Bridge'.

vahmahyā—6/1 mas. Adoration, worship or devotion, as in Yas. 34.2 and elsewhere. It is from √*vah-*, to love, to revere.

Ašā—Barth. takes it correctly as 8/1.

Ugrəng—Powerful, strong; Skt. *ugrā*. The form is 2/3 mas. to accord with the two words in 2/3 in the first line. The force is, however, that of the voc. This is probably on account of the other three vocatives in this line. Cf. also *yəng Daəvəng* in Yas. 32.5.

Vohū Manəhā—3/1 form used as a voc. Cf. Yas. 29.7, 10 and 34.6.^m In the last mentioned verse we get the Trinity, *Mazdā*, *Ašā*, *Vohū Manəhā* just as here. Note also the absence of *-cā*.

yāiš—Barth. thinks it refers to the 'steeds'. I take this in the sense of 'so that', as so often in the *Gāθās*.

azāθā—Barth.ⁿ construes this as a verb, 2/3 pres. subj. paras. of √*zā-* (Skt. *hā-*), with *ā*, to arrive. The Skt. √*hā-*, to go, is prevalently *ātm.*; and besides, two verbs in the same line seem strange. Kan. thinks it is from √*az-* (Skt. *aj-*), to urge, to drive. Justi^o takes it as a noun 1/3 mas. and trans. 'leaders', deriving it from √*az-*. I am inclined to agree with Justi that the word is a noun. The suffix *-θa*, however, builds up "almost without exception action-nouns".^p The 'union-vowel' (*ā*) is inserted between the root and the suffix, and its lengthening is due to the penult accent.^q I trans. the word as 'leadership' and construe it as 3/1 neu.

mahmāi—4/1 neu. from the possessive pron. *ma*.

TRANS. OF BARTH. :

For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise, that ye may come hither. O Mazdāh, Right and Good Thought. May ye be ready for my help.

j. See Barth., Wb. 503 (under 3. *gay-*). k. ZA. I, p. 93, ftn. 3 to this verse.

l. See Barth., Wb. 892 (under *parəstav*).

m. I think that *Manəhā* is actually 8/1 from the thematic base of *manah*.

n. Wb. 1688 (under *zā-*). o. HbZS., p. 16.

p. Whit., SG., §1163; also Jack., AG., §793. q. See Whit., SG., §1163. c.

8. maṭ¹ Vā² padāiš³ yā⁴ frasrūtā⁵ ižayā⁶,
+pairi-jasāi⁷, Mazdā⁹, ustāna-zastō^{10 11},
aṭ¹² Vā¹³ Ašā¹⁴ arədrax'yā¹⁵ -cā¹⁶ nəmayhā¹⁷,
aṭ¹⁸ Vā¹⁹ Vəhjuš²⁰ Manəhō²¹ hunarətātā²².

(11-11 ; 11-11)

8. Ever with-chants which well-up upto-You from-(my)-
Inner-Being,
may-I-reach-near (to Thee), O Mazdā, with-hands-
uplifted,
even upto-You through Ašā and with-the-adoration
of a Devotee,
even upto-You through-the-Wondrous-Wisdom of
Vohu Manō.

Free English Rendering :

With chants that well up from my Inmost Heart,
With hands uplifted, Mazdā, I beseech,
That I, Thy humble Lover, Thee attain,
Come closer unto Thee through Ašā's help,
Through Vohu Manō's wonder-working Love.:

Text : 7. So K. 4 and another ms ; Geld. reads *pairi-* (with the final vowel short).
Trans. : 2, 13, 19. Orig. 2/3. 5. Lit., '(are) audible'.

mat̄—Barth.^a takes this as an adv. here, and trans. 'always', 'ever'. He also points out that twice in the Gāṇās (here and in Yas. 43.14) this *mat̄* has been used as the first word in a line. So, he rightly thinks, there is some special emphasis conveyed by this word. The Skt. word corresponding is *smāt* (or *sumāt*), which essentially means 'together with'.^b In the RV. *smāt* in the majority of cases occurs at the beginning of a *pāda*, and it is usually construed with an ins. In Yas. 43.14 there is an ins. with *mat̄*, and so the word there has to be trans. 'together with'. In this verse, however, the ins. *padāiṣ* can be construed quite naturally without the help of the *mat̄*. This is probably what led Barth. to construe the word as an adv., and to trans. it 'ever'.

*Vā*²—This word occurs thrice in this verse (2.13 and 19), and in all three places it refers to the Seven taken together. It is to be taken as 2/3 and as object of **paisi-jasāi* here.

padāiṣ—3/3 neu. Chants, verses; Skt. *padā*. The orig. meaning is 'foot' or 'step' and it has come to mean 'verse' because it is "a step forward in the movement of a stanza".^c In the RV. *padā* in the sense of 'verse' or 'chant' occurs only twice—i. 16+23 and 45.

yā—1/3 neu. Refers to the 'chants'.

frasrūtā—1/3 neu. ppt. pass. of √*sru-* with *frā* (Skt. *pra-śru-*). When used in ātm. or in the pass. it means 'to be audible', 'to be famous'.^d In the first sense the vrb has been used in RV. v. 87.3. Barth. trans. the word in the second sense here, but I think the first sense suits the context better here.

*īṣāyā*²—Barth. and others take it as 6/1 fem. I think it is 5/1 of *īṣā* (fem.), which means 'Inner Urge'. I would trans. the word here as 'Inner Being'.

The idea is that the chants well forth from the Inner Being of the Singer, Z.

**pairi-jasāi*—So K. 4 and one other ms. Geld. has *pairi-* (with the final vowel short). I have made the change in order to maintain uniformity with Yas. 28.2. It is 1/1 pres. subj. ātm. of √*gam-* with *pairi*, to go near to, to reach near to.

ustāna-zastō—Cf. Yas. 28.1, where also the word is associated with *nəmaṅhā*. In RV. vi. 16.46 we have *uttānā-hasto namasā vivāset*, where also the two are found together.

a. Wb. 1119. b. Grass., Wb. 1613. c. Ibid., 770 (under 11).
d. M.-W., SD., p. 696, col. 1.

The **pairi-jasāi* is also to be understood with lines 3 and 4.

aṭ—In both the places in this verse (12 and 18) the word indicates an emphasis, and it is a conj. Best trans. as 'even'.

Āiā—Barth. takes it as 8/1, and Kan. as 3/1. I think the latter is better; for otherwise the *-cā* in line 3 would have no syntactical value.

arədrax'yā—6/1 mas. Barth. trans. 'faithful', but I prefer 'devotee', which is a bit stronger in import.

hunarətātā—3/1 fem. The word *hunarā* occurs in Yas. 43.5, where Mlt. has trans. 'Wisdom', and I have accepted his rendering. Here we have the same word with the addition of the 'secondary' suffix *-tāt*. In Skt. we get this *-tāt*, but it is confined exclusively to the RV.; it is a sort of 'extension' of the more usual suffix *-tā*, and it denotes 'the quality of being so and so', whatever is expressed by the orig. noun or adj.^e The nearest equivalent to the Av. *hunarətāt* is Skt. *śūṅṭa* found in the RV. in the sense of 'exultation'.^f In Yas. 43.5 Andreas has suggested the addition of the adj. 'wondrous' and he has trans. *hunarā* as 'wondrous Wisdom'. I have adopted the same rendering here.

TRANS. OF BARTH. :

Ever^g with verses that are recognised as those of pious zeal I will come before you with outstretched hands, O Mazdāh, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.

e. Whit., SG., §§1237-38.
f. Grass., Wb. 1565; also M.-W., SD., p. 1242, cols. 2-3.
g. Mlt. has omitted this word.

9. ¹tājs ²Vā ³yasnāis ⁴paitī ⁵stavas ⁶ayənī,
⁷Mazdā, ⁸Ašā, ⁹Vaṛhṣuṣ ¹⁰*šyaoθnāis ¹¹Manavḥō;
¹²yadā ¹³ašōis ¹⁴max'yā ¹⁵+vasṣ ¹⁶-+xšayā,
¹⁷aṭ ¹⁸+hudānaoṣ ¹⁹išayāṣ ²⁰gərəzdā ²¹x'yṣm.

(11-11; 11-11)

9. Praising with these hymns may-I-come back to You,
 O Mazdā, Lord-of-Truth, through-deeds of Vohu Manō;
 when I-have-fully-achieved my destiny,
 then, eagerly-longing, may-I-become possessor of-
 Supreme-Wisdom.

Free English Rendering :

Chanting these hymns may I return to You,
 Made wise, O Lord of Truth, through deeds of Love;
 My destiny would I thus realise;
 Eagerly am I yearning to attain
 Thy Wisdom which is Ancient and Supreme.

Text: 10. Geld. has *θanāis. 15-16. All read the two words separately; I combine the two as in Yas. 43.1. 18. So Barth., following Pt. 4 and three other mss.; Geld. has *hudānaus*.

Trans.: 9-11. I.e., deeds inspired by Love. 16. Lit., 'mastered'.

Vā²—2/3. The plu. implies (as in the previous verse) all the Seven, even though only Mazdā has been mentioned in this verse. This accus. might be construed with either *stavas* or with *ayənī*.

yasnāis—3/3 mas. This refers to the *padāis* of the preceding verse.^a

paiti...ayənī—1/1 pres. subj. paras. Barth.^b trans. this as 'turn back to', and construes it with the accus. Vā². The idea is of returning into the presence of Mazdā.

Ašā—Barth. construes this as 8/1 and I agree with him. But I would take it as an adj. of *Mazdā* and I would trans. 'Lord of Truth'.

*Vaṛhṣuṣ *šyaoθnāis Manavḥō*—The 'deeds of Vohu Manō' are those inspired by Love and feelings of Brotherhood. Note also the synco-pated **šyaoθnāis* (two syllables) instead of the usual full form *šyaoθnāis* (trissyllabic).

ašōis—5/1 fem. Barth. has usually trans. the word *aši* as 'gain' or 'profit', but here he renders it as 'destiny'. The word orig means 'blessing' or 'reward'; and here it implies the destiny which Z. is called upon to fulfil in this world, His work of 'renovating' life upon Earth.

max'yā—6/1 fem. pron. adj., in the sense of 'alotted to me'.

**vasṣ-xšayā*—Cf. *Vasṣ-xšayāṣ* in Yas. 43.1. I take the *vasṣ-* in both places almost as an *upasarga*. It has certainly the function of an 'adverbial prefix', closely attached to the verb, which would justify its being joined on to the verb as I have done. In Skt. also words other than the so-called *upasargas* are attached to verbs as prefixes and compounded with them, the two together generally having but one accent. These are in a way 'compound roots'^c and the 'double-roots' of Av. are a variety of these. The verb here is 1/1 pres. subj. paras. of *√xši-* (Skt. *kṣi-*), to rule, to have power, to be master of. The prefix *vasṣ-* is orig. an adv. meaning 'at will', 'fully'. The same word is found a *vasiy* in O. Pers. in the sense of 'much' or 'completely'. Mod. Pers. *bas*, enough, sufficient, is also the same word,^d as also *bas*, enough, in Mod. Indo-Aryan languages. The implication of this prefix is that Z. shall carry out *fully* the task ordained for him by Ahura Mazdā.

a. Barth, *Gāthās*, p. 105, note 7. b. Wb., 151 (under 1. *ay-* with *paiti*, section 2).
 c. Whit., SG. §§1091-94; also Mac., VG., §184 (pp. 265-67).
 d. Horn, *NpEt.*, 217.

**hudānaos*—6/1 mas.⁶ The reading is that of Barth., following Pt. 4, K. 4 and four other mss. Geld., Mills and Kan. read *hudānāuš*. The same difference of reading is also found in Yas. 44.9, where the word means 'Supreme Wisdom'. The word *hudānu* is also found in Yas. 31.16 where it means 'a person possessing good insight'. It is derived from √*dā(y)*-, to perceive. Note the use of the gen. here.

išayās—1/1 mas, pres. pt. paras. of √*iš*-. Kan. trans. 'desiring', from √*iš*-, to wish. Barth.⁷ evidently takes it from the other √*iš*- and trans. 'give anxious thought to'. It does seem, however, that the idea of 'eager desire' is also implied here.

garəzdā—Barth.⁸ construes this as 7/1 of *garəzdi* (fem.), which he trans. 'taking possession', and he derives it from √*garəd*- (Skt. *grdh*-), to clutch. Kan.,^h following Mills, takes it as an agent-noun from √*garəz*-, to cry out, and trans. 'suppliant'. I think it better to take it as from √*garəd*-, to clutch, to strive to get, and to take the word as a sort of agent-noun in -*ar* (1/1) and to trans. 'possessor', almost in the sense of Skt. *grhītā*. As a matter of fact Nair. renders it thus.

x'yēm—1/1 pres. opt. paras. of √*ah*-; Skt. *syām*. Cf. Yas. 43.8.

TRANS. OF BARTH. :

With those prayers I would come and praise you, O Mazdāh and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.

10. at¹ yā² varəšā³ yā⁴ -cā⁵ +pairi-+aiš⁶ +šyaoθnā,⁸
yā⁹ -cā¹⁰ Vohū¹¹ cašmām¹² arəjaṭ¹³ Manaṭhā,¹⁴
raocā¹⁵ xvōng,¹⁶ asnām¹⁷ uxšā¹⁸ aēurus¹⁹
Xsmākāi²⁰ Ašā²¹ vahmāi,²² Mazdā²³ Ahurā.²⁴

(11-11; 11-11)

10. And the acts which I-will-perform and (those) which
before-this (I have performed),
and (those) which being-inspired-by-Vohu Manō are-
worthy in-(Thy)-Eye,
the rays of-the-Sun, the shimmering Dawning of
the days
(all are) by-Eternal-Law for Your Glory, O Mazdā
Ahura.

Free Englishing Rendering :

The deeds that I have done in days gone by,
And those that I will do by Love inspired,
May all of them seem worthy in Thy Sight;
They but reflect Thy Glory, as ordained,
As do the Sun and blushing Dawns, O Lord.

Text: 6-7. All read the words separate; but I have joined them just as in **pairi-+eiθ-+iḡ* in Yas. 29.4. 8. Geld. has *θana*.

Trans.: 11, 14. Orig. 3/1. 13. Orig. sg. 22. Lit., 'worship'.

e. Juck., A.G., 162. f. Wf. 374 (*idcyer*). g. Ibid., 524 (under *garəzday*).
h. GbM., p. 194, ftn.



varəšā—1/1 s-aor. subj. paras. of √*varəz-*, to perform.^a The 1/1 subj. implies the will of the speaker^b and the aor. conveys the sense of future time.

**pairi-āiš*—I have joined the two words together because Barth.^c takes the two together as an adverbial phrase, and has trans. 'before' or 'aforetime', lit., 'before these'. Pah. says *pēš i dān*. For this signification of **pairi* see **pairi-ciθ-iš* in Yas. 29.4. In order to get the meter correct pronounce *pairyāiš* (two syllables).

cašmām—7/1 neu. from *cašman*.^d Cf. also *cašmāng* in Yas. 31.13.

arəjaš—3/1 aor. paras. of √*arəj-*, *arəg-* (Skt. *arh-*), to be worth, to deserve. Note the sg. verb with the plu. subject (**šyaoθnā*), which as Barth.^e points out is 'quite common' in the older language as also in the Veda.^f The sg. is to be taken *ad sensum* as referring to each act.

Vohū... Manəhā—Barth. construes as 8/1. I am very reluctant to construe ins. forms as vocatives (or nominatives), unless it is absolutely impossible to construe them as instrumentals. Here also, as in the preceding verse, the implication is 'inspired by Vohu Manō', i.e. by Love.

raocā—Barth.^g trans. 'rays', because it has to be construed with *x^vəng*. Lit., 'lights'. The form is 1/3 neu.

x^vəng—6/1 mas. as in Yas. 44.3. Kan.^h says that it is 1/1 and that the word *x^van* (*x^var*) does not take any case-endings. In Skt. *svar* is regarded as an *avyaya*.ⁱ Still on the whole I prefer the construing of Barth. and take the word as 6/1.

asnām uxšā—Cf. Yas. 46.3, where the same phrase has been used, but in the plu. The word *uxšan* means 'dawning' or 'rising'.

aēuruš—Barth.^j takes this as 1/1 adj. and trans. 'shimmering' and compares Skt. *éru*, which is found only once, in AV. vi. 22.3 Justi^k and Kan. construe this as a verb, 3/3 pft. paras. of √*ir-* (Skt. *ir-*), to rise up. But the difficulty is that the Skt. √*ir-* is ātm. Barth. suggests that the orig. sense of the verb is 'to be in rapid motion', hence he trans. 'shimmering'. The word *éru* in the AV. is a 'difficult' word but seems to connote the idea of a wife thrilling at the touch of her husband. I accept the rendering of Barth.

Ašā—Barth. again construes as 8/1. I prefer to take it as 3/1 and trans. 'by Eternal Law'.

The idea of the verse is very similar to that of Yas. 31.7.

TRANS. OF BARTH. :

Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazdāh Ahura.

a. Barth, Wb. 1375-76. b. Mac., VG., p. 352 (bottom).
c. Wb. 862. d. Jack., AG., §305. e. ZairWb., pp. 146-47.
f. See Mac., VG., §194. A. 1 (p. 289). g. Wb. 1490.
h. GbM., p. 195, fn. i. Amarakośa, i, 1. j. Wb. 25-26 (*aērav*).
k. HbZS., p. 56.

11. at¹ Və² staotā³ aojāi⁴, Mazdā⁵, aṃhā⁶ -cā⁷,

yavaṭ⁸ Ašā⁹ tavā¹⁰ -cā¹¹ isāi¹² -cā¹³;

dātā¹⁴ aṃh¹⁵uš arədaṭ¹⁶ Vohū¹⁷ Manəhā¹⁸

*haiθyā-¹⁹varəštām²⁰ hyaṭ²¹ vasnā²² fərašōtəmem.²³

(11-11; 11-11)

11. And I-would-consider-myself¹ (to be)² and will-be⁶ Your²

praiser,³ O Mazdā,⁵

as-long-as⁸ through-Truth⁹ I-wield-the-power¹⁰ and have-¹¹

the-will¹²;

the Laws¹⁴ of Life¹⁵ accomplish¹⁶ through Vohu Manō¹⁷

the fulfilment¹⁹⁻²⁰ of that complete-renovation²¹ as-(is)-²³

the-Will²² (of Ahura).

Free English Rendering :

Ašā taught me to sing Thy praises, Lord,

As long as I passes the will and strength;

Through Love alone are Laws of Life fulfilled;

Life is renewed—made full—by Vohu Man',

As is the Will Supreme of Ahūrā.

Text.: 19-20. Geld. reads as one word; J. 3 and nine other mss. read as two words. This is a comp.

Trans.: 13. Omitted. 16. Orig. sg. 19-20. Lit., 'making true', 21, 23. Orig. 2/1. 22. Orig. 3/1.

Və—6/3. Your.

aojai—1/1 pres. subj. atm. of $\sqrt{uj-}$, *ug-* (Skt. *ūh-*), to declare, to consider. The root is atm. having a reflexive connotation. Cf. Yas. 32.10 and 43.8.

aṅhā—Wester. and Kan. read $\overset{\circ}{a}ṅhā$. I have kept the reading of Geld. which is 1/1 pres. subj. paras. of $\sqrt{ah-}$. Wester.'s reading would be 1/1 pft.

Aīā—Barth. here also construes as 8/1 instead of 3/1.

yavaṭ...isāi-cā—As long as I wield power and have the will. The whole phrase is found in Yas. 28.4

dātā aṅhəuṣ-—This phrase is also found in Yas. 33.1 in the sense of 'Law of Life'. But Barth. and others have trans. *dātā* as 'Creator'. I personally think that the sense applicable in Yas. 33.1 also suits here.

arədat—3/1 impft. (or aor.) paras. of $\sqrt{arəd-}$ (Skt. *ṛdh-*), to accomplish, to fulfil.^a Note the sg. verb and the plu. subject.

**haiṭyā-+varəštām*—Barth.^b takes this as 2/1 fem. and trans. 'making true', i.e. 'fulfilment'. Kan. construes as 6/3 mas. and trans. 'doers of true deeds'. I am inclined to agree with Barth.

hyāt vasnā fəraštəməm—This phrase is also found in Yas. 46.19. It is to be noted that just as this is the last verse of *Gāθā Spəntā-Mainyu*, so that verse (Yas. 46.19) in the last verse of *Gāθā Uštavaiti*.

hyāt—I construe it as 2/1 neu. and connect it with *-+varəštām*. As in Yas. 46.19 the rel. pron. is used as a dem. There also the word is connected with the verb *varəšaitī*.

vasnā—3/1 neu. The Will (of Ahura).

fəraštəməm—2/1 neu. The complete renovation (of the world). Note the super. form implying 'completion'.

TRANS. OF BARTH. :

Your praiser, *Mazdāh*, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfilment of all that most perfectly answers to his will.

a. Barth., Wb. 193.

b. Ibid., 1761.

GĀθĀ VOHŪ-XŠAθRA

Yasna 51

GĀθĀ VOHŪ-XŠAθRA

Yasna 51

763

VOHŪ-XŠAθRA 1—Yas. 51.1

1. Vohū Xšaθrəm vairīm,
 bagəm aibi-bairistəm,
 +vidišəmnāi ižā -ciṭ
 Ašā +aṅtarǰ-caraitī;
 +šyaoθnāiš, Mazdā, Vahistəm,
 taṭ nǰ nū -ciṭ varəšānē.

(7-7; 7-7; 7-7)

1. Divine Strength (is) precious,
 a blessing best-conveyed (from Above),
 in-the-completely-self-dedicated the-gathered-Inner-Urge
 functions-within through-Aša;
 through deeds. O Mazdā, (doth) the Highest (accrue),
 for that alone will-I-strive now-and-always.

Free English Rendering :

Xšaθrā, the Strength Divine, most precious gift,
 Droppeth 'like gentle rain' upon our Earth,
 Urging the Inner Self to serve mankind,—
 Such dedication Ašā hath ordained;—
 The Highest shall be reached by deeds alone,
 For action true I strive and ever will.

Text: 7. So Barth., following Pt. 4, K. 5, J. 2; Geld. has °mnāi. 11. Geld. has aṅtarə (short final). 13. All others read °θandīf, but meter requires the shorter form.
 Trans.: 7. Orig. 4/1. 16. Orig. 2/1.

Z. 49.

765

The Vohū-Xšaθra Gāθā according to Geld.^a consists of stanzas of three lines of 14 syllables each with a cesura at the seventh syllable. I have therefore divided each line into two *pādas* of seven syllables each. It may also be noted that the *pādas* being thus shorter it is sometimes necessary 'to run over' from the first *pāda* of a line into the second. Still the whole line (of two *pādas*) always remains 'the unit of sense'. In the Veda no such regular meter is known. There are, however, *pādas* of seven syllables each, which have been named 'heptasyllabic verses' by E. W. Arnold,^b meaning *pādas* of seven syllables. Arnold divides these into two varieties: (i) those where the ordinary 8-syllabled *anuṣṭup* has lost its final syllable, which he calls 'catalectic', and (ii) those which are genuinely of seven syllables. From the RV. he cites 56 *pādas* of the first variety, but only 28 examples of the genuine 'heptasyllabic verse'. In the Gāθā Vohū-Xšaθra there are 'catalectic' *pādas*; but the syllable syncopated is not necessarily the final. One syllable out of the original eight is to be dropped, most often as the result of *sandhi*. In the whole of this Gāθā, out of 66 *pādas*, only seven are 'catalectic' (4 a, 6 f, 14 b, 18 e, 19 a, 21 f and 22 a). In Classical Skt. at least three varieties of heptasyllabic meter have been noted, but we are not concerned with these here.

Geld. has noted that the first two *pādas* of this verse are quoted in Yas. 15.2.

Vohū-Xšaθram—1/1 neu. I have always felt that the trans. of the name of this Aməša Spənta as 'Good Dominion (for Kingdom)' savours of Christian ideas. In any case I trans. 'Divine Strength'. As in Vohu Manō the *Vohu* with *Xšaθra* also connotes 'Love', from \sqrt{vah} - (Skt. *vas*-), to love, to honour. Vohu *Xšaθra* represents the 'Strength of Love' that guides the aspirant along the Path of Action (Service of Man, the *Sevā-Mārga*) to Perfection. That is the true Creative Force in man.

vairīm—1/1 neu. As in Yas. 34.14 the word means 'precious', lit., 'to be desired', from \sqrt{var} - (Skt. *vr*-), to choose; Skt. *vārya*.

bāgəm—Barth.^c trans. 'portion' or 'share' (bestowed as reward for good deeds); Skt. *bhāgā* and also Classical Skt. *bhāgya*, good fortune, blessing, are cognates. I think that the latter meaning (blessing) is more suitable here. In RV. x. 35.7 the word *bhāgā* is used in the sense of 'reward or blessing granted by Divine Beings'.^d

aibi-bairištəm—Barth.^e trans. 'most sanctifying', 'most holy'. In Veda *abhi-√bhr*- means 'to lay upon' and is usually associated with the

a. Avesta, I, p. 179, fn.

b. Vedic Meter (Cambridge, 1905), §20 (p. 70) and §191 (p. 161).

c. Wb. 952. d. Grass., Wb. 932 (under 4). e. Wb. 92.

imputation of blame. The orig. idea of \sqrt{bar} - with *aibi* is 'to convey'. Barth. evidently takes the *-iita* as the super. suffix. I think the meaning would be lit., 'best-conveyed (from Above)'.^f

**vīdišmñāi*—So Barth., following Pt. 4, K. 5 and J. 2; Geld. has *ñāi*, as also Kan. Barth.^g derives it from $\sqrt{dā}$ - (Skt. *dhā*-) with *vī*, and trans. 'accomplishing'. But he does not mention clearly from what base it has been made up. The form is obviously 4/1 of the pres. pt. ātm., but the *-īš-* would be hard to explain with the root Barth. has mentioned. Kan. suggests deriving from $\sqrt{diš}$ - (Skt. *dīkṣ*-), to consecrate. The ātm. would imply 'self-dedication', and the *upasarga*, *vī*, intensifies the sense. So I accept the reading of Barth. and the derivation of Kan. and trans. 'to one completely self-dedicated'.

iṣā-cīṭ—I construe *iṣā* as 1/1 fem. The *-cīṭ* implies 'accumulation', as in *Aiṣāṭ cīṭ* of the Ahuna-Vairya. I would therefore trans. 'the gathered Inner-Urge'.

Aiṣā—Barth.^g regards this as a 'subject-case'. I prefer to take it as ins. in the sense of 'inspired by Aša'.

**antārō-caraitī*—3/1 pres. paras. of \sqrt{car} - (Skt. *car*-), to move, with the *upasarga*, *antārō*, which means 'within'.

**šyaoθnāiṣ*—Geld. and all others give the fuller form *θanāiṣ*, but meter seems to require the shorter form.

Vahištəm—This I think refers to the 'Best Abode' of the Righteous, the *summum bonum* mentioned in later Theology. It indicates the Highest and Best state attainable by a human being. Cf. Yas. 28.8; 31.6; 32.16 and 45.4.

nō—Barth. and others construe this as a pron., but I am inclined to take it as an emphatic particle so often found in the Gāθās,^h and in Later Av. as *nō*.

nū-cīṭ—The *-cīṭ* intensifies the idea of *nū*, now. So it would mean 'now and always'.

varəšānē—Barth.ⁱ trans. 'work out', which sounds rather weak. I prefer to trans. 'I would strive for', construing it with the accus. *taṭ*. The form is 1/1 s-aor. subj. ātm. of $\sqrt{varəš}$ -. The ātm. ending (*-ānē*), of 1/1 subj. should be noted,^j corresponding to the *-ānī* of paras.

TRANS. OF BARTH. :

The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.

f. Ibid., 722 (bottom).

g. See ZairWb., p. 124.

h. See Barth., Wb. 1072.

i. Wb. 1376 (bottom).

j. Jack., AG., §462.

2. ¹tā ²Və, ³Mazdā, ⁴paourvīm,
⁵Ahurā, ⁶Ašāi ⁷-+cā,
⁸Taibyā ⁹-cā, ¹⁰Ārmaitē;
¹¹dōišā ¹²mōi ¹³ištōiš ¹⁴Xšaθrəm,
¹⁵Xšmākəm ¹⁶Vohū ¹⁷Manaḡhā
¹⁸vahmāi ¹⁹dāidī ²⁰savaḡhō.

(7-7-7; 7-7-7)

2. These (deeds), O Mazdā, (are dedicated) first-of-all
 unto You,
 O Ahura, and unto Aša,
 and unto Thee, O Ārmaiti;
 teach me the Strength of-(Your)-Will,
 through Your Vohu Manō
 grant salvation to-(Your)-worshipper.

Free English Rendering :

These deeds are dedicated first to You,
 To Aša and to Mazdā Ahurā,
 And to Thee also, Spəntā Ārmaiti;
 Teach me to know Your Will, to catch Your Strength,
 Unto Your true and faithful worshipper
 Grant the Salvation Vohu Manō brings.

Text: 7. Geld. reads *yecā*; I propose to omit the *ye* as disturbing the meter.
 Trans.: 11. Lit., 'point out', 'indicate'.

Barth. mixes up the *pādas* in an amazing manner. The words are quite simple but the construing needs careful adjustment.

tā—I am inclined to take this as 1/3 neu., referring to the 'deeds' mentioned in the preceding verse.

Və—4/3. Unto You. Some verb indicating 'are dedicated' has to be supplied in order to get the sense of the *pāda* correctly. With this cf. the idea of *šyaoθananām aḡhōuš Mazdāi*.

paourvīm—Adv. First of all. Cf. Yas. 30.4; 31.11; 43.8 and 11.

Ašāi-+cā—In Yas. 30.1 Geld. reads *Ašā yecā*, which I have emended to **Ašāi-+cā*, omitting the *ye* for the sake of the meter. Here too I propose to omit the *ye* in the text of Geld. and to read *-+cā* (instead of *yecā*), for the same reason. Note that *Ašāi* is trisyllabic here—*A-šā-i*. In Yas. 33.14 also I have read *Ašāi-+cā* (in place of *Ašāi yecā*) for exactly the same reasons.

Taibyā—4/1 second pers. pron.^a Refers to Ārmaiti.

dōišā—2/1 pres. imper. paras. of $\sqrt{dis-}$ (Skt. *diś-*), to indicate, to point out, to teach. Cf. Yas. 33.13. Barth. trans. 'assure'.

ištōiš—6/1 fem. of *išti*. The initial *i-* might be short or long. With the *Xšaθrəm* following Barth.^b trans. 'the Dominion of your possession', which he further explains as 'the Dominion which you possess'. I would like to derive this word from $\sqrt{iš-}$, to impel, to urge, and I would like to trans. the phrase *ištōiš Xšaθrəm* as 'the Strength of (Your) Will'. In RV. i. 112.2 we have *hārmann ištāye*, meaning 'urging to action'.^c Note the gen. *ištōiš* with the verb *dōišā*.

Xšmākəm—Barth. construes *Xšaθrəm* with this word. Usually the possessive pron. goes with the word nearest to it, and in any case it must be in the same 'unit of verse'. In the heptasyllabic *pādas* of this *Gāθā* two *pādas* might occasionally 'run together'; but that would certainly not justify the connecting a word from one *line* with a word from another. I connect this with *Vohū Manaḡhā* as being the most natural.

vahmāi—Barth.^d takes this in the sense of 'worshipper', and I agree with him. The suffix *-ma* sometimes builds 'agent-nouns' also.^e

savaḡhō—6/1 neu. Salvation. This is an 'objective' gen.

The pronouns in this verse (*Və* and *Xšmākəm*) are plu., referring to the *Aməša Spəntā*, while the verb (*dōišā*) is sg. This would imply that either *each* of the Seven or that *all* of them collectively shall teach, i.e., inspire.

TRANS. OF BARTH. :

Before all, O Mazdāh Ahura, assure me the Dominion of your possession, O Right, and what is thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.

a. Jack., AG., §390.

b. Gāthās, p. 114, note 2.

c. Grass., Wb. 228.

d. Wb. 1403.

e. Whit., SG., §1166. b; also Jack., AG., §808.

3. ¹ā ²vṣ ³+Gṛuṣ ⁴+ā ⁵-+hṣmyantū,

⁶yōi ⁷Vṣ ⁸+šyaoθnāiš ⁹sārəntē;

¹⁰Ahurō ¹¹Asā ¹²-hizvā

¹³uxδāiš ¹⁴Vaṣhṣus ¹⁵Manavṣhō;

¹⁶yaēsām ¹⁷Tū ¹⁸+paouruyō,

¹⁹Mazdā, ²⁰Fradaxštā ²¹[ahī].

(7-7; 7-7; 7-7)

3. ¹Upto ³Mother-Earth, ²indeed, ⁴⁻⁵let-(those)-come-up-together,

⁶who ⁹co-operate ⁷with ⁸Your Work;

¹⁰Ahura (is) ¹¹Truth-tongued

¹³through-(His)-Teachings ¹⁴about-Vohu ¹⁵Manō;

¹⁶of these ¹⁷Thou ¹⁸from-the-beginning,

¹⁹O ²¹Mazdā, ²⁰[has been] ²¹the ²⁰Teacher.

Free English Rendering :

Let all those who would help You in Your work

Combine together, helping Mother-Earth;

Words ever true Ahurā's tongue doth speak,

He teacheth us the Love of Vohu Man';

Thou hast been teaching this, O Mazdā Lord,

From the beginning unto all mankind.

Text: 3-5. So It. 4, Mf. 1 and six other good mss.; Geld. reads *gṛuṣā*. I have joined on the *upasarga ā* to the verb. 8. So four minor mss., as needed also by the met.; Geld. has °*θanāiš*. 18. So J. 3 and seven other mss.; Geld. has *paouruyō*.

Trans.: 8. Orig. plu. 9. Lit., 'link themselves'. 14-15. Orig. 6/1. 16. Lit., 'of which'.

vṣ²—I take this as an emphatic particle as in Yas. 32.6; 33.8 and elsewhere.

In the first *pāda* there are variant readings and varied trans. Geld. reads *gṛuṣā* and Barth. reads *gṛuṣ.ā*, separating the *ā*, which he regards as a case-ending. He has done something similar with *gṛuṣ.āiš* in Yas. 30.2.

**Gṛuṣ*—Geld. (reading *gṛuṣā*) and Barth. (reading *gṛuṣ.ā*) construe the word as 1/3 and trans. 'ears'. In Yas. 30.2 the verb (*sraotā*) clearly justifies the trans. of the word *gṛuṣāiš* there as 'with the ears'. But in this verse at any rate 'ears' seem entirely out of place. Kan. trans. 'by their fame'. I construe **Gṛuṣ* as 5/1 of *Gāv*. In the *Gāθās* the abl. and gen. sg. forms are identical, as also in the Veda, for the majority of nouns. In the *Gāθās* 'the -t ablative is found, as in Skt., only with the *a*-declension e.g. *xšaθrāt*, *akāt*, otherwise as in Skt. the gen. is used with the abl. force'.^a It is not the gen. 'used with the abl. force', but it is the orig. Aryan abl., which is identical in form with the gen.^b The abl. with the prep. *ā* preceding means 'upto' as in RV. vii. 95.2—*girībhya ā samudrāt*, from the mountains up to the sea. So I trans. *ā...*Gṛuṣ* as 'upto Mother-Earth'.

**ā-hṣmyantū*—Barth.^d takes this as 3/3 pres. imper. paras. of *√i-* with *ā* and *hṣm*, which he trans. 'to be in connection with', 'to attend upon'. In Skt. *sam-√i-* means 'to come together', and the additional *ā* would indicate the direction. The idea here is that the workers and helpers would gather together in aid of Mother-Earth.

*Vṣ*⁷—This is the pron. 2nd pers., 6/3.

**šyaoθnāiš*—This syncopated form suits the meter better, just as in verse 1. Geld. notes four mss. giving this reading, while he himself reads °*θanāiš*.

sārəntē—3/3 pres. ātm. of *√sar-*, to unite. Cf. Yas. 32.2 and 9.5. I trans. rather freely 'co-operate'.

Ahurō—There is no vl. recorded by Geld. But Barth. very strangely construes this as 8/1.

Asā-hizvā—Kan. and Barth. both read the words separate. Geld. treats them as a comp., which I think is very appropriate. I construe it as adj. (1/1 mas.) qualifying *Ahurō*. The second member of the

a. Jack., AG., §222. b. Whit., SG., §307. f and g.

c. Mac., VG., §176. 2. b (p. 209); also Grass., Wb. 169.

d. Wb. 150.

comp. is clearly *hizvā* and not *hizū*. Both *hizū* (mas.) and *hizvā* (fem.) are found in Av.⁶

uxδāiš—3/3, ins. of reason. The meaning here is 'Teachings' or 'Commandments'.

Vaηhēuī Manaηhō—Note the gen., indicating the subject matter of the Teaching.

yaēšām—This rel. pron. refers to the *uxδā*, Teachings.

**paouruyō*—This is really an adj. (1/1 mas.), but it is best to construe it as an adv.

Fradaxštā—1/1 mas. of a noun in *-tar*. One who points out. From \sqrt{dis} - with *frā*.

[*ahī*]—I am inclined to leave out this verb altogether just as in Yas. 32.7. The sg. forms of the pres. of \sqrt{ah} - are not used either in the Gāθā or in the Veda unless for some special emphasis. The omission of this word is almost a syntactical and idiomatic necessity. But the meter would then need filling out, by pronouncing *Maz-da-ā Fra-dax-ša-tā*, to make up the seven syllables needed.

I feel almost certain that both here and in Yas. 32.7 the [*ahī*] has been interpolated by some later copyist.

TRANS. OF BARTH. :

Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazdāh, art the first teacher.

e. See Barth., Wb. 1815 and 1816.

4. kuθrā ārōiš *ā *fsəratuš?
 kuθrā mərəždikā axštāt?
 kuθrā yasō x'yšn Ašəm?
 kū Spəntā Ārmaitiš?
 kuθrā Manō Vahistəm?
 kuθrā əwā Xšaθrā, Mazdā?

(7*-7; 7-7; 7-7)

[*Catalectic *pāda*]

4. Where (shall be found) the all-embracing-Love towards
 (Thy) worshipper?
 Where shall compassion flow?
 Where shall-there-be the attainment of Truth?
 Where (shall be found) Holy Ārmaiti?
 Where the Most-Loving Manō?
 (And) where, O Mazdā, the Strength emanating-
 from Thee?

Free English Rendering :

Where doth Thy all-embracing Love reside?
 Whence doth it flow upon Thy worshipper?
 Where shall we come in touch with Ašā's Truth?
 Where shall we find Thy Holy Ārmaiti?
 Where dwelleth Thy most loving Vohu Man' ?
 And wherefrom, Mazdā, doth Thy Xšaθrā rise?

Text: 3-4. So Barth.; Geld. has the two together as one word.
 Trans.: 6, 9, 19-20. Orig. plu. 7. Lit., 'shall go forth'. 10. Orig. plu.
 11. Orig. 2/1. 19. Lit., 'belonging to thee'.

This is a verse of rhetorical questions. Kan. and Barth. both seem exercised about the answers. Kan.^a in his trans. adds within brackets imaginary answers to each of these in the most approved style of later Pah. and Pers. texts. Barth.^b thinks that the last *pāda*, in the form of a rhetorical question, is an answer to all the preceding ones, the answer being—'Thy Kingdom'. I do not think the last *pāda* is anything more than another question. And there is but one answer to all these six—'within a man's own Self, O Mazdā'.

kuθrā—Skt. *kūtra*. The sense is clearly loc. Note that the final *-ā* has to be combined with the initial *ā-* of the next word, in order to get the meter right and so this *pāda* is 'catalectic'.

ārōiš—Barth.^c construes this as 6/1 mas. of *āri*, pain or sorrow, and compares Skt. *ārti*, pain, which is found in AV. viii. 8.9 and x. 2.10 and elsewhere. He derives it from $\sqrt{ar-}$ with *ā* (Skt. *ā-r-*), to come upto. The word *ārōiš* is found again in verse 14 of this *Gāθā*. Kan.^d has trans. this word as 'goodness'; others say 'fulness' or 'perfection'. There is, however, a word *ari* (from the same root) which is used in RV. in the sense of 'faithful' or 'pious',^e as in vii. 64.3, where another derivative from the same root, *aryá*, is also used in the sense of 'benevolent', 'kind' or 'true'. Unfortunately Sāyana and later commentators have always rendered this word as 'foe'. This latter and later meaning of the word *ari* is probably in the sense of 'one going upto a person (with hostile intent)'. I take the word in its orig. sense of 'worshipper' (one who goes upto another with reverence), and I construe the word here as 5/1 connected with the postposition **ā*.

**ā*—Geld. reads this combined with the following word. Barth. has it separate. This is a postposition which when used with an abl. means 'towards' or 'upto'.

**fsratus*—The word has been used in Yas. 33.12, where it means 'all-embracing love'. Barth.^f trans. 'recompense'. Kan.^g has a better suggestion; he takes the meaning to lit., 'lordship over cattle'. Hence it can mean, by a sort of extension, 'all embracing love'. The same idea is found in Hindu Theology the names *Gopāla* and *Paśupati* given to two of the Trinity. I construe the word here as 1/1 fem.

a. GbM., p. 202. b. Gāthās, p. 114, note 5.

c. Wb. 334 (under *aray-*). d. GbM., p. 202 and ftn.

e. Grass., Wb. 105-06; also M.-W., SD., p. 87, col. 3 (under 1. *ari*). Lit. it means 'one who goes up (to the Deity)'.

f. Wb. 1027. g. See GbM., p. 76, ftn. (note on this word in Ygs. 33.12).

mərəzdikā—1/3 neu. Barth. and Kan., following the Pah., trans. 'pardon'. But Barth.^h also gives the rendering 'compassion', 'grace' or 'kindness', which I think is decidedly more suitable here. He construes this as 1/3 neu. and suggests that *ārōiš *ā* should be taken here also.

axītat—3/3 impft. paras. of $\sqrt{stā-}$ with *ā*, which Barth.ⁱ has trans. 'to take place', 'to happen'. In the RV., however, *ā-sthā-* is used in the sense of 'to go towards', 'to set forth',^j the main idea being that of support. The ending *-at* of 3/3 impft. paras. represents an orig. **-nt*.^k

yasō—1/3 of a neu. derivative *yas*, from $\sqrt{yam-}$, *yas-* (Skt. *yam-*, *yacch-*), to hold, to attain.^l

x'yēn—3/3 pres. opt. paras. of $\sqrt{ah-}$.^m

kū—This is obviously an abbreviated form of *kuθrā*. We see this element in Skt. *kuvid* (where at all) used in RV. iv. 51.4.ⁿ The meter of this *pāda* seems one syllable short, and one might be tempted to read *kuθrā* here also; but there is no ms. supporting this conjecture. The seven syllables come out all right if we remember that in the *Gāθās* *Ārmaiti* is always scanned *Ā-ra-ma(i)-ti* (four syllables), exactly like the Skt. *arāmati*.

Xšaθrā—1/3 neu. The plu. is noted by Mlt.^o As a matter of fact there are three words in this verse in the nom. plu. (*mərəzdikā*, *yasō* and *Xšaθrā*). The idea here is that a portion of Divine favour goes to each individual who is devoted to Him.

TRANS. OF BARTH. :

Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is holy Picty, where Best Thought? Thy Dominions, where are they, O Mazdāh?

h. Wb. 1175. i. Ibid., 1602.

j. Grass., Wb. 1597; M.-W., SD., p. 161, col. 2.

k. Jack., AG., §455.

l. Barth., Wb. 1262. m. Jack., AG. §535. n. See M.-W., SD., p. 296, col. 3.

o. EZ., p. 385, ftn. 1.

1 2 3 4
5. vīspā tā pərəsās yaθā
5 6 7 8
Ašāt hacā Gām vīdat
9 10 11
vāstryō šyaoθanāiš ərəšvō,
12 13 14
hās huxratuš nəmaṇhā;
15 16 17 18
yš dāθaēibyō ərəš-+Ratuš
19 20 21
xšyāš ašivā *cistā.

(7-7; 7-7; 7-7)

3 1 2 4
5. Questioning about-all these, (about) how
8 7 6 5
he-should-foster Life through Aša,
9 11 10
the Protector righteous in-(his)-actions,
12 13 14
acquiring deep-Wisdom through-humility,
15 16 18 17
he unto-the-wise, (as) the Teacher-of-Truth
19 21 20
shall-be able to-reveal-himself bringing-blessing.

Free English Rendering :

Each of these questions should the Shepherd ask;
He shall do deeds of righteousness, and seek
All ways to foster Life through Aša's Law;
Through humbleness deep Wisdom shall he gain;
He shall reveal himself unto the wise
By bringing blessings, teaching Truth to men.

Text : 18. All read *ratūm*. 21. So J. 3; Geld. and others read *cista*.

Trans. : 1-2. Orig. 2/3. 10. Orig. 3/3. 12-13. Lit., 'being possessed-of-good, understanding'. 15. Lit., 'who'. 19, 21. Lit., 'being-able shall-reveal-himself'.

In this verse Barth. goes off on an entirely strange track. Of course the words *Gām* and *vāstryō* he renders as 'cattle' and 'husbandman'. But even then his rendering is strange and very laboured. Moreover he carries over the sense of this verse into the next.

vīspā tā—2/3 neu. This refers to the subject matter of the questions in the preceding verse.

pərəsās—1/1 mas. pres. pt. paras. of $\sqrt{pərəs-}$.

yaθā—Meter requires that this word should belong to the 1st *pāda*. But *yaθā* at the end of a *pāda* is somewhat strange. As already mentioned each *pāda* in these heptasyllabic verses is somewhat short, and so there is bound to be a 'carrying over' of the sense in some cases between the two *pādas* making up a line. So the *yaθā* here has to be 'carried over' into the next *pāda*.

Gām—2/1 fem. Here again Barth.^a thinks of the four-footed animal and says that this refers to the 'luck bringing cattle' mentioned in Yas. 50.2.^b He refers, as Mlt.^c points out, to the *Lohnkuh* (the cow obtained in Paradise as a reward for good deeds done on earth). Here Mlt. seems to have had some glimmering of doubt, for he adds, "I do not feel quite sure that the homely cow of this world may not be meant, and so leave the matter open". The word here is used (as usual in the *Gāθās*) in the sense of 'Life or the World of Life'.

vīdat—Barth.^d takes it as from $\sqrt{vid-}$, to obtain. But elsewhere^e he has suggested comparison with the name *Vīdat-gav* occurring in Yt. 13 (Farvardīn).127. And in Yas. 33.3, we get *vīdās...Gavōi*, where Barth.^f himself has taken *vīdās* as 1/1 mas. pres. pt. paras. of $\sqrt{dā(y)-}$ with *vī*, to foster, to nourish. I take *vīdat* here as 3/1 aor. subj. paras. of the latter root.

šyaoθanāiš ərəšvō—Note the use of the ins. here as a sort of ins. of reason.^g

hās—1/1 mas. pres. pt. paras. of $\sqrt{ah-}$. Cf. the use in Yas. 46.4 and elsewhere.

huxratuš—1/1 mas. Lit., 'possessing good understanding'. Cf. Yas. 34.10.

nəmaṇhā—Barth.^h goes very much out of the way, I think, when he construes this as 1/1 mas. of a noun *nəmaṇhan* and takes it as an adj. of *vāstryō*. I am decidedly for taking it in the usual natural way as 3/1 of

a. Wb. 1320, note 6 (under 2. *vaēd-*). b. See Mlt. EZ., p. 382, ftn. 7.

c. Ibid., p. 385, ftn. 2. d. Wb. 1319 (top).

e. Ibid., 1442 (under *vidat-gav-*). f. Ibid., 724 (under 1. *dā(y)-*).

g. See Speijers, §63, 7 (p. 48; also Apte, §54 (p. 37). h. Wb. 1068.

nəmah and to trans. 'through humility'. This is exactly what is expressed about humility in other Scriptures. Thus in BhG. 4.34 we are told: *tad viddhi praṇipātena paripraśnena sevayā; upadekṣyanti te jñānam jñāninas tatvadarśinah.*

γ̄—1/1. This is to be trans. as a dem. pron.

dāθaēibyō—4/3. Unto the wise.

ərəš-+Ratuš—All read °-*ratūm* (2/1). Even though there are no vl. mentioned by Geld. I feel that the correct reading here should be *ərəš-+Ratuš* (1/1), because all the other words referring to this person are nom. sg.—*vāstryō*, *ərəšvō*, *huxratuš* and *ašivā* (particularly the last one). Besides the construction needs a nom. here. Very probably when the Text was compiled it was felt that the last word (**cištā*) needed an accus. to go with it. In any case an accus. here would be wrong grammatically, and so I have ventured to correct it. This comp. is also found in the Later Av. as two words, *Ašahe Ratu*. I trans. 'Teacher of Truth'.

xšayāš...+cištā—I have chosen the reading **cištā* following J. 3; Geld. and others read *cistā*. The idiom here is the same as in *dātā xšayautō* in Yas. 29.2. The pres. pt. of √*xš-* is taken with the finite form of another verb in the sense of 'able to...'. Here the pres. pt. is 1/1 mas. and the verb is 3/1 impft. ātm. of √*ciš-*, to indicate, to point out.ⁱ Being ātm. I trans. **cištā* as 'reveal himself'.

ašivā—Here again Barth.^j construes in a peculiar manner as 6/2 of *aši*, and trans. 'both sorts of reward' (good as well as bad) as in Yas. 43.4. He^k explains the form *ašivā* as being from an orig. **ašiyā*. I think, however, that Justi^l is much more natural, who takes it as 1/1 of *ašivaš* meaning lit., 'bringing blessings', i.e. 'holy', or 'sanctifying'. Kan. follows Justi.

**cištā*—3/1 impft. ātm. √*ciš-*, to teach. The ātm. implies 'reveals himself'.

TRANS. OF BARTH. :

All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that is perfect in action, a man of understanding, when he prays to him, who hath promised unto the Wise the true Judge, in that he is lord of the two destinies...^m

i. See Barth., Wb. 430 (top, under *kaš-*). j. Wb. 242 (middle).

k. Wb. 243, note 6 (under *ašay*); also Grund. I, 268, 11 f (p. 155). l. HbZS., p. 42.

m. Barth. connects up this verse with the following, hence he leaves this sentence unfinished.

6. ¹γ̄ ²vahyō ³vəhṣuš ⁴dazdē,
⁵yas ⁶-cā ⁷Hōi ⁸vārāi ⁹rādaṭ,
¹⁰Ahurō ¹¹Xšaθrā ¹²Mazdā;
¹³aṭ ¹⁴ahmāi ¹⁵akāṭ ¹⁶ašyō,
¹⁷γ̄ ¹⁸Hōi ¹⁹nōiṭ ²⁰vīdāiti,
²¹*apəmē ²²aṣṣuš ²³urvaēsē.

(7-7-7; 7-7-7*)

[*Catalectic *pāda*]

6. Whoso renders-himself better than-good,
 and whoso fulfils Her destiny,
 (he shall be) Master through-the-Xšaθra of Mazdā;
 but (it shall be) worse than-bad for him,
 who fosters Her not,
 at-the-final end of Life.

Free English Rendering :

Who proves himself far better than the good,
 And helps Creation on its upward march,
 Through Mazdā's Strength our Master he becomes;
 But whoso fosters not our Mother-Earth,
 Behaves far worse than any of the bad,—
 He meets his retribution at the end.

Text: 21. Geld. reads *apəmē*; I have made the change for the sake of uniformity with Yas. 43.5 and elsewhere.

Trans.: 7, 18. Both these pronouns refer to *Gāv*, Mother-Earth (i.e., Life, the World of Life) mentioned in the preceding verse. 7-9. Lit., 'accomplishes Her purpose'.

The six *pādas* of this verse have to be arranged in two triplets, like the two *gāyatrīs* often found in the Ahunavaiti. The two halves are parallel and the *aṭ* at the beginning of the 4th *pāda* clearly marks out the two halves.

Barth. thinks that the *ya*¹ and the *yas-cā* refer to Ahura Mazdā. But that would disturb the parallelism pointed out above.

vahyō vanhēuš—Cf. the same phrase (but with the order of words reversed) found in Yas. 43.3. The implication is advancing 'from the good to the better'. The phrase recurs in Yas. 59.31, where it is also associated with *akāt ašō*.

dazdē—3/1 pres. ātm. of $\sqrt{dā}$ - (Skt. *dhā*-), to make, to place.^a The ātm. clearly makes the verb reflexive.

Hōi—In both the places where the word occurs in this verse it is 4/1 and refers to the *Gāv* of the preceding verse. The enc. pron. *ha* has no distinction of gender except in the nom. sg.

Hōi vārāi rādaṭ—Cf. *tōi vārāi rādantī* in Yas. 33.2. The word *vārāi* is 4/1 of *vāra* which means 'purpose' or 'desire' and is derived from \sqrt{var} - (Skt. *vr-*), to choose.^b The verb *rādaṭ* is 3/1 impft. paras. of $\sqrt{rād}$ - (Skt. *rād-*), to accomplish, to fulfil.^c Note the dat. of the person as well as of the object accomplished.

Ahurō—Barth. and others have construed this with *Mazdā* and construing both together as 1/1 have missed the contrast between the two halves of the verse. I therefore take the *Ahurō* here as a common noun, in the sense of 'Lord' or 'Master'. The verb 'is' or 'becomes' will have to be supplied.

Xšaθrā—3/1. Through Xšaθra. Note that this *Gāθā* is dedicated to Vohu-Xšaθra.

Mazdā—Barth. and others construe it as 1/1; but I suggest taking it as 6/1 and connect it with *Xšaθrā* 'through the Xšaθra of Mazdā'.

aṭ—This introduces the second half of this verse. It brings out the contrast between the two halves. Note the clear contrast between *pādas* 1 and 4 and between 2 and 5.

a. Jack., AG., 542. b. Barth., Wb. 1411.
c. Ibid., 1520; also Grass., Wb. 1160.

akāt ašyō—Implying from bad to worse. This phrase is also found in Yas. 48.4 and 59.31. The verb (probably *aṇhaṭ*) has also to be supplied here.

Note also the alliteration in *pāda* 4.

vidāiti—In view of the words *Gām vidaṭ* of the preceding verse I am inclined to take this as 3/1 pres. paras. of $\sqrt{dā(y)}$ - with *vī*, to foster. And so *Hōi*¹⁸ also would refer to Mother-Earth.

**apəmē*—Geld. reads *apōmē*, but in Yas. 43.5 and elsewhere he reads *apəmē*. So for the sake of uniformity I have adopted this variation.

apəmē aṇhēuš*—Note that the initial *a-* of the second word has to be elided after the final *-ē* of **apəmē*, in order to get the meter correct—a-pə-mē*ṇ-hēuš *ur-vaē-sē*. Therefore this *pāda* is 'catalectic'.

**apəmē...urvaē-sē*—7/1. Final end. The phrase occurs in Yas. 43.5 also.

TRANS. OF BARTH. :^d

even he, Ahura Mazdāh, who through his Dominion appoints what is better than good to him that is attached to his will, but what is worse than evil to him that obeys him not, at the last end of life.

d. Barth. continues this from the preceding verse.

1 2 3 4 5
7. dāidī mōi yš Gāṃ tašō,
6 7 8 9
apas-cā urvarās-cā;
10 11
+Amərotātā-+Haurvātā
12 13 14
Spənistā Mainyu, Mazdā,
15 16
+təvīši-+utayūiti
17 18 19
Manahā Vohū sənghe.

(7-7; 7-7; 7-7)

1 2 3 4 5
7. Grant me Thou-who hast-created Mother-Earth,
7 8 9 10
and the Waters and the Plants;
11
Immortality-(and)-Perfection (do thou grant)
12 13 14
through-(Thy)-Holiest Spirit, O Mazdā,
15 16
(grant me) Strength-of-Soul-(and)-Life-renewed
18 19
through Vohu Manō (as revealed) in-(Thy)-Teaching.

Free English Rendering :

O Thou Creator of our Mother-Earth,
Creator, Thou, of Waters and of Plants,
Grant me Perfection and Immortal Life
Through Thy Most Holy Spirit, Mazdā Lord;
Strength to my Soul grant Thou and Life renewed,
The gifts of Vohu Man' as taught by Thee.

Text: 10-11 and 15-16. All read the words as separate; but they form two *dvandva* compounds.

dāidī—2/1 aor. imper. paras. of √*dā*-, to grant.

yš—This rel. pron. is used in the sense of 'Thou who', as can be clearly seen from the verb *tašō*.

tašō—2/1 aor. paras. of √*taš*-, to create, to fashion.^a It may be noted that here Barth. has clearly indicated in his trans. that it is Mazdā who is *Gəuš-Tašā*, and still he has asserted throughout that the 'Ox-Creator' is a Deity distinct from Ahura Mazdā.^b

apas-cā urvarās-cā—Cf. Yas. 44.4, where the question is asked as to who created the Waters and the Plants.

**Amərotātā-+Haurvātā*—All others read the two words separate. But as these two words are almost always combined in a loose type of *devatā-dvandva*, I have shown them together as such. This comp. is 2/2 as also in Yas. 44.17. Mlt.^c observes that these two have the Plants and the Waters for 'their province' respectively. But this idea is found in later Zoroastrian Theology. In the *Gāthās* these two are much more closely connected with *utayūiti-təvīši*, which are in fact mentioned in the 5th *pāda*. Note also that the two proper names belong metrically and syntactically to *pāda* 3.

təvīši-utayūiti—2/2 fem. These two words are read separate by Geld. and others. But they also form another *dvandva*-comp., hence I have joined them together. Cf. Yas. 34.11 and 45.10, where the connection of *Haurvatāt* and *Amərotāt* with these two words is clearly indicated.

The verb *dāidī* should be supplied in *pādas* 3 and 5.

sənghe—7/1 mas. Barth.^d trans. 'at the (Judge's) sentence' and says that it is used in an eschatological sense and refers to the decision of the Judge at the last Judgement after death. The word *sənghe*, however, usually means 'Teaching', particularly religious teaching; and I see no reason why it should not be trans. the same way here also. The Teaching is what is contained in the Ahuna-Vairya, and here we have the clear mention of 'the gifts of Vohu Manō'.

TRANS. OF BARTH. :

Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality, by the Highest Spirit, O Mazdāh, strength and continuance through Good Thought at the (Judge's) sentence.

a. Barth. Wb. 645.

b. See Mlt., EZ., p. 347, fn. 1; also Barth., *Gāthās*, p. 130, under the heading *Schöpfer des Stiers*.

c. EZ., p. 385, fn. 5. d. Wb. 1576.

8. ¹ at ² zī ³ Tōi ⁴ vaxšyā, ⁵ Mazdā.—
⁶ vīdušē ⁷ zī ⁸ nā ⁹ mruyāt;
¹⁰ hyaṭ ¹¹ akōyā ¹² drəgvāitē
¹³ uštā ¹⁴ yṣ ¹⁵ Ašəm ¹⁶ dādrē;
¹⁷ hvō ¹⁸ zī ¹⁹ Māθrā ²⁰ šyāt,
²¹ yṣ ²² vīdušē ²³ mravaitī.

(7-7; 7-7; 7-7)

8. Now, indeed, will-I-speak on-'Thy-behalf, O Mazdā,—
 for one would-declare (this) to-the-wise;—
 that evil-fate (is in store) for the Untruthful,
 (while) Illumination (is for him) who clings to truth;
 he-alone, surely, shall-be-happy in-the-Holy-Word,
 who shall-declare (this) to the wise.

Free English Rendering :

Thy Message, Mazdā, I will surely preach,
 For this should be proclaimed unto the Wise:—
 That evil fate awaits all who are False,
 Whilst on the Truthful Light Divine shall dawn;
 That man alone shall happy be and wise,
 Who to the Wise expounds Thy Holy Word.

Trans. : 3. Lit., 'for Thee'; 4/1. 8. Lit., 'a man'. 19. Orig. 3/1. 20. Orig. 1/1 ppt. mas.

Tōi—Barth.^a construes this as 2/2 neu. (Skt. *té*) and trans. 'about these two things'. I do not think there is any need for this strange construing. I think it is 4/1 of the pron. 2nd pers., and trans. 'for Thee', i.e., 'on Thy behalf'. Z. has come as the Prophet of Ahura—*yaθā Ratūm Ahurō vaēdā* (Yas. 31.2).

vīdušē—4/1. The word implies a man of understanding.

Barth. takes the second *pāda* as paranthetical, and I agree with him.

hyaṭ—This introduces the matter which is to form the subject of Z.'s teaching.

akōyā—Barth.^b construes this as 1/1 fem., a sort of action-noun from *aka*, evil, and trans. 'threatening evil'. He says the suffix is 'secondary' (*taddhita*), and thinks it was orig. *-āy* or *-īy*. There are only three words in the Av. (all in the Gāthās) which show this suffix *-ōyā*. These are *akōyā*, *hādrōyā* (Yas. 32.7) and *x^vāθrōyā* (Yas. 43.2). All these three are fem. and the implication of the suffix seems to be 'intent' or 'striving for'. The exact Skt. equivalent of the suffix is not known. Mills^c has suggested that the word might have been derived from a denominative verb *akāy-*, to seek to do evil. This seems plausible enough. In the Veda we have from *aghā*, evil, a denominative verb *aghāy-* and a secondary derivative, *aghāyú*, evil-intending, is also known.^d The word *aka* in the sense of 'unhappiness', 'pain', is found in the Taitt. Sam.^e It is quite possible that an orig. Skt. **akāyu* might be transformed to *akōyā* in the Av., though quite frankly it would be difficult to indicate the successive steps. In any case I accept Barth.'s construing, that the word is 1/1 fem., and I trans. 'evil fate'.

dādrē—3/1 pft. ātm. of $\sqrt{dar-}$ (Skt. *dhṛ-*), to cling, to hold fast to. Note ātm.

Māθrā—Barth.^f takes this as 1/1 of *māθran*, singer. But I think it would be more natural to construe the word here as 3/1 mas. from *māθra*, Holy Word. This would mean the Message of God.

īyātō—1/1 mas. ppt. of $\sqrt{īyā-}$, to rejoice, to be satisfied.^g Cf. O. Pers. *īiyāti*, happiness; also Mod. Pers. *shād*, happy, and *shādi*, happiness,^h which are all from the same root. The exact Skt. equivalent is not known.

TRANS. OF BARTH. :

Of these two things will I speak, O Mazdāh,—for one may speak to the wise,—the ill that is threatened to the Liar, and the happiness of him who clings to the Right. For he, the Prophet, is glad of every one^f who says this to the wise.

a. Wb. 619 (bottom). b. Ibid., 47. c. Gāthās, p. 598.

d. Grass., Wb. 12. e. M.-W., SD., p. 1, col. 3. f. Wb. 1179.

g. See Barth., Wb. 1716.

h. This word has been borrowed in the Mod. Indo-Aryan languages, where it means 'marriage'.

i. In his Eng. version of Mlt. says 'for him who,

9. yā¹m xšnūtəm² rānōibyā³ dā⁴
 5 6 7 8
 9 10 11
 12 13 14
 15 16
 17 18
 19 20

(7-7; 7-7; 7-7)

9. The reward which Thou bestowest on-both-parties³
 5 7 6 8
 through Thy blazing Fire, O Mazdā,
 10 9 11
 through-the-Fiery Test (this) doth-lead-to
 14 13 12
 (Thy) granting an indication for-(our-Inner)-Lives;
 16 15
 that the Untruthful shall-have-frustration,
 18 17
 (and) the Truthful shall-have-blessings.

Free English Rendering :

Both parties, True and False, are put to test,
 O Mazdā, by Thy blazing Fire Divine;
 This Fiery Test lays bare their Inmost Souls,
 As Thy award to each one indicates;—
 Complete frustration shall the False One find,
 Thy blessings full the Truthful One shall reap.

¹ Trans.; ³ Orig. ⁴/2. 9-10. Lit., 'through molten metal'. 11. Lit., '(is leading) upto'. 12. Orig. 7/3. 14. Dat. inf. 15. Dat. inf. 16, 18. Orig. 2/1. 17. Gen. (?) inf.

xšnūtəm—2/1 neu. Barth.^a trans. 'deserved reward'. This word has been also used in Yas. 31.3, a verse which expresses ideas very similar to those of this verse and in nearly the same words. This word is derived from √*xšnu-*, to please, to satisfy, and means lit., 'that which would satisfy'.

rānōibyā—4/2 mas. This word is found in Yas. 43.12; and in Yas. 47.6 it occurs with *Āθrā*; in Yas. 31.19 with *Āθrā suxrā*; in Yas. 31.3 with both *xšnūtəm* and *Āθrā*. It means 'the two (opposing) parties'.

suxrā—3/1 mas. Barth.^b trans. 'red', because the Mod. Pers. *surkh* means 'red' or 'scarlet'. But the cognate Skt. *śukrā* means 'bright' or 'blazing', which sense would suit better here.

ayaṅhā—3/1 neu. In later Zoroastrian Theology 'the ordeal of the fiery (or molten) metal' was believed in literally, as in the well-known legend of Ardā Virāf. In the Gāθās we get the reference to *ayaḥ* in two other places: Yas. 30.7 and 32.7. I believe that in the Gāθās this test of 'fiery metal' refers to our Life upon Earth, thus expressed in forceful poetical imagery. This brings home to us the extreme difficulty of leading the Life of the Spirit while in this mundane world. Somewhat similar is the comparison to the *kṣurasya dhārā*, the razor's edge, in Kaṭhapaniṣad, 3.14.

xšustā—Adj. 3/1 neu. Molten. Barth.^c says the etymology is doubtful; but he suggests that it may be a ppt. of an Aryan √**xšaud-*, to flow. In Yt. 10 (Mihr).14 we get the phrase *nāvyā parəθūš kšaoḍaṅha*, navigable broad rivers. In the RV. also we get the word *kṣōdas*, a river, and also the √*kṣud-*, which means orig. 'to pulverize', 'to shake to pieces'.^d I think that the meaning 'to flow' given to this root is of secondary growth.

Kan.^e thinking literally of the 'ordeal of molten metal' says that he is not quite satisfied with the rendering. In Yas. 32.7 we get *x^vaēnā ayaṅhā*, through glowing metal, which adj. is from √*x^van-*, to shine. There I have trans. freely 'through the fiery test' and here too I propose the same trans.

aibi—Barth.^f construes this as a sort of *upasarga* attached to *dāvōi*. The *aibi* is certainly to be construed with *dāvōi*, but not as an *upasarga*, inasmuch as it does not modify the sense of *dāvōi*, as an *upasarga* (adverbial prefix) usually does. The Skt. *abhi* has the orig. sense

a. Wb. 560. b. Ibid., 1582. c. Ibid., 555.
 d. Grass., Wb., 371 and 369. e. GbM., p. 206, ftn. f. Wb. 737.

'face to face' (*abhimukhyam*, Nirukta 1.3).^g Then it gets the sense of 'in front of', and with a further semantic change it implies 'reaching upto', 'leading upto'. In Skt. it is almost always construed with the accus., as in RV. ix. 62.1—*atīsvāni abhi saubhagā*, leading upto all felicity. I propose to take this word here exactly in the same way.

ahvāhū—This word has been construed very variously. Justi^h takes it as 7/3 of *aṅhu* (*ahu*), life. Kan. follows Sp., Dar., Har. and Mills and takes it as 7/2. Perhaps they were all thinking of *dāvōi ahvā* in Yas. 28.2. Barth.ⁱ takes it as 7/3 fem. from a noun *aṅhvā* (*ahvā*), which he trans. 'Soul-force'. I think Barth. is correct as regards the sense. The word is 7/3 and is used here in the sense of the 'inner (spiritual) life' as distinct from the corporeal life in the world. The word is also found in Later Av.

daxītam—2/1 neu. Sign, indication. It is the object of *dāvōi*. Cf. Yas. 34.6.

dāvōi—Dat. inf. from √*dā-*, to grant. Cf. Yas. 28.2.

The idea in *pādas* 3 and 4 seems to be that the 'fiery test' of Life gives an indication to our Inner Souls about Mazdā's Laws. Life alone can provide us with a realisation of these laws, which are mentioned in the last two *pādas* of this verse. Cf. also Yas. 30.11.

rāšayešhē—Barth.^j takes this as dat. inf. of √*raš-* (Skt. *rakṣ-*), to injure. The word is used in Yas. 49.3, where the idea and even the words are closely similar—*Ašəm sūidyāi...rāšayešhē Druxš*.

savayō—Barth.^k construes this as a loc. inf. from √*su-*, to bless. The ending however seems to be that of the gen.

TRANS. OF BARTH. :

What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give us a sign of it in our souls—even the bringing of ruin to the Liar, of blessing to the Righteous.

g. See Grass., Wb. 82. h. HbZs., p. 13. i. Wb. 111.
j. Ibid., 1527. k. Wb. 1562 and Grund. I, §260, 2. a (p. 146).

10. aṭ yš mā nā marəxsaitē

anyāθā ahmāt, Mazdā,

hvō dāmōiš Drujō hunuš,

tā duždā yōi hənti;

maibyō zbayā Ašəm

vaṅhuyā aši +gatē.

(7-7; 7-7; 7-7)

10. And the man, indeed, who seeks-to-corrupt

contrary to this (Law), O Mazdā,

himself (is) the child of the World of Untruth,

(and) thus all-such are of-poor-understanding;

for-my-(own)-people I-will-invoke Aša

to come with-(His)-loving blessing.

Free English Rendering :

That man, indeed, who leads the world astray,

Away, O Mazdā, from the Path of Truth,

Himself is offspring of the Realm Untrue,

Of understanding very low, indeed;

For my own people Aša I invoke,

And pray for blessings from Thy Love and Truth.

Text : 22. Geld. and others read *gag tē*. See **gatōi* in Yas. 43.1.

Trans. : 6. Lit., 'otherwise'. 7. Orig. abl. 10. Lit., 'Creation'. 15. Lit., 'who'; 1/3. 22. Dat. inf.

mā-nā—I propose to take these two words exactly as in Yas. 32.10 : *mā* as an emphatic particle and *-nā* as the quasi-enc. 1/1 of *nar*. Barth. and others construe the *mā* as the enc. pron. 1st pers.

maraxšaitē—3/1 s-aor. subj. ātm. of √ *marak-*, to destroy, to distort. Barth.^a trans. 'contrives the destruction', which Mlt. renders as 'seeks to kill'. I think 'seeks to corrupt' would suit the context here, the subj. implying the will or desire, because "the fundamental sense of the subjunctive is will".^b

anyāθā—Barth.^c notes that it is construed with an abl. and trans. 'other than', implying a *person*. But the suffix *-θā* always implies *manner*, never a person. Hence I trans. 'contrary to', with the abl., lit., 'otherwise than'.

ahmāt—5/1. Barth.^d trans. *anyāθā ahmāt* as 'other than this person', and suggests that the reference would be made quite clear by a gesture which would be understood by Z.'s hearers. He thinks that the Evil One is meant here. But that, says Mlt.,^e is hardly likely, and he mentions Geld.'s view that a human heretic (perhaps *grōhma*) is meant. What I fail to understand is why any human heretic or the Evil One should be implied in this phrase. I feel certain that *anyāθā* (Skt. *anyāthā*) can never apply to a *person*, but that it always implies the *manner* or the *method* of action, and hence it is to be taken as an adv., 'otherwise'. Hence I think *ahmāt* refers to the Eternal Law—Aša, as Mills^f suggests. This is further supported by the word *Ašəm* in *pāda* 5. This Law has been summed up in the preceding verse.

hunuš—1/1 mas. Son; Skt. *sūnū*. Barth.^g points out that this is a *Daēva*-word as used in the Later Av. This, however, is the only occurrence of the word in the Gāθās, and so "is insufficient evidence for the establishment of the usage so early".^h As a matter of fact the sharp distinction between *Ahura*- and *Daēva*-words, as marked in the Later Av. seems entirely absent in the Gāθās. To give but one instance, the Gāθās make no distinction between √ *ah-* and √ *bū-* from this view-point.

tā—Adv., orig. 3/1 of the pron. *ta*. Thus, therefore.

duždā—Barth. trans. 'ill-intentioned' or 'inimical'. But I prefer to take the word in the sense of 'unwise' as in Yas. 32.3; lit., 'of evil understanding'.

a. Wb. 1145. b. Mac., VG., p. 352. c. Wb. 138.
d. Gāthās, p. 114, note 9. e. EZ., p. 385, ftn. 7. f. SBE. 31, p. 182, ftn. 5.
g. Wb. 1831 (*hnav*). h. Mlt., EZ., p. 385, ftn. 8.

yōi hantī—Barth. construes these words exactly as he has done in Yas. 44.16, and trans. '(to those) that are'. I feel that here at any rate this way of construing would be a bit strained. I suggest that the rel. pron. be construed here as almost dem. in meaning and taken as referring to the *duždā*. And so I trans. 'all such'. The change from the sg. in the first two *pādas* to the plu. here may be explained by understanding that the verb here refers to *all* who act in the way described in the first two *pādas*.

maibyō—This is a pron. adj., 4/3, and means 'for my people'.

vaṇhuyā ašī—3/1 fem. With loving blessing.

**gatē*—Geld. and others read *gaṭ tē*. Cf. **gatōi* in Yas. 43.1. Barth.ⁱ construes this as dat. inf. from √ *gam-*, to go.

TRANS. OF BARTH. :

Whoso, other than this one, seeks to kill me, Mazdāh, he is a son of the Lie's creation, ill-willed thus towards all that live. I call the Right to come to me with good destiny.

i. Wb. 489.

11. kš¹ urvaθō² Spitāmāi,³
 Zaraθuštrāi⁴ nā,⁵ Mazdā?⁶
 kš⁷ vā⁸ Ašā⁹ āfraštā?¹⁰
 kā¹¹ Spəntā¹² Ārmaitis?¹³
 kš¹⁴ vā¹⁵ Vayhəuš¹⁶ Manəhō¹⁷
 acistā¹⁸ Magāi¹⁹ ərəšvō?²⁰

(7-7; 7-7; 7-7)

11. Who (is) friend unto Spitāma,
 (what) man, O Mazdā, unto Zaraθuštra?
 Who, indeed, doth-commune with Aša?
 With whom (doth) Spəntā Ārmaiti (commune)?
 Who, indeed, (devoted)-to-Vohu Manō
 (and) righteous, regards-himself (as) of-the-Brother-
 hood?

Free English Rendering :

Who shall be friend to Spitāma, O Lord?
 Who shall come, Mazdā, to Zar'θuštra's aid?
 Who is he that with Ašā shall commune?
 With whom shall Spəntā Ārmaiti converse?
 And who, devoted unto Vohu Man',
 Shall truly live within our Brotherhood?

Trans. 16-17. Orig. 6/1. 19. Orig. 4/1.

792

Spitāmāi Zaraθuštrāi—The dat. here has almost a gen. force. Cf. Eng. 'friend to some one'.

*vā...vā*¹⁸—In both places the word is an emphatic particle like Skt. *vai*.

āfraštā—3/1 s-aor. ātm. of √*pərəs-* with *ā*. Barth.^a takes the ātm. in the pass. sense and trans. 'will let himself be counselled'. In Skt. *ā-pṛcch-*, means 'to implore' or 'to long for'.^b Here it is construed with the ins. *Ašā*, and so I am inclined to trans. 'commune with' as in *Vohū...fraštā Manəhā* of Yas. 49.2.

kā—All are agreed in construing this as 3/1 mas. and they trans. 'with whom'. I think the verb *fraštā* has to be supplied in this *pāda* also. Note that the man 'communes with Aša, but Ārmaiti herself communes with (i.e., inspires) the man. Aša and Ārmaiti are essentially the same type.

Vayhəuš Manəhō—Note the gen. in the sense of 'devoted to', i.e., 'belonging to'.

acistā—Barth.^c construes this as 3/1 aor. ātm. of √*cit-* (*kit-*) with *ā* and trans. 'is intent upon'. He says it is construed with the dat. In the RV., however, *ā-cit-* when ātm. means 'to distinguish oneself', 'to consider oneself'.^d

Magāi—3/1 mas. Barth.^e is right in regarding this word as meaning the Sacred Brotherhood founded by Z. Mlt.^f thinks the word 'doubtful' in meaning and in his Eng. rendering of Barth.'s German changes the 'brotherhood' to 'covenant' without any warrant. The Brotherhood of Z. consisted of devoted souls who worked for the world's regeneration under His leadership. The chief members of this Brotherhood were Vištāspa, Fərašaōstra, Də-Jāmāspa and Maiđyōi-Māhha, who are mentioned in this order and by name in verses 16 to 19 of this Hā. This Brotherhood, the *Maga*, is mentioned, besides here, also in Yas. 29.11; 46.14, 51.16 and twice in 53.7.

TRANS. OF BARTH. :

What man is friend to Spitāma Zaraθuštra, O Mazdāh? Who will let himself be counselled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?

a. Wb. 999. b. Grass., Wb. 852. c. Wb. 428 (under *kašt-*).
 d. Grass., Wb. 447. e. Wb. 1109-10. f. EZ., p. 386, fn. 4.

12. nōiṭ¹ tā² īm³ xšnāuš⁴ vaēpayō⁵

Kəvīnō⁶ +pərətā⁷ zəmə⁸

Zaraθuštrəm⁹ Spitāməm¹⁰;

hyaṭ¹¹ ahmī¹² urūraost¹³ aštō¹⁴,

hyaṭ¹⁵ hōi¹⁶ īm¹⁷ caratas-cā^{18 19},

aodərəš-cā^{20 21} zōišənū²² vāzā²³.

(7-7-7; 7-7-7)

12. Not¹ satisfactory⁴ to-me³, therefore², (is) the dupe⁵

of-the-Kavi⁶ in-(his)-passage⁷ through-the-World⁸,

to Zaraθuštra⁹ Spitāma¹⁰;

because salvation is-attained¹¹ during-this¹⁴ (our earthly life),^{13 12}

because (it cometh) to him¹⁵ from-his toiling,^{17 16 18}

and from the fervour of-(his)-ardent spirit.^{21 20 22 23}

Free English Rendering :

The dupes of False Ones passing through this life,

Give satisfaction scant to Spitāma,

No joy to Zaraθuštra do they bring;

Within the space of this ONE life on Earth

Perfection can be reached by fervent Souls,

Ardent in zeal sincere in their toil.

Text : 7. So Mf. 1, K. 4 and three other mss.; Geld. has *pərətō*. See also next verse.

Trans. : 3. Lit., 'to him'; 2/1. 4. Orig. pft. pt. 1/1. 5. Lit., 'one inspired'. 6. Orig. adj., 1/1. 8. Orig. 6/1. 9-10. Orig. 2/1. 12. Orig. 7/1. 13. Lit., 'grow'. 19. -cā omitted. 22-23. Lit., 'by the burning vigour'; 3/1.

This verse has to be arranged as two triplets.

This is a very strange verse, to judge by the renderings made from the Pah. version downwards. Barth.'s trans.^a is the strangest of all. He gives a long note in which he tries to prove "the convincing reality of this personal reminiscence".^b From this a vivid picture has been drawn by Mlt.^c of how "Zarathushtra, travelling in the bitter cold of a Persian winter, had been turned away from shelter by the servant of a Kavi or Daēvayasna chief, whom he fiercely calls by an opprobrious name". Mills^d regards this verse as 'most difficult', and after giving a rendering of the Pah. he concludes that "this verse seems a very early interpolation". Barth. has followed the Pah. version closely. The strangeness of the Pah. seems to have struck Nair. also, for in his Skt. version he definitely rejects all portions which he regards as inappropriate to the spirit of the Gāthās. All this merely proves that the Pah. version, though it is the earliest that we possess, is *not* a safe guide. It has interpreted the verse in the light of the theology and the ideas and the customs of its own days and has thus literally dragged down into mud the spiritual message of the Gāthās.

tā—The Pah. and, following it, the others construe this as a du. I prefer to take it as an adv., orig. 3/1 of the pron. *ta*, and I trans. 'thus'.

īm—2/1 enc. dem. pron. It refers to Z.

xšnāuš—1/1 pft. pt. of √xšnu-. The meaning is 'satisfying'. It has as its object *īm* and it is to be taken as an adj. to *vaēpayō*. Cf. Yas. 46.13.

vaēpayō—Based entirely on the Pah., Mills, Kan. and Barth. have all trans. the word 'paederast'. Barth.^e has noted that the Pah. has merely transcribed the Av. word, while the Pers. version has *trans.* it as *ghulāmbārah*. Nair. has omitted this word entirely. Barth. merely gives these two renderings, Pah. and Pers., and says that the word is from √vip- (*vaēp-*). In the Ven. this root is definitely used in the sense of 'committing paederasty' and *vaēpaya* is found in Ven. 8.32, in the sense of the passive partner of the act. Most assuredly it would be utterly absurd to drag in the later meaning of the Ven. into this Gāthā verse. In Yas. 9.20 we get, *azōiš višō-vaēpahe*, the poison-squirting serpent, which is obviously another derivative from the same root. In Skt. the √vip- (*vep-*) has the meaning orig. of 'to tremble', 'to quiver'. And we get the derivative *vēpas* (neu.) in the sense of 'struggling'. In RV. x. 46.8 this word is used to describe the 'flicker-

a. Gāthās, p. 114, note 10. b. See Mlt., EZ., p. 386, ftn. 5. c. EZ., p. 83. d. SBE. 31, p. 183, ftn. 2. e. Wb. 1323.

ing' of the tongues (the flames) of Agni. And in Rv. i. 80.12 and iv. 11.2 the word is found again in the sense of 'struggling' or 'fervour'.^f In RV. vi. 11.3 we get the phrase *vēpiṣṭo...vīprah*, the most fervent wise man. It may also be noted that *vīpra* is also from the same root and means orig. 'inspired', lit. 'thrilled or stirred (inwardly)'.^g I would therefore trans. the word here as 'dupes', 'those inspired' (by the Kavis).

Kāvīnō—Barth.^h strangely takes this as 6/1 of *kavi*. I am inclined to take it as 1/1 and as adj. to *vaēpayō* and so I would trans. 'belonging to the Kavi'. The suffix here is *-ina*, which forms in Skt. derivatives of 'doubtful connection'.ⁱ In any case the meaning here is perfectly clear.

**paratā*—So Mf. 1, K. 4 and three other mss.; Geld. and others read *paratō*. I have changed the reading because the word is found again in the next verse. The form is 7/1 mas.^j Cf. *xratā* in Yas. 48.4. The usual ending of 7/1 is *-āu*. I take the word in the lit. sense of 'passage'.

zəmō—Here also, following the Pah., Barth.^k trans. *paratō zəmō* as 'Winter's Gate' and explains that it is the name of a locality. But the Pah. means lit. 'the path of winter'. There is a natural confusion in this, because there are two words that sound closely similar: (i) *zam*, *zəm* (fem.), the Earth, and (ii) *zyam* (mas.), winter. Their case-forms often overlap.^l The word is really 6/1 fem. and means 'the Earth', but Barth.^m takes it as 6/1 mas. and trans. 'winter'.

hyat,ⁿ *hyat*¹⁵—In both places the word is to be taken as a conjunction, meaning 'because'. Cf. Yas. 30.6; 31.9 and elsewhere.

ahmī—I agree with Kan. who takes this as 7/1 mas. of the dem. pron. *a*; Skt. *asmin*. It refers to the *paratu*. Kan. trans. 'in this world'. I am inclined to think that it refers to the 'passage through the World', i.e., to the earthly life; and the loc. is best rendered by 'during'. There seems to be a special emphasis to be placed upon this word.

urūraost—The initial *u-*, being 'prothetic', has to be omitted in the scansion. Barth.ⁿ has construed it as 3/1 plu. pft. paras. of $\sqrt{rud-}$, which he compares with the Skt. $\sqrt{rudh-}$, to restrain, to prevent. But I prefer to take the root as equivalent to Skt. $\sqrt{ruh-}$, to grow. The reduplication implies that it becomes more and more possible to grow, or to attain.

f. Grass., Wb. 1355. g. See M.-W., SD., 972, col. 3.

h. Wb. 442 (bottom, under *kavay-*). i. Whit., SG., §1177, b.

j. Jack., AG., §265. k. Wb. 892 he reads *paratō*. l. Jack., AG., §318.

m. Wb. 1700 (top). n. Wb. 1493 (under *raod-*); also Jack., AG., §607.

aītō—Barth.^o takes this as a loc. inf. of $\sqrt{ās-}$, and trans. 'taking refuge'. Kan. goes off on quite a different track and taking it from $\sqrt{as-}$, to send, trans. the word as 'Prophet'. In Skt. we get the word *aṣṭā*, which is found in the comp. *ā-sam-aṣṭa-kāvya*, which means 'possessing unattainable wisdom'. This comp. is found in RV. ii. 21.4 and ix. 76.4.^p I therefore construe the word as 1/1 mas. and trans. 'salvation', lit., 'attainment'. I derive it from $\sqrt{ās-}$ (Skt. *aś-*), to reach, to attain.

hōi—I construe this as 6/1.

īm^q—2/1 of the enc. pron. *ī-*. A verb implying 'cometh', of which the subject is *aītō*, is to be supplied in this *pāda* and so this *īm* would be the accus. of a verb of motion.

caratas-cā—Barth.^r construes this as 3/2 impft. (?) paras. of $\sqrt{car-}$, to move. Barth. takes this as a du. because he takes *vāzā* as 1/2 and trans. the latter word as 'two steeds'. I am however inclined to take this as 5/1 of the pres. pt. paras. of $\sqrt{car-}$, used in the sense of 'being in active motion', i.e., 'toiling'.

aodərəš-cā—Barth.^s construes this as 6/1 of *aodar* (neu.), cold. He compares it with Skt. *ū'dhar* (neu.), udder or bosom. Barth. quotes the Pah. version *sart*, cold. But in his trans. Barth. has overlooked an important point,—the conjunction *-cā* repeated twice. This clearly indicates that the two words *caratas-* and *aodərəš-* joined by the *-cā* belong to the same 'grammatical category', and therefore they cannot be taken as Barth. has done, one as a verb and the other as a noun. I certainly agree with Barth. in taking *aodərəš-* as cognate with Skt. *ū'dhar*. And I would construe this word also as 5/1 (like *caratas-*) and trans. 'enthusiasm', which rises out of a man's bosom or inner being.

zōišənū—Barth.^t takes this as an adj. 1/2 mas. and trans. 'shivering'. The Pah. trans. this as 'defiled' or 'unclean'. In Ven. 7.30 we get *avi tanuye zōišnuye*, where the word clearly means 'unclean'. I certainly feel that the word in the Ven. passage is the same as that in the Gāthā; still I think that the meaning 'unclean' in the Ven. is due to the peculiar ideas of the age of the Ven. The passage in question refers to the treatment of a woman who suffers from fever after giving birth to a still-born child. The meaning there is clearly 'feverish', i.e., 'heated' or 'burning', not 'shivering' as Barth. would have it. There is also the Skt. cognate *hēṣas*, meaning lit., 'blaze' and also 'ardour' or 'vigour', as found in RV. x. 89.12.^u The Skt. word is

o. Wb. 262.

p. M.-W., SD., p. 119, col. 2.

q. Wb. 449 (under *kar-*).

r. Ibid., 42.

s. Ibid., 1692-93.

t. M.-W., SD., p. 1305 col. 3.

derivable from $\sqrt{hes-}$ (Av. *zaēš-*), to be strong, to be quick. The suffix is *-nu* or *-ṣnu*.^u Kan. has construed both *zōiṣṇū* and *vāzā* as 3/1 mas. and I agree with him.

vāzā—Barth.^v construes this as 1/2 mas. and trans. 'two steeds', comparing the Skt. *vāhā*, steed. This is Barth.'s own idea, not found in the Pah. But the Av. *z* might also be equivalent to Skt. *j*^w and so the Skt. cognate might be *vāja*, energy, spirit. I take the word as 3/1 as suggested by Kan. The word is derivable from $\sqrt{uj-}$, *aoj-* (Skt. *uj-*, *vaj-*),^x to be strong.

Kan.^y frankly admits that his trans. is not satisfactory and adds that there is room for improvement. He also mentions that Dar. also had expressed dissatisfaction about his own trans.

Among the earlier translators Sp. leaves out the last two *pādas* as being 'completely incomprehensible'. He seems to think that *vaēpaya* and *kāvīna* are the orders of Daēvas.

Har. says that the verse is extremely obscure and that the trans. is pure guess-work. His trans., he says, differs considerably from the Pah. version.

TRANS. OF BARTH. :

The Kavi's wanton did not please Zaruštra Spitāma at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also (Zaruštra's) two steeds shivering with cold.

^u. See Jack., AG., §§806-07; Whit., EG., §§1162 and 1194 (particularly d).

^v. Wb. 1417. ^w. Jack., AG., §168. ^x. See M.-W., S.D., p. 913, col. 1.

^y. GbM., p. 210, ftn.

13. tā¹ drəgvatō² +marədaite³
 Daēnā⁴ +ərəzaoš⁵ haiθīm⁶;
 yehyā⁷ Urvā⁸ xraodaitī⁹
 Cinvatō-Pərətā¹⁰ ākā¹¹,
 xvāiš¹³ šyaοθanāiš¹⁴ hizvas-cā¹⁵
 Ašahyā¹⁷ nāsvā¹⁸ paθō.¹⁹

(7-7; 7-7; 7-7)

13. Thus doth-distort¹ for-the-Untruthful²
 (his own) Inner-Self⁴ the Truth⁶ about-the-Straight-Path;⁵
 his Soul⁷ shall-chide⁹ (him)
 about-the-revelations¹² upon-the-Bridge-of-the-Judge,¹¹
 by-his-own acts¹³ and (by the activity)¹⁴ of-(his)-tongue,¹⁵
 straying from-the-Path¹⁸ of Truth.¹⁷

Free English Rendering :

The False One puts before his Inner-Self
 A crooked picture of the Path of Truth;
 But on the Judgement-Bridge his Soul shall tax
 Him with this teaching false, this picture warped,
 Through his own actions and his tongue untrue
 He goes astray, slipping from Aša's Path.

Text: 3. So Barth., following J. 3 and three other mss.; Geld. has *marədaite*.

^v. So Barth., following Pt. 4 and three other mss.; Geld. has *ərəzāuš*.

Trans.: 2. Orig. 6/1. 5. Orig. 6/1. 7. Lit., 'whose'. 12. Orig. 2/3.

tā—Thus.

**marədaite*—3/1 pres. ātm. of √*marəd-*. The reading is that of Barth., following J. 3, K. 4, 5 and one other ms.; Geld. and others read °*tī* (paras.), but I think the ātm. suits the context better. Barth. trans. 'destroys', which I think is too strong. The idea is distorting the Truth for one's own purpose (hence ātm.).

Daēnā—The Inner-Self. It is the subject of the verb **marədaite*.

**ərəzaoi*—6/1 mas. So Barth.,^a following Pt. 4 and three other mss. The word is usually an adj., but when used as a substantive in the mas. it means 'the Straight Path'. Geld. reads *ərəzauš*, which is also grammatically correct, but it is a later form.^b

haiθim—2/1 neu. Barth.^c thinks that the word here implies something which is certain and so trans. 'assurance' (of the reward). I do not see any need of changing from the general sense of the word, 'Truth' (Skt. *satyam-*).

xraodaiti—3/1 pres. paras. of √*xrud-*, to chide. Barth.^d trans. 'shall tremble', 'shall be afraid of'. Cf. Yas. 46.11, where the same verb is used with *Urvā* and *Daēnā* and also in connection with 'the Bridge'. Here, as there, I trans. 'chides', 'gets angry'.

ākā—2/3 fem. Revelations. The idea is 'laying open' (of the Book of Life).^e

hixvas—Barth.^f thinks this is 7/1 of *hixū*, used as an ins. I think it better to construe it as Justi has done, taking it as 6/1 and construing *šyaoθanāiš* with it also. The reference is to the sin of 'gossip' against other people generally.

nāšvā—1/1 pft. pt. of √*nāš-* (Skt. *naś-*), to stray from.

paθō—It is the old 5/1 of *paθ*, path.

TRANS. OF BARTH. :

Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.

^a. Wb. 352-53 (1. *ərəzav*).
^d. Wb. 533 (under *xraod-*).

^b. Jack., AG., §265.
^e. Barth., Wb. 309.

^c. Wb. 1760 (bottom).
^f. Wb. 1815.

14. nōiṭ¹ +urvātā²- dātōi³byas-cā⁴

Karapanō⁵ vāstrāt⁶ arəm⁷;

Gavōi⁸ ārōiš⁹ +ā¹⁰ +sṅdā¹¹;

xvāiš¹² šyaoθanāiš¹³ sṅghāiš-cā¹⁴,

yš¹⁶ iš¹⁷ sṅghō¹⁸ +apəməm¹⁹

+Drujō²⁰ Dəmānē²¹ ādāt.²²

(7-7*-7; 7-7-7)

[*Catalectic *pāda*]

14. Neither to commandments nor to laws

(are) False-Priests reverent as-regards-protecting;

towards the worshipper of-Mother-Earth (they are)

deceptive;

through-their-own deeds and teachings (they are such),

them shall such teaching ultimately

put into-the-Abode of Untruth.

Free English Rendering :

The Priests of Falsehood never show regard

For Thy Command and Laws to love and guard

Our Mother-Earth,—Her Servants they deceive;

These False Ones through false teachings, evil deeds,

At last into destruction shall be led,

In the Abode of Untruth shall they dwell.

Text: 2. So Pt. 4 and two other mss.; Geld. reads °*θā*. 10-11. So Barth.; Geld. reads the two as one word. 19. Geld. reads *apəməm*. 20. Geld. reads *drujō*.

Trans.: 4. Lit., 'and'. 6. Orig. 5/1. 7. Lit., 'with reverence'; adv. 8. Orig. 4/1. 16. Lit., 'which'.

Kan.^a states frankly that he does not understand this verse and he has therefore given merely a Guj. version of Dar.'s trans.

nōiṭ...cā—The first word *nōiṭ* is emphatic. I trans. this phrase as 'neither...nor'.

**urvātā*—So Pt. 4 and two other mss.; Geld., Barth. and others read *urvāθā*. Barth.^b however trans. 'law' or 'ordinance' which is not the meaning of *urvāθā*, but of *urvāta*. Besides this is the only instance Barth. has quoted of this sense of the word. Barth. also notes that this is a sort of abbreviation, for the fuller form is 4/3 **urvātābyō*. This is why I have put a hyphen (-) after **urvātā*-, to show that the 4/3 suffix belongs to both the words joined by *-cā*. Cf. a similar construction in *uštānā-aojōnghvat* in Yas. 43.16.^c Such constructions are also known with two compounds, e.g., *yā* (*Fravaīayō*) *ərəzi-caīmanō -svōiθriš*, (who are sharp-eyed and -eared) in Yt. 13 (Farvardin).29. In Skt. also such constructions are occasionally found, e.g. *mahadhané arbhé* (in great contests and small), RV. i. 7.5 and 40.8. From Later Skt. also good examples can be quoted, *dāru-pātram ca mṛṇmayam*, a wooden and an earthen vessel; *na...tādyg rūpavatī kvacit...dṛṣṭapūrvā 'thavā śrutā* such a beautiful woman was never before seen or heard.^d

dātōibyas—4/3 neu. Laws. The dat. is used because of the *arēm*.^e

Karapanō—We must keep the reading unanimously accepted. But the word should be scanned *Kar(a)-pa-nō* (three syllables) in order to get the seven syllables. Thus this *pāda* is catalectic. The word is 1/3 and means 'False-Priests'. See Yas. 32.12.

vāstrat—5/1 neu. Barth.^f trans. 'husbandry'. But the sense here is rather '(spiritual) protection'. The abl. implies 'concerning' or 'as regards'.^g

arēm—Barth.^h construes this as an adv. and trans. 'obedient', taken with a dat. I am inclined to agree with him as regards the construing. In Yas. 44.8 the word is used as a noun in the sense of 'goal'; and in Yas. 45.11 it is used as an adv. in the sense of 'with reverence'. Note also that this adv. is orig. a sg. form.

Gavōi—Note that the dat. is used here in the sense of the gen.

a. GbM., p. 212, ftn. b. Wb. 1543-44. c. See Barth., Wb. 420.
d. Whit., SG., §1316; also Speijers, §§231-32 (pp. 177-78).
e. See Barth., Wb., 188-89 (under *arēm*). f. Wb. 1414 (bottom).
g. Mac., VG., §201, B (p. 318). h. Wb. 188-89.

ārōiṣ—The word occurs in verse 4 of this Hā, where it is construed as 5/1 going with the following **ā*. I have trans. the two words there as 'towards the worshipper'. Here 'the worshipper of Mother-Earth' means the helper of Humanity.

**ā* **səndā*—So Barth.; Geld. takes the two as one word. Exactly the same type of vl. was suggested by Barth. in verse 4 above, and for the same reason, viz., that the **ā* is really a postposition.

**səndā*—Barth.ⁱ takes this as a verb and trans. 'shall fulfil'. But he does not mention what form it is. If it is a verb it can be only 3/1 pft. paras. and that too without reduplication. The only possible such root in Skt. is √*śad*-, to destroy. But even then the inserted nasal (*y*) is hard to explain. Therefore I am not inclined to accept Barth.'s construing. I think that this word is a derivative of √*śad*- which can be equated to Skt. *chad*-, *chand*-, to cover, to hide. In the Uṇādi-sūtra *chandās* (neu.) has been mentioned in the sense of 'deceit'.^j So I would construe **səndā* as a predicative adj. (1/3 mas.) and trans. 'deceptive', lit., 'hiding'.

sənghāiṣ—3/3 mas. Teachings.

yā—1/1 mas. This refers to the 'teaching' (*sənghō*).

sənghō—1/1 mas. Barth.^k trans. 'judgement' and adds that it is used in an eschatological sense. I would keep to the usual meaning 'teaching'.

**apəməm*—Geld. reads *apəməm*; and I have made the change in order to retain uniformity. Here it is used as an adv. meaning 'ultimately'.

**Drujō Dəmānē*—7/1. This of course refers to the earthly existence just as in Yas. 49.11.

ādāt—3/1 aor. paras. of √*dā*- with *ā* (Skt. *ā-dhā*-), to place, to deposit.

TRANS. OF BARTH. :

The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict upon the cattle, fulfil upon them through their actions and judgements that judgement which at the last shall bring them to the House of the Lie.

i. Wb. 1560. j. M.-W., SD., p. 404, col. 2 (bottom). k. Wb. 1575-76.

15. ¹hyaṭ ²mīzdəm ³Zaraθuštrō
⁴Magavabyō ⁵cōišt ⁶parā—
⁷Garō ⁸Dəmānē ⁹Ahurō
¹⁰Mazdā ¹¹jasat ¹²pouruyō—
¹³tā ¹⁴vš ¹⁵Vohū ¹⁶Manaḥhā
¹⁷Ašāi [-cā] ¹⁸savāiš ¹⁹civīši.

(7-7; 7-7; 7-7)

15. The reward which ²Zaraθuštra ³
⁴hath-promised to-(His)-Brotherhood from beyond—
⁵in-the-Abode on-High, (which) ⁶Ahura ⁷
⁸Mazdā first did-attain—
⁹these (rewards), indeed, through-Vohu ¹⁰Manō ¹¹
¹²[and] through-the-blessings of-Aša ¹³I-have-meant.

Free English Rendering :

The promise unto all His Brotherhood
 Hath Zaraθuštra made, that their reward
 Shall be the House on High, wherein doth dwell
 As first and foremost Mazdā Ahūrā;
 Such the reward that Vohu Man' bestows,
 Such Ašā's blessings that I promised them.

Trans.: 17. Orig. 4/1. 20. I, i.e., Zaraθuštra.

804

Magavabyō—Mlt. again renders this as 'covenant'. I adhere to Barth's rendering 'Brotherhood'. The word is 4/3 of *Magavan*, belonging to the Maga, a member of the Maga-Brotherhood.

cōišt—3/1 s-aor. paras. of $\sqrt{ci-}$, *ki-*, to set apart, to promise. Cf. Yas. 45.10.

parā—Barth.^a has taken this word as an *upasarga* to *cōišt* and adds that it does not sensibly modify the sense of the verb. I am, however, inclined to take it as an adv. meaning 'from beyond'. Cf. *parē* in Yas. 33.7.

The 3rd and the 4th *pādas* form a paranthetical clause.^b The idea is that Ahura Mazdā was the first to attain to Garō Dēmāna. This idea is repeated in Later Av. also, e.g., in Yas. 57.4 (*Ahurō Mazdā*) *yō Ašahe apanōtamō*, *yō Ašahe jaγmūštəmō*, (Ahura Mazdā) Who hath attained the highest through Aša, Who hath progressed furthest through Aša. This is a remarkable idea that Ahura Mazdā Himself is advancing at the head of all His Creation.

jasat—3/1 impft. paras. of $\sqrt{gam-}$. Barth.^c trans. 'attains' and thinks it refers to the 'reward', viz, the Garō Dēmāna. I think it is rather the Peace to be got in Garō Dēmāna.

tā—2/3 neu. Refers to the 'rewards'.

vš—I am inclined to take this as the emphatic particle.

Vohū Manaḥhā—There is no need to take this as 8/1 as Barth. does. It is clearly ins.

Ašāi [-cā]—The -cā has to be omitted for the sake of the meter.

savāiš—3/3 mas. Blessings.^d Cf. Yas. 48.1.

civīši—Barth.^e reads *cō* and construes as 1/1 s-aor ātm. of $\sqrt{ku-}$ (Skt. *kū-*), to design. This verb is also used in Yas. 34.13. In Skt. *ā-kū-* has the same meaning, and in AV. xi. 9.1 we get *ākutam* meaning 'design' or 'purpose'.^f

TRANS. OF BARTH. :

What Zaraθuštra hath promised to the men of his brotherhood, (which) in the House of Song Ahura Mazdāh hath first attained, for all this I have looked through your blessings, Good Thought, and those of Right.

a. Wb. 431 (under 2. *kašf-*). b. Kan. GbM., p. 213, ftn. c. Wb. 494 (bottom).
 d. See Barth., Wb. 1561. e. Ibid., 442 (1. *hav-*). f. Grass., Wb. 331.

16. ¹tām ²+Kavā-³+Vištāspō
⁴Magahyā ⁵Xšaθrā ⁶nāsaṭ,
⁷Vayhjuš ⁸padəbiš ⁹Manayhō;
¹⁰yām ¹¹cistim ¹²Ašā ¹³maṇtā
¹⁴Spəntō ¹⁵Mazdā ¹⁶Ahurō,
¹⁷aθā ¹⁸nē ¹⁹sazdyāi ²⁰uštā.

(7-7-7; 7-7-7)

16. This hath Kava-Vištāspa
attained through-the-Strength of-the-Brotherhood,
through-the-chants of Vohu Manō;
(this) Wisdom which through-Ašā hath decreed
the Holy Mazdā Ahura,
thus to-lead us into-Light.

Free English Rendering :

King Vištāspa hath attained to this,
Through Strength of this our Holy Brotherhood,
By chanting hymns of Love to Vohu Manō;
Wisdom he got through Ašā, as decreed
By Holy Mazdā Ahurā Himself,
Thus shall he lead us all into the Light.

Text: 2-3. Geld. has the words separate.

Trans.: 13. Lit., 'bath thought out'. 19. Dat. inf.; lit., 'for instructing'.

Kan.^a has merely given the trans. of Dar. and says that he has not understood this verse clearly.

This verse also is to be arranged as two triplets.

tām—2/1 fem. This refers to the *cistim* in *pāda* 4.

Xšaθrā—3/1. I have trans. 'Strength'. The implication of Vohu-Xšaθra is quite evident. Vištāspa and the Brotherhood would stand together in the Strength of 'Loving-Service' of Humanity.

nāsaṭ—3/1 aor. paras. of √nas- (Skt. *naś-*), to attain, to reach.^b In the RV. there are three roots, *aś-*, *naś-* and *nakṣ-*, all of which mean 'to attain' and several of their forms overlap.^c Note also that there is in Av. another √nas- (Skt. *naś-*), to be lost, to perish. Cf. *nāsvā* in verse 13 of this Hā.

padəbiš—3/3 mas. Barth. trans. 'paths'. But I think Mills^d is nearer the spirit of the orig., for he trans. 'verse'. Cf. *padāi* in Yas. 50.8. The 'chants of Vohu Manō' are of course the hymns of Love and Devotion.

maṇtā—3/1 aor. ātm. of √man-, to think, to plan.

nē—4/1.

sazdyāi—Cf. Yas. 30.2. There I have construed the word as dat. inf. of √sāh- (Skt. *śās-*), to instruct.

uštā—2/3 neu. Light.

TRANS. OF BARTH. :

Kavi Vištāspa hath the creed which the holy Mazdāh Ahura with Right hath devised, together with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished after our desire.

a. GbM., p. 213, ftn.

b. Barth., Wb. 1056.

c. See Whit., Roots, pp. 4-5, p. 87; also p. 89 (under 2 *naś-*).

d. Gāthās, p. 363.

17. bərəxδāṃ¹ mōi² Fərašaōstrō³
 Hvōgvō⁴ daēdōišt⁵ *kəhrpəm,⁶
 Daēnayāi⁷ vaṇhuyāi⁸;
 yām⁹ hōi¹⁰ isyām¹¹ dātū¹²
 Xsayās¹³ Mazdā¹⁴ Ahurō¹⁵
 Ašahyā¹⁶ āždyāi¹⁷ gərəzdīm.¹⁸

(7-7; 7-7; 7-7)

17. Unto-me² Ferašaōstra³ Hvōgva⁴
 hath-eagerly-offered⁵ (his) precious¹ Self,⁶
 for-(serving)-the-Holy⁸ Faith;⁹
 may Almighty¹³ Mazdā¹⁴ Ahura¹⁵
 grant unto him¹² this¹⁰ much-desired⁹
 gift for-attaining¹⁸ Aša.¹⁷

Free English Rendering :

Frašaōstra Hvōgva hath made unto me
 Full dedication of his precious Self
 To serve the holy cause of Mazdā's Faith;
 May the Almighty Mazdā Ahurā
 Grant unto him the yearning of his Soul—
 Attaining Aša—realising Truth.

Text: 6. So H. 1 and seven other mss.; Geld. reads *kəhrpəm*.Trans.: I have had to transpose two words (1 and 4) between *pādas* 1 and 2, in order to avoid a very awkward sentence in English. For a similar reason I have had to transpose *pādas* 4 and 5.

6. Lit., 'body'. 9. Lit., 'which'. 17. Dat. inf. 18. Lit., 'eagerly desired possession'.

This verse also is to be arranged as two triplets.

As Mlt.^a has remarked "the possibilities of Gathic problems are well illustrated here". Most translators have followed the Pah. rendering and the Pah. tradition^b as regards this verse. According to this Pah. version Z. expresses here the wish to possess 'the precious body', viz., Fərašaōstra's daughter, Hvōvi. This is because the Pah. tradition makes Fərašaōstra the father-in-law of the Prophet. But the relationship is by no means so easy to explain as might appear from this simple statement. In Yt. 24 (Vištāspa).11 Z. has addressed him (his father-in-law) as *puθra Fərašaōitra*, which is certainly not consistent with the Aryan ideas of the dignity of a father's position. If we suppose that Z. has addressed him as His *Disciple*, it becomes even more strange that the Prophet should have expressed the desire to possess 'the precious body' of the Disciple's daughter. The tradition becomes further complicated when in the rendering of Yas. 53.3 we are told that Jāmāspa, the brother of Fərašaōstra, became the husband of the Prophet's daughter, Puru-Cistā by name. Mills^c has seen the absurdity of all this and so he has suggested that Puru-Cistā was "married to a Jāmāspa"^d and adds that "names have in all ages consistently descended from father to son". But in Yt. 13 (Farvardin).106, which gives the names of the descendents of the Hvōgva family (i.e., of the two brothers) there is no mention of another Jāmāspa. There is, however, the mention of *Jāmāspa aparazāta*, Jāmāspa the Younger,^e in Yt. 13 (Farvardin).127; but he seems to have had no connection whatever with the Hvōgva family. Tradition is completely silent about this 'younger' Jāmāspa, and the position of his name in the Farvardin Yt. clearly shows that he must have lived several generations after the Prophet. Geld.,^f to my mind, takes a far more sensible view. He explains that the 'body' referred to in this verse is "the fair body which his believing soul shall earn in Paradise". He also compares Yas. 36.6, where a prayer is offered for gaining "the fairest of all bodies". Mlt. objects to this view of Geld. on the very strange ground that "a passage from the Gāthā Haptaḡhāiti^g is not the best parallel for the elucidation of the older Gāthās". It is rather extraordinary for Mlt. to object to Haptaḡhāiti, while he accepts without demur parallels from the much later Ven. and even from Pah. literature. As a matter of fact the Yas. Haptaḡhāiti (Yas. 35-42) constitutes linguistically as well as in religious ideas the immediate sequel to the Gāthās;

a. EZ., p. 387, fn. 1.

b. See Appendix on "The Family of Zaratūstra" at the end of the Gāthās.

c. Gāthās, p. 604.

d. *Italic a mine*—I.J.S.T.e. Lit., 'born later'; Skt. *avaraja*.

f. Quoted by Mlt., EZ., p. 387, fn. 1.

g. He means *Yas. Haptaḡhāiti*.

and in the Yas. these chapters actually are placed between the First Gāθā and the Second. Indeed, Barth. regards the whole block of Yas. 28 to 54 (with the solitary exception of Yas. 52) as being 'Gāθā' linguistically.

barəxδāṃ—2/1 fem. Precious. The word is usually found as an adj. to Ārmaiti. Cf. Yas. 34.9 and 44.7.

daēdōišt—Barth.^h takes this as 3/1 redup. aor. paras. of √*dis-*, *daēs-* (Skt. *diś-*), to show, to indicate. In Skt. it sometimes means 'to assign', or 'to bestow', as in RV. ii. 41.17, and then it is used with the dat.ⁱ Here the idea is of 'dedicating'. The reduplication here has to be noted, strong in both syllables. In Skt. we get three reduplicated bases, *didiś-* (the usual pres. base),^j *dideś-* (which may be a pft. base and *dediś-* (intens. base).^k The double strong reduplication here seems to imply eagerness or intense desire. I would therefore construe this as 3/1 intens. aor. paras. and trans. 'is eager to offer', i.e., 'desires to dedicate completely'.

**kəhrpəm*—So H. 1 and seven other mss.; Geld. and others read *kəhrpəm*. The word means 'body', but it refers to the body of F. himself, not to that of any 'daughter' of his. The form is 3/1 fem. The adj. *barəxδāṃ* implies 'the highest' or 'the most valuable' body. There has already been a reference to the 'bodies' (plu.) of a human being in Yas. 30.7. The human being is thought of as being made up of several 'principles', 'vehicles' or 'bodies', besides the mere 'physical body' of flesh and bones and blood. For instance, there are the emotional, the mental, the intuitional and the spiritual sides of a human being. In Yas. 26.4 and 55.1 there are given two clear lists of these 'bodies'. The phrase *barəxδāṃ *kəhrpəm* here implies, I believe, the *Daēnā*.

Here I trans. "Self". I also think that the orig. word was *Daēnāṃ*, and that the following *Daēnayā* would have been a deliberate play upon words. Very likely some later copyist changed the orig. word to *kəhrpəm* in order to avoid *Daēnā* being repeated.

Daēnayāi—Geld. and Barth. both have taken this word in the sense of 'Soul' or 'Self'. I am inclined to take in the other sense of 'Religion' or 'Faith', as Kan. has done. It may be noted also that the adj. *vanhuyāi* could not be applied unless *Daēnā* means 'Faith'.

h. Wb. 673 (under *daēs-*).
j. Grass., Wb. 607.

i. M.-W., SD., p. 479, col. 3.
k. Whit, Roots, p. 73.

hōi—I.e., to Fərəšaoštra.

āždyāi—Barth.^l construes this as an dat. inf. of √*āṣ-* with *ā*, to attain, to gain. He thinks it is from the base of the *s*-aor.

gərəzdīm—2/1 fem. from √*garəd-* (Skt. *grdh*), to seize, to clutch.^m Cf. Yas. 50.9. The usual meaning would be 'possession', but there is also the implication of 'eager desire' here.ⁿ

TRANS. OF BARTH. :

The fair form of one that is dear hath Fərəšaoštra Hvōgya promised unto me : may sovereign Mazdāh Ahura grant that she attain possession of the Right for her good Self.

l. Wb. 344. m. See Barth., Wb. 524 (*gərəzdoy*).
n. See M.-W., SD., p. 361, col. 2 (*grdh-*).

18. ¹tām ²cistīm ³Dē-Jāmāspō
⁵Hvōgvō, ⁶istōiś ⁷xvarəṇā,
⁸Ašā ⁹varəntē—¹⁰taṭ ¹¹Xšaθrəm
¹²Manahō ¹³+Vahhēuš ¹⁴vidō;
¹⁵taṭ ¹⁶mōi ¹⁷dāidī, ¹⁸Ahurā,
¹⁹hyaṭ ²⁰Mazdā, ²¹rapən ²²Tavā.

(7-7; 7-7; 7*-7)

[*Catalectic *pāda*]

18. That Wisdom the Wise-Jāmāspa
 Hvōgva, yearning for-Light,
 hath-chosen through-Ašā—that Strength
 (which flows) through-Knowledge of Vohu Manō;
 grant that, indeed, O Ahura,
 that (all), O Mazdā, may-cling to Thee.

Free English Rendering :

Jāmāspa Hvōgva, yearning for the Light,
 Hath chosen Ašā's Wisdom—he is Wise;
 He chooseth Xšaθrā, Strength Divine, that flows
 From knowledge gained through Vohu Manō' Love;
 Grant Ahūrā, this blessing unto us,
 That we may ever, Mazdā, cling to Thee.

Text: 13. So Barth., following J. 3, K. 5 and five other mss.; Geld. has *varuhiš*.
 Trans.: 6-7. Lit., 'brilliant in (his) yearning'; *istōiś* is 5/1. 13-14. Orig. 5/1.

22. Orig. 6/1.

cistīm—2/1 fem. Wisdom. Cf. verse 16 of this Hā.

Dē-Ĵamāspō—His name itself (*Dē*) signifies, what tradition has always asserted about him, that he was famed for his wisdom. He succeeded the Prophet as the Head of the Faith.

istōiś—Barth.^a construes as 5/1 fem. and trans. 'riches' or 'possessions', taking the abl. in the sense of 'on account of', an abl. of reason. I agree with the construing of Barth., but I trans. the word as 'desire' or 'yearning'.

xvarəṇā—Barth.^b takes this as an adj. (1/1 mas.) and trans. 'lordly'. Thus he trans. *istōiś xvarəṇā* as 'lordly in his riches'. I would take *xvarəṇā* as 'brilliant' and would trans. the two words as 'brilliant in his yearning', i.e., 'yearning for the Light'.

varəntē—3/1 pres. atm. of *var-*, to choose; Skt. *vr̥ṇīte*. Cf. Yas. 43.16.

taṭ Xšaθrəm...vidō—This is a paranthetical clause.

Manahā +Vahhēuš—6/1. The reading is that given by Barth.; Geld. reads *varuhiš*.

vidō—Barth. takes this as an adj. (1/3) and trans. 'having a part in', 'sharing', from *vid-*, to obtain. I would derive it from the other *vid-*, to know, and would trans. 'knowledge'. And I would construe this word as 5/1 fem. In RV. i. 31.18 we have *vid* used in the sense of 'knowledge'.^c

mōi—This is an emphatic particle. Usually this emphatic particle is scanned as two syllables. And in order to get the correct seven syllables *dāidī Ahurā* should be combined by *sandhi* and scanned *dā(i)-dyA-hu-rā* (four syllables). Thus this *pāda* becomes catalectic.

hyaṭ—So that.

rapən—3/3 aor. subj. paras. of *rap-*, to cling to, to be devoted to. Barth., however trans. 'find refuge'.^d It has to be construed with the gen.^e

TRANS. OF BARTH. :

This creed Jāmāspa Hvōgva chooses through Right, lordly in substance. This Dominion they (choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazdāh, their protection.

a. Wb. 377 (under *istay-*). b. Wb. 1873. c. Grass., Wb. 1278.
 d. Wb. 1508. e. Mac., VG., 202 C (p. 322).

19. hvō¹ tat² nā³, Maidyōi-Mā⁴hā⁵

+Spitāmā⁶, Ahmāi⁷ dazdē⁸

Daēnayā⁹ vaēdēmnō¹⁰;

yš¹¹ ahūm¹² išasās¹³ aibī¹⁴

Mazdā¹⁵ dātā¹⁶ mraot¹⁷

gayehyā¹⁸ +šyaoθnāiš¹⁹ vahyō²⁰.

(7-7-7; 7*-7-7)

[*Catalectic pāda]

19. Therefore, the man, indeed, O Maidyōi-Māh,

Spitāma, shall-dedicate-himself to-Them

realising (this) in-(his)-Inner-Self;

whoso strives towards Life,

shall-teach the Laws of Mazdā

better unto-the-living through-(his)-deeds.

Free English Rendering :

O Maidyō-Māh of the Spitāma clan,

Therefore a man to Them should give his all,

And realise Them in his Inner-Self;

Who strives to understand and reach true Life,

Should preach the Law of Mazdā to mankind

Better by acts of Service than by words.

Text: 6. Celd. has *spitamā*. 19. Meter requires this form; Geld. has the fuller form *θanāiš*.

Trans.: 1. Lit., 'himself'. 7. Orig. sg.; refers specifically to Xšaθra, and generally to the Aməša Spəntā. 13. Lit., '(is) striving'; orig. 1/1 mas. pres. pt. paras. 17. Lit., 'shall declare'. 18. Orig. 6/1.

hvō...nā—1/1. The man himself. Cf. Yas. 43.3. Barth.^a thinks this refers to Maidyōi-Māh, but I do not agree with him.

tat—The word here is used in the sense of 'therefore'. In Skt. also *tād* is used occasionally in this manner.^b

Maidyōi-Māhā—8/1. He was of the Spitāma family. His father was Ārāsti, the brother of Pourushaspa; and thus he was the first cousin of the Prophet. He is said to have been the first, and for many years (in fact, upto the conversion of Vištāsra) the only, convert to the Faith of Z. His name occurs only in one other place in the extant Av. Texts, Yt. 13 (Farvardīn).95. There his name stands at the head of the list of the great Champions of the Faith, and he is described thus: *yō paōiryō Zarahuštrāi māθrəm-ca gūsta sāsnaś-ca*, who first listened to the Holy Word and to the Teachings of Zarahuštra. His son, Ašastu, is named in section 106 of the same Yt. A 'younger' (*aparazāta*) Maidyōi-Māh is also mentioned in section 127. The signification of the name is clearly astrological. According to Justi,^c the name would signify 'one born in the middle of the month', i.e. on the 15th (full moon?) day. I personally think that the name signifies, 'one whose Moon is in mid-heaven' (in the horoscope), this position being regarded as particularly fine.

*Spitāmā—Geld. has *spitama*. This is a patronymic.

Ahmāi—Barth. takes this as 4/1 of the pron. *a-*, but does not clearly indicate to whom it refers. Judging by his trans. (*sich*), he takes the pron. almost reflexively. If that were so, I think the pron. *x^va* might have been used. So I suggest that this pron. *ahmāi* refers specifically to Xšaθra, to whom this Gāθā is dedicated, and generally to each member of the Heptad.

dazdē—1/1 pres. ātm. The word is also found in verse 6 of this Hā. I take it as from $\sqrt{dā}$ - (Skt. *dā-*), to grant, and the ātm. implies 'offering himself' or 'dedicating himself'.

Daēnayā—7/1 fem.^d Note that the word *Daēnā* is always trisyllabic.

yā ahūm—This has to be scanned *yā-'hūm* (two syllables) in order to get the meter correct. The *pāda* is catalectic.

ahūm—2/1 mas. Barth.^e thinks it refers to the 'Life of the Spirit' in the other world as opposed to our earthly life. I think it refers to the Inner (or Spiritual) Life even while living in this mundane environment.

a. Gāthās, p. 114, note 16.

b. Mac., VG., p. 232.

c. Nāmenbuch, p. 502; quoted by Barth. (Wb. 1117-18).

d. Jack., AG., 243.

e. Wb. 107 (middle).

iśasās—1/1 pres. pt. paras. of √*iś-*, to desire, to strive for. Barth.^f takes this with *aibi* as an *upasarga*.

aibi—I construe this as a postposition, (Skt. *abhi*) used with the accus. *ahūm*. I trans. 'towards'. Cf. verse 9 of this Hā.

Mazdā—6/1. The word has to be scanned *Maz-dā-ō* in order to get the meter correct.

dātā—2/3 neu. Laws.

mraoŋ—3/1 aor. paras. Shall teach. Note that this word is to be scanned *mra-oŋ*.

gayehyā—4/1 mas. Barth. understands this as our present earthly life in contrasted with *ahūm*, the future life (after death). Barth. also takes the gen. in the sense of the loc. and trans. 'during (this) existence. I cannot agree with this. I would rather take the word in the sense of 'life' (collectively, including all living creatures). The gen. with the verb of teaching or imparting may be noted.^g

**īyaoθnāiī*—I have adopted the shorter form for the sake of the meter. Geld. reads °*θanāiī*.

**īyaoθnāiī vahyō*—The idea here is that the actions of a man form the best sermon about the Laws of *Mazdā*. A story about 'a sermon' of St. Francis of Assisi, conveys the same lesson. The *vahyō* has an almost adverbial force.

TRANS. OF BARTH.:

The man himself, O Maidyōi-Māzha Spitāma, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by *Mazdāh*'s ordinance is better during (this) existence.

f. Ibid., 29 (under *aśf-*).

g. Whit., SG., 297, a.

20. taŋ¹ vā² nā³ Hazaošā⁴ vḥō⁵
vīpā⁶ vḥō⁷ daidyāi⁸ savō⁹—
Ašəm, Vohū Manāv¹⁰ hā¹¹
uxā¹² dā¹³, yāi¹⁴š¹⁵ Ārmaiti¹⁶š;
yazəmnā¹⁷ vḥō¹⁸ nəma¹⁹ vḥā²⁰
Mazdā²¹ rafə²² dərəm²³ cagədō²⁴—

(7-7; 7-7; 7-7)

20. Of-one-will in this towards-us, indeed,
(be Ye) All, in granting blessings—
(in granting) Truth (and) the Teachings
of Vohu Manō, through-which Ārmaiti (grows);
(we, Your) worshippers with-adoration
(are) yearning for-the-Bliss of *Mazdā*,

Free English Rendering:

Of one mind are Ye all in Your good will,
In granting blessings unto all mankind;
Ye teach the Laws of Truth and Love Divine,
So that within us Ārmaiti may grow,
We worship You in our adoring hearts,
Longing to reach the heights of *Mazdā*'s Bliss.

Trans.: I have had to combine *padās* 3 and 4 in order to avoid our awkward English sentence.

1. Orig. 2/1. 6. Dat. inf. 7. Orig. sg. 9-10. Orig. 3/1. 17. Orig 2/1.

This verse is remarkable in having no finite verb in it at all. It has therefore been construed variously by different scholars. As pointed out at the very beginning of this Hā, where the meter was discussed, it is sometimes found necessary to 'run on' the sense between two consecutive *pādas* making up a line.^a One line (made up of two *pādas*), however, never runs over into another line. Keeping this in view I have tried to construe and to trans. this verse.

taṭ—2/1 neu. The accus. is in the sense of 'with regard to'. This is a sort of 'anticipatory' pron., referring to the 'gift' implied in *daidyāi*.

vō—I construe this as an emphatic particle; Skt. *vāi*.

nō—4/3 1st. pers. pron.

Hazaōšāhō—Barth.^b construe this as 8/3. I take the word as 1/3. The epithet 'of one will' is used of the Aməša Spəntā in several places in the Later Av. Texts, e.g., Ny. 1.1; Yt. 10 (Mihr).51 and Yt. 13 (Farvardīn).92. In Yas. 28.8 the word is used for Ahura with reference to Aša.

Vīpāhō—This is also 1/3.

daidyāi—Dat. inf. of $\sqrt{dā}$ -, to give.

savō—2/1 neu. Blessing.

Ašəm...uxdā—Both are accus., one sg. and one plu. These describe the 'blessings' to be bestowed. I trans. *Ašəm* here as 'Truth'. Barth. mixes up the names of the Aməša Spəntā and of Mazdā in a very strange fashion, without the least regard for the meter.

Vohū Manaḥā—3/1. Barth. takes this as the 'subject case'. I prefer to construe it with *uxdā* (2/3 neu.), teachings, in the sense of 'teachings (flowing) through Vohu Manō'.

uxdā—Barth.^c takes this as 3/1 and trans. 'according to promise'.

yazəmnāhō—1/3 mas. pres. pt. ātm. of \sqrt{yaz} -, to worship. Barth. takes the ātm. in the sense of pass. But the root itself is almost always ātm. both in Av. and in Skt. Kan., I believe, is correct when he trans. the word as 'worshippers'. Cf. Skt. *yājamāna*.

Mazdā—6/1.

cagədō—1/3 mas. pres. pt. paras. of \sqrt{cag} -, to desire, to wish for.^d

It applies to the 'worshippers'. The form is irregularly weak instead of strong. The phrase *rafədrəm cagvā* occurs in Yas. 46.2, where also it means 'yearning for the (ultimate) Bliss'.

TRANS. OF BARTH. :

Your blessings shall ye give us, all ye that are one in will, with whom Right, Good Thought, Piety and Mazdāh (are one) according to promise, giving your aid when worshipped with reverence.

a. As in verse 17 above and in *pādas* 3 and 4 of this verse. b. Wb. 1796.

c. Ibid., 381. d. Kan., GbM., p. 217, fn.; also Justi HbZS., p. 108.

21. ¹ Ārmatōiš ² nā ³ spəntō, [⁴ hvō]

⁵ cistī ⁶ uxđāiš, ⁷ šyaoθanā,

⁸ Daēnā ⁹ Ašəm ¹⁰ spənvat;

¹¹ Vohū ¹² Xšaθrəm ¹³ Manaḥā

¹⁴ Mazdā ¹⁵ dadāt ¹⁶ Ahurō,—

¹⁷ tšm ¹⁸ vaḥim ¹⁹ yāsā ²⁰ ašim.

(7-7-7; 7-7-7*)

[*Catalectic verse]

21. The Devotee of Ārmatī (is) holy, [he-indeed]

through-(his)-wisdom, (his) teachings, (his) action

(and) through-(his)-Inner-Self promotes Truth;

through-(Vohu)-Manō Divine Strength

doth Mazdā Ahura bestow,—

for-this divine blessing do-I-pray.

Free English Rendering :

Ārmatī's worshipper is ever pure,

His mind, his words, his deeds, his Inner-Self

Ever promote the spread of Aša's Truth;

Through Vohu Manō and through Strength Divine

Shall Mazdā Ahurā His Blessings pour;—

For all these glorious Blessings do I pray.

Trans.: 2. Lit., 'the man'. 17. Orig. 2/1.

This verse is also to be arranged as two triplets.

[*hvō*]—This seems to be a later interpolation, and it disturbs the meter.

cistī, *uxdāiř*, *řyaθbanā*, *Daēnā*—All these are ins.

spənvāř—Barth.^a takes this as 3/1 impft. paras. of $\sqrt{spā-}$, to further, to advance. The root is probably connected with *spənta* also. Possibly the Skt. $\sqrt{svā-}$, *śū-*, to increase, to swell, is also connected. The form is rather difficult to explain clearly. It is probably a root conjugated in the 5th (-*nu*) class. Very likely the orig. form was **spənaoř*; cf. *kəřənaoř*.

Vohū—This is to be taken with both *Xšaθrəm* and *Madanhā*. Cf. Yas. 31.22.

təm—2/1 fem. The usual form is *tām*.

vařuhīm—This is to be scanned *vařh-vīm* (two syllables). The *pāda* is catalectic.

TRANS. OF BARTH. :

By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazdāh Ahura will give the Dominion. For this good Destiny I long.

a. Wb. 1616 (under 3. *spā-*).

22. yehyā¹ mōi² Asāt³ hacā⁴
 vahistəm⁵ yesnē⁶ paiti⁷
 vaēdā⁸ Mazdā⁹ Ahurō¹⁰;
 yōi¹¹ *āřharš-cā^{12 13} *hənti-cā^{14 15};
 tā¹⁶ yazāi¹⁷ xvāiš¹⁸ nāmənīš¹⁹,
 *pairi-²⁰ *cā-²¹ *jasāi²² vañtā.²³

(7*-7-7; 7-7-7)

[*Catalectic *pāda*]

22. (Him) I-ween² whom¹ by-reason-of⁴ (his) Righteousness³
 in-every⁷ act-of-worship⁶ (as) the best⁵
 Mazdā⁹ Ahura¹⁰ doth-regard⁸;
 both¹³ (among those)¹¹ who have-been¹² and (who)¹⁵ are;¹⁴
 these¹⁶ will-I-revere¹⁷ in-their-own¹⁸ names,¹⁹
 and will devotedly reach upto²³ (them).^{22 20}

Free English Rendering :

That man, indeed, who makes his every act
 An act of worship, led by Aša's Law,
 Is deemed as best by Mazdā Ahurā;
 Each one of these, who have been and who are,
 With reverence will I recall by name,
 And strive to emulate his holy deeds.

Text : 12. Geld. hss *āřharš*. 14. Geld. has *hənti*. 20-22. All have the words separate; Geld. reads *pairicā jasāi*.

Trans. : 1. Orig. 6/1. 3. Orig. 5/1. 8. Lit., 'doth know'. 12. Lit., 'and'. 18-19. Orig. 3/3. 23. Orig. 1/1 of an agent-noun.

This verse also is arranged in two triplets.

This verse is the original of the Yeŷhe-hātām verse. The main difference between the two is that in the Gāθā verse the holy men both past and present are spoken of, while in the later verse the Righteous ones both men and women have been mentioned. The first three *pādas* of the Gāθā verse have been reproduced almost word for word, with only the later changes of grammar and spelling. There are, however, two main changes: (i) the *mōi* is replaced by *hātām* and (ii) the superlative *vahištəm* is replaced by the positive *vanhō*. The introduction of *hātām* in the later version has probably been the reason why the idea of the past and present generations has been left out. The second half of the Yeŷhe-hātām is entirely different. The idea of bringing in both men and women is a decided improvement. On the other hand the last two *pādas* have been practically omitted and so the later verse has lost a great deal of the force and beauty of the original.

mōi—This is an emphatic particle.^a Usually the word when used in this sense is disyllabic, and here this word has to be joined by *sandhi* to the following word *Ašāt*—and the scanning would be *mō-ya-šāt*. This *pāda* is catalectic.

vahištəm—This superlative is used almost adverbially.

paitī—It is used in the sense of 'every' or 'each'.

**āharō*—3/3 pft. subj. paras. of *√ah-*. The pft. here definitely indicates past time. Cf. Yas. 33.10.

tā—This is a distinctly later form. The usual Gāθā form would have been *tēug*.

yazāi—1/1 pres. subj. ātm. of *√yaz-*. Mlt.^b has noted that only in this verse of the Gāθās we find mention of reverence paid to human beings. I do not think this is a correct view, for we have many verses in which Righteous men, and Holy Teachers and Devotees of Mazdā have been praised. In Later Av. there grew up the cult of adoring the Fravašis of the Righteous of all lands. See Yt. 13 (Farvardīn) and Yas. 26.

x^vaiš nāmēniš—Both are 3/3. Jack.^c regards the *-iš* suffix in *nāmēniš* as a 'general plural suffix'. The adoration of the Holy Ones by name has developed continuously in Zoroastrianism. The whole of

a. Barth., Wb. 1175-76.

b. EZ., p. 388, fn. 1.

c. AG., §308.

Yt. 13 (Farvardīn) is a long list of over three hundred names of holy men and women of early Zoroastrian history. In the Zoroastrian ritual today connected with funerals (third-day ceremonies) and with thanksgiving (Jashan) ceremonies there is a general list of names from ancient Iranian saga and history, and it is followed by a list of names from Parsi history since the arrival in India.^d Then there follows a special list of local celebrities, the names being agreed upon by the local community. Each family also has its own list of names embodying the family history. On the death of any well-known personage, a special meeting of the whole local community is convened and, if the majority will it, his or her name is added to the list of the 'illustrious ones who have passed on'. There is a sort of 'hero-worship' and this custom is of considerable psychological value for the community in general and for the younger generation in particular.

**pairī-cā-jasāi*—All read the words separately, but I would combine *pairī-jasāi* as one word and insert the *-cā* in between by 'tmesis'.

vantā—Barth.^e construes this as 3/1 mas. and trans. 'with honour'. I am inclined to take it as 1/1 of an agent-noun in *-tar* from *√van-* (Skt. *van-*), to like, to hold in respect.^f The use here is almost adverbial:—'with respect', 'devotedly'.

TRANS. OF BARTH. :

He, I ween, that Mazdāh Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honour.

d. The ancestors of the modern Parsi community arrived in India in the year 936 A.C.

e. Wb. 1355.

f. Barth. Wb. 1353 (under 3. *van-*).

GAṠĀ VAHIŠTĀ-IŠTI

Yasna 53

VAHIŠTĀ-IŠTI 1—Yas. 53.1

1. vahištā¹ īstiš² srāvī³ Zaraθuštrahē⁴
 Spitāmahyā⁵ yezi⁶ Hōi⁷ dāt⁸ āyaptā⁹
 Aśāt¹⁰ hacā¹¹ Ahurō¹² Mazdā—¹³
 yavōi¹⁴ vīspāi¹⁵ ā¹⁶ hvaṛhəvīm;¹⁷
 yaē-cā¹⁸ Hōi¹⁹ dabən²⁰ +saškəṇ-cā²¹
 Daēnaya²⁴ vaṛhuyā²⁵ uxδā²⁶ +šyaoθnā-cā.²⁷ 28

(12-12; 8-8; 8-12)

1. The highest wish of Zaraθuštra has-been-fulfilled,
 of Spitāma, inasmuch-as to him hath-granted Blessings
 Ahura Mazdā because-of (His) Righteousness—
 a holy-life for all eternity;
 and (those) who had-opposed Him, even they-have-learnt
 the Teachings and the Acts of the Good Religion.

Free English Rendering :

Fulfilled has been the Prophet's every wish,

Of Spitāma Zar'θuštra, for on Him

Is Mazdā Ahūrā's best Gift bestowed—

A Holy Life through all Eternity;—

Those who opposed Him, even they have learnt

To reverence the Teachings of His Faith,

And follow this Good Creed in every act.

Text: 22, So H. 1 and five other mss.; Geld, reads sašən°. 27. Meter requires the shorter form; Geld, reads °θanā-.

Trans.: 3. Lit., 'has been heard'. 21. Lit., 'have deceived'. 23. Lit., 'and'.

GAṠĀ VAHIŠTĀ-ĪŠTI

Yasna 53

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 Spitāmahyā⁵ yezi⁶ Hōi⁷ dāt⁸ āyaptā⁹
 Asāt¹⁰ hacā¹¹ Ahurō¹² Mazdā—¹³
 yavōi¹⁴ vīspāi¹⁵ ā¹⁶ hvaṛhəvīm;¹⁷
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Free English Rendering :

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A Holy Life through all Eternity;—

Those who opposed Him, even they have learnt

To reverence the Teachings of His Faith,

And follow this Good Creed in every act.

Text: 22, So H. 1 and five other mss.; Geld, reads sašən°. 27. Meter requires the shorter form; Geld, reads °θanā-.

Trans.: 3. Lit., 'has been heard'. 21. Lit., 'have deceived'. 23. Lit., 'and'.

Gāθā Vahištā-Īšti is the last of the 'Five Gāθās of Zaruštra', I think this Gāθā was first 'spoken' by one of the Disciples of Zaruštra, and not by Z. Himself. This Disciple was probably 'the Wise' Jāmaspa, who succeeded the Prophet as 'Head of the Religion'. The reference to Z. in verse 8 as 'Master of Death' and as 'the Greatest' is very noteworthy. The whole Gāθā seems to have been given out shortly after the passing of the Teacher, and describes what 'the highest wish' of Z. had been. It describes the spiritual life as it should be lived in the world by men and maids 'united in wedlock'. The whole idea is that one can live the life of a good husband or a good wife and still tread 'the Path of Aša', and thus achieve the final Bliss.

The metrical scheme of this Gāθā is somewhat complex. Geld.^a describes each verse as consisting of two short lines of 12 (7-5) syllables and two longer lines of 19 (7-7-5) syllables. But Geld.'s method of counting syllables is somewhat different from the one I have adopted. I first give the words their Sanskrit forms (by omitting all extra vowels and by applying *sandhi* rules where needed) before counting the syllables. In this way I divide each verse into six lines, three long ones (of 12 syllables) and three short ones (of 8 syllables usually). The usual arrangement in the verses seems to be in three couplets arranged as 12-12; 8-8; 8-12. There seems to be also a slight laxity permitted in the middle couplet—the syllables may be 7-9 or 9-7 instead of 8-8 exactly. There are also other variations permissible in the arrangement of the lines. Still invariably the first two lines are long (12 syllables). And the last line also is long, the only exception being verse 5. In the last two verses (8 and 9) there are four long lines and only two short ones. The variations in the arrangement of the lines seems to follow the sense.

īšti—1/1 fem. Barth.^b trans. 'possession'. He also notes that in Pah. it is rendered generally by the word *x^oāstak* and in Skt. by *lakṣmī*. Kan. thinks it refers to 'desire' (of one's heart) and Mills says that it implies 'prayer'. I agree with Kan.

srāvī—3/1 pass. aor. of *√sru-*.^c Kan. trans. 'has been fulfilled', lit., 'has been heard (and answered)' by Ahura Mazda. I agree with this view.

Zaruštrahe—The ending *-hē* for 6/1 instead of the usual *-hyā* might be noted. This is an indication that this is probably the latest to be composed among the five Gāθās. Barth.^d has remarked that throughout this Gāθā Z. speaks of Himself in the 3rd pers. But I think that the 'speaker' of this Gāθā is one of the Disciples of the Prophet.

a. Avesta I, p. 187. See also the Appendix on "Gāθā Meter and Metrical Index" in this book. b. Wb. 376-77 (under *īstay*). c. Jack., AG., §§667-68; Whit., SG., §§842-45. d. Gāthās, p. 120, note 1.

yezī—Barth.^e construes this as a conj. and trans. 'namely'; and he explains that the good that follows the fulfilment of the prayers is an enumerated in the following lines.

āyaptā—2/3 neu. Barth.^f trans. 'blessings' Kan. very strangely construes this as 2/2 and trans. 'two gifts'. Barth. has suggested the derivation as *ā-yap-tā*. It is better to take it from *√ap-* (*āp-*) with *ā*, to gain. In RV. v. 41.9 we get *āptyā* in the sense of 'worth obtaining', 'prize'. The *-y-* inserted in the Av. word seems more in the nature of a 'glide' between the two vowels. It would also seem that the orig. form of the root is *ap-* and that the usual *√āp-* is orig. *ā-ap-*.^g

yavōi vīspāi ā—For all time.

hvaṇhəvīm—2/1 neu. The orig. word is *hvaṇhaoya*, good (or holy) life,^h from *hu-aṇhu* (*hu-ahu*).

*Hōi*²⁰—I think this also refers to Z. like the previous *Hōi*⁷.

dabən—3/3 pres. subj. paras. of *√dab-*. Barth.ⁱ strangely trans, the word as 'practice'. But the root is cognate with Skt. *√dabh-* and means 'to deceive'. The verb here is used in the sense of 'opposing'. The implication is that they deceived by their outward behaviour, though really they were opposing. This is the suggestion of Kan.,^j which certainly fits in with the spirit of the Gāθās. Note also the dat. *Hōi* with the verb denoting opposition. In Skt. also *√dabh-* is used in the sense of 'hurting' or 'opposing'.^k

**saikən*—3/3 plu. pft. of *√sak-*, to learn.^l

-cā—I would like to trans. this as 'even'. In Skt. *ca* is sometimes used in the sense of 'even' implying something unexpected.^m E.g. *sucintitam cauśadham na nāmamātreṇa karoty arogam*, even a well-thought remedy does not cure by naming it alone (Hit.); *kasya bibhyati devās ca* (Rām. 1.1.4), of whom even the gods are afraid. The *ca* implies contrast in such cases and may be trans. 'although...yet', as in *prajākōmah sa cā 'prajāh*, although desiring progeny he was yet childless (Mbh.)ⁿ

Daēnayā vaṇhuyā—Note that when the fem. adj. *vaṇhī* is used with *Daēnā* the word always means 'Religion' or 'Faith' and the phrase refers to the 'Good Religion' of Z. This is the regular phrase used in Later Av. for the Religion of Z.

*uxdā *īyaoθnā*—Each is 2/3 neu.

TRANS. OF BARTH. :

(Zaruštra)—The best possession known is of Zaruštra Spitāma, which is that Mazda Ahura will give him through Right the glories of blessed life unto all time, and likewise to them that practice and learn the words and actions of his Good Religion.

e. Wb. 1293. f. Wb. 332-33. g. See Whit., Roots, p. 6.

h. Barth., Wb. 1847. i. Wb. 680 (2, *dab-*). j. GbM., p. 224. k. Grass., Wb. 575.

l. Barth., Wb. 1552-53 (1, *sak-*). m. M.-W., SD., p. 380, col. 1 (bottom).

n. Speijers, 422, e (p. 331) and 441. b (p. 341).

1 2 3 4 5 6 7 8
 2. at-cā [Hōi] scañtū manayhā uxḡāis šyaoθnāis-cā
 9 10 11 12 13 14 15
 xšnūm Mazdā vahmāi ā fraorəṭ yasnās-cā;
 16 17 18 19
 +Kavā [-cā]- +Vištāspō Zaraθuštriš,
 20 21 22
 Spitāmō, Fərašaoštras-cā
 23 24 25
 dāyhō ərəzūs paθō,—
 26 27 28 29 30
 yām Daēnām Ahurō Saošyantō dadāt.

(12-12; 9-7; 8-12)

2. And so let-them-(all)-strive [for-Him] with thought,
 words and deeds
 for satisfaction of Mazdā, and for-(His)-worship, indeed,
 let-(each)-choose acts-of-piety;
 Kava-Vištāspa. devoted-to-Zaraθuštra,
 Spitāma and Fərašaoštra
 (have been) meditating on-the-Path of-Truth,—
 namely the Faith Ahura hath-revealed to-the-Saviour.

Free English Rendering :

So let them strive with thought and word and deed,
 Mazdā to satisfy—let each one choose
 All deeds of goodness as His worship true;
 Royal Vištāspa, faithful devotee
 And Maidyo-Māh and Frašaoštra, too,
 Are treading Paths of Holiness He showed,—
 The Faith our Sōšyant brought from Ahūrā.

Text: 16, 18. Geld. reads the words separate and reads *kavacō*; I have followed J. 3 and twelve other mss.; and I have taken the words as a comp.; the *-cā* in between may be omitted, as it spoils the meter.

Trans.: 3. Omitted. 9. Orig. 2/1. 17. Omitted. 20. Refers to Maidyo-Māh. 24. Orig. adj. 2/3 mas. 25. Orig. 2/3. 26. Orig. 2/1 rel. pron. fem. 29. Orig. 6/1. 30. Lit., 'hath given'.

The lines in this verse are to be arranged: a-b; c-d-e; f. (the three short lines being together).

In the first line the [Hōi] refers to Mazdā, as Barth.^a correctly thinks. But this word has to be omitted for the sake of the meter.

scañtū—3/3 pres. imper. paras. of √*hac-*, *hak-* (Skt. *sac-*). Barth.^b trans. 'seek' which is also the meaning sometimes in Skt.^c The plu. verb refers to *all* those opponents who have been won over as mentioned in verse 1. It is to be construed with the accus. *xšnūm*. I would trans. 'let them strive for'.

xšnūm—2/1 fem. Satisfaction.

Mazdā—6/1. This has to be construed with both *xšnūm* and *vahmāi*.

vahmāi—4/1 mas. Adoration, worship.

ā—After the dat. this has often the force of an emphatic particle, indeed. Cf. *Xšaθrəm-cā Ahurāi ā* in the Ahuna-Vairya.

fraorəṭ—3/1 aor. subj. paras. of √*var-* with *frā*, to choose, to prefer. Cf. Yas. 30.5. Note also the change of the verb from plu. to sg., implying each one. The construction is (as also in Yas. 30.5) to be taken *ad sensum*.

yasnās—2/3 mas. Worship, devotion. There seems to be a distinction between *vahma* and *yasna*. The former implies 'worship' or 'dedication' in the mind, or felt as emotion, whereas the latter signifies 'an act of worship'. Kan. actually trans. the word here as 'ceremonies'.

**Kavā*- etc.—Geld. reads *kavā*^o-, but the reading I have adopted is supported by J. 3 and twelve other mss. The [-*cā*] in between is redundant metrically, and as I have made **Kavā*+*Vištāspō* a comp. and the conj. has been left out of the trans.

Note also that lines 3 and 4 are of 9 and 7 syllables respectively.

Zaraθuštriš—Barth.^d construes this with *Spitāmō* and suggests that it refers to *Isat-vāstra* the 'son' of Z. But this name actually occurs nowhere in the *Gāθās*; and so Barth. says that this is the only reference to him found in the *Gāθās*.^e As a matter of fact the name *Isat-vāstra* occurs only thrice in the extant Av. texts.—in Yas. 23.2 and 26.5 and in Yt. 13 (Farvardin).⁹⁸ and in all these three places the name is used in the gen., *Isat-vāstrāhe Zaraθuštrōiš*; and quite obviously the second

* a. *Gāthās*, p. 120, note 3. b. Wb. 1739. c. Grass., Wb. 1444 (under 20).
 d. Wb. 1624. e. See Mlt., EZ., p. 388, ftn. 2.

word is an adj. This adj. *Zarathuštri* occurs pretty often in the Later Av. in the sense of 'emanating from Z.' or 'taught by Z.', when this adj. is applied to *Daēnā* (Religion). And when joined on to a human being this adj. means 'follower of Z.' or 'Zoroastrian'. Cf. *Mazdayasnō ahmī*, *Mazdayasnō Zarathuštriš*, I am a worshipper of Mazda, a Mazda-worshipping follower of Z. (Yas. 12.8).^f I personally think that the idea of 'Z.'s children' is a later development in Zoroastrian Theology.^g And in any case I see no reason for dragging in the name of Isat-vāstra here. Besides, such construing would cause the two lines to 'run together'. I therefore take this word as an epithet of Vištāspa, and I would trans. (as Kan. does), 'the follower of Z.'

Spitāmō—I think this name refers to Maidyōi-Māh, who has been mentioned in Yas. 51.19 and actually called *Spitāma* there.

Fərəsaōstras—This word is to be scanned *F(e)ra-šaoš-tras*—(three syllables).

dāhō—Barth.^h take this as 1/3 mas. and trans. 'preparing'. I agree with his construing, but would take it as from *dā-*, a 'root-word' meaning 'thinking of' or 'meditating upon'. I construe it with the accus. (*paθō*) following. I derive the word from $\sqrt{dā(y)}$ -, to think. The same word (used as 2/1) is found as *dām* in Yas. 44.16. The Skt. \sqrt{dhyai} -, *dhyā-* seems cognate.

ərəzūš paθō—2/3 mas. Paths of Truth.

The 5th line is metrically defective, being only six syllables, so it has to be filled out : *dā-ōh-hō ərə-zu-ūš pā-θō*.

yām Daēnām—The rel. pron. has almost the force of 'namely'. This last line describes the 'Paths of Truth'.

Saošyantō—Barth.ⁱ construes this as 6/1, irregularly a strong form. The nasal is felt to be an integral and essential part of the word and no form of the word in the Gāthās is without the nasal. This is the gen. of the recipient. The word means 'Saviour' and refers to Z.

dadāt—3/1 redup. aor. subj. paras. of $\sqrt{dā-}$, to give.

TRANS. OF BARTH. :

Then let them seek the pleasure of Mazdāh with thoughts, words and actions, unto his praise gladly, and seek his worship, even the Kavā Vištāspa, and Zarathuštra's son, the Spitāmid, with Fərəsaōstra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.

f. Barth., Wb. 1676 (*zarathuštray*).
end of the Gāthā Texts.

g. See "The Family of Zarathuštra" at the
h. Wb. 724.
i. Ibid., 1551 (top).

3. tām-cā tū +Pourū-+Cistā Haēcaṭ-aspānā,
Spitāmi +yezvi dugədrām Zarathuštrahē;—
Vahjūš paityāstəm Manayhō,
Ašahyā Mazdās-cā [taibyō dāt] +sarəm;
aθā +həm-+fərəšvā θwā xraθwā,
spōnistā Ārmatōis +hudānū +varəšvā.
(12-12; 8-8; 8-12)

3. And to-this (Faith), assuredly (shall come) the Perfect-
Wisdom of-the-Haēcaṭ-aspas,
of-the-Spitāmas, the last of-the-achievements of
Zarathuštra;—
complete-confidence in Vohu Manō,
(and) union with-Aša and with-Mazdā [shall this
bestow on-them]
therefore commune with-thine-own Soul-force,
work through-the-highest intuition of Ārmaiti.

Free English Rendering :

The Faith of Mazdā surely shall be filled
With the last "offspring" of the Prophet's Soul—
The POURU-CISTĀ of Spitāma's House,—
The "Perfect Wisdom" of the Haēcaṭ-asp;—
It teaches perfect trust in Vohu Man',
Unites all men with Mazdā and His Truth;
So let each with his Inner Self commune,
And through Ārmaiti intuition gain.

Text: 4-5. All read as one word. 9. So Pt. 4 and two other mss.; Geld. reads *yezivi*. 20. So K. 4 and six other mss.; Geld. has *sarəm*. 22-23. Verb with prefix, 28-29. Geld. and others read the two as one word *hudānavarəšvā*.

Trans.: 1. Orig. 2/1 fem. referring to the *Daēnā* mentioned in the last line of the preceding verse. 6-7, 8. Orig. adj. 1/1 fem. 9. Lit., 'youngest'. 10. Lit., 'daughter', the issue of His Inner Self. 12, 14, 15, 16. Orig. 6/1.

This is a difficult verse to construe satisfactorily.

tēm—The very first difficulty is to determine to what this pron. refers. Most scholars have construed this as 2/1 mas. and have explained it as referring to Jāmāspa.^a This is on the strength of a tradition mentioned in Bāndahišn 32. Harlez, however, in his French trans. definitely states that it refers to Frašaoštra. These scholars are all influenced by the Pah. tradition, and they cite it as their ultimate authority. But neither in the Pah. rendering of this verse nor in the Skt. of Nair. do we find the names of either Jāmāspa or that of his brother Frašaoštra. It is also to be noted that Jāmāspa has not been named once in the whole of this (5th) Gāθā. Mills^b therefore suggests, as a convenient way out of the difficulty, that “it is better to accept a loss of verses”. I am not at all inclined to accept either the Pah. tradition or the plea of Mills. Barth. merely trans. ‘him’ (Jāmāspa), and construing as 2/1 mas. takes it as the object of the verb *dāt* in line 4. Thus he mixes up the metrical arrangement and complicates the construction needlessly. This is only because he has taken his stand on Būn. 32. I am inclined to take this *tēm* as 2/1 fem., as in Yas. 51.21, and I take it as referring to *Daēnā*, Faith, mentioned in the verse immediately preceding.

tū—All have taken this as a sort of voc. 2nd pers. pron., and as addressed to a person named Pouru-Cistā. I do not take this ^{*}*Pouru-Cistā* as a voc.; and so I propose to take this *tū* as an emphatic particle, and I trans. ‘indeed’, ‘assuredly’.

^{*}*Pouru-Cistā*—This comp. together with all its epithets forms the crux of the whole of this verse and indeed of the whole Gāθā Vahištā-Īsti. Taking their stand on the Pah. tradition that Pouru-Cistā was the youngest ‘daughter’ of Z., all have construed this as 8/1. The Pah. trans. evidently takes this word as a voc. But it is remarkable that the Skt. of Nair. does not mention this ‘name’ at all. From this I conclude that Nair. himself had had his doubts about this tradition. But I must confess that I do not clearly understand the drift of Nair.’s Skt. version. In any case I do *not* myself accept the traditional story about the family and the ‘children’ of Z., and that too in spite of the word *dugədrām* used in this verse.^c I take ^{*}*Pouru-Cistā* as an *abstract noun* and trans. ‘Full-Wisdom’ or ‘Perfect-Wisdom’. As a Parsi writer, Nasarvanji F. Billimoria,^d has pointed out this Perfect-Wisdom is

a. Nasarvanji Framji Billimoria, in his Gujarati book, *Asho Zarathošt ane Temko Pegām* (p. 60), is quite correct in surmising that this is probably due to the words *tēm cistim Də-Jāmāspō* etc. in Yas. 51.18.

b. SBE. 31, p. 189 and also p. 191, fn. 4.

c. This point is fully discussed in “The Family of Zoroaster” (see p. 832, fn. g).

d. Op. cit., p. 61.

spoken of here as a heritage of the Haēcaṭ-aspa family and the Spitāma clan, to which the Prophet Himself belonged. I construe this therefore as an abstract noun 1/1 fem. and as subject of a verb of motion, like *jasat*, to be supplied.

Haēcaṭ-aspānā, *Spitāmī*—Both are adjectives, 1/1 fem., belonging to the Haēcaṭ-aspa (and) Spitāma clan. Evidently this Pouru-Cistā (or Perfect Wisdom) had been a glorious heritage and tradition handed down in the family of Z. from father to son since the days of Spitāma and even earlier. The Iranian Saga definitely asserts that the Prophet was descended from a long line of Sage-Kings (*Rājaršis*). This tradition of Spiritual Knowledge handed down by a long line of Teachers culminated in the Message of Zoroaster. In Yas. 46.15 Z. definitely mentions that He is giving His teaching to ‘the Scions of the great Spitāma race, the Sons of Haēcaṭ-aspa’.

^{*}*yezvi*—So Pt. 4 and two other mss.; Geld. and others read *yezivi*. But meter needs that the word should be disyllabic. The epithets are all fem. because the chief noun is fem. This word is the fem. of *yazu* (found in Yas. 31.8), which means ‘the youngest’. Here the word is best trans. ‘last’ or ‘latest’.

dugədrām—6/3 fem. The usual sense of the word is ‘daughter’. I think that the orig. sense of the word has been lost sight of by all translators, and so, I think, an important point has been missed by them. The word is derived from an Aryan [√]*duy-* (Skt. *duh-*). This root means ‘to milk’, ‘to extract the essence’. In a figurative and secondary sense the root is also used in the sense of ‘to yield’, ‘to get advantage or enjoyment’.^e For instance, in RV. ii. 18.8 we get *asmābhyam dākṣiṇā duhīta*, yield treasure unto us. The derivative *dugadar* (Skt. *duhitṛ*) has been used from early days in the special sense of ‘female offspring’, i.e. ‘daughter’. Many abstract spiritual acquirements are fem. in gender, and so it need not surprise us that the ‘Perfect-Wisdom’, which was, as it were, ‘extracted out of the Inner-Self’ of Z. should be called His ‘latest offspring’. I personally think the epithet is particularly apt and happy. There might also be another suggestion: viz., that the ‘daughter’ was actually a woman Disciple of the name *Pouru-Cistā*, for very often women have been named after abstract qualities and virtues in all lands. Besides it is well known that Religious Teachers have always called their Disciples ‘sons’ and ‘daughters’. So it might be asserted that there was a woman Disciple—the youngest—named *Pouru-Cistā*. This might receive support from what is mentioned about her in the Dēnkarṭ (ix. 4.4). Still, on the whole I prefer to take the ‘name’ here as an abstract noun.

e. M.-W., SD., p. 489, cols. 1-2; Grass., Wb. 619-20.

Zarathuštrahē—Note here also the later 6/1 form ending in *-hē*, as in verse 1 above.

paityāštəm—Barth.^f following J. 2 and other mss. reads *°tīm* and takes it as 2/1 fem. as applying to Pouru-Cistā and trans. 'as one who enjoins'. He derives it from *√dā-* with *paiti* and *ā*. Kan.^g takes this as an adj. (2/1 mas.) to *sarəm* and trans. 'devoted to'. He derives it from *√āh-* with *paiti* (Skt. *prati-ās-*). I am inclined to derive it from *√stā-* with *paiti* and *ā*, to have faith in. I construe this word as 2/1 fem. We find *pratyāsthā* in Skt. and also *āsthā* in the sense of 'faith' or 'confidence'; the *paiti* (Skt. *prati*) gives the idea of 'firmness' or 'completeness'.^h So I trans. this word as 'complete confidence'.

Mazdās—6/1 as can be seen from the *-cā* following.

[*taibyō dāš*]—These two words spoil the meter and so I propose to drop both. The sense is not affected by thus dropping them.

**sarəm*—Geld. reads *sarəm*; I follow K. 4 and six other mss. Cf. Yas. 49.8.

athā—Therefore.

**hēm-°fərəšvā*—2/1 pres. imper. ātm of *√pərəs-* with *hēm*, to commune with. Geld. reads the words separate. Cf. Yas. 47.3 and also *hēm-parštōi* in Yas. 33.6.

θwā—3/1 mas. pron. adj. This refers to the Disciples and the other hearers.

xraθwā—3/1 mas. Soul-force.

spēništā—Barth. construes this as 2/3 neu. and trans. 'holiest works'. I prefer to take it as 3/1 fem. going with **hudānū*.

**hudānū °varəšvā*—Geld. and others read the two words together as *hudānvarəšvā*. Barth.ⁱ has pointed out that this is merely the *sandhi* due to the scribes and to the peculiar rule of Av. script that the combination *uv* always becomes *v*. Geld. has noted this variant, which I have adopted from four minor mss. Barth. construes **hudānū* as 3/1 fem. I trans. this word as 'intuition', lit., 'clear insight' and *varəšvā* is 2/1 pres. imper. ātm. of *√varex-*, to work. Note ātm.

The last two lines are addressed to the audience.

TRANS. OF BARTH. :

Him, O Pourucistā, thou scion of Haēcaetaspa and Spitāma, youngest of Zarathuštra's daughters, hath (Zarathuštra) appointed as one to enjoin on them the fellowship with Good Thought, Right and Mazdāh. So take counsel with thine own understanding, with good insight practise the holiest works of Piety.

f. Wb. 840-41.

g. GbM., p. 226, ft n.

h. M.-W., SD., p. 677, col. 2 (under *pratyāsthā*).

i. Wb. 1825, note 3 (under *hudānav*).

4 tšm zī vš °spərədā varāni, yā Fəərōi vidāt

Paiθyaē-cā Vāstryaēbyō at-cā X^vaētaovē,

ašāunī ašavabyō ;—

Manayhō Vayhəus xvšnavat hayhuš [mšm bšəduš]*

Mazdā dadāt Ahurō

Daēnayāi vayhuyāi yavōi vīspāi ā.

(12-12; 8; 9-7-12)

4. For this (Faith) have-I-chosen deliberately for-you, (the Faith) which assigns in-(the-name-of-our)-Father and in-(the name of-our)-Master (their respective tasks) unto the Shepherds as-also unto-(each)-Self-Reliant,— (this) Holy (Faith) (is) for-the-followers-of-Truth ;— (this) radiant heritage of Vohu Manō may Mazdā Ahura bestow upon-the-Good Faith unto all time.

Free English Rendering :

This is the Faith meant specially for men,
Which in the Father's and the Master's name,
Assigneth each one's duty unto each,—
To Shepherd and to Self-Reliant both;—

This is the Holy Faith for Righteous men;—
May Mazdā Lord through all the ages grant
The glorious heritage of Vohu Man'.

Text : 4. So Barth., following Pt. 4, J. 2 and K. 4; Geld. reads *spərədāni*.

Trans. : *The words are obviously interpolated and so, following Barth., I have not translated them.

7, 9. Orig. 4/1. 24-25. Orig. 4/1.

Barth. has put this verse in the mouth of Jāmāspa; while Mills and Kan. think that this verse is spoken by Pouru-Cistā.

Another notable point about this verse is that Geld. and all scholars read at the end of line 4 the words *mēm bēduš* or some variant of these words. These words spoil the meter and moreover make no sense whatever. I have followed Barth. and have simply dropped them from my trans. I divide this verse into three parts, one couplet, a single line and one triplet, the syllables being arranged 12-12; 8; 9-7-12.

tēm—Just as in verse 2 this pron. refers to the Faith (*Daēnā*).

zī—I trans. this as 'because', 'for'; Skt. *hi*.

vē—6/3, enc. pron. 2nd pers. plu. It refers to the listeners.

**spərədā*—So Barth. following J. 2 and Pt. 4; Geld. and others read *spərədānī*. I agree with Barth.'s reading and his construing. He takes it as an adv. (orig. 3/1 fem.) and trans. 'deliberately'. The Skt. *spṛdhā* means 'emulation'. It is from $\sqrt{spṛdh-}$ (Skt. *spṛdh-*), to emulate.

varānī—Barth., again following Pt. 4, J. 2 and K. 4, reads *nīvarānī*, construing it as 1/1 pres. subj. paras. of $\sqrt{var-}$ with *nī* and trans. 'lead (hēr) to the Faith'. I prefer, however to drop the *upasarga* entirely, because in Skt. *ni-vy-* means 'to hinder', 'to prevent', which meaning would certainly not suit this verse. So I trans. 'I have chosen'. Note the paras. form in a root almost exclusively ātm., the choice of the Faith has been made for *others*.

yā—Barth. trans. 'so that'. I propose to take it as 1/1 fem.

Fədrōi—4/1 mas. from *pitar*.^a This peculiar form is probably chosen for the sake of the meter, and metrically the word is a monosyllable—*F(ə)drōi*. It refers to the Father and Founder of the Faith, Z. The dat. implies 'in the name of' or 'on behalf of'. Cf. *aṅhəuš Mazdāi* in the Ahuna-Vairya.

vīdāt—2/1 aor. paras. of $\sqrt{dā-}$ with *vī* (Skt. *vi-dhā-*). In Skt. this *vi-dhā-* (like *vi-kr-*) "has to be translated variously in connection with various nouns".^b In this verse I think the various datives rather complicate matters. But the most suitable trans. of this verb here would be 'assign'. The idea is that the Religion of Z. could be assigned to 'the Shepherds' (the Leaders) and to the highest group of the Disciples (the X^vaētu). Each has to perform his allotted task.

a. Jack., AG., 325. b. M.-W., SD., p. 967, cols. 2-3; also Grass., Wb. 663.

Paiθyaē—4/1. This is clearly connected with *Fədrōi*. Of course this also refers to the Lord and Master Zaruštra. Cf. last line of Yas. 45.11. Barth., adhering to the Pah. tradition, says that the 'Father' means Z. and that the 'Lord' or 'Master' is the 'husband', Jāmāspa.

Vāstryaēibyō—4/3. This obviously refers to the Spiritual Shepherds and Leaders of Z.'s new Faith.

X^vaētaovē—4/1. As already noted in Yas. 32.1 and elsewhere this is the highest group of Z.'s Disciples. They are of course distinct from the 'Leaders' (the *Vāstryā*), but they have also to render help in the spreading of the new Faith. These 'Self-Reliant' together with the Leaders constituted the very core of the great Maga Brotherhood of Z. The sg. form of this word seems to imply that each individual X^vaētu has his place and his task assigned to him and that the work of each is clearly defined. The 'Shepherds' are in the plu., as they constitute a whole group of workers.

ašāunī ašavabyō—This clause sums up the idea of the *Daēnā*. In Yas. 12.9 this Faith is called *ašāonī* (holy). This line is of 8 syllables, *a-šā-u-nī a-ša-va-byō*.

x^vənvat—2/1 neu. adj. Radiant, glorious. Cf. Yas. 32.2. From $\sqrt{x^van-}$, to shine.

hanhuš—2/1 neu. Heritage or gain.^c From $\sqrt{han-}$ (Skt. *san-*), to acquire, to gain.

At the end of the 4th line Geld. adds the words *mēm bēduš*. These make no sense whatever. Geld. has also noted several variant readings of these words, and scholars have tried to make some sense out of these words. Mills, for instance, reads *mē bēduš uš* and trans. 'mine be insight'; but this sounds more like Pāzand than Av. We may be sure these words are an interpolation, probably from some old gloss. Barth. very considerably ignores them altogether,^d even though he gives them in the text. I would omit them even in the text, as indicated, for they clearly disturb the meter.

Daēnayāi—Barth. trans. 'Self' here. I think the word here means 'Religion', for, as Kan. says, whenever the adj. *vaṅuhī* is used with *Daēnā* the word means 'Religion'. Cf. Yas. 12.9.

TRANS. OF BARTH. :

(Jāmāspa): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The glorious heritage of Good Thought... shall Mazdāh Ahura give to her for all time.

c. See Barth., Wb. 1768.

d. Wb. 956 (bottom). He calls them "distorted beyond restoration" (rettungslos verderbt).

5. sāx¹vñī² vazyamābyō³ kainibyō⁴ mraomī,
 xšmaibyā-cā⁵ vadəmnō⁶, mēñ-cā⁷ ī⁸ māzdazdūm;⁹
 vaēdōdūm¹² Daēnābīš,¹³
 abyastā¹⁴ ahūm¹⁵ [y] Vayh¹⁶Yuš¹⁷ Manayhō¹⁸;
 Ašā¹⁹ vñ²⁰ anyō²¹ ainim²² vīvñ²³ghatū,
 taṭ²⁴ zī²⁵ hōi²⁶ hušñ²⁷nəm²⁸ aṭhaṭ.

(12-12; 7-9; 12-8)

5. (These) words do-I-speak to Maidens uniting-in-marriage,
 and to you (O Youths) appealing, and do-ye-bear (these),
 indeed, in mind;
 understand (them) in-(your)-Inner-Selves,
 constantly-practise the Love of Vohu Manō;
 let each of-you strive-to-surpass the other in Truth,
 that shall, indeed, bring to each the rich-reward.

Free English Rendering :

These words I speak to maidens truly wed
 And to their comrades young; bear them in mind,
 And understand them deep within your Souls,—
 Bring down Vohu Man' in your lives on Earth,
 Let each one strive the other to surpass
 In Ašā's Truth, in Vohu Manō's Love;
 Thus each one surely shall reap rich rewards.

Trans.: 11. Lit., 'remember'. 13. Orig. 3/3. 16. Omitted. 19. Orig. 3/1.
 26. Lit., 'to him'. 28. Lit., 'shall be'.

The arrangement of this verse is slightly different as regards the meter. The last couplet is 12-8 as regards the number of syllables instead of 8-12 as usual. In fact this is the only verse of this Gāthā where the last line has 8 syllables instead of 12.

From this verse onwards the 'speaker' of this Gāthā gives valuable advice about the ideals of life. In the preceding verse he has spoken about the 'Shepherds' and the 'Self-Reliant'. Now he speaks about the bulk of the followers of Z. (the Vərəzōna and the Airyaman).

He teaches the ordinary men and maidens how to practise *in the daily life of the home* the lofty ideals of Truth (Aša) and Love (Vohu Manō) preached in Z.'s Message to the World. The Teaching of Z. has always contemplated *a healthy and useful life lived in the world*, and fulfilling all one's obligations in life. Our ideals may soar high above, and may reach Heaven itself, *but our feet must be firmly planted upon the Earth*. Hence at no period in the history of this religion has there been any teaching about *sannyāsa* or renunciation of worldly obligations.

sāx^{vñī}—2/3 neu. Words; Pers. *sukhun*, word.^a It is derived from √sāh-, to instruct. The nearest Sanskrit cognate seems to be *śāsus* (neu.), commandment.^b

vazyamnābyō—4/3 fem. pres. pt. ātm. of √vaz- (Skt. *vah-*). When ātm. this root bears the special sense of 'to marry'^c in both Av. and Skt. Cf. *vivāha*, which in most of the Mod. I.-Ar. languages means 'marriage'.

kainibyō—4/3 fem. Maiden. The orig. word is *kainī*. It is also found as *kainyā* and *kainīn*.^d The word is derived from √kam-, to love.

vadəmnō—1/1 mas. pres. pt. ātm. of √vad-, to speak.^e In Skt. the adj. *vadmán* is used in the sense of 'eloquent' or 'singer' for Agni in RV. vi. 4.4 and 13.6.^f I would take the word here in a sense stronger than mere 'speaking', and I would trans. 'appealing'.

mēñ-cā...māzdazdūm—Barth.^g regards the *mēñ* as being repeated in the *māz*, and he thinks it is extra metrically and recommends its omission. He takes the verb as 2/3 pres. imper. ātm. of √mand-, to bear in mind, to imprint on the mind. I do not agree with Barth. I think that the root here is the 'double-root' *māz-dā*, to bear in mind.

a. Barth., Grund, I, §89 (p. 37). b. Grass., Wb. 1393.
 c. Barth., Wb. 1387 (under *vaz-* 6); and Grass., Wb. 1239 (under 12).
 d. Barth., Wb. 439-40. e. Ibid., 1345. f. Grass., Wb. 1201.
 g. Wb. 1136, note 2 under *mand-*. h. Jack., AG., §222.

The *māz* is certainly connected with $\sqrt{man-}$, as indicated by the nasalised vowel. This root is found in Yas. 9.31 and in 45.1. The *mēu* is a sort of repetition of the first member of the 'double-root', but this does not disturb the meter at all. I would take this *mēu* as emphasising the main idea of *māz-dā*,—'mind that ye bear in mind'. The *mēn* may be construed as 7/1 neu. of *man*, mind. Note *ātm*.

ī—This is an emphatic particle as in Yas. 31.22.

vaēdōdūm—2/3 pres. imper. *ātm*. of $\sqrt{vid-}$, to know, to understand. Note the *ātm*. which implies here 'within oneself'. Note *ātm*.

Note that the 3rd line consists of 7 syllables and therefore the 4th line should have 9 syllables. This can be achieved by dropping the *yē* (which is grammatically not needed) and by reading the first two words as if joined by vowel *sandhi*—*abyastāhūm*.

abyastā—Barth.ⁱ construes this an 7/1 fem. of a noun *abyasti* and trans. 'in earnest attention'. He derives it from $\sqrt{yat-}$ with *aibī*. I think it is a verb and I construe it as 2/3 pres. imper. paras. of $\sqrt{ah-}$ with *aibī* (Skt. *abhi-as-*), to practise constantly.^j The idea is the same as that of Skt. *abhyāsa*.

anyō ainīm—Skt. *anyō 'nyam*.

vīvōṅhatū—3/1 desider. pres. imper. paras. of $\sqrt{van-}$ (Skt. *van-*), to succeed, to surpass.^k The corresponding Skt. form would be *vivāsatu*.^l

hušēnəm—1/1 neu. The meaning is 'rich reward'; from $\sqrt{han-}$ (Skt. *san-*), to obtain.^m Cf. Skt. *suśāṇa*, easy to acquire, found in RV. i. 42.6.ⁿ Note the reappearance of the orig. *s* in this verb.

TRANS. OF BARTH. :

(Zaraθuštra): Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.

- i. Wb. 96 (under *abyastay*). j. See M.-W., SD., p. 76, col. 3 (2. *abhyas-*).
k. Barth., Wb. 1350 (bottom); Jack, AG., §701.
l. From a variant $\sqrt{vā-}$; see Whit., Roots, p. 153.
m. Barth., Wb. 1839. n. Grass., Wb. 1556.

6. ¹ iθā ² ī ³ haiθyā, ⁴ narō ⁵ aθā ⁶ jōnayō;
⁷ +Drujō [⁸ hacā] ⁹ rāθēmō, ¹⁰ +yōm ¹¹ spašuθā ¹² frāidīm,
¹³ [Drujō] ¹⁴ āyesē [¹⁵ hōis ¹⁶ piθā]* ¹⁵ tanvō ¹⁶ parā;
¹⁷ vayū-bərədubyō ¹⁸ duš-x^varəθəm
²¹ nāsaṭ ²² x^vāθrəm [²³ drəgvōdəbyō] ²⁴ +jīt-²⁵ +arətaēibyō;
²⁶ anāis ²⁷ ā ²⁸ manahīm ²⁹ ahūm ³⁰ mərəṅgəduyē.
(12-12-7; 9-8-12)

6. Even here-below (these are) the Truths, O men and maids;
the attractive-lures of Untruth which ye consider an
advantage
(lead) to-attachment away from-the-Self;
the dim-(Spiritual)-Light of-those-bearing-woe
doth-obscure the-(Inner)-Light of-(these)-despisers-of-
Truth;
thus, verily, do-ye-pervert (your-own) Spiritual Life.

Free English Rendering :—

Even in life on Earth these Truths hold good,
O men and maids; attracted by Untruth,
You find it pleasanter to go astray;
But this drags you away from your true Self;
The Light in earth-bound hearts shines dim and dark,
Where Rays of Truth can scarcely penetrate,
And this prevents all growth to Higher Life.

Text: 7. Geld, has *drujō*. 10. So two minor mss.; Geld, reads *yōm*. 24. Geld, has *dājīt-arətaēibyō*.

Trans.: *These two words are incomprehensible and are metrically unnecessary, and so they have been omitted in the trans.

8. Omitted. 9. Lit., 'best guide'; orig. sg. 13. Omitted. 14. Orig. 4/1 of a 'root-noun'. 17-18. Orig. 4/3. 21. Lit., 'reaches upto'. 23. Omitted. 24-25. Orig. 4/3.

This is a difficult verse. It seems to have been corrupted by later copyists, who have interpolated several words taken probably from an older commentary giving an explanation of the verse. These interpolations have complicated the meter very considerably, and the lines as given in Geld.'s Text are not at all clear metrically. Barth.^a has pointed out the text as given by Geld. shows several words which are not at all understandable; and he is definitely of opinion that these words could not have existed in the original text of the Gāthās.

The translations are equally difficult to unravel. Mills^b is utterly incomprehensible. Kan. is somewhat better, but as usual he has completely ignored the meter. Barth.'s trans. is therefore the only one which I have used in dealing with this verse. I have tried to restore the meter. And I have arranged the verse in two triplets according to the sense.

iṭhā—Barth.^c trans. 'thus'. I am rather inclined to take it in the sense of Skt. *iḥā*, in the sense of 'here', i.e. upon this earth. The word has been used in this sense also in Yas. 33.1.

ī—I take this as an emphatic particle.

haiṭhyā—Barth. construes this as 3/1 used as an adv. and trans. 'in truth'. But I think it is 1/3 neu., and I trans. 'truths'. The word is used predicatively here, and it refers to the *sāx^vṇī* of the preceding verse. In the Veda also we have *satyā* used similarly in the sense of 'truths', e.g., *tā tū te satyā*, these indeed (are) thy truths (RV. iv. 22.6).

narō—I agree with Barth. and the others who take it as 8/3.

aṭhā—This is a conj., a bit more emphatic than the more usual *-cā*.^d

jñayō—8/3 fem. Barth.^e compares Skt. *jānī*, woman.^f In Later Av. the word is found in a bad sense, as a *daēva*-word. The variant form *ganā* is found in Yas. 46.10.

The second line is two syllables too long. I am therefore inclined to omit the word *hacā*, even though Barth.^g suggests that the phrase *Drujō hacā rāθamō* may be contrasted with *rāθamō Aīāt hacā* of Yas. 44.17.

**Drujō*—6/1 fem.

rāθamō—In Yas. 44.17, where the word occurs, I have trans. it as 'the best guide'. Barth.^h construes this as 7/1 and suggests that the form should have been *rāθamōi*, but that the final *-i* is dropped owing to the initial *y-* of the following word. He also notes that two minor

a. Gāthās, p. 120, note 10. b. SBE, 31, p. 192 and Gāthās, pp. 382 ff.
c. Wb. 365. d. Barth., Wb. 64; also Mac., VG., pp. 214-15. e. Wb. 603-04.
f. Grass., Wb. 475. g. Wb. 779 (top). h. Ibid, 1522, note 1.

mss. actually read *rāθamōi*. Barth.'s construing seems to me to be rather far fetched. I take the word as 1/1 mas. and trans. 'attractive guidance'.

**yēm*—2/1 mas. I have taken the reading of two minor mss.; Geld. and Barth. read *yēmā*.

spaṣuṭhā—Barth.ⁱ takes this as 2/3 pres. paras. of $\sqrt{spas-}$ (Skt. *spas-*, *paś-*), to see, to perceive. We get *spāyā* in Yas. 44.11.

frāidīm—2/1 mas. Advantage, profit. From $\sqrt{dā-}$ with *frā* (Skt. *pra-dhā-*), to advance. Scan *frā(i)-di-īm*.

The third line in Geld.'s Text reads *drūjō āyesē hōiṣ piṭhā tanvō parā*. This makes it a long line of 12 syllables instead of a short line, as the third usually is. Barth. in his trans. has omitted *Drujō* as well as *hōiṣ piṭhā*.^j As regards *drūjō* Geld. himself has marked it as metrically unnecessary, being merely a repetition. And *hōiṣ piṭhā* has been rendered by Nair. as *mṛtyur bhavat*, in which he is merely following the traditional rendering.^k In any case the omission of these two spurious words, which are untranslatable, restores the meter. These two words are probably from an old gloss.

āyesē—Barth.^l takes this as a finite verb, 3/1 pres. ātm. of $\sqrt{yās-}$ with *ā*. He also takes the *parā* as another *upāsarga* attached to the same verb, and trans. the whole as 'is taken away', construing the ātm. as pass. I think the putting on of two *upāsargas* in this fashion most unusual. "But the *ā* is almost never allowed, either earlier or later, to be put in front of any of the others".^m I am inclined to take this as a 'root-noun', 4/1 neu., from $\sqrt{yam-}$, *yas-* (Skt. *yam-*, *yacch-*) with *ā*, meaning 'to reach upto', 'to attach oneself'. The roots *yaj-*, to worship, and *yat-*, to strive, also seem connected, for they all orig. mean 'to reach out', 'to extend'.ⁿ The dat. is used here predicatively in the sense of 'leads up to'. This construction can be paralleled from the Veda also, e.g., *sugopā asi nā dābhāya*, good guardian art thou, not to be deceived (RV. v. 44.2).^o The predicative use of the dat., particularly of a 'root-noun', is very near in sense to the dat. inf.

tanvō—5/1 fem. The word is used in the sense of 'Self'. The word has to be pronounced *ta-nū-ō* to get the meter correct.

parā—I prefer to take this as a postposition with the abl., like the Skt. *parās*, and I trans. 'away from', 'far from'.

i. Barth., Wb. 1614. j. See Mlt., EZ., p. 389, fn. 1.

k. See Justi, HbZS., p. 190 (under *piṭhā*).

l. Wb. 1289 (under *yās* with *ā* and *parā*). m. See Whit., SG., §1080.

n. Whit., Roots, pp. 129-30. o. See Whit., SG., §287, a.

vayū-bərədubyō—4/3 mas. from *°bərəṣ*. Bearing woe.^p The *°bərəṣ* is equivalent to Skt. *°bhṛt*. The whole comp. is to be taken as four syllables, the *u* in the *du* is merely an anaptyxis.^q Note the dat. here in the sense of the gen.

duš-x^varəθəm—1/1 neu. Barth. and others trans. 'bad food'. In Yas. 31.20, where the comp. occurs, it is significantly connected with **avaētās-^vvacō* (words of woe), and has been trans. as 'obscure (i.e., dim) spiritual Light'. See also Yas. 49.11, where we get *akāiṣ x^varəθāiṣ*, which also conveys the same idea.

nāsaṭ—3/1 aor. paras. of *√nas-* (Skt. *naś-*), to reach upto.

x^vāθrəm—2/1 neu. Light. It of course refers to the inner spiritual Light of the Soul.

[*drəgvōdəbyō*]—This is evidently a gloss explaining the following word. It has to be left out in order to get the meter correct.

**jīt-^varətaēibyō*—4/3 mas. Those who despise Truth.^r Geld. reads *dējīt^o*, but the *dē-* is a mere 'scribe's flourish' as already noted about **bāzaitī* (for *dēbāzaitī*) in Yas. 44.6. Metrically also the *dē-* will have to be discarded. The *jīt-* is from *√jyā-* (Skt. *jyā, jināti*), to diminish, to overcome. This root is found in *frājyāitīṣ* in Yas. 29.6. And *arəta* is clearly *ṛtā*, Truth. Note here also the dat. in the sense of gen. The idea of lines 4 and 5 is that attachment to Untruth (i.e., to things earthly) dims the spiritual Light of the Self, and thus prevents the Divine Light from shining forth. The same idea is expressed in almost the same manner in BhG.—*ajñānenāvṛtam jñānam* (5.15), and also in 3.38 where the true Self is said to be obscured by earthly desire just as "flame is enveloped by smoke".

anāiṣ—Orig. 3/3 of the pron. *ana*, used as an adv.^s The plu. implies all acts which have tended to obscure the Inner Self. The word is found in Yas. 28.9 and 32.15.

ā—I regard it as an emphatic particle. Verily.

manahīm—2/1 mas. The word *manahya* means almost always 'spiritual' as contrasted with *astvaṭ*.^t

mərəngəduyē—2/3 pres. ātm. of *√marək-*, to distort, to pervert.^u Note the ātm. implying 'your own'.

TRANS. OF BARTH. :

So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the (...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-food, paradise shall be lost to them^v that despise righteousness. In such wise ye destroy for yourselves the Spiritual Life.

p. See Barth., Wb. 1359. q. Jack., AG., §72. r. Barth., Wb. 609.
s. Ibid., 122. t. Ibid., 1133-34. u. Ibid., 1145.
v. Mlt. is not quite literal here.

7. at-cā vṣ miždəm aṛhaṭ ahyā Magahyā,
yavaṭ āzuš ⁺zrazdištō būnōi haxtayā,
parā-cā mraocāṣ aorā-cā;
yaθrā mainyuš drəgvatō ⁺nāsaṭ.
[parā] ivizayaθā Magəm təm,
aṭ vṣ vayōi aṛhaitī ⁺apəməm vacō.

(12-12-8; 7-9-12)

7. But-on-the-other-hand the reward of this Brotherhood
awaits you
as-long-as in-the-united-couple (there exists) essentially
the-most-devoted zeal,
acting whether for-the-higher or for-the-lower (life);
wherever the spirit of-the-follower-of-Untruth prevails,
should-you-renounce this Brotherhood,
then in-grief your final word shall-be (uttered).

Free English Rendering :

When once you come within our Brotherhood,
You'll understand the merits of True Life,
Of wedded bliss in its devoted zeal,
Whether you strive for this life or the next;—
But should you choose to leave this Brotherhood,
Deluded by the Spirit of Untruth,
Then grief and words of woe shall be your end.

Text : So Barth.; Geld. has *zaras^o*. 21. All read *anāsaṭ*. 30. Geld. has *apəməm*; I have changed to preserve uniformity with Yas. 43.5 and other places.

Trans. : 3. Orig. 6/1. 5. Lit., 'is'. 13, 16. Both are adv. 14, 17. Lit., 'and ...and'. 21. Lit., 'reaches up'. 22. Omitted.

This verse has been interpreted in Pah. in an extremely strange way. The other scholars have also given varied interpretations, but none seems to have paid any attention to the meter. Mlt. speaking of Barth.'s trans. says that it is 'rather violent'.^a I have divided this verse into two triplets—of 12-12-8; 7-9-12 syllables.

aṭ-cā—This implies a contrast to what has been mentioned in the preceding verse. Exactly similar to its use in Yas. 29.9.

āzūš—1/1 mas. Barth.^b trans. 'zeal', and derives it from √*āz-* (Skt. *īh-*), to strive, to desire. In later days the word was used to denote an evil propensity of man, greed or lust, and the Pah. trans. accordingly. About this Barth. has remarked that the Pah. is incomprehensible except that it seems to refer to unchastity in women. Naturally also Mills^c seems confused and wonders why *mīšdām* means 'retribution for sins' rather than 'reward for piety'. I agree with Barth.

**szazdištā*—Geld. reads *zaraz*^o; but I follow Barth., because it suits the meter better. It is an adj., super. 1/1 mas. Most faithful or devoted.

būnōi—Barth.^d takes this as a noun (mas.) and trans. 'ground' or 'foundation'. The word is connected with Skt. *budhnā* which is found in the Veda in the same sense.^e The form is actually 7/1, but I regard it here as an adv. and trans. 'fundamentally' or 'essentially'.

haxtayā^f—Barth.^f is indeed startling, and as Mlt. remarks 'rather violent', in his rendering of this word. He takes it as 6/1 neu. of *haxt* which he trans. as 'marrow'. He explains it as "irregularly answering to Skt. *sāktihī* (thighbone)".^g Barth. trans. the phrase *būnōi haxtayā* as 'in flesh and blood', implying 'bred in the bone'. Mlt. quotes Geld.'s trans. 'wedded pair', with which I entirely agree. The form is 7/2 (or 6/2) of *haxta*, which is the ppt. of √*hac-*, *hak-*, to [unite]. I trans. 'the united couple'; Skt. *saktā* also bears similar sense.

parā-cā...aorā-cā—I take these two as adverbs. They are the same as Skt. *pāra dvara*, which mean 'distant and near' or 'earlier and later' or 'higher and lower', in short, including all.^h I take these two as referring to the higher and the lower worlds. Note that *aorā* corresponds exactly to Skt. *dvara*.ⁱ

marocās—Barth.^j takes this as 1/1 pres. pt. paras. of √*mruc-* (Skt. *mruc-* or *mluc-*), to move. Here it seems to have been used in the general sense of 'to act'.

a. EZ., p. 389, ftn. 3. b. Wb. 344 (*āzav*). c. SBE. 31, p. 193, ftn. 3.
d. Wb. 968-69. e. Grass., Wb. 909. f. Wb. 1745.
g. Mlt., loc. cit. h. M.-W., SD., p. 587, col. 3 (bottom).
i. Barth., Wb. 43. j. Ibid., 1192.

yaθrā—Wherever.

mainyuš—1/1 mas. I take it in the sense of the 'spirit of the *dragvaunt*'.

**nāsaṭ*—Geld. and all others read *anāsaṭ*. Meter requires one syllable less so as to make the 4th line of nine syllables. Barth.^k once again takes *anāsaṭ parā* as from √*nas-* with *ā* and *parā*, with two *upasargas* of which *ā* is the first.

[*parā*²²]—Meter requires that this word be dropped.

ivīzayaθā—The initial *i-* is prothetic, and so has to be left out in scanning. Thus line 5 would be of seven syllables, making up with line 4 the full count of sixteen. Barth.^l takes this as 2/3 pres. subj. paras. of √*zā-* with *vī* (Skt. *vi-hā-*). But Barth. has trans. the verb as if it were *ātm*. I would trans. 'should you renounce' The subj. here implies a condition.

aṭ—Then. This is a sort of correlative of *yaθrā*.

vayōi—Barth.^m construes this as an interjection,—'woe!' I am inclined to take this as 7/1 neu. of *vaya*, grief. There is no exact equivalent in Skt. But we get √*vā-* (*vai-*) in the Vedas meaning 'to be tired', 'to be exhausted' and probably these are connected.ⁿ

TRANS. OF BARTH. : °

And to you shall accrue the reward of the Brotherhood—in so far as the most faithful zeal is in your flesh and blood—there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.

k. Wb. 1056; he has construed exactly in the same way *āyesē...parā* in the preceding verse.

l. Wb. 1688 (under *zā(y)-*). m. Ibid., 1359.

n. Grass., Wb. 1247 (under 2. *vā-*); M.-W., SD., p. 1019, col. 3 (under 1. *vai*).

o. The rendering given by Mlt. (EZ., p. 389) is quite different.

8. anāis ā duž-varəsnāḥō dafšnyā +həntū,
 zax'yā-cā vīspāḥō xraosəntām upā;
 huxšaθraiš +jā-nəṛām [xrūnəṛām-cā]*
 rāmām-cā āiš dadātū;
 šyeitibyō vižibyō iratū [iš] dvafšō,—
 Hvō Dərəzā Mərəθyāuš, Mazistō, mošū-cā astū.

(12-12; 7-9; 12-12)

8. Thus indeed workers-of-evil shall-inevitably-be deceived,
 and (stung) by ridicule they-all shall-chide-themselves;
 (but) upon-(our)-maidens-(and)-men, (helped) by-
 Good-Leaders,
 may-He-bestow Peace through-these (Truths);
 may tribulation disappear from-(our)-happy people,—
 He-indeed (is) Master of Death, and soon may (He),
 the Greatest, come (again amongst us).

Free English Rendering :

All Evil-doers are but dupes at last,
 Stung by men's ridicule, they chide themselves;
 But our Good Leaders help our maids and men
 Through these Eternal Truths; may Peace descend
 Upon our happy flock, and from their hearts
 May tribulations vanish evermore;
 May He, the Greatest, lead us all again;
 Greatest is He, for He hath conquered Death.

Text: 6. So Mf. 2 and two other mss.; Geld. has *həntū*. I have changed for the sake of uniformity. 13-14. All read as one word, I take it as a *dvandva* comp.

Trans.; *I regard these words as interpolated and so I have not trans. them. 13-14. Comp. 6/3. 19. Lit., 'rejoicing'. 21. Lit., 'go away'. 22. Omitted. 30. Lit., 'be'.

In this verse also there are interpolations which spoil the meter.
duž-varəsnāḥō—1/3 mas. Evil-doers, those whose deeds are evil.^a
dafšnyā—1/3 mas. Barth.^b trans. 'those who will be deceived'.
 He derives it from $\sqrt{dab-}$ (Skt. *dabh-*), to deceive. He explains it as a formation after the analogy of *yesnya* from $\sqrt{yas-}$. The *-fš-* for an orig. Aryan *-bš-* may be noted.^c I agree with Barth. and explain the word as from $\sqrt{dab-}$. First there is the primary derivative *dafšna* formed with the suffix *-na*.^d The *š* seems to have been inserted after the analogy of *yasna*. Then there is the secondary formation with the suffix *-ya*.^e The orig. meaning of this word is 'worthy (or liable) to be deceived'. The implication is that the workers of evil are inevitably themselves deceived.

**həntū*—So Mf. 2 and two other mss.; Geld. reads *həntū*. It is 3/3 pres. imper. of $\sqrt{ah-}$. The imper. is used here in the sense of 'shall be', not implying a command exactly, but an unalterable fact.

zax'yā—Barth.^f construes this also as 1/3 mas. and trans. 'abandoned to ruin', deriving it from $\sqrt{zah-}$ (Skt. *jas-*), to exhaust, to weaken.^g Ervad Sheriarji D. Bharucha^h takes *zax'yā* as 3/1 neu. and equivalent to Skt. *hāsyā*, ridicule. But he takes *upā* also with this word Skt. *upahāsyā*. I agree with Bharucha as regards his trans. of this word, but I take *upā* with the verb in the sentence. An *upasarga* can be separated from the finite verbal form, but never from a derivative noun or adj.

xraosəntām upā—3/3 pres. imper. ātm. of $\sqrt{xrus-}$ with *upa* (Skt. *upa-kruś-*), to chide, to cry out. Note the ātm. The idea is that they chide themselves when they find themselves ridiculed in the world after their failures.

huxšaθraiš—3/3. Through good (i.e., virtuous) leaders.

**jā-nəṛām*—Geld. and others read as one word. Barth.ⁱ construes as 2/1 fem. and trans. 'death' or 'killing', deriving it from $\sqrt{gan-}$, *jan-* (Skt. *han-*), to kill. Barth., however, has quoted, with evident disapproval Dar.'s suggestion that it stands for an orig. **jani-nəṛām*—meaning 'women and men'. A very corrupt form *jān-nāirīm* is also found in Yas. 24 (Vištāspa).²³ which is evidently a reminiscence of this Gāthā form.^j In spite of Barth.'s disapproval I think Dar. is correct. But I think the orig. comp. was **jān-nar*, and that the final *n* of *jān* has been dropped because of the well-known rule in Av. which does not permit double consonants.^k This would make it 6/3^l of a *dvandva*

a. Barth., Wb. 760. b. Ibid., 681. c. Grund. I, §14 (p. 9) and §44 (p. 17).

d. Jack., AG., §802. e. Ibid., §852. f. Wb. 1688.

g. See M.-W., SD., p. 416, col. 2. h. Quoted by Kan., GbM., p. 233, ftn.

i. Wb. 607-08. j. Barth., Wb. 608 (bottom). k. Jack., AC., §186.

l. Ibid., §§322 and 332.

comp. This would certainly be in agreement with the idea of the previous verses which speak of 'maids and men'. The gen. here is that of the recipient. It is interesting to note that in the Skt. comp. *jam-patī* (wife and husband) the first member is the same word, *jan* (Av. *jān*). Cf. also *jāspatyān* in RV. x. 85.23.

The third line is to be scanned *hu-xša-θrā-iš jē-nē-ra-āṃ*.

[*xrūnārām-cā*]—I agree with Mills^m who remarks that this 'must be a gloss'. It not merely upsets the meter but also evidently upsets the sense of the verse, for it does not go well with the *rāmām-cā* following. Some earlier translator evidently misunderstood *jēnārām*, and rendered it as 'killing', and explained it further as *xrūnārām*, bloodshed or bloody deeds.ⁿ

rāmām-cā—The word is 2/1 fem., and it can only mean 'peace' or 'happiness'. This would certainly be inconsistent with the Pah. rendering of *jēnārām xrūnārām-cā*. Bharucha is therefore constrained to render this word as 'outlawry',^o which is quite startling. Barth gets over this difficulty by construing this word with *dadātū*, which leaves the *-cā* out of account.

*-cā*¹⁶ is not attached to the noun, *rāmām-*. It implies the contrast between the statement made in lines 1 and 2 and that made in lines 3 and 4. Hence I have rendered it by 'but' and in the trans. I have taken it with line 3.

aiš—Barth. construes this very strangely, almost in the sense of abl., and as referring to the doers of violence implied in the words *jēnārām xrūnārām-cā* (as he understands them). But taking the ins. in the sense of the abl. is very unusual. I prefer to take the word in its natural sense and I think it refers to the Truths taught by Z.

dadātū—3/1 pers. imper. paras. of *√dā-*, to bestow. The subject of this verb is the one alluded to as *Mazištō* in the 6th line.

The last two lines as they stand in Geld.'s Text are of 12 syllables each.

īyeitibyō—5/3 fem. pres. pt. paras. of *√iyā-*, to rejoice.^p I trans. 'happy'.

višibyō—5/3 fem. The orig. noun is *vīs*. The word orig. means 'town'. I think it is best to trans. the word here as 'people'. Note that the word is disyllabic, *-šibyō* being one syllable, because the *i* is clearly epenthetic.

iratū—3/1 pres. imper. paras. of *√ar-* (Skt. *ar-*, *r-*), to go (away).

[*īš*]—I think the word is metrically unnecessary and probably from an ancient gloss. Hence I omit it from the trans.

m. SBE. 31, p. 193, ftn. 8. n. Barth., Wb. 539.

o. Quoted by Kan., GbM., p. 233, ftn.

p. Barth., Wb. 1716 (under *īyā-*) and 1717 (under *īyānt*).

dvafšō—1/1 mas. The word has been used in Yas. 44.14, where it means 'tribulation' or 'pain'. Because he has mixed up the lines Barth.^q is obliged to construe this word as 2/1 neu. and to postulate quite unnecessarily a neu. noun *dvafšah* only for this verse. The word has to be scanned *du-vaf-šō*.

Hvō—I think this pron. refers to Z. who is also referred to as *Mazištō*. We have to remember that this *Gāōā* is 'spoken' by the successor of Z. after His passing.

Dərəzā—Barth.^r construes this as 3/1 fem. and trans. 'chain' or 'fetter'. He derives it from *√darəz-*, to fix, to bind. This root has been used in Yas. 44.15. I take the word as 1/1 of the mas. agent noun *dərəzar*, derived from the same root, and I trans. 'Conqueror', lit., 'Controller'.

Mərəθyāuš—6/1 mas.^s Death; Skt. *mṛtyu*. I take 'the Conqueror of Death' as applying to the Prophet Z. He is the Supreme Head of the Maga Brotherhood and though He has passed away from the Earth, He has gone beyond Death.

Mazištō—This adj. also refers to Z., the 'Greatest' upon Earth. Barth.^t thinks it refers to Ahura.

mošū—Swiftly; Skt. *makṣū*.^u

astū—The imper. verb implies the deep longing of the Faithful for the return of the Saviour after His passing away. In every religion we get this promise of the return of the Saviour. Even after His passing He watches over His people and would come back to them when the time is ripe.

In this verse we have *four* long lines of 12 syllables and *two* short ones of 7-9 syllables, instead of the usual *three* of each variety. And in fact the last line actually shows 13 syllables; but this can be adjusted by reading *-cā astū* conjoined by *sandhi* as *-cā 'stū*. It is also quite possible to regard the first three words of the last line (*Hvō Dərəzā Mərəθyāuš*) as a later interpolation, and thus bring this verse in line with the rest, with three lines long and three short. But these three words add so much to the sense, and are in themselves so beautiful, that I think they were in the orig. text.

TRANS. OF BARTH. :

So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them and peace from these (their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest, with the lord of death; and soon let it be'.

q. Wb. 764. r. Ibid., 742. s. Jack., AG., §265.

t. See Barth., Gāthās. p. 120, note 15. u. Barth., Wb. 1177.

9. ¹duš-²varənāiš ³vaēšō ⁴rāstī [⁵tōi] ⁶narəpiš ⁷*arəjiš,
⁸aēsasā ⁹+jīṭ-¹⁰+arətā ¹¹pəšō-tanvō,
¹³kū ¹⁴ašavā ¹⁵Ahurō,
¹⁶yṣ ¹⁷iš ¹⁸ḵyātṣus ¹⁹hṣmiṣyāt ²⁰vasṣ-itōiš-cā?
²³taṭ, ²⁴Mazdā, ²⁵Tayā ²⁶Xšaθrəm,
²⁷yā ²⁸ərəžṣjyōi ²⁹dāhi ³⁰drigaovē ³¹vahyō.
 (12-12; 8-12; 8-12)

9. With-evil-believers hatred leads to-the-condemnation
 of-worthies,
 (they are) slaves-of-desire, despisers-of-Truth, (their)
 Selves-struggling,
 who (is) the righteous Lord,
 who shall-oppose them with-(all)-his-Life-Force and
 with-full-freedom?
 That, O Mazdā, (is) Thy Xšaθra,
 through-whom thou-bestowest upon-the-right-living meek
 (their) higher-reward.

Free English Rendering :

The Evil-minded hate the good and pure,
 Their hearts are filled with hatred, they are slaves
 To their own passions; they fight bitterly;
 Who is the righteous Lord, who shall confront
 All Evil with Soul-Force and Liberty?
 That, Mazdā, is Thy Xšaθra, Who doth bring
 Strength to the righteous meek, and their reward.

Text: 7. So Barth., following Pt. 4, K. 4 and five other mss.; Geld. has *rajiš*.
 9-10. All read *djītarətā*.

Trans.: 4. Lit., 'accomplishes'. 5. Omitted. 6. Orig. 2/3. 7. Orig. 2/3.
 8. Lit., 'desiring'. 13. Lit., 'Where'. 18. Orig. 5/1. 20-21. Lit., 'going about at
 will'. Orig. 5/1. 26. By *Xšaθra* here is meant Z. 28. Orig. 4/1.

In this verse also there are *four* lines of 12 syllables and *two* of 8 syllables each, arranged 12-12; 8-12; 8-12.

duš-varənāiš—3/3 mas. Those of evil beliefs.

vaēšō—1/1 neu. Barth.^a trans. 'place of corruption'. The word occurs again in a later text, Ven. 3.35, which the Pah. trans. as if it were connected with *dvaēšah* and meant 'hatred'. This surely is an improvement on Barth. I am inclined to accept the Pah. and trans. 'hatred'.

rāstī—3/1 pres. paras. Barth.^b takes this from $\sqrt{rāθ}$ - and trans. 'belongs to', 'is connected with'. I, however, agree with Kan., who takes it as from $\sqrt{rād}$ - (Skt. *radh*-), to accomplish, to be successful. In the Veda this word is often construed with the ins.^c

[*tōi*]-This is probably a particle, and in any case I propose to drop this word because it disturbs the meter.

narəpiš—Barth. takes this as 2/3 neu. and trans. 'despising', 'running down', and derives it from $\sqrt{narəp}$ -, to diminish, to wane. Cf. Yas. 44.3.

**arəjiš*—So Barth., following Pt. 4, K. 4 and five other mss. Geld. reads *rajiš*, but he also notes that in Mf. 1 also the initial *a*- is added in another hand. Barth.^d construes 2/3 neu. and trans. 'worthy' and derives it from $\sqrt{arəg}$ - (Skt. *arh*-), to be worthy. The word is used as a sort of description of *narəpiš*. Among the Parsi Zoroastrians there is a family name *Arjānī*, which means 'worthy', i.e., 'believer'.^e Barth.^f has also noted that these 'worthies' are the Prophet and His followers, as opposed to the *duš-varənā*.

aēšasā—1/3 mas. Barth.^g trans. 'wishing' or 'desiring', from $\sqrt{iš}$ -, to wish. I think the word implies 'full of (earthly) desires', in other words 'slaves of their desires'. The word has to be scanned *a-ē-ša-sā*, four syllables.

**jīṭ-+arətā*—1/3 mas. Here also all read *djītarətā*; see verse 6 above. The *dē* being merely 'a scribe's flourish' does not count for the meter and it is better omitted.

pəšō-tanvō—1/3 mas. Note that the *-tanvō* has to be read *ta-nu-ō* for the sake of the meter. This is the only occurrence of the term *pəšō-tanū* in the Gāθās. But in Later Av., specially in the Ven., it

a. Wb. 1329.

b. Ibid., 1521-22.

c. Grass., Wb. 1160; also M.-W., SD., p. 876, col. 2.

d. Wb. 191 (*arəjay*).

e. See ZairWb., p. 117.

f. Wb. 34 (note 1 to *aēšasa*).

g. Loc. cit.

occurs fairly frequently. According to Barth.^h the term signifies 'one whose body is forfeit', in other words a person whose sins deserve punishment by death. Barth.ⁱ derives it from $\sqrt{par-}$, to judge. This is certainly the sense in the Ven., where it is stated that there is no atonement for such sins except death, and Barth. has given an exhaustive list of these sins.^j I think that in the Gāthās we cannot import the later sense the term acquired in the Ven., and that it might be better to take the lit. sense of the term. The *pāšō-* is certainly connected with *pāšanā* (Skt. *pītanā*), conflict, struggle.^k And *-tanū* is found in the Gāthās almost always in the sense of 'Self'. So *pāšō-tanū* would mean 'one whose Self is struggling', and has not yet reached attainment. It is thus that I would trans. this term. It is remarkable that in Yt. 24 (Vištāspa).⁴ a son of Vištāspa is mentioned as bearing the name *Pāšōtanū*. He is one of the seven 'Immortals' mentioned in Dēn. 9.16.15.

kū—Meter requires the vowel to be prolonged, *kū-ū*. The word means 'where', but seems to have been used here in the sense of 'who'. Geld. has noted *kō* and *kō* as variant readings for *kū*.

Ahurō—Barth.^l has correctly stated that this does not refer to the Supreme. I think it refers to the Leader of the people who is inspired by Xšaθra.

The 4th line of this verse is also of 12 syllables.

jyātēuš—5/1 mas. Life-force.

hōmiθyāt—3/1 pres. opt. paras. of $\sqrt{miθ-}$ with *hōm*. Note that the double *m* is avoided. Barth.^m trans. 'shall deprive'. Exactly the same idea and almost in the same words, is found in Yas. 46.4 : *yas-tēm* (i.e., *drəgvantəm*) *xšaθrāt* *mōiθat* *jyātēuš vā*. There also Barth. trans. *mōiθat* as 'shall deprive'. I do not think that the $\sqrt{miθ-}$ means 'to deprive'. The meaning is more like that of Skt. $\sqrt{mith-}$, to oppose, and I would take the two ablatives as indicating 'with (all his)...', lit. 'from...'.ⁿ

vasē-itōiš—5/1. Barth.ⁿ trans. 'freedom', lit., 'going about at will'. In Yas. 12.3 we get *vasē-yāitīm* also in the same sense. I would trans. 'with full freedom'.

The last two lines are of 8 and 12 syllables. And so the *Tavā* should be pronounced as *Ta-va-ā* (three syllables).

Xšaθrəm—As in the Ahuna-Vairya the Xšaθra of Ahura represents the Power of Service. The wicked and the selfish are to be won over by loving service rendered with all one's Soul and 'with full freedom'.

h. Ibid., 897. i. Ibid., 850 (under 3. *par-*).

j. See also Mlt., EZ., p. 390, fn. 1. k. Barth., Wb. 896-97. l. Ibid., 293.

m. Ibid., 1106 (under *maēθ-*). n. Ibid., 1383.

I think *Xšaθra* in this verse alludes to Z., who has been as it were the Xšaθra of Ahura incarnate upon Earth.

yā—3/1 neu. Refers to Xšaθra.

drigaovē—4/1 mas. Cf. Ahuna-Vairya and Yas. 34.5. The word implies 'meek' in the sense meant by Christ in the Sermon on the Mount. They are not always those poor and weak in the worldly sense as all scholars seem to have imagined. These *drigu* may be really strong as well as 'rich' in righteousness and in Soul-force. They strive to conquer evil with the Strength of their Soul, not by opposing hatred to hatred. Note that in this verse as also in the Ahuna-Vairya we get *Xšaθra* and *drigu* associated together.

vahyō—2/1 neu. The better (i.e., the higher) reward.

TRANS. OF BARTH. :

To men of evil creed belongs the place of corruption. They that set themselves to condemn the worthy, despising righteousness, forfeiting their own body.—Where is the Righteous Lord who shall rob them of life and freedom? Thine Mazdaḥ is the Dominion, whereby thou canst give to the right-living poor man the better portion.

1. ¹ ā ² Airyōmā ³ išyō ⁴ rafəδrāi ⁵ jaṅtū,
⁶ nərəbyas-cā ⁷ nāiribyas-cā ⁸ Zarahuštrahē,—
¹¹ Vaṅhəuš ¹² rafəδrāi ¹³ Manəṅhō;
¹⁴ yā ¹⁵ Daēnā ¹⁶ vairim ¹⁷ hanāt ¹⁸ miždəm,
¹⁹ Ašahyā ²⁰ yāsā ²¹ ašim,
²² yām ²³ išyām ²⁴ Ahurō ²⁵ masatā ²⁶ Mazdā.

(12-12-8; 12-8-12)

1. May the-much-desired Brotherhood come hither for-
 (our)-rejoicing,
 for-the-men and for-the-maidens of Zarahuštra,—
 for-the-fulfilment of Vohu Manō;
 whosoever's Inner-Self earns the precious reward,
 I-will-pray to Aša for-the-blessing,
 which, greatly-to-be-desired, Ahura Mazdā hath-
 meant (for us).

Free English Rendering :

May Brotherhood of Man, for which we yearn,
 Come down amongst us and rejoice the hearts
 Of men and maidens of Zar'uštra's Faith,
 Bringing fulfilment unto Vohu Man';

When Souls of men receive their precious meed,
 I pray to Aša in His Grace to grant
 These blessings for which human souls do long,
 Which Mazdā Ahurā hath meant for all.

Trans.: 9. Omitted. 12. Lit., 'rejoicing'. 14. Lit., 'whatever'; orig. 1/1 fem.
 19. Orig. 6/1. 21. Orig. 2/1.

This is the well-known Airyōmā-išyō verse. At the present time it is used as part of the Zoroastrian Marriage-service, after reciting the 'Blessings of the Angels'. In the Yasna it is given as a separate Hā (section) and it is placed immediately after the Fifth Gāθā and numbered 54. I have included this verse in this book because I really regard it as a part of the Fifth Gāθā, in fact as its last verse. I do this for three reasons: (1) its meter is exactly that of the Fifth Gāθā; (2) in the book of the Yasna it follows immediately after the last verse of Yas. 53, except for some liturgical formulas intervening; and (3) and most important of all, the *thought* is in absolute agreement with that of the Fifth Gāθā. This verse invokes the blessings of the Supreme upon the Zoroastrian Brotherhood and thus forms a fitting conclusion to the Five Gāθās.

The verse is arranged as two triplets, 12-12-8; 12-8-12, and like the last two verses of the Fifth Gāθā there are *four* long lines and *two* short lines.

ā...jaṅtū—3/1 aor. imper. paras. of √gam- with ā.

Airyōmā—1/1. Wherever this word has occurred in the Gāθās, it has meant 'Friend' and it is the special designation of the third 'grade' of the Disciples of Z. Cf. Yas. 32.1. I think that here it stands for *the whole body of Z.'s followers*, the whole of the Zoroastrian Brotherhood. Mlt.^a actually trans. 'Brotherhood', which I think is extremely happy. Barth. and others have considered this verse as entirely apart from the Gāθās, and they have launched out into dissertations about this being the name of a Deity, and they have pointed out Vedic parallels. But Mlt. remarks that it is more natural to think at the end of the Gāθās of the Brotherhood which is "simply the fellowship of the Teacher and the Disciple".^b

išyō—This has to be scanned *i-ši-yō*.

rafəδrāi—In both the lines where it occurs it is to be scanned as three syllables, *ra-fə-δrāi*.

nərəbyas...nāiribyas—These words furnish another proof of the position of this verse at the end of the Fifth Gāθā. The key-note of that Gāθā is the life of both 'men and maidens' upon our Earth.

Vaṅhəuš rafəδrāi Manəṅhō—I would trans. the word *rafəδrāi* here as 'fulfilment'. The union of all in a Brotherhood—the arrival of Airyaman—leads to the 'rejoicing' of Vohu Mano, i.e., to the 'fulfilment' of Love.

a. EZ., p. 390, fn. 4.

b. EZ., p. 117.

yā Daēnā—1/1 fem. Lit., 'whatever Daēnā', i.e., 'whosoever's Daēnā'.

vairīm—2/1 neu. Precious, desired.

hanāt—3/1 aor. subj. paras. of $\sqrt{han-}$, to win, to earn. Both the lines 4 and 5 are defective metrically as they stand. In line 4 the word *Daēnā* is of course trisyllabic, and the *vairīm* should be regarded as trisyllabic also. Even then we get only 11 syllables, and so the 12th should be best made up by scanning *ha-na-āt*. In line 5 I propose to scan *A-ša-hi-ā* in order to get the required 8 syllables.

masatā—Barth.^c takes this as 3/1 *s*-aor. subj. ātm. of $\sqrt{mad-}$, and he trans. 'has apportioned'. The ātm. may be noted as implying that the advantage accrues to the people belonging to the speaker. Mlt.^d suggests that the root here might be *man-*. The form would be the same (3/1 *s*-aor. subj. ātm.), the nasal seems to have been dropped, but it is really a 'sonant nasal'. Such a form as *masīya* (for *mamsīya*) is found in RV. x. 53.4, where the nasal seems to have been dropped for metrical reasons, as Grass.^e says. I am also inclined to take this word as from $\sqrt{man-}$. The usual form would be *māstā*, as found in Yas. 45.11. I also think that the insertion of an *a* between the *s* and the *t* is due to meter.

The last line seems to support the idea of Mlt. that the whole plan of the *aīi*, the final consummation, existed in the *mind* of Ahura.

*Mazdā*⁵—Meter requires this to be trisyllabic.

TRANS. OF BARTH. :

May the dear Airyaman come hither to protect the men and women of Zaratūstra, 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 Mazdāh shall award.

^c. Wb, 1113 (under 2, *mad-*). ^d. EZ., p. 390, ftn. 5. ^e. Grass., Wb, 992,

APPENDICES AND INDEXES

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APPENDIX 1

GĀΘĀ METER AND METRICAL INDEX

GĀΘĀ METERS

GENERAL PRINCIPLES

It has been known for many years that the Avesta Gāθās are metrical in their structure. Indeed, the very name *Gāθā* implies that they were meant to be sung or chanted. GELDNER in his standard edition of the Avesta Texts has given brief descriptions of the meters of each of the five Gāθās. GELDNER also wrote a work on the metrical system of the Later Avesta, which had remained a standard work for many years. There have also been other studies of Avesta Meters since then, such as the work of J. HERTEL and recently WELLER's *Anāhitā*. All these deal more with Later Avesta texts. As far as I know the meter of the Gāθās as such has not been treated systematically by any writer.

The Gāθā meters are closely allied to the Vedic meters, as has been recognised by most scholars. There is one essential point of resemblance which has been mentioned by almost every scholar, viz., that "the unit of meter is also the unit of sense". But practically no one so far has adhered consistently to this rule while dealing with the Gāθā texts. The majority of scholars jump about from *pāda* to *pāda* in a most distracting manner. Personal study of this question has convinced me that if this dictum is consistently borne in mind much of the Gāθā construction becomes comparatively easy to unravel.

But the first question now would be, "what is 'the unit of meter'?" Is it a *pāda* or a whole line (made up of two *pādas*)? BARTHOLOMÆ has in one place mentioned this rule rather emphatically but immediately after that he proceeds to exemplify this by taking one whole *line* (two *pādas*) as the unit. Nor is he at all consistent throughout his rendering of the Gāθās. The other scholars are equally inconsistent as regards this rule.

I think that the real 'unit of meter', as also the real 'unit of sense' is the *pāda* and not the line, especially where the line (two *pādas*) is of 14 or of 16 syllables. GELDNER has indicated in his Avesta Texts whole lines of the Gāθās, and so also has WESTERGAARD. This was no doubt due to the PAHLAVI commentaries which clearly show an appreciation of the separate lines. Ervad K. E. KANGA was the first, I believe, who attempted to divide the Gāθā verses according to the *pādas*. At present there are two editions of the Gāθās used by Parsi Zoroastrians, in which the verses are shown divided into *pādas*. These are the edition of KANGA, and that of the late BEHRĀMGORE T. ANKLESARIA. But they both

merely take whole lines as given by GELDNER and divide the lines into two more or less equal parts without any regard to the 'unit of sense'. Such purely mechanical division can hardly be called satisfactory.

In counting the syllables of these Gāṭā verses one has to remember that the strict rules of classical Sanskrit meters do not apply to Avesta. Especially the fixed position of long and short syllables to which one is accustomed in classical Sanskrit cannot be applied to Avesta verse. We have merely to count the number of syllables without any regard to their length. There is also another and very important caution to be remembered. We must never forget that a lot of extra vowels get added at the beginning and often in the middle of words. These are the prothetic, epenthetic and other vowels so often found in Avesta words. For the purpose of scanning these vowels are to be discarded utterly. Then again there are a lot of peculiar 'diphthongs' developed in accordance with the special phonetic laws of Iranian languages. In the majority of cases these diphthongs count as monosyllables, but sometimes meter requires that these be resolved into their components. There are also certain words where this resolution of diphthongs is invariably observed, e.g., *Da-ē-nā* is always trisyllabic. Certain words have an extra vowel inserted for the purpose of scanning. Thus *Ārmaiti* is always scanned as if it were *Ā-ra-mai-ti* (four syllables). Similarly *mōi*, when it is not the enclitic pronoun, but is an emphatic particle, is always disyllabic *mō-i*. The rules of *sandhi*, as usually followed in Sanskrit are generally not observed in Avesta. Still, sometimes the final vowel of a word has to be combined with the initial vowel of the following word in order to get the meter correct. All these little points have to be carefully observed. A fairly safe 'rule of thumb' is to put the Avesta word into its corresponding Sanskrit form and then to scan that.

THE THREE HOLY CHANTS

I have given these at the beginning of this my edition of the Gāṭās, first of all because the ideas contained in them are a sort of epitome of the Teaching of the Gāṭās. Another reason is that these three verses occur respectively as verses 13, 14 and 15 of the 27th Hā (section) of the Yasna, and as such they immediately precede the Gāṭās which begin with Hā 28.

Of these *Ahuna-Vairya* (Yas. 27.13) is in fact the very foundation verse of the first Gāṭā, and, indeed, the very name of the first Gāṭā is, I believe, reminiscent of this verse. Moreover, the language and meter of this verse is identical with that of the Gāṭā Ahunavaiti. It consists of three lines, each of two *pādas*, arranged 7-9; 7-9; 7-9.

Āsəm vohū (Yas. 27.14) is a somewhat later composition. I scan it as made up of two lines of twelve syllables each (*jagati*) with a cesura

after the fourth syllable. GELDNER and others, however, print it as three lines of eight syllables each.

Yeṣhe hātām (Yas. 27.15) is decidedly a later composition. Its meter is somewhat irregular. It can be divided into four lines of 9-9-8-8 syllables each. This arrangement is of course irregular and does not correspond to any scheme of Gāṭā versification. And it seems to be a later paraphrase of the last verse of Gāṭā Vohū-Xšaθra (Yas. 51.22).

THE 'INTRODUCTORY' VERSE

This has been numbered Yas. 28.0 by GELDNER. GELDNER seems to regard it as 'rhythmic prose', but it can easily be resolved into four lines of 12-8; 12-8 syllables.

GĀṬĀ AHUNAVAITI

This Gāṭā is the first, the most important, as well as the longest of all the five. It extends from Yasna Hā 28 to Hā 34. It has 100 verses. GELDNER prints each verse as made up of three lines. Each line can be taken as corresponding to a line of the Sanskrit *anuṣṭup* (of 16 syllables). And each line can be divided into two *pādas*. But these divisions are not always equal as in Sanskrit. They may be divided 7-9, or 8-8, or 9-7. Why such variations exist is difficult to explain, but I suspect that the accent of Avesta words (which is usually a strong *stress* on the penultimate syllable) is responsible for these.

Thus each verse of the Ahunavaiti Gāṭā can be arranged as consisting of six *pādas*. And if we follow the *sense*, these six can be arranged either (i) as three couplets or (ii) as two triplets, in other words, as one verse and a half of *anuṣṭup* or as two *gāyatrī** verses. But *metrically* the verses are always to be considered as being arranged in three couplets. Thus if the six *pādas* are 7-9, 7-9, 7-9 then the *sense* might permit them to be arranged as three couplets or as two triplets (7-9-7, 9-7-9). This last arrangement (two *gāyatrī* verses) is found in 43 out of the 100 verses of the Ahunavaiti Gāṭā.

It may also be noted in passing that when two or more consecutive verses show this arrangement of 'two *gāyatrīs*', the thought also tends to be continuous.

Out of 300 lines of 16 syllables each (making up the 100 verses of this Gāṭā) the vast majority can be divided as 7-9. Out of the 300 lines 258 show this type of division. Of the remaining 42 lines, 20 show the type 8-8 and 21 show 9-7; and only one line (Yas. 32.13.a) is entirely irregular, the *pādas* being 8-9, thus causing this line to consist of 17 syllables. This is the only irregular line in the whole of the Gāṭā Ahunavaiti.

* Note that the Sanskrit names are for convenience, and they do not imply that the Avesta meters are identical.

In the following Tables each verse of the Ahunavaiti taken Hā by Hā has been analysed :

Yas. 28 a b c d e f

1			9	7	G
2					
3					G
4			9	7	
5			9	7	
6					G
7					G
8					G
9					G
10	8	8			9 7 G
11					

(N.B.—In these tables the usual 7-9 lines are not indicated. G indicates 'two gāyatrīs'.)

Analysis :
 'Two gāyatrīs', 6 verses (1, 3, 6, 8, 9, 10).
 Total number of lines, 33.
 7-9 lines, 28.
 8-8 ,, 1 (10 a b).
 9-7 ,, 4 (1 c d, 4 c d, 5 c d, 10 e f).

Yas. 29 a b c d e f

1					
2	9	7			
3					
4					G
5					
6	9	7			
7	9	7			
8					G
9					
10					
11	9	7			

Analysis :
 'Two gāyatrīs', 2 verses (4, 8).
 Total number of lines, 33.
 7-9 lines, 29.
 8-8 ,, nil.
 9-7 ,, 4 (2 a b, 6 a b, 7 a b, 11 a b).

Yas. 30 a b c d e f

1					
2					
3			8	8	9 7
4					G
5	8	8			G
6	9	7			G
7					
8	9	7			
9					G
10					G
11					G

Analysis :
 'Two gāyatrīs', 6 verses (4, 5, 6, 9, 10, 11).
 Total number of lines, 33.
 7-9 lines, 28.
 8-8 ,, 2 (3 c d, 5 a b).
 9-7 ,, 3 (3 e f, 6 a b, 8 a b).

Yas. 31 a b c d e f

1					
2					
3					G
4	9	7			G
5			8	8	
6					
7					
8					G
9					G
10	8	8			
11					G
12				9	7 G
13					
14					
15					G
16					
17					G
18					
19					
20					
21					G
22					

Analysis :
 'Two gāyatrīs', 9 verses (3, 4, 8, 9, 11, 12, 15, 17, 21).
 Total number of lines, 66.
 7-9 lines, 62.
 8-8 ,, 2 (5 c d, 10 a b).
 9-7 ,, 2 (4 a b, 12 e f).

Yas. 32 a b c d e f

1			9	7	
2			8	8	9 7 G
3	8	8			G
4	8	8	8	8	9 7 G
5					
6			8	8	
7					
8			9	7	
9			8	8	
10					G
11					G
12					G
13	8	9*			G
14					G
15			8	8	
16					

Analysis :
 'Two gāyatrīs', 8 verses (2, 3, 4, 10, 11, 12, 13, 14).
 Total number of lines, 48.
 7-9 lines, 36.
 8-8 ,, 7 (2 c d, 3 a b, 4 a b, c d, 6 c d, 9 e f, 15 e f).
 9-7 ,, 4 (1 c d, 2 e f, 4 e f, 8 c d).
 8-9* ,, 1 (13 a b).
 *This is the only line of 17 syllables in the Ahunavaiti.



Yas. 33	a	b	c	d	e	f
1				9	7	
2						G
3						G
4						
5		8	8			
6				9	7	G
7						G
8	8	8				
9						G
10						G
11						
12						
13	8	8	8	8		
14						

Yas. 34	a	b	c	d	e	f
1	8	8				
2						
3						
4						
5						G
6						
7			9	7	9	7
8						G
9			8	8		
10	9	7				
11						G
12						G
13						G
14				8	8	G
15						

Analysis :

'Two *gāyatrīs*', 6 verses (2, 3, 6, 7, 9, 10).

Total number of lines, 42.

7-9 lines, 36.

8-8 ,, 4 (5 c d, 8 a b, 13 a b, c d).

9-7 ,, 2 (1 e f, 6 e f).

Analysis :

'Two *gāyatrīs*', 6 verses (5, 8, 11, 12, 13, 14).

Total number of lines, 45.

7-9 lines, 39.

8-8 ,, 3 (1 a b, 9 c d, 14 e f).

9-7 ,, 3 (7 c d, e f, 10 a b).

Summary of Analysis of Gāṭā Ahunavāiti :

Yasna	Verses	Pādas	Lines				Total	Two <i>gāyatrīs</i>	Remarks
			7-9	8-9	9-7	8-9			
28	11	66	28	1	4	33	6 verses		
29	11	66	29	nil	4	33	2 verses		
30	11	66	28	2	3	33	6 verses		
31	22	132	62	2	2	66	9 verses		
32	16	96	36	7	4	47	8 verses	* This is the only line with 17 syllables.	
33	14	84	36	4	2	42	6 verses		
34	15	90	39	3	3	45	6 verses		
Total	100	600	257	20	22	300	43 verses		

GĀṬĀ UṢṬAVĀITI

The second *Gāṭā*, *Uṣṭavāiti*, covers *Yasna Hās* 43, 44, 45 and 46 and consists of 66 verses in all. Each of these verses is made up of five lines, usually in the *triṣṭup* meter (11 syllables each line). The only exception is verse Yas. 46.15 which is found in all mss. to have only four lines instead of five. I have ventured to supply this missing line (the 2nd); but evidently this lack of one line has not been serious enough to affect the sense of the whole verse. From the days of the *Pah.* writers this verse has had only four lines. Some of the earlier scholars have also attempted to restore this missing line.

There are occasional variations found in the lines. We get occasional lines in the *jagatī* measure (12 syllables) and these vary the monotony of the 11-syllabled lines just as we find in the *Vedas*. Out of the total of 330 lines (including the missing one restored by me) no less than 312 are *triṣṭup* and only 18 are *jagatī*. In both these varieties the cesura is usually found after the *fourth* syllable. Here also we get occasionally, by way of variation, the cesura after the *fifth* syllable. There are only eight such lines. It may also be noted that in one verse (Yas. 44.18) there are two such lines with the cesura after the fifth syllable.

The five lines of each verse can be grouped according to sense either as 2-3 or as 3-2. This grouping seems to be nearly equally divided; out of the 66 verses 34 show the 2-3 arrangement and 32 are arranged as 3-2.

The following tables show the analysis of each verse of the *Gāṭā Uṣṭavāiti*, taken *Hā* by *Hā* :

Yas. 43	a	b	c	d	e
1			12		2-3
2					
3					
4					
5					2-3
6					
7					2-3
8					
9			12		2-3
10				12	2-3
11					
12					2-3
13					2-3
14				12	
15					
16					2-3

(N.B.—Lines with 12 syllables alone are indicated and those with cesura after the fifth syllable are denoted by an asterisk (*). Verses with the 2-3 arrangement are also indicated.)

Analysis :

Total number of lines, 80.

triṣṭup lines, cesura after 4th, 76.

,, ,, ,, ,, 5th, nil.

jagatī lines, cesura after 4th,

4 (1 c, 9 c, 10 d, 14 d).

,, lines, cesura after 5th, nil.

2-3 arrangement in 8 verses (1, 5, 7, 9, 10, 12, 13, 16).

Yas. 44	a	b	c	d	e
1					2-3
2					12
3					2-3
4					12
5					
6					2-3
7					*12
8					12 2-3
9					
10					*12
11					
12					
13					2-3
14					2-3
15					2-3
16					2-3
17					12
18					*12 *
19					
20					2-3

Analysis :
 Total number of lines, 100.
triṣṭup lines, cesura after 4th, 92.
 " " " " 5th, 1
 (18 e).
jagatī " " " 4th, 4
 (2 e, 4 d, 8 e, 17 b).
 " " " 5th, 3
 (7 c, 10 c, 18 d).
 2-3 arrangement in 9 verses (1, 3,
 6, 8, 13, 14, 15, 16, 20).
 One verse with *two* lines having
 cesura after 5th (18 d, e).

Yas. 45	a	b	c	d	e
1					
2					2-3
3					2-3
4					
5					2-3
6					2-3
7					2-3
8					2-3
9					2-3
10					2-3
11					*12

Analysis :
 Total number of lines, 55.
triṣṭup lines, cesura after 4th, 54.
 " " " " 5th, nil.
jagatī " " " 4th, nil.
 " " " " 5th, 1
 (11 e).
 2-3 arrangement in 8 verses (2, 3,
 5, 6, 7, 8, 9, 10).

Yas. 46	a	b	c	d	e
1					2-3
2					2-3
3					
4					*12
5					
6					2-3
7					
8					12
9					
10					12
11					
12					*12
13					
14					
15					†
16					12 2-3
17					2-3
18					
19					*12 2-3

Analysis :
 Total number of lines, 94 + 1†.
triṣṭup lines, cesura after 4th,
 88 + 1†.
 " " " 5th, nil.
jagatī " " " 4th, 3
 (8 a, 10 a, 16 e).
 " " " 5th, 3
 (4 c, 12 b, 19 a).
 2-3 arrangement in 9 verses
 (1, 2, 6, 11, 13, 14, 16, 17, 19).

† This line (15 b) has been added
 by me.

Summary of Analysis of Gāṭā Uṣṭavaiti :

Yasna	Verses	Lines	Cesura after 4th		Cesura after 5th		2-3 : 3-2	Remarks
			<i>triṣṭup</i>	<i>jagatī</i>	<i>triṣṭup</i>	<i>jagatī</i>		
43	16	80	76	4	nil	nil	8 : 8	
44	20	100	92	4	1	3	9 : 11	
45	11	55	54	nil	nil	1	8 : 3	
46	19	94 + 1†	88 + 1†	3	nil	3	9 : 10	† This line has been added by me.
Total	66	329 + 1†	310 + 1†	11	1	7	34 : 32	

GAṬĀ SPĀNTĀ-MAINYŪ

Spāntā-Mainyū Gāṭā covers Hās 47, 48, 49 and 50 and consists of 41 verses of four *triṣṭup* lines each. Hence its metrical scheme comes nearest to that of the Vedic *triṣṭup*. There are thus 164 lines in all. The four lines in each verse are usually arranged as 2-2 (following the sense). But in three verses (Yas. 48.1, 7 and 49.10) the arrangement seems to be 1-2-1, in other words, the second and the third lines seem to be joined together as a couplet. As in Uṣṭavaiti there are occasional *jagatī* lines. The cesura is usually after the *fourth* syllable, but occasional variations are also found, the cesura coming after the *fifth* syllable (both in *triṣṭup* and in *jagatī*).



A remarkable group of verses are Yas. 48.5-7. All the four lines of verse 5 are *jagatī* with cesura after the fifth syllable. In verse 6 three lines out of the four have the cesura after the fifth, but only one line of these three *jagatī*. And in verse 7 only one line out of the four has the cesura after the fifth, and that line is *triṣṭup*. Thus out of the twelve lines making up these three verses no less than eight have the cesura after the fifth, and five lines out of these eight are *jagatī*, and three are *triṣṭup*.

The last two Hās of this Gāṭā (Yas. 49 and 50), 92 lines in all, do not show a single line of *jagatī*, and there is but one line (a *triṣṭup*) which has the cesura after the fifth.

The following tables show the analysis of each verse of this Gāṭā Hā: by Hā:

Yas. 47	a	b	c	d	
1					
2					
3					
4					
5					
6					

(N.B.—Only the *jagatī* lines are indicated, and those with cesura after the 5th syllable are indicated by an asterisk (*). The verses with arrangement of lines other than 2-2 are also indicated.)

Analysis:
Total number of lines, 24.
All the lines are *triṣṭup* with cesura after 4th.

Yas. 48	a	b	c	d	
1	*12				1-2-1
2					
3					
4					
5	*12	*12	*12	*12	
6	*		*12	*	
7	*				1-2-1
8					
9	12				
10					
11					
12					

Analysis:
Total number of lines, 48.
triṣṭup lines, cesura after 4th, 38.
" " " " 5th, 3 (6 a, d, 7 a).
jagatī " " " " 4th, 1 (9 a).
" " " " 5th, 6 (1 b, 5 a, b, c, d, 6 c).
1-2-1 arrangement in two verses (1, 7).
In verse 5 all the four lines are *jagatī* with cesura after 5th.
In verse 6 three lines (a, c, d) have cesura after 5th.

Yas. 49	a	b	c	d	
1					
2					
3			*		
4					
5					
6					
7					
8					
9					
10					1-2-1
11					
12					

Analysis:
Total number of lines, 48.
triṣṭup lines, cesura after 4th, 47.
" " " " 5th, 1 (3 c).
There are no *jagatī* lines.
1-2-1 arrangement in one verse (10).

Yas. 50	a	b	c	d	
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					

Analysis:
Total number of lines, 44.
All lines are *triṣṭup*, cesura after 4th.

Summary of Analysis of Gāṭā Spṁtā-Mainyū:

Yasna	Verses	Lines	Cesura after 4th		Cesura after 5th		1-2-1	
			<i>triṣṭup</i>	<i>jagatī</i>	<i>triṣṭup</i>	<i>jagatī</i>		
47	6	24	24	nil	nil	nil	nil	All lines are <i>triṣṭup</i> , cesura after 4th.
48	12	48	38	1	3	6	2	In verse 5 all four lines are <i>jagatī</i> with cesura after 5th. In verse 6 three lines (a, c, d) have cesura after 5th and one line (c) is <i>jagatī</i> .
49	12	48	47	nil	1	nil	nil	There are no <i>jagatī</i> lines.
50	11	44	44	nil	nil	nil	1	All lines are <i>triṣṭup</i> , cesura after 4th.
Total	41	164	153	1	4	6	3	



GAṬĀ VOHŪ-XĪAṬĀ

The Gāṭā covers only one Hā (Yas. 51) and consists of 22 verses. Each verse is divided into six *pādas*. Thus there are 132 *pādas* in all, and each *pāda* has 7 syllables. The six *pādas* are arranged either as three couplets (2-2-2) or as two triplets (3-3). Fifteen verses are of the first variety and the remaining seven of the second. There is one special peculiarity in seven *pādas* of this Gāṭā. They are 'catalectic', i.e., though actually consisting of eight syllables, they are to be scanned as if they had only seven. This is achieved by syncopation of one of the vowels, through vowel-sandhi.

The following table shows the analysis of this Gāṭā :

Yas. 51	a	b	c	d	e	f	
1							
2							3-3
3							Analysis :
4	C						(N.B.—C indicates 'catalectic' <i>pādas</i> .)
5							Total number of verses, 22.
6							Total number of <i>pādas</i> , 132.
7							Catalectic <i>pādas</i> , 7 (4 a, 6 f, 14 b, 18 e, 19 d, 21 f, 22 a).
8							3-3 arrangement in 9 verses (2, 6, 12, 14, 16, 17, 19, 21, 22).
9							
10							
11							
12							3-3
13							
14		C					3-3
15							
16							3-3
17							3-3
18					C		
19				C			3-3
20							
21						C	3-3
22	C						3-3

GAṬĀ VAHIṢṬĀ-IṢṬI AND AIRYĒMĀ-IṢYŌ

Gāṭā Vahiṣṭā-iṣṭi and Airyēmā-iṣyō have to be considered together for the purpose of meter. In fact I regard Airyēmā-iṣyō (Yas. 54) to be a continuation of the Fifth Gāṭā because both these resemble each other not merely in meter but also in language and in subject-matter. The meter is somewhat complex. There are ten verses

in all—nine for Yas. 53 and one for Yas. 54.* Each verse can be divided into six lines, of which three are long and three are short. The long lines are always of twelve syllables. Though this length is the same as that of the *jagatī* (as found in Uṣṭavaiti and Spṛantā-Mainyū), still there is no indication of a cesura anywhere.

The first two lines in each verse are always long; and, with only one exception (Yas. 53.5), the last line is also long. In Yas. 53.5 the last line is short, of eight syllables.

The three short lines in each verse total altogether 24 syllables. In six out of the ten verses (1, 2, 3, 4, 6, 7) these three short lines occur consecutively, and one of these is always of eight syllables, the remaining two making up 16 syllables between them. These remaining two short lines are arranged either as 7-9, or 8-8, or 9-7 (as in Ahunavaiti). The two short lines are 7-9 in three verses (Yas. 53.5, 6, 8); they are 8-8 in two verses (Yas. 53.1, 3); and they are 9-7 in three verses (Yas. 53.2, 4, 7).

In the majority of the verses of Vahiṣṭā-iṣṭi (Yas. 53)—in six out of nine verses (viz., 1, 2, 3, 4, 6 and 7)—the arrangement of the lines is: two long-three short-one long. In the 5th verse the arrangement is: two long-two short-one long-one short. In the remaining verses of Vahiṣṭā-iṣṭi (8 and 9) and in Airyēmā-iṣyō, however, there are four long lines and only two short ones. And the arrangement in these is also different. In Yas. 53.8 the scheme is: two long-two short-two long, and the two short lines are 7-9, thus making up 16 syllables in all. In Yas. 53.9 and in Airyēmā-iṣyō the scheme is: two long-one short-one long-one short-one long. In both these verses the two short lines are separated by a long line and hence each is of eight syllables, again making the total of 16 syllables for the two.

These six lines of each verse are arranged (following the sense) either as three couplets or as two triplets. Six verses of Yas. 53 (1, 2, 3, 5, 8, 9) have the first type of arrangement. The remaining verses of Yas. 53 (viz., 4, 6, 7) and Airyēmā-iṣyō are arranged as two triplets.

There is yet another peculiarity of the Fifth Gāṭā. In it we find a good many words which are evidently later interpolations. These always spoil the meter, and often they make hardly any sense. By most scholars they are regarded as untranslatable. As in the other Gāṭās there are also a number of particles etc. which have to be omitted for metrical reasons. The main interpolations are :

* In Yas. 54 the second 'verse', as given in Geld.'s Text is only a ritualistic formula in prose.

in Yas. 53.3 d the words *taibyō dāt* ;
 in Yas. 53.4 d the words *mām bēaduī* ;
 in Yas. 53.6 c the words *Drujō* and *hōiī piθā* ;
 in Yas. 53.6 e the word *drəgvōdabyō* ; and
 in Yas. 53.8 c the words *xrūnərām-cā*.

The following table shows the analysis of Yas. 53 and of 54.1 :

Yas. 53	a	b	c	d	e	f	
1	12	12	8	8	8	12	<i>Analysis :</i> (* indicates the fourth long line.) Total number of lines, 60. Last line short, 5 f. Short lines paired 7-9 (5cd, 6cd, 8cd). " " " 8-8 (1cd, 3cd). " " " 9-7 (2cd, 4 de, 7de). 3-3 arrangement in 4 verses (Yas. 53.4, 6, 7 and Yas. 54.1). Four long lines, in 3 verses (Yas. 53.8, 9 and Yas. 54.1).
2	12	12	9	7	8	12	
3	12	12	8	8	8	12	
4	12	12	8	9	7	12 3-3	
5	12	12	7	9	12	8	
6	12	12	7	9	8	12 3-3	
7	12	12	8	9	7	12 3-3	
8	12	12	7	9	*12	12	
9	12	12	8	*12	8	12	
Yas. 54							
1	12	12	8	*12	8	12 3-3	

METRICAL INDEX

INTRODUCTORY NOTE

1. This Metrical Index gives every line and *pāda* found in the verses of the Five Gāṭās as well as in the Ahuna-Vairya, the Ašəm Vohū, the Yeṅhe hātām and the Airyēmā lšyō.

2. The Index has been arranged alphabetically, according to the first letter of the line or the *pāda*. The following is the order of letters : (Vowels) a, ə; ā, ǎ, ǎ̄, ǎ̅; i, ī; u, ū; ərə; e, ē; o, ō; (Velers) k, x, g, γ, ŋ; (Palatals) c, j, ǰ; (Dentals) t, ǰ, θ, d, n, ɳ; (Labials) p, f, b, w, m; (Semi-vowels) y, r, ʋ; (Spirants) š, ž, s, z; (Aspirate) h; (Conjuncts) x', xʷ.

3. The syllables of each word are separated by a hyphen (-); vowels to be elided are indicated by an apostrophe (').

4. Prothetic, epenthetic and other vowels to be omitted in the scanning are enclosed within ordinary brackets ().

5. A syllable to be 'prolonged', or 'syncopated', or otherwise changed, is shown in that form and the form found in the Text is also shown enclosed in 'angular brackets' < >.

6. Words and syllables occurring in Geldner's Text, but which have to be omitted in the scansion are enclosed in 'square brackets' [].

7. Words introduced by me, but not found in Geldner's Text, are enclosed in 'braces' { }.

8. Words marked with a preceding * mean that there is a different reading in Geldner's Edition.

[For words mentioned in 6-8 above see also under 'Variants' (Appendix 3) in this book.]

9. In lines of 11 syllables (*trišṭup*) or of 12 syllables (*ǰagatī*) there is as a rule a cesura after the *fourth* syllable; this is indicated by an oblique line /. But sometimes the cesura comes after the *fifth* syllable, in which case this oblique line is 'doubled' //. In Yas. 53 and 54, however, this cesura is not apparent in the longer lines of 12 syllables; and so it is not indicated there.

10. In Yasna 51 most of the *pādas* are of 7 syllables. But in a few cases the *pādas* have actually 8 syllables each; still they are to be scanned as if they had only 7 syllables, one syllable being 'syncopated'. Such *pādas* are called 'catalectic', and these are indicated by being put between asterisks * *.

11. At the end of each line or *pāda* properly scanned the number of syllables it contains is given in brackets together with the reference giving the *Hā*, the verse, and the line (or *pāda*).

METRICAL INDEX

- a(i)-bī [A-šā] vaē-na-hī vis-pā (9 : 31.13.f).
 a(i)-bī θwā-hū / ga-ē-θā-hū] *ta-nuš-cā (11 : 43.7.e).
 a(i)-bi-dəroš-tā / ā-vi-šī-ā <-šyā > a-vaṇ-hā (11 : 50.5.c).
 *A(i)r-yam-nas-cā na-dən-tō (7 : 33.4.e).
 A(i)r-yam-nā vā A-hu-rā (7 : 33.3.c).
 aē(i)-byō aṇ-hōuš / a-vōi aṇ-haṭ *a-pə-məm (11 : 45.3.e).
 aē(i)-byō dū-i-rē Vo-hū [as] Ma-nō (9 : 34.8.f).
 aē(i)-byō pəro-nā ā-pa-nāiš-kā-məm (9 : 28.10.d).
 aē(i)-byō maš A-šā syaz-daṭ (7 : 34.9.e).
 aē(i)-byō Maz-dā' <-dā a > -kā mra-oṭ (7 : 32.12.e). 10
 aē(i)-byō Maz-dā A-hu-rō (7 : 32.2.a).
 aē(i)-byō yōi (u)rvā-tāiš Dru-jō (7 : 31.1.c).
 aē(i)-byō *Ra-tuš / səng-ha(i)-ti Ā-ra < Ār > -ma(i)-tiš (11 : 43.6.d).
 aē(i)-byō raf(ə)-dṛāi / Maz-dā sas-tē A-hu-rō (11 : 46.12.e).
 aē(i)-byō sas-tē A-hu-rā (7 : 30.8.e).
 aēm Mōi i-dā vis-tō (7 : 29.8.a).
 a-ē-ša-sā *jūt *ar(ə)-tā pə-šō-ta-nu-ō <-nvō > (12 : 53.9.b).
 a-ē-ša-ām <-šām > a-ē-naṇ-ha-ām <-hām > (7 : 32.7.a).
 (7 : 32.8.a).
 " a-ē-ša-ām " <-šām " -ciṭ ā " ah-mī (7 : 32.8.e). 20
 A-ē-ša-ām <-šām > Tōi A-hu-rā (7 : 34.1.e).
 A-ē-ša-ām <-šām > Tōi ā aṇ-haṭ (7 : 30.7.e).
 ao-gō dā-tā A-šā Xša-θrəm-cā (9 : 29.10.b).
 ao-jōḡh-vaṇ-təm A-šā us(ə)-ma-hī (9 : 34.4.b).
 ao-dəroš-cā zōi-š(ə)nū vā-zā (7 : 51.12.f).
 a-kəm a-kāi / vaṇ-hvīm < vaṇuhīm > a-šīm vaṇ-haō-vē (11 : 43.5.d).
 a-kəm-cā ma-nō ya-zāi a-pā (9 : 33.4.b).
 a-kā var(a)-nā / drəg-vā *hiz-vā ā-vəro-tō (11 : 45.1.e).
 a-kā *šyao-θnəm va-caṇ-hā (7 : 32.5.e).
 a-kāiš *šyao-θnāiš / a-hūm mərən-gə(i)-dyāi ma-šīm (11 : 46.11.b). 30
 a-kāiš x'ar(ə)-θāiš / pa(i)-ti Ur-vā-nō *ye(i)n-ti (11 : 49.11.c).
 A-kāt Ma-naṇ-hō stā ci-θrəm (8 : 32.3.b).
 a-guš-tā va-cā səng-hā-ma-hī (9 : 31.1.b).
 < aṇuhīš > aṇ-hviš -cā aṇ-hu-as <-hvas > -cā (7 : 32.11.c).
 aṇ-hōuš A-hu-rəm šyao-θa-na-ē-šū (9 : 31.8.f).
 aṇ-hōuš dar(ə)-θrāi / frō A-ša-hyā frā-rən-tē (11 : 46.3.b).
 aṇ-hōuš mar(a)x-tā-rō a-hyā (7 : 32.13.c).
 A-ciš-ta-hyā d(ə)mā-nē Ma-naṇ-hō (9 : 32.13.b).
 a-ciš-tō drəg-va-ta-ām <-tām > (7 : 30.4.e).
 a-cis-tā Ma-gāi əro-švō (7 : 51.11.f). 40
 aṭ a(i)-pī tāiš aṇ-ha(i)-ti uš-tā (9 : 30.11.f).
 aṭ *Aēš-məm *hən-*dvā-rən-tā (7 : 30.6.e).
 aṭ a-šāu-nē / raf(ə)-nō x'i-yēm < x'yēm > ao-jōḡh-vaṭ (11 : 43.8.c).

- aṭ a-šāu-nē Va-hiš-təm Ma-nō (9 : 30.4.f).
 aṭ *a-siš-tā yao-jaṇ-tē (7 : 30.10.c).
 aṭ A-hu-rā / hvō Ma(i)n-yūm Za-ra-θuš-trō (11 : 43.16.a).
 aṭ ah-māi a-kāt a-šyō (7 : 51.6.d).
 aṭ a-hyā mā / bən-dva-hyā mā-na-ye(i)-ti (11 : 49.2.a).
 aṭ a-xyāi A-šā // Maz-dā ur-va-rā vax-šaṭ (12 : 48.6.c).
 aṭ ə vao-caṭ A-hu-rō Maz-dā (9 : 29.6.a). 50
 aṭ Iṭ pəro-sā / yōi *piš-ye(i)n-tē aē(i)-byō kām (11 : 44.20.b).
 aṭ Iš Vohū / hēm a(i)-bī-mōist Ma-naṇ-hā (11 : 46.12.d).
 aṭ kəhr-pēm u-ta-yū(i)-tiš (7 : 30.7.c).
 aṭ-cā ah-māi / var(ə)-nāi Maz-dā ni-dā-təm (11 : 49.3.a).
 aṭ-cā ah-māi / vis-pa-na-ām <-nām > va-hiš-təm (11 : 43.2.a).
 aṭ-cā i Tōi ma-naṇ-hā (7 : 34.2.a).
 aṭ-cā *Gəuš *Ur-vā raos-tā (7 : 29.9.a).
 aṭ-cā Tōi va-ēm xyā-mā (7 : 30.9.a).
 aṭ-cā ya-dā a-ē-ša-ām <-šām > ka-ē-nā (9 : 30.8.a).
 aṭ-cā vō miž-dəm aṇ-haṭ a-hyā Ma-ga-hyā (12 : 53.7.a). 60
 aṭ-cā [Hōi] scan-tū ma-naṇ-hā ux-dāiš *šyao-θnāiš-cā (12 : 53.2.a).
 aṭ-cā hyaṭ tā hēm Ma(i)n-yū (7 : 30.4.a).
 aṭ-ciṭ aē(i)-byō va-hištā (7 : 31.1.e).
 aṭ-ciṭ ah-māi / Maz-dā A-šā aṇ-ha(i)-ti (11 : 50.3.a).
 aṭ taṭ mōi daxš-təm dā-tā (7 : 34.6.c).
 aṭ tā Ma(i)n-yū pou-ru-yē (7 : 30.3.a).
 aṭ tā vax-šyā i-šən-tō (7 : 30.1.a).
 aṭ təng drəg-vā / yəng A-ša-hyā vaz-drəng pāt (11 : 46.4.a).
 aṭ Tū mā dāiš / A-šəm hyaṭ mā zao-zao-mī (11 : 43.10.a).
 aṭ Tū mōi nōit / a-sruš-tā *pa(i)-ri-*aoy-zā (11 : 43.12.b). 70
 aṭ tōi aṇ-han / Sao-šyan-tō da-xyu-na-ām <-nām > (11 : 48.12.a).
 aṭ Tōi Ā-trəm A-hu-rā (7 : 34.4.a).
 aṭ Tōi u-bē Haur-vās-cā (7 : 34.11.a).
 aṭ Tōi Maz-dā *tə *Ma(i)n-yū (7 : 33.9.a).
 aṭ Tōi miž-dəm A-hu-rā (7 : 34.3.a).
 aṭ tōi vispəng / ang-rəng a-šāu-nō ā-dar(ə) (11 : 43.15.e).
 aṭ Tōi sa-vāiš / vah-məm vax-šaṭ A-hu-rā (11 : 48.1.d).
 aṭ θwā məng-hāi / Tax-məm-cā Spən-təm Maz-dā (11 : 43.4.a).
 aṭ duš-xša-θrəng / duš-*šyao-θnəng duž-va-caṇ-hō (11 : 49.11.a).
 aṭ nō Ašā / fri-yā < fryā > daz-dyāi hā-kur(ə)-nā (11 : 44.1.d). 80
 aṭ fra-vax-šyā / aṇ-hōuš a-hyā Po-ur-vīm (11 : 45.3.a).
 aṭ fra-vax-šyā / aṇ-hōuš a-hyā Va-hiš-təm (11 : 45.4.a).
 aṭ fra-vax-šyā / aṇ-hōuš Ma(i)n-yū pou-ru-yē (11 : 45.2.a).
 aṭ fra-vax-šyā / nū gū-šō-dūm nū srao-tā (11 : 45.1.a).
 aṭ fra-vax-šyā / vis-pa-na-ām <-nām > Ma-ziš-təm (11 : 45.6.a).
 aṭ fra-vax-šyā / hyaṭ mōi mraoṭ Spən-tō-tə-mō (11 : 45.5.a).
 aṭ Maz-dā *taē(i)-byō Xša-θrəm (7 : 30.8.c).

- aṭ Maz-dā da(i)-biš-yan-tē (7 : 34.4.e).
 aṭ mā ya-va / bōn-dvō pa-frē ma-ziš-tō (11 : 49.1.a).
 aṭ yas-təm nōiṭ / nā i-sə-ma-nō < -mnō > ā-yāṭ (11 : 46.6.a). **90**
 aṭ yā var(ə)-šā / yā-cā *pa(i)-ri-āiṣ *šyao-θnā (11 : 50.10.a).
 aṭ yō a-kəm drəg-vāi-tē (7 : 33.2.a).
 aṭ yōng A-šā-aṭ-cā vōis-tā (8 : 28.10.a).
 aṭ yō mā nā mar(ə)x-šai-tē (7 : 51.10.a).
 aṭ yūš Daē-vā vīs-pā-oy < -pāy > -hō (8 : 32.3.a).
 aṭ rā-tām Za-ra-θuš-trō (7 : 33.14.a).
 aṭ Vaē-dəm-nāi / va-hiš-tā sās-na-na-ām < -nām > (11 : 48.3.a).
 aṭ vā A-šā stao-mi-ā < -myā > va-cā (9 : 33.8.d).
 aṭ vā us-tā-nāiṣ ah-vā (7 : 29.5.a).
 aṭ vō Xšma(i)-byā a-sū-nā vaē-dā (9 : 28.10.e). **100**
 aṭ vō yao-jā / *Zə-viš-ta-yōng < -tyōng > *Ur-va-tō (11 : 50.7.a).
 aṭ vō va-yōi aṭ-ha(i)-ti *a-pə-məm va-cō (12 : 53.7.f).
 aṭ vō stao-tā / ao-jāi Maz-dā aṭ-hā-cā (11 : 50.11.a).
 aṭ vā A-šā / ar(ə)-dra-xyā-cā nə-maṭ-hā (11 : 50.8.c).
 aṭ Vā ya-zāi / sta-vas Maz-dā A-hu-rā (11 : 50.4.a).
 aṭ Vā Vaṭ-həuṣ / Ma-naṭ-hō hu-nar(ə)-tā-tā (11 : 50.8.d).
 aṭ vā vīs-pōng ā-yō-i (7 : 31.2.c).
 aṭ zī Tōi vax-šyā Maz-dā (7 : 51.8.a).
 aṭ zī θwā fšu-yan-taē-cā (7 : 29.6.e).
 aṭ *hō a-yā fra-va-rə-tā (8 : 31.10.a). **110**
 aṭ *hu-dā-naoṣ / i-šā-yās gərəz-dā xi-yəm < xyəm > (11 : 50.9.d).
 aṭ hōi ao-jī / Za-ra-θuš-trō pao-ur-vīm (11 : 43.8.a).
 aṭ hōi dā-mām / θwah-mī *ā *dām A-hu-rā (11 : 48.7.d).
 aṭ Hōi Dug(ə)-dā / *hu-šyao-θnā Ā-ra < Ār > -ma(i)-tiš (11 : 45.4.d).
 aṭ hōi Maz-dā / a-hūm da-dāṭ A-hu-rō (11 : 46.13.c).
 aṭ Hōi vah-mōng / D(ə)mā-nē Ga-rō ni-dā-mā (11 : 45.8.e).
 aṭ hōi vās-trāi / *rā-mā *dā Ā-ra < Ār > -mā(i)-tim (11 : 47.3.c).
 aṭ hōi Vo-hū / S(ə)rao-šō jan-tū Ma-naṭ-hā (11 : 44.16.d).
 aṭ hvō A-šā-hyā aṭ-haṭ (7 : 33.3.e).
 aṭ hvō Maz-dā / i-zā-cā *ā-zu(i)-ti-cā (11 : 49.5.a). **120**
 aṭ hvō vaṭ-həuṣ / va-hyō nā a(i)-bi-iam-yāṭ (11 : 43.3.a).
 aṭ hvō { srā-vī } / *Ka-vā- *Viš-tās-pō yā-hī (11 : 46.14.c).
 a-θā iš sāz-dūm sna(i)-θi-šā-ā < -šā > (9 : 31.18.f).
 a-θā nōṭ < nō aṭ > -haṭ ya-θā hvō va-saṭ (9 : 29.4.f).
 a-θā nō saz-dyāi uš-tā (7 : 51.16.f).
 a-θā mōi sās-tā vo-hū vās-tryā (9 : 29.1.f).
 a-θā Ra-tuš A-šāṭ-ciṭ ha-cā (9 : Y.b).
 a-θā *hōm -f(ə)ra-švā θwā xra-θwā (8 : 53.3.e).
 a-θrā vācəm ba-ra(i)-ti (7 : 31.12.a).
 a-dā Ta-šā Gōuṣ pərə-saṭ A-šəm (9 : 29.2.a) **130**
 a-dā zī a-vā *Dru-jō (7 : 30.10.a).

- a-dvaē-šō Ga-vōi pa(i)-ti-mra-vat (9 : 29.3.b).
 a-dvā a(i)-bi-dərəš-tā va-x'i-yā < -xyā > (9 : 31.2.b).
 *a-dā θwah-māi / Ā-θrē rā-tām nə-maṭ-hō (11 : 43.9.d).
 a-nāiṣ ā duž-var(ə)š-nāṭ-hō dafš-ni-ā < -nyā > hōn-tū (12 : 53.8.a).
 a-nāiṣ ā ma-na-him a-hūm mərəng-gə-du-yē (12 : 53.6.f).
 a-nāiṣ ā vī-nō-nā-sā (7 : 32.15.a),
 a-nāiṣ Vā nōiṭ A-hu-rā [Mazdā] (7 : 28.9.a).
 a-nā Mā-θrā ma-ziš-təm (7 : 28.5.e).
 an-yəm θwah-māṭ / Ā-θras-cā Ma-naṭ-has-cā (11 : 46.7.c). **140**
 an-yā-θā ah-māṭ Maz-dā (7 : 51.10.b).
 an-yōng ah-māṭ / yō Hōi a-rēm man-yā-tā (11 : 45.11.c).
 an-yō A-šāṭ / θwaṭ-cā Maz-dā A-hu-rā (11 : 50.1.c).
 an-tar(ə) vīs-pōng / drəg-va-tō hax-mōng *mru-yē (11 : 49.3.d).
 a-pa-ye(i)-ti raēx(ə)-naṭ-hō vaē-dəm (9 : 32.11.d).
 a-pas-cā ur-va-rās-cā (7 : 51.7.b).
 *a-pə- *mē'ṭ < -mē aṭ > -hōuṣ ur-vaē-sē (7 : 51.6.f).
 a-pā-nō dar(ə)-gō-jī-ā(i) < -jyā(i) > -tim (8 : 33.5.c).
 a-pō mā iš-tim *yan-tā (7 : 32.9.c).
 a-byas-tā' < -tā a > -hūm [yē] Vaṭ-həuṣ Ma-naṭ-hō (9 : 53.5.d). **150**
 a-mərə-tā(i)-ti / *a-šao-nō ur-vā aē-šō (11 : 45.7.c).
 a-mərə-tā(i)-ti / Da-ē-vāiṣ-cā ma-šyāiṣ-cā (11 : 48.1.c).
 *A-mərə-tā-tā- *Haur-vā-tā (7 : 51.7.c).
 a-yaṭ-hā xšus-tā a(i)-bi (7 : 51.9.c).
 a-yā *ā-rōi hā-ku-rə-nəm (8 : 33.9.e).
 a-yā nōiṭ ərəš vi-šyā-tā Daē-vā [-cinā] (9 : 30.6.a).
 a-yā *Ma(i)-ni-vā va-ra-tā (8 : 30.5.a).
 ar(ə)θā *vōiž-dyāi / kā-ma-hyā tēm mōi dā-tā (11 : 43.13.c).
 ar(ə)-drō θwā-vās / *hu-zəng-tuš spən-tō Maz-dā (11 : 43.3.e).
 a-vaē-na-tā sū-cā ma-naṭ-hā (9 : 30.2.b) **160**
 a-vaē-šām nōiṭ vi-du-yē (7 : 29.3.c).
 a-vaṭ xsāi aē-šē A-šā-hi-ā < -hyā > (9 : 28.4.f).
 a-vaṭ yā-sās / hyaṭ Vō *iš-tā va-hiš-təm (11 : 49.12.d).
 a-vaṭ Vo-hū Ma-naṭ-hā (7 : 28.10.c).
 a-va-pas-tōiṣ / kō a-pō ur-va-rās-cā (11 : 44.4.c).
 a-vāiṣ a(i)-bi yōng da(i)ṅ-ti (7 : 32.15.c).
 a-vāiṣ (u)rvā-tāiṣ / yā Tū Maz-dā di-dərə-žō (11 : 44.15.d).
 a-vā Mā-θrā / yō rā-θə-mō' < -mo A > -šāṭ ha-cā (11 : 44.17.e).
 [avō] ba-va(i)-ti skən-dō spa-ya-θra-hyā (9 : 30.10.b).
 *A-šā-cā sōng-hō vidā-ām < -dām > (9 : 32.6.f) **170**
 a-šā-ox-šā-yan-tā sar(ə)-dyā-yā (9 : 33.9.b).
 a-šao-nō Za-ra-θuš-tra-he (8 : Yā. b).
 A-šā-hi-ā < -hyā > A-mərə-tā-tas-cā (9 : 31.6.d).
 A-šā-hyā āž-dyāi gərəz-dim (7 : 51.17.f).
 A-šā-hyā gaē-θā vī-mərəng-ca(i)-tē (9 : 31.1.d).

- A-ša-hyā nās-vā pa-θō (7: 51.13.f).
 A-ša-hyā *Maz-dās-cā [taibyō dāt] *sa-rēm (8: 53.3.d).
 A-ša-hyā mā / ya-vaṭ i-sāi ma-na-yāi <manyāi> (11: 43.9.e).
 A-ša-hi-ā <-hyā> yā-sā a-šim (8: 54.1.e).
 A-šəm-cā taē(i)-byō dāṅ-hā (7: 34.1.c). 180
 A-šəm-cā frā-daṭ-gaē-θəm (7: 33.11.c).
 A-šəm-cā yā-nāiṣ za-ra-naē-mā (9: 28.9.b).
 A-šəm dərə-dyāi / taṭ mōi dā Ā-ra <Ār> -ma(i)-tē (11: 43.1.d).
 A-šəm Ma(i)n-yuš Spō-niṣ-tō (7: 30.5.c).
 A-šəm va-caṅ-hā *šyao-θnā [-cā] hap-ti (9: 31.22.d).
 A-šəm Vo-hū Ma-naṅ-hā (7: 51.20.c).
 A-šəm vo-hū va-hiṣ-təm as-ti uš-tā's <-tā as> -ti (12: A.1).
 A-šəm *šyao-θnāiṣ / *bā-za(i)-ti Ā-ra <Ār> -ma(i)-tiṣ (11: 44.6.c).
 A-šəm sū(i)-dyāi / tkaē-šāi rā-ša-yeṅ-hē Druxš (11: 49.3.b).
 A-šā a-θā nā θrāz-dūm (7: 34.7.f). 190
 A-šā an-tar(ō)-ca-ra(i)-ti (7: 51.1.d).
 A-šā kaṭ θwā dar(ō)-sā-ni (7: 28.5.a).
 A-šā-cā i-šu-dəm stu-u <stū> -tō (9: 34.15.d).
 A-šā-cā cōiṣ ra-nōi-byā xšnū-təm (9: 31.3.b).
 A-šāi-cā Yū-šma(i)-byā gərə-zē (8: 32.9.f).
 A-šāi[-cā] sa-vāiṣ ci-vi-ši (7: 51.15.f).
 a-šā-u-ni a-ša-va-byō (8: 53.4.c).
 a-šāu-nē cōiṣ / yā zi ci-cā va-hiṣ-tā (11: 47.5.b).
 A-šāt ā ərə-zūṣ pa-θō (7: 33.5.e).
 A-šāt ha-cā' <-cā A> -hū-rō Maz-dā (8: 53.1.c). 200
 A-šāt ha-cā Gām vi-daṭ (7: 51.5.b).
 A-šāt ha-cā / *Maz-dā vaē-dā yē im dāt (11: 45.4.b).
 A-šāt ha-cā yā-oṅ <yāṅ> -hām-cā (8: Ye.c).
 A-šā Da-ē-nā fra-dax-šā-ya (9: 33.13.f).
 *Ašā-fra-da-θāi a-spərə-za-tā (9: 31.16.d).
 A-šā maṭ Ā-ra <Ār> -ma(i)-tiṣ *vax-šaṭ (9: 34.11.d).
 *A-šā-yux-tā / yā-hi Dō-Jā-mā-ā <-mā> -spā (11: 49.9.d).
 A-šā vərən-tē taṭ Xša-θrā (7: 51.18.c).
 A-šā vō an-yō a(i)-ni-im <-nim> vi-vōṅg-ha-tū (12: 53.5.e).
 A-šā viṣ-pōṅg šyao-θa-nā (7: 28.1.d). 210
 A-šā Vo-hū Ma-naṅ-hā (7: 33.7.c).
 " " " (7: 34.5.c).
 A-šā vi-yām <vyām> / ye-hyā hi-θāuš Nā Spōn-tō (11: 48.7.c).
 A-šā ha-zō ē-ma-vaṭ (7: 33.12.e).
 A-šā huš-ha-xā x'ōn-vā-tā (8: 32.2.d).
 *a-ši-cā Ā-ra <Ār> -ma(i)-ti (7: 31.4.c).
 a-šim A-šāi / Vo-hū Xša-θrəm Ma-naṅ-hā (11: 46.10.c).
 *a-šim-cā šyao-θa-na-nām vi-duš (9: 28.4.c).
 a-šim *šyao-θnāiṣ / Vo-hū dā(i)-dīt Ma-naṅ-hā (11: 43.16.e).

- *a-šiṣ-təm ē-ma-vaṅ-təm (7: 34.4.c). 220
 ast-vai-tē uš-tā-nā-i dā-tā (9: 34.14.b).
 ast-vaṭ A-šəm / xyāt uš-tā-nā- ao-jongh-vaṭ (11: 43.16.e).
 ast-va-tas-cā hyaṭ-cā ma-naṅ-hō (9: 28.2.d).
 a-zēm-ciṭ a-hyā Maz-dā (7: 29.10.e).
 a-zēm tāiṣ θwā / fra-xšni a-vā-mi Maz-dā (11: 44.7.d).
 a-zēm Tōi aiṣ / pou-ru-yō fra-vōi-vi-dē (11: 44.11.d).
 {a-zēm} *ya-θā / vō afš-mā-ni sōṅg-hā-ni (11: 46.17.c).
 *az-dā-zū-tā / *Va-hiṣ-tāt-cā Ma-naṅ-hō (11: 50.1.d).
 A-hu-ra-hi-ā <-hyā> [urvāzōmā] Maz-dā (7: 32.1.d).
 A-hu-ra-hyā zao-šē Maz-dā (9: 33.2.f). 230
 A-hu-rəm a-ša-va-nəm (7: 31.10.c).
 A-hu-rəm yā-sā vāu-nuṣ (7: 28.8.c).
 A-hu-rā A-šāi-cā (7: 51.2.b).
 A-hu-rā nū nā a-var(ō) (7: 29.11.e).
 A-hu-rō aṅ-hōuš / / zā-θōi pou-ru-ye-hyā (11: 48.6.d).
 A-hu-rō A-šā-hiz-vā (7: 51.3.c).
 A-hu-rō Xša-θrā Maz-dā (7: 51.6.c).
 *A-hūm-*Biṣ Vid-vā-ō <-vā> A-hu-rā (9: 31.19.b).
 ah-ma(i)-byā-cā A-hu-rā (7: 28.6.e).
 ah-māi aṅ-haṭ Va-hiṣ-təm (7: 31.6.a). 240
 Ah-māi A-šā nōiṭ sar(ō)-jā (7: 29.3.a).
 ah-māi gaē-θā / Vo-hū frā-daṭ Ma-naṅ-hā (11: 46.13.d).
 ah-māi-cā Xša-θrā ja-saṭ (7: 30.7.a).
 ah-māi dā-ān <dān> / *Haur-vā-tā-*A-mərə-tā-tā (11: 47.1.c).
 ah-māi [nō] saz-dyāi bao-dan-tō pa(i)-ti (9: 30.2.f).
 ah-māi miṣ-dəm / ha-nōn-tē pa-rā-a <-rā> -hūm (11: 46.19.c).
 ah-māi stōi dān / *tō-vi-ši-*u-ta-yū(i)-ti (11: 45.10.e).
 Ah-māt a-vā ma-naṅ-hā (7: 33.6.c).
 ah-māt Man-yōuš / *rā-rōš-yan-tē drəg-vaṅ-tō (11: 47.4.a).
 a-hyā aṅ-hōuš / ast-va-tō ma-naṅ-has-cā (11: 43.3.c). 250
 <ahya> a-hi-ā aṅ-hōuš viṣ-pā maē-θā (9: 34.6.d).
 A-hyā xra-tū / frō mā sās-tū va-hiṣ-tā (11: 45.6.e).
 a-hyā *grēh-mō ā-hōi-θōi (7: 32.14.a).
 a-hyā Daē-vā *mā *ha-mōi-*ma-nōi (9: 32.1.c).
 a-hyā *(f)ra-səm / kah-māi vi-vi-du-yē va-ši (12: 43.9.c).
 a-hyā Man-yōuš / Tvōm a-hi *Pa-tā Spōn-tō (11: 47.3.a).
 a-hyā Man-yōuš / Spō-niṣ-ta-hyā Va-hiṣ-təm (11: 47.2.a).
 a-hyā yā-sā nō-maṅ-hā (7: 28.1.a).
 a-hyā Vaṅ-hōuš Ma-naṅ-hō *šyao-θnā (9: 34.10.a).
 a-hyā Vərə-zō-nəm maṭ A(i)r-yam-nā (9: 32.1.b). 260
 a-hyā Vo-hū / ao-šō vi-dā Ma-naṅ-hō (11: 49.1.d).
 a-hyā *šyao-θnāiṣ / A-kāt *ā *šyās Ma-naṅ-hō (11: 47.5.d).
 a-hyā zao-šōṅg / uš-tiṣ var(ō)-nōṅg ha-ca(i)-tē (11: 48.4.c).

a-hyā zəɾə-dā-cā ma-naŋ-hā-cā (9: 31.12.d).

a-hvā-hū daxš-təm dā-vōi (7: 51.9.d).

A-x'yā-cā X'vā-tuš yā-saṭ (7: 32.1.a).

ā

ā A(i)r-yō-mā i-ši-ō <šyō> raf(ə)-ōrā-i jan-tū (12: 54.1.a).

ā iš dvaf-šōng / Maz-dā *nā-šē ās-tās-cā (11: 44.14.e).

*ā-kā-stōng mā / ni-šā-syā dā-θəm dā-hvā (11: 50.2.d).

ā-kā ar(ə)-drōng / D(ə)mā-nē Ga-rō s(ə)rao-šā-nē (11: 50.4.d). 270

ā xša-θrəm Vaŋ-həuš Ma-naŋ-hō (8: 33.5.d).

ā-xso Vaŋ-həuš / A-šā iš-tiš Ma-naŋ-hō (11: 46.2.e).

Ā-θrā *vaŋ-hā / *vi-dā(i)-tē rā-nō-i-byā (11: 47.6.b).

ā-dā-i ka-hi-ā <hyā> -ciṭ pa(i)-ti (9: 33.11.f).

ā-nuš-haxš Ā-ra <Ār> -ma(i)-tiš ma(i)n-yū (9: 31.12.e).

ā ma-zīš-tām *ya-ma(i)-tē bū-jəm (9: 31.13.d).

ā mā Aēš-mō ha-zas-cā [rəmō] (7: 29.1.c).

ā mā āi-dūm Va-hiš-tā (7: 33.7.a).

ā mōi raf(ə)-ōrāi za-vōng ja-sa-tā (9: 28.3.f).

*ā *mō-yas-trā ba-ra-nā' <nā A> -šā-cā (9: 30.9.d). 280

ā vō *Gəuš *a *hēm-yan-tū (7: 51.3.a).

*ā *zī d(ə)mā-nəm vi-səm vā (7: 31.18.c).

*ā *hi-šā-yā dərəš-cā tō-viš-cā (9: 29.1.d).

*ā *hu-ši-tōiš Vaŋ-həuš Ma-naŋ-hō (9: 30.10.d).

ā-yap-tā A-šāṭ ha-cā (7: 28.2.e).

ā-rōi zī Xšmā / Maz-dā A-šā A-hu-rā (11: 50.3.a).

ā-rōi zī hu-dā-ŋ <dāŋ> -hō (7: 34.3.e).

<Ār> Ā-ra-ma(i)-ti tō-vi-šim da-svā (9: 33.12.b).

<Ār> Ā-ra-ma(i)-ti / *ha-ci-ma-nō iṭ ā-rəm (11: 43.10.b).

<Ār> Ā-ra-ma-tōiš / ux-ōaiš *šyao-θnā ərəš *da(i)-dyāt (11: 44.10.d). 290

<Ār> Ā-ra-ma-tōiš / kas-ciṭ A-šā hu-zən-tuš (11: 49.5.c).

<Ār> Ā-ra-ma-tōiš / gaē-θā frā-dō θwax-šāŋ-hā (11: 46.12.c).

<Ār> Ā-ra-ma-tōiš nā spən-tō [hvō] (7: 51.21.a).

<Ār> Ā-ra-ma-tōiš / *bā-zan-hā A-sa-xyā-cā (11: 47.6.c).

<Ār> Ā-ra-ma-tōiš / zas-tōi-byā *šyao-θnā vərə-zyaṭ (11: 47.2.c).

ā-var(ə)-nā vi-ci-θa-hyā (7: 30.2.c).

ā-viš nā *an-tar(ə)-hən-tū (7: 33.7.c).

ā-sk(ə)tim Xšmā-kām / hyaṭ-cā mōi xyāt vāxš aē-šō (11: 44.17.c).

ā

ā(ə)-ā-nū i-ši-ōng <šyōng> aŋ-ha-yā (9: 32.16.f).

ā-ma-va(i)-tim / si-nām dā-vōi drəg-va-sū (11: 44.14.d). 300

āh-ma-ā <-mā> rā-tōiš Yūš-mā-va-tām (9: 29.11.f).

āh-ma-ā <-mā> pou-ru-tō-māiš das-tē (9: 34.1.f).

ā

āš-cā hu-dāŋ-hō ərəš vi-šyā-tā (9: 30.3.e).

ā

āš-tōng ah-māi / yō nā ās-tāi da(i)-dī-tā (11: 46.18.c).

i

i-θā i ha(i)-θyā na-rō a-θā jō-na-yō (12: 53.6.a).

(i)rix-təm Maz-da-ā <-dā> Va-ē-diš-tō [ahi] (9: 32.7.f).

i-šōn-tī mā / tā Tōi Vo-hū Ma-naŋ-hā (11: 46.9.e).

is-vā-ciṭ hās / pa-raoš a-kō drəg-vā(i)-tē (11: 47.4.d).

i

*I-šō-*Xša-θrəm-cā *sra-vaŋ-ha-ām <-hām> (9: 28.9.f).

u

ux-ōa-xyā-cā s(ə)rao-šəm xša-θrəm-cā (9: 33.14.f).

310

ux-ōa yāiš Ā-ra <Ār> -ma(i)-tiš (7: 51.20.d).

ux-ōaiš Vaŋ-həuš Ma-naŋ-hō (7: 51.3.d).

*u-ta-yū(i)-ti-*tō-vi-ši (7: 34.11.c).

*u-ta-yū(i)-ti- / *tō-vi-ši *ga-tōi va-sə-mī (11: 43.1.c).

u-ta-yū(i)-ti Haur-va-tās drao-nō (9: 33.8.f).

u-ta-yū-tā / yā *nərəš sā-drā drəg-va-tō (11: 45.7.d).

u-pā-ji-mən / *Haur-vā-tā *A-mərə-tā-tā (11: 45.5.d).

ur-va-θō' <θō A> -šā / nə-maŋ-hā Za-ra-θuš-trō (11: 50.6.b).

Ur-va-θō *Brā-tā / *Ptā vā Maz-dā A-hu-rā (12: 45.11.e).

<urvā> (u)ru-vā -tōiš vā / hu-zōn-tuš mi-θrōi-byō vā (11: 46.5.b). 320

*ur-vā-*dyā st(a)vas a-yə-nī pa(i)-ti (9: 34.6.f).

uš-tā ah-māi / yah-māi uš-tā kah-māi-ciṭ (11: 43.1.a).

uš-tā ah-māi hyaṭ A-šāi Va-hiš-tāi a-šəm (12: A.b).

uš-tā yō A-šəm dā-drē (7: 51.8.d).

*us-tā-na-*zas-tō raf(ə)-ōra-hi-ā <hyā> (9: 28.1.b).

uš mōi uz-ār(ə)-švā' <-švā A> -hu-rā (7: 33.12.a).

*uz-*i-r(ə)i-dyāi / *a-zō *sar(ə)-da-nō sōng-ha-hyā (12: 43.14.d).

*uz-*i-r(ə)i-dyāi / pa-rā hyaṭ mōi ā-ji-maṭ (11: 43.12.c).

uz-ū(i)-θyōi im / Maz-dā xrūn-yāt A-hu-rā (11: 46.5.e).

ərə

ərə-θwōng Maz-dā A-hu-rā (7: 28.10.c).

330

ərəš mōi *ū-cām / Vaŋ-həuš va-fuš Ma-naŋ-hō (11: 48.9.c).

ərəš-vā Xša-θrā / θwā-vās *a-siš-tiš Maz-dā (11: 44.9.d).

ərəš-vāiš tū Ux-ōaiš Maz-dā (7: 28.6.c).

ərəš vi-ci-dyāi / ya-θā i srā-va-yaē-mā (11: 49.6.c).

ərəš-ux-ōai va-caŋ-ha-ām <-hām> (7: 31.19.e).

ərəš(ə)-jiš A-šā / pou-ru-šū *hvar(ə)-piš-ya-sū (11: 50.2.c).

ō

ō-yā cis-ti / hvō Pa-tā' <-tā A> -šā-hyā Maz-dā (11: 47.2.d).

k

- kač(i)-byō a-zīm / rā-nyō-skə-rə-tīm Gām ta-šō (11 : 44.6.e).
 kač(i)-byō ū-θāi / Vo-hū ji-maṭ Ma-naṭ-hā (11 : 46.3.d).
 ka-tā-rəm a-ša-vā vā (7 : 31.17.a).
 ka-tārəm ā / aṅg-rō vā hvō vā *aṅ-rō (11 : 44.12.c).
 kaṭ a-ša-vā / Maz-dā vōng-haṭ drəg-vantəm (11 : 48.2.c).
 kaṭ Tōi A-ša / za-ba < zba > -yən-tē a-vay-hō (11 : 49.12.a).
 kaṭ Tōi rā-zar(š) kaṭ va-ši (7 : 34.12.a).
 kaṭ mōi Ur-vā / *i-sē ca-hyā a-vay-hō (11 : 50.1.a).
 kaṭ vā stū-tō kaṭ vā yas-na-hyā (9 : 34.12.b).
 kaṭ Vō Xša-θrəm kā iš-tiš (7 : 34.5.a).
 ka-θā aṅ-hōuš / va-hiš-ta-hyā pao-ur-vīm (11 : 44.2.b).
 ka-θā a-yār(š) / dax-ša-rā f(ə)ras-yāi di-ša (11 : 43.7.d).
 ka-θā A-ša / taṭ miž-dəm ha-nā-nī (11 : 44.18.b).
 ka-θā A-šāi / *Dru-jəm di-ām < dyām > zas-ta-yō (11 : 44.14.b).
 ka-θā tōng ā / vi-jəm-yāṭ Ā-ra < Ār > -ma(i)-tiš (11 : 44.11.b).
 ka-θā tōi Ga-vōi Ra-tuš (7 : 29.2.b).
 ka-θā Ө-u-ā < Өwā > / Maz-dā xšnao-šāi A-hu-rā (11 : 46.1.e).
 ka-θā Dru-jəm / niš ah-māt ā [niš] nā-sā-mā (11 : 44.13.b).
 ka-θā Maz-dā / rā-nyō-skə-rə-tīm Gām i-ša-sōiṭ (11 : 50.2.a).
 ka-θā Maz-dā / za-rəm ca-rā-nī ha-cā Xšmaṭ (12 : 44.17.b).
 ka-θā mōi yām / [yaoš] Da-ē-na-ām < -nām > *yaož-*dā-nē (11 : 44.9.b).
 ka-dā a-jōn / mū-θrəm a-hyā *ma-da-hyā (11 : 48.10.b).
 ka-dā Maz-dā / A-ša maṭ Ā-ra < Ār > -ma(i)-tiš (11 : 48.11.a).
 ka-dā Maz-dā / mā-na-rōiš na-rō vi-sən-tē (12 : 48.10.a).
 ka-dā Maz-dā / yōi ux-ša-nō as-na-ām < -nām > (11 : 46.3.a).
 ka-dā ya-vā hvō aṅ-haṭ (7 : 29.9.e).
 ka-dā vaē-dā / ye-zī ca-hyā xša-ya-θā (11 : 48.9.a).
 Kar(a)-pa-nō vās-trāṭ a-rəm (7 : 51.14.b).
 *Ka-vā [-cā] -*Viš-tās-pō Za-ra-θuš-triš (9 : 53.2.c).
 ka-sōuš-ciṭ nā / a-šau-nē kā-θē aṅ-haṭ (11 : 47.4.c).
 kas-tē Vo-hū Ma-naṭ-hā (7 : 29.7.e).
 kas-nā dərə-tā / zām-cā a-dō na-bās-cā (11 : 44.4.b).
 kas-nā Vaṅ-hōuš / Maz-dā Dā-miš Ma-naṭ-hō (11 : 44.4.e).
 kas-nā Zā-θā / Pa-tā' < -tā Ā > -ša-hyā pou-ru-yō (11 : 44.3.b).
 kas-nā Xu-ōng < X'ōng > / Sta-rēm-cā dāt a-dvā-nōm (11 : 44.3.c).
 kah-māi mā θwa-rōž-dūm kō [mā] ta-šaṭ (9 : 29.1.b).
 Kə-vi-nō *pərə-tā zə-mō (7 : 51.12.b).
 kā tēm a-hyā / *mac-niš aṅ-haṭ pou-ru-yē (11 : 44.19.d).
 *kā-tē sū(i)-dyāi / yō i {dā-yāṭ} pa(i)-ti-šāṭ (11 : 44.2.c).
 kā tōi a-šōiš / Өwa-xyā ma(i)-byō A-hu-rā (11 : 48.8.b).
 kā Tōi Vaṅ-hōuš / Maz-dā Xša-θra-hyā iš-tiš (11 : 48.8.a).
 kā Өwōi A-ša / ā-kā ar(ə)-drōng i-ši-ā < -šyā > (11 : 48.8.c).
 kā *mē ur-vā / vo-hūr < -hū *ur > -vāx-šaṭ *ā-gə-ma-tā (11 : 44.8.e). 380

- kā Spən-tā Ā-ra < Ār > -mā(i)-tiš (7 : 51.11.d).
 kō A(i)-r-ya-mā / kō X'vaē-tōuš dā-tāiš aṅ-haṭ (11 : 49.7.c).
 kō a-ša-vā / yā-iš pərə-sāi drəg-vā vā (11 : 44.12.b).
 kō ur-va-θō Spi-ta-māi (7 : 51.11.a).
 kō uz(ə)-məm cō-rət / vyā-na-yā pu-θrəm pi-θrē (12 : 44.7.c).
 kō bərəx-ām tāšt / Xša-θrā maṭ Ā-ra < Ār > -ma(i)-tim (11 : 44.7.b).
 kō mōi pa-sōuš / kō mō nā θrā-tā vis-tō (11 : 50.1.b).
 kō yā u-šā / a-rēm-pi-θwā xša-pā-cā (11 : 44.5.d).
 kō yā Mā-ō < Mā > / uxš-yei-ti nərəf-sa(i)-ti θwaṭ (11 : 44.3.d).
 kō vā A-ša ā-fraš-tā (7 : 51.11.c).
 kō vā Vaṅ-hōuš Ma-naṭ-hō (7 : 51.11.e).
 kō vā-tā-i / dvā-na-ma(i)-byas-cā yao-gəṭ ā-sū (12 : 44.4.d).
 kō vərə-θrəm-jā / Өwā pōi sōng-hā yōi hən-ti (11 : 44.16.b).
 kō Hu-ā < Hvā > -pā / rao-cās-cā dāt tō-mās-cā (11 : 44.5.b).
 kō Hu-ā < Hvā > -pā / x'af-nəm-cā dāt zaē-mā-cā (11 : 44.5.c).
 kō hvō yō mā / ar(ə)-drō cōi-θaṭ pou-ru-yō (11 : 46.9.a).
 kōng ā Vaṅ-hōuš / ji-maṭ Ma-naṭ-hō cis-tiš (11 : 48.11.d).
 *kōm-nā Maz-dā / ma-va(i)-tē pā-yūm *da-dā (11 : 46.7.a).
 kōm hōi uš-tā A-hu-rəm (7 : 29.2.e).
 *kām nō-mōi zām / ku-θrā nō-mōi a-yō-nī (11 : 46.1.a).
 ku-θrā a-yā / kah-māi va-na-nām da-dā (11 : 44.15.e).
 *ku-θrā' < -θrā ā > -rōiš *ā *fsə-ra-tuš (7 : 51.4.a).
 ku-θrā tōi ar(ə)-drā Maz-dā (7 : 34.7.c).
 ku-θrā Өwā Xša-θrā Maz-dā (7 : 51.4.f).
 ku-θrā Ma-nō Va-hiš-təm (7 : 51.4.e).
 ku-θrā mərəž-di-kā axš-taṭ (7 : 51.4.b).
 ku-θrā ya-sō x'yōn A-šəm (7 : 51.4.c).
 ku-dā A-šəm Vo-hū-cā Ma-nō (9 : 29.11.a).
 < kū > ku-u a-ša-vā A-hu-rō (8 : 53.9.c).
 kū Spən-tā Ā-ra < Ār > -ma(i)-tiš (7 : 51.4.d).
 kōi drəg-vō-d(ə)biš / xrū-rāiš rā-mām dā-on < dān > -tē (11 : 48.11.c).
 x
 xra-tōuš *A-ša-*frā-dō vərə-z(š)nā (8 : 34.14.f).
 Xša-θrəm-cā aṭ mā ma-šā (7 : 29.11.b).
 Xša-θrəm-cā A-hu-rāi ā (7 : Y.e).
 Xša-θrəm-cā i-ša-na-ām < -nām > Dru-jəm (9 : 32.12.f).
 Xša-θrā A-ša-cā uš-tā ta-nūm (9 : 33.10.f).
 xša-θrāiš yū-jōn / Kar(a)-pa-nō Kā-va-yas-cā (11 : 46.11.a).
 Xša-θrā-cā yā / i-šō stāṅ-haṭ ā pa(i)-θi (11 : 50.4.c).
 Xša-θrāṭ ha-cā pa(i)-ti mra-oṭ (8 : 32.2.c).
 Xša-θrō-i Hōi / *Haur-vā-tā *A-mərə-tā-tā (11 : 45.10.d).
 xša-ya-ma-nō < -mnō > *hi-zu-ō < -zvō > -va-sō (9 : 31.19.d).
 xša-yās a-ši-vā *ciš-tā (7 : 51.5.f). 420

- xša-yās Maz-dā A-hu-rā (7: 32.16.c).
 Xša-yās Maz-dā A-hu-rō (7: 51.17.e).
 xšnūm Maz-dā vah-māi ā frao-rəṭ yas-na-ās < -ās > -cā (12: 53.2.b).
 Xšma(i)-byā *Gəuš-*Ur-vā gərəz-dā (7: 29.1.a).
 xšma(i)-byā-cā vaē-də-mnō mən-cā I māz-daz-dūm (12: 53.5.b).
 Xšmā-kā Xša-θrā A-hu-rā (7: 34.15.e).
 Xšmā-kāi A-šā / vah-māi Maz-dā A-hu-rā (11: 50.10.d).
 Xšmā-kām Vo-hū Ma-naṭ-hā (7: 51.2.e). 430
 Xšmā-kām *hū-*cis-tīm A-hu-rā (8: 34.14.e).

g

- gaē-θā vis-pā ā xša-θrōi (7: 34.3.c).
 gaē-θās-cā ta-šō Da-ē-nās-cā (9: 31.11.b).
 Gaēm-cā A-ji-yā(i) < -jyā(i) > -tīm-cā (7: 30.4.c).
 ga-ye-hyā *šyao-θnāiš va-hyō (7: 51.19.f).
 *Ga-rō-*D(ə)mā-nē A-hu-rō (7: 51.15.c).
 Ga-vōi ā-rōiš *a *səndā (7: 51.14.c).
 Ga-vōi vərəz-yā-tām / tām nō xu-ar(ə) < x^var(ə) > -θāi fšu-yō (12: 48.5.d).
 Gāuš ba-gā x^vā-rəm-nō (7: 32.8.d).
 gā-tūm-cā A-hu-rāi *Sə-viš-tāi (9: 28.5.c). 440
 Gəuš-cā vās-trāṭ a-cis-təm maṇ-tūm (9: 33.4.f).
 Gā frō-rə-tōiš / šōi-θra-hyā vā da-xyəuš vā (11: 46.4.b).
 Gām a-ši-bi-ā < -byā > Hvar(ə)-cā (7: 32.10.c).
 gūš-tā yē maṇ-tā A-šəm (7: 31.19.a).
 gərə-zōi Tōi ā / iṭ *ā-vaē-nā A-hu-rā (11: 46.2.c).

c

- ca-xra-yō *u-ši *u-rū (7: 34.7.d).
 car(ə)-kərə-θrā srā-va-yeḡ-hē (7: 29.8.e).
 ciθ(ə)-nā Maz-dā / hu-xša-θrā Daē-vā āḡ-har(ə) (11: 44.20.a).
 ci-θrā i hu-dā-oy < -dāḡ > -hē (7: 31.22.a).
 ci-θrā mōi dām / *A-hūm-*Biš-*Ra-tūm ciž-dī (11: 44.16.c). 450
 Cin-va-tō-Pərə-tā ā-kā (7: 51.13.d).
 cis-ti ux-θāiš šyao-θa-nā (7: 51.21.b).
 cyaḡ-haṭ hvō nōiṭ / a-yēm *Aḡ-rō man-ye-tē (11: 44.12.e).

j

- ja-ma(i)-ti aē-naḡ-ha-ām < -hām > (7: 30.8.b).
 ja-yāiš *pərə-tūš / vah-ma-hyā Yūš-mā-ka-hyā (11: 50.7.b).
 ja-saē-təm pao-ur-vi-im < -vim > daz-dē (9: 30.4.b).
 ji-maṭ Xša-θrā / hu-šōi-tiš vās-tra-va(i)-ti (11: 48.11.b).

z

- Ta(i)-byā-cā Ā-ra < Ār > -ma(i)-tē (7: 51.2.c).
 taē(i)-byō Xša-θrəm / Vo-hū ci-nas Ma-naḡ-hā (11: 44.6.d).
 taē-ciṭ mā mōr(ə)n-dən jyō-tūm (7: 32.11.a). 460

- taṭ-cā Maz-dā / Əwah-mi *ā *dām ni-pāḡ-hā (11: 49.10.a).
 taṭ-cā Vo-hū / Maz-dā srəo-tū Ma-naḡ-hā (11: 49.7.a).
 taṭ Əwā pərə-sā / ərəš mōi vao-cā A-hu-rā (11: 44.1.a).
 " " " / " " " " (11: 44.2.a).
 " " " / " " " " (11: 44.3.a).
 " " " / " " " " (11: 44.4.a).
 " " " / " " " " (11: 44.5.a).
 " " " / " " " " (11: 44.6.a).
 " " " / " " " " (11: 44.7.a).
 " " " / " " " " (11: 44.8.a). 470
 " " " / " " " " (11: 44.9.a).
 " " " / " " " " (11: 44.10.a).
 " " " / " " " " (11: 44.11.a).
 " " " / " " " " (11: 44.12.a).
 " " " / " " " " (11: 44.13.a).
 " " " / " " " " (11: 44.14.a).
 " " " / " " " " (11: 44.15.a).
 " " " / " " " " (11: 44.16.a).
 " " " / " " " " (11: 44.17.a).
 " " " / " " " " (11: 44.18.a). 480
 " " " / " " " " (11: 44.19.a).

- taṭ nō nū-ciṭ var(ə)-šā-nē (7: 51.1.f).
 taṭ nō Maz-dā vid-va-nōi vao-cā (9: 31.3.d).
 taṭ Maz-dā Ta-va-ā < -vā > Xša-θrəm (8: 53.9.e).
 taṭ mōi xra-təuš / ma-naḡ-has-cā vi-ci-θəm (11: 46.18.e).
 taṭ mōi dā(i)-*dya* < -dī A > -hu-rā (7: 51.18.e).
 taṭ mōi vi-ci-dyāi vao-cā (7: 31.5.a).
 taṭ vō nō Ha-zao-šāḡ-hō (7: 51.20.a).
 taṭ vərəz-yei-dyāi / hyaṭ mōi mrao-tā va-hiš-təm (11: 43.11.e).
 taṭ zi Maz-dā va(i)-ri-im < -rim > (7: 34.14.a). 490
 taṭ zi hōi hu-šō-məm aḡ-haṭ (8: 53.5.f).
 tan-vas-ciṭ x^va-xⁱ-ā < -x^vyā > uš-ta-nəm (9: 33.14.b).
 ta-nu-əm < -nvəm > ā / yā im hu-jyā-tōiš pā-yāṭ (11: 46.8.d).
 ta-rō-mās-tā / yōi Im ta-rō-man-yan-tā (11: 45.11.b).
 ta-šāṭ Ā-šā ha-zao-šō (7: 29.7.b).
 *tə-vi-ši-*u-ta-yū(i)-ti (7: 51.7.e).
 Tāiš ā Maz-dā vi-dvaē-šā-ām < -šām > Əwōi [ahī] (9: 34.11.f).
 tāiš-cā vis-pāiš / Əwah-mi Xša-θrōi A-hu-rā (11: 49.5.d).
 tāiš yuš *šyao-θnāiš / A-šəm xšma(i)-byā da-du-yē (11: 46.15.d).
 tāiš vā yas-nāiš / pa(i)-ti sta-vas a-yə-ni (11: 50.9.a). 500
 tāiš zi nā *šyao-θnāiš byon-tē (7: 34.8.a).
 < tā ux > taox-šā man-yəuš ma-hyā Maz-dā (8: 32.9.e).
 tā Xša-θra-hi-ā < -hyā > A-hu-rā (8: 33.13.c).
 tā caš-məṅṅ θwi-srā Hār-ō (7: 31.13.e).

- tā-cā Xša-θrā / Maz-dā Dā-miš A-hu-rō (11 : 45.7.e).
 tā-cā viś-pā A-hu-rā (7 : 34.10.e).
 tā-cā Spən-tā / Ma(i)n-yū Maz-dā A-hu-rā (11 : 47.5.a).
 tā-cit Maz-dā A-hu-rā (7 : 31.5.e).
 tā-cit Maz-dā / vas(ə)myan < -mi an > -yā-cā vi-du-yē (11 : 44.3.e).
 tā-cit mōi sās / Tu-əm < Tvəm > Maz-dā Vaē-diš-tō (11 : 46.19.e). 510
 ta tū Vo-hū Ma-naḡ-hā (7 : 34.15.c).
 tā Tōi iz-yāi A-hu-rā Maz-dā (9 : 33.6.e).
 tā Ōwā pərə-sā A-hu-rā (7 : 31.14.a).
 tā dā-bə-nao-tā ma-šim (7 : 32.5.a).
 tā dā Spəntā / Ma(i)n-yū Maz-dā A-hu-rā (11 : 47.6.a).
 tā duž-dā-ō < -dā > yōi hən-ti (7 : 51.10.d).
 tā drəg-va-tō *mar(ə)-dai(i)-tē (7 : 51.13.a).
 tā Maz-dā Ma(i)n-yū uxš-yō (7 : 31.7.e).
 tā Vaḡ-həuš sa-rō / i-zi-yāi < -zyāi > Ma-naḡ-hō (11 : 49.3.c).
 tā vō (u)rvā-tā ma-rən-tō (7 : 31.1.a). 520
 tā Vō Maz-dā pao-ur-vim (7 : 51.2.a).
 tā vō Vo-hū Ma-naḡ-hā (7 : 51.15.e).
 *təng *ā a-vā / yōi a-sruš-tōiš pərə-nāḡ-hō (11 : 44.13.c).
 təng dā-ra-yō yōi Vā d(ai)bi-šən-ti (9 : 32.1.f).
 təng za-ba < zba > -yā / Vaḡ-həuš ux-šāiš Ma-naḡ-hō (11 : 46.14.e).
 tēm a-dvā-nəm A-hu-rā (7 : 34.13.a).
 tēm ā-zū-tōiš A-hu-rō Mā-θrəm (9 : 29.7.a).
 tēm-cā tū *Pou-rū-⁺Cis-tā Haē-caḡ-as-pā-nā (12 : 53.3.a).
 Tēm nō yas-nāiš / Ā-ra < Ār > -ma-tōiš mī-maḡ-žō (11 : 45.10.a).
 Tēm nō Vo-hū / maḡ Ma-naḡ-hā ci-xšnu-šō (11 : 45.9.a). 530
 Tēm nō stao-tāiš / nə-maḡ-hā *ā-⁺vi-var(ə)-šō (11 : 45.8.a).
 tēm *vaḡ-hvim* < vaḡuhim > yā-sā a-sim (7 : 51.21.f).
 tēm vā a-hūm *drəg-va-tō (7 : 31.20.e).
 tēm vō A-šā / mōh-ma(i)-dī *huš-⁺ha-xā-im (11 : 46.13.e).
 tēm zi vō *spərə-dā va-rā-ni yā F(ə)θrōi vi-dāḡ (12 : 53.4.a).
 tām *Ka-vā-⁺Viš-tā-as < -tās > -pō (7 : 51.16.a).
 tām cis-tim Dē-Jā-mās-pō (7 : 51.18.a).
 tām Da-ē-nām / yā Xšmā-va-tō A-hu-rā (11 : 49.6.d).
 tām Da-ē-nām / yā hā-ta-ām < -tām > va-hiš-tā (11 : 44.10.b).
 tām mōi dās-tvām / Da-ē-na-yāi frā-vaoc-cā (11 : 46.7.e). 540
 tā ya-zāi x^vaiš nā-mō-niš (7 : 51.22.e).
 tās-cā tās-cā ya-za-ma(i)-de (8 : Ye.d).
 Tū-ra-hyā uz-jōn / Fri-yā < Fryā > -na-hyā ao-jyāē-šū (12 : 46.12.b).
 tōi ā-byā ba(i)r-yā-on < -yān > -tē (8 : 32.15.e).
 tōi Daē-vōng dān / yā drəg-va-tō Da-ē-nā (11 : 49.4.d).
 tōi vā-rā-i rā-dən-ti (7 : 33.2.e).
 tōi zi dā-tā / *ha-maē-štā-rō *Aēš(ə)-ma-hyā (11 : 48.12.d).
 < Tvəm > Tu-əm Maz-dā A-hu-rā (7 : 28.11.c).

- ƒkaē-šō drəg-vā / da(i)-bi-tā' < -tā A > -šāt rā-rə-šō (11 : 49.2.b).
 θ
 Ōwah-mī xra-tā / *a-pə-məm na-nā aḡ-haḡ (11 : 48.4.d). 550
 Ōwah-mī Maz-dā Xša-θrōi [ā] vō-ya-θrā (9 : 34.10.f).
 Ōwah-mī Maz-dā vi-ci-θōi a(i)-pī (9 : 32.8.f).
 Ōwah-mī vō Maz-dā Xsa-θrōi (7 : 32.6.e).
 Ōwah-mī hiš zao-šē ā-bax-šō-hvā (9 : 33.10.d).
 Ōwa-hyā xra-təuš / yəm naē-ciš dā-ba-ye(i)-ti (11 : 43.6.e).
 Ōwa-hyā gar(ə)-mō / Ā-θrō A-šā-ao-jaḡ-hō (11 : 43.4.d).
 Ōwa-hyā Maz-dā ās-tā (u)rvā-ta-hyā (9 : 34.8.d).
 Ōwa-hyā Maz-dā bərəx-dām vi-du-šē (9 : 34.9.b).
 Ōwa-hyā mā-θrā-nō dū-tim (7 : 32.13.e).
 Ōwā Ā-θrā su-xra Maz-dā (7 : 31.19.e). 560
 " " " " (7 : 51.9.b).
 Ōwā ci-ci-θwā / Spō-niš-tā Ma(i)n-yū Maz-dā (11 : 43.2.c).
 Ōwā Ma-naḡ-hā xra-tūš-cā (7 : 31.11.c).
 Ōwā-vās Maz-dā A-hu-rā (7 : 31.16.e).
 Ōwā-vās Maz-dā / Vaḡ-həuš xra-θwā Ma-naḡ-hō (11 : 48.3.d).
 Ōwā hu-na-rā / dā-mōiš ur-vaē-sē' < -sē *a > -pə-mē (11 : 43.5.e).
 Ōwā ā *gəuš-⁺ta-šā ā-ās < *ās > xra-tuš (9 : 31.9.b).
 < Ōwām > Ōu-ām *mōng-hī Pao-ur-vim Vaē-dəm (9 : 29.10.f).
 Ōwōi ā-ās < *ās > Ā-ra < Ār > -ma(i)-tiš (7 : 31.9.a).
 Ōwōi dū-tāḡ-hō āḡ-hā-mā (7 : 32.1.e). 570
 θrā-yōi-dyā-i dri-gūm Yūš-mā-kəm (9 : 34.5.d).
 d
 Da-ē-na-yā vaē-dəm-nō (7 : 51.19.c).
 Da-ē-na-yāi vaḡ-hu-yāi (7 : 51.17.c).
 Da-ē-na-yāi vaḡ-hu-yāi ya-vōi viś-pāi ā (12 : 53.4.f).
 Da-ē-na-yā vaḡ-hu-yāi ux-šā *šyao-θnā-cā (12 : 53.1.f).
 Da-ē-nā A-šəm spən-vaḡ (7 : 51.21.c).
 Da-ē-nā *ərə-zaoš ha(i)-θim (7 : 51.13.b).
 Da-ē-nā Sao-šyan-ta-ām < -tām > (7 : 34.13.c).
 Daē-vā-iš-cā xrafs-trāiš maš-yāiš-cā (9 : 34.5.f).
 Daē-vā-iš-cā maš-yāiš-cā (7 : 29.4.c). 580
 dax-šāt *ux-šyāi / *tu-šnā-⁺ma(i)-tiš va-hiš-tā (11 : 43.15.c).
 da-dā(i)-ti pauc-va-tā-təm (7 : 33.14.c).
 da-dāt Ā-ra < Ār > -ma(i)-tiš ā-na < ān > -mā (9 : 30.7.d).
 dang-rā Maḡ-tū / A-šā Maz-dā A-hu-rō (11 : 46.17.e).
 dar(ə)-ga-hyā *ysoš / yəm Vā naē-⁺ciš dār(ə)št i-tē (11 : 43.13.d).
 dar(ə)gəm ā-yū tə-maḡ-hō (7 : 31.20.c).
 darš-tōiš-cā hēm-parš-tōiš-cā (7 : 33.6.f).
 da-vāš-ci-nā hu-mərə-tōiš baxš-tā (9 : 31.10.f).

- da-sā as-pā / arš-na-va(i)-tiš uš-trəm-cā (11 : 44.18.c).
 dā(i)-dī A-šā tām a-šim (7 : 28.7.a). 590
 dā(i)-dī A-sā-dā-ō < -dā > dar(ə)-gā-yū (9 : 28.6.b).
 dā(i)-dī tū Ā-ra < Ār > -ma(i)-tē (7 : 28.7.c).
 dā(i)-dī mōi Yō Gām ta-šō (7 : 51.7.a).
 dā-tā aḡ-hōuš / ar(ə)-daṭ Vo-hū Ma-naḡ-hā (11 : 50.11.c).
 Dā-tā Xra-tōuš / hi-zu-ō < -zvō > rā(i)-θi-īm < θim > stōi (11 : 50.6.c).
 dā-tā [vō] *A-mərə-tā-tas-cā (7 : 33.8.e).
 dāt tō-vī-šim / Vaḡ-hōuš Ma-naḡ-hō bərəx-dē (11 : 48.6.b).
 dā-θra-na-ām < -nām > ha-cā a-šāu-nō (9 : 31.14.d).
 dā-yāt aḡ-hōuš / yā Tū vōis-tā va-hiš-tā (11 : 46.10.b).
 < dāḡ > dā-oḡ -hō ərə-zu-uš < -zūš > pa-θō (8 : 53.2.e). 600
 dās-tū Maz-dā xša-yā-cā (7 : 28.7.e).
 dā-mīm vid-vā *ha(i)-θyām A-šā-hyā (9 : 34.10.d).
 di-vam-nəm hōi a-pa-rəm *xša-yō (9 : 31.20.b).
 du-ši-tā-cā mar(a)-kaē-cā (7 : 31.18.e).
 duš-šyao-θa-nā a-va-za-zaṭ (8 : 34.9.c).
 duš-šyao-θa-nāi A-hu-rā (7 : 31.15.c).
 duš-sas-tiš sra-vā mōr(ə)n-daṭ (7 : 32.9.a).
 *duš-*xvar(ə)-θəm *a-va-ē-tās-*va-cō (9 : 31.20.d).
 *duž-*a-zō-bā hās / / x'vāiš *šyao-θnāiš a-hō-mus-tō (12 : 46.4.c). 610
 duž-Da-ē-nōng / duš-ma-naḡ-hō drəg-va-tō (11 : 49.11.b).
 duž-var(ə)-nāiš va-ē-šō rās-tī [tōi] nar(ə)-piš *ar(ə)-jiš (12 : 53.9.a).
 dōi-šā mōi iš-tōiš Xša-θrəm (7 : 51.2.c).
 dōi-ši mōi yā Vō a-bi-frā (8 : 33.13.d).
 drəg-va-taē-cā hyaṭ-cā a-šāu-nē (9 : 33.1.d).
 drəg-vā vā *vərə-nu(i)-tē ma-zi-yō < -zyō > (9 : 31.17.b).
 Dru-jas-cā pa(i)-ri-ma-tō-iš-cā (9 : 32.3.d).
 [Drujō] ā-ye-sē [hōiš piθā] tan-vō pa-rā (7 : 53.6.c).
 Dru-jō D(ə)ma-nē ā-dā-āt < -dāt > (7 : 51.14.f).
 Dru-jō D(ə)mā-nē / ha(i)-θyā aḡ-hən as-ta-yō (11 : 49.11.d).
 Dru-jō [hacā] rā-θō-mō *yōm spa-šu-θā frā(i)-di-īm < -dim > (12 : 53.6.b). 620
 *Dru-jō hu-ō < hvō > / *dā-mām *haē-θa-hyā *ā-*gāt (11 : 46.6.b).
- n
- naē-ciṭ vid-vā *ao-jō hā-drō-yā (9 : 32.7.b).
 naē-cīm tēm an-yōm Yūš-maṭ vaē-dā (9 : 34.7.e).
 naē-dā daṭ-yōuš / yōi sās-tā-rō drəg-vaṅ-tō (11 : 46.1.d).
 naē-dā Ra-tuš A-šāt-ciṭ ha-cā (9 : 29.6.d).
 naē-dā var(a)-nā / nōiṭ ux-dā naē-dā *šyao-θnā (11 : 45.2.d).
 naē-dā Vo-hū / Maz-dā fraš-tā Ma-naḡ-hā (11 : 49.2.d).
 *na-rēm-*na-rəm x'vā-xyāi ta-nu-yē (9 : 30.2.d).
 na-rōi F(ə)ra-šaoš-trā-i ma(i)-byā-cā (9 : 28.8.d).
 nas-yaṅ-tō Ašā-aṭ-cā (7 : 32.4.f). 630
 nō-maḡ-hā A-šā-i-cā dā-mā (9 : 34.3.b).

- nō-maḡ-hō ā / ya-θā nō-mō Xšmā-va-tō (11 : 44.1.b).
 nō-mas-cā yā / Ā-ra < Ār > -ma(i)-tiš i-žā-cā (11 : 49.10.c).
 nō-ma-x'va(i)-tiš ci-θrā rā-ta-yō (9 : 33.7.f).
 nō-mō vō Gā-θā a-šāo-niš (8 : Yā.d).
 nā-saṭ x'vā-θrəm [drəgōdōbyō] *jiṭ-*ar(ə)-taē(i)-byō (8 : 53.6.e).
 nī *Aē-šmō [ni] dyā-tām / / pa(i)-tī rō-məm [paitī] *syō-dūm (11 : 48.7. a).
 nī Kā-va-yas-ciṭ xra-tūš *da-daṭ (9 : 32.14.b).
 nī him m(ə)rāz-dyāi / θwa-hyā mā-θrāiš sōng-ha-hyā (11 : 44.14.c).
 nū im vis-pā / ci-θrā zī *māz-dāḡ-hō-dūm (11 : 45.1.c). 640
 < *nū > nū-ū *zī *iṭ / caš-ma(i)-nī vī-ā < vyā > -dar(ə)-səm (11 : 45.8.b).
 nərə-byas-cā nā(i)-ri-byas-cā Za-ra-θuš-tra-hē (12 : 54.1.b).
 nōiṭ aē-vā A-hū vis-tō (7 : 29.6.c).
 nōiṭ an-afš-mām / Dō-Jā-mās-pā Hu-ō < Hvō > -gvā (11 : 46.17.b).
 nōiṭ A-šā-hyā / ā-dīv-ye(i)n-tī ha-cō-mnā (11 : 44.13.d).
 nōiṭ a-hyā mā / ā-θriš šyao-θa-nāiš frō-syāt (11 : 46.8.b).
 nōiṭ *(u)rvā-tā- dā-tōi-byas-cā (7 : 51.14.a).
 nōiṭ ərəš-va-cā / sa-rēm di-dās drəg-vā-tā (11 : 49.9.b).
 nōiṭ ərəz(ə)-ji-ōi < -jyōi > fra-jyā(i)-tiš (7 : 29.5.e).
 nōiṭ ji-ā < jyā > -tōuš xša-yam-nōng va-sō (9 : 32.15.d). 650
 nōiṭ tā im xšnāuš vaē-pa-vō (7 : 51.12.a).
 nō-iṭ { tū } duž-dā-oḡ < -dāḡ > -hō (7 : 30.3.f).
 nōiṭ da(i)-bi-tīm / duš-sas-tiš a-hūm m(ə)rā-šyāt (11 : 45.1.d).
 nōiṭ Da-e-nā / nōiṭ *Ur-vā-nō ha-ca(i)n-tē (11 : 45.2.e).
 nōiṭ diw-ža(i)-dyāi / Vis-pā-hi-šas A-hu-rō (11 : 45.4.e).
 nōiṭ duž-jyā-tōiš / kā-ciṭ Maz-dā dvaē-šar-hā (11 : 46.8.e).
 nōiṭ nā pou-ruš / drəg-va-tō xyāt ci-xšnu-šō (11 : 43.15.d).
 nōiṭ nā ma-nā / nōiṭ sōng-hā nōiṭ xra-ta-yō (11 : 45.2.c).
 nōiṭ fra-sa-yā / Vaḡ-hōuš cāx-nar(ō) Ma-naḡ-hō (11 : 44.13.e).
 nōiṭ fšu-yōn-tē drəg-va-sū pa(i)-ri (9 : 29.3.f). 660
 nōiṭ Maz-dā a-vās-tri-ō < -tryō > (7 : 31.10.e).
 nōiṭ mā xšnā-uš / yō *Vərə-zō-na-āt < -nāt > ha-cā (11 : 46.1.c).
 nōiṭ mōi vās-tā Xšmaṭ an-yō (7 : 29.1.e).
 nōiṭ Span-tām dōr(ə)št / ah-māi stōi Ā-ra < Ār > -ma(i)-tīm (11 : 49.2.c).
 nōiṭ him mī-zəm / A-šā vās-trəm frā-da(i)ḡ-hē (11 : 44.20.e).
- p
- < paity-ao > pa(i)-tyao -gəṭ *hā / ah-māi ja-sōiṭ dvaē-šar-hā (11 : 46.8.c).
 Pa(i)-θyāē-cā Vās-tryāē(i)-b;ō aṭ-cā X'vāē-ta-o-vē (12 : 53.4.b).
 *pa(i)-ri-*ga(i)-θō Xšmā-va-tō (7 : 34.2.e).
 *pa(i)-ri-*cā-*ja-sāi vaṅ-tā (7 : 51.22.f).
 *pa(i)-ri-ja-sāi / Maz-dā us-tā-na-zas-tō (11 : 50.8.b). 670
 pa(i)-ri-ja-sāi Vo-hū Ma-naḡ-hā (9 : 28.2.b).
 pa(i)ri X'vāē-tōuš / *A(i)r-yam-nas-cā da-dā(i)-tī (11 : 46.1.b).
 [parā] (i)vī-za-ya-θā Ma-gəm tēm (7 : 53.7.e).
 pa-rā-cā mrao-cās ao-rā-cā (8 : 53.7.c).

- pa-rā ma-zā ya-āṅ < yāṅ > -hō (7: 30.2.e).
 pa-rā hyaṭ mā / yā mōṅ pə-rə-θā ji-ma(i)-tī (11: 48.2.b).
 par(ə) Vā vis-pāiṣ [parə] vao-xə-mā (7: 34.5.e).
 parš-tēm zī Өwā / ya-θa-nā taṭ ə-ma-va-tām (12: 43.10.d).
 pa-sūš vi-rā-aṭ [-cā] a-druj-yaṅ-tō (9: 31.15.f).
 pa-sūš vi-rōṅṅ / ah-mā-kōṅṅ fra-da-θāi ā (11: 45.9.d). **680**
 pə-rə-saṭ-cā mā / ciš a-hī ka-hyā a-hī (11: 43.7.c).
 pə-rə-sā a-vaṭ ya-θā hvō (7: 31.16.a).
 pə-rə-sā a-vaṭ yā *maē-niṣ (7: 31.15.a).
 pə-rə-sā-cā nā / yā Tōi Өh-mā pa-raš < parš > -tā (11: 43.10.c).
 pə-rə-sāi-tē ya-θrā maē-θā (7: 31.12.f).
 pə-rəs-ma-nōṅṅ u-pā-ja-saṭ (7: 30.6.c).
 pou-ru-aē-nā Ө-nāxš-tā [yāiṣ] (7: 32.6.a).
 *Pta-rəm Vaṅ-hōuš / va-rəz-yaṅ-tō Ma-naṅ-hō (11: 45.4.c).

f

- Fə-ra-šaoš-trā / a-θrā tū ar(ə)-drāiṣ i-dī (11: 46.16.a).
 Fə-ra-šaoš-trāi / (u)rvā-zīš-tām A-ša-hyā dā (11: 49.8.a). **690**
 f(ə)ra-šəm vas-nā ha(i)-θyəm dā a-hūm (9: 34.15.f).
 f(ə)-rā A-mə-ša Spən-tā Gā-θā gə-ur-vā-in (12: Yā.c).
 frō tāiṣ viš-pāiṣ / Cin-va-tō fra-frā Pə-rə-tūm (11: 46.10.e).
 frō mā si-ša Өwah-māṭ vao-caṅ-hē (9: 28.11.d).
 frō mōi fra-vōiz-dūm ar(ə)-θā tā (8: 33.8.a).
 frō Vā fraē-šyā / Maz-dā A-šəm-cā mru(i)-tē (11: 49.6.a).
 frō Spən-tā Ā-ra < Ār > -ma(i)-tē (7: 33.13.e).

b

- bā-gəm a(i)-bī-ba(i)-riš-təm (7: 51.1.b).
 bū-rōiṣ ā A-ša-xyā-cā (7: 31.21.c).
 bə-rəx-ḍām mōi Fə-ra-šaoš-trō (7: 51.17.a). **700**
 bə-rəx-ḍām hā(i)-tīm Vaṅ-hōuš Ma-naṅ-hō (9: 32.9.d).

m

- *Ma(i)n-yōuš-cā Vaṅ-hōuš vis-pā dā-tā (9: 34.2.b).
 *Ma(i)n-yōuš Maz-dā pour-vīm Spəntā-hyā (9: 28.1.c).
 ma(i)-byā-cā yām / Vaṅ-hāu Өwah-mī ā Xša-θrōi (11: 49.8.c).
 ma(i)-byō Xša-θrəm ao-jōṅgh-vaṭ (31.4.e).
 ma(i)-byō < Өwā > Өu-ā / sās-trāi və-rə-nē A-hu-rā (11: 46.3.e).
 ma(i)-byō dā-vō-i ah-vā (7: 28.2.c).
 ma(i)-byō Maz-dā / Ta-vā raf(ə)-nō frā-xšnə-nəm (11: 43.14.b).
 ma(i)-byō za-ba < zba > -yā A-šəm (7: 51.10.e).
 Ma-ga-va-byō cōišt pa-rā (7: 51.15.b). **710**
 Ma-ga-hyā Xša-θrā nā-saṭ (7: 51.16.b).
 maṭ tāiṣ vis-pāiṣ / yōi Tōi mā-θrā ma-rən-tī (11: 43.14.e).
 maṭ Vā pa-dāiṣ / yā fra-srū-tā i-za-yā (11: 50.8.a).
 Ma-naṅ-has-cā Vaṅ-hōuš Maz-dā-i (9: 33.14.d).

- Ma-naṅ-hā Vo-hū A-ša-ā < -šā > -cā (9: 30.7.b).
 Ma-naṅ-hā Vo-hū sōṅṅ-hē (7: 51.7.f).
 Ma-naṅ-hō *Vaṅ-hōuš vi-dō (7: 51.18.d).
 Ma-naṅ-hō Vaṅ-hōuš x'ən-vaṭ haṅ-huš [məm bəduš] (9: 53.4.d).
 Ma-nas-cā Vo-hū a-pao-ur-vīm (9: 28.3.c).
 Ma-nas-cā Vo-hū Xa-ša < Xša > -θrəm-cā (9: 33.11.d). **720**
 Ma-nas-cā Vo-hū ya-vaē-tā(i)-tē (9: 28.11.b).
 Ma-nās-cā Vo-hū vaē-də-ma-nō < -mnō > (9: 28.5.b).
 Ma-nas-cā hyaṭ Va-hiṣ-təm (7: 28.9.c).
 *ma-na-hī-cā *va-ca-hī-cā (8: 30.3.c).
 ma-nō vis-tāiṣ / maṭ Vis-pāiṣ Ga-vā a-zī (11: 46.19.d).
 Ma-nō Vo-hū / u-ru-nas-cā a-šāu-nām (11: 49.10.b).
 Man-yōuš Maz-dā A-hu-rā (7: 31.9.c).
 Man-yōuš ha-cā Өwā (ə)āṅ-nā (7: 28.11.e).
 mar(ə)-taē-šū xšnā-uš / hvō [nā] *fra-srū(i)-dyāi *ə-rə-θwō (11: 46.13.b).
 ma-zōi Ma-gāi [ā] pa(i)-tī-zā-na-tā (9: 29.11.d). **730**
 ma-zōi Ma-gāi / kō vā *fra-srū(i)-dyāi vaš-tī (11: 46.14.b).
 Maz-dā aṭ mōi va-hiṣ-tā (7: 34.15.a).
 Maz-dā A-šā / Ug-rōṅṅ Vo-hū Ma-naṅ-hā (11: 50.7.c).
 Maz-dā A-šā / Xšmā-kōm vā-rəm xšnao-šəm-nō (11: 46.18.d).
 Maz-dā A-šā / ye-hyā mā *ai-θiṣ dyaē-θā (11: 48.9.b).
 Maz-dā A-šā / Vaṅ-hōuš *šyao-θnāiṣ Ma-naṅ-hō (11: 50.9.b).
 Maz-dā A-šā Vo-hū Ma-naṅ-hā (9: 34.6.b).
 Maz-dā ah-māi / yah-māi va-ši kah-māi-ciṭ (11: 46.16.e).
 Maz-dā Xša-θrəm-cā Haur-va-tā-tō (9: 34.1.d).
 Maz-dā Xša-θrā / ah-mī Vo-hū Ma-naṅ-hā (11: 43.6.b). **740**
 < Maz > Ma-za -dā Fra-dax-ša-tā < -stā > [ahi] (7: 51.3.f).
 Maz-dā fri-yāi < fryāi > Өwā-vās sa-xyāṭ ma-va(i)-tē (11: 44.1.c).
 Maz-dā *Ya-zūm stō-i ma-naṅ-hā (9: 31.8.b).
 Maz-dā rā-rəš-ya-ān < -yān > ma-naṅ-hō (9: 32.11.f).
 Maz-dā Spən-tāt / nōiṭ i-θā a-šā-u-nō (11: 47.4.b).
 Maz-dā-i a-vaṭ Xša-θrəm (7: 31.6.e).
 Maz-dā a-yā ā-si-yā < -syā > (7: 31.2.e).
 Maz-dā A-ša-xī-ā < -xyā > -cā (7: 30.10.e).
 Maz-dā A-hu-ra-hi-ā < -hyā > (7: 28.4.d).
 Maz-dā A-hu-rā-hi-ā < -hyā > xra-tōuš (9: 32.4.e). **750**
 Maz-dā Xša-θrā / Ā-ra < Ār > -ma(i)-tī A-hu-rō (11: 47.1.d).
 Maz-dā Xša-θrā / *var(ə)-zī *nā dyāṭ A-hu-rō (11: 45.9.c).
 Maz-dā Ga-vōi xšvi-dəm-cā (7: 29.7.c).
 Maz-dā ja-saṭ pou-ru-yō (7: 51.15.d).
 Maz-dā da-daṭ A-hu-rō (7: 31.21.a).
 " " " (7: 51.21.e).
 " " " (7: 53.4.e).
 Maz-dā < dā > dā-ā -tā mra-oṭ (7: 51.19.e).

- Maz-dā raf(ə)-ḍrəm ca-gə-dō (7: 51.20.f).
 Maz-dā sa-x^vār(ə) ma(i)-riš-tō (7: 29.4.a). **760**
 *Maz-dās-⁺cā-⁺A-hu-rāḡ-hō (7: 30.9.c).
 (7: 31.4.b).
 Maz-dās-cā Ā-ra < Ār > -ma(i)-tiš-cā (9: 33.11.b).
 Maz-da-ām < dām > -cā A-hu-rəm (7: 28.3.c).
 ma-hyā rā-zōng / Vo-hū sā-hiḡ Ma-naḡ-hā (11: 50.6.d).
 ma-xyā iš-tōiš / Vo-hū cōi-šəm Ma-naḡ-hā (11: 46.18.b).
 ma-xyā cis-tōiš / Ōwā iš-tiš u-sēn Maz-dā (11: 44.10.e).
 mā ə-vid-vā a(i)-pi-d(ə)bā-va-yaḡ (9: 31.17.d).
 mā *kam-nā-⁺fsvā / hyaḡ-cā *kam-nā-⁺nā ah-mī (11: 46.2.b).
 mā-ciš aḡ vō drəg-va-tō (7: 31.18.a). **770**
 *mōn [-cā] *da(i)-dyāi ye-hyā mā ərə-šiš (8: 31.5.d).
 *mōn-da(i)-di-yāi < -dyāi > / yā Tōi Maz-dā *ā-diš-tā (11: 44.8.b).
 Mā-θrəm yim Ha(u)r-va-tā-tō (7: 31.6.c).
 mā-θrās-cā *gū-ša-tā sās-nās-cā (9: 31.18.b).
 *Mā-zā-⁺Xša-θrā / vaz-daḡ-hā a-vō-mī-rā (11: 49.10.d).
 *mi-θah-⁺va-cā vā *ərəš-⁺va-cā vā (9: 31.12.b).
 miž-dəm Maz-dā ye-hyā Tū Da-θrəm (9: 34.13.f).
 *mē ur-vā Gōuš-cā a-zyā (7: 29.5.c).

y

- yae(i)-byas-cā iḡ rāḡ-haḡ-hōi (7: 28.8.e).
 Yae(i)-byō Xša-θrəm-cā a-yōn-vam-nəm (9: 28.3.d). **780**
 yae(i)-byō Maz-dā / Ōwōi vas-ye-tē Da-ē-nā (11: 44.11.c).
 yae-cā as-nāḡ / yae-cā dū-rāḡ i-ša-θā (11: 45.1.b).
 yae-cā xšnao-šən A-hu-rəm (7: 30.5.e).
 yae-cā Maz-dā ji-gərə-zaḡ kā-mē (9: 32.13.d).
 yae-cā Hōi da-bən saš-kən-cā (8: 53.1.e).
 yae-ša-ām < -šām > Tū A-hu-rā (7: 32.7.e).
 yae-ša-ām < -šām > Tū pao(u)-ru-yō (7: 51.3.e).
 yae-ša-ām < -šām > nōiḡ / hu-varš < hvarš > -tāiš vās duž-varš-tā (11: 49.4.c).
 yae-šū [as] pa(i)-rī pou-ru-byō (i)θye-jō (9: 34.8.b).
 yae-šū Maz-dā A-hu-rō šaē-tī (9: 33.5.f). **790**
 *yaož-dā-ō < -⁺dā > maš-yāi // a(i)-pi zā-θəm va-hiš-tā (12: 48.5.c).
 *yaḡ Ōwā mōng-hī Po-ur-vīm (7: 31.8.a).
 ya-θa-nā vaē-dəm-nāi Ma-naḡ-hā (9: 31.22.b).
 ya-θā' < -θā a > -yaḡ-hā' : < hā ā > -dā-nāiš pou-ru-yō (9: 30.7.f).
 ya-θā A-hū va(i)-ri-yō < -ryō > (7: Y.a).
 ya-θāiš i-θa var(ə)-sa(i)-tē (7: 33.1.a).
 ya-θā i-īm < im > / mō-nāi-cā { frā } -⁺cā *vao-cā (11: 45.3.d).
 ya-θā-ca'ḡ < -cā aḡ > -haḡ *a-pə-məm *aḡ-hōuš (9: 30.4.d).
 ya-θā tā aḡ-hən *hōn-⁺kərə-tā hyaḡ (9: 31.14.f).
 ya-θā < Ōwā > Ōu-ā / Zə-yiš-tim *u-zō-mō-hī (11: 46.9.b). **800**

- ya-θā nō ā / Vo-hū ji-maḡ Ma-naḡ-hā (11: 44.1.e).
 ya-θā Ra-tūm A-hu-rō vaē-dā (9: 31.2.d).
 ya-θā < Vā > Vā-ō ya-zəm-nas [-cā] (7: 34.6.e).
 ya-θā hī *Maz-dā // ta-ē(i)-byō dā-oy < dāḡ > -hā (11: 44.18.e).
 ya-θrā A-šā / ha-ca(i)-tē Ā-ra < Ār > -ma(i)-tiš (11: 46.16.c).
 ya-θrā cis-tiš aḡ-haḡ ma-ē-θā (9: 30.9.f).
 ya-θrā ma(i)n-yuš drəg-va-tō nā-saḡ (9: 53.7.d).
 ya-θrā Maz-dā / var(ə)-də-mām šaē-tī A-hu-rō (12: 46.16.e).
 ya-θrā Vaḡ-hōuš / Ma-naḡ-hō iš-tā Xša-θrəm (11: 46.16.d).
 ya-θrā var(ə)-nōng va-sā dā-ye-tē (9: 31.11.f). **810**
 ya < -dā A > -dā' -šəm zə-vīm aḡ-hən (7: 31.4.a).
 ya-dā a-šōiš / ma-xi-yā < -xyā > *va-sē-⁺xša-yā (11: 50.9.c).
 ya-dā hvō aḡ-haḡ yā-⁺šyao-θnas-cā (9: 31.16.f).
 ya-yā *šyao-θnāiš / A-šəm θraoš-tā A-hu-rā (11: 46.7.d).
 ya-yā Span-yā / u(i)-tī mra-vaḡ yōm Ang-rəm (11: 45.2.b).
 ya-yā ha-ciḡ-tē *ur-vā-nō (8: 33.9.f).
 ya-vaḡ A-šā / ta-vā-cā i-šā-i-cā (11: 50.11.b).
 ya-vaḡ ah-maḡ a(u)-ru-nā xraf-strā (9: 34.9.f).
 ya-vaḡ ā Ōwā / Maz-dā stāu-mī uf-yā-cā (11: 43.8.e).
 ya-vaḡ ā-žuš *zraz-diš-tō bū-nōi hax-ta-yā (12: 53.7.b). **820**
 ya-vat i-sāi ta-vā-cā (7: 28.4.e).
 ya-vōi vīs-pāi ā hvaḡ-hə-vīm (8: 53.1.d).
 ya-vōi vīs-pāi / Dru-jō D(ə)mā-nāi as-ta-yō (11: 46.11.e).
 ya-vōi vīs-pāi / fraēš-tāḡ-hō : a-oy < āḡ > -hā-mā (11: 49.8.d).
 yas-cā dā-θōng drəg-va-tō da-dāḡ (9: 32.10.d).
 yas-cā va-dar(ə) vōiž-daḡ a-šāu-nē (9: 32.10.f).
 yas-cā vās-trā vī-vā-paḡ (7: 32.10.e).
 yas-cā vā maš ya-za(i)-tē (7: 32.3.c).
 yas-cā Hōi vā-rāi rā-daḡ (7: 51.6.b).
 yas-taḡ miž-dəm / ha-nən-tē nō-iḡ dā(i)-tī (11: 44.19.b). **830**
 yas-tā Daē-vōng / a-pa-rō ma-ši-yās < -šyās > -cā (11: 45.11.a).
 Yas-tā Maḡ-tā pou-ru-yō (7: 31.7.a).
 yas-tēm Xša-θrāḡ / Maz-dā mōi-θaḡ jyā-tōuš vā (11: 46.4.d).
 *yas-⁺Tē vīs-pē-ma-ziš-təm (7: 33.5.a).
 yas-nəm Maz-dā Xsmā-va-tō (7: 33.8.c).
 ya-zəm-nāḡ-hō nə-maḡ-hā (7: 51.20.e).
 yah-māi za-vōng ji-mā kərə-du-šā (9: 29.3.f).
 yah-mī Spōn-tā / Ōwā Ma(i)n-yū'r < -yū ur > -vaē-sē ja-sō (11: 43.6.a).
 *yā-aḡ *yūš-⁺tā fra-mī-ma-θā (8: 32.4.a).
 yā ang-ra-yā / Kar(a)-pa-nō (u)rū-pa-ye(i)n-tī (11: 48.10.c). **840**
 yā A-šā-aḡ < -šāḡ > ha-cā jvā-ma-hī (9: 31.2.f).
 yā ərə-žō-ji-ōi < -jyōi > dā-hī dri-gao-vē va-hyō (12: 53.9.f).
 yā Kar(a)-pō-tās-cā Ka-vi-tās-cā (9: 32.15.b).

- yā xša-θrā *grēb-mō hi-ša-saṭ (8* : 32.13.a).
 yā xšnō-vi-šā *Gēuš-^{*}cā-^{*}Ur-vā-nēm (9 : 28.1.f).
 yā-cā A-šā / aṅ-hēuš a-rēm vaē-di-yāi < -dyāi > (11 : 44.8.d).
 yā-cā Ka-vā / ān-mō-nē (u)ru-dō-ya-tā (11 : 44.20.d).
 yā-cā xra-tū / duš(ə)-xša-θrā da-xyu-na-ām < -nām > (11 : 48.10.d).
 yā-cā var(ə)-ša(i)-tē *a(i)-pī-^{*}ciθ-^{*}iṭ (9 : 29.4.d).
 yā-cā Vo-hū / ux-ḍā fra-ši Ma-naṅ-hā (11 : 44.8.c). 850
 yā-cā Vo-hū / caš-mām ar(ə)-jaṭ Ma-naṅ-hā (11 : 50.10.b).
 yā-cā hōi ā-rə-zu-ā < -zvā > (7 : 33.1.f).
 yā < jō > ja-o -yā sōng-ha(i)-tē (7 : 32.7.c).
 ya < jvantō > ji-van-tō vis-pāng vāu-ra-yā (9 : 31.3.f).
 yā Tōi A-šā / yā A-šāi *Gēuš-^{*}Ta-šā mraoṭ (11 : 46.9.d).
 yā d(ai)biš-va-tō dvaē-šā taur-v(a)yā-mā (9 : 28.6.f).
 yā Da-ē-nā vai-ri-īm < -rim > ha-na-āt < -nāt > miž-dəm (12 : 54.1.d).
 yā dā-tā aṅ-hēuš pou-ru-ye-hyā (9 : 33.1.b).
 yā dā-ra-yaṭ Va-hiš-təm Ma-nō (9 : 31.7.d).
 yā nōiṭ vā aṅ-haṭ aṅ-ha(i)-tī vā (9 : 31.5.f). 860
 yā fra-ci-naš drəg-van-təm xša-yō (9 : 32.5.f).
 yā fra-vaxš-yā / ye-zī tā a-θā ha(i)-θyā (11 : 44.6.b).
 yā fra-šā ā-vi-ši-ā < -šyā > (7 : 31.13.a).
 yā bā-na-yon a-hūm mar(ə)-tā-nō (9 : 30.6.f).
 yā maš-yā a-ciš-tā dan-tō (8 : 32.4.b).
 yā Maz-dā-θā hyaṭ-ciṭ vi-du-šē (9 : 30.1.b).
 yā Maz-dā da-dāt maš-yā-oṅ < -yāṅ > -hō (9 : 30.11.b).
 yā mō-i gaē-θā / A-šā frā-dōiṭ ha-cē-mnā (12 : 44.10.c).
 yā-^{}yas-na-ā < -na > A-mərə-tā-təm (8 : 34.1.b).
 yā yō-mā x^vaf(ə)-nā a-sru-vā < -srivā > -təm (9 : 30.3.b). 870
 yā rao-cē-biš dar(ə)-sā-tā (u)rvā-zā (9 : 30.1.f).
 yā rāṅ-ha-yon sra-vaṅ-hā (7 : 32.12.a).
 yā Vaṅ-hēuš a-šiš Ma-naṅ-hō (8 : 33.13.d).
 yā vā Maz-dā pərə-sā(i)-tē *tā-yā (9 : 31.13.b).
 yā Vō Mā-θrā *srə-vi-mā *rā-dā (9 : 28.7.f).
 yā vi a-šiš / *rā-nōi-byā sa-vōi *dā-yāṭ (11 : 43.12.e).
 yā vi-dā-yāṭ *a-šiš rāš-na-ām < -nām > (9 : 34.12.d).
 yā vərəz-ye(i)-dyāi maṅ-tā vās-tri-yā < -tryā > (9 : 33.6.d).
 yā Vo-hū šya-vāi Ma-naṅ-hā (8 : 33.8.b).
 yā ša-va(i)-tē *ā *drəng ərəš-vāṅ-hō (9 : 29.3.d). 880
 yā-^{}šyao-θa-nā *yā-^{*}va-caṅ-hā (8 : 34.1.a).
 yā < sru > su-ru -yē par(ə) Ma-gā-u-nō (9 : 33.7.d).
 yā zī ā-i-tī jōng-ha-ti-cā (9 : 31.14.b).
 yā zī vā-vərə-zōi *pa(i)-ri-^{*}ciθ-^{*}iṭ (9 : 29.4.b).
 yā *hū-^{*}kərə-tā' < -tā A > -šā-ciṭ ur-vāx-šāṭ (9 : 34.13.d).

* This is the only irregular *pāda* in Gāṭā Ahunavaiti, and indeed in all the five Gāṭās. Really it ought to have had seven syllables.

- yā hu-š(ə)-tiš rā-mām-cā dāt (9 : 29.10.d).
 yāiš a-srū-dūm būm-yā hap-ta(i)-θē (9 : 32.3.f).
 yāiš a-zā-θā / mah-māi xyā-tā a-vaṅ-hē (11 : 50.7.d).
 yāiš ā aṅ-huš pou-ru-yō ba-vaṭ (9 : 28.11.f).
 yāiš Gām Kar(a)-pā / U-sixs-cā *Aēš-māi dā-tā (11 : 44.20.c). 890
 yāiš *grēh-mā' < -mā A > -šāṭ va-ra-tā [Karapā] (7 : 32.12.e).
 yāiš dā-tā-iš / pao(u)-ru-yāiš A-hu-ra-hyā (11 : 46.15.e).
 yāiš ra-pan-tō *da(i)-diš xu-ā < x^vā > -θrē (9 : 28.2.f).
 yāiš srā-vi x^va-ē-nā a-yaṅ-hā (9 : 32.7.d).
 yā-nīm ma-nō yā-nīm va-cō yā-nīm šyao-θnəm (12 : Yā. a).
 yō a-ciš-təm vaē-naṅ-hē aog(ə)-dā (9 : 32.10.b).
 yō an-aē-šəm xaān-mō-nē rā-dəm (9 : 29.9.b).
 yō a-šāu-nē va-hiš-tō (7 : 33.3.a).
 < yō a > *yō^{*} -hūm i-ša-sās a(i)-bī (7 : 51.19.d).
 Yō ah-māi Gām / rā-nyō-skərə-tim hēm-ta-šāṭ (11 : 47.3.b). 900
 yō [ā] nū-rəm-ciṭ A-hu-rā hā-mō (9 : 31.7.f).
 yō aiš A-šəm ni-pāṅ-hē (7 : 28.11.a).
 yō ā-yaṭ A-ša-va-nēm (7 : 31.20.a).
 Yō ān-mō-ni / Maz-dā srā-vi A-hu-rō (11 : 45.10.b).
 yō iṭ ah-māi / ərəz-ux-ḍā *nā-dā-i-tē (11 : 44.19.c).
 yō i dā-yāṭ (ə)ā-vā mar(ə)-taē(i)-byō (9 : 29.7.f).
 yō iš jyā-tēuš hē-miθ-yāṭ va-sē-i-tōiš-cā (12 : 53.9.d).
 yō iš pāt dar(ə)-sāt A-ša-hi-ā < -hyā > (9 : 32.13.f).
 yō iš sōng-hō *a-pə-məm (7 : 51.14.e).
 yō Ur-vā-nēm *mōn-^{*}ga(i)-rē (7 : 28.4.a). 910
 yō (u)šu-ru-yē syas-ciṭ dah-ma-hyā (9 : 32.16.b).
 yō xraoṭ-diš-tēng a-sē-nō vas-tē (9 : 30.5.d).
 yō θwaṭ Maz-dā a-sruš-tim (7 : 33.4.a).
 yō Da-ē-nām / Vo-hū sarš-tā Ma-naṅ-hā (11 : 49.5.b).
 yō dāt ma-nō / va-hyō Maz-dā aš-yas-cā (11 : 48.4.a).
 yō dā-θaē(i)-byō ərəš-^{*}Ra-tūš (7 : 51.5.e).
 yō duš-ərə-θriš / ci-xšnu-šā A-šā Maz-dā (11 : 49.1.b).
 yō dūr-ao-šəm sao-ca-yaṭ a-vō (9 : 32.14.f).
 yō drəg-vā(i)-tē xša-θrəm hu-nā(i)-tī (9 : 31.15.b).
 yō Drəg-vā a-ciš-tā *var(ə)-zyō (8 : 30.5.b). 920
 yō drəg-vō-d(ə)biš Aēš(ə)-məm vā-dā-yōiṭ (9 : 29.2.f).
 yō nā a-šōiš / ao-jaṅ-hā var(ə)-da-yaē-tā (11 : 50.3.c).
 yō Nō aē-vō sās-nā gū-ša-tā (9 : 29.8.b).
 yō nō u-sēn / cō-rəṭ spōn-cā a-spōn-cā (11 : 45.9.b).
 yō nā ərə-zuš / sa-vaṅ-hō pa-θō si-šōiṭ (11 : 43.3.b).
 yō nōiṭ jyō-tūm *ha-nar vi-nas-tī (9 : 31.15.d).
 yō ma(i)-byō yaoš / ah-māi as-ciṭ va-hiš-tā (11 : 46.18.a).
 yō maš-yōng ci-xšnu-šō ah-mā-kōng (9 : 32.8.c).
 yō mā drəgvā / θwā sa-vō pa(i)-ti-ərə-tā (11 : 44.12.d).

- yā mā-θra-ā < θrā > / vā-cəm Maz-dā ba-ra(i)-tī (11 : 50.6.a) 930
 yā mō-i A-šāt / ha(i)-θim ha-cā var(ə)-ša(i)-tī (12 : 46.19.a).
 yā mōi vid-vā vao-caṭ ha(i)-θi-im < -θim > (9 : 31.6.b).
 yā va-hyō vaṅ-hōuš daz-dē (7 : 51.6.a).
 yā vā ka-sōuš aē-naṅ-hō (7 : 31.13.c).
 yā vā xša-yās / a-dās dri-tā a-yaṅ-təm (11 : 46.5.a).
 yā vā nōiṭ aṅ-haṭ va-ās < vās > -tri-yō < -tryō > (9 : 31.9.f).
 yā vā mō-i / nā g(ə)nā vā Maz-dā A-hu-rā (12 : 46.10.a).
 yā vā mō-i / yā gaē-θā daz-dē aē-naṅ-hē (12 : 46.8.a).
 yā vā xra-tōuš / Xšmā-ka-hyā ā ma-naṅ-hā (11 : 49.6.b).
 yā Vā stao-tāiš / Maz-dā fri-nāi A-hu-rā (11 : 49.12.e) 940
 yā Vā A-šā uf-yā-nī (7 : 28.3.a).
 yā Vā Maz-dā A-hu-rā (7 : 28.2.a).
 yā vī-ci-naoṭ / dā-θəm-cā a-dā-θəm-cā (11 : 46.17.d).
 yā vī-du-šē mra-va(i)-tī (7 : 51.8.f).
 yā Vəṛə-zō-nāi / vaṅ-u-hīm dāt fra-sas-tīm (11 : 49.7.d).
 yā *Sō-viṣ-tō A-hu-rō (7 : 33.11.a).
 yā Spi-tā-məm / Za-ra-θuš-trəm rā-daṅ-hā (11 : 46.13.a).
 yā zao-tā A-šā *əṛə-zuš (7 : 33.6.a).
 yā hīm ah-māi / vās-tra-va(i)-tīm stōi us-yāt (11 : 50.2.b).
 yā hu-dā-nuš d(ə)ma-na-hyā Xša-θrəm (9 : 31.16.b) 950
 yā hōi da-daṭ zas-ta-vaṭ a-vō (9 : 29.9.f).
 yā Hōi nōiṭ vī-dā(i)-tī (7 : 51.6.e).
 yā Hōi ma(i)n-yū *šyao-θnāiš [-cā] ur-va-θō (9 : 31.21.f).
 yāng Da-ē-vōng A-kas-cā Ma(i)n-yuš (9 : 32.5.d).
 yāng x^v Ur-vā / x^vaē-cā xrao-daṭ Da-ē-nā (11 : 46.11.c).
 yāngs-Tū Maz-dā / ha-d(ə)mōi mi-naš A-hu-rā (11 : 46.14.d).
 yām Ašā Va-hiṣ-tā ha-zao-šəm (9 : 28.8.b).
 yām ā vas(ə)-mī *i-šā *xša-θri-im < θrim > (9 : 29.9.d).
 yām mōi mra-oš Vaṅ-hōuš Ma-naṅ-hō (9 : 34.13.b).
 yā i-šu-dō da-dən-tē (7 : 31.14.c) 960
 yā dā A-šā / Vaṅ-hōuš mā-yā Ma-naṅ-hō (11 : 43.2.d).
 yā dā a-šiš / drəg-vā(i)-tē a-šau-nē-cā (11 : 43.4.c).
 yā ma-nao-θriš / *caz-dōṅh-vaṅ-təm ar(ə)-θa-hyā (11 : 44.5.e).
 yā Vo-hū θraoš-tā Ma-naṅ-hā (9 : 34.3.d).
 yā zī āṅ-har(ə) yā-os < yās > -cā hən-tī (9 : 33.10.b).
 yās-cā Maz-dā drə-vō-d(ə)byō (7 : 31.14.e).
 yās-cā Maz-dā ba-va(i)n-tī (7 : 33.10.c).
 yām iš-yām A-hu-rō ma-sa-tā Maz-dā-ō < -dā > (12 : 54.1.f).
 yām xšnū-təm rā-nōi-byā dā (7 : 51.9.a).
 yām cis-tīm A-šā maṅ-tā (7 : 51.16.d) 970
 yām Da-ē-nām A-hu-rō Sao-šyan-tō da-daṭ (12 : 53.2.f).
 yām dā Ma(i)n-yū Ā-θrā-cā (7 : 31.3.a).
 yām naz-diš-tām / gaē-θām drəg-vā bax-ša(i)-tī (11 : 50.3.d).

- *yām mōi Vid-vā / Maz-dā vao-caṭ A-hu-rō (11 : 45.3.b).
 yām *Hu-dā-naoš / *Pa(i)-tiš sa-xyāt Xša-θra-hyā (11 : 44.9.c).
 yām Hu-dā-ō < -dā > / sās-tī A-šā A-hu-rō (11 : 48.3.b).
 yām hōi iš-yām dā-tū (7 : 51.17.d).
 yām hōi Xša-θrā / *Vo-hū-cā *cōiš Ma-naṅ-hā (11 : 50.3.b).
 yās-cā hax-šāi / Xšmā-va-ta-ām < -tām > vah-māi ā (11 : 46.10.d).
 yim dri-gu-byō da-daṭ vās-tā-rəm (9 : Y.f) 980
 Yū-zəm aē(i)-byō A-hu-rā (7 : 29.10.a).
 Yū-zəm Maz-dā frā-xšnə-nē (7 : 29.11.c).
 Yū-zəm zo-viṣ-ta-yāṅ-hō (7 : 28.9.e).
 yeṅ-he hā-tām ā(a)ṭ yes-ne pa(i)-tī (9 : Ye.a).
 yes-ni-yā < -nyā > -cā Vaṅ-hōuš Ma-naṅ-hō (9 : 30.1.d).
 ye-zī a-θā stā ha(i)-θim (7 : 34.6.a).
 ye-zī a-dāiš / A-šā Dru-jəm vōng-ha(i)-tī (11 : 48.1.a).
 ye-zī a-hyā / A-šā pōi maṭ xša-ye-hī (11 : 44.15.b).
 ye-zī āiš nōiṭ ur-vā-nē (7 : 31.2.a).
 ye-hyā ur-vā A-šā ha-ca(i)-tē (9 : 34.2.d) 990
 ye-hyā Ur-vā xrao-da(i)-tī (7 : 51.13.c).
 ye-hyā mā *āi-θiṣ-cīṭ dvaē-θā (9 : 32.16.d).
 ye-hyā mō-ya < mō-i A > -šāt ha-cā (7 : 51.22.a).
 Ye-hyā vah-mē / Vo-hū fra-šī Ma-naṅ-hā (11 : 45.6.b).
 ye-hyā vəṛə-dā va-naē-mā Dru-jəm (9 : 31.4.f).
 ye-hyā *šyao-θnāiš / gaē-θā A-šā frā-dən-tē (11 : 43.6.c).
 yō-hyā sa-vā / i-šā-on < -šān > -tī rā-daṅ-hō (11 : 45.7.a).
 ye-xyā-cā [həm-] *myā-sa(i)-tē mi-θa-hyā (9 : 33.1.e).
 *yō Spən-tām Ā-ra < Ār > -ma(i)-tīm (7 : 34.9.a).
 < yōi A > yōi'šāi da-dən zas-ta-yō Dru-jəm (9 : 30.8.f) 1000
 yōi ā Vaṅ-hōuš / Ma-naṅ-hō di-dray-žō-dvē < -duyē > (11 : 48.7.b)
 yōi āṅ-har(ə)-cā hən-tī-cā (7 : 51.22.d).
 yōi im f(ə)ra-šəm kəṛə-nā-un a-hūm (9 : 30.9.b).
 yōi im vō nōiṭ / i-θā Mā-θrəm var(ə)-šən-tī (11 : 45.3.c).
 yōi xšnūm Vo-hū / Ma-naṅ-hā ha-cā-on- < -cān > -tē (11 : 48.12.b).
 yōi Gōuš mōr(ə)n-dən [urvāxš] ux-ti ji-ō < jyō > -tūm (9 : 32.12.d).
 yōi duš-xra-θwā / Aēš(ə)-məm var(ə)-dən rā-məm-cā (11 : 49.4.a).
 yōi drəg-va-tō maz(i)-biš ci-kōi-təṛəš (9 : 32.11.b).
 yōi nōiṭ A-šəm ma(i)n-yaṅ-tā (7 : 34.8.e).
 yōi mō-yah < mō-i ah > -māi / S(ə)-rao-šəm dān ca-yas-cā (11 : 45.5.c) 1010
 yōi Vaṅ-hōuš *vaē-dəm-nā Ma-naṅ-hō (9 : 34.7.b).
 yōi Va-hiṣ-tāt a-šāu-nō (7 : 32.11.e).
 yōi Vō yōi-θə-mā das(ə)-mē stū-tām (9 : 28.9.d).
 yōi Vō *šyao-θnāiš sārən-tē (7 : 51.3.b).
 yōi za-raz-dā aṅ-hən Maz-dā-i (9 : 31.1.f).
 yōi *za-zən-tē vaṅ-hāu sra-va-hī (9 : 30.10.f).
 yōi zī Gōuš vəṛə-zō-nē a-zi-yā < -zyā > (9 : 34.14.d).

yōi zī ji-vā < jvā > / *āṅ-har(ṣ)-cā bu-vaṅ < bvaṅ > -ti-cā (11 : 45.7.b).

rao-cē-biṣ rō-i-ṭwān xu-ā < x^vā > -ṭrā (9 : 31.7.b).
 rao-cā xu-ṅṅ < x^vṅṅ > / as-nām ux-šā aē-u-ruš (11 : 50.10.c). 1020
 Ra-tuṣ *šyao-ṭnā ra-zīš-tā (7 : 33.1.c).
 raf(ə)-ṭrām cag-vā / hyaṭ Fri-yō < Fryō > fri-yāi < fryāi > dai-diṭ (11 : 46.2.d).
 raf(ə)-ṭrā-i Vou-ru-ca-šā-nē (8 : 33.13.a).
 rāš-nā ji-vās < jvās > / yō a-ša-vā drōg-vaṅ-tōm (11 : 46.5.c).
 rā-ma-ām < -mām > -cā ā-iš da-dā-tū (9 : 53.8.d).
 rā-yō a-šīš / Vaṅ-hṣuṣ ga-ēm Ma-naṅ-hō (11 : 43.1.e).
 rā-ša-yeṅ-hē drōg-vaṅ-tōm (7 : 51.9.c).

va-ir-yā stōiṣ / yā Ṭwah-mī Xša-ṭrōi vā-ci (11 : 43.13.e).
 vā-dā taṭ yā / ah-mī Maz-dā an-aē-šō (11 : 46.2.a).
 vā-dā Maz-dā A-hu-rō (7 : 51.22.c). 1030
 vā-dō-dūm Da-ē-nā-biṣ (7 : 53.5.c).
 vao-caṭ gar(ə)-bām hu-xra-tuṣ (7 : 34.10.b).
 va-o-cā moi / yā Tvōm Vid-vā A-hu-rā (11 : 48.2.a).
 vax-šōṅ-tē Da-ē-vō-zuṣ-tā (8 : 32.4.c).
 < vaṅhi > vaṅ-hvī ā-dā / ga(i)-dī [mōi] ā mōi A-ra-pā (11 : 49.1.c).
 vaṅ-hā-u vā cōi-ṭa(i)-tē as-tīm (9 : 33.2.d).
 Vaṅ-hṣuṣ A-šā / hao-zā-ṭwaṭ ā Ma-naṅ-hō (11 : 45.9.e).
 Vaṅ-hṣuṣ ə-vis-ti Ma-naṅ-hō (8 : 34.9.d).
 Vaṅ-hṣuṣ ā d(ə)mā-nō Ma-naṅ-hō (8 : 32.15.f).
 Vaṅ-hṣuṣ ā-ya-pa-tā < -ptā > Ma-naṅ-hō (9 : 28.7.b). 1040
 Vaṅ-hṣuṣ xra-tūm Ma-naṅ-hō (7 : 28.1.e).
 Vaṅ-hṣuṣ Xša-ṭrā Ma-naṅ-hō (7 : 34.11.c).
 Vaṅ-hṣuṣ-cā dā-ṭōṅ Ma-naṅ-hō (8 : 28.10.b).
 Vaṅ-hṣuṣ-cā vās-ta-rē < -trē > Ma-naṅ-hō (9 : 33.3.f).
 Vaṅ-hṣuṣ daz-dā Ma-naṅ-hō (7 : Y.c).
 Vaṅ-hṣuṣ pa(i)t-yās-tōm Ma-naṅ-hō (8 : 53.3.c).
 Vaṅ-hṣuṣ P(ə)ta-rōm Ma-naṅ-hō (7 : 31.8.c).
 Vaṅ-hṣuṣ pad(ə)-biṣ Ma-naṅ-hō (7 : 51.16.c).
 Vaṅ-hṣuṣ Fra-dax-ša-tā < -štā > Ma-naṅ-hō (7 : 31.17.f).
 Vaṅ-hṣuṣ fšōṅ-ga < fšōṅ > -hi-īm < -hīm > Ma-naṅ-hō (9 : 31.10.d). 1050
 Vaṅ-hṣuṣ Man-yōuṣ / šyao-ṭa-na-nām ja-va-rō (11 : 48.8.d).
 vaṅ-hṣuṣ mīn-yōuṣ / *šyao-ṭna-hyā ux-ḍa-xyā-cā (11 : 45.8.c).
 Vaṅ-hṣuṣ Man-yōuṣ / *šyao-ṭnāiṣ Maz-dā A-hu-rō (45.5.e).
 Vaṅ-hṣuṣ raf(ə)-ṭrā-i Ma-naṅ-hō (8 : 54.1.c).
 Vaṅ-hṣuṣ vaz-dvar(ṣ) Ma-naṅ-hō (7 : 31.21.e).
 Vaṅ-hṣuṣ *šyao-ṭnā Ma-naṅ-hō (7 : 34.14.c).
 Vaṅ-hṣuṣ siž-dya-mnā Ma-naṅ-hō (8 : 32.4.d).
 Vaṅ-hṣuṣ x^va-ē-ta-ṅṅ < -tōṅ > Ma-naṅ-hō (9 : 34.12.f).

vaṅ < -hā > -hā-ō vī-dā-tā *rā-na-yā (9 : 31.19.f).
 vaṅ-hu-yā a-šī *ga-tē (7 : 51.10.f). 1060
 vaṅ-hu < -yā > -yā-ā *za-va-ō < -vō > -*ā-dā (9 : 33.12.d).
 vaṅ-hu-yā cis-tōiṣ // šyao-ṭa-nāiṣ Ā-ra < Ār > -ma(i)-tē (12 : 48.5.b).
 vaṅ-hō Maz-dā A-hu-rō va-ē-ṭā (9 : Ye.b).
 va-caṅ-hā vā aṭ vā ma-naṅ-hā (9 : 32.2.b).
 va-cē srū(i)-dyāi / hyaṭ mar(ə)-taē(i)-byō va-hiṣ-tōm (11 : 45.5.b).
 va-yū-borə-du-byō duṣ-x^va-rə-ṭōm (9 : 53.6.d).
 *var(ə)-cā-hī-*cā fra(i)-di-vā (7 : 32.14.c).
 var(ə)-da(i)-tī Ā-ra < Ār > -ma(i)-tiṣ (7 : 28.3.e).
 var(ə)-ma(i)-dī Hā nō aṅ-haṭ (7 : 32.2.f).
 Va-ē-xša-yās / Maz-dā dā-yāṭ A-hu-rō (11 : 43.1.b). 1070
 Va-hiṣ-tōm Ṭwā Va-hiṣ-tā (7 : 28.8.a).
 va-hiṣ-tōm yes-nē pa(i)-tī (7 : 51.22.b).
 Va-hiṣ-tā i-ša-sā Ma-naṅ-hā (9 : 31.4.d).
 va-hiṣ-tā iṣ-tiṣ srā-vī Za-ra-ṭuṣ-tra-hē (12 : 53.1.a).
 va-hiṣ-tāṭ šyao-ṭa-nāṭ mar(ə)-tā-nō (9 : 32.12.b).
 Va-hiṣ-tā ba-rə-tū Ma-naṅ-hā (9 : 33.9.d).
 Va-hiṣ-tā vōis-tā Ma-naṅ-hā (8 : 32.6.d).
 vah-māi dā(i)-dī sa-vaṅ-hō (7 : 51.2.f).
 vah-mē Maz-dā ga-rō-biṣ stū-tām (9 : 34.2.f).
 vāu-rōi-ma(i)-dī xra-fa < xraf > strā hiz-vā (9 : 28.5.f). 1080
 vā-cōm nōrəṣ a-sū-ra-hyā (7 : 29.9.c).
 vās-trim a-xyā-i fšu-yaṅ-tōm (8 : 31.10.b).
 vās-tryāi-cā Ṭwō-rəṣ-tā ta-ta-šā (9 : 29.6.f).
 vās < -tryāt > -tri-yāt vā ā-i-tē (7 : 31.9.e).
 vās < -tryē > -tri-yē -hyā aē-naṅ-hō (7 : 31.15.e).
 vās-tryō šyao-ṭa-nāiṣ oṣ-švō (7 : 51.5.c).
 vā-zīš-tō aṅ-ha(i)-tī a-sa < as > -tiṣ (9 : 31.22.f).
 vī-ci-rō hās / taṭ frō x^vaē-ta-vē mru-yāt (11 : 46.5.d).
 vī-da-šas < -dās > vā Ṭwax-šāṅ-hā Ga-vōi (9 : 33.3.d).
 *vī-di-šōm-nāi i-žā-cīṭ (7 : 51.1.c). 1090
 vī-du-yē Vo-hū Ma-naṅ-hā (8 : 31.5.c).
 vī-duṣ A-šā / yōm Maz-da-ām < dām > A-hu-rōm (11 : 45.8.d).
 vī-du-šē zī nā mru-yāt (7 : 51.8.b).
 vī-dyāt Sao-šyās / ya-ṭā hōi a-šīš aṅ-haṭ (11 : 48.9.d).
 vid-vā a-vām / yā īm aṅ-haṭ *a-pə-mā (11 : 44.19.e).
 vid-vā va-fūš vyā-na-yā (7 : 29.6.b).
 vid-vā vā ə-vid-vā vā (7 : 31.12.c).
 vid-vā vī-du-šē mrao-tū (7 : 31.17.c).
 Vi-vaṅ-hu-šō srā-vī Yi-mas-cīṭ (9 : 32.8.b).
 Viṣ-tās-pā-i i-šōm ma(i)-byā-cā (9 : 28.7.d). 1100
 { vī-sō } šōi-ṭra-hyā [vā] daṣ-yōuṣ [vā] (7 : 31.16.c).
 vīs-pā' < -pā a > -yā-rē / dar(ə)-gō-jyā-tōuṣ (u)rvā-daṅ-hā (11 : 43.2.e).

*zas-tā-iš-tā / yā nā xu-ā < x'ā > -θrē dā-yāt (11 : 50.5.d).
 zas-tāiš fri-nəm-nā *A-hu-ra-hyā (9 : 29.5.b).
 zas-tōi-byā vā var(ə)-ša(i)-tī (7 : 33.2.c).
 za-xyā-cā vis-pā-oṅ < -pāṅ > -hō xrao-səṅ-tām u-pā (12 : 53.8.b).
 zdī nō Maz-dā A-hu-rā (7 : 31.17.e).

h

ha(i)-θim A-ša-hyā Dā-mim (7 : 31.8.e).
 ha(i)-θyāiš šyao-θa-nāiš frao-rəṭ Maz-dām (9 : 30.5.f). 1190
 ha(i)-θyā-var(ə)-tām / hyaṭ vas-nā f(ə)ra-šō-to-məm (11 : 50.11.d)
 *ha(i)-θyōṅg ā *stiš / yōṅg ā šaē-tī A-hu-rō (11 : 43.3.d).
 *ha(i)-θyō-⁺dvaē-šā / hyaṭ i-šō-yā drəg-vāi-tē (11 : 43.8.b).
 *Ha-ur-va-tō-⁺A-mərə-tā-tas-cā (9 : 31.21.b).
 Haē-caṭ-as-pā / vax-šyā vō *Spi-tā-māḥ-hō (11 : 46.15.a).
 ha-cā A-šāt / *šyao-θnā-cā va-caḥ-hā-cā (11 : 47.1.b).
 ha-d(ə)mōi A-šā / Vo-hū-cā syās Ma-naḥ-hā (11 : 44.9.e).
 ha-dā A-šā / Va-hiš-tā-cā Ma-naḥ-hā (11 : 50.4.b).
 ha-dā vās-trā gao-dā-yō θwax-šō (9 : 29.2.d).
 ha-dā *vā-⁺stā / vah-mōṅg S(ə)rao-šā rā-daḥ-hō (11 : 46.17.c). 1200
 *ha-nar θwah-māt / zao-šāt drəg-vā bax-ša(i)-tī (11 : 47.5.c).
 ha-məm taṭ Va-hiš-tā-ciṭ (7 : 32.16.a).
 Hā-tā-Ma-rā-nē A-hu-rā (8 : 32.6.c).
 hā-tām hu-ō < hvō > ao-jiš-tō (7 : 29.3.e).
 Hā-rō ma(i)n-yū / *A-hūm-⁺Biš Ur-vā-θō Maz-dā (12 : 44.2.e).
 hā zī aḥ-hōuš / vaḥ-hvī < vaḥhī > vis-tā ā-kəro-tiš (11 : 48.2.d).
 Hā [zī] nō hu-šōi-θ(ə)mā / / Hā nō u-ta-yū(i)-tīm (11 : 48.6.a).
 Hā zī pou-ruš / i-šəṅ-tō vāu-rā-i-tē (11 : 47.6.d).
 hās hu-xra-tuš nō-maḥ-hā (7 : 51.5.d).
 hīz-vā ux-šāiš / Vaḥ-hōuš (šə)ā-nū Ma-naḥ-hō (11 : 47.2.b). 1210
 hiz-vā θwa-hyā ā-oṅ < -āḥ > -hō (7 : 31.3.c).
 hu-xša-θrā xšəṅ-tām / / mā nō duš(ə)-xša-θrā xšəṅ-tā (12 : 48.5.a).
 hu-xša-θrāiš *jō-⁺nə-ra-ām < -rām > [xrūnəram-cā] (7 : 53.8.c).
 Hu-ji-ā < -jyā > -tōiš A-mərə-tā-tas-cā (9 : 32.5.b).
 hu-māz-drā *A-šā-i-⁺cā (7 : 30.1.e).
 hyaṭ a(i)-bi-g(ə)mən / ya-θrā Cin-va-tō-Pərə-tuš (11 : 46.11.d).
 hyaṭ aē-naḥ-hē drəg-va-tō (7 : 32.16.e).
 hyaṭ a-kō-yā drəg-vāi-tē (7 : 51.8.c).
 hyaṭ [as] *ao-jā nā(i)-di-āḥ < -dyāḥ > -həm (7 : 34.8.c).
 hyaṭ ast-vaṅ-təm da-dā uš-ta-nəm (9 : 31.11.d). 1220
 hyaṭ ah-mī (u)rū-raost aš-tō (7 : 51.12.d).
 hyaṭ a-xyāi da-dā-ō < -dā > pa-θa-ām < θām > (9 : 31.9.d).
 hyaṭ *ā *būš-tiš / *Va-sas(ə)-⁺Xša-θra-hyā di-ā < dyā > (11 : 43.8.d).
 hyaṭ ā-sa-šu-tā / / yā da(i)bi-tā-nā fra-ox-tā (12 : 48.1.b).
 hyaṭ iš *ā *Də-ba-o-mā (7 : 30.6.b).
 hyaṭ (u)rva-təm *caz-dōṅgh-vad(ə)-byō (7 : 31.3.c).

hyaṭ us A-šā / nap-tyaē-šu -{cā} naf-šū-cā (11 : 46.12.a).
 hyaṭ Xšmā ux-šāiš / di-da-iḥ-hē pao-ur-vim (11 : 43.11.c).
 hyaṭ-cā Gāuš ja(i)-dyāi mrao-i (7 : 32.14.e).
 hyaṭ-cā dar(ə)-gəm drəg-vō-d(ə)byō ra-šō (9 : 30.11.d). 1230
 hyaṭ-cā mōi mraoš / A-šəm ja-sō frā-xšnə-nē (11 : 43.12.a).
 hyaṭ ci-viš-tā *hu-dā-byō (7 : 34.13.e).
 hyaṭ tā (u)rvā-tā sa-ša-θā (7 : 30.11.a).
 hyaṭ tā zas-tā / yā *Ta-vā haf-šī a-vā (11 : 43.4.b).
 hyaṭ θwā aḥ-hōuš / zā-θōi dar(ə)-səm *Po-ur-vim (11 : 45.5.b).
 hyaṭ θwā Xša-θrā / A-šāt ha-cā *frā-āš < frās > -tā (11 : 43.14.e).
 hyaṭ θwā xša-yās / aē-šəm dyāt ə-ma-vaṅ-təm (11 : 43.10.e).
 hyaṭ < θwā > θu-ā [həm] caš-ma(i)-nī hōṅ-gra-bəm (9 : 31.8.d).
 hyaṭ Da-ē-nā / *pou-ru-yā dā A-hu-rā (11 : 46.6.e).
 hyaṭ Da-ē-nā / va-hiš-tē yū-jōn miž-dē (11 : 49.9.c). 1240
 hyaṭ dā-θa-ṅg < -θṅg > / vi-ca-ya-θā < -θā a > -dā-θās-cā (11 : 46.15.c).
 hyaṭ dā *šyao-θnā / miž-da-vān yā-cā ux-šā (11 : 43.5.c).
 hyaṭ Nā fri-yāi < fryāi > / vaē-də-mnō I-svā da(i)-diṭ (11 : 43.14.a).
 hyaṭ nō Maz-dā pao-ur-vim (7 : 31.11.a).
 hyaṭ Maz-dā ra-pōn Ta-vā (7 : 51.18.f).
 hyaṭ Maz-dām du-vai < dvai > -dī *f(ə)ra-sā-byō (9 : 29.5.d).
 hyaṭ mā drəg-vā / di-dar(ə)-ša-tā *aē-naḥ-hō (11 : 46.7.b).
 hyaṭ mā Vo-hū / pa(i)-ri-ja-saṭ Ma-naḥ-hā (11 : 43.7.b).
 " " " / " " (11 : 43.9.b).
 " " " / " " (11 : 43.11.b). 1250
 " " " / " " (11 : 43.13.b).
 " " " / " " (11 : 43.15.b).
 hyaṭ miž-dəm Za-ra-θuš-trō (7 : 51.15.a).
 hyaṭ mōi' < mōi a > -pi-va(i)-tī / / *Ha(u)r-vā-tā-⁺A-mərə-tā-tā (12 : 44.18.d).
 hyaṭ mōi A-šā dā-tā va-hi-yō < -hyō > (9 : 31.5.b).
 hyaṭ mōi Vaḥ-hōuš / ha-zō ji-maṭ Ma-naḥ-hō (11 : 43.4.e).
 hyaṭ Yūš-mā-kāi / mā-θrā-nē vao-rā-za-θā (11 : 50.5.b).
 hyaṭ vā a-kā ma-naḥ-hā (7 : 32.5.c).
 hyaṭ vi-səṅ-tā drəg-vaṅ-təm a-vō (9 : 32.14.d).
 hyaṭ vərə-nā-tā A-ciš-təm Ma-nō (9 : 30.6.d). 1260
 hyaṭ *šyao-θnā-cā sōṅg-hās-cā (7 : 31.11.c).
 hyaṭ *ha-θrā-⁺ma-nā ba-vaṭ (9 : 30.9.c).
 hyaṭ hōm Vo-hū / Maz-dā *fraš-tā Ma-naḥ-hā (11 : 47.3.d).
 hyaṭ hōm spā-dā / an-ao-caḥ-hā ja-maē-tē (11 : 44.15.c).
 hyaṭ hīm dā-tā xša-yan-tō (7 : 29.2.c).
 hyaṭ Hōi A-šā / Vo-hū-cā cōišt Ma-naḥ-hā (11 : 45.10.c).
 hyaṭ hōi im ca-ra-tas-cā (7 : 51.12.e).
 hyaṭ hōi Vo-hū vax-šaṭ Ma-naḥ-hā (9 : 31.6.f).
 hyaṭ hōi hu-d(ə)mən da-yāi < dyāi > vax(ə)-θra-hyā (9 : 29.8.f).
 hvō a-šā-vā / yah-māi a-šā-vā fri-yō < fryō > (11 : 46.6.d). 1270
 [hvō] *u-ru-saē(i)-byō Spōṅ-tō sas-na-yā (9 : 29.7.d).

- Hvō xra-θwā Dā-miṣ A-šom (7: 31.7.c).
 < Hvō > Hu-ō-gvā tāiṣ / yōng us-va-hī *uṣ-tā *stōi (11: 46.16.b).
 < Hvō > Hu-ō-gvō iṣ-tōiṣ x^var(ə)-nā (7: 51.18.b).
 < Hvō > Hu-ō-gvō daē-dōiṣṭ *kəhr-pəm (7: 51.17.b).
 hvō ji-ā < jyā > -təuṣ sōng-ha-nāiṣ xra-tūm (9: 32.9.b).
 hvō taṭ nā Ma(i)-dyōi-Māḡ-hā (7: 51.19.a).
 hvō tōng frō-gā / paθ-mōng *Hū-^vCis-tōiṣ ca-rāṭ (11: 46.4.e).
 hvō Tōi Maz-dā A-hu-rā (7: 31.22.e).
 hvō Da-ē-nām / *šyao-θnā-cā va-caḡ-hā-cā (11: 48.4.b). 1280
 hvō dā-mōiṣ *Dru-jō hu-nuṣ (7: 51.10.c).
 Hvō Dəra-zā Məra-θyauṣ Ma-ziṣ-tō mo-šū cā's < cā as > -tū (12: 53.8.f).
 hvō [nō] Maz-dā vaṣ-tī A-šā-i-cā (9: 29.8.d).
 hvō Man-yəuṣ ā Va-hiṣ-tāṭ ka-yā (9: 33.6.b).
 hvō mā nā sra-vā mōr(ə)n-daṭ (7: 32.10.a).
 Hvō Vi-ci-rō A-hu-rō (7: 29.4.e).
 hvō zī A-šā / spōn-tō (I)rix-təm viṣ-pōi-byō (11: 44.2.d).
 hvō zī drəg-vā / yō drəg-vāi-tē va-hiṣ-tō (11: 46.6.c).
 hvō zī Mā-θrā ṣi-ā < šyā > -tō. (7: 51.8.e).

x^v

- *x^va(i)-θyā-cā Maz-da-ā < -dā > dar(ə)-šaṭ-cā (9: 33.7.b). 1290
 X^vaē-təuṣ-cā *ta-rə-^vma(i)-tīm (7: 33.4.c).
 X^vaē-tū vā aṭ vā Vəra-zə-ni-yō < -nyō > (9: 33.2.b).
 x^va-ra(i)-θyā va(i)n-tyā sra-vā (7: 28.10.f).
 x^va-rə-θāi ā A-məra-ta-tās-cā (9: 34.11.b).
 x^vāiṣ šyao-θa-nāiṣ sōng-hāiṣ-cā (7: 51.14.d).
 x^vāiṣ šyao-θa-nāiṣ hiz-vas-cā (7: 51.15.e).
 x^vāiṣ hi-zu-biṣ / fšu-ya-sū a-fšu-yan-tō (11: 49.4.b).
 < x^vā > xu-ā-θrā maē-θā ma-yā (7: 33.9.c).
 < x^vā > xu-ā-θrō-yā / nā xu-ā < xā > -θrəm da(i)-dī-tā (11: 43.2.b).
 *xā-^vpa(i)-θyāṭ Xša-θra-hi-ā < -hyā > sa-rō (9: 31.21.d). 1300
 < *x^vōng > xu-ōng-^vdar(ə)-sōi / Xša-θroi šyāṭ Ā-ra < Ār > -ma(i)-tiṣ (11: 43.16.d).
 < *x^vi > xu-i-ti-^vcā-^və-nō(i)-tī (7: 30.11.d). 1302

These 1302 entries of the Metrical Index are made up as under:

Yaθā	1 verse	6 <i>pādas</i> .
Ašom	1 verse	2 lines.
Yeḡhe	1 verse	4 lines.
Yānim	1 verse	4 lines.
Gāṭā	Ahunavaiti	100 verses : 600 <i>pādas</i> .
	Uštavaiti	66 verses 330 lines.
	Spəntā-Mainyu	41 verses 164 lines.
	Vohū-Xšaθra	22 verses 132 <i>pādas</i> .
	Vahištā-Iṣti	9 verses 54 <i>pādas</i> .
	Airyōmā Iṣyō	1 verse 6 <i>pādas</i> .

Total 243 verses consisting in all of 1302 *pādas* and lines.

APPENDIX 2

THE FAMILY OF ZARAΘUŠTRA*

Jackson^a gives an account of the family of Zaratustra and gives several genealogical tables also. He says: "Tradition furthermore states that Zoroaster was thrice married and had several sons and daughters and that the three wives survived him".^b The names of the first wife and of the second are not preserved, but the latter is said to have been a widow. By the first, a privileged wife, the Prophet had one son and three daughters. Their names are mentioned several times in the Avesta and in Pahlavi Literature. One of these daughters Pouru-Cistā, was married to the wise Jāmāspa.^c The son, Isaṭ-vāstra by the first^d wife became head of the priestly class, and he was likewise made guardian of the children of his father's second wife, who had borne two sons, Urvataṭ-nara and Hvarə-ciθra. These two sons were respectively regarded as the heads of the agricultural and the warrior castes. The third wife, Hvōvi, was the daughter of Fərašaōstra, and niece of Jāmāspa, attaches at the court of Vistāspa. By Hvōvi no earthly children were born, but she is the noble consort from whom ultimately are descended the future millennial prophets Uxšayaṭ-ərəta, Uxšayaṭ-nəmah and the Messiah Saošyānt.

Jackson has also given the following table of the three wives of Zaratustra and their children:

Children by first wife.	Children by second wife.	Children by Hvōvi (not yet born).
Isaṭ-vāstra (son)	Hvarə-ciθra (son)	
Frēni (daughter)	Urvataṭ-nara (son)	Uxšayaṭ-ərəta
θriti (daughter)		Uxšayaṭ-nəmah
Pouru-cistā (daughter)		Saošyānt

This long extract from Jackson summarises the whole of the "tradition" about Zaratustra's family. The main authority is *Būndahišn* (32.5-9).^e In the *Vijirkart-ī Dēnīg* (pp. 21-22)^f the names of the first two wives have been mentioned, but as West has pointed out it "appears to rest upon a misinterpretation of the text".^g

* This had appeared as an article in the *New Indian Antiquary* (April-June, 1946). I have to thank the Editor for permission to reproduce it here.

a. Zoroaster Prophet of Ancient Iran (New York, 1899), pp. 20-23.

b. He quotes *Būndahišn*, 32.5 in support. c. He quotes Yas. 53.3.

d. An obvious error of printing has been corrected by me here. I.J.S.T.

e. Translated by West in SBE 5, pp. 142-44.

f. This is a very much later work. West gives the date as not much earlier than the 13th century of Christ. (Grund. II, pp. 89-90).

g. SBE 5, p. 143, fn. 1.

The whole question might now be examined in some detail, in the first place in light of the evidence from the *Avesta* Texts. Of the three "wives" in the tradition mentioned in *Būndahišn*, 32, the name of only one, Hvōvī, is found twice in the extant *Avesta* Texts. Of the "sons" the name of Isaṭ-vāstra occurs thrice, that of Hvarə-ciθra once and that of Urvataṭ-nara twice. Of the daughters the names of Frēnī and of Өritī occur only once each and that of Pouru-cistā twice. Of course I have not included here the supposed *allusions* (according to Pahlavi commentators) to Hvōvī in Yas. 51.17 and to Isaṭ-vāstra in Yas. 53.2.

The whole question of this family of Zarathuštra, considered in the light of *Avesta* Texts alone, irrespective of the Pahlavi tradition, has been discussed very ably and impartially by K. R. Cama in his Gujarātī "Life of Zarathuštra".^h He has come to the conclusion that there is nothing definite to prove that the three persons mentioned by the *Būndahišn* as "sons" of Zarathuštra were really so. As regards the "wife" and the "daughters" he thinks that there is reason to infer that they might have been so, because these four names stand at the head of the list of women mentioned in Yt. 13 (Farvardīn). 139.

Hvōvī, the "wife" of Zarathuštra, is mentioned in Yt. 13. (Farvardīn). 139, where she stands at the head of the list of women who had accepted the Religion and had served the cause faithfully. But she is mentioned merely in the words, *Hvōvyā aīaonyā Fravašim yazamaide*, we revere the Fravaši of the Holy Hvōvī. This does not lead us even to guess whose daughter or whose wife she was. On the other hand there are several other women mentioned in the same Yt. (140), who were the wives of other helpers. These are called "wives" (*nāirī*) expressly and the names of their husbands are also mentioned with them.ⁱ

The second mention of Hvōvī is in Yt. 16 (Dīn). 15, where she is called *vīθushī* (Sk. *viduṣī*), wise, and is described as wishing for the "ecstatic intoxication" from Zarathuštra, evidently referring to the spiritual ecstasy of his teaching. But in neither of the two passages is there the slightest hint that she was the daughter of Fərəšaōštra or the wife of Zarathuštra. Both these ideas seem to have been first started in the Pahlavi commentary to Yas. 51.17, where the word *kəhrpa* has been translated quite arbitrarily by the Pahlavi writer as "daughter".

K. R. Cama,^j however, points out that the four names Hvōvī, Frēnī, Өritī and Pouru-cistā, precede the names of Hutaōšā, the Queen of Vištāspa, and of Humāyā, the daughter of Vištāspa in Yt. 13.139. From this he infers that these four women, mentioned first, were "more intimately" connected with Zarathuštra than were the Royal ladies. And so, *indirectly*, we may

h. Zaratosht Nāmū, (3rd edition, Bombay, 1913), pp. 316-24.

i. Their husbands have been mentioned separately in the same Yt. (111-13).

j. Op. cit., pp. 317-18.

take them to be "the wife and daughters of Zarathuštra". This sounds plausible enough, but applying the same logic to the men mentioned in Yt. 13, the names of the three "sons" of Zarathuštra should have come first in the list of men. The list of men, however, begins with the name of Maidyōi-Māh, who was the *first* to accept the new Faith, and after a number of other intervening names we get the names of the three "sons". Arguing along these lines we can only assert that Hvōvī and the other three ladies mentioned were the first women to embrace Zarathuštra's new Faith.

Frēnī and Өritī (in Pahlavi Sritī) have been particularly mentioned by Zātsparam (13.11)^k as among "the six great upholders of the Religion", which explains why their names are at the beginning of the list of women in the Farvardīn Yt. But there (139) their names are coupled with the adjective *aīaonī* only, as is the case with Hvōvī.

As regards Pouru-cistā, "the youngest daughter of Zarathuštra"^l we might take the name as found in Yas. 53.3 literally, in the sense of "Full Wisdom". Even if it is felt that the word "daughter" (*dugədrām*) cannot be ignored, we might still regard her as a woman Disciple of the Prophet. There is no mention of Pouru-cistā by Zātsparam, while enumerating "the six great upholders of the Religion", which seems very strange if she really were a "daughter" of Zarathuštra, worthy to be named in his *Gāthās*. Commenting on this, West^m has remarked that "she may not have survived her father". But this is contradicted directly by *Dēnkart*, ix. 45.4, which mentions Pouru-cistā as "having given herself contentedly in womanly service to Zaratusht", and after Zaratusht "also performing womanly service and reverence for Jāmāsra".ⁿ This "womanly service" transferred from Zaratusht to Jāmāsra would be quite natural and understandable, because the latter succeeded the Prophet as the Head of the Faith^o and "he became priest of priests after Zaratusht". Putting together these two Pahlavi traditions we may assert that Pouru-cistā may have been the youngest woman Disciple of the Prophet, who may have deserved special mention in the *Gāthās* on account of her "having given herself contentedly in womanly service" to him. But to assert that she was the "daughter of Zarathuštra" and the "wife of Jāmāsra" seems rather far-fetched on this evidence alone. And if she were really a daughter of the Prophet, her omission from among "the six great upholders of Religion" becomes almost impossible to explain.

With regard to the "sons" the main *Avesta* evidence is that in Yt. 13 (Farvardīn). 98, where all three are mentioned with the adjective *Zarathuštiri* added. This has been usually translated as "the son of Zarathuštra". Usually the *name* of the father is put in the genitive case after the *name* of a person; but in this passage we have the word *Zarathuštroiš* (gen. sing. of

k. SBE, 47, p. 166. l. Yas. 53.3, literal translation.

m. SBE, 47, p. 166, fn. 2. n. Translated by West, SBE, 37, pp. 299-300.

o. Zātsparam, 23.10 (SBE, 47, p. 165).

an *adjectival* derivative), which means literally, "belonging to ZARAΘUŠTRA", i.e., "follower of (the Religion of) ZARAΘUŠTRA". We have in Yas. 53.2 this same adjective used with Vištāspa and in Yas. 12.1 we have *fravarānē Mazdayasnō ZARAΘUŠTRIŠ*. I profess myself to be a Mazda-worshipping follower of ZARAΘUŠTRA. So these three names need not necessarily be taken as the "sons", but as "followers of ZARAΘUŠTRA". K. R. Cama also holds the same opinion.^p

The name of Isaṭ-vāstra occurs thrice in the Avesta, Yt. 13.98 and Yas. 23.2 and 26.5; in all three places he is described as "belonging to ZARAΘUŠTRA". Hvarā-ciθra is named only once in Yt. 13.98. And Urvaṭ-nara is mentioned in Yt. 13.98 and in Ven. 2.43. In the latter only his bare name is found as being a worker in the Vara of Yima.

In this connection Darmesteter^q has made some very significant remarks. He says that these three names represented "respectively the fathers and chiefs of the three classes, priests, warriors and husbandmen. They play no great part in Mazdaen mythology, and are little more than three subdivisions of ZARAΘUŠTRA himself, who was the first priest, the first warrior, the first husbandman (Yt. 13.88)".

This remark that these three were "little more than subdivisions of ZARAΘUŠTRA himself" is very significant. ZARAΘUŠTRA seems to have attained the Divine status of a Yazata already in the Pahlavi period, and so he is the foremost among men as Ahura-Mazdā is among the Divine host. And just as the supreme Ahura-Mazdā is surrounded by His six Amēšā-Spəntā, so also ZARAΘUŠTRA is surrounded by his six "children", three are "sons" and three are "daughters" to make the analogy complete.

ZARAΘUŠTRA was definitely a Maga (Magian). "To the writers of Greece and Rome he was the arch-representative of the Magi.... He was regarded as a great sage and a prophet whose name was synonymous with Persian wisdom or as the founder of the Magian priesthood, who are sometimes said to be his pupils and followers".^r He himself speaks of the "great" (*maza*), Maga Brotherhood in the *Gāthās*.^s And we know that the Maga teachers were very strict in the matter of celibacy and regarded *brahmacarya* as absolutely essential for spiritual life.

During the Sasanian period the Zoroastrian priesthood had already become a hereditary caste, and so marriage had become the essential duty of every priest. Indeed, the marriage of priests was the most outstanding difference between Zoroastrianism on the one hand and Buddhism, Christianity and Manichaeism on the other. All these last named three religions

p. Op. cit., pp. 323-24.

q. SBE, 4, p. 21, fn. 2.

r. Jack., op. cit. p. 6; Moulton (EZ., p. 323, fn. 3) held a very different view of this matter.

s. Yas. 29.11 for example.

insisted on the celibacy of the religious teacher. And this was also the teaching of the Maga priesthood. So strongly was this idea of celibacy identified with the Magas that in Ven. 4.47 the term *magava* is actually used to mean "a celibate" or "an unmarried man".^t And so I believe this Pahlavi tradition of the "wives" and "sons" and "daughters" of ZARAΘUŠTRA was built up out of scattered references in the Avesta Texts to support the Sasanian custom of the marriage of priests. This is my own suggestion to be taken for what it is worth.

It may also be noted that the principal Pahlavi source mentioning the "family" of ZARAΘUŠTRA in the 32nd chapter of the *Būndahišn*. This is a work of a very late date and has been dated by West as belonging to the end of the 9th century after Christ (about 890 A.C.).^u This would put the composition of the work almost two centuries and a half after the Islamic conquest. We can only guess how much the ideas in this work must have been influenced by the contemporary thought in Iran. We must particularly bear in mind that the period of the *Būndahišn* had also produced the *Dēnkart*, the *Epistles* of Mānušcihr, and the writings of Zātsparam, which marked in a way the culminating point of Pahlavi literature. We might also remember that this period of the *Būndahišn* came immediately after the great Renaissance of Iran—the Golden Age of Hārūn al-Rashīd and of al-Ma'mūn. This Golden Age was an age of wonderful freedom of thought and it certainly must have left its impress upon the Zoroastrian writers as well.

To sum up:

(1) In the *Gāthās* there is nothing whatever about the "family" of ZARAΘUŠTRA. I propose to take Pouru-cistā of Yas. 53.3 as an abstract noun.

(2) The evidence of the other extant Avesta Texts is quite meagre. The names of Hvōvi and of the "sons" and "daughters" of ZARAΘUŠTRA are found in a dozen places altogether. And beyond the obvious fact that some of these were "followers of (the religion of) ZARAΘUŠTRA" there is no other direct connection mentioned with the Prophet.

(3) ZARAΘUŠTRA was the Founder of the Maga Brotherhood as explicitly mentioned in the *Gāthās* themselves, and, therefore, from what we know of the customs of these Magas, the presumption is strong that he could not have had a "family".

(4) When ZARAΘUŠTRA was accepted as a Yazata, it might have been thought proper to make him the counterpart upon Earth of the Supreme Ahura-Mazdā in Heaven. And corresponding to the six Amēšā-Spəntā, ZARAΘUŠTRA was also surrounded with three "sons" and three "daughters".

t. Barth., Wb. 1111, notes that in Gothic *magus* means "a bachelor", "an (unmarried) boy".

u. See Grund. II, pp. 104-05.

(5) The establishment of a hereditary priestly class in Zoroastrian Iran necessarily meant giving up the ancient Maga rule of celibacy. And so I think this Pahlavi tradition of the "wives" and the "family" of ZARAΘUŠTRA grew up to defend the later practice of priests.

(6) The main Pahlavi works wherein the names of the "family" of the Prophet are mentioned are all later works dating from the end of the 9th century of Christ. So there is the possibility of later ideas having influenced this "tradition" regarding the Prophet. I am almost certain that his "children" were in reality his Disciples.

A few words may be added as regards the literal significance of the seven important names, Hvōvi and the six "children".

Hvōvi is clearly the feminine of *Hvōgva*. She belonged to the family that gave the best beloved Disciples of the Prophet, Fōrašaoštra, and the successor of the Prophet, Jāmāspa.

The names of the three "sons" are, as usual with Iranian names, some kind of "descriptive names". *Isat-vāstra* is "he who rules the pasture". I derive it from √*is-* to rule (Skt. √*īś-*), an appropriate name for the head of the priesthood, the 'Shepherd of the Flock'. *Hvare-cithra* is "the seed of the Sun" and his name might conceivably be appropriate to a brilliant warrior. The name *Urvataš-nara* means probably 'friend of man'.

The names of the "daughters" are palpably abstractions. *Frēni* is "Love". In RV. i. 112.10 we get the word *prēni*, which Grassmann has translated "loving".⁹ This word is also found in AV. vi. 89.1. *Oriti* is difficult to explain. Bartholomae¹⁰ suggests that the name might mean "third", but tradition makes her the "second daughter". I am inclined to think that the name was originally *Sriti*, which Bartholomae has also noted.¹¹ It would correspond to Skt. *śriti*, which is found in RV. ix. 14.6. This may be derived from √*sri-* (*śray-*) to depend upon, to lean upon (Skt. √*śri-*). So I would translate the name *Oriti* as "Faith", which is man's support in life. And Pouru-cistā is of course "Full-Wisdom". I think these three names of the "daughters" were originally abstract qualities which later were made into the "daughters" of the Prophet. All these names may have been used as names for women from early days, as they are even to-day. Indeed the Farvardin Yt. (140) mentions four different Frēniš, who were themselves Zoroastrians and wives of Zoroastrian husbands.

⁹ Grass., Wb, 874.

¹⁰ Wb, 807.

¹¹ Ibid., 1646.

APPENDIX 3

MSS. CITED. (From the Prolegomena to Geldner's Texts.)

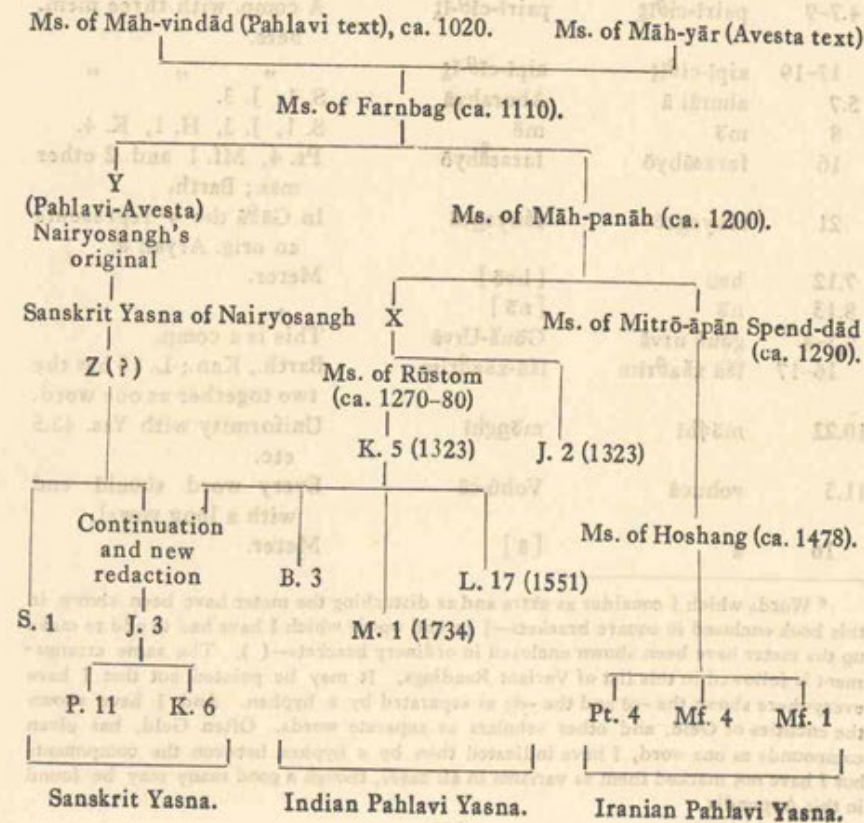
- C. 1. Yasna Sāda from Emmanuel College, Cambridge. The first information we have about this ms. is given by Hyde in his *Religio Veterum Persarum*. He calls the book 'Yezishny' and the language 'Zendvīsta'. On the first page of the ms. is written, "This Book is called Ejesnney written in the Language Jeni vista and Contains the Religion of the Ancient Parsyes". The ms. was accordingly written before 1700.
- H. 1. From Dastur Hoshangji Jamaspji, M.A., PH.D., of Poona. It bears no date, but it is a very correct old ms., the best of the Yasna sāda class.
- J. 2. From Dastur Jamaspji Minechehrji Jamasp-Asana, M.A., PH.D., of Bombay. It contains the Yasna with Pahlavi translation copied by Mitrō-āpān-i Kai Khūs-rōb, and completed on the date 2-1-602 A.Y. (26-1-1323 A.D.). The ms. is at Oxford.
- J. 3. A few years later in date than S. 1. It contains Yasna with Nairyosangh's Skt. translation. It is almost as accurate and reliable as S. 1, but has suffered much from damp and in places it is in utter decay. The writing and the paper are old.
- J. 4. Contains Yasna with Nairyosangh's Skt. translation. It bears no date, but seems to go back directly or indirectly to J. 3.
- J. 5. Yasna sāda. About two hundred years old.
- J. 6. Judged by the handwriting about 300 years old.
- J. 7. Not old but a very careful ms.
- Jp. 1. From Jamshedji Peshotanji Sanjana of Balsar. This valuable ms. was completed on 29-9-987 A. 20 Y. (13-7-1638). It is a Vendidad Sāda from Iran. It is handsomely and carefully written. The copyist is Frēdūn Marzapān who copied this from the ms. of his father Marzapān, who in turn had made a copy from a ms. of Shatrō-ēyār Erdashīr Aīrīc. The copyist had the advantage of the advice of his father and of his father's brother.
- K. 1. From the Copenhagen University Library. This collection (all K.-mss.) was acquired for the most part by Rask in the year 1820 in Bombay. K. 1 was written by Mitrō-āpān Kai Khūs-rōb and was finished on 24-4-693 A.Y. (17-5-1324 A.D.) at Cambay.
- K. 4. Contains Yasna, Visparad and eight Fargards of the Vištāsp Yasht. It was written in Kirman by Vēh-mard Frēdūn Vēh-mard Gōpat-shāh Rūstōm Bōdār Shāh-mard Dīnō-yār and was completed on

- 2-11-1092 A.Y. (26-7-1723 A.D.). This is a carefully written ms. from an excellent source.
- K. 5. Yasna with Pahlavi translation. Written by Herbad Mitrō-āpān Kai Khūsrovō Mitrō-āpān Spend-dād Mitrō-āpān Marzpan Bāhrām. It was copied from a ms. of Herbad Rūstām Mitrō-āpān at the order of Cāhil Sangan of Cambay. Finished on 27-Dēn (Daē?)-692 A.Y. (17-11-1323 A.D.).
- K. 7. An important ms. of a scribe "well versed in Pahlavi, Persian and Sanskrit" (Bharucha). The scribe was the Sanjana Dastur Manekji.
- K. 10. Must have been copied after 1743.
- K. 11. Dated 1016 A.Y. (Samvat 1703, 1647 A.D.).
- K. 37. Iranian, without date, modern. It contains "Yasht Gātān" (Gāθā-Ahunavaiti).
- L. 1. London, India Office, Collection of de Guise. This is a very old ms., but the date (A.Y. 804, A.D. 1435) is 'doubtful'.
- L. 2. Carefully written in Surat by Rustam Vāhrām Dārāb Sōhrāb, A.Y. 1129 (Samvat 1816, A.D. 1759).
- L. 3. Less carefully written than the above.
- L. 13. A handsomely written and of medium age, without date.
- Lb. 2. London, British Museum. Yasna Sāda from Hyde's collection, mentioned in Hyde's book (1700). Written by Herbad Dārāb Hirā Cāndā in A.Y. 1030 (A.D. 1660).
- Mf. 1. From the Mulla Firuz Library, Bombay. Iranian Yasna with Nīrang (in Pahlavi) written by Rūstām Gūshāsp Ardashīr for his son Vāhrām Rūstām. Finished 28-8-1090 A. 20 Y. (18-5-1741 or 23-5-1721 (?) A.D.). It is an excellent ms.
- Mf. 2. Iranian Vendidad Sāda with Nīrang. Written by Khūsrovō Anōshirvān in Turkabād. Finished on 9-8-987 A.Y. (29-5-1618 A.D.). Handsomely written and valuable ms. It contains many corrections in a later hand.
- Mf. 4. Yasna with Pahlavi translation and probably somewhat younger than Pt. 4. Both seem copied from the same original.
- O. 3. From Oxford, Bodlian. Vendidad Sāda, dated 1050 A.Y. (Samvat 1737, A.D. 1681) It was brought to England by Richard Cobbe in 1723. It was this ms. that Anquetil saw, and thus started his studies.
- Pd. Iranian, from the Royal Library at St. Petersburg (Petrograd). It belonged to the Dolgorukic collection.
- Pt. 4. From Dastur Peshotanji Behramji Sanjana of Bombay. Yasna and Pahlavi translation without date. This ms. was copied in A.Y. 1149

(A.D. 1779-80) by Dastur Kavasji Sohrabji Meherji-Rana in Navsari "from an old Iranian Yasna". The copyist of Pt. 4 reproduces the introduction of that ms. before him and gives some interesting information. In spite of its youth Pt. 4 is one of the most important of the Yasna Codexes.

- S. 1. One of the two eldest representatives of the Skt. Yasna. It is from Surat, an excellent old ms. of great independence and accuracy. It may belong to the 15th or the end of the 14th century. It has besides a number of older and better readings which are no longer found in other mss. S. 1 is the direct copy of the original Avesta-Pahlavi ms. used by Nairiyosangh. So its readings have greater weight and greater reliability.
- S. 2. Vendidad Sāda, modern.

Geldner in his Prolegomena (p. xxxiv) given the following 'geneology' of the PAHLAVI-(SANSKRIT) YASNA :



APPENDIX 4

VARIANT READINGS*

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
AHUNAVAITI			
YAS. 29 :			
1.2-3	gəuš urvā	Gəuš-Urvā	This is a comp.
9	mā	[mā]	Meter; no need of repetition.
16	rəmō	[rəmō]	Meter; probably from an ancient gloss.
17-18	āhišāyā	ā-hišāyā	Barth.; prefix and verb shown separate.
3.14-15	ādrōng	ā drōng	Mf. 1.
4.7-9	pairi-ciθiṭ	pairi-ciθ-iṭ	A comp. with three members.
17-19	aipi-ciθiṭ	aipi-ciθ-iṭ	" " "
5.7	ahurāi ā	Ahurahyā	S. 1, J. 3.
8	mē	mē	S. 1, J. 3, H. 1, K. 4.
16	fərasābyō	fərasābyō	Pt. 4, Mf. 1 and 2 other mss.; Barth.
21	fšuyəntē	fšuyəntē	In Gāθā the ø represents an orig. Aryan a.
7.12	hvō	[hvō]	Meter.
8.13	nō	[nō]	"
9.3-4	gəuš urvā	Gəuš-Urvā	This is a comp.
16-17	išā xšaθrim	išā-xšaθrim	Barth., Kan.; L. 13 has the two together as one word.
10.22	məṅhi	məngḥi	Uniformity with Yas. 43.5 etc.
11.3	vohucā	Vohū-cā	Every word should end with a long vowel.
16	ā	[ā]	Meter.

* Words which I consider as extra and as disturbing the meter have been shown in this book enclosed in square brackets—[]; and words which I have had to add to make up the meter have been shown enclosed in ordinary brackets—(). The same arrangement is followed in this list of Variant Readings. It may be pointed out that I have everywhere shown the *-cā* and the *-ciṭ* as separated by a hyphen. And I have shown the enclitics of Geld, and other scholars as separate words. Often Geld, has given compounds as one word, I have indicated then by a hyphen between the components but I have not marked them as variants in all cases, though a good many may be found in this Appendix.

VARIANT READINGS

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
YAS. 28 :			
1.4-5	ustānazastō	ustāna-zastō	This is a comp. Mf. 1, K. 4 and 2 other mss. read as two words.
7	manyəuš	Mainyəuš	Pt. 4, S. 1, K. 4 and 5 other mss.; Mills.
19-21	gəuščā urvānəm	Gəušč-cā-Urvānəm	Loose comp. with tmesis.
2.22	daidiṭ	daidiš	Andreas has <i>daiditā</i> .
4.3-4	mən gairē	mən-gairē	Suggestion of Mills. This is a comp.
9	ašiš	ašim	Kan.
5.12	səvištāi	Səvištāi	Pt. 4. Skt. <i>śaviṣṭha</i> .
7.23-24	srəvim āradā	srəvimā rādā	S. 1, J. 6.
9.5	mazdā	[Mazdā]	J. 5, Lb. 2, L. 1, L. 3 also omit this word. Meter chief reason.
21-23	išō xšaθrəmcā	Išō-Xšaθrəmcā	A comp.
24	savayhām	sravayhām	J. 7, K. 11.
YAS. 30 :			
1.18-19	ašā yecā	Ašāi-cā	J. 2 reads <i>ašāi</i> ; the <i>ye</i> has been dropped for the sake of meter.
2.9-10	narəm narəm	narəm-narəm	This is an <i>āmreḍita</i> -comp.
17	nō	[nō]	Meter.
3.9	manahicā	manahī-cā	Every word should end with a long vowel.
11	vacahicā	vacahī-cā	" " "
13	šyaoθanōi	šyaoθnōi -cā	Meter needs the shorter form.
14-17	hī vahyō akəmcā	hī Vahyō-Akəm	See notes (pp. 138-39). I take <i>Vahyō-Akəm</i> as a neu. <i>dvandva</i> like Skt. <i>śītoṣṇam</i> .
24	—	(tū)	Added for <i>pādapūrti</i> .
4.17	apəməm	apəməm	K. 5; for uniformity.
18	aḥhuš	aḥhəuš	J. 4, S. 2 and 5 other mss.
5.2	manivā	Mainivā	J. 5 and 5 other mss.; Barth.
7	vəzozyō	varəzyō	S. 1.
6.5-6	daēvacinā	Daēvā [-cinā]	Meter. Probably from an ancient commentary.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
30.6.9-10	ā-dəbaomā	ā Dəbaomā	ā is a postposition and must be taken separately.
19	aēšmēm	Aēšmēm	Meter.
20-21	hēndvārəntā	hēn-dvārəntā	Prefix shown separately.
8.10	taibyō	taēibyō	Pt. 4, J. 3 and 7 other mss.
14	vōividāiti	vōividāitē	K. 5; Wester. and Mills. Ātm. is necessary.
22	drūjəm	Drujəm	<i>Druj.</i> is the orig. word.
9.11-13	mazdāscā ahurāhō	Mazdās-cā-Ahurāhō	This is a comp. in plu. with tmesis.
14-15	ā-mōyastrā	ā mōyastrā	ā (<i>upasarga</i>) goes with <i>baranā</i> .
20-21	haθrā manā	haθrā-manō	Nair. takes it as comp.
10.4	drūjō	Drujō	H. 1 and 3 other mss.
5	avō	[avō]	No need of repetition; also meter.
10	asištā	asištā	For sake of uniformity with 34.4 and 44.9.
12-13	ā-huštōiš	ā huštōiš	S. 1 has ā <i>huštōiš</i> . The words are better separate.
20	zazənti	zazəntē	K. 5 and 3 other mss. Ātm. is necessary.
11.9-11	x ^v itīcā ənəiti	x ^v itī-cā-ənəiti	A comp. with tmesis.
14	darəgəm	darəgəm	No special reason for long ē.
17-18	savacā	savā-cā	Every word should end with a long vowel.
Yas. 31 :			
1.11	drūjō	Drujō	The word is <i>druj</i> .
3.13	cazdōnhvadəbyō	cazdōnhvadēbyō	Andreas reads <i>cizdōnhvadēbyō</i> .
4.5-7	mazdāscā ahurāhō	Mazdās-cā-Ahurāhō	This is a comp. in plu. with tmesis.
8-9	ašicā	ašī-cā	Andreas.
5.13-15	məncā daidyāi	mən [-cā-] daidyāi	<i>məndaidyāi</i> is one word, and <i>-cā</i> should be left out for sake of meter.
7.1-2	yastā	Yas-tā	This is a <i>sandhi</i> between two words.
12.1	ā	[ā]	Andreas.
8.1	aḡ	yaḡ	S. 1.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
37.8.6	yezīm	Yazūm	S. 1, J. 3, K. 5 and 8 other mss.; also Wester., Barth.
14	hēm	[hēm]	<i>upasarga</i> repeated; meter. Also Andreas.
9.2	as	ās	Suggestion of Andreas.
3	ārmaitiš	Ārmaitiš	Pt. 4 and 13 other mss. This is 1/1 fem.
6-7	gōuš tašā	gōuš-tašā	This is a comp.
8	as	ās	Suggestion of Andreas.
9	xratūš	Xratuš	S. 1, Pt. 4 and 10 other mss. This is 1/1 mas.
10.2	hī	hō	K. 4, C. 1; Andreas.
11.19	šyaoθanā	šyaoθnā	S. 1 and 6 other mss.; meter.
12.4-5	miθahvacā	miθah-vacō	This is a comp.
7-8	ərəšvacā	ərəš-vacō	" "
21	ārmaitiš	Ārmaitiš	This is 1/1 fem.
13.3	āvišyā	āvišyā	J. 3
8	tayā	tāyā	Andreas.
15	āyamaitē	yamaitē	"
23	aibi vaēnahī	vaēnahī	Andreas; no need for repeating the <i>upasarga</i> .
14.23-24	hēnkərətā	hēn-kərətā	The prefix should be shown separate.
15.4	mainiš	maēniš	S. 1, Pt. 4 and 5 other mss.; Barth., Jack.
15	hanarə	hanar	Andreas.
21	vīrāaḡcā	vīrāaḡ [-cā]	Meter; <i>vīrāaḡ</i> is an adj. here.
16.9	—	(vīsō)	This word must be added to be in conformity with Yas. 31.18.
11	vā	[vā]	After addition of (vīsō), meter.
13	vā	[vā]	" "
14-15	ašā fradaθāi	Ašā-fradaθāi	This is a comp.
23-25	yā-šyaoθanascā	yā-šyaoθnas-cā	S. 1, K. 5, Pt. 4 and 6 other mss.; also meter.
17.6	vərənvaitē	vərənuitē	Andreas reads <i>vərənuitāi</i> .
18.8	gūštā	gūšatā	Meter.
11-12	āzī	ā zī	Barth.
19.5-6	ahūmbiš	Ahūm-Biš	Barth.; this is a comp.
12-13	hizvō-vasō	hizvō-vasō	Kan.; this is a comp.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
31.19.18	vaṅhāu	vaṅhā	S. 1.
20	rānayā	rānayā	J. 3, L. 3.
20.7	xšyō	xšayō	Meter.
8	darəgəm	darəgəm	No reason for long ē.
11-12	dušx ^v arəθəm	duš-x ^v arəθəm	This is a comp. Pt. 4 and 6 other mss. read as two words.
13-14	avaētās vacō	avaētās-vacō	This is a comp.
18	drəgvantō	drəgvatō	Pt. 4; accus. plu. needed here.
21.4-5	haurvatō amərətātas-cā	Haurvatō-Amərətātas-cā	This is a comp.
11-12	x ^v āpaiθyāt	x ^v ā-paiθyāt	This is a comp. K. 4 and 5 other mss. read the words separate.
21-22	šyaoθanāišcā	šyaoθnāiš [-cā]	Pt. 4, S. 1, J. 3; also meter.
22.12-13	šyaoθanācā	šyaoθnā [-cā]	S. 2 and 4 other mss.; also meter.
YAS. 32 :			
1.11-13	mahmī manōi	mā hamōi manōi	Andreas reads <i>hamōi manōi</i> ; see notes (p. 255).
15	urvāzəmā	[urvāzəmā]	Meter. The word is very likely from an old gloss.
2.16	vō	[vō]	Meter.
3.14	drūjascā	Drujas-cā	The orig. word is <i>druj</i> .
4.1	yāṭ	yāṭ	Jp. 1 and 3 other mss.; Barth.; also meter.
2-3	yūštā	yūš tā	C. 1 and S. 2; Andreas.
5.17	šyaoθanəm	šyaoθnəm	H. 1 and 4 other mss.; also meter.
6.4	yāiš	[yāiš]	A relative can never be last in a <i>pāda</i> ; also meter.
5	srāvahyeitī	srāvayeitē	K. 5, Pt. 4; Mills. Kan.
19-20	ašāicā	Ašāc-cā	K. 5, Pt. 4 and 3 other mss.
7.6	aojōi	aojō	J. 3 and 4 other mss.
21	ahī	[ahī]	Pres. 2/1 paras. of <i>ah</i> -usually omitted; also meter.
9.12	apayantā	yantā	Andreas; <i>upasarga</i> need not be repeated.
10.12-13	hvarēcā	Hvarē-cā	Every word must end in a long vowel.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
32.12.14-15	urvāxš-uxti	[urvāxš] -uxti	Meter; probably from an ancient gloss.
18	gərōhmā	grōhmā	S. 1, Pt. 4 and 6 other mss.; Kan., Andreas, Barth.
21	karapā	[Karapā]	Meter; probably from an ancient gloss.
24	išanām	išanām	Derived from <i>√iš-</i> .
13.3	gərōhmō	grōhmō	Pt. 4 and 6 other mss.
22	darəsāt	darəšāt	S. 1; from <i>√darəš-</i> .
14.2	gərōhmō	grōhmō	S. 1 and 4 other mss.
9	nīdadaṭ	dadaṭ	No need to repeat the <i>upasarga</i> .
10-11	varēcā hīcā	varēcāhī-cā	Barth.
14	visəntā	visəntā	K. 5 and 5 other mss.
16.15	aiθišciṭ	aiθiš-ciṭ	Mf. 1; Barth.
YAS. 33 :			
1.7	paouruyehyā	pouruyehya	Meter.
8	ratuš	Ratuš	Nom. sg. needed.
9	šyaoθanā	šyaoθnā	Pt. 4 and 5 other mss.; also meter.
8-19	hēmamyāsaitē	[hēm-] myāsaitē	S. 1, K. 5 and 5 other mss.; and meter requires the omission of <i>hēm-</i> .
4.5-7	akəmcā manō	akəm-cā-manō	I construe as a loose comp. with tmesis.
12-13	tarōmaitīm	tarō-maitīm	This is a comp.
18-19	airyamanascā	Airyamnas-cā	H. 1 and 3 other mss.; also meter.
5.1-2	yastē	yas-Tē	These are two words joined by <i>sandhi</i> .
6.4	ərəzūš	ərəzuš	Pt. 4 and 11 other mss.; Wester., Mills.
7.5	ā-x ^v aiθyā	x ^v aiθyā	Meter.
19	antaro	antārō	C. 1 and 2 other mss.
8.19	vō	[vō]	Meter.
20-21	amərətāscā	Amərətātas-cā	K. 5 and 6 other mss.
9.4-5	tēm mainyūm	tēm Mainyū	K. 10; see notes (p. 334).
16	arōi	ārōi	S. 1, Pt. 4 and 14 other mss.; Barth.
20	urvānō	urvānō	For sake of uniformity.
10.1-2	vispās-stōi	vispās-Tōi	This is <i>sandhi</i> between different words; <i>stōi</i> is not enclitic.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
33.11.2	səvištō	Səvištō	S. 1, J. 3 and 6 other mss.; see Yas. 28.5.12
23-24	kahyāicīṭ	kahyā-cīṭ	S. 1.
12.12-13	zavō ādā	zavō-ādā	Kan.; this is a comp.
14.16	yācā	-cā	Meter; see Yas. 30.1.18-19.
Yas. 34 :			
1.1-2	yā šyaoθanā	yā-šyaoθanā	All three are compounds.
3-4	yā vacaṇhā	yā-vacaṇhā	
5-6	yā yasnā	yā-yasnā	
7	amərotātəṃ	Amərotātəṃ	H. 1 and 14 other mss.; meter.
2.6	mainyuš	Mainyūš	Wester., Barth.
8	vaṇhuš	Vaṇhūš	" "
14	šyaoθanā	šyaoθnā	S. 1 and 5 other mss.; meter.
19-20	pairigaēθē	pairi-gaiθē	Mf. 1 and another ms. read as two words and <i>gaθē</i> .
3.3	myazdəm	mīzdəṃ	J. 6, which is thought correct by Geld. himself.
4.3	ātrəṃ	Ātrəṃ	No need for the long ə.
7	usəmahī	usəmahī	K. 5; also meter.
8	asištīm	asištəṃ	S. 1 and 5 other mss.
17-18	zastāištāiš	zastā-ištāiš	This is a comp.
19-20	dəroštā-aēnaṇhəṃ	dəroštā aēnaṇhəṃ	The two words are not a comp.
5.6	šyaoθanāi	šyaoθnāi	Pt. 4 and 3 other mss.; meter.
9	vā	Vā	Pt. 4 and 6 other mss.; Mills., Kan., Barth.
10	hahmī	haxmī	K. 4, Mf. 1 and 3 other mss.; Kan., Barth.
20	parə	[parə]	Meter; <i>upasarga</i> repeated.
6.20-21	yazəmnascā	yazəmanas [-cā]	-cā is not necessary. Also meter.
22-23	urvāidyā	urvā-dyā	K. 37 reads <i>urvādyā</i> ; it is a comp.
7.7	vaēdənā	vaēdəmnā	Pt. 4 and 8 other mss.; Wester.
11-12	aspəncīṭ	aspən [-cīṭ]	Meter; -cīṭ is not needed.
16-17	ušəurū	uši urū	K. 4 reads <i>ušiurū</i> ; Mills has <i>uši-urū</i> ; but the two words are separate.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
34.8.4	šyaoθanāiš	šyaoθnāiš	H. 1 and 6 other mss.; Meter.
7	as	[as]	Meter.
12	"	"	"
13	aojyā	aojā	Pt. 4 and 2 other mss.; Barth.
26	as	[as]	Meter; see 7 and 12 of this verse above.
9.1	yōi	yō	Three minor mss.; singular subject with singular verb <i>avazaxai</i> .
10.4	šyaoθanā	šyaoθnā	S. 1 and 6 other mss.; meter.
13	hiθām	haiθyām	Pt. 4, J. 3 and 17 other mss. read <i>haiθām</i> ; Mills. Geld. himself has suggested my reading.
21-22	xšāθrōi ā	Xšāθrōi [ā]	Meter.
11.16	vaxšt	vaxšaṭ	Pt. 4 and 3 other mss.; meter.
17-18	utayūiti təviši	utayūiti-təviši	This is a comp.
24	ahī	[ahī]	Meter. See also Yas. 32. 7.21.
12.14-15	frāvaocā	frā-vaocā	Prefix shown separately.
18	ašiš	ašiš	Plural not necessary.
22-23	ašā paθō	Ašā-paθō	This is a comp.
13.12-13	hū-kərotā	hū-kərotā	Barth.
10	civištā	civištā	Barth. reads <i>cəvištā</i> .
19	hudābyō	hudābyō	Pt. 4 and 5 other mss.; Barth.
14.9	šyaoθanā	šyaoθnā	Pt. 4 and 4 other mss.; meter.
17-18	hucistīm	hū-cistīm	This is a comp.
21-22	ašā frādō	Ašā-frādō	S. 1. This is a comp.
UŠTAVAITI			
Yas. 43 :			
1.12-13	utayūiti təviši	utayūiti-təviši	This is a comp.
14	gaṭ tōi	gatōi	Barth. reads <i>gaṭ.tōi</i> ; Andreas suggests <i>gat(t)ōi</i> . See notes, p. 403.
2.15	yā	yā	S. 1, Pt. 4 and 11 other mss.; Barth.

REFERENCE.	GELDER.	I. J. S. T.	REASON.
43.3.20-21	āstiš	ā stiš	S. 1; Barth.
28	huzəntuša	huzəntuš	The final ə is not needed.
4.11-12	yā-tū	yā Tavā	Andreas.
5.12	paourvīm	Pourvīm	J. 7.
15	šyaoθanā	šyaoθnā	Pt. 4 and 3 other mss.; meter.
29	apəmē	apəmē	For sake of uniformity.
6.13	šyaoθanāiš	šyaoθnāiš	Pt. 4 and 3 other mss.; also meter.
18	ratuš	Ratuš	J. 2 and 11 other mss.
7.23	fərasayāi	fərasayāi	Meter.
28-29	tanušicā	tanuš-cā	S. 1, J. 2 read <i>tanušə</i> .
8.6-7	haiθyō dvačšā	haiθyō-dvačšā	S. 1 reads as one word; Barth. has the two as a comp.
17-18	ābuštiš	ā būštiš	Mf. 1 and 5 other mss.; Barth.
19-20	vasasə xšaθrahyā	Vasasə-Xšaθrahyā	Barth., Mills.
9.14	fərasəm	fərasəm	Pt. 4.
18	aṭ ā	aṭā	J. 2, K. 5.
10.3	mōi	mā	Syntax needs the accus., <i>mā</i> .
10	hacīmno	hacimanō	Pt. 4, J. 3 and 7 other mss.; meter.
11.14-15	xšmā uxōaiš	Xšmā-Uxōaiš	Mills. A comp. is necessary.
18-19	sādrā-mōi	sādrā mōi	Barth.
12.13-14	pairyaoyžā	pairi-aoyžā	The prefix is shown separately.
15-16	uzəroidyāi	uz-irəidyāi	Barth.; J. 3 and 8 other mss. read <i>uzirədyāi</i> .
30	rānōibyō	rānōibyā	K. 4 and 7 other mss.
32	vidāyāt	dāyāt	Meter; the <i>upasarga</i> need not be repeated.
13.14	vōizdyāi	vōizdyāi	Pt. 4 and 2 other mss.; Mills.
20	yāuš	yaoš	Barth. Only K. 5 and J. 3 support Geld.
23-24	naēcīš	naē-ciš	Barth. Only K. 5 supports Geld.
14.4	vaēdamnō	vaēdamnō	S. 1; Mills, Kan.
17	frāštā	frāštā	J. 7 and 2 other mss.

REFERENCE.	GELDER.	I. J. S. T.	REASON.
43.14.18-19	uzəroidyāi	uz-irəidyāi	K. 5 and 7 other mss.; Barth.
20	azəm	azē	S. 1 and 14 other mss.; Barth.
21	sarədanā	sarədanō	Andreas.
28	māθrā	māθrā	Andreas; he has also suggested <i>māθrəug</i> .
15.14	ušyāi	uxšyāi	J. 4.
15-16	tušnā maitiš	tušnā-maitiš	Barth. This is a comp.
20	pouruš	pouruš	Nom. sg. needed.
16.8-9	yastē	yas-Tē	These are two words joined by <i>sandhi</i> .
18-19	x ^v əng darəsōi	x ^v əng-darəsōi	Mills, Kan., Barth. This is a comp.
24	šyaoθanāiš	šyaoθnāiš	Meter.
Yas. 44 :			
2.12	kāθē	kātē	Suggestion of Andreas; see notes, (p. 463).
16	—	(dāyāt)	Pt. 4, Mf. 1, Jp. 1 and K. 4 have this word.
26-27	ahūmbiš	Ahūm-Biš	Barth. This is a comp.
5.31	cazdōnghvantəm	cazdōghvantəm	S. 1, J. 3 and 6 other mss. See Yas. 31.3.13.
6.15	šyaoθanāiš	šyaoθnāiš	Meter.
16	dəbāzaitī	bāzaitī	The <i>də-</i> is "an additional flourish of the scribe".
18	taibyō	taēibyō	J. 3 and 5 other mss.; Mills.
7.15	uzəmēm	uzəmēm	H. 1 and 10 other mss.
8.8	məndaidyāi	mēndaidyāi	For sake of uniformity with Yas. 31.5.13-15.
12	ādištiš	ādištā	S. 1 alone.
26	mē	mē	J. 2 and 4 other mss.
29	urvāšaṭ	urvāxšaṭ	Pt. 4 and 7 other mss.; Mills, Barth.
30	āgomaṭ tā	āgomatā	Suggested by a remark of Mills. See notes (p. 487).
9.11	yaoš	[yaoš]	Meter. Repetition.
13-14	yaoš dānē	yaoš-dānē	Kan., Barth. From 'double-root' <i>yaoš-dā</i> .
16	hudānauš	Hudānaoš	Pt. 4 and the majority of good mss.; Barth.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
44.9.17	paitišō	Paitiš	K. 5 and 10 other mss.; Mills.
23	asištiš	asištiš	K. 4, Pt. 4 and 3 other mss.
27-28	vohucā	Vohū-cā	S. 1 and 5 other mss.
10.21	šyaoθanā	šyaoθnā	S. 1, H. 1 and 12 other mss.; meter.
23	daidyat	daidyāt	Pt. 4 and 4 other mss.
12.14	katārēm	katārēm	S. 1, J. 3.
20	angrō	ayrō	J. 2 and 5 other mss. Also see notes (p. 501).
32	angrō	Ayrō	J. 2, J. 3, K. 5. Also see notes (p. 501).
13.13	nīš	[nīš]	<i>upasarga</i> repeated.
15-16	tōng-ā	tōng ā	Barth.
14.10	drujōm	Drujōm	For sake of uniformity.
27	anāšē	nāšē	The initial <i>a-</i> in Geld. is merely the <i>upasarga</i> (<i>ā</i>) repeated. Meter.
16.19-21	ahumbiš ratūm	Ahūm-Biš-Ratūm	The whole is a comp.
22	ciždī	ciždī	From √ <i>ciš-</i> .
17.24-25	haurvātā amərətātā	Haurvātā-Amərətātā	This is a comp.
18. lines d and e	hyaṭ mōi mazdā apivaitī haurvātā amərətātā yaθā hī taēbyō dāyhā	hyaṭ mōi apivaitī Haurvātā-Amərətātā yaθā hī Mazdā taēbyō dāyhā	See notes (p. 523.) Geld. has noted: "the Mss. divide the line after this word (<i>amərətātā</i>)". And he adds that in S. 1 and J. 3 the last four words are wanting.
19.18	nā dāitē	nādāitē	S. 1 and 4 other mss.
22	mainiš	maēniš	S. 1, Pt. 4 and 7 other mss.; Barth.
30	apēmā	apēmā	For sake of uniformity.
20.10	pišyeintī	pišyeintē	K. 4, Jp. 1. Ātm. is needed.
18	aēšōmāi	Aēšōmāi	S. 1 and 6 other mss.
Yas. 45 :			
1.19	mazdāyhōdūm	māzdāyhōdūm	Suggestion of Sir Aurel Stein (see p. 535); also construing by Barth.
29	hizvā	hizvā	K. 4, C. 1; Mills, Kan., Barth., Andreas.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
2.11	angrēm	Agrēm	S. 1, J. 3 and 3 other mss. See Yas. 44.12.20 and 32; also notes on p. 501.
24	šyaoθanā	šyaoθnā	S. 1 and 6 other mss. Meter.
28	urvānō	urvānō	J. 3 and 7 other mss.
3.6	yā	yām	All mss. except J 6 (which alone supports Geld.); Mills, Barth.
23-25	vaocacā	(frā)-cā vaocā	-cā joins the two verbs, and <i>frā</i> has been added to get the meter right.
30	apēmēm	apēmēm	For sake of uniformity.
4.8	mazdā	Mazdā	S. 1, J. 3 and 15 other mss.; Mills, Kan.
13	patarēm	Ptarēm	K. 5, Mf. 1, Mf. 2; meter.
20	hušyaoθanā	hušyaoθnā	H. 1 and 5 other mss.; meter.
5.21-22	haurvātā amərətātā	Haurvātā-Amərətātā	This is a comp.
25	šyaoθanāiš	šyaoθnāiš	H. 1 and 4 other mss.; meter.
7.8-9	āḡharacā	āḡharā-cā	All words end in long vowels.
13	ašāunō	ašāonō	Pt. 4, K. 5 and 5 other mss.; Barth.
18	nərāš	nərāš	K. 5; Andreas.
8.5-6	ā vivarəšō	ā-vivarəšō	Barth.
7-9	nū-zīṭ	nū zī ṭ	All three words are separate.
14	šyaoθanahyā	šyaoθnahyā	H. 1 and 2 other mss.; meter.
9.17-18	varəzənyā	varəzī nā	Pt. 4 and 6 other mss.; Kan., Barth.
10.14-15	vohucā	Vohū-cā	Pt. 4 and 4 other mss.
10.20-21	haurvātā amərətātā	Haurvātā-Amərətātā	This is a comp. Barth., Lom.
25-26	təvišī utayuūiti	təvišī-utayūiti	This is a comp.
11.25	barātā	Brātā	} J. 2, K. 4, K. 5, Mf. 1, Mf. 2; Mills, Barth.; also meter.
26	patā	Ptā	
Yas. 46 :			
1.1	kām	kām	Mills, Kan., Barth.
9-10	airyamanascā	Aiiyamnas-cā	Kan., Lom.; meter.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
46.1.16	vəɾəzənā	Vəɾəzənāṭ	See notes (pp. 573-74).
17	həcā	hacā	A hint from Geld. himself.
2.8-9	kamnafšvā	kamnā-fšavā	This is a comp.
12-13	kamnānā	kamnā-nā	" " "
19	avaēnā	āvaēnā	K. 4 and 9 other mss.; Lom.
21	rafəðrēm	rafəðrēm	K. 4 and 5 other mss.
4.6	važdrəng	vazdrəng	C. 1 and 2 other mss.
14-15	dužazōbā	duž-azōbā	This is a comp.
18	šyaoθanāiš	šyaoθnāiš	H. 1 and 2 other mss.
32-33	hucistōiš	Hū-Cistōiš	This is a comp.
6.8	drūjō	Drujō	The word is <i>druj</i> .
10	dāmān	dāmām	J. 3, K. 5 and 10 other mss.
11	haiθyā	haēθahyā	Mills, Barth.
12-13	gāt	ā-gāt	Suggested by Geld. himself.
27	paouruyā	pouruyā	Meter.
7.6	dadāt	dadā	S. 1, Pt. 4 and 9 other mss.; Behramgore T. Ankalesaria.
11	aēnəḡhē	aēnəḡhē	S. 1, J. 3; ins. needed.
19	šyaoθanāiš	šyaoθnāiš	J. 3; meter-
8.16	tā	hā	The verb (<i>jasōit</i>) is sg. See notes (p. 600).
9.11	uzəmōhī	uzəmōhī	S. 1, J. 3 and 7 other mss.
12	šyaoθanōi	šyaoθnōi	S. 1, J. 3, J. 6; meter.
21-22	gəuš tašā	Gəuš-Tašā	This is a comp.
11.7	šyaoθanāiš	šyaoθnāiš	S. 1, Pt. 4 and 2 other mss.; meter.
26	drūjō	Drujō	The word is <i>druj</i> .
12.4-5	naptyaēšū	naptyaēšū (-cā)	-cā is added to make up the meter.
13.7-8	hvō-nā	hvō [nā]	Meter.
9	fərasrūidyāi	frasarūidyāi	K. 5, Pt. 4 and 8 other mss.; Barth.
10	əɾəθwō	əɾəθwō	J. 2, K. 5; Barth.
26-27	hušhaxāim	huš-haxāim	Barth. This is a comp.
14.10	fərasrūidyāi	frasarūidyāi	S. 1 and 5 other mss.; Barth.
14	—	(srāvi)	Word added to complete the meter.
15-16	kavā vištāspō	Kavā-Vištāspō	I take this is a comp.
15.4	spitamāḡhō	Spitamāḡhō	J. 2. This is a patronymic.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
46.15 line b	—	(višpā tā yā vō srūidyāi vahištā)	One line is missing in verse 15. I think it is line b, and have ventured to supply it.
12	šyaoθanāiš	šyaoθnāiš	H. 1 and 3 other mss. meter.
16.10-11	uštā-stōi	uštā stōi	This is not a comp.
17-1	—	(azəm)	Added to restore the meter; see notes (p. 629).
2	yaθrā	yaθā	S. 1, J. 3 and 3 other mss.; Dar., Kan.
12-13	vōstā	vō-stā	S. 1 and 8 other mss. read as two separate words. This is a comp.
SPANTĀ-MAINYU			
YAS. 47 :			
1.8	šyaoθanā	šyaoθnā	Pt. 4, H. 1, J. 7; meter.
14-15	haurvātā aməɾətātā	Hrurvātā-Aməɾətātā	This is a comp.
2.12	šyaoθanā	šyaoθnā	Pt. 4 and another ms. Meter.
3.5	tā	Patā	Meter. The word can mean here only 'father'.
17-18	rāmā-dā	rāmā dā	Mills. This is not a comp.
24	həmofraštā	fraštā	<i>upasarga</i> need not be repeated; also meter.
4.3	rārəšyeinti	rārəšyantē	K. 5. Passive verb needed here.
5.14	hanarə	hanar	Andreas. See Yas. 31.15.15.
20	šyaoθanāiš	šyaoθnāiš	Meter.
22-23	āšyās	ā šyās	K. 5 and 3 other mss.; Barth.
6.8	vəḡhāu	vəḡhā	K. 4 and 2 other mss.
9	vidāitīm	vidāitē	K. 5; Mills, Kan.
12	dəbāzəḡhā	bāzəḡhā	See Yas. 44.6.16.
YAS. 48 :			
3.14-15	gūzrā səngḡhāḡhō	Gūzrā-Səngḡhāḡhō	This is a comp.
4.10-11	šyaoθanācā	šyaoθnā-cā	H. 1, J. 7.
21	apəməm	apəməm	For sake of uniformity.
5.12-13	yaoždā	yaož-dā	This is a comp.
6.1-3	hā-zī-nō	hā [zī] nō	Meter.
22	paouruyehyā	pouruyehyā	Meter.

REFERENCE.	GELDER.	I. J. S. T.	REASON.
48.7.2	aēšmō	Aēšmō	J. 3 and 4 other mss.
3	nī	[nī]	} <i>upasargas</i> need not be repeated. Geld. himself has marked the words as extra.
7	paitī	[paitī]	
8	syōzdūm	syōdūm	
24-25	ā-dām	ā dām	Pt. 4 and 5 other mss.; Mills, Kan., Barth.
9.10	aiθiṣ	aiθiṣ	Mills, Barth. The words are separate.
14	erəžūcām	ūcām	For sake of conformity with Yas. 32.16.
10.10	magahyā	madahyā	No need to repeat the <i>erəš-</i> and thus spoil the meter.
12.11	šyaoθanāiṣ	šyaoθnāiṣ	Pt. 4 and 5 other good mss.; Mills, Kan., Barth.
19	hamaēštārō	hamaēštārō	J. 3, Pt. 4, H. 1 and 2 other mss.; meter.
20	aēšm mahyā	Aēšmahyā	S. 2 and 6 other mss.
Yas. 49 :			Mills and Barth., accepting a suggestion of Geld. himself.
1.16	mōi	[mōi]	Word repeated spoils the meter.
3.21	aṅtarō mrueḥ	mrueḥ	Geld. himself marks <i>aṅtarō</i> as an extra.
5.6-7	āzūitiṣcā	āzūiti-cā	See notes (p. 709).
9.4	suyē	sūyē	Cf. <i>sūidyāi</i> .
17-18	ašā yuxtā	Ašā-yuxtā	A comp. suits better here.
10.5-6	ādām	ā dām	K. 4, Mf. 2, Jp. 1; Barth.
19-20	māzā xšaθrā	Māzā-Xšaθrā	A comp. suits better here.
11.2-3	duš-xšaθrōng	duš-xšaθrōng	K. 4 and 4 other mss.
4-5	duš-šyaoθanōng	duš-šyaoθnōng	Meter.
17	paitiyeintī	yeintī	<i>upasarga</i> repeated spoils the meter.
18	drūjō	Drujō	The word is <i>druj</i> .
12.21	ištā	ištā	K. 4 and 6 other mss.
Yas. 50 :			
1.4	iṣē	iṣē	From $\sqrt{is-}$.
21-22	azdā zūtā	azdā-zūtā	This is a comp.

REFERENCE.	GELDER.	I. J. S. T.	REASON.
50.1.23-24	vahištāgācā	Vahištāg-cā	Meter.
2.16-17	hvarō pišyasū	hvarō-pišyasū	Kan. This is a comp.
18-19	ākāstōng	ākā-stōng	This is shown as a comp.
3.10-11	vohucā	Vohū-cā	Pt. 4 and 8 other mss.
12	cōišt	cōiṣ	Verb in 2nd pers. needed by context.
4.17-18	ā-paiθi	ā paiθi	These need not be joined.
5.15-16	zastāištā	zastā-ištā	This is a comp.
7.4	zəvištyōng	Zəvištyōng	For sake of uniformity with Yas. 28.9.
5	aurvatō	Urvatō	J. 3, K. 5 and 3 other mss.; Wester., Justi, Kan.
7	pərotūš	pərotūš	Pt. 4, K. 5, Mf. 1, Jp. 1.
8.7-8	pairijasāi	pairi-jasāi	K. 4 and another ms.
9.10	šyaoθanāiṣ	šyaoθnāiṣ	Pt. 4 and 3 other mss.; meter.
15-16	vasō xšayā	vasō-xšayā	This is a verbal form with a prefix. Cf. Yas. 43.1.
18	hudānāuš	hudānaoš	So Pt. 4 and 3 other mss. Barth.
10.6-7	pairi aiṣ	pairi-aiṣ	This is an adverbial phrase.
8	šyaoθanā	šyaoθnā	Meter.
11.12	isāi	isāi	From $\sqrt{is-}$.
19-20	haiθyāvarəštām	haiθyā-varəštām	This is a comp.
VOHU-XŠAθRA			
Yas. 51 :			
1.7	vidiṣəmnaīṣ	vidiṣəmnāi	Pt. 4, J. 2, K. 5; Barth.
11	aṅtarō-caraitī	aṅtarō-caraitī	For sake of uniformity.
13	šyaoθanāiṣ	šyaoθnāiṣ	Meter.
2.6-7	ašāi yecā	Ašāi-cā	Meter. Cf. Yas. 30.1.18-19 and 33.14.16.
3.3-5	gəuṣā hēmyantū	Gəuṣ ā-hēmyantū	Pt. 4 and 7 other mss.
8	šyaoθanāiṣ	šyaoθnāiṣ	Meter.
18	pouruyō	paouruyō	J. 3 and 7 other mss.; meter.
21	ahī	[ahi]	Meter. Finite forms of pres. sg. of $\sqrt{ah-}$ are usually not used.
4.3-4	āfsəratuš	ā fsəratuš	Mf. 1; Barth.
5.17-18	erəš-ratūm	erəš-Ratūš	Context requires nom.
21	cistā	cištā	J. 3.

REFERENCE.	GELDNER,	I. J. S. T.	REASON.
51.6.21	apōmē	apōmē	For sake of uniformity.
7.10-11	amōrētātā haurvātā	Amōrētātā-Haurvātā	This is a comp.
15-16	tōviši utayūiti	tōviši-utayūiti	" " "
10.11	drūjō	Drujō	The word is <i>druj</i> .
22	gaṭ tē	gaṭē	See Yas. 43.1.14.
12.5	vaēpyō	vaēpayō	Meter.
7	pōrētō	pōrētā	K. 4, Mf. 1 and 3 other mss.
13.3	marōdaitī	marōdaitē	J. 3 and 3 other mss.; Barth.; atm. necessary.
5	ōrōzāuš	ōrōzaoš	Pt. 4 and 3 other mss.; Barth.
14.2	urvāθā	urvātā-	Pt. 4 and 2 other mss.
10-11	āsōndā	ā sōndā	Barth.
19	apōmēm	apōmēm	For the sake of uniformity.
20	drūjō	Drujō	" " " "
15.17-18	ašāicā	Ašāi [-cā]	Meter.
16.2-3	kavā vištāspō	Kavā-Vištāspō	This is a comp.
17.6	kōhrpēm	kōhrpēm	H. 1 and 7 other mss.
18.13	vaḡhūiš	Vaḡhūuš	J. 3, K. 5 and 5 other mss. Barth.
19.6	spitamā	Spitamā	The patronymic should be used here.
19	šyaoθanāiš	šyaoθnāiš	Meter.
24.4	hvō	[hvō]	"
22.12-15	āḡharōcā hōnticā	āḡharō-cā hōntī-cā	Final vowels of words must be long.
20-22	pairicā jasāi	pairī-cā jasāi	See notes (p. 823).

VAHIŠTĀ-ĪŠTĪŠ

YAS. 53 :

1.22-23	sašōncā	sašōncā	H. 1 and 5 other mss.
27-28	šyaoθanācā	šyaoθnā-cā	Meter.
2.3	hōi	[Hōi]	"
7	šyaoθanāiš	šyaoθnāiš	"
16-18	kavācā vištāspō	Kāvā [-cā]-Vištāspō	J. 3 and 12 other mss. Omit the -cā; in any case it has to be omitted to get the meter right.
3.4-5	pourucistā	Pouru-cistā	This I take as a comp. meaning 'Perfect Wisdom'.

REFERENCE.	GELDNER.	I. J. S. T.	REASON.
53.3.9	yezivī	yezvī	Pt. 4 and 2 other mss.
18-19	taibyō dāt	[taibyō dāt]	Meter.
20	sarēm	sarēm	K. 4 and 6 other mss.
22-23	hēm fōrašvā	hēm-fōrašvā	This is a verb and its prefix.
28-29	hudānvarōšvā	hudānū varōšvā	These are two separate words.
4.4	spōrādāni	spōrādā	Pt. 4, J. 2, K. 4; Barth.
line d	mēm bōēduš	[mēm bōēduš]	An obvious interpolation, and so not needed.
5.16	yō	[yō]	Meter.
6.7	drūjō	Drujō	For sake of uniformity.
8	hacā	[hacā]	Meter.
10	yōmō	yōm	L. 1 and another ms.
13	drūjō	[Drujō]	Repetition; also meter.
line c	hōiš piθā	[hōiš piθā]	An interpolation, untranslatable.
23	drōgvōdēbyō	[drōgvōdēbyō]	Meter.
24-25	dōjiṭ-arōtācībyō	jiṭ-arōtācībyō	The <i>dō-</i> is 'a scribe's flourish'. See Yas. 44.6.16.
7.10	zarazdištō	zrazdištō	Barth.; also meter.
21	anāsaṭ	nāsaṭ	Meter.
22	parā	[parā]	Repetition.
30	apōmēm	apōmēm	For sake of uniformity.
8.6	hōntū	hōntū	Mf. 2 and 2 other mss.
13-14	jōnōrām	jō-nōrām	This is a comp.
line c	xrūnōrām-cā	[xrūnōrām-cā]	An interpolation (p. 852).
22	iš	[iš]	Meter.
9.5	tōi	[tōi]	"
7	rājiš	arōjiš	Pt. 4, K. 4 and 5 other mss.; Barth.
9-10	dōjiṭ-arōtā	jiṭ-arōtā	See Yas. 53.6.24-25.

GLOSSARY

INTRODUCTORY NOTE

In this Glossary I have given every word and form found in the Gāthā Texts as given in this book. The references are to the Hā and the Verse (numbered as in Geldner's edition), and the word (as numbered in this book). The full discussion of a particular word is to be found in the body of this book at the proper place and so the page reference has not been repeated in the Glossary.

When a word bears several meanings, these generally tend to overlap, and these are numbered in the Glossary. And after each reference the number of the meaning that has seemed most appropriate to the passage is indicated in brackets.

This book is primarily meant for the use of students in India, and so I have used terms more familiar to our students in India. Thus, *avyaya* indicates an indeclinable (i.e., adverb, preposition, conjunction or interjection); *upasarga* indicates an adverbial prefix added to a verb; *paramaipada* indicates 'active voice' and *ātmanepada* indicates 'middle voice'. After each finite verbal form two numbers are given separated by an oblique line: the first indicates the 'person' (1st, 2nd or 3rd) and the second the 'number' (singular, dual or plural). In the case of substantives (nouns, pronouns, adjectives and participles) the first number indicates the 'case' and the second the 'number'. The cases are numbered in the order given by Indian Grammarians, viz., 1. Nominative, 2. Accusative, 3. Instrumental, 4. Dative, 5. Ablative, 6. Genitive and 7. Locative; and 8. is Vocative.

I have throughout regarded the suffixed *-cā* as a separate word, and so have not treated the words with the added *-cā* as compounds. But other enclitics (like *-cī*) I have regarded as parts of a 'compound'.* The abbreviations '1st comp.' and '2nd comp.' (and sometimes '3rd comp.') are used to indicate the position of the word as part of a compound. In case of loose types of compounds the number of words that come between the two parts are also indicated.

The other abbreviations used are the same as found in the rest of the book.

The following is the order of the Avesta Alphabet observed in this Glossary:

Vowels :	a, ə; ā, ē, ā, ē; i, ī; u, ū; əwə; e, ē; o, ō.
Velars :	k, x, g, γ, η.
Palatals :	c, j, ġ.
Dentals :	t, t̄, θ, d, δ, n, n̄.
Labials :	p, f, b, w, m.
Semi-vowels :	y, r, v.
Spirants :	š, ž, s, z.
Aspirate :	h.
Conjuncts :	ś, x ^v .

* The word 'comp.' has been used in a rather wider connotation than understood by the ordinary Skt. word *samāsa*.

a

1.a Augment added to verbal forms. It is used very rarely and it indicates completed action and hence also past time. See also *ā* (augment). See *asvōtəm, ārəm, ēnāxītā*.

2.a *upasarga*, see under *ā* (*upasarga*).

3.a- Negative prefix; found also as *ə*. It may be regarded as the 1st member of a comp. (a *nañ*-comp.). See *agušta, ayšaonvamna, Ajjyāiti, adāθa, adrujyant, advaēša, apaurvīm, afīuyant, abifra, Amōša, amərə-tāiti, Amərətāt, Arapa, avāstrya, asūna, asūra, aspā, asrušta, asrušti, ahəmusta, əvisti, əvidvah*. See also *an-*.

4.a- Dem. pron. stem. This. 1/1 (*aēm*) 29.8.1 (one such); 1/1 (*ayēm*) 44.12.31 (note *ē*); 1/1 (*as*) 46.18.5 (this person, used in the sense of 'I'); 3/2 fem. (*ābyā*) 32.15.19 (refers to Haurvatāt and Amərətāt); 3/3 (*āiī*) 28.11.2; 31.2.2 (refers to the 'lures of the False One' of the preceding verse); 53.8.17; 4/1 mas. or neu. (*ahmāi*) A.8 (refers to 'life' in general, not to a *person*, hence neu.); 29.3.1 (dat. with verb of 'answering'); 30.2.16 (4/1 for 6/1 by 'case-attraction'); 30.7.1; 31.6.1; 43.1.2; 43.2.3; 44.16.30; 44.19.16; 45.5.14; 45.10.22; 46.8.17; 46.13.17; 46.18.4 and 14; 46.19.11; 47.1.12; 47.3.8; 49.2.14; 49.3.3; 50.2.9; 50.3.3; 51.6.14; 51.19.7 (refers to Xšaθra and generally to the Amōša Spəntā); 4/1 fem. (*ax'yāi*) 31.9.14 (refers to the *Gāv* in **Gəuš-Taīā*); 31.10.6; 48.6.14; 4/3 (*aēbyō*) 28.10.13 (dat. of the person for whom something is fulfilled); 29.10.2; 30.8.15; 31.1.8 and 17; 32.2.1; 32.12.7; 43.6.17; 44.20.11; 45.3.26; 46.12.24; 5/1 (*ahmāi*) 33.6.10; 45.11.14 (abl. of difference); 47.4.1 (abl. of reason); 51.10.7; 5/3 (*aēibyō*) 34.8.23; 34.9.14; 6/1 (*ahyā*) 28.1.1 (gen. with *√yās-*); 29.10.19 (gen. with *√man-*); 31.12.14; 32.1.5 and 9 (both gen. with *√yās-*); 32.13.10 (refers to *grēhma*); 32.14.1; 34.6.14; 34.10.1 (gen. with *vaocāt*); 43.3.14 (gen. in sense of loc.); 43.9.13 (gen. of asking); 44.15.9 (objective gen.); 44.19.21 (gen. of reason—abl.-gen.); 45.3.4; 45.4.4; 45.6.21; 46.8.9; 47.2.1; 47.3.1; 47.5.19; 48.4.14; 48.10.9; 49.1.20; 49.2.2; 53.7.6; 6/1 (*ax'yā*) 32.1.1 (gen. with *√yās-*); 6/2 (*ayā*) 30.5.1; 30.6.1; 33.9.15 (fem.); 44.15.26 (it might be 7/2); 6/2 (*ās*, a Gāthā form) 30.3.18; 6/3 (*aēšām*) 30.7.15; 30.8.4 (gen. in sense of 'upon'); 32.7.1 and 32.8.1 (three syllables; gen. for loc.); 32.8.14 (gen. for abl.); 34.1.16; 7/1 (*ahmī*) 43.6.9 (there, at that goal); 51.12.12 (loc. meaning 'during'); 7/2 (*ayā*) 31.2.18; 31.10.3.

4.a Derivatives: *aθā, aθrā, adā, aiī*.

ainim. See under *anya*.

aipivaiti. See under *√vat-*.

aipi. avyaya. Even, completely (emphatic), finally (hereafter). 32.3.20; 32.8.21; 48.5.15.

aipi. upasarga. Near, close unto; Skt. *api*. Found in *aipi-1.√ah-, aipi-√dab-, aipi-√vat-*.

aipi. 1st comp. Orig. 'following', 'behind' used for both space and time; 29.4.17. See **aipi-cīθ-tī*.

- aipī...aṅhaitī. See under 1.√*ah-*.
 *aipī-cīṭ-iṅ. Even in the remote hereafter. See also under each component separately. 29.4.17-19.
 aipī-dābāvayaṅ. See under √*dab-*.
 (aipī zāṭam. All through life. 48.5.15-16.)
 aibi. *avyaya*. With regard to, leading upto, towards. 43.7.25 (prep. with loc.); 51.9.11; 51.19.14 (postposition with accus.).
 aibi. *upasarga*. Face to face, clearly, together; Skt. *abhi*. Found also as *abi-* and *bi-*. Found in *aibi-* √*gam-*, *aibi-2.* √*dā-*, *aibi-* √*dārā-*, *aibibairiṣṭa*, *aibi-* √*bar-*, *aibi-* √*miṭ*, *aibi-* √*vaēn-*, *abi-2.* √*ah-*, *bi-* √*śax-*.
aibi-gamən. See under √*gam-*.
aibi-jamyāṅ. See under √*gam-*.
aibi...daintī. See under 2.√*dā-*.
aibi-dārāṣṭā. See under 1.√*dārā-*.
aibi-bairiṣṭa. Adj. Best conveyed (from Heaven). Superlative. From √*bar-* with *aibi*. 2/1 neu. (*aibi-bairiṣṭam*) 51.1.5, 6.
aibi-mōist. See under √*miṭ*.
aibi...vaēnahī. See under √*vaēn-*.
Airyaman. Mas. Friend; the third of the three grades of Z.'s Disciples. 1/1 (*Airyamā*) 49.7.13; 1/1 (*Airyāmā*) 54.1.2 (the word, spelt rather differently here means 'Brotherhood'); 3/1 (*Airyamnā*) 32.1.8; 33.3.9 (ins. and nom. joined together as subjects of a common verb); 5/1 (**Airyamas-*) 33.4.17; 46.1.9.
Airyāmā. See under *Airyaman*.
auruna. Adj. Wild, uncultured; Skt. *araṇa*, *araṇya*, 1/3 mas. (*aurunā*) 34.9.20.
aēibyō. See under 4.a.
 (aēibyō aṅhēuṣ avōi aṅhaṅ *apaməm. For them the end of life shall be woe. 45.3.26-30. Note alliteration).
 (aēibyō kām. For their sake alone. 44.20.11-12).
aēuru. Adj. Shimmering. 1/1 (*aēuruṣ*) 50.10.19.
aēnaṅhəm, *aēnaṅhē*, *aēnaṅhām*, *aēnaṅhē*, *aēnaṅhō*. See under *aēnah*.
aēnaṅhē, *aēnanhō*. See under √*in-*.
aēnah. 1. Mas. Sinner. 2. Neu. Sin, violence. 2/1 neu. (*aēnaṅhəm*) 34.4.20; 3/1 neu. (*aēnaṅhē*) 46.7.11 (violence); 5/1 neu. (*aēnaṅhō*) 31.13.12 (abl. of reason); 6/1 neu. (*aēnaṅhām*) 30.8.7; 3/6 mas. (*aēnaṅhām*) 32.7.2 and 32.8.2 (four syllables; gen. in sense of loc.); 7/1 neu. (*aēnaṅhē*) 33.16.19 (violence).
 -aēnah. 2nd comp. See *pouru-aēnah*.
aēm. See under 4.a.
aēva. Adj. Only one, alone; Grk. *oi(w)os*. 1/1 mas. (aēvō) 29.8.7; 3/1 fem. (*ōyā*) 47.2.14.
aēvā. *avyaya*. Even; Skt. *eva*. 29.6.10 (the sense of *aēva*, one, seems also implied). See also *nōiṅ aēvā*.

- aēša. This is another dem. pron. stem.; Skt. *eṣa*. See *aēṣām* under 4.a.
aēṣa. Adj. Effective, convincing, triumphant, supreme. From √*is-* (Skt. *iś-*). 1/1 mas. (*aēṣō*) 44.17.21; 45.7.15; 2/1 (*aēṣam*) 43.10.29.
 -aēša. 2nd comp. See *anaēṣa*.
aēṣasa. Adj. Full of desire, slave of desires. 1/3 mas. (*aēṣasā*) 53.9.8.
Aēṣamahyā. *Aēṣaməm*. See under *Aēṣma*.
aēṣām. See under 4.a.
aēṣām-. 1st comp. See *aēṣām-cīṅ*.
 (aēṣām-cīṅ. From all such. 32.8.14-15; (gen. for abl.).
 (Aēṣām Tōi, Ahurā, ṣhmā. Theirs (and) Thine, Ahura, may we remain. 34.1.16-19).
 (Aēṣām Tōi ā aṅhaṅ. He shall belong to Them, indeed, to Thee. 30.7.15-18).
aēṣē. See under 1.√*iś-*.
Aēṣma. Mas. Wrath, passion, hatred. The word may be derived from both the roots *iś-*, for both the senses are connoted by the word; both *kāma* and *krodha*. 1/1 (*Aēṣmō*) 29.1.12; 48.7.2; 2/1 (*Aēṣməm*) 29.2.24; 49.4.4; 2/1 (*Aēṣməm*) 30.6.19; 4/1 (*Aēṣmāi*) 44.20.18; 6/1 (*Aēṣmahyā*) 48.12.20.
aogah. Neu. Vital principle; Skt. *ojas*. 2/1 (*aogō*) 29.10.4. See also *aojah*.
aogadā, *aoṅzā*. See under √*ugh-*.
aojaṅhā. See under *aojah*.
aojah. 1. Mas, Strong one. 2. Neu., Strength. 1/1 mas. (*aojā*) 34.8.13; 2/1 neu. (*aojō*) 32.7.6 (progress; Skt. *ohas*, worth); 3/1 neu. (*aojaṅhā*) 50.3.17.
aojah. Derivative: *aojōṅhvaṅ*, *aojya*.
 -aojah. 2nd comp. See *Aiā-aojah*.
aojāi. See under √*ugh-*.
aojā. See under *aojah*.
aojiṣṭā. See under *ugra*.
aojī. See under √*ugh-*.
aojō. See under *aojah*.
aojōṅhvaṅtəm. See under *aojōṅhvaṅ*.
 -aojōṅhvaṅ. 2nd in the combination *uṣṭānā-aojōṅhvaṅ*.
aojōṅhvaṅ. Adj. Mighty, full of power, possessing inner strength. 1/1 neu. (*aojōṅhvaṅ*) 43.8.15; 43.16.17 (combined with *uṣṭānā-*); 2/1 mas. (*aojōṅhvaṅtəm*) 34.4.5; 2/1 neu. (*aojōṅhvaṅ*) 28.6.13 (belonging to the Inner Life; lit., 'possessed of vital force'); 31.4.16.
aojya. Adj. Powerful. 7/3 mas. (*aojyaēṣu*) 46.12.12.
aodar. Neu. Enthusiasm (what emanates from the bosom). 5/1 (*aodārāṣ-*) 51.12.20.
aorā. *avyaya*. For the lower. 53.7.16.
 -aoṣa. 2nd comp. See *dūraoṣa*.
aoṣah. Neu. Defeat, destruction. 2/1 (*aoṣō*) 49.1.22.

1. *aka*. Evil (in the abstract), usually neu., but sometimes mas. in the sense of a wicked person. 2/1 (*akəm*) 33.2.3 (frustration, evil result); 2/1 *akəm* 43.5.20 (first word); 2/3 (*akā*) 32.12.9 (evil retribution; see *akā mraoṭ*); 4/1 neu. (*akāi*) 43.5.21; 5/1 mas. (*akāt*) 51.6.15.

2. *aka*. Adj. Wicked, evil, false. 1/1 mas. (*akō*) 47.4.20; 1/1 neu. (*akəm*) 30.3.16 (in the comp. **Vahyō-Akəm*); 2/1 neu. (*akəm*) 33.4.5; 3/1 mas. (*akā*) 45.1.26; 3/1 neu. (*akā*) 32.5.9 and 16; 3/3 neu. (*akāi*) 46.11.6; 49.11.13 (dim; ins. of reason).

Comparative, *aīyah*. Worse. 1/1 neu. (*aīyō*) 51.6.16; 2/1 neu. (*aīyas-*) 48.4.6.

Superlative, *acišta*. Worst. 1/1 mas. (*acištō*) 30.4.19 (used almost as a noun); 2/1 mas. (*acištəm*) 33.4.24; 2/1 neu. (*acištəm*) 30.6.16 (see also *Acīšta Manah*); 32.10.7; 2/3 neu. (*acištā*) 30.5.6 (the worst deeds); 32.4.7.

aka. Derivatives: **akāy-* (a denominative meaning 'to seek to do evil'); *akōyā* (fem.).

-*aka*. 2nd comp. See **Vahyō-Akəm*.

Aka Mainyu. Mas. The Spirit of Falsehood. A loose type of comp. 1/1 (*Akas...Mainyuš*)-32.5.13...15 (one word between). See also *Acīšta Mainyu*.

Aka Manah. Neu. 1. Evil intent. 2. The False Spirit. A loose type of comp. 2/1 (*akəm...manō*) 33.4.5...7 (evil intent; one word between); 5/1 (*Akāt Manahō*) 32.3.5-6 (False Spirit; juxtaposed); 44.5.21...24 (two words between).

(*Akas-cā Mainyuš*. Even the False Spirit. 32.5.13-15).

(*akəm drəgvāitē...varšaitē*. The frustration of the follower of Untruth ...doth bring about. 33.2.3-4...12).

(*akā mraoṭ*. Hath decreed retribution. 32.12.9-10).

(*akāiṣ x^varəθāiṣ*. By reason of (their) dim (Spiritual) Light. 49.11.13-14).

akōyā. Fem. Evil fate. 1/1 (*akōyā*) 51.8.11.

√*axš-*. To move; Skt. *akṣ-*. This is a secondary form of √*āṣ-* (Skt. *aś-*), to attain.

With *uru*. To go forward, to reach afar.

3/1 aor. (or impft.) paras. (*urvāxšat*) 34.13.16; 44.8.29.

√*axš-* with *uru*. Derivative: [*urvāxš*].

axštaṭ. See under √*stā-*.

aguštā. See under √*gūš-*.

aγzaonvamna. Never waning, undiminishing. Seems to be a sort of ātm. pt. in the sense of the pass.; the base seems to be pres. with the sign of the *nu*-5th class. From √*γax-* (Skt. *ghas-*), to devour, to diminish. Note the negative-prefix *a-*. 1/1 neu. (*aγzaonvamnam*) 28.3.15.

aγuhiš. See under *ahū*.

aṅra. Mas. Doer of Evil, the Evil One. 1/1 (*aṅrō*) 44.12.20 and 32 (the first is used 'subjectively', and the second means specifically the Evil One); 2/1 (*Aṅrəm*) 45.2.11. See also *aṅra*.

aṅhaiti. See under 1. √*ah-*.

-*aṅhaoya*. 2nd comp. See *hvaṅhaoya*.

aṅhaṭ. See under 1. √*ah-*.

aṅhayā. See under √*hā(y)-*.

aṅhavas. See under *ahū*.

aṅhən, aṅhā. See under 1. √*ah-*.

aṅhūš. See under *ahu*.

aṅhu. Same as *ahu*.

aṅhuš. See under *ahu*.

acišta-. 1st comp. See *Acīšta Manah*.

acištəm, acištā, acištō. See under *aka*.

Acīšta Manah. Neu. The worst Thought, in the sense of 'the Evil One'. A loose type of comp. 2/1 (*Acīštəm Manō*) 30.6.16-17 (juxtaposed); 6/1 *Acīštahyā...Manahō* 32.13.5...7 (refers to the Evil One; one word between).

acistā. See under √*cit*.

(*acistā Magāi*. Regards himself (as belonging) to the Brotherhood. 51.11.18-19; note dat.)

ajōn. See under √*jan-*.

Ajyāiti. Fem. Not-Life. Note the negative form. 2/1 (*Ajyāitīm*) 30.4.12.

aṭ. *avyaya*. An introductory particle usually standing at the beginning of a clause (or a *pāda*). Skt. *āt*. It bears a variety of meanings. 1. And, also, moreover, and if; 2. But, on the other hand (implying contrast); 3. Even, in the same manner, indeed, certainly (emphatic particle); 4. For, because; 5. Now; 6. Then, (implying sequence of time or consequence); 7. Thus, so, thereupon, therefore, for this purpose. 23.10.1 (1); 23.10.17 (4); 29.5.1 (7); 29.6.1 (7); 29.6.18 (7); 29.9.1 (6); 29.11.8 (3); 30.1.1 (5); 30.3.1 (5); 30.4.1 (5); 30.4.21 (2); 30.6.18 (6); 30.7.9 (1); 30.8.1 (2); 30.8.8 (6); 30.9.1 (3); 30.10.9 (6); 30.11.20 (6); 31.1.15 (2); 31.2.9 (7; correlative of *yezī*); 31.10.1 (7); 31.18.3 (6; but not used as first word in the clause); 32.3.1 (2); 33.2.1 (1); 33.2.7 (3); 33.3.6 (3); 33.3.16 (3); 33.8.13 (1); 33.9.1 (3); 33.14.1 (7); 34.2.1 (1); 34.3.1 (1); 34.4.1 (1); 34.4.14 (2); 34.6.9 (6); 34.11.1 (1); 34.15.2 (7; note it is the second word; note also that the first word is voc.); 43.2.1 (3); 43.3.1 (1); 43.4.1 (1); 43.5.2 (3; note the second position); 43.7.2 (3; note the second position); 43.8.1 (3); 43.8.11 (2); 43.9.2 (3; note the second position); 43.10.1 (7); 43.11.2 (3; note the second position); 43.12.8 (6; correlative of *hyat*); 43.13.2 (3; note the second position); 43.15.2 (3; note the second position); 43.15.24 (4); 43.16.1 (7); 44.1.18 (1); 44.16.23 (1); 44.20.6 (1); 45.1.1 (1); 45.2.1 (1); 45.3.1 (1); 45.4.1 (1); 45.4.17 (1); 45.5.1 (1); 45.6.1 (1); 45.8.22 (7); 46.4.1 (1); 46.6.1 (2); 46.12.17 (6); 46.13.11 (1); 46.14.12 (3); 47.3.14 (1); 48.1.16 (6); 48.3.1 (1); 48.6.13 (1); 48.7.20 (7); 48.12.1 (3); 49.1.1 (2); 49.2.1 (3); 49.3.1 (3); 49.5.1 (2); 49.11.1 (2); 50.3.1 (2); 50.4.1 (1); 50.7.1 (1); 50.8.12 (3); 50.8.18 (3); 50.9.17 (6); 50.10.1 (1); 50.11.1 (1); 51.6.13 (2); 51.8.1 (5); 51.10.1 (1); 53.2.1 (7); 53.4.12 (1); 53.7.1 (2); 53.7.26 (6).

aṭ-cā. A phrase used in various senses. The two may be separated by one or more words. 28.10.1...4 (and if); 29.9.1-2 (but thereupon, implying strong contrast); 30.4.1-2 (and now); 30.8.1-2 (but on the other hand); 30.9.1-2 (and in the self-same manner); 34.2.1-2 (and also); 43.2.1-2 (and in the same manner); 43.4.1...5 (thus moreover); 53.4.12-13 (as also); 53.7.1-2 (but on the other hand).

aṭ. 1st comp. See **aṭ-cīṭ.**

aṭ-cīṭ. But especially. 31.1.15-16; 50.3.1-2.

aṭ vā. Or even, and also. 33.2.7-8; 33.3.6-7; 33.8.13-14.

aṭ vṛ. For assuredly. 28.10.17-18.

aṭhā. *avyaya*; a particle having various shades of meaning; Skt. *atha*. 1. Thus; 2. Such, such indeed (emphatic); 3. In this manner; 4. Therefore; 5. So that; 6. And. Y.4 (2; correlative of *yaṭhā*); 29.1.28 (4); 29.4.23 (4); 31.18.25 (4); 32.6.8 (3); 34.6.2 (2); 34.7.25 (4); 44.6.12 (2); 51.16.17 (5); 53.3.21 (4); 53.6.5 (6).

aṭrā. *avyaya*; here; Skt. *atra*. 31.12.1 (in the sense of 'hence', 'therefore'); 46.16.2.

ādā. Neu. Awarding, reward. 3/3 (*adāiṣ*) 48.1.2 (temporal ins.); see also *ādā*.

ādā. *avyaya*. Thereupon, at that time. Dem. pron. *a* with *-dā*, the time-suffix. 29.2.1; 30.10.1.

adāṭhā. Adj. Unwise. Note negative prefix. 2/1 mas. (*adāṭhām*) 46.17.21; 2/3 mas. (*adāṭhās-*) 46.15.8.

adṛ. *avyaya*. Even, but also. Indicates contrast; Skt. *ādṛhā*. 44.4.13. See *-cā adṛ*.

adās. See under 1. *√dā-*.

adrujyāntō. See under *√druj-*.

advāēśā. Adj. Non-inimical. Note negative prefix. Skt. *adveṣa*. 1/1 mas. (*advāēśō*) 29.3.5.

(*advāēśō* Gavōi. Non-inimical to Creation; an epithet of Aśa. 29.3.5-6.)

advan. Mas. Path, road; Skt. *adhvan*. 1/1 (*advā*) 31.2.5; 2/1 (*advānām*) 34.13.2; 44.3.20.

advānām, advā. See under *advan*.

adā. *avyaya*. Thenceforth. Same as *aṭhā*; Skt. *atha*. 43.9.18.

an- 1st comp. Negative prefix used before words with an initial vowel; Skt. *an-*. See *anaēśā*, *anafśman*. See also 3. *a-*.

√an-, to breathe; Skt. *an-*. Derivative: *vyāna*.

ana. dem. pron. This. 3/1 (*anā*) 28.5.15; 3/3 (*anāiṣ*) 28.9.1; 32.15.1.

anaēśā. Adj. Powerless, impotent. From *√iś-* (Skt. *iś-*), to rule, to have power; with negative prefix. 1/1 mas. (*anaēśō*) 46.2.6; 2/1 mas. (*anaēśām*) 29.9.7.

anaocah. Adj. Invoking. From *√vac-* with *anu*. 1/2 mas. (*anaocahā*) 44.15.17.

anafśman. Neu. Inactivity. 7/1 (*anfśmām*) 46.17.7.

anā, anāiṣ. See under *ana*.

anāiṣ. *avyaya*. Thus. Lit., 'through these'. 32.15.1; 53.6.26; 53.8.1.

anāṣē. See under *√naṣ-*.

anu. *upasarga*. Following, after; Skt. *anu*. Found in *anu-√vac-*; *anu-√hac-(hak)*.

anu. 1st comp. See *ānu-*.

anya. Pron. Other; Skt. *anya*. 1/1 (*anyō*) 29.1.27; 50.1.15 (with abl.); 53.5.21; 2/1 (*ainīm*) 53.5.22; 2/1 (*anyēm*) 34.7.21; 46.7.12; 2/3 mas. (*anyēng*) 44.11.24; 45.11.13 (in the sense of 'different'); 2/3 neu. (*anyā*) 44.3.31 (other things).

anya. Derivative: *anyāṭhā*.

anyēng, anyēm. See under *anya*.

anyāṭhā. *avyaya*. Contrary to; lit., 'in another manner'; Skt. *anyathā*. Used with abl. 51.10.6.

angra. Enemy, victim of evil (used objectively). 1/1 (*angrō*) 44.12.16 (victim of evil); 2/3 (*angrēng*) 43.15.27. See also *anra*.

angra. Derivative: *angrayā*.

angrayā. *avyaya*. Falsely, in an evil manner. 48.10.12.

antarē. *avyaya*. Amongst, used with accus. 33.7.19.

antarē. *upasarga*. Against, in opposition to, within. Found in *antarē-√car-*, *antarē-√mrū-*.

antarē-caraiti. See under *√car-*.

antarē...mrūyē. See under *√mrū-*.

√ap-, to work; Skt. *ap-*. Derivatives: *anafśman*, *afśman*, *√āp-*, *hvāpah*, *x^oafəna*.

ap. Fem. Water; Skt. *āp*. 2/3 (*apas-*) 51.7.6; 2/3 (*āpō*) 44.4.18.

apa. *upasarga*. Afar, distant; Skt. *apa*. Also found as *apā* and *apō*. Found in *apa-√yam-*, *√yax-apā* (with the *upasarga* following the verb).

apa. Derivative: *apəma* (a superlative form).

apaourovīm. *avyaya*. As never before. Orig. 2/1, with negative prefix. 28.3.8.

apayēiti. See under *√yam-*.

apara. Adj. Opposing; lit., 'other', i.e., different. 1/1 (*aparō*) 45.11.4.

aparəm. *avyaya*. Hereafter. 31.20.6. In the RV. *aparām* is contrasted with *adya*.

apəma. 1. Neu. End, goal, destiny. 2. Adj. Final, last, ultimate. Orig. superlative of *apa*, and means 'the most distant'. Skt. *apamā*. 1/1 fem. (*apəmā*) 44.19.30; 1/1 neu. (*apəmām*) 30.4.17 (refers to the ultimate purpose of Life); 45.3.30; 48.4.21 (destiny, fate, final end); 2/1 neu. (*apəmām*) 53.7.30 (adj.); 7/1 mas. (*apēmē*) 43.5.29; 51.6.21.

apəmām. *avyaya*. Ultimately. 51.14.19.

apā. Same as *apa* (*upasarga*).

apā. *avyaya*. Away from (with abl.). It is the *upasarga* following the verb. 33.4.9.

- apānō. See under √āp-.
- apivaitī. See under √vat-.
- apō. Same as *apa* (*upasarga*).
- apō. *avyaya*. After. 32.9.9.
- afāna (-apana). 2nd comp. See *x^vafāna*.
- afśuyantō. See under √fśu-.
- afśman. Neu. Activity. 7/1 (*afśmānī*) 46.17.4 (note loc. with √śāh-).
- afśman. 2nd comp. See *anfśman*.
- abifra. Adj. Incomparable, priceless. Orig. *a-bi-fra* (from √par-, to compare). 2/3 neu. (*abifrā*) 33.13.8.
- abī. Same as *aibī*-(*upasarga*).
- abyastā. See under 2. √ah-.
- Amāṣa. 1st comp. See *Ameīa-Spēta*. From √mar- (Skt. *mṛ-*), to die, with negative prefix.
- Amāṣa-Spēta*. Holy Immortal. A loose type of comp. 1/3 mas. (*Amāṣa-Spēta*) Yā. 10-11 (juxtaposed).
- amāṣta. Derivatives: *amāṣtāiti*, *Amāṣatāt* (*Amāṣatāt*).
- Amāṣatātās. See *Amāṣatāt*.
- amāṣtāiti*. Fem. Immortality. From √mar- (Skt. *mṛ-*), to die, with negative prefix. 7/1 (*amāṣtāiti*) 45.7.12; 48.1.11 (in eternity, for all time).
- Amāṣatātā-Haurvātā*. A loose comp. of the names of the 5th and 6th Holy Immortals. Perfection and Immortality, i.e., Perfect Immortal Life. 2/2 fem. (*Amāṣatātā-Haurvātā*) 51.7.10-11 (each member in dual).
- Amāṣatāt* (*Amāṣatāt*). Fem. Immortality, the third of the Mother-Triad. She is almost always mentioned with *Haurvatāt* (Perfection). Skt. *amṛtatā*. 1/1 (*Amāṣatātās*-) 34.11.8; 2/1 (*Amāṣatātām*) 34.1.7; 6/1 (*Amāṣatātās*-) 31.6.13 (objective gen.); 32.5.5 (or 5/1 ?); 33.8.20 (objective gen.).
- Amāṣatāt. 1st comp. See *Amāṣatātā-Haurvātā*.
- Amāṣatāt. 2nd comp. See *Haurvatāt-Amāṣatāt*, *Haurvātā-Amāṣatāt*.
- ayaṅhā. See under *ayah*.
- ayan. Same as *ayar*.
- ayantām. See under √yā-.
- ayar* (*ayan*). Neu. Day. 2/3 (*ayārē*) 43.2.22; 43.7.21 (accus. of time; used almost adverbially).
- ayah*. Neu. Metal; Skt. *ayas*. 3/1 (*ayaṅhā*) 30.7.20; 32.7.14; 51.9.9 (in all three cases the reference is to 'the ordeal of molten metal'). See also *xīusta*.
- ayānī. See under √i-.
- ayām, ayā. See under 4. *a*.
- √ar-. To move, to go; Skt. *ar-* (*r-*).
- Pres. imper. 3/1 paras. (*iratū*) 53.8.21.
- Aor. 1/1 paras. (*ārām*) 43.10.12 (I am come; note augment).
- With *uz-* (*us-*). To raise up, to array.
- Dat. inf. (*uz-irāidyāi*) (to raise up, to stir oneself). 43.12.15-16; 43.14.18-19 (for arraying).

- With *uz-* (*us-*) and *ā*. To unfold.
- Pres. imper. 2/1 ātm. (*uzārāśvā*) 33.12.3 (unfold Thyself).
- With *paitī-*. To oppose to go against.
- Pres. subj. 3/1 ātm. (*paitī-erētā*) 44.12.26-27 (sets himself against; note ātm.)
- With *frā-*. To come forth.
- Pres. 3/3 ātm. (*frārētē*) 46.3.10 (note ātm.).
- √ar-. Derivatives: *ara*, √arad-, *Aśa*, *aśi*, *āri*, *ārōi*, *Ārmāiti*, √ir-, *erātri*, *erāś*, *erāśi*, *frorētī*, *Ratu*, *raṅya* (*raṅa*).
- ar- (*ara-*, *ār-*). 1st comp. See under *ār-* 1st comp.
- ara*. Neu. Goal, ultimate purpose. 2/1 (*arām*) 44.8.23.
- araiṅya (-arāṅya). 2nd comp. See *x^varaiṅya*.
- Arapa*. Mas. Merciful One; Skt. *arapā*. 8/1 (*Arapā*) 49.1.19.
- √arāj-. To be worth, to deserve.
- Aor. 3/1 paras. (*arajat*) 50.10.13 (sg. verb with plu. subject; construction *ad sensum*).
- √arāj-. Derivative: *arāji*.
- arāji*. Mas. Worthy person. 2/3 (*arājiś*) 53.9.7.
- arāta. 2nd comp. See *jīṭ-arāta*.
- arāṅa*. Neu. Purpose; Skt. *artha*. 2/3 (*arāṅā*) 33.8.4; 44.13.13; 6/1 (*arāṅahyā*) 44.5.32.
- (*arāṅā tā*. The whole purpose; lit., 'those intentions'. 33.8.4-5.)
- √arad-. To accomplish.
- Aor. (or impft.) 3/1 paras. (*aradāt*) 50.11.16 (sg. verb with plu. subject; construction *ad sensum*).
- √arad-. To set in motion, to stir. An extension of √ar-. Derivative: *arādra*.
- arādra*. Mas. Worshipper, devotee. A secondary derivative; Skt. *ārdra*. :1/1 (*aradrō*) 43.3.26; 46.9.5; 1/3 (*aradrā*) 34.7.3; 2/3 (*aradrāṅg*) 48.8.17 (note accus.); 50.4.20; 3/3 (*aradrāiś*) 46.16.4 (ins. of accompaniment); 6/1 (*aradrav'yā*) 50.8.15.
- (*aradrāṅg iśyā*. Welcome to (Thy) devotees. 48.8.17-18.)
- arām-. An *avyaya* used almost as *upasarga*. Highly. Found in *arām-√man*.
- arām*. *avyaya*. With reverence. 45.11.17 (has almost the force of an *upasarga* with √man-); 51.14.7.
- arām-. 1st comp. (day ?) See *arām-piṅwā*.
- arām-piṅwā*. Fem. Midday. 1/1 (*arām-piṅwā*) 44.5.25-26.
- arīnavaṅ*. Adj. Accompanied by (led by) the Stallion (Mind). 2/3 fem. (*arīnavaitīś*) 44.18.15. Skt. *vīśarvāi*.
- √av-. 1. to like, to prefer; 2. To help, to aid. Skt. *av-*, which orig. means 'to promote'; 'to favour'. This root is found frequently in the Vedas but is rare later.
- Pres. 1/1 paras. (*avāmī*) 44.7.24 (I fain would).

Dat. inf. (*āthāi*) 46.3.16 (for helping).

With *us-*, To save, to protect.

Dat. inf. (*usūiṭhyōi*) 46.5.23 (to save, to protect).

2. √av-. Derivatives: *ava*, *avar*, *avah*, *āvāva*, *utayūiti*.

ava. *upasarga*. Same as *avā*.

1. *ava*. Pron. That (referring to something at a distance). 1/1 neu. (*avaṭ*) 31.6.16 (of that sort, such); 2/1 fem. (*avām*) 44.19.26 (distant one in the future, at the long last); 2/1 neu. (*avaṭ*) 29.10.9; 31.15.2; 31.16.2; 49.12.17; 3/1 mas. (*avā*) 44.17.26 (well-known and ancient; ins. implying 'according to'); 3/3 (*avāiṣi*) 32.15.10; 44.15.19 (well-known and ancient); 6/3 (*avaēṣām*) 29.3.9 (of those yonder, upon the Earth).

2. *ava*. Adj. Gracious. Orig. a noun meaning 'grace' or 'favour'. This is a rare word used only once in the RV. and only once in the Gāthās. 3/1 neu. (*avā*) 33.6.11.

avaētās-. 1st comp. See *avaētās-vacah*.

avaētās-vacah. Neu. Word of woe. From *avōi*, (woe) with suffix *-tāt*; an *aluk*-comp. 2/1 (*avaētās-vacō*) 31.20.13-14.

avaēnatā. See under √*vaēn-*.

-avaṅhām. 2nd comp. See *-avah*, 2nd comp.

avaṅhā. See under *avah*.

avaṅhāna. Fulfilment, final goal lit., 'release'. Skt. *avasāna*. 4/1 (*avaṅhānē*) 33.5.7.

avaṅhē, *avaṅhō*. See under 1. *avah*.

avaṭ. See under *ava*.

avaṭ. *avyaya*. So long. Orig. 1/1 neu. dem. pron. 28.4.19 (correlative to *yavaṭ*).

avapastī. Fem. Falling down. 5/1 (*avapastōiṣi*) 44.4.16 (abl. implying 'guarding against').

avar. Neu. Help. A variant of *avah*; Skt. *avas*. 1/1 (*avarō*) 29.11.22.

avazazaṭ. See under √*zā-*.

avah. Neu. Help. 1/1 (*avō*) 32.14.25; 1/1 (*avaṅhō*) 49.12.5; 2/1 (*avō*) 29.9.26; 32.14.16; 2/3 (*avā*) 43.4.14 (here it means 'yearning' or 'longing'); 3/1 (*avaṅhā*) 50.5.14; 4/1 (*avaṅhē*) 50.7.19; 6/1 (*avaṅhō*) 50.1.6.

-avah. 2nd comp. See *ciṭrā-avah*.

avā (also *ava-* and *avō-*). *upasarga*. Down, below; Skt. *ava*. Found in *ava-* √*pat-*, *avapastī*, *ava-* √*zā-*, *ava-* √*hā-(han-)*, *avā-* √*bū-*, *avō-* √*mī-*, *av̄mīrā*.

avā. *avyaya*. Away, down upon. 30.10.3 (with accus.) 44.13.17 (this is to be construed with *nāsāmā* from the preceding line).

avāstrya. Mas. Sham-protector (lit., one who is not a Shepherd). 1/1 (*avāstryō*) 31.10.15. Note negative prefix

avō. Same as *avā*.

av̄mīrā. Adj. Smiling-down. Skt. *ava-smera*. 2/3 neu. (*av̄mīrā*) 49.10.22.

avā, *avō*. See under *avah*.

[*avō*]. *avyaya*. Down. 30.10.5 (seems redundant metrically).

avōi. Interjection used as a noun. Woe. 1/1 neu. (*avōi*) 45.3.28,

avōi. Derivative: *avaētāt*.

Aṣa. Neu. The word is the same as the Skt. *ṛta*. In the Gāthās it is the name of the First Amāṣa-Spṛanta, the first of the Father-Triad. The word also implies various other ideas, and all through there is invariably the idea of the 'Holy Immortal' implicit in it. The various meanings of the word are: 1. The Amāṣa-Spṛanta; 2. Righteousness; 3. Truth; 4. Eternal Law. 1/1 (*Aṣam*) A.1 (2); 29.11.2 (1); 31.4.2 (1); 33.11.8 (1); 43.16.14 (3) 46.7.20 (4); 49.3.7 (3); 2/1 (*Aṣam*) 28.9.6 (6) (combined with voc.); 28.11.3 (2); 29.2.5 (1); 30.5.8 (2); 31.7.11 (4); 31.19.4 (3); 31.22.10 (4); 34.1.8 (2); 34.8.21-(1); 43.1.16 (2); 43.10.5 (2); 43.12.5 (3); 44.6.14 (2); 46.15.13 (3); 49.6.5 (1) (accus. and voc. joined); 51.4.11 (3); 51.8.15 (3); 51.10.19 (1); 51.20.8 (3); 51.21.9 (3); 3/1 (*Aṣā*) 28.1.11 (2) (almost used adjectivally; 'through Aṣa', i.e., inspired by Aṣa); 29.3.2 (1) ('subject case'); 29.7.6 (1); 30.7.7 (1); 30.9.17 (1); 31.3.6 (1); 31.5.7 (3) (in accord with Truth); 31.13.22 (4); 32.2.11 (1); 33.6.3 (2) (ins implies 'with regard to'); 33.7.10 (1) (ins. as voc.); 33.8.15 (3); 33.10.22 (3); 33.12.14 (3); 33.13.19 (3); 34.2.17 (1); 34.4.6 (3); 34.5.11 (1) (joined with voc.); 34.6.6 (1) (ins. as voc.); 34.7.24 (4); 34.9.16 (1); 34.11.13 (1); 34.13.14 (2) ('inspired by'); 34.15.14 (3); 43.2.17 (4); 43.6.15 (3); 44.1.20 (1); 44.2.20 (3); 44.8.21 (1); 44.9.26 (3); 44.10.16 (3); 44.15.10 (3); 44.18.9 (1); 44.20.28 (1); 45.6.6 (3); 45.8.18 (1); 45.9.27 (3); 45.10.13 (2) (i.e., by treading the Path of Aṣa); 46.2.29 (1); 46.9.18 (1); 46.12.3 (3); 46.13.24 (3); 46.16.13 (3); 46.17.25 (4); 46.18.20 (3); 48.1.3 (3); 48.3.8 (4); 48.6.15 (4); 48.7.14 (3); 48.8.15 (4); 48.11.3 (1); 48.12.12 (1) (inspired by Aṣa); 49.1.11 (1); 49.5.16 (1); 49.7.8 (1) (inspired by Aṣa); 49.12.3 (1); 50.2.14 (4); 50.3.5 (1); 50.4.8 (1); 50.5.5 (4); 50.6.7 (1); 50.8.14 (1); 50.10.21 (4); 50.11.9 (3); 51.1.10 (3); 51.11.9 (1) (commune with Aṣa); 51.16.12 (2); 51.18.8 (1); 53.5.19 (3); 4/1 (*Aṣāi*) 29.8.16 (4) (4/1 for 6/1); 30.1.18 (4) (4/1 for 6/1); 30.8.19 (1) (4/1 for 6/1); 32.9.22 (1); 33.14.15 (4); 34.3.6 (1); 44.14.9 (1) (trisyllabic here); 46.9.20 (1); 46.10.16 (1) (4/1 for 6/1); 51.2.6 (1); 51.15.17 (1); 5/1 (*Aṣāt*) 28.10.3 (2) (vowel prolonged for metrical reasons); 32.4.19 (2); 5/1 (*Aṣāt*) Y. 6 (2); Ye. 10 (2); 28.2.18 (2); 29.6.15 (2); 31.2.21 (4); 32.12.19 (3) (in place of Truth; abl. with verb of preferring); 33.5.15 (3) (through the help of); 43.14.15 (2); 44.17.30 (2); 45.4.6 (2); 46.19.3 (2); 47.1.7 (3); 49.2.9 (2); 50.1.16 (1) (with *anyō*); 51.5.5 (4); 51.22.3 (2); 53.1.10 (2); 6/1 (*Aṣahyā*) 28.4.22 (3); 31.1.12 (3); 31.6.12 (3); 31.8.19 (4); 32.13.23 (3); 33.3.18 (1); 34.10.14 (2); 43.9.23 (4) (note gen. with √*man-*); 44.3.12 (4); 44.13.22 (3) (gen. in the sense of companionship with); 46.3.9 (2); 46.4.5 (2); 47.2.18 (3); 49.8.3 (1); 51.13.17 (3); 51.17.16 (3); 53.3.15 (3); 54.1.19 (1) (gen. with verb of asking); 6/1 (*Aṣax'yā*) 30.10.17 (1); 31.21.9 (3) (partitive gen.); 47.6.13 (1); 7/1 (*Aṣā*) 32.6.19 (4); 8/1 (*Aṣā*) 28.3.3 (1); 28.5.1 (1); 28.7.2 (1); 29.10.6 (1); 48.9.7 (1); 50.7.11 (1).

aša. Adj. Righteous. 1/1 neu. (*ašəm*) A. 12 (refers not to a person, but to 'life' in general); 8/1 mas. (*Ašā*) 50.9.8 (adj. to Mazdā, in the sense of 'Lord of Truth').

Aša-. 1st comp. See *Aša-oxšayant*, *Aša Vahišta*. See also under *Aša-* (1st comp.).

aša. Derivative: *ašavan*.

Aša-oxšayant. Promoter of Righteousness. 6/2 fem. (*Aša-oxšayantā*) 33.9.6-7 (note *sandhi* between the two members. The second member is *-uxšayant*, which is caus. pres. pt. paras. of $\sqrt{vaxš-}$, *uxš-*, to grow).

ašaonīš, *ašaonō*. See under *ašavan*.

ašavan. Adj. Holy. Follower of Truth; lit., 'possessing Righteousness. 1/1 mas. (*ašavā*) 31.17.2; 44.12.9; 46.5.15; 46.6.21 and 23; 46.14.4; 48.2.15; 1/1 fem. (*ašāunī*) 53.4.15; 1/3 mas. (*ašāunō*) 47.4.9; 2/1 mas. (*ašavanəm*) 31.10.9; 31.20.3; 46.9.15 (Lord of Truth); 51.9.18; 2/3 mas. (*ašāunō*) 32.11.19; 43.15.28; 4/1 (*ašāunō*) 30.4.22; 32.10.27 (dat. in sense of 'directed against'); 33.1.15 (with regard to); 33.3.2 (acting towards); 43.4.19; 43.8.12; 47.4.13; 47.5.7; 4/3 (*ašavabyō*) 30.11.19; 53.4.16; 5/1 (*ašāunō*) 31.14.15 (abl. with *hacā*); 6/1 (*ašaonō*) Yā. 7; 45.7.13; 6/3 (*ašāunām*) 49.10.12. 8/3 fem. (*ašāonīš*) Yā. 17.

ašavā. See under *ašavan*.

Aša Vahišta. The Highest *Aša*. A loose type of comp. 3/1 (*Ašā Vahištā*) 28.8.5-6; 4/1 (*Ašāi Vahištāi*) A. 10-11 (the Highest Righteousness). (*Ašahyā gaēθā*. The worlds of Truth. 31.1.12-13.)

(*Ašhyā mā...manyāi*. I shall esteem *Aša* above all. 43.9.23-24...27.)

(*Ašəm jasō fraxšnənē*. Follow (lit., go to) *Aša* for Wisdom. 43.12.5-7.)

Aša-. 1st comp. Also found as *Aša-*. Found in *Aša-oxšayant*, *Aša Vahišta*, *Aša-aojah*, *Aša-cīṭ*, *Aša-dā*, *Aša-paθ*, *Aša-gradabāi*, *Aša-frād*, *Aša-yuxta*, *Aša-hizvā*.

Aša-aojah. Mighty through *Aša*. An *aluk*-comp. 6/1 (*Aša-aojahō*) 43.4.24-25.

(*Ašā āfraštā*. Communes with *Aša*. 51.11.9-10.)

ašāunām, *ašaunī*. See under *ašavan*.

(*ašāunī ašavabyō*. The Holy (Faith is) for the Righteous. 53.4.15-16.)

ašāunē. See under *ašavan*.

(*ašāunē kāθē aṇhaṭ*. (Is) inclined (lit., in inclination) towards the righteous. 47.4.13-15.)

ašāunō. See under *ašavan*.

Aša-cīṭ. 3/1. 34.13.14-15 (inspired by *Aša* alone).

Ašaṭ-. 1st comp. See *Ašaṭ-cīṭ*.

Ašaṭ-cīṭ. On account of the store of (his) *Aša*. 5/1. Y. 6-7; 29.6.15-16.

Ašaṭ hacā. By reason of *Aša*. Ye. 10-11; 28.2.18-19; 31.2.21-22 (in accordance with *Aša*); 43.14.15-16; 44.17.30-31; 45.4.6-7; 46.19.3...5; 51.5.5-6; 51.22.3-4; 53.1.10-11.)

Aša-dā. Neu. Gift of *Aša*. 2/3 (*Aša-dā*) 28.6.5-6 (Is this an *aluk*-comp.?)

Aša-paθ. Mas. The Path of *Aša*. 2/3 (*Aša-paθō*) 34.12.22-23.

Aša-gradabāi. For advancing *Aša*. 31.16.14-15. Note that the 2nd member of the comp. is a dat. inf.

Aša-frād. Adj. Fulfillers of *Aša*. 1/3 mas. (*Aša-frādō*) 34.14.21-22.

Aša-yuxta. United to *Aša*. 1/1 fem. (*Aša-yuxtā*) 49.9.17-18 (sg. adj. refers to the plu. *Daēnā*).

(*Aša Spəntō*. Holy through *Aša*. 44.2.20-21.)

(*Aša hazaošō*. One with Eternal Law. 29.7.6-7 (an epithet of Ahura.)

Aša-hizvā. Truth-tongued. 1/1 (*Aša-hizvā*) 51.3.11-12 (an epithet of Ahura).

1. *aši*. Fem. Blessing, reward (lit., that which accrues; from *ā-* $\sqrt{ar-}$). Skt. *āsis*. 1/1 (*aši*) 33.13.14; 34.12.18; 48.9.22; 2/1 (*ašim*) 28.4.9; 23.7.4; 43.5.23; 43.16.23; 46.10.15; 51.21.20; 54.1.21; 2/3 (*ašii*) 43.1.23; 43.4.17; 43.12.29; 3/1 (*aši*) 43.12.23; 51.10.21; 6/1 (*ašōi*) 48.8.9; 50.3.16; 50.9.13.

1. *aši*. Derivative: *ašivaṭ*.

2. *aši*. Eye; Skt. *akṣi*. 3/2 (*ašibyā*) 32.10.11.

ašivaṭ. Adj. Bringing blessings. 1/1 mas. (*ašivā*) 51.5.20.

(*ašiš aṇhaṭ*. Blessing shall flow. 48.9.22-23.)

aši. See under *ašya*.

aši, *ašim*, *ašiš*, *ašōi*. See under *aši*.

ašta. Mas. Salvation, attainment. Orig. ppt. of $\sqrt{āṣ-}$ (Skt. *as-*), to attain. 1/1 (*aštō*) 51.12.14.

ašya. Adj. Holy. This adj. is especially used in Later Av. for *Sraoša*. 3/1 fem. (*aši*) 31.4.8.

ašyas-, *ašyō*. See under *aka*.

as. See under 1. $\sqrt{ah-}$.

as. See under 4. *a*.

as-. 1st comp. See *as-cīṭ*.

asan, *asman*. Mas. Light, heavens, sky; Skt. *aśman*, Pers. *āsmān*. 2/3 (*asēnō*) 30.5.13.

asēnō. See under *asan*.

asišta. Inmost desire; Skt. *āsās*, desire. The word is really the superlative of *āsah*, desire, derived from $\sqrt{sāh-}$ with *ā* (Skt. *ā-sās-*). 3/1 (*asištā*) 30.10.10. See also *asišta* and *asišti*.

asišta. Adj. (Most) to be desired. From $\sqrt{sāh-}$ with *ā*. 2/1 mas. (*asištəm*) 34.4.3; 43.4.8. See also *asišta* and *asišti*.

asišti. Adj. Much to be desired. 1/1 mas. (*asištiš*) 44.9.23. See also *asišta* and *asišta*.

asūna. Adj. Not unanswered; lit., not lacking. Skt. *a-sūna*. 1/3 neu. (*asūnā*) 28.10.20.

asūra. Adj. Without courage; Skt. *asūra*. 6/1 mas. (*asūrahya*) 29.9.12.

as-cīṭ. I assuredly; lit., 'this (person) assuredly'. 2/1. 46.18.5-6.

ast. Bone; Skt. *asthi*. Derivative: *astvaḥ*.

1. *asti*. Mas. Helper, companion. 1/1 (*astiḥ*) 31.22.21; 33.2.16.

2. *asti*. Mas. Dweller. From $\sqrt{stā}$ - with *ā*, to stay, to remain. 1/3 (*astayō*) 46.11.28; 49.11.22.

asti, *astū*. See under 1. \sqrt{ah} -.

astvaḥ. Adj. Corporeal, incarnate; lit., 'possessing bones' Skt. *asthimat*. 1/1 neu. (*astvaḥ*) 43.16.13; 2/1 (*astvantam*) 31.11.15; 4/1 (*astvaitē*) 34.14.5; 6/1 (*astvatas-*) 28.2.12; 6/1 (*astvatō*) 43.3.16.

(*astvaḥ* Aśm. Aśa incarnate. 43.16.13-14.)

asn. Same as *azan*.

asnāḥ. *avyaya*. From near. Orig. abl. sg. 45.1.9.

asnām. See under *azan*.

-*aspā*. 2nd comp. See *Ḥāmāspa*, *Viśtaspa*, *Haēcaḥ-aspā*.

1. *aspā* (*a-spā*). Neu. Misfortune 2/3 (*aspān*) 34.7.11 (accus. of duration); 45.9.13.

2. *aspā*. Fem. Mare. 2/3 (*aspā*) 44.18.14 (symbolical for the senses, the *indriyāṇi*).

aspān. See under 1. *aspā* (*a-spā*).

aspərəzatā. See under $\sqrt{spərəz}$ -.

asman. Same as *asan*.

asrušta. Adj. Unheeded, to be disobeyed. Seems to be a ppt. of \sqrt{sru} - with the neg. prefix *a-*. 2/3 neu. (*asruštā*) 43.12.12 (has here the sense of future).

asrušti. Fem. Want of faith; lit. 'not hearing', 'disobedience'. 2/1 (*asruštīm*) 33.4.4; 6/1 (*asruštōiḥ*) 44.13.19.

(*asruštōiḥ* pərənāḥhō. Filled with want of faith (disobedience). 44.13.19-20.)

asrūdūm, *asravātəm*. See under \sqrt{sru} -.

\sqrt{az} -. To urge, to lead; Skt. *aj-*. Derivative: *azāḥa*.

azan (*asn*). Neu. Day; Skt. *ahan*. 6/3 (*asnām*) 46.3.5; 50.10.17.

azāḥa. Neu. Leadership, leading. 3/1 (*azāḥā*) 50.7.16.

azē. See under $\sqrt{zā}$ -.

azēm. 1/1 pron. 1st pers.; Skt. *aham*. It is always the first word and in an emphatic position, hence probably the long *ē*. 29.10.17; 44.7.20; 44.11.18; 46.17.1 (added to restore meter).

azēm-. 1st comp. See *azēm-ciḥ*.

azēm-ciḥ. We all; lit., 'I and others like me'. 29.10.17-18.

azī, *azīm*. See under *azyā*.

-*azōbā*. 2nd comp. See *duḥ-azōbā*,

azdā. 1st comp. See *azdā-zūti*.

azdā-zūtā. See under *azdā-zūti*.

azdā-zūti. Fem. Invocation in truth (*azdā*; Skt. *addhā*). 7/1 used adverbially (*azdā-zūtā*) 50.1.21-22.

azyā. Fem. adj. Fertile, fruitful; lit., 'one who is about to give birth', i.e., pregnant. 2/1 (*azīm*) 44.6.24; 3/1 (*azī*) 46.19.20; 6/1 (*azyā*) 29.5.12; 34.14.15.

azyā. See under *azyā*.

1. \sqrt{ah} -. To be, to exist; Skt. *as-*. The root is always paras. In Later Av. this root has always a *daēva*-sense.

Pres. 1/1 (*ahmī*) 32.8.17 (almost subj.); 46.2.4 and 14; 2/1 (*ahī*) [32.7.21]; [34.11.24]; 43.7.17 and 19 (in the sense of 'belong to'); 47.3.4 (emphatic); [51.3.21]; 2/3 (*stā*; Skt. *stha*) 32.3.7; 34.6.3; 3/1 (*asti*) A. 4 and 6 (the use of this form as 'copula' is unknown in this Gāthās, and is rare in Later Av. (outside the Ven.) Kan. quotes only Yas. 9.28; Yt. 5.29; 10.82 and 14.34 for this use of *asti* and in all these cases it has been used for meter (*pādapūrti*) or for emphasis.) 3/3 (*həntī*) 33.10.9; 44.16.15; 45.6.10; 51.10.15; 51.22.14.

Pres. secondary (impft.) 3/1 (*as*) [34.8.7, 12 and 26] (all seem to be interpolations spoiling the meter); 3/1 (*ās*) 31.9.2 and 8.

Pres. subj. 1/1 (*ahā*) 50.11.6; 3/1 (*ahaitī*) 30.11.23; 31.5.27; 31.22.20; 50.3.6 (shall come); 53.7.29; 3/3 (*ahən*; Skt. *asan*) 31.1.21; 31.4.4; 31.14.22; 48.12.3; 49.11.21.

Pres. imper. 2/1 (*zdi*) 31.17.15 (from Aryan **as-dhi*, which gives both Av. *zdi* and Skt. *edhi*); 3/1 (*astū*) 53.8.30 (here the imper. implies yearning); 3/3 (*həntū*) 53.8.6 (imper. implies unalterable fact).

Pres. opt. 1/1 (*x'yēm*; Skt. *syām*) 43.8.14; 50.9.21; 1/3 (*x'yāmā*; Skt. *syāma*) 30.9.5; 2/3 (*x'yātā*; Skt. *syāta*) 50.7.18; 3/1 (*x'yātī*; Skt. *syātī*) 43.15.22; 43.16.15 and 21; 44.17.19; 3/3 (*x'yēn*) 51.4.10.

Pres. pt. (*hant*); 1/1 (*hās*) 46.4.16 (nom. absolute); 46.5.18; 47.4.18 (non. absolute); 51.5.12; 6/3 (*hātām*) Ye. 2; 29.3.17 (in the sense of 'living beings', i.e., mortals; and in both gen. in sense of loc.); 44.10.11 (living beings; gen. in sense of dat.).

Pft. 3/3 (*āḥharē*) 33.10.6 (implies past time); 44.20.5; 45.7.8; 51.22.12.

Pft. subj. 1/3 (*āḥhāmā*; Skt. *āsāma*) 32.1.19; 49.8.21.

Aor. subj. 1/3 (*ēhmā*; Skt. *āsmā*; this might be also impft.) 29.11.23; 34.1.19 (may we remain); 43.10.18; 3/1 (*ahāḥ*; Skt. *asat*) 29.4.25 (let happen); 29.9.21; 30.4.16; 30.7.18; 30.9.25; 31.5.26 (shall happen); 31.6.2 (shall accrue); 31.9.23 (was); 31.16.22. (he shall become); 32.2.22 (may She be); 33.3.19 (shall dwell); 44.12.28 (joined with *ci* in *cyarḥaḥ*); 44.19.23 and 29; 45.3.29; 47.4.15 (is); 48.4.23; 48.9.23 (shall flow); 49.7.17; 53.5.28; 53.7.5.

With *aiḥ*. To come near. Skt. *api-as-*.

Pres. subj. 3/1 paras. (*aiḥ...ahaitī*) 30.11.21...23.

With *aviḥ*. To become manifest.

Pres. imper. 3/3 paras. (*aviḥ...həntū*) 33.7.17...20.

2. √ah- with *abi*. To practise constantly. Cf. Skt. *abhyāsa*.

Pres. imper. 2/3 paras. (*abyastā*) 53.5.14.

1. √ah-. Derivatives: *ahu* (*aṅhu*), *Ahura*, *haiθim*, *haiθyā*, *Hāta-Marāni*.

ahi. See under 1. √ah-.

a'iṁusta. Adj. Unfriendly. 1/1 mas. (*ahēmustō*) 46.4.19.

ahu (*aṅhu*). Mas. Life, existence, Creation. 1/1 (*aṅhuš*) 23.11.23; 2/1 (*ahūm*) 30.6.24; 30.9.10 (the World); 31.20.17; 34.15.25; 45.1.24; 46.11.8; 46.13.14 (spiritual life); 51.19.12 (inner life); 53.5.15; 53.6.29; 3/1 (*ahvā*) 29.5.4 (in the sense of 'heart'); 6/1 (*aṅhūš*) Y. 13 (used for the totality of living beings); 30.4.18; 31.8.21 (sg. implying every individual); 32.13.8; 33.1.6; 34.6.15; 43.3.15 (note gen.); 43.5.9; 44.2.9; 44.8.22; 45.2.3; 45.3.3 and 27; 45.4.3; 46.3.6; 46.10.10 (gen. of recipient); 48.2.21; 48.6.20; 50.11.15; 51.6.22; 6.2 (*ahvā*) 28.2.11 (gen. for loc.).

ahu (*aṅhu*). Derivatives: *aṅhaoya*, *Ahura*, *ahvā*.

-ahu. 2nd comp. See *parāhu*.

Ahunavaiti. Fem. Name of the First Gāθā. The name implies 'the Gāθā of the Ahuna (Vairya).

Ahuna-Vairya. Neu. The most sacred verse in the Avesta Texts (Yas. 27.13).

Ahuna (Vairya). Derivative: *Ahunavaiti*.

1. *Ahura*. Mas. The Lord of Life (*ahu*); the Supreme Being. Skt. *asura*. See also *Ahura Mazdā*, *Mazdā* and *Mazdā Ahura*. 1/1 (*Ahurō*) 23.4.22; 29.7.3; 31.2.15; 33.11.3 (used predicatively); 43.3.25; 45.4.26; 45.10.10 (the name has to be translated here); 48.3.9; 43.6.19; 51.3.10; 53.2.23; 2/1 (*Ahurəm*) 23.8.8; 30.5.18; 4/1 (*Ahurāi*) Y. 16 (dat. used for gen.); 23.5.11; 30.1.12 (might be dat. for gen.); 6/1 (*Ahuraḥyā*) 29.5.7 (so S. 1 and J. 3); 46.15.19; 8/1 (*Ahurā*) 23.6.17; 29.10.3; 29.11.19; 30.8.17; 31.7.24; 31.14.4; 31.15.11; 31.19.8; 32.6.11; 32.7.17; 33.3.11; 33.12.4; 33.13.11; 34.1.18; 34.3.4; 34.4.4; 34.10.18; 34.13.3; 34.14.19; 34.15.20; 43.16.2; 44.1.7; 44.2.7; 44.3.7; 44.4.7; 44.5.7; 44.6.7; 44.7.7; 44.8.7; 44.9.7; 44.10.7; 44.11.7; 44.12.7; 44.13.7; 44.14.7; 44.15.7; 44.16.7; 44.17.7; 44.18.7; 44.19.7; 46.2.20; 46.3.24; 46.6.29; 46.7.22; 48.1.21; 48.2.6; 48.7.26; 48.8.12; 49.5.23; 49.6.23; 49.7.11; 51.2.5; 51.18.18.

2. *ahura*. Mas. Lord, Master (used in the sense of *Ahū*). 1/1 (*Ahurō*) 51.6.10; 53.9.15; 2/1 (*Ahurəm*) 29.2.21; 31.8.22 (Judge); 31.10.8; 46.9.14.

Ahura-. 1st comp. See *Ahura Mazdā*. It is a loose type of comp.

-Ahura. 2nd comp. See *Mazdā Ahura*. It is a loose type of comp.

Ahura Mazdā. 1/1 (*Ahurō Mazdā*) 29.6.4-5 (juxtaposed); 51.15.9-10 (juxtaposed, but in different *pādas*); 53.1.12-13 (juxtaposed); 54.1.24...26 (one word between); 6/1 (*Ahuraḥyā Mazdā*) 32.1.14...16 (one word between; gen. with √yās-); 33.2.20...22 (one word between); 8/1 (*Ahurā Mazdā*) 23.9.4-5 (juxtaposed; I regard [*Mazdā*] to be a later interpolation); 33.6.20-21 (juxtaposed).

(Ahuraḥyā zaošē Mazdā. Out of love for Ahura Mazdā. 33.2.20-22.)

(Ahurəm ašavanəm. The Master that watcheth over Truth. 31.10.8-9.)

(Ahurəm šyaoθanaēšū. Judge Supreme over actions. 31.8.22-23.)

-Ahurāḥhō. 2nd comp. (plu.). See *Mazdās-cā-Ahurāḥhō*.

Ahū. Mas. Master, (temporal) Ruler. 1/1 (*Ahū*) Y. 2; 29.6.11; 2/3 (*aṅhavas-*) 32.11.12 (lords); 2/3 fem. (*aṅuhiš*) 32.11.10 (ladies).

ahūm. See under *ahu* (*aṅhu*).

ahūm-. 1st comp. See *Ahūm-Biš*. Is this an *aluk*-comp.?

Ahūm-Biš. 1/1. Soul-healing. 31.19.5-6; 44.2.26-27. The second member is from a 'root' **bišaz-* (Skt. *bhiṣaj-*), which is really a noun meaning 'healer'. The ultimate root is probably Aryan **abhi-saj-*, to adhere, to plaster; hence, to heal, to cure.

Ahūm-Biš-. Prior member of a comp. of three members. See *Ahūm-Biš-Ratu*-.

Ahūm-Biš-Ratu. Soul-healing Teacher. 2/1 (*Ahūm-Biš-Ratūm*) 44.16.19-21 (a comp. with three members).

ahma. Plu. stem, pron. 1st pers. We, us. 4/3 (*ahmaibyā*; Skt. *asmabhyam*) 23.6.15 (to us all; refers to Z. and all this Disciples); 5/3 (*ahmat*; Skt. *asmat*) 34.9.19; 44.13.11. See also *ahmāi*, *ahmāt*, *ahmī* under 4. a.

ahma. Derivative: *ahmāka*.

ahmāi. See under 4. a.

(ahmāi...aṅhaiti. Shall come to him. 50.3.3...6.)

(ahmāi aṅhaṭ. Shall accrue to him. 31.6.1-2.)

ahmāka. Pron. adj. (1st pers. plu.). Belonging to us. 2/3 mas. (*ahmākēg*) 32.8.10 (i.e., belonging to our world); 45.9.23.

ahmāt, ahmī. See under 4. a.

ahmī. See under 1. √ah-.

ahyā. See under 4. a.

(ahyā mā bēndvahyā mānyeitī. This Corruptor makes me anxious (lit., of this Corruptor it makes me think). 49.2.2-5.

ahvā. Fem. Soul-force, Inner Life. 7/3 (*ahvāhū*) 51.9.12.

ahvā, ahvā. See under *ahu*.

axyā, axyāi. See under 4. a.

ə-. 1st comp. See under 3. a-.

əvistī. Ignorance. 3/1 (*əvistī*) 34.9.12 (ins. of reason).

əvidvā. See under 1. √vid-.

ā

1. ā-. Augment, used with roots with an initial vowel. The use of the augment is very rare. Also found as *a* and *ə*. See *asrcāitēm arēm, ənāxstā*.

2. ā-. *upasarga*. It implies various ideas, completion, near to, upto etc. It is also found as *a-* and *ə-*, and in a few cases (with roots with an initial nasal) as *ā-*. With roots it is found with the following: *a-√āp-*

a-√cit-, *a-√vaēn-*, *a-√spərəz-*; *ā-√āṣ-*, *ā-√i-*, *ā-√kar-*, *ā-√kā(y)-*, *ā-√kās-*, *ā-√xsā-*, *ā-√gam-*, *ā-√jan-*, *ā-1.√dā-*, *ā-2.√dā-*, *ā-√dā(y)-*, *ā-√dyu-*, *ā-√nam-*, *ā-√nas-*, *ā-√pərəs-*, *ā-√baxs-*, *ā-√bū-*, *ā-√yam-* (*yas-*), *ā-√yā-*, *ā-√var-*, *ā-√varəz-*, *ā-√ī-*, *ā-√sāh-*, *ā-√stā-*, *ā-√stu-*, *ā-√zan-*, *ā-√zā-*, *ā-√zu-*, *ā-√hac-*, *ā-√hā(y)-*; *ā-həm-√i-*; *ā-√vac-* (*vaoc-*); *upa-ā-√gam-*; *ux-ā-√ar-*. This *upasarga* is also to be noted in the following words: 1. *aṣi*, *aṣiṣṭa*, *asti*, *azōbā*, *azyā*, *āiṭi*, *ākəṛəti*, *āda*, *ādāna*, *ādiṣṭa*, *āyapta*, *ārōi*, *āvarəna*, *āvīvərəṣa*, *āzūti*, *ānma*, *ānmən*.

3. *ā*. *avyaya*. Skt. *ā*. 1. An emphatic particle in the sense of completeness; 2. Just as; 3. Also; 4. Upto, towards (indicating limit); 5. About, all round (implying fulness); 6. Through, 7. On, upon, unto; 8. Within; 9. Out of, away from, against; 10. Near to, onwards; 11. From afar, leading upto; 12. During, until. It is mainly used as a preposition or a post-position. Evidently it is closely connected with the *upasarga*. Y. 17 (1)*; 29.1.11 (5) (it has been repeated for the sake of emphasis; used with accus.); 29.3.14 (9) (with accus.); 29.9.14 (1) (in fact, indeed); 29.11.16 (7) (with dat.); 30.6.9 (10) (with accus.); 30.7.17 (1) (emphasises *Tōi* just preceding); 30.10.12 (4) (with abl., indicating 'in the reverse direction'); [31.7.21] (4) (with accus.); 31.9.5 (3) (slightly emphatic); 31.18.11 (4) (it is the *upasarga* of *ādāṭ* repeated); 31.21.8 (9) (with abl.); 32.8.16 (9) (with gen. in sense of abl.); 32.15.2 (1); 32.15.22 (4) (with loc.); 33.5.11 (4) (with accus.); 33.5.16 (6) (with the help of; with abl.); 33.7.1 (7) (*upasarga* repeated); 34.3.11 (8) (with loc.); [34.10.22] (8) (with loc.; metrically extra); 34.11.7 (10) (with dat.); 34.11.20 (6) (with ins.); 43.3.20 (4) (with accus.); 44.1.9 (9) (with abl.); 44.11.10 (4) (with accus.); 44.12.15 (7) (with accus.); 44.13.12 (9) (with abl.); 44.13.16 (2) (mildly emphatic); 44.14.23 (7) (with accus.); 45.9.25 (4) (with dat. inf.); 45.9.29 (6) (with abl.); 46.2.17 (5) (with accus.); 46.8.21 (9) (with abl.); 46.10.25 (4) (with dat.; implies purpose); 47.5.22 (6) (with abl.; proceeding from, inspired by); 48.7.10 (4) (with abl.); 48.7.24 (8) (with loc.); 49.1.17 (4) (almost an *upasarga*); 49.8.16 (1) (completely); 49.10.5 (8) (with loc.); 50.4.17 (7) (with loc.); 51.3.1 (4) (with abl.); 51.4.3 (4) (with abl.); 51.14.10 (4) (following an abl.); 53.1.16 (12) (with dat.); 53.2.12 (1); 53.4.28 (12) (with dat.); 53.6.27 (1); 53.8.2 (1).

ā-. 1st comp. See *ā-manah*.

āat. Mildly emphatic particle, orig. 5/1 of pron. *a*. Indeed; Skt. *āt* Ye. 3.

āitī, *āitē*. See under *√i-*.

āiṭi. Fem. Plot, activity (in a bad sense). From *ā-√dā(y)-* (Skt. *ā-dhī-*), to consider, to plan. 1/3 (*āiṭiṣ*) 32.16.15; 48.9.10.

āidūm. See under *√i-*.

āiṣ. *avyaya*. Therefore, lit., 'with these (reasons)'. 44.11.20.

āiṣ. 2nd comp. See *yaṭāiṣ*.

* This would be the sense if *ā* is taken with *XṠaθrəm*. It might also be taken with *Ahurāi*, when also it would be emphatic.

āiṣ. See under 4. *a*.

(*ā* ṭ. About this, about it. 46.2.17-18.)

(*ā* ṭ dvafṣṅng...nāṣṣē. For drawing tribulations upon them. 44.14.23-25...27.)

ā...kayā. See under *√kā(y)-*.

ākā. Fem. Manifestation. From *ā-√kās-*. 1/3 (*ākā*) 48.8.16; 2/3 (*ākā*) 50.4.19 (revelations); 51.13.12 (laying open the Book of Life).

ākā-. 1st comp. See *ākā-sta*.

ākā-sta. Mas. Clear position. 2/3 (*ākā-stēug*) 50.2.18-19.

(*ākā* arədrəṅg. Revelations for the devotees. 50.4.19-20.

ākəṛəti. Fem. Shaping, consummation. 1/1 (*ākəṛətiṣ*) 48.2.24.

(*ā* XṠaθrōi. Within (Thy) Dominion, under (Thy) XṠaθra. 34.3.11-12.)

āxsō. See under *√xsā-*.

āgəmatā, *āgāt*, *ā...jantū*, *ā...jasatā*, *ā...jimaṭ*. See under *√gam-*.

Ātar. Mas. Fire. Refers *always* to the Inner or Spiritual Fire. Skt. *Atri*. 2/1 (*Ātrəm*) 34.4.3; 3/1 (*Āθrā*) 31.3.4; 31.19.15; 47.6.7; 51.9.6; 4/1 (*Āθrē*) 43.9.20; 5/1 (*Āθras-*) 46.7.14 (abl. with *anya*); 6/1 (*Āθrō*) 43.4.23.

Ātrəm. See under *Ātar*.

-āθra. 2nd comp. See *x^vāθra*.

Āθrā. See under *Ātar*.

āθri. Fem. Flame. Skt. *athari*. 1/1 (*āθriṣ*) 46.8.11.

Āθrē, *Āθrō*. See under *Ātar*.

-āda. 2nd comp. See *zavō-āda*.

ādarā. See under 1. *√dā-*.

ādā. Fem. Reward. 3/1 (*ādā*) 49.1.14.

ādāi. See under 1. *√dā-*.

ādāt. See under 2. *√dā-*.

ādāna. Test, ordeal. Skt. *ādāna*. From *ā-2.√dā-*; something 'put upon'. 3/3 (*ādānāiṣ*) 30.7.21.

ādivyeintī. See under *√dyu-*.

ādiṣṭa. Neu. Intention, purpose. Skt. *ādiṣṭa*. From *ā-√dis-*. 2/3 (*ādiṣṭā*) 44.8.12.

ā...dyā. See under *ā-2.√dā*.

ānuṣ-. 1st comp. See *ānuṣ-haxṣ* (note *-ṣ-h-*).

ānuṣ-haxṣ. Standing by (to help). 31.12.19-20 (used adverbially).

([*ā*] nūrəm-cṭ. Even [uptil] now. 31.7.21-23.)

√āp-. To obtain.

With *ā*, to achieve, to attain.

Pft. pt. 1/1 (*āpānō*) 33.5.8.

√āp-. Derivatives: *āpāna*, *āyapta*, *āpana*.

āp (water). Same as *āp*.

āpana. Neu. Attainment. Skt. *āpana*. 3/3 (*āpanāiṣ*) 28.10.15.

-āpah. 2nd comp. See *Hvāpah*.

āfraṣṭā. See under *√pərəs-*.

- ābaxšōhvā. See under √*baxš-*.
 ā...baranā. See under √*bar*.
 ā...bavaṭ. See under √*bū-*.
 ābyā. See under 4. *a*.
 ā-manah. Neu. Kindly thought (the ā indicates the direction of the thought). 1/3 (*ā-manahā*) 49.6.12-13.
 (ā mōi rafaḍrai zavōng jasatā. Come hither at my call for my Perfect Bliss. 28.2.18-22.)
 āyapta. Neu. Blessing. 2/3 (*āyaptā*) 28.2.17; 28.7.6 (rewards); 53.1.9.
 ā...yamaitē. See under √*yam-*.
 āyāt. See under √*i-*.
 āyu. Neu. Age, duration. 2/1 (*āyū*) 31.20.9.
 -āyu. 2nd comp. See *daragāyu*.
 āyes. Neu. Attachment. A root-noun. 4/1 (*āyesē*) 53.6.14 (predicative dative, signifying 'leading to').
 āyōi. See under √*i-*.
 √*ār-*. Same as √*ar-*.
 ār-. 1st comp. See *Ārmaiti*.
 āra. Distance. 7/1 (*ārōi*) 34.3.17 (in realms above; lit., 'in the distance'). See also *ārōi*.
 ārām. See under √*ar-*.
 āraṣva. Neu. Truth, merit. 1/3 (*ārastā*) 33.1.24.
 āri. Mas. Worshipper. 5/1 (*ārōiṣ*) 51.4.2 (note abl.); 51.14.9 (abl. with ā).
 ārōi. *avyaya*. From on high. Skt. *āre*. Orig. 7/1 of *āra*, used adverbially. 33.9.16; 49.5.1 (from the world beyond). See also *āra*.
 ārōi. See under *āra*.
 ārōiṣ. See under *āri*.
Ārmaiti. Fem. The First Amāṣa Spṛanta of the Mother-Triad. She is the close associate of Aṣa. She represents firm unswerving Faith and Devotion, and in later Theology she represents Earth (Spendārmad Zamīn). She is the Universal Mother. 1/1 (*Ārmaitiṣ*) 28.3.17; 30.7.13; 31.9.3; 31.12.21; 33.11.6; 34.11.15; 43.6.20; 43.16.22; 44.6.17; 44.11.12; 45.4.21; 46.16.15; 48.11.5; 49.10.16 (note nom. combined with accus.); 51.20.13; 2/1 (*Ārmaitīm*) 44.7.13; 47.3.19; 3/1 (*Ārmaiti*) 31.4.10; 33.12.5; 43.10.9; 47.1.18; 6/1 (*Ārmatōiṣ*) 44.10.19; 45.10.4 (objective gen.); 46.12.13 (objective gen.); 47.2.10; 47.6.11; 49.5.13 (in the sense of 'belonging to'); 51.21.1; 53.3.27; 8/1 (*Ārmaitē*) 28.7.10; 43.1.21; 48.5.11; 51.2.10. See also *Spṛantā Ārmaiti*.
 (Ārmatōiṣ kas-cīṭ. Each such belongs to Ārmaiti; lit., (is) of Ārmaiti'. 49.5.13-15.)
 āvaēnā. See under √*vaēn-*.
 āvarana. Mas. Belief. 7/2 (*āvaranā*) 30.2.7.
 āviš-. *upasarga*. Clear, manifest. Skt. *āvis-*. Found in *āviš-* 1. √*ah-*.
 āviṣ. Derivative: *āviṣya*.

- āviṣya*. Adj. Open, clear. 3/1 fem. (*āviṣyā*) 31.13.3; 3/1 neu. (*āviṣyā*) 50.5.13.
 āviṣ...hōntū. See under 1. √*ah-*.
 ā-vivarōiā. Desider. adj. from √*varax-* with ā, to turn (or incline) towards. 1/1 (*ā-vivarōiā*) 45.8.5-6. Seeking to turn (towards me).
 āvoratō. See under √*vorat-*.
 ā-šaētī. See under √*ši-*.
 āṣu. Mas. Zeal. 1/1 (*āṣuṣ*) 53.7.9.
 ās. See under 1. √*ah-*.
 āsah, wish, desire. Derivative: *asiṣta* (superlative).
 āsu. Neu. Swiftmess. 2/1 (*āsū*) 44.4.26.
 āskati. Fem. Full union. Skt. *āsakti*. From ā- √*hac-*. 2/1 (*āskatīm*) 44.17.14.
 ā...stāumī. See under √*stu-*.
 √*āx-* (*iṣ*). To desire, to long for. Skt. *iḥ-*.
 Pres. subj. 1/1 ātm. (*iṣyāi*) 33.6.19; 49.3.15.
 √*āx-*. Derivatives: *āxū*, *iṣā*.
 āxūti. Fem. Sacrifice, self-sacrifice. Skt. *āhuti*. 3/1 (*āxūti*) 49.5.6; 6/1 (*āxūtiṣ*) 29.7.2.
 āzdyāi. See under √*āz-*.
 ā-hōm-. Double *upasarga*. Up together. Found in ā-hōm- √*i-*.
 ā-hōmyantū. See under √*i-*.
 ā-hiṣyā, ā-hōiṣōi. See under √*hā(y)-*.
 3
 3 (augment). Same as ā (augment). Found in *3naxṣtā*.
 3 (*upasarga*). Same as ā (*upasarga*). Found in 3 *vaocāt*.
 3 (initial). Same as ā (initial). See *3ānu*, *3ānvā*, *3āṅh*.
 3ānū. *avyaya*. Towards. Same as ānu; Skt. *anu*. 32.16.21 (with accus.); 47.2.8 (in accord with; used with gen.; a rare construction).
 (Vayhōuṣ 3ānū Manayhō. In accord with Vohu Mano. 47.2.7-9.)
 3āva. Neu. Help. Same as āva (*avah* transferred to the thematic declension). 2/3 (*3āvā*) 29.7.23.
 3āṅh. Mouth. Skt. *ās*. 3/1 (*3āṅhā*) 28.11.20.
 -3naiti. 2nd comp. Pain. From √*in-* (Skt. *in-*, *inv-*). See *x^viṣi-cā-3naiti*.
 3nāxṣta. See under √*āz-*.
 3ma. Same as *ama*, strength. Derivative: *3mavaṭ*.
 3mavaṭ. Adj. Possessing power. 2/1 mas. (*3mavaṭm*) 34.4.9; 43.10.31; 2/1 fem. (*3mavaṭīm*) 44.14.19 (complete; lit., 'powerful'); 2/1 neu. (*3mavaṭ*) 33.12.16; 6/3 mas. (*3mavaṭām*) 43.10.25 (the mighty, the great).
 3vaocāt. See under √*vac-*.
 3hmā. See under 1. √*ah-*.
 (3hmā ratōiṣ. We shall be eager for service; lit., 'we shall be of willingness, or readiness (to serve)'. 29.11.23-24)

ā

ॐharṣ, ॐhāmā. See under 1. √ah-

āṅh. Neu. Mouth. See also ॐāṅh. 6/1 (or 5/1?) (āṅhō) 31.3.21.

ās. See under 4. a.

ā

āṅma. Adj. Gracious. From ā-√nam- (Skt. ā-nam-), to be gracious. 1/1 fem. (āṅmā) 30.7.14.

āṅmān. Neu. Graciousness, submission. 7/1 (āṅmānī) 45.10.7; 7/1 (āṅmānē) 44.20.23 (in submission; orig. pres. pt. ātm. of ā-√nam-).

√ās-. To attain, to succeed. Skt. ās-.

Pft. secondary (Plupft.). 3/1 ātm. (āṅsātā) 32.6.3 (a very rare form).

Aor. 3/1 ātm. (āsaśutā) 48.1.7 (reduplication irregular, ās-as-u-tā; note ātm.).

With ā. Dat. inf. (āzdyāi) 51.17.17.

With frā. Pres. secondary or impft. 3/1 ātm. (frāstā) 43.14.17 (accrueth).

Aor. opt. 3/1 paras. (frōsyāt) 46.8.13.

√ās-. Derivatives: √axī- (a secondary form), āsta.

āśā. Mas. Party, faction; Skt. aśā. 7/2 (āśyā) 31.2.19.

āsaśutā. See under √ās-.

āsta. Mas. Opposition, defiance, hatred, enmity. 2/3 (āstāyug) 43.18.13; 2/3 (āstās-) 44.14.28; 3/1 (āstā) 34.8.17; 4/1 (āstāi) 46.18.17.

i

√i-. To go, to move. Skt. i-.

Pres. subj. 1/1 paras. (ayānī) 46.1.6.

Pres. imper. 2/1 paras. (idī) 46.16.5.

Dat. inf. (itē) 43.13.26 (in the sense of 'to solicit'; to go to someone for something).

With ā. To come.

Pres. 3/1 paras. (āitī) 31.14.7 (has happened; lit., 'has come');

1/1 ātm. (āyōi) 31.2.12 (I have come);

Pres. imper. 2/3 ātm. (āidūm) 33.7.3 (note ātm., advantage to the speaker).

Aor. subj. 3/1 paras. (āyāt) 31.20.2 (follows, i.e., goes over to).

Aor. opt. 3/1 paras. (āyāt) 46.6.7.

Dat. inf. (āitē) 31.9.19 (to come away from, with abl.).

With ā and hām, to come up together.

Pres. imper. 3/3 paras. (ā-hāmyantū) 51.3.4-5.

With paitī. To come back, to return. Skt. prati-i.

Pres. 3/3 paras. (paitī...yeintī) 49.11.15...17.

Pres. subj. 1/1 paras. (ayānī paitī) 34.6.25-26 (note the upasarga follows the verb); (paitī...ayānī) 50.9.4...6.

√i-. Derivatives: āyu, vasō-iti, x^viti.

i. Stem. dem. pron. This. Derivatives: iṭā, idā.

-iti. 2nd comp. See vasō-iti.

itē. See under √i-.

iṭā. avyaya. 1. Here (upon this earth); Skt. iha (as opposed to amutra, in the other world); 2. Properly (lit., 'in this manner'); 3. This indeed (mildly emphatic; Skt. itthā). 33.1.2 (1); 45.3.16 (2); 47.4.8 (3); 53.6.1 (1).

iṭyējah. Neu. Danger. 1/1 (iṭyējō) 34.8.10.

idā. Here, in this place. Skt. iha. 29.8.3.

idi. See under √i-.

√in-. To harm, to injure. Skt. in-, inv-.

Dat. inf. aēnaḥē. 46.8.7.

Abl. inf. aēnaḥō. 31.15.18 (the abl. inf. with the negative nōit implies "none...but separating").

√in-, to harm, to press upon. Derivatives: aēnah, ēnaiti.

iratū. See under √ar-.

irixta. Neu. End, result, heritage. From √ric- (Skt. ric-). 1/1 (Irixtam) 44.2.22; 2/1 (irixtam) 33.7.18.

(Irixtam vīspōibyō. The Flower of Humanity; lit., 'the Heritage for all').

ivizayaṭā. See under √zā-.

1.√iṣ-. To wish, to desire. Skt. iṣ-, icch-.

Pres. 2/3 paras. (iṣāṭā) 45.1.13; 3/3 pāras. (iṣāntī) 46.9.24 (in the sense of 1/3).

Pres. subj. 3/3 paras. (iṣāntī) 45.7.3.

Pres. opt. 3/1 paras. (iṣāṣit) 50.2.6.

Pres. pt. iṣāyant. Longing, wishing. 1/1 mas. (iṣāyās) 50.9.19 (in the sense of 'eagerly longing'; probably the idea of 2.√iṣ- might also be implied); 2/3 (iṣāntō) 30.1.4 (irregularly a strong form); 47.6.18.

Dat. inf. (aēṣē) 28.4.21.

2.√iṣ-. To strive, to seek. The orig. sense is 'to set in violent motion'. Skt. iṣ-. These two roots tend to overlap in sense.

Pres. 1/1 paras. (iṣāsā) 31.4.12 (with vikarapa -s(a), Skt. -cch(a), Grk. and Lat. -sk(o), I.-E. *-sk(o)).

Pres. pt. iṣāsant. 1/1 mas. (iṣāsās) 51.19.13.

With paitī. To strive for, to seek.

Pres. subj. 3/1 paras. (paitiṣāṭ) 44.2.17.

With frā. To urge. Skt. pra-iṣ-.

Pres. 1/1 paras. (fraēṣyā) 49.6.3.

Ppt. pass. fraēṣtā. Urged, i.e., inspired. 1/3 mas. (fraēṣtāḥō) 49.8.20.

1.√iṣ-. Derivatives: aēśasa, Aēśima (probably also an implication of the second √iṣ-), iṣud (probably also an implication of the second √iṣ-),

iṣṭi, *iṣya*, *iṣ*, *iṣa* (probably also an implication of the second √iṣ-); *iṣā-xṣaṭhrya*, *Iṣō-Xṣaṭhra*, *iṣṭi*.

2.√iṣ-. Derivatives: *Aēṣma*, *iṣud*, *iṣa* (probably also an implication of the first √iṣ- in all these three), *zastā-iṣṭāiṣ*.

iṣa. Adj. One who rushes after (the idea of desire is also implied).

6/3 mas. (*iṣanām*) 32.12.24.

iṣasa, *iṣasās*. See under 2.√iṣ-.

iṣasōiṭ, *iṣānti*, *iṣānti*. See under 1.√iṣ-.

iṣud. Fem. Silent yearning. It implies the inner desire or urge which inspires the religious act. Thus both the roots *iṣ-* seem to be insensibly mingled in the formation of this word. 1/3 (*iṣudō*) 31.14.11; 2/1 (*iṣudam*) 34.15.16.

-iṣṭā. 2nd comp. See *zastā-iṣṭāiṣ*.

iṣṭā. See under *iṣṭi*.

iṣṭi. Fem. Wish. 1/1 (*iṣṭiṣ*) 53.1.2; 5/1 (*iṣṭōiṣ*) 51.18.6 (abl. of reason);

6/1 (*iṣṭōiṣ*) 46.18.9 (blessing, lit., loving wish; partitive gen.); 51.2.13 (will or urge also implied; gen. with *ḍōiṣā*); 7/1 (*iṣṭā*) 49.12.21. See also *iṣṭi*.

(*iṣṭōiṣ x^varānā*). Lit., brilliant by reason of his yearning, i.e. yearning for Light. 51.18.6-7.)

iṣya. Adj. Much desired, welcome. 1/1 mas. (*iṣyō*) 54.1.3; 1/1 fem. (*iṣyā*) 48.8.18; 2/3 mas. (*iṣyōṅ*) 32.16.22 (in the sense of 'devotees', 'lovers', lit., 'those who desire'); 2/1 fem. (*iṣyām*) 51.17.11; 54.1.23.

iṣamṇō, *iṣāi*, *iṣōyā*, *iṣē*. See under √iṣ-.

iṣvan. Mas. Lord, Master. Skt. *Iṣvara*. 1/1 (*iṣvā*) 43.14.5; 47.4.16.

iṣvā. See under *iṣvan*.

iṣvā-. 1st comp. See *iṣvā-cīṭ*.

(*iṣvā-cīṭ hās paraoṣ*. But being lord of great possessions. 47.4.16-19.)

√iṣyāi. See under √āz-.

i

1. *i*. Enclitic particle of asserveration. Indeed, even. 29.7.21; 34.2.3 (with the pron. *Tōi*, Thee, it means 'alone'); 44.2.15; 53.5.10; 53.6.2.

2. *i*. Enclitic dem. pron. It is used for all three genders. This, that. It is never the first word in a clause or a *pāda*, but is always the second word. 1/3 neu. (*i*) 31.22.2 (these things); 49.6.17; 2/1 (*iṣm*) 30.9.7; 44.19.28; 45.1.15 (this is 'anticipatory'; also sg. used for plu.); 45.3.13 ('anticipatory'); 45.3.20; 45.4.11; 45.11.10; 46.5.24; 46.8.23; 51.12.3 (refers to Z.); 51.12.17 (accus. with verb of motion); 2/1 neu. (*iṭ*) 30.6.8; 46.2.18; 2/3 (*iṣ*) 30.6.8; 31.18.26; 32.13.20; 44.14.24; 46.12.18; 51.14.17; [53.8.22] (this 'is fem.');

3/1 (*i*) 53.9.17.

(*i Tōi*. Of thee alone. 34.2.3-4.)

iṭ. An emphatic particle, bringing out an antithesis. Just, even, indeed. 28.8.17; 29.4.9 and 19; 43.10.11 (in the sense of 'fully', 'completely'); 44.19.15; 44.20.7; 45.8.9.

-iti. 2nd comp. See *x^viṭi*.

iṭ. See under 2. *i*.

-iṭ. 3rd comp. Emphatic particle; even. See *aipi-cīṭ-iṭ*, *pairi-cīṭ-iṭ*.
im. See under 2. *i*.

(im vispā. All these things. 45.1.15-16.)

√ir-. Reduplicated base of √ar-. See √ar- (derivatives).

√ir-. To be in rapid motion. Derivative: *aḍuru*.

iṣ. Fem. Wish. 3/1 (*iṣam*) 28.7.12.

iṣ. See under 2. *i*.

iṣā. Mas. Aspirant. From 1. √iṣ-, probably also with an implication of the second √iṣ-. 1/1 (*iṣō*) 50.4.15.

iṣā-. 1st comp. See *iṣā-xṣaṭhrya*.

iṣā-xṣaṭhrya. Mas. Mighty leader. This *iṣā-* is to be derived from √iṣ-, to rule, to have power. 2/1 (*iṣā-xṣaṭhrīm*) 29.9.16-17.

Iṣō. 1st comp. See *Iṣō-Xṣaṭhra*.

Iṣō-Xṣaṭhra. Neu. The Mighty Xṣaṭhra (the Amāṣa Spṛanta). Wester. reads *aḍō*. 1/1 (*Iṣō-Xṣaṭhrām*) 28.9.21-22.

iṣṭā. See under √iṣ-.

1. *iṣṭi*. Fem. Yearning. From 1. √iṣ-. 1/1 (*iṣṭiṣ*) 48.8.6; 1/3 (*iṣṭiṣ*) 34.5.5; 2/3 (*iṣṭiṣ*) 44.10.27. See also *iṣṭi*.

2. *iṣṭi*. Fem. Possession, heritage, power. 2/1 (*iṣṭim*) 32.9.11; 2/3 (*iṣṭiṣ*) 46.2.30.

iṣyā. See under *iṣā*.

iṣā. Fem. Inner urge; Inner Being. From √āz- (*iṣ-*). 1/1 (*iṣā*) 49.10.17 (note nom. combined with accus.); 51.1.8; 3/1 (*iṣā*) 49.5.4; 5/1 (*iṣyā*) 50.8.6 (from (my) Inner Being).

iṣā. 1st comp. See *iṣā-cīṭ*.

iṣā-cīṭ. The gathered Inner Urge. 51.1.8-9.

√iṣ-. To rule, to have power. Skt. *iṣ-*. The root is *ātm*.

Pres. 3/1 (*iṣē*) 50.1.4 (note ending -ē).

Pres. secondary (impft.) 3/1 (*iṣṭā*) 46.16.19.

Pres. subj. 1/1 (*iṣāi*) 28.4.16 (I have the will; lit., I have power over myself); 43.9.26; 50.11.12.

Pres. opt. 1/1 (*iṣōyā*) 43.8.9.

Pres. pt. *iṣamṇa*. 1/1 mas. (*iṣamṇō*) 46.6.6

√iṣ-. Derivatives: *aḍṣa*, *anaḍṣa*, *iṣā-xṣaṭhrya*, 2. *iṣṭi*.

iṣē. See under √iṣ-.

√iṣ-. Same as √āz-.

u

-uxti. 2nd comp. See [*urvāxṣ*]-uxti.

uxḍa. Neu. Word, Teaching, commandment. From √vac-. Skt. *uktha*. 1/3 (*uxḍā*) 45.2.22; 2/3 (*uxḍā*) 43.5.19; 44.8.16; 21.20.11; 53.1.26; 3/1 (*uxḍā*) 32.9.18; 3/3 (*uxḍāiṣ*) 28.6.10; 44.10.20; 46.14.27; 47.2.6; 51.3.13; 51.21.6; 53.2.6; 6/1 (*uxḍax'yā*) 33.14.17; 45.8.15.

-uxḍa. 2nd comp. See *arəzuxḍa*, *Xṣmā-Uxḍa*.

uxš-. A variant of √vaxš-.

uxšan. Mas. Dawning. From √vaxš- (uxš-), to increase, to rise (used of a heavenly body). 1/1 (uxšā) 50.10.18; 1/3 (uxšānō) 46.3.4.

uxšā, uxšānō. See under uxšan.

uxšyā, uxšyāi, uxšyeiti, uxšyō. See under √vaxš-.

1. √ug- (uj-). To declare, to consider. Orig. *ugh-. Skt. ūh-, to think, to consider. The root is ātm. See also 1. and 2. √uz-.

Pres. 1/1 (aoji) 43.8.3.

Pres. secondary (impft.) 3/1 (aogādā) 32.10.9.

Pres. subj. 1/1 (aojāi) 50.11.4 (ātm.; reflexive).

With pairī, to command.

Pres. secondary (impft.) 2/1 (pairī-aojā) 43.12.13-14.

2. √ug, to push forward. Skt. ūh-. Derivative: paityaogāṭ.

3. √ug- (vaj-), to be strong. Derivatives: aojah, urga, vāzā.

ugra. Adj. Mighty, powerful. 2/1 mas. (Ugrēug) 50.7.12.

Superlative aojištā. Skt. ojiṣṭha. 1/1 mas. (aojištō) 29.3.19.

√uj-. Same as √ug-.

utayūta. Adj. Ever-renewed. (a reduplicated form?). 1/3 neu. (utayūtā) 45.7.16.

utayūiti. Fem. Life renewed 2/1 (utayūitīm) 48.6.7; 2/3 (utayūitī) 30.7.11; 3/1 (utayūitī) 33.8.22.

utayūiti-. 1st comp. See utayūiti-tāvīṣī.

-utayūiti. 2nd comp. See tāvīṣī-utayūiti.

utayūiti-tāvīṣī. Life-everlasting (renewed) (and) Strength of Soul.

2/2. A loose type of dvandva comp. 34.11.17-18; 43.1.12-13.

upa- (upā-). upasarga. Upto. Found in upā-√xruš-.

upā- (upa-ā-). Double upasarga. Found in upā-√gam-.

upā-jasaṭ, upā-jimōn. See under √gam-.

ufyā, ufyāni. See under √vaf-.

ubē. Both. Skt. ubhe. 1/2. 34.11.3 (only in du.).

uru-. Wide, extensive. Used as an upasarga in uru-√axš-.

uru. Adj. Free; lit., extensive. 1/3 neu. (urū) 34.7.17 (used predicatively).

uru. Derivative: urvaṭ.

urunas. See under urvan.

ururaost. See under √rud-.

uruṣā. Mas. Protector, helper. Cf. Skt. uruṣya, uruṣyā uruṣyu. From 3. √var-, to cover. 4/3 (uruṣāēibyō) 29.7.13.

urūdōyatā. See under √rud-.

*urūpa, appearance, form. Skt. rūpa. Derivative: √urūpaya- (a denominative).

√urūpaya-. A denominative verb. To fascinate, to lead astray by (false) appearances.

3/3 pres. paras. (urūpayeinti) 48.10.14.

√urvaēs-, to change, to turn towards. Derivative: urvaēsa.

urvaēsa. Mas. End, goal. 7/1 (urvaēsē) 43.5.28; 43.6.5 (loc. of time and occasion); 51.6.23.

urvata. Neu. Law. 2/1 (urvataṃ) 31.3.12. See also urvāta.

urvato. See under urvaṭ.

urvaṭ. Mas. Guardian of Freedom (uru-vaṭ). 2/3 (urvato) 50.7.5.

urvaṭha. Mas. Friend. From √var-, to choose. Probably the orig. form was *vūrṭha; cf. Skt. vūrṭha. 1/1 (urvaṭhō) 31.21.23; 44.2.28; 45.11.24; 46.14.5; 50.6.6; 51.11.2.

(urvaṭhō Aśā. Befriended by Aśā. 50.6.6-7.)

urvan. Mas. Soul. 1/1 (urvā) 29.5.9; 34.2.16; 44.8.27; 45.7.14; 46.11.13; 50.1.3; 51.13.8; 1/3 (urvānō) 33.9.20; 45.2.28; 1/3 (urvānō) 49.11.16; 2/1 (urvānām) 28.4.2; 2/3 (urunas-) 49.10.10.

urvan-. 1st comp. See under urvā- 1st comp.

-urvan. 2nd comp. See Gēuṣ-Urvan.

urvarā. Fem. Vegetation, corn. 2/3 (urvarā) 48.6.17; 2/3 (urvarās-) 44.4.19; 51.7.8. This word does not seem connected with Skt. urvāra, fertile soil, but probably with Skt. urvārūka, a species of cucumber.

urvā. See under urvan.

urvā. 1st comp. See urvā-dyā.

[urvāxš-]. 1st comp. See [urvāxš-]uxti. The first member seems redundant metrically.

urvāxšaṭ. See under √axš-.

[urvāxš-]uxti. Far-reaching speech, i.e. alluring speech. 3/1 ([urvāxš-]uxti) 32.12.14-15.

urvāta. Neu. Law, ordinance, command. See urvata also. 2/3 (urvātā) 30.11.3; 31.1.3; 3/3 (urvātāiṣ) 31.1.10 (lures; lit., 'teachings', 'law'); 44.15.20 (ins. meaning 'in accordance with'); 4/3 (urvātā-; the ending -byō being suppressed in the strange combination urvātā- dātōibyas-cā) 51.14.2; 6/1 (urvātahyā) 34.8.18.

urvātā- (for urvātābyō). 1st in the strange combination urvātā-dātōibyas-.

urvātā- dātōibyas-. This is a strange combination, both members of which are 4/3, the first member standing for urvātābyō. 51.14.2-3. (The whole phrase nōiḥ urvātā- dātōibyas-cā means 'neither to the commandments nor to laws'.) Cf. uṣṭānā-aojōghvaṭ.

urvāti. Fem. Order, commandment (particularly used for Divine commandment). Skt. vrata. 5/1 (urvātōiṣ) 46.5.7.

√urvād-. Secondary form of √varād-. Derivative: urvādah. Skt. also shows a 'secondary root' vrādh-, to grow strong.

urvādah. Neu. Growth, progress. 3/1 (urvādanhā) 43.2.25.

urvā-dyā. Fem. Fetter of the soul. -dyā is from √dā- (Skt. dyati), to bind. 5/1 (urvā-dyā) 34.6.22-23.

(urvā-dyā...ayoni paiti. I may be free (lit., turn back) from the fetters of the soul. 34.6.22-23...25-26.

urvānəm. See under *urvan*.

urvānē. See under *√var-*.

urvānō. See under *urvan*.

√urvāz-. To be great, to bring joy, to rejoice. Skt. *vṛh-*.

Pīt. 2/3 para. (caorāzāḥā) 50.5.10. (with dat.)

√urvāz-. Derivatives: *urvāza*, [*urvāzama*], *urvāzišta*. See also *√barag-* (*baraz-*).

urvāza. Neu. Perfection, Bliss. 2/3 (*urvāzā*) 30.1.23.

urvāza. Derivative: *urvāzišta*.

urvāzama. Neu. The Supreme Bliss. 2/3 ([*urvāzama*]) 32.1.15 (seems extra metrically).

urvāzištā. Fem. Most perfect blessing. 2/1 (*urvāzištām*) 49.8.2.

uš-. Weak base of *√vah-*.

uśah-. Fem. Dawn. Skt. *uśas*. 1/1 (*uśā*) 44.5.24.

uśā. See under *uśah*.

uśi. Neu. Intellect. 2/1 (*uśi*) 34.7.16.

uśuruyē. See under *√sru-*.

uštana. Also *uštāna*. Life, life-force. The gender is hard to determine; it is certainly mas. in Yas. 55.1. and certainly neu. in Ven. 19.7. 2/1 (*uštanam*) 31.11.17; 33.14.7; 4/1 (*uštānāi*) 34.14.6.

Uštavaiti. Fem. Name of the second Gāḥā, so-called after the first word. It would imply the Gāḥā of Illumination. See *uštā*.

uštā. The word is invariable wherever it occurs. It is used almost as an *avyaya*. It may be taken as a fem. The meaning is varied as given by scholars. It has been translated as 'happiness', 'fulfilment', 'salvation'. I derive it from 1. *√vah-* (*uš-*), to shine and therefore I would like to translate the word as 'Illumination'. Is the Skt. particle *vaṣaṭ* cognate? A. 5 and 7; 30.11.24; 33.10.24; 43.1.1 and 4; 46.16.10; 51.8.13; 51.16.20.

uštā. See under *√vas-* (*uš-*).

uštā. Derivative: *uštana*; *Uštavaiti*, *uštāna*.

uštāna. Derivative: *uštānavat*.

uštānā. 1st in the strange combination *uštānā-aojōnghvat*, where *uštānā-* stands for *uštānavat* (1/1 neu.) 43.16.16. Cf. *uroātā-dātōibyas-*.

uštānā-aojōnghvat. (Full of) Life and full of strength. 43.16.16-17. The full form would be *uštānavat aojōnghvat*.

uštānāi. See under *uštana*.

ušti. -Fem. Will. 1/1 (*ušti*) 48.4.16.

ušttra. Mas. Illumination. This seems to be the orig. meaning of the word, derived from 1. *√vah-* (*uš-*), to shine. The meaning of the word in Later Av. is 'camel'; but in the RV. this word, (*ušttra*) means 'bison', owing to its colour. 44.18.16.

-ušttra. 2nd comp. See *Fəraśaošttra* (he whose Light is renewed), *Zarathuštra* (He of the Golden Light).

us. *upasarga*. Also *uz*. Forth, out of. Skt. *ud*. Found in *us-√tan*; *ustāna*, *uz-√ar-*, *uz-√av-*, *uz-ā-√ar-*, *uz-√gam-*.

us. *upasarga* repeated. 33.12.1; 46.12.2.

us. Weak base of *√vas-*.

usan. Neu. Desire, Plan 'of the Lord'. From *√vas-*, to desire. 7/1 (*usēn*) 45.9.9.

usəmahī, *usēn*. See under *√vas*.

usēn. See under *usan*.

Ušig. Mas. A class of Daēva-worshipping priests who were violently opposed to Z. Skt. *Uśij*. 1/1 (*Uśixī-*) 44.20.16.

ustāna. Uplifted. Orig. ppt. of *√tan-* with *us*, to stretch upwards. 3/3 mas. (*ustānāi*) 29.5.3.

ustāna-. 1st comp. See *ustāna-zastra*.

ustāna-zastra. Adj. With hands uplifted. Skt. *uttāna-hasta*. 1/1 mas. (*ustāna-zaštō*) 28.1.4-5; 50.8.10-11.

usyāṭ, *usvahī*. See under *√vas-*.

1. *√uz-*, to promote, to push forward. A variant from *√vas-*. Derivatives: *aogah*, *aojah*, *aojōnghvat*, *ugra*. See also *√ug-*.

2. *√uz-*. To consider, to regard, to revere. Skt. *ūh-*.

Pres. 1/3 para. (*uzēmōhī*) 46.9.11.

2. *√uz-*, to revere, to honour. Connected with 1. *√uz-*. Derivative: *uzəma*.

uz. *upasarga*. Same as *us* (*upasarga*).

uzəma. Adj. Respectful, dutiful, obedient. 2/1 mas. (*uzəməm*) 44.7.15.

uzā. Double *upasarga* (*us + ā*). Found in *uz-ā-√ar-*.

uzārəšvā. See under *√ar-*.

uzēmōhī. See under 2. *√uz-*.

uz-irəidyāi. See under *√ar-*.

uzuiṭyōi. See under *√av-*.

uz-jēn. See under *√gam-*.

ū

ūiti. *avyaya*. Thus. 45.2.8.

ūcām. See under *√vac-*.

ūḥāi. See under *√av-*.

əṛə

əṛətā. See under *√ar-*.

əṛəḥwa. Adj. Upright. 1/1 mas. (*əṛəḥwō*) 46.13.10; 2/3 mas. (*əṛəḥwəng*) 28.10.10. Probably cognate with Skt. *ū'rdhva* and Grk. *orthós*.

-əṛəḥri. 2nd comp. See *dušəṛəḥri*.

əṛəṣ. Adv. Aright, correctly. Orig. 1/1 neu. 30.3.21; 30.6.3; 44.1.4; 44.2.4; 44.3.4; 44.4.4; 44.5.4; 44.6.4; 44.7.4; 44.8.4; 44.9.4; 44.10.4 and 22;

44.11.4; 44.12.4; 44.13.4; 44.14.4; 44.15.4; 44.16.4; 44.17.4; 44.18.4; 44.19.4; 48.9.12; 49.6.14.

əṛəš-(əṛəš-). 1st comp. Found in *əṛəš-Ratu*, *əṛəš-vacah*; *əṛəšaji*, *əṛəšuxda*.

əṛəš. Derivatives: *āṛəšva*, *əṛəši*, *əṛəšva*, *əṛəzu*, *razišta*.

əṛəši. Fem. (Good) reward. Lit., 'that which comes'; from √*ar* with addition of suffix *-*asi*. 1/1 (*əṛəši*) 31.5.18.

əṛəš-Ratu. Mas. Teacher of Truth. 1/1 (*əṛəš-Ratuš*) 51.5.17-18.

əṛəšva. Adj. Righteous, lofty, exalted, sacred. 1/1 mas. (*əṛəšvō*) 51.5.11; 51.11.20; 1/3 mas. (*əṛəšvāṇhō*) 29.3.16; 3/1 neu. (*əṛəšvā*) 44.9.20; 3/3 (*əṛəšvāi*) 28.6.8.

əṛəš-vacah. Mas. Truth-speaker. 1/1 (*əṛəš-vacā*) 31.12.7-8; 49.9.7-8.

əṛəš-(əṛəš-). 1st comp. Same as *əṛəš-* (1st comp.).

əṛəšaji. Mas. Man of upright life, one who lives righteously. 2/3 (*əṛəšaji*) 50.2.13; 4/1 (*əṛəšajyōi*) 29.5.18; 53.9.28.

əṛəšuxda. Adj. True-spoken. 3/1 (*əṛəšuxdā*) 44.19.17 (almost adverbial in force; 'with truth'); 4/1 neu. (*əṛəšuxdāi*) 31.19.9 (for the true doctrine; dat. implying 'regarding').

əṛəšaoš. See under *əṛəzu*.

əṛəzu. Adj. Straight, truthful. Skt. *ṛju*. 1/1 mas. (*əṛəzūš* firm) 33.6.4; 2/3 mas. (*əṛəzūš*) 33.5.17; 43.3.10; 2/3 neu. (*əṛəzūš*) 33.2.24 (refers to the 'Paths of Truth'); 6/1 mas. (*əṛəzaoš*) 51.13.5;

Superlative *razišta*, strictest, most just. Skt. *rajiṣṭha* 3/1 neu. (*razišta*) 33.1.10.

(*əṛəzūš* paθō. Paths of Truth. 53.9.24-25.)

e and ē

There are no words in the Gāthās beginning with these letters.

ō

-oxšayant. 2nd comp. See *Aša-oxšiyant*.

-oxšayantā. See under √*vaxš-*.

ōyā. See under *aēva*.

k

ka. Interrogative pron. Who. Skt. *ka*. 1/1 mas. (*kas-*; see also *kas-cī* and *kas-nā*) 29.7.16; 44.3.8 and 14; 44.4.8 and 27; 46.14.2; 1/1 mas. *kā*; Gāthā form for Later Av. *kō*) 29.1.8; 44.3.21; 44.4.17 and 21; 44.5.8, 15 and 22; 44.7.8 and 14; 44.12.8; 44.16.8; 46.9.1; 46.14.8; 49.7.12 and 14; 50.1.7 and 10; 51.11.1, 7 and 14; 1/3 mas. (*kōi*) 48.11.10; 1/1 fem. (*kā*) 44.19.19; 1/1 neu. (*ka*) 34.12.1, 4, 6 and 9; 49.12.1 and 7; 2/1 mas. (*kām*) 29.2.18; 46.7.1; 2/3 mas. (*kāyug*) 48.11.15; 2/1 fem. (*kām*) 46.1.1; 2/3 neu. (*kā*) 44.8.25; 3/1 mas. (*kā*) 51.11.11 (accompaniment); 4/1 mas. (*kāhmāi*) 43.1.5; 43.9.15; 44.15.27; 44.16.33; 4/3 mas. (*kaēibyō*) 44.6.23; 46.3.15; 6/1 mas. (*kāhyā*) 33.11.23 (the pron. has an indefinite sense); 43.7.18. See also 2.*ci*.

ka. Derivatives: *katara*, *ka*, *kaθā*, *kadā*, *ka*, *kamnā-*, *kāhmāi*, *kāhmāi-cī*, *kā*, *kā-cī*, *kuθrā*, *kudā*, *kū*.

kainī. Fem. Maiden. 4/3 (*kainibyō*) 53.5.3.

kaēibyō. See under *ka*.

kaēnā. Fem. Retribution. From √*ci-* (ātm.), to collect, to repay. The word orig. means 'collection (of debts)', hence, 'repayment' or 'retribution'. 1/1 (*kaēnā*) 30.8.5.

katara. Neu. Which of the two. Comparative ending *-tara* is added to the interrogative pron. 2/1 (*katārəm*) 31.17.1; 44.12.14.

katārəm. See under *katara*.

ka. See under *ka*.

ka. *avyaya*. 1. When; 2. How (great); 3. Whether. Orig. neu. sg. of pron. *ka*. Generally introduces a question. 28.5.2 (1); 34.5.1 (2) (exclamatory); 48.2.14 (3); 50.1.1 (3) (I wonder whether).

(*ka* vā...*ka* vā. Whether...or. Lit., whether concerning...or concerning... 34.12.6-7...9-10.)

kaθā. Adv. of manner. Of what sort, in what manner, how. Skt. *kathā* (Vedic), *katham* (Later Skt.) 29.2.6; 43.7.20 (how; almost an adj.); 2/3 neu.; 44.2.8; 44.9.8; 44.11.8; 44.13.8; 44.14.8; 44.17.8; 44.18.8; 46.1.23; 50.2.1.

kadā. Adv. of time. When. 29.9.18; 46.3.1; 48.9.1; 48.10.1 and 6; 48.11.1.

(*kadā* yavā. When if ever. 29.9.18-19.)

√*kan-* (*ka-*). To desire, to long for. Skt. *ka-*.

Pft. 3/3 ātm. (*cāxnarō*) 44.13.28 (take delight in).

√*kan-* (*ka-*). Derivatives: *kainī*, *kāti*, *kāθa*, *kāma*, *kāmē*.

ka-. Interrogative pron. used in a derogatory sense. It indicates 'less'. See *kamnā-*.

kamnā-. 1st comp. Found in *kamnā-nar*, *kamnā-fīva*.

kamnā-nar. Adj. Possessing few men. 1/1 mas. (*kamnā-nā*) 46.2.12-13.

kamnā-nā. See under *kamnā-nar*.

kamnā-fīva. Small possessions. 3/1 (*kamnā-fīvā*) 46.2.8-9 (by reason of small possessions; ins. of reason).

kamnā-fīvā. See under *kamnā-fīva*.

1.√*kar-*. To do to make. Skt. *kr-*.

Pres. subj. 3/3 paras. (*kārənāun*) 30.9.9.

Ppt. *-kārētā*. See *hōn-kārēta*.

Aor. 3/1 paras. (*cōrēt*) 44.7.16; 45.9.10. Skt. *akart* (**akart*).

1.√*kar-*. Derivatives: *ākārēti*, *caxri*, *rānyō-skārēti*, *hākurəna*.

2.√*kar-*. To sing, to praise. Skt. *kr-* (*kīr-*). Derivative: *carəkərəθra*.

Karapan. Mas. Priest of the earlier pre-Zoroastrian ritualistic faith. From √**karp-* (Skt. *kīp-*), to perform (ceremonial). In Later Av. the word also implies 'one wilfully deaf'. 1/1 (*Karapā*) 32.12.21; 44.20.15; 1/3 (*Karapanō*) 46.11.3; 48.10.13; 51.14.5 (used for False Priests).

Karapan. Derivative: *Karapōtā*.

Karapōtā. Fem. The host of the Karpan. 1/1 (*Karapōtās-*) 32.15.6 (Note the suffix *-tā*).

Karapōtās-. See under *Karapōtā*.

√*karp-. To perform (ritual or ceremonial); Skt. *kṛp-*. Derivative: *Karapan*.

Kava. Mas. Refers especially to the Princes of the Royal House of Iran in the days of Z. As these were opposed to the Prophet, the name came to represent in Later Av. opponants of the Faith of Z. and came also to signify 'one wilfully blind'. In Later Av. and in Pah. they are mentioned usually with the Karapan. 3/1 (*Kavā*) 44.20.21. See also *Kavi*.

Kavā-. 1st comp. See *Kavā-Vištāspa*.

Kavā-Vištāspa. Mas. Name of the Royal Patron and Disciple of Z. 1/1 (*Kavā-Vištāspō*) 46.14.15-16; 51.16.2-3; 53.2.16 ... 18 (one word between).

Kava. Derivatives: *Kāvītā*, *Kāvīna*, *Kāvaya*.

Kavi. Mas. Same as *Kava*. One wilfully blind. *Kavi* orig. means 'protector' or 'guardian'; from √*kū-* (Skt. *kū-*), 'to watch over', 'to provide'. See also *Kava*. 1/3 (*Kāvayas-*) 32.14.6; 46.11.4. See also *Kāvaya*.

√*has-*. Derivative: √*xsā-*, *caxī* (pft. base).

kas. See under *ka*.

kas-. 1st comp. See *kas-cīṭ*, *kas-nā*.

kasōuš. See under *kasu*.

kasōuš-. 1st comp. See *kasōuš-cīṭ*.

kasōuš-cīṭ. Of small possessions only. 6/1 of *kasu* with the particle *cīṭ*. 47.4.10-11.

(*kasōuš-cīṭ nā*. The man of small possessions only. 47.4.10-12.)

kasu. Adj. Small, 5/1 neu. (*kasōuš*) 31.13.11; 47.4.10. See also

kasōuš-cīṭ.

kas-cīṭ. 1/1 of *ka* with *cīṭ*. Skt. *kaścid*. Each one (lit. any one). 49.5.14-15.

kas-nā. 1/1. What Being. 44.3.8-9 and 14-15; 44.4.8-9 and 27-28.

kahmāi. Adv. Wherefore, why. Orig. 4/1 of *ka*. 29.1.5.

kahmāi. See under *ka*.

kahmāi. 1st comp. See *kahmāi-cīṭ*.

kahmāi-cīṭ. 4/1. To whomsoever. Skt. *kaśmaicid*. Indefinite pron. 43.1.5-6 (to any one else); 44.16.33-34.

kahyā. See under *ka*.

kahyā-. 1st comp. See *kahyā-cīṭ*.

(*kahyā ahī*. To whom dost thou belong.)

kahyā-cīṭ. 6/1. 33.11.23-24 (to each one; gen. in sense of dat.).

Kāvītā. Fem. Host of the Kava. 1/1 (*Kāvītās-*) 32.15.8 (note suffix *-tā*).

Kāvītās-. See under *Kāvītā*.

Kāvīna. Adj. Belonging to the Kava. 1/1 mas. (*Kāvīnō*) 51.12.6.

kəhrp. Fem. Body. 2/1 (*kəhrpəm*) 51.17.6; 6/3 (*kəhrpēm*) 30.7.10.

kā. An exclamatory particle. Orig. fem. sg. of the intorregative pron. *ka*. How deep, how great. 34.5.4; 48.8.1, 7 and 13.

kā. See under *ka*.

kā-. 1st comp. See *kā-cīṭ*, *kā-tōi*.

kā-cīṭ. Adv. In any way. 46.8.30-31. See also *noit...kā-cīṭ*.

kāti. One who yearns. From √*kan-* (*kam-*), to desire. Skt. *kāti*. 4/1 (*kātē*) 44.2.12.

kātē. See under *kāti*.

(*kā tōi*. How much greater. Lit., how great even more. 48.8.7-8.)

kāθa. Neu. Inclination. From √*kan-* (*kam-*). 7/1 (*kāθē*) 47.4.14.

kāma. Mas. Desire. 2/1 (*kāməm*) 28.10.16; 6/1 (*kāmahyā*) 43.13.15.

kāmē. Adv. Yearningly. Orig. 7/1; out of desire. 32.13.15.

√*kā(y)-*. With *ā*, to pray.

Pres. 1/1 *pəras*. (*ā...kāyā*) 33.6.7...9.

√*kā(y)-*, to pray. Derivative: *cayah*.

Kāvaya. Same as *kavi*.

kāvayas-. 1st comp. See *Kāvayas-cīṭ*.

Kāvayas-cīṭ. 1/3. All those wilfully blind. 32.14.6-7.

√*kās-*, to appear. Derivative: *ākā*.

kō, *kōng*, *kōm*. See under *ka*.

kōm-. 1st comp. See *kōm-nā*.

kōm-nā. 2/1 mas. Of what sort. 46.7.1-2.

(*kō...Vəḡhōuš Manəḡhō*. Who...(devoted) to Vohu Manō. 51.11.14... 16-17).

kām. Emphatic particle used with dat. Alone, only. 44.20.12.

kām. See under *ka*.

√*kit-*. Same as √*cit-*.

√*ku-*. Same as √*cu-*.

kuθrā. *avyaya*. Where. 34.7.1; 44.15.25; 46.1.4; 51.4.1, 5, 8, 15 and 18.

kudā. *avyaya*. When. Skt. *kadā*. 29.11.1.

-*kurəna*. 2nd comp. See *hākurəna*.

1.√*kū-*, to design, to watch over, to guard. Skt. *kū*. Derivative: *Kava* (*Kavi*). Same as √*cū-*.

kū. Abbreviated form of *kuθrā*. Where. 51.4.12; 53.9.13.

-*kəratā*. See under 1.√*kar-*.

-*kəratā*. 2nd comp. See *hənkəratā*.

-*kəratī* (-*skəratī*). 2nd comp. See *rənyō-skəratī*.

kəraduš. Neu. Haste. Skt. *kṛdhū*. 3/1 (*kəradušā*) 29.3.23 (used almost adverbially; with haste).

kəranāun. See under 1.√*kar-*.

kōi. See under *ka*.

x

xu- (same as hu-). 1st comp. Combines with a following vowel to *x^v-*.

xraodaitī, xraodaṭ. See under √xrud-.

xraoṣ-. 1st in double root xraoṣ-dā. It is a secondary form of √xrud-. √xraoṣ-dā- (double root). To harden, to make hard; hence, to be imperishable. Derivative: xraoṣdišta.

xraoṣdišta. A superlative adj. derived from the double-root xraoṣ-dā-. Hard; hence, imperishable. 2/3 mas. (xraoṣdištēug) 30.5.12.

xraosəntām. See under √xrus-.

xratəuš. See under xratu.

xratu. Mas. Mental power, Soul-force, Wisdom, Will of God. 1/1 (xratuṣ) 31.9.9; 1/3 (xratavō) 45.2.18; 46.3.14; 2/1 (xratūm) 28.1.15; 32.9.8; 2/3 (xratūṣ) 31.11.12; 32.14.8 (in the sense of 'minds'); 3/1 (xratū) 45.6.22; 48.10.17 (with evil intent; duṣ- to be supplied from duṣ-xšaθrā); 3/1 (xraθwā) 31.7.9; 48.3.19; 53.3.25; 5/1 (xratəuš) 32.4.17; 6/1 (xratūṣ) 34.14.20 (note gen.); 43.6.22 (Will of God, viz., the Scheme of Life); 46.18.26; 49.6.10; 50.6.11; 7/1 (xratā) 48.4.20.

-xratu. 2nd comp. See duṣ-xratu, huxratu.

xratəuš, xratā, xratū, xratūm, xratuṣ, xraθwā. See under xratu.

xrafstra. Adj. Wicked. Lit., 'one whose understanding is scattered (Nair. buddhinaṣṭah). The word sometimes implies the ignorant who have gone astray. 1/3 mas. (xrafstrā) 34.9.21 (wicked men); 2/3 neu. (xrafstrā) 28.5.19 (note neu. to indicate a class); 3/3 (xrafstrāiṣ) 34.5.24.

√xrud-, to be angry, to chide. Skt. krū-, krūd-.

Pres. 3/1 paras. (xraodaitī) 51.13.9.

Pres. subj. 3/1 paras. (xraodaṭ) 46.11.16.

√xrud-. Derivative: see xraoṣ-.

√xrus-. Skt. kruṣ-.

With upa (upā), to cry out, to chide.

Pres. imper. 3/1 ātm. (xraosəntām upā) 53.8.10-11 (note ātm. and the upasarga which follows).

xrū, raw flesh. Derivative: xrūnya.

[xrūnəram-cā]. These words seem interpolated and hence they have been omitted in the trans. 53.8 between 14 and 15.

xrūnya. Neu. Utter destruction. 5/1 (xrūnyāṣ) 46.5.26.

xrūra. Neu. Bloodthirsty. 3/3 (xrūrāiṣ) 48.11.12.

Xšaθra.: Neu. 1. The Aməša Spənta; 2. Power or Strength (generally of Ahura); 3. Dominion, Power or Strength (earthly). In almost every case there is an implication of the Aməša Spənta. He represents the Creative Activity of the Supreme. 1/1 (Xšaθram) Y. 15a (2); 29.11.6 (1); 30.8.11 (2; Law); 31.6.17 (2); 32.12.22 (3); 33.11.15 (1; Vohū is to be taken with it, from Manas-ca Vohū preceding); 34.5.3 (2); 46.16.20 (2); 53.9.26 (1); 1/3 (Xšaθrā) 51.4.20 (2) (note plu.); 2/1 (Xšaθram) 28.3.13 (2); 29.10.7 (2); 31.4.15 (1; also 2); 31.15.7 (2); 31.16.8 (2); 33.5.12 (2); 33.14.20 (2); 34.1.13 (2); 44.6.9 (2); 51.2.14 (2); 51.18.11 (2); 2/3 (Xšaθrā) 32.13.2 (3); 3/1 (Xšaθrā) 30.7.3 (2; subject case); 33.10.21 (2); 34.11.11 (1); 34.15.19 (2); 43.6.8 (1);

43.14.14 (1); 44.7.11 (1); 44.9.21 (1); 45.7.23 (2); 45.9.16 (1); 47.1.17 (1); 48.11.7 (2); 50.3.9 (1); 50.4.12 (1); 51.6.11 (2); 51.16.5 (2); 3/3 (Xšaθrāiṣ) 46.11.1 (3); 5/1 (Xšaθrāṣ) 32.2.7 (2); 46.4.22 (3); 6/1 (Xšaθrahyā) 31.21.13 (1); 33.13.10 (1); 44.9.19 (1); 7/1 (Xšaθrōi) 32.6.18 (2; under Thy Rule); 34.3.12 (2; in Thy Domain; also implies 'near Thy Xšaθra'); 34.10.21 (2; within Thy Power); 43.13.31 (1; with Thy Xšaθra); 43.16.20 (1; loc. of the person with whom one dwells); 45.10.18 (1; in the presence of); 49.5.22 (1; under the control of).

-xšaθra. 2nd comp. See Iṣō-Xšaθra, duṣ-xšaθra, duṣ-xšaθra, Māxā-Xšaθrā, Vasasə-Xšaθra, huxšaθra.

(xšaθrāṣ...mōiθaṣ jyatəuš vā. Opposes with all his might and all his soul. Lit., 'opposes through (physical) power or life-force'. 46.4.22...24-25.) (Xšaθrāṣ hacā. Through His Divine Power. 32.2.7-8.)

-xšaθrya. 2nd comp. See Iṣā-xšaθrya.

xšapā. Fem. Night. Skt. kṣapā. 1/1 (xšapā) 44.5.27.

√xšam-. To bear, to endure.

Pres. pt. ātm. 4/1 (xšānmənē) 29.9.8 (has the value of a dat. inf.; used predicatively. I must endure, lit., '(must be) for my endurance'. The only form of the root quotable in the extant Av. Texts).

1. Xšaya. Mas. Power. 3/1 (Xšayā) 28.7.18 (refers to Xšaθra).

2. xšaya. Mas. Dwelling. 1/1 (xšayō) 31.20.7.

xšayaθā. See under 1.√xši-.

-xšayant. 2nd comp. See Vasə-xšayant.

xšayantō, xšayamnəng, xšayamnō. See under 1.√xši-.

xšayah. Neu. Sovereignty. 2/1 (xšayō) 32.5.22.

xšayā, xšayās. See under 1.√xši-.

(Xšayās aēšəm dyāt. The (Spiritual) Ruler is made supreme. 43.10.28-30.)

(xšayās ašivā cištā. Shall be able to reveal himself as bringing blessing. 51.5.19-21.)

xšayehi, xšəntā, xšəntām. See under 1.√xši-.

xšānmənē. See under √xšam-.

1.√xši-. To rule, to have power. Skt. kṣi-.

Pres. 2/1 paras. (xšayehi) 44.15.13 (thou art able; with inf.); 2/3 (xšayaθā) 48.9.5.

Imper. 3/3 ātm. (xšəntām) 48.5.2.

Pres. pt. paras. (xšayant) 1/1 mas. (xšayās) 32.16.10; 43.1.8 [(2nd comp.); 43.10.28 (the Spiritual Ruler, the Ratu); 46.5.3 (strong); 51.5.19; 51.17.13 (Almighty); 1/3 mas. (xšayantō) 29.2.13 (see datā xšayantō).

Pres. pt. ātm. (xšayamna) 1/1 mas. (xšayamnō) 31.19.11; 2/3 mas. (xšayamnəng) 32.15.16 (with gen.).

Aor. 3/3 a-aor. ātm. (xšəntā) 48.5.7 (injunctive).

With *vasō*. To rule at will, to master completely.

Pres. subj. 1/1 paras. (*vasō-xšayā*) 50.9.15-16 (I shall fully achieve).

Pres. pt. 1/1 mas. (*Vasō-Xšayās*) 43.1.7-8 (Ruler at will, Mazdā-Ahura).

1.√xši-. Derivatives: *Xšaθra*, *xšaθrya*, 1. *Xšaya*.

2.√xši-, to dwell. Skt. *kṣi-*. Derivative 2. *xšaya*. See also √*ī-*.

xšusta. Adj. Fiery; orig. molten (metal). 3/1 (*xšustā*) 51.9.10.

xšnaoōšan, *xšnaoōšmnō*, *xšnaoōšāi*, *xšnaoōšā*. See under √*xšnu-*.

xšnā-, to know. Skt. *jñā-*. A variant of 2.√*zan-*.

Wit *frā*, to recognise. Skt. *pra-jñā-*.

Loc. inf. (*fraxšnī*) 44.7.23.

√*xšnā-*. Derivative: *frāxšnōn*.

xšnāuš. See under √*xšnu-*.

xšnāuš. See under *xšnu* (fem.).

√*xšnu-*. To satisfy. Skt. **snu-*, to satisfy (which gives the word *snuṣā*, daughter-in-law).

Pft. pt. paras. 1/1 (*xšnāuš*) 46.13.6 (satisfying); 51.12.4.

Aor. subj. 1/1 s-aor. paras. (*xšnōvīšā*) 28.1.18; 3/3 s-aor. paras. (*xšnaoōšan*) 30.5.17 (would satisfy).

Aor. subj. 1/1 s-aor. atm. (*xšnaoōšāi*) 46.1.26.

Aor. pt. (s-aor. atm.) 1/1 (*xšnaoōšmnō*) 46.18.23.

Desider. pres. 1/1 paras. (*cixšnušā*) 49.1.10 (I wish to please).

√*xšnu-*. Derivatives: *xšnu* (fem.), *xšnūt*, *cixšnuša*.

xšnu. Fem. Satisfaction. 1/1 (*xšnāuš*) 46.1.14; 2/1 (*xšnūm*) 48.12.7 (fulfilment of duty); 53.2.9.

xšnūt. Fem. Bliss. 2/1 (*xšnūtəm*) 31.3.10; 51.9.2.

xšnūm. See under *xšnu* (fem.).

1. *xšma*. Base of pron. 2nd pers. plu. Skt. *yuṣma-*. 4/3 (*xšmaibyā*) 28.10.19 (with reference to); 29.1.1; 46.15.14; 53.5.5; 5/3 (*xšmat*) 29.1.26; 44.17.13; 6/3 (*xšmākəm*) 46.18.21; 6/3 (*xšmākām*) 51.2.15. See also *yū*.

2. *xšma*. Pron. adj. Belonging to you. 3/1 (*xšmā*) 50.5.3.

xšma. Derivatives: *xšmāka*, *xšmāvaṭ*.

xšmā. See under 2. *xšma*.

xšmā-. 1st comp. See *Xšmā-Uxša*.

Xšmā-Uxša. Neu. Your teaching. 3/3 (*Xšmā-Uxšāiš*) 43.11.14-15.

xšmākəm, *xšmākām*. See under 1. *xšma*.

(*Xšmā-Uxšāiš*. Through Your Teachings. 43.11.14-15).

xšmāka. Pron. adj. Belonging to You (the Heptad). 2/1 fem. (*Xšmākām*) 34.14.16; 44.17.15; 3/1 neu. (*Xšmākā*) 34.15.18; 4/1 (*Xšmākai*) 50.10.20; 6/1 (*Xšmākahyā*) 49.6.11. See also *yūšmaka*.

xšmāvaṭ. Pron. adj. 1 Belonging to You (the Heptad), i.e., Your devotee; 2. Such as You (only when plu.). 2/3 (*Xšmāvatō*) 34.2.21 (2; of You all); 6/1 (*Xmāvatō*) 33.8.12 (1); 44.1.12 (1); 49.6.22 (1); 6/3 (*Xšmāvatām*) 46.10.23 (2); 7/3 (*Xšmāvasū*) 34.3.22 (2; amongst You all).

xšvid. Sweetness, milk. Cognate with Skt. *svādu*, Grk. *hēdus*, Eng. *sweet*. 2/1 (*xšvidəm*) 29.7.10.

√*xšā-*. To instruct. Skt. *caḥ-* (?)

Pres. subj. atm. 1/1 (*xšāi*) 28.4.20.

With *ā*. To teach.

Aor. paras. 2/1 (*āxsō*) 46.2.27.

g

-*gaiθē*, *gaidī*. See under √*gam-*.

gairē. See under *gairi*.

gairi. Height, mountain. Skt. *giri*. 7/1 (-*gairē*) 28.4.4.

-*gairi*. Exalted, high (lit., mountain). 2nd comp. See *mōn-gairi*.

gaēθā. Fem. World, life. The word definitely means physical life as contrasted with the spiritual; Pah. *gētīk* as contrasted with *mēnōk*. From √*jī-*, to live. 1/3 (*gaēθā*) 43.6.14 (worlds of life); 2/1 (*gaēθām*) 50.3.21 (circle of friends and kinsfolk); 2/3 (*gaēθā*) 31.1.13; 34.3.9; 44.10.15 (worlds of life); 46.8.5; 46.12.14; 46.13.18; 2/3 (*gaēθās-*) 31.11.5 (used in the sense of physical bodies); 7/3 (*gaēθāhū*) 43.7.27 (peoples, implying surroundings).

-*gaēθā*. 2nd comp. See *frādat-gaēθā*.

gaēm. See under *gaya*.

gao-. 1st comp. See *gaodāyah*.

gaodāyah. Adj. Fostering. Orig. the word means 'cattle-fostering'. Skt. *gódhāyas*. The second part is from √*dā(y)-*, (Skt. *dhā-*, *dhi-*), to nourish. 2/1 neu. (*gaodāyō*) 29.2.16.

gati. Fem. Progress, lit., 'going forward'. Skt. *gati*. 4/1 (*gatōi*) 43.1.14.

gatē. See under √*gam-*.

gatōi. See under *gati*.

√*gan-*. Same as √*jan-*.

√*gam-*. To go, to be in motion. Skt. *gam-*. The root is prevailingly paras.

Pres. secondary (impft.) 2/1 (*jasō*) 43.6.6 (Thou arrivest); 43.12.6 (the sense is imper.); 3/1 (*jasat*) 30.7.4; 51.15.11 (reached, attained).

Pres. opt. 3/1 (*jasōit*) 46.8.18.

Aor. subj. 1/3 (*jimā*) 29.3.22; 3/1 (*jamaitī*) 30.8.6; 3/1 (*jimaitī*) 48.2.13; 3/1 (*jimat*) 43.4.30; 46.3.18; 48.11.6; 3/1 (*jōnghatī*) 31.14.8 (s-aor.).

Aor. imper. 2/1 (*gaidī*; Skt. *gahi*) 28.6.2; 49.1.15; 3/1 (*jaṇtu*) 44.16.27.

Dat. inf. (*gatē*) 51.10.22.

With *aibi*, to approach, to come up to.

Aor. subj. 3/3 (*aibi-gəmən*) 46.11.19-20.

Aor. opt. 3/1 (*aibi-jamyāt*) 43.3.6-7.

- With *ā*, to come unto, to come up to. The *ā* signifies 'hither'.
 Pres. imper. 2/3 (*ā...jasatā*) 28.3.18...22.
 Aor. 3/1 (*ā-gāt*) 46.6.12-13.
 Aor. 3/1 ātm. (*āgmatā*) 44.8.30 (note ātm.).
 Aor. subj. 3/1 (*ā-jimat*) 43.12.20-21; 44.1.26...28; 48.11.16...18.
 Aor. imper. 3/1 (*ā...jantū*) 54.1.1...5.
- With *upā* (*upa + ā*), to approach, to come near.
 Pres. secondary (impft.) 3/1 (*upā-jasat*) 30.6.12-13.
 Aor. 3/1 (*upā-jimān*) 45.5.19-20.
- With *us*, to come forth. Skt. *ud-gam-*.
 Aor. 3/3 (*uz-jān*) 46.12.9-10 (syncopated from *uz-jimān*, for metrical reasons).
- With *pairi*, to approach; lit., 'to go round'.
 Pres. secondary (impft.) 3/1 (*pairi-jasat*) 43.7.10-11; 43.9.10-11; 43.11.10-11; 43.13.10-11; 43.15.10-11.
 Pres. subj. 1/1 (*pairi-jasāi*) 28.2.5-6; 50.8.7-8; 51.22.20...22.
 Dat. inf. (*pairi-gaiθē*) 34.2.19-20.
- With *vī*, to enter completely.
 Aor. opt. 3/1 (*vījēmyāt*) 44.11.11.
- With *hēm*, to come together. Skt. *sam-gam-*. Always ātm.
 Pres. secondary (impft.) 3/2 (*hēm...jasaētam*) 30.4.5...7 (note that the *upasarga* is in the preceding *pāda*).
 Aor. subj. 3/2 (*hēm...jamaētē*) 44.15.15...18.
- √ gam-. Derivatives: *gati*, *gātu*, *drigu*, *frō-gā*.
gaya. Mas. Life. Cf. Skt. *gaya*, homestead. From √ *jī-*, to live to enliven. 2/1 (*gaēm-*) 30.4.10; 43.1.25; 6/1 (*gayehyā*) 51.19.18.
 √ gar-, to sing. Skt. *gr-* (*gir-*). Derivative: 1. *gar*.
 1. *gar*. Mas. Singer. Skt. *gir* (a rare word). 3/3 (*garōbīf*) 34.2.24.
 2. *gar*. Height, mountain. See *gairi*. 6/1 (*garō*) 45.8.26 (used almost as an adj.); 50.4.22 (lit., of the height).
 √ garəd-. Same as √ *garəd-*.
garəbām. See under √ *grab-*.
garəma. Neu. Heat, hence inspiration. Skt. *gharma*. 3/1 (*garəma*) 43.4.22.
garo-. 1st comp. See *Garō-Dəməna*.
Garō-Dəməna. Neu. The Abode on High, the highest Heaven. Pah.
Garōsmān. 7/1 (*Garō-Dəmənē*) 51.15.7-8.
Gavā, *Gavōi*. See under *Gāv*.
 -*gəmən*. See under √ *gam-*.
gēnā. Fem. Woman. 1/1 (*gēnā*) 46.10.5.
 -*gā*. 2nd comp. See *frō-ga*.
Gāuš. See under *Gāv*.
gātu. Mas. Path. Skt. *gātú*. From √ *gam-*. 2/1 (*gātūm*) 28.5.9.
 -*gāt*. See under √ *gam-*.

- Gāθā*. Fem. Chants, hymns; used especially for the Five 'chants' of Z. 2/3 (*Gāθā*) Yā. 12; 8/3 (*Gāθā*) Yā. 17.
 √ *gāy-*, ro sing. Skt. √ *gai-*. Derivative: *Gāθā*.
Gāv. Fem. Lit., cow; Skt. *gau*. From √ *jī-*, to live. In the *Gāθās* the word is *not* used in the sense of the four-footed animal. But the word means Life, the World of life, Creation (in the sense of the sum total of creatures), Earth, Mother-Earth. This last sense is sometimes found in some verses from the RV. 1/1 (*Gāuš*) 32.14.19; 2/1 (*Gām*) 32.10.10; 44.6.27; 44.20.14; 47.3.9; 50.2.5; 51.5.7; 51.7.4; 2/3 (*Gā*) 46.4.8; 3/1 (*Gavā*) 46.19.19; 4/1 (*Gavōi*) 29.2.8 (may be construed for 6/1); 29.3.6 (dat. of feeling); 29.7.9 (dat. for gen.); 33.3.15 (creatures); 48.5.18 (note dat.); 51.14.8 (dat. for gen.); 5/1 (*Gāuš*) 51.3.3 (abl. with *ā*); 6/1 (*Gāuš*) 32.8.11; 6/1 (*Gāv*) 29.2.3; 29.5.10; 32.12.12 (living creatures); 33.4.21; 34.14.13.
 -*gāv* (-*gva*). 2nd comp. See *Hvō-gva*.
gāurvāin. See under √ *grab-*.
Gāuš. See under *Gāv*.
Gāuš-. 1st comp. See *Gāuš-Urvan*, *Gāuš-Tašan* (both *aluk*-comp.).
Gāuš-Urvan. The Soul of Mother-Earth. This represents the Soul of Creation or of Humanity. This is an *aluk*-comp. 1/1 (*Gāuš-Urvā*) 29.1.2-3; 29.9.3-4; 2/1 (*Gāuš...Urvānəm*) 28.1.19...21 (a *-cā* inserted between by tmesis).
Gāuš-Tašan. Mas. The Creator of Life. This is *not* a separate Deity as Barth. and others imagine, but this is an epithet of Ahura Mazda. 1/1 (*Gāuš-Tašā*) 46.9.21-22. At one place this comp. is used as an adj. 1/1 mas. (*gāuš-tašā*), life-creating. 31.9.6-7.
gāušā. Ear. 3/3 (*gāušāiš*) 30.2.2.
Gā, *Gām*. See under *Gāv*.
 √ *gī-*. Same as √ *jī-*.
 -*gušta*. 2nd comp. See *agušta*.
 √ *gūš-*. To hear (with the ears), to give ear.
 Pres. imper. ātm. (*gūšahvā*) 49.7.9 (in the sense of 'bear witness').
 Ppt. (with negative prefix) 2/3 neu. (*aguštā*) 31.1.5 (unheeded).
 Aor. 3/1 ātm. (*gūšatā*) 29.8.9 (note ātm.; 'heard and made his own'); 31.18.8 (injunctive); 3/1 (*gūšta*) 31.19.1 (note ātm.).
 Aor. imper. 2/3 ātm. (*gūšōdūm*) 45.1.4.
 √ *gūš-*. Derivative: *gāušā* (Later Av. *gaoša*).
gūšatā, *gūštā*. See under √ *gūš-*.
 √ *gūz-*, to hide. Skt. *gūh-*. Derivative: *gūzrā-sēugha*.
gūzrā-. 1st comp. See *gūzrā-sēugha*.
gūzrā-sēugha. Mas. Teacher of Mystic-lore. 1/3 (*Gūzrā-Sēughānhō*) 48.3.14-15.
 √ *garəd-*, to clutch, to grasp. Skt. *grdh-*. Derivatives: *garəzdar*, *garəzdi*.
 √ *garəz-*. To appeal, to complain. Skt. *garh-*.

Pres. 1/1 ātm. (*gərəzē*) 32.9.25; 1/1 ātm. (*gərəzōi*) 46.2.15.

Pres. secondary (impft.) 3/1 paras. (*gərəzdā*) 29.1.4 (note change of -tā to -dā).

Aor. 3/1 paras. (*jigərəzat*) 32.13.14 (from an intens. base, *jigərəz-*).

gərəzē, *gərəzōi*. See under √ *gərəz-*.

gərəzdar. Mas. Possessor. 1/1 (*gərəzdā*) 50.9.20.

(*gərəzdā* *kyēm*. May I become the possessor. 50.9.20-21.)

gərəzdi. Fem. Gift; lit., 'eagerly desired possession'. From √ *gərəd-*.

2/1 (*gərəzdīm*) 51.17.18.

√ *grab-*. To hold. Skt. *grah-* (*grabh-*).

Accus. inf. (*garābām*) 34.10.6;

With *frā*, to accept. Skt. *pra-grah-*.

Pres. opt. 3/3 paras. (*fārā...gāurvāin*) Yā. 9...13.

With *hēm*, to hold together, to hold completely.

Aor. 1/1 paras. (*hēṅ-grabām*) 31.8.16-17.

√ *grah-*, to swallow, to devour. Skt. *gras-*. Derivative: *grēhma*.

grēhma. Mas. Devourer, 'wolf'. 1/1 (*grēhmō*) 32.13.3; 32.14.2; 1/3

(*grēhmā*) 32.12.18.

(*grēhmā* *Ašāṭ* *varatā*. Devourers are preferred to Truth. 32.12.18-20.)

-*gva* (-*gāv*). 2nd comp. See *Hvō-gva*.

γ

√ *γaz-*, to devour. Skt. *ghas-*. Derivative: *ayžaonvamna*.

-*γžaonvamna*, waning, diminishing. Orig. a sort of pres. pt. ātm. of

√ *γaz-*. 2nd comp. See *ayžaonvamna*.

η

There are no words in the Gāthā beginning with this letter.

c

ca. Indefinite pron. Any whatever. A variant of *ka*. 6/1 (*cahyā*) 48.9.4; 50.1.5.

caxri. Mas. Maker. From √ *kar-*. Skt. *cakri*. 1/3 (*caxrayō*) 34.7.15. (*caxrayō* *usī* *urū*. Making the intellect free. 34.7.15-17.)

√ *caxš-*. Same as √ *caš-*.

√ *cag-*. To yearn.

Pres. pt. paras. 1/3 (*cagədō*) 51.20.18.

Pft. pt. 1/1 (*cagvā*) 46.2.22.

cayah. Neu. Reverence, worship. 2/1 (*cayas-*) 45.5.17.

√ *car-*. To move towards, to attain. Skt. *car-*.

Pres. subj. 1/1 paras. (*carānī*) 44.17.11.

Pres. pt. 5/1 (*caratas-*) 51.12.18 (toiling).

Aor. subj. 3/1 paras. (*carātī*) 46.4.34 (with two accus.).

With *antarā*, to move within.

Pres. 3/1 paras. (*antarā-carāṭī*) 51.1.11-12.

caratas-. See under √ *car-*.

carəkərəθra. Neu. Hymn, song of praise. From 2.√ *kar-*. Skt* *carakṛti*. 3/1 (*carəkərəθrā*) 29.8.18 (the suffix is orig. -*θa*).

carānī. See under √ *car-*.

√ *caš-* (*caxš-*). Skt. *caṣ-*. Derivatives; √ *caš-dā-* (double root), *cašman*, *Vouru-cašānī*.

-*cašānī*. 2nd comp. See *Vouru-cašānī*.

√ *cas-dā-*. Derivative: *cazdōḥvat*.

cašmainī. See under *cašman*.

cašman. Neu. Eye. Pers. *chashm*. 7/1 (*cašmainī*) 31.8.15; 45.8.10;

7/1 (*cašmōṅg*) 31.13.18 (loc. used as ins.); 7/1 (*cašmām*) 50.10.12.

cašmōṅg, *cašmām*. See under *cašman*.

cazdōḥvat. Adj. Wise, rich in discernment. 4/3 (*cazdōḥvadōbyō*) 31.3.13 (reading of Andreas); 6/3 (*cazdōḥvantēm*) 44.5.31 (note strong base).

cahyā. See under *ca*.

cā. *avyaya*. The essential idea of this word is 'and', but there are shades of meaning discoverable in the usage. The word is the same as Skt. *ca*. In both languages it is enclitic and in Av. Texts this word is always joined on to the preceding word. The syntactical rule for the -*cā* is that all the words joined by it should be in the same grammatical category. It either follows *each* of the words joined or comes at the very end, joined on to the very *last* word of the series. The following *nuances* may be noted in the use of this word:—1. And, also (in various degrees of emphasis); 2. Even (implying emphasis); 3. But, on the other hand (implying contrast); 4. Inserted by tmesis; 5. For filling in the meter (*pādapūrti*); 6. Metrically extra. [N.B. In what follows only 2 to 6 are indicated. Where nothing is mentioned the word has the meaning 'and' (1).] Y. 15b; Ye. 13, 15 and 17; 28.1.20 (4); 28.2.13 and 15; 28.3.6, 10 and 14; 28.4.10 and 18; 28.5.6 and 10; 28.6.16; 28.7.14 and 19; 28.8.14 and 16; 28.9.7, 11 and 23; 28.10.4 and 7; 28.11.6; 29.1.15, 20 and 22; 29.4.11, 13 and 15; 29.5.11; 29.6.22 and 24; 29.7.11 (slightly emphatic); 29.8.17; 29.9.2 (3; emphatic contrast, see *aṭ-cā*); 29.10.8 and 15; 29.11.4 and 7; 30.1.11, 14 and 19; 30.3.10, 12, 14 and 19; 30.4.2, 11, 13 and 15; 30.5.16; 30.7.2 and 8; 30.8.2 (3; emphatic contrast, see *aṭ-cā*); 30.9.2 (emphatic), 12 (4; tmesis) and 18; 30.10.18; 30.11.10 (4; tmesis), 13 and 18; 31.3.5 and 7; 31.4.6 (4; tmesis) and 9; [31.5.14] (tmesis, but metrically extra); 31.6.14; 31.11.6, 9, 13, 20 and 22; 31.12.16 and 18; 31.14.9 (mild contrast) and 17; [31.15.21] (6); 31.16.25; 31.18.7, 10, 22 and 24 (2; and even); 31.21.6, 10 and [22] (6); [31.22.13] (6); 32.1.2; 32.3.10, 15 and 18; 32.4.20; 32.5.6 and 14; 32.6.20; 32.9.23; 32.10.13, 15, 20 and 24; 32.11.11 and 13; 32.12.23; 32.13.12; 32.14.11 and 18; 32.15.7 and 9; 33.1.12, 14, 17 and 22; 33.3.21; 33.4.6 (4; tmesis in a loose comp.), 11, 15, 19 and 22; 33.6.23 and 26; 33.7.6 and 9; 33.8.21; 33.10.8, 11 and 23; 33.11.5, 7, 9, 13 (4; tmesis in a loose comp.) and 16; 33.14.11, 16, 18 and 21; 34.1.9 and 14; 34.2.2, 7 (4; tmesis in a loose comp.) and 12; 34.3.7; 34.5.23

and 26; [34.6.21] (6); 34.10.9 (4; tmesis in a loose comp.) and 16; 34.11.5 and 9; 34.15.6, 8 and 15; 43.2.2 (2; see *aṭ-cā*); 43.3.18; 43.4.5 (a mild connective between verses 3 and 4; moreover) and 20; 43.5.18; 43.7.14 and 29; 43.8.28; 43.10.14 (2; so now); 43.12.2; 43.16.11 (2; emphatic, see *ciś-tā*); 44.3.18 and 32; 44.4.12 (see *-cā adā*), 15, 20 and 24; 44.5.11, 14, 18, 21 and 28; 44.8.14 and 20; 44.9.28; 44.14.29; 44.17.17; 44.18.17; 44.20.17 and 21; 45.1.8 and 11; 45.3.22 and 24 (see also under Variant Readings); 45.5.18; 45.7.9, 11 and 22 (slightly emphatic); 45.8.16; 45.9.12 and 14; 45.10.15; 45.11.6; 46.1.10; 46.2.11; 46.7.15 and 17; 46.10.21; 46.11.5 and 15; 46.12.5 (5) and 7; 46.15.9; 46.17.20 and 22; 46.18.28; 47.1.4, 9 and 11; 47.5.2 and 12; 47.6.14; 48.1.13 and 15; 48.4.7 (3; or else), 11 and 13; 48.10.16; 49.3.2; 49.4.7; 49.5.5, 7 and 19; 49.6.6; 49.7.2; 49.8.12; 49.10.2, 11, 14 and 18; 50.1.18 and 24 (4; tmesis in a loose comp.); 50.3.11; 50.4.10 (4; tmesis in a loose comp.) and 13; 50.8.16; 50.10.5 and 10; 50.11.7, 11 and 13; 51.2.7 and 9; 51.6.6; 51.7.7 and 9; 51.12.19 and 21; 51.13.16; 51.14.4 (with *nōiḥ* in the sense of 'nor') and 15; [51.15.18] (6); 51.22.13, 15 and 21; 53.1.19, 23 (2; even) and 28; 53.2.2, 8, 15, 17 and 22; 53.3.2 and 17; 53.4.10 and 13 (see *aṭ-cā*); 53.5.6 and 9; 53.7.2, 14 and 17; 53.8.8, 16 (implies contrast between two statements) and 29; 53.9.22; 54.1.7 and 9.

-cā adā. avyaya. And even. 44.4.12-13.

cāxnarā. See under *√kan-*.

(*-cā...-cā.* Whether...or. 53.7.14...17.)

1. *√ci-*. The primary sense of this root (Skt. *ci-*) is 'to arrange', 'to sort out', and the secondary sense 'to decide', 'to set apart'; hence also 'to promise'.

Aor. 3/1 paras. (*s-aor.*) (*cōiḥ*) 47.5.8;

Aor. subj. 1/1 paras. (*s-aor.*) (*cōiḥam*) 46.18.11; (I promise); 2/1 (*cōiḥ*) 31.3.8; 47.5.8 (Thou hast promised); 50.3.12 (Thou hast promised); 3/1 (*cōiḥ*) 45.10.16 (promised); 51.15.5.

With *vī*, to discriminate.

Pres. secondary (impft.) 3/1 paras. (*vīcinaoḥ*) 46.17.18; 3/3 ātm. (*vīṣyātā*) 30.3.22 (Note change of *ci-* to *ṣy-*; also note ātm.); 30.6.4.

Pres. subj. 2/3 paras. (*vīcayathā*) 46.15.7.

Dat. inf. (*vīcidyāi*) 31.5.3; 49.6.15.

1. *√ci-*. When ātm. it means 'to repay'. Derivatives: *kaēnā*, *-cīḥ*.

2. *√ci*, to consider, to observe. Derivatives: *√kā(y)*, *Cinvat*, *√ciś*, *vīciṭhā*, *Vīcīra*. Note that the senses of the two roots *ci-* overlap.

1. *ci*. A particle introducing a question. It is found combined with the verb in *cyaṇhaḥ* (is it?) 44.12.28.

2. *ci*. Indefinite pron. It means 'any', but often it is used as a dem. pron. A variant form of *ka*. 1/1 mas- (*ciś*) 31.18.2; 43.6.25; 43.7.16; 43.13.24; 43.16.10; 1/1 neu. (*cīḥ*) 32.7.4; 2/1 (*cīm*) 34.7.19; 2/3 neu. (*cī*) 47.5.11. (See *cī-cā*).

-ci. 2nd comp. See *naē-ciś* (1/1 mas.), *naē-cīḥ* (1/1 neu.), *naē-cīm* (2/1 mas.), *mā-ciś* (1/1 mas.).

cikōitarāḥ. See under *√cit-*.

cixṣnuṣā. Adj. Desiring to make happy, desiring to satisfy. A sort of participial formation from the desider. base of *√xṣnu-*. 1/1 mas. (*cixṣnuṣō*) 32.8.9; 43.15.23; 45.9.6 (seeking to make gracious).

cixṣnuṣā. See under *√xṣnu-*.

cit- (*kit-*). To consider, to regard. Skt. *cit-*.

Pft. 3/3 paras. (*cikōitarāḥ*) 32.11.9.

Pft. pt. 3/1 (*cīcīṭhā*) 43.2.11 (wise, knowing).

With *ā*.

Aor. 3/1 ātm. (*acistā*) 51.11.18 (refards himself, note ātm.; used with dat.).

√cit-. Derivatives: 1. *ciṭhā*, *cistā*, *cisti*.

√ciṭh-. To teach, to instruct.

Pres. subj. 3/1 paras. (*cōiṭhāḥ*) 46.9.6; 3/1 ātm. (*cōiṭhātē*) 33.2.15.

ciṭh-. 1st comp. See *ciṭhānā*.

ciṭhānā. avyaya. In what way, how. Lit., 'like what'. 44.20.1.

1. *ciṭhā*. Adj. Clear. 1/3 fem. (*ciṭhā*) 33.7.22; 1/3 neu. (*ciṭhā*) 31.22.1

2. *ciṭhā*. Neu. Progeny. Pah. *cihr*. 1/1 (*ciṭhram*) 32.3.8 (sg. in 'collective' sense).

ciṭhā. avyaya. Clearly. Skt. *citram*. 44.16.16.

ciṭhā. 1st comp. See *ciṭhā-avah*.

ciṭhā-avah. Adj. Giving clear help. 2/1 mas. (*ciṭhā-avanḥam*) 35.4.12-13.

ciṭhā. avyaya. Clear, clearly. Orig. neu. plu. 45.1.17. See *ciṭhā*.

cinas. See under *√ciś*.

-cinā. An enc. particle used with the negalive. Skt. *cana*. [30.6.6]; 31.10.17.

-cinā. 2nd comp. See *Daēva-cinā davāś-cinā*.

cinvaḥ. Orig. pres. pt. paras. 1. *√ci-* in the sense of 'to judge'. Found in the comp. *Cinvatō-Paratu*

Cinvatō. 1st comp. See *Cinvatō-Paratu*.

Cinvatō-Paratu. An *aluk-* comp. (the 1st member being 6/1). The Judgement Bridge. Lit., 'the Bridge of the Judge'. 1/1 (*Cinvatō-Paratuḥ*) 46.11.22-23; 2/1 (*Cinvatō...Paratūm*) 46.10.29...31; (one word between); 6/1 (*Cinvatō-Parātā*) 51.13.10-11.

civiṣi, *civiṣtā*. See under *√cu-*.

√ciś. To teach, to promise.

Pres. secondary (impft.) 3/1 paras. (*cinas*) 44.6.21 (in the 7th class; hath promised).

Pres. imper. 2/1 paras. (*cīzdī*) 44.16.22; (reveal).

Aor. 3/1 ātm. (*cīstā*) 51.5.21 (reveals himself; note ātm.),

With *frā*, to promise.

Pres. secondary (impft.) 3/1 paras. (*fracinas*) 32.5.20.

√ciṣ. Derivative: *ikaēśa*.

(xṣayās...ciṣtā. Shall be able to reveal himself. 51.5.19...21.)

ciṣ-cā. That indeed, any one indeed. 43.16.10-11.

ciṣdī. See under √ciṣ.

-*Cistā*. 2nd comp. See *Pouru-Cistā*.

cisti. Fem. Reason, understanding, wisdom. Skt. *citti*. 1/1 (*cistiṣ*) 30.9.24 (almost in the sense of *manah* here); 48.11.20 (Wisdom); 2/1 (*cistim*) 51.16.11 (Wisdom); 51.18.2 (Wisdom); 3/1 (*cistī*) 47.2.15; 51.21.5; 6/1 (*cistōiṣ*) 44.10.25; 48.5.9.

cisti. 2nd comp. See *hū-cisti*.

cī-cā. Orig. neu. (2/3) interrogative pron. with *-cā*, used in an indefinite sense. Any whatever, i.e., all. 47.5.11-12.

ciṣiṭwā. See under √ciṣ.

-*cīṣ*. A particle bearing three senses: 1. Collection, store, sum total, all similar. From 1.√ci-. 2. Any. Indefinite pron. neu., usually added to an interrogative. 3. Even, alone, only. An emphatic particle. See also *-ciṭ*. Y. 7 (1); 29.6.16 (1); 29.10.18 (1); 30.1.8 (1); 31.1.16 (3) (especially); 31.5.20 (1); 31.7.23 (3); 32.7.4 (2); 32.8.6 (3); 32.8.15 (1); 32.11.2 (1); 32.14.7 (1); 32.16.4 (3); 32.16.8 (1) (true); 32.16.16 (1); 33.11.24 (2); 33.14.5 (1); [34.7.12] (3); 34.7.14 (3); 34.13.15 (3) (alone); 43.1.6 (2); 44.3.28 (1); 44.16.34 (2); 46.18.6 (3) (assuredly); 46.19.22 (1); 47.4.11 (3); 47.4.17 (1) (implies contrast); 48.3.13 (1); 50.3.2 (3) (especially); 51.1.9 (1); 51.1.19 (3).

-*cīṣ*. A derivative of 1.√ci-. See *-cīṣ*, 1.

-*cīṣ*. See under 2.√ci (indefinite pron.).

1. -*cīṣ*. 2nd comp. The meaning is 'store', 'all of a similar sort'. See *aēśāṃ-cīṣ*, *Aśāṣ-cīṣ*, *azāṃ-cīṣ*, *āiṭiṣ-cīṣ*, *iṣā-cīṣ*, *Kāvayas-cīṣ*, *taē-cīṣ*, *tanvas-cīṣ*, *tā-cīṣ*, *yaē-cīṣ*, *hyaṣ-cīṣ*.

2. -*cīṣ*. 2nd comp. Indefinite pron. See *kas-cīṣ*, *kahmāi-cīṣ*, *kahyā-cīṣ*, *kā-cīṣ*, *naē-cīṣ*.

3. -*cīṣ*. 2nd comp. Emphatic particle. See *aṣ-cīṣ*, *as-cīṣ*, *Aśā-cīṣ*, *isvā-cīṣ*, *kasāuṣ-cīṣ*, *nu-cīṣ*, *Vahiṣtā-cīṣ*, *sādrā-cīṣ*, *syas-cīṣ*.

-*ciṭ*. 2nd comp. Emphatic particle, defines more clearly the word preceding to which it is attached. Note change of orig. *-ṣ* to *-ṭ*. See *aipī-ciṭ-cīṣ* (29.4.17-19) and *pairī-ciṭ-iṣ* (29.4.7-9). Note also that both these compounds are of three members.

-*ciṭ-iṣ*. Comp. of two emphatic particles. See *aipī-ciṭ-iṣ* and *pairī-ciṭ-iṣ*.

-*cīm*. 2nd comp. See *naē-cīm*.

√cū-, kū-. To design, to purpose. Skt. *kū*.

Ppt. 1/1 fem. (*civīṣtā*) 34.13.18 (refers to *Daēnā*).

Aor. 1/1 s-aor. ātm. (*civīṣi*) 51.15.20.

√cū-, kū-, to design, to provide. Derivative: *Kavu* (*Kavi*).

cōiṭaitē, *cōiṭaṣ*. See under √ciṭ.

cōiṣ, *cōiṣam*, *cōiṣt*. See under √ci-

cōrāṣ. See under 1.√kar-

cyarṣaṣ. A sandhi form for *ci-aṣaṣ*. Is it? See under *ci-* and √*ah-*. 44.12.28.

(*cyarṣaṣ...nōiṣ*. Is it not (that)... 44.12.28...30.

j

jaidyāi. See under √*jan-* (*gan-*).

√*jan-* (*gan-*). To smite, to destroy. Skt. *han-* (**ghan-*).

Dat. inf. (*jaidyāi*) 32.14.20.

With *ā*. To smite down.

Aor. 3/3 paras. (*ajān*) 48.10.7.

-*jan*. 2nd comp. See *sarajan*, *vārāṭram-jan*.

janṭū, *jamaitī*, *jamaētē*, *jamyāṣ*. See under √*gam-*.

jaya. Mas. Gain. Skt. *jaya*. 3/3 (*jayāiṣ*) 50.7.6.

(*jayāiṣ pāratūṣ*. By gaining entrance. 50.7.6-7.)

javar. Promoter. From √*ju-*, to hasten. Mas. 1/3 (*javarō*) 48.8.22.

jasāṣam, *jasatā*, *jasat*, *jasāi*, *jasō*, *jasōiṣ*. See under √*gam-*.

-*Jāmāspa*. 2nd comp. See *Dō-Jāmāspa*.

jā-. 1st comp. See *jā-nar*.

-*jān*. See under √*gam-*.

jā-nar. For *jān-nar*, maid and man. 6/3 (*jā-nērām*) 53.8.13-14 (gen. of recipient).

jā-nārām. See under *jā-nar*.

jāni. Fem. Maiden. 8/3 (*jānayō*) 53.6.6. See also *ganā*.

jāṅghatī, *jāmyāṣ*. See under √*gam-*.

jigārāzaṣ. See under √*gārāz-*.

jimaitī, *jimaṣ*, *jimān*, *jimā*. See under √*gam-*.

1. √*jī-* (*gi-*). To live. Skt. *jīv-*.

Pres. subj. 1/3 paras. (*jvāmāhī*) 31.2.23.

Pres. pt. paras. 1/1 mas. (*jvāṣ*) 46.5.13; 2/3 mas. (*jvāntō*) 31.3.23 (note strong base in 2/3).

Accus. inf. (*jyōtūm*) 31.15.14.

1. √*jī-*. Derivative: *arāzaji*, *gaēṭā*, *gaya*, *Gāv*, *jōya*, *jyāiti*, *jyāti*, *jyātu*, *jyōtu*, *jva*.

2. √*jī-*, to conquer. Skt. *jī-*. Derivative: *jaya*.

-*jī*. 2nd comp. See *arāzaji*.

-*iti*. 2nd comp. See *hujiti*.

jīṣ. 1st comp. See *jīṣ-arata*.

jīṣ-arata. Mas. Despiser of Truth. 1/3 (*jīṣ-aratā*) 53.9.9-10; 4/3 (*jīṣ-arataēibyō*) 53.6.24-25. In both the cases there is a *dō*° preceding, a 'scribe's flourish', in the various printed editions.

√*ju-*, to hasten to push forward. Skt. *jū-*. Derivative: *javar*.

jōya. Mas. Life. 3/1 (*jōyā*) 32.7.9 (through life).

√*jayā-*, to have power, to overcome, to diminish. Derivative; *frajyāiti*, *jīṭ-arata*.

-*jayāiti* (-*jayāti*). 2nd comp. See *ajyāiti*, *darəgōjyāiti*, *darəgōjyāti*, *duṣ-jyāti*, *Hujyāti*.

jayātūṣ. See under *jayātu*.

jayāti. Same as *jayāiti*.

jayātu. Mas. Life, Soul-force. 5/1 (*jayātūṣ*) 46.4.25; 53.9.18; 6/1 (*jayātūṣ*) 32.9.6; 32.15.15. See also *jayōtu*.

jayōtu. Mas. Life, way (or manner) of life. 2/1 (*jayōtūm*) 32.11.5; 32.12.16. See also *jayātu*.

jayōtūm. See under 1.√*ji-*.

jva. Adj. Alive. 1/3 mas. (*jvā*) 45.7.7.

jvaṅtō, *jvāmahī*, *jvās*. See under 1.√*ji-*.

ḥ

There are no words in the Gāthā beginning with this letter.

t

ta. Dem. pron. often used as pron. 3rd pers. This, that; he, she, it. In nom. sg. mas. and fem. the base is *ha* (Skt. *sa*). 1/2 mas. (*tā*) 30.3.2; 30.4.4; 1/3 mas. (*taē*) 32.11.1; 1/3 mas. (*tā*) 34.10.15 (note noun-declension); 1/3 mas. (*tōi*) 32.15.18; 33.2.17; 34.7.2; 43.15.25; 48.12.2 (such); 48.12.16; 49.4.18; 1/1 fem. (*ta*) 31.5.19 (rather irregular; refers to *arəṣīṣ*); 1/2 fem. (*tā*) 33.9.4 (orig. *tā*); 1/3 fem. (*tā*) 34.4.21; 1/1 neu. (*taṭ*) 32.16.2; 34.14.1; 43.10.24 (the mark, sign or test; refers to *parṣṭem*); 46.18.24; 53.5.24; 53.9.23; 1/3 neu. (*tā*) 34.15.10; 44.6.11; 51.2.1 (refers to the deeds in Yas. 51.1); 2/1 mas. (*tām*) 29.7.1 (first word, emphatic, implying 'well-known'); 31.20.15 (emphatic); 34.7.20 (person, individual); 34.13.1 (first word); 43.13.16 (refers to *yānəm*, understood, Justī); 44.19.20; 45.8.1 (first word emphatic); 45.9.1 (first word emphatic); 45.10.1 (first word emphatic); 46.4.21; 46.6.3; 46.13.22; 53.7.25 (emphatic at the end of the line); 2/2 mas. (*tā*) 30.1.2; 2/3 mas. (*tāṅ*) 32.1.20; 44.11.9; 44.13.15; 46.4.2; 46.4.28 (i.e., the supporters of Truth); 46.14.24; 2/3 mas. (*tā*) 51.22.16; 2/3 mas. (*tās-*) Ye. 14 (distinctly a later form); 2/1 fem. (*tām*) 28.7.3; 44.10.8 (emphatic at the beginning of a line, in the sense of 'Thine'); 46.7.23; 48.5.20; 49.6.19; 51.16.1 (first word); 51.18.1 (first word); 2/1 fem. (*tām*) 51.21.17; 53.3.1 (first word); 53.4.1 (first word); 2/3 fem. (*tā*) 31.14.21; 2/3 fem. (*tās-*) Ye. 16; 2/1 neu. (*taṭ*) 31.3.14; 31.5.1; 34.6.10 (such); 43.1.18; 43.11.23; 44.1.1; 44.2.1; 44.3.1; 44.4.1; 44.5.1; 44.6.1; 44.7.1; 44.8.1; 44.9.1; 44.10.1; 44.11.1; 44.12.1; 44.13.1; 44.14.1; 44.15.1; 44.16.1; 44.17.1; 44.18.1 and 10; 44.19.1; 44.19.9 (in the sense of 'due'); 46.2.2; 46.5.19; 49.7.1; 49.8.6; 49.10.1; 51.1.16; 51.18.10 and 15; 51.20.1 (anticipatory pron.; accus. in sense of 'with regard to'); 2/3 neu. (*tā*) 30.11.2; 31.1.1; 31.7.16; 31.13.17; 31.14.1; 32.4.3; 33.8.5; 33.13.9; 44.3.27; 45.7.21; 46.9.26; 46.15.b (in the restored

missing line); 46.19.21; 47.5.1; 47.6.1; 51.5.2; 51.15.13; 3/1 (*tā*) 31.7.2 (refers to *māḍrā* of the preceding verse); 32.9.17; 43.4.9; 3/3 (*tāiṣ*) 30.11.22 (refers to the Laws); 32.6.7 (refers to *ṣyaobnəm* in the preceding verse); 34.8.1 (ins. with verb of fearing; ins. of reason); 34.11.19; 43.14.24; 46.10.27; 46.15.10; 46.16.7; 49.5.18 (sociative); 50.9.1; 4/3 (*taibyō*) [53.3.18]; 4/3 (*taēibyō*) 30.8.10; 34.1.10 (to all mankind); 44.6.18 (i.e., the active workers); 44.18.26 (i.e., mankind).

ta. Derivatives: *taṭ*, *tā*, *tāiṣ*. All three are orig. case-forms used as *avyayas*.

Taibyā. See under 2. *tu*.

taibyō. See under *ta*.

√*taurv-*. Secondary base from √*tar-*.

taurvayāmā. See under √*tar-*.

taē. See under *ta*.

taē. 1st comp. See *taē-ciṭ*.

taēibyō. See under *ta*.

taē-ciṭ. 1/3. All these. 32.11.1-2.

taxma. Adj. Full of power, strong. An epithet of the Supreme. Pers. *tahm*. 2/1 mas. (*Taxməm*) 43.4.4.

taṭ. *avyaya*. Therefore. 51.19.2.

taṭ. See under *ta*.

√*tan-*, to stretch. Derivative: *uttāna*.

tanuyē. See under *tanū*.

tanuṣ. Neu. Self. 7/1 (**tanuṣ*) 43.7.28. See also *tanū*.

tanū. Fem. Body. Self. The whole Self of the man is implied. Skt. *tanū*. 2/1 (*tanūm*) 33.10.25; 2/1 (*tanvōm*) 46.8.20 (first word in the line; means 'the Self'; 4/1 (*tanuyē*) 30.2.12; 5/1 (*tanvō*) 53.6.15; 6/1 (*tanvas*) 33.14.4.

-*tanū*. 2nd comp. See *pəṣō-tanū*.

tanvas-. See under *tanū*.

tanvas-. 1st comp. See *tanvas-ciṭ*.

tanvas-ciṭ. 6/1. The whole Self. 33.14.4-5.

(*tanvas-ciṭ* x^v *aṣyā* *uṣtanəm*. The life of his own whole Self. 33.14.4-7.)

tanvəm, *tanvō*. See under *tanū*.

√*tar-*, to cross (Skt. *tr-*). Secondary √*taurv-*, to overcome (Skt. *turv-*)

Pres. subj. 1/3 paras. (*taurvayāmā*) 28.6.21.

√*tar-*. Derivatives: √*taurv-*, *tarō*-√*man-*.

tarō-. Orig. an *avyaya* meaning 'in opposition to', used as an *upasarga*. Found in *tarō*-√*man-*.

tarō-. 1st comp. See *tarō-maiti*.

tarō-maiti. Fem. Perverse thought. Opposite of *Ārmaiti*. 2/1 (*tarō-maitim*) 33.4.12-13.

tarō-manyantā, *tarō-māstā*. See under √*man-*.

tavā. See under √*tu-*.

Tavā. See under 2. *tu*.

√*taš*-. To fashion, to create. Skt. *takṣ*-.

Pres. secondary (impf.) 2/1 paras. (*tašō*) 31.11.7; 44.6.28; 51.7.5.

Ppt. pass. 1/1 mas. (*taštō*) 49.9.5.

Pft. 3/1 paras. (*tatašā*) 29.6.26.

Aor. 3/1 paras. (*tašat*) 29.1.10; 29.7.5; 3/1 s-aor. paras. (*tāšt*) 44.7.10.

With *hēm*. To put together.

Aor. 3/1 paras. (*hēm-tašat*) 47.5.12-13.

√*taš*-. Derivative: *Tašan*.

Tašan. Mas. Creator. 1/1 (*Tašā*) 29.2.2.

-*tašan*. 2nd comp. See *gēuš-ašan* (an *aluk*- comp.).

Tašā. See under *Tašan*.

(*Tašā* Gēuš. Creator of Mother-Earth. An epithet of Ahura-Mazdā).

təmaḥō, *təməš*-. See under *təmah*.

təmah. Neu. Darkness. In plu., Realms of Darkness. Skt. *tamas*. 2/3 (*təməš*-) 44.5.13 ;, 6/1 (*təmaḥō*) 31.20.10.

təviš. Neu. Aggression. 1/1 (*təviš*-) 29.1.21.

təviši. Fem. (Spiritual) strength, strength of the Soul. 2/1 (*təvišim*) 33.12.6; 48.6.9.

təviši-. 1st comp. See *təviši-utayūiti*.

-*təviši*. 2nd comp. See *utayūiti-təviši*.

təviši-utayūiti. 2/2. A loose type of *dvandva* comp., each member being du. Strength of Soul and Life renewed. 45.10.25-26; 51.7.15-16.

tā. *avyaya*-, orig. 3/1. Thus, therefore. 32.5.1; 33.6.17; 45.11.2; 49.3.12; 51.10.13; 51.12.2; 51.13.1.

tā. See under *ta*.

tā-. 1st comp. See *tā-cīšt*,

tāiš. *avyaya*. Thus, in this manner. Orig. 3/3. 44.7.21.

tāiš. See under *ta*.

(*Tāiš ā*. (Working) through Them (the Aməšā Spəntā). 34.11.19-20.)

(*tā-cā*. These indeed. 45.7.21-22.)

tā-cīšt. All these. 1/3. 31.5.19-20; 2/3. 44.3.27-28; 46.19.21-22.

tāyā. *avyaya*. In secret. Orig. 3/1. 31.13.8.

(*tā...vīspā*). All these. 31.13.17...24.

tāšt. See under √*taš*-.
tə, *təng*. See under *ta*.

(*təng ā*. Within these. 44.11.9-10.)

(*təng frō-gā paθməng Hū-Cistōiš carāšt*. Shall take them (as) Leaders along the Paths of (Thy) Holy Will. 46.4.28-34.)

təm, *tā*, *tās*-, *tā*, *tām*, *tās*. See under *ta*

√*tu*-. To be able, to have power. Skt. *tu*-. See under √*θwā*-.
 Pres. 1/1 paras. (*tavā*) 28.4.17; 50.11.10 (in both cases subj. in sense, and also note paras.).

√*tu*-. Derivatives: *təviš*, *təviši*, *x^vaētu*.

-*tu*, powerful. 2nd comp. See *x^vaētu* (an *aluk*- comp.?)

√*tuš*, to be content (hence, to be silent). Derivative: *tušnā*.

tušnā-, silent. 1st comp. See *tušnā-maiti*.

tušnā-maiti. Fem. Silent meditation. 1/1 (*tušnā-maitiš*) 43.15.15-16.

1. *tū*. An asserterative particle. Indeed, verily. Sometimes it implies a contrast and may be trans. 'but'. Skt. *tu*. 28.6.9; 28.7.9 and 16; 30.3.24 (inserted for the sake of meter); 34.15.11; 53.3.3 (assuredly).

2. *tū*. Pron. 2nd pers. sg. See also 1. *θwā*. 1/1 (*tū*) 32.7.16 (has the force of voc.); 34.13.23 (emphatic; Thou Thyself); 43.10.2; 43.12.9; 44.15.22 (almost a voc.; note voc. following); 46.10.12; 46.14.19; 46.16.3; 49.7.10; 51.3.17; 1/1 (*tvəm*) 28.11.9 (almost voc.); 46.19.25; 47.3.3; 48.2.4; 4/1 (*taibyā*) 51.2.8 (refers to Ārmaiti); 4/1 (*tōi*) 34.3.2; 46.2.16; 51.8.3 (on Thy behalf); 6/1 (*tavā*) 43.4.12 (Andreas); 43.14.9; 51.18.22 (gen. with √*rap*-); 53.9.25; 6/1 (*tē*) 29.7.17; 33.5.2; 43.16.9; 46.14.3; 6/1 (*tōi*) 29.2.7; 30.7.16 (refers to Ahura-Mazdā); 30.9.3; 31.22.16; 33.6.18 (abl.-gen.); 33.9.2; 33.10.2 (used predicatively); 34.1.17; 34.2.4; 34.4.2; 34.11.2; 34.12.2; 43.10.17 (in sense of ins.); 43.14.27; 44.8.10; 44.11.19 (in sense of ins.); 46.9.17 and 27; 48.1.17; 48.8.2; 49.12.2 and 8; [53.9.5].

Tūra. Mas. Turanian. 6/1 (*Tūrahya*) 46.12.8.

tē. See under 2. *tū*.

tōi. *avyaya*. Even more. Skt. *tū* (metrically long in the Veda). 48.8.8.

tōi. See under *ta*.

tōi. See under 2. *tū*.

(*Tōi vaxšyā*. I will speak on Thy behalf. 51.8.3-4.)

(*tōi vārāi rādənti*. They accomplish (Thy) purpose. 33.2.17-19.)

tvəm. See under 2. *tū*.

‡

‡kaēša. Mas. Teaching. From √*ciš*-. 1/1 (*‡kaēšō*) 49.2.6; 4/1 (*‡kaēšāi*) 49.3.9 (case-attraction).

θ

-*θa*. 2nd comp. For (*dā*)*θa*. See (*dā*)*θa* and *Mazdāθa*.

1. *θwā*. Base of pron. 2nd pers. Skt. *tva*. 2/1 (*θwā*) 28.5.3; 28.8.2 (indirect object); 29.6.20; 31.8.2 and 13; 31.14.2; 43.4.2; 43.5.3 and 8; 43.7.3; 43.8.24; 43.9.3; 43.11.3; 43.13.3; 43.15.3; 44.1.2; 44.2.2; 44.3.2; 44.4.2; 44.5.2; 44.6.2; 44.7.2 and 22; 44.8.2; 44.9.2; 44.10.2 and 26; 44.11.2; 44.12.2; 44.13.2; 44.14.2; 44.15.2; 44.16.2; 44.17.2; 44.18.2; 44.19.2; 46.1.24 46.3.21; 46.9.9; 49.8.7; 3/1 (*θwā*) 43.10.22 and 27 (this is a rare form).

2. *θwā*. Pron. adj. Thine, belonging to thee. 1/1 mas. (*θwā*) 31.9.4; 1/3 mas. (*θwōi*) 32.1.17 (note the pron. ending -*ōi*, Skt. -*e*); 1/1 fem. (*θwōi*) 31.9.1; 44.11.5; 48.8.14 (this fem. form is rather rare); 1/3 neu. (*θwā*) 51.4.19; 2/1 mas. (*θwām*) 29.10.21; 2/3 neu. (*θwā*) 44.12.24; 3/1 (*θwā*) 28.11.19; 31.11.10; 31.19.14; 43.2.10; 43.5.25; 43.6.3; 43.14.13; 44.16.11;

51.9.5; 53.3.24: 4/1 (θwahmāi) 43.9.19; 5/1 (θwat) 33.4.2 (abl. owing to *apā*); 50.1.17; 5/1 (θwahmāt) 28.11.15 (almost adverbial in force); 46.7.13 (abl. with *anya*); 47.5.15; 6/1 mas. (θwahyā) 31.3.20; 32.13.16; 34.8.15; 34.9.4; 43.4.21; 43.6.21; 44.14.16; 48.12.13; 6/1 fem. (θwax'yā) 48.8.10; 7/1 (θwahmī) 32.6.15; 32.8.18; 33.10.14; 34.10.19; 43.13.30; 48.4.19; 48.7.23; 49.5.21; 49.8.15; 49.10.4; 7/3 (θwāhū) 43.7.26; 43.13.30.

(Note that the *θwa*, in both senses is used chiefly with reference to Ahura-Mazdā and the Aməša Spəntā).

θwa. Derivative: *θwāvat*.

√*θwaxš-*, to achieve. Skt. *tvakṣ-*. Derivative: *θwaxšah*.

θwaxšah. Neu. Zeal, energy, vigour. Skt. *tvakṣas*. 2/1 (θwaxšō) 29.2.17; 3/1 (θwaxšāhā) 33.3.14; 46.12.16.

θwat. Adv. Alternately. Skt. *vat*. 44.3.26.

θwa. See under 2. *θwa*.

√*θwarəš-*. To create, to fashion. Skt. *tvakṣ-* (*taṣṣ-*) are connected.

Aor. 2/3 ātm. (θwarəšdūm) 29.1.7 (note ātm.).

√*θwarəš-*. Derivative: *θwərəštar*.

θwahmāi, *θwahmāt*, *θwahmī*, *θwahyā*. See under 2. *θwa*.

(θwahyā...səngahyā. In accord with Thy Command. 48.12.13-15.)

√*θwā-*. To overcome. A variant of √*tu-*.

Dat. inf. (θwōi) 34.11.23 (victorious).

θwā. See under 1. *θwa* and 2. *θwa*.

(θwā Xšaθrā. The Strength emanating from Thee. 51.4.19-20.)

θwāvat. Adj. Merged into Thee, at one with Thee, Lit., 'possessing Thee'. Found only as 1/1 mas. (θwāvāt) 31.16.17; 43.3.27; 44.1.15; 44.9.22; 48.3.16. (It implies, 'Thy Devotee').

θwāvās. See under *θwāvat*.

(θwā sāstrāi vərənē. I choose Thee (as the theme) for (my) Teaching. 46.3.21-23.)

θwāhū, *θwā*. See under 2. *θwa*.

(θwā...ās. Thine has been. 31.9.4...8.)

*√*θwiš-*, to shine, to be radiant. Skt. *twiṣ-*. Derivative: *θwisra*.

θwisra. Adj. Radiant, shining. 3/1 (θwisrā) 31.13.19.

θwōi. See under 2. *θwa*.

θwōi. See under √*θwā-*.

(θwōi ās. Thine has been. 31.9.1-2.)

θwərəštar. Mas. Creator. 1/1 (θwərəštā) 29.6.25.

θraoštā. See under √*θru-*.

√*θrā-*. To protect, to shelter. Skt. *trā-*.

Aor. imper. 2/3 s-aor. ātm. (θrazdūm) 34.7.27 (note ātm.).

Dat. inf. (θrāyōidyāi) 34.5.14.

√*θrā-*. Derivative: *θrātar*.

θrātar. Mas. Protector. 1/1 (θrātā) 50.1.13.

θrāyōidyāi, *θrāzdūm*. See under √*θrā-*.

√*θru-*. To fulfil. Connected with Skt. √*tur-*.

Aor. 3/1 s-aor. ātm. (θraoštā) 34.3.15 (fulfils itself; note ātm.); 46.7.21.

d

daiditā. See under 1.√*dā-* and 2.√*dā-*.

daidit. See under 1.√*dā-*.

daidīš. See under 2.√*dā-*.

daidyāi. See under 1.√*dā-*.

daidyāt, *dainti*. See under 2.√*dā-*.

daibitā. Fem. Double-dealing, duplicity. 3/1 (*daibitā*) 49.2.8.

daibitāna. Adj. Double-dealing, delusive. Skt. *dvitā*. 1/3 neu. (*daibitānā*) 32.3.21; 48.1.9 (delusive). (In both cases the word is scanned, *d(ai)bi-tā-nā*, three syllables).

daibitīm. *avyaya*. Second time. Skt. *dvitīyam*. 45.1.21.

daibišənti. See under √*dbiš-*.

daibišyant. Adj. orig. pres. pt. paras. √*dbiš-* (*dbaēš-*), to hate. Unfaithful (lit., 'one who hates (the Prophet)'). 4/1 (*daibišyantē*) 34.4.16.

daibišvant. Foe; lit., 'one full of hatred'. 6/1 (*daibišvatō*) 28.6.19.

daēdōišt. See under √*dis-*.

Daēnā. Fem. From √*dā(y-*), to perceive, to understand, to think out.

The word is always trisyllabic, *Da-ē-nā*. It has two meanings: 1. The Inner Self, the Higher Self (of man); (2) Teaching, Revelation, Faith, Religion. 1/1 (*Daēnā*) 31.20.21 (1); 44.11.17 (2); 46.11.17 (1); 51.13.4 (1); 54.1.15 (1); 1/3 (*Daēnā*) 45.2.26 (1); 49.9.13 (1); 2/1 (*Daēnām*) 44.9.12 (both senses 1 and 2); 44.10.9 (2); 48.4.9 (1); 49.5.9 (1); 49.6.20 (2); 53.2.27 (2); 2/3 (*Daēnā*) 33.13.20 (1); 34.13.9 (2); 46.6.26 (1); 2/3 (*Daēnās-*) 31.11.8 (2; Souls); 3/1 (*Daēnā*) 45.11.23 (2); 49.4.23 (1); 51.21.8 (1); 3/3 (*Daēnābīš*) 53.5.13 (1) (note ins.); 4/1 (*Daēnayāi*) 46.7.26 (1); 51.17.7 (2); 53.4.24 (2); 6/1 (*Daēnayā*) 53.1.24 (2); 7/1 (*Daēnayā*) 51.19.9 (1).

-*Daēnā*. 2nd comp. See *duš-Daēna* (both the meanings of *Daēnā* are implied).

Daēva. Mas. This name is applied to the priests of the ancient pre-Zarathushtrian faith of Iran. Since the majority of them opposed Z. violently, the word has come to acquire an evil signification in Later Av. But in the Gāthās the word merely means the ancient priests. Skt. *deva*; from √*div-*, to shine. Used only in the plu. 1/3 (*Daēvā*) 30.6.5; 32.1.10 (a plu. verb is to be understood with this *ad sensum*); 44.20.4; 2/3 (*Daēvōng*) 32.5.12 (best trans. as voc.); 45.11.3; 49.4.19; 3/3 (*Daēvāiš*) 29.4.10; 34.5.22 (ins. of separation); 48.1.12; 8/3 (*Daēvā*) 32.3.3.

Daēva- (*Daēvā*-, *Daēvō*-). 1st comp. See *Daēvā-[cinā]*, *Daēvō-zušta*.

Daēvā-[cinā]. Even the *Daēvas*. 30.6.5-6.

Daēvō-zušta. Beloved of the *Daēvas*. 1/3 (*Daēvō-zuštā*) 32.4.10-11.

√*daxš-*. To point out. Probably a sort of caus. variant of √*dis-*.

Pres. pt. paras. 1/1 neu. (*daxšat*) 43.15.13 (refers to *Vohū*).

With *frā*. To realise, to learn.

Caus. pres. imper. 2/1 paras. (*fradxšayā*) 33.13.21.

√daxš-. Derivatives: *daxšāra*, *daxšta*, *fradaštar*.

daxšāra. Neu. Direction, path. 2/3 (*daxšārā*) 43.7.22.

daxšta. Neu. Guidance, indication. 2/1 (*daxštam*) 34.6.12; 51.9.13.

daθra. Neu. Reward, Goal. 1/1 (*daθram*) 34.13.24.

dadaiti. See under 2.√dā-.

dadaṭ. See under 1.√dā- and 2.√dā-.

dadān. See under 1.√dā-.

dadāntō. See under 2.√dā-.

dadāiti, *dadātū*, *dadāṭ*. See under 1.√dā-.

dadāṭ. See under 2.√dā-.

dadā. See under 1.√dā-.

dadā. See under 2.√dā-.

(*dadā paθām*. Thou hast granted the choice. 31.9.15-16.)

daduyē, *dadē*. See under 2.√dā-.

dan. Neu. Wisdom. 6/1 (*Dāng*) 45.11.20.

dangra. Adj. Wondrous, wonder-working. 3/1 (*dangrā*) 46.17.23 (adj. to *Ašā*).

dantō. See under 2.√dā-.

dafšnya. Adj. Deceived. 1/3 mas. (*dafšnyā*) 53.8.5.

√dab-. To deceive, to thwart, to oppose. Skt. *dabh-*.

Pres. secondary (impft.) 2/3 paras. (*dābmaotā*) 32.5.2 (ye defrauded).

Pres. subj. 3/3 paras. (*dābān*) 53.1.21 (have opposed).

Dat. inf. (*diwšaidyāi*) 45.4.23 (from *diwš-*, desider. base).

Iterative pres. 3/1 paras. (*dābayeiti*) 43.6.26 (may thwart).

With *aipī*, to lead astray.

Pres. subj. 3/1 paras. (*aipī-dābāvayaṭ*) 31.17.13-14 (from an iterative base, *dābu-*).

√dab-. Derivatives: *dafšnya*, *dābaoman*.

√dam-, to bind, to secure. Derivatives: *dam*, *dāmāna*.

dam. Neu. Abode. 7/1 (*dām*) 48.7.25; 49.10.6 (*ā* with loc.).

1.√dar-. To cling, to support, to uphold. Skt. *dhr-*.

Pft. 3/1 ātm. (*dādrē*) 51.8.16.

Aor. 3/1 s-aor. paras. (*dōrēšt*) 49.2.13; 3/1 ātm. (*dōrētā*) 44.4.10.

Dat. inf. (*dārəθrāi*) 46.3.7; (*dārədyāi*) 43.1.17.

Abl.-gen. inf. (*dārayō*) 32.1.21 (from an iterative base? In the sense of 'holding back' or 'repelling').

Iterative pres. subj. 3/1 paras. (*dārayaṭ*) 31.7.31 (continuously upholds).

Desider. aor. 3/1 ātm. (*dīdarəštātā*) 46.7.10 (sets about, gets ready; lit., 'desires to hold himself'; note ātm.).

1.√dar-. Derivative: *drigu* (?).

2.√dar-, to respect. Cf. Skt. *ā-dṛ-*. Derivative: *dritā* (adv).

darəg. Adj. Long, long-enduring, long-continued. Skt. *dīrgha*. 1/1 neu. (*darəgəm*) 30.11.14; 2/1 neu. (*darəgəm*) 31.20.8; 6/1 neu. (*darəgahyā*) 43.13.19.

darəga- (*darəgō-*). 1st comp. See *darəgāyu*, *darəgō-jyāiti*, *darəgō-jyāti*. *darəgāyu*. Adj. Long continued, long-enduring. 2/3 neu. (*darəgāyū*) 28.6.7.

darəgō-jyāiti. Fem. Long-continued existence. 2/1 (*darəgō-jyāitīm*) 33.5.9-10.

darəgō-jyāti. Fem. Long-continued existence. 6/1 (*darəgō-jyātīuṣi*) 43.2.23-24 (gen. of duration).

darəθrāi. See under 1.√dar-.

√darəš- (*dərəš-*). To dare. Skt. *dhrš-*.

Aor. 3/1 paras. (*dārəšt*) 43.13.25 (scanned as a monosyllable).

√darəš-. Derivative: *darəš*, *dərəš*.

darəš. Neu. root-noun. Threat. 5/1 (*darəšāṭ*) 32.13.22. See also *dərəš*.

darəšāṭ. Adv. Visibly, unmistakably. Orig. pres. pt. paras. 2/1 neu. (?) of √darəš-, to see. 33.7.8.

√darəs- (*dərəs-*). To see, to perceive. Skt. *dṛś-*.

Pres. subj. 1/1 paras. (*darəsāni*) 28.5.4.

Aor. subj. 1/1 paras. (*darəsəm*) 43.5.11 (I recognised); 2/3 s-aor. paras. (*darəsātā*) 30.1.22 (ye may attain).

With *aibi*. To see clearly (*aibi*, Skt. *abhi*, face to face).

Aor. 3/1 ātm. (*aibi-dərəštā*) 31.2.6-7 (in pass. sense); 50.5.11-12.

With *vī* and *ā* (*vyā-*). To see clearly.

Aor. 1/1 (*vyādrəsəm*) 45.8.11.

√darəs-. Derivatives: *darəšāṭ*, *darəšti*, *dərəštar*, *x^vəng-darəsa*.

-darəsa. 2nd comp. See *x^vəng-darəsa*.

√darəz-. To establish, to control, to fetter. Skt. *dṛmḥ-*.

Intens. aor. (or impft.) 2/1 paras. (*dīdərəžō*) 44.15.24.

√darəz-. Derivative: *Darəzar*.

darəšti. Fem. Vision. Skt. *dṛṣṭi*. 6/1 (*darəštī*) 33.6.22 (objective gen.).

davāš-. See under √du-.

davāš-. 1st comp. See *davāš-cinā*.

(*davāš-cinā*. Even though pious. 31.10.16-17.) See also under √du-.

√das-, to offer. Skt. *dās-*. Derivative: *dasəma*.

dasəma. Mas. Offering. 7/1 (*dasəmə*) 28.9.17.

dasā. Numeral. Ten. No distinction of gender and no case-ending. 44.18.13.

dastē, *dasvā*. See under 1.√dā-.

dazda. Neu. Gift. Orig. a sort of ppt. of 1.√dā-. Cf. Skt. *dāda*; made up from the secondary base *dad* with *-ta* (ending of ppt.). 1/3 (*dazdā*) Y. 10.

- dazdē. See under 1.√dā- and 2.√dā-
(dazdē aēnaḥē. Is minded to harm. 46.8.6-7.)
dazdyāi. See under 1.√dā-.
- dahma.** Mas. Teacher. Skt. *dasma*, clever. From √dāh- (Skt. *daṃs-*), to teach. 6/1 (*dahmahyā*) 32.16.9.
- dahyu.** Fem. Country, land. 2/1 (*dax'yūm*) 31.18.18; 6/1 (*dax'yēuś*) 31.16.12; 46.1.19; 46.4.12; 6/3 (*dax'yunām*) 48.10.20; 48.12.5.
daḥyēuś, daḥyunām, daḥyūm. See under *dahyu*.
- dəbaoman.** Mas. Deluder, Deceiver. From √dab-. 1/1 (*Dəbaomā*) 30.6.10.
dəbənaotā, dəbāvayaḥ. See under √dab-
√dabiš-. Same as √dabiš-.
- dəbu-. Secondary base of √dab-
-dəma. 2nd comp. See *hadəma*.
- dəmanahyā. See under *dəməna*.
- dəməna.** Neu. Abode, domain, house. 2/1 (*dəmənəm*) 31.18.13; 4/1 (*dəmənāi*) 46.11.27 (in the sense of gen.); 6/1 (*dəmanahyā*) 31.16.7 (gen. for loc.; trisyllabic); 7/1 (*dəmənē*) 32.13.6 (in the domain); 32.15.23; 45.8.25; 49.11.19; 50.4.21 (*nimitta-saptamī*); 51.14.21. See also *məṅ-gairi*.
-dəməna. 2nd comp. See *Garō-Dəməna*.
70 (*Dəmənē Garō*. In the Abode on High. 45.8.25-26; 50.4.21-22 (*nimitta-saptamī*).

1. √dā. To give, to offer, to bestow. Skt. *dā-*
Pres. 3/1 paras. (*dadāiti*) 33.14.8.
Pres. subj. 2/1 paras. (*dadā*) 31.9.15 (might be taken as from 2.√dā-); 44.15.29 (injunctive); 3/1 paras. (*dadati*) 29.9.24 (expressing a wish); 3/1 paras. (*dadāt*) 30.7.12 (injunctive); 31.21.2 (injunctive); 46.13.15; 51.21.15; 23.2.30 (has revealed); 53.4.22; 3/3 paras. (*dadān*) 30.8.20 (shall deliver).
Pres. imper. 3/1 (*dadātū*) 53.8.18.
Pft. 3/1 ātm. (*dazdē*) 51.19.8 (note ātm.).
Aor. 3/1 ātm. (*dātā*) 34.14.7 (pass.); 44.20.19 (note ātm., and also sg).
Aor. subj. 1/3 paras. (*dāmā*) 34.3.8 (might be taken as from 2.√dā-); 2/1 (*dā*) 31.3.2 (injunctive); 43.1.20 (injunctive); 43.4.16; 47.3.18; 47.6.2; 49.8.4 (expressing a wish); 51.9.4; 2/1 (*dās-*) 28.7.15 (with the force of an imper, expressing a strong wish); 3/1 (*daidī*) 43.14.6; 43.16.26 (expressing a wish); 46.2.26; 3/1 (*dāitī*) 44.19.13; 3/1 (*dāt*) 29.10.16; 48.6.8; 53.1.8; [53.3.19]; 3/3 (*dān*) 45.5.16; 45.10.24; 47.1.13.
Aor. imper. 2/1 paras. (*daidī*) 28.6.4; 28.7.1 and 8; 51.2.19; 51.7.1; 51.18.17; 2/1 paras. (*dāhī*) 53.9.29; 2/1 ātm. (*dāvā*) 33.12.7 (note ātm., advantage to the speaker); 2/3 (*dātā*) 29.2.12; 29.10.5; 33.8.18; 34.6.13; 43.13.18; 3/1 (*dātū*) 51.17.12.

- Aor. opt. 1/1 (*dyām*) 44.14.11; 3/1 (*dāyāt*) 29.7.22; 43.1.10; (44.2.16); 46.10.9 (note in all these four cases strong base in the opt.).
Dat. inf. (*daidyāi*) 51.20.6; (*dazdyāi*) 44.1.22; (*dāvōi*) 28.2.10; 44.14.21; 51.9.14; (*dyāi*) 29.8.23 (in the sense of 1/3 subj. —'let us grant').

Loc. inf. (*dastē*) 34.1.21 (in offering).

With *ā*. To receive, to award, to consider, to receive as. Skt. *ā-dā-*

Pres. secondary (impft.) 3/3 paras. (*ādarā*) 43.15.29.

Pres. pt. paras. 1/1 mas. (*adās*) 46.5.4.

Dat. inf. (*ādāi*) 33.11.22 (for awarding).

2. √dā-. This root has a variety of meanings. The primary sense is to put, to place, to lay out. Then it shades off into various other senses, to lead, to hold, to appoint, to mark out, to ordain, to make, to render, to create, to perform. Skt. √dhā- also shows a similar variety of meanings. Often the sense overlaps that of 1.√dā-, and the forms are identical in the Av. In fact Barth. gives both these roots together in his Wb. I have given here the sense for each occurrence of this second root.

Pres. 1/1 ātm. (*dadē*) 28.4.6 (I shall lead; note ātm.) 2/3 ātm. (*daduyē*) 46.15.15 (ye hold for yourself).

Pres. subj. 2/1 paras. (*dadā*) 31.11.16 (Thou didst place); 46.7.6 (Thou hast appointed); 3/1 paras. (*dadati*) Y. 20 (the sense is reflexive (makes himself) but still the form is paras. This is because the 'advantage' of the action accrues to the *drigu*); 3/1 paras. (*dadāt*) 30.11.7 (hath ordained); 32.10.18 (convert; with two accus); 3/1 ātm. (*dāyetē*) 31.11.26 (one may hold; note ātm.).

Pres. opt. 3/1 paras. (*daidyāt*) 44.10.23 (shall guide); 3/1 ātm. (*daiditā*) 43.2.9 (attains; lit., 'puts himself into'; note ātm.); 46.18.18 (places himself).

Pres. pt. paras. 1/3 (*dantō*) 32.4.8 (doing, performing).

Ppt. 1/3 mas. (*dātā*) 48.12.18 (created, marked out).

Pft. 3/1 ātm. (*dazdē*) 30.4.9 (created; **da-dh-tē*); 46.8.6 (with dat. inf. in the sense of 'is minded'); 51.6.4 (renders himself; note ātm.).

Aor. 3/1 paras. redup. aor. (*dadāt*) 32.10.18; 3/3 ātm. (*dadantē*) 31.14.12 (are noted; pass.).

Aor. subj. 1/1 paras. s-aor. (*dānhā*) 34.1.11 (I shall bring); 44.18.27 (I shall bring; lit., 'I shall place'); 2/1 paras. (*dā*) 34.15.24 (do Thou make; with force of imper.); 43.2.16 (Thou hast ordained); 43.5.14 (Thou hast ordained); 46.6.28 (Thou didst create); 2/1 paras. (*daidī*) 28.2.22 (Thou wouldst lead); 3/1 paras. (*dāt*) 44.3.19 (laid out, made); 44.5.12 and 19

(fashioned, created); 45.4.12 (ordained); 48.4.2 (makes); 49.7.21 (sets); 3/3 paras. (*dān*) 49.4.20 (created); :3/3 ātm. (*dāntē*) 48.11.14 (hold themselves).

Aor. opt. 3/1 paras. (*dāyāt*) 50.5.20 (shall lead); 3/1 paras. (*dyāt*) 43.10.30 (is rendered; pass. in sense); 45.9.19 (ordains).

With *aibi*. To name, to designate. Skt. *abhi-dhā*.

Pres. 3/3 paras. (*aibi...dāntī*) 32.15.11...13 (they have decreed).

With *ā*. To put into, to share. Skt. *ā-dhā*.

Aor. subj. 3/1 paras. (*ādāt*) 31.18.20 (burls); 51.14.22 (shall put).

Aor. opt. 1/1 ātm. (*ā...dyā*) 43.8.17...21 (may I share).

With *nī*. To direct, to lay down.

Pres. secondary (impft.) 3/3 (*nī...dadaṭ*) 32.14.5...9 (have directed; note plu. ending -*aṭ*, orig. *-*nt*).

Ppt. pass. 1/1 neu. (*nīdātam*) 49.3.6 (it is laid down).

Aor. subj. 1/3 paras. (*nīdāmā*) 45.8.27 (let us lay down).

With *pairī*. To hold away from.

Pres. 3/3 paras. (*pairī...dadaitī*) 46.1.7...11 (they hold away from; note ending -*aitī*).

With *frā*. To advance, to progress, to promote. Skt. *pra-dhā*.

Pres. 3/3 ātm. (*frādantē*) 43.6.16 (advance; note ātm.). This *frād-* may almost be taken as a 'secondary root'.

Pres. opt. 3/1 paras. (*frādōit*) 44.10.17 (advances).

Pres. pt. paras. (*frādat*) 33.11.10 (promoting, blessing; 1st comp.).

Aor. 3/1 paras. (*frādat*) 46.13.20 (shall advance).

Dat. inf. (-*fradaṭhā*) 31.16.15 (for the advancement; 2nd comp.); 45.9.24; (*frādaiḥhē*) 44.20.30 (in order to increase).

With *vī*. To assign, to apportion, to determine. Skt. *vi-dhā*.

Aor. 2/3 paras. (*vīdātā*) 31.12.19 (ye assign); 3/1 paras. (*vīdāt*) 53.4.8 (assigns).

Aor. subj. 3/1 ātm. (*vīdāitē*) 47.6.9 (shall be determined; pass.).

Aor. opt. 3/1 paras. (*vīdāyāt*) 34.12.17 (may be apportioned); (*vī...dāyāt*) 43.12.28...32.

3.√dā-. Same as √*dyā*. Skt. *dā*- (*dyati*).

1.√dā-. Derivatives: *Aśā-dā*, *ādā*, *dazda*.

2.√dā-. Derivatives: *ada*, *ādāna*, *dam*, *dā* (root-noun), *dāta*, *Dātar*, *dāθra*, *dāman*, *dāmi*, *dāmi*, *Mazdā*, *Mazdāθa* (for *Mazdā-dāθa*), *frāidi*, *frādat-gaēθa*, *zavō-āda*.

2.√dā-. As second member of 'double-roots'. See √*xraoḥ-dā*-, √*caī-dā*-, √*māz-dā*-, √*mərəz-dā*-, √*yaoḥ-dā*- (probably from 1.√*dā*-), √*vōiḥ-dā*-, √*siḥ-dā*-, √*xraz-* (or *zaraz-*) *dā*-.

3.√dā-. Derivatives: √*dyā*- ('secondary'; Vedic *dyā*-), *urvā-dyā*.

1.-*dā*. Gift. See *Aśā-dā*. From 1.√*dā*-.

2.*dā*. Abode. A root-noun from 2.√*dā*-. 7/3 (*dāhvā*) 50.2.23 (with postposition *ā* added).

3.*dā*. Mas. Meditating. A root noun from √*dā(y)*-. 1/3 (*dāḥhō*) 53.2.23.

4.*dā*. Adj. Wise. From √*dā(y)*-. 2/1 mas. (*dām*) 44.16.18. See also *Dē-jāmāspa*.

1.-*dā*. 2nd comp. See *Aśā-dā*- (?).

2.-*dā*. 2nd comp. See *Mazdā:yaoḥ-dā*-.

dāitī, *dāidi*. See under 1.√*dā*-.

dāiš. See under √*dis*-.

dāta. Neu. Law. From 2.√*dā*-. 1/3 (*dātā*) 33.1.5; 34.2.10; 50.11.14; 2/3 (*dātā*) 51.19.16; 3/3 (*dātāi*) 46.15.17; 49.7.16 (ins. of manner); 4/3 (*dātōibyās*-) 51.14.3 (dat. with *arēm*; note also the strange sort of combination).

dāta. In the strange combination *urvātā-dātōibyās*- 51.14.2-3.

Dātar. Mas. Creator. Ordainer. 1/1 (*Dātā*) 31.5.8 (in a sort of 'periphrastic' construction with the agent-noun); 50.6.10; 2/1 (*Dātārəm*) 44.7.29.

dātā. See under 1.√*dā*- and 2.√*dā*-.

dātā. See under *dāta*.

Dātā. See under *Dātar*.

(*dātāis aḥaṭ*. Shall live (shall be) according to (Thy) Laws. 49.7.16-17.)

(*dātā xšayantō*. Ye may be able to grant. Lit., 'being able, ye may grant'. 29.2.12-13).

Dātārəm. See under *Dātar*.

dātū. See under 1.√*dā*-.

dāt. See under 1. and 2.√*dā*-.

dāθa. Adj. Wise. From √*dā(y)*-. 2/1 mas. (*dāθəm*) 46.17.19; 2/3 (*dāθəug*) 28.10.8; 32.10.16 (in the sense of *aśavan*, i.e., full of Spiritual Wisdom); 46.15.6; 4/3 (*dāθaēibyō*) 51.5.16; 6/3 (*dāθəm*) 50.2.22 (note ending).

-(*dā*)*θa*. 2nd comp. See *Mazdāθa* (for *Mazdā-dāθa*; haplology).

-*dāθa*. 2nd comp. See *adāθa*.

dāθra. Neu. Book of Life; lit., 'place of noting'. Cf. Skt. *dhātra*, receptacle. 6/3 (*dāθranām*) 31.14.13 (gen. for loc.).

dādrē. See under 1.√*dar*-.

-*dānu*. 2nd comp. See *hudānu*.

dābayeitī. See under √*dab*-.

dāman. Neu. Band, follower (lit., 'creature'). 1/3 (*dāmām*) 46.6.10; 48.7.22.

dāmā. See under 1.√*dā*-.

dāmām. See under *dāman*.

dāmi. Fem. Creation, world. Also written *dām*°. 6/1 (*dāmōiḥ*) 43.5.27; 51.10.10.

√*dā(y)*-. To regard, to think, to consider, to nourish. Skt. *dhī*- (*dīdhī*-), *dhyā*-.

Pft. pt. 1/1 mas. (*didās*) 49.9.10.

With *vī*. To foster.

Pres. 3/1 paras. (*vidāiti*) 51.6.20.

Pres. pt. paras. 1/1 mas. (*vidās*) 33.3.12.

Aor. subj. 3/1 paras. (*vidaṣ*) 51.5.8.

√dā(y)-. Derivatives: *āḍi*, *gaodāyah*, *Daēnā*, *dan*, *dāθra*, *Dē-
jāmāspa*, *duzdā(y)*, *hudānu*, *hudā(y)*.

-dā(y)-. 2nd comp. See *hudā(y)*, *duzdā(y)*.

-dāyah. 2nd comp. See *gaodāyah*.

dāyāṅ. See under 1. and 2.√dā-.

dāyetē. See under 2.√dā-.

dārayaṅ, dārayō. See under 1.√dar-.

dārāšt. See under √darōš-.

(dārāšt itē. Dares to solicit; lit., 'dares to go up to'. 43.13.25-26.

dāvōi, dāhī. See under 1.√dā-.

dāhvā. See under 2. dā.

Dē-. 1st comp. See *Dē-jāmāspa*.

Dē-jāmāspa. Mas. Name of the brother of Fərəšaōstra. The *Dē* prefix signifies 'wise', which is the epithet traditionally associated with *Jāmāspa* (from √dā(y)-, to perceive, to think). 1/1 (*Dē-jāmāspō*) 51.18.3-4; 8/1 (*Dē-jāmāspā*) 46.17.8-9; 49.9.20-21.

-dēng. See under *dan*.

(Dēng Patōiš. Of the Master of Wisdom. 45.11.20-21.)

dā. See under 1. and 2.√dā-.

dāyāhā, dāntē, dās-. See under 2.√dā-.

dān. See under 1. and 2.√dā-.

dām. See under *dam*.

dām. See under 4. dā.

Dāmi. Mas. Creator. The word is used either with the accus. or the gen. 1/1 (*dāmiš*) 31.7.10 (with accus.); 44.4.31 (with gen.); 45.7.25 (sender; with accus.); 2/1 (*Dāmim*) 31.8.20 (with gen.); 2/1 fem. (*dāmim*) 34.10.11 (Creatrix, root, origin; refers to *Ārmaiti*; with gen.).

dāstvā. Fem. Sacred lore, teaching. From √dāh-. 2/1 (*dāstvām*) 46.7.25.

√dāh-. To teach, to show. Skt. *dam-*.

Pft. 1/1 ātm. (*dādaiyāhē*) 43.11.16 (pass.).

√dāh-. Derivatives: *dahma*, *dāstva*, *daugra*.

didās. See under √dā(y)-.

diwžaidyāi. See under √dab-.

√div-. Same as √dyu-.

√div-. Derivatives: *Daēva*, *divamna*.

divamna. Neu. Light. Orig. pres. pt. ātm. of √dyu- (*div*). Skt. *dyumna*. 1/1 (*divamnəm*) 31.20.4.

√dis-. To point out, to teach, to reveal. Skt. *diś-*.

Pres. 2/1 paras. (*dōišt*) 33.13.4.

Pres. imper. 2/1 paras. (*dōištā*) 51.2.11.

Aor. 2/1 s-aor. paras. (*dāišt*) 43.10.4; 2/1 s-aor. ātm. (*dīštā*) 43.7.24.

Intens. aor. 3/1 paras. (*daēdōišt*) 51.17.5 (hath eagerly offered; lit., shown);

With *vī*. To show completely, to offer completely, to dedicate.

Pres. pt. ātm. 4/1 (*vidištāmnāi*) 51.1.7 (completely self-dedicating).

√dis-. Derivatives: *ādišta*, √*daxš-* (caus. base?), *Fradaxštār*.

√di-. Same as √dā(y)-.

dīdaiyāhē. See under √dāh-.

dīdarāštā. See under 1.√dar-.

dīdarāžō. See under √darəz-.

dīdrayžōduyē. See under √draug-.

dīšā. See under √dis-.

√du-. To pray, to worship. Skt. *dū-*. A collateral form of 1.√dā-.

Pres. pt. paras. 1/1 mas. (*davās*) 31.10.16 (pious).

Aor. 1/2 ātm. (*dvoidī*) 29.5.15 (we two address, we two pray; orig. **dvoidī*; the ending *-voidī* is very rare).

Dugədar. Fem. Daughter. Skt. *duhity*. 1/1 (*dugədā*) 45.4.19; 2/1 (*dugədrām*) 53.3.10 (achievement; lit., 'female offspring').

√duy-. To milk, to yield. Skt. *duh-*. Derivative: *dugədar*.

duš- (dušə-, duž-, dūr-). 1st comp. See *dušə-xšaθra*, *dušiti*, *duš-əθri*, *duš-xratu*, *duš-xšaθra*, *duš-manah*, *duš-šyaθana*, *duš-šyaθna*, *duš-sasti*, *duš-x'arəθa*, *duš-azōbā*, *duš-jyāti*, *duš-Daēna*, *duš-dā(y)*, *duš-vačah*, *duš-varəna*, *duš-varəna*, *duš-varəna*, *dūraoša*.

dušə-xšaθra. Mas. Evil ruler. Note the 'glide' ə. 1/3 (*dušə-xšaθrā*) 48.5.5-6; 48.10.18-19 (wicked tyrants). See also *duš-xšaθra*.

dušitā. See under *dušti*.

dušiti. Fem. Torment. Orig. **duš-šiti*; opposite of *hušiti*. 7/1 (*dušitā*) 31.18.21.

duš-əθri. Fem. Wicked way. 2/3 (*duš-əθriš*) 49.1.8-9 ('general plu.' case in sense of abl.).

duš-xratu. Mas. Evil intent. 3/1 (*duš-xratū*) 49.4.2-3. (In 48.10.17 the word *xratū* (3/1) is used in the sense of *duš-xratū*).

duš-xšaθra. Mas. Evil ruler. 2/3 (*duš-xšaθrəng*) 49.11.2-3 (accus. of motion).

duš-manah. Evil-minded. 2/3 (*duš-manahō*) 49.11.10-11 (accus. of motion).

1. *duš-šyaθana*. Mas. Evil-doer. 4/1 (*duš-šyaθanāi*) 31.15.9-10.

2. *duš-šyaθana*. Neu. Evil deed. 3/1 (*duš-šyaθanā*) 34.9.8-9 (through doing evil).

duš-šyaθna. Mas. Evil-doer. 2/3 (*duš-šyaθnəng*) 49.11.4-5 (accus. of motion).

- duš-sasti*. Mas. Evil teacher, False teacher. 1/1 (*duš-sastiṣ*) 32.9.1-2; 45.1.22-23.
- duš-x^varəθa*. Neu. Light obscure. Cf. Milton's 'darkness visible'. 2/1 (*duš-x^varəθəm*) 31.21.11-12; 53.6.19-20.
- duž-*. Same as *duš-*.
- duž-azōbā*. Dangerous to invoke (i.e., dangerous to associate with). 1/1 mas. (*duž-azōbā*) 46.4.14-15.
- duž-jyāti*. Fem. Evil life. 5/1 (*duž-jyātōiṣ*) 46.8.28-29.
- duž-Daēna*. Mas. Evil Ego. It might also mean 'one of Evil Faith'. 2/3 (*duž Daēnəng*) 49.11.8-9 (accus. of motion).
- duždā(y)*. Adj. Of poor (evil) understanding. 1/3 mas. (*duždā*) 51.10.14; 1/3 mas. (*duždāṅhō*) 30.3.25.
- duždāṅhō*. See under *duždā(y)*.
- duž-vacah*. Evil speaker. 2/3 (*duž-vacāṅhō*) 49.11.6-7.
- duž-varəna*. Mas. Evil belief. 3/3 (*duž-varənaṣ*) 53.9.1-2.
- duž-varəṣna*. Mas. Worker of evil. 1/3 (*duž-varəṣnaṅhō*) 53.8.3-4.
- duž-varṣta*. Mas. Doer of evil. An agent-noun. 1/3 (*duž-varṣtā*) 49.4.16-17.
- 1.√dū-, to afflict, to give pain. Skt. *du*-(*dū*-). Derivative: *dvafīa*.
- 2.√dū-, to go away, to go afar. Derivatives: *dūira*, *dūta*, *dūtya*, *dūrāṣ*.
- dūirē*. Adv. Orig. 7/1. Afar. 34.8.24.
- dūta*. Mas. Messenger. Skt. *dūta*. 1/3 (*dūtāṅhō*) 32.1.18.
- dūtīm*. See under *dūtya*.
- dūtya*. Neu. Message. 2/1 (*dūtīm*) 32.13.18.
- dūr*-(1st comp.) Same as *duš-*.
- dūra*. Derivatives: *dūirē*, *dūrāṣ*.
- dūraoṣa*. Adj. Invincible; lit., 'hard to burn up'. 1/1 neu. (*dūraoṣəm*) 32.14.23.
- dūrāṣ*. Adv. From afar. Orig. 5/1. 45.1.12.
- dərətā*, *dərədyāi*. See under 1.√dar-.
- √dərəṣ-. Same as √darəṣ-.
- dərəṣi*. Fem. Outrage. 1/1 (*dərəṣi-*) 29.1.19.
- dərəṣtar*. Mas. Seer(-through). 1/1 (*dərəṣtā*) 34.4.19.
- dərəṣtā. See under √darəṣ-.
- dərəṣtā*. See under *dərəṣtar*.
- √darəṣ-. Same as √darəṣ-.
- Dərəzar*. Mas. Master, Conqueror. 1/1 (*Dərəzā*) 53.8.25.
- dōiṣā*. See under √dis-.
- (*dōiṣā mōi iṣtōiṣ Xṣāθrəm*. Teach me the Strength of (Your) Will. 51.2.11-14).
- dōiṣi*. See under √dis-.
- dōrəṣt*. See under 1.√dar-.
- √dbiṣ-. To hate, to be inimical. Also found as *dəbiṣ-* or *dviṣ-*. Skt. *dviṣ-*.
- Pres. 3/3 paras. (*daibiṣṅtī*) 32.1.24.

- √dbiṣ-. Derivatives: *advaeṣa*, *daibiṣṅt*, *daibiṣṅt*, *-dvaēṣah*, *vaeṣah*, *vidvaeṣ*.
- √dyā-. To bind, to fetter. Skt. *dā*-(*dyati*).
- With *nī*. To bind down, to keep down.
- Aor. imper. 3/1 ātm. (*nī...dyātām*) 48.7.1...4 (is pass. sense).
- dyā. 2nd comp. See *urvā-dyā*. Derivative from 3.√dā-.
- dyāi*. See under 1.√dā-.
- dyāṣ*. See under 2.√dā-.
- dyām*. See under 1.√dā-.
- √dyu-(*div*-). To throw. Skt. *dīv*-.
- With *ā*, to strive.
- Pres. 3/3 paras. (*ādīvyēṅtī*) 44.13.23.
- dra*. Mas. Wicked person; lit., 'gone astray'; from √arā- (Skt. *drā-*), to run. 2/3 (*drəng*) 29.3.15.
- draonah*. Neu. Blessing; lit., 'that which flows'; from √dru- (Skt. *dru-*), to flow. 2/1 (*draonō*) 33.8.24.
- √draug-. To cling.
- Desider. pres. 2/3 ātm. (*dīdraṅṅōduyē*) 48.7.13.
- drəgvaṅt*. Mas. False one, follower of Untruth. Orig. **Drujvaṅt*. 1/1 (*drəgvō*) 30.5.5 (the False Spirit); 31.17.4; 44.12.12 and 23; 45.1.28; 46.4.3; 46.6.16; 46.7.9; 47.5.17; 49.2.7 (used as an adj.); 50.3.22 (refers to the False Teacher); 1/3 (*drəgvṅtō*) 46.1.22; 47.4.4; 2/1 (*drəgvaṅtām*) 32.5.21; 32.14.15; 46.5.16; 48.2.18; 51.9.17; 2/3 (*drəgvātō*) 31.20.18; 32.10.17; 32.11.7; 32.16.20; 43.15.21 (can also be construed as 6/1); 49.11.12 (accus. of motion); 3/1 (*drəgvātā*) 49.9.11; 3/3 (*drəgvōdəbiṣi*) 29.2.23; 48.11.11; 4/1 (*drəgvataē*) 33.1.11 (dat. signifying 'with regard to'); 4/1 (*drəgvāitē*) 31.15.6; 33.2.4 (dat. of frustration); 43.4.18; 43.8.10 (dat. of feeling); 46.6.18; 47.4.21; 51.18.12; 4/3 (*drəgvōdəbyō*) 30.11.15; [53.6.23]; 5/3 (*drəgvōdəbyō*) 31.14.19; 6/1 (*drəgvātō*) 31.18.5; 45.7.20; 49.3.19; 49.4.22; 51.13.2; 53.7.20; 6/3 (*drəgvātām*) 30.4.20 (gen. in sense of dat.); 7/3 (*drəgvasū*) 29.5.22; 44.14.22.
- √drā-. To run away, to go astray. Derivative: *dra*.
- drəng*. See under *dra*.
- drigu*. Mas. Meek (devotee). Pah. *driyōṣ*; Paz. *daryōṣ*; Pers. *darwesh*. 2/1 (*drigūm*) 34.5.15; 4/1 (*drigaovē*) 53.9.30; 4/3 (*drigubyo*) Y. 19.
- drītā*. Adv. With consideration. From 2.√dar-. 46.5.5.
- √dru-, to flow. Derivative: *draona*.
- Druṣṣ*. See under *Druj*.
- √druj-. To be inimical, to hate. Skt. *druh-*.
- Pres. pt. paras. 6/1 (*adrujyaṅtō*) 31.15.22 (with the negative prefix).
- √druj-. Derivatives: *drəgvaṅt*, *Druj*.
- Druj*. Like the Skt. *druh*, the word is fem. and (1) primarily it means 'opposition' or 'Enemy'. Then (2) it means the chief enemy of Humanity,

viz., Untruth, Falsehood. (3) The word is also used as an adj. meaning 'False' or 'Evil'. 1/1 (*Druṣ*) 49.3.11 (2); 2/1 (*Drujəm*) 30.8.22 (the False One); 31.4.20 (2); 32.12.25 (2); 33.4.17 (1); 44.13.9 (2); 44.14.10 (2); 48.1.4 (2); 2/3 (*Drujō*) 30.10.4 (false persons); 5/1 (*Drujas-*) 32.3.14 (2); 6/1 (*Drujō*) 31.1.11 (the False One); 46.6.8 (2); 46.11.26 (2); 49.11.18 (2); 51.10.11 (2); 51.14.20 (2); 53.6.7 (2); [53.6.13].

Druj. Derivative: *drəgvant*.

(Drujō Demānāi. Of the Abode of Untruth (i.e., this worldly life).

4/1. 46.11.26-27.)

(Drujō Dēmānē. In the Abode of Untruth (i.e., life upon earth. 49.11.18-19.)

-drujyant. 2nd comp. See *adrūjyant*.

dvaidi. See under *√dū-*.

dvaēθā. Fem. Menace. Cf. Skt. *dvedhā* (breaking asunder). 1/1 (*dvaēθā*) 32.16.17; 48.9.11.

-dvaēša. 2nd comp. See *advāēša*.

dvaēśah. Neu. Hatred, hostility. 2/3 (*dvaēśā*) 28.6.20; 3/1 (*dvaē-śaṅhā*) 44.11.27; 46.8.19 and 33.

-dvaēśah. 2nd comp. See *haiṭhyō-dvaēśah*.

dvaṣṣa. Mas. Tribulation, sorrow. 1/1 (*dvaṣṣō*) 53.8.23; 2/3 (*dvaṣ-ṣṭug*) 44.14.25.

√dvar-. To run.

With *hēm*. To run away with.

Pres. secondary (impft.) 3/3 ātm. (*hēu dvārəntā*) 30.6.20-21.

-drāvəntā. See under *√dvar-*.

dvānman. Neu. Cloud. 4/3 (*dvānmaibyas-*) 44.4.23.

√dviš-. Same as *√dviš-*.

δ

There are no words in the Gāthās beginning with this letter.

n

na. Enc. pron. 1st pers. du. or plu. (mostly the latter). 2/3 (*nā*) 29.11.21; 33.7.18; 34.7.26; 34.8.3; 34.12.21; 43.3.9; 43.10.15; 45.9.18; 46.18.16; 50.5.18; 4/3 (*nā*) 29.4.24; 31.3.15 (might be taken as 6/3); 31.11.2; 31.17.16; 44.1.19; 44.1.25 (dat with verb of motion); 45.8.2; 45.9.2 and 8; 45.10.2; 48.6.3 (might be 6/3); 48.6.6; 51.16.18; 51.20.3; 6/2 (*nā*) 45.2.13 (might be 7/2); 6/3 (*nā*) 29.8.6; 32.2.21; 48.5.4.

naē-. Is it orig. *na-i*? 1st comp. See *naē-ciš* (1/1 mas.), *naē-cīm* (2/1 mas.), *naē-ciṭ* (2/1 neu).

naē-ci-. A comp. made up of the negative *naē-* and the indefinite pron. *-ci*. It means 'not any'. 1/1 mas. (*naē-ciš*) 43.6.24-25 (not one); 43.13.23-24 (none); 2/1 mas. (*naē-cīm*) 34.7.18-19 (not any); 2/1 neu. (*naē-ciṭ*) 32.7.3-4 (nothing at all).

(*naē-ciṭ vīdvā*. Understanding nothing whatever. 32.6.3-5.)

(*naē-cīm tēm anyēm*. Not any other person. 34.7.18-21.)

naēdā. Nor yet. Probably orig. **naēṭ -ā*; *naēṭ* being a variant of *nōiṭ*, and *ā* a postposition, which in the Veda also "appears...fairly often emphasising in the sense of completeness". 29.6.13; 45.2.19 and 23; 46.1.18; 49.2.17.

(*naēdā...nōiṭ...naēdā*. Nor yet...nor...nor yet. 45.2.19...21...23.)

naēšaṭ. See under *√nī-*.

√nad-. To slander, to revile. Cf. Skt. *nid-* (*nind-*).

Pres. pt. paras. 2/3 mas. (*nadəntō*) 33.4.20 (note the strong form).

nanā. *avyaya*. Distinct. 48.4.22.

napāt. Mas. Progeny; orig., 'son'. 7/3 (*naṣṣū*) 46.12.6.

napāt. Derivative: *naṣṣya*.

naṣṣya. Mas. Kindred; lit., 'belonging to the sons'. 7/3 (*naṣṣyaēṣū*) 46.12.4.

naṣṣū. See under *napāt*.

nabah. Neu. Cloud, sky. When plu. it means 'heavens'. 2/3 (*nabās-*) 44.4.14.

√nam-. To bow, to bend. Skt. *nam-*.

Pres. subj. 1/1 ātm. (*nəmōi*) 46.1.2 and 5 (I shall bend my steps).

√nam-. Derivatives: *ānmana*, *ānmən*, *ānma*, *nəmah*, *nəmaxvat*, *nəmō*.

nar. Mas. Man, person. Skt. *nṛ*. Sometimes the 1/1 form (*-nā*) is used in a 'quasi-enclitic' manner. 1/1 (*nā*) 32.10.3; 43.2.7; 43.3.5; 43.14.2 (hero, great one); 43.15.19; 44.3.9 and 15 (quasi-enclitic; see *kas-nā*); 44.4.9 and 28 (quasi-enclitic; see *kas-nā*); 46.6.5; 46.10.4; [46.13.8; almost enclitic, but metrically an extra]; 47.4.12 (Lord, Master); 48.7.18 (Teacher, Ratu); 50.1.12; 50.3.15 (quasi-enclitic); 51.8.8 (one, a person); 51.10.4; 51.11.5; 51.19.3; 51.21.2 (devotee); 1/3 (*narō*) 48.10.4 (helpers); 4/1 (*narōi*) 28.8.11 (worthy, hero); 4/3 (*nərəbyas-*) 54.1.6; 6/1 (*nərəṣ*) 29.9.11; 34.2.13; 45.7.18 (almost an adj.); 8/3 (*narō*) 53.6.4

-nar. 2nd comp. See *kamnā-nar*, *jē-nar*.

-nara. 2nd comp. See *hunarā*.

√narəp-. To wane (used for the moon).

Pres. 3/1 paras. (*narəṣaiti*) 44.3.25.

√narəp-. Derivative: *narəpi*.

narəpi. Neu. Dismissing, condemning. 2/3 (*narəṣiṣ*) 53.9.6.

narēm. 1st comp. See *narēm-narēm*.

-narəm-. 2nd comp. See *narēm-narəm*.

narēm-narəm. An iterative (*āmreḍita-*) comp. It is accented on the first member as shown by the long ē. It is used almost adverbially. Man by man. 30.2.9-10.

1.√nas-. To attain, to reach upto.

Aor. 3/1 paras. (*nāsaṭ*) 51.16.6; 53.6.21; 53.7.21.

- 2.√nas-. To stray, to disappear. Skt. *naś-*.
 Pres. pt. paras. 1/3 mas. (*nasyantō*) 32.4.18 (with abl.).
 Pft. pt. 1/1 (*nāsvā*) 51.13.18.
 With *vī*. To be completely destroyed.
 Pft. 3/1 paras. (*vī-nēnāsā*) 32.15.3-4.
nazdišta. Superlative adj. Nearest. 2/1 fem. (*nazdištām*) 33.4.16 (refers to the nearest kin); 50.3.20 (most intimate).
 (*nazdištām gaēṭhām*. The intimate world. 50.3.20-21.)
 (*nazdištām drujəm*. Opposition of (from) the nearest. 33.4.16-17.)
nəmaṅhō. See under *nəmah*.
 (*nəmaṅhō ā*. With (lit., out of) humble adoration. 44.1.8-9.)
nəmah. Neu. Prayer, salutation, humble adoration. Skt. *namas*.
 1/1 (*nəmō*) 44.1.11 (for orig. *nəmō*); 2/1 (*nəmas-*) 49.10.13; 3/1 (*nəmaṅhā*) 28.1.3 (almost adverbial; humbly); 34.3.5; 50.6.8 (in adoration); 50.8.17; 51.5.14 (through humility); 51.20.15; 5/1 (*nəmaṅhō*) 44.1.8 (with *ā*); 6/1 (*nəmaṅhō*) 43.9.22; 45.8.4.
nəmah. Derivative: *nəmax^vaṭ*.
nəmax^vaṭ. Adj. Dedicated; lit., 'full of (possessing) reverence'.
 1/3 fem. (*nəmax^vaitiṣ*) 33.7.21.
nəmō. *avyaya*. Salutation (unto; with dat.); orig. 1/3 neu. Yā. 14.
nəmōi. See under *√nam*.
 (*nəmōi ayəni*. Shall I turn to go; lit., 'shall I bend (my steps) to go. 46.1.5-6.)
 -nā. 2nd comp. This is a particle orig. meaning 'like'; Skt. *na*.
 See: *hamnā*, *kəm-nā*, *ciṭhānā*, *yathanā*.
nā. See under *na* (enc. pron.).
nā. See under *nar*.
 -nā. From *nar* (quasi-enclitic). 2nd comp. See *kas-nā*.
nāidyāṅhəm. See under *nād*.
nāiri. Fem. Woman. 4/3 (*nāiribyas-*) 54.1.8.
 √*nād-*. To seek refuge, to go up to.
 Pres. 3/1 ātm. (*nādāitē*) 44.19.18 Not ātm.
 √*nād-*. Derivative: *nād* (*nāidyah*).
nād. Adj. Weak; lit., oppressed seeking refuge. Comparative (*nāidyah*) 2/1 mas. (*nāidyāṅhəm*) 34.8.14.
 (*nā pouruṣ*. Leader; lit., 'the foremost man'. 43.15.19-20.)
nāman. Name. 4/3 (*nāməniṣ*) 51.22.19 (a 'general plu.' case).
nāməniṣ. See under *nāman*.
 √*nāš-*. To carry.
 With *ā*. To draw upon.
 Dat. inf. (*ā...nāšē*) 44.14.23...27 (*ā* might be taken as a prep.)
 With *nīš*. To keep away.
 Aor. 1/3 paras. (*nīš...[nīš] nāsāmā*) 44.13.10...[13]-14.

- nō*. Particle of asserveration laying stress on the preceding word, like Skt. *nu*. [29.8.13]; [30.2.17]; 48.5.21; 51.1.17.
nō. See under *na* (enc. pron.)
nōnāsā. See under 2.√*nas-*.
nā. See under *na* (enc. pron.).
nāsaṭ. See under 1.√*nas-*.
nāsvā. See under 2.√*nas-*.
nīdātəm, *nīdāmā*. See under 2.√*dā-*.
nīpāṅhē. See under *√pā-*.
nīšāsya. See under *√sāh-*.
 √*nī-*. To lead. Skt. *nī-*.
 s-aor. 3/1 paras. (*naēīaṭ*) 31.20.22 (with two accusatives).
nī. *upasarga*. Down, near, close to. Found in *nī*-2.√*dā-*, *nī*-√*dyā-*, *nī*-√*pā-*, *nī*-√*marəz-*, *nī*-√*sāh-*.
 [nī]. *upasarga*. Repeated and redundant metrically. 48.7.3.
nī...dadaṭ. See under 2.√*dā-*.
nī...dyātām. See under *√dyā-*.
nī...mərəzdyāi. See under *√marəz-*.
nīš. *upasarga*. Out, away. 44.13.10.
nīš. *upasarga*. Found in *nīš*-√*nāš-*.
 [nīš]. *upasarga* repeated, but redundant metrically. 44.13.13.
nīš...nāšāmā. See under *√nāš-*.
nū. Now. Skt. *nu*, *nū*. 29.11.20; 45.1.3, 5 and 14; 45.8.7; 51.1.18.
nū-1st comp. See *nū-cīṭ*.
nū-cīṭ. Now and always. 51.1.18-19.
nūrəm-1st comp. See *nūrəm-cīṭ*.
nūrəm-cīṭ. Even now. 31.7.22-23.
 (*nūi zī iṭ*. For verily now. 45.8.7-9.)
nərəṣsaiti. See under *√narəp-*.
nərəbyas, *nərəṣ*. See under *nar*.
nōiṭ. Not, never; with another negative it means 'neither'. There is no *na* in Av., and the *nōiṭ* is very probably orig. **na-iṭ* (Skt. *na-iṭ*, *ned*). 28.9.3; 29.1.23; 29.3.3 and 10; 29.6.9; 30.3.23 (not so); 30.6.2; 31.2.3; 31.5.24; 31.9.22; 31.10.13; 31.15.13 (with abl. in the sense of 'no other but...'); 32.15.14; 34.8.20; 43.12.11; 43.15.18; 44.12.30; 44.13.21 and 25; 44.19.12; 44.20.25; 45.1.20; 45.2.12, 15, 17, 21, 25 and 27; 45.3.15; 45.4.22; 46.1.12 46.6.4; 46.8.8 and 27; 46.17.6; 47.4.7; 49.2.11; 49.4.13; 49.9.6; 51.6.19; 51.12.1; 51.14.1. (See also the phrases that follow.)
 (*nōiṭ aēvā*. Not even one. 29.6.9-10.)
 (*nōiṭ...kā-cīṭ*. Not in any way. 46.8.27...30-31.)
 (*nōiṭ...cā*. Neither...nor. 51.14.1...4. See also *urvātā-dātōibyas-cā*.
 (*nōiṭ daibitīm*. Not for a second time; never again. 45.1.20-21.)
 (*nōiṭ...naēdā*. No...nor yet. 29.6.9...13; 46.1.12...18.)
 (*nōiṭ...naēdā*. Never...nor ever. 49.2.11...17.)

(nōiṭ...nōiṭ. Never...nor. 29.5.17...20.)
 (nōiṭ...nōiṭ...nōiṭ...naēdā...nōiṭ...naēdā...nōiṭ...nōiṭ. Neither...nor...
 nor...nor yet...nor...nor yet...neither...nor. 45.2.12...15...17...19...21...23
 ...25...27.)
 (nōiṭ sarajā. Not a destroyer of unity. 29.3.3-4.)

u

There are no words in the Gāṭhās beginning with this letter.

p

paiti. Same as *pati*.
 paitiṣ. See under *pati*.
 paitiṣāṭ. See under 1.√iṣ-.
 paitī. *avyaya*. 1. Every, each (almost adverbial); 2. Back, again, against (prep.) Ye. 5 (1); 30.2.20 (1); 33.11.25 (1); 34.6.26 (2); note that the word follows the verb; [48.7.7] (2); 49.11.15 (2); 51.22.7 (1).
 paitī. *upasarga*. Against, in return; it also implies completion. Found in *paitī-√ar-*, *paitī-√i-*, *paitī-1.√iṣ-*, *paitī-2.√iṣ-*, *paitī-√ug(h)-*, *paitī-√mrū-*, *paitī-√sā-*, *paitī-2.√zan-*.
 paitī...ayāni. See under √i-.
 paitī ā. Double *upasarga*. Found in *paityāstā*.
 paitī-ṛatā. See under √ar-.
 paitī-mraoṭ, paitī-mravaṭ. See under √mru-.
 paitī...yeiṅtī. See under √i-.
 paitī...syōdūm. See under √sā-.
 paityānatā. See under 2.√zan-.
 paityā-√sta-. Derivative: *paityasta*.
paity-aogaṭ. Adv. Recoiling. Orig. pres. pt. paras. of √ug(h)- with
paitī, to recoil. 46.8.14-15.
 paityā. Same as *paitī-ā*.
paityāstā. Fem. Complete confidence. 2/1 (*paityāstēm*) 53.3.13.
paityāstēm. See under *paityāstā*.
 paiṭi. See under *paṭ*.
 paiṭyaē. See under *pati*.
pairi. *avyaya*. Orig. it means 'amongst', 'surrounded by'. Beyond, former (both in the sense of time and space). 29.4.7; 29.5.23 (with loc.); 34.8.8 (with loc.); 46.1.7 (in the sense of 'away from'; almost an *upasarga*).
pairi. *upasarga*. It means 'around', 'near'. Found in *pairi-√ug(h)-*, *pairi-√gam*, *pairi-2.√dā-*.
pairi-. 1st comp. See *pairi-āiṣ*, *pairi-ciθ-iṭ*, *pairi-mati*.
pairi-aoyzā. See under √ug(h)-.
pairi-āiṣ. Before this. 50.10.6-7.
pairi-gaiṭē. See under √gam-.
pairi-ciθ-iṭ. Even in the far-off past. 29.4.7-9.

pairi-jasaṭ, *pairi-jasāi*. See under √gam-.
pairi...dadaiti. See under 2.√dā-.
pairi-mati. Fem. Self-centered mind. 5/1 (*pairi-matōiṣ*) 32.3.16-17.
paurovatāt. Fem. First fruits (i.e., the pick). 2/1 (*paurovatātēm*) 33.14.9.
paouruyāiṣ, *paouruyā*, *paouruyō*, *paourvīm*. See under *paourvya*.
paourvīm. *avyaya*. First of all, from the beginning, in the first place, first. 30.4.8; 31.11.4; 43.8.5; 43.11.17; 51.2.4. See also *paourvīm*.
 -*paourvīm*. 2nd comp. See *paourvīm*.
 (Paourvīm Vaēdām. Noblest Creation; lit., 'first attainment'. Refers to Z. as the Noblest Creation of Ahura. 29.10.23-24.)
paourvya. Adj. First, original, supreme, primeval. 1/1 mas. (*paouruyō*) 51.3.18 (used almost adverbially); 2/1 mas. (*paourvīm*) 29.10.23; 44.2.11 (refers to the Supreme End of Life); 3/3 (*paouruyāiṣ*) 46.15.18.
 √pat-. To fall. Derivative: *avapasti*.
 patar. Same as *pitar*.
 patarēm, patā. See under *pitar*.
pati (*paiti*). Mas. Lord, master. 1/1 (*paitiṣ*) 49.9.17; 4/1 (*paiṭyaē*) 53.4.9 (refers to Z.); 6/1 (*patōiṣ*) 45.11.21.
paṭ. Mas. Path. 2/3 (*paṭō*) 33.5.18; 43.3.12; 53.2.25; 5/1 (*paṭō*) 51.13.19; 7/1 (*paiṭi*) 50.4.18.
 -*paṭ*. 2nd comp. See *Aṣā-paṭ*.
paṭā. Fem. Choice; lit., 'path'. 2/1 (*paṭām*) 31.9.16.
paṭman. Neu. Path. 2/3 (*paṭmēug*) 46.4.31 (accus. in the sense of 'along').
pad. Neu. Chant. 3/3 (*padēbiṣ*) 51.16.8.
pada. Neu. Chant, verse. 3/3 (*padāiṣ*) 50.8.3.
pafrē. See under 2.√par-.
 (*pafrē mazištō*. Resists most stubbornly. 49.1.5-6.)
 1.√par- (*pərə-*). To fill. Skt. *pr-*.
 Pres. imper. 2/1 paras. (*pərənā*) 28.10.14 (do Thou fulfil).
 Ppt. 1/3 mas. (*pərənāṅhō*) 44.13.20.
 2.√par-. To pass, to cross. This root belongs to the 3rd or reduplicated class.
 Pres. subj. 1/1 paras. (*frafrā*) 46.10.30.
 Pft. 3/1 ātm. (*pafrē*) 49.1.5 (resists).
 2.√par- (*pərə-*). Derivative: *pəṛetu*.
 3.√par-, to put together, to compare. Derivative: *abifra*.
 paraoṣ. See under *paru*.
parā. *avyaya*. Before (both for time and space), from beyond, away from. With abl. 30.2.13; 43.12.17; 48.2.7; 51.15.6; 53.6.16; 53.7.13; [53.7.22].
 parā. 1st comp. See *parāhu*.
 (*parā-cā mraocās aorā-cā*. Acting whether for the higher or for the lower life. 53.7.13-17.)

- parāhu*. Adj. Belonging to the Life beyond. 1/1 neu. (*parāhum*) 46.19.14.
 (parā hyaṭ. Until when. 43.12.17-18; 48.2.7-8.)
parō. *avyaya*. Beyond, above. With accus. 33.7.15; 34.5.17; [34.5.20].
paru. Neu. Plenty. 6/1 (*paraof*) 47.4.19.
parīta. Neu. Test, questioning. Orig. ppt. of √*pərəs-*. 1/1 (*parīṭam*) 43.10.20 (first word hence long ē).
parīstā. See under √*pərəs-*.
pasūṣ. See under *pasu*.
 (pasūṣ vīrāṭ-. From the human flock. 31.15.19-20.)
pasu. Mas. Flock; orig. animal. Skt. *paśu*. 2/3 (*pasūṣ*) 45.9.21; 5/1 (*pasūṣ*) 31.15.19; 6/1 (*pasūṣ*) 50.1.9. The word always refers to 'the human flock'.
 (pasūṣ vīrāṅg ahmākāṅg. Our human flock, i.e., our brother-men. 45.9.21-23.)
pāṣō-. 1st comp. See *pāṣō-tanu*.
pāṣō-tanu. Adj. One whose Self is struggling. 1/3 mas. (*pāṣō-tanvō*) 53.9.11-12.
 √*pā-*. To ward away from (with abl.), to protect. Skt. *pā-*.
 Pres. opt. 3/1 paras. (*pāyāṭ*) 46.8.26.
 Aor. subj. 3/1 paras. (*pāṭ*) 32.13.21; 46.4.7.
 Dat. inf. (*pōi*) 44.15.11; 44.16.12.
 With *nī*. To cherish, to hold for oneself (ātm.)
 Aor. subj. 1/1 s-aor. ātm. (*nipāṅhē*) 28.11.4; 49.10.7.
pāyāṭ. See under √*pā-*.
pāyu. Mas. Protector. 2/1 (*pāyūm*) 46.7.5.
pitar (*patar*). Mas. Father. Skt. *pitṛ* 1/1 (*patā*) 44.3.11; 47.2.17; 47.3.5; 1/1 (*Pitā*) 45.11.26; 2/1 (*patarām*) 31.8.10; 2/1 (*Ptarām*) 45.4.13 (note accus. joined with the gen., *Mazdā*); 4/1 (*piṭrē*) 44.7.19; 4/1 (*Fəḍrōi*) 53.4.7 (refers to Z.).
-piṭwa. 2nd comp. See *arēm-piṭwā*.
piṭrē. See under *pitar*.
piṣ-. To array, to adorn. Orig. the root means 'to colour'. Skt. *piṣ-*.
 Pres. 3/3 paas. (*piṣyeiṅtē*) 44.20.10.
 Pres. pt. paras. 7/3 (*-piṣyasū*) 50.2.17.
-piṣyanṭ. 2nd comp. See *hvarē-piṣyanṭ*.
-piṣyasū, *piṣyiṅtē*. See under √*piṣ-*.
puṭra. Mas. Son. 2/1 (*puṭrām*) 44.7.18.
 √*pərə-*. Same as √*par-* (1. and 2.).
pəratu. Mas. Bridge. Orig. pathway, entrance. 1/1 (*pəratūṣ*) 46.11.23; 2/1 (*Pəratūm*) 46.10.31; 2/3 (*pəratūṣ*) 50.7.7; 7/1 (*pəratā*) 51.12.7 (during the passage); 51.13.11.
-Pəratu. 2nd comp. See *Cinvatō-Pəratu*.
pərəṭhā. Fem. Conflict. 1/1 (*pərəṭhā*) 48.2.12 (spiritual struggle).

- pərənā*, *pərənāṅhō*. See under 1. √ *par-*.
 √*pərəs-* (*fras-*). To ask, to question, to commune with (ātm. with ins.)
 Pres. 1/1 paras. (*pərəsā*) 31.14.3; 31.15.1; 31.16.1; 44.1.3; 44.2.3; 44.3.3; 44.4.3; 44.5.3; 44.6.3; 44.7.3; 44.8.3; 44.9.3; 44.10.3; 44.11.3; 44.12.3; 44.13.3; 44.14.3; 44.15.3; 44.16.3; 44.17.3; 44.18.3; 44.19.3; 44.20.8.
 Pres. secondary (impft.) 1/1 paras. (*fərasəm*) 43.9.14; 3/1 paras. (*pərəsaṭ*) 29.2.4; 43.7.13.
 Pres. subj. 1/1 ātm. (*pərəsāi*) 44.12.11; 3/1 ātm. (*pərəsāitē*) 31.12.23; 31.13.7.
 Pres. imper. 2/1 paras. (*pərəsā*) 43.10.13.
 Pres. pt. paras. 1/1 mas. (*pərəsās*) 51.5.3; pres. pt. ātm. 2/3 mas. (*pərəsmanēṅg*) 30.6.11.
 Ppt. 1/3 mas. (*parītā*) 43.10.19 (tested).
 Aor. 1/1 s-aor. ātm. (*fraṣī*) 44.8.17; 45.6.19 (I seek for); 3/1 (*fraṣtā*) 49.2.20 (communes with).
 With *ā*. To commune with (ātm.).
 Aor. 3/1 s-aor. ātm. (*āfraṣtā*) 51.11.10.
 With *hēm*. To commune with (ātm.).
 Pres. secondary (impft.) 3/1 ātm. (*hēm...fraṣta*) 47.3.21...24 (with ins.).
 Pres. imper. 3/1 ātm. (*hēm-fəraṣvā*) 53.3.22-23.
 √*pərəs-*. Derivatives: *parīta*, *fərasāh*, *fərasya*, *frasā*, *hēm-parīti*.
pərəsā, *pərəsās*. See under √*pərəs-*.
 1. *pouru*. Adj. Many, full. 2/3 mas. (*pourūṣ*) 47.6.17; 4/3 (*pourubyō*) 34.8.9 (people); 7/3 (*pourūṣū*) 50.2.15.
 2. *pouru*. Adj. Foremost. 1/1 (*pouruṣ*) 43.15.20.
pourutəmāiṣ. Adv. (orig. adj. 3/3 superlative). Most ardently. 34.1.20.
pouruya. Adj. First, foremost, primeval, fundamental. 1/1 mas. (*pouruyō*) 28.11.24; 30.7.22 (successful); 31.7.4; 44.3.13; 44.11.21; 46.9.7; 51.15.12 (almost an adv.); 2/3 fem. (*pouruyā*) 46.6.27; 6/1 (*pouruyehyā*) 33.1.7 (fundamental); 48.6.22.
pouruyē. Adv. (orig. 7/1). In the beginning. 30.3.4; 44.19.24 (first of all); 45.2.5.
pourū-. 1st comp. See *pourū-aēnah*, *Pourū-Cistā*.
pourū-aēnah. Mas. Hardened sinner; lit., '(a person) of full sin'. 1/1 (*pourū-aēnā*) 32.6.1-2.
Pourū-Cistā. Fem. Full-Wisdom. 1/1 (*Pourū-Cistā*) 53.3.4-5. In tradition this is believed to be the name of the 'youngest daughter' of Z.
pourvīm. Adv. First of all. (Orig. 2/1 neu.) 28.1.9.
pourvīm. See under *pouruya*.
pourvya. Adj. First, highest. 2/1 mas. (*pourvīm*) 31.8.4; 43.5.12; 2/1 fem. (*pourvīm*) 45.3.5 (refers to *Daēnā*).
pōi. See under √*pā-*.

(pōi...xšayehī. Thou art able to ward off. 44.15.11...13.)
(pōi...yōi hantī. For protecting (all) that are. 44.16.12...14-15.)
ptarəm, ptā. See under *pitar*.

f

Fəðrōi. See under *pitar*.

fəraš. Adj. Renewed, renovated. Used with either 1.√*kar-* or 2.√*dā-*. 2/1 (*fərašəm*) 30.9.8; 34.15.21.

fərašōtəma. Neu. Complete renovation. The superlative form implies completeness. 2/1 (*fərašōtəmem*) 46.19.10; 50.11.23.

fəraša-. 1st comp. See *Fərašaōštra*.

Fərašaōštra. Mas. The best-beloved of the Disciples of Z.; brother of Jāmāspa. 1/1 (*Fərašaōštrō*) 51.17.3; 1/1 (*Fərašaōštras-*) 53.2.21; 4/1 (*Fərašaōštrāi*) 28.8.12; 49.8.1; 8/1 (*Fərašaōštrā*) 46.16.1.

fərasəm. See under √*pəras-*.

fərasāh. Fem. Request, entreaty. From √*sāh-* with *frā*. 4/3 (*fərasābyō*) 29.5.16 (dat. with *dvaidī*).

fərasābyō. See under *fərasāh*.

fərasayā. Fem. Questionings, doubts. 4/1 (*fərasayāi*) 43.7.23.

fərā. Same as *frā* (*upsarga*).

fərā...gəurvāin. See under √*grab-*.

fəsa-. 1st comp. See *fəsəratu*.

fəsəratu. Fem. All protecting love; lit., 'lordship over life'. Cf. the idea of *Paśupati*. 2/1 (*fəsəratūm*) 33.12.19. See also *fəsəratu*.

fra. Same as *frā* (*upasarga*).

-fra. 2nd comp. See *bifra* (also *abifra*).

fraidivā. *avyaya*. From ancient days. Orig. 3/1 of a noun. Cf. Skt. *pradivā* (3/1), *pradivah* (5/1) and *pradivi* (7/1). 32.14.13.

fračštāyēhō, *fračšyā*. See under 2.√*iš-*.

fraoxtā. See under √*vac-*.

fraorəj. See under 1.√*var-*.

fraxšnī. See under √*xšnā-*.

(*fraxšnī avāmī*. I would fain recognise. 44.7.23-24.)

fracinas. See under √*ciš-*.

frajyāiti. Fem. Harm, injury. Cf. Skt. *paramajyā*. 1/1 (*frajyāitiš*) 29.5.19.

fradaxšayā. See under √*daxš-*.

fradaxštar. Mas. Teacher. 1/1 (*fradaxštā*) 31.17.20; 51.3.20.

fradaxštā. See under *fradaxštar*.

fradaθāi. See under 2.√*dā-*.

-fradaθāi. 2nd comp. See *Ašā-fradaθāi*.

frafrā. See under 2.√*par-*.

framīmaθā. See under √*mā(y)-*.

fravaxšyā. See under √*vac-*.

fravarətā. See under 1.√*var-*.

fravōividē, *fravōizdūm*. See under 1.√*vid-*.

frašī. See under √*pəras-*.

fraša- 1st comp. Same as *fəraša-* 1st comp.

Fərašaōštras-. See under *Fərašaōštra*.

fraštā. See under √*pəras-*.

√*fras-*. Same as √*pəras-*.

frasayā. See under *frasā*.

frasasti. Fem. Example; lit., advice. 2/1 (*frasastīm*) 49.7.22.

frasā. Fem. Doubt, questioning. 3/1 (*frasā*) 31.13.2; 7/1 (*frasayā*) 44.13.26.

frasrūidyāi, *frasrūtā*. See under √*sru-*.

frā. *upsarga*. Added for the sake of meter to *vaocā*. 45.3.23.

frā. *upasarga*. Forth, out of; implies intensity. Also found as *fərā*, *frā*, or *frō*. Found in *fərā*-√*garb*, *fra*-2.√*iš-*, *fra*-√*ciš*, *fra*-√*daxš*, *frā*-2.√*dā-*, *fra*-√*mā(y)-*, *fra*-√*vac-*, *fra*-1.√*var-*, *fra*-1.√*vid-*, *fra*-√*sru-*, *frā*-√*ar-*, *frā*-√*xšnā-*, *frā*-2.√*dā-*, *frā*-√*vac-*, *frā*-1.√*vid-*, *frō*-√*ar-*, *frō*-√*ās-*, *frō*-√*mrū-*, *frō*-√*sāh-*. Also in the words *fərasāh*, *fraidivō*, *frajyāiti*, *fradaxštar*, *frasasti*, *frāidi*, *frāxšnən*, √*frād-*, *frād*.

frāidi. Mas. Advantage, profit. 2/1 (*frāidīm*) 53.6.12.

frāxšnən. Neu. Wisdom, teaching. Cf. Skt. *prajñā*. 2/1 (*frāxšnənəm*) 43.14.11; 4/1 (*frāxšnənē*) 29.11.13; 43.12.7.

√*frād-*. Secondary form of *frā*-2.√*dā-*, to advance, to promote.

frād. Fem. Advancement. 1/3 (*frādō*) 46.12.15.

-frād. 2nd comp. See *Ašā-frād*.

frādaiyēhē, *frādaj*. See under 2.√*dā-*.

frādaj- 1st comp. *frādaj-gaēθa*.

frādaj-gaēθa. Adj. Blessing (lit., advancing) life. 1/1 neu. (*frādaj-gaēθəm*) 33.11.10-11.

frādəntē. See under 2.√*dā-*.

frā-2.√*dā-*. Derivatives: √*frād-*, *frād*.

frādōj. See 2.√*dā-*.

frārəntē. See under √*ar-*.

frā-vaocā. See under √*vac-*.

frāštā. See under √*qš-*.

√*frī-*. To please, to put in a friendly mood. Skt. *prī-* (*prīṇ-*).

Pres. subj. 1/1 ātm. (*frīnāi*) 49.12.15 (I would invoke the grace; with dat. Note ātm.).

Pres. pt. ātm. 1/2 (*frīnəmnā*) 29.5.6.

√*frī-*. Derivatives: *frya*, *Fryāna*.

frīnəmnā, *frīnāi*. See under √*frī-*.

frō. Same as *frā* (*upasarga*).

frō. avyaya. 33.8.1 (carefully; really the *upasarga* repeated; emphatic); 33.13.16 (clearly the *upasarga* repeated); 46.3.8 (forth); 46.4.49 (in front); 46.10.26 (beynd, across; with accus.); 49.6.1 (earnestly; emphatic). In most cases it is the *upasarga*).

frō- 1st comp. See *frō-gā*.

frō-gā. Mas. Leader; lit., 'going in front'. 1/3 (*frō-gā*) 46.4.29-30.

frō...mrūyāt. See under *√mrū-*.

frōrati. Fem. Advancement, progress. 5/1 (*frōraiōiṣ*) 46.4.9.

frō...sāstū, frō...sīṣā. See under *√sāh-*.

frōsyāt. See under *√ās-*.

frya. 1. Lover; 2. Beloved; 3. Loving, dear. 1/1 mas. (*fryō*) 46.2.24 (2); 46.6.24 (3); 3/1 neu. (*fryā*) 44.1.21 (3); 4/1 (*fryāi*) 43.14.3 (2; might be either mas. or fem.) 44.1.14 (1; Lover, mas.); 46.2.25 (1).

Fryāna. A Turanian chief and follower of Z. Orig. pres. pt. ātm. of *√fri-*, meaning 'friendly'. 6/1 (*Fryānahyā*) 46.12.11.

fṣānghim. See under *fṣānghya*.

fṣānghya. Mas. Helper. 1/1 (*fṣānghyō*) 49.9.3; 2/1 (*fṣānghim*) 31.10.11. The etymology is uncertain; 'popular etymology' would connect it with *fṣu*, animal.

√fṣu- To foster, to nourish. Skt. *psu-*. The Skt. root is probably causal of **√psā-*, which itself seems to be a 'secondary root-form' from *√bhas-*, to eat, to devour. There is also the fancied connection with *fṣu* (Skt. *paśu*), animal, by 'folk etymology'.

Pres. pt. paras. 1/1 mas. (*fṣuyō*) 48.5.23; 1/3 mas. (with negative prefix) (*afṣuyantō*) 49.4.11 (hinderers); 2/1 mas. (*fṣuyantam*) 31.10.7 (Shepherd); 4/1 (*fṣuyantaē*) 29.6.21; 4/1 (*fṣuyantē*) 29.5.21; 7/3 (*fṣuyasū*) 49.4.10 (helpers).

fṣu- Derivative: *fṣānghya* (?)

fṣu. Derivative: *fṣva*, possessing cattle.

-fṣuyant. 2nd comp. See *afṣuyant*.

fṣuyasū, fṣuyō. See under *√fṣu-*.

-fṣva. 2nd comp. See *kamnā-fṣva*.

fṣaratu. Fem. All-embracing love; lit., 'lordship over life'. 1/1 (*fṣaratuṣ*) 51.4.4. See also *fṣaratu*.

b

bairyāntē. See under *√bar-*.

baodanto. See under *√bud-*.

√bax̄- To enjoy, to partake. Connected with Skt. *bhaks-*.

Pres. 3/1 paras. (*bax̄aitī*) 47.5.18; 50.3.23.

Aor. subj. 3/1 ātm. (*bax̄itā*) 31.10.19 (improper subj.).

With *ā*. To apportion.

Pres. imper. 2/1 ātm. (*ābax̄iōhvā*) 33.10.17 (do Thou permit us to share).

√bag- Same as *√baj-*.

baga. Neu. Advantage, good fortune. Used for material good. Skt. *bhaga.* 2/3 (*bagā*) 32.8.12.

√baj- (bag-), to enjoy, to share. Derivative: *√bax̄-*.

√ban- To injure, to pollute. Skt. *bhanj-* (?)

Caus. pres. secondary (impft.) 3/3 paras. (*bānayən*) 30.6.23.

√bar- To bear, to lift, to carry. Skt. *bhṛ-*.

Pres. 3/1 paras. (*baraitī*) 31.12.3; 50.6.5.

Pres. subj. 3/3 ātm. (*bairyāntē*) 32.15.20 (pass.).

Pres. imper. 3/1 paras. (*barotū*) 33.9.13.

With *ā*. To bring near.

Aor. pt. ātm. 1/3 (*ā..baranā*) 30.9.14...(living together).

√bar- Derivatives: *aibi-bairiṣṭa, vayū-borēt.*

√barəg- (barəg-, barəz-), to prize, to value, to regard as great. Skt. *bṛh-*. Derivative: *bərəxōa.* See also *√urvāz.*

√barəj-, *√barəz-*. Same as *√barəg-*.

bavaitī, bavaintī, bavaṣ. See under *√bū-*.

bāga. Neu. Blessing. 1/1 (*bāgəm*) 51.1.4.

bāyḍva. Mas. Corruptor. Skt. *bhindu.* 1/1 (*bāyḍvō*) 49.1.4; 6/1 (*bāyḍvahyā*) 49.2.4 (note gen.).

bānayən. See under *√ban-*.

√bāz- To increase. Skt. *baṃh-*.

Pres. 1/1 paras. (*bāzaitī*) 44.6.16 (note paras.).

√bāz- Derivative: *bāzah.*

bāzah. Neu. Advancement, increase. 3/1 (*bāzahā*) 47.6.12.

bi- 1st comp. See *bifra*.

√bid-, to break, to corrupt. Skt. *bhid-*. Derivative: *bāyḍva.*

-bifra. 2nd comp. See *abifra*.

**√biṣaz-*, to heal. Cf. Skt. *bhiṣaj*. Derivative: *Ahūm-Biṣ.*

√bi- To be afraid. Skt. *bhī-*.

Pres. 3/3 ātm. (*byāntē*) 34.8.5 (note ātm.).

-Biṣ. 2nd comp. See *Ahūm-Biṣ.*

√bug- Same as *√buj-*.

√buj- (bug-), to eat, to enjoy; hence to suffer (the consequences of one's deeds). Skt. *bhuj-*. Derivative: *buj.*

√bud- To wake up. Skt. *budh-*.

Pres. pt. 1/3 (*baodantō*) 30.2.19.

√bū- To be, to become, to exist. Skt. *bhū-*.

Pres. 3/1 paras. (*bavaitī*) 30.10.6 (comes [down]); 3/3 (*bavaintī*) 33.10.13 (indicates future time).

Pres. subj. 3/1 paras. (*bavaṣ*) 30.9.22.

Aor. subj. 3/3 paras. (*bvaṣṭī*) 45.7.10 (future in sense; shall be).

Dat. inf. (*būždyāi*) 44.17.23 (this is from an s-aor. base (?); there is probably also some cross-influence from the future forms as well, for the meaning is 'in the future'; lit., 'for becoming in the future').

With *ā*. To come into being, to originate. Skt. *ā-bhū-*.

Pres. subj. 3/1 paras. (*ā...bavat*) 28.11.22...25.

√bū-. Derivatives: √būš-, *būšti*.

būj. Fem. Penance. 2/1 (*būjam*) 31.13.16.

būnoī. *avyaya*. Orig. 7/1. Fundamentally, essentially. 53.7.11.

būmi. Fem. Earth. Skt. *bhūmi*. 6/1 (*būmyā*) 32.3.29.

būri. Fem. Fulness. Skt. *bhūri*. 5/1 (*būriṣ*) 31.21.7.

√būš-. 'Secondary' root from √bū-. Derivative: *būšti*.

būšti. Fem. Future; lit., 'what is to be'. Probably from the s-aor. base of √bū-, with cross-influence from the future base. 2/3 (*būštiṣ*) 43.8.18 (accus. of time; meaning 'for all time').

būždyāi. See under √bū-.

bərəxōa. Adj. Precious. 2/1 fem. (*bərəxōām*) 32.9.13; 34.9.6 (highly esteemed, beloved; refers to *Ārmaiti*); 44.7.9 (*Ārmaiti*); 51.17.1; 2/2 Fem. (*bərəxōē*) 48.6.12 (refers to *utayūtīm...təvīīm*).

(*bərəxōām...kəhrpəm*. Precious Self (Daēnā ?) 51.17.1...6).

-*bərot*. 2nd comp. See *vayū-bərot*.

byəntē. See under √bī-.

brātar. Mas. Brother. Skt. *bhrātr*. 1/1 (*Brātā*) 45.11.25.

brātā. See under *brātar*.

bvantī. See under √bū-.

w

There are no words in the Gāthās beginning with this letter.

m

1. *ma*. Base of the enc. pron. 1st pers. sg. It is used for any case except the nom. 2/1 (*mā*) 28.11.13; 29.1.6; [29.1.9]; 29.1.12; 29.11.9; 31.5.17; 32.16.14; 33.7.2; 43.7.8 and 15; 43.9.8; 43.10.3 and 7; 43.11.8; 43.13.8; 43.15.8; 45.6.24; 46.1.13; 46.7.8; 46.8.10; 46.9.4; 48.9.9; 49.1.2; 49.2.3; 4/1 (*maibyā*) 46.18.2; 4/1 (*maibyō*) 28.2.9; 46.3.20; 4/1 (*mōi*) 29.1.24 and 29; 31.5.2 and 6; 31.6.5; 33.11.18 and 21; 33.12.2 (within me); 33.13.5; 34.6.11; 34.13.5; 34.15.3; 43.1.19; 43.4.27; 43.11.19 and 26; 43.12.3, 10 and 19 (dat. for the goal of arriving); 43.13.17; 44.1.5; 44.2.5; 44.3.5; 44.4.5; 44.5.5; 44.6.5; 44.7.5; 44.8.5; 44.9.5; 44.10.5; 44.11.5; 44.12.5; 44.13.5; 44.14.5; 44.15.5; 44.16.5 and 17; 44.17.5; 44.18.5; 44.19.5; 45.3.7; 45.5.4; 46.7.24; 46.19.23; 48.2.2; 48.9.13; [49.1.16]; 49.1.18; 51.2.12; 51.7.2; 51.17.2; 5/1 (*mat*) 44.15.12 (the only example of 5/1 quotable from Av.); 6/1 (*mē*) 29.5.8 (an enc. at the beginning of a *pāda* is quite exceptional and it indicates special emphasis); 44.8.26; 6/1 (*mōi*) 28.3.19; 29.1.29; 29.8.2; 33.8.2; 44.9.9; 44.17.18; 44.18.19 (gen. with verb of understanding); 46.18.25; 50.1.2 and 8.

2. *ma*. Pron. adj. Mine, belonging to me, my people. 1/1 mas. (*mā*) 50.1.11; 3/1 (*mā*) 46.2.7 (ins. of reason); 4/1 neu. (*māhmāi*) 50.7.17; 4/3 (*maibyā*) 28.7.13; 28.8.13; 49.8.11; 4/3 (*maibyō*) 31.4.14 (for ourselves); 43.14.7; 48.8.11; 51.10.17; 6/1 mas. (*māhyā*) 32.9.20; 50.6.15; 6/1 fem. (*max'yā*) 44.10.24; 44.18.8; 50.9.14.

1. *ma*. Derivative: *mavənt*.

-*maiti*. Fem. Thought, meditation. 1/1 (-*maitiṣ*) 43.15.16. See *hešnā-maiti*.

-*maiti* (or-mati). 2nd comp. See *Ārmaiti*, *tarō-maiti*, *tušna-maiti*, *pairi-mati*.

maidyōi-. 1st comp. See *Maidyōi-Māh* (an *aluk*-comp.)

Maidyōi-Māh. The first cousin of Z.; son of *Ārāsti*. He was the vary first to accept the Faith of Z. 8/1 (*Maidyōi-Māhā*) 51.19.4-5.

mainivā. See under *mainyu*.

mainyāntā. See under 1. √*man-*.

mainyōuš. See under *mainyu*.

mainyu. 1. Spirit (mas.); 2. Spiritual (adj.) 1/1 (*Mainyuṣ*) 30.5.9 (1); 53.7.19 (1; refers to the spirit of the follower of Untruth); 1/2 (*Mainyū*) 30.3.3 (1); 30.4.6 (1; both these passages refer to the Twin Spirits); 33.9.5 (1; refers to the Divine Powers *Haurvatāt* and *Amərətāt*); 2/1 (*Mainyūm*) 43.16.4 (1; refers to the Holy Spirit); 2/2 (*Mainyū*) 45.2.4 (1; Twin Spirits); 3/1 (*mainyū*) 31.3.3 (2; refers to the Inner, Spiritual Fire); 31.7.18 (1; Thy Spirit); 31.12.22 (1; through the man's inner spirit); 31.21.20 (1; in spirit); 44.2.25 (1; in spirit); 6/2 (*Mainivā*) 30.5.2 (1). See also *manyu*.

Mainyu. 1st comp. See *Mainyu Vohu*, *Mainyu Spənta*, *Mainyu Spəništa*.

Mainyu Vohu. *Vohu Manō* (*Mainyu* being used for the usual *Manah*). This is a loose type of comp. 6/1 (*Mainyōuš...Varhēuš*) 34.2.6...8 (one word between).

Mainyu Spənta. The holy Spirit. A loose type of comp. 6/1 (*Mainyōuš...Spəntahyā*) 28.1.7...10 (two words between; gen. with verb of asking).

Mainyu Spəništa. The Holiest Spirit. A loose type of comp. 1/1 (*Mainyūṣ Spəništō*) 30.5.9-10 (juxtaposed). It may be noted that in the Ven. this is a constantly used epithet of Ahura Mazda.

(*mainyū šyaəθnāiš-*. With Soul and Body; lit., 'with Spirit and with actions.)

maibyā, *maibyō*. See under 1. and 2. *ma*.

mairišta. One who best remembers. A superlative form derived from 2. √*mar-*. 1/1 (*mairištō*) 29.4.3.

maēθā. Fem. Doubt. From √*miθ-*, to dispute, to change. Cf. Skt. *mithah*. 1/1 (*maēθā*) 30.9.26 (used as an adj.; doubtful); 31.12.25.

maēθa. Neu. Change. 2/3 (*maēθā*) 34.6.17 (accus. of duration).

maēni. Fem. Punishment. Skt. *meni*. 1/1 (*maēniṣ*) 31.15.4; 44.19.22.

maga. Mas. The brotherhood founded by Z. 2/1 (*Magam*) 53.7.24; 4/1 (*Magāi*) 29.11.15; 46.14.7; 51.11.19 (note dat.); 6/1 (*Magahyā*) 51.16.4; 53.7.7.

māga. Derivative: *Magavan*.

Magavan. Mas. Belonging to the Brotherhood (of Z.) 2/3 (*Magāunō*) 33.7.16; 4/3 (*Magavabyō*) 51.15.4.

maḥ. *avyaya*, mainly prep. With, together with. Used with ins. Skt. *smat*. 32.1.7; 34.11.14 (almost in the sense of *-cā*; the prep. *follows* the noun); 43.14.23 (begins a line); 44.7.12; 44.15.12; 45.9.4 (emphasises the ins.); 46.19.17; 48.11.4 (almost in the sense of *-cā*; the prep. *follows* the noun.); 50.8.1 (begins the verse; hence trans. 'ever'; almost an adv.).

maḥ. See under 1.*ma*.

√*mad*- (*mand*-). To be exalted, to rejoice. Refers to spiritual ecstasy.

Dat. inf. (*mēṅ...daiḍyāi*) 31.5.13...15 (with a *-cā* inserted in between by tmesis); (*mēṅdaiḍyāi*) 44.8.8. Skt. *mandādhyai*.

√*mad*-. Derivative: *mada*.

mada. Mas. Infatuation, intoxication. 6/1 (*madahyā*) 48.10.10.

1.√*man*-. To think, to consider. Skt. *man*-. The root is of 4th (*ya*-) class and is usually ātm.

Pres. 3/1 ātm. (*manyetē*) 44.12.33.

Pres. secondary (impf.) (or aor.) 3/3 ātm. (*mainyaṅtā*) 34.8.22.

Pres. subj. 1/1 ātm. (*manyāi*) 43.9.27 (I shall esteem).

Ppt. 2/3 neu. (*maṅtā*) 33.6.15 (planned, thought out; note 'strong' form).

Aor. 1/1 s-aor. ātm. (*mēṅghī*) 29.10.22 (direct object accus., indirect in gen.); 31.8.3 (improper subj.; I might realise); 43.5.5; 43.7.5; 43.9.5; 43.11.5; 43.13.5; 43.15.5; 1/3 s-aor. ātm. (*mēḥmaidī*) 46.13.26 (orig. **mṅsmadi*; note compensatory lengthening); 3/1 root-aor. ātm. (*maṅtā*) 51.16.13 (hath decreed); 3/1 s-aor. ātm. (*masatā*) 54.1.25.

Aor. subj. 1/1 ātm. (*mēṅghī*) 45.3.21 (joined with another paras. verb); 1/1 s-aor. ātm. (*mēṅghī*) 43.4.3 (I shall recognise).

Caus. pres. 3/1 paras. (*mānayeitī*) 49.2.5 (makes me anxious; lit. 'causes me to think'; this is an 'impersonal verb').

With *arēm*. To honour, to think with reverence.

Pres. subj. 3/1 ātm. (*arēm manyātā*) 45.11.17-18 (*arēm* is almost an *upasarga*).

With *tarē*. To oppose, to despise.

Pres. 3/3 ātm. (*tarē-manyāṅtā*) 45.11.11-12.

Aor. 3/1 s-aor. ātm. (*tarē-māstā*) 45.11.7-8 (denies).

1.√*man*-. Derivatives: *-maiti*, *mainyu*, *-mati*, 1. *man*, *mana*, *manaṅtri*, *manaṅha*, *manah*, *manē*-, *manyu*, *maṅtar*, *maṅtu*, *māṅra*, *māṅran*, √*māṅ-dā*.

2.√*man*-, to remain, to stay. Pers. *māndan*. Derivatives: 2. *man*, *mānari*.

1. *man* (*mēn*). Neu. Mind. 7/1 (*mēṅ-*) 53.5.8; 7/1 (*mēṅg*) 48.2.11. This is a variant stem of *manah* and *mana*.

2. *man*. Neu. Abode. 7/1 (*mēṅ-*) 28.4.3. See also *dāmāna*, *mēṅ-gairi*. -*mana*. 2nd comp. See *hama-mana*.

manaṅtri. Fem. Admonisher, monitor. 1/3 (*manaṅtri*) 44.5.30.

manaṅha. Neu. Mind, thought. Thematic base of *manah*. 1/3 (*manaṅhā*) 34.2.5.

-*Manahā*. 2nd comp. See *Vohu Manahā*.

manahā. See under *manah*.

manah. 1. Mind, thought (neu.); 2. Spiritual (adj., used only in two places). 1/1 (*manō*) Yā. 2; 30.4.24 (state of mind); 1/3 (*manā*) 45.2.14; 2/1 (*manō*) 30.6.17 (almost in the sense of *mainyu*); 33.4.7 (intent, purpose); 48.4.3; 3/1 (*manaṅhā*) 30.2.6; 31.8.8 (in my mind); 31.11.11 (through Thy thought); 31.12.17; 31.22.6 (also implies *Vohu Manō*); 32.5.10; 33.2.9 (through steadfast purpose); 33.6.12; 53.2.5; 5/1 (*manaṅhas-*) 46.7.16 (abl. with *anya*; implies *Vohu Manō*); 5/1 (*manaṅhō*) 32.11.22 (i.e., the highest ideal; implies *Vohu Manō* also); 6/1 (*manaṅhas-*) 33.14.10 (implies *Vohu Manō*); 43.3.17 (in the sense of 'spiritual', lit., 'pertaining to the mental world'; note gen.); 46.18.27; 6/1 (*manaṅhō*) 28.2.16 (in the sense of 'spiritual' as contrasted with *astvatas-*); 45.9.30 (implication of *Vohu Manō* also); 7/1 (*manahī*) 30.3.9.

manah. Derivative: *manahya*.

manah-. 1st comp. See *Manah Vahiṣṭa*, *Manah Vohu*.

-*manah*. 2nd comp. See *aka manah*, *Acīṣṭa Manah*, *ā-manah*, *duṣ-manah*, *Vahiṣṭa Manah*, *Vohu Manah*, *haṅrā-manah*.

manahim. See under *manahya*.

manahya. Adj. Spiritual, pertaining to the Spirit. 2/1 (*manahim*) 53.6.28.

Manah Vahiṣṭa. Neu. The best (the most loving) mind; *Vohu Mano*. A loose type of comp. 1/1 (*Manō Vahiṣṭam*) 51.4.16-17 (juxtaposed); 2/1 (*Manas...Vahiṣṭam*) 28.9.10...13 (two words between).

Manah Vohu. Neu. Loving mind. *Vohu Mano*. A loose type of comp. 1/1 (*Manas...Vohū*) 33.11.12...14 (one word between; the *Vohū* might also be taken with the following word, *Xṣāṅram*); 2/1 (*Manas...Vohū*) 28.3.5...7 (one word between); 28.5.5...7 (one word between; 2/1 joined on with voc.); 28.11.5...7 (one word between); 2/1 (*Manō Vohū*) 49.10.8-9 (juxtaposed); 3/1 (*Manahā Vohū*) 30.7.5-6 (juxtaposed); 31.22.6-(7) (The *Vohū* is to be supplied from the next *pāda*. There is a double sense here—'in his (loving) mind' and 'through the help of *Vohu Manō*'); 51.7.17-18 (juxtaposed); 6/1 (*manaṅhas...vaṅhūi*) 33.14.10...12 (double implication); 6/1 (*Manahō Vahūi*) 51.18.12-13 (juxtaposed); 53.4.17-18 (juxtaposed).

- manā-. 1st comp. See *manā-vista*.
manā-vista. Neu. Heart's desire; lit., 'found in the mind'. 3/3 (*manā-vistāiṣ*) 46.19.15-16.
- manā. See under *manah*.
- manyāi, manyātā. See under √*man-*.
- manyāuṣ. See under *manyu*.
 (manyāuṣ spasyā dvaēṣaṅhā. I shall regard with inveterate hostility; lit., with hostility of the Spirit. 44.11.25-27.)
- Manyu*. Mas. Spirit, inner spirit. See *Mainyu*. 5/1 (*Manyāuṣ*) 28.11.17; 47.4.2 (abl. of reason); 6/1 (*Manyāuṣ*) 31.9.10 (almost an adj.); 32.9.19; 44.11.25; 45.8.13 (in the sense of mind); 47.3.2 (refers to Spanta Mainyu).
- Manyu-* 1st comp. See *Manyu Vahišta*, *Manyu Spōništa*.
 -*Manyu*. 2nd comp. See *Vohu Manyu*.
- Manyu Vahišta*. Mas. The Best Spirit; i.e., Spōništa Mainyu. (Cf. Yas. 5/1 (*Manyāuṣ...Vahištā*) 33.6.6...8 (one word between).
Manyu Spōništa. 6/1 (*Manyāuṣ Spōništahyā*) 47.2.2-3 (juxtaposed).
 √*mang-*, to honour, to exalt. Skt. *manh-*. Derivative: *mīmayza*.
manṭar. Mas. Thinker. 1/1 (*Manṭā*) 31.7.3; 31.19.3 (realiser).
manṭā. See under √*man-*.
Manṭā. See under *manṭar*.
manṭu. Mas. Herdsman; lit., 'one who minds'. 2/1 (*manṭūm*) 33.4.25; 3/1 (*Manṭū*) 46.17.24 (ins. of accompaniment).
 √*mand-*. Same as √*mad-*.
mayā. See under *māyā*.
- 1.√*mar-*, to die. Skt. *mṛ-*. Derivatives: *Amāša*, *Aməratāiti*, *Aməratāi*, *maraka*, *maraxtar*, √*marək-*, *marəta*, *marətan*, √*marəd-*, *mašya*, *mərəṅgyu*, √*mərənc-*.
- 2.√*mar-*, to remember. Skt. *smṛ-*.
 Pres. 3/3 paras. (*marəntī*) 43.14.29.
 Pres. pt. 1/3 mas. (*marəntō*) 31.1.4.
- 2.√*mar-*. Derivatives: *mairišta*, *Hāta-Marāni*, *huməroti*.
maraka. Mas. Death, destruction. 7/1 (*marakaē-*) 31.18.23 (disyllabic).
maraxtar. Mas. Destroyer. 1/3 (*maraxtārō*) 32.13.9.
- √*marək-*. To distort, to pervert.
 Pres. 2/3 ātm. (*mərəṅgədyē*) 53.6.30.
 Pres. opt. 3/1 paras. (*mərəšyāt*) 45.1.25 (7th class).
 Aor. subj. 3/1 s-aor. ātm. (*marəxšaitē*) 51.10.5.
 Dat. inf. (*mərəṅgeidyāi*) 46.11.9.
- With *vī*, to destroy.
 Pres. 3/3 ātm. (*vīmərəṅcaite*) 31.1.14.
- √*marək-*. Derivative: *maraxtar*.

- marəxšaitē. See under √*marək-*.
- marəta*. Mortal. Orig. ppt. of 1.√*mar-*. 4/3 (*marətaēibyō*) 29.7.24; 45.5.10; 7/3 (*marətaēšū*) 46.13.5.
- marətan*. Mas. Mortal man, human being. 2/3 (*marətanō*) 32.12.6; 6/1 (*marətanō*) 30.6.25.
- marətanō*. See under *marətan*.
- √*marəd-*. To distort. Skt. *mṛd-*, *mṛṇ-*.
 Pres. 3/1 paras. (*mōrəndat*) 32.9.4; 32.10.5; 3/1 ātm. (*marədaitē*) 51.13.3 (distorts for his own purpose; note ātm.); 3/3 (*mōrəndən*) 32.11.4; 32.12.13.
- marəntō*. See under 2.√*mar-*.
- √*marəz-*. To rub, to cleanse. Skt. *mṛj-*.
 With *nī*. To cleanse.
 Dat. inf. (*nī...mərəždyāi*) 44.14.13...15.
- Marāni*. 2nd comp. See *Hāta-Marāni*.
- mavaitē*. See under *mavaṭ*.
- mavaṭ*. One like me. 4/1 (*mavaitē*) 44.1.17; 46.7.4.
- √*maš-*. To hasten, to speed. Skt. **maṣ-* (from which *maṣu* is derived).
 Pft. 3/1 paras. (*mašā*) 29.11.10 (for an orig. **mamašā*, the 1st syllable being dropped by hapology).
 √*maš-*. Derivative: *mōšū*.
- maš*. Adv. Greatly, completely. 32.3.12; 34.9.15.
- mašim*. See under *mašya*.
- mašyā*. Mas. Mortal man, human being. Skt. *martya*. 1/3 (*mašyā*) 32.4.6; 2/1 (*mašim*) 32.5.3 (sg. to imply all mankind); 46.11.10 (sg. implies 'mankind'); 2/3 (*mašyōṅg*) 32.8.8; 2/3 (*mašyās-*) 45.11.5 (refers to the followers of the ancient Faith; note *sandhu*); 3/3 (*mašyāiṣ*) 29.4.12; 34.5.25 (ins. of separation); 48.1.14; 4/1 (*mašyāi*) 48.5.14; 7/3 (*mašyāēšū*) 43.11.21 (in mankind); 8/3 (*mašyāṅhō*) 30.11.8. When the word is associated with the Daēvas, it implies the followers of the Daēvas, or the supporters of the ancient Faith.
- masatā*. See under 1.√*man-*.
- maz*. Adj. Great, high, lofty. Skt. *mah-*. 4/1 (*mazōi*) 29.11.14; 46.14.6; 5/1 (*mazō*) 30.2.14.
 Comparative. 2/1 neu. (*mazyō*) 31.17.7.
 Superlative 1/1 mas. (*mazištō*) 53.8.27; 2/1 mas. (*mazištəm*) 28.5.17 (accus. of motion); 45.6.4; 2/1 fem. (*mazištəm*) 31.13.14.
- maz*. Derivatives: *mazištō* (adv.), *mazi*.
- maz-*, the great (Creation). 1st comp. See *Mazdā*.
- mazištəm*, *mazištām*. See under *maz*.
- mazištō*. Adv. Orig. 1/1 superlative mas. of *maz*. Most stubbornly. 49.1.6.

mazi. Fem. Grandeur, worldly pomp. Skt. *mahī*. 3/3 (*mazibiī*) 32.11.8 (ins. of reason).

Mazdā. Mas. The Creator of Matter, the Creator of the Universe. From *maz* (Skt. *mah*, *mahat*), and $\sqrt{dā}$ - (Skt. *dhā*-). This name is in a sort of contrast with *Ahura* (the Lord of Life). Hence the double name *Ahura-Māzdā* implies that the Supreme Being is the Lord *both* of Life and of Matter. 1/1 (*Mazdā*) 29.4.1; 29.7.8; 30.11.6; 31.2.17; 32.12.8; 45.10.8 (the name has to be translated here); 47.2.19; 48.6.16; 1/1 (*Mazdās*-) 33.11.4; 2/1 (*Mazdām*) 29.5.14; 30.5.22; 3/1 (*Mazdā*) 49.3.5; 4/1 (*Mazdā*) 29.8.14 (dat. for gen.); 4/1 (*Mazdāi*) Y. 14 (for the sake of); 28.5.14; 31.1.22; 31.6.15 (dat. for gen.) 33.14.13; 6/1 (*Mazdā*) 33.10.16; 45.4.8 (objective gen. used with *Ptarom*, accus.); 51.6.12; 51.19.15; 51.20.16; 53.2.10; 6/1 (*Mazdās*-) 53.3.16; 8/1 (*Mazdā*) 28.1.8; 28.6.11; 28.7.17; 29.10.20; 29.11.12; 30.8.9; 31.3.16; 31.7.17; 31.8.5; 31.10.14; 31.11.3; 31.13.6; 31.14.18; 31.19.17; 32.6.17; 32.7.19; 32.8.19; 32.9.21; 32.11.20; 32.13.13; 33.4.3; 33.7.7; 33.8.11; 33.9.3; 33.10.12; 33.12.10; 34.1.12; 34.2.23; 34.3.21; 34.4.15; 34.5.7; 34.6.5; 34.7.4; 34.8.16; 34.9.5; 34.10.20; 34.11.21; 34.12.13; 34.13.21; 34.14.3; 34.15.1; 43.2.14; 43.3.10; 43.4.7; 43.6.7; 43.8.25; 43.14.8; 43.16.7; 44.1.13; 44.2.29; 44.3.29; 44.4.30; 44.7.25; 44.8.11; 44.9.24; 44.10.29; 44.11.14; 44.14.26; 44.15.23; 44.16.29; 44.17.9; 44.18.25; 44.20.2; 46.2.5; 46.3.2; 46.4.23; 46.7.3; 46.8.32; 46.18.19; 46.19.26; 47.3.23; 47.4.5; 48.2.16; 48.3.17; 48.4.5; 48.8.4; 48.9.6; 48.10.2; 48.11.2; 48.12.14; 49.1.12; 49.2.19; 49.5.3; 49.6.4; 49.7.4; 49.10.3; 50.2.2; 50.3.4; 50.6.4; 50.7.10; 50.8.9; 50.9.7; 50.11.5; 51.1.14; 51.2.3; 51.3.19; 51.4.21; 51.7.14; 51.8.5; 51.9.8; 51.10.8; 51.11.6; 51.18.20; 53.9.24.

Mazdā-. 1st comp. See *Mazdā Ahura*, *Mazdāthā*.

-*Mazdā*-. 2nd comp. See *Ahura Mazdā*.

Mazdā Ahura. The Creator of Matter (and) Lord of Life. A loose type of comp. 1/1 (*Mazdā Ahurō*) Ye. 7-8 (juxtaposed); 31.21.1...3 (one word between); 32.2.2-3 (juxtaposed); 33.5.20-21 (juxtaposed); 43.1.9...11 (one word between); 45.3.9...11 (one word between); 45.5.26-7 (juxtaposed); 45.6.14...15 (juxtaposed); 45.7.24...26 (one word between); 45.9.15...20 (four words between); 45.10.8...10 (one word between); 46.12.26...28 (one word between); 46.13.13...16 (two words between); 46.16.22...25 (two words between); 46.17.26-27 (juxtaposed); 47.1.16...19 (two words between); 51.16.15-16 (juxtaposed); 51.17.14-15; 51.21.14...16 (one word between); 51.22.9-10 (juxtaposed); 53.4.21...23 (one word between); 2/1 (*Mazdām Ahuram*) 28.3.9...11 (one word between); 45.8.20-21 (juxtaposed); 6/1 (*Mazdā Ahurahyā*) 28.4.13-14 (juxtaposed); 32.4.15-16 (juxtaposed); 8/1 (*Mazdā Ahurā*) 28.2.3-4 (juxtaposed); 28.10.11-12 (juxtaposed); 28.11.10-11 (juxtaposed); 31.5.21-22 (juxtaposed); 31.9.11-12 (juxtaposed); 31.16.18-19 (juxtaposed); 31.17.17-18 (juxtaposed); 31.22.17-18 (juxtaposed); 32.16.11-12 (juxtaposed); 43.5.4...6 (one word between); 43.7.4...6 (one word between); 43.9.4...6 (one word between); 43.11.4...6 (one word between); 43.13.4...6

(one word between); 43.15.4...6 (one word between); 45.11.28-29 (juxtaposed); 46.1.25...27 (one word between); 46.5.25...27 (one word between); 46.10.7-8 (juxtaposed); 46.14.20...23 (two words between); 47.5.5-7 (juxtaposed); 47.6.5-6 (juxtaposed); 49.8.8...10 (one word between); 49.12.14...16 (one word between); 50.1.19-20 (juxtaposed); 50.4.5-6 (juxtaposed); 50.5.4...6 (one word between); 50.10.23-24 (juxtaposed).

Mazdā Ahura. The comp. used in the *plu.* means all the seven Aməša Spəntā. 8/3 (*Mazdās-cā-Ahurānhō*) 30.9.11-13; 31.4.5-7 (the *-cā* is inserted within the comp. by tmesis).

Mazdāthā. For an orig. **Mazdā-dāthā*. Adj. Created by *Mazdā*. 1/2 mas. (*Mazdāthā*) 30.1.6.

(*Mazdā* srāvī Ahurō. Is known as Lord of Creation (and) Lord of Life. 45.10.8-10.)

mazyō. See under *maz*.

mahmāi, *mahyā*. See under 2. *ma*.

(*mahyā...sāhīg*. May He teach me. 50.6.15...18.)

maxyā. See under 2. *ma*.

mərəšyāt. See under $\sqrt{marək}$ -.

mərəšdyāi. See under $\sqrt{marəz}$ -.

-*məša*. 2nd comp. See *aməša*.

$\sqrt{mā}$ -, to measure. Skt. *mā*-. Derivative: *hama-mana*.

mā. See under *ma*.

mā. 1, Prohibitive particle, used with a verb in the sense of imper. Not; 2, Emphatic particle. Even, assuredly, indeed, verily. 31.17.11 (1); 31.18.1 (1); 32.1.11 (2; cf. Skt. *sma*); 32.9.10 (2); 32.10.2 (2); 32.11.3 (2); 43.9.24 (2); 43.10.7 (2); 44.12.22 (2); 46.9.25 (2; always) 48.2.9 (2); 48.5.3 (1); 50.2.20 (2); 51.10.3 (2).

mā (neg.). 1st comp. See *mā-ciī*.

mā-ciī. Not any. 1/ mas. Skt. *mā-kiḥ*. 31.18.1-2.

mā. See under 1. and 2. *ma*.

mānayeiti. See under \sqrt{man} -.

$\sqrt{mā}$ (y) with *frā*. To arrange. Skt. *pra-mā*-.

Pft. subj. 2/3 paras. (*framīmaθā*) 32.4.4 (you have perverted).

māyā. Fem. Divine Wisdom. Skt. *māyā*. 2/3 (*māyā*) 43.2.19; 3/1 (*mayā*) 33.9.11.

Māh. Mas. The Moon. 1/1 (*Mā*) 44.3.23.

-*Māh*-. 2nd comp. See *Maidyōi-Māh*.

mānāi. See under 1. \sqrt{man} -.

mān-. See under 1. and 2. *man*.

mān-. 1st comp. See *mān-gairi*.

māng-. See under 1. *man*.

mān-gairi. Exalted abode; lit. 'abode on the height'. The *mān*-. is a short form of *dəmāna*. A loose type of comp. 7/1 (*mān-gairē*) 28.4.3-4.

- mṅghai, mṅghī. See under 1.√man-.
- mṅ...daidyāi, mṅdaidyāi. See under √mad-, maṅd-.
- [mṅm bṅaduṣ]. These words found in Yas. 53.4 are utterly inexplicable and seem to be a later interpolation (in Pazand?). These are omitted.
- mṅhmaidi. See under 1.√man-.
- Mā. See under Māh.
- māθra. Mas. Holy Word, Commandment. Usually refers to the Ahuna-Vairyā. Skt. *mantra*. 2/1 (māθrām) 29.7.4; 31.6.9; 45.4.17; 2/3 (māθrā) 43.14.28; 2/3 (māθrās-) 31.11.6; 3/1 (māθrā) 28.5.16; 28.7.22; 44.17.27; 51.8.19; 3/3 (māθrāiṣ) 44.14.17.
- māθra. Derivative: māθran.
- māθran. Mas. Singer, chanter of hymns. 1/1 (māθrā) 50.6.2; 4/1 (māθrānē) 50.5.9 (note dat.); 6/1 (māθrānō) 32.13.17.
- māθrā. See under māθran.
- mānari. Fem. Spreading, extension. 6/1 (mānarōiṣ) 48.10.3 (gen. of purpose).
- (mānarōiṣ narō viṣantē. Helpers shall come for spreading the Faith. 48.10.3-5.)
- māstā. See under 1.√man-.
- √māz-. Derivatives: Māzā-Xīaθra, māzā-*raya*, humāzdra.
- māz-. 1st in the double-root māz-dā-.
- māzā-. 1st comp. See Māzā-Xīaθra, māzā-*raya*.
- Māzā-Xīaθra. Adj. Full of Divine Wisdom. 2/3 neu. (Māzā-Xīaθrā) 49.10.19-20 (refers to *urunas-* and *nemas-*).
- māzā-*raya*. Adj. Possessing Divine Splendour. 3/1 mas. (māzā-rayā) 43.12.24-25.
- māzadzūm. See under √māz-dā-.
- √māz-dā-. To bear in mind, to remember.
- Pres. imper. 2/3 ātm. (māzadzūm) 53.5.11.
- Aor. 2/3 sa-aor. ātm. (māzādāṅhōdūm) 45.1.19.
- māzādāṅhōdūm. See under √māz-dā-.
- māzdra. 2nd comp. See humāzdra.
- 1.√mi-. To fix, to set up. Skt. *mi-*.
- Pres. secondary (impft.) 2/1 paras. (mināṣ) 46.14.22.
- 2.√mi-, to smile. Skt. *smi-*. Derivative: avēmīra.
- √miθ-. To come together, to unite, to oppose. Skt. *mith-*.
- Pres. subj. 1/1 paras. (maēθā) 33.9.10 (may I attain).
- Aor. subj. 3/1 paras. (mōiθat) 46.4.24.
- With *aibī*. To unite.
- Aor. 3/1 paras. (aibī-mōist) 46.12.21-22.
- With *hēm*. To come together.
- Pres. opt. 3/1 paras. (hēmīthyāt) 53.9.19.

- √miθ-. Derivatives: maēθa, maēθā, miθah, miθahya, miθra.
- miθah-. 1st comp. See miθah-*vacaḥ*.
- miθahya. Neu. Falsehood, deceit. 1/3 (miθahyā) 33.1.20.
- miθah-*vacaḥ*. Mas. False speaker. 1/1 (miθah-*vacā*) 31.12.4-5.
- miθra. Neu. Humanity, friendship. 5/3 (miθrōiḥyō) 46.5.10 (abl. of reason).
- √mid-, to cling to. Derivative: mōyastra.
- mināṣ. See under √mi-.
- √miz-. To sprinkle, to fertilise. Skt. *mih-* (*migh-*).
- Pres. secondary (impft.) 3/3 paras. (mīzēn) 44.20.24 (advance).
- mīmayā. Adj. from the desider. base of √mang-, to exalt. Desiring to exalt. 1/1 (mīmayō) 45.10.5.
- mīzda. Neu. Reward, prize. 1/1 (mīzdom) 46.19.12; 53.7.4; 2/1 (mīzdom) 34.3.3 (what induce); 34.13.20; 44.18.11; 44.19.10; 51.15.2; 54.1.18; 7/1 (mīzde) 49.9.16.
- mizda. Derivative: mīzdavant.
- mīzdavant. Bearing fruit. 2/3 neu. (mīzdavān) 43.5.16 (a rare form).
- mizən. See under √miz-.
- √mud-, to rejoice. Derivative: ahēmustā.
- mūθra. Neu. Filth, dirt. 2/1 (mūθram) 48.10.18.
- mərətāiti. 2nd comp. See *amarətāiti*.
- mərətāt. 2nd comp. See *Amərətāt*.
- mərōti. 2nd comp. See *humərōti*.
- Mərəthyu. Mas. Death. 6/1 (Mərəthyūf) 53.8.26.
- mərəngōdyē, mərəngēidyāi. See under √mərək-.
- √mərənc-. Same as √mərək-. (1.√mar- is also probably connected.)
- mərəzdika. Neu. Compassion, grace. 1/3 (mərəzdikā) 51.4.6.
- √mərəz-. 1st in double-root mərəz-dā-.
- √mərəz-dā-. Double root. To have pity.
- Aor. imper. 2/3 paras. (mərəz-dātā) 33.11.19-20.
- mē. See under 1. *ma*.
- mōi. Emphatic particle. It is always disyllabic (*mō-i*). Even, indeed, I ween, I say. 44.10.14; 45.5.13, 46.8.3; 46.10.3; 46.19.2; 51.18.16; 51.22.2.
- mōi. See under 1. *ma*.
- (mōi nōit asruštā. Nothing for me to disobey. 43.12.10-12.)
- mōiθat. See under √miθ-.
- mōist. See under √miθ-.
- mōyastra. Neu. Loving companionship. From √mid- (Skt. *mid-*), to cling to. Cf. Skt. *medin* (friend) and *I'ndramedin*. 2/3 (mōyastrā) 30.9.15.
- mōrəndaṭ, mōrəndən. See under √marəd-.
- mōṣū. Adv. Swiftly. 53.8.28.
- √myas-. To mingle, to be mixed.
- Pres. 3/2 ātm. (myāsaitē) 33.1.19 (note ātm.).
- myāsaitē. See under √myas-.

mraocās. See under $\sqrt{mruc-}$.

mraotā, mraotū, mraoḡ, mraomī, mraoḥ, mravaḡ, mruitē. See under $\sqrt{mrū-}$.

$\sqrt{mruc-}$. To act.

Pres. pt. paras. 1/1 mas. (mraocās) 53.7.15.

mruyāḡ. See under $\sqrt{mrū-}$.

$\sqrt{mrū-}$. To speak. Skt. *brū-*. The root is paras.

Pres. 1/1 (mraomī) 53.5.4; 2/3 (mraotā) 43.11.27; 3/1 (mraoḡ) 51.8.23.

Pres. secondary (impft.) 2/1 (mraoḡ) 34.13.6; 43.12.4; 3/1 (mraoḡ) 32.12.10; 45.5.5; 46.9.23 (revealed); 51.19.17; 3/1 (mraoḡ) 45.2.9.

Pres. imper. 3/1 (mraotū) 31.17.10.

Pres. opt. 3/1 (mruyāḡ) 51.8.9.

Aor. pass. 3/1 (mraoḡ) 32.14.22 (has been doomed).

Dat. inf. (mruītē) 49.6.7.

With *antārē*. To interdict, to speak against.

Aor. subj. 1/1 ātm. (antārē...mruyē) 49.3.17...22 (note ātm.).

With *paitī*. To reply.

Pres. secondary (impft.) 3/1 (paitī-mraoḡ) 32.2.9-10; 3/1 (paitī-mraoḡ) 29.3.7-8.

With *frā* (*frō*). To speak out, to reveal.

Pres. opt. 3/1 (*frō...mruyāḡ*) 46.5.20...22.

y

ya. Rel. pron. Who, which, what. Skt. *ya*. It is often used in the sense of the demonstrative pron. and is then almost in the sense of the Eng. definite article (*the*). 1/1 mas. (*yas-*) 31.7.1; 32.3.9; 32.10.14, 19 and 23; 43.16.8; 44.19.8; 45.11.1; 46.4.20; 46.6.2; 51.6.5; 1/1 mas. (*yā*) 28.2.1 (I verily); 28.3.1 (I verily); 28.4.1 (I verily); 29.2.22; 29.7.20; 29.8.5; 29.9.22; 30.5.4 (almost a definite article); 30.5.11; 31.6.4; 31.7.20; 31.9.20; 31.15.5 and 12; 31.16.5; 31.19.2; 31.20.1; 31.21.18; 32.8.7; 32.10.6; 32.13.19; 33.2.2; 33.3.1; 33.11.1 (Thou); 43.3.8; 44.2.14; 44.12.21; 44.17.28; 45.4.10; 45.6.7 (almost a definite article); 45.9.7; 45.10.6; 45.11.15; 46.5.1; 46.5.14 (almost a definite article); 46.6.17; 46.8.1; 46.9.3; 46.10.1; 46.13.1; 46.17.17; 46.18.1 and 15; 46.19.1; 47.3.7; 48.4.1; 49.1.7 (refers to *mā*, i.e., Z.); 49.5.8; 49.6.8; 49.12.11 (I verily); 50.3.14; 50.6.1 (I verily); 51.5.15; 51.6.1 and 17; 51.7.3; 51.8.14 and 21; 51.10.2; 51.14.16; 51.19.11; 53.5.16; 53.9.16; 1/1 mas. (*yō*) 34.9.1; 1/2 mas. (*yā*) 30.1.5; 30.3.5; 1/3 mas. (*yāē*) 30.5.15; 32.13.11; 45.1.7 and 10; 48.3.12; 53.1.18; 1/3 mas. (*yōī*) 28.9.14; 30.8.18; 30.9.6; 31.1.9 and 19; 32.1.22; 32.11.6 and 17; 32.12.11; 34.7.5; 34.8.19; 34.14.11; 43.14.26; 44.13.18; 44.16.14; 44.20.9; 45.3.12; 45.5.12; 45.6.9; 45.7.5; 45.11.9; 46.1.20; 46.3.3 (those); 48.7.9; 48.12.6; 49.4.1; 51.3.6; 51.10.15; 51.22.11; 1/1 fem. (*yā*) 31.5.23; 31.15.3; 32.7.8 (refers to *hādrōyā*); 32.15.5 (this); 33.13.12; 43.13.29;

44.10.10 and 13; 44.19.27; 44.20.20; 46.1.15; 46.8.22; 49.6.21; 49.10.15; 53.4.6; 54.1.14; 1/3 fem. (*yā*) 31.14.10; 33.10.4; 34.3.13; 44.5.29; 1/3 fem. (*yās-*) 31.14.16; 33.10.7 and 10; 1/1 neu. (*hyaḡ*) A. 9; 28.2.14 (used as a definite article); 30.1.7; 31.6.18; 33.1.13 (see *hyaḡ-cā*); 34.8.11; 34.13.17; 43.14.12; 45.5.9; 49.12.19; 1/3 neu. (*yā*) 29.4.3 and 14; 31.5.23; 33.1.4 and 21; 45.7.17 (implies emphasis); 46.15.c (in the restored missing line); 48.1.8; 50.8.4; 50.10.2, 4 and 9; 2/1 mas. (*yām*) 28.8.4; 29.9.13; 34.13.4; 43.6.23; 43.13.21; 45.2.10 (the other); 45.8.19 (Himself); 53.6.10; 2/1 mas. (*yim*) Y. 18; 31.6.10; 2/3 mas. (*yāng*) 28.10.2; 32.5.11 (used as voc.); 32.15.12; 43.3.22 (wherein, almost adverbial); 46.4.4 (case-attraction); 46.11.11; 46.16.8; 2/3 mas. (*yāngs-*) 46.14.18; 2/3 mas. (*yās-*) 46.10.20 (stands for mas. and fem. combined); 2/1 fem. (*yām*) 31.3.1; 44.9.10 (slight emphasis; this); 44.9.15; 45.3.6; 48.3.5; 49.8.13 (the same); 50.3.7 (refers to the *Gām* in the preceding verse, 50.2); 50.3.19; 51.9.1; 51.16.10; 51.17.9; 53.2.26; 54.1.22; 2/3 fem. (*yā*) 43.2.15; 43.4.15; 46.8.4; 2/1 neu. (*hyaḡ*) 28.9.12; 30.1.7 (this); 31.3.11; 31.5.5; 43.10.6; 43.11.25; 43.14.1; 45.5.3; 46.2.23; 46.8.4 (these); 46.19.8 (this); 48.2.8 (that time); 50.11.21 (that); 51.15.1; 2/3 neu. (*yā*) 30.11.5; 32.13.1; 33.8.6; 33.13.6; 43.5.17; 44.6.8; 44.8.9, 13 and 19; 44.15.21; 46.9.16 and 19; 46.10.11; 46.15.c (in the restored missing line); 47.5.9; 48.2.3; 3/1 mas. (*yā*) 29.3.12; 43.4.11 (case-attraction); 44.3.22; 44.5.23; 3/1 fem. (*yā*) 31.13.1; 49.4.21 (the sg. in the sense of each); 3/1 neu. (*yā*) 31.7.12; 32.12.1; 48.10.11 and 15; 53.9.27; 3/3 (*yāiḡ*) [32.6.4]; 44.12.10; 46.15.16; 51.20.12; 4/1 (*yahmāi*) 29.3.20 (dat. for gen.); 43.1.3; 44.16.31 (case-attraction); 46.6.22; 4/3 (*yaēibyās-*) 28.8.15; 4/3 (*yaēibyō*) 44.11.13; 5/3 (*yaēibyō*) 28.3.12 (through whose grace; used as an avyaya); 6/1 mas. (*yeḡhe*) Ye. 1 (note the later ending *-he*); 6/1 mas. (*yehyā*) 31.4.17; 31.5.16 (gen. with $\sqrt{mad-}$); 32.16.13; 34.2.15; 34.13.22; 43.6.12; 45.6.16; 45.7.1 (gen. with abl. force); 48.7.16; 48.9.8; 51.13.7; 51.22.1; 6/1 mas. (*yex'yā*) 33.1.16; 6/2 (*yayā*) 33.9.18; 45.2.6; 46.7.18; 6/3 mas. (*yaēīqām*) 32.7.15; 49.4.12; 51.3.16; 6/3 fem. (*yāñhām*) Ye. 12; 5/1 (*yahmī*) 43.6.1; 7/3 (*yaēīū*) 33.5.19; 34.8.6.

ya. Derivatives: *yaḡ*, *yāḡ*, *yāḡrā*, *yādā*, *yavaḡ*, *yā*, *yāḡ*, *yāiḡ*, *yō*, *yexī*.

yāē-. 1st comp. See *yāē-cīḡ*.

yāēibyās-, *yāēibyō*. See under *ya*.

yāēibyō. *avyaya*. So that (by your grace). 28.3.12 (orig. 5/3 of *ya*).

yāē-cīḡ. All who. 1/3. 48.3.12-13.

yāēḡām. See under *ya-*.

(*yāēḡām nōiḡ hvarḡstāiḡ vās*. Who have no longing for good deeds; lit., whose longing (is) not for good deeds.)

yāēḡū. See under *ya-*.

yaogḡ, *yaojantē*, *yaojā*. See under $\sqrt{yuj-}$.

yaoḡ. *avyaya*. Orig. a noun (welfare, happiness, wholeness) used as an adv. Completely, wholly. From $\sqrt{yu-}$, to unite. [44.9.11]; 46.18.3.

yaoḡ. See under $\sqrt{yu-}$.

- yaož-. 1st in double-root *yaož-dā*.
 yaož-. 1st comp. See *yaož-dā*.
 √*yaož-dā*-. Double-root. To dedicate to holiness.
 Aor. subj. 1/1 ātm. (*yaož-dānē*) 44.9.13-14. Note ātm.
yaož-dā-. Fem., a 'root-noun'. Dedication to purity. 1/1 (*yaož-dā*) 48.5.12-13.
 √*yat*-. To be eager, to strive. Skt. *yat*-.
 Pft. 1/3 paras. (*yōiθamā*) 28.9.16.
yaŋ-. *avyaya*. So that. 31.8.1. See also *hyaŋ*.
yaŋ-. 1st comp. See *yezī* (= *yaŋ-zī*, Barth.).
yaθa-. 1st comp. (Orig. *yaθā*-). See *yaθanā*, *yaθāiŋ*.
yaθanā-. Likewise, as it were. The -*nā* seems connected with Vedic *nd* like). 31.22.4; 43.10.23.
yaθā-. *avyaya*. 1. Just as; 2. So that; thus; 3. As if; 4. In what manner (often in interrogative sense); 5. How (introducing a saying or knowledge); 6. Just because. Y. 1; (1; correlative to *aθā*); 29.4.26 (1); 30.4.14 (2); 30.7.19 (3); 31.2.13 (1); 31.14.20 (4); 31.16.3 (4; if); 34.5.8 (2); 34.6.18 (2); 44.1.10 (4; interrogative); 44.1.24 (2; until); 44.18.23 (2); 45.3.19 (1); 46.9.8 (5); 46.17.2 (6); 48.9.20 (5); 49.6.16 (2); 51.5.4 (5).
yaθā-(1st comp.). Same as *yaθa*-(1st comp.).
yaθā...aθā-. Just as...so. Y. 1...4.
yaθāiŋ-. According to these (*yaθā-āiŋ*). 33.1.1.
(*yaθā-cā*-. And thus. 30.4.14-15.)
yaθrā-. Where, wherever. Sometimes indicates time; when, whenever. 30.9.23; 31.11.23 (whereby); 31.12.24 (indicates time); 46.11.21; 46.16.12, 16 and 21; 53.7.18.
(*yaθrā...aŋ*-. Wherever...then. 53.7.18...26. These are correlatives.)
yadā-. When. 30.8.3; 31.4.1; 31.16.20; 50.9.12.
yantū-. See under √*i*-.
yantā-. See under 1.√*yam*-.
1.√*yam*-. To restrain, to remove. Skt. *yam*-.
Aor. 3/1 ātm. (*yantā*) 32.9.12.
With *apa*-. To take away, to hinder.
Pres. 3/1 paras. (*apayeitī*) 32.11.14.
With *ā*-. To undergo, to submit.
Aor. subj. 3/1 ātm. 3/1 ātm. (*ā...yamaitē*) 31.13.13...15.
With *vī*-. To spread, to distribute.
Accus. inf. (*-vyām*) 48.7.15.
2.√*yam*-(*yas*-). To grant, to bestow. Derivatives: *yāna*, *yas*.
yayā-. See under *ya*-.
yavaētāitē-. Adv. For all time. Orig. 4/1 of *yavaētāt* (fem.), eternity. 28.11.8.
yavaŋ-. As long as, as far as, as much as. 28.4.15; 34.9.18; 43.8.22; 43.9.25; 50.11.8; 53.7.8.

- (*yavaŋ...avaŋ*-. As long as...so long. 28.4.15...19.)
yavā-. Adv. Ever. Orig. 3/1 of *yu*, time. Cf. Pers. *jāwēd* (eternity). Is it connected with Skt. *java* (speed)? 29.9.19; 49.1.3 (always).
yavē, *yavōi*-. See under *yu*.
(*yavōi vīspāi*-. (For) all time. 46.11.24-25; 49.8.18-19.)
(*yāvōi vīspāi ā*-. For all time. 53.1.14-16; 53.4.26-28.)
√*yas*-. Same as 2.√*yam*-.
yas-. Therefore. 33.5.1 (orig. same as *yē*; note *sandhi*).
yas-. Neu. Attainment. 1/3 (*yasō*) 51.4.9.
yas-. See under *ya*-.
-*yas*-. 2nd comp. See *āyes*.
yasna-. Mas. Worship, act of piety, devotion. 2/1 (*yasnam*) 33.8.10; 2/3 (*yasnās*) 53.2.14; 3/3 (*yasnāiŋ*) 45.10.3; 50.9.3 (hymns, prayers; refers to *padāiŋ* of *Yas*. 50.8); 6/1 (*yasnahyā*) 34.12.11; 7/1 (*yesnē*) Y. 4; 51.22.6.
yasna-. Derivative: *yesnya*.
-*yasnā*-. 2nd comp. See *yā-yasnā*.
(*yasnāiŋ* Ārmatōiŋ. Through worship of (devotion to) Ārmaiti. 45.10.3-4.)
1.√*yaz*-. To worship, to adore. Skt. *yaj*-. The root is ātm. in both Av. and Skt.
Pres. 1/3 (*yazamaidē*) Y. 18.
Pres. subj. 1/1 (*yazāi*) 33.4.8 (with *upasarga* following); 50.4.3; 51.22.17; 3/1 (*yazaitē*) 32.3.13.
Pres. pt. 1/1 mas. (*yazəmnas-*) 34.6.20 (worshipper); 1/3 mas. (*yazəmnaŋhō*) 51.20.14.
1.√*yaz*-. Derivative: *yasna*.
2.√*yaz*-, to be quick, to speed. An obsolete root. Derivative: *yazu*.
yazəmnaŋhō-. See under √*yaz*-.
(*yazāi apā*-. I will pray away. 33.4.8-9.)
yazu-. Youngest, latest. Skt. *yahu*, youngest son. 1/1 fem. (*yezvī*) 53.3.9; 2/1 mas. (*Yazūm*) 31.8.6.
√*yah*-, to boil, to seethe, to be active. Skt. *yas*-, *yeŋ*-. Derivative: *yāh*-.
yahmāi, *yahmī*-. See under *ya*-.
√*yā*- with *ā*-. To come.
Pres. pt. paras. 2/1 mas. (*ayantəm*) 46.5.6 (suppliant).
√*yā*-. Derivative: *yānya*.
yā-. *avyaya*. Orig. 3/1 of *ya*. 1. So that, thus; 2. When; 3. How; why; 4. In order that; 5. Namely. 28.1.17 (1); 28.6.18 (1); 28.7.20 (1); 29.10.12 (1); 30.1.20 (1); 30.6.22 (1); 31.2.20 (1); 31.3.22 (1); 31.13.1 (2); 31.13.4 (2); 31.14.5 (3); 32.4.5 (1); 32.5.19 (2); 33.6.13 (1); 33.7.13 (4); 34.12.16 (4); 34.13.11 (5; almost a conjunction); 43.10.16 (4); 43.12.27 (2); 46.2.3 (3); 48.2.10 (2); 50.4.14 (1); 50.5.17 (1).
yā-. See under *ya*-.
yā-. 1st co.np. See *yā-yasnā*, *yā-vacanā*, *yā-iyaoθanā*, *yā-iyaoθna*.

- yāṭ. avyaya.* Thus. Skt. *yād.* Orig. 5/1. 32.4.1.
yāiṣ. avyaya. 1. Whereby, wherefore, whence; 2. So that; 3. In order that; 4. Just as. Orig. 3/3. 28.2.20 (1); 28.11.21 (1); 32.3.22 (1); 32.7.11 (4; i.e., as is well-known); 32.12.17 (2); 44.20.13 (3); 50.7.15 (2).
yāiṣ. See under *ya.*
(yāiṣ pərəsāi. With whom I might confer. 44.12.10-11.)
(yāiṣ srāvī. Just as they say; i.e. as is well-known. 32.7.11-12.)
(yā-cā. As also, lit., 'and which'. 33.1.21-22.)
yāna. Gift, reward. 3/3 (*yānāiṣ*) 28.9.8.
yānim. See under *yānya.*
yānya. Adj. Ideal; lit., 'worth following'. 1/1 neu. (*yānim*) Yā. 1, 3 and 5.
yā-yasnā. Comp., orig. 3/1, used as an adv. The worship whereby. 34.1.5-6.
yā-vacaṇhā. Comp., orig. 3/1, used as an adv. The words whereby. 34.1.3-4.
yā-ṣyaṭhanā. Comp., orig. 3/1, used as an adv. The deeds whereby. 34.1.1-2.
yā-ṣyaṭhna. Comp., used as an adj. Acting how; lit., 'of what action'. 1/1 (*yā-ṣyaṭhnas-*) 31.16.23-24.
√yās- To ask, to request. Skt. *yāc-*.
 Pres. 1/1 paras. (*yāsā*) 28.1.2 (with gen. of the person requested); 28.8.9; 49.8.9; 51.21.19; 54.1.20.
 Pft. pt. 1/1 mas. (*yāsās*) 49.12.18;
 Aor. 3/1 paras. (*yāsāṣ*) 32.1.4.
yāsās. See under *√yās-*.
(yā zī cī-cā vahiṣtā. Even all these (things) (that are) the best. 47.5.9-13.)
yāh. Neu. Ushering in. Lit., activity. 5/1 (*yāṇhō*) 32.2.15; 7/1 (*yāhī*) 46.14.17; 49.9.19.
yā. *avyaya.* 1. So that, 2. When, 3. Therefore, so. 28.11.1 (1); 29.9.6 (1); 31.13.9 (2); 32.14.22 (1); 32.16.5 (3); 33.4.1 (1); 33.6.1 (1); 44.19.14 (2); 49.7.18 (1); 50.2.7 (2).
yā (mas. and fem.), *yāṅg.* See under *ya.*
(yā Drəgvā. He, the false One. 30.5.4-5.)
(yā Vā...ufyānī. I verily unto ye...shall weave (my) hymns. 28.3.1-2...4.)
(yā Hōi nōiṭ vīdāiti. Who fosters Her (Mother-Earth) not. 51.1.17-20.)
(yāṅg Daēvəṅg. O ye Daēvas (2/3 in sense of 8/3). 32.5.11-12.)
yām. See under *ya.*
(yām Aṅrəm. The other, the Evil One. 45.2.10-11.)
(yām ā. While in fact. 29.9.13-14.)
(yām Mazdām Ahurəm. Mazdā Ahura Himself. 45.8.19-20.)
yāmā. Only in the dual. Twins. 1/2 (*yānā*) 30.3.6.

- yā, yāṇhām.* See under *ya.*
yāṇhō. See under *yāh.*
yās-, yām. See under *ya.*
(yām Daēnām. Namely, the Faith... 53.2.26-27.)
yim. See under *ya.*
Yima. Mas. An ancient Royal-Sage (*Rājarṣi*) of Iran. King Jamshed of the Shāhnāmā. Skt. *Yama.* 1/1 (*Yimas-*) 32.8.5.
Yimas- 1st comp. See *Yimas-cīṭ.*
Yimas-cīṭ. Even *Yima.* 32.8.5-6.
 1. *√yu-*, to join, to bind. Skt. *yu-*. Derivative: *yaoṣ* (*yaoṣ*).
 2. *√yu-*, to hasten. Skt. *ju-*. Derivatives: *yava*, *yavaētāitē*, *yavā*, *yu* (*yav*).
yu (*yav*). Neu. Time, duration, generation. 4/1 (*yavē*) 28.8.20; 4/1 (*yavōi*) 46.11.24; 49.8.18 (dat. of time); 53.1.14; 53.4.26; 6/1 (*yaoṣ*) 43.13.20 Cf. Skt. *āyuh*.
-yuxta. See under *√yuj-*.
-yuxta. 2nd comp. See *Aṣā-yuxta.*
√yug- Same as *√yuj-*.
√yuj- (*yug-*). To join, to unite. Skt. *yuj-*.
 Pres. 3/3 ātm. (*yaojantē*) 30.10.11.
 Pres. secondary (impft.) 3/1 paras. (*yaogət*) 44.4.25.
 Pres. subj. 1/1 (*yaojā*) 50.7.3; 3/3 (*yūjən*) 46.11.2; 49.9.15.
yū. Base of 2nd pers. pron. (plu. and du.) You. 1/3 (*yūṣ*) 32.3.2; 32.4.2; 46.15.11; 1/3 (*yūṣəm*) 28.9.19; 29.10.1; 29.11.11; 4/2 (*yūṣmaibyā*) 32.9.24; 5/3 (*yūṣmaṭ*) 34.7.22 (abl. of comparison).
yū. Derivatives: *yūsmāka*, *yūsmāvat*.
yūjən. See under *√yuj-*.
yūṣ, yūṣmaibyā yūṣmaṭ. See under *yū.*
yūsmāka. Pron. adj. Belonging to you. 2/1 mas. (*Yūsmākəm*) 34.5.16; 4/1 (*yūsmākāi*) 50.5.8; 6/1 (*Yūsmākahyā*) 50.7.9.
yūsmāvat. Such like you. Skt. *yusmāvat*. 6/3 (*Yūsmāvatām*) 29.11.25.
yūṣəm. See under *yū.*
yeintī. See under *√i-*.
yeṣhe. See under *ya.*
yesnē. See *yasna*.
yesnya. Neu. Praise, worship. 2/3 (*yesnyā*) 30.1.13.
yezī. *avyaya.* 1. Since; 2. Whether; 3. Even if; 4. Inasmuch as. 31.2.1 (1); 32.6.6 (3); 34.6.1 (1); 44.6.10 (2); 44.15.8 (3); 48.1.1 (1); 48.9.3. (2); 53.1.6 (4).
(yezī...aṭ. Since...therefore. 31.2.1...9; 48.1.1...16.)
(yezī tā aṭhā haiṭyā. Whether all (are) indeed true. 44.6.10-13.)
yezvī. See under *yazu*.
yehyā. See under *ya.*
yōi. *avyaya.* As, while. 30.10.19.

yōi. See under *ya*.

yōiṭhāmā. See under √yat-.

(yōi zī. Who all; lit., who indeed. 45.7.5-6.)

r

raiṭim. See under *raṭya*.

raēxənah. Neu. Inheritance, 2/3 (raēxənā) 34.7.10; 6/1 (raēxənahō) 32.11.15.

√raēṭwa-. Same as √roiṭwa-.

raocah. Neu. Light, ray. In the plu. the word usually signifies 'Realms of Light'. 1/3 (raocā) 50.10.15; 2/3 (raocās-) 44.5.10 (Realms of Light); 3/3 (raocēbīṭ) 30.1.21 (Realms of Light); 31.7.5 (ins. implying extension).

raostā. See under √rud-.

Ratu. Mas. Spiritual Teacher. Skt. *Rṣi* seems cognate. See also *Ahū*. 1/1 (Ratuṣ) Y. 5; 29.2.9; 29.6.14; 33.1.8; 1/1 fem. (Ratuṣ) 43.6.18 (refers to Ārmaiti, hence fem.); 2/1 (Ratūm) 31.2.14 (accus. because of 'contamination').

-ratu. 2nd comp. See *ṛəṣ-ratu*, *fəṣəratu*, *fəṣəratu*.

-Ratu. 3rd comp. See *Ahūm-Bīi-Ratu*.

raṭa, path, chariot. Derivative: *raṭya*.

raṭya. Neu. Path. 2/1 (raiṭim) 50.6.13.

1.√ran- (ram-), to rejoice, to enjoy. Skt. *raṇ* (ram-). Derivatives: *rānyō-skəṛəti*, *rāman*.

2.√ran-, to oppose. Derivative: *rāna*.

√rap-. To cling to, to be devoted. Is Skt. *rabh-* connected?

Pres. pt. paras. (devotee) 2/3 (rapantō) 28.2.21 (note strong form);

4/1 (rapantē) 34.4.11 (believer, faithful; note strong form).

Aor. subj. 3/3 (rapən) 51.18.21.

√rap-. Derivatives: *rafənah*, *rafəḍra*.

-rapa. 2nd comp. See *Arapa*.

rafəḍra. Neu. Joy, bliss. 2/1 (rafəḍrəm) 46.2.21; 51.20.17; 4/1 (rafəḍrāi) 28.3.20; 33.13.1; 46.12.25; 54.1.4 and 13 (fulfilment); 6/1 (rafəḍrahyā) 28.1.6 (objective gen.).

(rafəḍrəm cagvā. Aspiring to the Bliss. 46.2.21-22.)

rafənah. Neu. Joy. 1/1 (rafənō) 43.8.13; 2/1 (rafənō) 26.6.14; 43.14.10.

√ram-. Same as √ran-.

-raya, splendour. 2nd comp. See *māzā-rya*.

√raṣ-. To injure, to frustrate.

Dat. inf. (raṣayeḥhē) 49.3.10; 51.9.15.

Intens. pres. pass. 3/3 (rāṣəyāntē) 47.4.3.

Intens. pres. subj. 3/3 (rāṣəyān) 32.11.21.

√raṣ-. Derivatives: *raṣah*, *rāṣəia*.

raṣah. Neu. Punishment. Skt. *raṣas* (injury). 1/1 (raṣō) 30.11.16.

raṣnā. Fem. Rectitude. 3/1 (raṣnā) 46.5.12.

raziṣta. See under *ṛəzu*.

√rah-. Same as √rāh-.

rəma. Mas. Violence, cruelty. 1/1 (rəmō) [29.1.16]; 2/1 (rəməm) 48.7.6.

√rā-. To bestow. Skt. *rā-*.

Aor. subj. 2/1 s-aor. ātm. (rāḥaḥhōi) 28.8.18.

√rā. Derivatives: *rātā*, *rāti*.

rātā. Fem. Holy gift, sacrifice. 2/1 (rātām) 33.14.2; 43.9.21.

rāti. Fem. Duty. 1/3 (rātayō) 33.7.23; 6/1 (rātōiṣ) 29.11.24 (note gen. used with √ah-; the word here means readiness to serve).

rāṭəma. Mas. Best guide. Orig. *rāṭa* (**rāta*-*təma*; connected with *Ratu*. 1/1 (rāṭəmə) 44.17.29; 53.6.9 (attractive guidance).

√rād-. To accomplish, to fulfil. Skt. *rād-*.

Pres. 3/1 paras. (rāṣṭi) 53.9.4 (with ins.); 3/3 (rādənti) 33.2.19 (with dat.).

Pres. secondary (impft.) (rādət) 51.6.9.

√rād-. Derivatives: *rāda*, *rādah*.

rāda. Mas. Support, devoted servant. 1/3 (rādā) 28.7.24; 2/1 (rādəm) 29.9.9.

1.rādah. Seeker. 1/3 (rādahō) 45.7.4; 46.17.16.

2.rādah. Neu. Fulfilment. 3/1 (rādahā) 46.13.4.

rāna. Mas. Used in the du. Opposing parties. 4/2 (rānōibyā) 31.3.9; 43.12.30; 47.6.10; 51.9.3; 6/1 (rānayā) 31.19.20.

rānya-. 1st comp. See *rānyō-skəṛəti*.

rānyō-skəṛəti. Adj. Joy-bringing (lit., making). 2/1 fem. (rānyō-skəṛətim) 47.6.25-26; 47.3.10-11; 50.2.3-4.

rāma. Mas. Cruel gossip. See also *rəma*. 2/1 (rāməm) 49.4.6.

rāman. Neu. Peace, rest. From √ram-, to rest. 2/1 (rāmām) 29.10.14; 48.11.13; 53.8.15; 3/1 (rāmā) 47.3.17 (thematic).

rāmā. See under *rāman*.

(rāmām dāntē. Hold themselves unruffled. 48.11.13-14.)

rāy. Mas. Divine Splendour. Skt. *rai*. 6/1 (rāyō) 43.1.22.

rāṣəia. Mas. Preventing, excluding. The sense is that of a pres. pt. 1/1 (rāṣəiō) 49.2.10.

rāṣəyāntē, rāṣəyān, rāṣəyēhē. See under √raṣ-.

rāṣn. Neu. Commandment. See also *rāsar*. 6/3 (rāṣnām) 34.12.19.

rāṣṭi. See under √rād-.

√rāz-, to rule, to guide. Derivatives: *raṣnā* (*Raṣnu*), *rāṣn*, *rāzan* *rāzar*.

rāzan. Neu. Guiding principle. 2/3 (rāzəng) 50.6.16. See also *rāṣn*.

rāzar. Neu. Guiding principle. 1/1 (rāzarə) 34.12.3. See also *rāzan*.

rāzəng. See under *rāzan*.

√ rāh- (rah-). The orig. sense is 'to shout', 'to rave'. Cf. Skt. *rāsabha*.
Aor. opt. 3/3 paras. (*rāṅhayən*) 32.12.2 (they turn away by their
loud talk).

rāṅhayḥōi. See under √ rā-.

rāṅhayən. See under √ rāh- (rah-).

√ ri-, to pour, to flow. Derivative: √ rōiθwa- (denominative from
rōiθwa, stream).

√ rik-. Same as √ ric-.

√ ric-, to leave behind, to relinquish. Skt. *ric-*. Derivatives: *irixta*,
raēxonah.

√ ruc-, to shine, to illumine. Derivative: *raocah*.

1. √ rud-. To weep, to bewail. Skt. *rud-*. In Later Av. this is a
'daēva-' word.

Aor. 3/1 s-aor. ātm. (*raostā*) 29.9.5 (note ātm.).

Caus. aor. pass. (ātm.) 3/1 (*urudōyatā*) 44.20.24 (note prothetic *u-*).

2. √ rud-. To grow. Skt. *ruh-* (**rudh-*).

Plupft. 3/1 (*ururaost*) 51.12.13 (is attained).

√ rōiθwa- (*raēθwa*-). To pour forth. This is a secondary (denomina-
tive) verb from √ ri-, to flow.

Pres. subj. 3/3 paras. (*rōiθwən*) 31.7.6.

rōiθwa (*raēθwa*), Derivative: √ rōiθwa- (*raēθwa*-) (denominative verb).

v

va. Base of enc. pron. 2nd pers. plu. Skt. *va-* 2/3 (*vā*) 28.2.2;
28.3.2; 28.9.2 (syntactically connected with the voc. following); 31.2.10
(accus. with verb of motion); 32.1.23; 32.3.11; 32.5.8; 34.5.9 and 18;
34.6.19; 43.13.22; 49.6.2; 50.4.2; 50.8.2, 13 and 19; 50.9.2; 4/3 (*vā*) Yā. 15;
28.9.15; 32.2.16; 46.15.3; 43.15.d (in the restored missing line); 46.17.3
(or 6/3 ?); 49.12.12 (dat. with *staotāiš*); 51.2.2; 53.4.3; 6/3 (*vā*) 28.7.21
(refers to the Seven); 31.1.2; 31.18.4 (note gen. for loc.); 33.13.7; 34.5.2;
45.3.14 (note gen. for loc.); 49.12.20; 50.11.2; 51.3.7; 53.5.20; 53.7.3 and 27.
vaiṅtya. Adj. Devout, full of yearning. From 1. √ van-, to wish.
1/3 neu. (*vaiṅtyā*) 28.10.23.

vairim. See under *vairya*.

vairya. Adj. Lit., 'worthy to be chosen' (from 1. √ var-). Precious,
eminent (one who does what he chooses), all-powerful. 1/1 mas. (*vairyō*)
Y. 3; 1/1 neu. (*vairim*) 34.14.4; 51.1.3; 2/1 neu. (*vairim*) 54.1.6; 6/1 fem.
(*vairyā*) 43.13.27.

vairyā. See under *vairya*.

vaēθā. See under 1. √ vid-.

vaēda. Mas. Attainment, goal. From 2. √ vid-. 2/1 (*Vaēdam*) 29.10.24;
32.11.16.

vaēdamnāi, *vaēdamnō*, *vaēdā*. See under 1. √ vid-.

Vaēdišta. Mas. The best Judge (the best knower), most Wise. 1/1
(*Vaēdištō*) 32.7.20; 46.19.27.

vaēdōdūm, *vaēdyāi*. See under 1. √ vid-.

√ vaēn-. To see. Skt. √ ven-, to see. Pers. *bin*.

Dat. inf. (*vaēnaṅhē*) 32.10.8.

With *aibī*. To observe closely.

Pres. 2/1 paras. (*aibī...vaēnahī*) 31.13.21...23.

With *ā*. To consider, to observe carefully.

Pres. imper. 2/1 paras. (*āvaēnā*) 46.2.19.

Aor. imper. 2/3 paras. (*avaēnatā*) 30.2.4.

vaēnaṅhē. See under √ vaēn-.

vaēpya. Mas. Inspired. 1/1 (*vaēpyō*) 51.12.5 (dupe).

vaēm. Pron. 1st pers. nom. plu. Skt. *vayam*. When expressly men-
tioned it is emphatic. 30.9.4 (*we* as well).

vaēšah. Neu. Hatred. See also *dvaēšah*. 1/1 (*vaēšō*) 53.9.3.

vaocəmə, √ vaoc-, *vaocaṭ*, *vaocā*. See under √ vac-.

vaorāzaθā. See under √ urvāz-.

√ vak-. Same as √ vac-.

vaxəōra. Neu. Speech; lit., 'face'. Skt. *vaktra*. 6/1 (*vaxəōrahyā*)
29.8.24.

√ vaxš- (*uxš-*). To increase, to wax (as of the moon), to exalt, to elevate.

Pres. 3/1 paras. (*uxšyeitī*) 44.3.24;

Pres. imper. 2/1 paras. (*uxšyā*) 33.10.19.

Aor. 2/1 paras. (*uxšyō*) 31.7.19; 3/1 (*vaxšat*) 31.6.21; 34.11.16;
48.1.20; 48.6.18 (almost causal in sense).

Dat. inf. (*uxšyāi*) 43.15.14.

Caus. pres. pt. 6/2 fem. (*-uxšayantā*) 33.9.7 (note *sandhi* in the
comp., *-uxšayantā* becoming *-oxšayantā*).

√ vaxš-. Derivative: *uxšan-*.

vaxšəntē, *vaxšyā*. See under √ vac-.

vaṅhūi, *vaṅhūim*, *vaṅhaovē*, *vaṅhavīm*. See under *vohu*.

vaṅhā. Fem. Dwelling, destiny. 1/1 (*vaṅhā*) 47.6.8; 2/3 (*vaṅhā*)
31.19.18.

vaṅhāu, *vaṅhāuš*. See under *vohu*.

(*Vaṅhāuš Xšaθrā Manāṅhō*. Through the Power (Service) of *Vohu*
Manō; i.e. through service rendered by a loving mind. 34.11.10-12.)

(*vaṅhāuš vahyō*. The Highest Good; lit., 'better than the good'.
43.3.3-4.)

(*Vaṅhāuš šyaoθnā Manāṅhō*. Through deeds inspired by *Vohu Manō*.
34.14.8-10.)

vaṅhā. See under *vaṅhā*.

vaṅhu. Same as *vohu*.

vaṅhuya. New. Goodness; lit., 'pertaining to the good'. 2/3 (*vaṅhuyā*)
33.12.11.

vaṅhuyā, *vanhuyāi*, *vaṅhuyā*, *vaṅhō*. See under *vohu*.

vanhō. Adv. Orig. comparative of *vohu* (1/1), used adverbially. As of higher worth. Ye. 6.

√*vac-* (*vak-*). To speak, to proclaim.

Pres. pass. 3/1 (*vaiyetē*) 44.11.16.

Aor. 1/3 paras. (*vaoxēmā*) 34.5.21; 3/1 (*vaocaṭ*) 31.6.7; 34.10.5; 45.3.10 (this is almost a separate √*vaoc-*, orig. a sort of reduplicated aor. base of √*vac-*); 3/3 s-aor ātm. (pass.) (*vaxīṣṭē*) 32.4.9.

Aor. pass. 3/1 (*vācī*) 43.13.32.

Aor. imper. 2/1 paras. (*vaocā*) 31.3.18; 31.5.4; 34.15.9; 44.1.6; 44.2.6; 44.3.6; 44.4.6; 44.5.6; 44.6.6; 44.7.6; 44.8.6; 44.9.6; 44.10.6; 44.11.6; 44.12.6; 44.13.6; 44.14.6; 44.15.6; 44.16.6; 44.17.6; 44.18.6; 44.19.6; 48.2.1 (from an almost separate root *vaoc-*); 3/1 ātm. (pass.) (*ūcām*) 48.9.14 (let it be revealed).

Fut. 1/1 paras. (*vaxīyā*) 30.1.3; 46.15.2; 51.8.4.

Dat. inf. (*vaocahē*) 28.11.16 (redup. aor. base).

With *ā* (*ā*). To speak out.

Aor. 3/1 paras. (*ā vaocaṭ*) 29.6.2-3 (redup. aor. base).

With *frā*. To declare, to proclaim.

Ppt. pass. 1/3 neu. (*fraoxtā*) 48.1.10.

Aor. subj. 1/1 paras. (*frā...vaocā*) 45.3.23...25 (I expound; note paras. joined to ātm.).

Aor. imper. 2/1 paras. (*frā-vaocā*) 34.12.14-15 (clearly declare); 46.7.27-28.

Fut. 1/1 paras. (*fravaxīyā*) 44.6.9; 45.1.2 (I will explain); 45.2.2; 45.3.2; 45.4.2; 45.5.2; 45.6.2.

√*vac-*. Derivatives: *anaocah*, *uxti*, *uxda*, *vaxōdra*, *vac*, *vacah*, *vāk* (*vac*). (©wahmī Xšaθrōi vācī. Is said (to be found) with Thy Xšaθra.

43.13.30-32.)

vac. Neu. Word, speech. 3/1 (*vacē*) 45.5.7. A sort of 'root-noun'.

vacahā. See under *vacah*.

vacah. Neu. Word, message, speech. Skt. *vacas*. 1/1 (*vacō*) Yā. 4; 2/1 (*vacō*) 53.7.31; 2/3 (*vacā*) 31.1.6; 33.8.17; 3/1 (*vacahā*) 31.22.11; 32.5.18; 33.2.5; 47.1.10; 48.4.12; 6/3 (*vacahām*) 31.19.10 (note gen.); 7/1 (*vacahī*) 30.3.11.

-*vacahā*. 2nd comp. See *yā-vacahā*.

-*vacah*. 2nd comp. See *avaētās-vacah*, *əṛəš-vacah*, *duž-vacah*, *miθah-vacah*.

vacā. See under *vacah*.

√*vaj-*. Same as 3.√*ug(h)-*.

√*vat-* with *aipi*. To comprehend. Skt. *api-vat-*.

Aor. pass. 3/1 (*apivaitī*) 44.18.20.

1.√*vad-*. To speak. Skt. *vad-*.

Pres. pt. ātm. 1/1 (*vadəmnō*) 53.5.7 (appealing).

2.√*vad-*, to smite, to strike. Skt. *vadh-*. Derivative: *vadar*. *vadar*. Neu. Weapon. Skt. *vadhar*. 2/1 (*vadarē*) 32.10.25.

1.√*van-*. To desire, to yearn.

Pft. pt. 1/1 mas. (*vāunuš*) 28.8.10.

2.√*van-*. To overcome, to conquer.

Pres. opt. 1/3 paras. (*vanaēmā*) 31.4.19.

Aor. subj. 3/1 s-aor. paras. (*vēnghaitī*) 48.1.5; 3/1 s-aor. paras. (*vēnghaṭ*) 48.2.17.

Desider. pres. imper. 3/1 paras. (*vēvēnghatū*) 53.5.23.

1.√*van-*. Derivative: *vananā*.

2.√*van-*. Derivatives: *vananā*, *vaintya*, *vantar*, *vās*.

vananā. Fem. Victory. It might also mean 'object of desire' (from 1.√*van-*). 2/1 (*vananām*) 44.15.28.

vantar. Mas. Devotee. 1/1 (*vantā*) 51.22.23 (used adverbially 'devotedly'; lit., '(as) a devotee').

vantā. See under *vantar*.

√*vap-* with *vī*. To destroy.

Aor. 3/1 paras. (*vīvāpat*) 32.10.22.

√*vaf-*. To weave. Skt. **vabh-*. Pers. *bāftan*.

Pft. 1/1 paras. (*ufyā*) 43.8.27.

Pft. subj. 1/1 paras. (*ufyānī*) 28.3.4.

√*vaf-*. Derivative: *vafu*.

vafu. Mas. Web (of life). 2/3 (*vafūš*) 29.6.7; 48.9.16.

vaya. Neu. Woe, grief. 7/1 (*vayōi*) 53.7.28.

vayū-. 1st comp. See *vayū-bərəṭ*.

vayū-bərəṭ. Adj. Bearing woe. 4/3 mas. (*vayū-bərədubyō*) 53.6.17-18.

1.√*var-*. To choose. Skt. *vr-*. The root is usually ātm.

Pres. 1/1 (*varənē*) 46.3.23; 3/1 (*varənuitē*) 31.17.6; 3/1 (*varəntē*) 43.16.6; 51.18.9.

Pres. secondary (impft.) 3/3 (*varənātā*) 30.6.15.

Pres. subj. 1/1 paras. (*varānī*) 53.4.5 (note paras.).

Pres. opt. 1/3 paras. (*varəmaidī*) 32.2.19 (note paras.).

Aor. 3/1 (*varatā*) 30.5.3; 3/1 redup. aor. (*vāurāitē*) 47.6.19 (wins over to Her side; note ātm.); 3/3 (*varatā*) 32.12.20 (are preferred; pass. in sense).

Aor. pt. 4/1 (*urvānē*) 31.2.4 (for the choosing).

With *frā*. To choose.

Aor. 3/1 (*fravaratā*) 31.10.4.

Aor. subj. 3/1 paras. (*fraorəṭ*) 30.5.21; 53.2.13 (note paras.).

2.√*var-*. To turn.

Aor. 3/1 redup. aor. ātm. (*vāurāitē*) 47.6.19 (shall turn into Her fold; probably from an orig. intens.).

Aor. opt. 1/1 redup. aor. ātm. (*vāurayā*) 31.3.25 (I may convert; *vā-vr-ayā*, "a true causative aorist with strengthened reduplication"); 1/3 redup. aor. ātm. (*vāurōimaidī*) 28.5.18 (the reduplication indicates intense desire).

1.√var-. Derivatives: *āvaṛaṇa*, *urvata*, *urvatha*, *urvan*, *urvāta*, *vairya*, *varana*, *varāna*, *vāra*.

3.√var-, to cover, to protect. Derivative: *uruśa*.

varana. Mas. Belief. 1/3 (*varanā*) 45.2.20; 3/1 (*varanā*) 45.1.27.

varacah. Neu. Power. Skt. *varcas*. 2/3 (*varacāhī*) 32.14.10.

√varad-. To increase, to advance. Skt. *vardh-*.

Pres. 3/1 paras. (*varadaitī*) 28.3.16.

Ppt. 3/3 (*varāzdāiī*) 46.3.11 (effective).

Aor. subj. 3/3 paras. (*varādān*) 49.4.5.

Caus. pres. opt. 3/1 ātm. (*varādayāētā*) 50.3.18.

√varad-. Derivatives: √*urvād-*, *varadēman*.

varadēman. Neu. Majesty, glory. 7/1 (*varadēmām*) 46.16.23.

varāna. Mas. Faith, religious belief. See also *varana*. 2/3 (*varānāng*) 31.11.24; 48.4.17; 4/1 (*varānāi*) 49.3.4.

-varāna. 2nd comp. See *duṣ-varāna*.

varāśaitī, *varāśaitē*, *varāśāntī*, *varāśā*, *varāśānē*. See under √*varāz-*.

-varāšta. 2nd comp. See *haiṭhyā-varāšta*.

-varāšana. 2nd comp. See *duṣ-varāšana*.

√*varāz-* (*varāz-*). To work, to perform, to fulfil. Pers. *varāzīdan*.

Pres. secondary (impft.) 3/1 paras. (*varāzyat*) 47.2.13.

Pres. imper. 2/1 ātm. (*varāśvā*) 53.3.29; 3/1 ātm. (*varāzyātām*) 48.5.19.

Pres. pt. paras. 6/1 (*varāzyantō*) 45.4.15 (active, working; note strong base).

Pft. 3/1 ātm. (*vāvarāzōi*) 29.4.6.

Aor. 1/1 s-aor. ātm. (*varāśānē*) 51.1.20; 3/1 s-aor. paras. (*varāśaitī*) 33.2.12 (note paras.); 3/1 s-aor. ātm. (*varāśaitē*) 33.1.3 (he shall judge).

Aor. subj. 1/1 s-aor. paras. (*varāśā*) 50.10.3 (implies the will of the speaker); 3/1 s-aor. paras. (*vāvarāśaitī*) 46.19.9; 3/1 s-aor. ātm. (*varāśaitē*) 29.4.16 (pass.); 3/3 s-aor. paras. (*varāśāntī*) 45.3.18 (note ending -*antī*).

Dat. inf. (*varāzyeidyāi*) 33.6.14; 43.11.24.

Loc. inf. (*varāzī*) 45.9.17.

√*varāz-*. Derivatives: *ā-vāvarāśa*, *varāzyah*, *Varāzōna*, *Varāzōnya*.

varāzyah. Neu. Doing, performance. 2/1 (*varāzyō*) 30.5.7.

-varāšta. 2nd comp. See *duṣ-varāšta*, *hvarāšta*.

vaśi. Neu. Wish. 1/1 (*vaśi*) 34.12.5.

vaśi, *vaśtī*. See under √*vas-*.

vaśyetē. See under √*vac-*.

√*vas-* (us-.). To desire. Skt. *vaś-*.

Pres. 1/1 paras. (*vasamī*) 29.9.15; 43.1.15; 44.3.20. 1/2 paras. (*usvahi*) 46.16.9 (the only example of the ending -*vahi* found in the Aryan group of languages); 1/3 paras. (*usmahī*) 34.4.7; 2/1 paras. (*vaśi*) 43.9.17; 44.16.32; 2/3 paras. (*uštā*) 29.2.20; 3/1 paras. (*vaśtī*) 29.8.15; 46.14.11.

Aor. subj. 3/1 (*vasat*) 29.4.28; 3/3 (*usōn*) 44.10.28.

Aor. opt. 3/1 (*usyāt*) 50.2.12 (is eager).

√*vas-*. Derivatives: *ušti*, *usan*, *Usig*, *Vasasā-Xīathra*, *vasō-* (used as *upāsarga*), *Vasō-Xīayant*, *vaśi*, *vaśā* (adv.), *vasō*, *vasnā*, *hizvō-vasa*.

vas. *upāsarga*. Fully, completely; lit., 'at will'. Found in *vasō-√xī-*. Also found in *vasō-iti*.

-*vasa*. 2nd comp. See *hizvō-vasa*.

vasas- (*vasasō-*). 1st comp. See *Vasasā-Xīathra*.

Vasasā-Xīathra. Power at will, Infinite Power. 6/1 (*Vasasā-Xīathrahya*) 43.8.19-20.

(*vasamī*...*vīduyē*. I desire to know. 44.5.30...33.)

vasō-. 1st comp. See *vasō-iti*, *Vasō-Xīayant*.

vasō-iti. Fem. Full freedom; lit., 'moving at will'. 5/1 (*vasō-itōiī*) 53.9.20-21.

vasō-xīayā, *Vasō-Xīayās*. See under √*xī-*.

vaśā. *avyaya*. Freely, at will. 31.11.25.

vasō. *avyaya*. Completely. 32.15.17.

vastē. See under 2.√*vah-*.

vasnā. *avyaya*. Orig. 3/1. According to (Thy) Will. 34.15.22; 46.19.9; 50.11.22.

√*vas-*. To bear, to carry, to sustain. When ātm. at implies 'unite in marriage'. Skt. *vah-*.

Pres. pt. ātm. 4/3 fem. (*vazyamnābyō*) 53.5.2.

√*vaz-*. Derivatives: √*uz-*, *vazdah*, *vazdra*, *vazdvar*, *vāz*.

vazdah. Neu. Support. 3/1 (*vazdahā*) 49.10.21 (in support; almost adverbial).

vazdra. Mas. Support. Skt. *vōdhra*. 2/3 (*vazdrōng*) 46.4.6.

vazdvar. Neu. Sustenance. 5/1 (*vazdvarō*) 31.21.16.

vazyamābyō. See under √*vas-*.

1.√*vah-* (uš-), to burn, to shine, to illumine. Skt. *vas-* (uš-). Derivatives: *aośah*, *uśah*, *uštana*, *uštā*, *uštāna*, *uštara*, *dūraośa*, *Vīvaṅhuśa*.

2.√*vah-*. To dress, to cover, to clothe oneself. Usually ātm. Skt. *vas-*.

Aor. subj. 3/1 ātm. (*vastē*) 30.5.14 (note the orig. -s- restored).

2.√*vah-*. Derivative: *vāstar*, *vāstra*, *vāstrya*, √**vāh-* (caus. base).

3.√*vah-*, to dwell, to shelter. Skt. *vas-*. Derivative: *vanhā*.

4.√*vah-*, to revere, to love. This is an obsolete root both in Av. and in Skt. (**vas-*). Derivatives: *vahišta*, *vahma*, *vohu-* (in *Vohu-Manah*).

Vahiṣṭa. Neu. The best (highest) Abode, Heaven. Used in the sense of *summum bonum*. Pers. *bihisht*. 1/1 (*Vahiṣṭam*) 31.6.3; 43.2.5; 51.1.15; 2/1 (*Vahiṣṭam*) 28.8.1; 45.4.5 (the Supreme Goal); 47.2.4 (the best mental state); 2/3 (*Vahiṣṭā*) 45.6.26 (the Highest things); 3/1 (*Vahiṣṭā*) 32.16.3; 5/1 (*Vahiṣṭāt*) 32.11.18 (double sense). Orig. superlative of *vohu*.

vahiṣṭa. See under *vohu*.

Vahiṣṭa-. 1st comp. See *Vahiṣṭa Manah*.

-Vahiṣṭa. 2nd comp. See *Aṣa Vahiṣṭa, Manah Vahiṣṭa*.

Vahiṣṭa Manah. A loose type of comp., neu. The best (most loving) state of mind. The implication is of the Amṛṣa Spṛṇta in every case. 1/1 (*Vahiṣṭam Manō*) 30.4.23-24 (juxtaposed; best state of mind); 2/1 (*Vahiṣṭam Manō*) 31.7.14-15 (juxtaposed); 3/1 (*Vahiṣṭā Manahā*) 31.4.11...13 (one word between); 32.6.12...14 (one word between); 33.9.12...14 (one word between); 3/1 for 1/1; 47.1.3...5 (one word between; implies also *humata*); 50.4.9...11 (one word between); 5/1 (*Vahiṣṭāt Manahō*) 50.1.23...25 (one word between).

vahiṣṭam, vahiṣṭā. See under *vohu*.

Vahiṣṭā-. 1st comp. See *Vahiṣṭā-īṣṭi, Vahiṣṭā-cīṭ*.

Vahiṣṭā-īṣṭi. Name of the Fifth Gāṭhā.

(*Vahiṣṭā-cīṭ*. With the Best Abode indeed. 32.16.3-4.)

vahma. Mas. 1. Adoration devotion; 2. Worshipper. 2/1 (*vahmām*) 48.1.19 (1); 2/3 (*vahmāṅg*) 45.8.24 (1); 46.17.14 (1); 4/1 (*vahmāi*) 46.10.24 (1); 50.10.22 (1; glory); 51.12.18 (2); 53.2.11 (1); 6/1 (*vahmahyā*) 50.7.8 (1); 7/1 (*vahmē*) 34.2.22 (1); 45.6.17 (1).

vahya, vahyō. See under *vohu*.

vahyō. Adv. Better. 51.19.20. Orig. comparative of *vohu*.

Vahyō. 1st comp. See *Vahyō-akām*.

Vahyō-Akām. 1/1; a *dvanda*-comp. of opposites (like Skt. *śiṭoṣṇam*). Good and Bad. 30.3.16-17.

vaṣyā. See under *vohu*.

vā. *avyaya*. 1. Or (Skt. *vā*); 2. Verily, indeed (Skt. *vā, vai*). 29.5.2 (2); 31.5.25 and 28 (1); 31.9.18 and 21 (1); 31.12.6, 9, 11 and 13 (1); 31.13.5 and 10 (1); [31.16.11 and 13] (1); 31.17.3 and 5 (1); 31.18.15, 17 and 19 (1); 31.20.16 (2); 33.2.6, 8, 11 and 14 (1); 33.3.5, 7, 10 and 13 (1); 33.8.14 (1; used in the sense of *-cā*); 34.12.7 and 10 (1); 44.12.13, 17 and 19 (1); 45.11.27 (1; emphatic, almost like 'nay'); 46.4.11 and 13 (1); 46.4.26 (1; used in the sense of *-cā*); 46.5.2 (1; implies a contrast; 'however'); 46.5.8 and 11 (1); 46.8.2 (2); 46.10.2 (2); 46.10.6 (1); 46.14.9 (2); 46.18.13 (1); 51.11.8 and 15 (2). See also *vā...vā*.

(*vā mōi*. Verily I say. 46.8.2-3; 46.10.2-3.)

(*vā...vā*; Whether...or, either...or. 31.5.25...28; 31.9.18...21; 31.12.6...9 and 11...13; 31.17.3...5; 44.12.17...19; 46.4.11...13; 46.5.8...11.)

(*vā...vā...vā*. Whether...or...or. 33.2.6...8...11; 33.3.5...7...10.)

vāunuṣ. See under 1. *vānu-*.

vāuraitē. See under 1. *vānu-*.

vāurōmaidī, vāurayā. See under 2. *vānu-*.

vāk (vāc). Mas. Voice, speech, word. Skt. *vāk* (fem.) 1/1 (*vāxī*) 44.17.20; 2/1 (*vācām*) 29.9.10; 31.12.2; 50.6.3.

vāxī. See under *vāk*.

vāc. Same as *vāk*.

vācām. See under *vāk*.

vācī. See under *vāc-*.

(*vācām baraitī*. Lifts up his voice. 31.12.2-3; 50.6.3...5.)

vāta. Mas. Wind. 4/1 (*vātāi*) 44.4.22.

vād-. To restrain, to prevent. Skt. *bādh-*.

Caus. pres. opt. 3/1 paras. (*vādāyoiṭ*) 29.2.25.

vāra. Neu. Wish; lit., 'choice'. 2/1 (*vāram*) 46.18.22; 4/1 (*vārāi*) 33.2.18 (purpose); 51.16.8 (destiny; note dat.).

vāvērāzōi. See under *vāvēr-*.

vāstar. Mas. One who protects, Protector. 1/1 (*vāstā*) 29.1.25; 2/1 (*vāstāram*) Y. 21.

vāstā. See under *vāstar*.

vāstra. Neu. Shelter, security, pasture, nourishment (spiritual). 2/1 (*vāstrām*) 44.20.29; 2/3 (*vāstrā*) 32.10.21; 3/1 (*vāstrā*) 29.2.15; 4/1 (*vāstrāi*) 47.3.16 (security, spiritual nourishment); 5/1 (*vāstrāṭ*) 33.4.23 (place of security, pasture); 51.14.6; 7/1 (*vāstrē*) 33.3.22.

vāstra. Derivatives: *vāstravaṭ, vāstrya*.

vāstravaṭ. Adj. Affording protection, bringing shelter. 1/1 fem. (*vāstravaitī*) 48.11.9; 2/1 fem. (*vāstravaitīm*) 50.2.10.

vāstrīm. See under *vāstrya*.

vāstrya. Mas. Protector, guardian, Shepherd. Neu. Act of guardianship. 1/1 mas. (*vāstryō*) 31.9.24; 51.5.9; 2/1 mas. (*vāstrīm*) 31.10.5; 2/3 neu. (*vāstryā*) 33.6.16; 3/1 (*vāstryā*) 29.1.32; 4/1 (*vāstryāi*) 29.6.23; 4/3 (*vāstryāiḥyō*) 53.4.11 (spiritual Shepherds); 5/1 (*vāstryāṭ*) 31.9.17 (abl. of separation); 6/1 (*vāstryehyā*) 31.15.17 (objective gen.).

vāstrya. 2nd comp. See *avāstrya*.

vāz. Adj. Willing, efficient. It implies swift as well as willing.

Superlative. 1/1 mas. (*vāziṣṭō*) 31.22.19.

vāza. Mas. Energy, spirit. 3/1 (*vāzā*) 51.12.23.

vāziṣṭa. See under *vāz*.

vāstar, vāstra, vāstrya.
vāstar. Aroused (lit., 'standing') within you. 3/1 (*vā-stā*) 46.17.12-13.

vā. Emphatic particle. Assuredly, verily, indeed. Skt. *vā, vai*. 28.10.18; 32.6.16; 33.8.19; 46.13.23; 49.6.9; 50.7.2; 51.3.2; 51.15.14; 51.20.2.

vā. See under *va*.

vā. 1st comp. See *vā-sta*.

vā-sta. Aroused (lit., 'standing') within you. 3/1 (*vā-stā*) 46.17.12-13.

vāṅghaitī, vāṅghaṭ. See under 2.√*van-*.

vā. See under *va*.

vās. Fem. Longing, desire. A root-noun. Skt. *vāñchā*. 1/1 (*vās*) 49.4.15.

√*vig-*. Same as √*vij-*.

√*vij-* (*vig-*), to sling, to hurl. 1st in the double-root *vōiz-dā*.

1.√*vid-*. To know, to understand, to realise. Skt. *vid-*.

Pres. imper. 2/3 ātm. (*vaēdōdūm*) 53.5.12.

Pres. pt. ātm. 1/1 mas. (*vaēdōmnō*) 28.5.8; 43.14.4 (wise); 51.19.10 (realising within himself); 1/3 (*vaēdōmnā*) 34.7.7; 4/1 (*vaēdōmnāi*) 31.22.5; 48.3.2.

Ppt. (*vista*) 1/1 mas. (*vistō*) 29.6.12 (might be also from 2.√*vid-*); 29.8.4; 50.1.14 (found); 1/1 fem. (*vistā*) 48.2.23.

Pft. 1/1 paras. (*vaēdā*) 28.10.21; 34.7.23 (I acknowledge); 45.4.9; 46.2.1; 48.9.2; 2/1 paras. (*vōistā*) 28.10.5; 32.6.13; 46.10.13; 3/1 paras. (*vaēthā*) Ye. 9; 3/1 paras. (*vaēdā*) 31.2.16 (hath appointed); 51.22.8.

Pft. pt. paras. (*vidvah*). 1/1 mas. (with negative prefix (*avidvā*)) 31.12.12; 31.17.12 (unenlightened); 1/1 mas. (*viduṣ*) 28.4.12 (note weak form); 45.8.17; 1/1 mas. (*vidvā*) 29.6.6 (inspiring); 31.6.6; 31.12.10 (wise, enlightened); 31.17.8; 31.19.7 (Lord of Wisdom); 32.7.5 (used predicatively); 34.10.12 (realising); 44.19.25 (refers to Z.); 45.3.8 (All-wise); 48.2.5 (Knower); 48.3.11 (Wise One); 4/1 (*vīduṣē*) 30.1.9 (wise); 31.17.9; 51.8.6 (man of understanding); 51.8.22; 6/1 (*vīduṣō*) 34.9.7 (the Knowing Sage; note gen.).

Aor. opt. 3/1 paras. (*vīdyāt*) 48.9.18.

Dat. inf. (*vaēdyāi*) 44.8.24; (*vīduyē*) 29.3.11; 31.5.10; 44.3.33; (*vidvanōi*) 31.3.17; (*vōiṣdyāi*) 43.13.14 (from an *s*-aor. base).

Intens. aor. 3/1 ātm. (*vōivīdāitē*) 30.8.14 (in pass. sense).

With *frā*. To observe carefully, to judge.

Aor. imper. 3/1 *s*-aor. ātm. (*fravōiṣdūm*) 33.8.3.

Intens. pres. secondary (impft.) 1/1 ātm. (*fravōivīdē*) 44.11.22.

2.√*vid-*. To find, to obtain. Skt. *vid-*, *vind-*.

Pres. 3/1 paras. (*vīnastī*) 31.15.16.

Pres. imper. 3/1 ātm. (*vidāṃ*) 32.6.22 (shall prevail).

Ppt. (*vista*). 3/3 (*vistāiṣ*) 46.19.16.

Aor. 1/1 ātm. (*vīdā*) 49.1.23.

3.√*vid-*. To worship. Skt. *vidh-*.

Dat. inf. (*vīvīduyē*) 43.9.16 (from an intens. base; construed with dat.).

1.√*vid-*. Derivatives: *avisti, Vaēdiṣṭa, vīd, vōyathra*.

2.√*vid-*. Derivatives: *Vaēda, manō-vista*.

√*vip-*, to stir, to thrill. Derivative: *vaēpya*.

√*vis-*. To approach. The orig. meaning is 'to step up to some one'. Skt. *viṣ-*.

Pres. 3/3 ātm. (*viṣantē*) 48.10.5.

Pres. secondary (impft.) 3/3 ātm. (*viṣantā*) 32.14.14 (note ātm.)

vista. See under 1. and 2.√*vid-*.

-*vista*. 2nd comp. See *manō-vista*.

-*visti* (knowledge). 2nd comp. See *avisti*.

vī. upasarga. It indicates completion or intensity; also apart or opposition. Found in *vī-√an-*, *vī-√gam-*, *vī-√ci-*, *vī-2.√dā-*, *vī-dā(y)-*, *vī-√diṣ-*, *vī-√dhiṣ-*, *vī-√nas-*, *vī-√marak-*, *vī-√yam-*, *vī-√vap-*, *vī-1.√vah-*, *vī-√zā*. Also found in *vīciṭha, vīcira, Vīvaṅhuṣa, vyāna*.

vīcayaṭhā. See under √*ci-*.

vīciṭha. Neu. Resolve, choice. 1/1 (*vīciṭam*) 46.18.29; 6/1 (*vīciṭha-hyā*) 30.2.8; 7/1 (*vīciṭhōi*) 32.8.20 (judgement).

vīcidyāi, vīcinaoḡ. See under √*ci-*.

vīcira. Mas. Judge. Pers. *wasīr*. Cf. Skt. *nicirā*. 1/1 (*vīcirō*) 29.4.21; 46.5.17.

vijōmyāḡ. See under √*gam-*.

vīd. Fem. Knowledge. 5/1 (*vīdō*) 51.18.14.

vidāḡ. See under √*dā(y)-*.

vidā. See under 2.√*vid-*.

vidāitī. See under √*dā(y)-*.

vidāitē, vidāḡ, vidātā, vidāyāḡ. See under 2.√*dā-*.

vidām. See under 2.√*vid-*.

vidās. See under √*dā(y)-*.

vīdiṣōmnāi. See under √*diṣ-*.

vīduyē, vīduṣ, vīduṣē, vīduṣō, vīdyāḡ. See under 1.√*vid-*.

vīdvaēṣ. Opponent, enemy. 6/3 (*vīdvaēṣām*) 34.11.22.

vīdvanōi, vīdvah. See under 1.√*vid-*.

-*vīdvah*. 2nd comp. See *avidvah*.

vīdvā. See under 1.√*vid-*.

vīnasti. See under 2.√*vid-*.

vīnānāsā. See under √*nas-*.

vīmōraṅcaitē. See under √*marak-*.

vīra. Mas. Man. 2/3 (*vīrōṅg*) 45.9.22 (used as an adj.; human); 5/1 (*vīrāaḡ*) 31.15.20 (used as an adj.; human).

Vīvaṅhuṣa. Mas. The son of *Vīvaṅhvaḡ* (Skt. *Vīvasvat*). Patronymic of *Yima*. 1/1 (*Vīvaṅhusō*) 32.8.3.

vīvāpaḡ. See under √*vap-*.

vīvōṅghatū. See under 2.√*van-*.

vīvīduyē. See under 3.√*vid-*.

Viṣṭa-. 1st comp. See *Viṣṭāspa*.

Viṣṭāspa. Mas. The Royal Disciple of Z. See *Kavā-Viṣṭāspa* also. 4/1 (*Viṣṭāspāi*) 28.7.11.

- Vištāspa. 2nd comp. See *Kavā-Vištāspō*.
 višyātā. See under √*ci-*.
 vižibyō. See under *vis-*.
vis-. Fem. Town. 2/1 (*visam*) 31.18.14; 5/3 (*vižibyō*) 53.8.20 (people); 6/1 (*visō*) 31.16.9.
visantā. See under √*vis-*.
 (*visantā drāgvantam avō*. Approach the Follower the Untruth for help. 32.14.15-17.)
vispa. All. Skt. *viśva*. Used as an adj. 1/3 mas. (*vispā*) 34.10.17; 1/3 mas. (*vispāṅhō*) 51.20.5; 53.8.9; 1/3 fem. (*vispās-*) 33.10.1; 1/3 neu. (*vispā*) 34.2.9; 51.5.1; 2/3 mas. (*vispāṅg*) 28.1.12; 31.2.11; 31.3.24; 43.15.26; 44.11.23; 2/3 fem. (*vispā*) 34.3.10; 2/3 neu. (*vispā*) 31.13.24; 34.6.16; 43.2.21 (accus. of time); 45.1.16 (all things); 46.15.a (in the restored missing line); 2/3 neu. (*vispāṅg*) 49.3.18 (influence of 'false analogy'); 3/3 (*vispāiṣ*) 34.5.19 (ins. of contrast); 43.14.25; 46.10.28; 46.19.18; 49.5.20; 4/1 (*vispāi*) 28.8.19; 46.11.25; 49.8.19 (dat. of time); 53.1.15; 53.4.27; 4/3 (*vispāibyō*) 44.2.23; 6/3 (*vispanām*) 43.2.4; 44.7.28; 45.6.3; 8/3 (*vispāṅhō*) 32.3.4.
vispā- (*vispā-*). 1st comp. See *Vispā-hiṣat*, *vispā-maziṣta*.
 (*vispā ayarē*. Every day. 43.2.21-22.)
Vispā-hiṣat. Adj. All-prevailing, All-powerful. 1/1 (*Vispā-hiṣas*) 45.4.24-25.
 (*vispāi yavē*. For all time, through all eternity. 28.8.19-20.)
vispāiṣ. *avyaya*. For all time. 34.3.20.
vispā-maziṣta. Adj. Greatest of all. 2/1 (*vispā-maziṣtam*) 33.5.3-4.
 (*vispās-Toi hujitayō*. All good lives (are) Thine. 33.10.1-3.)
 √*varat-* with *ā*. To turn away, to go astray.
 Ppt. (*āvāratā*). 1/1 mas. (*āvāratō*) 45.1.30.
varāθrām. 1st comp. See *varāθrām-jaṅ*.
varāθrām-jaṅ. An *aluk*-comp. Victor; lit., 'smiter of the foe'. Skt. *varāhan*. 1/1 (*varāθrām-jā*) 44.16.9-10.
varāθrām-jā. See under *varāθrām-jaṅ*.
varād. Fem. Increase. Skt. *vardh*. 3/1 (*varādā*) 31.4.18.
varānātā, *varānuitē*, *varānē*, *varāntē*. See under 1.√*var-*.
 √*varaz-*. Same as √*varaz-*.
Varāzāna. Neu. 1. Co-worker. The second order of the Disciples of Z.; 2. Co-operation. 1/1 (*Varāzānām*) 32.1.6 (1); 3/1 (*varāzānā*) 34.14.23 (2); 4/1 (*Varāzānāi*) 49.7.19 (1); 5/1 (*Varāzānāi*) 46.1.16 (1); 6/1 (*Varāzānāx'yā*) 33.4.13 (1; gen. for abl.); 7/1 (*varāzānē*) 34.14.14 (2).
varāzāna. Derivative: *varāzānya*.
varāzānya. Mas. Co-worker; lit., 'belonging to the Co-worker group'. 1/1 (*varāzānyō*) 33.3.8.
varāzdāiṣ. See under √*varād-*.
varāzyaṣ, *varāzyātām*, *varāzyeydyāi*. See under √*varaz-*.
vouru-. 1st comp. See *Vouru-caṣāni*.

- Vouru-caṣāni*. Far-seeing. An epithet of the Supreme. Cf. Skt. *uru-cakṣas*. 8/1 (*Vourū-caṣānē*) 33.13.2-3.
vohu (*vaḥhu*). 1. Adj. Good, noble, grand, holy; 2. Good in the abstract (usually neu.). 1/1 fem. (*vaḥhī*) 48.2.22 (1); 1/1 neu. (*vohū*) A. 2 (2); 43.7.9 (2); 43.9.9 (2); 43.11.9 (2); 43.13.9 (2); 43.15.9 (2; for the last five see also *Vohu-Manāḥhā*) 2/1 fem. (*vaḥhīm*) 32.2.18 (1); 43.5.22 (1); 49.7.20 (1); 51.21.18 (1); 2/3 neu. (*vaḥhuyā*) 33.12.11 (2; goodness); 2/3 neu. (*vohū*) 44.8.28 (2; good things, good abodes); 3/1 mas. (*vohū*) 29.1.31 (1); 3/1 fem. (*vaḥhī*) 49.1.13 (1); 3/1 fem. (*vaḥhuyā*) 51.10.20 (1); 4/1 fem. (*vaḥhuyāi*) 51.17.8 (1); 53.4.25 (1); 4/1 neu. (*vaḥhaovē*) 43.5.24 (2); 5/1 neu. (*vaḥhūi*) 43.3.3 (2); 51.6.3 (2); 6/1 fem. (*vaḥhuyā*) 48.5.8 (1); 53.1.25 (1); 6/1 neu. (*vaḥhūi*) 33.14.12 (1); 45.8.12 (1); 45.9.26 (1); 7/1 neu. (*vaḥhū*) 30.10.21 (1); 33.2.13 (1; unto the good people).
 Comparative (*vaḥyah*) 1/1 mas. (*vaḥ'yā*) 31.2.8 (1); 1/1 neu. (*vaḥyō*) 51.6.2 (1); 2/1 neu. (*vaḥyō*) 31.5.9 (2); 43.3.4 (2); 48.4.4 (1); 53.9.31 (1; the higher reward).
 Superlative (*vahiṣta*) 1/1 mas. (*vahiṣtō*) 33.3.3 (1); 46.6.19 (1; best-intentioned); 1/1 fem. (*vahiṣtā*) 43.15.17 (1); 44.10.12 (1); 48.3.3 (1); 48.5.17 (1); 53.1.1 (1; highest); 1/1 neu. (*vahiṣtam*) A. 3 (1); 30.4.23 (1); 45.5.11 (1); 49.12.22 (1); 1/3 neu. (*vahiṣtā*) 31.1.18 (1); 2/1 mas. (*vahiṣtam*) 51.22.5 (1); 2/1 neu. (*vahiṣtam*) 43.11.28 (1; the best to perform); 2/3 neu. (*vahiṣtā*) 30.2.3 (2; the highest Truths); 34.15.4 (1); 46.10.14 (2; the best things); 46.15.f (1; in the restored missing line); 46.18.7 (1); 47.5.13 (1); 5/1 neu. (*vahiṣtāt*) 32.11.18 (1; also an implication of *Vahiṣta*, Heaven); 32.12.4 (1); 6/1 (*vahiṣtahyā*) 44.2.10 (1); 7/1 (*vahiṣtē*) 49.9.14 (1); 8/1 mas. (*Vahiṣtā*) 28.8.3 (1; Lord Supreme); 8/3 (*Vahiṣtā*) 33.7.4 (1; refers to Mazdā, Aṣa and Vohu Manō). See also under *vahiṣta*.
 [N.B.—In *vohu* there is also the implication of 1. loving and 2. love.]
vohu (*vaḥhu*). Derivatives: *vaḥhuya*, *vaḥya*, *Vahiṣta*.
Vohu-. 1st comp. See *Vohu Xṣāθra*, *Vohu Manāḥhā*, *Vohu Manah*, *Vohu Manyu*.
 -*Vohu*. 2nd comp. See *Mainyn Vohu*, *Manah Vohu*.
Vohu-Xṣāθra. Name of the Fourth Gāθā.
Vohu Xṣāθra. Neu. Strength Divine (the Strength of Love). He is the third Amāṣa Spənta on the Father-side of the Supreme. 1/1 (*Vohu Xṣāθrām*) 51.1.1-2 (juxtaposed); 2/1 (*Vohu Xṣāθrām*) 46.10.17-18 (juxtaposed); 51.21.11-12 (juxtaposed); 3/1 (*Vohū Xṣāθrā*) 31.22.7...9 (one word between); 6/1 (*Vaḥhūi Xṣāθrahyā*) 48.8.3...5 (one word between); 7/1 (*Vaḥhū Xṣāθrōi*) 49.8.14...17 (two words between).
Vohu Manāḥhā. Second member is *manah* transferred to the thematic declension. But both members are declined. In all cases the two members are juxtaposed. 8/1 (*Vohū Manāḥhā*) 29.7.18-19; 29.10.10-11; 50.7.13-14.

Vohu Manah. The Second of the Father-Triad. His name is best trans. 'Loving Mind'. 1/1 (*Vohū Manō*) 29.11.3...5 (one word between); 34.8.25...27 (one word between); 3/1 (*Vohū Manahā*) 28.2.7-8 (juxtaposed; inspired by V. M.); 28.4.5...8 (two words between); 28.6.1...3 (one word between); 30.8.12-13 (juxtaposed); 31.5.11-12 (juxtaposed); 31.6.20...22 (one word between); 32.2.5-6 (juxtaposed); 33.7.11-12 (juxtaposed; ins. for voc.); 33.8.7...9 (one word between; with true devotion); 33.10.18...20 (one word between); 33.12.17-18 (juxtaposed); 34.3.14...16 (one word between); 34.5.12-13 (juxtaposed; joined with a voc.); 34.6.7-8 (juxtaposed; ins. for voc.); 34.15.12-13 (juxtaposed); 43.6.10-11 (juxtaposed); 43.7.9)*...12 (two words between); 43.9.9)*...12 (two words between); 43.11.9)*...12 (two words between); 43.13.9)*...12 (two words between); 43.15.9)*...12 (two words between); [In these five cases (43, 7, 9, 11, 13 and 15) the *Vohū* bears a double meaning: 1. Good in the abstract, i.e., Love (construed as 1/1 neu.) and 2. Adj. to *Manahā* (construed as 3/1 neu.)] 43.16.25...27 (one word between; inspired by V. M.); 44.1.27...29 (one word between; subject case); 44.6.20...22 (one word between); 44.8.15...18 (two words between); 44.9.27...30 (two words between); 44.16.25...28 (two words between); 45.6.18...20 (one word between); 45.9.3...5 (one word between); 45.10.14...17 (two words between); 46.3.17...19 (one word between); 46.9.28-29 (juxtaposed 46.10.17)...19 (one word between; the *Vohū* is to be taken both with *Xšaθrəm* and *Manahā*); 46.12.19...23 (three words between); 46.13.19...21 (one word between); 46.18.10...12 (one word between); 47.3.22...25 (two words between); 48.12.8-9 (juxtaposed; guided by V. M.); 49.1.21...24 (two words between); 49.2.18...21 (two words between); 49.5.10...12 (one word between); 49.7.3...6 (two words between; inspired by V. M., also implication of *sūcā manahā* in Yas. 30.2); 49.12.9-10 (juxtaposed); 50.3.10...13 (two words between) 50.6.17...19 (one word between); 50.7.13-14 (juxtaposed); 50.10.11...14 (two words between; inspired by V. M.); 50.11.17-18 (juxtaposed); 51.2.16-17 (juxtaposed); 51.15.15-16 (juxtaposed); 51.20.9-10 (juxtaposed; through the teachings of V. M.); 51.21.11...13 (one word between; *Vohū* goes with both *Xšaθrəm* and *Manahā*); 5/1 (*Vahəuš Manahō*) 28.10.6...9 (two words between; on account of their loving mind); 32.4.12...14 (one word between); 48.7.11-12 (juxtaposed); 6/1 (*Vahəuš Manahō*) Y. 9...11 (one word between); 28.1.14...16 (one word between); 28.7.5...7 (one word between); 28.8.21-22 (juxtaposed); 30.1.15-16 (juxtaposed); 30.10.14-15 (juxtaposed); 31.8.9...11 (one word between); 31.10.10...12 (one word between); 31.17.19...21 (one word between); 31.21.15...17 (one word between; partitive gen.); 32.9.15-16 (juxtaposed); 32.15.21...24 (two words between); 33.3.20...23 (two words between); 33.5.13-14 (juxtaposed); 33.13.13...15 (one word between); 34.7.6...8 (one word between); 34.9.11...13 (one word between); 34.10.2-3 (juxtaposed); 34.11.10...12 (one word between); 34.12.24...26 (one word between); 34.13.7-8 (juxtaposed); 34.14.8...10 (one word between; inspired by V. M.); 43.1.24...26 (one word between); 43.2.18

...20 (one word between); 43.4.28...31 (two words between); 44.4.29...32 (two words between); 44.13.27...29 (one word between; gen. for ins.); 45.4.14...16 (one word between); 45.9.26...30 (three words between; of the loving mind; *Vohu Manō* also by implication); 46.2.28...31 (two words between); 46.14.26...28 (one word between); 46.16.17-18 (juxtaposed); 47.2.7...9 (one word between); 48.3.18...20 (one word between); 48.6.10-11 (juxtaposed); 48.9.15...17 (one word between); 48.11.17...19 (one word between); 49.3.13...16 (two words between); 50.8.20-21 (juxtaposed); 50.9.9...11 (one word between); 51.3.14-15 (juxtaposed); 51.11.16-17 (juxtaposed; devoted to V. M.); 51.16.7...9 (one word between); 53.3.12...14 (one word between); 53.5.17-18 (juxtaposed); 54.1.11...13 (one word between).

Vohu Manyu. 1. The Good Spirit; 2. Vohu Manah. 6/1 (*Vahəuš Manyuš*) 45.5.23-24 (2); 48.8.19-20 (1).

(Vohu Jimaš Manahā. Shall come with the Teaching about :Vohu Manō. 46.3.17-19.)

vōividāite. See under 2.√*vid*.

vōiž-. 1st in double root *vōiž-dā*. (s-aor. base (?) of √*vij*-).

√*vōiž-dā*. To hurl. The 1st part of this double-root is √*vōiž*- a variant of √*vij*- (*vig*-), to hasten, to flash. Skt. *vij*-.

Aor. 3/1 paras. (*vōiždat*) 32.10.26.

vōiždyāi, vōista. See under 1.√*vid*.

vōyathra. Neu. Knowledge, teaching. 3/1 (*vōyathra*) 34.10.23.

vyā. Double *upasarga* (*vī + ā*). Found in *vyā*-√*darəs*-.

vyādarəsəm. See under √*darəs*-.

vyāna. Mas. All pervading breath. Skt. *vyāna*. 3/1 (*vyānayā*) 29.6.8; 44.7.17.

vyām. See under √*yam*-.

šāēti. See under √*ši*-.

šavaitē. See under √*šu*- (*šyu*-).

šōiti. 2nd comp. See *hušōiti*.

√*ša*-. Same as √*šyā*-.

šōna. 2nd comp. See *hušōna*.

√*ši*-. 1. To rule; 2. To dwell. Skt. *kṣi*-.

Pres. 3/1 paras. (*šāēti*) 33.5.22 (1); 46.16.24 (2).

Pres. pt. paras. (*šyaut*) 1/1 mas. (*šyāš*) 44.9.29 (2); 47.5.23 (2).

With *ā*. To dwell.

Pres. 3/1 paras. (*ā-šāēti*) 43.3.23-24.

√*ši*-, to dwell. Derivatives: *dušiti*, *šōiθra*, *hušōiti*, *hušiti*, *hušōiθəman*.

šōiti. 2nd comp. See *dušiti*, *hušiti*.

√*šu*-. Same as √*šyu*-.

šōiθəman. 2nd comp. See *hušōiθəman*.

šōiθra. Neu. Province. Pers. *shahr*. Cf. Skt. *kṣetra*. 2/1 (*šōiθrəm*) 31.18.16; 6/1 (*šōiθrahyā*) 31.16.10 (gen. for loc.); 46.4.10.

-štar. 2nd comp. See *hamaēštar*.

✓*šnu-. Orig. form of ✓*xīnu-*.

šyaothana. Neu. Action, deed, work. 2/3 (*šyaothanā*) 34.15.7; 3/1 (*šyaothanā*) 28.1.13; 51.21.7; 3/3 (*šyaothanāi*) 30.5.20; 31.20.19; 34.8.4 (ins. for abl.); 46.8.12; 51.5.10; 51.13.14; 51.14.13; 5/1 (*šyaothanā*) 32.12.5; 6/1 (*šyaothanahyā*) 33.14.14; 6/3 (*šyaothananām*) Y. 12; 28.4.11; 48.8.21; 7/3 (*šyaothanaēšū*) 31.8.23.

-šyaothana. 2nd comp. See *duš-šyaothana*, *yā-šyaothanā*.

(*šyaothananām*...Mazdā Ahurahyā. Action (in the name) of Mazdā Ahura. 28.4.11...13-14.)

šyaothna. Neu. Action, deed, work. Same as *šyaothana*; this shorter form is used mainly for the sake of meter. Skt. *cyautna* (enterprise). 1/1 (*šyaothnəm*) Yā. 6; 1/3 (*šyaothnā*) 34.2.14; 45.2.24; 2/1 (*šyaothnəm*) 32.5.1 (way of life); 2/3 (*šyaothnā*) 31.11.19; 34.10.4; 43.5.15; 44.10.21; 47.2.12 (tasks); 50.10.8; 53.1.27; 3/1 (*šyaothnā*) 31.22.12; 33.1.9; (with justice; lit., 'with act' of justice); 34.14.9; 47.1.8; 47.2.12; 48.4.10; 3/3 (*šyaothnāi*) 31.21.21; 43.6.13; 43.16.24; 44.6.15; 45.5.25; 46.4.18; 46.7.19; 46.11.7; 46.15.12; 47.5.20; 48.5.10; 48.12.11; 50.9.10; 51.1.13; 51.3.8; 51.19.19; 53.2.7; 4/1 (*šyaothnāi*) 34.5.6 (for service); 6/1 (*šyaothnahyā*) 45.8.14; 7/1 (*šyaothnōi*) 30.3.13; 46.9.12.

-šyaothna. 2nd comp. See *duš-šyaothna*, *yā-šyaothna*, *hušyaothna*.

šyaoman. Neu. Action. 1/3 (*šyaomām*) 32.3.19. (From the same root as *šyaothana*).

šyavāi. See under ✓*šyu-*.

✓*šyā-* (*šā-*). To be happy, to be satisfied.

Ppt. (*šyāta*). 1/1 mas. (*šyātō*) 51.8.20.

✓*šyu-*, to rejoice. Derivative: *šyeiti*.

šyās. See under ✓*ši-*.

1.✓*šyu-* (*šū-*). To array against, to march against, to pursue.

Pres. 3/1 ātm. (*šavaitē*) 29.3.13 (in pass. sense).

Pres. subj. 1/1 ātm. (*šyavāi*) 33.8.8.

2.✓*šyu-*, to move, to work. Skt. *cyu-*. Derivatives: *šyaothana*, *šyaothna*.

šyaoman.

✓*šyut-*. Secondary form of ✓*šyu-*.

šyeiti. Adj. Happy. 5/3 fem. (*šyeitibyō*) 53.8.19.

ž

There are no words in the Gāthās beginning with this letter.

s

saocayaṣ. See under ✓*suc-*.

Saošyant. Mas. The Saviour, the Redeemer. 1/1 (*Saošyās*) 48.9.19; 1/3 (*Saošyantō*) 48.12.4; 6/1 (*Saošyantō*) 45.11.19; 53.2.29 (gen. of recipient); 6/3 (*Saošyantām*) 34.13.10 (in the sense of 'taught by'); 46.3.13. (Note that the nasal is found in each of the forms, whether 'strong' or 'weak'.)

✓*sak-*. To understand, to learn. Orig., to be able. Skt. *śak-*.

Pres. 2/3 paras. (*sašabā*) 30.11.4 (from **sakyaθā*).

Plu. pft. 3/3 paras. (*saškən*) 53.1.22.

1.✓*sad-*, to drop away, to give pain. Derivative: *sādra*.

2.✓*sad-* (*saṇd*), to hide. Skt. *chad-*. Derivative: *sōnda*.

✓*sar-*. To unite, to co-operate. Usually ātm.

Pres; 3/3 ātm. (*sārəntē*) 51.3.9.

Pres. pt. atm. 1/1 mas. (*sārəmnō*) 32.2.4 (inspiring).

Aor. 3/1 ātm. *s-aor.* (*sārītā*) 49.5.11.

Gen. inf. (*sarō*) 49.3.14.

✓*sar-*, to unite. Skt. *śri-* (*śrī-*), *śrā-*. Derivatives: *sar*, *sarəjan*.

sar. Fem. Union, communing. 2/1 (*sarəm*) 49.8.5; 49.9.9; 53.3.20;

4/1 (*sarōi*) 44.17.22; 5/1 (*sarō*) 31.21.14 (used as an adj.; inspiring).

sar(ə)-. 1st comp. See *sarəjan*.

sarəjan. Adj. Destroyer of unity. 1/1 mas. (*sarəjā*) 29.3.4.

✓**sarəd-*, to be bold, to defy. Skt. *śrdh-* (*śardh-*). Derivative: *sarədan*.

sarədan. Mas. Brave defender. 2/3 (*sarədanō*) 43.14.21.

sarədyā. Adj. Mighty, powerful. 6/2 fem. (*sarədyayā*) 33.9.8. Skt *śārdhya*.

(*sarōi būždyāi*. For leading up to...in the future. 44.17.22-23.)

sava. Neu. Thematic form of *savah*. Prosperity, happiness, bliss, blessing. Skt. *śavas*. 1/3 (*savā-*) 30.11.17; 2/2 (*savōi*) 43.12.31 (the du. implies happiness and misery, reward and punishment—a sort of *ekāśeṣa-dvandva* comp.); 2/3 (*savā*) 44.12.25 (blessed gifts); 45.7.2 (salvation, redemption); 3/3 (*savāi*) 48.1.18 (beatitude); 51.15.19.

savaṇhō. See under *savah*.

savayō. See under ✓*sū-*.

savah. Neu. Bliss, blessing. 1/1 (*savō*) 34.3.23; 2/1 (*savō*) 51.20.7; 6/1 (*savaṇhō*) 43.3.11; 51.2.20 (salvation, objective gen.).

savāiṣ. See under *sava*.

sašaθā, *saškən*. See under ✓*sak-*.

-*sasti*. 2nd comp. See *duš-sasti*.

sastē, *sazdyāl*. See under 1.✓*sāh-*.

sašyāṣ. See under ✓*sāh-*.

sax^var. Neu. Prayer. Cf. Skt. *śasman*. 2/3 (*sax^varē*) 29.4.2.

Səraošā. Mas. Obedience. Used as name of a Divine Being. 1/1 (*Səraošō*) 43.12.22; 44.16.26; 2/1 (*Səraošəm*) 28.5.13; 33.5.5; 33.14.19 (one-pointed obedience); 45.5.15; 3/1 (*Səraošā*) 46.17.15.

səraošan. Neu. Listening attentively. 4/1 (*səraošanē*) 50.4.23.

✓*sā-*, to cut, to punish. Skt. *śā-*.

With *paitī*. To strengthen.

Pres. imper. 2/3 ātm. (*paitī...syōdūm*) 48.7.5...8 (steel yourselves against).

✓*sā-*, to cut, to punish. Derivative: 2.✓*sāh-* (secondary variant), *sādra*.

sādra. Neu. Tribulation. 1/3 (*sādrā*) 45.7.19; 2/3 (*sādrā*) 34.7.13; 43.11.18 (both accus. of duration).

sādrā-. 1st comp. See *sādrā-cīṭ*.

(*sādrā-cīṭ*. Even in distress. 34.7.13-14.)

(*sādrā mōi*. Even in difficulties. 43.11.18-19.)

sārāntē, *sārāmnō*, *sārētā*. See under $\sqrt{\text{sar-}}$.

sāstar. Mas. Ruler. 1/3 (*sāstārō*) 46.1.21.

sāstī, *sāstū*. See under $\sqrt{\text{sāh-}}$.

sāsnā. Fem. Command, teaching. Cf. Skt. *śāsana*. 2/3 (*sāsnā*) 29.8.8; 49.9.2; 2/3 (*sāsnā*) 31.18.9; 3/1 (*sāsnayā*) 29.7.15; (*sāsnanām*) 48.3.4.

(*sāsnā guṣatā*. Listened to (heard and obeyed) the Commands. 29.8.8-9.)

sāzdūm. See under $\sqrt{\text{sāh-}}$.

1. $\sqrt{\text{sāh-}}$. To point out, to teach, to announce. Skt. *śās-*. See also $\sqrt{\text{sāh-}}$.

Pres. 3/1 paras. (*sāstī*) 48.3.7.

Pres. opt. 3/1 paras. (*sāstī*) 43.3.13; 3/1 paras. (*sāhīṭ*) 50.6.18.

Aor. 3/1 ātm. (*sastē*) 30.8.16 (pass.); 46.12.27 (shall be revealed; pass).

Aor. imper. 2/1 paras. (*sīā*) 34.12.20.

Dat. inf. (*sāzdyāi*) 30.2.18 (for spreading); 51.16.19.

With *ā*. To long for, to desire earnestly. Skt. *āśās-*.

Ppt. (*asīṭa*). 2/1 mas. (*asīṭam*) 34.4.8; 3/1 (*asīṭā*) 30.10.10.

With *frā-* (*frō-*). To instruct. Skt. *pra-śās-*.

Pres. imper. 3/1 (*frō...sāstū*) 45.6.23...25.

Aor. imper. 2/1 (*frō...sīā*) 28.11.12...14.

2. $\sqrt{\text{sāh-}}$. To oppose, to resist.

Pres. imper. 2/3 ātm. (*sāzdūm*) 31.18.27 (note ātm.).

1. $\sqrt{\text{sāh-}}$. Derivatives: *aśi*, *asīṭa*, *fārasāh*, *frasasti*, *sasti*, *sax^var*, *sāsnā*, *sāx^van*, *syas*.

2. $\sqrt{\text{sāh-}}$. Derivative: *sāstar*.

sāhīṭ. See under $\sqrt{\text{sāh-}}$.

sāx^van. Neu. Word. 2/3 (*sāx^vanī*) 53.5.1.

sāngḥa. Mas. Teaching, Law, Commandment. 1/1 (*sāngḥō*) 32.6.21; 51.14.18; 1/3 (*sāngḥā*) 45.2.16; 2/3 (*sāngḥās*) 31.11.21 (words to guide); 3/1 (*sāngḥā*) 44.16.13; 3/3 (*sāngḥāiṣ*) 46.3.12; 51.14.14; 6/1 (*sāngḥahyā*) 43.14.22; 44.14.18; 48.12.15; 7/1 (*sāngḥē*) 51.7.19.

-*sāngḥa*. 2nd comp. See *Gūzrā-sāngḥa*.

sāngḥaiti, *sāngḥaitē*. See under $\sqrt{\text{sāh-}}$.

sāngḥana. Neu. Teaching. Skt. *śāmsana*. 3/3 (*sāngḥanāiṣ*) 32.9.7.

sāngḥānī, *sāngḥāmāhī*. See under $\sqrt{\text{sāh-}}$.

sāngḥu. Mas. Doctrine. 3/3 (*sāngḥūṣ*) 34.7.9.

sāndā. Adj. Deceptive. 1/3 mas. (*sāndā*) 51.14.11.

sāviṣṭāi, *sāviṣṭō*. See under *sūra*.

sās. See under $\sqrt{\text{sāh-}}$.

sāstra. Neu. Teaching. 4/1 (*sāstrāi*) 46.3.22.

$\sqrt{\text{sāh-}}$. To point out, to teach, to narrate, to proclaim. Skt. *śams-*. See also $\sqrt{\text{sāh-}}$.

Pres. 1/3 paras. (*sāngḥāmāhī*) 31.1.7; 3/1 paras. (*sāngḥaiti*) 43.6.19.

Pres. subj. 1/1 paras. (*sāngḥānī*) 46.17.5.

Pres. opt. 3/1 (*sax^vāṭ*) 44.1.16; 44.9.18.

Aor. 2/1 s-aor. paras. (*sās*) 46.19.24; 3/1 s-aor. paras. (*sās*) 43.11.20;

3/1 s-aor. ātm. (*sāngḥaitē*) 32.7.10 (pass.).

Aor. imper. 2/3 paras. (*sāstā*) 29.1.30.

With *nī*. To assign.

Fut. imper. 2/1 paras. (*nīśāsyā*) 50.2.21.

$\sqrt{\text{sāh-}}$. Derivatives: *sāngḥa*, *sāngḥana*, *sāngḥu*, *sāstra*.

$\sqrt{\text{sī-}}$, to fall down, to lie down. Skt. *śī-*. Derivative: *sinā*.

sinā. Fem. Destruction, frustration. 2/1 (*sinām*) 44.14.20.

$\sqrt{\text{sīṣ-}}$. Same as $\sqrt{\text{sīṣ-}}$.

sīṣā, *sīṣōṭ*. See under $\sqrt{\text{sāh-}}$.

$\sqrt{\text{sīṣ-}}$, to leave. Skt. *śiṣ-*. 1st in double root *sīṣ-dā-*.

$\sqrt{\text{sīṣ-dā-}}$. To remain over, to separate oneself.

Pres. pt. ātm. 1/3 (*sīṣdyamnā*) 32.4.13.

Aor. 3/1 paras. (*syazdāṭ*) 34.9.17.

sīṣdyamnā. See under $\sqrt{\text{sīṣ-dā-}}$.

$\sqrt{\text{su-}}$. Same as $\sqrt{\text{sū-}}$.

suxra. Adj. Radiant, blazing. Skt. *śukra*. Pers. *surkh*. 3/1 (*suxrā*) 31.19.16; 51.9.7.

$\sqrt{\text{suc-}}$. To shine forth. Skt. *śuc-*.

Caus. aor. 3/1 paras. (*saocayaṭ*) 32.14.24.

$\sqrt{\text{suc-}}$. Derivatives: *suxra*, *sūca*.

$\sqrt{\text{sū-}}$ (*su-*). To prosper, to attain, to lead forward. Skt. *śū-*, *śvā-*, *śvi-*.

Dat. inf. (*sūidyāi*) 44.2.13; 49.3.8; (*sūyē*) 49.9.4.

Gen. (?) inf. (*savayō*) 51.9.17.

$\sqrt{\text{sū-}}$. Derivatives: *Saoiyant*, *sava*, *savah*, *sāviṣṭa*, *sūra*.

sūidyāi. See under $\sqrt{\text{sū-}}$.

sūca. Adj. Illumined, enlightened. 3/1 neu. (*sūcā*) 30.2.5.

(*sūcā manāḥā*. With illumined (i.e., unprejudiced) mind. 30.2.5-6.)

-*sūna*. 2nd comp. See *asūna*.

sūyē. See under $\sqrt{\text{sū-}}$.

sūra. Adj. Mighty, powerful. Skt. *śūra*.

Superlative (*sāviṣṭa*). Skt. *śāviṣṭha*. 1/1 (*Sāviṣṭō*) 33.11.2; 4/1 (*Sāviṣṭāi*) 28.5.12 (Almighty).

-*sūra*. 2nd comp. See *asūra*.

skānda. Mas. Destruction. 1/1 (*skāndō*) 30.10.7.

$\sqrt{\text{skid-}}$ (*skind-*). Derivative: *skānda*.

-*skārati*. Same as *-kārati*. 2nd comp. See *rānyō-skārati*.

scāntū. See under $\sqrt{\text{hac-}}$.

- staota*. Neu. Hymn, praise. 2/3 (*staotā*) 30.1.10; 3/3 (*staotāiṣ*) 45.8.3; 49.12.13.
- staotar*. Mas. Praiser. 1/1 (*staotā*) 50.11.3.
- staomya*. Adj. Full of praise. Lit., 'pertaining to hymns of praise'. 2/3 neu. (*staomyā*) 33.8.16. Skt. *stomya*.
- √ *star-*, to, strew, to scatter. Skt. *str-*. Derivative: *xrafstra* (?).
- star*. Star. Skt. *star*. 6/3 (*starōm*) 44.3.17.
- stavas*. See under √ *stu-*.
- √ *stā-*. To stand. Skt. *sthā-*.
- Aor. 3/1 *s*-aor. paras. (*stāṅhaṭ*) 50.4.16.
- With *ā*. To set forth, to go towards.
- Pres. secondary (impft.) 3/3 paras. (*axītaṭ*) 51.4.7.
- √ *stā-*. Derivatives: *asti*, *ākāstā*, *paityāsta*, *vā-stā*, *sti*, *hamaēštār*.
- stā*. 2nd comp. See *ākāstā*, *vā-stā*.
- stā*. See under √ *ah-*.
- stāumī*. See under √ *stu-*.
- stāṅhaṭ*. See under √ *stā-*.
- sti*. Mas. Existence, world. Skt. *stī*. 2/3 (*stīṣ*) 43.3.21; 6/1 (*stōiṣ*) 43.13.28.
- sti*. Derivative: *stōi* (adv.).
- stīṣ*. See under *sti*.
- √ *stu-*. To praise. Skt. *stu-*.
- Pres. pt. paras. (*stavant*). 1/1 mas. (*stavas*) 34.6.24; 45.6.5; 50.4.4; 50.9.5.
- With *ā*. To dedicate oneself to.
- Pres. 1/1 paras. (*ā...stāumī*) 43.8.23...26 (note paras. where ātm- may be expected).
- √ *stu-*. Derivatives: *staota*, *staotar*, *staomya*, *stūt*.
- stūt*. Fem. Praise. 6/1 (*stūtō*) 34.12.8; 34.15.17; 6/3 (*stūtām*) 28.9.18; 34.2.25.
- stōi*. *avyaya*. Ever, always. Orig. 4/1 of *stī*. 31.8.7; 34.4.10; 45.10.23; 46.16.11; 49.2.15; 50.2.11; 50.6.14.
- stōiṣ*. See under *sti*.
- snaiṭiṣ*. Neu. Weapon. 3/1 (*snaiṭiṣā*) 31.18.28.
- √ *snaθ-*, to smite. Skt. *śnath-*. Derivative: *snaiṭiṣ*.
- spanyā*. See under *spōnta*.
- spayaθra*. Triumph, success. 6/1 (*spayaθrahyā*) 30.10.8.
- √ *spas-*. To see, to look. Skt. *spaś-* (*paśy-*).
- Pres. 1/1 paras. (*spasyā*) 44.11.26; 2/3 paras. (*spaśuθā*) 53.6.11.
- spōnta*. Adj. Holy, Divine. Is Skt. *śveta* connected? 1/1 mas. (*spōntō*) 29.7.14; 43.3.29; 44.2.21; 47.3.6; 48.3.10; 48.7.19; 51.16.14; 51.21.3; 1/1 fem. (*spōntā*) 45.11.22; 2/1 mas. (*spōntōm*) 43.4.6; 43.5.1; 43.7.1; 43.9.1; 43.11.1; 43.13.1; 43.15.1; 46.9.13; 3/1 fem. (*spōntā*) 45.11.22; 5/1 mas. (*spōntāt*) 47.4.6; 6/1 (*spōntax'yā*) 34.2.11.

- Comparative (*spanyah*). 1/1 mas. (*spanyā*) 45.2.7.
- Superlative (*spōntōtama* or, *spōniṣta*). 1/1 mas. (*Sjōntōtēmō*) 45.5.6 (the only occurrence of this epithet of the Supreme in the Gāṭhās); 1/1 mas. (*spōniṣtā*) 30.5.10; 43.16.12; 3/1 mas. (*spōniṣtā*) 33.12.8; 3/1 fem. (*spōniṣtā*) 53.3.26.
- Spōnta-*. 1st comp. See *Spōnta Mainyu*.
- Spōnta*. 2nd comp. See *Amāsa Spōnta*.
- Spōnta Mainyu*. The Holy Spirit. 3/1 (*Spōntā Mainyū*) 43.6.2...4 (one word between); 44.7.26-27 (juxtaposed); 45.6.11-12 (juxtaposed); 47.1.1-2 (juxtaposed); 47.5.3-4 (juxtaposed); 47.6.3-4 (juxtaposed).
- Spōntā-*. 1st comp. See *Spōntā Ārmaiti*.
- Spōntā Ārmaiti*. Fem. The first of the Mother-Triad. She is the close associate of Aša. 1/1 (*Spōntā Ārmaitiṣ*) 51.4.13-14 (juxtaposed); 51.11.12-13 (juxtaposed); 2/1 (*Spōntām Ārmaitīm*) 32.2.15...17 (one word between); 34.9.2-3 (juxtaposed); 34.10.8...10 (one word between); 49.2.12...16 (three words between); 8/1 (*Spōntā Ārmaitē*) 33.13.17-18. See also *Ārmaiti*.
- Spōnta Mainyū*. Name of the Third Gāṭhā.
- Spōntōtēmō*. See under *spōnta*.
- √ *spā-*. To promote, to increase.
- Pres. secondary (impft.) 3/1 paras. (*spōnvaṭ*) 51.21.10 (probably orig. **spōnaoṭ*).
- √ *spā-*. Derivatives: *a.spā*, *spōnta*, *spā*.
- spā*. Neu. Good luck, weal. 2/3 (*spān-*) 45.9.11.
- spā*. 2nd comp. See *a.spā*.
- spāda*. Mas. Army, host. Pers. *sipāh*. 1/2 (*spādā*) 44.15.16.
- √ *spā(y)-*. Derivative: *spayaθra*. (The root is probably the same as √ *spā-*. Skt. *sū-*, *śvā-*, *śvi-*.)
- spān*. See under *spā*.
- spōniṣta*, *spōniṣtā*, *spōniṣtō*. See under *spōnta*.
- Spōniṣta-*. 1st comp. See *Spōniṣta Mainyu*.
- Spōniṣta*. 2nd comp. See *Mainyu Spōniṣta*.
- Spōniṣta Mainyu*. Mas. The Holiest Spirit. 3/1 (*Spōniṣtā Mainyū*) 33.12.8-9; 43.2.12-13; 51.7.12-13 (juxtaposed in all three cases).
- spōnvaṭ*. See under √ *spā-*.
- Spitama*, name of one of the ancestors of Z., after whom the prophet was named at birth. Derivatives: *Spitāma*, *Spitāmī*.
- Spitāma*. Mas. A patronymic used for the various close relatives of Z., and for the Prophet Himself. 1/1 (*Spitāmō*) 29.8.11; 53.2.20 (Maidyōi-Māh); 2/1 (*Spitāmōm*) 46.13.2; 51.12.10; 4/1 *Spitāmāi* 51.11.3 (dat. with almost the force of gen.); 6/1 (*Spitāmāhyā*) 53.1.5; 8/1 (*Spitāmā*) 51.19.6 (Maidyōi-Māh); 8/3 (*Spitāmānhō*) 46.15.4 (refers to the scions of Haēcaṭ-aspā).
- Spitāmī*. Fem. Belonging to the Spitāmas. 1/1 (*Spitāmī*) 53.3.8.

√spərəd-. Derivative: *spərədā*.

spərədā. Adv. Orig. 3/1. Deliberately. 53.4.4.

√*spərəz*-with ā. To strive for. Skt. *ā-sprh-*.

Pres. secondary (impft.) 3/1 ātm. (*aspərəzatā*) 31.16.16.

syas-. Fem. Teaching. Cf. Skt. *pra-śiṣ-*. 1/1 (*syas*) 32.16.7.

syas-. 1st comp. See *syas-cīṭ-*.

syas-cīṭ-. The true Teaching. 32.16.7-8.

syazdaṭ-. See under √*sīz-dā-*.

syōdūm-. See under √*sā-*.

sraotā, *sraotū*. See under √*sru-*.

sravaṅhā, *sravaṅhām*. See under *sravaḥ*.

sravaḥ. Neu. Word, Scripture, teaching, hymn, prayer. 1/3 (*sravā*) 28.10.24; 2/3 (*sravā*) 32.9.3; 32.10.4; 2/3 (*sravās-*) 34.15.5; 3/1 (*sravaṅhā*) 32.12.3; 6/3 (*sravaṅhām*) 28.9.24 (in hymns; gen. for loc.) 7/1 (*sravaḥ*) 30.10.22 (name, fame).

sravahī, *sravā*. See under *sravaḥ*.

srāvīmā, √*srāv-* (*srāvaya-*), *srāvayaēmā*, *srāvaycitē*. See under √*sru-*.

√*srāv-*, (*srāvaya-*). This is the caus. base of √*sru-*, and in Av. has the value of an independent root. It means 'to chant aloud'; lit., 'to cause to hear'.

(*srāvaycitē yezī tāiš aθā*. Even though through such he makes himself famous to that extent. 32.6.5-8.)

srāvayēhē, *srāvī*. See under √*srā-*.

√*sru-*. To hear, to listen. The implication is also of obeying. Skt. *śru-*.

Pres. imper. 3/1 paras. (*sraotū*) 45.6.13; 49.7.5 and 7; 49.9.1. In all cases being emphatic shows 'strong form'.

Aor. 1/1 ātm. (*srūyē*) 33.7.14 (pass. sense); 1/3 paras. (*srāvīmā*) 28.7.23; 3/1 ātm. (pass.) (*srāvī*) 32.7.12 (has been proclaimed); 32.8.4; 45.10.9 (is known); 46.14.14; 53.1.3 (has been fulfilled); 3/2 ātm. (*asrvātəm*) 30.3.8 (had revealed themselves).

Aor. imper. 2/3 paras. (*sraotā*) 30.2.1; 33.11.17; 45.1.6. In all cases 'strong form', being emphatic.

Dat. inf. (*uśuruyē*) 32.16.6 (for following; note prothetic *u-*; Skt. *śrave*); (*srāvayēhē*) 29.8.19 (from the caus. base); (*srūdyāi*) 34.12.12 (for instruction); 45.5.8; 46.15.e (in the restored missing line).

Caus. pres. 3/1 ātm. (*srāvayeitē*) 32.6.5 (might make himself famous).

Caus. pres. opt. 1/3 paras. (*srāvayaēmā*) 49.6.18 (we may proclaimed).

With ā.

Aor. 2/3 s-aor. ātm. (pass.) (*asrūdūm*) 32.3.23 (you have been notorious).

With *frā*.

Ppt. (*frasrūta*). 1/3 (*frasrūtā*) 50.8.5 (well forth).

Dat. inf. (*frasrūdyāi*) 46.13.9; 46.14.10.

√*sru-*. Derivatives: *asrušta*, *asrušti*, *Səraoša*, *səraošan*, *sravaḥ*,

√*srav-* (*sravaya-*).

sruyē. See under √*sru-*.

-*srušta*. 2nd comp. See *asrušta*.

-*srušti*. 2nd comp. See *asrušti*.

srūdyāi. See under √*sru-*.

z

zāēman. Mas. Waking, activity. 2/1 (*zāēmā*) 44.5.20.

√*zāēš-*, to be strong, to be quick. Derivative: *zōišnu*.

zəotar. Mas. Invoker. Skt. *hotṛ*. 1/1 (*zəotā*) 33.6.2.

zəoya. See under *zəvya*.

zəoša. Mas. Desire, regard, love, grace. 2/3 (*zəošəng*) 48.4.15 (noun used as an adj.; voluntary); 5/1 (*zəošāṭ*) 47.5.16 (abl. of separation); 7/1 (*zəošē*) 33.2.21; 33.10.16.

zəoša. 2nd comp. See *həzəoša*.

(*zəošəng...varəoṅg*. Voluntary choice. 48.4.15...17.)

zəozəomī. See under 1.√*zu-*.

1.√*zan-*, to know. Skt. *jñā-*.

With *paitī*. To recognise, to acknowledge. Cf. Skt. *prati-jñā*.

Pres. imper. 2/3 paras. (*paitī-zānatā*) 29.11.17-18.

1.√*zan-*, to know. Skt. *jñā-*. Derivatives: *huzəntu*, *həozəθwa*.

2.√*zan-*, to give birth. Skt. *jan-*, *jā-*. Derivatives: *azyā* (**ā-zyā*), *gənā*, *zāθa*, *zāθar*.

zəm (*zəm*). Fem. Earth, land, country. 2/1 (*zəm*) 44.4.11; 46.1.3; 6/1 (*zəmō*) 51.12.8.

√*zar-*. To make angry (when paras.). To be angry (when ātm.) Skt. *hṛ-*, *hṛ-*.

Pres. opt. 1/3 paras. (*zaranaēmā*) 28.9.9.

zara. Mas. Ecstatic goal. Cf. Skt. *hāras*. 2/1 (*zarəm*) 44.17.10.

(*zarəm carānī*. I shall attain the ecstatic goal. 44.17.10-11.)

zaraθ(a)-. 1st comp. See *Zarathuštra*.

Zarathuštra. Mas. Name of the great Prophet of Iran. His 'birth name' was Spitama (after one of his famous ancestors) and *Zarathuštra* was the designation by which He was known after He had attained the rank of Prophet. This word signifies 'He of the Golden Light'. 1/1 (*Zarathuštrō*) 29.8.10; 33.14.3; 43.8.4; 43.16.5; 50.6.9; 51.15.3; 2/1 (*Zarathuštrəm*) 46.13.3; 51.12.9; 4/1 (*Zarathuštrāi*) 28.6.12; 46.19.7; 49.12.6; 51.11.4 (almost gen. in force); 6/1 (*Zarathuštrahē*) Yā. 8; 53.1.4; 53.3.11; 54.10.10 (in all these four cases the ending *-hē* is to be noted. In Yā. 8 the final *-e* is short because this verse is clearly Later Av.), 8/1 (*Zarathuštrā*) 46.14.1.

Zarahuštra. Derivative: Zarahuštri.

Zarahuštra Spitāma. The full name of the Prophet of Iran. 1/1 (Zarahuštrō Spitāmō). 29.8.10-11; 2/1 (Zarahuštrēm Spitāmōm) 51.12.9-10.

Zarahuštri. Mas. A follower of Z. 1/1 (Zarahuštriī) 53.2.19.

zaraz- (zraz-). 1st in double-root zaraz-dā-.

√zaraz-dā, to have faith. Skt. śrad-dhā-. Derivatives: zarazdā, zarazdāiti, zrazdišta.

zarazdā. Adj. Devoted (lit., offering up the heart). 1/3 (zarazdā) 31.1.20.

zava. Mas. Call. 2/3 (zavəng) 28.3.21; 29.3.21.

zavō. 1st comp. See zavō-āda.

zavō-āda. Neu. Reward for prayer. 2/3 (zavō-ādā) 33.12.12-13.

zasta. Mas. Hand. The word implies power. Skt. hasta. Pers. dast. 3/1 (zastā) 43.4.10; 3/4 (zastōibyā) 33.2.10; 47.2.11; 3/3 (zastāiī) 29.5.5; 7/2 (zastayō) 30.8.21; 44.14.12.

-zasta. 2nd comp. See uttāna-zasta.

zasta. Derivative: zastavaŋ.

zastavaŋ. Adj. Strong-handed. 2/1 (zastavaŋ) 29.9.25.

zastā-. 1st comp. See zastā-išta, zastā-ištāiī.

zastā-išta. Neu. Merest gesture (a wish indicated by a wave of the hand). 3/1 (zastā-ištā) 50.5.15-16.

zastā-ištāiī. Adv. At the merest gesture. Orig. 3/3. 34.4.17-18.

√zaz-. Secondary base of √zā-.

zazəntē. See under √zā-.

√zah-, to laugh, to ridicule. Skt. has-. Derivative: zax'ya.

zax'ya. Neu. Ridicule. Skt. hāsyā. 3/1 (zax'yā) 53.8.7.

zəm. Same as sam.

zəmō. See under sam.

zəvištīm, zəvištyəng, zəvištyāhō, zəvim. See under zəvyā.

zəvyā (saoya). Adj. Inclined to (our) prayer. 1/1 neu. (zəvim) 31.4.3.

Superlative (zəvištaya) most worthy to be invoked. 1/3 mas.

(zəvištayāhō) 28.9.20; 2/1 mas. (zəvištīm) 46.9.10; 2/3 mas.

(zəvištyəng) 50.7.4.

√zā- (zaz-). To move, to strive. Skt. hā-.

Intens. pres. 3/3 ātm. (zazəntē) 30.10.20.

With avā. To defy, to disregard.

Pres. secondary (impft.) 3/1 paras. (avazaxat) 34.9.10.

With ā. To attack (in defence).

Accus. inf. (azā) 43.14.20.

With vī. To renounce.

Pres. subj. 2/3 paras. (ivīzayaθā) 53.7.23.

-zānatā. See under 1.√zan-.

-zəntu. 2nd comp. See huzəntu.

zāθa. Neu. Life. 2/1 (zāθəm) 48.5.16 (through life; accus. of duration); 7/1 (zāθōi) 43.5.10; 48.6.21.

Zāθar. Mas. Creator. 1/1 (Zāθā) 44.3.10.

-zāθwa. 2nd comp. See haozāθwa.

zām. See under sam.

√zi-, to incite, to make active. Skt. hi- (hinoti). Derivative: zāēman.

zī. avyaya. 1. Indeed, verily; 2. Because, for; 3. Since. 29.4.5 (1); 29.6.19 (1); 30.10.2 (2); 31.14.6 (1); 31.18.12 (2); 33.10.5 (1); 34.3.18 (2); 34.8.2 (1); 34.14.2 (1); 34.14.12 (2); 43.10.21 (3); 44.2.19 (2); 45.1.18 (1); 45.7.6 (1); 45.8.8 (2); 45.8.15 (2); 46.6.15 (1); 47.5.10 (1); 47.6.18 (1; She Herself); 48.2.20 (1); [48.6.2] (1); 48.12.17 (1); 50.5.2 (1); 51.8.2 (1); 51.8.7 (2); 51.8.18 (1); 53.4.2 (2); 53.5.25 (1).

-zī. 2nd comp. See yezī.

1.√zu- (zbay-). To invoke, to call. Skt. hu- (hway-).

Pres. 1/1 paras. (zbayā) 33.5.6; 46.14.25; 51.10.18.

Pres. pt. (zbayant). 4/1 (zbayəntē) 49.12.4 (invoker).

Intens. pres. 1/1 paras. (zaozəomī) 43.10.8.

1.√zu-. Derivatives: -zōbā, azdā-zūti, zava, zəvyā.

2.√zu-, to offer, to sacrifice. Derivatives: āzūti, zaotar (this might be from 1. zu-.

√zuš-, to taste, to like, to enjoy. Skt. juṣ-. Derivatives; Daēvō-zušta, zaoša, hazaoša.

-zušta. 2nd comp. See Daēvō-zušta.

-zūti. 2nd comp. See azdā-zūti.

zərad. Neu. Heart. Skt. hṛd. 3/1 (zəradā) 31.12.15.

zōiənu. Adj. Ardent. 3/1 (zōiənu) 51.12.22.

zdi. See under √ah-.

√zbay-. Same as √zu-.

zbayəntē, zbayā. See under √zu-.

√zraz-dā. Same as √zaraz-dā.

zrazdišta. Adj. superlative. Most devoted. 1/1 mas. (zrazdištō) 53.7.10.

zrazdāiti. Fem. State of faith (i.e., mental outlook consisting of faith). 1/1 (zrazdāitiī) 43.11.22.

h

ha. Base of nom. sg. dem. pron. or pron. 3rd pers. 1/1 fem. (hā) 32.2.20; 46.8.16; 47.6.15; 48.2.19; 48.6.1 and 5 (both refer to Mother-Earth); 1/1 fem. (hē) 31.10.2.

ha- (orig. ham). Skt. sa- (sam-). 1st comp. See hacā, haθrā, hadəma, hadā, hazaoša. See also ham, hām, hēn, hēm (upasarga).

haiθim. Adv. In very truth, truly. 34.6.4; 46.19.4.

haiθim. See under haiθya.

haiθya. 1. Neu. Truth. 2. Adj. True. 1/3 neu. (haiθyā) 44.6.13 (1); 53.6.3 (1); 2/1 mas. (haiθim) 31.8.18 (1); 2/1 mas. (haiθyēm) 34.15.23 (2);

2/3 mas. (*haiṭhyāṅg*) 43.3.19 (2); 2/1 fem. (*haiṭhyām*) 34.10.13 (2; ever-present); 2/1 neu. (*haiṭim*) 31.6.8 (1); 51.13.6 (1); 3/3 (*haiṭhyāiṣ*) 30.5.19.

haiṭhyā-. 1st comp. Changes to *haiṭhyā-* or *haiṭhyō-*. See *haiṭhyā-varāṣṭā*, *haiṭhyō-dvaēśah*.

haiṭhyā. Adv. In truth. 49.11.20.

haiṭhyā-varāṣṭā. Fem. Fulfilment (lit., 'making true'). 2/1 (*haiṭhyā-varāṣṭām*) 50.11.19-20.

haiṭhyō-dvaēśah. Mas. Inveterate (lit., 'true') foe. 1/1 (*haiṭhyō-dvaēśā*) 43.8.6-7.

haurva, whole. Skt. *sarva*. Derivative: *Haurvatāt*.

Haurvatāt. Fem. Wholeness, Perfection. One of the Aməšā Spəntā. 1/1 (*Haurvātā*) 34.11.4; 5/1 (*Haurvatātō*) 34.1.15; 6/1 (*Haurvatātō*) 31.6.11; 33.8.23; 6/1 (*Haurvatās-*) 33.8.23.

Haurvatāt-. 1st comp. See *Haurvatō-Aməratātā*, *Haurvatā-Aməratātā*.

-Haurvatāt. 2nd comp. See *Aməratātā-Haurvatā*.

Haurvatā-Aməratātā. A loose type of comp., each member being in the dual. Both are fem. 1/2 (*Haurvatā-Aməratātā*) 44.18.21-22; 45.5.21-22; 45.10.20-21; 2/2 (*Haurvatā-Aməratātā*) 44.17.24-25; 47.1.14-15; 6/1 (*Haurvatō-Aməratātās-*) 31.21.4-5 (note this is sg.).

Haurvatō-Aməratātās-. See under *Haurvatā-Aməratātā*.

Haurvās-. See under *Haurvatāt*.

Haēcaṭ-. 1st comp. See *Haēcaṭaspa*.

Haēcaṭaspa. A patronymic from the name of one of the ancestors of Z. The name probably means 'possessing stallions'. Scion of *Haēcaṭaspa*. 8/3 (*Haēcaṭaspā*) 46.15.1.

Haēcaṭaspa. Derivative: *Haēcaṭ-aspānā*.

Haēcaṭ-aspānā. Fem. Belonging to the *Haēcaṭaspas*. 1/1 (*Haēcaṭ-aspānā*) 53.3.6-7.

haēṭahyā. Adj. Ensnaring. 2/3 neu. (*haēṭahyā*) 46.6.11.

hao-. Same as *hu-*. 1st comp. See *haozāθwa*.

haozāθwa. Good wisdom, deep wisdom. 5/1 (*haozāθwāt*) 45.9.28.

√ *hak-*. Same as √ *hac-*.

-haxa. 2nd comp. See *huš-haxa*.

haxta. United pair. Orig. ppt. of √ *hac-*. 7/2 (or 6/2) (*haxtayā*) 53.7.12.

haxman. Neu. Association. 2/3 (*haxmōṅg*) 49.3.20 (note the *neu* ending).

haxmōṅg. See under *haxman*.

haxmī, *haxšāi*. See under √ *hac-*.

hanhuš. Neu. Heritage. 2/1 (*hanhuš*) 53.4.20.

√ *hac-* (*hak-*). To accompany, to follow, to unite, to work together.

Pres. 1/1 paras. (*haxmī*) 34.5.10; 3/1 ātm. (*hacaitē*) 34.2.18 (works in union); 46.16.14 (is close-knit); 48.4.18 (follows); 3/3 ātm. (*hacaintē*) 45.2.29 (agree, conform); 3/3 ātm. (*hacintē*) 33.9.19 (work as one).

Pres. subj. 3/3 ātm. (*hacāntē*) 48.12.10.

Pres. imper. 3/3 paras. (*scantū*) 53.2.4 (let all strive).

Pres. pt. ātm. (*hacimna*). 1/1 mas. (*hacimanō*) 43.10.10 (loyal); 1/1 mas. (*hacimnō*) 43.12.26 (with ins.); 1/3 mas. (*hacimnā*) 43.13.24 (in companionship with); 1/1 fem. (*hacimnā*) 44.10.18.

Aor. subj. 1/1 s-aor. ātm. (*haxšāi*) 46.10.22.

√ *hac-*. Derivatives: *ānuš-haxš*, *āškoti*, *haxman*, *haxta*, *hacā*, *huš-haxa*, *hacaintē*. See under √ *hac-*.

hacā. *avyaya*. 1. By reason of, on account of; 2. Through; 3. In accord with. As a rule used with the abl. Skt. *sacā*. Y. 8 (1); Ye. 11 (1); 28.2.19 (2; indicating source); 28.11.18 (2); 29.6.17 (1); 31.2.22 (3); 31.14.14 (3; with regard to); 32.2.8 (2; in the exercise of His Xšaθra); 43.14.16 (1); 44.17.12 (2); 44.17.31 (1); 45.4.7 (2); 46.1.17 (2); 46.19.5 (2); 47.1.6 (2); 51.5.6 (2); 51.22.4 (1); 53.1.11 (1); [53.6.8].

(*hacā* Xšmaṭ. Through Ye (Seven). 44.17.12-13.)

hacimnā, *hacāntē*, *hacimnō*, *hacimnō*. See under √ *hac-*.

haθrā. At one with, attuned to (lit., 'in the same place with'). 28.4.7.

haθrā-. 1st comp. See *haθrā-manah*.

haθrā-manah. One-pointed. 1/1 (*haθrā-manā*) 30.9.20-21.

hadəma. Mas. The same abode. 7/1 (*hadəmōi*) 44.9.25; 46.14.21.

hadā. *avyaya*. Besides, together with. 29.2.14; 46.17.11; 50.4.7.

1. √ *han-*. To gain, to earn. Skt. *san-*.

Pres. subj. 1/1 paras. (*hanānī*) 44.18.12.

Pres. pt. paras. (*hanant*). 4/1 (*hanantē*) 44.19.11; 46.19.13 (deserving).

Aor. 3/1 paras. (*hanāt*) 54.1.17.

Desider. pres. secondary (impft.) 3/1 paras. (*hišasaṭ*) 32.13.4 (hopes to gain).

1. √ *han-*. Derivatives: *avanhānē*, *hanhuš*, *hāiti*, *hušna*.

2. √ *han-*, to be fit. Derivative: *hanar*.

hanar. Neu. Gain, fulfilment. 2/1 (*hanar*) 31.15.15; 47.5.14.

hanantē. See under 1. √ *han-*.

hanṭ. See under 1. √ *ah-*.

√ *hap-*. To promote, to glorify. Skt. *sap-*.

Pres. 2/1 paras. (*hafšī*) 43.4.13; 3/1 (*haptī*) 31.22.14.

haptaiθē. See under *haptaθa*.

haptaθa. Adj. (numeral). Seventh. Skt. *saptatha*. 7/1 (*haptaiθē*) 32.3.25 (the 7th Region, i.e., our Earth).

hafšī. See under √ *hap-*.

ham (*upasarga*). Same as *həm*.

hama. Adj. Indentical, equal. Skt. *sama*. 1/1 neu. (*haməm*) 32.16.1.

1. *hama-*. 1st comp. See *hama-mana*.

2. *hama-* (battle). 1st comp. See *hamaē-štar*.

hamaēštar. Mas. Vanquisher (lit., 'standing up in battle'). 1/3 (*hamaēštārō*) 48.12.19.

hama-mana. An adj. used as an adverbial phrase (comp.) 7/1 (*hamōi-manōi* 32.1.12-13 (in the same spirit).

✓*har-*, to watch, to observe. Derivative: *Hāra*.

✓*haz-*, to overpower, to prevail. Skt. *sah-*. Derivatives: *hazah*, *Viṣpā-hiṣaṭ*.

✓*haz-* with *aibi*, to stick (a plaster), to heal. Derivative: ✓*biṣaz-*.

hazaoša. Adj. Of one accord, of one will. 1/1 mas. (*hazaošō*) 29.7.7; 1/3 mas (*Hazaošāḥō*) 51.20.4 (refers to the the Seven); 2/1 (*hazaošam*) 28.8.7.

hazah. Neu. Strength, vigour, rapine. 1/1 (*hazas-*) 29.1.14; 1/1 (*hazō*) 43.4.29 (note ending); 2/1 (*hazō*) 33.12.15.

hazō. See under *hazah*.

həntī, *həntū*. See under 1.✓*ah-*.

hā. See under *ha*.

hā- (same as *hēm-*). 1st comp. See *hākuraṇa*.

(*Hā nō aḥaṭ*. May She (Ārmaiti) be ours. 32.2.20-22.)

(*Hā zī*. She (Ārmaiti) Herself. 47.6.15-16.)

hāiti. Fem. Attainment. Skt. *sāti*. 2/1 (*hāitīm*) 32.9.14.

hā-√kar-. Derivative: *hākuraṇa*.

hākuraṇa. Neu. Co-operation, combined working, combined blessing. 2/1 (*hakuraṇəm*) 33.9.17; 2/3 (*hākuraṇā*) 44.1.23.

Hātā-. 1st comp. See *Hātā-Marāni*.

Hātā-Marāni. One that remembers all that has happened, an epithet of Ahura. 8/1 (*Hātā-Marānē*) 32.6.9-10.

hātām. See under 1.✓*ah-*.

✓*hād-*, to accomplish, to be successful. Skt. *sādh-* (*sidh-*). Derivative: *hādrōyā*.

hādra, Successful. Skt. *sidhra*. Derivative: *hādrōyā*.

hādrōyā. Fem. Striving for success. 3/1 (*hādrōyā*) 32.7.7.

hāma. Adj. Same. 1/1 mas. (*hāmo*) 31.7.25.

✓*hā(y)-*, to bind, to fetter. Skt. *sā-* (*si-*). Derivatives: *hāḥahya* (adj.),

hiṭu.

✓*hā(y)* with *ā*. To restrain, to ensnare. Skt. *ā-sā-* (*si-*).

Pres. subj. 1/1 paras. (*aḥhayā*) 32.16.23.

Pft. 3/1 paras. (*ā-hiṣāyā*) 29.1.17-18.

Dat. inf. (*ā-hōiṭōi*) 32.14.3-4.

Hāra. Mas. Watcher, guardian. 1/1 (*Hārō*) 31.13.20 (epithet of Mazda); 44.2.24.

(*Hārō mainyū*. Guardian in spirit. 44.2.24-25.)

hṣ. See under *ha*.

hṣṇ (*upasarga*). Same as *hēm*.

hṣṇ-kərətā. See under *hṣṇ-kərəti*.

hṣṇ-kərəti. Adj. Completed, closed (accounts). 7/1 fem. (*hṣṇ-kərətā*) 31.14.23-24 (almost loc. absolute).

hṣṇ-grabəm. See under ✓*grab-*.

hṣṇ-dvarəntā. See under ✓*dvar-*.

hṣṇtū. See under 1.✓*ah-*.

hēm. *avyaya*. Together with. Skt. *sam*. 30.4.5; [31.8.14]; [33.1.10]; 46.12.20; 47.3.21.

hēm. *upasarga*. Together, completely. Found in *hṣṇ-√dvar-*, (*ā*)-*hēm-√i-*, *hēm-√gam-*, *hēm-√grab-*, *hēm-√tāṣ-*, *hēm-√pərəs-*, *hēm-√miṭ-*, *hēm-√mud-*, *hēm-√myas-*. And also in *hākuraṇa*, *hṣṇ-kərəti*.

hēmīṭyāṭ. See under ✓*miṭ-*.

-*hēmusta*. 2nd comp. See *ahēmusta*.

hēm...jamaētē, *hēm...jasaētəm*. See under ✓*gam-*.

hēm-taṣaṭ. See under ✓*tāṣ-*.

hēm-parṣti. Fem. Communion. 6/1 (*hēm-parāṣtōi*) 33.6.24-25.

hēm-fərəšvā, *hēm...fraštā*. See under ✓*pərəs-*.

-*hēmyaṇtū*. See under ✓*i-*.

hās. See under 1.✓*ah-*.

✓*hic-*, to sprinkle. Skt. *sic-*. Derivative: *Haēcaṭaspa*.

hiṭauš. See under *hiṭu*.

hiṭu. Mas. Bridge. Cf. Skt. *setu*. 1/1 (*hiṭauš*) 48.7.17.

-*hiṣaṭ*. 2nd comp. See *Viṣpā-hiṣaṭ*.

-*hiṣāyā*. See under ✓*hā(y)-*.

hizū. Mas. Tongue, word, teaching. Cf. Skt. *jihvā* (fem.) 3/1 (*hizvō*) 28.5.20; 31.3.19 (words); 45.1.29 (in his talk); 47.2.5; 3/3 (*hizubīš*) 49.4.9; 6/1 (*hizvas-*) 51.13.15; 6/1 (*hizvō*) 50.6.12 (word, teaching).

hizvas-, *hizvā*. See under *hizū*.

-*hizvā*. 2nd comp. See *Aṣā-hizvā*.

hizvō. See under *hizū*.

-*hizvō*. 1st comp. See *hizvō-vasa*.

(*hizvō raiṭim*. The path of my tongue; i.e., the proclaiming of my (Z.'s) Message. 50.6.12-13.)

hizvō-vasa. Adj. Eloquent (lit., 'commanding the tongue'). 1/1 mas. (*hizvō-vasō*) 31.19.12-13.

hī. Enc. pron. used for all genders. He, she, it. In the nom. sg. the dem. pron. *ha* is used. 1/2 (*hī*) 30.3.15; 2/1 (*hīm*) 29.2.11 (fem.) 44.14.14 (*Drujəm*); 44.20.26 (*Gām*); 50.2.8 (*Gām*); 2/2 (*hī*) 44.18.24 (*Haurvatāṭ* and *Amərətāṭ*); 2/3 (*hīš*) 33.10.15 (*hujitayō*); 4/1 (*hōi*) 29.2.19 (or 6/1; fem.); 29.8.21; 29.9.23 (unto me; fem.); 31.6.19 (in him); 31.21.19 (or 6/1); 44.16.24; 45.8.23; 45.11.16 (dat. of feeling); 46.13.12; 47.3.15; 50.3.8; 51.6.7 and 18 (both refer to *Gāv*); 51.17.10; 53.1.7 (Z.); 53.1.20 (Z.; dat. of opposition); [53.2.3]; 53.5.26; 6/1 (*hōi*) 31.20.5; 33.1.23 (in him); 43.8.2 (belonging to; the *Vohū* of the preceding verse); 45.4.18; 45.10.12 and 19; 48.7.21 (*Nā Spəntō*); 48.9.21 (*Vohu Manah*); 51.12.16.

hiṣasaṭ. See under 1.✓*han-*.

✓*hu-*. To advance, to promote.

Pres. subj. 3/1 paras. (*hunāiti*) 31.15.8.

hu-. 1st comp. Corresponds to Skt. *su-*, and means 'good', 'noble', 'holy'. With a following vowel it combines into *hva* or *hvā-*. It is also

found as *hao-*, *huš-*, *hū-* and *hvō-*. See also *xu-* and *x^v-*. Found in: *haozāθwa*, *huxratu*, *huxīaθra*, *hujiti*, *hujyāti*, *hudānu*, *hudā(y)*, *hunara*, *humāzdra*, *huməroti*, *hušəiti*, *hušəna*, *hušiti*, *hušoiθəman*, *hušyaoθana*, *huš-haxa*, *huzəntu*, *hū-kəroti*, *hū-cisti*, *hvaṇhaoya*, *hvarīta*, *hvāpah*, *Hvō-gva*.

huxratu. Possessing good understanding, Sage. 1/1 (*huxratuṣ*) 34.10.7; 51.5.13.

huxīaθra. Very powerful, good leader, good ruler. 1/3 (*huxīaθrā*) 44.20.3; 48.5.1; 3/3 (*huxīaθrāṣ*) 53.8.12.

Hu-gav (Hu-gu). Same as *Hvō-gva*.

hujiti. Fem. Holy life. 1/3 (*hujitayō*) 33.10.3.

hujyāti. Fem. Perfect life. 5/1 (*hu-jyātōiṣ*) 46.8.24-25 (Haurvatāt implied); 6/1 (*Hujyātōiṣ*) 32.5.4 (or 5/1 ? definitely means Haurvatāt).

hudəma. Neu. Sweetness. Skt. *svādman*; the *hu-* corresponds to Skt. *svā-*. 2/1 (*hudəməṃ*) 29.8.22.

hudānaoṣ. See under *hudānu*.

hudānu. 1. Adj. Of good insight; 2. Mas. Supreme Wisdom. 1/1 mas. (*hudānuṣ*) 31.16.6 (1); 3/1 (*hudānū*) 53.3.28 (2; intuition); 6/1 (*hudānaoṣ*) 44.9.16 (2); 50.9.18 (2).

hudā(y). Mas. Having clear insight, Truth-seer, Lord of Wisdom. 1/1 (*Hudā*) 45.6.8; 48.3.6 (epithet of the Supreme); 1/3 (*hudāṇhō*) 30.3.20; 4/1 (*hudāṇhē*) 31.22.3; 4/3 (*hudāṇbyō*) 34.13.19; 6/1 (*hudāṇhō*) 34.3.19 (gen. for dat. or gen. of recipient).

hudā, *hudāṇhē*, *hudāṇhō*, *hudāṇbyō*. See under *hudā(y)*.

hunara. Mas. Wisdom. 3/1 (*hunarā*) 43.5.26.

hunara. Derivative: *hunarətāt*.

hunarətāt. Fem. Wondrous wisdom. 3/1 (*hunarətātā*) 50.8.22.

hunāiti. See under *√hu-*.

hunu. Mas. Son, child. 1/1 (*hunuṣ*) 51.10.12.

humāzdra. Neu. Sacred lore (lit., 'good means of attaining greatness'). 2/3 (*humāzdrā*) 30.1.17.

huməroti. Fem. Holy Teaching. Skt. *susṃṛti*. 6/1 (*humərotōiṣ*) 31.10.18.

huš- (1st comp.). Same as *hu-*.

hušəiti. Fem. 1. Blest abode, haven of peace. Skt. *sukṣiti*. 2. Adj. Full of peace. 1/1 fem. (*hušəitiṣ*) 48.11.8 (2); 2/3 (*hušəitiṣ*) 29.10.13 (1).

hušəna. Neu. Rich reward. 1/1 (*hušənəṃ*) 53.5.27.

hušiti. Fem. Blessed Abode. See also *hušəiti*. 5/1 (*hušitōiṣ*) 30.10.13.

hušoiθəman. Neu. Safe refuge. 1/1 (*hušoiθəmə*) 48.6.4.

hušyaoθana. Adj. Doing good, working for good. 1/1 fem (*hušyaoθanā*) 45.4.20 (Ārmaiti).

huš-haxa. Adj. Close-knit. 3/1 (*huš-haxā*) 32.2.12-13.

huš-haxā(y). Adj. Close-knit (lit., 'close-friend'). 2/1 mas. (*huš-haxāim*) 46.13.26-27.

huzəntu. Mas. The wise one. 1/1 (*huzəntuṣ*) 43.3.28; 46.5.2; 49.5.17.

hū- (1st comp.). Same as *hu-*.

hū-kərotā. Neu. Good work. 1/3 (*hū-kərotā*) 34.13.12-13.

hū-cisti. Fem. Holy Plan, Holy Will. 2/1 (*hū-cistiṃ*) 34.14.17-18; 6/1 (*Hū-Cistiōiṣ*) 46.4.32-33.

hōi. See under *hī*.

(*hōi aoji*. Consider myself belonging to it. 43.5.2-3.)

(*Hōi vārāi rādaṭ*. Fulfils Her destiny. 51.6.7-9.)

hōiθōi. See under *√hā(y)-*.

[*hōiṣ piθā*]. 53.6. An untranslatable interpolation.

hyaṭ-avyaya. It bears a variety of meanings: 1. So that; 2. Thus; 3. Wherefore; 4. When; 5. Because for; 6. If; 7. namely; 8. Since; 9. Just as; 10. As well as; 11. As far as; 29.2.10 (1); 29.5.13 (2); 29.8.20 (3); 30.4.3 (4); 30.6.7 (5); 30.6.14 (2); 30.9.19 (2); 30.11.1 (6; introduces a condition); 30.11.12 (7); 31.8.12 (1); 31.9.13 (5); 31.11.1, 14 and 18 (8; all three); 31.14.25 (4); 32.5.7 (9); 32.14.13 and 17 (5; both); 32.16.18 (1); 33.1.13 (10); 43.4.8 and 26 (4); 43.5.7 (4); 43.5.13 (5); 43.7.7 (4); 43.8.8 (11; as far as); 43.8.16 (1); 43.9.7 (4); 43.10.26 (5); 43.11.7 and 13 (4); 43.12.1 and 18 (4); 43.13.7 (4); 43.15.7 (4); 44.15.14 (4); 44.17.16 (2); 44.18.18 (1); 45.10.11 (5); 46.2.10 (5); 46.6.25 (8, ever since); 46.7.7 (4); 46.11.18 (4); 46.12.1 (4); 46.15.5 (1); 47.3.20 (4); 48.1.6 (4); 49.9.12 (1); 50.5.7 (4); 51.8.10 (7; introducing the speech); 51.12.11 and 15 (5); 51.18.19 (1).

hyaṭ. See under *ya*.

hyaṭ-. 1st comp. See *hyaṭ-cīṭ*.

(*hyaṭ...aṭ*. When...then. 43.12.1...8.)

(*hyaṭ-cā*. Namely. 30.11.12-13; 33.1.13-14 (as well as); 44.17.16-17 (and thus).)

(*hyaṭ-cīṭ*. All this. 30.1.7-8.)

hv-. At beginning of a comp. Same as *huv-* (*hu-* followed by a *v-*) See *hu-*.

hva. Emphatic pron. He indeed, he himself. Found only as 1/1 mas. (*hvō*) 29.3.18; 29.4.20 and 27 (He alone); [29.7.12]; 29.8.12 (begins a *pāda*: he (Z.), and none else); 29.9.20 (such a one); 31.7.8; 31.16.4 (any one indeed); 31.16.21 (such person); 31.22.8 and 15 (such indeed); 32.9.5; 32.10.1 (the same); 33.3.17; 33.6.5 (myself; i.e., with all my heart); 43.3.2 (the very man); 43.16.3 (with atm. verb); 44.2.18; 44.12.18; 44.12.29 (such a one); 46.4.27; 46.6.9, 14 and 20; 46.9.2 (the Great One); 46.13.7; 46.14.13; 47.2.16 (alone); 48.4.8; 49.5.2; 51.8.17 (alone); 51.10.9; 51.19.1; [51.21.4]; 53.8.24.

hvaṇhaoya. Neu. Holy life. From *hu-anhu*. 2/1 (*hvaṇhəvīm*) 53.1.17.

hvaṇhəvīm. See under *hvaṇhaoya*.

√hvar-. Same as *√x^var-*.

Hvar. Neu. Sun. 2/1 (*Hvarē*) 32.10.12. (See also *X^van* and *X^var*).

hvarē. 1st comp. See *hvarē-piṣyant*.

hvarē-piṣyant. Radiant with the Sun. 7/3 (*hvarē-piṣyasū*) 50.2.16-17.

hvarīta. Neu. Orig. *hu-varīta*. Good deed. 3/3 (*hvarītāiṣ*) 49.4.14.

hva- (1st comp.). Same as *hu-*.

Hvāpah. Mas. Skilful artist, Great Architect, epithet of the Supreme. 1/1 (*Hvāpā*) 44.5.9 and 16.

hvō. See under *hva*.

hvō- (1st comp.). Same as *hu-*.

(hvō...ayēm. Such person (as) this 44.12.29...31.)

Hvō-gva. Adj. Lit., 'possessing fine cows'. Family name of the two brothers *Fərašoštra* and *Jāmāspa*. 1/1 mas. (*Hvō-gvō*) 51.17.4; 51.18.5; 8/1 (*Hvō-gvā*) 46.16.6; 46.17.10.

(hvō [nā]. That man [verily]. 46.13.7-8.)

(hvō...nā. The man himself. 51.19.1...3.)

(hvō mā nā. That man assuredly. 32.10.1-3.)

(hvō..Zaraθuštō vərəntē. For himself *Zaraθušttra* doth choose. 43.16.3...5-6.)

x^v

xyātā, xyāt, xyāmā, xyēn, xyēm. See under 1.√*ah-*.

x^v

x^v-. At beginning of a comp.; orig. *hu-* (*xu*) combined with a 2nd member beginning with a vowel. See *x^varaiθya*, *x^vafəna*, *x^vāθra*, *x^viti*.

x^va. Pron. adj. One's own. Skt. *sva*. 1/1 mas. (*x^vā*) 46.11.12; 1/1 fem. (*x^vaē-*) 46.11.14; 3/3 (*x^vāiī*) 31.20.20; 46.4.17; 49.4.8; 51.13.13; 51.14.12; 51.22.15; 4/1 fem. (*x^vax'yāi*) 30.2.11; 6/1 fem. (*x^vax'yā*) 33.14.6.

x^va-. 1st comp. See *X^vaētu*, *x^vā-paiθya*.

x^va. Derivatives: *x^vaiθyā*, *x^vaēta*.

x^vā- (1st comp.). Same as *hu-*. See also *x^v-* (At beginning of a comp.).

x^vaiθyā. Adv. In Thine own Person. Orig. 3/1. 33.7.5.

x^vaē. See under *x^va*.

x^vaēta. Adj. Leading to self-realisation. 2/3 mas. (*x^vaētēng*) 34.12.15.

x^vaētaovē, *x^vaetave*. See under *X^vaētu*.

X^vaētu. Mas. 1. Self-Reliant. Name of the first or the highest grade of the Disciples of Z.; 2. Self-reliance. 1/1 (*X^vaētuī*) 32.1.3 (1); 49.7.15 (1); 3/1 (*X^vaētu*) 33.3.4 (1); 4/1 (*X^vaētaovē*) 53.4.14 (1); (*x^vaētaovē*) 46.5.21 (2); 5/1 (*X^vaētēuī*) 33.4.10 (1); 46.1.8 (1).

x^vaēna. Adj. Molten (lit., 'glowing'). 4/1 neu. (*x^vaēnā*) 32.7.13.

√*x^van-*. To shine, to glow.

Pres. pt. paras. (*x^vēnvaṅt*). 2/1 neu. (*x^vēnvaṅt*) 53.4.19; 3/1 (*x^vēnvaṅtā*)

32.2.14. Skt. *svanīka*, radiant, used five times as an epithet of Agni in the RV. seems to be from an old *√*svan-*, to shine.

x^van-. Derivatives: *x^vaēna*, *x^van*, *x^vēng-darəsa*.

X^van. Neu. Sun. 6/1 (*X^vēng*) 44.3.16; 50.10.16. (See also *Hvar*).

√*x^vaf-*, to sleep. Derivative: *x^vafna*.

x^vafəna. Adj. Well-working. Cf. Skt. *svāpnaśah*. 1/2 (*x^vafənā*) 30.3.7.

x^vafna. Mas. Sleep. 2/1 (*x^vafnəm*) 44.5.17.

√*x^var-*. To illumine. Skt. **svar-* (**sur-*). See also √*x^van-*.

Pres. pt. ātm. (*x^varəmna*). 1/1 mas. (*x^varəmno*) 32.8.13.

√*x^var-*. Derivatives: *Hvar*(ə), *x^varəθa*, *x^varəna*.

x^varaiθya. Adj. Directed to righteous ends. Orig. *hu-arəθya*. 1/3 neu. (*x^varaiθyā*) 28.10.22.

x^varəva. Neu. Light, illumination, insight. 3/3 (*x^varəθāiī*) 49.11.14; 4/1 (*x^varəθāi*) 34.11.6; 48.5.22.

x^varəθa. 2nd comp. See *duī-x^varəθa*.

x^vrənah. Adj. Brilliant. 1/1 mas. (*x^varənā*) 51.18.7.

(*x^vax'yāi tanuyē*. For his own Self. 30.2.11-12.)

x^vā- (1st comp.). Same as *x^va* (1st comp.).

x^vā-paiθya. Neu. One's own power. 5/1 (*x^vā-paiθyāṅt*) 31.21.11-12.

x^vāθra. Neu. Light. Orig. *hu-āθra*, Holy Fire (Light). 1/3 (*X^vāθrā*) 31.7.7; 2/1 (*x^vāθrəm*) 43.2.8; 53.6.22; 3/1 (*X^vāθrā*) 33.9.9; 7/1 (*x^vāθrē*) 28.2.23; 50.5.19.

x^vāθra. Derivative: *x^vāθrōyā*.

x^vāθrōyā. Fem. Striving for Light. 3/1 (*x^vāθrōyā*) 43.2.6.

x^vār-. Caus. base of √*x^var-*.

x^vārəmnō. See under √*x^var-*.

x^vā. See under *x^va*.

x^vēnvaṅt, *x^vēnvaṅtā*. See under √*x^van-*.

x^vēng. See under *x^van*.

x^vēng-. 1st comp. See *x^vēng-darəsa*.

x^vēng-darəsa. Resplendent as the sun. Cf. Skt. *svardṛś*. 7/1 (*x^vēng-darəsoī*) 43.16.18-19.

x^viti-. Fem. Well being, happiness. Orig. *hu-iti*. 2/2 (*x^viti*) 30.11.9 (first member of a loose comp.).

x^viti-. 1st comp. See *x^viti-ca-ēnaitī*.

x^viti-ca-ēnaitī. A loose *dvandva*-comp. with tmesis, each member being 2/2 fem. Pleasure and pain. 30.11.9-11.

SUPPLEMENT TO THE GLOSSARY

Page 948 under *ašavan*; 1/1 (*ašavā*)—Add: 53.9.14.

„ 951 „ √*ah-*; Pres. 3/3 (*həntī*)—read: 51.10.16.

„ 956 „ *āiōi*;—Add: 50.5.1.

„ 961 „ *uxdā*; 2/3 (*uxdā*)—read: 51.20.11.

„ 986 before (*θwōi ās*)—Add: (*θwōi* [*ahi*]. [Thou shalt be] Conqueror. 34.11.23-[24]).

„ 992 under 2.√*dā-* with *nī*; Ppt. pass. 1/1 neu. (*nīdātəm*)—read: 48.3.4.

„ 995 „ *duī-xratu*; 3/1—read: *duī xratwā*.

„ 998 „ *Drujō Dəmānē*—Add: 51.14.20-21.

„ 1020 „ √*mrū-* with *aṅtarē*—read: 49.3.17...21.

line 7 (from bottom)—read: [53.5.16].

„ 1026 „ *rafəθra*; 4/1 (*rafəθrāi*)—read: 54.1.4 and 12.

„ 1028 „ *vairya*; 2/1 neu.—read: 54.1.16.

„ 1034 „ *vahma*; 4/1—read: 51.2.18.

„ 1035 „ *vāra*; 4/1—read: 51.6.8.

REFERENCES (DIRECT OR INDIRECT) TO THE
AHUNA-VAIRYA

(This is only tentative; there might be other references discoverable.
The references are to pages.)

Yas. 28.4	šyaoθananām...Mazdā Ahurahyā	103
5	anā Māθrā 104, ftn. (Trans.) 16,	106
6	ərəšvāiš...Uxδāiš	108
7	Vaṇhōuš āyaptā Manavhō	111
	Māθrā	112
8	vīspāi yavē Vaṇhōuš Manavhō	116
29.6	Ratuš Ašāt-cī	63
7	āzūtōiš Māθrəm	66
10	avaṭ, Vohū Manavhā	82
31.6	Māθrəm yim Haurvatātō, Ašahyā Amərətātas-cā	191
9	vāstryō	205
16	Xšaθrəm	230
34.14	Vaṇhōuš šyaoθnā Manavhō	395
43.11	Xšmā-uxδāiš	429
44.6	Ārmaitiš taēibyō Xšaθrəm Vohū cinas Manavhā	479
15	māθrāiš sēnghahyā	507
17	avā Māθrā	519
	Ašāt hacā	520
45.3	Māθrəm	541
5	vacē srūidyāi...hyaṭ vahištəm	548
51.8	Māθrā	785
53.9	dāhī drigaōvē vahyō	857

GENERAL INDEX

INTRODUCTORY NOTE

This Index has been arranged in the ordinary order of the English alphabet. The Avesta and Sanskrit items have been incorporated in it as indicated below :

A	includes ā, ā̄ (an), ā̄̄ (āo);
C	includes c (ch);
D	includes ḍ (dh);
E	includes ē, ə, ē̄;
G	includes γ (gh);
I	includes ī;
K	includes x (kh), x̄ (kh), x̄̄ (khv);
O	includes ō;
S	includes ś (sh), ṣ (sh), ṣ̄ (sh);
T	includes t, θ (th);
U	includes ū;

In the case of *Derivations* the Avesta and Sanskrit words have been arranged in the order of their respective alphabets.

(All references are to pages.)

A

- Ablative and genitive singulars in Av. and Skt. 410.
Abode of Good Mind 302.
Abode of Untruth 609, False ones shall dwell in the— 801.
Abode on High 557, 559-60, 744.
Abode, Thy—where Thy Aša ever dwells 675.
Account is closed 221.
Achaemenian Inscriptions 87.
Achaemenians, superstitious beliefs of the later days of the— 283.
Acištəm Manō (30.6) refers to the *mental* state 150.
Act, every—performed 'in His Name' 8; (the) man who makes his every act an—of worship 821.
Acts, better by—of Service than by words 814; inspired by Aša 89; performing—in name of the Lord of Life 846; we think about the—of Holy Men 355; —which tend to obscure the Inner Self 846.
Acteth just unto the righteous 314.
Action, I strive for—true 765; not inaction higher stands 628.
Actions of men form the best sermon about the Laws of Mazdā 816.
Active goodness rather than quiet and passive absence of evil-doing 629-30; —in service of humanity 629; —Love alone could claim Mazdā as Father 545; —opposition to evil, part of religious life 568.
Adhrigu 366; protected by the Ašvins 367.

- Adhvaryu priest casts oblation into the fire 402.
 Adoration of the Truthful, made up of *Ārmaiti* (within their hearts) and their consequent Inner Urge 724.
advan is 'the way' which is the religious characteristics and teachings of the prophets 204.
 Advancing from the good to the better 780.
Aēšma 37-38; chief lieutenant of the Evil One 37; 'semi-personified' 148, ftn. (Trans.) 19; special opponent of *Sraoša* 37; trans. 'passion' (29.1) 38.
 Against the false he shall weigh the Truth that with it has been mixed 307.
 Age of Z. and that of the Pah. writers separated by many centuries and by at least one foreign conquest 546.
āgəmat-cā might have been the orig. reading for *āgəmatā* (44.8) 487.
 Agricultural and kindred imagery used 34-35.
 ✓*ah-*, and ✓*bū-* (*daēva-* and *ahura-*wards in Later Av.) are used together in 30.9 163; ✓*ah-* a *daēva-*word in Later Av. 80, 163.
ahaṃkāra (egoism) raises perverted thoughts 318.
 [*ahū*] in 32.7 and 51.3 interpolated by a later copyist 772.
ahmī (46.2) implies 'I am in fact' 576; —(51.2) specially emphasised 796.
Ahriman,—(*Aṃrō-Mainyu*), always *duzdā(y)* in Later Texts 138; entirely ousted *Druj* from the place of power (Mlt.) 501; fear of—and his host of *Daēvas* 283; *paityāra* (counter-creation) of— 141; Ruler of the *Daēvas* (Pah.) 266.
Ahrmōg (*Ašəmaoγa*), Distorter of Truth 376.
ahu implies 'totality of living beings', i.e., 'world' or 'humanity' 21.
Ahū 82: —and *Ratu* 4, 41.
ahūm (46.13) refers to spiritual life 619.
Ahuna-Vairya (*Ahunavar*) 1-12, 17-22; all six Holy Immortals implied in the— 12; basis of *Gāθā* *Ahunavaiti* 18; called 'Yaθā' usually 18 ftn. *g*; correct position of—in Av. Texts 18; each line of—postulates a spiritual truth 19; earliest Av. Text 2; echo of—in 28.4 103; equals a hundred other chants 1; existed before all other creation 1, 18; explains the Eternal Laws of Life 3; first line of— 4-8; gifts of *Vohu Manō* mentioned in—referred to in 48.6 674; held in high veneration 1; (the) Holy Word, —, existed before all creation of *Mazdā* 11; increases strength and piety 18; indicates that Power of Service (*Xšaθra*) comes through *Vohu Manō* 258; interpreted by many scholars 19 and ftn. *m*; introductory note to— 18-20; keynote of— 10; language of—*Gāθā* in structure 19; leads the Soul to Eternal Light 1; *Māθra* of *Aša* leading to *Haurvatāt* and *Aməretāt* (31.6) 519; mentions by name three *Aməša Spəntā* 19; metrical construction of— 3-4, 19; most ancient verse in Av. 19; most victorious of (sacred) words 18; Pah. commentary on—mentions the first three Holy Immortals 12; praise of—is not in vain 11-12; real clue to the interpretation of— 18;

- recited by illiterate Zoroastrians 2; recited properly has the merit of a hundred other chants 18; recited 100000 times for the repose of Souls 2; recited while tying the *Kusti* 10; references (direct or indirect) to—(see p. 1060 for details); repeated four times 18: Root of Zoroastrian Faith 3; sacred *mantra* praised in *Yas.* 19 1; 'saves body and soul' 1; second line of— 8-10; third line of— 10-11; three distinct statements in— 4; traditionally the 'fundamental verse' 19; trans. variously by Western scholars 2; true key to the understanding of *Ahunavaiti Gāθā* 3; twenty-one words in— 17, ftn. (Text), 15a-15b, 19 and ftn. *p*; victorious weapon of *Sraoša* 18; *Yazatas* conquering Evil with the help of— 1; Z. chanted aloud— 1; Z.'s Teaching based on— 66.
Ahunavaiti Gāθā, first and longest *Gāθā* 13; *Gāθā* of the *Ahuna*-*Vairya* 18, 66; name indicates connection with *Ahuna-Vairya* 2; recited at funerals, but not composed as a funeral hymn 91 ftn. *c*; seven *Hās* of— 90.
Ahura 53-54; alone judges 49; and *Mazdā* 54; *Ašā hazaoša* (of one will with *Aša*) 114, 125; *Ahura-Asura* 53; best knoweth the end (of sinners) 271; Creator of all things (Light as well as Darkness) 473 and ftn. *j*; dwells in the world of Truth 409; —, grant this blessing unto us 812; hath uttered the Holy Word 64; he who would satisfy Lord— 144; Himself creates the 'Cow' 203-04; —, I do appeal to Thee 575; —, in Thy Mind Supreme all is remembered 268; Lord of Life 7; Lord of Wisdom 664; Lord Sublime 114; my hymns to—I'll offer 127; of one accord with *Aša's* Truth Supreme 114; of one will with *Aša* 64; Path to Almighty— 104; present as witness in the heart of each listener 715; —'s Grace. asking 55; —'s Light, thus they reach—547; —'s Plan and *Aša's* Law 672; —'s tongue doth speak words ever true 770; —'s weapons would not be earthly swords and spears 694; —'s Will, renovation of our Life on Earth 634; —'s word, alert to spread 131; —, : tell me true 459, 462, 466, 469, 472, 476, 480, 484, 488, 492, 496, 499, 504, 507, 509, 513, 517, 521, 526; 'twin-brother of *Aṃrō-Mainyu*' 54; 'Twin of *Miθra*' in Later Av. 589; we reach where—reigns supreme 319; —Wise teaches this through *Aša* 663.
ahura- and *daēva-*words 80; not distinct in *Gāθās* 78 ftn. *c*, 80; *Parsi Gujarātī* maintains the distinction of— 80.
Ahura, used in the sense of *Ahū* 43; used in the sense of 'Lord' or 'Judge' 201.
Ahura-Mazdā, called *Mainyu Spəništa* in Later Av. (Ven.) 145, 406; continuously upholds (i.e., makes manifest to mankind) His Own Light as Universal Love 197; described in Av. and in *Gāθās* 7; double name— 7; double name implies teaching about the Two Spirits 50; expresses astonishment at *Aša's* inability to find a *Ratu* for Mother-Earth 63, 69; expressly mentioned as Creator of *Gāv* (51.7) 203; Father of *Aši* (Yt. 17.16) 444; First and Last 200; first to attain *Garō Dəməna*

- 805; great through His Aša 552; Himself advancing at the head of all His creation 805; *Himself* announces the Saviour 72; Lord of Moral and Spiritual Worlds 474; Name of—predominating and including in itself all the other Six 184; Ahura-Mazdā or Mazdā-Ahura in Gāθās and Yasna:Haptaḥāiti 161; —prevailing form in Later Av. (with only three exceptions) 161; reminds the Holy Immortals about His Eternal Law 69; —'s all-pervading Life 60; —'s name implies duality 12; *spiritual* above all 694; turns to Vohu-Manō 64, 69, 72; —, Vohu-Manō, Ārmaiti, intimate connection between the three 546.
- Ahurō* (53.9), Leader of the People inspired by Xšaθra 856.
- Airyaman, arrival of—is union of all in a Brotherhood leading to 'rejoicing of Vohu Manō (i.e., to the fulfilment of Love) 859; basic meaning of— 254; Indo-Iranian deity conveys the idea of comradeship 254; invoked in Zoroastrian wedding service 321; name of the third grade of Z.'s Disciples 859; —stands for the whole body of Z.'s followers, the whole of Zoroastrian Brotherhood 859; —Yazata, Gāθā texts not clear about 254.
- Airyōmā-išyō, follows immediately after Yas. 53 (Fifth Gāθā) 859; forms fitting conclusion to the Five Gāθās 859; numbered Yas. 54 859; part of Zoroastrian Marriage service 859; really part of the Fifth Gāθā, and in fact its last verse 859.
- Aithēr, region of 194.
- Aiwisrūθrima Gāh 443-44, ftn. *r*,
- aka* and *vohu* rarely used in Gāθās to refer to individuals (Andreas) 418; —used for the opponent of Vohu Manō and Aša 139.
- Aka Manah, False Spirit 261; —, in 33.4 implies bent of mind towards evil 317; reverse and twin of Spənta Mainyu 652.
- akāiṣ x^varəθāiṣ* (49.11) ultimately implies 'evil insight' (bad illumination of the Soul) 729.
- Āxtya, Sorcerer demon and Fryāna 615.
- Alexander of Macedon, conquest of Iran by 546.
- All-pervading breath (*vyāna*) of Ahura Mazdā 62.
- All-prevailing, all-powerful Ahura Mazdā 546.
- All-Wise, I have learnt from Ahura— 540; Himself—the Law of Truth declared 193.
- Alliteration 62 (29.6.b); 542 (45.3.e); 781 (51.6.d).
- Almighty Lord of Life, Thou art the— 340.
- Alotted task, each performs his— 838.
- Alpha and Omega 200.
- Amərotatāt (Amərotāt, Amerdād) 12, 14, 191; Her special gift 14; Ruler of Vegetable Kingdom 14; Twin of Haurvatāt 14.
- Aməša Spəntā (Amshaspands) 12-14, 31; all mentioned by name in 47.1 566; all mentioned by name and in marked dependence on Ahura in 45.10 (Mlt.) 565; all of one will 115; all of one will with the Sun

- (Yt. 13.92) 115; first four paired together in 46.16.c-d 627; in full accord with the Sun 43; of one will (*Haxaošānhō* - 51.20) 818; only occurrence of the name—in the Gāθās 32; particularly *huxiathrā* and *hudānhō* (35.1) 552; 'Rays' or Aspects of the Supreme 12; the triad of Thought, Word and Deed woven with the names of the—(Mlt.) 640; wise man will be with all of these 750. (See also Holy Immortals.)
- Anacolouthon 709.
- Anāhitā, libations to—prohibited after sunset (Yt. 5.94) 282-3.
- Ancestors of modern Parsis arrived in India, A.D. 936 823 ftn. *d*.
- Ancient allegory of the Divine Herdsman 318.
- Ancient names connected with animals 73.
- Ancient Texts, accurate in grammar 92; of Iran and India 6.
- Andreas (F. C. Prof.), and Wackernagel, (J.) have done Yas. 31 (Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen— 1911) 173; and W. have given the Urtext of Yas. 32 in Nachrichten (1913) 252; died in 1930 402 ftn. *b*; emends *mahmī manōi* (32.1 of Geld. and others) to *hamōi manōi* 255; explains that *tā* (31.7 and 47.3) is the 'weakest grade' of *pitā*, *ptā* 646; has not done Yas. 33 308; has pointed out that *da-ē-nā* is always trisyllabic 489; —' Entstehung des Awesta Alphabetes und seine ursprünglicher Lautwert (Oriental Congress, Hamburg, 1909) 52 ftn. *y*; —' idea that X^vaētu, Airyaman and Vərəzəna correspond respectively to the Lords of *dəmāna*, *vīs* and *zaytu* 573; notes left by—used by Lommel 402; often reads *o* in place of *a* 199 ftn. *i*; papers by—on the original Text of Gāθā Ahunavaiti (Nachrichten, 1911-13) 91 and ftn. *h*; published Urtext of the Gāθā in collaboration with J. Wackernagel 308 ftn. *a*; reads *aša* always as *urta* 36 ftn. *g*, 129 and ftn. *t*, 184-85; regards *Hvō-gva* as patronymic form from *hu-gav*, *hu-gu* 626; suggests addition of 'wondrous' in the trans. *hunarā* (43.5) 755; trans. *hamōi manōi* (32.1) as 'in the same mind' 255.
- angrō*¹⁶...*anrō*²⁰ (44.12) 500-02; *angrō* occurs only thrice in Gāθās (Uštavaiti—43.15, 44.12 and 45.2) and quite often in Later Av. 500; *angrō* used in 'objective sense', meaning 'victim of evil' 502.
- anrō* (spelt thus) always joined with *Mainyu* in Later Av. 500: used in 'subjective sense', meaning 'doer of evil' 502.
- Anrō*-Mainyu (Ahriman), confused and crude ideas about—in later Zoroastrian theology 406-07; (the) Deluder 149; Eternal foe of the Supreme in Later Av. texts 145; inspiring followers of Untruth 503; would mean 'one who thinks evil' 503. (See also Ahriman.)
- Animal-sacrifice, accepted as part of Zoroastrian ritual 709; among the Av. people (Yas. 11.7, Yt. 14.50) 67-68; Gāθās do not speak of— 360; in honour of Hōm 276 ftn. *p*; Pahlavi refers to— 65; part of later Zoroastrian ritual 65-66.
- Animals mentioned in 44.18 have some 'occult' or 'mystic' symbolism 524.

Anklesaria, Behramgore T., best in the world for knowledge of Pahlavi 595.
 ānh (31.3) same as 𐬀𐬀𐬀𐬀 (28.11) 181.
 apama orig. superlative of apa 419.
 Arāsti, father of Maidyōi-Māh, brother of Pourušaspa 815.
 Archangel (Ahriman) liked that which is evil (Dēnkar 9.30.4) 137 fn. a.
 Arch-Deluder approached 149.
 Arch-demon, Iranian—cannot be called 'skilful' (*x'afəna*), but is always *dūzdā* in Later Av. 138.
 Ardā-Virāf 787.
 Ardibehesht, see Aša Vahišta.
 Arəš, demon of Envy or Hatred 188.
 Arjaṭ-aspa (Arjāsp) mentioned in Yt. 5 and Yt. 9 615 and fn. r.
 Ārmaiti, 12, 13, 91; alone can lead us aright in all this confusion of opinions 216; and Aša always go together 379; and Aša grow within 654; and Gəuš-Taša are put together 203; and īzā (Inner Urge) almost identical 724; and Xšaθra associated together in 44.6 and 44.7 481; appeals for every open doubt or secret one 218 and fn. (Trans.) 7; appeals to the Heart and Head of each 215; associated with Aša 386; bringing Peace and Rest 688; brings us Peace 645; builds up Faith 13; chosen by Mazdā Ahura for mankind 726; close-knit to glorious Aša 257; closely associated with Aša 100; closely associated with Aša (32.2) but not with Vohu Manō 673; Daughter of Ahura-Mazda (Ven. 19.13) 545; Daughter of Mazdā (45.4) 203, 341; Daughter of Mazdā performing good deeds 100; Daughter (i.e., emanation) of the Supreme (Mazdā) 545; doth dwell close-knit to Truth 625; over-present Root of Eternal Law 381; firm unshaken Faith 202; goes about with Ormazd's Spirit 217; gracious— 151; great adversary of all Evil 568; Guardian Angel of Earth in later Zoroastrian theology 672 fn. *: guards us through life 13; has the Earh as Her province 203; he finds—and Aša's Wisdom too 708; her chief characteristic is stability 100; herself inspires (communes with) the man who communes with Aša 293; His (Mazdā's) Daughter—e'er works for good 543; his hands fulfil the task of— 642; hold ever fast to her 257; Holy— 183; Holy—, instruct us clear 345; Holy Guardian of your inmost Faith 257; —, Holy Mother 110; I will seek His favour through— 564; let—dwell 'mongst us 456; loyal to—I come 434; may—grow within us 817; may She be ours 257; might guide our human actions right 492; one may realise the greatness of Mazdā Ahura through devotion to— 565; our actions guided aright by—, our understanding should turn more and more to Mazdā 495; our faithful Guide— 420: our Inner Mentor 13; Perfect Eternal Life shall man attain through— 639; represents Mother-Earth 13; represents unshaken Faith and Devotion 13; rewarding service 508: 'Root of Aša' (34.10) 478; —'s worshipper is ever pure

919; 'smiling down' upon the world below 726; specially chosen by Mazdā Ahura to help each humrn being in his spiritual conflict 217; standing by to guide us 422; stands by to solve his doubts 215; stands for Stability and Loyalty 13; stands for unswerving Faith and Devotion 100; —, *tarəmaiti* 261; teach us to hold—in our hearts 492; Thou didst send—to protect 645; —through action shall increase our store of Truth 476; —through Aša's help doth assure e'erlasting Life and Strength of Soul 384; through Vohu Manō—brings to all who perform good deeds the 'Strength of Ahura' 479; through zeal for—by Aša led 613; Thy: foes who scoff at Holy— 378; Thy Sage speaks to Thy foes of Holy— 381; true Watcher 13; typifies the Mother 13; typifies Mother-Earth 100; we pray to Thy gracious — 340; when will—come and Aša too? 688; when shall we find Thy Holy—? 773; with Aša doth She turn away from such (Thy foes who scoff at Her) 378. (See also Spəntā Ārmaiti.)
 Arsacids 283.
 Aryan, ancient—Sages, their ideas and ideals 6.
 Aryaman and Bhaga invoked in Hindu wedding service 321.
 aī (Av.) and īt (Skt.) 20.
 Aša (Asha) 1–8, 12, 17, 85, 98, 110, 119, 151; addressed first by Ahura Mazdā 41; Ahura of one will with— 64; —Ahuramazda's instrument (Jack.) 187; —and Ārmaiti are not for him (the Corruptor) 647; —and Vohu Manō stand for the corresponding human 'virtues' (28.10) 122; Aša-Ārmaiti 13; Aša-Ārmaiti, a notable pair 12; Aša-Ārmaiti, very close connection between the two (32.2, 34.10 and 12, 43.1 and 10, 46.16, 49.2) 700; *Aša-arta* 5; as understood among Zoroastrians today 5; associated with Divine Beings 7; attaining—, reaching Truth 808; —befriendeth him 747; binds all life in one (doth not disunite) 44; blessings of—, blessings flowing through— 94; Bliss promised to us all through— 178; ceases to function without Ārmaiti 379; connotation of—in different ages 5; contains the essence of Z.'s Teaching 5; Creation of—(*Ašahya Dāmi*) 198; does not destroy unity 44; Eternal Law of—teaches Love 461; first among the Holy Immortals 69; first rank in the Gāθās belongs to— 72; First 'Ray' 12–13; gifts of—, gifts of Truth 107; glorious—, close associate of Ārmaiti 257; grant, O—, strength 81; Guardian and Protector of Humanity 13, 631; guide me to Thy— 434; hates no living creature 44; —bath ordained such dedication 765; how shall I earn that reward through— 521: I appeal longing to— 278; I did realise through— 557; I have yearned for— 434; I invoke—for my people 789; I pray to—in His Grace to grant 858; in accord with— as laid down in Thy Law 218; in Av. literature 5; in the Gāθās 5; increasing through works of Ātar and Vohu Manō 478; *is* in fact the Plan of Ahura Mazdā 604; listens gracious to our call 183: —,

Lord of Truth 104; may—help us to enlarge our minds 459; may I held within my heart—and Vohu Manō 124; may we be at one with Thee through— 159; most perfect blessing of—, namely, 'union' (being one) with Him 721; none but Thine— 733; of one accord with the Highest— 114; realisation of—requires Spiritual Wisdom 8; renovation through— 634; —, Righteousness, the Eternal Law of Ahura 435; —(Rta), the Eternal Law of God 7; Aša-Rta idea fully developed in the Aryan period 5-6; —'s best blessing, being one with Him 717; —'s best blessing, what Thou hast as the best decreed 605; —'s blessings 804; —'s challenge in 29.3 answered 100; —'s hands, could these not make Her (Earth) safe in? 529; —'s hands, to give all Falsehood into 156; —'s help, comes closer unto Thee through 753; —'s Holy Hands, how will I deliver our Foes into? 507; —'s Law, led by 821; —'s Law upholding 401; —'s Path I would show him (the Corruptor) 693; —'s Path, slipping from 799; —'s Sacred Law will I expound 127; —'s task they fulfil 394; —'s Teaching, Thy foes pay scanty heed to 375; —'s Truth, close-knit to 618; —'s Truth, let each one try the other to surpass in 840; —'s Truth, O Lord Supreme, in one accord with 114; —'s Truth, out of full Wisdom He gives 245; —'s Truth, spread of 819; —'s Truth, might of 413; —'s Truth, we tread the narrow Path with 319; —'s Wisdom, I have realised through 543; —'s Wisdom in heart 714; —shall be fulfilled 594; show Thyself through— 678; store of— 3, 4; —taught me to sing Thy praises 761; they do glorify in their words and deeds the Law of— 248; through—wise 731; through deeds ye shall reach—for yourselves 622; various forms of the word *Aša* 5; —, Vohu Manō, Xšaθra mentioned in this order in Ahuna-Vairya, 28.3 and 9 and 29.11 100, 120; where shall I see Thee, —, Lord of Truth? 104; when shall the days of—dawn? 579; who shall commune with—? 792; —who sends blessings on all life 340; Z. brings the best of all deeds and words to— 348.

Ašahe Ratu (ərəš-Ratū in 51.5) Teacher of Truth 778.

Ašahyā gaēθā, Worlds of Truth 172.

Aša Vahišta 12; *Aša Vahišta*, *Aša sraēšta darəsāma* 0wā, etc. (60.12) 25, 411; —(Holy Immortal) implied in Ašəm-Vohū 23 ftn. (Trans.) 10-11; later Ardibehesht, Guardian Angel of Fire 179; —the name *Ardibehesht* synonym for Fire 433; represents Fire 13.

Aša Vahištām ca Agnipatim (Nair.) 179.

Ašastu, son of Maidyōi-Māh 815.

ašavā in contrast with *drəgvoš* (44.12) 500.

asə-maorya (9.31) and *drəgvaunt* (46.1) 514.

Ašəm, name of the Holy Immortal is neuter 184; signifies Eternal Law 196.

Ašəm-Vohū, correct position of—in Av. Texts 18; gives the gist of all Gāθā teaching 24; one of the three Sacred Verses 18, 24; post-Gāθā in composition 25; to be recited three times 8.

Aši associated with Sraoša 444: 'family relations' of— 444-45; —as final consummation 860: originally means 'blessing' or 'reward' 757; —'s father is Ahura-Mazdā and her Mother is Spəntā-Ārmaiti (Yt. 17.16) 185; Aši-Vaγuhī 444-45: Aši-Vaγuhī, Nair. usually renders as *Lakṣmī* 742; Aši-Vaγuhī not mentioned in the Gāθās 742; Aši Yast (Yt. 17) 444; Aši Yašt, a later text 185; —Yazata resembles Latin Fortune 389. *aīto Mazdā Ahurahe* (Messenger of Ahura Mazdā—Yt. 13.146, 19.22, Ven. 19.34) 161.

Ašvins 53.

Ask, this do I—Thee 459, 462, 455, 468, 472, 476, 480, 484, 488, 492, 499, 504, 507, 509, 513, 517, 521, 526.

Asmodeus is Aēšma-daēva 38.

-*aspa*, names in 73, 74.

Aspects, Emanations, or 'Rays' of the Supreme 12.

aspən is negative and *sādrā* is positive (34.7) 372.

Aspirant, I—will stand upon the Path 743.

asrušti opposed to Sraoša (Yas. 60.5) 317.

Ass, three-legged (Būn. 19.1-12) 524 and ftn. p.

Association, of Ahura and Miθra 589; of Gāv and Ārmaiti (48.6) helped the later indentification of Ārmaiti and the Earth 674; of *varanā* and *hixvā*, logical 539; of words in 45.2 c, d and e is logical 539.

Astray, that man who leads the world— 789; through his own actions and his tongue untrue he goes— 799.

astavaiti gaēθā (corporeal life) 174.

astvatō as distinguished from *manahō* 96.

Asura, a Divine Being 53; —par excellence in the RV. is Varuṇa 53, ftn. f; *asura* regarded as a negative word 53.

aī mā mamašā might have been the original for *aī mā mašā* (29.11) 86-87.

Ātar (Āθra) and Sraoša the only two Later Av. Divinities (Yazatas) mentioned in the Gāθās 179, 516; —and Vohu-Manō resist the inroads of Aγrō Mainyu (Yt. 13.77-78) 596-97; associated with Vohu Manō (43.4, 46.7) 415; in the Gāθās 415; —, Inner Fire of the Spirit 536; —never means physical Fire 415; Ātar-Vāzišta described by Nair. 250.

Ātarī puθra Ahurahe Mazdā (Fire, Son of Ahura Mazdā—Yas. 62.1) 433.

Ātars Mazdā Ahurahe (Fire of Mazdā Ahura)— Yas. 36.2 161.

Ātaš Nyāiš 343.

Atharvan 179.

Āθra, Fire, Light 195; —should predominate in *xvāθra* 195.

āθravan (Fire-Priest) not found in the Gāθās, earliest mention in Yas.

Haptañhāiti (42.6) 253.

Ātman called 'the Lord of the Chariot' 524.

Attain, that I Thee— 753.

Augment often omitted in Av. 80.

Augmented forms (both impft. and aor.) rare in Av. 132.

Z. 68

- Auharmazd and Ahriman, two brothers in one womb (Dēn. 9.30.4)¹³⁷ ftn. *t*.
Auramazdā hya Maθiṣta Bagānām (Persepolis Ins. of Darius) 552.
auruša in Tir Yt. (Yt. 8.2) means 'red' 239.
 Aušija and his cave 298.
 Ausixš mentioned as opposed to Z. 298.
 Author referring to himself by name 108-09.
avanhānē (33.5) misunderstood for *avanhē* by earlier scholars 320.
avāstryō, Sham-Protector 208.
 Avoid out of the way methods if simpler construction is possible 162.
 Awistāk u Zand 128.
 -aya, sign of causal as well as of iterative 196.
ayah xīusta 273.
ayan and *xīafan* 407.
ayanhā occurs thrice in the Gāthās 155.
ayā might be 6/2 or 7/2 512.
āzūiti in Later Av. does mean 'fat' (Pah. *carpih*) 709; used in the Gāthās
 in the spiritual sense of 'self-sacrifice' 789.
azyā (**āzyā*) 57-58.

B

- Bad rulers, let not—rule us 668.
 Bayān Yašt (Yas. 19-21) 18 ftn. *c*, 27 ftn. *b*.
 Bahman, eleventh month of the year 9; second day of the month 9.
 Bahrām Yašt (Yt. 14) 514; —and animal sacrifice 67; Yazata of Victory 514.
 Band, far beyond our— 326.
 Bartholomae, Prof. Chr., agrees with Mills for once 694; —and Geld. take
 Yas. 48.4 as referring to Hamistakān 666; —and Geld., thinking of
 'luck-bringing cattle' 737; —and Kan., extremely tangled in 34.14 395;
 —and Lom. cannot perceive the incongruity of their rendering of
 46.19 636; —and Lom. (Andreas) take Gəuš-Tašā as a Divinity *other*
 than Mazdā and get needlessly involved 603; —and Lom., true to
 their western preconceptions 636; —and Mills and Kan. take *bəndva*
 as the name of a Daēva-worshipping chieftain 694; —and others
 consider Airyēmā-īšyō entirely apart from the Gāthās 859; asserts
 that *syas* (32.16) is 'corrupt' 305; attributes 'hatred' (*dvaēšah*) to Z.
 himself 498; attributes Yas. 29.11.c-f to the Pair, Ox and Cow 86, 88;
 brings in the idea of 'food' in *x^varəθa*, *duš-x^varəθa* and *x^varəmna* 728;
 brings in the idea of 'stability', 'continuity' or 'immutability' in
ānmanē (44.20) 531; brings in life after death in Yas. 44.8 48.6;
 brings in two vocatives in one sentence (29.11) 88; brushes aside
 tradition about Ahuna-Vairya 19; confuses 'long life' and 'eternal life'
 in 30.11 320, ftn. *f*; construes *Ahurō* (51.3) as 8/1 771; construes
Aiā as 'subject case' 603 (46.9), 638 (48.1), 767 (51.1); construes *Aiā*
 as voc. 522 (44.8), 552 (45.6), 679 (48.8), 691 (48.12), 73.7 (50.2, in Wb.,
 but as 3/1 in Gāthās), 755 (50.8), 760 (50.10), 762 (50.11); construes

- Xīaθrā* (30.7) as ins. used as nom. 152; construes *māθrā* (51.8) as 1/1
 of *māθran* 785; construes *pərəθā* (48.2) as 1/3 neu. with *jimaiti* (sg.
 verb) 661; construes *savā* (45.7) as du.—the two awards, 'gain and
 pain' 555; construes *stōi* as dat. inf. of \checkmark ah- 363 (34.4), 626 (46.16),
 700 (49.2), 737 (50.2); construes *stōi* as dat. sg. of *īti*, earth (33.10) 318;
 construes *tōi* (51.8) as 2/2 neu. and trans. 'about these two things' 785;
 construes *vahištā* (48.5) as 8/1, adj. to *Ārmaitē* 670; construes
Vahištā...Manahā (33.9) as 'subject case' 335; construes *Vanhōuš*
Manahō (48.7) as gen. used instead of abl., but in Wb. takes it as abl.
 676; construes *vāzā* as 1/2 and trans. 'two steeds' 797, 798; con-
 strues *Vohū Manahā* as 1/1 157 (30.9) 458 (43.16), 461 (44.1), 478
 (44.6), 581 (46.3), 619 (46.13), 818 (51.20); construes *Vohu Manahā*
 as voc. 69 (29.7), 187 (31.5), 691 (48.12), 696 (49.1), 760 (50.10), 805
 (51.15); construes both *Vohū Manahā* and *Aiā* as nom. 715 (49.7);
 construes both *Vohū Manahā* and *Aiā* as voc. 398 (34.15); 732 (49.12);
 construes *zōiṣnū* as 1/2 mas. (adj.) and trans. 'shivering' 797; defi-
 nitely of opinion that the interpolated words in 53.6 could not have
 existed in the original text of the Gāthās 844; discusses the word
Kavi (*Kāvay*) 296; distinguishes 'strong' and 'weak' usages of *hvō*
 230; dismisses the tradition that Gəuš-Tašā is Ahura Mazdā 203;
 distinguishes between two *Daēnās* 490; divides *avəmīrā* (49.10) as
avəm īrā and trans. 'that thou mayst guard with favour' 725; doubt-
 ful about the etymology of *urvan* 36; drags in obscure words from
 L-E. languages of Europe to establish his hypothetical roots 532;
 equates *mā* with Skt. *sma* (*smā*) 255; equates *Mazdāh* with *Medhas* 50;
 explains connection between Good Thought and *Ārmaiti* (i.e., Earth)
 546; explains *haxatyā* as 'irregularly answering to Skt. *sakthi* (thigh-
 bone)' 848; explains the incongruity of his trans. of 45.11 by saying
 that the *Daēnā* of the Z. would at the end of things intercede for
 each follower as if each *Daēnā* was that of his friend, brother or father
 569; explains *māyā* (43.2) as 'life in the world led with a good mind'
 407; explains that *tā* is the 'weakest grade' of *pitā*, *ptā* 646; explains
 that Souls of those Liars, who have died earlier and preceded them to
 hell, go forth with 'foul food' to meet the wicked ones who come to
 hell later 729; explains *Vanhōuš gaēm Manahō* (43.1) as 'life in the
 world led with a good mind 404; 'far from convincing' in Yas. 33.9
 334; first trans. *uxšānō* (mas.) as 'bulls', meaning 'dawns' (fem.), and
 later suggests that *uxšānō* (44.3) is *hu-vaxšānō* 580; forgets what he
 had said in the Gāthās 511 and 510, ftn. *h*; gives an almost materia-
 listic explanation of 43.9 433; gives extraordinary rendering of
hasəuš-cīti...isvā-cīti (47.4) 650; gives a long note to prove 'the con-
 vincing reality of this personal reminiscence' (51.12) 795; gives two
 meanings to *cisti* and derives them from two different roots 669; gives
 three meanings to \checkmark vah- 553; has the tendency to postulate Av.

roots to get subtle shades of meaning 532; himself trans. *paīti ayeni* (34.6 and 50.9) as 'come back' 729; imagines differences where none exist 510; in his trans. of 51.7 clearly indicates that Mazdā is Gəuš-Tašā, yet maintains that 'Ox-Creator' is a separate Deity 783; leaves out of account *-cā*¹⁶ (53.8) 852; led away by the later idea of weighing good and evil in balance (*javarō* - 48.8) 680; led away unconsciously by German idiom into formulating strange rules of syntax 536; lost sight of *-cā* in *cayas-cā* (45.5) 549; makes clear distinction between *Gāθā yezī* and Later Av. *yezī*, because of 'difference of meaning' 510; makes Z. abjectly afraid of the False Teacher in his trans. of 34.8 377 and ftn. *x*; makes Z. ask Mazdā if He has power to do what he (Z.) wishes 366; mixed up between the two *Daēnās* 392: mixes up (in 51.20) the names of the *Aməša Spəntā* and *Mazdā* in a very strange fashion without regard to meter 818; mixes up sense-units in 29.11-c, d, e 86; notes quasi-enclitic *-nā* 595; notes *Spəntā Mainyū* (47.1) means not merely the Holy Spirit (*spiritus sanctus*) but also the inner spirit (*animus*) of man 640; notes strange transformations of vowels in *urūdōyatā* 532; notes that one who makes cattle and pastures source of good here cannot conceive of Paradise without it 737; often mistaken in the meanings he assigns to *Daēnā* 539; on *Ahū* and *Ratu* 19-20, 40, 41; on *aofah* and *aogah* 82; on the 'classes in Iran' 39; on *dāmi* (fem. and mas.) 383; on *X^vaētu*, *Vərəzəna* and *Airyaman* 252-254 and 254, ftn. *t*; on *maibyā* and *maibyō* 111, 581; on meaning of *Pərəiaōstra* 116; on missing line in 46.15 623; on use of *Ahura* as common noun 208; overlooks *-cā* repeated twice (*caratas-cā aodərəš-cā*) 797; pointed out the identity of *aša* and *ṛta* 20; points out the dualism inherent in the name *Ahura-Mazdā* 137; postulates a second *√mix-*, to nourish, to prosper 532; postulates *Yima's* downfall as owing to flesh-eating 276 ftn. 2; puzzled by *Yōi hentī* (45.6) 552; quite vague in his trans. of *angrō-anrō* (44.12) 501; reads *aurvatō* (50.7) and makes Z.'s steeds swiftest as that *Mazdā*, *Aša* and *Vohu Manō* might come to his assistance 751; reads *jənərəm* (53.8) as one word, and trans. 'death' or 'killing' 851; refers to a third class of mankind, neither good nor bad, but an intermediate variety 309; regards Yas. 28-54 (excepting Yas. 52) as being *Gāθā* linguistically 810; remarks that differences between *Justi* and himself in trans. of 51.7.a-b are due to their respective view-points regarding the very nature of the *Gāθās* 751; remarks that it is not always possible to distinguish between the Holy Immortal and the abstract idea of immortality 555 ftn. *m*, 556; —'s astonishing statement about *Ahura* being 'the twin brother of *Anrō-Mainyu*' 54; —'s complex rule about construing of 34.1.e 352; —'s construing of Yas. 32.16.e-f best 306; —'s etymology of *afīmāni* (46.17) pure guesswork 629; —'s idea of *vāzā* (two steeds) not found in Pah. 798; —'s opinion about *Ahuna-Vairyā* 19; —'s original

German version of 34.2 308; —'s reason for bringing in *Hamistakān* in Yas. 33.1 310; —'s rendering of Yas. 51.5 strange and very laboured 777; —'s strange syntax for *fradaxšayā* (33.13) 347; —'s startling and 'rather violent' rendering of *haxtayā* (53.7) 848; —'s trans. of 32.6 incomprehensible in parts 270 ftns. *s* and *t*; —'s two versions of 34.1 352, 354; says every time Z. carries fuel to the Sacred Fire it would be to Him a reminder of *Aša* (43.9) 433; says 'Mazdāh utters evil' 289; says *Vərəzəna* is *Vāstryā* (agriculturist) 252; sees reference to animal sacrifice in *Gəuš* (32.12) 289; sees reference to *Bəndva* (a *daēvayasna* chief) or to *Grəhma* (a priest) in Yas. 31.15 and 18 226; sees reference to *Hamistakān* in 33.1 and 48.4 666; sees reference to the imaginary chieftain *Bəndva* in *drəgvatō* (31.18) 235; slurs over *Də* in *Də-Jāmāspa* 515 ftn. *l*; suggests adding *Ratūm* as third member of the compound *Ahūm-Biī-Ratūm* (44.16) 515; suggests the emendation *varəcāhī-cā* (32.14) 297; suggests 'Inner Self' or 'Spiritual Ege' for *Daēnā* 347; suggests that *Yima* introduced meat-eating amongst *Iranians* 276; suggests that *Yima* made his subjects immortal upon a diet of flesh 277; takes *Airyaman* (*Haxəman*) to be Priest 252; takes *ciθrə xī* (45.1) as a parenthetical clause and trans. 'for he is revealed' 535; takes ins. as 'subject case' more often than warranted 152; takes *mayā* (33.9) as 'by me' 335; takes *mən...dadē* (28.4) together and trans. 'I have set my mind upon' 102; takes the nouns *Urvaθō*, *Brātā* and *Ptā* (all mas.) predicatively with *Daēnā* (fem.) 569; takes *uštā* as adv. and trans. 'at will' 339; takes *vyānayā* as 3/1 fem. and trans. 'in His Wisdom' 481; takes *Zarathuštriī Spitāmō* together and thinks it refers to *Isaṭ-vāstra*, 'son' of Z. 831; thinking of ideas in later Pah. writings 308; thinks 'activity' mentioned in 45.4 and 45.9 means 'activity in husbandry' 546; thinks *ahūm* refers to life after death 619; thinks *ahūm* (51.19) refers to Life of Spirit in the other world as opposed to our earthly life 815; thinks *aipī xāθəm* (48.5) means much the same as the other life 670; thinks *aofā* refers to the False Teacher and *nāidyānhəm* to Z. Himself 377; thinks *Āθrā* refers to the ordeal on the Day of Judgement 239; thinks atonement for sins is achieved through *bodily* chastisement 661; thinks *drəgvā* (50.3) refers specifically to *Grəhma* and *Bəndva*, chieftains opposed to Z. 742; thinks *dūraošəm* (32.14) refers to *Haoma*-ritual 297-98; thinks *Druj* has to be driven away from us and flung on to the wicked disobedient 505; thinks 'Father' is Z. and 'Master' is the 'husband', *Jāmāspa* in 53.4 839; thinks *Gām* (51.4) is 'the luck-bringing animal' of 50.2 777; thinks *mē* (29.5) refers to the Ox (the mate of the Cow) 57; thinks *xrafstrā* (28.5) refers to robber nomadic tribes 106; thinks *Xšaθrā* (Dominions) is answer to all rhetorical questions in Yas. 51.4 774; thinks *narō* (48.10) refers to the second of the four classes of *Aryan* society and trans. 'nobles', 'knights' 686; thinks *nazdištām drujəm* (33.4) refers to clans inimical to Z. 318; thinks of 'the flesh of the Ox' 276; thinks of loud

- songs at the time of animal sacrifice 289; thinks of 'robber gangs' (*xrafstrāiī maīyāiī*- 34.5) 367; thinks of fattening cattle for human consumption 671; thinks third line is missing in 46.15 623; thinks *tušnāmati* (43.15) is *Ārmaiti* 454; thinks *vasnā* (46.19) refers to the Will of Z. 635; thinks Vohu Manō in 45.4 in the 'good mind' of pious people who practise agriculture 546; thinks 32.14.f directed against Haoma-cult and animal sacrifice 299; thinks 34.4 refers to 'Ordeal by Fire' 363; thinks 44.2.b too long and proposes to omit *yaož-* 489; thinks 46.4 is a hint from Z. to Vištāspa to begin a Holy War 585; thinks Z. desires to add to His flock 328; thinks *zasta-ištāiī* (34.4) implies a gesture of Ahura 363; thinks Z. will be present at the final judgement of souls 308; trans. *būnōi haxtayā* as 'in flesh and blood' 848; trans. *ciθrā* (44.16) as 'by a vision' 574; trans. *dux^oarəθəm* (31.20) as 'ill-food' 243; trans. *Haurvās-...Aməratātās-* as 'drink of well-being' and 'food of Immortality' 385; trans. *ištōiī Xšaθrəm* (51.2) as 'Dominion of your possession', i.e., 'dominion which you possess, 769; trans. *manō* (30.4) as 'dwelling' 143; trans. *paiti...ayəni* (50.9) as 'turn back' 757; trans. *pəretō zəmə* (his reading in 51.10) as 'Winter's Gate' 796; trans. *vidvəēšām* (34.11) as 'foe of foe', i.e., 'friend' 387; trans. *vohu...manō* (34.8) as 'good abode', quite needlessly 377; trans. 46.16.d as 'where the Dominion is in possession of Good Thought, 627; trans. *naē-cīī* (2/1 neu.) as 'no one' (1/1 mas.) 272; trans. *zəvišta-yəng* (50.7) as 'swiftest' 751; understands *vahyō* and *aīyō* (48.4) to be the same person—'now better, now worse' 666.
- Be my own true self 438.
- 'Beatitude' connoting both 'bliss' and 'blessing' exactly expresses the idea on *savah* in 48.1 659.
- Beatitudes, through Thy— 657.
- Behistun Ins. of Darius, language of 702-03.
- Behramgore Anklesaria's dissertation on *Ātar* and *Manah* 596.
- Beings far above, apart from *Daēvas* and from wicked men 365.
- Belief of older scholars that Z. taught agriculture and settled life 174.
- Beloved and Lover 578.
- 'Beloved of the *Daēvas*', men doing worst are called— 263.
- bəndva* and *grəhma* and *duī-sasti* 694.
- bəndva* and *grəhma*, descriptive epithets of two classes of Z.'s opponants 226.
- bəndva*, found only twice in Av. (49.1 and 2) 694; means 'one who binds himself to Untruth' 694.
- Benignant, Merciful, epithet of *Mazdā* 696.
- bərxədam kəhrpəm* (51.17) implies *Daēnā* (Self) 810.
- (The) Best 190; —Abode of the Righteous, bright and glorious, now and for all time (62.6) 302; —abode, the realm of Vohu-Man', identical with *Vahišta* 303; led by the Holy Spirit to— 642.

- Best, do my— 428; he gets the—the Lord bestows 405; I pray from the— Spirit 322; I promise the—to the man who helps in my work 632; —Judge (*Vaēdištō*) 273; my—Mind through Vohu Man' shall shine 183; one of the best-known among the *Gāθā* verses (46.7) 595; —state of mind for the Truthful (30.4) 140; things that are—for ye to hear 622; Yas. 47.1 is a 'mnemonic into which with the names of the *Aməšā Spəntā* is woven the triad of Thought, Word and Deed as an expansion of—'I thought' (Mlt.) 640.
- Better than the good (*vanhəus vahyō*) 410; who proves himself— 779.
- Bhagavad-Gītā 2.
- Bhakti-Mārga 9, 13.
- Bharucha, Ervad S. D. 68 ft. w, 95, 851; conjectures that *rafnañhō* must have been the reading of Nair.'s codex instead of *rāēxənañhō* (32.11) 287; construes *zax'yā...upā* (53.8) together 851; draws attention to the reading *dā vōi* in K. 7 (28.2) 95; renders *rāmām* (53.8) as 'out-lawry' 852.
- bihisht* (Persian), Heaven 191.
- Billimoria, N. F. surmises that the names of Pouru-Cistā and Jāmaspa have been connected by most scholars owing to the words *tām cistīm Də-jāmāspō* (51.18) 834 ft. a.
- binaiemī* (Frahang-i Oim, 19) 324.
- Bird of Renovation (*fraša murv*—Turfan Pah.) is the dove 160 and ft. g.
- Birth of our life 124.
- Bison 73, 74.
- Blasphemy to speak disparagingly of Z. 78.
- Blessed Abode, of *Mazdā* is the deepest yearning of the human heart 166; —of Vohu Manō, of *Mazdā* and of *Aša* 164.
- Blessing, Thy promised— 388.
- Blessings, bringing— 776; for which human souls do long 851; from Thee, I yearn for 678; —good to the Good 416; I pray for—from Thy Love and Truth 789; I pray for these glorious— 819; I send to him my— 322; of Ahura 87; pour down from Realms above 745; these promised —come in shape of help 745; to which side shalt Thou grant Thy—? 509; —which *Mazdā* Ahura has meant for all 858.
- Blest Abode of *Mazdā* (30.10) 491.
- Blinded by pride 609.
- Bliss flowing from Ahura *Mazdā* 659; *inner*—comes through Love of the One Beloved 577; promised to us all through *Aša* 178.
- Bloomfield on *Vāruñaiḥ* (Av. iii. 4.6) 161.
- Bodies, continued progress of— 151; —enumerated in Yas. 26.4 and 55.1 153 ft. l.
- 'Bodily resurrection', Mlt. thinking about— 153.
- Body called 'Chariot' (*Kaθopaniṣad* i. 3.3-6) 524.
- Bonds of heart are severed and all doubts are resolved 572.

- Book of Life 221; —, the record in God's memory 223;
 Boon that few would dare to ask 446.
 Both (Obedience and Love of man), may he get—through Thy Grace 513.
 Both parties invoke the Supreme 255; —sides invoking the Supreme 252, 511.
 Brāhmaṇas, misunderstanding of Vedic words found in the later— 327.
 Bridge, between Earth and Heaven found in Northern Mythology 607;
 —leading to happiness (RV. ix. 4.2) 607; —may have owed its origin
 probably to the Milky Way 607; —to Truth, Holy Teachers build the 675.
 Brothers meek, serves with zeal his— 17.
 Brotherhood, chief members of Z.'s— 793; I may be heard beyond the—
 326; of Man for which we yearn 858; of Z.'s Disciples 87; of Z.'s
 Disciples, Great and Holy 328; Sacred— 621; Sacred—founded by Z.
 793; should you choose to leave this— 847; when once you come
 within our— 847; —, which is "simply the fellowship of the Teacher
 and the Disciple" (Mlt.) 859; who shall truly live within our—? 792;
 who would make famous Thy great—? 620.
 ✓ *bū-* in Later Av. used for *ahura*-creation 80, 163.
 Buddha, the 'title' of Prince Siddhārtha 73 ftn. *m*.
 Buddha's workers, grades of— 253.
buddhi BhG. iii. 42, 36.
 Buddhism, 'Lay Brothers' of— 254.
 Būndahišn, mentions 'counter-creation' 141; —(32) mentions tradition
 about Pouru-Cistā 834; —(30.10) refers to the assembly of the pious
 gathered on Judgement day 162; work of the 9th century after Christ
 364 ftn. *k*.
 'Burial' of Achemenian Kings 153.
 Burz i Yazat (Būn. 7.3) 379.

C

- Cama, K. R., Founder of Iranian Studies in Bombay 289.
 Camel, the Bactrian—is of the same shade of colour as the bison 74;
 important for Semitic desert-dwellers 74.
 Camels, Keeper of old (or tawny)—, an absurd nickname for a great
 Prophet 73.
 Casartelli, Bishop, thinks there is *jeu des mots* in 44.2 501; —'s opinion
 that difference of spelling 'requires elucidation' 504.
 'Case-attraction' particularly common with dat. inf. 702.
 Case-forms of *Saoīyayt* retain the nasal, as it is felt to be an integral and
 essential part of the word 832.
 Caste-system, the germ of—existed in ancient Aryan polity 253; rigid—
 was a later growth both in Iran and in India 254 ftn. *z*.
 Castes, the four—mentioned in Later Av. (Yas. 19.17) 253.
 Cattle divinely appointed to give flesh and milk to men (Barth.) 65; taken
 to signify all civic life 204.
 Causal of ✓ *sru-* means 'to proclaim' 713.

- Ceremonial sacrifice, Gāthās do not speak at all of any sort of— 360.
 Ceremonies without flesh 67-68.
 Chains of action 8.
chakras in man symbolised by the 'three-legged ass' 524 ftn. *p*.
 Changes of words, later— 7.
 Channel for the Power of God 11.
 Chants of Vohu Manō are hymns of Love and Devotion 807; —well forth
 from the Inner Being of the Singer, Z. 754.
 Chanter of the Gāthās speaks from heights of Divine Wisdom 6.
 Chanters of Hymns have 'inherited the Earth' 302.
 Chanting hymns with adoratin 355; —of the Gāthās 70.
 ✓ *ci-*, two senses of—, and secondary sense of— 179.
 Cinvat-bridge, judgement at the— 607; mentioned thrice in the Gāthās
 134 ftn. *b*, 607.
Cinvatō-Pərətu, Bridge of the Judge in Zoroastrian Theology 607.
cisti nearly the same as *manas* in Hindu philosophy 163.
 Choice, made by my mind and heart 632; Thou hast granted Her
 (Mother-Earth) the— 202 and ftn. (Trans.) 4.
ciθnā found only once in Av. (44.20) 530.
 Choir of Angels in Christian Heaven 560.
 Choose freely the Path we tread 210.
 Christ, given seat near the Father on the Day of Judgement 353; —, the
 'title' of Jesus 73 ftn. *n*.
 Christian, colour given to Zoroastrian ideas 317; —connotation in the
 remarks of Mlt. has to be allowed for 511; Pah. writings influenced
 by—ideas 277; —scholars take Gāthā words literally 38; —Theology,
 reading ideas of—in the Gāthās is unjustifiable 353; typical—point
 of view of Mills 238.
 Cling, we may ever—to Thee 812.
 Close association of Haurvatāt and Amərətāt 266.
 Close observest, Thou, O Mazdā— 218.
 Closing of accounts 224.
 Clouds, who wafts from far the dark—? 469.
 Co-Worker, not one—brings me joy 571; pray away hostile kith and kin
 from the— 316; still vulnerable to the pleadings of his nearest and
 dearest 311.
 Co-Workers, Twin—(the Two Spirits) 136; —(Vərəzēna) formed the bulk of
 the Prophet's following 716.
 Cognates of *Ahriman* (Pah.) 500; —of *Ayra* 500-01; —of *Daēnā* 570;
 —of ✓ *damš-* (Skt.) 439; —of *Xvan* and *Hvar* in other I.-E.
 languages 467; —of *rāndōibyā* 180-81.
 Colours, names of—in ancient texts 239.
 Come, may Brotherhood of Man—down 858; —in Your resplendent
 Forms 326.

- Commandments of Z., the three 352, 398.
 Complete, dedication to the service of Mazdā 343; —renovation of the world 762.
 Compound, elliptical dual-comp. (*ekakṣeṣa-dvandva*)—*savōi* (43.12) 441 fn. (Trans.) 31 445, 502; iterative (*āmreḍita*)—*narēm-narēm* (30.2) 133; suggested by Mills—*Ximā-Uxḍāiī* (43.11) 439; syntactical—*vō-stā* (46.17) 630; with one member a comparative adj.—*Vahyō-Akəm* (30.3) 139; with three members—*Ahūm-Biī-Ratūm* (44.16) 515.
 Compounds, in Av., rule for final vowel in first member 108; in Veda, with pron. as first member 439.
 Compromise, no Leader should with False Ones— 453.
 Comrades young of maidens truly wed 840.
 Confidence of the Prophet expressed in 31.5.f. 189.
 Conqueror of Death, Z., gone beyond Death 853.
 Consolation to the 'Ox-Soul', a strange type of 65.
 Construction in Gāthās always simple and straightforward 538.
 Contrast, between *aīavā* and *drəgvantəm* (46.5.) 589; between $\sqrt{gūš}$ - and \sqrt{sru} - 173; between *marəntō* and *aguštā* 173; between *pādas* a and d and b and e of the two triplets in 51.6 780; between physical and spiritual force (*xšaθrāt...jyātōi*-46.4) 584; between Yas. 47.4. c and d not properly brought out by others 659.
 Conversion, change of heart, a completely new outlook on Life 398.
 Convert, all living men 178; these gone astray 104.
 Corporeal form and inner spiritual powers (31.11) 153.
 Correlatives never occur one *immediately* after the other 629.
 Corrupt, his mind—doth give me anxious thought 697.
 Corrupter leads his followers astray 697; stubbornly resists 693.
 Counter-creation of the Evil One 141.
 Cow chooses her master (Mills) 207; has already accepted Z. 207; wept at the naming of Z., desiring a kingly protector 207.
 Creation, first came into being 124; —'s purpose is achieved 140; —'s purpose shall be fulfilled 138.
 Creative Force in man, Vohu Xšaθra 766.
 Creator, called Spənta Mainyu in the age of the Ven. and of Pah. theologians 483; identified with the Good Spirit He created 145; of Aša 196; of the Earth doth reveal His Plan 601; of Eternal Law 193; of Mother-Earth 40, 782; of Waters and of Plants 782; One—for both Light and Darkness 473; revealed His Plan to Aša, for He is *Ašā hazaoša* 603; what Great—Aša's place assigned? 466.
 Creds, the true original—which has remained unrecognised (Yas. 49.3)—Herzfeld 704.
 Crooked picture of the Path of Truth 799.
 Crown of Victory, to which side shalt Thou grant the—? 509.
 Crux of Yas. 44.18—"ten mares accompanied by a stallion and a camel" 523-25.

- Cry from the depths of the Prophet's heart 572.
 'Crystallising process' of Ahriman and Druj 501.

D

- Dabu, Dastur Khurshed S. 730 and fn. n.
 Dādār prefixed to Ahura-Mazdā by Zoroastrians in India 483; ninth Name of Ahura 483.
 Daēnā (as used in 46.6) seems nearest in the Gāthās to the idea of Fravaši in Later Av. 593; clearly distinct from Urvan 539; in the Gāthās 212; in two senses in Yas. 44.9 490; man's own self, real determinator of his destiny 539; —Mazdayasni (Faith of Mazdā-warship), sister of Aši (Yt. 17.16) 445; means the 'thinking part of our being (Andreas) 490; meets and Soul on Cinvat-Bridge 244 and fn. h; occurs 29 times in the Gāthā portions of Av. 538-39; of Gāthās comes nearest to Fravaši of Later Av. 72 fn. a, 611; —(Religion) also implied in *duž-Daēnəng* (49.11) 728; sharply contrasted with *gaēθā* 212, 490; spiritual Ego, inner Self, a person's spiritual and religious individuality (Barth.) 490; sum total of spiritual and religious characteristics of man, his spiritual and religious individuality 539; "sum total of those characteristics of a human being which bear upon his religious and his soul" (Barth.) 347; two clear meanings of—considered 211-12; two meanings of—do not necessarily imply distinct origins 539; with *vanhī* always means 'religion' 839; —Yazata 212.
 Daēva- and ahura- words not marked out distinctly in Gāthās 790.
 Daēva and mašya occur together implying priesthood of earlier faith and their followers 568, 659; *daēva-deva* 53; evil significance of—in later literature, not in the Gāthās 52; —in the Gāthās 149; indicates followers of the ancient faith in the Gāthās 254-55; means priesthood of the ancient faith 568; not used in bad sense in 32.1 254.
 Daēvas also pray to him 511; —and other false teachers 51 fn. n; —and their flock of worshippers 49; the brood of Untruth, Akō Man' 260; cheated mankind of Perfect Life and Immortality 265; debating in their doubt 266; denounced by the Prophet 52; deny Him who is Lord of All 567; did not choose aright 148; —even pray to Him 251; had not yet fallen at the period of the Gāthās 149; loathed and hated in this world 260; ministers and teachers of the older faith 266; misled mankind 266; most violent opponents of the Prophet 52; oppose Him in each thought and deed 567; pervert the working of the Good 263; pray to Mazdā 51; strongly attached to complexities of ancient ritual; 35; themselves misled by the Spirit of Falsehood 266; whoso denies the—and their men 567.
 Dahāka 150.
 Daily life of home, how to practise lofty ideals of Truth and Love in 841.
 Daivī Prakṛti of the Lord 457.
 Daḍyuma, Lord of Country 443-44 fn. r

- Danger, who shall rescue me and mine from—? 733.
dan—*dāng* (6/1) and *x^van*—*x^vang* (6/1) 570.
 Dangerous to call the False One as helper or associate 583.
darəgəm definitely meant 'long continued', not 'eternal' 170.
darəsāma *θwā pairī* *θwā jamyāma haməm* *θwā haxma* (60.12) 325.
 Darius says: "I am neither a hater (*arika*) nor a deceiver (*draujana*)"
 Beh. 4.13 500.
 "Dark day and bright day" (RV. vi. 9.1) 407.
 Dark is the mind that clings to False 130.
 'Darkness visible' 246 and ftn. *d*; —expresses essential idea of *akāiṣ*
x^varəθāiṣ (49.11) 729; spiritual— 729.
 Darmesteter expressed dissatisfaction at his own trans. of 51.12 798;
 remarks that Vištāspa is the human incarnation of Sraoša referred to
 in 44.16 516; —'s reason for Geld. omitting two sections (53-54) found
 in Wester.'s text of Ven. 7 681; —'s version of Yas. 46.5 (as given by
 Kan.) diametrically opposite to that given by Masani 587; suggests
 that *jānərām* stands for orig. **jāni-nərām* (woman and man) 851;
 thinks that wise and holy men should give no help whatever to the
 wicked (45.6) 587.
 Dastūrān-Dastūr 41.
 Dātā Xratəuš, an epithet of Mazdā 748.
 'Daughter' of Z. 212; —might have been woman disciple named Pouru-
 Cistā 825.
 Day of Judgement 155.
də-, merely an additional flourish of a scribe 655.
Də- signifies 'Wisdom' 813.
Də-Jāmāspa 50 ftn. *d*, 515 and ftn. *l*; —famed for his wisdom 812; men-
 tioned in 51.18 793.
 Deaf, made—by teaching false 609.
 Death, He (Z.) hath conquered— 850.
 Deciding between two beliefs, that in God and that in things of this world
 133; —man by man each one for each 131.
 Dedicate my whole Self unto Thee 488; to—our Life to Truth were best 668.
 Dedicating oneself fully to the service of the Lord as in 33.14 360.
 Dedication, supreme—unto God 349.
 Deeds, are dedicated first to you 768; form the key-note of Ahuna-Vairya
 10; let each one choose—of goodness as His worship true 830; —that
 I have done and those I will do 759; 'Vohu Man' shall lead them on to
 —of Love 547.
 Degrees of comparison, the three—in I.-E. languages correspond to the
 three numbers 233.
 Demon of Envy (Arəš) cannot be dragged into the Gāθā 188.
dēn (Pah.) 212.
 Dēnkart (ix. 30.20) follows Yas. 46.12 closely 615.

- Derivations of Av. words (arranged in the order of the Av. alphabet):
aēša 556; *aēšasa* 855; *aēšəm* (Barth.) 437; —(suggested) 437; *Aēšma* 37;
aogadā 282; *aošah* 696; *akōyā* (Barth.) 785; (Mills) 785; *ayra* (*angra*)
 (Barth.) 500; —(some suggestions and conjectures) 502; *anaocah*
 (Andreas) 511; —(suggested) 511; *apəməm* 142; *apāna* 320; *afšman*
 629; *abifrā* 346; *abyasti* 842; *ayantəm* 588; *arəji* 855; *arədra* 602;
arəm-piθwā (Kan.) 474; *ava* 324; *avaētās* 244; *avaγhāna* 320; *avapasti*
 470; *avəmirā* 725-26; *aši* 103, 415; *ašiš* 188-89; *ašta* 797; *asista* 491;
asti (helper) 250; *asti* (dweller) 612, 730; *astvaṭ* adj. 457; *azāθā* 752;
azə 451; *azōbā* 583; *ahəmusto* 584; *Ahura* 53; *əvisti* 379; *aiθi* 305;
ākā 679-80; *ākorəti* 662; *ādā* 344; *āpana* 122; *ā-manah* 713; *āyaptā*
 (Barth.) 829; (suggested) 829; *āyū* 243; *āyēsē* 845; *āri* 774; *ārōi* 361;
āžu 848; *āsah* 166; *āskəti* 518; *ənəiti* (Barth.) 169-70; —(suggested) 170;
ānman 565; *ānmā* 154; *ānmənē* 531; *āsta* 377, 508 and ftn. *g*;
īrixtəm 464; *išud* 398; *išudō* 222-23; *ištā* (Barth.) 364; —(suggested)
 364; *išti* 769; *iša* 744; *išti* 279; *ižā* 709; *uxšana* 580; *utayūiti* (Barth.)
 154; —(suggested) 154; *urvaēsa* 419; *Urvatō* 751; *urvaθa* 247; *urvāxš*
 289; *urvādah* (Barth.) 408; —(suggested) 408; *urvā-dyā* 370; *urvāz-*
 130; *urvāzā* 718; *urvāzəmā* 256; *uštana* 213; *uštā* (Barth.) 339, 402;
 —(suggested) 339, 402; *uštāna* 395; *ušti* 667; *uštara* 74; *Usig* 531; *uzəma*
 481; *uzārəšvā* (Barth.) 343; —(Kan.) 343; *ūiti* (Barth.) 538; —(Justi) 538;
ūθāi 581; *kaini* 841; *kaēnā* 157; *kamna* (Barth.) 576; —(Mills) 576;
 —(suggested) 576; *Karapan* 290-91; *Kavi* 296; *xrafstra* (Barth.) 106;
 —(Dar.) 106; *xrūnya* 590; *xšnāuš* 619; *xšnu* 691; *xšnuta* 787; *xšusta*
 787; *gaēθā* 174; *gaēm* 141 and ftn. *h*; *Garō* 559-60; *Garō-Dəmāna*
 (suggested) 102; (usual) 102; *gənā* 606; *Gūzrā-Səngħa* 664; *gərazdi* 758;
grəhma 290; *cagvā* (Barth.) 577-78; —(Kan.) 578; *cazdōghvat* (Barth.)
 181; —(suggested) 181, 475; *cixšnušō* 275, 562; *-ciṭ* 664; *ciθənā* 530;
Cinvatō-Pərətu 607; *ciš* 457; *cisti* 585; *cistiš* (Barth.) 163; *jaya* (Barth.)
 751; —(Justi) 751-52; *javarō* (Kan.) 681; —(suggested) 681; *Jāmāspa*
 630; *jənārām* (Barth.) 851; —(suggested) 851; *jit-* 846; *tarəməiti* 317;
Tūra 614; *ṭkaēša* (Kan.) 698; —(suggested) 698; *θwōi* 387; *daibitānā*
 658-59; *Daēnā* (Andreas) 489-90; —(Geld., accepted by Andreas)
 493; —(Geld. and Andreas) 211-212, 539; *daxšārā* 425; *dan* (neu.,
 wisdom) 570; *dangra* 631; *dašnya* 851; *davās* (Barth.) 208-209;
 —(Kan.) 208; —(suggested) 209; *Dəmānē Garō* 560; *dā* (root-word)
 832; *dāθa* 122; *dāθəm* (Barth.) 738; —(Kan., Mills) 738; *dāhvā* (Barth.)
 739; —(suggested) 739; *Də-Jāmāspa* 630; *dām* (2/1) 515; *Dāmiš* 196,
 471; *divamnəm* 242; *dugədar* 835; *duš-ərəθri* (Barth.) 695; —(suggested)
 695; *dūta* 256; *Dərazar* 853; *draona* 332; *drəgvant* 59, 142; *drigu* 366-67;
drita 587; *drvaṭ* (Kan.) 59; *dvafša* 508; *naēdā* 62-63; *naptya* 614;
narəpiš 855; *nāidyah* 377, 528; *nōiṭ* 118; *paityāsta* (Barth.) 836; —(Kan.)
 836; —(suggested) 836; *pairi-mati* 261; *pəšō-* (Barth.) 855-56; *pistra*
 530; *pišyasū* (Barth.) 737; —(suggested) 738; *pərətu* 752; *pərəθā* 661;

ptarəm 200-201; Fərašaoštra (Barth.) 116; —(suggested) 116; fərašyāi 425; fraēšta (Barth.) 719; —(suggested) 719; Fradaxštar 772; frašasti 715; frāxšnənē 442; frādaṭ 341; frōrəti (Barth.) 583; Fryāna 615; fšəngħīm (Andreas) 208; —(Mills) 208; —(suggested) 208; fšuyō 671; fšəratu 774; ✓baxš- 338; bəndva 694; bāzayhā 655; būštiš (Barth.) 429; —(Mills) 429; būždyāi (Barth.) 519; —(suggested) 519; bərxəda 379, 481; maēya 532; mačəā 163; maēza 532; maš 261, 379; Mazdā (Pah. commentators) 50; —(suggested) 50; mānarōiš (Barth.) 686; —(Justi) 686; Māzā- 725; miθra 589; mōi (emphatic particle) 493; mōrəndaṭ 279; mōyastrā 162; yaθanā 249; —(Barth.) 437; yavā 80; yasō 775; yazu 200; yāna 118; yāhō 134; —(Reich.) 134; yezi 477; Yōišta 615; raocah 473; raθya 748; rašō 170; Rašnu (razišta) 589; rāzan (rāzar) 749; rāθəma (Barth.) 519; —(suggested) 520; rādah 535; rānyō-skəratī 479; rārəšō 699; rāzar (rāšn) 389; rōiθwən 195; vaiṅtya 123; vairya 766; vaēpya (Barth.) 795; —(suggested) 796; vaṅhā 655; vafu 61, 684; vahma (Barth.) 358, 553; —(suggested) 358, 553, 752; vahmē 659; varədəman 627; vasō-iti 856; vazdah (vazdvarə) 725; vazdvar 247; vāra 780; vāstar, vāstra, vāstrya 39; vāstra 283, 315; vāza 798; vās 706; vāzišta 250; və (emphatic particle) 712; vidišəmna (Barth.) 767; —(Kan.) 767; vīvidūyē (Barth.) 432; —(suggested) 432; Vivayhuša 275; Vərxəšnəm 253-54; vōyaθrā 383; Vohū (in Vohū-Xšaθra) 766; —(in Vohū-Manō) 553; vyām (Barth.) 677; —(Kan.) 676; Saošyant (Yt. 13.129) 392, 721; savā 170; sastē (7/1) 158; sāstar 574; sāxʷəni 841; səndā 803; sāstrāi 581; ✓siž-dā 264; skəndō 165; -stəng 738; sti 411, 448; stōi (Barth.) 200, 566; —(Justi) 566; —(suggested) 200, 566, 627; spayaθra 165-66; spərədā 838; sravah 167; zəēman 474; Zaratruštra (various scholars) 73-74; zarazdāiti 440; zarazdā 174; zava 343; zaxya (Barth.) 851; —(Bharucha) 851; zəvištaya 119; Zəvištaya 602, 751; zoišənu 797-98; Haēcaṭ-aspa (Barth.) 623; —(suggested) 623; haēθahya 592; haczāθwa 563; haxta 848; haṅhuš 839; hacā 258; hanar 652; hamaēštar 692; hamaēstar (Barth. and his reading) 691; hāiti 280; hākurəna 461; Hātā-Marānē (Barth.) 269-70; —(Kan.) 270; hādrōyā 272; hiθu 677; hišas 546; Huṅyāiti 266; hu-dānu 570, 758; hudā(y) 393; huməratī 209; hurā 728; hušəna 842; hušōiθəmə 673; hvayhaoya 829; xʷaētəng (Barth.) 390; —(suggested) 390; xʷaētu 252; xʷaēna 767; xʷaraiθyā (Barth.) 123; —(suggested) 123; xʷāθra 97; xʷarəmna 276; xʷiti 169.

Derivations of Pah. and Pers. words ;

Ahriman 500; darwesh 367; Demāvand 471; mihmān 616.

Derivations of Skt. words (arranged in the order of the Skt. alphabet):

✓akš- 289, 393; akšan 100; adhrigu 366-67; atithi 250; āram 569; arī 774; arī (pious worshipper) 774 and ftn. e; ādhī' 305, 683; ārdra 372; īti 538; iṣā 744; uksān 580; urusya 68; ūṣa (lover) 723; uṣṭra 74; ūti 332; kāti 463; *jaya (from ✓ji-(jinv-), to quicken), not found in Skt. 751; jihvā 106; tūṣpīm 454; durōṣas (Grass.) 298; dhāyas 43; dhvānta

471; pāršapi 608; prkeṣṭha 719; bāḍham 478; ✓bhakš- 338; bhindū 694; bhiṣaj 238; Maḡadha 87 ftn. p; maghavan 328; ✓yuj- 610; yōs 489; rakšas (rākṣasa) 287 ftn. t; rāsabha 289 ftn. b; Vásiṣṭha 553, 723; —(Skt. Lexicographers) 723; vipra 796; saha 42; Sudās (usual and suggested) 393; sétu 677; snuṣā (popular etymology) 93; —(suggested) 93; svanika (Grass.) 259, 467; —(suggested) 259, 467; hēṣas 797-98.

Desātīr (neither Av. nor Pah.) specifically mentions reincarnation 730; scholars do not admit—as an authentic Zoroastrian document 730.

Desiderative adjectives in ū in Skt. 275.

Descend to Earth, all smiling down, to help and to support 722.

Despot (orig. Grk. *despótēs*) is 'lord of the home' 230.

Destiny, (*aži*) of Z., fulfilling His work of 'renovating' life upon Earth 757; I would thus realise my— 756; of Chooser of the Good Path distinct from that of him who chooses Evil 667; through this Thy Holy Spirit dost Thou seal our— 654.

Destruction, brings—on the World of Truth 172.

Devil of later Magi very different from Z.'s concept (Mlt.) 501.

Devotee, and singer I remain 368; Thy—shall dwell with Thee 488; what Faith shall be Thy —'s 711.

Devotees 110; blessings on my Band of ardent— 678; Thy—wise in their Love are one with Thee 409; what—of Thine shall teach us this ? 601; who know of Vohu Man' 371.

Devotion, of the mystic 13; shall increase within his heart 657; —, spiritual knowledge and good life lead to the full realisation of the Supreme 412.

Devourer 292, 295; (*grēhma*) 290. (See also *grēhma* and Wolves.)

Devourers wilfully deaf 258; who fattened themselves on the people whom they lead astray 298.

Devout prayers for Truth 121.

đ, Later Av. substitution for d 72.

Dhammapada 2.

Difference between *mainyu* and *manyu* 549-50.

Differences in trans. of Gāθās due to fundamental difference in view-points regarding the very nature of the Gāθās (Justi-Barth.) 751.

Dīn Yašt (Yt. 16) 212.

Dionysios festivals 276 ftn. p.

Discernment, spiritual 181.

Disciple nearest the heart of the Prophet should be associated with the Teacher Himself in leading the faithful towards Light 626.

Disciples, highest group of 838; immediate—of the Founder of a religion 7; of Z. mentioned by name in the Gāθās 189; of Z., three grades of 251 ftn. *, 315, 573; three grades of the—of Z. do not correspond to the *piitra* of Later Av. 253.

Distinction between 'long' and 'eternal' very clear and deliberate in the Gāθās 320.

- Distorter of Truth going along wicked ways (Nair.) 596.
- Divine, —Creative Activity 13; —favour, a portion goes to each devotee 775; —grace, outpouring of 3; —Guidance, firm faith in 572; —Herdsman (Paśupati or Gopāla) guards the Cow our Mother-Earth 318; I know Thee as both—and Strong 413; I know Thou art— 416, 423, 431, 438, 446, 453; —Intuition of Rishis and Prophets 6; —Light prevented from shining forth 846; —Love 13; may I gain— Light and Wisdom 333; —ordinance and ties of human brotherhood 589; —outpouring called forth by Evil upon Earth; 34; —Purpose in establishment of the Law of Retribution 417; realising—Wisdom, within oneself 105; —Will 12; —Wisdom shines at full radiance 572.
- Divinity of the Supreme Creator 417.
- Divisions of the day, only three in earliest Av. 473.
- Dogs, *raopi* and *urūpi*, special breeds of fine size and appearance 607.
- Domain, Thy serene 359.
- 'Dominion', for Xšaθra seems a Christian idea 100; '—of Welfare' for *Xšaθram-cā Haurvatātō-* 34.1) hardly conveys any sense 353.
- Double-dealing actions spring from Untruth and self-centered minds 260.
- Double emphasis 52, 53.
- Double implication in *Xšaθram* and *Vahišta...Manahā* (31.4) 185; —in *Manahā* (31.22) 249.
- Double roots 146; —(compound-roots) are a variety of verbs with prefixes other than orig. *upasargas* 757.
- 'Double strophes' in Yas. 43 from verse 5 onwards 417.
- Dramatic piece, earliest—in Aryan literature (Hā 29) 35.
- drauga* (*draoga*) in Beh. Ins. of Darius the Great means both 'enemy' and 'untruthful' 702; in Ins. of Darius 318.
- draonō*, gift of Haurvatāt (33.8) 332.
- Dravāsra (Gōš) Yazata 203.
- dragvant* was orig. *druj-vant* 59.
- Drəgvant* (False Spirit) 145.
- drəgvā* refers to the Evil Teacher 536.
- drigu* (brother meek) 10–11, 22; meekness chief characteristic of— 367; might be really strong and 'rich' in righteousness 857; —of Ahuna-Vairyā is the 'deserving person' of 44.19 527; —, one who has restrained his lower self 367; —(Av.) opposite of *adhriḡu* (Skt.) 367; 'poor' is the secondary meaning of— 367.
- drōn* (Pah.), consecrated bread 332.
- Druj* (O. Pers. *draoga*, Skt. *druh*) 702–03; antagonist of Aša throughout the Gāθās 703; enemy of Aša 142; in Later Av.—becomes an ordinary fiend 501; —is fem. 501 ftn. *h*, 508; —Nasus, cleansing a road from pollution by 514.
- Drujō Dəmāna* (Abode of Untruth) in Gāθās always implies our mundane life 611; —in which human beings live 729–30; is earthly existence 803; opposite to *Garō Dəmāna* 611.

- drvant* same as *dragvant* 58.
- Dual 1st pers. atm. very rare 58; —(*tā-* 30.1) represents the main idea 128; —*spādā* (44.15) 310.
- Dualism can be traced to the very name of Ahura-Mazdā (Barth.) 137; fundamental—of Spirit and Matter found in every religion 137; of later Zoroastrian theology 145.
- Dues expected by Ahura are dedicated lives 360; we shall pay the—to Ahura 359.
- dugōdar* in both 45.4 and 53.3 not to be taken lit. as 'offspring of the physical body', but rather as emanation or achievement 545.
- Dupes of False Ones give satisfaction scant to Spitāma 794.
- dūraōša*, epithet of Haoma 297; —(32.14) has no special reference to Haoma-cult 298.
- duš-x^varəθa* implies obscurity 243–44.
- Duty, and reverence due to You 326; assigneth each one's—unto each 837; —done satisfies the Soul 691; —of son to father held sacred in Iran as also in China and India 482; —'s call, the call of Love 690.
- ✓ *dvar-* used in *daēva*-sense in Later Av. 150.
- Dwellings of the Wise, regions promised to the faithful 739.

E

- Each announces loudly his belief 215.
- Eager, I will stand—to catch the notes Thy Lovers sing 743; these who are—to learn will acquire the insight of their Teachers through meditation 249.
- Earlier and later linguistic strata in the Gāθās 28; —language shows stricter adherence to rules of grammar and concord 493.
- Earth, and Heavens are kept asunder 470; —and Sky, whose might doth hold apart? 469; (the) Great—with a thousand streams 36; full of Peace and Love lead Her (–) to Thee 529; many have bound her (–) to men both blind and deaf to Thee 529; one's feet must be firmly planted upon— 841; Thou didst create the—to give us joy 645; —wearing the shape of Cow pours out her suffering 3.
- 'Eating the flesh of Yima' 277.
- Echo of *aēm Mōi idā vistō* (29.8) in 31.2 177; —of utter loneliness, almost of despair 572.
- Economic salvation of the world today (*yō yaom kārayeiti Ašm kārayeiti-* Ven. 3.31) 674.
- ēāivā* (29.7) a confused reminiscence of *ēāñhā* (28.11 Pah.) 70; —has puzzled copyists 70.
- Egos, surrounded by false leaders—false 727.
- Emulate, strive to—his holy deeds 821.
- ēnāxštā* (32.6), a rare form, explained 269.
- Enclitics, rules in Skt. about— 338; with special emphasis may stand first in a sentence or *pāda* (*mē urvā-*29.5) 57.

- Ending, *-vahī* extremely rare (*usvahī*-46.16, the only instance quotable from Av.) 626; —*vaidi* (1/2 ātm.) very rare 58; *-vaidi* not mentioned by Jack 58 ftn. a.
ənaiti, orig. *an-iti* 170.
 Enlightened One, let the—explain to the Wise 232.
 Enlightenment comes to him who brings enlightenment to others 403.
 Entrance to Your Abode I'll gain with praise 750.
 Epics, Skt.—show earliest use of *kṣaya*, in sense of 'want', 'wasting' 243.
 Erect and upright, who will stand? 688.
ərəxuš paθō, straight paths 319, 832.
 Erring souls, win good reward for saving— 693.
 Eternal Law (Aša) 64; forms the very foundation of the Universe 418; I pay my homage to Thine— 431; laid down in Thine— 413; of Life 26; of Retribution 419; Parent of— 198; shelter us under— 371; through His—discriminates 628.
 Eternal Laws, Mazdā has announced in His 289.
 Eternal punishment in Hell opposed to the Spirit of Zoroastrianism 243.
 Eternity through all— 114.
 Ethical, original function of Miθra was— 588.
 'Etymological reconstruction' (*huš-haxā*-32.2) Jack. 258.
 Etymological value, initial *x* has no—in words like *xīmā* 357.
 Ever increasing circles of usefulness and love 443-44 ftn. r.
 Evil, cannot be overcome by *physical* force, but be Soul-Force (Inner Fire) and Love (Vohu-Manō) 597; —deeds of the False One darken and cloud his Soul 651; —doers, all are but dupes at last 850; —doers love not deeds of Truth 705; —doers, stung by men's ridicule chide themselves 850; —done to followers of Untruth means frustration of their evil designs 312; —Egos whose Daēnā is evil 728; every form of—reduces itself to one term (*druj-draoga*) 703; —fate awaits all who are False 783; —handed over to Aša for being cleansed and being converted into Good 508; —Mind, all False One's acts proceed from 651; —minded are slaves to their own passions 854; —minded fight bitterly 854; —minded hate the good and true 854; —minded hinder workers true 705; —One and his 'counter-creation' 483; —One did teach the Daēvas 265; —One led astray his dupes 265; —Spirit becomes rival and co-equal of God 137 and ftn. a; —Spirit deceived Daēvas also 267; —Spirit, Leader of the Daēvas 266; —Teacher dazzled by worldly greatness 285 (see also False Teacher); —Teacher disturbs the Scheme of Life 278; —Teacher turns away from us our heritage 278; —Teachers defile our lives 285; —Teachers hinder all fulfilment here below 285; Teachers poison our Spirit's nourishment 281; —Teachers regard the wicked as the great ones of the Earth 285; Teachers shall never seek again to destroy life 533; —Teachers twist pious minds towards Untruth 281; —Teachers, who destroy life

- 293; —Teachers with chants alluring mislead all life 288; —thoughts, evil words, evil deeds brought out in Yas. 49.3 706; three types of—threatening the three grades of Z.'s Disciples 318; —to Evil 416; Z. would win him (the Corruptor) from his—ways 693; —Zoroastrians not mentioned in the Gāθās 310 and ftn. s.
 Exalted Home 101.
 Extra line added to Free English Rendering to bring out double connotation of *Manaḥā* (31.22) 248 ftn.*.
 Extraordinary grammar of Kan. and Mills (*ayanḥā*-30.7) 155.
 Eyes of Soul, I have seen Him with— 557.
 F
 Faith, afar we'll keep from those who have no— 502; —, Hope and Love 9; —meant specially for men 837; my—in man 438; —of Mazdā 833; one may hold whatever—one wills 210; —our Saošyant brought from Ahura 830; promotes all Life 492; test us that we prove our— 434; Thy—, the best for man 492; to spread Thy— 685; undercurrent of —in Mazdā 572; —, which through Thy Truth uplifts 492; we may choose and go forth to proclaim what—should be Thy Devotee's 711.
 Faithful, Ye lead into Light the— 94.
 False, '—analogy' 704; 'can Ahura return a—answer? 460; invite him not as helper in your work 582; —Leaders, surrounded by 727; —One, how shall we keep far from us 504; —One shall find complete frustration 786; —One shall remain far from Thy Love 651; —One would hurl all to torment and to death 234; —Ones condemned by their own Selves 241; —Ones, our only Foes 507; —Ones shall be led into destruction 80; shall I confer with—Ones? 499; prevents the Righteous from helping men along the upward Path 582; shall find pain e'er renewed 554; —Shepherds think of their bellies 290; —Teacher 279; —Teacher distorts the Scriptures 278; —Teachers and Daēva-worshippers mislead people (as described in Yas. 32) 252; —Teachers delight in high-sounding metaphysical theories 289; he (Conqueror of Untruth) attains what—Teachers 'delusion' have declared 657; —Teachers distort the Scriptures 281; —Teachers through their teachings turn away mortals from the best course of action 288; weapon of—Teachers against the Righteous 281; —... true, wise ... unwise 216; (the)—who ever spurn Thy precious gifts 499; (the)—who think and speak and act untrue 727; (the)—worketh not as friend, is dangerous 582.
 Falsehood brings on age-long punishment 168; —dominates his world of kith and kin 740.
 Family (House), first unit of social organisation 443-44 ftn. r.
 Far-seeing Lord 345.
 Faridūn (©raētaona) 74 and ftn. r.

- Farvardīn Yašt (Yt. 13) 72 fn. *a*; has over three hundred names of holy men and holy women of early Zoroastrian history 823; presumably contains names of all early disciples of Z. 109.
- Fate, how—has come upon us and shall come 221.
- Father and Master in name of our 837; '—' Amasā Spəntā mentioned in order: Aša, Vohu Manō, Xšaθra 100; —of active Loving Mind He is 543, 545; —'s position, Aryan ideas of the dignity of 809; this Holy Spirit's—true art Thou 645; Who was First—of Eternal Law? 466.
- Father-aspect of the Supreme is 'active' 12.
- Father-side, the three Rays of the— 12; —names are neuter 12.
- Favour, His—will I seek and Vohu Man's 561.
- Fədrōi* (53.4) refers to the Father and Founder of the Faith, Z. 838; peculiar form chosen for meter 838.
- fərašəm* (34.15), the underlying idea is the same as 'conversion' in Christian theology 398.
- fərašəm* (*fərašōtəməm*) and *vasnā* occur together in the last verses of Ahunavaiti, Ustavaiti and Spəntā Mainyu 635.
- fərašəm kərənāun ahūm* (30.9) 444.
- Ferašaoštra (Frašaoštra) 74, 82, 109, 115–16; addressed by Z. as 'son' (Yt. 24.11) 626; —and Jāmāspa ministers of Vištāspa 626; —and Jāmāspa particularly meant among the Self-Reliant (*X^vaētū*-49.7) 716; Aša's best blessing grant unto— 717; Father-in-Law of Z. according to tradition 809; —, gather up the devotees, lead them on to Higher Realms 625; 'he whose light has been renewed' 116; hath made full dedication of his precious self to me 808; mentioned in 46.16 and 51.17 626; mentioned in 51.17 793; most devoted among the disciples and helpers of Z. 626; received fresh inner light from his Teacher (Z.) 116; —'s body, not that of his daughter, indicated by *kəhrpəm* (51.17) 810; —'s high status 116; —son-in-law of the Prophet 116 and fn. *j*; the worthy— 114.
- Fervent souls, ardent in zeal, sincere in their toil 794.
- fəsrəratu*, original implication is 'lordship over cattle' 344.
- Fetters of my Soul, break through the 368; may I be free from the— 370.
- Fiery test, lays bare their Inmost Souls 786; —of Life gives an indication to our Souls about Mazdā's Law 788; of Truth 151, 271 and fn. *, 437.
- Filial piety exalted in 44.7.c 482.
- 'Filled with' a negative, a remarkable idiom (*asruštōiš pərənānhō*-44.13) 505.
- Final, -ā in *dasā* (44.18) not sign of gender, but the Gāθā lengthening of the final vowel 522; —consummation, its whole plan existed in the *mind* of Ahura Mazdā 860; I invoke Səraoša for reaching the—Goal 319; —shaping, the consummation of life (*anəuš...ākərətīš*-48.2) 662; —verses of each of the first three Gāθās refer to *vasnā* (the Will of Ahura) 635; —vowel -ā for all words in 34.10.e 382.

- Fire, Divine Inner—in the hearts of all mankind 179; earnestly to be desired, possessing power 362; giving clear help to the faithful 362; (the) holy symbol of Zoroastrian religion 13; in the Gāθās 415; in the Religion of Z. represents symbolically the Inner Spiritual Fire 433; Inner— 178; Inner—of Ahura Mazdā in the heart of every human being 363; mighty through Aša 362; outward symbol of Z.'s Faith 179; quick with darting flames (Mills) 363; sees through the evil as regards the unfaithful 362; 'Son of Ahura Mazdā' 433; Thy blazing—Divine 786; Thy—blazing clear 237; Thy—and Love, when both are aroused within our hearts 594; Thy—shall bestow our due reward 654; —worship in the Religion of Z. (Behramgore) 596–97.
- First, fruits offered to the Lord 349; —line identical in odd verses of Yas. 43 from verse 5 onwards 417; may I realise Thee as the—and Last 198; naming a sacred text after the—word 402; —Plan of God 7; Thou wast the—when life began 416; —thought of God for the Universe 194; —two lines identical in odd verses of Yas. 43 from from verse 7 onwards 417, 424.
- Flame, I pay my homage to Thine Inner— 431; Thy—shall brightly shine in my heart 413.
- Flames of Hell give no light, they burn, they do not shine 729.
- Flesh-eating as cause of Yima's fall not found in any Av. text 276.
- 'Flesh of Yima' 276 fn. *o*.
- 'Flock' in the sense of Christian writers 734; who shall protect my—; 733.
- Flower of our race (our Leader) 462; —(*Irixəm*-44.2) 465.
- Foes, Thine—shall come to Thee at last 381; Thy—are sore afraid of our acts 375; Thy—, danger there is to many from 375; Thy—defy Armaiti 378.
- Folk-etymology connecting Vasiṣṭha with \sqrt{vas} , to shine 723; connects *fīsonghīm* with *fīuyantəm* 208; connects *fīənhūyō* with *fīuyant* 721.
- Follow the Truth and thus gain Wisdom 441.
- Followers of Z., Vərəzəna and Airyaman form the bulk of the— 841.
- Food for man, Mazdā hath covered Her (Mother-Earth) with— 672; —was inexhaustible in the days of Yima 277.
- Form-side of the Supreme 12.
- Fortunatov on -*kur*- 336.
- Foster, Life through Aša's Law 776; —s Life with zeal 314; whoso —not our Mother-Earth 779.
- Fostering of Mother-Earth would lead to Life renewed and Spiritual Strength 674; true—of Mother-Earth 674; —zeal 40; —zeal is the province of the Ahū 43.
- Founder of a religion is far above humanity 7.
- Founders of World-Faith speak from heights of Divine Wisdom 6.
- Four 'classes' in Iran 39.
- (*frā*)-*cā vaocā*, suggested reading for the end of Yas. 45.3.d 546.

- ✓ *frād-*, 'secondary form' of *frā-√dā-* 421, 532.
Frahang-i-Oim, 19, deals with words in *c* 549.
Fraŋrasyān (Afrāsiāb) mentioned in the *Yas.* 11.7 and in *Yt.* 5, 9 and 19 615 and *ftn. q*.
frašō-kərətī 160.
Fravaši (Fravashi), idea of—not clear in the *Gāthās* 72 and *ftn. a*.
Fravasis are "archetypal souls clothed in ethereal forms" after whose model each being is found on earth 593; are not mentioned in the *Gāthās* 611; do not appear in the *Gāthās* 153; fully described in *Farvardīn Yašt* (*Yt.* 13) 611; guard humanity and shower blessings 726 *ftn. t*; idea of—in later Zoroastrian Theology 726 *ftn. t*; (an) important part of Zoroastrian belief 72 *ftn. a*; —of the Righteous, cult of adoring 822–23; —of the Righteous, 'outside the country' invoked as well as those within the land 617.
 Free choice of man's path in life 667.
 'Friend' (Airyaman) and Self-Reliant (*X^vaētu*) should live in accord with the Laws of Ahura 715–16; not yet aware of the real worth of the Message 318; pray away slander base from— 316; shall do Thy Will 714; who shall be—to *Spitāma*? 792.
 Friends, my—are few 575; they keep me apart from— 571.
 Fruit, all thoughts and words and deeds shall bear— 416.
 Frustrate those treading Falsehood's Path 311.
fryāi (4/1) may be both *mas.* or *fem.* 450.
Fryana, of *Turān*, (the) kinsfolk of 613; mention of—is proof that individuals from opposition might cross over 615; shall weld them into one through *Vohu Manō* 613; —*Yōišta* 615.
Fryānōk and their family 615.
fryō fryāi, usual trans. 'friend to friend' is colourless 578.
jīōughīm and folk-etymology 208.
 Fulfil the Lord's Own Will 311.
 Fulfilment, none shall thwart—of Thy Will and of Thy Plan 420; —through Love constitutes the 'due' to be paid to *Mazdā* and the Holy Immortals 361; time of last— 657.
 Full life to him shall *Mazdā* Ahura grant 618.
 Fulness of strength follows fulness of Life 458.
 Fundamental idea, (the) one—inspiring the words and deeds of a true man 644.
 Fundamental ideas believed to be impossible at a remote period of history by most modern scholars 5–6.
 Future base, unconscious influences of—in *būiti* 429.

G

- Gaēm-cā Ajjāitīm-cā* (Life and Not-Life) 141.
gaēthā always has material significance 742; —and *tanuš* contrasted 426; definitely indicates the physical world of Life 174.

- gaēthām* (50.3) signifies the world of humanity, kith and kin 742.
gaēthā (46.8) trans. by other scholars as 'settlements', 'possessions' or 'cattle' 599; —(46.13) used in the sense of the whole of a man's surroundings 619.
gaēthās- refers to 'physical manifestations', i.e., bodies 211.
Gāhs, the first four—and their associate Lords referred to in *Yas.* 31.16 and 18 443–44 *ftn. r*; order of the five— 443–44 *ftn. r*.
Ganga, descent of the heavenly 11.
ganj (treasure house) of *Pah.* books, "where works of supererogation were stored for the benefit of those whose credit was inadequate" 723.
Gām (51.4) in the sense of 'Life' or 'World of Life' 777.
Gā (46.4) not mere cattle, but living creation 583.
 ✓ *gar-*, to awaken has always reduplication in its forms 102.
Garō-nmāna (Later *Av.*), *Garōsmān* (*Pah.*), *Garothamān* (*Parsi Guj.*), Highest Heaven 559.
 Gate of Heaven, all Selves would unite at the— 721.
Gāthā form *daibišvatō* is closer to *Skt.* 109; —language almost entirely forgotten by the time of the extant *Ven.* 327; —'portions' of the *Av.* 538–39, 539 *ftn. k*.
Gāthās, among the most precious possessions of humanity 3; can impress even a Western critic with a pronounced Christian bias 510–11; earliest spiritual treasures of the Aryas 35; (the) Five— 32; fountain-head of the Teaching of *Z.* 3; have had their share in the rejuvenation of modern Iranian thought 35; (the) Message of the—is the *living faith* of thousands 35; musical text of the— 126; must be interpreted spiritually 335; passages of the—have to be considered in a deeper spiritual sense 433; primarily religious Scriptures 35; rank among the 'Bibles of Humanity' 2; served as Light to a mighty nation 35; spiritual Message of the—relegated to the background 35; teach fundamental truths to humanity 35; used as 'prayers' 109; we bow before the Holy —of our Lord 31; "we can hardly understand the—on the assumption that *Z.* himself belonged to a separate and higher priestly caste" (*Mlt.*) 253.
gātu does not mean 'place' or 'throne' in *Gāthās* 105; occurs often in the *Ven.*, but only once in the *Gāthās* 105.
gāu means 'Earth' in the *RV.* 36.
 -*gāv* found in proper names 73.
Gāv, *Ārmaiti* and *Vohu Mano* associated together (47.3 and 48.6) 574; is not the quadruped, but Mother-Earth 673.
Gayatri, the sacred *mantra* 1.
Geldner, and others on *ins.* used as *nom.* 314; has given three different trans. of *Yas.* 33.9 334; in spite of reading *višpā-stōi* (33.10) trans. 'are thine' 338; omits two entire sections (53–54) given in *Wester.*'s text of *Ven.* 7 680–81; on forms *Ašā* and *Ašām* 45; on meter of

- Yeŋhe-hātām 27; on RV. i. 128.5 324; on *vénantā* (RV. i. 25.6) 132; on *vyāmsā* in RV. 502; on *yahú* in RV. 200; renders Airyamā as Well-wisher, X^vaētu as Kinsman and Vərəzəna as Follower in Yas. 49.7 715; —'s opinion about 'Introduction to the Gāthās' 18; —'Prolegomena' 56 ftns. *l*, *m* and 57 ftn. *n*; takes *angrō* (44.12) as referring to Mazdā, which is absurd (Lom.) 501; thinks that *išud* (34.15) implies the same idea as *išudhyā* (RV. i. 122.11) 398; thinks that *kəhrpəm* (51.17) is "the fair body which his believing soul shall earn in Paradise" 809; trans. *haxtayā* (53.7) as 'wedded pair' 848.
- 'Geneological-political' strata of ancient Iranian society (Andreas) 573.
- Geneology of Pahlavi-Sanskrit Yasna 57.
- General, *hīf* used often as—plural case, 338; —rel. pron. (Kan.) 42; —rel. pron. for any gender, number or case 96.
- Genitive inf. in Skt. used mainly with *īšvara* and its synonyms 703.
- Gesture, from Mazdā expressing His Will shows as 'manifest help' to the Chanter of Hymns 746; Thy—answering my song 745.
- gētik* and *mēnōk* contrasting the two worlds 174.
- Gəuš Tašan is Ahura Mazdā 41.
- Gəuš Urvā aske blessings of Ahura and the Holy Immortals on the Saviour and all other helpers 82; dissatisfied with Z.'s appointment 82; feels assured 82; has no idea of the great soul Z. 82; 'Soul of Mother-Earth' 34; speaks Yas. 29.10 82; thinking of a temporal Lord (Ahū) 43.
- Gəuš-Urvan* used thrice in the Gāthā 36.
- √*yaz-*, to devour, belongs the 5th class 100; only derivative of—quotable in Av. is *ayəaonvannəm* (28.3) 100.
- Gifts, abused 117; —(Aša's blessing) grant to all my people 717; long-enduring—of Truth 107; of God to be shared 11; of Vohu Mano mentioned in Ahuna-Vairya 110 ftn. *g*; —to all mankind 523; Your priceless— 345.
- Give, a man to Them should—his all 814.
- Glory, the deeds but reflect Thy— 759.
- Goal, how shall I reach the—ecstatic? 517; how shall we reach the—of Holy Life? 462; I will show the—Supreme of Life 543; of Creation, 'the far-off divine event' 393; (the) predestined— 420; Thyself the— 391; to help us reach the final—of Life 319; (the) ultimate—11; where Thou and Life's true Spirit mark the— 420.
- God, clearer idea of —'s Plan through Vohu Mano 9; —our Brother-Man 10; record in —'s (or Nature's) memory 223; worship of—transformed into Love of Man 10.
- Good, all-embracing Love essential for '—mind' 9; —and bad 141; —deeds done for their own sake lead far 291; '—Dominion' for Vohu Xšaθra favours of Christian ideas 766; —fame in the eyes of Mazdā Ahura 167; follow in every act the—Creed 827; —found entrance to my heart through Love 423, 431, 438, 446, 453; (the) Highest—(*vanhəuš*

- vahyō*-43.3) 409; —life, full life, 266; —life rather than ritualism emphasised in the teachings of Z. 531; —man failing to redeem the wicked person himself gets ensnared amongst the comrades of Untruth 592; may He hear our call through His—Spirit 551; (a) promoter of —Will 206; —Religion of Z. 829; —Rulers guided by the Wisdom of Armaiti 688; (the)—Shepherd (Christ) 38; (the)—Spirit, the Life-side of Creation 91; "—Thought is a very natural name for Paradise" (Mlt.) 377; —thoughts, good words and good deeds taught me first 557; —(virtuous) leaders 851; —Waters, predecessors of Anāhitā 283.
- Goodness, reward for my prayers 342.
- Gopāla 38; —and Pašupati 774.
- Gošt i Yam* 276 ftn. *p*.
- Gospel spreads only after some 'great people' espouse the cause 577; whom shall their (Redeemers)—lead aright? 579.
- Gossip, a heinous sin in other Scriptures 706; sin of— 800.
- Grace, all Seekers seek His redeeming— 554; out of Thy—permit us these (Holy Lives) to share 337; that I may win Thy— 345.
- Graciousness, in His 564.
- Grades by which a human being may rise through loving service 443-44 ftn. *r*.
- Grammatical discrepancies, belief of older scholars that—might occur in ancient texts 92.
- Granting blessings to all mankind 817.
- Grassmann connects *athari* (RV. iv. 6.8) with Av. *Ātar* 599; on √*rakṣ-*, to injure 170; —'s numbering of the Vākhilya hymns 220 ftn. *r*; suggests connection between √*kṣnu-* and √*kṣi-* (*kṣīnu-*) 92-93.
- Great, Consummation 134 and ftn. *a*; (the)—Lord discriminates who are the truly Wise and who Unwise 628; moments of desolation in the lives of—Teachers 572; —Souls choose the Daivi Prakṛti of the Lord (BhG. 9.13) 457.
- Greatest, is He (Z.) for He hath conquered Death 850; may He (Z.) the—lead us all again 850; I will speak about the—One of All 551; —upon Earth (*Maxištō*-53.8) 853.
- Greek and Latin roots in *-sko* (*-sco*) 185.
- grēhma* and *bēndva* are epithets describing False Teachers generally 742; —refers to False Shepherds 290 and ftn. *k-* (See also Wolves.)
- Grēhma, and Kāvaya belong socially to higher strata 297; is:Leader of those that have strayed 266.
- Grief and words of woe shall be your end 847.
- Growth of the Soul to spirituality through silent meditation 454.
- Guardian, our—and Soul-Healing Friend 462; wondrous—of the Worlds 620.
- Guardianship, I will fulfil the—He planned 322.
- Guidance through all the changes of this life 368.
- Guide it (the tongue) in its task 747.

Guiding rule, what is Thy—? 388.
 ✓*gūi*- and ✓*sru*- 173, 534.

H

Haēcaṭ-*aspa*, great-great-grandfather of Z. 623; sons of—, Scions of the great Spitāma race 622.

hahmī (Geld.), *ahmī* (Mills) and *haxmī* (Kan, Barth.) in 34.5 would be written exactly alike in Pah. script 366.

Hamistakān 309-10, 666; between Heaven and Hell 667 ftn. *m*; foreign to the Gāthās 666; in Pah. Theology 223; invention of Sasanian theology 310.

Hands, fulfil the task of Ārmaiti 642; I beseech with—uplifted 753; Your helping guiding— 368.

haom Urvānəm yazamaide, *hvām Fravašīm yazamaide* (Ny. 1.9) 611.

haoma-jīvām 67.

Happiness, advance the—of human life 613; desire of attaining— 8; only true way of— 8-9; securing true— 8.

Haptaḥāiti (Yas. 35-42) constitutes linguistically as well as in religious ideas the immediate sequel to the Gāthās 809.

Hardened sinner might succeed 268.

Harlez's opinion of the 'Introductory verse' 32; —'s trans. of 51.12 differs considerably from the Pah. version 798; —says 51.12 is extremely obscure and that his own trans. is pure guesswork 798.

Hārō (Watcher), an epithet of Mazdā 220.

Hātā-Marānē Ahurā 223.

Hāta-Marāniš, sixteenth Name of Ahura 269.

Haug, Martin, on Ašəm 24; on Karapan 290-91; —'s trans. of the Gāthās 276 and ftn. *k*; —takes Ahū to be 'spiritual teacher' 20.

Hate, deeds of flaming—shall touch me not 598; shall nowise guard him from False Life 598; we may overcome the—of foes 107.

Hatred, against Thy devotees I will restrain 323; —and Evil cannot be conquered except by Love 696; deeds of—shall prevent the Self from knowing Perfect Life 598; hearts of Evil-minded are filled with— 854; keep—far from you 675; many for selfish ends have flung our Earth to—, Strife and Woe 529; shall recoil on his own head 598.

Haurvatāt (Khordād) 12, 13-14, 191; Haurvatāt Aməratāt 191, 245; H.-A. usually joined together as a loose *dvandva*-comp 191; —and Aməratāt; both Thy Mighty Powers 384; —and Aməratāt, gifts of 332; —and Aməratāt invoked in 33.8 341; —and Aməratāt shall overcome both hunger and thirst (Yt. 19.16) 383; —and Aməratāt work conjointly 336; Haurvatāt (Perfection) always accompanies Aməratāt (Immortality) 265 ftn. (Trans.) 4; —represents Perfection 13; —Ruler of the Waters 14; special gift of— 14.

Hāvani Gāh 443-44 ftn. *r*.

He upholds the Best Mind 193.

He who groweth corn, groweth Righteousness (Ven. 3.31) 672 ftn. *f*.

Head, Heart and Hand 11.

Hear with your ears 131.

Hearing and obeying (Divine Commandments) 72-73.

Heart, through urge of— 708.

Hearts dedicated to the Lord 172; —' desires we gain from Thy Hands 413.

Heaven, and Hell within their own hearts 302; —, (the) best life (*Vahištām ahūm*) 115; our ideals may soar high above and may reach— 841; (the) scene of Yas. 29 is laid in— 46.

Height, moral and spiritual—of the Deities in the RV. 491.

Hell, and Heaven are not 'places' but states of *mind* 143; —of popular theology is really our life upon Earth, which burns but does not illumine our souls 729.

Help, from whom may my Soul command any— 733; —given to departed souls of holy persons at the last judgement (Barth.) 477; —me in my task 750; —that bears me upwards to Thy Light 745.

Helper born to serve 720.

Helpers who take birth on Earth 82.

Helps Creation on its upward march 779.

Henning's suggestion about the meter of 45.3.d 542.

həntū (33.7), long vowel due to exigencies of chanting 328.

Heptad 184; —of Ahura-Mazdā and the Holy Immortals 161.

Heretical ritual revived in Mithra-worship (Mlt.) 283.

Heritage, Knowledge of Divine—brings Freedom to the intellect and mind 371.

Hero, what—shall protect us with Thy Words? 513; —worship and its psychological value 823.

Herodotus 703 ftn. *e*; —on the training of Persian youth 524.

High Heaven, implication of—in *Vahištāt* (32.11) 287.

Higher Life, this prevents all growth to— 843.

Higher Path, ye see not clear the— 175.

Higher Self, aroused under the influence of Vohu Manō (or Love) 424; —shall unite with Aša's Wisdom 720.

Highest, guide me to the— 551; —Ideal of Life (*Pouroim Daēnām*-45.3) 541; none but the—Love invoked with Truth 733; —Righteousness 23; —Self, invocation of man's 611; (the)—shall be reached by deed alone 765; (the)—state attained by a human being 767.

Hindu, Philosophy about *kāma* and *krodha* 37; versions of Ahura-Vairya by —scholars 2.

hizu (mas.) *hizvā* (fem.) and *hizvah* (neu.)—Barth. 106; —and *hizvā* both found in Av. 772.

hizvō raiθim (50.6) clearly implies the Message Z. brought for humanity 748.

hōiθ piθā (53.6) probably from an old gloss and untranslatable 845.

Hold Thee completely in my eye 198.

Holiness, helping the onward progress of Creation is the best form of—356.

- Holy, Chants 117; —Faith for the followers of Truth (*ašāunt ašavabyō-* 53.4) sums up the idea of Daēnā 839; —Faith for Righteous men 837; —Ghost represented as a dove 160 *ftn. g.*
- Holy Immortals 12 (see also *Aməša Spəntā*); all—except Haurvatāt and Amərətāt invoked *by name* in 33.11 541; —grouped in two triads 12; (the) Six— 12; three pairs among the— 13.
- Holy, Judge of Actions, Thou 601; —Life through all Eternity 827; —lives put into Thy Hands 367; never may the Sham Protector partake of the —Message 206; (the)—One (Spirit), thus did speak to His Twin 537; —Ones, adoration of, in Zoroastrianism 822-23; —Plan, help in Thy 394; —Saints have realised this Truth 663.
- Holy Spirit 89; help Thy—in his work 678; led by Thy— 639; (the) Righteous gaineth all that is Best through Thy— 651; Thy Most— 342.
- Holy Teacher is a 'bridge' connecting ordinary mortals to Aša 677.
- Holy Will, Will of the Supreme 585.
- Holy Word 190; —(Ahuna-Vairya) teaches about Aša being the foundation of all religion 520; did first declare through His— 193; —of the Religion of Z. and the Holy Immortals 1-14; —of Sacrifice 64; our best and only guide, Thy— 517; those who obey not Mazdā's— 540; when I proclaim to man Thy— 714; who expounds Thy—shall be happy and wise 704.
- Holy Words, through Thy—I'll make them clean 507.
- Home, town, province, country 229.
- Home of Falsehood, shall return to this— 727.
- Hormazd Yašt (Yt. 1) 541.
- Horn (Paul) thinks Pers. *khurdan* also means 'to drink' 728.
- Horse of Vištāspa cured by Z. 111 *ftn. f.*
- 'Horses' (Human Senses) rush outwards trying to reach 'sense objects' 524; were material for sacrifice among Persians 524.
- Hoshangji and Gandevis regard the passage quoted by Barth. from Ven. 7.52 as not belonging to the text but quoted in commentary from some other work 681; —and Haug correct *binaiemi* (in *Frahang i Oim*) to *cinaiemi* 349.
- Hosts, both—stand invoking Thee for help 509; (the) two—are those of Aša and of Druj (Barth.) 510.
- Hostility of Spirit (*manyəuš dvaēšaṅhā*-44.11) would be fundamental 498.
- Hotr priest, utters *vašaṭ* 402; (a) special type of priest 323.
- House on High shall be their reward 804.
- hu-* implies 'sacred' in *humāzdrā* (30.1) 129.
- hujīti* implies 'holy life' 338.
- hujyāiti*, (*Hujyātōiš*-32.5 and 46.8) refers to Haurvatāt (Perfection) 265 *ftn.* (Trans.) 4, 266, 600; is Perfect Life attainable upon Earth 266.
- hū-karētā* implies good works done in the world 392.
- Hudā* (31.22) is *vidvā* of 31.17 and *Ahūm-Biš-Vidvā* of 31.19 249.

- Hudā(y)*, and *vaēdamna* are distinct 249; connotes innate wisdom 249.
- hū vaxšānō* (Nir. 51) is an obvious mistake as it refers to sunset 580 *ftn. c.*
- Human, being made up of several 'principles', 'vehicles' or 'bodies' besides the physical of flesh and bones 810; —flock 225; —flock are all human beings who have accepted the leadership of Z. 562; —flock, we serve for their advancement 561; —heart, the strong wise man guided by his 586; —senses called 'horses' 524.
- Humanity of man, the true 9.
- Humbleness, he shall gain deep Wisdom through— 776.
- Humility in Scriptures (BhG. 4.34) 778.
- hunu* occurs only once in the *Gāthās* (51.10) 790.
- hušiti* of Vohu Manō (29.10 and 32.10) 83.
- Hušyaoθana (Yt. 13.103, 104), a descendent of Frašaoštra 545-46.
- hvāpah* and *hvāpah* 473.
- hvarašta*, *hūxta*, *humata* 398.
- hvō* (29.10) implies that the person is eagerly awaited 80.
- Hvō Dərəzā Mərəθyāuš* (53.8), beautiful words which add much to the sense of the verse 853.
- Hvō-gva* becomes *Hvōva* in Later Av. and *Habūb* in Pah. 626; descendants of—mentioned in Yt. 13.106 809; —family 116; meaning of— 116 *ftn. g.*; —, 'possessor of fine cows', probably father of Frašaoštra and Jāmāspa 626.
- Hvōvi* 116; daughter of Frašasotra 116, 109; —traditional 'wife' of Z. 626 and *ftn. c.*
- Hymns, I praise Thee in my— 731.

I

- I come not to judge the world but to save the world (John 12.47) 353.
- Idea, in 45.1.a-c same as in 30.2 535; —in 49.7.c-d 715-16; —of counter-creation 473-74; —of 'molten metal' in the Bible 155.
- Ideas, not correct to read in the *Gāthās* the—of later Zoroastrian Theology 511.
- Ideals, lofty—of Truth (Aša) and Love (Vohu Manō) preached in Z.'s Message to the World 840.
- Identification of the Creator and the Good Spirit created by Him leads to the 'dualism' of later Zoroastrianism 145.
- iḍa iristanām urvānō yazamaide, yā ašāunām Fravašayō* 726 *ftn. t.*
- Ignorant, let not the—lead men astray 232.
- Ijā, Prayer (RV. 1.31.11), first Instructress of mankind 664.
- Illumination (*uštā*) 25.
- Illumined minds, consider with 131.
- imam* (Henning's suggestion for 45.3.d) never known in the *Gāthās* 542.
- Imagery used by a Prophet for agricultural people 38.
- Immortals, Fryāna Yōišta, one of the seven— 615; Pəšōtanu, one of the seven— 856.

- Immortality (Amərətāt) twin of Haurvatāt 14; —and Righteousness I bring unto mankind 351; grant unto me Thy— 329.
- Imperfect in older language merely denotes past time without any other implication 203.
- Implication of 'Holy Immortal' (Ašəm-43.10) 435.
- Incohesive forms built up in I.-E. by *vikaraṇa* *sko 185.
- Inconsistent with ordinary reason and with all spiritual teaching that Z. should express a wish that our 'evil' and troubles should be flung upon the wicked 505.
- Indirect object (with √*man-*) might be gen. in Skt. 84 ftn. *o*.
- Indra 58; evil deeds of the Demon—detailed in Būn. 28.8 514.
- Inertia, innate human—(*tamo-guṇa*) 730.
- Infinite Power of Ahura 430.
- Influences from other religions and other peoples altered the outlook of Iranian nations 546.
- Inherit, all that the Earth confers he shall— 634.
- Initial, *də-* or *d-*, 'an additional flourish of the scribe' (Zutat der Schreiber) 478; —*ī* before *b* and *k*, result of some sort of *sandhi* (Barth.) 477-78.
- Inmost Heart, with Chants that well up from my— 753.
- Inner motive that prompts every act of worship 222.
- Inner (or Spiritual) Life even while living in this mundane environment 815.
- Inner Self, realise them in his— 814; —shall rise to greater heights 151.
- Inner Selves, and Souls of the Twin Spirits are quite apart 537; their— shall chide them as they fall 609; their—transform them into Monsters 705; through Truth to realise our— 345.
- 'Inner' sense of 44.18 525
- Inner Spirit (animus) of man, in fact, a manifestation of the Holy Spirit of Ahura-Mazdā 640; expression of my— 278.
- Inner Strength, grant me—through Aša's Wisdom 342'
- Inner Urge to obey the behests of Mazdā constitutes the 'Soul-Healing Guide' 516.
- Inner Will accepts the Mind as guide for better or for worse 665.
- Inscriptions, of Artaxerxes II and III 589; —of Darius 500-01.
- Inspiration, catch Your true— 717.
- Inspired by Thy Spirit as Thy spokesman 126; —(urged) by Aša, Xšaθra, Ahura 717.
- Intercession by the Prophet not discoverable in the Gāθās 569.
- Interpolated words from older commentaries in 53.6 844.
- Interpretation of the Gāθās, three principles of 65.
- Introductory verse to all Gāθās 31-32.
- Intuition gain through Ārmaiti 833.
- Invocation of Fravašis in Zoroastrian ritual 72 ftn. *a*.
- Invoker, firm in Aša 322.

- 'Irregularities' creep in during later stages of language 493.
- Isaṭ-vāstra found only thrice in the extant Av. texts 831.
- √*iš-* (Skt. *iṣ-*), to send, rarely used by itself 37.
- Īša Upaniṣad named after the first word 402.
- išayāš* (50.9) also expresses eager desire 758.
- Īšō-Xšaθrəm is Xšaθra-Vairya 120.
- išīšī* (46.2) brings out idea opposite to *anaēšō* 578.
- Īšvara, Puruṣa (Spirit) and Prakṛti (Matter) 7.
- Israel, weapons of—not spiritual only (Mills) 694.
- Isvant, son of Varāz, a Turanian 617.
- Iteratives, true causal—seen in aor. forms in Skt. 742 ftn. *h*.

J

- Jackson, A. V. W., adds that "every gain to the power of the wicked means a corresponding loss to Ašavan and Mazdā" 226; discusses the origin of Z.'s name 73 ftn. *i*; on abl. and gen. sg. 410; on *Mazdās-cā Ahurāhō* 184; on *š* in Av. 52; on significance of *Māθra* in the Gāθās 191 and ftn. *e*; quoted by Mlt. about *kəhrpəm* (30.7) 153; —'s remarks on the spread of Zoroastrianism outside Iran 616-17; thinks ancient abl. form to be 'gen. used as abl.' 122; thinks *Vidvā* (31.19) almost like 'God knows' 229.
- Jacobi, the date of the Vedas given by— 35 ftn. *e*.
- Jahveh, Prophets of 694.
- Jāmāspa (see also Dō-Jāmāspa) 82, 109, 115; —*aparazāta* (the younger) *not* of the Hvōgva family (Yt. 13.127) 809; —*aparazāta* must have lived several generations after the Prophet 809; brother of Frašaoštra, became (according to some) the husband of Pouru-Cištā, 'daughter' of Z. 809; chooseth Xšaθra 812; —Hakīm (the Wise) 630; —Hvōgva hath chosen Aša's Wisdom 812; —Hvōgva, the Wise 628; —not mentioned by name even once in Yas. 53 834; —succeeded the Prophet as 'Head of the Religion' 813, 828; —yearning for Light is Wise 812.
- Jamshed, King in Iran 10; of the Shāhnāmā 275; termed 'sinner' 275.
- jān-nāirīm* (Yt. 24.23) a corrupt form, a reminiscence *jō-narām* (53.8) 851.
- jənā*, a *daēva*-word in Later Av. 844.
- jōnarām* (53.8) misunderstood by some earlier translator as 'killing' and explained further as *xrūnarām*- (bloodshed) 852.
- Jesus 9, 22, 24.
- Œeu des mots* in *anrō...anrō* (44.12) 501.
- Jñāna-Mārga 8, 13; —in Upaniṣads and Gītā 216.
- Jolly compares *būdyāi* to Grk. *phūesthai* 519; —'s view that dat. inf. has the force of fut. or imper. 323.
- Joy of battle 180; —of Inner Life 107, 429.
- Judaic, influence of the—idea of Satan 137.
- Judge, carefully my purpose whole 329; —Supreme of every act of man 198.

Judges dispensing retribution at the Cinvat-Bridge 180; —standing on the Bridge, Sraoša, Miθra and Rašnu 607.
Judgement Bridge 799; Thy— 609; with them I will march across Thy— 605.
Judgement Day described in Būndahišn 162.
Justi 335; —not to be set aside lightly 751; —'s view about Z.'s Fravaši 72 ftn. b; —suggests that *bōndva* means 'transitoriness' and refers to the transitory world 694; —takes *vāš* (49.4) as equal to Skt. *vāñcch* (root-noun) 706.

K

K. 7 reads *dā vōi* for *dāvōi* (28.2) 95.
Kāma and krodha 37; —are identical 38.
Kalmā, sacred *mantra* of the Muslims 1.
Kalpa-Sūtra 291 and ftn. q.
Kamboja 330.
kamna in O. Pers. and Av. 576.
Kanga, and Mills think *mīždam* (44.18) refers to the 'ten mares' etc. 527; adds answers to rhetorical questions in Yas. 51.4 774; —alone trans. *Gām* (44.20) as 'Earth' 531; construes Xšaθrā Ārmaitī (47.1) as a loose dvandva comp (2/2) and trans. 'prosperity and complete piety' 641; construes 31.19 a more naturally than Barth. 238; construes 43.1 more naturally than Barth. 403; draws attention that first line in 45.8, 9 and 10 begins with *Təm nē* and ends with a desiderative form 558; following Pah. construes *Spēništā Mainyū* as 8/1 and applies the words to Ahura 343; frankly says he does not understand 49.10.d 725; gives the gist of the trans. of Dar. of Yas. 33.9 and says it is not satisfactory 334; gives Guj. rendering of Haug's trans. of 46.9 602; gives rendering of Dar. for 48.8.b without numbering the words in the text 679; leaves untranslated 48.7.d 677; makes clear 45.1.a: "listen with your ears and hearken attentively 534; not satisfied with his own trans. 34.11 385; not satisfied with his own trans. of 51.12 798; not sure of his own rendering of 30.7 152; omits Ven. 7.53–57 in his Guj. trans. saying 'they are confused' 681; on 'Twin Maintainers and Creators' 138 ftn. i; —'s Gāthā-bā-Māeni (5th ed.) includes a supplement of trans. of verses he had left out done by P. S. Masani 587; —'s opinion of Ahura-Vairyā 19; —'s trans. of 32.9 is fanciful 275; says he does not understand 51.14 and merely gives in Guj. Dar.'s trans. 802; says he does not understand 51.16 clearly and gives Dar.'s trans. 807; says 'the highest reward' (*vahišta mīždā*) is 'entrance into Heaven' 721; says 'mares' etc. give the 'details of the reward' 524; says Usma-nara (Yt. 13.120) was famed for settling family-disputes 481; suggests that *dabən* (53.1) implies deceiving by outward behaviour though really opposing 829; suggests *mainyū* (31.3) to be adj. to Āθrā and trans. 'through the Spiritual Fire' 179; suggests *uxīyā* (33.10) might be 1/1 pres. paras. 338; takes *ahyā*...

rafədrahyā (28.1) as 'gen. of time' 90; takes all three genitives as possessive 192; takes Ašəm, Vohu Manō and Xšaθra (29.11) as abstractions 86; takes *uštā-ahurəm* as a comp. and trans. 'Lord of prosperity' 43; takes Vohu Manāhā, Xšaθrāt and Ašā as 'attributes' of Ahura in 32.2 258; takes *zavō-ādā* (33.12) as a comp. and trans. 'O rewarder of prayers' 343, 344; thinks Ātar refers to the household fire (hearth and home) and Manō signifies a mind at ease (family happiness) in 46.7 595; thinks *xīnūm* (48.12) is same as Sufi *m'arafat*, Knowledge of Self, Spiritual Insight 691; thinks literally of 'molten metal' 787; thinks ordeal of molten metal foreign to the spirit of the Gāθās 155; thinks Yas. 50.3.d advises the pious to take away any lands from the wicked and then to cultivate them righteously 742; trans. Ašā, Vohū Manāhā (34.5) as 'with righteousness and with good intent' 346; trans. *aši-cā Ārmaitī* (31.4) as 'with righteousness and humility' 185; trans. Āθrā (31.3) as 'zeal' 179; trans. *duš-x'arəθəm* (31.20) as 'poisonous nourishment' 243; trans. *yasnās* (53.2) as 'ceremonies' 831; trans. *Zarathuštriš* (53.2) as 'follower of Z.' 832.
Kant's saying about the starry heavens and sacred law 195.
Kapila and the Sāṅkhya Philosophy 137.
Karapā (Karpan, Karapanō; Pah. Karp) 290–91; acquired later the special sense of 'those wilfully deaf 610, —and Kāvayō 291 and ftn. r; —and Kāvayō try to keep the Chanters of Hymns out of all worldly power 302; deaf to all else but their own *urvāxš-uxti* 299; wilfully deaf 288; ritualistic priests 298; ritualistic priests of earlier faith denounced through the whole of Yas. 32 687; were sacrificial priests actually engaged in practising religion 610.
Karapōtā and *Kavitā* influenced by declension of root-nouns in *-ā*.
Karma-Mārga 3.
kārya- (or *kriyā-*) *śakti* 213.
kaš-, *kaš-*, *xsā-*, *caš-* (possibly also Skt. *caḥṣ-*) all varieties of the same root 103.
Kāśmīra resension of BhG. 37–38.
Kava associated with Karapan in evil connotation 296.
Kava specifically means 'Prince of the Royal House' 531.
Kavā- (orig. royal), title usually found in evil sense in the Gāθās 621.
Kava Hušravah, Kava Kavāta, Kava Us 296.
Kava- (Kavā-) Vištāspa 296, 531.
Kavaēm X'arəθō, Royal Glory 243.
Kavaya (Kavi) 52, 296, 610; acquired the specific meaning of 'those wilfully blind' 610; deliberately refused to use their insight 299; violently opposed to Z., were His own kinsfolk 318 and ftn. j; —(wilfully blind) and Karapā (wilfully deaf), reason for these special connotations 299.
kəhrp in the Gāθās means something more than the physical form 153; used only twice in the Gāθās 152–53.

- kəhrpəm* (51.17) was probably *Daēnām* orig. (suggestion by I.J.S.T.) 810.
Kəm-nā-Mazdā 514; incorporated in the *Sraoša Bāz* 595; made up of four portions 514, 595.
 Kena Upaniṣad named after its first word 402.
Kərəsāni 78 fn. *c*.
 Keynote of the Fifth *Gāθā* is the life of 'men and maids' upon Earth 859.
x (*kh*), initial, without etymological value 35, 66; —(interpolated), has no etymological value 269.
xirad of two sorts 92.
 Khordād, see *Haurvatāt*.
xratu (32.14) used for powers of the mind 297; —, Will or design of *Mazdā* 279, 395.
Xratuš Manyōuš is the agent of Ahura 202.
xrūnərāṃ-cā (53.8) is a later interpolation and upsets both meter and sense 852.
xīqnmənē, the only form of $\sqrt{xīam}$ -quotable from Av. 79.
Xšaθra (*Khshathra*) 12, 13, 85, 98, 110 fn. (Trans.) 18; —and *Ārmaiti* never joined in a comp. in Av. 641; —and *drigu* associated together in Ahuna-Vairya and in 53.9 857; —and Love lead us on to Truth 421; Ahura's— 17, 21; associated with *Amərətāt* 386; becomes the medium of divine acceptance of the homage of the Zoroastrian community 258; blessed existence with— 448; companion of *Amərətātāt* 14; connection between—and metals 273; gained through Love doth reign supreme 625; *Gāθā Vohū-Xšaθra* dedicated to— 815; gives us strength to serve 245; —, Great Lord, brings Thy Peace and Wisdom 449; helped by His— 248; His mighty—doth He send to us 561; I yearn for—, Strength Divine 678; implies strength for Service of Humanity 185; —in (51.6), in *Gāθā* dedicated to *Vohu-Xšaθra* 780; led by Thy— 466; led by Thy Holy— 717; lord of the Mineral Kingdom 13; *Mazdā* hath ordained that we may serve through His— 565; Mighty— (*Īsō-Xšaθra*) 117; Mighty—, Strength to Serve 183; —next after *Aša* and *Vohu Manō* 10; —of Ahura represents Power of Service 856; —of God 11; —of *Mazdā* 780; —of *Vohu Manō* 384; —, Power of Service that comes through *Vohu Manō* 258; —, "quasi-personification of the Lordship of *Mazdāh*' (Mlt.) 258; regards as *entity* or 'aspect' of the Supreme 565; sheltered by—he shall dwell with Thee 708; —, Strength Divine, most precious gift, droppeth upon our Earth 765; Thy—doth bring strength to the meek and their reward 854; Thy—radiant as the Sun 465; —urging the Inner Self to serve mankind 765; —used in sense of 'Strength' in 29.10, but *Aməša Spənta* is also implied 82; we pray to— 343; Western scholars almost always trans. —as 'Kingdom' 347; whereform doth rise Thy—? 773.
Xšaθrā (plu.) in 51.4 to be noted 775.
Xšaθrəm implies Strength as well as the Holy Immortal 185, 230, 627; means 'Authority' or 'Law' and implies the Holy Immortal 157.

- Xšaθrəm-cā* in Ahuna-Vairya regarded as one word 19 fn. *p*.
Xšaθrōi (7/1) trans. by all as 'in His Kingdom' 565.
Xšaya is *Xšaθra* of Ahura 112.
xīayant (pres. pt. $\sqrt{xīi}$ -) used with a finite verb 52.
 $\sqrt{xīi}$ - means only 'to dwell' or 'to rule' 243, 267.
xīnum in later Zoroastrian mystical writings signifies Knowledge of the Self or Spiritual Insight 691.
xīvid and *āxūti* 66.
khurdan (Pers.) and *hurā* (Av.) probably connected 728.
x^va- (initial) from an original *hu-a-* 123.
x^vaēnā ayanhā (32.7) is in apposition to *jōyā* 273.
X^vaētu 252-53; compared to Buddhist *bhikkū* 254; taken by Barth. as equal to *Nar*, Warrior 252.
X^van (*Gāθā*) and *Hvarə* (Later Av.) 467.
X^vanīraθa bāmi, central (7th) region of the universe, where men live 262.
 $\sqrt{x^var}$ -, to eat in Ven. and Later Av. 385; no need to postulate—to explain *Gāθā* word *x^varəθa* 728.
 $\sqrt{x^var}$ -, to shine, another and different root in the *Gāθās* 383; —in *Gāθās* and earlier Av. 243; two roots—in Av. 671.
x^varəθa, and *x^varəmna* can be traced to $\sqrt{x^var}$ - (*hvar-*), to shine 728; —found thrice in the *Gāθās* (34.11; 48.5; 49.11) 385; —in Later Av. means 'food' 243; —of *Gāθā* has no connection with Pah. *x^vartan* 729; (the) word—discussed 728-29.
x^vāθra, Eternal Light or Perfect Bliss, our final aim 335.
X^vəng, 6/1 of *X^var*, the Sun 458.
 'Kine' represents people and as such she cried aloud and Z. received the commission to relieve her suffering (Mills) 583.
 King *Vištāspa*, court of— 572.
 Knows Thee, let one who—guide me on the Path 409.
 Knowledge, give me the—and assurance 660; —to recognise the Divine Plan 13.
kū, abbreviation of *kuθra* 775.
Kusti, each knot of the—in front to be tied at the word *īyaōθananām* 10; the sacred girdle 10-

L

- Land flowing with milk and honey 66.
 Language, and grammar of Ahunavaiti and Uštavaiti essentially the same 402; of ancient texts was a *spoken* language 92.
 Last Judgement (*apəməm*) 142.
 Last verse of Uštavaiti (46.19) and of *Spənta Mainyu* (50.11) contain the same phrase (*hyat vasnā fərəšōtəməm*) 762.
 Later Av. texts, should not influence trans. of the *Gāθās* 185; —show looseness of grammar and syntax 92.

- Law, Divine 178; in full accord with—shall all men act 307; Ahura Mazda 64; of Retribution, part of Divine Wisdom, works from the birth of Creation upto the time when it reaches its ultimate goal 419; of Self-dedication 69; should preach the—of Mazda to mankind 814; since Souls were first sent down this is the — 591; strong wise men guided by—Divine 586; —that forms the basis of all Life 307; Thy Foes defy Thy—of Truth 375.
- Laws, as Ahura hath taught in His first— 622; His Wisdom ordained through—of Truth 405; in accord with Thine own—of Right and Wrong 539; —of Bliss and Pain 172; —of Happiness and Laws of Pain 168; these—which Mazda hath ordained for ye 168; —to love and guard our Mother-Earth 801; Ye teach the—of Truth 817.
- Leader, our—shall be holy through Thy Truth 462.
- Leaders, good—help our maids and men through these Eternal Truths 850; —of Mankind 26; —of yearning human Souls, most precious heritage of Humanity 465; shall fulfil Thy Plan 434; true and strong—by Thee inspired shall lead the Faithful 434; —with ever widening circles of authority and responsibility 231.
- Led by (the) Holy Spirit and by Vahišta Mano and inspired by Aša 641; —by Spənta Mainyu to the Highest State (Vahištəm) 643.
- Libations offered in twilight are forbidden 283-84.
- Liberators, Mazda, Aša, Vohu Man' 750.
- Lie, beyond all computation *the* name for the spirit of Evil 703.
- Lies, when shall this rotting mass of—dissolve? 685.
- Life alone can provide us with a realisation of Mazda's Laws 788; LIFE and NOT-LIFE 140; —and Strength of Ahura through Truth 457; (the) 'fiery test of molten metal' for us is this— 273; final shspe of— 660; gift of long-enduring— 446; healthy and useful—lived in the world 841; his—is guided by one single thought 642; I pray for Life-renewed and Strength of Soul 401; —in flesh encaged 210; long-continued—, the purpose of our desire (*arəθā kāmāhyā*) 448; mould our—as Vohu Man' directs 401; —on Earth, the 'test of molten brass' 271; Life-renewed 14; Life-renewed and Spiritual Strength, two precious gifts of Vohu Manō 674; (the) Righteous soul shall gain—Everlasting 554; Life-side of the Supreme 12; to understand and reach true— 814; Web of— 60; whether you strive for this—or the next 847.
- Light, Abode of 94; Armaiti bless us with—Divine 401; —Divine shall dawn on the Truthful 784; —, guardian of good faith; lying and treachery always love darkness 588 and ftn. s; guides me to His— 551; He (Saroš) shall suffuse my heart with—Divine 441; he (Vištāspa) shall lead us all into— 806; His— 193; —in earth-bound hearts shines dim and dark 843; inner spiritual—of the Soul 846; —is attained when one lives righteously 23; leading all creatures on to— 668; —obscure 241; —of Heaven 144; to Higher Realms, to—Eternal 625; upon all

- such the—Divine shall dawn 168; who brings to others—himself gets LIGHT 401.
- Like those who have passed the fiery test of truth 159 ftn. *.
- Linking up of Inner Self with Vohu Manō 718.
- listen* and *sru* traceable to the same I.-E. root 715 and ftn. a.
- Listen, let each one— 714; —, that is, obey 110 ftn. (Trans.) 23; —to Truth (Ašəm) 238.
- 'Listened' implies 'heard and made his own' (ātm.) 71 ftn. (Trans.) 9.
- Little deeds of kindness etc. 550.
- Lives, fulfil themselves through Love 361; live their—in best accord with Aša's Law 175; our—renewed 564.
- 'Living product of the cow', milk 67 ftn. v.
- Locative never used in Skt. with *prati* 28.
- Lohmkuh*, cow obtained in Paradise as reward for good deeds done on earth 777.
- Lommel H. (implies also Andreas for all references mentioned here), 'and Mills think fifth line missing in 46.15 623; brings out contrast between *ašavā* and *dragvantəm* (46.5) 589; published his paper on *Gāθa Uštavaiti* from notes left by Andreas 308 ftn. a, 402; puzzled about Aša (twice) in 46.9.d and the mention of *Gəuš-Taša* 602; —'s note on *angrō-anrō* 501; suggests that the relationship between son and father is thought the same as between worshipper and God 482; thinks *tarə-man-* (45.11.b) and *arəm* (45.11.c) clearly reminiscent of *Tarōmaiti* and *Ārmaiti* 568; thinks that the whole trans. of the second half of 46.15 will have to be revised if the missing line were restored 623; thinks that 46.15 was composed in full but was handed down with one line (5th) missing 623; trans. *Karapanō* as 'sacrificial priests' 610; trans. *Kāvayas-* as 'princes' 610.
- Long ages of Darkness 241.
- Long-continued existence 319.
- Long life, the first gift asked by Z. (9.19; 28.6; 43.13) 447.
- Long years, to serve for—and be one with Thee 319.
- Longing of the Faithful for the return of the Saviour 853; to reach the heights of Mazda's Bliss 817.
- Looseness of grammar and concord is *never* possible in earlier texts 493.
- Lord, He is both—of Form and—of Life 864; —of all Religion (*Zarəθuštrōtəmō*) 443-44 ftn. r; —of Aša 5; —of Life 17, 54; —of Mercy 693; —of Truth 601, 756; —of Wisdom clearly knows the Law 248; —of Wisdom, his words are eloquent 237; —of Wisdom, Thou 747; —(*paiti*) of each of the 'Social groups' 231; —Supreme 114, 115; "—Thy Will be done", dominant note in all requests of Z. 732.
- Lord's Prayer 1.
- Lords, of Matter and of Life 159, 183; —of *Rita* 5; —of Wisdom that are His 551; —Temporal 17; —worthiest to invoke in Holy Chants 117.

- Lost verses in the Gāthās, there are not any 732.
Loud talk, turn people away by— 289.
Love, 17; all-embracing 9; All-embracing—through Vohu-Man' 342; —and Devotion typified by Vohu Manō 192; asked me 423; attuned to Thee through—of Vohu Man' 663; conquer the Corruptor through— 693; deeds of—as taught by Vohu Man' 394; my heart is full of—for Thee 459; He teacheth us the—of Vohu Man' 770; helping to spread the— of Vohu Man' 206; His Light might glow as—Supreme 193; his tongue shall utter only words of— 642; hold on to— 675; I send to him my— 632; I will deliver Messages of— 620; inspire by— 759; Laws of Life fulfilled through—alone 761; led by Thy— 639; made wise through deeds of— 756; make me feel through Aša the Might of— 575; must be translated into active service 545; —of Fellow-man 397; —of formless transformed into—of man 10; —of Zaratūštrōtēmō embraces the whole of Humanity 443-44 ftn. r; Path of—(Vohu Manō), the teaching of the Saošyants 392; precious—that flows through Vohu Man' 278; reveal to me the pattern of Thy— 682; reveal to me through— 186; shall extend in wider circles 618; since Good found entrance to my heart through— 423, 431, 438, 446, 453; so that we realise through — 388; supplements truths learnt through knowledge 9; teach me the guiding principles of— 747; Thy all-embracing— 773; “—thy neighbour as thyself” 9; those who win Thy—are rich in both (Obedience and Love of Man) 513; —, Vohu Manō's supreme gift 10; we'll keep afar from those who find no joy in— 804; Wise Guide and Friend filled with the—of Man 513; —, (the) Wish and the Plan of the Creator 9; Ye teach Divine— 817.
Lover and Beloved in Sufi poetry 578; I Thy humble— 753; —to Beloved 575.
Lovers, Thy—sing from Thy Abode on High 743.
Loving, through His—grace 322.
Loving Heart (Vohu Manō) 121.
Loving Mind (Vohu Manō) 549; through the deep Wisdom of a— 561.
'Loving' much more emphatic than 'good' 723-24.
Loving service rendered with all one's soul wins over the wicked and selfish 856.
Loving Strength for serving humanity 679.
Lured by the Tempter False 172.

M

- maēθā*, the essential idea is 'putting things together' 369.
Maga, band of Z.'s followers 87; —Brāhmanas, a people from Śākadvīpa 47 and ftn. p; —Brāhmanas traced in Bihar 87 ftn. p; —Brotherhood 85.
Magadha 87 ftn. p.
Magical rites of the older Daēva-worshippers performed in the dark 282.
Magoi of the Greeks 87.

- Maguš* of Achaemenian Inscriptions 87.
mahmī manōi (32.1), text of Geld. and others evidently unreliable and corrupt and its emendation 255.
Mahātmas (Great Souls), outpourings of 6.
Maidens truly wed, I speak these words to 840.
Maidyōi Māh 82, 815; name signifies 'one born in the middle of the month' (Justi) 815; name signifies one whose moon (in horoscope) is in mid-heaven (suggested) 815; stands at the head of the great champions of the Faith 815; of the Spitāma clan 814.
Mainyu (instead of *Manah*) used with *Vohu* to mean Vohu Manō 356; special sense in Iranian languages 137; used in the Gāthās for the Aməša Spəntā (especially for Vohu Manō) 334.
mainyū ūyaoθnāi-cā (31.21) indicate the higher faculties and the bodily activities of man (Soul and Body) 247.
Mainyu Spəništa, a Creation of Mazdā (30.1 and 5) 406; —, an epithet of Ahura-Mazdā constantly in the Ven. 54, 334, 548.
Mainyūš-ca ahmi Spəntōtēmō (Yt. 1.12) 548.
Mainyu Spənta in the Gāthās is always the Good Spirit 91.
mamašā, 3/1 pft. paras. of *maš-* 87.
man, (neu.) a variant of *manah* or *mana* 662.
Manah often used in the Gāthās in the sense of *Mainyu* 261; used in the sense of 'spiritual' as opposed to 'corporeal' 411.
manahhā, vacanahā, ūyaoθnā and the three Holy Immortals (31.22) 249.
manahha, thematic base of *manah* 753 ftn. m.
manahyā (spiritual) contrasted with *astvat* 846.
Manifest help to Chanters of Hymns comes from Realms above 746.
'Manifestation' on the Day of Judgement (Būn. 30.10) 680.
Manō (46.7) refers to Vohu Manō 596.
manō... ūyaoθnā... vacanahā (48.4), order to be noted 666.
Manō Vahišta, the Best or Most Loving Mind 117.
Manō Vohu of Mazdā is made up of the Souls of the Truthful 724.
Manṭā (31.7), Thinker of the Māθra (Ahuna-Vairya) 194.
Māθra, (the) fundamental—of Z.'s Faith 66; —in Later Av. means 'spell' 191; is mas. in both Av. and Skt. (*mantra*) 112. See also Ahuna-Vairya, Holy Word.
Manyu (32.9) implies the 'inner spirit' of man 280.
māz in double-root *māz-dā* connected with *man-* 842.
Manuscripts: J. 2 (very good) 655; J. 2.3.11, K. 4. 5, Pt. 4 (among the most reliable mss.) read *madahyā* in 48.10 686; K. 5 (very good) 655; K. 7, of a scribe "well-versed in Pah., Pers. and Skt." 67 and ftn. t; K. 7 reads *dā vōi* for *dāvōi* in 28.2 95; Pt. 4, Jp. 1, K. 4 and Mf. 1 (all good mss.) 463; Pt. 4, Jp. 1, K. 5 and Mf. 1 (all quite good mss.) 752; Pt. 4 reading recommended by Geld. in 45.9 562; Pt. 4 (very good) 655; S. 1 alone reads *yašt* in 31.8 199; S. 1 and J. 2 read *tanuš-cā* (43.7) 426;

- S. 1 and J. 3 "deserve the highest praise and are the two oldest representatives of the Skt. Yas." (Geld.) 56, 67; S. 1 and J. 3, though in minority of two (for 29.6), have greater weight and greater reliability 57; S. 1, direct copy of the ms. used by Nair. 57; S. 1, Geld. bears testimony to the reliability of 199; S. 1, high reliability of 199; S. 1 reads *aṅhrō* (44.12.32) 'with *h* struck out' (Geld.) 533.
- Mānušcihr* 261.
- Manyōuš* instead of the more usual *Mananḥō* (45.5) 549.
- Manyu often substituted for Manah 550.
- Manyu Spēništa applied to Ahura in Later Av. 91.
- 'Mares' of 44.18.c very much like 'horses' of the Upaniṣad 525; —shall bear me safe into Thy Light 521; —ten in number 525; ten—, my Senses led by Stallion Mind 521.
- marəntō* and *aguštā* contrasted (31.1) 173.
- Mark distinguishing the spiritually mighty 437.
- Masani (Ervad Phiroze Shapurji) draws attention to the Trinity (Aša, Vohu Manō and Xšaθra) mentioned in 50.3 742 fn. *i*; on *varədayaētā* (50.3) 742; —'s version of 46.9 appended to the later editions of Kan's GbM. 602; thinks every wise and holy man should try to rescue even the wicked from the perils that threaten his soul 587.
- Mašya-martiya* 52; *mašya* might be *maška* 52.
- Master, he becomes our— 779; of Wisdom 7; possessing Truth 206.
- mastī* of the Sufis 188.
- maṭ* (5/1 of pron. 1st pers.) in 44.15, the only instance of the word in Av. texts 510.
- mayā* as 3/1 of 1st pers., pron. unknown in any Av. text 335.
- Mazdā, address Thee, —, with this one request 55; —and Ahura 50; —and Ārmaiti associated (33.11.b) 341; —and Aša 71; best bears in mind all prayers 49; created bodies with Souls 210; Creator of Matter 7; —'cursing' is utterly inconsistent with the spirit of the Gāθas 289; —does *not* mean 'the Wise Lord' 541; *Mazdā* (ending in *-dā*) not *Mazdāh* 702; *Mazdā* for *Mazdāi* (dat., in 29.8), Jack. 75; hath been teaching this from the beginning unto all mankind 710; hath decreed retribution for the False Teacher 288; hath ordained the Laws of Life 543; —, interpretation of the name 50; keeping just account 269; meaning of—, 'great Wise Lord', due to Pah. commentators 541; —Most Wise hath thus to me revealed 634; offered up their hearts to— 172; —only is the Source of Truth 642; remembers all prayers of beings 269; —'s holy Spirit 89; —'s own Thought 210; —'s Way 144; —'s Will expressed in the Scheme of Life He has laid down 279; thoughts of Love and their first fruits to— 348; —, through Thy Power thus decree 110; —, Thy Law Supreme 156; to serve the holy cause of —'s Faith 808; —, we all accept Him (Z.) 81; —, with These dost Thou work and win 384.

- Mazdā Ahura, Almighty 808; as decreed by—Himself 806; —, Aša, Vohu Man' and Xšaθra too 743; deemed as best by— 821; doth bestow Perfection and Immortality 245; doth dwell first and foremost in the House on High 804; hath laid down His Law 554; how shall I then please— ? 571; hymns unto— 98; —in His Glory shines 625; inspiring us through Vohu Manō 257; Lord Supreme 557; —, (the) One Beloved 577; —or Ahura-Mazdā 12; out of his love for— 311; regards as best the bringing down of the blessings of Aša (Truth) 606; reply of— 258; ruling the worlds through Vohu Man', His Love 257; —'s best gift is bestowed on Him (Z.) 827; —'s Laws that lead to Bliss 613; —'s Name, deeds performed in 101; shall all these bestow 639; shall pour His Blessings 819; —, Supreme in Strength 554; —, Thou hast power 303; words of—in 32.2 end with *varamaidī* 259.
- 'Mazdā Ahuras' (*Mazdā Ahurāṅhō*, plu.) includes the Supreme 12.
- Mazdāh*, Barth.'s spelling 50.
- Mazdā* or *Mazdā* in 45.4 544.
- Mazdās-cā Ahurāṅhō* 161.
- Mazdāθā*, created by Mazdā 137; orig. *Mazdā-dāθā* 128.
- Mazda-ḍāta*, created by Mazdā, in Later Av. 128.
- Mazišta*, Ahura called—in Yas. 1.1 552; —, *Vahišta* and *Sraēšta* often joined as epithets of Ahura 552.
- Mazištō Yazatanām* (Yt. 17.16) 552.
- mazištem* (28.5) refers to *gātūm* 106.
- mā* is 2/1, *mē* is 6/1 486.
- medhas* (Skt.) given as equivalent of *Mazdāh* 50.
- Meditate, we—on Thee alone 355.
- Meditation, deep within myself 351; quiet and silent—is best for steady inner growth 453.
- Meed, Thou dost grant their—to True and False 413.
- Meek (*drigu*) strive to conquer evil with Strength of Soul, not by opposing hatred to hatred 856.
- Meillet boldly proposes a connection between Skt. *vrata* (ordinance) and Av. *urvata*, *urvaiti* and *urvaba* 588; —'s construing of *mā kannāšvā* less strained than Barth.'s 576-77.
- mēm bōəduš* (53.8), —an interpolation probably from an old gloss 838; makes no sense whatever 838-39.
- mēn*, really *mān* from *demāna* 102.
- mēn*, loc. sg. of *man*, mind, emphasises the main idea of *√māx-dā* 842.
- Men, and animals healthy and strong in the days of Yima 277; — and women both mentioned in Ye., a distinct improvement on Yas. 51.22 822; cut themselves adrift from Vohu Man' 263; turn aside from Mazdā Ahura's Will 263; wander away from Aša's Path 263; — who live and act the worst 263.

mñn-gairē...dadē (28.4), different interpretations by Andreas, Barth., Kan. and Mills 102.

mñndaidyāi 187-88, 485.

Mental state of deluded people 150.

Mephistopheles, introduces himself to Faust 142; —, Prince of Darkness, derived from the Persian Angra Mainyu 142.

Merged in Thee 229.

Message, I will surely preach Thy— 784; of God 785; of new Faith to bring in the new age in Iran 134; of Z. begins with Hā 30 128; of Z. can solve present day difficulties 35; spread this— 131; Thy— should be proclaimed unto the Wise 784; Thy—to proclaim and save mankind 449; unheeded long 172; wrong to refer the—of the Gāthās *literally* to cattle and agriculture 35.

Messengers, may we become Thy— 251.

Meter:

adjusting—in 30.7.f 154; adjusting—in 33.7.a-b 327; Airyōmā-išyō and Vahištā-īsti identical in— 859; Airyōmā-išyō has *four* long and *two* short lines 859; Amōšā Spəntā in 32.2 mentioned in two pairs and thus indicate two *gāyatrīs* 258; Ārmaiti always scanned as four syllables—*Ā-ra-ma(i)-ti* (Skt. *aramati*) 775; catalectic heptasyllabic lines in the Veda 766; catalectic *pādas* in Vohū-Xšaθra 766; catalectic *pāda*-51.4.a 773-74; catalectic *pāda*-51.6.f 779,781; catalectic *pāda*-51.14.b 801,802; catalectic *pāda*-51.18.e 812,813; catalectic *pāda*-51.19.d 814,815; catalectic *pāda*-51.21.f 819,820; catalectic *pāda*-51.22.a 821,822; cesura after fifth syllable— 44.18.e 521,523; cesura after fifth syllable— 46.4.c 562; cesura after fifth syllable— 46.13.b 618,619; cesura after fifth syllable— 47.4.d 648,650; cesura after fifth syllable— 48.6.a,c,d 672,673; cesura after fifth syllable— 48.7.a 675; cesura after fifth syllable— 49.3.b 701; cesura after fifth syllable in some lines of Gāthā Spəntā Mainyu 640; cesura after fifth syllable in some *triṣṭup* lines 402; cesura after fourth syllable in most *triṣṭup* lines 402; cesura after fourth syllable in 44.6.c makes the construing of Barth. strained 478; cesura in middle of a comp. (*utayūitī-təviī*— 43.1.c) 403; —complicated by interpolated words in 53.6 844; *Da-ē-nā* always trisyllabic 489, 490, 538, 710, 815; —decides that *anaēsem* should go with *rādəm* (29.9.b) 78; —decides case of *sarē* (31.21.d) 246-47; *daibisvatō* (28.6.f) to be pronounced *d(ai)bis-va-tō* (three syllables) 109; *-duyē* ending monosyllabic (*-dve*) 676; *d(ə)mā-na* two syllables (cf. Later Av. *nmāna*) 293; ending *-ām* prolonged to *-aām* 272; final-ē to be discarded 407, 425, 501; finite forms (pres. sg.) of *√ah* usually extra metrically 273; *gāyatrīs* (two) making up verses of Gāthā Ahunavaiti 89 (see also Appendix on Gāthā Meter); heptasyllabic lines in Classical Skt. and in Vedas 766; heptasyllabic *pādas* may be 'carried over' in some cases within one

line (51.4.a-b) 777; interpolation spoiling meter 118,851; *jagati* 24; *jagati* lines found in Ustavaiti.402; *jagati* lines in Spəntā Mainyu 640; *jagati* lines found often in the midst of *triṣṭup* verses both in Gāthās and in Veda 517; *jagati* lines quite common from 48.5 onwards 669; *jagati* with cesura after fifth syllable— 44.7.c 482; *jagati* with cesura after fifth syllable— 44.10.c 492, 493; *jagati* with cesura after fifth syllable— 44.18.d 521, 522, 523; *jagati* with cesura after fifth syllable— 45.11.e 567, 570; *jagati* with cesura after fifth syllable— 46.4.c 584; *jagati* with cesura after fifth syllable— 46.12.b 615; *jagati* with cesura after fifth syllable— 46.19.a 634, 635; *jagati* with cesura after fifth syllable— 48.1.b 658; *jagati* with cesura after fifth syllable each line of 48.5 668, 669; *jagati* with cesura after fifth syllable— 48.6.c 672,673; *kar(a)-pa-nō* is trisyllabic 610, 687; last line of eight syllables (not twelve)— 53.5.f 841; line (of two *pādas*) never 'runs over' into another 818; lines in Spəntā Mainyu arranged usually ab-cd, sometimes a-bc-d 640; long vowel of gen. plu. ending *-ām* often pronounced as *-aām* (two syllables) 409 ftn.d; *mō-i* (emphatic particle) always disyllabic 548, 591, 813, 822; —*na-ām* for *-nām* 489,490; no 'running over' between 49.3.a and b 702; —of Ahuna—Vairya 19; —of Ašəm-Vohū 24 and ftn. a; —of Gāthā Spəntā Mainyu 640; —of Gāthā Ustavaiti 402; —of Gāthā Vahištā-Išti 828; —of Gāthā Vahištā-Išti (Geld.'s description) 828; —of Gāthā Vohū-Xšaθra 766; —of later Yasna is irregular 27; —of Ye. is irregular 26,27; —of Ye. is rough sort of *anustup* 27; omit extra word (*rəmō*— 29.1.c) 33; omit extra word (*nē*— 30.3.f) 135; omit extra word (*-cinā*— 30.6.a) 149; omit extra word (*avō*— 30.10.b) 165; omit extra word (*ā*— 31.7.f—Andreas) 197; omit extra word (*hēm*— 31.8.d) 201; omit extra word (*-cā*— 31.15.f) 228; omit extra word (*urvāzəmā*— 32.1.d) 256; omit extra word (*yāiś*— 32.6.a) 269; omit extra word (*ahi*— 32.7.f) 273; omit extra word (*urvāxī*— 32.12.d) 289; omit extra word (*Karapā*— 32.12.e) 290; omit extra word (*nī* in *nīdadaš* (Geld.)— 32.14.b) 296; omit extra word (*hēm*— 33.1.e) 309; omit extra word (*ā* in *āx^vaiθyā* (Geld.)— 33.7.b) 327; omit extra word (*vō*— 33.8.e) 331; omit extra word (*ye* in *yecā* (Geld.)— 33.14.e) 349; omit extra word (*parē* ²⁰— 34.5.e) 367; omit extra word (*-cā*— 34.6.e) 370; omit extra word (*-cī¹²*— 34.7.e) 373; omit extra word (*as*— 34.8.b,c,f) 376; omit extra word (*ahi*— 34.11.f) 387; omit extra word (*dē* in *dəbāzaitī*— 44.6.c) 478; omit extra word (*yaoī*— 44.9.b) 489; omit extra word (*nī¹³*— 44.13.b) 505; omit extra word (*hēm* in *hēmāfraštā* (Geld.)— 47.3.d) 647; omit extra word (*dē* in *dəbāzanhā*— 47.6.c) 655; omit extra word (*nī* and *paitī*— 48.7.a) 676; omit extra word (*mōi*— 49.1.c) 695; omit extra word (*ye* in *yecā* (Geld.)— 51.2.b) 769; omit extra word (*-cā*— 51.15.f) 805; omit extra word (*hvō*— 51.21.a) 820; omit extra word (*Hōi*— 53.2.a) 831; omit extra word (*-cā*— 53.2.c) 831; omit extra word (*taibyō dāš*— 53.3.d) 836; omit extra word (*mēm bēduš*— 53.4.d) 839; omit extra word

(*hōiṣ piθā*-53.6.c) 845; omit extra word (*də* in *dəjītarətāēibyō*-53.6.e) 846; omit extra word (*parā*-53.7.e) 849; omit extra word (*iṣ*-53.8.c) 852; omit extra word (*tōi*-53.9.a) 855; omit extra word (*də* in *dəjītarətā*-53.9.b) 855; *pādapūrti* (syllable added to fill up meter or for emphasis) (*astī*-A., used twice) 25; *pādapūrti* (*tū*-30.3.f) 139; *pādapūrti* (*dāyāt*-44.2.c) 464; *pādapūrti* (*-cā*-46.12.a) 614; *pādapūrti* (*svāvī*-46.14.c) 621; *pādapūrti* (*azēm*-46.17...) 629; reduce Av. vowels to Skt. equivalents before counting syllables 489; —requires restoration of *mā* (*mā hamōi-manōi*-32.1.c, instead of *mahmī manōi* of Geld.) 255; restoration of unit of meter and unit of sense suggested in 44.18.d-e 523; 'run on' sense between two *pādas* of one line sometime necessary 818; 'running on' between two lines coming together in *Gāθā Spəntā Mainyū* 640; *sandhi* (*ya-θā-yaṅ-hā*-*dā-nāiṣ*-30.7.f) 154; *sandhi* (*ur-vaē-sē-pə-mē*-43.5.e) 419; *sandhi* (*Ma(i)n-yu' r vaē-sē*-43.6.a) 421; *sandhi* (*va-so-mya-nyā-ca*-44.3.e) 468; *sandhi* (*mōi-pi-va(i)-tī*-44.18.d) 523; *sandhi* (*mo-yah-māi*-45.5.c) 548; *sandhi* (*Maz-dā-naē-šō*-46.2.d) 576; *sandhi* (*Pa-tā-ša-hyā*-47.2.d) 645; *sandhi* (*vis-tā-kərə-tiṣ*-48.2.d) 662; *sandhi* (*da(i)-bi-tā-šāt*-49.2.b) 699; *sandhi* (*a-byas-tā-hūm*-53.5.d) 842; *sandhi* (*mo-šū-cā-stū*-53.5.f) 853; shorter *pādas* in *Vohu Xšaθra* might sometimes 'run on' from one *pāda* to another, but the line (two *pādas*) remains the unit of meter 766; third line usually short in *Vahišta-Iṣti* 845; *triṣṭup* in *Uštavaiti* 402; *triṣṭup*, *Spəntā Mainyū* has usually four lines of *triṣṭup* and with cesuras after fourth syllable 640; *triṣṭup* in *Spəntā Mainyū*, only quotable example of the true *triṣṭup* in Av. Texts 27 and ftn. *ā*, unit of— is also unit of sense 4, 19, 65, 698; *vaṅuhī* scanned *vaṅ-hvī* 695; variations in arrangement of long and short lines in *Vahišta-Iṣti* seem to follow sense 828; Wackernagel's suggestion about meter of 46.1.c 574; *Yas.* 51, 6 arranged as two triplets 780; *Yas.* 51.12 arranged as two triplets 795; *Yas.* 51.16 arranged as two triplets 807; *Yas.* 51.21 arranged as two triplets 820; *Yas.* 51.22 arranged as two triplets 822; *Yas.* 53.2.c-d of 9-7 syllables 831; *Yas.* 53.2 has three short lines together (c-d-e) 831; *Yas.* 53.6 arranged as two triplets 844; *Yas.* 53.7 arranged as two triplets 848; *Yas.* 53.8 has four long and two short lines 853; *Yas.* 53.8.f might be made of eight syllables by regarding *Hvō Dərəzā Mərəθyāuṣ* as a later interpolation 853; *Yas.* 53.9 has four long and two short lines 855; *Yas.* 53.9.d has twelve syllables 856; *Yas.* 54.1 (*Airyēmā-isyō*) arranged as two triplets 859.

Midnight, day in ancient Iran began at—443-44 ftn. *r*.

Might of *Vohu Manō*, Power of Love, would overcome all worldly and material weaknesses 578.

Mighty Ahura *Mazdā*, we do pray to Thee 340.12

Mighty Leader desired by Mother-Earth 77.

Mightiest are Ye 750.

Mills, and Kan. (following Pah.—*sardārīh*) take *sarēm* (49.8) as 'leadership' 718; —and Kan. think that *spādā* (44.15) alludes to some expected battle in a religious war 510; —and Kan. think that *Yas.* 53.4 is spoken by Pouru-Cistā 838; —and Kan. trans. *nā* (44.19) separately as 'not' 527; asserts that the weapons of Ahura were not spiritual only any mere than those of Israel or of Muhammad 694; cannot get rid of his preconceived notions about four-footed animals and nomad cattle-lifters 737; conjectures that in 46.14 'a Voice from among the Chiefs' asks questions 621; —' dissertation about which *Gāθā* (*Ahunavaiti* or *Uštavaiti*) is earlier 402; does not agree that *Mazdā* equals *medhā* 50; drawing upon memories of Old Testament Prophets of Jahveh 694; emphasises the service aspect of Zoroastrianism 315; explains *ādištā* (he reads *ādiṣtiṣ*-44.8) as 'substance of Faith and the course of religious political action' 485; —' fundamental belief about religions other than Christianity 238; —' *Gāthās* represent a later and better considered view of the author 442 ftn. 1; gives view exactly opposite of Barth. about *Ārmaiti* identified with Earth 647; insists that *uštra* (44.18) means 'camel' and nothing else 524; makes four suggestions about *mōn* (28.4) 102; needlessly complicated in trans. of 47.1 640; makes admission that "the reasons for the prayer (44.18) are not fully expressed 524; makes *Sraoša* (understood) the subject of *pairī-jaśat* (43.7, 9, 11, 13, 15) 424; —' note about 'cattle' in the *Gāθās* 204; —' note about Heaven and Hell 143; —' note on *Ajyāitīm* (30.4) 141; —' note on *bōndva* 694; —' note on 'clothing of the spirit with corporeal natures' 153; —' note on 30.4 143; notes that "kine must represent people as well as their live-stock. The raids concerned the owners more than the cattle" 737; notes that 47.1 is "purposely... crowded" with the names of the *Aməšā Spəntā* 640; notes "the neat conclusion of sense" and "exceptional vigour and animation of diction" in 46.15 623; objects strongly to proper names being combined in *dvandva* comp. 185; on 'Abode of Good Mind' 302; on *Hamistakān* 310; on missing line in 46.15 623; on *Sraoša* 105, 444, 548; on speakers of 29.7 (the *Aməšā Spəntā* or 'a company of saints') 68; on *Z.*'s authorship of the *Gāθās* 108-09 and ftn. *i*; places *Yas.* 29 as first *Hā* of *Ahunavaiti* 34; points out that *hudā* (benignant) is particularly appropriate to the 'Bountiful Immortals' 552; puzzled by the plu. *Mazdās-cā Ahurānō* 161; quite honest in saying "here (49.10.d) all is conjectural" 724; reads *ahū-biṣ* (for *Ahūm-Biṣ*-31.19) and thinks it "rather advanced for the age" 238; reads *mō bōt uṣ* (53.4) and trans. "mine be insight" 839; regards *Vahištəm* (31.6) as representing "a larger and supreme conception", the *summum bonum* 191; regards 51.12 as 'most difficult' and concludes that it 'seems a very early interpolation' 795; remarks that *xrūnerām-cā* (53.8) 'must be a gloss' 852; —' remarks on *Gāuš-Tašā* as a separate deity 203-04; —' remarks

- on 'varying Zend texts' 255; —' remarks on 45.1: "Awake your ears with the sound...in a receptive sense (let the sound peal in your ears), then listen, ...then ponder" 534; remarks, "we must guard against changing the sense...too abruptly" 667; saw and appreciated the incongruity of grouping in 'the reward' (44.18) 524; says, 'Kine thought little of her deliverer' 424; says, "*man* is suspiciously significant" and suggests the connotation 'mental' 661; says; "no vanity or egoism attached to priority in the cause" (*pouruyō*-44.11) 497; says Pah. translator of *uxəma* (44.7) indicates an element of love 481; suggests *Xšaθrāiš* (46.11) implies alliances with other men 610; suggests *mainiī* may have been "a dart hurled in just vengeance" 226; suggests Mazdā might mean 'Great Creator' 50; suggests that Pouru-Cištā was married to a Jāmāspa 809; thinks that Ārmaiti in 47.3 is a poetical conception which "gave rise to a later error or fantastical association" 647; thinks connotation 'mental' for *mēng* (48.2) "rather advanced for the circumstances" 661; thinks 'for all time' is an idea 'too advanced' 116; thinks *x^vafənā* (30.3) is orig. *x^vapanā* and means 'independently operating' 138; thinks of nomadic tribes troubling agriculturists (*gaēθā*-31.1) 174; thinks ordeal of molten metal foreign to the spirit of the Gāθās 155; thinks some verses are dropped out between 31.5 and 6 191; thinks too often of 'lost verses' whenever confronted with any break of ideas 732; thinks *Vahištəm* (47.2) refers to *summum bonum* 643; thinks *vahəuī vahyō* (43.3) implies *summum bonum* 410; thinks '(a) verse or verses have fallen out' before 29.4 50; thinks Vohū... Manəhā (31.6) refers to the Holy Mind of Mazdā 192; thinks Yas. 48.4 "much forced in being referred to Hamīstakān" 666; trans. *asənō* (30.5) as 'stones of heaven' 146; trans. *asrušīm* (33.4) as 'rebellion' (heresy) 317; trans. *dasəmē* (28.9) as 'tenfold', with a query 119; trans. Frayāna as 'friendly' 615; trans. *pāda* by *pāda* in his Gāθās but not in SBE. 395; trans. *tarō-maitīm* as 'arrogance' 317; —' trans. of 45.11.d-e better than that of Barth. 569; —' trans. of 53.6 utterly incomprehensible 844.
- mīmayžō* (desiderative adj.) used exactly like *vīvarəšō* (45.8) and *cixšnusō* (45.9) 565.
- Mind, all is remembered in Thy—Supreme 268; and heart one-pointed turn to Thee 159; his—, his words, his deeds, his Inner-Self ever promote the spread of Aša's Truth 819; 'horses' (mares) reined in by— 524; "—is its own place, and in itself can make a heaven of hell, a hell of heaven" (Milton) 302; —(the) Mighty One 521; order of the three words, —, deed, word (47.1 and 48.4) 666; states of the—, 'abstract as well as subjective' 143; —that holds to Truth shines brightly 140; whatever deeds or words lift up the—, or lower it 665; Ye all are of one—in Your good will 817.
- Minds, teach us to turn our yearning—to Thee 492.

- Mindful of Your Laws 172.
- 'Mine' and 'thine' 9.
- Missing line in 46.15, not so important for an appreciation of the remainder 623; —of general import 623; suggested restoration of— 622 and *ftn.**, 623.
- Misuse of blessings 117 *ftn.* (Trans.) 8.
- misvāna gātu* (intermediate region) 309–10.
- Miθra-Ahura, a pair since Aryan days 589.
- Miθra, 'ethical side' of the Sun 588; Miθra, Mitrā and *miθra*, tie of faith, religious obligation, are certainly connected 588; Miθra-Mitrā, great Aryan Deity 588; —'s twin, the Indian Varuṇa 589; sole occurrence of the word—in the Gāθās (46.5) 588; —, ten-thousand-eyed 346.
- Mithraism 283.
- Mitrā, only one hymn in RV. dedicated to— 588; Vedic hymn to—(RV. iii. 59) has 'no elemental traits' (Meillet) 588.
- Mitrā-Varuṇā 53; —called *urucdkṣasā* 132.
- Mixture, very heterogeneous and extraordinary—of Aša, mares, stallion, camel, Haurvatāt and Amərətāt (44.18) 524.
- 'Modesty of confidence' of Z. (Jack.) 191.
- Modi, Sir J. J. 20.
- Moments of utter blackness and desolation 572; —when last human doubts are shed 572.
- Monier-Williams on combination of *sām-yōh* with various verbs 489.
- Monsters wearing human shape 705.
- Moon, who made the—to wax and wane betimes? 466.
- Moral 'evil' under His domain and guidance 474.
- Mortal life, they did pollute our— 148.
- Mortification of the flesh by way of spiritual atonement is a clear idea in the Ven., but it need not be imported in the Gāθās 661.
- Most Ancient and Youngest, I might realise Thee as 192.
- Most Holy, revealed to me in words— 547.
- Most loving Vohu Manō 333.
- Mother-aspect of the Supreme is 'passive' 12.
- Mother cow represents all holy people 204.
- Mother-Earth, accepts Z. as her Saviour 86; and all oppressed humanity 83; appeal of— 3; desires the actual presence of the Holy Immortals 86; —, ever our safe refuge 674; feedeth all mankind since Dawn of Life 672; has chosen wisely 207; helping— 770; how shall we woo joy-bringing— 736; invokes help of Ahura and the Holy Immortals 86; joy-bringing—has come as a blessing 742; pregnant— 55; pregnant in a double sense 58; pregnant with the promise of a happier race 395; ready for the service of Ahura-Mazdā and His Holy Immortals 86; refers to herself in the third person (*hōi*-29.9) 80; represents humanity 78; —'s disbelief in Z.'s capacity 78; She, (—), shall bless his

efforts 740; She, (—), shall come to him with Aša, Xsaθra and with Vohu Man 740; sweetness of— 64; thinks in terms of kingly (earthly) power 82; we tread the Path, toiling for— 668; wearing the form of Cow 34; who shall inherit the sweetness of our fruitful—? 476; workers and helpers would gather together in aid of— 771; Yima had desired “to bring so lace to the Soul of—” 276.

Mother-side, the three names of the—of the Supreme are fem. 12; the three Rays of the—of the Supreme 12.

Mother Triad 191; represents form-side of the Divinity 13.

Moulton, J. H., accepts parables from the Ven. and even from Pah. literature 809; adds the explanation that Z. is “praying for a vision (*ciθrā*-44.16) that he may openly confirm his designation as a prophet 515; asks, “are we to think of liquid manure?” 532; calls 29.9 a ‘Pillar verse’ 78; calls 44.18 ‘a quaint stanza’ 524; changes *long* life to *eternal* life in 33.5 320; doubts if “there was any priestly order in Z.’s system” 252-53; draws a vivid picture of Z. travelling in bitter Persian winter, being turned away from shelter and calling the Kavi by “an opprobrious name” (51.12) 795; entirely shut out from all ‘mystic’ and ‘occult’ tradition 524; explains ordeal of molten metal 154-55; explains that Z. “brings Dominion to Mazdāh by bringing Obedience” (33.14) 350 *ftn. g*; following Barth. reads into the Gāθās ideas of later Zoroastrian Theology 647; infers that “*ašaonō* are to receive as their reward the possessions enjoyed by *drəgvatō* 653; notes that only 51.22 mentions reverence for human beings 822; on Ašəm-Vohu 24-25 *ftn. l*; on Cinvatō Pərətu 607; on distinction between *vaēdəmna* and *vīdvah* 664; on *Mazdās-cā Ahurānhō* (30.9) 161; on Mithra-rites 282; on the name of the Arch-Enemy of mankind 500-01; on One Creator for both Light and Darkness 473-74; on the three ‘classes’ as given by Barth. (32.1) 252-53; on Z.’s authorship of the Gāθās 108 *ftn. i*, 108-09; points out that the ‘clear vocative’ (*Mazdā*-50.3) indicates that the verse is not addressed to anyone else 741; points out that *tōvīi-utayūiti* and *Haurvātā-Amərətātā* (45.10) are exactly parallel 566; quotes renderings of *aipi-zāθəm* as “a good example of latitude of interpretation possible” 670; regards *madahyā* (48.10) as a very marked allusion to Haoma 607; remarks that Ārmaiti gives future life and therefore “the connection strongly suggests the germ of the doctrine of bodily resurrection” 673; remarks that it is more natural to think of the Brotherhood at the end of the Gāθās 859; remarks that *Mazdā Ahurō* (in 45.10) “needs translating” 565; —’s Eng. version of 49.1 different from the Ger. of Barth. 696; —’s illuminating remarks on 29.9 328; —’s note on Airyaman 254; —’s note on *Mazdās-cā Ahurānhō* (31.4) 184; —’s note on the transference of Miθra ‘to the elemental sphere’ 586; —’s opinion about ‘castes’ in Z.’s system 252-53; —’s remarks on Barth.’s second \checkmark *miz-* (*maēz-*) 532; —’s remarks on *Daēnā* 539;

says that Barth. has assigned the meaning ‘weighing’ to *javarō* (48.8) “by guesswork” 680; says that *Vahištəm* (45.4) implies “the good doctrine of agriculture as practical virtue” 544; sees in 44.18 “a touch of reality” 524; speaks of “Spiritual forces in the great Armageddon that ‘precedes Renovation’” 510; suspects that *Gām* (51.4) is not ‘the homely cow of the world’ 777; thinks *Ayram* (45.2) to be the only occurrence of the word as the ‘stereotyped title’ of the Evil Spirit 538; thinks Ārmaiti in 47.3 is primarily the Genius of the Earth and Vohu Manō the special Patron of cattle 647; thinks that *āθravan* may have been foreigners 253; thinks Barth.’s trans. of 53.7 “rather violent” 848; thinks evil created by God is physical, not moral 474; thinks Gōuš-Urvā speaks “for a primeval pair, Ox and Cow” in 29.5 56; thinks the hosts in 44.15 are of Mazdayasnians and Daēvayasnians 513; thinks (the) meaning of *maga* is doubtful and changes ‘brotherhood’ of Barth. to ‘covenant’ 793; thinks (the) nomadic Daēvayasnā was a persistent cattle-lifter 205; thinks “(a) passage from Gāthā Haptañhāiti is not the best parallel for the elucidation of the older Gāthās” 809; thinks *ušuruyē* and *syas* (32.16) “defy all reasonable analysis and appear to be corrupt” 304; wonders whether Varuṇa “would ever have been so generally assumed to be the Sky” 589.

Muhammad, experience of the Prophet 318; weapon of—not spiritual only 694.

myazda, and *mīzda* would look alike in Pah. script 360; found in only one Gāθā passage (34.3—Barth.’s and Geld.’s reading) 360; —if used in 34.3 should mean ‘self-sacrifice’ 360; solid sacrificial offering 360.

myazdəm instead of *mīzdem* (34.3) might mean sacrifice of oneself 359 *ftn.* (Trans.) 3.

Myths of men who failed in the Path of Service 10.

Mysteries of Life that build His Plan 601; we’ll strive to solve these—through Love 601.

N

na, negative particle never found by itself in Av. 38, 118, 527.

-nā element in *yathanā* and *ciθenā* 530.

Nā Spəntō (48.7) is the Spiritual Teacher 677.

Nairyosang, adopts reading *dā vōi* for *dāvōi* in 28.2 and trans. *deyāṭ ubhayoh* 95; deeply impressed by Hindu tradition 68 *ftn. e*; defines *Karapōtās-cā Kəvitās-cā* (32.15) as *adarśakāś ca aśrotāraś ca* 301; explains *Haurvās-... Amərətātās-* (34.11) as *udakōdhipeṭeh vanaspati. pates-ca* 385; following traditional rendering trans. *hōiṣ piθā* (53.6) as *mṛtyur bhavat* 845; gives *jandam* for *zantū* 235 and *ftn. g*; had his doubts about the tradition of Pouru-Cistā 834; keeps the *pādas* apart usually 154; makes no mention of either Jāmāsra or of Fərəšaōstra in 53.3 834; renders *Aši* usually as *Lakṣmī* 444; renders *dih* (Pers.) as *grāma* 235 and *ftn. h*; renders *dvarəntā* (30.6) as *durāgacchan* 150;

- renders *vācām baraitī* (31.12) as *bumbām karoti* 216; renders *Vohu Manō* as *Gvahnano 'marah* 424 and ftn. *c*; reported to be a vegetarian 68; —'s aversion towards flesh-sacrifice 68; —'s explanation of *damāna* etc. 235; —'s explanation of *Sraoša* in 44.16 as *Srośasya Guštāspasya* etc. 516; —'s Skt. version of 53.3 not very clear 834; —'s Skt. version of 53.3 does not mention the 'name' *Pouru-Cistā* 834; —'s well-known disgust for animal-sacrifice 360 and ftn. *b*; says *durgati āsmogaḥ* for *drəgoā* (46.7) 596; says *japa-yajña*, not *paśu-yajña* (29.7) 68; says *svādīnam* for *x^vatēng* (34.12) 390; says *yonitayā tiṣṭhāsi Gvahnānasya* (31.8) 199; speaks of *āsmogā kapaṭakarmāṇaḥ* 286; struck by the strangeness of the Pah. interpretation of 51.12 and definitely rejects all portions which he regards inappropriate 795; trans. *Hudā* (45.6) as *uttamajñānin* 552; trans. *xrafstrā* as *duṣṭa-śvāpāda* in 34.9 and as *kṣudra-jantu* in Later Av. 380; trans. *Mazdā* as: *Mahājñānin* 50; trans. *snaiθiṣā* (31.18) as *vacasām śāstram* 236; understands by *yasna* (34.1) formal acts of worship 352; understands ritual (*Ijīṣni*) by *yasnahyā* (34.12) 389.
- Names, ending in *-aspa* indicate family of warriors 623 and ftn. *g*; —of the Supreme found in the *Gāθās* in four different forms 50; —remembered in Zoroastrian ritual 823.
- nā* and *vā* found only in the *Gāθās*, not in Later Av. 88.
- nar* (Skt. *nr*), declension of, irregular 357; often used in the sense of 'hero', 'great person' 450.
- Narrow Path, we tread the— 319.
- Nasal, found in forms of \sqrt{as} -in Skt. 451; in $\sqrt{ā}$ s—probably original 451.
- Nāsatyas 47.
- Nasks, the twenty-one—of Zoroastrian Scriptures 19.
- Negative, aspect of Evil 142; —form *Ajyāiti* 141; —mention of benefits not expressed 242; —prefix in *aguītā* 173; —prefix in *ayṣaonvamnam* 100; —prefix in *asūnā* 123.
- Negatives, two—give positive sense (*nōit asruštā*-43.12) 442.
- nemas-cā yā Armaidīṣ īzā-cā* (49.10.c) considered syntactically 724.
- Neu. plu. of words in *-vant* and *-ant* are rare in both the *Gāθās* and the Vedas 418.
- New age, is ushered in 131; thus—shall begin 720; ushering in of— 721; ushering in of—entails turmoil and strenuous work 134.
- New era, dawn of the—of spiritual illumination 580.
- New order, established by a Saviour (*Saošyant*) 160; —(New age) which Z. has come to establish 444.
- New Teaching 85.
- New Testament 2.
- Nichtleben (*Ajyāitīm*-30.4) 141.
- Nmānaya (Lord of the Home) 443 ftn. *r*.
- Noblest, Creation of *Mazdā* (Z.) 84; —Son of *Mazdā* (Z.) 81.

- nōit* implies different ideas according to its position 118.
- Nominative of personal pron. used in ancient languages only for emphasis 160.
- Nom. sg. of fem. nouns in *-u* (*Ratuš*—*Ārmaitiṣ* —43, 6) 422.
- Nomadic to agricultural society (prevailing idea of European scholars) 39.
- NOT-LIFE (*Ajyāiti*) 140.
- 'Not obedient', not merely —, but positively disobedient and hostile, having no desire to listen to the Teaching (*asruštōiṣ: pərəmāñhō*-44.13) 505.
- Noun can be used as a verbal base by conjugating it in 1st (or *bhū*-) class 195.
- nū* repeated thrice in 45.1 indicates three separate clauses 534.
- Numbers, five to nineteen, have no distinction of gender 522.
- Numerals, gen. plu. forms of only three—found in all Av. (*pañcanām, navanām, dasanām*) 522; —show often the bare stem 522.
- Nyāiṣ 5 is *Yas*. 62.1-10 343 ftn. *a*.
- O
- Obedience, faithful—to thy Law 348; —guides the soul to heaven 105; *Saroš*, —to Thy Law 441; unto *Mazdā* 104; willing—, submission to the Will of Ahura 444; (the) Wise Guide and Friend filled with— 513.
- Obey them (Words) truly in their hearts 547.
- Objective gen. in Skt. 192.
- Obligations, fulfilling all one's—in life 841.
- Obscure (dim) spiritual Light 846.
- Occult symbology, ancient—in the *Kāthopaniṣad* (i. 3.3-6) 524.
- Occult, tradition 78.
- Offering, specifically mentioned as consisting of parts of the animal sacrificed 332.
- 'Offspring', last—of the Prophet's Soul 833; of the Realm Untrue 789.
- ojas* is 'vital principle' in man 82.
- Old Testament 2.
- Oldenburg on RV. i. 128.5 324.
- Older heroes (*Kavas*) remembered with reverence 296.
- Omnipotent Lord, none may deceive the— 543.
- ONE life on Earth, within the space of this— 794.
- One Path Thou hast pointed out to me 391.
- One's own *Daēnā* saves or destroys a man 569.
- One with Thee, in Perfect Bliss 575; —, with *Aša* and with *Vohu Man*' 365.
- Opposed Him, those who 827.
- Opposing, hosts invoke *Indra* 511; I oppose men—me 632.
- Opposition, most bitter—comes from the nearest and dearest 318; of the nearest kin 318; — to forms of Evil in thought 312.
- Oppressor sometimes escapes punishment in this life 528.

Ordeal of molten metal 151, 154-55, 364; —in the Gāthās means life in this world 155; is the ordeal of the true worth of the soul 273; —taken literally in later Zoroastrian Theology 787.
 Order of the evil people mentioned in 49.11.a-b is quite logical 728.
 Origin of Aša-Vahišta as name for Fire in 43.9 432.
 Original Aryan abl. 771.
 Original spiritual types of human beings created by Ahura, each gravitating to its own type 593.
 Ox-Creator (Barth.) 41; words of the—(Barth.) 47.

P

pā as 'root-noun' never found by itself in Skt. 510.
 Padapāṭha of RV. i. 128.5 324; —of RV. viii. 8.23 gives *āvih santi* 328 and ftn. *q*.
pafrē mazištō (49.1), impeditur maximus 695.
 Pahlavi, and all scholars construe Pourū-Cistā (53.3) as voc. 834; —and Kan. and earlier scholars take *Spentā Mainyū* (44.7) as voc. and apply it to Mazdā 482; —and Mills see reference to Cinvaṭ-Bridge in *perētūi* (50.7) 752; —and Nair. trans. 44.18 literally 524; —books take 'Daughter of Ahura Mazdā' literally and thus support next-of-kin marriage 445; brings in the idea of 'both men and women' in *nanā* (48.4) 667; —commentary on *Ahuram īyaoθanaēšū* (31.8) mentions that an account of good and evil deeds is kept 201; —commentary on *kamnā-nā* (46.2) says 'with few followers and few weapons' 577; —commentator on Ven. 7.52 has probably quoted from Av. Nasks now lost completely 681; —commentator reads into the Gāthās the practices of his own days 360; —commentator reads *pēndaidyāi* (instead of *mēn*° in 44.8) and speaks of 'the five commandments', the daily prayers 485; confounds *ēānū* (32.16) with *ēānhā* (28.11) 306; explanation of *uīruryē* (32.16) is of the 'folk-etymology' variety 304; gives the imagery of cattle and agriculture 35; gloss on *dragvā* (46.7) says *darvand* *Ahriman* 596; gloss on *Vahištəm* (45.4) brings in next-of-kin marriage 544; interprets 51.12 in light of the theology and customs of its own days 795; interprets 53.7 in an extremely strange way 848; literature abounds in mystic animal symbolism 524; —*xaišm* is merely a transcription of *Aēšma* 37; on *x^varəθāi* (34.11) has caused confusion in various translations 385; merely transcribes *davāns* (31.10) 208; merely transcribes *vaēpayō* (51.12) and the Pers. version says *ghulāmbārīh* 795; on *narēm-narēm* (30.2) 133; *raya-hōmand* preserves both the Av. word and its true significance (Mills) 404; renders *byəntē* (34.8) as 'with fear they smite us' 376; renders *myazda* as *gōšt* 360; renders *spəntax'yā* (34.2) by *awzāyēntār* (Nair. *pravardhayituh*) 356; says that Z. (in 51.17) expresses the wish to possess the 'precious body', viz., Fərəšaōštra's daughter 809; —scribes making a mistake in *mazdānhō-dūm* trans. 'Auharmazd bestowed it' 535; takes *gātu* as 'throne' 105;

takes *perētō xomō* (51.12) as 'path of winter' 796; —Theology influenced by contemporary Christian ideas in Iran 353; —tradition about the human incarnation of Sraoša 516; —tradition (Bün. 32) says Pourū-Cistā was the 'youngest daughter of Z.' 834; trans. *x^varəθa* as 'food' 243; trans. *xōišenū* (51.12) as 'defiled' or 'unclean' 797; —translators did observe the principle of unit of verse 523; —translators have not made clear the symbolism of animals in 44.18 524; Twin Spirits in—literature 137; understands by *yasna* (34.1) the ceremonial (*ixišn*) 352; —verb *x^vartan*—Pers. *khurdan* 728; —version of 53.3 mentions neither Jāmāsp nor Fərəšaōštra 834; —version, though the earliest is not a safe guide 795; —writers obsessed by 'next-of-kin' marriage 544.
pañtan, declension same as in Skt. 321.
parā-cā...aorā-cā refer to higher and lower life 848.
para mazō yānhō 444.
parāhu refers to Life Eternal 635.
 Parsi Gujarati maintains distinction between *ahura*- and *daēva*-words 80 ftn. *x*.
 Parsi scholars, follow Western versions of Ahuna-Vairya 2; imitate Western scholars in their ideas 35; merely repeat views of Western scholars 524.
 'Partaking of the flesh of Christ' 277.
 Parthians probably belonged to the Turanian stock 614.
 Participial constructions (such as Barth. supposes) entirely foreign to the spirit of the ancient Aryan languages 280.
 Parties, both—are put to test 786; reward and punishment to the two—441; the two—are the followers of the Two Spirits 177.
 Passage through the World, the earthly life 796.
 Passion, and rapine, outrage...and violence enmesh me 33; shall rebel—with all the hosts of Untruth 40.
 Paśupati conveys the idea of *fəseratu* 344.
 Passive force given to any tense by employing middle voice (Jack.) 395 ftn. *l*; increase song use of—helped the 'subject ins.' 315; —sign in Skt. is accented -*yā* 497.
 Past, Present and Future in 33.10 555; phrase covering all the three 'times' found in Mid. Iranian (Pah., Pāz. and Turfan Pah.) 555.
pasu, and *vīra* in combination (31.15 and 45.9) 562; —in Biblical sense of (human) 'flock' found in both 31.15 and 45.9 562; *pasu*—*fīu* 59.
patā and *ptā* (weak grade) both found in Av. 646.
 Path of Action (Service of Man, *Sevā-Mārga*) to Perfection 766.
 Path of Aša 5; one can tread the—, living as a good husband or a good wife 828; the Supreme is journeying along the— 7.
 Path of Bliss 409.
 Path of Devotion 9.

- Path of Knowledge 8.
 Path of Love 13.
 Path of Service 10, 13.
 Path of Truth 579; away from the— 789; —is but the Path of Love 701;
 Thou hast laid down that man shall choose— 701.
 Path of Vohu-Manō 13.
 Path to Mighty Ahura 104.
 Paths of Bliss lead on to the World of Truth 411.
 Paths of Holiness, Paths of Truth, lead us in— 388; treading the—He
 showed 830.
 Paths, one of the two 233.
 Paths, the two 131; which of the two—shall be chosen as the better 232.
 Paths to God, the three 11.
 Patronymic, fem.—from *Haēcaṭ-aspa* 623; from Spitama 623, 815.
Pāyū-ōwōrētāra (57.2) 180.
 Peace, and rest 81; may—descend upon our happy flock 850; on Earth
 and Goodwill to Man 208; —to be got in Garō Dēmāna 805; unto
 this Earth goodwill to man 620.
 Peaceful and unruffled in the midst of the turmoil of the wicked 689;
 'Peculiarities' of the Gāthā dialect 92.
 Penalty for those who uphold Evil-doers 225.
 Penance, dire—for mere trifling lapse 218.
 Perfect Bliss 98.
 Perfect Eternal Life, shall man attain 639; we gain 564.
 Perfect Immortal Life, these shall come to— 547.
 Perfect Life Eternal, I'll attain 521; I would lead mankind to— 517.
 Perfect Life, guide me to greater heights of 329.
 Perfect Stature 6.
 Perfect Trust, the Faith teaches—in Vohu Man' 833.
 Perfect-Wisdom, extracted out of the Inner-Self of Z., and called 'His
 latest offspring' 835; —, heritage of Haēcaṭ-aspa and Spitāma clan
 834-35; —of the Haēcaṭ-aspa 833. (See also Pourū-Cistā)
 Perfection 127; —and Immortality 190; —and Immortality, birthright of
 all mankind 266; can be reached by fervent souls 794; grant me—and
 Immortal Life 782; means attainment of Immortality 14; possible to
 attain—and Immortality within one single life on Earth 730; shall
 gain—and Eternal Life 300.
 Periphrastic constructions in Skt. 187.
 Persepolis Inscriptions of Darius 552; royal 'tombs' at— 153.
 Persian king meting out justice to criminals with exactitude 223.
 Persians trained to ride, to shoot with the arrow and to speak the Truth
 703.
 Personification in *zastayō* (30.8)—Mills 158; thinness of—illustrated by
Manō Vohū...aiāunām (49.10)—Mlt. 723.

- Pešdādi family of Royal-Sages of Iran 74.
pešō-tanu occurs only once in the Gāthās, (53.9), but frequently in the Ven.
 855-56; —, one whose Self is struggling 856; —sins, for which there
 is no atonement except forfeiting the body 856.
 Pešō-tanu, son of Vištāspa (Yt. 24.4), one of the Seven 'Immortals' (Dēn.
 9.16.15) 856.
 Phonology :
 accent on the first word gives a strong form (*sraotā*-30.2) 132;
ardhamātrā 201 fn. x; assimilation 61 (Skt. *ūrjanābhi*); assimilation
 699 (*rāmām*-48.11); Bartholomae's Law 282 (*cagədō*-32.10); Bartholo-
 mae's Law 580-81 (*vərəzdāiī*-46.3); dissimilation 51 (*-ciθ-īṭ* -29.4);
 dissimilation 79 (*xīānmwē*-29.9); dissimilation 61 (*√vaf-*); double
 consonants not permitted in Av. 536 (*āvərətō*-45.1); double consonants
 not permitted in Av. 851 (*jēnərām*-53.8); double consonants not
 permitted in Av. 856 (*hēmīθyāt*-53.9); *ē* cannot be connected with *i*
 630; *ə* (glide, to help pronunciation) 412 (*huzəntuś spəntō*-43.3, Geld.);
ə (glide) 426 (*tanuś-cā*-43.7, Sl, J.2); *ə* (glide) 430 (*Vasasə-Xīābrahyā*-
 43.8); *ə* (glide) 481 (*cōrət*-44.7); Skt. **akart*); *ə* (glide) 490 (*paītiś*
sax'yāt-44.9, Geld.); *ə* (glide) 518 (*āskētīm*-44.17); *ə* (glide) 606 (*ganā*-
 46.10); *ə* (glide) 669 (*duś-xīāθrā*-48.5); *ə* (glide) 692 (*Aēśmahyā*-
 48.12); *ə* (glide) 699 (*dōrēt*-49.2); *ē* (long, for accent or emphasis) 43
(*tēm*-29.2.e—first word); *ē* (long, for accent or emphasis) 82 (*Yūzēm*-
 29.10—first word); *ē* (long, for accent or emphasis) 104 fn. (Text) 12
(*Sōvištāi*-28.5; Skt. *śaviṣṭha*); *ē* (long, for accent or emphasis) 133
(*narēm-narēm*-30.2); *ē* (long, for accent or emphasis) 398 (*haiθyēm*-
 34.15); *ē* (long, for accent or emphasis) 447 (*tēm*-43.13); *ē* (long, for
 accent or emphasis) 482 (*azēm*-44.7; first word); *ē* (long, for accent or
 emphasis) 497 (*azēm*-44.11; first word); *ē* (long, for accent or emphasis)
 503 (*ayēm*-44.12); *ē* (long, for accent or emphasis) 528 (*tēm*-44.19); *ē* in
 the word *adē* (44.4) does not point to a *visarga* in Skt. 470; *ē* original
ā 334 (*tē*-33.9); *ē* original *ā* 429 (*x'yēm*-43.8); *ē* original *ā* 468 (*starēm*-
 44.3); *ē* original *ā* 535 (*ciθrē*-45.1); *ē* original *ā* 548 (*vacē*-45.5); *ē* sort
 of 'compensatory lengthening' 619 (*mēhmaidī*-46.10); *ē* original *ō*
 (final) 134 (*mazē*-30.2); *ē* original *ō* 460 (*nēmē*-44.1); *ē* original *ō*
 548 (*mazē*-30.2; abl. sg. in *ō*); *ē* original *ō* 703 (*sarē*-49.3); *-ēng* for *-ān*
 regularly 749; *ərət* (*art*) and Skt. *ṛt* (unaccented) 20; 'etymological
 reconstruction' attempted (*huī-haxā*-32.2, *nīshaurvaīti*-57.16, *huīx^oafa*-
 57.17) 258; grouping of several consonants avoided (*naṣīū*-46.12) 614;
h for original Aryan **s* 553; haplography (three similar strokes not
 permitted in writing) 555 (*bvanī*-45.7); haplography 706 (*hvarīstāi*-
 49.4); haplography 751 (*urvaṭ*-50.7); haplography 836 (*hudānvarāsvā*-
 53.3, Geld.); haplography 48 (*jimā*-29.3; orig. **jim(ə)mā*); haplography 87
(*mā masā*-29.11); haplography 128 (*Mazdāthā*-30.1); haplography 246 (*Haur-
 vatō*-31.21); haplography 331 (declension of *Amərətātāt*); haplography 520
(*rāθema*-44.17); *hm-* (initial) avoided 51 (*√mar-*, Skt. *smṛ-*); *hm-* (initial)

avoided 726 ($\sqrt{mi-}$, Skt. *smi-*); *hu-* (initial) represents Skt. *sva-* 76 (*hudamam* -29.8); *i* dropped when followed by *v* 177 (*javāmhī*-31.2); *i-*, epenthetic 852 (*viṣibhyō*-53.8); identity of *aīa* and *ṛta* pointed out by Barth. 20; Indo-European *schwa* (*ə) really a neutral vowel resembling the *ardhamātrā* in Skt. 545; interchange of *t* and *th* in Skt. 520 (*rata-ratha*); "j was regarded as having inherent 'i'" (Mills) 555; *k* changed to *ī* 666 (*aka-aīyah*, *aīah*); *x* (initial) explained 357; *kya* changes to *īa* 167 (*sasathā*-30.11); long vowel seems correct before *-mahī* (but not invariable rule in Av.) 602 and ftn. *i* (*uzēmōhī*-46.9); metathesis, *hizvā-jihvā* 106, 536; *ṇ* (anusvāra) 102; *n* final changed to anusvāra (*ṇ*) in a comp. 102 (*mṇ-gairō*-28.4); palatalising of initial *k* due to augment *a-* (I.-E. *e-) 481 (*cōrēt*, I.-E. *e-kart); palatalisation near palatal vowel 424 (*ciī*); prothetic *i-* 376 (*iṭhejō*-34.8); prothetic *i-* 849 (*ivizayathā*-53.7); prothetic *u-* 305 (*uīruruyē*-32.16); prothetic *u-* 408 (*urvādāhā*-43.2); prothetic *u-* 532 (*urūdōyatā*-44.20); prothetic *u-* 687 (*urupayeiṅtī*-48.10); prothetic *u-* 796 (*uruvaost*-51.12); repetition of syllables generally avoided in Av. 128 (*Mazdāthā* for *Mazdā-dāthā* -30.1); repetition of two similar sounds not allowed in Av. 542 (*-cā vaocā* in place of *vaocā-cā* of Geld. -43.3); *s (orig. Aryan) restored with *upasargas* (*aiwiīmərətā*-Yt. 14.34, *paitiīmərətā*-Yt. 8.5) 51; *s (orig. Aryan) restored (*vastē*-30.5) 146; *s (orig. Aryan) restored (*huīṣṇa*-53.5) 842; samprasāraṇa (*-dhvam* to *-dūm*) 534; sandhi 69 (*kas-tē*-29.7); sandhi 112 (*dās-tū*-28.7); sandhi 141 (*daxdē*-30.4, orig. **da-dh-te*); sandhi 194 (*yas-tā*-31.7); sandhi 201 (*hēṇ-grabem*-31.8); sandhi 258 (*huī-haxā*-32.2); sandhi 320 (*yas-Tē*-33.5); sandhi 334 (*aīaoxīayantā*-33.9); sandhi 478-79 (*cinas*, for *cinas-t*-44.6); sandhi 467 (*kas-nā*, rather remarkable); sandhi 479 (*-skərətī* in *rānyō-skərətī*); sandhi 490 (*yaož dā*-44.9); sandhi 503 (*cyahat*-44.12); sandhi 508 (*āstās-cā*-44.14); sandhi 527 (*yas-tat*-44.19); sandhi 548 (*mō-yah-māi*-45.5.c; needed for meter); sandhi 568 (*maīyās-cā*-45.11); sandhi 568 (*yas-tā*-45.11); sandhi 584 (*yas-tēm*-46.4); sandhi 606 (*yās-cā*-46.10); *ī* in *aīa*, *maīya* etc. orig. *rt* or *ṛt* 52; *ṣ* Skt. changes to *kh* in Mod. I.-A. 357; *ṣ* is a spirant 698; *ṣt* often written for an orig. simple *ṣ* 487; *ṣ* equivalent to Skt. *j* (*vāza*-51.12) 798.

Phrase to be amplified (*uīstānā- aojōṅghvat*-43.16) 457-58.

Phrase with adverbial force (*narēm-narēm*-30.2) 133.

"Pillar" passage (29.9) 78.

Pious should work for true spiritual advancement of those dominated by the wicked 742.

pištra, caste, orig. meant 'colour' 253; orig. implied colour 530.

Place, unto each man Ye assign his— 237.

pitā-ptā-tā (Andreas) 194.

Plan, both weal and woe are found in his— 561; furthering the—of God 8; in His—(desire) 562; of Ahura, a Ratu possessing the 'fostering zeal'

of an Ahū 43; of Ahura-Mazdā embodies 'the Mysteries of Life' 604; of Ahura-Mazdā to be realised through Vohu Manō or Love 604; of God 11, 12-13; of the Supreme, is the Plan of Evolution 585; reveal to me Your Holy— 711; Thy— 660.

Plans of evil ones completely brought to naught 300.

Plato among the greatest occultists of Greece 525; did not know the simile of the chariot from the Brāhmanas (Max Müller) 525.

Play on words (*dāmām...ā dām*-48.7) 677.

Pluperfect very rare in the Vedas 269.

Plural *tēmās-cā* (44.5) implies 'Realms of Darkness' 473.

Poetic beauty of Yas. 44 460.

"Poetic tradition, first cousin to the Vedic" (*ufyā*-43.8)—Mlt. 430.

Popular etymology 59 ($\sqrt{fšu-}$); 61 (*ūrṇa-nābhi*); 93 (*snuṣā*).

Positive Life—negative Not-Life 141.

Possessions, my—are few 575.

Postpositive particle *ā* in *naēdā* 62.

Pourū-Cistā 212, 834-35; —, abstract term, trans. 'Full-Wisdom' or 'Perfect Wisdom' 834-35; —and all connected epithets form the crux of 53.3 and of the whole of *Gāthā Vahištā-Iṣti* 834; —, 'daughter' (i. e., achievement) of Z. 545; of Spitāma's House 833; —(Perfect-Wisdom), glorious heritage and tradition handed down in the Family of Z. from the days of Spitāma and even earlier 833.

Pouruṣaspa, father of Z. never joined the New Faith 318.

Power follows Love 476; —(*Xšaθra*) of Vohu Manō 386; of Mazdā 110; —to think, Mazdā gave 210.

Powers desired and acquired by the wicked prove to be their own destroyers 293.

Praise, most eagerly we strive Your—to sing 117.

Pray, away all ill intention 316; —away all want of faith 316; I do—to Mazda and to Aša 711; to him the Self-Reliant ever —, the Co-Workers—as also Friends 251.

Prayer, drive away with force of— 317; —for *hvāpah* Progeny from Ātar (62.5) 473; —for spiritual illumination and strength (33.12-14) 343; of Aša and Gəuṣ-Urvā 58; —to a Divine Being 90.

Prayers, Ārmaiti and Inner Urge 722; —for righteous ends not unanswered by you 121; —of Zoroastrian rituals have been 'made up' 514; —regarded as an instrument of power 317; "—with debt-confessions" (Mills) 222

Precious things do I find in Thine Abode 722.

Present participles in Yas. 46.5 589.

Priests, do fascinate their dupes 685; —of Falsehood never show regard for Thy Command and Laws 801.

Primeval Spirits, the two—described in Yas. 30 334.

Princes and Priests, would like to destroy all life 609; would like to yoke mankind to evil deeds 609.

- Principle to guide the trans. of fundamental texts 7.
- 'Principles' of man, enumerated in 26.4 36; nine—enumerated in 55.1 and five in 26.4 212 and ftn. *k*.
- Priority in Service of Humanity 497.
- Prize, most precious shall be gained by Souls 394; the single—of Life 391.
- 'Prologue in Heaven', Yas. 29 34,
- Promise false of greatness upon earth 265; His—unto all that live 564; —of return of Saviour found in every religion 853.
- Promoters, two mighty—of Righteousness 333.
- Promoting our longings (i. e., fulfilling them) 414.
- Pronominal ending in *x^vax'yāi* (Skt. *svasyai*) 133.
- Proper noun used almost as an adj. (*Aīā śyaobanā*) 92.
- Pronouns :
- a* refers to person already spoken of 674; already inherent in the finite forms of verbs 160; demonstrative—cannot be used as reflexive 207; demonstrative—signifies something due (*taṭ mīzdam*—44.19) 527; distant dem. pron. (*avaēīām*—29.3) 46; distant dem. pron. implies ancient and well-known (*avāīī-* 44.15) 511; distant dem. pron. implies ancient and well-known (*avā-* 44.17) 519; distant dem. pron. implies 'at the long last' (*avām*—44.19) 528; indefinite—(*ci*) 652; indefinite—(*ciī*, a variant form of *ka-*) 235; enc. dem.—(*hī, dī, ī*) 42; enc. dem.—(*hī*, used for all genders) 138; 508, 545; enc. dem.—(*hī*, without distinction of gender except in nom. sg.) 780; enc. dem.—(*ī*, always second in a clause) 160; enc. dem.—(*ī*, confined to Gāthā alone) 249; enc. dem.—(*ī*, used in accus. only) 149; enc. dem.—(*im*—2/1) used for all genders and sometimes for du. and plu. as well 535; enc.—used as emphasising particles 42; emphatic—(*hvō*) 74, 80, 503, 602, 644; emphatic—(*hvō*) in sense of 'myself' 323; emphatic—(*hvō*) in sense of 'for himself' 457; emphatic—(*hvō*) is never 'weak' 230; emphatic—(*hvō*) preceding *nā* has force of an emphatic adj. 410; indefinite—with negative 272; indefinite—with negative to be taken adverbially 600; interrog.—in derogatory sense 219; interrog.—in derogatory sense began in Vedas 576; interrog.—in dependent clause means 'any one' i.e., 'every one', 683; interrog.—used in exclamatory sense 366; interrog.—with various particles gets indefinite meaning 652; no valid reason why enc.—may not be used predicatively 338; personal—used in nom. only for emphasising 160; possessive—goes with the word nearest to it and must be in the same 'unit of verse' 769; rel.—used almost as a definite article 538, 580, 599; rel.—used as dem. 346, 707, 718, 762, 778, 791; rel.—used in the sense of 'namely' 832; rel.—used to express emphasis 556, 558; rel.—used to express first person (I verily) 732; rel.—used to express second person 646, 782; rel.—with force of interrog. 222; rel.—used with indefinite pron. 652; *tī* a distinctly later form (Gāthā has *tīg*) 822.

- Prophet, addressing a gathering amongst whom were members of His own family 623; all a long yearning for Aša 442; asks whether He belongs to His limited individual self or to humanity 428; counted among the Yazatas 353; descended from a long line of Sage-Kings (Rājaršis) 835; expects each of His hearers to spread the new Message 135; explicitly recognised by Ahura (29.8, 31.2) 497; felt Himself completely isolated and unfriended 572; gains clear vision of the Supreme 560; has chosen to teach people about Ahura, i.e., to make Ahura the main theme of His Teaching 581; has heeded the teaching of the Lord 173; inspired by Love of Humanity (Vohu-Manō) 424; intervention of the—at the Last Judgement utterly foreign to the Gāthās 629; mind of the—during the period of desolation 572; never claimed for Himself a place higher than that of 'a Ratu appointed at Ahura' 359; prays for inner Bliss to counteract material disappointment 577; —'s every wish has been fulfilled 827; —, sorely tried, asks for some token of Divine favour here and now (Mlt.) 369; speaks authoritatively with the Divine Hierarchy at His back 173; thinking of the struggles He would have to undergo with forces of Evil before He could turn Followers of Untruth into the Path of Aša and usher in the New Age 511; wandered for years before the acceptance of His New Teaching 572; "will judge at the last day by the message he gives" (Mlt.) 352-53; your—should be certain how Ye act 682. See also Zaratuštra.
- Protect Your devotees 365.
- Protecting grace, His 322.
- Protector, let her (Mother-Earth) choose as—and as Shepherd a Master possessing Truth 206 and ftn. (Trans.) 2; there is no—other than Ye 33.
- ✓ *psā*—(Skt.), a secondary form of ✓ *bhas*— 59.
- Psalms of the Bible 460.
- ✓ *psu*—(Skt.), causal variant of ✓ *psā*— 59.
- Psychology, laws of—explain gramatical discrepancies 92.
- patarəm* is the correct form 200-01.
- Ptolemy puts down Sirius among red stars 239.
- Punishment for him who advances the power of the Evil-doer 225.
- puṇya-saṅcaya* (store of Aša) 20.
- purani Devī yuvatīḥ* (RV, iii. 61.1) 200.
- Purification of sinners through river of molten metal 273.
- Purpose, my—is to worship Thee and Those with Thee. 329.
- Purposes of the Prophet mentioned in 33.8. c-d 330.
- Purusa* and *Parakṛti* correspond exactly to the Twin Spirits 137.
- Puṅra Ahurahe Mazdā* (*Ātarī*) 435.
- Q
- Qor'an 2.
- Quasi-enclitic *nā* 282, 467, 595, 741, 790.

Question, fundamental—, how Ahura is to be worshipped 460.
 Question us now 434.
 Questions in 43.7 are not separate 428; in Yas. 44 are 'expressions of devotion' 460.
 Quibbling, no chance of—in 44.18 534.
Quib of Sufi teaching 320.

R

rāda (*rāḍa*), husband, lover (orig. 'supporter?') 79 and ftn. *m*; in Later Av.) means husband or lover 113 ftn. *u*.
 √*rādḥ-*, √*rdh-*, √*vṛdh-* (Skt.) connected 79.
Rādḥā very likely orig. meant 'beloved' 79.
 Radiant, Goal of life— 23; Thy—Eye 218.
raēxnah, orig. meaning of 372.
rai (Skt.) found as fem. only thrice in RV. 404 ftn. *r*.
 Rajā and Rishi 5.
 Rājarṣi Yima 275.
rājiṣṭha is superlative of *rju* 309.
 √*rakṣ-*, to injure in Skt. 170; quotable only once in Skt. (AV. v. 7.1) 287 ftn. *t*.
rāmām-ca (53.8) can only mean 'peace' 852.
raṇā in Skt. means 'joy' and also 'fight' 180.
rāṇḍya and connected derivatives in Mod. Indo-Aryan 180 and ftn. *v*.
rānōbyā (31.3) continues the idea of *āryā* (31.2) 181.
raocah in plu. means 'Realms of Light' 130; 194, 473.
raocabiš (31.7) used in the sense of 'Lights of heaven' or 'stars' 194.
raōpi (Ven. 13.16) trans. by earlier scholars as 'fox' 687.
 √*rap-* and √*rabh-* 346 and ftn. *d*.
rapantō (2/3), (those) desiring (Thee) 76.
Rapiθwina (*erəm-piθwā*) 474; —Gāh 443-44 ftn. *r*.
 Rare occurrence of 1/2 ātm. (*dvaidī*-29.5) 58.
 Rasnu Yašt 589; —Yazata 589.
rāḍa (*rāta*) connected with *Ratu* 520.
Ratu, and *Aša* are cognates 20; connected with *erata* (Skt. *ṛṣa*) 41; *Ratuš* (1/1) would be the same for mas. and fem. 422; *Ratuš* (33.1) refers not to Z. alone but to any spiritual guide 308; *Ratuš* (43.6) to be construed as 1/1 fem. and as agreeing with *Armaidīš* 422; *Ratuš Aiāt-ciṭ hacā*, special appropriateness of the phrase 20.
Ratu (Spiritual Teacher) has the same implication as *Ṛṣi* 42; judgement of the— 223; rendered 'supreme and strong by Ahura Mazdā' 437; —'s power on Earth is supreme 8; shall judge with strictest justice 307; World-Teacher 78.
Ratus, Masters of Wisdom or *Ṛishis* 8; of social organisation named with each Gah 443-44 ftn. *r*.
Rāvapa 10.

rāyō used only once in the Gāthās (43.1) 401.
 Rays of Truth can scarcely penetrate 843.
razišta is superlative of *erazu* 309.
 Razor's edge (*ksurasya dhārā*—Kaṭhapaniṣad 3.14) 787.
 Realisation of the Supreme in three stages 25.
 Realm of Aša and of Vohu Man', 314.
 Realms of Light 127; into Thy— 337; what Architect did fashion—and also Realms of Dark? 472.
 Reason tosses about in doubt 159.
 Redeem their lives through frustration and suffering 507.
 "Reducing all to common place for...safety, we may demolish many an interesting conception of antiquity" (Mills) 141.
 Reduplicated form of true causative aorist founded on an orig. intensive 182.
 Reduplication, double and strong—implies intense eagerness (*daēdōišt-* 51.17) 810; implies constant effort (*āsaṛutā*-48.1) 658; in *utayūiti* 154; in *utayūiti* indicates continuity 332; strong—indicates frequent repetition and constant practice possibly intense desire 106.
 Refuge, She (Mother-Earth, *Armaidī*) is our—safe 672.
 Region, of Light beyond the stars where the Blessed Ones dwell 194; of Light Eternal in later Zoroastrian Theology 738; of the Moon 738; of the Stars 738; of the Sun 738.
 Regions, four—of Light mentioned in later Zoroastrian Theology 738; —radiant with the Sun 736.
 Reichelt follows Barth. in all respects 171 ftn. *t.1*; mentions the orig. abl. sg. forms 112 ftn. *f*; on the usage when several vocatives come together 122; —'s explanation of ins. used as nom. 45, 152.
 Reincarnation, clear reference to the doctrine of—in 49.11 730; in the Gāthā 167; not so clearly mentioned in Zoroastrianism as in Hinduism, Buddhism or Jainism 730; solitary *direct* reference to—from authoritative Av. and Pah. works, 49.11 730.
 'Rejoicing' at a funeral 91 ftn. *i*.
 Relationship between Z. and Frašaoštra made up at a later date 116.
 Relative pron., never occupies the last place in a clause or a *pāda* 269; combined with the dem. in the Brāhmaṇas 145; used as definite article in Av. and Skt. 145.
 Religion, '(a) groping in the dark' 6; main effort of—is not 'to content the Soul of cattle' 204 and ftn. *o*; of the Gāthās is sturdy, full of Joy and Hope 283; should be *active* in the cause of the good of mankind 629; this the—Wisdom taught to me 488.
 Religions, early—in Iran and India "babblings of infant humanity" 6.
 Renovation, fully doth achieve—of our Life on Earth 634.
 Repeated lives on earth, teaching of—might lead to a relaxing of human effort 730.
 Repetition, Av. avoids—of the same syllable 331.
 Repel those who hate Thy Holy Name 251.

- Reply to question in 44.4 found in 51.7 783.
 Resist, the False One with the Inner Spirit's sword 234; '— not Evil' is the teaching of Christ 597.
 Retribution, comes on the False One 164; for his sins doth descend 156; he meets his—at the end 779.
 Return, chanting these hymns may I—to You 750; of Souls 729-30.
 Returning into the presence of Mazdā 757.
 Revealer of Vohu Manō 232.
 Revelations of true Mahātmas not grasped fully by later generations 6.
 Revenge, idea of—is absent in *kaēnā* (30.8) 157.
 Reverence, I will recall each one by name with— 821.
 Revival of Zoroastrianism under the Sasanians 283.
 Reward, the Supreme—, uniting with Aša's Wisdom 720.
 Rewards, each one shall surely reap rich— 840; in 44.18 asked from Ahura 527; of Vohu Manō, spiritual blessings 111.
 Rhetorical questions 460; one answer to all six—in 51.4 is "within a man's own Self" 774.
 Rhythmic prose 31, 32.
 Rich man who turned away from Christ 650.
 Riches, the man of—sides with Untruth 650.
 Rg-Veda, i. 174.9 repeated in vi. 20.12 607 ftn. *k*; iv. 26.6 described as 'obscure and difficult to trans.' by Geld. and Griffith 298; viii. 101.15, 16 clearly indicates the sense of *gāu* 36; ix. 73.4 and Av. v. 6.7 almost identical 296 and ftn. *e*.
 Righteous, does *asāunō* sg. and *drəvōdēbyō* plu. in 31.14 imply that the—are comparatively rare in the world? 223; —is he who loves the Truthful man 591; (the)—man follows Aša's Law 736; —men and Holy Teachers and Devotees praised in many verses 822; '(the)—shall inherit the earth' 653; should do all he can to convert the wicked person coming to him, but with discrimination 589; sorting out the—and the unrighteous 607; (the)—Soul shall triumph 554; who is the—Lord who shall confront all Evil with Soul-force and Liberty 854.
 Righteousness 23, 24, 26; —(Aša) 121; because of his— 827; —for the sake of Righteousness alone 24; —shall overcome Untruth 660. See also Aša.
rikthām araiḥ (RV. iii. 31.2) 465.
riktham pitryam dhanam (Sāyaṇa on RV. iii. 31.2) 465.
 Rituals have no place in the first dawn of religion that is going to live :254.
 Ritualism, Daēva-worshippers clung to— 531.
rju has metaphorical meaning in Vedic, literal in Classical Skt. 309.
 Rṣi, upholder or teacher of *ṛtā* (Av. Ratu) 20.
 Rṣis of the Vedas speak from heights of Divine Wisdom 6.
ṛṣū used for flames of Agni, because they leap upward 491.
ṛtā-R'ṣi 53.

- ṛtā* and *ṛṣi* are cognates 20; Rta supports Creation 5.
ṛtām sāpantah (RV. i. 18.2) 250.
 Root-idea of *hac-* is 'to accompany', 'to unite' 366.
 Root of Aša, Spənta Armaiti, the ever-present— 700.
 Roth quoted by Mills 242; trans. *ḡyōtūm* (31.14) as 'bread, which is the wherewithal of life' 226; trans. *mainiḡ* (31.15) as 'punishment' 226.
 Royal Vištāspa, faithful Devotee 830.
 √*rud-* is a *daēva*-word in Later Av. 78.
 Rudrāḥ (plu.) in RV. 184.
 'Rule' is to 'dwell securely' 321.
 Rulers, wicked—carry out their ill intent 685; wicked—hold their way o'er lands 685.

S

- sacā* (Skt.) orig. 3/1 of *sac* construed with loc. 63, 177.
 Sacerdotal customs, rituals and spells have no room in Z. 's gospel 254.
 Sacred Truth, may my Soul realise the— 584.
 Sacred verses, the three—in Av. 17-28; the three—interspersed throughout the Texts 18.
 Sacred Word, proclaiming Thy— 104.
 Sacrifice, ardent in our— 351; present your bodies as a living—(Rom. 12.1) 349.
 Sages, Thy—explain to Thy foes the work of Vohu Man' 381.
 Sage, who esteems Armaiti highly is *vidvā* (34.10) 382.
 Sage-Kings (Rājarṣis) of Iran 835.
 √*sāh-* and √*sāh-* 39.
 Saint Francis of Assisi, the 'sermon' of 816.
 Saint Paul 9.
 Salvation even for sinners 170; grant the—Vohu Manō brings 768.
 Sanjana, Dastur Manekji, writer of Ms. K. 5 67.
saṅkalpa, the idea or yearning behind every act of religion 222; —, purpose set before every religious act performed 398.
sannyāsa, taught at no time in Zoroastrian religion 841.
 Sanskrit cognate, of √*nəṛəp-* not known 467; —of Av. √*x^var-*, to eat, not found 728.
 Saosyant explained in Yt. 13.129 392; in Gāθās without implication of future time 569; inspires a new religion and starts a new culture on Earth 392; with implication of future found only in later (Pah.) literature 569.
 Sasanian coins, reverse of 41.
 Sasanian religion, definitely different from the religion taught originally in the Gāθās 546.
 Sasanian village community, divisions of 235.
 Sasanian Zoroastrianism 283; based on fear of the Evil One 283; based on the Teachings of Z., but not the same as the Faith taught by Z. 546.

- sāstar* in Latar Av. has the *daēva*-sense of 'tyrant' 573.
sāstārō (46.1) are the Rulers opposed to Z. 574.
sat and *asat* 141.
 Satan corresponds most nearly to Ahriman 137.
 Sātavāstrān (Būn. 30.10) 680 and ftn. *n*.
 Savages, these untamed—turn away from us 378.
 Saviour 40; becomes our Friend, Brother, Father, 567; (the) future—has to be both Ahū and Ratu 43; —Lord of Wisdom 567 obeys and pays Him reverence 567; of the World is not limited to His own little group; he belongs to Humanity 424; reveals the Path of Life 567; —, the Strong One 33.
 Saviours, (the) ancient Teaching of all— 391; do Thy commands 690; do what Aša bids 690; listen unto Vohu Man' 690; of the Earth follow Duty's call 690.
 Sāyapa also reads *āvih santi* (RV. viii. 8.23) 328 ftn. *q*; on RV. i. 128.5 324; on RV. iv. 21.6 (*durōṣāh*) 298; on RV. vii. 38.6 (*adha*) 470 ftn. *e*; on *sāhaso yahūh* 200; on *√ven-* in RV. 132; on *vyāmsa* in RV. and particularly RV. iv. 18.9 502; —'s explanation *Atri* (RV. ii. 8.5) 179.
 Scheme of Life, which Mazdā has laid down 879; is the Will of Ahura 422.
 Scholars, all—cite Pah. tradition of Būn. 32 as their authority for 53.3 834; all—take Pourū-Cistā (33.3) as voc. 834; all—take *tū* (53.3) as voc. of pron 2nd person 834; most—think *tēm* (53.3) refers to Jāmāspa 634.
 Scoffer to be kept away from the study of the Scriptures 209.
 Scribes often misunderstand a long word and divide it like a comp. putting *ō* at the end of what they thought was the first part 534.
 'Scribe's flourish', *də-* before *fi-* in 53.6 846; in 53.9 855.
 Scythian, ancient—, one of the Old Iranian Languages 614.
 Scythian name Phlānos (Fryāna) 615.
 Secret, of the Self 6; of Thy Love, of Vohu Man' 232.
 Seeing the Earth and Sun with our eyes 281.
 Seeker, one who prepared himself for the higher life 555.
 Seekers, all that are, or were, or that shall be 554; true—shall be led to tread Thy Path 654.
 Self became fairer or fouler with thought word and action of the man who owned it 539; obscured by earthly desires as "flame is enveloped by smoke" 846; shall sure follow the mind 665; through sacrifice of— 708; (the) very Life and Being of his (Z.'s)— 348; working for—inseparable from evil to others 8.
 Self-centered minds 260.
 Self-Reliant (*X^oaētu*), co-Worker, (*Vərəzāna*) and Friend *Airyaman*) 251 and ftn. *, 314; grown beyond mere outward worldly opposition 318; (the) Highest Disciple 715; pray away perverse thought from— 316;

- , Self-poised, a sort of spiritual noblesse 252; shall do Thy Will 714; strong in themselves 253; they keep me separated from—pupils 571; to— 837.
 Semantic, change *√gūš-* and Skt. *ghoṣa* 73; connections between Skt. *ghoṣa* and Iranian *gōuš* 132.
 Senses, five—of action (*karmendriyānu*) 525; five—of knowung (*jñānendriyāni*) 525; ten—symbolised as 'mares' in 44.18 525.
 Sent by Ahura I am come as Teacher 175.
 Sentence construction in Gāθās is straightforward 65.
 Separating, Dāsa and Ārya 607; 'flock' from 'Shepherd' (31.15, 46.1) 573; — sheep from goats' 607.
 Separation of righteous and wicked indicated by motion of Judge's hand pointing (Būn. 30.12) 363; of sheep from goats, a later idea in Iran 364; of the Sepherd from his trusting human flock 225.
 Separator or Judge, Mazdā Ahura Himself 607.
 Səraosa (Sraoša, Sraoša) 320, 444; —and *asrušti* contrasted (43.12, 60.5) 444; —and Rašnu and Miθra, Brothers of Aši (Yt. 17.16) 444–45; angel of Obedience 548; awards to us what each deserves 441; Divine manifestation of Obedience within Man 516; genius of saintship 516; Guardian of departed 516; Guardian of Human Souls 516; implies *eka-niṣṭhā-bhakti* 349; in Astronomy is the Pole-Star 320; inquires into the antecedents of the newly-appointed prophet (Mills) 424; Obedience to the Eternal Law of God 350; points unerring to the Final Goal 320; 'Pole-star' of all spiritual endeavour 320; 'Priest god' 111; ranks immediately after the Holy Immortals 516; represents King Vištāspa in 43.12 444; —'s voice 104; shall rise within my heart 441; Thy greatest Servant—I invoke 319; Thy Messenger (Kan.) 105; source of the inspiration of Z. 515; Vanquisher of Hatred 691; watching over all creatures 'without sleeping' 516; (the) Way (*gātu*) to Ahura 105.
Səraošəm describes the *gātūm* (28.5) 105.
Səraošəm xšaθrəm (without a *-cā* between, 33.14) the two words are to be regarded as in apposition 349.
 Series *dəmana*, *vīs* etc. as explained by Nair. in Yas. 13.1 235.
 Sermon on the Mount 10.
 Servant, (the) most helpful —of Ahura 252.
 Servants, Priests of Falsehood deceive the—of Mother-Earth 801.
 Serve 17; to teach us how to—our brother-man 541; we may—led by Thy Holy Xšaθra 717.
 Servers, all true—unite in a Holy Band 449.
 Service, long life of— 446; long years of— 319; of Brother-Man, the crown of human life 10; of 'brother meek' 10–11; of humanity 320; of Mankind, the supreme activity 13; reward for loving— 449; strong in his—, Love of Man and Truth 488.

- Sevā-Mārga 10.
 Seven, all the—, Ahura-Mazdā and the Holy Immortals 95.
sēvišta and *sūra* 105 ftn. *d*, 341.
shādī, marriage (Mod. Indo-Aryan) 785.
 Šāhān-Šāh 41.
 Shāhnāmā narrates the downfall of Yima 276.
 Shahrivar, see Xšaθra.
 Šakadvīpa is Iran 53.
 Sham-Protector 206, 208, conforming to the outward forms of worship 209.
 Śankara's commentary on BhG 13.5 525.
 Sharing, nothing decreases by— 11.
śatru (in sg.) used in the Kāśmīra recension of BhG. in the extra verses after 3.37 proves the identity of *kāma* and *krodha* 37-38.
 Shepherd, and Preserver 60; (the) Loving-one 225; shall do deeds of righteousness 776; should ask each of these questions 776; to—and to Self-Reliant both 837.
 Shepherds False from pastures of Thy World I'll pray away 316; i.e. Leaders 838; Spiritual—, Leaders of Z.'s new Faith 839.
 Śiva drank up the poison 11.
śoiθra is used in the Gāθās for *zantū* (district, province) 230; orig. means 'homestead' (Barth.) 231.
 Śri Krishṇa born to save the Earth 3, 34.
śrota, strong form used in Skt. at the beginning of a *pāda* 132.
 Śukrācārya 296 ftn. *j*.
šyaoma cognate with *šyaothana* 261.
šyaothnā (33.1) means the 'justice' of the Ratu 308-09.
šyaothananām, an important word in Ahuna-Vairya 10.
šyaothananām aṅhōuš Mazdāi (Y.) 21, 769.
šyaothananām...Mazdā Ahurahyā (28.4) 103.
 Sight, may all of them seem worthy in Thy— 753.
 Simile of the Chariot also in Plato's Phaedros 525.
 Simpler construction desirable in the Gāθās 162.
sīnah masāe bājāeya masāe (a technical expression from Pah.) 67, 68.
 Singer, I Thy—uplift my voice 747; upon Thy —'s head 745.
 Sinner seemingly successful ultimately meets his deserts 528.
 Sinners, final end of—judged by Mazdā alone 271; understand not anything about prayers 271.
 Six emanations or 'Rays' of the Supreme 184.
 Sirius mentioned in the Iliad as *red* 239.
 -*sk*-class of verbs in I.-E. 100.
 √*skand-*, all finite forms of—show initial *sc-* 165.
ski(n)d- is the orig. root 165.
 *-*sko*, I.-E. *vikaraya*, Av. -*sa* 185.
 -*sko* and -*sco* in Greek and Latin roots 185.

- Small possessions, a man of—sides with the righteous 650.
 Smith, Miss, suggests reading *hacānī* for Geld.'s *hēcā* (46.1) 573.
 'Social groups', the four—in the Av. 231; work for the 'increase of Righteousness' (Aša) 231.
 Society, four classes of 530.
 Söderblom doubts emergence of the idea of weighing good and evil deeds "as early as the Gāthic period" 680.
 Sol Invictus, Lord of Truth and Justice, patron of warriors 283.
 Son of Ahura Mazdā, Fire 415.
 Songs, I shall strive to turn Him to us with— 557; of Devotion shall we offer Him 557; of praise 71; strive eagerly to offer—of praise 117.
 Soul, his—shall tax him with this teaching false 799.
 Soul of Mother-Earth 33, 55; bewailed 77; bring solace to the— 89; is grievously oppressed today 35. See Gōuš-Urvā.
 Soul, of the Righteous after death recites Yas. 43.1, and—of the Sinner recites Yas. 46.1 572.
 Soul-healing, Friend 462; Lord 241; Lord of Wisdom 237; show me the Wise—Guide and Friend 513.
 Souls, attuned to Vohu-Manō's Love 101; of Holy Men accord most perfectly with Truth 355; of men receive their precious meed 858; of the Truthful identical with the 'Loving Mind' of Mazdā 724; —of the Two Spirits do not act as one 334; our—grown strong 564; raise our— 337; —that can perceive 210; understand them (the words) deep within your— 840; who have not yet beheld the Light of Truth 727; who shall lead up and on our yearning—? 462; whose Inner Light continues dim 727.
 'Sound-vibrations', fear of disturbing 523.
 Spark emanating from the Divine Being 415.
spayaθra occurs only twice in Av. (30.10 and Wester. Frag. 8.a) 165.
 Speak, now will I—give ear and mind as well 533.
 Speech with Thee, I would ask of Thee 322.
 Spell against evil eye (Yas. 9.29) 282.
 Spēništa Mainyu 457; applied to Ahura in the Ven. but not in the Gāθās 343.
spēnta, cognates in Old Church Slavic and Lithuanian 356; in the Gāθās is deeper than 'holy' 417; Yas. 51.21 hints about the significance of— 356.
 Spēntā Ārmaiti 13; high esteemed by the Wise 378; mother of Aši (Yt. 17.16) 444; we have chosen— 250; with whom shall—commune? 792. See also Ārmaiti.
 Spēnta Mainyu, identified with Ahura in later Zoroastrian Theology 54; is a Creation of the Supreme and in the Gāθās is never the epithet of the Creator 403; *Spēnta* (or *Spēnista*) Mainyu found in every verse of Yas. 47, but not anywhere else in the remaining Hās of Gāθā Spēntā-Mainyu 640; twin of Aka Mainyu 54.

- Spəntā-Mainyu Gāθā 27 ftn. a; (Gāθā of the Holy Spirit) named after the opening words 640.
- Spəntām-cā Ārmaīīm dāmīm...haiθyām Aśahyā 700.
- Spəntotemō as epithet for the Supreme found only once in the Gāθās (45.5) 548.
- Spiegel leaves out 51.12.e-f from his trans. as being 'completely incomprehensible' 798; pointed out the connection between *ōyā* (47.2) and *ayā* 644; —'s Pah. Ven. gives the passage quoted by Barth. (Wb. 605) as from Ven. 7.52 680; says definitely that 33.9 is difficult 334; thinks that *vaēpaya* and *kəvīna* (51.12) are orders of Daēvas 798.
- Spirit, and Matter in Modern Thought 137; as taught by Thy Most Holy—405; False—chooses evil deeds 144; False—promised supremacy to followers of Untruth 265; Holy—chooses Righteousness 144; I (Z.) strive the—to uplift 274; of Falsehood 266; of Worst Thought 148; Thine own—evermore the same 193; Thy Holiest—322; which evermore denies 142.
- Spirits, both created by Mazdā 137; both necessary for fulfilment of 'Creation's purpose' 142; first created were the—Twain 136; I will speak about the—Twain coming together at Creation's dawn 537; teaching of the two—50; —Twain created LIFE and NOT-LIFE 140; —Twain did foregather 140; (the) Two—128; (the) Two—elucidated in Yas. 30 91; (the) Two—Mazdā did create 127; (the) Two—, one's Good, the other Bad 136.
- Spiritual, ecstasy, *masī* of the Sufis 485; —Fire 179; '—half-light' 244; —life lived in this world 463; —life lived in this world by men maids 'united in wedlock' 828; —power becomes effective 580; Prophet realises—Good (*Vohū*) 424; —Strength of Z. is one-pointed Obedience 350; —Teachers suffer from want of following 577; traditional—Knowledge culminated in the Message of Z. 835; true—knowledge 6.
- Spitama, an ancestor of the Prophet 73 ftn. l, 74; birth name of the Prophet 73.
- Spitāma, in 51.19 and 53.2 refers to Maidyōi-Māh 814, 832; patronymic from Spitama 74; —'s heart 618, Z. called Spitāma 623.
- Splitting up of a long word by copyists 67.
- Sraoša Hādoxt (Yt. 11), a fragment of the Hādoxt Nask 516.
- sraoṣā* (28.10) supports *sraoṣāhām* (28.9) 123.
- sarvā Zarahuštri* (the Words, Chants of Z.) 279.
- sraoṣayēitē* (32.6), various readings discussed 269.
- sraoṣimā rādā* (28.7), variant readings and varied trans. 112 and ftn. s, 113.
- Sroš Yāšt-e sē šab (Yas. 57), recited for three nights after death 516.
- √*sru-*, and √*gū-* 715; implies 'hearing' and also 'obeying' (putting into practice), 'following' 305, 534.
- Stallion, being 'mighty' (*vīśan*), controls 'the mares' 525; controls 'the mares' just as 'reins' do in the Upaniṣad verse 525.

- Stars passing zenith at midnight easier to observe than sun at midday 443-44 ftn. r.
- sthita-prajña* 252 ftn. g.
- Steeds of Arədvī-sūra (Yt. 5.120) 471.
- Stein, Sir Aurel, suggested that *mazdānhōdūm* (Geld., S. 1, J. 3) in 45.11 might have been *māzō* (Mills) 535.
- "Stern joy that warriors feel" 180.
- stōi* in the Gāθās 363; implies 'stability' 200; is not enc., so the reading *vīspā stōi* (33.10) not premissible 338.
- Storing up for oneself is a crime against humanity 11.
- Stream of molten metal as described in the Būndahišn (30.19ff.) 169-70.
- Strength, and Life-renewed, Twin gifts of Love 672; —Divine that flows from knowledge 812; —Divine to serve 722; grant Thou—to my Soul and Life-renewed 782; (the) Lord's own—151; of Ahura (*Xšaθrām-cā Ahurāi-Y.*) 479; of his Soul and Body off'ring. Thee 348; of Mazdā 190; of 'Loving Service' of Humanity in which Vištāspa and the Brotherhood would stand together 807; of the Soul 14; renew my Life through—to serve 397;—to act 210;—to serve that comes through Vohu Man' 605; teach me to catch Your—768; through Ārmaīi grant me the—of Soul 342; through Mazdā's—77; —through Perfection do I bring 551; through—Divine 819; through —of our Holy Brotherhood 806.
- Stress accent in Av. 230.
- Strive, constantly to attain Grace 164; with thought and word and deed Mazdā to satisfy 830.
- Striving for Light himself shall see the LIGHT 405.
- Strong one himself shall get ensnared if he helps not to change the wicked 591.
- Strong ones meek ones oppress 375.
- Strongest of mortals, alone ask for Life dedicated to Xšaθra 448; —would get response from above 44.
- Struggle, before the—in my mind begins 660; in the mind of every one who aspires to advance along the spiritual path 662.
- stūt* implies silent inner prayer 398.
- Subject-case in Mod. Indo-Aryan 45; needs thorough investigation 335; to be construed only if no other way is possible 152.
- Subjective cast of reflection in the Gāθās 143.
- Sudās, the King who fought 'the battle of the ten Kings' 393.
- Summum bonum 191.
- Sun, and blushing Dawns reflect Thy Glory 759; regarded as the Supreme Deity 115 ftn. b; (the) Ruler of our Earth 115; (the) Solar-Logos (i.e., Ahura-Mazdā Himself) 43; what Being laid down Paths for—and Stars? 466; worship of—and Earth in open spaces 282.
- 'Sunrise' refers to the dawn of a new era 580.

Superlative implying completion (*ṣaraśōtamam*, complete renovation—50.11) 762.

Superstition clouds original Teaching 6.

Suppliants, the strong wise man receives all—though False 586.

Supreme Being, 'arriving' at the goal to welcome the worshipper 421; called upon to bear witness to the Message being proclaimed 715; (the) One—7; two names of the—(Mazdā and Ahura) 161.

Supreme End (*paourvya*-44.2), the summum bonum 463.

Supreme, 'ruling absolutely' 403.

Supreme Wisdom (*Hudānu*) 490.

Sweetness of Mother-Earth 69, 653.

Sweetness of speech to be granted to Z. 71.

Sword, Inner Spirit's 234.

syas- (32.16) equivalent to Skt. *śis*, teaching 305.

Syntax:

Ad sensum construction 28 (Ye.), 38 (29.1), 46 (29.3), 53 (29.4), 56 (29.5), 139 (30.3), 146 (30.5), 189 (31.5), 201 (31.8), 253 (32.1), 287 (32.11), 293 (32.13), 361 (34.3), 382 (34.10), 386 (34.11), 393 (34.13), 531 (44.20), 538 (45.2), 552 (45.6), 566 (45.10), 581 (46.3), 611 (46.11), 664 (48.3), 707 (49.4), 721 (49.9), 760 (50.10), 762 (50.11), 769 (51.2), 831 (53.2);

Adj. qualifying one member of a comp. 247 (31.21);

√*ah*-, sg. finite forms of—(*ahmī*, *ahī*, *astī*) usually not expressed in older language except for emphasis 277 (32.8), 576 (46.2), 772 (51.3); √*ah*- with dat. means 'to accrue to' 191 (31.6); √*ah*- with gen. means 'to belong to' 154 (30.7); *astī* as copula usually left out except for emphasis or *pādapūrti* 24-25;

case-attraction 134 (30.2), 403 (43.1), 516 (44.16), 581 (46.3), 583 (46.4), 702 (49.3);

cases: abl. with negative (*anya* left out) 228 (31.15); ablatives in different senses in the second half of 31.15 228; accus. functioning as voc. 266 (32.5); dat. of time 718-19 (49.8); gen. construed with first member of a comp. 231 (31.16); gen. possessive and objective combined 191-92 (31.6); genitives, accumulation of 90 (28.1); genitives, most formidable heap of—in literature (Mills) 246 (31.21); ins. for nom. in Skt. 45; ins. acquires force of nom. 152 (30.7); ins. forms not to be construed as nom. or voc. unless absolutely impossible to construe as ins. 760; ins. forms very largely used as adverbs 361; ins. with √*bi*-, to fear, instead of abl. 376 (34.8); ins. in sense of abl. very unusual 852; ins. in sense of nom. 45 (see also subject-case); ins. not used very often in the *Gāθās* 315; ins. used for voc. (or perhaps it is a thematic form) 327 (33.7); ins. used for voc. 369 (34.6); loc. with prepositions rare even in the Vedas 59; nom. absolute 583-84 (46.4), 650 (47.4); subject-case 152 (30.7), 379 (34.9), 424 (43.7, 9, 11, 13, 15—Barth.); 461 (44.1); voc., rules for cases combined with—712; voc. sg.

often follows the pron. *tu* 512; vocatives, two—not allowed together 99; different cases joined together (accus. and gen.) 545 (45.4); different cases joined together (accus. and voc.) 712 (49.6); different cases joined together (as subjects) 315 (33.3); different cases joined together (voc. and nom.) 184 (31.4), 280 (32.9);

-*cā* cannot join two vocatives 112 (28.7); -*cā* decides the identity of *gātūm* and *Səraośəm* (28.3) 105; -*cā* must join similar 'grammatical categories' 797; -*cā* not used after *xrafstrāiī* (34.5) 367; -*cā*, rules for the use of—in Av. (and of *ca* in Skt.) 105; -*cā*, syntactical use of—decides emendation of Geld.'s reading (30.3) 136, 138-39; -*cā*, two words joined by—must be in the same case 709 (49.5); -*cā* used thrice in 49.10.b-c 724.

common member between two compounds (*vəərəzi-caīmanō -sraoθrīī* (Yt. 13.29) 802; common suffix with two words joined by -*cā* (*urvātā-dātōibyās-cā*, 51.4) 802; comparative degree gives the idea of 'two' 500; concord of predicative adjectives going with nouns in different genders and numbers 725 and ftn. *j*; construction with *yā* considerably developed in Av. 145; contamination 177 and ftn. *r* (31.2), 574 (46.1); enclitics, three—cannot come together 356; √*xīi*-, used with finite form of another verb 42 (29.2); √*xīi*- used with a dat. inf. 510 (44.15); *mā* (emphatic) further emphasises an intensive form 435 (43.10); *mā* (prohibitive) used with augmentless form (improper subjunctive) 669 (48.5); *mā* (prohibitive) with subjunctive 233 (31.17); predicative noun must be in same gender and number as the principal subject 569; syntactical necessity, omission of sg. pres. forms of √*ah*- is a—772; syntactically connected words are always put near each other 538; *vā*, two nominatives joined by—cannot have a dual verb 233; verb to begin a *pāda* is rare 238; verbs, two—strengthen each other 572 (46.1); *Vohū* to be construed both *Xīaθrəm* (2/1 neu.) and *Manarhā* (3/1 neu.) 606; *Vohū* to be construed with both *Xīaθrā* and *Manarhā* (both 3/1) 249 (31.22); *Vahū* to be construed both separately as a noun (1/1 neu.) and as an adj. (3.1 neu.) to *Manarhā* 424 (43.7, 9, 11, 13, 15).

T

† (initial) in *ṭkaēīa* explained as 'extra flourish' of Pah. scribe 698.
ta (31.7.2), Andreas regards as weakest grade of *pitā* 194; —as weakest grade of *pitā*, a bit too ingenuous 194, 646.
tā (in 47.3), changed to *Patā* 194, 646.
 Taxma-urūpi, immediate predecessor of Yima-Xšaēta 687.
 Tanāfūhr sin 681 and ftn. *z*.
tanū (fem.), in *Gāθās* means 'self' 600; means both 'body' and 'self' 133; with *x^oa* in Av. 349.
tanvas-cit x^ox^oyā uītanem (33.14) repeated several times in Later Av. 349. Taraporewala has added the missing (2nd) line in 46.15 402 ftn.*.

- tarō-(tarō-)* *maiti* and *Ārmaiti* opposed (60.5) 317, 568.
Tarōmaiti disparages the Religion of *Mazdā-worship* (Nirang. 41) 568.
Tasā-Geuš, Barth. and others think—is a separate Deity, 'Ox. Creator' 41;
Taurobolium 282.
tauro-, secondary base from $\sqrt{tar-}$ 109.
ṭbaēša and *ṭkaēša*, and their derivatives and cognates are the only words
in Av. with initial \ddot{t} 698.
ṭbis-, later spelling of *daibiš-*.
ṭ Mainyū (33.9) are not the 'Two Spirits' 334.
Teach mankind to love and strive for Truth 101.
Teach me whatever words and deeds are noblest 397.
Teacher meant by Z. in 44.16 is *Sraoša* according to tradition 515; (the
New—appointed by Ahura 134; —of a new faith cannot arrogate to
himself a caste higher than the people he addresses 253; —sent by
Ahura, I am come 175.
Teachers, Holy—shall lead our Band to Thine Abode 675; let no one give
heed to—False 234; —wise 17.
Teaches them to tread the Path of Truth 311.
Teaching, having double implication as often with the teaching of False
Teachers 699; I grew true and wise through this— 438; of Ahuna-
Vairya (*sānghē*— 51.7) 783; of Truth, Love and Service 3; of Z.
contemplates fulfilling all one's obligations in life 841; this—is for
the Wise 127.
Teachings, have learnt to reverence the—of His Faith 827; of Untruth
take the shape of temptations 173-74.
Tell me, Ahura, all that I should know 660.
təmanhō (31.20) is in contrast with *divamnəm* 243.
Tempter False 172.
"Terminus ad quo" for Ahunavaiti, Yas. 29 (Mills) 34.
Test, of 'fiery metal' refers to our life on Earth 787; of molten brass 271
and ftn. (Trans.) 13-14; of the Spirit 437.
Testing, Thy—shall sort out the brave 434.
təvīsi found six times in the Gāthās and thice in Later Av. 153; more
spiritual than physical 343; stands for *Daēnā* according to some 212
ftn. *k*; used in connection with *Ārmaiti* (33.12) 673.
təvīti-utayūiti gifts of *Haurvatāt-Amərətāt* 566.
Texts, ancient—brought together under the Sasanians 546; ancient—
scattered 546.
Thee, he shall belong to—151; may we nearer come to—and Thine 355.
Them, he shall belong to— 151.
Thematic (or *a-*) declension 366.
Theme, Thou art the chosen—of all I teach 579.
Theory that Z. was a social reformer 35.
These Two (*Haurvatāt-Amərətāt*) whose Souls work as one 333.

- They, whose actions threaten me with hate, are ever in Thy hands, O Ahura
308.
Thinker of the Māθra (Ahuna-Vairya) 194.
Thinking thoughts of his own selfish gains 736.
Thought, in *Airyōmā-išyō* and in the Fifth Gāthā in absolute agreement 859;
of the Supreme 212.
'Throw back' upon primitive beliefs and superstitions 283.
ṭwāvāqs, associated with *Mazdā* 460; idea of—developed stage by stage
411.
ṭwāvat, found only in the sg. 330; usage of *ṭwāvat* and *Xīmāvat*
(*Yūsmāvat*) 713.
Thy Holy Truth 206.
Thy Radiant Fire 237.
Thy Wish and Law, *Mazdā*, I fulfil 652.
Tilak, date of Vedas given by—35. ftn. *e*.
Tmesis 93 (28.1), 125 and ftn. *c* (*yavaē-ca-tāitē*, 62.6); 161 (30.9), 168
ftn. (Text) 9-11 (30.11), 184 (31.4), 187 and ftn. *f*, 316 ftn. (Text
5-7, 317 (33.4), 331 (*yavaē-ca-tāite*, 62.6), 485 (31.5), 535 (*mās vacō*
dabānahe 9.31), 823 (51.22).
To uswards (= towards us), example of tmesis from Eng. 125 ftn. *c*.
tōi (33.2. *e*), standing first cannot be an enc. pron. 312.
Toil for Mother-Earth and lead Her up to Light 671.
Toiling for Mother-Earth and fostering Her 674.
'Tombs' so-called were repositories for bones 153.
Tongue, guide Thou my— 747; his—shall utter only words of Love 642;
—untrue 799.
Tongues, force of— 104; their—they wag in gossip, hate in heart 705.
Tradition, ancient—inherited equally by Iran, India and Greece 527;
—in the Ven. very ancient 65 ftn. *e*.
Transfer to thematic declension common in Av. 356.
Treasury where good deeds are stored until the final reckoning 357.
Triad, of *syaoθana*, *vacah* and *yasna*, 398 (34.1); of *syaoθana*, *sraвах* and
stūt 398 (34.15).
Tribulations vanish evermore from their hearts 850.
Trinity—*Mazdā*, *Aša*, *Vohu Manō* (29.7, 10; 34.6 and 50.7) 752.
Triple, idea of 'thought, word and deed' 559; obeying first the—command-
ment of good thoughts, words and deeds, then following the Path of
Aša 560.
tri;ṭup out of use when *Yēṭhe-hātām* was composed 27.
True, and False Teachers and their followers 624; —causative aor. with
strengthened reduplication (Jack.) 182; —Leaders oppose him (False)
heart and soul 582; make my life as Thou wishest— 397; on which
side shall I stand,—or False? 499; —Teaching of the Wise 303; to be
my own—self 438; you will understand the merits of—Life 847.

- Truth, and Righteousness 13; attainment of—773; embodied in the Māθra 191; grant that Thy—fill up our Life with Strength 456; (the) highest—of Life 285; I will teach the First—of your Life, what I have tried to realise 540; in accord with—Thou hast ordained 186; leads on to higher, fuller Life 168; led on by thoughts and words and deeds of— 63^o; prevails where thy Rule extends and thy Eternal Law 268; Search for— 397; should be 'incarnate' in our human lives 457; teach me the— 124; this—the best for all the Wise to know 663; Thou wouldst shield me from Untruth with— 509; through deeds of— 144; —through Vohu Manō realise 248; to Perfect Life Eternal through Thy— 517; we meet not—but hungry Wolves 288; where shall we come in touch with Asa's—? 773; (the) Word of— 190; (the) World of— 172, 409.
- Truths, even in life on Earth these—hold good 843; (the) highest— 131; remember well these clear— 533; taught by Z. 852; which Z. wishes to teach 477.
- Truth-Seers find in Realms above Bliss complete 359.
- Truthful, One shall reap Thy blessings full 786; —Souls 722.
- Turan, comes in for a share of the blessings 617; (the) hostility of—and Iran was one of culture and religion 615.
- Turanians 614; traditional enemies of Iran 615; would unite in goodwill under the inspiration of Z.'s Message 616.
- Turfan, discoveries 553; Turfan-Pah. *bavād* means 'shall be' 538.
- Turn, to what land shall I—? 571.
- Turning point, in the history of Iran 134; —in the lives of sinners 170.
- Tušnā-Maiti (in Yt. 13.139), a woman 454.
- Twain, Haurvatāt and Amərətāt 300.
- Twin, Co-workers (the two Spirits) 136; —Maintainers and Creators (57.2) are the two Spirits 138 and fn. *i*.
- Twin Spirits 144; (the) doctrine of the—basis of all the ethical and moral teaching of Zoroastrianism 137; doctrine of the—first taught in Yas. 30 80; essence of the—141; have full control over creation 138; not in agreement in any matter 336; strange transformation of the doctrine of the—in later works 137.
- Two, created by Mazdā (the Twin Spirits) 127; —Mighty Ones who work with single mind (Haurvatāt and Amərətāt) 333; these—, Thy Powers (Haurvatāt and Amərətāt) 333.
- Two verbs in the same line (50.7.d) seem strange 752.
- Tyrants, bloody—following Untruth rush in 688.

U

- u* in *āsašutā* (48.1) not satisfactorily explained 658.
- ūiti* (45.2) precedes the direct narrative 538.
- uxdā*, God-given rules of life (Barth.) 436; means 'doctrine' 239; means 'sacred word' 108.

- uxīyō* (31.7), do Thou brighten 'to lead to a higher, better unfoldment' 197.
- Ultimate punishment, idea of—worked out in Yas. 32 528.
- Unbelievers, all these defiant—are destined to return to Ahura 382.
- Understanding, men of—implied by *viduše* (51.8) 785; of—very low indeed 789.
- Unfold Thyself, Ahura, in my heart 342.
- Uniformity must exist in all clauses with *kaī* (34.12) 389.
- 'Union-vowel', the inserted *-i-* 97 (*daidīs*-28.2), 113 (*srəvimā*-28.7); —in Skt. *vr̥ṇīte* 457.
- Unite, we'll keep afar from those who strive not to—with Truth and Wisdom 504.
- United may we be in Thee and Thine 351.
- Unites, (the Faith)—all men with Mazdā and His Truth 833.
- Universal, brotherhood in 26.9 (Jack.) 617 and fn. *j*; —proselytism contemplated in Z.'s religion 182.
- Untruth, all Rulers hold on to— 571; always stand away from all— 720; deluded by the Spirit of— 847; does not—pervade their mind and heart? 499; frustrate— 701; he (the Corruptor, *bāndva*) teaches—and Duplicity 697; man should renounce all contact with— 701; —threatens us with hate 594; tied to— 705; we vanquish all— 183; when one hath conquered—by the Truth 657; who lets—exist without protest himself becomes supporter of Untruth 591; you find it pleasanter to go astray attracted by— 843.
- Unwise choose not aright 136.
- Upaniṣads 2; —and Hindu Philosophy on *sat* and *asat* 141.
- upasargas* :
 can be separated from a finite verb but not from a derivative noun or adj. 852; dropping of initial *a-* of *api* in Skt. (*pi-dhā*) 698; dropping of initial *a-* of *ati* in Av. *ati-* √ *ci-* (*his-*) might give *ṭkaēša* 698; following the verb 317 (33.4), 695 (49.1); if more than one—are used and *ā* is one, then this *ā* is never put in front of the others (Barth. is clearly wrong about *āyesē...parā*-53.6) 845; repeated for emphasis 347 (33.13), 580 (46.3), 614 (46.12), 712 (49.6); rule for dropping of—for metrical reasons 201; usually modifies the *sense* of a verb 787; word other than true—attached to Skt. verbs as prefixes and the two together have one accent 757.
- Uplift, till he shall—his world of kith and kin 740.
- Uplifted hearts and hands 55.
- Upright, shall gain renown as—man and true 618.
- urīis*, Andreas regards—identical with *aīis* (*ərəīis*-31.5) 189.
- Urtexts of Gāθās published by Andreas and Wackernagel and later by Lommel 308 fn. *a*.
- uru-* as *upasarga* in *urvāxīaī* (34.13) 393; —with *caxrayō* (34.7) 373.
- [*urvāxī*] *uxti* are 'alluring songs' which lead men astray (32.12) 289.

- Urvan 36; —and Daēnā chide the wicked at the Bridge of the Judge 611; —and Daēnā make up the 'Highest Self' of man 611; —and Fravaši are the two highest in Yas. 26.4 and 55.1 611; —'chooses' right from wrong 36; —corresponds to *buddhi* in BhG. 3.42 36; —corresponds to the *viññānamaya koṣa* in Taitt. Up. 36.
- Urvāθō, *Brātā, Ptā* (45.11) is a finer and higher climax than 'Guide, Philosopher and Friend' 570.
- urvāzəmā* (32.1) seems an interpolated word 718.
- urvāzišta* Fire (Yas. 17.11; Yt. 13.85) dwelling in trees and plants 718.
- uśah* orig. the first, now the last, Gāh. 474 and ftn. *o*.
- Uśahina Gāh, now the fifth, but really the first 443-44 ftn. *r*; —Ratu and Bərəjya 379.
- uśā*, name of the orig. first division of the day 474 and ftn. *o*.
- Ushering in, the great — 131; —of the new age and the task before Z. and His Disciples 621.
- uštā*, 'intentional repetition of—' in 43.1 (Barth.) 402, 403; —may be taken as fem. 339.
- uštānəm*, 'physical life inherent in the body, but lost at death' 349.
- Uštavaiti Gāθā 25; each verse in—has five lines 402; named after the first word 402; verses of—arranged as two and three or three and two lines 402.
- ušta*, in the Gāθās 522; —found in two names Fərašaošta and Zaratūšta 74; —in Zaratūstra is something other than 'camel' 73-74; —is spiritual (or inner) light 116; —used by itself in 44.18 74; —primarily means 'Light' or 'Illumination' 525.
- ušta* in RV. and in Later Skt. 73-74.
- uśuruyē*, equivalent to *srūye*, dat. inf. √*sru-* 305; explanation of the form— 304-05.
- Usig 52; (a) class of priests of Daēva-ritual who violently opposed Z. 531; —implies one whose will-power is developed 298; mentioned with Karapan (44.20) 298; —priests were fanatically zealous and opposed to Z. 531.
- ustāna-zastō* associated with *nəmanhā* (28.1 and 50.8) 754.
- utayūta*, basic idea 'continuity' or 'renewal' 556.
- utayūiti*, and *təvīši* closely associated with *Ārmaiti*, *Haurvatāt* and *Amərətāt* 153-54; —and *təvīši* used in connection with *Haurvatāt* and *Amərətāt* 673; connected with *Amərətāt* (33.8) 332; in the Gāθās and Later Av. 153-54.
- utayūiti-təvīši*, closely connected with *Haurvatāt* and *Amərətāt* (34.11; 45.10; 51.7) 783; —, gifts of *Haurvatāt* and *Amərətāt* 332.
- Uzveirina Gāh 443-44 ftn. *r*.

V

- vāc*, speech is either mas. or neu. in Av. 79.
- vaēdamna* implies long study and meditation 249.

- vaēdamnāi* (31.22) refers to *viđušē* of 31.17 249.
- vaēšō* (53.9) connected with *dvaeīah* 855.
- √*vaf-* used for the artistic fitting together of words (Mlt.) 430.
- Vahišta*, (31.6) and *vaḥəuš vahyō* (43.3) 191; —epithet of Ahura (28.8) 115; —(the) highest heaven 304; —, loftiest Abode 114.
- vahištā* (47.1) to be taken with *šyaoθnā-* and *vacanḥā-* also 640.
- Vahištā-cā Mananḥā* (47.1) implies Best Thought, first in the triad of Thought, Word and Deed 640.
- Vahištā-Išti Gāθā, given out shortly after the passing of the Prophet 828; gives advice about ideals of life and speaks to the bulk of the followers of Z. 841; latest to be composed among the Five Gāθās 828; not 'spoken' by Z. Himself 828; one of Z.'s Disciples is the 'speaker' of— 828; 'spoken' by the successor of Z. after His passing 853.
- Vahištā...Mananḥā (31.4) has a double implication 185.
- vahištəm ahūm ašonām raocanḥəm višpō-x^vāθrəm* (9.19; 62.6) 406; —indicates the best life or state of existence 114.
- Vahištəm (51.1), Best Abode of the Righteous, *summum bonum* 767; —(47.2) indicates highest *mental* state attained when 'in accord with Vohu Manō' 643.
- Vahištəm Manō (31.7), double implication of 197.
- vahištō* (46.6) in sense of 'having best intentions' 593.
- vahna* is dedication in mind felt as emotion, *yasna* signifies 'act of worship' 831.
- vahyō* and *ašyō* (in 48.4), are different persons 666; are to be construed with line b also 666.
- vāk* (*vac*) is fem. in Wester. Frag. 1.1 (Barth.) 519.
- vāxī* (Av.) is prevailingly mas., *vāk* (Skt.) is fem. 519.
- Vālakḥilya hymns of RV., numbering of—by European scholars 522 ftn. *d*.
- vananā* (44.15) might mean either 'victory' or 'desire' 512.
- vanḥā* implies 'ultimate abode', in other words, 'destiny' 655.
- Vaḥəuš Manyuš (48.8) implies Spənta Mainyu 680.
- vanḥuyāi* (adj., 51.17) cannot be applied to Daēna unless it means 'Faith' 810.
- Vanquishers of Hate, the Saviours 690.
- vā* is regular Gāθā form for 2/3 118, 366; —occurs only as 2/3 95.
- vaoc-* reduplicated form from √*vac-* 125, 460.
- vaoca-cā*, Geld.'s reading at end of 45.3.d seems impossible 542.
- √*var-*, to choose, conjugated in 5th (*nu*-class is rare (*varənuitē*-31.17) 233; —orig. meant 'to turn' 106; —, to profess (a belief), usually takes *frā* as *upasarga* 133; —, two roots have the forms mixed up 233.
- varana*, lit., 'choice', hence 'religious belief' 536.
- Varhrān (Pah.), Mars, Guardian Deity of Sasanian Dynasty 514.
- Variant readings evidently due to ignorant scribes 242.
- Varuṇa, Asura 53 ftn. *f*; difficulties in making—distinctly elemental 589; has the most strongly ethical functions in the Indian pantheon 589; Varuṇa-Mitra 82.

- √*vas-* implies will or command 54.
 √*vas-*, to love, to hold in esteem, and its derivatives in Skt. 553, 723.
vas-, nine meanings of—in Skt. 723 ftn. *f*.
vasnā Auramazdāha (Old. Pers.) connotes the Will of Ahura Mazdā 398, 635.
vasnā also found in Armenian and Turfan Pah. 398.
 Vasiṣṭha, the name, used with pron. 1st pers. plu. 108-09.
vāstar, *vāstra*, *vāstraya* 39.
vāstra-vāstrya and Skt. *kṣatra-kṣatriya* 39.
vāstrē (33.3), pastures, to be understood in the Biblical sense 315.
vāstrya in Later Av means 'agriculturist', but need not have the same meaning in the Gāthās 37.
 Vāstrya fṣuyās, the third group of Iranian social organisation 207.
Vāstryaēibyō (53.4) refers to the 'Shepherds' or Leaders of Z.'s new Faith 829.
vaurayā (31.3), orig. **vā-ur-ayā* 182.
vā, emphatic particle, and *vā*, enc. pron. 2nd plu., hard to distinguish 331;
 —is enc. and always comes second or third in a clause 331.
 Vendidād, contemporary with the earliest Pah. writings 65 ftn. *e*; latest portion of the Av. Texts 65. ftn. *e*; mentions 'counter-creation' 141; peculiar ideas during the age of the— 797; 'Twin Spirits' in the—137.
 Ven. 7.52 (*ya...ubjyātē*), as given in Geld., not found in Wester.'s text of Ven. 7.52 but in Ven. 7.54 680-81; discrepancies between the texts of Wester. and Geld. for Ven. 7. 53-59 680-81.
 Vengeance is mine, I will repay 556.
 Verbs :
 Augment, *vā* 269 (32.6); —indicates completed action 436 (43.10); orig. I.-E.—was **e-* 481; —quite rare and used only when the act has been quite completed 138 (30.3); augment-forms rare in texts 436 (43.10); —usually dropped in Av. 481;
 augmentless aor. forms used in most cases in Av. 132;
 derivative (secondary) conjugations: denominative 195 (31.7), 398 (36.5, 38.4, 39.4), 687 (48.10); desiderative implies hope 293 (32.13); intensive implies 'clearly' 158 (30.8); —implies continuous or habitual action 287 (32.11), 649 (47.4); —implies 'inexorably laid down' 512 (44.15); —implies long continuation as well as an intense longing 293 (32.13); —indicates repetition, constant practice, also possibly intense desire 106 (28.5); iterative has the same sign as the causal (-*aya*) 233; —is a mild sort of intensive without reduplication 422;
 Finite forms: *ahī* sometimes used for emphasis 646 (47.3—Thou art indeed);
 Infinitives: abl. inf. 228 (31.15), 599; accus. inf. (or inf. of purpose) 227 (31.15), 382 (34.10), 451 (43.14 ?), 677; (48.7); dat. inf. 46 (29.3), 75 (29.8), 76 (29.8 —in sense of subj. 1/3), 95 (28.2); 103 (28.4), 125

- (28.11 —direct object of verb), 181 (31.3), 187 (31.5— two examples), 297 (32.14), 305 (32.16), 324 (33.6 —has the force of imper.), 341 (33.11), 357 (34.2 ?), 366 (34.5), 389 (34.12), 404 (43.1), 432 (43.9), 440 (43.11), 461 (44.1), 463(44.2), 468 (44.3), 486 (44.8 —two examples), 508 (44.14 —three examples), 510 (44.15 —Barth.), 514 (44.16), 519 (44.17 —meaning 'future'), 532, (44.20), 546 (45.4), 548 (45.5), 563 (45.9), 580 (46.3), 581 (46.3), 590 (46.5), 599 (46.8), 610 (46.11), 619 (46.13), 702 (49.3), 712 (49.6), 721 (49.9), 788 (51.9 —two examples), 791 (51.10), 807 (51.16), 811 (51.17), 818 (51.20); dat. inf. in—*dyāi* (Skt. *-dhyai*) rare both in Av. and in Skt. 135, 440, 508; dat. inf. with imper. value 135; gen. inf. 703 (49.3); loc. inf. 354 (34.1), 482 (44.7), 562 (45.9), 788 (51.9 —gen. ?); loc. inf. ending in—*wən* (Barth.) 195 (31.7);
 Moods: imperative of future (a very rare form) 738 (50.2); imperative used to imply unalterable fact 851 (53.8); injunctive (or improper, augmentless subj.) 132 and ftn. *d* (30.2), 147 (30.5) 199 (31.8), 246 (31.21), 404 (43.1), 512 (44.15 —expressing desire or wish), 662 (48.2), 669 (48.5), 718 (49.8 —expressing a wish); injunctive difficult to distinguish from ordinary aor. forms in Av. 80; subjunctive, almost approaches future in sense 494 (44.10); fundamental sense of —is 'will' 790 (51.10); —, not in a dependent clause expresses desire "less peremptory than imperative, more so than optative" 495 (44.10);
 Present participle *āt*m. used almost like dat. inf. 78-79 (29.9);
 Reduplication: *va-vac-*, *va-uc-*, *vaoc-* 187; implies concerted action 119 (28.9); implies greater possibility 796 (51.12); intensive—implies 'ever' 104 ftn. (Trans.) 18 (28.5); strong—182 (31.3); strong—in *both* syllables 810 (51.17);
 Roots: *miθ-*, essential idea is 'coming together' 584; *miθ-* in both Aryan languages means 'to sprinkle', 'to pass urine', and also 'to fertilise', 'to impregnate' 532; *srāv-*, orig. caus. base of *srū-* 75; *vaf-*, reduplicated (secondary) form of **vā-* 99; *vaoc-* (Skt. *voc-*), reduplicated aor. base of *vac-* 61, 125, 187; *vat-* not used by itself in both Av. and Skt., but with *api-* and *frā-* 522;
 Roots, Double—: 146; *caš-dā-* 181; *cis-dā-* 475; *xraoṣ-dā-* 146; *māx-dā-* 146, 538, 841; *māx-dā-* found only thrice in Av. (9.31, 45.1, 53.5) 535; *mərəx-dā-* 341; *siṣ-dā-* 264, 380, *vōiṣ-dā-* 284; *yaoṣ-dā-* 490; 670; *zraz-dā-* 146, 440;
 Tenses : aor. conveys sense of future time 760 (50.10); impft used with force of imper. 442 (43.12); impft. used with force of optative 458 (43.16); impft. used with force of subj. 444 (43.12); pft. forms of 1/1 and 3/1 often identical in both paras, and *āt*m. 734; pft. having true perfect sense 504; pft. indicates past time 822; pft. participle implies action already completed 559; pluperfect, a very rare form 269 (32.6); present *ahmī* (32.8) in sense of optative (*x'yōm*) 277;

- Voice or Pada** : ātmanepada 145 (✓ *var.*, to choose almost always ātm.), 157 (30.8—aor. pass.), 158 (30.8—aor. pass.), 262 (32.3—aor. pass.), 264 (31.14—aor. pass.), 273 (32.7—aor. pass. in -i), 343 (33.12—implies consideration for the speaker), 325 (34.14—aor. pass.), 486 (44.8—question asked for benefit of questioner), 497 (44.11—in sense of pass.), 530 (44.20—context needs pass.), 655 (46.6—aor. pass.), 676 (48.7—aor. pass.), 684 (48.9—pass.), 715 (49.7—bear witness for the sake of the speaker), 841 (*vax-* when ātm. means 'to marry'); ✓ *gūš-* in Av. is ātm. and ✓ *ghus-* in Skt. is paras. 534; ātm. must be used when sense is reflexive 435; ātm. and paras. used together 103 (28.4), 527-28 (44.19), 534 (45.1), 542 (45.3), 572 (46.1); ātm. used for pass. 46; parasmaipada used for a reflexive verb 22 (Y.).
- Vərəθra-yna** (Skt. Vṛtra-han) is one of the greater Yazatas, but Indra is a great Demon 514.
- Vərəzənəm** is neu. and implies a group 254; numerically far greater than X'aētu 254.
- Verses in the Gāθās** are closely connected and read as one connected system of the philosophy of life 732.
- Victims, of the False Ones suffering for Truth** 499.
- ✓ *vid-*, to know, and ✓ *vid-*, to obtain, are so close as to be hardly separable 379, 450; orig. the same 62.
- Vīdaða-fšu**, one of the 'seven regions' 315.
- Vīdvā** (45.3), fine and significant epithet of the Supreme 541; —(29.6) implies 'making conscious', i.e., 'enlivening', 'quickenning' 61; —(31.19) is the mortal, who having realised Aša is prepared to heal the ills of mankind 239; —not found among the Names of Ahura Mazda in Yt. 1 541.
- Vigour** is the strength of spiritual wisdom obtained through Aša 344.
- vijñānamaya koša**, Urvan corresponds to— 36.
- Violence**, let nothing tempt your minds to— 675.
- vīra** used as an adj. (31.15, 45.9) 228, 562.
- Vīštāspa** 82, 109, 110, 111, 115; bears the same epithets as Sraoša 111; —being the human incarnation of Sraoša is a much later idea 516; Kavā—is the man who shall bring Peace 620; King—hath attained to this (Wisdom) 806; mentioned in 51.16 793; portrayed as the very incarnation of religious obedience 111; significance of the name— 111; stood alone on the side of Z. from among the princes to whom the title *Kavā* belonged 621.
- Viśvāmitra** and **Vasiṣṭha**, both names imply 'universal love' 723.
- vī,ō** added in 31.16 because the word occurs in 31.18 also 210.
- Viśpā-hiīas** (All-Powerful), seventeenth Name of Ahura Mazda (Yt. 1.8) 546; trans. by all scholars (following Pah.) as 'All-seeing' 546.
- vīspā stōi**, usual reading for *Viśpās-Tōi* (33.10) 338.
- vīspōng** (28.1) means 'all (knowledge)' 92.

- Vīsyā**, Lord of the Village 443-44 ftn. r.
- Vital-force** (*aojah*), possessed of— 107 ftn. (Trans.) 13.
- Vivāsvat**, father of Yama 275.
- Vohu** in **Vohu Xšaθra** connotes 'Love' 766; —in **Vohu Manō** indicates 'loving' 723; —(in Yas. 43.7, 9, 11, 13, 15) means abstract 'Good' conveying the idea of 'goodwill to man' 424; root-meaning of— in **Vohu Manō** 723 and ftn. f; —(neu. 1/1) is subject of *pairi-jasat* (43, 7, 9, 11, 13, 15) 424; —(31.22) used with both *Xšaθrā* and *Manahā* 249; —used with both *Xšaθrām* and *Manah* (33.11) 341.
- Vohu Xšaθra** 13; —and *Xšaθra-Vairyā* 249; Aša's best blessing—named 807; —clearly implied in *Xšaθrā* (51.16) 809; Loving Strength (—) for serving humanity 679; —represents Strength of Love, Divine Strength 766.
- Vohu Xšaθra Gāθā**, last verse of— 27; ninth verse of—reproduces 31.3-a-b 179.
- Vohū...Manahā** (33.8) has a double implication 330; —implies sincerity of heart and devotion 330; —(49.7) implies *sūcā manahā* (of 30.2) also 715.
- Vohu Manō** (**Vohu Man'**) 9-10, 12, 13, 17, 64, 81, 85, 98, 151, 722; activities of—(30.8, 34.10) 382; Ahura Mazda turns to— 64, 69, 72; —, all Love 198; (the) *Amāša Spənta*—is mentioned in 45.9.a and so *vahəuš...* *manahō* in line e must have the sense of 'loving mind' 563; —and *Xšaθra* paired together in 46.16.d 627; asks the Prophet regarding His dealing with His Brother Man 424; associated with *Haurvatāg* 308; attain the realm of— 300; (the) blessings of— 114; (the) blessings that do flow through— 345; bring down—in your lives on Earth 840; bringing fulfilment unto— 858; chanting hymns of love to— 806; come with— 107; 'companion' of *Haurvatāt* 13-14; 'deeds of —', inspired by Love and feelings of Brotherhood 757; deeds prompted by— 456; —, devoted Love 94; devoted unto— 792; domain (fold) of— 319; doth link his own Inner Self with— 708; Father of— 198; filled with Love we commune with— 645; find fulfilment through— 359; gifts of— 674, 782; gifts of—are Perfection and Immortality 14; grow through—from strength to strength 190; glorious heritage of— 837; Guardian of Animal Kingdom 13; Guardian of Animals (cattle).9; 837; His all-sustaining—brings Love 245; *hušiti* (Blessed Abode) of— 83, 166; implies Brotherhood of Man 13; —in heart and Aša's Wisdom 714; "in the sacred service of—as representing the holy commonwealth" (Mills) 315; inspired by—(Mills) 95; Life is renewed, made full through— 751; —, Love of God 13; 'Loving' Mind rather than 'Good' Mind 553; man should commune with— 701; may—come down and with us dwell 459; Mazda's Law shall be revealed by— 156; my Faith to Him I pledge though— 551; never doth the Corruptor think of— 697; —next after Aša 69; Path of— 391; ponder o'er the words of—

355; 'rejoicing' of—, i.e., fulfilment of Love 859; remains afar from Thy foes 375; represents Love 545; reveal to me through— 186; —'s grace has also to be sought 562; —'s Love 101; —'s Love extends to animals 9; —'s name comes first of the Seven in 47.1 640; —'s rich reward 110; stand erect and upright, firm in —'s Love 688; stands for the highest type of Love 696; stands for Love 9; Strength Divine that flows from knowledge gained through—'s Love 812; Strength of —shall be mine 413; such the reward that—bestows 804; —,(the) sustaining power of Ahura 247; through loving— 731; through— 819; through—'s Love and Xsaθra's Strength 384; through—'s wonder-working Love 753; —, Thy Love 319, 682; (the) way of—9; we pray to—340; who inspires—'s Love? 469; when shall I see—? 100; where dwelleth Thy most loving—? 773; work of—implies work inspired by— 395.

vohū manō in 34.8 "unlikely to have an alternative meaning" (Mlt.) 377.

Voice Divine, inspired by thy— 124.

Vraja, Gokula and Gopāla Kṛṣṇa 315.

**vu-ur-θa*, orig. form of *urvatha* 247.

Vyāsa summarised all religion 8.

W

Wackernagel 86.

Wake up, alert 131.

Watchest, O Mazdā Thou—with Thy radiant Eye 218.

Waters, who keeps the—and the Plants in place? 469; —and Plants 'province' of Amərotāt and Haurvatāt in later Zoroastrian Theology 783; —are restrained from overflowing forests 470

Watering a garden after sunset 283 ft. *h*.

Way, the—mentioned in RV. (i. 136.2) 105.

Weapons of Sraoša are the sacred chants 236; spiritual— 234.

'Weave hymns' in Av. and Vedas 98, 99.

'Weaving a hymn' 61.

Web of Life 61.

Wedded bliss in its devoted zeal 847.

'Wedding Hymn' in RV. (x. 85) 321.

West refers to 31.5 in discussing Dēnkart ix. 31.6 188.

Westergaard 156 ft. (Text) 14, 680.

Western notions about the level of oriental thought before the rise of Greece 661.

Western preconceptions maintain that the reward for accomplishing the Will of Ahura is "a pair of pregnant cows" 636.

Western scholars, and Kan. understand *gaēθā* (46.14) as 'substance' (family, cattle, goods, possessions generally) 619; drag high spiritual thoughts of Gāθās down to Earth, lit. to the level of agriculture and husbandry 546; have in common (1) European bias and (2) Christian preconcep-

tions 2; regard Gōus-Tašā as a being different from Ahura Mazdā 602; see primitive and confused thought in 44.18 524; seem to think that Z. wishes for the death and ruin of the Corruptor 696; strongly obsessed by their pet agricultural theories 544; think that 46.17 refers to the Last Judgement where Z. intercedes on behalf of His followers 629; trans. *Damāna Garō* as 'House of Song' 559-60; view Gāθās in the materialistic manner 153; views of—based on Pahl. writers 546.

What course shall be thine? 423.

What I gave away I have, what I saved I lost 11.

What path thy choice? 423.

Whatever comes at Thy Command is best 186; whatever comes or does not come is by the will of God and so is for the best 189.

'Whimsical' dividing of words by transcribers 132.

Whitney, explains the *sandhi* of visarga and a voiceless consonant very clearly 568 ft. *d*; on change of *n* to *ṅ* 324 and ft. *p*; on 'improper subjunctive' 669; on *√raks-*, to injure, in Skt. 170; thinks that the evidence for a second *√raks-*, to harm, in Skt. is 'took weak'.

Who art thou? Whose thy life? 423.

Whom shalt Thou send to protect us? 594.

Wicked, behaviour of the—towards upholders of Truth described in 46.4 589; fear the Prophet and His Disciples 277 ft. *x*; tribulations—sent by Ahura upon the— 556: why are the—powerful? 529.

Wide separation of verb and noun possible in German, not in Gāθās 550 ft. *u*.

Wilfully blind 295, 296.

Wilfully deaf 288.

Will, as is the—Supreme of Ahura 751; obeying his— 628; of God is for the best, whatever comes or does not come 189; of Mazdā Ahura is Love or Vohu Manō 264; of the Supreme is overmastering 389; reveal Thy— 678; teach me to know Your— 768; through co-operation with Your— 394; *vasnā*, the—of Ahura 762; what is Thy—? 385; what is Thy Holy—? 431.

Winds, who guides the—in their uncharted course? 469.

Wisdom, and Love cherished within our Souls brings Strength to serve 564; he (Vištāspa) got—through Aša 806; He guides me in His— 551; His— 193; in your— ye have made for us Your Holy Plan 711; Lords of—(Aməša Spəntā) 551 and ft. ***; —of Redeemers shall teach mankind 579; "—of the Spirit exhibiting itself in creative activity" (Jack.) 203; —of the Spirit Life-creating 202; —of Vohu Manō 89; praising Him, Lord of—, through His Truth 551; —'s own Abode 736; —taught by Vohu Man' shall grow from day to day 405; Wisdom-Teaching 87; this Teaching leads mankind to— true 391; those who have acquired—teach others who are eager 249; Thy—makes their destinies distinct 665; Thy—which is Ancient and Supreme 750.

- Wise, choose aright 136; have a certain medicum of Spiritual insight 233; —in Love 104; —Jāmāspa 720; (the) strong—man follows Aša's Path 586; (the) strong—man lives for Truth 586; (the) strong—man receives all suppliants 586; (the) strong—man shall guide their steps from soul-destroying ways 586; (the) strong—man shall guide wisely to Self-Reliance 586; that ye may know the—from the Unwise 622; who follow the Righteous Teacher 241.
- Wise-One shall spread my Truth 190.
- Wise Ones, all—who preach Thy Mystic Lore 663; let the—tell the secret to the Wise 232.
- Wish "to convert with force of tongues those gone astray" expressed in 28.5 382.
- With a similar *sankalpa* or end in view (*hamōi-manōi*-32.1) 255.
- Witness, bear Thou— 714.
- Woe, the only end of life for those who obey not is— 540.
- Wolf disguised as pious Shepherd 206.
- Wolves, helped by their blinded dupes 295; hope invincible to rule mankind 295; hungry—deaf to all else and mighty in Untruth 288; pack of hirling—whose gospel is their maw (Milton) 290 and ft. *k*; (the) power of—itself destroys their Inner Life 292; shall yearn long years to hear the Message 292; wish Ahura's Life away from earth 295.
- Women, addition of—in *Yeṛhe-hātām* 27.
- Word, from an ancient gloss (*ramō*-29.1), metrically extra 38; (the)—in the Bible 191; of Mazdā 110; (the)—shall judge him (John 12.48) 353.
- Words, best to hear 547; in the *Gāθas* should be taken in their highest spiritual sense 65; of inspiration from Thy mouth 178; of praise inspired by Truth 329; play upon—in 28.8 115; Thy—sublime 107; —to guide 210.
- Work, achievement should be translated into— 10; I wish to— 441.
- Works done in the name of Mazdā Ahura 103.
- Workers follow them (Self-Reliant and Friend) 714.
- World of Body and that of the Soul 94.
- Worlds, both the 94; (the) two—mentioned in 28.2 95; to speed effectively the—of Aša 579.
- Worldly strength, I know my lack of— 575.
- Worse, behaves—than the bad 779; —than evil 410.
- Worship, chanting praises I would—Ye 743; how shall I—Thee? 459; I'll teach all such to—Thee and Thine 605; —through deeds 628; we—You in our adoring hearts 817; —whole-heartedly 432.
- Worshipper, of Mother-Earth means helper of Humanity 803; offers to Ahura and the Holy Immortals all that is due to Them from him 360; what help shall come unto Thy—? 731; whence doth Thy Love flow upon Thy—? 773.
- Worshippers, dedicated lives from—expected by Ahura Mazdā 360.

- Worst for the Untruthful 140.
- Worthiest to be invoked, art Thou 601; are Ye 750.
- Wrath, may we never provoke Your 117; rushed away to 148.
- Wrong, man chooses—because led away by the Deluder 590; pleasant path of— 533; to wean a man away from—he should be taught to use his powers of thinking and to rely on his own judgement 590.
- Worthies (*arajīš*-53.9) are the Prophet and His followers opposed to the evil-believers (*duš-varəšnā*), 855.

X

See under *K*; *x* being equivalent to *kh*.

Y

- ya-ka* (joined) must always be together and never separate 549.
- yā-yasnā* (34.1) correspond to 'thought' in the three Commandments of Z. 352.
- ✓ *yah-*, to be quick, to speed, a lost root in Skt. 200.
- Yahveh creates 'darkness' and 'evil' 473.
- Yānim manō (28.0), Introductory Verse to the *Gāθas* 31-32.
- Yašt 13 deals with Fravašis of the Righteous 822; the so-called —22 describes the Daēnā leading the Soul across the Cinvaḡ-Bridge 244 ft. *h*; —of the Sacred Verse (*Bayān Yašt*), Yas. 19-21 18 ft. *c*, 27 ft. *b*.
- Yāska 330.
- Yasna, 11, 'a kabalistic medley of *Gāθā* words' wrenched out of their proper context 485; 11.9, 'a kabalistic mix-up' 119 ft. *g*; 11.9.a mutilated quotation from *Gāθā*, corrupt and obscure 119, 11.9, a spurious verse 187; 11.9, very corrupt and obscure 119; 12.1, quotes 31.7.b 194; 15.2 quotes 51.1.a-b 766; 18.2-7 quotes 47.1-6 640; —19 is Commentary on Ahuna-Vairya 1,18; —20 is Commentary on Ašəm-Vohu 18 ft. *c*, 24; —21 is Commentary on *Yeṛhe-hātām* 18 ft. *c*, 27; 26.4 and 55.1 give two clear lists of the 'bodies' making up a human being 810; —28 a magnificent paean of praise to the Supreme 90; —28, reason why it is put first in the *Gāθā* 90; —28 usually taken as the first *Hā* of Ahunavaiti 90; 28.1 to be recited twice (*Ven.* 10.4) at the end of each *Hā* of *Gāθā* Ahunavaiti 93; 28.11 links up with 30.1 126; —29, dramatic in its arrangement 35; —29 points out that Z. had till then been unknown to common humanity 328; 29.7 contains answer to the last question in 44.6 479; 29.7 is a difficult verse 65; 29.9 adds to the dramatic situation 78; 29.9 is deprecatory 78; 29.9 is 'a pillar verse' (*Mlt.*) 78; 29.10 attributed to Z. by all 82; 29.11, continuation of the words of Mother-Earth 86; 29.11 regarded by all as words of Z. 86; —30 gives the original teaching of Z. on the Twin Spirits 137; 30.1 carries on the thought of 28.11 34; 30.1 mentions subjects treated in the *Gāθas* 128; 30.5 and 6 form a pair 149; 30.7 and 8 form a pair 149, 152;

30.7 carries on the argument of 30.5 152; 30.8 carries on the argument of 30.6 152; 30.9 and 10 make a pair 160; 30.9 carries on the argument of 30.7 160; 30.10 carries on the argument of 30.8 165; —31 descends “from the more general to the particular and from the doctrinal to the practical” (Mills) 173; 31.1 connected with 30.11 by the opening words 173; 31.1.d repeated (with slight changes) in the Ven. 8.21 174; 31.3 and 51.9 express similar ideas in nearly the same words 787; 31.7 is difficult to construe 194; 31.7 quoted in 12.1 194; 31.7.b various trans. of 196; 31.7.f connected ‘logically’ with 31.8.a-b 199; 31.8 follows as ‘logical consequence’ of 31.7 199; 31.10 carries on the idea of the ‘choice’ before Mother-Earth 207; 31.11–12 intimately and logically connected 211; 31.16 in strong contrast to 31.15 230; 31.19.e-f repeat (with slight changes) 47.6.b 655; —32, subject matter of 51 ftn. *m*; 32.1 connected with 31.22 252; 32.1 mentions the helpful servants of Ahura 252; 32.1.e-f are the words of the common prayer addressed by both parties to Ahura (Andreas) 256; 32.3 is addressed to the Daēvas 261; 32.5.c-f variously construed by Barth., Kan., Mills and Pah. 266; 32.13.a is the only irregular *pāda* (8 syllables instead of 7) in Ahuna-Gāthā 293; 32.16 e-f involved in construction 306; 33.1.b parenthetical 308; 33.3 and 4 closely connected 317; 33.3.c-d quoted in Ven. 17.5 for being used while burying nail-parings 327; 33.4.f taken literally by all commentators 318; 33.6.c is a parenthetical clause 324; 33.9 not rendered satisfactorily by any one 334; 33.9 must connect up in sense with 33.8 334; 33.11.a is an independent sentence 341; 33.12–14 inserted in Ny. 5 immediately after the Pazand introduction 343; 33.14, sense of the whole verse 350; 33.14.f quoted in Yt. 13.88, describing the Prophet 350; 34.2.a, b, c refer in order to thoughts, words and deeds 358; 34.4 put at the end of Ātaš Nyāiš (Ny. 5) 363; 34.4.d quoted in Ny. 3.10 363; 34.8.c quoted (with slight changes) in 57.10 376; 34.11 difficult to construe 385; 34.11.c-d mention four Holy Immortals, but the cases are difficult to construe 386; —35–42 known as Haptañhāiti 161; —Haptañhāiti (35–42) placed between First and Second Gāthās 810; 43.2.b amplification of 43.2.a 406; 43.3 repeated in 60.1 410; 43.3 put at the head of Yas. 60 411; 43.6 repeated (with slight changes) in 19.17 421 and ftn. *c*; 43.7.d-e, most commentators do not bring out connection with a, b, c 425; 43.11.d-e trans. variously by Andreas, Barth., Kan and Mills 440 and ftn. *s*; 43.12, the idea of the whole verse 445; —44, among the grandest in the Gāthās 460; 44.1.a quoted in Ven- 19.10 (with words converted to Later Av. forms) 460; 44.3.d quoted in Ny. 3.4 and Yt. 7.2 468; 44.12.c confusing owing to *aṅgrō...aṅrō* 500; 44.14.b found also in 30.8 508; 44.16, idea closely similar to 28.8 116; 44.10.d-e arranged somewhat differently by Geld. and others 523; 44.18.c usually trans. lit., “ten mares with a stallion and a camel” 521 ftn. (Trans.) 13–17; 45.2.c-e quoted in 19.25 539;

45.6.b quoted in 52.4 and 61.5 553; 45.7.a quoted in 7.24 555; 45.8.9, 10 consecutive, so similarity of context requires similar trans. 558; 45.10 describes the followers of Aša and Vohu Manō 568; 45.11 mentions one who opposes Daēvas and Evil 568; 46.3.e different renderings by Andreas (Lom.), Barth. and Kan. 581; 46.6.d quoted in 71.13 593; 46.7.d repeats idea of 43.6.c 421; 46.11.e practically repeated in 49.11.d 612; 46.15 has only four lines 402; 46.15 only verse of Uštavaiti with four lines instead of five 623; 47.1 ‘almost a mnemonic 640; 47.1 repeated a second time in 18.8 640; 47.1–6 repeated in 18.2–7 640; 47.5, the words *yā xi cī-cā vahisītā* repeated in 12.1 652; 48.1.a and d connected syntactically 658; 48.1.b-c closely connected syntactically 658; 48.1.b-c a sort of parenthetical clause 658; 48.3.c-d hard to construe 664; 49.1 connects with 48.12 694; 49.4.d trans. variously 707; 49.8 mentions Fərašaoštra by name 716; 49.8.b (*sarēm*) explains *urvāxištām* 718; 49.9 addressed to Jāmāspa by name 716; 49.10 difficult to construe 726; 49.10, the idea underlying 726 and ftn. *t*; 49.10.c reproduced at the end of Kōm-nā Mazdā 724; 49.10.d a real poser 724–25; 49.11 the only verse in the Gāthās which speaks of reincarnation 729; 50.10 idea similar to 31.7 560; 51.2 words quite simple but construction needs careful adjustment 769; 51.2.a needs a verb indicating ‘are dedicated’ to get sense correctly 769; 51.2.a varied readings and trans. 771; 51.8.b is a parenthetical clause 785; 51.9 has idea and words similar to 49.3 702; 51.12 states it is possible to attain the goal within one single life upon Earth 730; 51.12 strange verse 795; 51.15.c-d parenthetical clause 805; 51.17 illustrates ‘the possibilities of Gathic problems’ (Mlt.) 809; 51.20 has no finite verb at all 820; 51.22 speaks of holy men both past and present 822; 51.22 trans. by I. J. S. T. 27, 123 ftn. *t*; 53.3 difficult verse to construe satisfactorily 834; 53.6 difficult verse, being corrupted by later copyists 844; —54 dedicated to Airyaman 254; —57 Sraoša Yt. *vađī* 516; 68.24 repetition of 47.1–6 all six together 640. *yasna*, and *vahma* 358; —in *yā-yasnā* (34.1) means meditation about the Deity 352; many Hās of the—named after the first word 402. *√yat-* implies zeal and fervour. *yaṭ* and *hyaṭ* divide the verse (31.8) into two *gāyatrīs* 199. Yathā Ahū Vairyō 1. See also Ahuna-Vairya. Yathā, invoking the help of 1; “—*tārī madad*” 18. *yathanā* occurs four times in Av. Texts (12.4, 31.22, 35.2, 43.10) 437. *yathrā* equivalent to a declension case (Jack.) 213; indicates time (30.9) 163. *yavaētaṭ-yavōi* and *avaētaṭ-avōi* (Barth.) 244. *√yaz-* (Skt. *yah-*), to be quick, to speed, probably a lost root 200. Yazata, worthy of worship 3; —Airyaman 254. Yazatas are *asho* 5; —of Later Av. mentioned in the Gāthās 179. *Yazūm*, contrasted with *Pourvīm* 199; —(31.8), various readings and various renderings 199–200.

- Ye, Holiest and Best 326; —rule *over all*, even over those who menace me 682.
- Yearning, of his (Fərašaoštra's) Soul 808; I am eagerly—to attain 756; how deep my— 365.
- Yearnings, make my life express the—and prayers of my heart 397; silent —recorded in the Book of Life 221.
- Ye'jhe-hātām 18, 26-28, 161, 167; ancient commentary on—, Yas. 21 27; correct position of—in Av. Texts 18; —, later paraphrase of 51.22 27; mentions the Righteous, both men and women (an improvement on the original) 822; original of—is 51.22 822; practically omits 51.22.e.f losing a great deal of its force and beauty 822; reproduces almost word for word 51.22.a-c with later changes of grammar and spelling 822; show two main changes as compared with 51.22 822; to be recited^oonce 18.
- yezi tāis aθā (32.6), awkward and unusual construction 269.
- Yima 275, 276-77; made attractive things of the Earth 274; (a) Prophet of Iran 276; —'s downfall owing to flesh-food not found in the Shāhnāma 276; —'s downfall owing to inordinate pride 276; son of the sky 275; Vivayhān's son 274.
- Yoked to my purpose, lead me to my Goal 750.
- yō yaom kārayeiti Ašm kārayeiti (Ven. 3.31) 674.
- yōi hənū (44.16) is a separate clause 514.
- yuj-, extension of √yu-, to join 610.
- yūs-yūzəm as tū-tvəm (Barth.) 261.
- yūima and xīma forms 374.
- Yūismaibyā (32.9) is dual 280.
- Yūsmākəm used thrice in the Gāθās (34.5, 50.5 and 7) 367.

Z

- zam (zəm), Earth (fem.), and zyam, winter (mas.) have similar case-forms 796; irregular declension of 470.
- Zamyāi Yašt 243.
- Zantuma (Lord of Province) 443-44 ftn. r.
- zaotā occurs only once in the Gāθās (33.6) 323.
- zaotar, orig. meaning of 323.
- zaoθra, liquid libation, 360.
- √zar- in the paras. means 'to make angry' and in ātm. 'to be angry' 118.
- Zarathuštra (Zoroaster), addresses His Disciple (Fərašaoštra) as 'son' (puθra—Yt. 24.11) 116, 809; Ahū and Ratu of the Worlds 43; Ahura Mazda Himself says,—was 'the only one who kept all Our Commands' 3; —and the Glorious Brotherhood 86; anxious to earn 'the reward' through Aša 523; as it were Xšaθra of Ahura incarnate upon Earth 857; asks for blessings upon His people rather than upon Himself 112, 115; born in Iran 3; brings as sacrifice the very Life and Being of his Self 348; called *Zaotā* (Yt. 4.7) 323; chose Fire as the outward symbol of His

Faith 179; clear about ultimate victory 661; communing with His own Higher Self 432; concentrated all evil in the figure of Falsehood, *Druj*, antagonist of Aša, Truth and Right 703; contemplated *active* opposition to evil as part of religious life 568; could not have established a higher and privileged 'caste of priests' 253; could not have referred to later Iranian festivals 276 ftn. p; dedicated to Good (Vohu) and to Love (Vohu Manō) 428; dedicates Himself to the service of Mazda and Humanity 430; definitely announces Himself as Prophet of Ahura 177; definitely opposed to mere ritual 291;—Divine Incarnation in a sense 3; eager to proclaim Mazda's Eternal Law 71; eagerly awaiting the arrival of Sraoša 105; 'esteems Aša above all' 435; exalted to the level of a Yazata in later tradition 3, 78; explanation of the name — 73-74; expressing the desire, according to Pah. tradition, to possess 'the precious body' of His Disciple's daughter, which is quite strange 809; Father and Founder of the Faith 838; first among the *vāstrya fšuyant* 207; first of the present human race to reach the level of World-Teacher 78; Founder and Head of the Sacred Brotherhood (Maga) 621; gives His teaching to the scions of the great Spitāma race, the sons of Haēcat-aspa 835; grant to—joy of Inner Life 107; has already achieved union with Armaiti 436; has come as Prophet of Ahura (31.2) 785; has *not* identified Ahura and Spənta Mainyu 54; has not obtained high position materially 577; hath made promise to His Brotherhood 804; —, 'He of the golden light' 74; holds *all* men equally capable of attaining Perfection and Immortality 253; Holy—Spitāma 'the only one who kept all Our Commands 71, 73-74; hopes to bring Perfection and Immortality to all mankind 523-24; hopes to understand Perfection and Immortality after receiving 'the reward' 523; how will Thou aid Thy—, Lord 731; Hvōvi, traditionally accepted wife of— 116; laid stress on good life of loving service rather than on ritual and ceremonial 610; lays stress on *action* rather than on loud talk 289; lived till 77 and saw the complete triumph of His Mission on earth 320 ftn. g; —, Lord and Master 839; (the) man who helps to fulfil —'s task 618; man and maidens of —'s Faith 858; —, mighty Teacher 34; Mother-Earth about to give birth to — 58; (the) name—in the Gāθās stands almost everywhere both for the Prophet as well as for any good Zoroastrian reciting the verses 109, 428, 457; (the) name—used with pron. 1st pers. plu. 108-109; —, not the Prophet's birth-name 73; nowhere sanctioned animal-sacrifice 67; people of the world were not at first impressed by — 577; pours out His heart to Ahura Mazda and the Aməša Spəntā 90; preparations for the advent of — 34, 90; present in some 'heavenly form' (Yas. 29) 72; —, the pusillanimous 207; ready to take up His mission as Saviour 90; recites the Ahunavar against the Demons 18; referred to as Saošyant 832; —'s ancestry upto Spitāma

623; —'s children, a later development in Zoroastrian Theology 832; —'s choice has been Thy Spirit Holiest and Best 456; —'s confidence in final victory 377 *ftn. n*; —'s disciples and helpers 109; —'s Fravaši present at the Court of Ahura Mazda 72; —'s great desire to spread the Message all over the world 106; —'s hall-mark on the Bridge of the Separator 607; —'s Inner (Higher) Self roused by Vohu Manō (Love) 428; —'s Message as it appears to the moderns 6; —'s Message has a value for today 3; —'s 'modesty of confidence' 191; —'s place among the Prophets 3; —'s religion active, seeking converts 182; —'s task, renovation of Life upon Earth 634; —'s ten senses brought under complete control 525; —'s thoughts and words and deeds point out to all mankind the Path of Bliss 31; —'s unmistakable monotheism 184; sent as Saviour by Ahura Mazda Himself 72; shall bring to mankind Perfection and Immortality 523; shall carry out *fully* the task ordained by Ahura Mazda (*vasō-xšayā*-50.9) 757; speaks of Himself in the third person 748; spoken of as 'Master of Death' and 'the Greatest' in 53.8 828; —, Supreme Head of Maga Brotherhood 853; Teacher and Prophet 254; teaches possibility of attaining Perfection *even while living* 486; taught agriculture and settled life to marauding nomads (belief of older scholars) 174; thinking of His own Soul and of the Souls of others as well 102; —, Thy noblest Son 81 and *ftns.* (Trans.) 19 and *; —, 'title' of the Prophet 73; traditional story about the 'children' of— 834; unknown and unproved to the vast majority at his advent 78; wants man to be alert and active to achieve Perfection and Immortality 730; wants a vision of Ahura Mazda and to be in communion with Him 325; was the priestly class recognised by —? 323; watches over His people even after His passing away 853; who is Thy Friend, —, wed to Truth? 620; who shall come to —'s aid? 792; whose helps in successful carrying out of —'s mission shall be renowned 619; wishes that one and all shall receive the blessed doctrines 176; wishes to conquer the Corruptor through Love 696; with three 'sons' and three 'daughters' is the earthly replica of Ahura Mazda and His Six Holy Immortals 626 *ftn. c*; —World-Teacher 3; —, the World-Teacher belongs not to Himself but to all Humanity 428, would come back when the time is ripe 853; would not wish for the death of even an opponent, but would win him through Vohu Manō (Love).

Zarathuštri applied to human beings means 'follower of Z.', i.e., 'Zoroastrian' 832; in Later Av. used with Daēnā in the sense of 'emanating from Z.' or 'taught by Z.' 832.

Zarathuštrian Brotherhood, blessings of the Supreme invoked upon the — 859.

Zarathuštrian hymns, depth of 143.

Zarathuštrōtama (the Holiest Z.) 443-44 *ftn. r*; Supreme Head of Religion, whose responsibility is all Humanity 231.

zastōibyā (33.2) means *active* checking of the forces of evil 212.

Zātsparam, Dastur 298 and *ftn. x*.

Zauθra-vāstra (possessing herbs for libation), attempted derivation of the name Z. 73.

zaxe būye...vanhāu-ca sravahe (62.6) 167.

zdī from Aryrn **as-dhi* 233.

zōvīm (31.4) to be construed with all the Divine Beings mentioned 184.

zī (Vedic *hi*), always the second word 165.

Zohāk of the Shāhnāma 150.

Zoroaster, Greek transcription of Z., implies 'light' 74.

Zoroastrian Creed not circumscribed by the borders of Iran alone 616.

Zoroastrian tradition about the 'tombs' of ancient Kings 153.

Zoroastrian, the true—should become Truth incarnate 457.

Zoroastrians, illiterate—taught to recite the Sacred verses 18; should recite 33.7.c-d while burying parings of nails (Ven. 17.7) 327; should abstain from flesh-food on days consecrated to Vohu-Manō and His associates 9.

Zoroastrianism, almost total eclipse of—, lasting for five centuries 546; fundamental teaching of—137; in India today—is averse to proselytising 182; reason why—is called 'dualistic' 137.

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Zātsparam.

THE DIVINE SONGS OF ZARATHUSHTRA

A Philological Study of the Gathas of Zarathushtra, containing the Text with Literal Translation into English, a Free English Rendering and Full Critical and Grammatical Notes, Metrical Index and Glossary.

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"Read the things of the flesh with the eyes of the Spirit,
 Not the things of the Spirit with the eyes of flesh."

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VoHC-XŠA0RA 22-Yas. 51.22

1 2 3 4
 22. yehya moi Ašat haca
 5 6 1
 vahistem yesne paiti
 8 9 10
 vaeda Mazda Ahuro;
 11 12 13 14 15
 yoi +afhar3-ca +h3nti-ca;
 16 17 18 19
 t% yazai x^vais namlnls,
 20 21 22 23
 +pairl*+ca-+jasai vanta.

(7*-7-7; 7-7-7) [*Catalectic *pdda*]

2 1 4 3
 22. (Him) I-ween whom by-reason-of (his) Righteousness
 7 6 5
 in-every act-of-worship (as) the best
 9 10 8
 Mazda Ahura doth-regard ;
 13 11 12 15 14
 both (among those) who have-been and (who) are;
 16 17 18 19
 these will-i-revere in-their-own names,
 21 23 22 20
 and will devotedly reach upto (them).

Free English Rendering:

That man, indeed, who makes his every act An act of worship, led by
 Asa's Law, Is deemed as best by Mazda Ahura;
 Each one of these, who have been and who are, With reverence will I
 recall by name, And strive to emulate his holy deeds.

Text: 12. Geld, hss *atjhara*⁰. 14. Geld, has *kgntt*⁰. 20-22. All have the words
 separate; Geld, reads *pairica jasdi*.

Trans.: 1. Orig. 6/1. 3. Orig. 5/1. 8. Lit., * doth know'. 12. Lit., 'and'. 18-19.
 Orig. 3/3. 23. Orig. 1/1 of an agent-noun.

822

VOHU-XSA0RA 22—Yas. 51.22 (1-19)

This verse also is arranged in two triplets.

This verse is the original of the Yer/he-hatam verse. The main difference between the two is that in the Ga#a verse the holy men both past and present are spoken of, while in the later verse the Righteous ones both men and women have been mentioned. The first three *pddas* of the Ga0a verse have been reproduced almost word for word, with only the later changes of grammar and spelling. There are, however, two main changes : (i) the *moi* is replaced by *hatdtn* and (ii) the superlative *vahistdm* is replaced by the positive *vayhd.*. The introduction of *hatdtn* in the later version has probably been the reason why the idea of the past and present generations has been left out. The second half of the Ye^he-hatam is entirely different. The idea of bringing in both men and women is a decided improvement. On the other hand the last two *pddas* have been practically omitted and so the later verse has lost a great deal of the force and beauty of the original.

moi—This is an emphatic particle.⁰ Usually the word when used in this sense is disyllabic, and here this word has to be joined by *sandhi* to

the following word **Asdt**—and the scanning would be **mo-ya-lat**.

This **pdda** is catalectic.

vahihdtn—This superlative is used almost adverbially.

paitl—It is used in the sense of 'every' or 'each'.

***&rihar5**—3/3 pft. subj. paras, of **Vah-**. The pft. here definitely indicates past time. Cf. Yas. 33.10.

tdj—This is a distinctly later form. The usual Ga0a form would have been **tvtig**.

yazdi—𐬨𐬀 pres. subj. atm. of **Vyaz-**. Mlt.⁶ has noted that only in this verse of the Gaflas we find mention of reverence paid to human beings. I do not think this is a correct view, for we have many verses in which Righteous men, and Holy Teachers and Devotees of Mazda have been praised. In Later Av. there grew up the cult of adoring the Fravasis of the Righteous of all lands. See Yt. 13 (Farvardin) and Yas. 26.

x^ydis tidmanu—Both are 3/3. Jack/ regards the **-is** suffix in **ndtridtiis** as a 'general plural suffix'. The adoration of the Holy Ones by name has developed continuously in Zoroastrinism. The whole of

a. Barth., Wb. 1175-76. b. EZ., p. 388, ftn. 1. c. AG., §308.

VOHO-XSARA 22-Yas. 51.22 (19-23) 823

Yt. 13 (Farvardin) is a long list of over three hundred names of holy men and women of early Zoroastrism history. In the Zoroastrian ritual today connected with funerals (third-day ceremonies) and with thanksgiving (Jashan) ceremonies there is a general list of names from ancient Iranian saga and history, and it is followed by a list of names from Parsi history since the arrival in India.** Then there follows a special list of local celebrities, the names being agreed upon by the local community. Each family also has its own list of names embodying the family history. On the

death of any well-known personage, a special meeting of the whole local community is convened and, if the majority will it, his or her name is added to the list of the 'illustrious ones who have passed on'. There is a sort of 'hero-worship' and this custom is of considerable psychological value for the community in general and for the younger generation in particular.

***pairi-+cd-+jasdi**—All read the words separately, but I would combine **pairi-jasdi** as one word and insert the **-cd** in between by 'tmesis'.

vantd—Bmth.^e construes this as 3/1 mas. and trans, 'with honour'. I am inclined to take it as 1/1 of an agent-noun in **-tar** from **Vvan-Skt. van-)**, to like, to hold in respect/ The use here is almost adverbial:—'with respect', 'devotedly'.

TRANS, OF BARTH. :

He, I ween, that Mazdah Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honour.

- d. The ancestors of the modern Parsi community arrived in India in the year 936 A.C.**
- e. Wb. 1355. f. Barth. Wb. 1353 (under 3. *van-*).**