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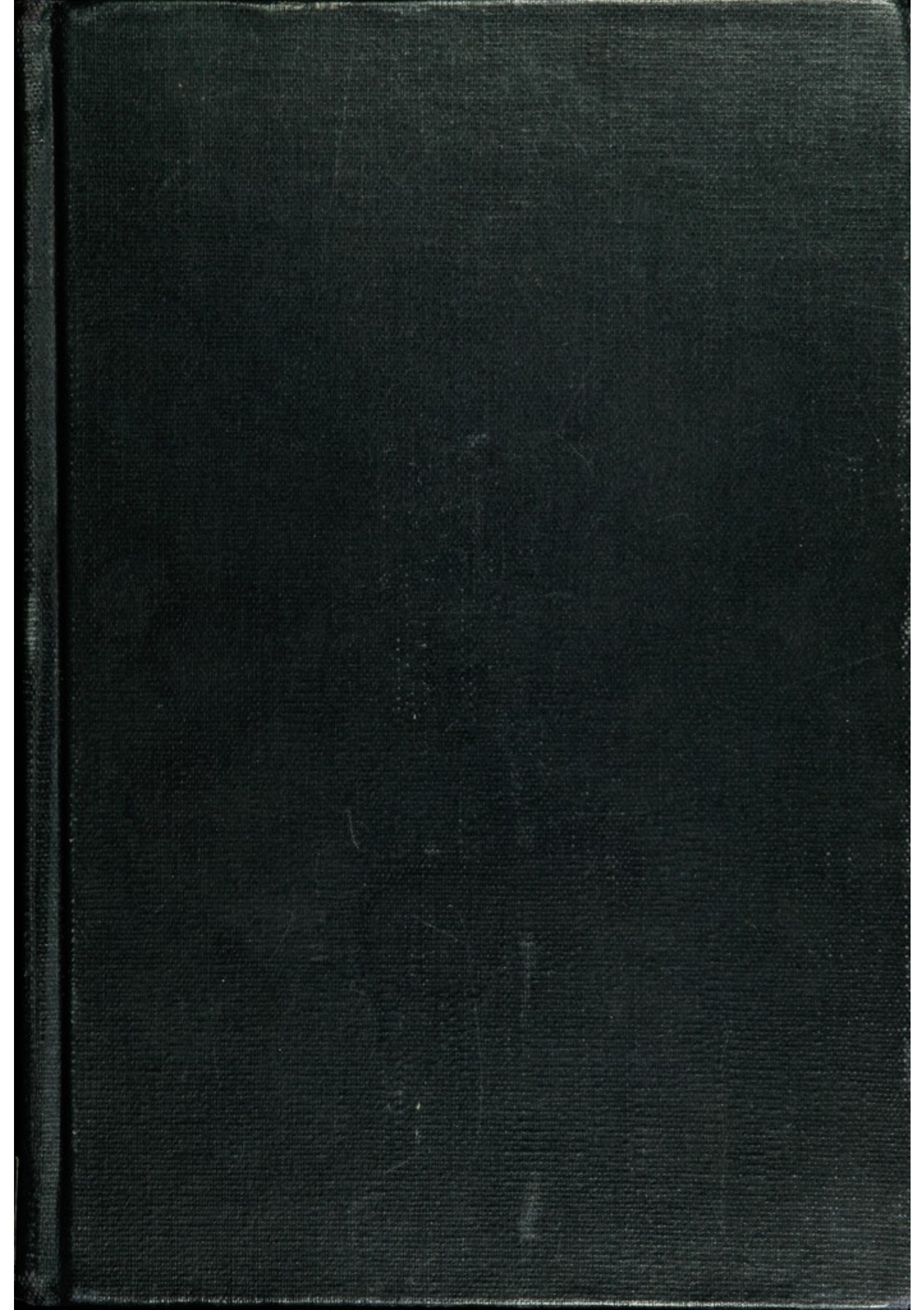
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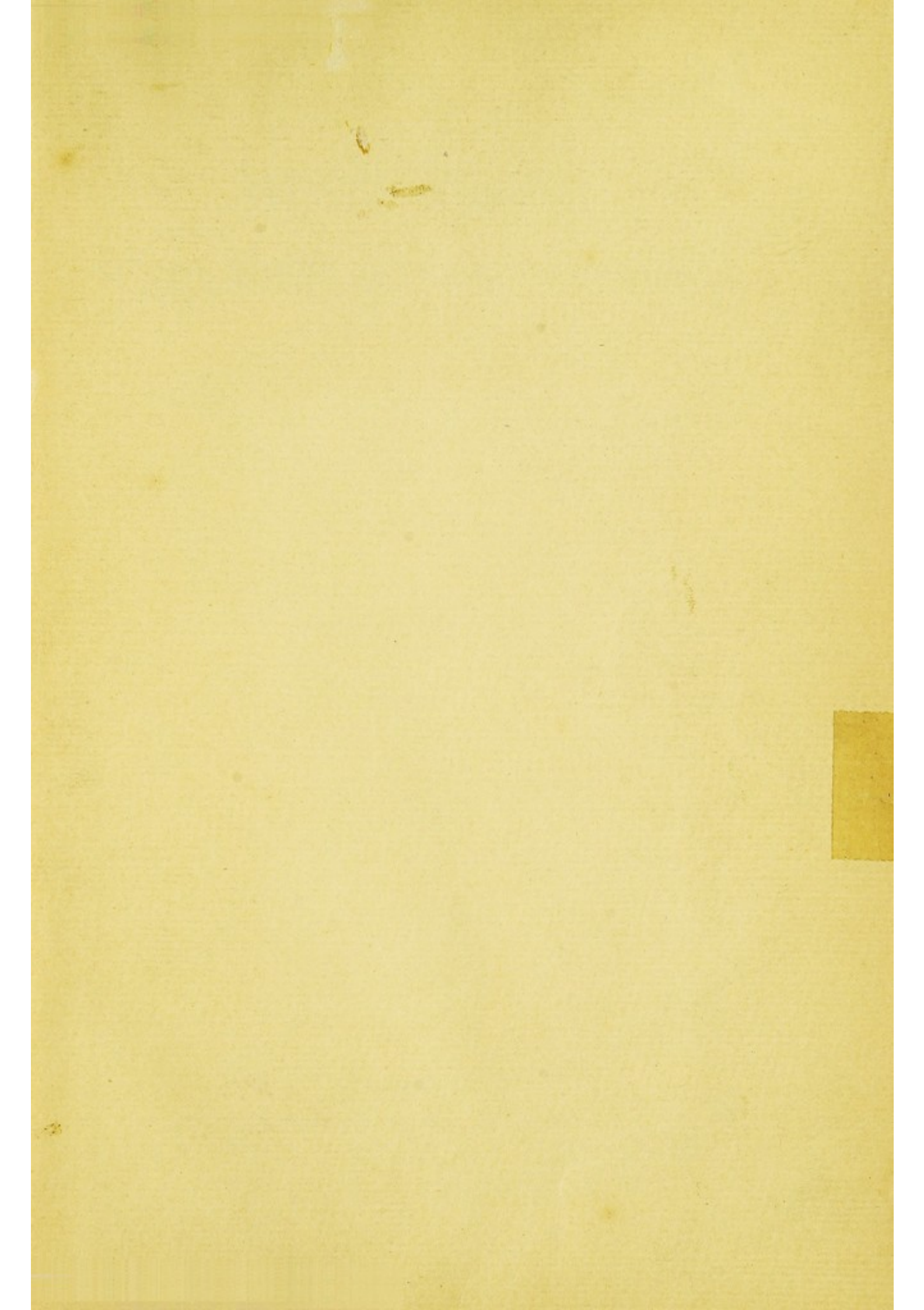
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# AVESTA READER

TEXTS, NOTES, GLOSSARY AND INDEX

BY

HANS REICHELT

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STRASSBURG

VERLAG VON KARL J. TRÜBNER

1911

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1111

ALBERT KLEBER

ALBERT KLEBER GLOSSARY AND INDEX

DEDICATED

TO

THE TRUSTEES OF THE FUNDS AND PROPERTIES

OF THE CHAVET 46.20

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DEDICATED

TO

THE TRUSTEES OF THE FUNDS AND PROPERTIES  
OF THE PARSEE PUNCHAYET

## Preface.

The Avesta Reader comprises those of the Avesta-texts that are of most importance to philologists and historians. The texts are arranged in groups according to their subjects; inside the groups the earliest texts come first. With the exception of the *Wahak-Nash* and the *Yasna-gaetas* they follow Geldner's edition's *Verstausung* from Geldner's edition are in all cases founded on the best MSS.; they are indicated by the symbol 'correct words or passages by the symbol'. The notes are designed to introduce the reader to the Avesta's text in a manner that he may learn to translate and understand the text correctly. Accordingly they do not merely call attention to all peculiarities of language and especially of syntax, but also go into all questions of the history of civilization and religion that are of importance for the proper understanding of the text. In order to save space reference is frequently made to my Avesta primer (*Avestische Elementarlehre*) which gives fuller information in the paragraph (§) indicated. The glossary is kept within very narrow limits and gives only those Indian words which certainly correspond to the words in the Avesta, the aim being to render easier the determination of the form (and meaning) of the latter. The index is meant to assist the student in supplying the material worked into the notes when he deals with the history of religion and civilization; accordingly it also supplies brief definitions and summaries arranged under suitable key-words.

The aims and methods adopted in composing the Avesta-Reader are as follows: 1. The text is given throughout in the form of the earliest MSS. obtainable. Hence the texts are given with all the peculiarities and mistakes of spelling, accentuation and syntax that occur in the oldest MSS. Only the text of the *Yasna-gaetas* the most corrupt of all, has been emended in places. 2. These peculiarities

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larities and mistakes have been determined in accordance with the grammatical principles derived from the two dialects of the Avesta itself, with the additional aid of those which are based upon the Indian and the other indogermanic languages. 3. The age of the individual texts is estimated by the language and the contents. (The determination of the age of the texts by means of the language goes hand in hand with the indication of the peculiar forms and mistakes. The contents are of importance only in those cases in which they clearly prove that the corrupt language of a text is the result of its having been incorrectly handed down.) 4. A correct translation is aimed at as the basis for the exegesis. The exegesis itself necessarily takes account in all cases of the standpoint of the priests who are to be regarded as the authors of the texts: this method is essential, since the texts are throughout of a religious character or at least stand in some sort of relation to religion. The standard by which any particular standpoint of the priests is to be judged depends upon the stage reached by religion in the process of evolution from the simple Zoroastrian doctrine to the complicated formalism of its last period. 5. The new and original elements of the Zoroastrian doctrine are determined by eliminating the old elements of the Aryan religion or mythology which were preserved by Zoroaster or reincorporated after his time. 6. The attempt is made to free the elements of the Iranian king- and hero-legend from their religious dress and to reduce them as far as possible to their original form.

The philological works upon which the Avesta-Reader is based are the well-known books of Bartholomae, Geiger, Geldner, Hübschmann, Jackson, Justi etc.; in matters relating to the history of religion and civilisation the authorities principally employed, apart from my own investigations, are the Pahlavi-books, Geiger's *Ostiranische Kultur*, Jackson's *Zoroaster*, Oldenberg's *Religion des Veda* etc. Bartholomae's *Wörterbuch* and his *Gāthā-Übersetzung* have however been consulted at every turn; they are the best guide for the teacher no less than for the learner.

The Avesta-Reader is dedicated to the Trustees of the Funds and Properties of the Parsee Panchayet. I welcome this opportunity of rendering these generously-minded gentlemen, who hold out a helping hand to every one who devotes his working powers to the investigation of the Avesta-documents, a small portion of the thanks which I myself owe them. May they find much pleasure in this book, which presents in all its texts a true and reliable picture of the evolution

of their religion and exhibits in the Gāthās the greatness and sublimity of the Zoroastrian doctrine in its original power and veracity.

To Professor Bartholomae I owe a special debt of gratitude for the help he has given me in correcting the proofs of the Avestan part of the book.

Finally I beg the reader not to criticise my English too severely. I have only written the book in English because I was specially requested to do so by the Parsees who do not understand German.

Giessen.

Hans Reichelt.



## Contents.

	Page
Preface . . . . .	VII—IX
Abbreviations . . . . .	XII—XIII
Texts . . . . .	1—90
Notes on the texts . . . . .	91—209
Glossary . . . . .	211—281
Index . . . . .	282—301
Additions and Corrections . . . . .	302—304

### Selection of texts.

<i>Hōm Yašt</i> (Y. IX) 1—32 . . . . .	1—3
<i>Ardvisūr Yašt</i> (Yt. V) 1—132 . . . . .	3—12
<i>Mihr Yašt</i> (Yt. X) 1—21, 28—34, 64—72, 83—91, 95—98 . . . . .	13—17
<i>Fravartīn Yašt</i> (Yt. XIII) 1—25, 49—72 . . . . .	17—21
<i>Varhrān Yašt</i> (Yt. XIV) 34—40, 42—46 . . . . .	21—22
<i>Tištr Yašt</i> (Yt. VIII) 1—61 . . . . .	22—28
<i>Art Yašt</i> (Yt. XVII) 1—22, 53—61 . . . . .	28—30
<i>Zam Yazat Yašt</i> (Yt. XIX) 9—64, 78—90 . . . . .	31—36
<i>Vidēvdāt</i> II, 1—43 . . . . .	37—43
III, 12—35 . . . . .	44—47
V, 1—7 . . . . .	47—48
VI, 26—41, 44—51 . . . . .	48—51
VIII, 1—5, 8—18 . . . . .	51—53
XIII, 1—16 . . . . .	53—55
XV, 1—8 . . . . .	56
XVII, 1—11 . . . . .	57—58
XVIII, 13—29, 30—59, 60—65 . . . . .	58—63
XIX, 5—9, 27—32 . . . . .	63—65
<i>Visprat</i> II, 1—11 . . . . .	66—67
V, 1—3 . . . . .	67
XII, 1—5 . . . . .	67—68
<i>Nyāyišn</i> III, 1—11 . . . . .	68—69
<i>Gāh</i> V, 1—7 . . . . .	69—70
<i>Sih Rōcāk</i> II, 1, 2, 7, 13 . . . . .	70—71

	Page
<i>Yasna</i> XI, 1-7 . . . . .	71
LV, 1-6 . . . . .	71-72
LXII, 1-10 . . . . .	72-73
XXVII, 13-15 . . . . .	73
XIX, 1-21 . . . . .	73-75
XII, 1-7 . . . . .	75-76
LIV, 1-2 . . . . .	76
<i>Haðōxt Nask</i> II, 1-18 . . . . .	76-78
<i>Nīrangastān</i> , 19-27, 72-84 . . . . .	78-80
<i>Gāthā's</i> Y. XXIX, 1-11 . . . . .	81-82
Y. XXX, 1-11 . . . . .	82
Y. XXXI, 1-6 . . . . .	83
Y. XXXII, 3-15 . . . . .	83-84
Y. XLIII, 5-16 . . . . .	84-86
Y. XLVI, 9-13 . . . . .	86
Y. XLVIII, 5-7, 10-12 . . . . .	86-87
Y. LI, 1-7, 16-19 . . . . .	87-88
Y. LIII, 1-9 . . . . .	88-89
<i>Yasna Haptanhātay</i> Y. XXXVI, 1-6 . . . . .	89-90
Y. XL, 1-4 . . . . .	90

Selection of texts

1-2	Yasna (Y. IX) 1-22
3-12	Yasna (Y. VI) 1-122
13-17	Yasna (Y. I) 1-31, 33-34, 42-43, 45-46, 48-49
17-21	Yasna (Y. XIII) 1-25, 40-42
21-25	Yasna (Y. XIV) 22-40, 42-45
25-28	Yasna (Y. VIII) 1-61
28-30	Yasna (Y. XXV) 1-22, 23-61
31-32	Yasna (Y. XIX) 3-64, 78-90
37-43	Yasna II 1-42
44-47	III 12-22
47-48	Y. 1-7
48-51	VI 26-41, 44-51
51-53	VII 1-5, 8-18
53-56	XIII 1-16
56	XX 1-8
57-58	XXII 1-11
58-60	XXVII 13-23, 25-28, 30-32, 34-35
60-62	XIX 2-8, 21-22
62-67	Yasna II 7-17
67	V 1-2
67-73	XVI 1-6
68-69	Yasna III 1-11
69-70	Yasna V 1-7
70-71	Yasna (Y. I) 2, 7, 13

## Abbreviations.

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- A.:** *Āfrīnakān.*  
**AB.:** *Aitareya Brāhmaṇa.*  
**abl.:** ablative.  
**abs., absol.:** absolutivum.  
**acc.:** accusative.  
**act.:** active.  
**adj.:** adjective.  
**adv.:** adverb.  
**aor.:** aorist.  
**Ar., ar.:** Aryan.  
**Av.:** Avesta.  
**Av.:** *Artāk Vīrāz Nāmak.* (The Book of Arda Viraf.)  
**AV.:** *Atharva Veda.*  
**Bartholomae ArF.:** Arische Forschungen.  
 — **AirVb.:** Altiranisches Verbum.  
 — **[Air]Wb.:** Altiran. Wörterbuch.  
 — **Stud.:** Studien zur indogermanischen Sprachgeschichte.  
 — **Zum AirWb.:** Zum Altiranischen Wörterbuch. Nacharbeiten u. Vorarbeiten.  
**BB.:** Bezzenger's Beiträge.  
**Bd.:** *Bundahišn.*  
**caus.:** causative.  
**compar.:** comparative.  
**cpd.:** compound.  
**D.:** Darius-inscription.  
**dat.:** dative.  
**dcln.:** declension.  
**Delbrück AiS.:** Altindische Syntax.  
**Dd.:** *Dāstān i Dēnik.*  
**dem.:** demonstrative.  
**des.:** desiderative.  
**Dk.:** *Dēnkart.*
- du.:** dual.  
**encl.:** enclitic.  
**f., fem.:** feminine.  
**fut.:** future.  
**g.:** *gādic.*  
**G.:** *Gāh.*  
**GAv.:** *Gādhā-Avesta.*  
**Geiger OIK., OK.:** Ostiranische Kultur.  
**gen.:** genitive.  
**GIrPh.:** Grundriss der Iranischen Philologie.  
**gl., Gl.:** gloss.  
**H.:** *Haḍōxt Nask.*  
**IF.:** Indogermanische Forschungen.  
**imp.:** imperative.  
**impf.:** imperfect.  
**ind.:** indicative.  
**inf.:** infinitive.  
**inj.:** injunctive.  
**instr.:** instrumental.  
**Ir(an):** Iranian.  
**ir.:** Irish.  
**JAOS.:** Journal of the American Oriental Society.  
**JAs.:** Journal Asiatique.  
**JRAS.:** Journal of the Royal Asiatic Society of Great Britain and Ireland.  
**KZ.:** Zeitschrift für vergleichende Sprachforschung.  
**Lat.:** Latin.  
**lett.:** Lettisch.  
**loc.:** locative.  
**m(asc).:** masculine.  
**mid.:** middle.

- mp., Mp.: Middle Persian.  
 MSL.: Mémoires de la Société de Linguistique.  
 MX, Mx.: *Dātastān i Mēnūk i Xrat.* (The Book of the Mainyo-i-Khard).  
 N.: *Nīrangastān.*  
 n(eut): neuter.  
 nom.: nominative.  
 num.: numeral.  
 Ny.: *Nyāyīšn.*  
 obj.: object.  
 opt.: optative.  
 Pahl.: Pahlavi.  
 Pañc.: *Pañcatantra.*  
 pass.: passive.  
 patron(y)m.: patronymic.  
 Pauly-Wissowa RE<sup>2</sup>: Realencyklopädie der klassischen Altertumswissenschaft. 2. Auflage.  
 perf.: perfect.  
 pl(ur): plural.  
 poss.: possessive.  
 pred.: predicate.  
 prep.: preposition.  
 pres.: present.  
 pret.: preterite.  
 Preuss. Jahrb.: Preussische Jahrbuch.  
 pron.: pronoun. [bücher.  
 ptepl.: participle.  
 RA.: Revue Archéologique.  
 RHR.: Revue de l'Histoire des Religions.  
 RV.: *Rigveda.*  
 S.: *Sih Rōcāk.*  
 SBE.: The Sacred Books of the East.  
 sg.: singular.  
 skr.: Sanskrit.  
 Speijer S(kr)S.: Sanskrit Syntax.  
 — VuSkrS.: Vedische und Sanskrit-Syntax.  
 SpreussAW.: Sitzungsberichte der Königl. Preussischen Akademie der Wissenschaften.  
 subj.: subjunctive.  
 superl.: superlative.  
 ŚB.: *Śatapatha Brāhmaṇa.*  
 Š(āhn): *Šāhnāma.*  
 TB.: *Taittirīya Brāhmaṇa.*  
 them.: thematic.  
 TS.: *Taittirīya Saṃhitā.*  
 V.: *Vidēvdāt.*  
 vb.: verb.  
 voc.: vocative.  
 Vr.: *Visprat.*  
 WZKM.: Wiener Zeitschrift für die Kunde des Morgenlandes.  
 Y.: *Yasna.*  
 YAv.: Younger Avesta.  
 Yt.: *Yašt.*  
 ZDMG.: Zeitschrift der Deutschen Morgenländischen Gesellschaft.



## Hōm Yašt.

(Yasna IX.)

1 *hāvanīm a ratūm a haomō upāit̄ zaraduštrēm atrēm pai-ri.yaozdadəntəm gāvdāscā srāvayantəm. ā dim pərəsat̄ zaraduštrō: „kō narə ahī, yim azəm vīspahe aṇhəuš astvatō sraēštəm dādarəsa xʷahe gayehe xʷanvatō aməšahe?“* 2 *āat̄ mē aēm paityaoxta haomō ašava dūraošō: „azəm ahmi, zaraduštra, haomō ašava dūraošō; ā maṃ yāsəuḥa, spītama, frā maṃ hunvəuḥa xʷarətāe, aoi maṃ staomaine stūidi, yada mā aparacit̄ saošyantō stavəṇ.“* 3 *āat̄ aoxta zara-duštrō: „nəmō haomāi! kasə θwəṃ paoiryō, haoma, mašyō astvaiḍyāi hunūta gaēḍyāi? kā ahmāi ašiš ərənāvi, čit̄ ahmāi jasat̄ āyaptəm?“* 4 *āat̄ mē aēm paityaoxta haomō ašava dūraošō: „vīvəuḥd̄ maṃ paoiryō mašyō astvaiḍyāi hunūta gaēḍyāi. hā ahmāi ašiš ərənāvi, tat̄ ahmāi jasat̄ āyaptəm, yat̄ hē puḍrō us.zayata yō yimō xšaētō hvəḍwō xʷarənaḥastəmō zātanəṃ hvarə.darəsō mašyānəṃ, yat̄ kərənaot̄ aiṇhe xšadrāda \*amaršanta pasu vira aṇhaošəṃne āpa urvaire xʷairyaṇ xʷarəḍəm \*ajyamnəm. 5 yimahe xšadre aurvəhe nōit̄ aotəm āṇha nōit̄ garəṃəm nōit̄ zaurva āṇha nōit̄ mərəḍyus̄ nōit̄ araskō daēvō.datō. pañca.dasa fračarōide pita puḍrasčā raodaēšva katarasčit̄, yavata xšayōit̄ hvəḍwō yimō vīvəuḥatō puḍrō.“* 6 *„kasə θwəṃ bityō, haoma, mašyō astvaiḍyāi hunūta gaēḍyāi? kā ahmāi ašiš ərənāvi, čit̄ ahmāi jasat̄ āyaptəm?“* 7 *āat̄ mē aēm paityaoxta haomō ašava dūraošō: „āḍwyō maṃ bityō mašyō astvaiḍyāi hunūta gaēḍyāi. hā ahmāi ašiš ərənāvi, tat̄ ahmāi jasat̄ āyaptəm, yat̄ hē puḍrō us.zayata vīsō sūrayā θraētaonō. 8 yō janat̄ azim dahākəm θrizafanəm θrikamərdəm xšvaš.ašim hazəṇrā.yaoxštīm \*aš.aojəḥəm daēvīm \*drujim aṃəm \*gaēḍəvayō drvantəm, yəṃ \*aš.aojastəməṃ \*drujim frača kərəntat̄ aərō mainyus̄ aoi yəṃ astvaitim gaēḍəṃ mahrkāi ašahe gaēḍanəṃ.“* 9 *„kasə θwəṃ θrityō, haoma, mašyō astvaiḍyāi hunūta gaēḍyāi? kā ahmāi ašiš ərənāvi, čit̄ ahmāi jasat̄ āyaptəm?“* 10 *āat̄ mē aēm paityaoxta haomō ašava dūraošō: „θritō sāmanəṃ səvištō θrityō maṃ mašyō astvaiḍyāi hunūta gaēḍyāi. hā ahmāi ašiš ərənāvi, tat̄ ahmāi jasat̄ āyaptəm, yat̄ hē puḍra us.zayōide*

urvāxšayō kərəsāspasća: tkaēšō anyō datō.razō, dat anyō uparō.kairyō yava gaēsus gadavarō. 11 yō janat azim srvarəm yim aspō.garəm nərə.garəm yim višavantəm zairitəm, yim upairi \*viš \*raodat arštyō.-barəza zairitəm, yim upairi kərəsāspō ayanəhā pitum pačata ā rapidwinəm zrvānəm. tafsatčā hō mairyō x<sup>v</sup>isatčā; fraš ayanəhō frasparat yaēšyantim āpəm \*parāiḥāt. paraš tarštō apatačat naire.manā kərəsāspō<sup>4</sup>. 12 „kasə θwəm tūiryō, haoma, mašyō, astraiḍyai hunūta gaēdyāi? kā ahmāi ašiš ərənāvi, čit ahmāi jasat āyaptəm?“ 13 āat mē aēm paityaoxta haomō ašava dūraošō: „pouurušaspō məm tūiryō mašyō astraiḍyai hunūta gaēdyāi. hā ahmāi ašiš ərənāvi, tač ahmāi jasat āyaptəm, yač hē tūm us.zayanəha tūm ərəzvō, zaraduštra, nmanahe pouurušaspahe vīdaēvō ahura.tkaēšō. 14 srūtō airiyene vaējahe tūm paoiryō, zaraduštra, ahunəm vairim frasarāvayō vibərəḍwantəm āxtūirim aparəm xraoždyehya frasrūiti. 15 tūm zəmagūzō \*ākərənvo vīspe daēva, zaraduštra, yōi para ahmāt vīrō.raoda apatayən paiti \*āya \*zəmə, yō aojištō yō tančištō yō θwaxšišto yō ašišto yō [as] vərəḍrajastəmō abavat mainivā dāman.“

16 āat aoxta zaraduštrō: „nəmo haomāi! vanhuš haomō hudatō haomō \*arš.datō | vanhuš datō baēšazyō | hukərəfš hvarəš vərəḍrajā | zairi.gaonō namyāsuš, | yada x<sup>v</sup>arənte, vahišto urunaēča \*pādmaintyō.-təmō. 17 nī tē, zāire, madəm mruyē | nī aməm nī vərəḍraynəm nī dasvarə nī baēšazəm | nī fradadəm nī varədadəm | nī aojō vīspō.tanūm | nī mastim vīspō.paēsənəhəm | nī tač yada gaēdāhva | vasō.xšadrō fračarāne | \*tbaēšō.taurvā \*drujim.vanō, 18 nī tač yada taurvayeni | vīspanəm tbišvatəm tbaēšā | daēvəḥnəm mašyānəmčā | yāθwəm pairi-kanəmčā | sādram kaoyəm karafnəmčā | mairyanəmčā bizangranəm | ašəmaoyanəmčā bizangranəm | vəhrkanəmčā čadwarə.zangranəm | haēnyāšča pərəḍu.ainikayā | davqīdyā pataīdyā.“

19 „iməm θwəm paoirim yānəm, | haoma, jaidyemi, dūraoša: | vahištəm ahūm ašonəm | raočənəhəm vīspō.x<sup>v</sup>adrəm. | iməm θwəm bitim yānəm, | haoma, jaidyemi, dūraoša: | drvatātəm aiḥhāsə tanvō. | iməm θwəm θritim yānəm, | haoma, jaidyemi, dūraoša: | darəyō.fitim uštānahe. 20 iməm θwəm tūirim yānəm, | haoma, jaidyemi, dūraoša: | yada aēšō amavā θrafəḍō fraxštāne zəmə paiti \*tbaēšō.taurvā \*dru- | jim.vanō. | iməm θwəm puxdəm yānəm, | haoma, jaidyemi, dūraoša: | yada vərəḍrajā | vanat.pəšanō fraxštāne zəmə paiti \*tbaēšō.taurvā | \*drujim.vanō. 21 iməm θwəm xštūm yānəm, | haoma, jaidyemi, | dūraoša: | paurva tāyūm paurva gadəm | paurva vəhrkəm būidyōimaide; | mā čiš paurvō būidyāēta nō, | vīspe paurva būidyōimaide.“

22 haomō aēibiš, yōi aurvantō hita taxšənti arənāum, zavarə

aojdsča baxšaiti. / haomō azizanditibiš / dadaiti xšaētō.pudrīm / uta  
 ašava.frazaintim. / haomō taēcīt, yōi katayō / naskō.frasānhō ānhante,  
 spānō mastimča baxšaiti. / 23 haomō tāscīt, yā kainīnō ānhaire  
 darəγəm ayrvō, / \*paidim rādəmča baxšaiti / mošu jaidyamnō huxratuš.  
 24 haomō.tāmcīt yim kərəsanīm / apa.xšadrəm nišadayat, / yō raosta  
 xšadrō.kāmya, / yō davata: 'nōit mē apam / ādrava aiwištiš \*vərəidyē  
 daiñhava čarat; / hō vispe vərəidinam vanāt / nī vispe vərəidinam janāt.

25 „ušta tē, yō x<sup>v</sup>a aojanha / vasō.xšadrō ahi, haoma! / ušta  
 tē, apivatahe / \*pouru.vacəm ərəžuxdanam! / ušta tē, nōit pairi.frāsa  
 ərəžuxdəm \*pərəsahi vāčim! / 26 frā tē (mazdā) barat \*paourvanīm  
 aiwyānhanəm / stəhrpaēsanhəm mainyutāštəm, / vanuhīm daēnam māz-  
 dayasnīm. / dat aiñhe ahi aiwyāstō / \*barəšnuš paiti gairinam dra-  
 janhe aiwidaitišča / gravasča mađrahe. / 27 haoma nmānō.paitē  
 vispaitē / zantupaitē daiñhupaitē / spananha \*vaēdyā.paitē! / amāiča  
 θwā vərədraynāiča / māvōya upa.mruyē tanuyē / θrimāiča (yat) pouru.-  
 baxšnahe. / 28 vī nō tbišvatəm tbaēsēbiš / vī manō bara graməntəm.  
 yō čišča ahmi nmāne yō aiñhe vīsi yō ahmi zantvō yō aiñhe daiñhvō  
 aēnanhā asti mašyō, / gəurvaya (hē) pādave zavarə / pairi šē uši vərə-  
 nūidi / skəndəm šē manō kərənūidi. / 29 mā zbaradaēibya fratuyā,  
 mā gavaēibya aiwi.tūtuyā, / mā zam vaēnōit ašibya, / mā gam vaēnōit  
 ašibya, yō aēnanhaiti nō manō, / yō aēnanhaiti nō kəhrpəm. / 30 paiti  
 ažōiš zairitahe simahe višō.vaēpahe kəhrpəm nāšəmnāi ašaone, haoma  
 zāire, vadarə jaidi. / (paiti) gadahe vīvarəzdavatō / xrvīšyatō zazarānō  
 kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə jaidi. / 31 (paiti)  
 mašyehe drvatō sāstarš / (aiwi)vōiždayantahe kaməradəm kəhrpəm nā-  
 šəmnāi ašaone, haoma zāire, vadarə jaidi. / (paiti) ašəmaoyahe ana-  
 šaonō \*ahū.mərənčō / aiñhā daēnayā maš vača dadānahe nōit šyaodnāiš  
 apayantahe / kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə jaidi.  
 32 (paiti) jahikayāi yātumaityāi / maodanō.kairiyāi upāštā.bairiyāi,  
 yeñhe \*frafravaite manō / yada awrəm vātō.šūtəm, / kəhrpəm nāšəmnāi  
 ašaone, haoma zāire, vadarə jaidi. / (yat hē) kəhrpəm nāšəmnāi ašaone,  
 haoma zāire, vadarə jaidi.“

## Ardvišūr Yašt.

(Yašt V.)

1 mraoṭ ahurō mazdā spitamāi zaraduštrāi: „yazaēša mē him,  
 spitama zaraduštra, yam arədvīm sūraṃ anāhitam pərədū.frakam  
 baēšazyam vīdaēvaṃ ahurō.tkaēšam yesnyam auhe astvaite vahmyam



*aəuhe astraitē ādū.frādanəm ašaonīm vaθwō.frādanəm ašaonīm  
 gaēθō.frādanəm ašaonīm šaētō.frādanəm ašaonīm daiñhu.frādanəm  
 ašaonīm, 2 yā vīspanəm aršnəm xšudrā yaoždadāiti yā vīspanəm  
 hāirišinəm zaθāi garəwən yaoždadāiti, yā vīspā hāirišiš huzāmitō  
 dadāiti, yā vīspanəm hāirišinəm dāitim radwīm paēma ava.baraiti;  
 3 masitəm dūrāt frasrūtəm, yā asti avavaiti masō yada vīspā imā  
 āpō, yā zəmə paiti fratačinti, yā amavaiti fratačaiti hukairyať hača  
 barəzanhať aoi zrayō vouru.kašəm, — 4 yaozənti vīspe karanō \*zrayā  
 vouru.kašaya, ā vīspō maidyō yaozaiti, yať hiš aoi fratačaiti, yať  
 hiš aoi fražgaraiti arədvī sūra anāhita — yeiñhe hazəwəwəm vair-  
 yanəm hazəwəwəm apayžaranəm kasčitča aēšəm cairyanəm kasčitča  
 aēšəm apayžaranəm \*čəwəwəwətəm ayarə.baranəm hvaspāi naire  
 barəmnāi. 5 \*aiñhāšča mē \*aēvaiñhā āpō apayžarō \*vijasāiti vīspāiš  
 aoi karšəwən yāiš hapta, \*aiñhāšča mē \*aēvaiñhā āpō hamada ava.baraiti  
 haminəmcā zayanəmcā. hā mē āpō yaoždadāiti hā aršnəm xšudrā  
 hā xšadrinəm garəwən hā xšadrinəm paēma, 6 yəm azəm yō ahurō  
 mazdā hizvərəna uzbaire fradaθāi nmānaheča vīsaheča zantəušča  
 daiñhəušča pādraiča harədraiča aiwoyaxštraiča nipātayaēča niša-  
 wəharətayaēča.“*

7 „āať frašūsať, zarəduštra, arədvī sūra anāhita hača dadušať  
 mazdā — srīra vā wəhən bāzava auruša aspō.staoyehiš — frā srīra  
 \*zuš sispata \*urvaiti bāzu.staoyehi avat manəha mainimna: 8 kō  
 məm stavat kō yazāite haomavaitibyō gaomavaitibyō zaodrābyō yaož-  
 databyō \*pairi.wəharštabyō? kahmāi azəm upawəhačayeni hača.ma-  
 nāiča ana.manāiča frāranəhāi haomanəhāiča?“

9 ahe raya x<sup>v</sup>arənanəhača təm yazāi surunvata yasna  
 təm yazāi huyašta yasna arədvīm sūrəm anāhitəm ašaonīm  
 zaodrābyō. ana buyā zavanō.sāsta ana buyā huyaštatarā,  
 arədvī sūre anāhite, haomayō gava barəsmāna hizvō danəha  
 mađrača vačača šyaodnača zaodrābyasča aršuxdaēibyasča  
 vāyžibyō.

yeiñhē hatəm aat yesnē paiti vawəhō  
 mazdā ahurō vaēdā ašat hača  
 yāwəhamčā tašča tāsča yazamaide.

10 „yazaēša mē . . . daiñhu.frādanəm ašaonīm, 11 yō \*paourvō  
 vāšəm vazāite aənā dražaitē vāšahe, ahmya \*vāša vazəmnā, narəw  
 paitišmarəmnā, avat manəha mainimna: kō məm stavat . . . haoma-  
 nəhāiča?“ — — ahe raya . . . tāsča yazamaide.

12 „yazaēša mē . . . daiñhu.frādanəm ašaonīm, 13 yeiñhe ča-

θwārō vaštāra spaēta vīspa \*hamagaonānōhō hama.nāfaēni bərəzanta taurvayanta vīspanəm tbišvatəm tbaēšā daēvanəm mašyānəmča yādwaqəm pairikanəmča sādrəm kaoyəm karafnəmča.“ — — ahe raya . . . tāsčā yazamaide.

14 „yazaēša mē . . . daiñhu.frādanəm ašaonīm 15 amavaitim xšōidnīm bərəzaitim huraodəm, yeñhe avatə asnāatča xšafnāatča tātā āpō ava.barənte, yada vīspā imā āpō, yā zəmə paiti fratačinti, yā amavaiti fratačaiti.“ — — ahe raya . . . tāsčā yazamaide.

16 „yazaēša mē . . . daiñhu.frādanəm ašaonīm. 17 təm yazata yō dadvā ahurō mazdā airylene vaējahi vañhuyā dāityayā haomayō gava barəsmāna hizvō dañhañha . . . vāžžibyō. 18 āat hīm jaidyat: ,avatə ayaptəm dazdi mē, vañuhi səvište arədvī sūre anāhite, yada azəm hāčayene puθrəm yat pourušaspahe, ašavanəm zaraduštrəm, anumātē daēnayāi anuxtē daēnayāi anu.varštē daēnayāi.“ 19 dadatə ahmāi tatə avatə ayaptəm arədvī sūra anāhita, \*hada \*zaoθrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš ayaptəm.“ — — ahe raya . . . tāsčā yazamaide.

20 „yazaēša mē . . . daiñhu.frādanəm ašaonīm. 21 təm yazata haošyānō paradātō upa upa.bdi harayā satəm aspanəm aršnəm hazənrəm gavəm baēvarə anumayanəm. 22 āat hīm jaidyat: ,avatə ayaptəm dazdi mē, vañuhi səvište arədvī sūre anāhite, yada azəm upəməm xšadrəm bavāni vīspanəm dahyunəm daēvanəm mašyānəmča yādwaqəm pairikanəmča sādrəm kaoyəm karafnəmča, yada azəm nijanāni dva θrišva \*māzainyanəm daēvanəm varənyanəmča drvatəm.“ 23 dadatə ahmāi tatə avatə ayaptəm arədvī sūra anāhita, \*hada \*zaoθrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš ayaptəm.“ — — ahe raya . . . tāsčā yazamaide.

24 „yazaēša mē . . . daiñhu.frādanəm ašaonīm. 25 təm yazata yō yimō xšaētō hvəθwō hukairyatə paiti barəzanəhatə satəm aspanəm aršnəm hazənrəm gavəm baēvarə anumayanəm. 26 datə hīm jaidyat: ,avatə ayaptəm dazdi mē, vañuhi səvište arədvī sūre anāhite, yada azəm upəməm xšadrəm bavāni vīspanəm dahyunəm daēvanəm mašyānəmča yādwaqəm pairikanəmča sādrəm kaoyəm karafnəmča, yada azəm uzbarāni hača daēvaēibyō uyē ištīšča saokāča uyē fšaonīšča vəθwāča uyē θrafsča frasastišča.“ 27 dadatə ahmāi tatə avatə ayaptəm arədvī sūra anāhita, \*hada \*zaoθrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš ayaptəm.“ — — ahe raya . . . tāsčā yazamaide.

28 „yazaēša mē . . . daiñhu.frādanəm ašaonīm. 29 təm yazata ažiš θrizafā dahākō bavroiš paiti daiñhaove satəm aspanəm

aršnq̃m hazarəm gavq̃m baēvarə anumayanq̃m. 30 aat̃ hīm jaidyat̃: ,avat̃ āyaptəm dazdi mē, varuhi səvište arədvī sūre anāhite, yaða azəm amašya kərənavāni vīspaiš [aoi] karšvaq̃n yaīs hapta'. 31 nōit̃ ahmāi dadat̃ tat̃ avat̃ āyaptəm arədvī sūra anahita.<sup>4</sup> — — ahe raya . . . tāsčā yazamaide.

32 „yazaēša mē . . . daiiñhu.frādanq̃m ašaonīm. 33 tq̃m yazata vīsō pudrō ādwyānōiš vīsō sūrayā θraētaonō upa varənəm čadru-gaošəm satəm aspanq̃m aršnq̃m hazarəm gavq̃m baēvarə anumayanq̃m. 34 aat̃ hīm jaidyat̃: ,avat̃ āyaptəm dazdi mē, varuhi səvište arədvī sūre anāhita, yať bavāni aiwi.vanyā ašīm dahākəm θriza-fanəm θrikamərəðəm xšvaš.ašīm hazarə.yaoxštīm \*aš.aojānhəm daēvīm \*drujīm ayəm \*gaēðāvayō drvantəm, yaq̃m \*aš.aojastəm q̃m \*drujīm frača kərəntat̃ aərō mainyuš aoi yaq̃m astvaitīm gaēð q̃m mahrkai ašahe gaēðanq̃m, uta hē vanta azāni saṅhavāci arənavāci, yōi hən kəhrpa sraēšta \*zazāite gaēðyāi tē yōi \*abdō.təme.' 35 dadat̃ ahmāi tat̃ avat̃ āyaptəm arədvī sūra anāhita \*hada \*zaoðrō.barai arədrāi yazəmnāi jaidyantāi dāðriš āyaptəm.<sup>4</sup> — — ahe raya . . . tāsčā yazamaide.

36 „yazaēša mē . . . daiiñhu.frādanq̃m ašaonīm. 37 tq̃m yazata naire.manā kərəsāspō \*pašne varōiš pišinanəhō satəm aspanq̃m aršnq̃m hazarəm gavq̃m baēvarə anumayanq̃m. 38 aat̃ hīm jaidyat̃: ,avat̃ āyaptəm dazdi mē, varuhi səvište arədvī sūre anāhite, yať bavāni aiwi.vanyā gandarəwəm yim zairi.pāšnəm upa yaozənta karana zraya vouru.kašaya atačāni sūrəm nmānəm drvatō yať padanayā skarə-nayā dūraēpārayā.' 39 dadat̃ ahmāi tat̃ avat̃ āyaptəm arədvī sūra anāhita \*hada \*zaoðrō.barai arədrāi yazəmnāi jaidyantāi dāðriš āyaptəm.<sup>4</sup> — — ahe raya . . . tāsčā yazamaide.

40 „yazaēša mē . . . daiiñhu.frādanq̃m ašaonīm. 41 tq̃m yazata mairyo tūiryō fraərəse hankaine paiti \*aiñhā zəmə satəm aspanq̃m aršnq̃m hazarəm gavq̃m baēvarə anumayanq̃m. 42 aat̃ hīm jaidyat̃: ,avat̃ āyaptəm dazdi mē, varuhi səvište arədvī sūre anāhite, yaða azəm avat̃ x'arənō apayemi, yim vazaitē maidim zrayanəhō vouru-kašahe, yať asti airyanq̃m dahyunq̃m zātanq̃m azātanq̃mča yaťča ašaonō zaraduštrahe.' 43 nōit̃ ahmāi dadat̃ tat̃ avat̃ āyaptəm arədvī sūra anāhita.<sup>4</sup> — — ahe raya . . . tāsčā yazamaide.

44 „yazaēša mē . . . daiiñhu.frādanq̃m ašaonīm. 45 tq̃m yazata aurvō aš.varəčō kava usa ərəzifyāt̃ paiti garōit̃ satəm aspanq̃m aršnq̃m hazarəm gavq̃m baēvarə anumayanq̃m. 46 aat̃ hīm jaidyat̃: ,avat̃ āyaptəm dazdi mē, varuhi səvište arədvī sūre anāhite, yaða azəm upəməm xšadrəm bavāni vispanq̃m dahyunq̃m daēvanq̃m maš-

yānq̄mčā yādw̄q̄m pairikanq̄mčā sādr̄q̄m kaoyq̄m karafnq̄mčā.<sup>4</sup>  
47 *dadat̄ ahmāi taṭ̄ avat̄ āyapt̄m arədvī sūra anāhita* 'hada  
'zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādr̄iš āyapt̄m."<sup>4</sup> — —  
*ahe raya . . . tāsčā yazamaide.*

48 „yazaēša mē . . . daiiḥu.frādanq̄m ašaonīm. 49 *t̄q̄m yazata*  
*arša airyanq̄m dahyunq̄m xšadrāi hankərəmō haosrava* 'pašne  
*varōiš* 'čāčēstahe jafrahe urvāpahe sat̄m aspanq̄m aršnq̄m hazarəm  
*gavq̄m baēvarə anumayanq̄m.* 50 *dat̄ hīm jaidyat̄:* ,*avat̄ āyapt̄m*  
*dazdi mē, varuhi səvište arədvī sūre anāhite, yada azəm upəməm*  
*xšadrəm bavāni vīspanq̄m dahyunq̄m daēvanq̄m mašyānq̄mčā yādw̄q̄m*  
*pairikanq̄mčā sādr̄q̄m kaoyq̄m karafnq̄mčā, yat̄ vīspanq̄m yuxtanq̄m*  
*azəm fratəməm danjajeni ana* 'čarət̄q̄m *yq̄m darəyq̄m* 'nava 'frā-  
*dwərəsāma razurəm yō maq̄m mairiyō nurəm manō aspaēšu paiti*  
*parətata.*<sup>4</sup> 51 *dadat̄ ahmāi taṭ̄ avat̄ āyapt̄m arədvī sūra anāhita*  
'hada 'zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādr̄iš āyapt̄m."<sup>4</sup>  
— — *ahe raya . . . tāsčā yazamaide.*

52 „yazaēša mē . . . daiiḥu.frādanq̄m ašaonīm. 53 *t̄q̄m yazata*  
*taxmō tusō radaēštārō* 'barəšaēšu *paiti aspanq̄m zāvarə jaidyantō*  
*hitaēibyō drvatāt̄m tanubyō pouru.spaxšt̄m t̄bišyantq̄m paiti.jait̄m*  
*dušmainyunq̄m hadrā.nivāit̄m hamərədanq̄m aurvadanq̄m t̄bišyantq̄m.*  
54 *dat̄ hīm jaidyat̄:* ,*avat̄ āyapt̄m dazdi mē, varuhi səvište arədvī sūre*  
*anāhite, yat̄ bavāni aiwi.vanyā aurva hunavō vaēsakaya upa dvarəm*  
*xšadrō.sukəm* 'apanō.təməm *kaḥhaya* 'bərəzaintaya *ašavanaya, yada*  
*azəm nijanāni tūiryanq̄m dahyunq̄m pančasaṅnāi sataynāišča sata-*  
*ṅnāi hazarəṅnāišča hazarəṅnāi baēvarəṅnāišča baēvarəṅnāi aḥ-*  
*xštaynāišča.*<sup>4</sup> 55 *dadat̄ ahmāi taṭ̄ avat̄ āyapt̄m arədvī sūra anāhita,*  
'hada 'zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādr̄iš āyapt̄m."<sup>4</sup>  
— — *ahe raya . . . tāsčā yazamaide.*

56 „yazaēša mē . . . daiiḥu.frādanq̄m ašaonīm. 57 *t̄q̄m yazanta*  
*aurva hunavō vaēsakaya upa dvarəm xšadrō.sukəm* 'apanō.təməm  
*kaḥhaya* 'bərəzaintaya *ašavanaya sat̄m aspanq̄m aršnq̄m hazarəm*  
*gavq̄m baēvarə anumayanq̄m.* 58 *dat̄ hīm jaidyən:* ,*avat̄ āyapt̄m*  
*dazdi nō, varuhi səvište arədvī sūre anāhite, yat̄ bavāma aiwi.vanyā*  
*taxməm tusəm radaēštārəm, yada vaēm nijanāma airyanq̄m dah-*  
*yunq̄m pančasaṅnāi . . . aḥxštaynāišča.*<sup>4</sup> 59 *nōit̄ aēibyasčit̄ dadat̄*  
*taṭ̄ avat̄ āyapt̄m arədvī sūra anāhita.*<sup>4</sup> — — *ahe raya . . . tāsčā*  
*yazamaide.*

60 „yazaēša mē . . . daiiḥu.frādanq̄m ašaonīm. 61 *t̄q̄m yazata*  
*pāurvō yō vifrō navāzō, yat̄ dim usča uzdvānayat̄ vərədrajā taxmō*  
*draētaonō mərəyahe kəhrpa kahrkāsahe; 62 hō avada vazata vri-*

ayarəm θri.xšapanəm \*paitiša nmānəm yim \*x<sup>v</sup>āpaiθəm nōit̄ aora avōirisyāt. θraošta xšafnō θrityayā frāymat̄ ušānhəm sūrayā \*vitim, upa ušānhəm upa.zbayat̄ arədvīm sūraqm anāhitqm: 63 ,arədvī sūre anāhite, mošu mē java avanhe nūrəm mē bara upastqm! hazarəm tē azəm zaodranqm haomavaitinqm gaomavaitinqm yaozdatanqm \*pairi.ānharstanqm barāni aoi āpəm yqm ranhqm, yəzi jum frapayeni aoi zqm ahuradātqm aoi nmānəm yim x<sup>v</sup>aēpaiθim.‘ 64 upa.tačat̄ arədvī sūra anāhita kaininō kəhrpa srīrayā \*aš.amayā hurao-dayā uskat̄ yāstayā ərəzvaidyō raēvat̄ čidrəm āzātayā nizənga aodra \*pāiti.šmuxta zaranyō.urvi.xšna bāmya. 65 hā hē bāzava gaurvayat̄; mošu tat̄ ās nōit̄ darəyəm, yat̄ frāyatayat̄ θwa.xšəmnō aoi zqm ahuradātqm aoi nmānəm yim x<sup>v</sup>aēpaiθim drūm avantəm airištəm hamada yada paračit̄. 66 dadat̄ ahmāi tat̄ avat̄ āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dadriš āyaptəm.‘ — — ahe raya . . . tāsčā yazamaide.

67 „yazaēša mē . . . daiñhu.frādanqm ašəonīm. 68 tqm yazata jā mās pō, yat̄ spādəm pairi.avaēnat̄ dūrāt̄ ayantəm rasmaoyō drvatqm daēvayasnanqm, satəm aspanqm aršnqm hazarəm gavqm baēvarə anumayanqm. 69 āat̄ hīm jaidyat̄: ,avat̄ āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yada azəm avata vərəθra hačəne yada vīspe \*anye \*airye.‘ 70 dadat̄ ahmāi tat̄ avat̄ āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dadriš āyaptəm.‘ — — ahe raya . . . tāsčā yazamaide.

71 „yazaēša mē . . . daiñhu.frādanqm ašəonīm. 72 tqm yazənta ašavazdā puθrō pourudāxštōiš ašavazdasčə θritasčə sā-yuždrōiš puθra upa bəvəzantəm ahurəm xšadrīm xšəētəm apqm napātəm aurvat̄.aspəm satəm aspanqm aršnqm hazarəm gavqm baēvarə anumayanqm. 73 āat̄ hīm jaidyən: ,avat̄ āyaptəm dazdi nō, vanuhi səvište arədvī sūre anāhite, yat̄ bavāma aivi.vanyā dānavō tūra vyāxana karəmčə asabanəm varəmčə asabanəm tančistəmčə dūraēkaētəm ahmi gaēde pəšanāhu.‘ 74 dadat̄ aēibyasčit̄ tat̄ avat̄ āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dadriš āyaptəm.‘ — — ahe raya . . . tāsčā yazamaide.

75 „yazaēša mē . . . daiñhu.frādanqm ašəonīm. 76 tqm yazata vistauruš yō naotairyəqō upa āpəm yqm vitənuhaitim ərəžuxdat̄ paiti vačənat̄ uiti vačəbiš aojanō: 77 ,tā bā aša tā aršuxda, arədvī sūre anāhite, yat̄ mē avavat̄ daēvayasnanqm nijatəm yada \*sārəma varsanqm barāmi. āat̄ mē tūm, arədvī sūre anāhite, huškəm pəšum račəyaya tarō vanuhim vitənuhaitim.‘ 78 upa.tačat̄ arədvī sūra anāhita kaininō kəhrpa srīrayā \*aš.amayā hurao-dayā uskat̄ yāstayā

arəzvaidyō raēvat čidrəm azātayā \*zarənya aodra \*pāiti.šmuxta yā vīspō.pīsa bāmya, arəmaēštā anyā āpō kərənaot, fraša anyā fratačat, huškəm pəšum raēčayat tarō varəuhīm vītanəuhaitim. 79 dadvat ahmāi tat avat āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādrīš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

80 yazaēša mē . . . daiñhu.frādanəm ašaonīm. 81 tam yazata yōištō yō fryananəm \*paitipē \*dvaēpē ranəhayā satəm aspanəm aršnəm hazarəm gavəm baēvarə anumayanəm. 82 āat hīm jaidyat: ,avat āyaptəm dazdi mē, varəuhi səvište arədvī sūre anāhite, yat bavāni aiwi.vanyā axtim duždəm təmanəhuntəm uta hē frašna paitimravāne navača navaitimča xruždranəm tbaēšō.parštanəm, yat məm pərəsat axtyō duždā təmanəuhā.“ 83 dadvat ahmāi tat avat āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādrīš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

84 „yazaēša mē . . . daiñhu.frādanəm ašaonīm, 85 yahmya ahurō mazdā hvapō nivaēdayat: ,āidi, paiti ava.jasa, arədvī sūre anāhite, hača avatbyō stərəbyō aoi zəm ahuradātəm! dīwəm yazānte aurvānhō ahurānhō \*daiñhupātayō pudrānhō \*daiñhupaitinəm. 86 dīwəm naračit yōi taxma jaidyānte āsu.aspīm x<sup>v</sup>arənanəhasča uparatātō. dīwəm ādravanō marəmnō, ādravanō drāyaonō mastim jaidyānte spānəmča vərəθraynəmča ahuradātəm vanaintimča uparatātəm. 87 dīwəm kaininō vadre yaona xšadra hvapā jaidyānte taxməmča nmānō.paitim. dīwəm čarāitiš zizanāitiš jaidyānte huzāmim. tūm tā aēibyō xšayamna nisirinavāhi, arədvī sūre anāhite.“ 88 āat frašusat, zara-duštra, arədvī sūra anāhita hača avatbyō stərəbyō aoi zəm ahuradātəm. āat aoxta arədvī sūra anāhita: 89 ,arəzvō, ašāum spitama, dīwəm dadvat ahurō mazdā ratuš astvaidyō gaēdayā, məm dadvat ahurō mazdā nipātāra vīspayā ašaonō stōiš. mana raya x<sup>v</sup>arənanəha pasvasča staorāča upairi zəm vičarənta mašyāča bizəngra. azəm bōit tūm tā nipayemi vīspa vohū mazdadāta ašačidra mənayən ahe yada pasūm pasu.vastrəm.““

90 paiti \*dīm pərəsat zaraduštrō arədvīm sūrəm anahitəm: ,arədvī sūre anāhite, kana dīwəm yasna yazāne, kana yasna frāyazāne, yasə tava mazdā kərənaot tačarə \*nōit \*tačarə \*antarə.arəθəm upairi hvarəxšaētəm, yasə dīwā nōit aiwi.družānte ažišča arəθnāišča vavza-kāišča \*varənavāišča varənava.višdāišča?“ 91 āat aoxta arədvī sūra anāhita: ,arəzvō, ašāum spitama, ana məm yasna yazaēša, ana yasna

frāyazaēša hača hū vaxšat̄ a hū frāšmō.datōit̄. ā tū mē aētayā  
 zaodrayā fraṇharōiš ādravanō parštō.vaçanḥō paiti.parštō.sravanḥō  
 maždrō hača.hunarō tanu.mažrō. 92 mā mē aētayā zaodrayā  
 fraṇharəntu harətō \*mā \*taftō \*mā \*društō \*mā \*sačiš \*mā \*kasviš  
 \*mā \*stri \*mā \*dahmō asrāvayat̄.gāḥō \*mā \*paēsō yō vītarətō.tanuš.  
 93 nōit̄ avā zaodra paiti.vīse, yā māvōya fraṇuharənti andāsca  
 karənāsca drvāsca mūrāsca arāsca ranḥāsca ava daxšta daxštavanta,  
 yā nōit̄ pouru.jira fradaxšta vīspanəm anu mažrəm. mā mē  
 aētayāscit̄ zaodrayā fraṇharəntu frakavō mā apakavō mā drvā vī-  
 mītō.dantānō. 94 paiti dim pərəsat̄ zaraduštō arədvīm sūraṇ anā-  
 hitəm: ,arədvī sure anāhite, kəm ida tē zaodra bavainti, \*yasə \*tava  
 frabarənte drvantō daēvayasnāḥō pasča hū frāšmō.daitim? 95 aat̄  
 aoxta arədvī sūra anāhita: ,ərzvō, ašaum spitama zaraduštā, niva-  
 yaka nipašnaka apa.skarakā apa.xraosaka imā paiti.vīsənte, yā  
 māvōya pasča vazənti xšvaš \*satāiš hazarəmča; yā nōit̄ haiti vī-  
 sənti daēvanəm haiti yasna.‘

96 yazāi hukairīm barəzō vīspō.vahməm zaranaēnəm, yahmat̄  
 mē hača frazgaḍaite arədvī sūra anāhita hazarāi barəšna vīranəm;  
 masō xšayete x<sup>v</sup>arənanḥō yaḍa vīspā imā apō, yā zəmə paiti fra-  
 tačinti, yā amavaiti fratačaiti. — — ahe raya . . . tāsca yazamaide.

97 „yazaēša mē . . . daiḥhu.frādanəm ašaonīm, 98 \*yim aivitō  
 mazdayasna hištənta barəsmō.zasta. təm yazənta hvōvāḥō, təm  
 yazənta naotairyāḥō; ištīm jaidyanta hvōvō, āsu.aspīm naotaire.  
 mošu pascaēta hvōvō ištīm baon səvišta, mošu pascaēta naotaire  
 vištāspō āḥəm dahyunəm \*asu.aspō.təmō bavaṭ. 99 daḍat̄ aēibyasčit̄  
 tat̄ avat̄ ayaptəm arədvī sūra anāhita \*hača \*zaodro.barai arədrai  
 yazəmnai jaidyantai dāvriš ayaptəm.‘ — — ahe raya . . . tāsca  
 yazamaide.

100 „yazaēša mē . . . daiḥhu.frādanəm ašaonīm, 101 yeḥhe  
 hazarəm vairyanəm . . . naire barəmnai; kaiḥhe kaiḥhe apayzāire  
 nmānəm hištaite huḍatəm satō.raočanəm bāmīm hazarō.stunəm  
 hukərətəm baēvarə.fraskəmbəm sūrəm; 102 kəm kəmčit̄ aipi nmāne  
 gatu \*saēte \*x<sup>v</sup>aini.starətəm hubaoiḍīm \*barəziš.havantəm. atačaiti,  
 zaraduštā, arədvī sūra anāhita hazarāi barəšna vīranəm. masō  
 xšayete x<sup>v</sup>arənanḥō yaḍa vīspā imā apō, yā zəmə paiti fratačinti,  
 yā amavaiti fratačaiti.‘ — — ahe raya . . . tāsca yazamaide.

103 „yazaēša mē . . . daiḥhu.frādanəm ašaonīm. 104 təm ya-

zata yō ašava zaraduštrō airiyene vaējahi vaēhuyā dāityayā haomayō gava . . . vāyžibyō. 105 āat̄ hīm jaidyat̄: ,avat̄ āyaptəm dazdi mē, vaēuhi sēvište arədvī sūre anāhite, yada azəm hācayene puθrəm yaṭ aurvat̄.aspahe taxməm kavaēm vištāspəm anumātē daēnayāi anuxtē daēnayāi anu.varštē daēnayāi.‘ 106 dadvat̄ ahmāi taṭ avat̄ āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāvriš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

107 „yazaēša mē . . . daiñhu.frādanəm ašanonim. 108 taṃ yazata bərəzaidiš kava vištāspō \*pašne āpəm frazdānaom satəm . . . anumayanəm. 109 āat̄ hīm jaidyat̄: ,avat̄ āyaptəm dazdi mē, vaēuhi sēvište arədvī sūre anāhite, yaṭ bavāni aiwi.vanyā taṭdryavantəm duždaēnəm pəšanəmča daēvayasnəm drvantəmča arəjaṭ.aspəm ahmi gaēde pəšanāhu.‘ 110 dadvat̄ ahmāi taṭ avat̄ āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāvriš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

111 yazaēša mē . . . daiñhu.frādanəm ašanonim. 112 taṃ yazata aspāyaodō zairi.vairiš \*pašne āpō dāityayā satəm . . . anumayanəm. 113 āat̄ hīm jaidyat̄: ,avat̄ āyaptəm dazdi mē, vaēuhi sēvište arədvī sūre anāhite, yaṭ bavāni aiwi.vanyā \*pəšō.ēinghəm aštō.kānəm humayakəm daēvayasnəm drvantəmča arəjaṭ.aspəm ahmi gaēde pəšanāhu.‘ 114 dadvat̄ ahmāi taṭ avat̄ āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāvriš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

115 „yazaēša mē . . . daiñhu.frādanəm ašanonim. 116 taṃ yazata vandarəmainiš arəjaṭ.aspō upa zrayō vouru.kāšəm satəm . . . anumayanəm. 117 āat̄ hīm jaidyat̄: ,avat̄ āyaptəm dazdi mē, vaēuhi sēvište arədvī sūre anāhite, yaṭ bavāni aiwi.vanyā taxməm kavaēm vištāspəm [aspāyaodō zairi.vairiš], yada azəm nižanāni airyanəm dahyunəm pančasaṅnāi . . . ahaxštaynaišča.‘ 118 nōit̄ ahmāi dadvat̄ taṭ avat̄ āyaptəm arədvī sūra anāhita.“ — — ahe raya . . . tāsčā yazamaide.

119 „yazaēša mē . . . daiñhu.frādanəm ašanonim, 120 yeiñhe čadwārō aršāna haṃ.tāšaṭ ahurō mazdā vātəmča vārəmča maēγəmča fyañhumča, — mišti zī mē hīm, spitama zaraduštra, vārəntaēča snaēžintaēča srasčintaēča fyañhuntaēča — yeiñhe avavat̄ haēnanəm \*nava \*satāiš hazənrəmča.“

121 yazāi hukairīm barəzō vīspō vahməm zaranaēnəm, yahmāṭ mē hača frazgadaite arədvī sūra anāhita hazənrāi barəšnu vīranəm;



masō xšayete xʷarənaəhō yaða vīspā imā apō, yā zəma paiti fratačinti, yā amavaiti fratačaiti. — — ahe raya . . . tāsčā yazamaide.

122 „yazaēša mē . . . daiñhu.frādanəm ašaonīm. 123 zaranaēnəm paiti.dānəm vaəuhi hištaite dražimnō arədvī sūra anāhita zaodre vāčim paitišmarəmna avat manəha mainimna: 124 kō məm stavāt kō yazāite haomavaitibyō gaomavaitibyō zaodrābyō yaozdātābyō \*pairi.anharštābyō? kahmāi azəm upaəhačayeni hača.manaiča ana.manaiča frāraəhāi haomanəhāiča?“ — — ahe raya . . . tāsčā yazamaide.

125 „yazaēša mē . . . daiñhu.frādanəm ašaonīm, 126 yā hištaite fravaēdəmna arədvī sūra anāhita kaininō kəhrpa srīrayā \*aš.amayā huraodayā uskāt yāstayā ərəzvaidyō raēvat čidrəm āzātayd frazušəm adkəm vanhānəm pouru.paxštəm zaranaēnəm. 127 bāda yaða.məm barəsmō.zasta \*frā \*gaošāvāra sispəmna čadru.karana zaranaēni, minum barat hvāzāta arədvī sūra anāhita upa təm srīrəm manaodrim. hā hē maidim nyāzata, yaðača hukərəpta fštāna yaðača aəhən nivāzāna. 128 upairi pusəm bandayata arədvī sūra anāhita satō.straəhəm zaranaēnīm ašta.kaozdəm rāda.kairyəm drafšakavaitim srīrəm anu.pōidwaitim hukərətəm. 129 bawraini vastrā vaəhata arədvī sūra anāhita d̄risatanəm bawranəm \*čaturə \*zīzanatəm [yat asti bawriš sraēšta yaða yat asti \*gaonō.təma; bawriš bavaiti upāpō]. yaða.kərətəm d̄warštāi zrūne čarəmā vaēnantō brāzənta frēna ərəzatəm zaranim.“

130 „āat vaəuhi ida səvište arədvī sūre anāhite avat āyaptəm yāsāmi, yaða azəm hvāfritō masa xšadra nivānāni aš.pācina stūi.baxədra fraodāt.aspa čanač.čaxra xšvaēwayat.aštra aš.baourva nidātō.pitu hubaoidi — upa stərəmaēšu vārəma daide parənaəhantəm \*vīspəm.huḡyāitim, iriđəntəm xšadram zazāiti —.“

131 „āat vaəuhī ida arədvī sūre anāhite dva aurvanta yāsāmi yimča bipaitištanəm aurvantəm yimča čadwarə.paitištanəm; aom bipaitištanəm aurvantəm, yō aəhat āsuš uzgastō hufraourvaēsō vāšā pəšanaēšuča, aom čadwarə.paitištanəm, yō haēnayā pərədu.ainikayā wa urvaēsayač karana hōyūmča dašinəmča dašinəmča hōyūmča.“

132 „aēta yasna aēta vahma aēta paiti ava.jasa, arədvī sūre anāhite, hača avatbyō stərəbyō aoi zəm ahuradātəm aoi zaotārəm yazəmnəm aoi pərənəm viḡzarayeintim avāñhe zaodro.barāi arədrāi yazəmnāi jaidyantāi dādrīš āyaptəm, yaða tē vīspe aurvanta zazvāha paiti.jasən yaða kavōiš vīštāspahe.“ — — ahe raya . . . tāsčā yazamaide.

## Mihr Yašt.

(Yašt X.)

1—21.

1 *mraoṭ ahurō mazdā spitamāi zaraduštrāi: „daṭ yat miḍrēm yim vouru.gaoyaoitīm frādadaṃ azəm, spitama, daṭ \*dīm dadaṃ avāntəm yesnyata avāntəm vahmyata yada maṃcīt yim ahurēm mazdaṃ.“*

2 „*mərəncaite viṣpaṃ daiñhaom mairyō miḍrō.druṣš, spitama; yada satəm kayadanṃ avavaṭ ašava.jācīt. miḍrēm mā jānyā, spitama, mā yim drvataṭ pərəsānhe mā yim x<sup>v</sup>adaēnāṭ ašaonaṭ; vāyā zī asti miḍrō drvataēča ašaonaēča.“*

3 *āsu.aspīm dadāiti miḍrō yō vouru.gaoyaoitiš, yōi miḍrēm nōiṭ aiwi.družinti. razištəm pantaṃ dadāiti ātarš mazdā ahurahe, yōi miḍrēm nōiṭ aiwi.družinti. ašaonaṃ vaṇuhiš sūrā spəntā fra-vašayō dadāiti āsnaṃ frazaintīm, yōi miḍrēm nōiṭ aiwi.družinti.*

4 *ahe raya x<sup>v</sup>arənaḥača təm yazāi surunvata yasna miḍrēm vouru.gaoyaoitīm zaodrābyō. — miḍrēm vouru.gaoyaoitīm yazamaide rāmašayanəm hušayanəm airyābyō daiñhubyō.*

5 *āča nō jāmyāt avaiñhe, āča nō jāmyāt ravaiñhe, āča nō jāmyāt rafnañhe, āča nō jāmyāt marždikai, āča nō jāmyāt \*baēšazyāi, āča nō jāmyāt vərədraynai, āča nō jāmyāt havanhai, āča nō jāmyāt ašavastāi uyrō aiwidūrō yesnyō vahmyō anaiwi.druṣdō viṣpəmaī anuḥe astvaite miḍrō yō vouru.gaoyaoitiš.*

6 *təm amavantəm yazatəm sūrəm dāmōhu səvištəm miḍrēm yazāi zaodrābyō, təm pairi.jasāi vantača nəmaḥača, təm yazāi surunvata yasna miḍrēm vouru.gaoyaoitīm zaodrābyō. miḍrēm vouru.gaoyaoitīm yazamaide haomayō gava . . . vāžibyō. — — yeñhē hātəm . . . tāścā yazamaide.*

7 *miḍrēm vouru.gaoyaoitīm yazamaide arš.vačanəhəm vyāxanəm hazəra.gaošəm hutāštəm baēvarə.čašmanəm bərəzantəm pərədu.vaēda-yanəm sūrəm ax<sup>v</sup>afnəm \*jāyāurvāñhəm, 8 yim yazənte daiñhupatayō \*arəzahi ava.jasəntō avi haēnayā xrvišyeitiš avi haṃ.yanta rašmaoyō antarə daiñhu pāpərtāne. 9 yatāra vā dīm paurva frāyazāiti fraorəṭ fraṣšni avi manō \*zrazdātōiṭ anuhyat hača, ātaradra fraorisyēiti miḍrō yō vouru.gaoyaoitiš hadra vāta vərədrājanō hadra dāmōiš upamanō. — — ahe raya . . . tāścā yazamaide.*

10 *miḍrēm vouru.gaoyaoitīm . . . \*jāyāurvāñhəm, 11 yim yazənte radaēštārō barəšaēšu paiti aspanṃ zāvarə jāidyantō hitaēibyō.*

*drvatātəm tanubyō pouru.spaxštīm tbišyantəm paiti.jaitīm dušmain-  
yunəm hadrā.nivāitīm hamərəðanəm aurvaðanəm tbišyantəm. — —  
ahe raya . . . tāsčā yazamaide.*

12 *miðrəm vouru.gaoyaoitīm . . . \*jāyāurvāñhəm, 13 yō paoiryō  
mainyavō yazatō tarō harəm āsnaoiti paurva.naēmāt aməšahe hū  
yaṭ aurvaṭ.aspahe, yō paoiryō zaranyō.pīsō srīrā barəšnava gərəw-  
nāiti; adaṭ vīspəm ādidāiti airyō.šayanəm səvištō, 14 yahmya sāstārō  
aurva paoiriš irā rāzayente, yahmya garayō bərəzantō pouru.vāstrāñhō  
āfəntō \*\*datairō gave \*frādayən, yahmya jāfra varayō urvāpāñhō  
hištənte, yahmya apō nāvayā pərəðwiš xšaodanəha θwaxšənte \*ā \*iš-  
katəm pourutəmča mourum hārōyum gaomča \*suydəm x<sup>v</sup>āirizəmča.  
15 avi arəzahi savahi avi fradadafsu vīdadafsu avi vouru.barəšti  
vouru.jarəšti avi imaṭ karšvarə yaṭ x<sup>v</sup>aniraðəm bāmīm gavašayanəm  
gavašitīmča baēšazyəm miðrō sūrō ādidāiti. 16 yō vīspāhu karšvōhu  
mainyavō yazatō vazaitē x<sup>v</sup>arəñō.dā, yō vīspāhu karšvōhu mainyavō  
yazatō vazaitē xšadrō.dā. aēšəm gūnaoiti vərəðraynəm, yōi dīm dahma  
vīduš.aša zaodrābyō frāyazənte. — — ahe raya . . . tāsčā yazamaide.*

17 *miðrəm vouru.gaoyaoitīm . . . \*jāyāurvāñhəm, yō nōit kahmāi  
aiwi.draoxdō nōit nmānahe nmānō.patəe nōit visō vīspatəe nōit zan-  
təuš zantupatəe nōit daiñhəuš daiñhupatəe. 18 yezi vā dim aiwi-  
družaiti nmānahe vā nmānō.paitiš vīsō vā vīspaitiš zantəuš vā zan-  
tupaitiš daiñhəuš vā daiñhupaitiš, fraša upa.sčandayeiti miðrō grantō  
upa.tbištō uta nmānəm uta vīsəm uta zantūm uta dahyūm uta nmā-  
nanəm nmānō.paitiš uta vīšəm vīspaitiš uta zantunəm zantupaitiš  
uta dahyunəm daiñhupaitiš uta dahyunəm \*fratəmatatō. 19 ahmāi  
naēmāi uzjasāiti miðrō grantō upa.tbištō, yahmāi naēmanəm miðrō-  
druxš naēda mainyu paiti.pāite. 20 aspačit yōi miðrō.družəm vaz-  
yastra bavainti tačintō nōit apayeinti barəntō nōit frastanvanti  
vazəntō nōit framanyente. apasi vazaitē arštiš, yəm \*aəhyeiti avi-  
miðriš, frēna ayanəm maðranəm, yā vərəzyeiti avi.miðriš. 21 yaṭčit  
hvastəm \*aəhyeiti yaṭčit tanūm apayeiti atčit dim nōit rāšayente  
frēna ayanəm maðranəm, yā vərəzyeiti avi.miðriš. vātō təm arštīm  
baraiti, yəm \*aəhyeiti avi.miðriš, frēna ayanəm maðranəm, yā vərəz-  
yeiti avi.miðriš. — — ahe raya . . . tāsčā yazamaide.*

## 28—34.

28 *miðrəm vouru.gaoyaoitīm . . . \*jāyāurvāñhəm, yō stunā vīdā-  
rayeiti bərəzimitahe nmānahe stawrā qiðyā kərənaoiti; āaṭ ahmāi  
nmānāi dadāiti gəušča vaðwa vīranəmča, \*\*yahva xšnūtō bavaiti;  
upa anyā sčindayeiti, \*\*yahva tbištō bavaiti.*

29 *tūm akō vahištasča, miθra, ahi daiñhubyō, tūm akō vahištasča, miθra, ahi mašyākaēibyō; tūm āxštōiš anāxštōišča, miθra, xšayehe dahyunqm.* 30 *tūm sraogəná sraoraðá ništarətō.spayá nidatō.barəzištá nmāná masitá dadāhi; tūm sraogənəm sraoraðəm 'ništarətō.spaēm nidatō.barəzištəm nmānəm dadāhi bərazimitəm, yasə θwā aoxtō.nāmana yasna radwya vača yazaitē barō.zaodrō ašava.*

31 *aoxtō.nāmana θwā yasna radwya vača, sūra miθra, yazāi zaodrābyō; aoxtō.nāmana θwā yasna radwya vača, səvišta miθra, yazāi zaodrābyō; aoxtō.nāmana θwā yasna radwya vača, adaoyamna miθra, yazāi zaodrābyō.*

32 *surunuyā nō, miθra, yasnahe, xšnuyā nō, miθra, yasnahe, upa nō yasnəm āhiša, paiti nō zaodrā višənuha, paiti hiš yaštā višənuha, hqm hiš čimāne barənuha, nī hiš dasva \*garō \*nmāne!* 33 *dazdi ahmākəm taš āyaptəm, yasə θwā yāsəmahi, sūra, urvaiti dātanqm sravañhqm: ištīm aməm vərəθraynəmča havəñhum ašavastəmča haosravanəhəm hurunimča mastīm spānō vaēidimča vərəθraynəmča ahuradātəm vanaintimča uparatātəm yqm ašahe vahištahe paiti.parštīmča maθrahe spəntahe,* 34 *yada vaēm humanəñhō framanəhasča urvāzəmna haomanəñhimna vanāma višpə \*haməvəθē, yada vaēm humanəñhō framanəhasča urvāzəmna haomanəñhimna vanāma višpə dušmainyuš, yada vaēm humanəñhō framanəhasča urvāzəmna haomanəñhimna vanāma višpā tbaēšā taurvayama daēvanqm mašyānəmča yāθwqm pairikanqmča sādraqm kaoyqm karafnqmča. — — ahe raya . . . tāsčā yazamaide.*

## 64—72.

64 *miθrəm vouru.gaoyaoitīm . . . \*jəγāurvāñhəm, yahmi vyāne daēnayāi srīrayāi pərəθu.frākayāi maza amava nidātəm, \*yahmi paiti čidrəm vidātəm višpāiš avi karšvaqn yaiš hapta.* 65 *yō āsunqm āsuš yō arədranqm arədrō yō taxmanqm taxmō yō vyāxananqm vyāxanō yō fraxšti.dā yō āzuiti.dā yō vaθwō.dā yō xšadrō.dā yō pudrō.dā yō gayō.dā yō havəñhō.dā yō ašavastō.dā.* 66 *yim hačaitē ašiš vanuhi pārəndiča raorada uyrača naire hqm.varəitiš uyrəmča kavaēm x<sup>v</sup>arəñō uyrəmča θwāšəm x<sup>v</sup>adātəm uyrasča dāmōiš upamanō uyrāsča ašaonqm fravašayō yasča pourunqm hadrākō ašaonqm mazdayasnanqm. — — ahe raya . . . tāsčā yazamaide.*

67 *miθrəm vouru.gaoyaoitīm . . . \*jəγāurvāñhəm, yō vāša mainyu.hqm.tašta bərazi.čaxra fravazaitē hača karšvarə yaš arəzahi upa karšvarə yaš x<sup>v</sup>aniradəm bāmīm radwya \*čixra hačimnō x<sup>v</sup>arənañhača mazdadāta vərəθraynača ahuradāta,* 68 *yeñhe vāšəm hangrəwnaiti.*

*ašiš vaəuhi yā bərəzaiti, yeiəhe daēna māzdayasniš x<sup>v</sup>ite paθō rādaiti, yim aurvantō mainyavānhō aurusa raoxšna frādərəsra spənta viđ-vānhō asaya \*mainivasanhō vazənti, yaṭ \*dīm dāmōiš upamanō hu-irixtəm bāda irinaxti, yahmaṭ hača fratərəsənti vīspe mainyava daēva yačča varənya drvantō. 69 mōi.tū idra ahurahe grantaha vaēyāi jasaēma, yeiəhe hazarəram vaēyanəm paiti hamərəθāi jasaiti, yō baēvarə.spasānō sūrō vīspō.viđvā adaoyamnō. — — ahe raya . . . tāsčā yazamaide.*

70 *miθrəm vouru.gaoyaoitīm . . . \*jāyāurvānhəm, yeiəhe paurva-naēmaṭ vazaitē vərəθraynō ahuradātō hū kəhrpa varāzahe paiti.ərənō tiži.dastrahe aršnō tiži.asūrahe hakərəṭ.janō varāzahe anu.pōiθwahe grantaha paršvanikahe taxmahe ayaəhō.pādahe ayaəhō.zastahe ayaəhō.jyēhe ayaəhō.dumahe ayaəhō.paitišx<sup>v</sup>arənahe, 71 yō \*fraš \*tačō hamərəθāda upa.haxtō ā.manəha hadra nairya həm.varəta stija nijainti hamərəθā nāda manyete jāynvā \*nāda.čim γənam sadayeiti, yavata aēm nijainti mərəzuča stūnō gayehe mərəzuča xā uštānahe; 72 hakaṭ vīspā aipi.kərəntaiti, yō hakaṭ astəsčā varəsəsčā \*mastrəγ-nasčā vohunišča zəmāda həm.raēθwayeiti miθrō.drujəm mašyānəm. — — ahe raya . . . tāsčā yazamaide.*

## 83—91.

83 *miθrəm vouru.gaoyaoitīm . . . \*jāyāurvānhəm, yim daiəhəuš daiəhupaitiš bāda ustānazastō zbayeiti avaiəhe, yim zantəuš zantu-paitiš bāda ustānazastō zbayeiti avaiəhe, 84 yim vīsō vīspaitiš bāda ustānazastō zbayeiti avaiəhe, yim nmānahe nmānō.paitiš bāda ustānazastō zbayeiti avaiəhe, yim dvāčina piđe hačimna bāda ustānazastō zbayeiti avaiəhe, yim \*driyūščit \*ašō.ṭkaēšō apayatō havāiš dātaiš bāda ustānazastō zbayeiti avaiəhe, 85 yeiəhe vāxš gərəzānahe us ava raočā ašnaoiti ava pairi iməm zəm jasaiti vī hapta karšvən jasaiti, yaṭčit nəmanəha vāčim baraiti yaṭ gaosčit. 86 yā varəta azimna bāda ustānazastō zbayeiti avaiəhe javaiθīm paitišmarəmna: kada nō arša gavaiθīm apayat paskāṭ vazəmnō miθrō yō vouru.gaoyaoitiš, kada nō fraourvaēsayaīti ašahe paiti pantəm drujō vaēsmanda azəmnəm? 87 aat yahmāi xšnūtō bavaiti miθrō yō vouru.gaoyaoitiš, ahmāi jasaiti avaiəhe; aat yahmāi tbištō bavaiti miθrō yō vouru.gao-yaoitiš, ahmāi frasčindayeiti nmānəmča vīsəmča zantūmča dahiyūmča daiəhusastimča. — — ahe raya . . . tāsčā yazamaide.*

88 *miθrəm vouru.gaoyaoitīm . . . \*jāyāurvānhəm, yim yazata haomō frašmiš baēsazyō srīrō xšadryō zairidōiθrō barəzište paiti barəzahi haraiθyō paiti barəzayā, yaṭ vaoče hūkairīm nəma, anā-*

*hitəm anāhitō anāhitat̄ parō barəsmən anāhitayāt̄ parō zaodrayāt̄ anāhitaēibyō parō vayžibyō, 89 yim zaotarəm stayata ahurō mazdā ašava āsu.yasnəm bərəzi.gādrəm; yazata zaota āsu.yasnō bərəzi.gādrō bərəzata vača zaota ahurāi mazdāi zaota aməšanəm spəntanəm; hō vāxš us ava raočā ašnaot̄, ava pairi iməm zəm jasat̄, vījasat̄ vīspāiš avi karšvaṇ yāiš hapta. 90 yō paoiryō hāvana haomə uzdasta stəhrpaēsəha mainyutāšta haraidyō paiti barəzayā; bərəjayaṭ̄ ahurō mazdā, bərəjayən aməšā spənta yeiḥā kəhrpō huraodayā, yahmāi hvarə aurvat̄.aspəm dūrat̄ nəmō baodayeiti.*

91 *nəmō miḍrāi vouru.gaoyaoitē hazarō.gaošāi baēvarə.časmaine! yesnyō ahi vahmyō; yesnyō buyā vahmyō nmānāhu mašyākanəm! ušta buyāt̄ ahmāi naire, yasə θwā bāda frāyazāite aəsmō.zastō barəsmō.zastō gaozastō hāvanō.zastō frasnātaēibya zastaēibya frasnātaēibya hāvanaēibya frastərətāt̄ paiti barəsmən uzdatāt̄ paiti haomat̄ srāvayamnāt̄ paiti ahunāt̄ vairyāt̄.*

## 95—98.

95 *miḍrəm vouru.gaoyaoitīm . . . jaydurvānhəm, yō zəm.fradā aiwyāiti pasča hū frāšmō.dāitīm marəzaiti va karana aiḥā zəmō yat̄ padanayā skarənayā dūraēpārayā, vīspəm imat̄ ādidāiti yat̄ antarə zəm asmanəmča, 96 vazrəm zastaya dražimnō satafštānəm satō.dārəm fravaēyəm vīrō.nyāncīm zarōiš ayanhō frahixtəm amavatō zarənyehe amavastəməm zaənəm vərədravastəməm zaənəm, 97 yahmat̄ hača fratərəsaiti arō mainyūš pouru.mahrkō, yahmat̄ hača fratərəsaiti aəšmō duždā pəšō.tanuš, yahmat̄ hača fratərəsaiti būsyašta darəyō.gava, yahmat̄ hača fratərəsanti vīspe mainyava daēva yaēča varənya drvantō. 98 mā miḍrahe vouru.gaoyaoitōiš grantāhe vaēyāi jasaēma; mā nō grantō aipi jānyā miḍra yō vouru.gaoyaoitōiš yō aojīštō yazatanəm yō tančīštō yazatanəm yō θwaxšīštō yazatanəm yō āsīštō yazatanəm yō [as] vərədrajastəmō yazatanəm fraxštaite paiti āya zēmā, miḍrō yō vouru.gaoyaoitōiš. — — ahe raya . . . tāsča yazamaide.*

**Fravartīn Yašt.**

(Yašt XIII.)

1—25.

1 *mraot̄ ahurō mazdā spitamāi zaraduštrāi: „aēva tē zavarə aojasča x<sup>v</sup>arənō avasča rafnasča framrava ərəzvō, spitamā, yat̄ ašaonəm fravašīnəm uyrənəm aiwidūranəm, yada mē jasən avaiḥe*

yada mē barən upastəm uyrā ašaonəm fravašayō; 2 ānhəm raya  
 x<sup>v</sup>arənanəhača vīdāraēm, zaraduštra, aom asmanəm, yō usča raoxšnō  
 frādərəsrō yō iməm zəm āča pairiča bəvəva maṇayən ahe yada vīs  
 aēm yō hištaite \*mainyu.stātō handraxtō dūraēkaranō ayanəhō kəhrpa  
 x<sup>v</sup>aēnahe raočahinō aoi \*drišvā, 3 yim mazdā vaste vaṇhanəm stəhr-  
 paēsəvəhəm mainyu.tāštəm hačimnō \*midra rašnuča ārmaitiča spən-  
 taya, yahmāi nōit čahmāi naēmanəm karana pairi.vəənōide; 4—8 ān-  
 həm raya x<sup>v</sup>arənanəhača vīdāraēm, zaraduštra, arədcim sūrəm anā-  
 hitəm pərədū.frākəm . . . = Yt. V. 1—5 . . . hā xšədrinəm paēma.  
 9 ānhəm raya x<sup>v</sup>arənanəhača vīdāraēm, zaraduštra, zəm pərədūwim  
 ahuradātəm yəm masimča padanəmča, yā barədvri paraoš srīrahe yā  
 vīspəm ahūm astvantəm baraiti jumča iristəmča garayasča yōi bərə-  
 zantō pouru.vāstrəvəhō afəntō, 10 yeiḥā paiti dṛaotō.stāčō āpō tačinti  
 nāvayā, yeiḥā paiti pouru.sarədā zəmāda uzuxšyeinti urvarā dṛādvrai  
 pasvā vīrayā dṛādvrai airyanəm dahyunəm dṛādvrai gəuš pančō.-  
 hyayā avaiḥe narəm ašaonəm. 11 ānhəm raya x<sup>v</sup>arənanəhača vī-  
 dāraēm, zaraduštra, azəm barədvrišva pudrē paiti.vəratē apara.iridintō  
 \*ā \*datāt vīdātaot vyāhva urvat.čāēm astiča gaonača \*dərəwdača  
 \*urudwəmča paidyāsča fravāxšasča. 12 yeidi zī mē nōit daidit  
 upastəm uyrā ašaonəm fravašayō, nōit mē ida \*āiḥāt.təm \*pasu  
 \*vīra, \*yā \*stō sarədanəm vahišta; drujō aogarə drujō xšədrəm drujō  
 astvā aḥuš \*āiḥāt; 13 nī antarə zəm asmanəmča drujā manivā  
 hazdyāt, nī antarə zəm asmanəmča drujā manivā vaonyāt, nōit  
 pasčaēta vanō vantāi upa.dayāt aərō mainyuš spəntāi mainyave.  
 14 ānhəm raya x<sup>v</sup>arənanəhača āpō tačinti frātāt.čarətō xā paiti  
 afraṇjamnā; ānhəm raya x<sup>v</sup>arənanəhača zəmāda uzuxšyeinti urvarā  
 xā paiti afraṇjamnā; ānhəm raya x<sup>v</sup>arənanəhača vātō vānti dunmō.-  
 frutō xā paiti afraṇjamnā; 15 ānhəm raya x<sup>v</sup>arənanəhača hāirišiš  
 pudrē vərənvainti, ānhəm raya x<sup>v</sup>arənanəhača huzāmitō zīzanənti,  
 ānhəm raya x<sup>v</sup>arənanəhača yat bavainti hačāt.pudrā; 16 ānhəm raya  
 x<sup>v</sup>arənanəhača us nā zayeiti vyāxanō vyāxmōhu gūšayat.uxdō, yō  
 bavaiti xratu.kātō, yō nāidyāvəhō gaotəmahe parō.yā parštōit avāiti;  
 ānhəm raya x<sup>v</sup>arənanəhača hvarə ava pada aēiti; ānhəm raya x<sup>v</sup>arə-  
 nanəhača mā ava pada aēiti; ānhəm raya x<sup>v</sup>arənanəhača stārō ava  
 pada yeinti. 17 tā uyrāhu pəšanāhu upastəm hənti dāhištā yā fra-  
 vašayō ašaonəm. tā fravašayō ašaonəm aojištā hənti, spitama, yā  
 paoiryanəm tkaēšanəm yā vā narəm azātanəm frašō.čarədvraqm saoš-  
 yantəm; aat anyəšəm fravašayō jvanəm narəm ašaonəm aojyehiš,  
 zaraduštra, yada iristanəm, spitama. 18 aat yō nā hiš hubəratā  
 \*barat jva ašaonəm fravašayō, sāsta daiḥhəuš hamō.xšədrō hō vəhāiti

zazuštəmō xšayō kasčit mašyānəm, yō vohu.bərətəm baraite miθrəm yim vouru.gaoyaoitim arštātəmča frādat.gaēdəm varədat.gaēdəm. 19 ida tē zavarə aojasča x<sup>v</sup>arənō avasča rafnasča framraomi ərəzvō, spitama yať ašaonəm fravašinəm uyranəm aiwidūranəm, yaða mē jasən avaiñhe, yaða mē barən upastəm uyrā ašaonəm fravašayō<sup>4</sup>.

20 mraoť ahurō mazdā spitamāi zaraduštrāi: „āat yasə θwā aētahmi aəhvō yať astvainti, spitama zaraduštra, padəm jasāiti vqθwaēsō bōivranəm dužitanəmča θwayaəuhatəm, zaraduštra, yeziča θwaēsā tanvō, ada iməm vačō drənjayōiš ada iməm vačō framruyđ \*vārəθrayniš, zaraduštra: 21 ‘ašāunəm vaəuhiš sūrā spəntā fravašayō staomi zbayemi ufyemi yazamaide nmānyā vīsyā zantumā dahyumā \*zaraduštrō.təmā hāitiš hātəm hāitiš āəhušəm hāitiš būšyantəm ašaonəm vīspā vīspanəm dahyunəm zəvištyā zevištyanəm dahyunəm, 22 yā asmanəm vidārayən yā āpəm vidārayən yā zəm vidārayən yā gəm vidārayən yā barəθrišva pudrē vidārayən paiti.vərətē apara.iriθəntō \*ā \*datat vidataoť vyāhva urvat.čayən astiča gaonača \*dərəw-dača \*urudwəmča paidyāsča fravāxšasča, 23 yā ašbərətō yā uyrā-rətō yā hvārətō yā vazārətō yā taxmārətō yā zaoyārətō yā zaoyā vaəhudwaēsū yā zaoyā vərəθraynyaēsū yā zaoyā pəšanāhu, 24 yā dādrīš vərəθrəm zbayente dādrīš āyaptəm čakusē dādrīš bantāi drvatātəm dādrīš ahmai vohu x<sup>v</sup>arənō, yō hiš yazānō kuxšnvəqō zbayeiti barō.zaodrō ašava, 25 yā avada para fraoirisištā, yaðra narō ašavanō ašəm hənti zrazdātəma yaðrača mazištā frərətā yaðrača atbištō ašava<sup>4</sup>.

## 49—72.

49 ašāunəm vaəuhiš sūrā spəntā fravašayō yazamaide, yā vīsāda āvayeinti hamaspadmaēdaēm paiti ratūm; āat adra vīčarənti dasa pairi xšafnō avat avō zixšnāəhəmnā: 50 ,kō nō stavāt, kō yazāite, kō ufyāt, kō frīnāt, kō paiti.zanāt gaomata zasta vastravata aša.nāsa nəmanəha, kahe nō ida nəma āyairyāt, kahe vō urva frāyezyāt, kahmāi nō tat dādrəm dayāt, yať hē aəhat x<sup>v</sup>airyən ajyamnəm yavaēča yavaētātaēča? 51 āat yō nā hiš frāyazāite gaomata zasta vastravata aša.nāsa nəmanəha, ahmāi afrīnənti xšnūtā ainitā atbištā uyrā ašāunəm fravašayō: 52 ,buyāt ahmi nmāne gəušča vqθwa vīranəmča, buyāt āsušča aspō dərəzrasča \*vāšō, buyāt na stāhyō vyāxanō, yō nō bāda frāyazāite gaomata zasta vastravata aša.nāsa nəmanəha<sup>4</sup>.

53 ašāunəm vaəuhiš sūrā spəntā fravašayō yazamaide, yā apəm mazdadatanəm srīrā padō daēsayeinti, yā para ahmāt hištənta fradātā afratat.kušīš hamaya gātvō darəyəmcit pairi zrvānəm; 54 āat



tā nūrąm fratačinti mazdadatəm paiti pantąm bayō.baxtəm paiti yaonəm frādwārštəm paiti āfəntəm zaosāi ahurahe mazdā zaosāi aməšanąm spəntąm.

55 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā urvaranąm x<sup>v</sup>awriranąm srirā urudmīs daēsayeinti, yā para ahmāt hištənta fradātā \*afraoxšayeintiš hamaya gātvō darəγəmčit pairi zrvānəm; 56 aat tā nūrąm fravašayeinti mazdadatəm paiti pantąm bayō.baxtəm paiti yaonəm frādwārštəm paiti zrvānəm zaosāi ahurahe mazdā zaosāi aməšanąm spəntąm.

57 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā strąm mānhō hūrō anayranąm raočənhąm padō daēsayən ašaonīs, yōi para ahmāt hame gātvō darəγəm hištənta \*afrašumantō daēvanąm parō tbaēšəhəhət daēvanąm parō draomōhu; 58 aat tē nūrąm fravazənti dūraēurvaēsəm adwanō urvaēsəm nāsəmna yim frašō.kərətōit vaəhuyā.

59 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā avat zrayō aiwyāxšayeinti yat<sup>v</sup>ouru.kašəm bāmīm navača \*navaitišča navača sata navača hazəra navasēsča baēvaņ.

60 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā ave strəuš aiwyāxšayeinti yąm \*haptōiringō navača \*navaitišča navača sata navača hazəra navasēsča baēvaņ.

61 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā avąm kəhrpəm aiwyāxšayeinti yąm səmahe kərəsāspahe yat<sup>v</sup>gaēdāuš gadavarehe navača \*navaitišča navača sata navača hazəra navasēsča baēvaņ.

62 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā avąm \*xšudraņ aiwyāxšayeinti yąm spitāmahe ašaonō zaraduštrahe navača \*navaitišča navača sata navača hazəra navasēsča baēvaņ.

63 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā ahurahe xšayatō dašinąm upa yūidyeinti, yezi aēm bavaiti \*ašava-xšnuš, yezi šē bavainti \*anazarətā xšnūtā ainitā atbištā uyrā ašāunąm fravašayō.

64 ašāunąm vaəuhīs sūrā spəntā fravašayō yazamaide, yā mas-yehīs ahmāt yā aojyehīs ahmāt yā tašyehīs ahmāt yā amavastarā ahmāt yā vərəθravastarā ahmāt yā \*baēsazyō.tarā ahmāt yā yāskərəstarā ahmāt yada vača framravaire, yā madəməmčit myezdinąm baēvani upavazənte. 65 aat yat<sup>v</sup>apō uzbarənte, spitama zaraduštra, zrayəhət hača \*ouru.kašət x<sup>v</sup>arənasča yat<sup>v</sup>mazdadatəm, aat \*frašusənti uyrā ašāunąm fravašayō paovirīs pouru.satā paovirīs pouru.hazərā paovirīs pouru.baēvanō, 66 apəm aēsəmna havāi kəčit nāfai havayāi vise havāi zantave

havayāi daiiḥave uityaojanā: „x<sup>v</sup>aēpaiḍe nō daiiḥuṣ nidataēča haosa-taēča!“ 67 tā yūidyēinti pəšanāhu have asahi šōiḍraēča, yaḍa asō maēḍanəmča aiwišitē dadāra, maṇayən ahe yaḍa nā tāxmō radaēštā huš.həm.bərətāt hača šaētāt \*yāstō.zaēnuš paiti.γnīta. 68 āt yāsča ānhəm nivānēnte, tā āpəm parāzēnti havāi kāciṭ nāfai havayāi vīse havāi zantave havayāi daiiḥave uityaojanā: „x<sup>v</sup>aēpaiḍe nō daiiḥuṣ fraḍataēča varəḍataēča!“ 69 āt yaṭ bavaiti avi.spaštō sāsta daiiḥhəuṣ hamō.xšadrō aurvadaēibyō parō tbišyanbyō, tā hasciṭ upa.zbāyēite uyrā ašāunəm fravašayō, 70 tā hē jaśānti avaiḥe, yezi šē bavainti anāzarətā xšnūtā ainitā atbištā uyrā ašāunəm fravašayō. tā dim ava nifrāvayēnte maṇayən ahe yaḍa nā mərəyō huparənō. 71 tā hē snaiḍišča varəḍasča parštāsča pairivārasča vīšēnte pairi main-yaoyāt drujaṭ \*varənyayāatča \*drvō.iḍyaṭ zizi.yūšaṭča kayadāt vīspō-mahrkāatča pairi drvatāt yaṭ aərāt mainyaot, maṇayən ahe yaḍa nā satəmča hazarəmča baēvarəča \*paršanəm \*nijatəm hyāt, 72 yaḍa nōiṭ taṭ paiti karətō hufranharštō nōiṭ vazrō hunivixtō nōiṭ iṣuṣ x<sup>v</sup>aḍaxtō nōiṭ arštiṣ hvaiwyāsta nōiṭ asānō arəmō.šūtō avasyāt.

## Varhrān Yašt.

(Yašt XIV.)

34—40.

34 vərəḍraynəm ahuradātəm yazamaide. pərəsaṭ zaraduštrō ahurəm mazdām: „ahura mazda mainyō spəništa dātarə gaēḍanəm astvaitinəm ašāum, yaṭ bavāni aiwi.sastō aiwi.šmarətō \*pouru \*narəm tbišyantəm, čiṣ aiḥe asti baēšazō?“ 35 āt mraot ahurō mazdā: „mərəyahe pəšō.parənahe vārənjinahē parənəm ayasaēša, spitama zaraduštra; ana parəna tanūm aiwi.sifōiš, ana parəna hamərəḍəm paiti.sanḥaēša. 36 yānā baraiti astavō vā taxmahe mərəyahe parənavō vā taxmahe mərəyahe naēda.čiṣ raēva mašya jainti naēda fraēšyeiti; paourva hē nəmō baraiti paourva x<sup>v</sup>arənā. vīdārayēiti upastəm mərəyahe parənō mərəyanəm. 37 tā ahurō \*sāstrənəm daiiḥhupaitiš nōiṭ satəm jainti viraja, nōiṭ hakərət jainti vaēsaēpa; ōim jainti fraša aēiti. 38 vīspe tərəsēnti pərənine, avada māvayačiṭ tanuye vīspe tərəsəntu aurvada vīspe tərəsəntu duš.mainyuṣ aməmča vərəḍraynəmča nidātəm tanuye \*\*manō, 39 yim vašānte ahurānhō vašānte ahūiryānhō vašānte haosravāhanō; təm vašata kava usa, yim aspō arša baraiti, yim uštrō vadairiš baraiti, yim afš nāvaya baraiti, 40 yim ḍraētaonō

*taxmō barat, yō janat ašim dahākəm θrizafanəm . . . = Y. IX. 8. . . mahrkāi ašahe gaēdanəm. — — ahe raya . . . tāsčā yazamaide.*

## 42—46.

42 *vərəθraynəm ahurađātəm yazamaide. pərəsat zaraduštrō ahurəm mazdəm: „ahura mazda mainyō spēništa dātarə gaēdanəm astvaitinəm ašaum, kva asti vərəθraynahe ahurađātahe nqma.azbāitiš, kva upa.stūitiš, kva ništūitiš?“* 43 *aat mraoŭ ahurō mazdā: „yat spāda hanjasānte, spitama zaraduštra, raštəm rasma katarasčit, vaštānhō ahmya nōit vazyānte jatānhō ahmya nōit janyānte,* 44 *čataθrō pərənā viđarayōiš avi padəm katarasčit; yatārō pourvō frāyazāite, — amō hutaštō huraodō vərəθraynō ahurađātō — atārō vərəθra hačaitē.* 45 *‘anəmča vərəθraynəmča afrināmi dva apātāra dva nipātāra dva nišharātāra. dva \*adwō.žən dva \*vidwō.žən dva \*fradwō.žən dva amarəzən dva vimarəzən dva framarəzən!’* 46 *zaraduštra, aētəm maθrəm mā fradaēsayōiš ainyat pidre vā puθrāi brāθre vā hadō.zātāi ādravanāi vā θrāyaone. aētaēča tē vāčō yōi uyra ās dərəzra ās uyra ās vyāxaine ās uyra ās vərəθrayne ās uyra ās baēsazya ās. aētaēča tē vāčō, yōi pəšəmčit sārəm bunjainti uzgərəptəmčit snadəm apaša apa-x<sup>v</sup>anvainti. — — ahe raya . . . tāsčā yazamaide.*

**Tištr Yašt.**

(Yašt VIII.)

1 *mraoŭ ahurō (mazdā spitamāi) zaraduštrāi: pānhahe anhuθwəmča ratuθwəmča. mānhəmča maēdanəmča myazdəmča frā.yazamaide. yat mē stārō x<sup>v</sup>arənanəuhantō hačānte paraca mā nərəbyō x<sup>v</sup>arənō baxšənta, yazāi šoiθrahe baxtārəm tištrim stārəm zaodrabyō.*

2 *tištrim stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide rāma.šayanəm hušayanəm aurušəm raoxšnəm frādərəsrəm vyāvantəm baēsazim ravō.fraoθmanəm bərəzantəm dūrāt vyāvantəm bānubyō raoxšnibyō anahitaēibyō apəmča pərəθu.zrayanəhəm vaəuhimča dūrāt frasrutəm gəušča nqma mazdadātəm uyrəmča kavaēm x<sup>v</sup>arənō fravašimča spitamahe ašaonō zaraduštrahe.*

3 *ahe raya x<sup>v</sup>arənanəhača təm yazāi suruncata yasna tištrim stārəm zaodrabyō. — tištrim stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide haomayō gava . . . tāsčā yazamaide.*

4 *tištrim stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide \*afš.*

čidram sūram bərəzantəm amavantəm dūraēsūkəm bərəzantəm uparō-  
kairim, †yahmat hača bərəzat haosraṇəhəm; apəm nafədrat hača  
čidram. — — ahe raya . . . tāsčā yazamaide.

5 tištrīm stārəm raēvantəm x<sup>v</sup>arənaəuhantəm yazamaide, yim  
paitišmarənte pasvasčā/staorāča mašyāča parō/darəšvənō kačtača  
parō družintō: †kada nō aoi uzarat tištryō raēvā x<sup>v</sup>arənaəuhā, kada  
xā aspō.staoyehiš upəm tačānti nava? — — ahe raya . . . tāsčā  
yazamaide.

6 tištrīm stārəm raēvantəm x<sup>v</sup>arənaəuhantəm yazamaide, yō  
avərat xšvaēwō vazāite/avi zrayō †vouru.kašəm, yada tiyriš main-  
yavasā, yim aəhat ərxšō xšviwi.išuš xšwi.išvatəmō airyanəm airyō-  
xšudat hača garōit x<sup>v</sup>anvantəm avi gairim. 7 tada dim ahurō mazdā  
avan dāta, tač āpō urvarāsčā, pairi šē vouru.gaoyaoitiš midrō frā-  
dayat pantəm. — — ahe raya . . . tāsčā yazamaide.

8 tištrīm stārəm raēvantəm x<sup>v</sup>arənaəuhantəm yazamaide, yō  
pairikā taurvayeiti, (yō pairikā titārayeiti), yā stārō kərəmā patanti  
antarə zəm asmanəmča, zraya †vouru.kašaya amavatō huraodahe ja-  
frahe (uruyāpahe. bāda vairim āčaraiti aspō.kəhrpəm ašaonim upāča  
tā āpō yaozayeiti aiwiča vāta vānti †yaoxštivantō. 9 aat tā (āpō)  
†frašavayeiti satavaēsō avi haptō.karəšvairiš; vyāhva yat jašaiti,  
srirō histaiti ramanāvā huyāiryā avi daiñhuš. kada airyā daiñhāvō  
huyāiryā bavānti? — — ahe raya . . . tāsčā yazamaide.

10 tištrīm stārəm raēvantəm x<sup>v</sup>arənaəuhantəm yazamaide, yō  
aoxta ahurāi mazdāi uityaojanō: (ahura) mazda mainyō spəništa dā-  
tarə gaēdanəm astvaitinəm ašaum! 11 yedi zī mā mašyāka aoxtō-  
nāmana yasna yazayanta, yada anye yazatānhō aoxtō.nāmana yasna  
yazinti, frā nəruyō ašavaoyō đwarštahe zrū āyu šušuyəm x<sup>v</sup>ahe  
gayehe x<sup>v</sup>anvatō (aməšahe) upa đwarštahe jaṇmyəm aēvəm vā avi  
xšapanəm duyē vā pančāsātəm vā.

12 tištrīmča yazamaide; tištryaēinyasčā yazamaide; upa.paoi-  
rimča yazamaide; paoiryāēinyasčā yazamaide; ave strəuš ya †haptō-  
iringa paitišātə yədwəm pairikanəmča. vanantəm stārəm mazda-  
dātəm yazamaide amaheča paiti hutāštahe vərəđraynaheča paiti ahu-  
radātahe vanaintyāsčā paiti uparatātō vitarə.əzahyehe paiti vitarə-  
tbaēšahyeheča. tištrīm drvō.čāšmanəm yazamaide.

13 paoiryā dasa xšapanō, spitama zaraduštra, tištryō raēvā

*x<sup>v</sup>arənanəuhā kəhrpəm raēdwayeiti raoxšnušva vazəmnō narš kəhrpa panča.dasaəhō xšaētahe spiti.dōiθrahe bərəzatō avi.amahe amavatō hunairyānčō* 14 *tada ayaoš yada paoirim vīrəm avi yā bavaiti, tada ayaoš yada paoirim vīrəm avi amō aēiti, tada ayaoš yada paoirim vīrō ərəzušəm adaste.* 15 *hō idra vyāxmanyēiti, hō idra pərəsanyēiti: ,kō maṃ nūrəm frāyazāite gaomavaitibyō haomavaitibyō zaodrābyō? kahmāi azəm dadəm vīrayəm ištīm vīrayəm vədwaṃ havaheča urunō yaozdādrəm? nūrəm ahmi yesnyasča vahmyasča aəuhe astvaite ašāt hača yaṭ vahistāt‘.*

16 *bityā dasa xšapanō, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənanəuhā kəhrpəm raēdwayeiti raoxšnušva vazəmnō gəuš kəhrpa zaranyō.svaha.* 17 *hō idra vyāxmanyēiti, hō idra pərəsanyēiti: ,kō maṃ nūrəm frāyazāite gaomavaitibyō haomavaitibyō zaodrābyō? kahmāi azəm dadəm gaoyəm ištīm gaoyəm vədwaṃ havaheča urunō yaozdādrəm? nūrəm ahmi yesnyasča vahmyasča aəuhe astvaite ašāt hača yaṭ vahistāt‘.*

18 *θrityā dasa xšapanō, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənanəuhā kəhrpəm raēdwayeiti raoxšnušva vazəmnō aspaha kəhrpa aurušahe srīrahe zairi.gaošahe zaranyō.aiwidānahe.* 19 *hō idra vyāxmanyēiti, hō idra pərəsanyēiti: ,kō maṃ nūrəm frāyazāite gaomavaitibyō haomavaitibyō zaodrābyō? kahmāi azəm dadəm aspayəm ištīm aspayəm vədwaṃ havaheča urunō yaozdādrəm? nūrəm ahmi yesnyasča vahmyasča aəuhe astvaite ašāt hača yaṭ vahistāt‘.*

20 *āat paiti avāiti, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənanəuhā avi zrayō vouru.kašəm aspaha kəhrpa aurušahe srīrahe zairi.gaošahe zaranyō.aiwidānahe.* 21 *ā dim paiti.yaš niždvaraiti daēvō yō apaošō aspaha kəhrpa sāmahe kaurvahe/kaurvō.gaošahe kaurvahe kaurvō.barəšahe kaurvahe kaurvō.dūmahe dayahe aicidatō.tarštōiš.* 22 *haṃ tācīt bāzuš baratō, spitama zaraduštra, tištryasča raēvā x<sup>v</sup>arənanəuhā daēvasča yō apaošō; tā yūidyathō, spitama zaraduštra, θri.ayarəm θri.xšapanəm. ā dim bavaiti aiwi.aojā, ā dim bavaiti aiwi.vanyā daēvō yō apaošō tištrīm raēvantəm x<sup>v</sup>arənanəuhantəm.* 23 *apa (dīm adāt vyeiti zrayaṃhat hača vouru.kašāt hāθrō.masəhəm adwanəm. sādrəm urvištrəmča nimrūite tištryō raēvā x<sup>v</sup>arənanəuhā: ‘sādrəm mē, ahura mazda, urvištrəm, āpō urvarāsča, baxtəm, daēne māzdayesne! nōit maṃ nūrəm mašyāka aoxtō.nāmana yasna yazənte, yada anye yazatāəhō aoxtō.nāmana yasna yazənti.* 24 *yeidi zi mā mašyāka aoxtō.nāmana yasna yazayanta, yada anye yazatāəhō aoxtō.nāmana yasna yazənti, ‘ava maṃ avi.bawryəm dasanəm aspanəm aojō dasanəm uštranəm aojō dasanəm gavəm aojō dasanəm gairinəm*

aojō dasanəm apəm nāvayanəm aojō.<sup>4</sup> 25 azəm yō ahurō mazdā tištrīm raēvantəm x<sup>v</sup>arənaəuhantəm aoxtō.nāmana yasna yaze. 'ava dim avi.barāmi dasanəm aspanəm aojō dasanəm uštranəm aojō, dasanəm gavəm aojō dasanəm gairinəm aojō dasanəm apəm nāvayanəm aojō.

26 āat paiti avāiti, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənaəuhā avi zrayō 'vouru.kašəm . . . tā yūidyadō, zaraduštra, ā rapidwinəm zrvānəm. ā dim bavaiti aiwi.aojā, ā dim bavaiti aiwi.vanyā tištryō raēvā x<sup>v</sup>arənaəuhā daēum yim apaošəm. 29 apa dim adāt vyeiti zrayaəhat hača 'vouru.kašāt hādrō.masəhəm adwanəm. uštatātəm nimiravāite tištryō raēvā x<sup>v</sup>arənaəuhā: ,ušta mē, ahura mazda, ušta, āpō urvarāšča, ušta, daēne māzdayesne, ušta ā.bavāt, daiiəhavō! us vō apəm adavō apaiti.ərətā jāsānti aš.dānunəmča yavanəm kasu.dānunəmča vāstranəm gaēdanəmča astvaitinəm.<sup>4</sup>

30 āat paiti avāiti, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənaəuhā avi zrayō 'vouru.kašəm aspəhe kəhrpa aurušahe srīrahe zairi.gaošahe zaranym. aiwidānahe. 31 hō zrayō āyaozayeiti hō zrayō vīvaozayeiti hō zrayō ayzrādayeiti hō zrayō vīyzrādayeiti hō zrayō ayžārayeiti hō zrayō vīyžārayeiti. yaozənti vīspe karanō 'zrayā 'vouru.kašaya, ā vīspō maidyō yaozaiti.

32 us paiti adāt hištaiti, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənaəuhā zrayaəhat hača 'vouru.kašāt. us adāt hištāt satavaēsō raēvā x<sup>v</sup>arənaəuhā zrayaəhat hača 'vouru.kašāt. āat tať dunman hām.hištənti 'us.həndavat paiti garōit, yō hištəite maidim zrayaəhō 'vouru.kašahe. 33 āat tať dunman frašəupayeiti maēyō.kara ašavanō, frā pourvō vātəm vazaiti yəm padō āiti haomō frašmīš frādat.gaēdō; adra pascaēta vazaiti vātō daršīš mazdadātō vārəmča maēyəmča fyəhəmča avi asā avi šōidrā avi karšvən yāiš hapta.

34 apəm napāsə tā āpō, spitama zaraduštra, aəuhe astvaiti šōidrō.baxtā vī.baxšaiti vātasča yō daršīš awzdātəmča x<sup>v</sup>arənō ašaonəmča fravašayō. — — ahe raya . . . tāščā yazamaide.

35 tištrīm stārəm raēvantəm x<sup>v</sup>arənaəuhantəm yazamaide, yō avadāt fravazāite xšōidnyāt \*\*hiš ušayāt 'duraēurvaēsəm paiti pantəm bayō.baxtəm paiti yaonəm frađwarštəm paiti afəntəm zaošāi ahurahe mazdā zaošāi aməšanəm spəntanəm. — — ahe raya . . . tāščā yazamaide.

36 tištrīm stārəm raēvantəm x<sup>v</sup>arənaəuhantəm yazamaide, yim yārə.čarsō mašyehe ahurača xratugūtō aurunača gairišāčō sizdrača

*ravasčarātō \*uzyō.rəntəm \*hispō.sənti huyāiryāča daiñhave uzjasəntəm dužyāiryāča: ,kada airyā daiñhāvō huyāiryā bavānti? — — ahe raya . . . tāsčā yazamaide.*

37 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide āsu.-xšvaēwəm xšviwi.vāzəm, yō avavaṭ xšvaēwō vazaitē avi zrayō ˘vouru.-kašəm, yaḍa tiyrīš mainyavasā, yim aṇhaṭ ərəxšō xšviwi.išuš xšviwi.-išcatəmō airyanəm airyō.xšudaṭ hača garōiṭ x<sup>v</sup>əvantəm avi gairīm.*  
38 *avi dim ahurō mazdā avəṇ [aməšā spənta] vouru.guoyaoitiš hē midrō pouru pantəm fračaēšaētəm. ā dim paskāṭ anumarəzatəm ašišča vanuhi bərəzaiti pārəndiča raorəḍa, vīspəm ā ahmāṭ yaṭ aēm paiti.apayaṭ vazəmnō x<sup>v</sup>əvantəm avi gairīm; x<sup>v</sup>ənvata paiti niraṭ. — — ahe raya . . . tāsčā yazamaide.*

39 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yō pairikā taurvayeiti, yō pairikā titārayeiti, yā uzāṇhaṭ aərō mainyuš mamnūš stārəm afščiḍranəm višpanəm paiti.ərətē.* 40 *tā tištryō taurvayeiti, vīvāiti hiš zrayaṇhaṭ hača ˘vouru.kašāṭ. āaṭ maēya us.-fravānti huyāiryā āpō barəntiš, yāhva urvāitiš awrā pārəḍu aipi vījasāitiš avō urvāitiš hapta karšvəṇ. — — ahe raya . . . tāsčā yazamaide.*

41 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yim āpō paitišmarənte arəmaēštā ˘frātaṭ.čarətasča ˘xənyā ḍraotō.stātasča parsuyā ˘vairyāšča: 42 ,kada nō avi vyarāṭ tištryō raēvā x<sup>v</sup>arənanəuhā? kada xā aspō.staoyehiš apəm γžārəm aiwiγžārəm srīrāsča asō.šōiḍrāsča gaoyaoitišča atačintiš, ā varəšajiš urvaranəm sūra vaxšyente vaxša? — — ahe raya . . . tāsčā yazamaide.*

43 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yō vīspāiš naēnižaiti simā apaya važədrīš uxšyeiti vīspāsə tā dāman baēšazyatiča səvištō, yezi aēm bavaiti yaštō xšnūtō friḍō paiti.zantō. — — ahe raya . . . tāsčā yazamaide.*

44 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yim ratūm paiti.daēmča višpaēšəm stārəm fradaḍaṭ ahurō mazdā, yaḍa narəm zaraḍuštrəm, yim nōiṭ mərəγənte aərō mainyuš, nōiṭ yātavō pairikāsča, nōiṭ yātavō mašyānəm naēḍa vīspe haḍra daēva mahrkadāi upadaržnvainti. — — ahe raya . . . tāsčā yazamaide.*

45 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yah-māi hazarəm yaoxštinəm fradaṭ ahurō mazdā afščiḍraēšva sə-vištāi, yō afščiḍraēibyō āiti raoxšnušva vazəmnō; 46 hō zrayanəhō <sup>v</sup>ouru.kašahe amavatō huraodahe jaḥrahe uruyāpahe višpā vairiš āčaraiti višpāsca srīrē nimraokē višpāsca srīrē apayžaire aspahe kəhrpa aurusahe srīrahe zairi.gaošahe zaranyō.aiwidānahe. 47 aṭ āpō ava.barənte, spitama zaraduštra, zrayanəhada hača <sup>v</sup>ouru.kašāt tātā urvādrā baēšazyā; tā avada vi.baxšaiti abyō daiñhubyō səvištō, yaḍa aēm bavaiti yaštō xšnūtō friḍō paiti.zantō. — — ahe raya . . . tāsca yazamaide.

48 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yim višpāiš paitišmarənte yāiš spəntahe mainyēuš dāman adairi.zəmaišca upairi.zəmaišca, yāča upāpa yāča upasma yāča fraptərajən yāča ravasčarən yāča upairi tā akarana anayra ašaonō stiš āidi. — — ahe raya . . . tāsca yazamaide.

49 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, <sup>v</sup>am-nəuhantəm <sup>v</sup>arəčənhuntəm yaoxštivantəm xšayamnəm isənəm hazarāi ayaptanəm, yō dadāiti kuxšnvanāi pauruš ayaptā jaidyantāi <sup>v</sup>ajidyamnāi mašyāi.

50 azəm dadəm, spitama zaraduštra, aom stārəm yim tištrīm avāntəm yesnyata avāntəm vahmyata avāntəm xšnaodwata avāntəm frasastata yaḍa nəmčēt yim ahurəm mazdəm 51 avaiñhāi pairi-kayāi paitištatayaēča paitiščaptayaēča paititarətayaēča paityaogəṭ-tbaēšahyāiča, yā dužyāiryā, yəm mašyāka avi dužvačənhō huyāiryəm nāma aojaite. 52 yedi zī azəm nōit daiḍyəm, spitama zaraduštra, aom stārəm yim tištrīm . . . huyāiryəm nāma aojaite, 54 hamahe zī mē ida ayən hamayā vā xšapō <sup>v</sup>avāu pairika yā dužyāiryā vi-spahe anəhəuš astvatō parōit pairiḍnəm anhvəm ava.hišidyāt āča parača dvaraiti. 55 tištryō zī raēvā x<sup>v</sup>arənanəuhā avəm pairikəm ādarəzayeiti bibdāišca ḍribdāišca avanəmnāišca višpabdāišca manayən ahe yaḍa hazarəm narəm oim narəm ādarəzayōit, yōi hyən <sup>v</sup>asti-aojanəha aojīšta.

56 yaṭ zī, spitama zaraduštra, airyā daiñhāvō tištryehe raēvatō x<sup>v</sup>arənanəuhātō aiwi.sačyārəš dāitīm yasnəmča vahməmča, <sup>v</sup>yaḍa <sup>v</sup>hē asti <sup>v</sup>dāityō.təmō yasnasca vahmasca ašāt hača yaṭ vahīštāt, nōit iḍra airyā daiñhāvō fraš hyāt haēna, nōit vōiyā, nōit pāma, nōit kapastiš, nōit haēnyō radō, nōit uzgərəptō drafšō. 57 paiti dim pərəsaṭ zaraduštrō: ,kaṭ zī asti, ahura mazda, tištryehe raēvatō x<sup>v</sup>arə-



*naəuhato* <sup>1</sup>*dāityō.təmō yasnasča vahmasča ašat hača yaṭ vahistāt?*  
 58 *aat mraoṭ ahurō mazdā: ,zaodrā hē uzbārayən airyā daiñhāvō,*  
*barəsmā hē stərənayən airyā daiñhāvō, pasūm hē pačayən airyā*  
*daiñhāvō aurušəm vā vohu.gaonəm vā kāciṭ vā gaonanəm hamō-*  
*gaonəm. 59 mā hē mairyō gəurvayōit, mā jahika, mā ašāvō asrā-*  
*vayaṭ.gāḍō ahumərəxš paityārənō iməm daənəm yəm ahūirīm zara-*  
*ḍuštrīm. 60 yezi šē mairyō gəurvayāt jahika vā ašāvō vā asrāvayaṭ-*  
*gāḍō ahumərəxš paityārənō iməm daənəm yəm ahūirīm zaraḍuštrīm,*  
*para bašsaza hačaitē tištryō raēvā x<sup>v</sup>arənəuhā; 61 hamada airyābyō*  
*daiñhubyō vōiynā jasānti, hamada airyābyō daiñhubyō haēna frapa-*  
*tānti, hamada airyābyō daiñhubyō jānyānti pañcasaynāi sataynāišča*  
*sataynāi hazarəynāišča hazarəynāi baēvarəynāišča baēvarəynāi*  
*ahaxštaynāišča. — — ahe raya . . . tāsčā yazamaide.*

## Art Yašt.

(Yašt XVII.)

1—22.

1 *ašim vaəuhim yazamaide xšōiḍnīm bərəzaitim huraodəm*  
*huyazatəm x<sup>v</sup>anaṭ.čaxrəm amavaitim dātō.saokəm bašsazyəm pərəḍ-*  
*vīrəm sūrəm, 2 duydarəm ahurahe mazdā x<sup>v</sup>aəharəm aməšanəm*  
*spəntanəm, yā višpanəm saošyantəm fraša xradwa fraḍanjayeiti*  
*uta hē āsnəm xratūm ava.baraiti vārəma uta hē āsnaēča zbayantāi*  
*dūraēča zbayantāi jasaiti avəəhe. yō ašim yazāite zaodrābyō, hō*  
*mīdrəm yazāite zaodrābyō.*

3 *ahe raya x<sup>v</sup>arənəuhača təm yazāi surunvata yasna, təm yazāi*  
*huyašta yasna ašim vaəuhim zaodrābyō. — ašim vaəuhim yazamaide*  
*haomayō gava . . . tāsčā yazamaide.*

4 *ašim vaəuhim yazamaide xšōiḍnīm . . . pərəḍvīrəm sūrəm.*

5 *haomaheča nəmō maḍraheča ašaonaēča zaraḍuštrahe. atciṭ*  
*bā nəmō haomāi, yaṭ višpe anye <sup>1</sup>madāñhō aēšma hačinte xrvīdrvō,*  
*aat hō yō haomahe madō aša hačaitē <sup>1</sup>x<sup>v</sup>aēpaiḍe.*

6 *ašiš vaəuhi aši svire aši bānumaiti šaiti vyāvaiti bānubyō*  
*aši daḍre vohūm x<sup>v</sup>arənō aēšəm narəm yōi hačahi; hubaoiḍiš ba-*  
*ḍaite nmānəm, yeiəhe nmāne ašiš vaəuhi sūra pāda nidadaite āgr-*  
*maitiš darəyāi haḁdrai. 7 tē narō xšadra xšayente aš.baourva*  
*nīdatō.pitu hubaoiḍi, yahmya starətasča gātuš anyāsča bərəxḍā avar-*  
*tā, yōi hačahi, ašiš vaəuhi. ušta bā, yim hačahi; uta məm upə-*

hačahi vouru.sarəda amavaiti. 8 aēšqm nmānā hvidatā \*gaosurānhō hištante aš.paourvā darəγō.upastāe, yōi hačahi . . . amavaiti. 9 aēšqm gātava hištante hustarəta hupō.busta hukərəta barəziš.havantō zaran-yapaxšta.pādānhō, yōi hačahi . . . amavaiti. 10 aēšqm vantānhō bāt mainyānhō gātuš paiti \*ānhənte, yōi srīra barəziš.havantō mərə-zyumnā \*an̄ku.pəsəmnā, frā gaošāvāra sispimna čaδru.karana mi-nuča zaranyō.pisi: kada nō avi ājasāt nmānō.paitiš? kada sāiti \*paitišāma fryā paiti tanvi? yōi hačahi . . . amavaiti. 11 aēšqm kaininō ānhənte aymō.paidiš urvizō.maidyā sraotanvō darəγō.an-guštā kəhrpa avavatqm sraya yada didayatqm zaosō, yōi hačahi . . . amavaiti. 12 aēšqm aspānhō bayente āsavō ravō.fraoθəmanō, ruom vāšəm vāšayante, mrātəm čarəma θan̄jayante, taxməm stao-tārəm vazənti āsu.aspəm dərəzi.radəm tiži.arštīm darəγa.ārəštaēm xšviwi.išūm parō.kəvidəm vītārəm paskāt hamərəθəm jantārəm parō dušmainyūm, yōi hačahi . . . amavaiti. 13 aēšqm uštrānhō bayente saēni.kaofa aš.manāha uzayantō zəmat pərətamna vadairyavō, yōi hačahi . . . amavaiti. 14 aēšqm ərəzatəm zaranim \*nibərəθe ābərəta baraiti aiwitarābyō hača dan̄hubyō vastrāšca kəšā bāmanivā, yōi hačahi . . . amavaiti.

15 „<sup>+</sup>upa mqm upa.daidya, frā mqm aiwi.urraēsayanəuha marž-dikəm, ašiš bərəzaiti! hudata ahi, hučidra, vasada ahi xšayamna tanuye x<sup>v</sup>arənanəhe \*dāitim. 16 pita tē yō ahurō mazdā, yō mazištō yazatanqm, yō vahišto yazatanqm; māta ārmaitiš spənta; brata tē yō van̄huš sraosō ašyō rašnušca bərəzō amavā midrasca vouru.gao-yaoitiš, yō baēvarə.spasanō hazəra.gaošō; x<sup>v</sup>an̄ha daēna māzda-yesniš.“ 17 upa.staota yazatanqm amuyamna razištanqm paiti.stayata raidya ašiš van̄uhi yā bərəzaiti uiti vačəbiš aojana: „kō ahi, yō mqm zbayehi, yeiəhe azəm frāyō zbayəntqm sraēštəm susruye vāčim?“ 18 adāt uiti fravašata: „yō spitāmō zaraduštrō, yō paoiryō mašyakō staota ašəm yač vahištəm yazata ahurəm mazdaqm, yazata aməšə spəntā: yeiəhe zaθaēca vaxšaēca urvāsən āpō urvarāšca, yeiəhe za-θaēca vaxšaēca uxšin āpō urvarāšca, 19 yeiəhe zaθaēca vaxšaēca apa.dvarat aərō mainyuš hača zəmat yač padanayā skarənayā dū-raēpārayā. uiti davata hō yō duždā aərō mainyuš pouru.mahrkō: „nōit mqm vīspe yazatānhō anusəntəm fraorəcinta, adāt mqm aēvō zaraduštrō anusəntəm apayeiti. 20 jainti mqm ahuna vairya avavata snaiθiša yada asma katō.masā; tāpayeiti mqm aša va-hišta mqnayən ahe yada ayaoxšustəm; raēkō mē hača aiəhā zəmat vaiəhō kərənaoiti, yō mqm aēvō jāmayeiti, yō spitāmō zaraduštrō.“ 21 adāt uiti fravašata ašiš van̄uhi yā bərəzaiti: „nazdyō mqm upa.

hišta ərəzvō, ašāum spitama, upa mē srayaṇuha vāšahe!“ nazdyō tam upa.hištaṭ yō spitāmō zaraḍuštrō, upa hē srayata vāšahe. 22 ā dim usča pairi.marəzaṭ hāvōya bāzvō dašinača dašina bāzvō hāvayača uiti vačēbiš aojana: „srīrō ahi, zaraḍuštra, hukərətō ahi, spitama, hvasčvō darəγō.bāzāuš; dātəm tē tanuye x<sup>v</sup>arənō urunaēča darəγəm havanḥəm, yaḍa imatṭ yaṭ tē frāvaočim.“ — — ahe raya . . . tāsčā yazamaide.

53—61.

53 ašim vanuhim . . . sūrəm. 54 āat aoxta ašiš vanuhi yā bərəzaiti: „mā čiš mē ānḥəm zaodranəm vindita, yā māvōya nipārayeinti, mā narō pairištā.xšudrō mā jahika para.daxšta mā apərənāyu tauruna mā kainina anupaēta mašyānəm. 55 yaṭ məm tura pazdayanta āsu.aspa naotarača, āat azəm tanūm aguze adairi pādəm gēuš aršnō barəmāyaonahe; āat məm fraguzayanta yōi apərənāyu tauruna yōi kainina anupaēta mašyānəm. 56 yatčēt məm tura pazdayanta āsu.aspa naotarača, atčēt azəm tanūm aguze adairi maēšahe garō yaṭ varšnōiš satō.karahe; atčēt məm fraguzayanta yōi apərənāyu tauruna yōi kainina anupaēta mašyānəm“.

57 paoviyəm gərəzəm gərəzaēta ašiš vanuhi yā bərəzaiti hača apudrō.zanyāi jahikayāi: „mā hē avi pādəm ava.hišta mā gātūm nipaivyauha! kuda hiš azəm kərənāvāni? asmanəm avi frašusāni zəm avi ni.urvisyāni?“

58 bityəm gərəzəm gərəzaēta ašiš vanuhi yā bərəzaiti hača \*avaāhāi jahikayāi, yā aom pudrəm baraiti anyahmāi aršānāi varštəm paidē upa.baraiti. „kuda hiš azəm kərənāvāni? asmanəm avi frašusāni zəm avi ni.urvisyāni?“

59 θrityəm gərəzəm gərəzaēta ašiš vanuhi yā bərəzaiti: „imat mē stāvištəm šyaoθnəm mašya vərəzinti sāsta, yaṭ kainyō uzvādayeinti [darəγəm] ayrvō nijāmayeinti. kuda hiš azəm kərənāvāni? asmanəm avi frašusāni zəm avi ni.urvisyāni?“

60 āat mraot ahurō mazdā: „aši srīre dāmidāite, mā avi asmanəm frašusa mā avi zəm ni.urvise; iḍa mē tūm ḥəm.čaraṇuha \*antarə.arəḍəm nmānahe srīrahe xšadrō.kərətahe. 61 ana θwā yasna yazāi ana yasna frāyazāne, yasə θwā yazata vištāspō \*pašne āpō dāit-yayā, bərəzəm barāt zaota vāčim hištəmnō pasča barəsma. ana θwā yasna yazāne ana yasna frāyazāne, aši srīre dāmidāite“. — — ahe raya . . . tāsčā yazamaide.

## Zam Yazat Yašt.

(Yašt XIX.)

9—64.

9 *uyrəm kavaēm x<sup>v</sup>arənō mazdadātəm yazamaide \*aš.vandarəm uparō.kairīm θamnanəuhantəm varəcəəuhantəm yaoxštivantəm taradātəm anyāiš dāmaṇ, 10 yaṭ asti ahurahe mazdā, yada dāmaṇ dadaṭ ahurō mazdā pouruča vohuča pouruča srīrača pouruča abdača pouruča frašača pouruča bāmyāča, 11 yaṭ kərənavaṇ frašəm ahūm azarəšəntəm amarəšəntəm afrīdyantəm apuyantəm yavaējim yavaēsum vasō.xšadrəm. yaṭ irista paiti usəhištəṇ jasāt jvayō amərəxtiš, dadaite frašəm vasna aṇhuš. 12 bun gaēdā \*amaršantiš yā ašahe saəuhaitiš. \*niš \*taṭ paiti druxš nāšāite, yadaṭ aiwičit jaymaṭ ašavanəm mahrkadhāi aom čidrəmča stīmča, \*adadča \*mairē nāšātaēča mairiyō ada ratuš.*

13 *ahe raya x<sup>v</sup>arənəuhača təm yazāi surunvata yasna uyrəm kavaēm x<sup>v</sup>arənō mazdadātəm zaodrābyō. — uyrəm kavaēm x<sup>v</sup>arənō mazdadātəm yazamaide haomayō gava . . . tāsčā yazamaide.*

14 *uyrəm kavaēm x<sup>v</sup>arənō mazdadātəm yazamaide \*aš.vandarəm uparō.kairīm θamnanəuhantəm varəcəəuhantəm yaoxštivantəm taradātəm anyāiš dāmaṇ, 15 yaṭ asti aməšanəm spəntanəm xšaətanəm vərəzidōidranəm bərəzantəm aiwyāmanəm taxmanəm ahūiryanəm, yōi aidyejanhō ašavanō, 16 yōi hapta hamō.manənhō, yōi hapta hamō.vacənhō, yōi hapta hamō.šyaoṇdānhō, yaēšəm asti haməm manō, haməm vačō, haməm šyaoṇəm, hamō patača frasāstača, yō dadvā ahurō mazdā, 17 yaēšəm anyō anyehe urvānəm aiwi.vaēnaiti mərəθwəntəm humataēšu, mərəθwəntəm hūxtaēšu, mərəθwəntəm hvarštāēšu, mərəθwəntəm \*garō nmānəm, yaēšəm raoxšndānhō pantānō avayatəm avi zaodrā, 18 yōi hənti ānhəm dāmanəm yaṭ ahurahe mazdā dātarasča marəxštārasča θwarəxštārasča aiwyāxštārasča nipātarasča nišharətarasča; 19 taēčit, yōi frašəm vasna ahūm dadən azarəšəntəm amarəšəntəm afrīdyantəm apuyantəm . . . = 11—12 . . . — — ahe raya . . . tāsčā yazamaide.*

21 *uyrəm kavaēm . . . anyāiš dāmaṇ, 22 yaṭ asti mainyavanəm yazatanəm gaēidyanəmča zātanəmča azātanəmča frašō.čarəθraṇ saošyantəmča; 23—24 taēčit, yōi frašəm vasna ahūm dadən azarəšəntəm*

*təm amarəšəntəm afrīdyantəm apuyantəm. — — ahe raya . . . tāsčā yazamaide.*

25 *uyrəm kavaēm . . . anyāiš dāmaq, 26 yaṭ upaṇhačəṭ haoš-yəṇhəm paradātəm darəyəmčēt aipi zrvānəm, yaṭ xšayata paiti būmīm haptaiḍyaṃ daēvanəṃ mašyānəṃčə yāḍwəṃ pairikanəṃčə sāḍraṃ kaoyəṃ karafnəṃčə, yō janəṭ dva ḍrišva māzainyanəṃ daēvanəṃ varənyanəṃčə drvatəṃ. — — ahe raya . . . tāsčā yazamaide.*

27 *uyrəm kavaēm . . . anyāiš dāmaq, 28 yaṭ upaṇhačəṭ taxməm urupi azinavantəm, yaṭ xšayata paiti būmīm haptaiḍyaṃ daēvanəṃ mašyānəṃčə yāḍwəṃ pairikanəṃčə sāḍraṃ kaoyəṃ karafnəṃčə, 29 yaṭ bavaṭ aiwi.vanyā vīspe daēva mašyāčə vīspe yātavō pairikāsčə, yaṭ barata aərəm mainyūm framitəm aspəhe kəhrpa ḍrisatəm aiwi.gāmanəṃ vva pairi zəṃō karana. — — ahe raya . . . tāsčā yazamaide.*

30 *uyrəm kavaēm . . . anyāiš dāmaq, 31 yaṭ upaṇhačəṭ yim yiməm xšaētəm hvəḍwəm darəyəmčēt aipi zrvānəm, yaṭ xšayata paiti būmīm haptaiḍyaṃ daēvanəṃ . . . karafnəṃčə, 32 yō uzbaraṭ hačə daēvaēibyō uyē ištīščə saokāčə, uye fšaoniščə vqḍwāčə, uye ḍrafsčə frasastiščə, yeiḥe xšadrāda \*x<sup>v</sup>airyaṇ \*stō uye x<sup>v</sup>arəḍe aḷyamne amarəšanta pasu vira aṇhaošəmne āpa urvaire, 33 yeiḥe xšadrāda nōit aotəm āṇha nōit garəməm, nōit zaurva āṇha nōit mərəḍyus, nōit araskō daēvō.dātō para anādruxtōit, para ahmāt yaṭ hīm aēm \*draogəm vāčim aṇhaidīm činmāne \*paiti.barata. 34 āaṭ yaṭ hīm aēm \*draogəm vāčim aṇhaidīm činmāne \*paiti.barata, vaēnəmnəm ahmaṭ hačə x<sup>v</sup>arənō mərəyahe kəhrpa frašusaṭ. avaēnō x<sup>v</sup>arənō frašštō yō yimō xšaētō hvəḍwō, brāsaṭ yimō ašātō dəuš.manahyāičə hō stərətō nidaraṭ upairi zəṃ*

35 *paoirīm x<sup>v</sup>arənō apanəmata x<sup>v</sup>arənō yimaṭ hačə xšaētāt šusaṭ x<sup>v</sup>arənō yimaṭ hačə vīvanhušāt mərəyahe kəhrpa vārəynahe. aom x<sup>v</sup>arənō hangəurvayata midrō yō vouru.gaoyaoitiš yō sruṭ.gaošō hazarā.yaoxštiš; midrəm vīspanəṃ dahiyunəṃ daiḥupaitīm yazamaide, yim fradaḍaṭ ahurō mazdā x<sup>v</sup>arənəvuhastəməm mainyavanəṃ yazatanəṃ.*

36 *yaṭ bitīm x<sup>v</sup>arənō apanəmata x<sup>v</sup>arənō yimaṭ hačə xšaētāt šusaṭ x<sup>v</sup>arənō yimaṭ hačə vīvanhušāt mərəyahe kəhrpa vārəynahe, aom x<sup>v</sup>arənō hangəurvayata vīso pudrō āḍwyānōiš vīso sūrayā*

θraētaonō, yaṭ ās mašyānaṃ vərəθravanāṃ vərəθravastəmō ainyō zaraduštrāt; 37 yō jānaṭ ažiṃ dahākəm . . . mahrkai ašahe gaēdanāṃ.

38 yaṭ θritim x<sup>v</sup>arənō apanəmata x<sup>v</sup>arənō yimaṭ hača xšaētāt šusat x<sup>v</sup>arənō yimaṭ hača vīvanəhusāt mərəyahe kəhrpa vərəynahe. aom x<sup>v</sup>arənō hangēurvayata naire.manā kərəsāspō, yaṭ ās mašyānaṃ uyranaṃ aojištō ainyō zaraduštrāt nairyayāt parō haṃ.vərətōit, 39 yaṭ dim upanəhačāt yā uyrā naire haṃ.varəitiš; nairyāṃ haṃ.varəitim yazamaide ərədwō.zəngāṃ ax<sup>v</sup>afnyāṃ āsitō.gātūm jāyāurum, yā upanəhačāt kərəsāspəm. 40 yō jānaṭ ažiṃ srvarəm yim aspō.garəm nərə.garəm yim vīšavantəm zairitəm, yim upairi viš raodaṭ xšvaēpaya vaēnaya barəšna, yim upairi viš raodaṭ ārštyō.barəza zairitəm, yim upairi kərəsāspō ayanəha pitūm pačata ā rapīθwinəm zrvānəm. tafsātča hō mairyō x<sup>v</sup>īsātča; fraš ayanəhō frasparat yaēšyantim āpəm parāiṭhat. paraš tarštō apatačāt naire.manā kərəsāspō. 41 yō jānaṭ \*gandərəwəm yim zairi.-pāšnəm, yō apataṭ vīzafānō mərəxšānō gaēdā astvaitiš ašahe. yō jānaṭ hunavō yaṭ padanaya nava hunavasča nivikahe hunavasča dāštayānōiš. yō jānaṭ zaranyō.pusəm hitāspəm varəšaomča dānayanəm pitaonəmča aš.pairikəm. 42 yō jānaṭ arəzō.šamanəm nairyāṃ.haṃ.vərətivantəm taxməm frāzuštəm \* \* uštəm jirəm zbarəmnəm jiyāurum afrakatačim \*barō.zušəm apa.disəm nyāidāuru apastanənō gatō arəzahe. 43 yō jānaṭ snāvidkəm yim srvō.zanəm asəngō.gāum, yō avada vyāxmanyata: apərənāyu ahmi nōit pərənāyu; yezi bavāni pərənāyu, zaṃ čaxrəm kərənavāne, asmanəm radəm kərənavāne. 44 avanayeni spəntəm mainyūm hača raoxšna \*garō \*nmāna, uspatayeni aərəm mainyūm ərəyata hača dužanəha. tē mē vāšəm θanja-yānte spəntasča mainyuš aərəsča, yezi maṃ nōit jānaṭ naire.manā kərəsāspō. təm jānaṭ naire.manā kərəsāspō ava apanəm gayehe \*frasānəm uštānahe. — — ahe raya . . . tāšča yazamaide.

45 uyrəm ax<sup>v</sup>arətəm x<sup>v</sup>arənō mazdadātəm yazamaide \*aš.vandarəm uparō.kairim θamnənəuhantəm varəčənəuhantəm yaoxštivantəm taradātəm anyāiš dāmaṃ, 46 yahmi paiti \*\*parəx<sup>v</sup>āide spəntasča mainyuš aərəsča, aētahmi paiti aṭ ax<sup>v</sup>arəte. adāt ašte fraṇharəčayaṭ āsište katarasčit; spəntō mainyuš aštəm fraṇharəčayaṭ vohuča manō ašəmča vahištəm ātrəmča ahurahe mazdā puθrəm, aərəō mainyuš aštəm fraṇharəčayaṭ akəmča manō aššəməmča xrvī.drūm ažimča dahākəm spityurəmča yimō.kərəntəm. 47 adāt fraša haṃ.rāzayata ātarš mazdā ahurahe, uiti avada manəhānō: aētaṭ x<sup>v</sup>arənō hangərəfšāne yaṭ ax<sup>v</sup>arətəm. aat hē paskāt fradvarat ažiš θrizafā duždaēnō \*uiti zaxšadrəm daomnō: 48 inja! avat handaəsayaəuha, ātarš mazdā ahurahe: yezi

aētaṭ nyāsānhe yaṭ ax<sup>v</sup>arētəm, fra θwəṃ paiti apāda nōit apaya uzraočayāi zəṃ paiti ahuraḍātəṃ θrāθrāi ašahe gaēdanəṃ. ada ātarš zasta paiti apa.gəurvayaṭ fraxšni uštānō.čīnahya, yaḍa ažiš biwivānha. 49 adāt fraša ḥəṃ.dvəraṭ ažiš θrizafā duzdaēnō uiti avada mañhānō: aētaṭ x<sup>v</sup>arənō hangrəfšāne yaṭ ax<sup>v</sup>arētəm. āaṭ hē paskāt ḥəṃ.rāzayata ātarš mazdā ahurahe uiti vačēbiš aojanō: 50 tinja! avatṭ handaēsayanuḥa, aže θrizafəṃ dahāka: yezi aētaṭ nyāsānhe yaṭ ax<sup>v</sup>arētəm, frā θwəṃ zadənha paiti uzuxšāne, zafarə paiti uzraočayeni nōit apaya afrapatāi zəṃ paiti ahuraḍātəṃ mahrkāi ašahe gaēdanəṃ. ada ažiš gava paiti apa.gəurvəyaṭ fraxšni uštānō.čīnahya, yaḍa atarš biwivānha.

51 aētaṭ x<sup>v</sup>arənō frapinvata avi zrayō vouru.kašəm. ā dim hadra hangəurvayaṭ apəṃ napā aurvaṭ.aspō. taṭča izyeiti apəṃ napā aurvaṭ.aspō: aētaṭ x<sup>v</sup>arənō hangrəfšāne yaṭ ax<sup>v</sup>arētəm bunəm zrayanḥō gufrahe bune jafranəṃ vairyanəṃ. 52 bərazantəm ahurəm xšadrīm xšaētəm apəṃ napātəm aurvaṭ.aspəm yazamaide aršānəm zavanō.sum, yō nərəuš dada, yō nərəuš tataša, yō upāpō yazatō \*sruṭ.gaošō.təmō asti yezimnō. 53 āaṭ vō kasčit mašyānəṃ, uiti mraoṭ ahurō mazdā, āi ašāum zaraduštra, x<sup>v</sup>arənō ax<sup>v</sup>arētəm isaēta! adaurunō hō rātanəṃ raoxšni.xšnūtəm išānhaēta adaurunō hō rātanəṃ pouru.xšnūtəm išānhaēta adaurunō hō rātanəṃ. 54 təm hačāt ašiš pouruš.x<sup>v</sup>ādra spāra.dāšta sūra gəušča vāstraheča, təm hačāt vərəθrəm vīspō.ayārəm amaēniynəm tarō.yārəm. āaṭ ana vərəθra hačimnō vanāt haēnayā xrvīšyeitiš, āaṭ ana vərəθra hačimnō vanāt vīspe tbišyantō. ahe raya x<sup>v</sup>arənanhača təm yazāi surunvata yasna uyrəm ax<sup>v</sup>arētəm x<sup>v</sup>arənō mazdadātəm zaodrābyō. uyrəm ax<sup>v</sup>arētəm x<sup>v</sup>arənō mazdadātəm yazamaide haomayō gava . . . tāsčā yazamaide.

55 uyrəm ax<sup>v</sup>arētəm . . . anyāiš dāman, 56 yaṭ isat mairyō tūiryō fraṃrase zrayanḥō vouru.kašahe. maynō apa.spayaṭ vastrā, taṭ x<sup>v</sup>arənō isō, yaṭ asti airyanəṃ dahiyunəṃ zātanəṃ azātanəṃčā yaṭča ašaonō zaraduštrahe. ā taṭ x<sup>v</sup>arənō frazgaḍata, taṭ x<sup>v</sup>arənō apatačāt, taṭ x<sup>v</sup>arənō apa.hidaṭ; ada hāu apayžārō beaṭ zrayanḥō vouru.kašahe vairiš, yō haosravā nəma. 57 āaṭ us.pataṭ fraṃrase tūrō aš.varəčā, spitama zaraduštra, zrayanḥaṭ hača \*vouru.kašāt ayəṃ daoiθrīm daomnō: ide ida yaḍna ahmāi nōit taṭ x<sup>v</sup>arənō pairi.abaom, yaṭ asti airyanəṃ dahiyunəṃ zātanəṃ azātanəṃčā yaṭča ašaonō zaraduštrahe. 58 vaēm ḥəṃ.raēθwayeni vīspa taršuča xšudrača masanača vanhanača srayanača. \*θwəzjaiti ahurō mazdā paitišā dāman dadānō. āaṭ ava.pataṭ fraṃrase tūrō aš.varəčā, spitama zaraduštra,

avi zrayō \*vouru.kašəm. atbitim maynō apa.spayat vastrā, taṭ x<sup>v</sup>arənō isō, yaṭ asti airyanəm dahyunəm . . . zrayaṇhō \*vouru.kašahe vairiš, yō vaṇhazdā nāma. 60—61 āaṭ us.pataṭ fraṇrase tūrō aš.varəčā, spitama zaraduštra, zrayaṇhaṭ hača \*vouru.kašaṭ ayaṃ daoidrīm daomnō: ide ida yaṇna ahmāi avaēda ida yaṇna kahmāi nōiṭ taṭ x<sup>v</sup>arənō pairi.abaom, yaṭ asti airyanəm dahyunəm . . . avi zrayō \*vouru.kašəm. 62 ādritim apa.spayat vastrā, taṭ x<sup>v</sup>arənō isō, yaṭ asti airyanəm dahyunəm . . . zrayaṇhō \*vouru.kašahe ašš yā avzdānva nāma. 63 āaṭ us.pataṭ fraṇrase tūrō aš.varəčā, spitama zaraduštra, zrayaṇhaṭ \*hača vouru.kašaṭ ayaṃ daoidrīm daomnō: ide ida yaṇna ahmāi avade ida yaṇna ahmāi avōya ida yaṇna ahmāi nōiṭ taṭ x<sup>v</sup>arənō pairi.abaom, yaṭ asti airyanəm dahyunəm zātanəm azātanəmča yaṭča ašaonō zaraduštrahe. 64 nōiṭ taṭ x<sup>v</sup>arənō pairi.abavat, yaṭ asti airyanəm dahyunəm zātanəm azātanəmča yaṭča ašaonō zaraduštrahe. — — ahe raya . . . tāščā yazamaide.

## 78—90.

78 uyrəm kavaēm . . . anyāiš dāmaṇ, 79 yaṭ upaṇhačaṭ ašavanəm zaraduštrəm anumātē daēnayāi anuxtē daēnayāi anuvarštē daēnayāi, yaṭ as višpahe aṇhəuš astvatō ašəm ašavastəmō xšadrəm \*huxšadrō.təmō raēm raēvastəmō x<sup>v</sup>arənō x<sup>v</sup>arənaṇuhastəmō vərədra vərədravastəmō. 80 vaēnəmnəm ahmaṭ para daēva patayən, vaēnəmnəm mayā frāvōiṭ, vaēnəmnəm \*apa.karšayən jainiš hača mašyā-kaēibyō; āaṭ tā snaodəntiš gərəzānā hazō nivarəzayən daēva. 81 āaṭ tē aēvō ahunō vairyō yim ašavanəm zaraduštrəm frasrāvayaṭ vī-bərədwəntəm āxtūirīm aparəm xraoždyehya frasrūiti \*zamarəgūza avazaṭ višpe daēva ayesnya avahmya.

82 yeiḥhe taṭ x<sup>v</sup>arənō isaṭ mairyō tūiryō fraṇrase višpāiš avi karšvaṇ yāiš hapta. pairi yāiš hapta karšvaṇ mairyō apataṭ fraṇrase isō x<sup>v</sup>arənō zaraduštrāi. ā taṭ x<sup>v</sup>arənō frazgaḍata avi vayəm vītāpəm. inja mē urvisyatəm, aēzo jasatəm aēzahe, yaṇna kaḍača tē ās zaošō mana yaṭ ahurahe mazdā daēnayāščā māzdayasnōiš. — — ahe raya . . . tāščā yazamaide.

83 uyrəm kavaēm . . . anyāiš dāmaṇ, 84 yaṭ upaṇhačaṭ kavaēm vištāspəm anumātē daēnayāi anuxtē daēnayāi anuvarštē daēnayāi, yaṭ iməm daēnəm āstaota dušmainyūm siždyō daēvaṇ apa \*ašavaṇ. 85 yō druča paurvaṇča ašāi ravō yaēša, yō druča paurvaṇča ašāi ravō yaēša, yō druča paurvaṇča ašāi ravō vīvaēda, yō bāzušča upastača višata aiṇhā daēnayā yaṭ ahurōiš zaraduštrōiš. 86 yō hīm stā-



*tqmča hitam haitim uzvažat hača hinūiwyō nī hīm dasta maidyōišādēm  
 bərəzi.rāzēm afrakadavaitim ašaonīm θrafδam gēušča vāstraheča  
 fridam gēušča vāstraheča. 87 bavať aiwi.vanyā, yasə taxmō kava  
 vištāspō tādryāvantēm duždaēnēm pəšanəmča daēvayasnēm drvantəmča  
 arəjať.aspəm uta anyāscit aya dužvandravō hyaonānhō. — — ahe  
 raya . . . tāsčā yazamaide.*

88 *uyrəm kavaēm . . . anyāiš dāman, 89 yať upanəhačat 'saos-  
 yantēm vərədrājanēm uta anyāscit haxayō, yať kərənavāt frašəm  
 ahūm 'azarəšəntēm amarəšəntēm afridyantēm apuyantēm yavaējim  
 yavaēsum vasō.xšadrēm, yať irista paiti usəhištāt jasat jvayō amərə-  
 xtiš, dadajte frašəm vasna aəhuš. 90 bun . . . mare nāšataēča mairyō  
 ada ratuš. — — ahe raya . . . tāsčā yazamaide.*

# Vidēvdāt.

## II.

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 1  
*mainyō mazda ahura,, :mazdāṃ ahurəm zaraθuštrō pərəsat*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*mašyānəm paoiryō kahmāi ,ašāum astvaitinəm gaēθanəm dātərə spēništa*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*kahmāi ?zaraθuštrāi yaṭ mana anyō mazdā ahurō yō tūm apərəsə*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*ahurō mraot̄ āat̄ “?zaraθuštrīm āhūirīm yaṃ daēnəm fradaēsayō*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*paoiryō ahmāi ,zaraθuštra ašāum ,hvəθwāi srīrāi yimāi,, :mazdā*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*yaṭ θwat̄ anyō mazdā ahurō yō azəm apərəsə mašyānəm*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*.zaraθuštrīm āhūirīm yaṃ daēnəm fradaēsaēm ahmāi ,zaraθuštrāt̄*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 3  
*visan̄ha' :mazdā ahurō yō azəm ,zaraθuštra ,mraom hē āat̄*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*aēm mē āat̄ ‘.daēnayāi bərətača mərətō ,vīvan̄hana srīra yima ,mē*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀  
*čistō nōit̄ ahmi dātō nōit̄’ :zaraθuštra ,srīrō yimō paityaoxta*

· 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 · 𐬨𐬀𐬵𐬀𐬎𐬭𐬀 4  
*yō azəm ,zaraθuštra ,mraom hē āat̄ ‘.daēnayāi bərətača mərətō*















































35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.









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XIX.

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## Visprat.

### II.

1 *ahmya zaodre barəsmanaēča rataṅvō mainyava āyese yešti. rataṅvō gaēdya āyese yešti. rataṅvō upāpa āyese yešti. rataṅvō upasma āyese yešti. rataṅvō fraptərəjāta āyese yešti. rataṅvō ravasčarāta āyese yešti. rataṅvō čaṅraṅhāča āyese yešti.*

2 *ahmya zaodre barəsmanaēča yāiryā ašavana ašahe rataṅvō āyese yešti. maidyōi.zarəmaēm payaṅhəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča maidyōišəməm vāstrō.dātai-nīm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča \*paitiš.hahīm hahīm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča ayādriməm fraourvaēštriməm \*varšniharštəmča ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča maidyāirīm sarədəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča hamaspaṅmaēdaēm arətō.karədnəm ašavanəm ašahe ratūm āyese yešti.*

3 *ahmya zaodre barəsmanaēča gaēdanəm āṅhairīm ašavanəm ašahe ratūm āyese yešti, yaṭ āṅhairyō zīzanən. ahmya zaodre barəsmanaēča višpe tē rataṅvō āyese yešti, yōi aoxta ahurō mazdā zaraḍuštrāi yasnyāča vahmyāča ašaṭ hača yaṭ vahištāṭ.*

4 *ahmya zaodre barəsmanaēča ḍwəm ratūm āyese yešti yim ahurəm mazdəm mainyaom mainyavanəm dāmanəm mainyaoyā stōiš ahūmča ratūmča. ahmya zaodre barəsmanaēča ḍwəm ratūm āyese yešti yim zaraḍuštrəm spitāməm gaēdīm gaēdyanəm dāmanəm gaēdyayā stōiš ahūmča ratūmča.*

5 *ahmya zaodre barəsmanaēča radwəm framarətārəm āyese yešti yim narəm ašavanəm dadrānəm humatəmča manō hūxtəmča vačō hvarštəmča šyaodnəm, spəntəm arməitīm darətəm yōi maḍrəm saošyantō yešhe šyaodnāiš gaēḍā aša frādənte.*

6 *ahmya zaodre barəsmanaēča sarəda ašavana ašahe rataṅvō āyese yešti. ahunəm vairīm frasraodrəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča ašəm vahištəm staodwəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča yešhē.hātəm hufraýaštəm ašanonīm ašahe ratūm āyese yešti.*

7 *ahmya zaodre barəsmanaēča ahunavaitim gāḍqam ašaonīm ašahe ratūm āyese yešti. γəndā hubayā hufədrīš hurəodəwəhō āyese yešti. ahmya zaodre barəsmanaēča ahuməntəm ratuməntəm ašavanəm ašahe ratūm āyese yešti. hō zī asti \*ahumača \*ratumača yō \*\*ahurō mazdā\*\*.* *ahmya zaodre barəsmanaēča yasnəm sūrəm haptəwəhəitīm ašavanəm ašahe ratūm āyese yešti. arədvīm sūrəm anāhitəm ašaonīm ašahe ratūm āyese yešti.*

8 *ahmya zaodre barəsmanaēča uštavaitim gāḍqam ašaonīm ašahe ratūm āyese yešti. garayō ašax<sup>v</sup>ədrā pouru.x<sup>v</sup>ədrā mazdadāta ašavana ašahe ratawō āyese yešti. ahmya zaodre barəsmanaēča spənta-mainyūm gāḍqam ašaonīm ašahe ratūm āyese yešti. vərədraynəm ahuradətəm āyese yešti, vanaintimča uparatātəm āyese yešti.*

9 *ahmya zaodre barəsmanaēča vohuxšadrəm gāḍqam ašaonīm ašahe ratūm āyese yešti. miḍrəm vouru.gaoyaoitīm āyese yešti. rāma x<sup>v</sup>əstrəm āyese yešti. ahmya zaodre barəsmanaēča vahištōištīm gāḍqam ašaonīm ašahe ratūm āyese yešti. dahməm narəm ašavanəm āyese yešti. uyrəm taxməm dāmōiš upamanəm yazatəm āyese yešti.*

10 *ahmya zaodre barəsmanaēča airyamanəm išim ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča fšūšō.məqrəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča ratūm bərəzəm hadəoxtəm ašavanəm ašahe ratūm āyese yešti.*

11 *ahmya zaodre barəsmanaēča ahūirīm frašnəm ašavanəm ašahe ratūm āyese yešti. ahūirīm tkaēšəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča hadiš vāstravatō āyese yešti. vāstrəm bərətəm gave hudāwəhe āyese yešti. gaodāyūm narəm ašavanəm āyese yešti.*

## V.

1 *vīse vō, aməša spənta, staota zaota zbāta yašta framarəta aibijarəta yūsmākəm yasnāiča vahmāiča xšnaodrāiča frasastayaēča yaṭ aməšanəm spəntanəm ahmākəm havəwəhəiča ratufritayaēča ašavastāiča vərədraynyāiča hurunyāiča yaṭ saošyantəm ašaonəm.*

2 *pairī və aməša spəntā huxšadrā hudāwəhō dadəmi ,tanvasčīt x<sup>v</sup>ahyā uštənəm' pairī vīspā hujitayō.*

3 *frā tē vərəne ahe daənaya, ašāum ahura mazda, mazdayasnō zarəduštriš.*

## XII.

1 *haomanəmča harəšyamnanəm, yōi harəšyente radwe bərəzaitē yaṭ ahurāi mazdāi ašaone yaṭ zarəduštrāi spitamāi frafšu \*frāvīra-*



*tāca hā vaṇhuš sraošō ašyō, yō \*aši hačaitē \*maqāraya, hēca ida yōiḍwā \*astū.*

2 *humaya upaṇhā čišmaide ahunahe vairyehe ašaya frasarūtahe frasarāvayamnahe hāvanayāšca haomaḡ hunvaintyā ašaya frašūtayā frašāvayamnayā.*

3 *aršuxdanamčā vačavṇam sraavṇamčā zaraduštrinam hvarštanamčā šyaoḍnanam barəsmamčā ašaya frastarətanam haomanamčā ašaya hutanam staotanamčā yesnyanam daēnayāšca mazdayasnōiš maḡdwanamčā vaxəḍwanamčā varštvanamčā.*

4 *aḍa zi nē \*humāyō.tarača aṇhən. humaya aēta dāmaḡ \*dadəmaide humaya čišmaide humaya mainyāmaide, \*yam daḍat ahurō mazdā ašava ḍraošta vohu manavṇa vaxšt aša yā hātam mazištača vahištača sraēštača. aḍa zi nē \*humāyō.tarača \*ižyō.tarača āṇhāma yāiš spəntahe mainyēuš dāmaḡ yaṭ hiš humayača ižyāča činadāmaide.*

5 *humaya nō buyata asmana hāvana ayaṇhaēna hāvana fraoirisimna frašāvayamna \*nmānyača višyača zantavača \*daīḥavača ahmi nmāne \*aiḥe \*vise ahmi zantvō \*aiḥe \*daīḥvō ahmākəmčā mazdayasnanam frāyazəmnanam hada.aēsmanam hada.baoidinam hada.raturfritinam. aḍa zi nē \*humāyō.tara aṇhən.*

## Nyāyišn.

### III.

1 *nəmō ahurāi mazdāi nəmō aməšaēibyō spəntaēibyō nəmō māṇhāi gaočidraī nəmō paiti.ditai nəmō paiti.diti.*

2 *xšnaoḍra ahurahe mazdā tarōiditi aṇrahe mainyēuš. haiḍyāvarštam hyaṭ vasnā \*fərašō.təməm. staomi ašəm. — ašəm vohū . . . — fravarāne mazdayasnō zaraduštriš vīdaēvō ahura.tkaēšō hāvanē ašaone ašahe raḍwe yasnāiča vahmāiča xšnaoḍraiča frasastayaēča sāvavṇhē višyāiča ašaone ašahe raḍwe yasnāiča vahmāiča xšnaoḍraiča frasastayaēča. māṇhahe gaočidrahe gəušča aēvō.datayā gəušča pouru.sarəḍayā xšnaoḍra yasnāiča vahmāiča xšnaoḍraiča frasastayaēča. — yadā ahū vairyō . . . mraotū.*

3 *nəmō ahurāi . . . paiti.diti.*

4 *\*kada mā uxšyeiti, \*kada mā nərəfsaiti? paṇča.dasa mā uxšyeiti, paṇča.dasa mā nərəfsaiti. yā hē uxšyastātō, tā nərəfsastātō; tā nərəfsastātō, yā hē uxšyastātasčit. kē, yā mā uxšyeiti nərəfsaiti ḍwaṭ?*

5 *mān̄həm gaočidrəm ašavanəm ašahe ratūm yazamaide. taṭ mān̄həm paiti.vaēnəm taṭ mān̄həm paiti.vīsəm raoxšnəm mān̄həm aiwi.vaēnəm raoxšnəm mān̄həm aiwi.vīsəm. hištənti aməšā spənta xʷarənō dārayeinti, hištənti aməšā spənta xʷarənō baxšənti zaṃ paiti ahuradātəṃ.*

6 *ātaṭ yaṭ mān̄həm raoxšne tāpayeiti mišti urvaranəṃ zairi-gaonanəṃ \*zarmaēm paiti zəməda uzuaxšyeinti. antarəmān̄hāsča pərənō.mān̄hāsča vīšaptadāsča. antarəmān̄həm ašavanəm ašahe ratūm yazamaide. pərənō.mān̄həm ašavanəm ašahe ratūm yazamaide. vīšaptadəm ašavanəm ašahe ratūm yazamaide.*

7 *yazāi mān̄həm gaočidrəm bayəm raēvantəm xʷarənanəuhantəm afnəuhantəm tafnəuhantəm varəčəuhantəm xštəvantəm ištəvantəm yaoxštəvantəm saokəvantəm zairimyāvəntəm vohvəvantəm bayəm baēšazəm.*

8 *ahe raya xʷarənanəhača təm yazāi surunvata yasna mān̄həm gaočidrəm zaodrābyō. mān̄həm gaočidrəm ašavanəm ašahe ratūm yazamaide haomayō gava . . . tāščā yazamaide.*

9 *yadā ahū vairyō . . . —. yasnəmča vahməmča aojasča zavarəča afrināmi mān̄hahe gaočidrahe gəušča aēvō.dātayā gəušča pouru.sarədayā. — ašəm vohū . . . —.*

10 *dasta aməm vərədraynəmča dasta gəuš xʷādrō.nahīm dasta narəṃ \*pouru.tātəm stāhyanəṃ vyāxananəṃ vanatəṃ avanəmnanəṃ \*hadrəvanantəṃ hamərədē \*hadrəvanantəṃ duš.mainyuš \*stōi \*rapantəṃ \*čidra.avən̄həṃ.*

11 *yazata pouru.xʷarənanəha yazata pouru.baēšaza čidra vō buyārəš masānā cidra vō zavanō.savō čidrəm bōiṭ yūžəmčēiṭ xʷarənō yazəmnāi āpō dāyata.*

## Gāh.

### V.

1 *xšnaodra ahurahe mazdā. — ašəm vohū . . . —. fravarəne mazdayasnō zaraduštriš vīdaēvō ahura.ṭkaēšō ušahināi ašaone ašahe radwe yasnāiča vahmāiča xšnaodraiča frasastayaēča. bərəjyāi nmānyāiča ašaone ašahe radwe yasnāiča vahmāiča xšnaodraiča frasastayaēča.*

2 *sraošahe ašyehe ašivatō vərədrājanō frādat.gəēdahe rašnaoš razīštahe arštatasča frādat.gəēdayā varədat.gəēdayā xšnaodra yasnāiča vahmāiča xšnaodraiča frasastayaēča. — yadā ahū vairyō zaotā . . . mraotū.*

3 ahurəm mazdqm ašavanəm ašahe ratūm yazamaide. zara-  
duštrəm ašavanəm ašahe ratūm yazamaide. zarađuštrahe ašaonō fra-  
vašīm yazamaide. aməsē spəntā ašaonqm yazamaide.

4 ašāunqm vaəuhīs sūrā spəntā fravašayō yazamaide astvatō  
manahyāča. \*apanō.təməm radwqm yazamaide yaētūštəməm yazata-  
nqm haəhanuštəməm ašahe radwqm aiwinasqštəməm jaymūštəmqm  
ašaonō ašahe radwō ratufritīm yazamaide.

5 ušahinəm ašavanəm ašahe ratūm yazamaide. ušqm srīrqm  
yazamaide. ušāəhəm yazamaide xšōidnīm ravaṭ.aspqm framən.narqm  
framən.narō.vīrqm yā x<sup>v</sup>ādravaiti \*\*nmānyāiti. ušāəhəm yazamaide  
rəvīm ranjaṭ.aspqm, yā sanat aoi haptō.karšvairīm zqm. avqm ušqm  
yazamaide. ahurəm mazdqm ašavanəm ašahe ratūm yazamaide.  
vohu manō yazamaide. ašəm vahīštəm yazamaide. xšadrəm vairīm  
yazamaide. spəntqm vaəuhīm ārmaitīm yazamaide.

6 bərəjīm ašavanəm ašahe ratūm yazamaide. bərəja vaəhəus  
ašahe bərəja daənayā vaəhuyā māzdayasnōiš nmānyehē radwō yas-  
nāiča vahmāiča nmānimča ašavanəm ašahe ratūm yazamaide.

7 sraošəm ašīm huraodəm vərədrājanəm frādat.gaēdəm ašava-  
nəm ašahe ratūm yazamaide. rašnūm razištəm yazamaide. arštātəmča  
frādat.gaēdqm varədat.gaēdqm yazamaide.

## Sīh Rōčak.

### II.

1, 2, 7, 13.

1 ahurəm mazdqm raəvantəm x<sup>v</sup>arənanəuhantəm yazamaide.  
aməsā spəntā huxšadrā hudāəhō yazamaide.

2 vohu manō aməsəm spəntəm yazamaide. āxštīm hqm.vaintīm  
yazamaide tarədātəm anyāiš dāmqn. āsnəm xratūm mazdadātəm ya-  
zamaide. gaošō.srūtəm xratūm mazdadātəm yazamaide.

7 amərətatātəm aməsəm spəntəm yazamaide. fšaonīm vaḍwqm  
yazamaide. \*aspanāča yəvīnō yazamaide. gaokərənəm sūrəm mazda-  
dātəm yazamaide. midrəm vouru.gaoyaoitīm yazamaide. rāma x<sup>v</sup>ās-  
trəm yazamaide. ašəm vahīštəm ātrəmča ahurahe mazdā pudrəm yaza-  
maide. bərəzantəm ahurəm xšadrīm xšaētəm apqm napātəm aurvaṭ-  
aspəm yazamaide apəmča mazdadātqm ašaonīm yazamaide. ašāunqm  
vaəuhīs sūrā spəntā fravašayō yazamaide γənāsča vīrō.vaḍwā yaza-  
maide yāiryqmča hušitīm yazamaide aməmča hutaštəm huraodəm

yazamaide vərədraynəmča ahuradātəm yazamaide vanaintimča uparātātəm yazamaide. sraošəm ašim huraoðəm vərədrājanəm frādat.gaēðəm ašavanəm ašahe ratūm yazamaide. rašnūm razistəm yazamaide. arštātəmča frādat.gaēðəm varədat.gaēðəm yazamaide.

13 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide. satavaēsəm frāpəm sūrəm mazdadātəm yazamaide. vīspe stārō afšēiðra yazamaide. vīspe stārō zəmasēiðra yazamaide. vīspe stārō urvarō.ēiðra yazamaide. vanantəm stārəm mazdadātəm yazamaide. aoe strəuš yazamaide, yōi hapta haptōiringa mazdadāta x<sup>v</sup>arənanəuhanta baēšazya paitištātəe yāðwəm pairikanəmča.

## Yasna.

### XI.

#### 1—7.

1 θrāyō <sup>1</sup>haiðim.ašavanō <sup>2</sup>afri.vačənhō zavainti gāušča aspasča haomasča.

gāuš zaotārəm zavaiti: ,uta buyā afrazaintiš uta dēuš.sravā hačimnō, yō məm x<sup>v</sup>āstəm nōit baxšahe, āat məm tūm. fšaonayehe nāiryā vā pudrahe vā haoyā vā maršuyā’.

2 aspō bāsārəm zavaiti: ,mā buyā aurvatəm yūxta mā aurvatəm aiwišasta mā aurvatəm niðaxta, yō məm zāvarə nōit jaidyehi <sup>3</sup>pouru.maiti hanjamaine <sup>4</sup>pouru.nairyā karšuyā’.

3 haomō x<sup>v</sup>āšārəm zavaiti: ,uta buyā afrazaintiš uta dēuš.sravā hačimnō, yō məm <sup>5</sup>aiwiš.hutəm dārayehi yada tāyūm pəšō.sārəm; nava ahmi pəšō.sārō azəm yō haomō ašava dūraošō. 4 us mē pita haomāi draonō frērənaot ahurō mazdā ašava hanəuharəne <sup>6</sup>mat hizvō hōyūmča dōiðrəm. 5 yō məm tat draonō zināt vā trəfyāt vā apa vā yāsāiti, yat mē dādat ahurō mazdā ašava hanəuharəne <sup>7</sup>mat hizvō hōyūmča dōiðrəm, 6 nōit ahmi nmāne <sup>8</sup>zānaite ādrava naēda radəštā naēda vāstryō fšuyəš, āat ahmi nmāne zayānte daha-kāča mūrakāča pouru.sarəda varšnāča. 7 θwāšəm ā gəuš frāðwərəšō tančīštāi haomāi draonō, mā θwā haomō bandayāt yada mairīm bandayāt yim tūirīm fraərəsyanəm madəme θrišve <sup>9</sup>aīhā zəmo <sup>10</sup>pairiš.x<sup>v</sup>axtəm ayanəhahe’.

### LV.

#### 1—6.

1 vīspā gaēðāsča tanvasča azdəbišča uštānəšča kəhrpasča təvišišča baodasča urvanəmča fravašimča pairiča dadəmahī āča vaēda-

yamahī: āat̄ diš̄ āvaēdayamahī gāḁābyō spəntābyō ratuxšadrābyō ašaonibyō.

2 yā nō hēnti gāḁā harəḁravaitišča pāḁravaitišča mainyuš.-x<sup>v</sup>arəḁāsča, yā nō hēnti urune waēm x<sup>v</sup>arəḁəmča vastrəmča: tā nō hēnti gāḁā harəḁravaitišča pāḁravaitišča mainyuš.-x<sup>v</sup>arəḁāsča, tā nō hēnti urune waēm x<sup>v</sup>arəḁəmča vastrəmča, tā nō buyaḁ humiždā aš.miždā ašō.miždā parō.asnāi anuhe pasča astasča baodaḁhasča \*vi.urvištīm.

3 tā nō ama tā vərəḁraḁna tā \*dasvarə tā baēšaza tā fradaḁa tā varədaḁa tā havanḁha tā aiwyāvavḁha tā hudāḁha tā ašavasta tā frārāiti tā vīdiše uzjamyḁ yā staota yesnya, yaḁa hiš̄ fradaḁat̄ mazdā yē savištō vərəḁrajā frādat̄.gaēḁō pāḁrāi ašahe gaēḁanḁm harəḁrāi ašahe gaēḁanḁm suyamnanḁmča saošyantḁmča višpayāšča ašaonō stōiš.

4 višpəm ašavanəm aya ratufrita hvāvayanḁhəm jasəntəm paiti-barāhi humatāišča hūxtāišča hvarštāišča.

5 ašəmča vohuča manō yazamaide. gāḁā spəntā ratuxšadrā ašaonīš yazamaide.

6 staota yesnya yazamaide yā datā anḁhēuš paouruyehyā marəmna vərəzimna \*sixšəmna sāčayamna dadrāna paitišāna paitišmarəmna framarəmna frāyazəmna frašəm vasna ahūm dadāna.

7 bayḁm staotanḁm yesnyanḁm yazamaide. staotanḁm yesnyanḁm yazamaide frasraoḁrəmča framarəḁrəmča fragāḁrəmča frāyāštīmča. — yeḁhē hātḁm . . . tāšča yazamaide.

## LXII.

1—10.

1 yasnəmča vahməmča hubərətīmča ušta.bərətīmča vanta.bərətīmča āfrināmi tava ātarš, puḁra ahurahe mazdā. yesnyō ahi vahmyō, yesnyō buyā vahmyō nmānāhu mašyākanḁm. ušta buyāt̄ ahmāi naire, yasə ḁwā bāda frāyazāite aēsmō.zastō barəsmō.zastō gao.zastō hāvanō.zastō.

2 dāityō.aēsmi.buyā dāityō.baoidi.buyā dāityō.piḁwi.buyā dāityō.upasayeni.buyā pərənāyuš.harəḁri.buyā dahmāyuš.harəḁri.buyā ātarš, puḁra ahurahe mazdā, 3 saoči.buye ahmya nmāne maḁ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadi.buye ahmya nmāne darəḁmčit̄ aipi zrvānəm upa sūrḁm \*frašō.kərətīm hada sūrāyā vanḁhuyā frašō.kərətōit̄.

4 dāyā mē ātarš, puḁra ahurahe mazdā, āsu x<sup>v</sup>āḁrəm āsu ḁrāitīm āsu jītīm pouru x<sup>v</sup>āḁrəm pouru ḁrāitīm pouru jītīm mastīm spānō xšviwrəm hizvḁm urune uši xratūm pasčaēta masitəm mazdān-

təm apairi.āθrəm 5 nairyəm pascaēta hām.varəitīm ərədwō.zəngəm ax<sup>v</sup>afnyəm āsitō.gātūm jāyaurūm tuθrušəm āsnəm \*frazaintīm karšō.rāzəm vyāxanəm hām.raodəm hvāpəm azō.būjim hvīrəm, yā mē frādayāt nmnəmča vīsəmča zantūmča dahyūmča daiñhusastīmča.

6 dāyā mē ātarš, puθra ahurahe mazdā, yā mē aṇhaṭ afra-sānhā nūrəmča yavaēča tāite, vahištəm ahūm āsaonəm raočanəm vīspō.x<sup>v</sup>āθrəm, zazə buye vanhāuča mižde vanhāuča \*sravahe urunaēča darəye havanəhe.

7 vīspaēibyō sastīm baraiti ātarš mazdā ahurahe, yaēibyō aēm \*hām.pačaiti xšāfnīmča sūirīmča; vīspaēibyō hača \*izyeiti \*hubərəitīm \*uštā.bərəitīmča \*vantā.bərəitīmča spitama.

8 vīspanəm para.čarəntəm ātarš zasta ādidaya: ,čīm haxa haše \*baraiti fračarədwā armaēšāide?

9 āaṭ yezi šē aēm baraiti aēsməm vā ašaya bərətəm barəsma vā ašaya frastarətəm urvarəm vā hadānaēpatəm, ā hē pascaēta frinaiti ātarš mazdā ahurahe xšnūtō atbištō \*haydanəm: 10 ,upa θwā haxšōit gəuš vāθwa upa vīranəm pourutās, upa θwā vərəzvatča manō vərəzvatiča haxšōit aṇuha; \*urvāxš.aṇuha gaya jīyaēša tā xšapanō yā \*jvāhi. imat āθrō afrivanəm, yō ahmāi aēsməm baraiti hikūš \*raočas.pairīštəm ašahe bərəja \*yaozdātəm.

## XXVII.

13—15.

13 yadā ahū vairyō adā ratus ašatčēt hača  
vanhəuš dazdā manəhō šyaodananəm aṇhəuš mazdāi  
xšāθrəmča ahurāi ā yim \*drəgubyō dadat vāstārəm.

14 ašəm vohū vahištəm asti uštā asti uštā ahmāi hyaṭ ašai vahištāi ašəm.

15 yeñhē hātəm āaṭ yesnē paiti vanhō  
mazdā ahurō vaēθā ašat hača  
yānhəmča taščā tāščā yazamaidē.

## XIX.

1 pərəsaṭ zarəduštrō ahurəm mazdəm: ahura mazda mainyō spəništa dātarə gaēdanəm astvaitinəm ašaum, čēt avat vačō ās, ahura mazda, yaṭ mē frāvaočō, 2 para asməm para āpəm para zəm para gəm para urvarəm para ātrəm ahurahe mazdā puθrəm para narəm ašavanəm para daēvāišča xrafstrāiš mašyāišča para vīspəm ahūm astvantəm para vīspa \*vohū mazdadāta ašāciθra?

3 *ātaṣ mraoṭ ahurō mazdā: baya aēša ās ahunahe vairyehe, spitama zaraduštra, yaṭ tē frāvaočēm 4 para asmēm para āpēm para zaṃ para gaṃ para urvaraṃ para ātrēm ahurahe mazdā pudrēm para narēm ašavanēm para daēvaišča xrafstraiš mašyāišča para višpēm ahūm astvantēm para višpa \*vohū mazdadāta ašačidra.*

5 *hā mē baya ahunahe vairyehe, spitama zaraduštra, anapyūxda anapišūta srāvayamna satēm paiti anyaēšaṃ radvaṃ gaḍanaṃ anapyūxdanaṃ anapišūtanāṃ srāvayamnaṃ; daṭ aipyūxda aipišūta srāvayamna dasa paiti anye ratavō.*

6 *yašča mē aētaḥmi aṃhvō yaṭ astvainti, spitama zaraduštra bayāṃ ahunahe vairyehe maraṭ frā vā marō drənjayāt frā vā drənjayō srāvayāt frā vā srāvayō yazāite, θrišcēt tarō pərətūmcēt hē urvānēm vahištēm ahūm frapārayeni azēm yō ahurō mazdā ā vahistāt aṃhaoṭ ā vahistāt ašāt ā vahistaēibyō raočēbyō.*

7 *yašča mē aētaḥmi aṃhvō yaṭ astvainti, spitama zaraduštra, bayāṃ ahunahe vairyehe drənjayō \*apa.raodayete yaṭ vā naēmēm yaṭ vā θrišum yaṭ vā čadrušum yaṭ vā paṃtaṃhum, pairi dim tanava azēm yō ahurō mazdā urvānēm hača vahistāt aṃhaoṭ; avavaitya bažasča fradasča pairi.tanuya, yada im zā. astiča im zā avaiti bažō yavaiti fradascēt.*

8 *frača aētaṭ vačō vaoče yaṭ ahumaṭ yaṭ ratumaṭ para avaiṃhe ašnō dānhōit para āpō para zēmō para urvarayā para gēuš čadvarə.paitištānaya dānhōit para nars ašaonō bipaitištānahe zaḍāt para avaiṃhe hū θvarštō kəhrpya ape aməšanāṃ spəntanaṃ dāhīm.*

9 *frā mē spanyā \*mainivā vavača višpaṃ ašaonō stīm haitimča bavaintimča būsyeintimča šyaodnō.tāitya: ,šyaodnanaṃ aṃhēuš mazdāi'.*

10 *aētaṭča aēšaṃ uxdanaṃ \*uxdō.tēmēm, yāiš yava frača vaoče frača mruye frača \*vašyeite. asti zī ana avavaṭ uxdata, yada yaṭ diṭ višpō aṃhuš astvā āsaxšaṭ \*sašas dadrānō nī pairi iriḍyastāt haraite.*

11 *aētaṭča nō vačō frāvaoče \*siššaēmča hišmāirīmča \*yadana kahmāičēt hātāṃ ašāt hača yaṭ vahistāt.*

12 *yada frā ida amraoṭ, yaṭ dim ahūmča ratūmča ādadat: ida dim para.činasti yim ahurēm mazdaṃ manas.paoiryaēibyō dāmabyō. yada im višpanāṃ mazištēm činasti aḍa ahmāi dāmaṃ činasti.*

13 *yada mazdā hujitīs vaṃhēuš ida θritīm tkaēšēm ādrənja-yeyiti; dazda manavhō para im ida manavhe činasti yada frada-xštārēm manavhe; manavhō aētavaitya im kārayeyiti; šyaodnanaṃ ida ahūm kārayeyiti.*

14 *yaṭ dim dāmabyō činasti mazda; ida tēm yaṭ ahmāi dā-  
maṇ. xšaθrēm ahurāi činasti taṭ mazda tava xšaθrēm. \*drəgubyo  
vāstārēm činasti yada urvadēm spitamāi panča ťkaēša. višpēm  
vačō fravākēm haurum vačō ahurahe mazdā.*

15 *vahištō ahurō mazdā ahunēm vairīm frāmraoṭ, vahištō hāmō  
kārayaṭ. hiḍwaṭ akō abavaṭ antarəča drvantēm āmrūta aya antarə-  
uxti: nōiṭ nā manā nōiṭ saṇha nōiṭ xratavo naēda varəna nōiṭ uxda  
naēda šyaodna nōiṭ daēnā nōiṭ urvaṇō hačinte.*

16 *aētaṭča vačō mazdaoxtēm θri.afsmēm čadru.pištrēm panča-  
ratu \*rāiti.hankərəθēm. kaiš hē afsmaṇ? humatēm hūxtēm hvarštēm.  
17 kaiš pištraiš? āθrava radaēštā vāstryō fšuyas hūitiš. višpaya  
\*\*irina hačimna naire ašaone \*arš.mananaha \*arš.vačanaha \*arš.šyaodna  
\*ratuš.mərəta daēnō.sāča, yeṇhe \*šyaodanāis gaēḍā aša frādante.  
18 kaya ratavo? nmānyō, višyō, zantumō, \*dahyumō, zaraduštrō  
puxdō; āṇhəm dahyunəm yā anyā rajōiṭ zaraduštrōiṭ; čadru.ratuš  
raya zaraduštriš. kaya aiṇhā ratavo? nmānyasča višyasča zantu-  
masča zaraduštrō tūiryō. 19 kaṭ humatēm? ašavanēm \*manas.paoiryō.  
kaṭ hūxtēm? maθrō spəntō. kaṭ hvarštēm? staotāiš aša.paoiryāišča  
dāmābiš. 20 mazdā frāmraoṭ. čīm frāmraoṭ? ašavanēm mainyaomča  
gaēḍimča. čvaš frāmraoṭ fravākēm? vahištō xšayamnō. čvantēm?  
ašavanēm vahištəmča avasō.xšaθrəmča.*

21 *baṇəm ahunahe vairyehe yazamaide. ahunahe vairyehe ya-  
zamaide frasraodrəmča framarəθrəmča fragāθrəmča frāyaštīmča.  
yeṇhe hātəm āaṭ yesnē paiti.*

## XII.

1—7.

1 *nāismī daēvō. fravarānē mazdayasnō, zaraduštriš, vīdaēvō,  
ahura.ťkaēšō, staotā aməšanəm spəntanəm, yaštā aməšanəm spənta-  
nəm. ahurāi mazdāi vanhavē vohumaitē višpā vohū činahmī ašāunē  
raēvaitē x<sup>v</sup>arənanəuhaitē yā zī čičā vahištā, yeṇhe gāuš, yeṇhe ašəm,  
yeṇhe raočā, yeṇhe raočēbiš rōiḍwəṇ x<sup>v</sup>āθra. 2 spəntəm ārmaitim  
vaṇuhīm vərənē, hā mōi astū. us gāuš stuyē tāyāaṭčā hazanhatčā,  
us mazdayasnənəm višəm zyānayaēčā vivāpaṭčā. 3 fərə manyaēibyō  
rānhē vasē.yaitim vasē.šəitim, yāiš upairi \*āya \*zəmā gaobiš \*šyeinti.  
nəmanhā ašāi uzdatā paiti avat stuyē: nōiṭ ahmāt \*a \*zyānim nōiṭ  
vivāpəm xštā mazdayasnīš aoi višō, nōiṭ astō nōiṭ uštanahē činmanī.*



4 *vī daēvāiš ayāiš \*avaəhīš anarətāiš akō.dābīš sarəm mruyē hatəm draojīštāiš hatəm paosīštāiš hatəm avəəhutəmāiš, vī daēvāiš, vī daēvavaṭbīš, vī yātuš, vī yātumaṭbīš, vī kahyācīt hatəm atarāiš vī manəbīš vī vačəbīš vī šyaodanāiš vī čidrāiš; vī zī anā sarəm mruyē yaðanā drəgvātā \*raxšyantā.*

5 *aðā aðā čōit ahurō mazdā zaraduštrəm adaxšayaētā vīspaēšū \*frašnaēšū vīspaēšū hanjamanaēšū, yāiš apərəsaētəm mazdāscā zaraduštrascā.*

6 *aðā aðā čōit zaraduštrō daēvāiš sarəm vyāmrvitā vīspaēšū \*frašnaēšū vīspaēšū hanjamanaēšū, yāiš apərəsaētəm mazdāscā zaraduštrascā. aðā azəmčīt yō mazdayasnō zaraduštriš daēvāiš sarəm vimruyē, yaðā anāiš vyāmrvitā yō ašavā zaraduštrō.*

7 *\*yāvaranā āpō \*yāvaranā urvarā \*yāvaranā gāuš hudā yāvaranō ahurō mazdā, yō gəm dadā yō narəm ašavanəm, yāvaranō as zaraduštrō yāvaranō kavā vištāspō yāvaranā fərašaoštrā jāmāspā yāvaranō kasčīt saošyantəm haiðyāvarəzəm \*ašaonəm, tā varənāčā tkaēšācā mazdayasnō ahmī.*

## LIV.

1 *ā airyēmā išyō rafədrāi jantū nərəbyascā nairibyasčā zaraduštrahē vaəhəuš rafədrāi manəhō yā daēnā vairim hanāt mīzdəm ašahyā yāsā ašim yəm išyəm ahurō masatā mazdā.*

2 *airyamanəm išim yazamaide amavantəm vərəðrājanəm viṭbaēšəhəm mazištəm ašahe sravaəhəm. gāðā spəntā ratuxšəðrā ašaonīš yazamaide. staota yesnya yazamaide yā datā aəhəuš \*paouruyehyā. yeiəhē hatəm aat yesnē paiti . . . tāsčā yazamaide.*

## Haðōxt Nask.

## II.

1 *pərəsaṭ zaraduštrō ahurəm mazdəm: „ahura mazda \*mainyō spəništa dātarə gaēðanəm astvaitinəm ašāum, yaṭ ašava para.iriðyeiti, kva aētəm xšapanəm havō urva \*vaəhəiti?“ 2 aat mraoṭ ahurō mazdā: „asne vayðanāt nišhidaiti uštavaitim gāðəm srəvayō uštātətəm nīmraomnō ,ušta ahmāi yahmāi ušta kahmāičīt vasə xšayəs mazdā dayāt ahurō‘. upa aētəm xšapanəm avavat šātōiš urva \*išaiti yaða vispəm imat yaṭ juyō aəhus.“ 3 „yəm bityəm kva aētəm xšapanəm*

havō urva \*vanhahaiti? 4 āat mraot ahurō mazdā: „asne . . . [= 2].  
 upa aētamcēt xšapanəm avavat šātōiš . . . [= 6].“ 5 „yaṃ θrityaṃ kva  
 aētamcēt xšapanəm havō urva \*vanhahaiti?“ 6 āat mraot ahurō mazdā:  
 „asne . . . [= 2]. upāca aētamcēt xšapanəm avavat šātōiš urva \*išaiti  
 yaða vīspəm imat yat juyō aṃhuš. 7 θrityā xšapō θraošta vyusa sada-  
 yeiti yō narš ašaonō urva urvarāhuca paiti \*baodišca vīdidārəmnō.  
 sadayeiti: ā dim vātō upa.vāvō sadayeiti rapidwitarat hača naēmāt  
 rapidwitarāēibyō hača naēmaēibyō hubaoidiš hudaoiditarō anyaeibyō  
 vātāēibyō. 8 āat təm vātəm nānhaya \*uzgrəmbayō sadayeiti yō narš  
 ašaonō urva: ,kudadaēm vātō vāiti, yim yava vātəm nānhābya hu-  
 baoiditəməm jīgaurva? 9 aīhā dim vātayā frərənta sadayeiti yā hava  
 daēna kainīnō kəhrpa srīrayā xšōiṃnyā auruša.bāzvō. amayā hurao-  
 dayā \*uzarštayā bərəzaityā, ərdvafšnyā sraotanvō, azātayā raēvasci-  
 θrayā panča.dasayā raodaēšva kəhrpa avavatō \*sraya yaða dāmaṇ  
 sraēštāiš. 10 āat hīm aoxta pərəsō yō narš ašaonō urva: ,čišca  
 čarāitiš ahi, yaṃ it yava čarāitinəṃ kəhrpa sraēštəṃ dādarəsa? 11  
 āat \*hē paiti.aoxta yā hava \*daēna: ,azəm bā \*tē ahmi, yum, hu-  
 manō hvačō \*hušyaodna \*hudaēna yā hava daēna \*xvəpaiṃde.tanvō.  
 čišca θwəṃ čakana ava masanača vanhanača srayanača hubaoiditača  
 vərəθrajaštača paiti.dvaēšayantača yaða yat \*mē sadayehi. 12 tum  
 maṃ \*\*čakana, yum, humanō hvačō \*hušyaodna \*hudaēna ava masa-  
 nača vanhanača srayanača yaða yat \*tē sadayemi. 13 yat tum ainim  
 avaēnōiš saočayača kərənavantəm baosavasča varaxədrāšca \*\*varō-  
 žintəm urvarō.strayəšca kərənavantəm, āat tum nišhidōiš gāvdāšca  
 srāvayō apasča vanuhīš yazəmnō atarəmča ahurahe mazdā narəmča  
 ašavanəm kuxšnvəṇō asnāatča jasəntəm durdatča. 14 āat maṃ fridəṃ  
 haitīm fridō.tarəṃ srīraṃ haitīm srīrō.tarəṃ bərəxdəṃ haitīm bə-  
 rəxdō.tarəṃ frataire gātvō ānhanaṃ fratarō.taire gātvō nišadayōiš,  
 aēta humata aēta hūxta aēta hvaršta; āat maṃ narō paskāt yazənte  
 ahurəm mazdəṃ darəyō.yaštəmča haṃ.parštəmča. 15 paoirīm gāma  
 frabarət yō narš ašaonō urva humate paiti nidadāt bitīm gāma fra-  
 barət yō narš ašaonō urva hūxte paiti nidadāt θritīm gāma frabarət  
 yō narš ašaonō urva hvaršte paiti nidadāt tūirīm gāma frabarət yō  
 narš ašaonō urva anayraēšva raočōhva nidadāt. 16 ā dim aoxta  
 pərəsō pourvō ašava para.iridīyō: ,kada, ašaum, para.iridīyō? kada,  
 ašaum, apa.jasō šitibyasča hača gaomaitibyasča \*vayavaitibyasča hača  
 māyavaitibyasča astvataṭ hača aṃhaoṭ manahīm avi ahūm idyejaṃu-  
 hataṭ hača aṃhaoṭ aidyejaṃhantəm avi ahūm? kada \*tē darəyəm ušte  
 abavat? 17 āat mraot ahurō mazdā: mā dim pərəsō, yim pərəsahi  
 yim xrvantəm aīdivantəm urvištrəm pantəṃ aiwitəm yat astasča

baodaṇhasča vī.urvištīm. 18 x<sup>v</sup>arəθanəm \*hē \*barətaṃ \*zarṃmayehe raoyṇahe taṭ asti yūnō humanəṇhō hvačəṇhō hušyaodnahe \*hudaēnahe x<sup>v</sup>arəθəm pasča para.īristīm taṭ nāirikayāi frāyō.humatayāi frāyō.-hūxtayāi frāyō.hvarštayāi huš.həm.sastayāi ratuxšədrayāi ašaonyāi x<sup>v</sup>arəθəm pasča para.īristīm.

## Nirangastān.

19—27.

19 dahmō dahmāi aoxte: „\*frā \*mā, \*narə, \*gārayōiš, yaṭ ratuš \*fritōiš \*ajasāt.“ vīsaiti dim fraṃrārayō, nōiṭ fraṃrārayēiti. aēšō ratufriš, \*yō jāyāra.

20 ēvaiti narəṃ \*haxtō zaota ratufriš ahunəm vairīm frasraoš-yehe? \*vīspaēibyō aēibyō yōi hē \*madəmya vača frasravayamnahe vā upa.srunvanti \*yaṭ vā \*yasnəm \*yazəmnəhe.

21 surunaoiti zaota upa.sraotaranəm, nōiṭ upa.sraotārō zaotarō; zaota ratufriš, \*aētavatō upa.sraotārō yavaṭ \*framərənti. nōiṭ zaota \*upa.sraotaranəm; \*upa.sraotārō ratufryō, aētavatō zaota yavaṭ fra-  
maraite.

22 \*sraodra \*nā gādanəm \*ratufriš paiti.astiča yasnahe \*ada \*fšūšō maṭdrahe; ahe zī nā \*sravaṇhō aframarənti astryeite yada gādanəmčiṭ. gāḍā srāvayō yasnəm yazəntəm paitištāiti vīspanəm [gādanəm] ratufriš; yasnəm \*yazāiti gādanəm \*srāvayamnanəm paitištī yasnahe aēvahe ratufriš aratufriš gādanəm.

23 yā gāḍā \*afsmainivəṇ \*srāvayatō, vva ratufriš; vačastaštivat \*srāvayatō, aētavatō \*katarasčiṭ ratufriš yavaṭ framərənti.

24 yā yasnəm \*yazənti \*afsmainivəṇ vā vačastaštivat vā, vva ratufrya; həm.sruṭ.vāčayāda \*yazənti vva \*aratufrya. kaṭ həm.sruṭ.-vāčimča? yaṭ hakaṭ \*āmrutō \*afsmainivəṇča \*vačastaštivatča, avi \*anyō surunvainti nōiṭ ainyō, aēšō \*ratufriš, yō nōiṭ \*aiwi.srunvaiti.

25 yō gādanəm anumaiti vā \*anumainyete ainyehe vā srāvayantō paitištanti anyō vā hē dahmō srutā gāḍā dadāiti, \*ratufriš; asrutā dadāiti, . . .

26 yō gāḍā srāvayeiti apō vā paitiš.x<sup>v</sup>aïne raodaṇhō vā kərəsəm vā \*gāḍō.tinəm \*\*gādanəm vā vāsyantanəm\*\*, yezi \*hvaēibya \*ušibya aiwi.srunvaiti, ratufriš; yezi dat nōiṭ hvaēibya ušibya aiwi.srunvaiti, apayāt; yezi apōiš, . . .; dat nōiṭ apōiš, aētada \*madmya \*vača framərəmnō ratufriš.

27 \*čvata nā \*nitēma vača gādhā srāvayō ratufriš? yaṭ hē nazdištō dahmō vī.srunvaiti, yavaṭ vā aēm aēm havaēibya ušibya.

## 72—84.

72 čiš zaotarš \*kairim anhat \*myazdōiš \*ayān? \*gādhāsca frasrāvayāiti vačimča anhe \*astvaite paiti.ādayāt: adā ratuš; aat hāvanānō, yaṭ haomēmča ahunavat anhavanēmča \*vīmanāt.

73 aat \*ātravaxšahe, yaṭ ātrēmča aiwi.vaxšayāt ādrasča tišrō θraxtiš yaozdadaṭ zaodraēča vāčim paiti.ādayāt: adā ratuš.

74 aat frabēratarš, yaṭ ādrasča aēvān θraxtim yaozdadaṭ barēsmanča frakēm ādraēča yasnō.kērētaēibyo paiti.barāt.

75 aat \*asnatarš, yaṭ haomēmča āsnayāt haomēmča pairi.harēzāt.

76 aat \*raēθwiškarāhe, yaṭ haomēmča gava \*raēθwayāt baxšayāatča.

77 āpēm ābērēs ābarāt; \*sraošāvarēzō aiwyāxšayāt.

78 \*zaotarš dāityō gātuš madēmya nmānahe madēmāt arāθraoṭ apa.sritō 79 \*\*stnuixtiš. hāvanānō dašinēm upa sraxtim fratarān barēsman aparān āθrō; haoyāt \*hē \*naēmāt āsnatarš. \*ātravaxšahe dāityō yātuš \*dašinēm upa \*θraxtim \*fratarān āθrō. frabēratarš dāityō gātuš \*haoyān upa θraxtim fratarān barēsman; dašināt \*hē \*naēmāt raēθwiš.karāhe. anaiwi.ērētvō.gātu aēta ābērēta \*sraošāvarēza, vīčarayātēm.

80 yeziča \*aēte ratavō \*anahaxta \*para.yayanti, zaota višpe.ratu.θwāiš \*raēθwayeiti; aēvada āsnāθrat hāvanāne \*raēθwayeiti. zaota \*anahaxtō parayāt dahištāi aršvačastēmāi zaodrēm raēxšaiti.

81 yaṭ aēvō zaota frāyazāiti myazdahe \*ayān, zaotarš gātava; \*aētada myazde \*aiwi.vāēdayeiti radwaēča myazdaēča radwaēča \*višpayās.čātča āšāonō stōiš yasnāiča vahmāiča xšnaoθrāiča frastayaēča. zaotarš gātava \*ahunēm vairim frasrāvayōiṭ \*šyaoθnō.tāitya \*hāvanaēibya paiti.jānhōiṭ hāvanānō gātūm; ātravaxšahe gātava ātarēm \*aiwi.vaxšayōiṭ; frabēratarš \*gātava yasnēm haptanēhāitīm \*frāyazāiti.

82 yasča aētaēšān radwān paōiryō paiti ā.jasāt, hāvanānēm aētēm astayeiti bitīm ātravaxšēm θritīm frabērētārēm tūirīm dānazvāzēm puxdēm āsnatārēm xštūm raēθwiškarēm \*haptadēm sraošāvarēzēm.

83 adāt anyāēšān radwān paiti.ādayōiṭ \*\*aētaēšān ratavō azdāi θrigāmim antarē anantarē adā antarē patāda yaṭ antarē vā

daṭ antarə vā paiti vā<sup>+</sup>, θrī vā azāiti ayarə.drājō vā vāstryāt.  
yadōit gaēm yavaṭ ərədvā \*θri.gāmim aiwyāstāt hača \*barəsmən  
parāiti \*vanharəštascīt zaodranəm \*\*paitišta sti \*\*myazdōiš \*ayən.  
ratuš \*\*rāuininam dādranəm sravananəmča pasu.vastranəmča.

84 \*āvōya vananti, spitama zarađuštra, yō \*fraurvaixti havahe  
\*vanaiti! avōya \*družanti, spitama zarađuštra, yō fraurvaixti havahe  
urunō družaitē! avōya \*dādrəm dadāiti, spitama zarađuštra, yešhe  
dādrahe dāiti \*nōit \*havō urva \*vaurōza! \*dādre zī paiti nivāitiš  
vīspahē aṅhēuš astvatō humataēšuča hūxtaēšuča hvarəštaēšuča. aēša  
zaodranəm mazištača vahištača sraēštača, yā \*naire ašaone \*daste  
aiwiča \*haite \*čašāniča paitiča \*pərəsmanāi xratūm ašavanəm.

## Gā9ā's.

### Y. XXIX.

- 1 *xšmaibyā gēuš urvā gərəzdā: ,kahmāi mā θwarōzdūm? kē mā tašaṭ? ā mā aēšəmō hazasčā [rəmō] āhišāyā dərəščā təvišča. nōiṭ mōi vāstā xšmaṭ anyō: adā mōi sṣtā vohū vāstrya'.*
- 2 *ada taša gēuš pərəsaṭ ašəm: ,kadā tōi gavōi ratuš, hyaṭ hīm datā xšayantō hadā vāstrā gaodayō θwaxšō? kēm hōi uštā ahurəm yē drəgvō.dəbiš aēšəməm vādāyōiṭ?'*
- 3 *ahmāi ašā ,nōiṭ sarəjā advaēšō gavōi' paiti.mravaṭ. ,avaēšəm nōiṭ vīduyē, yā šavaitē ādrəng ərəšvānhō.' — ,hātəm hvō aojištō, yahmāi zavəng jīmā kərəduša.'*
- 4 *,mazdā sax<sup>v</sup>ārə mairištō, yā zī vāvərəzōi pairi.čidiṭ daēvāiščā mašyāiščā yačā varəšaitē aipi.čidiṭ. hvō vičirō ahurō. adā nē aṇhaṭ, yadā hvō vasat.'*
- 5 *,aṭ vā ustānāiš ahvā zastāiš frinəmnā ahurai ā, mē urvā gēuščā azyā, hyaṭ mazdəm dvaidi \*fərasābyō: nōiṭ ərəžəjyōi frajyāitiš nōiṭ fšuyentē drəgvasū pairi.'*
- 6 *aṭ ē vaočaṭ ahurō mazdā vidvā vafuš vyanaya: ,nōiṭ aēvā ahū vistō naēdā ratuš ašātčit hačā; aṭ zī θwā fšuyantaēčā vāstryāičā θwōrəšta tataša.*
- 7 *tēm āzūtōiš ahurō maṭrəm tašaṭ ašā hazaošō mazdā gavōi xšvidəmčā \*hvō.urušaēibyō spəntō sasnaya.' — ,kastē, vohū mananḥā, yē i dāyāt ēəāvā marətaēibyō?'*
- 8 *,aēm mōi idā vistō, yē nē aēvō sāsna gūšatā, zaraduštrō spitāmō: hvō nē, mazdā, vašti ašāičā čarəkərəθrā srāvayerḥē. hyaṭ hōi hudəməm dyāi vaxədrahyā!'*
- 9 *aṭčā gēuš urvā raostā: ,yē anaēšəm xšqnmənē rādəm \*vācim nərəš asūrahya, \*yē \*mā vasəmi \*išā.xšadrīm. kadā yavā hvō aṇhaṭ, yē hōi dadat zastavaṭ avō?'*
- 10 *,yūžəm aēibyō, ahurā, aogō datā, ašā, xšadrəmčā avat, vohū mananḥā, yā hušəitiš rāmaqčā dat. azəmčit ahyā, mazdā, θwəm mēḥi paourvim vaēdəm.*

- 11 *kudā ašəm vohučā manō xšadrəmčā? aṭ mā, mašā, yūžəm, mazdā, frāxšnənē mazōi magāi ā paiti.zānatā.* —  
*,ahurā, nū nā avarē: əhmā rātōiš yūšmāvatam.*

## Y. XXX.

- 1 *aṭ tā vaxšyā išəntō: yā mazdāda hyatčēt vīdušē staotāčā ahurāi yesnyāčā vaəhəuš manəəhō humqzdrā ašā yečā yā raočəbīš darəsata urvāzā.*
- 2 *sraotā \*gəuš.āiš vahistā — avaēnatā sūčā manəəhā — avarənā vičidəhyā narəm narəm x<sup>v</sup>ahiyāi tanuyē parā mazē yāəhō ahmāi nē sazdyāi baodantō paiti.*
- 3 *aṭ tā mainyū \*paouruyē, yā yəmā \*x<sup>v</sup>afnā asrvātəm, manahičā vačahičā šyaodanōi hī vahyō akəmčā; āscā hudāəhō ərəš višyātā nōit duždāəhō.*
- 4 *aṭčā hyat tā hēm mainyū jasaētəm, paourvīm dazdē gaēmčā aṭyāitīmčā yaṭāčā aəhat apəməm aəhuš ačištō drəgvatəm aṭ ašāunē vahistəm manō.*
- 5 *ayā \*mainivā varatā yə drəgvā ačištā vərəzyō ašəm mainyuš spəništō, yə xraozdištəng asənō vastē, yaččā xšnaošən ahurəm haiṭyāiš šyaodanāiš fraorəṭ mazdam.*
- 6 *ayā nōit ərəš višyātā daēvāčinā, hyat iš \*adəbaomā pərəsmanəng upā.jasat, hyat vərənatā ačištəm manō. aṭ ašəməm həndvārəntā, yā baṇayən ahūm marətānō.*
- 7 *ahmāičā xšadrā jasat manəəhā vohū ašāčā, aṭ kəhrpəm utayūitiš dadat armaitiš qnmā ašəm tōi ā aəhat yaṭā ayaəhā ādānāiš \*paourvō.*
- 8 *aṭčā yaṭā ašəm kaēnā jamaiti aēnəəhəm, aṭ, mazdā, taibyō xšadrəm vohū manəəhā \*vōividaiti aēibyō sastē, ahurā, yōi ašāi dadən zastayō \*drujim.*
- 9 *aṭčā tōi vaēm hyāmā, yōi im fərəšəm \*kərənaon ahūm. mazdāscā ahurāəhō, ā! \*mōyastrā.baranā ašāčā, hyat hadrā manā bavəṭ yaṭrā čistiš aəhat maēṭā.*
- 10 *adā zi avā drujo [avō] bavaiti skəndō spayaṭrahyā, aṭ asištā yaojantē ā hušitōiš vaəhəuš manəəhō mazdā ašahyāčā, yōi zazənti vaəhəu sravahi.*
- 11 *hyat tā urvatā sašəṭā, yā mazdā dadat, mašyāəhō — x<sup>v</sup>itičā ənəiti hyatčā darəgəm \*drəgvō.dəbyō rašō savačā ašavabyō — : aṭ aipī tāiš aəhaiti uštā.*

## Y. XXXI.

1—6.

- 1 *tā vā urvātā marəntō aguštā vačā sēnghāmahī*  
*aēibyō, yōi urvātāiš drūjō ašahyā gaēdā vimərənčaitē,*  
*atčēt aēibyō vahistā, yōi \*zrazdā aṇhən mazdāi.*
- 2 *yezī aiš nōit urvānē advā aibi.dərəštā vahyā,*  
*at vā vispəng āyōi yadvā ratūm ahurō vaēdā*  
*mazdā ayā ašayā, yā ašat hačā jvāmahī.*
- 3 *yam dā mainyū ādračā — ašāčā čōiš — rānoibyā xšnūtəm,*  
*hyat urvatəm čazdōnəhvadəbyō, tat nē, mazdā, vidvanōi vaoča*  
*hizvā θwahyā āṇhō, yā jvantō vispəng vāurayā.*
- 4 *yadvā ašəm zəvim aṇhən mazdāsčā ahurāṇhō*  
*ašičā ārmaiti, vahistā išasā manəṇhā*  
*maibyō xšadrəm aojōnghvat, yehyā vərədā vanaēma \*drujim.*
- 5 *taṭ mōi vičidyāi vaoča, hyat mōi, ašā, datā vahyō —*  
*viduyē, vohū manəṇhā, mənčā daidyāi — yehyā mā ərəšiš,*  
*tāčēt, mazdā ahurā, yā nōit vā aṇhat aṇhaiti vā.*
- 6 *ahmāi aṇhat vahistəm, yā mōi vidvā vaočāt haidim*  
*maṭrəm yim haurvatātō ašahyā amərətatasčā:*  
*mazdāi avat xšadrəm, hyat hōi vohū vaxšat manəṇhā.*

## Y. XXXII.

3—15.

- 3 *at yuš, daēvā vispāṇhō, akāt manəṇhō stā čidrəm*  
*yasčā vā maš yazaitē drūjasčā pairimatōiščā;*  
*šyaomam aipī daibitanā, yāiš \*asrūzdūm būmyā haptaiθē,*
- 4 *yat yūštā framimadvā, yā mašyā ačistā dantō*  
*vaxšəntē daēvō.zuštā, vaṇhəuš sīzdyamnā manəṇhō*  
*mazdā ahurahyā xratəuš nasyantō ašatčā.*
- 5 *tā dəbənaotā mašim huḡyātōiš amərətatasčā,*  
*hyat vā akā manəṇhā yəng daēvəng akasčā mainyuš*  
*akā šyaodanəm vačəṇhā yā fračinas drəgvantəm xšayō.*
- 6 *pourū aēnā ənaxštā yāiš srāvahyeiti, — yezī tāiš advā:*  
*hātā.marānē ahurā vahistā vōistā manəṇhā.*  
*θwahmī vā, mazdā, xšadrōi ašāičā sēnghō vidam.*
- 7 *aēšqm aēnəṇhqm naēčēt vidvā aojōi — hādrōyā*  
*yā jōyā sēnghaitē, yāiš srāvī, x<sup>v</sup>aēnā ayanhā —*  
*yaēšqm tū ahurā irixtəm mazdā vaēdištō ahī.*



- 8 *aēšqam aēnawhąm vīvawhušō srāvī yimasčēt,*  
*yō mašyēng čixšnušō ahmakēng gāuš bagā x'arəmnō.*  
*aēsąmčēt ā ahmī θwahmī, mazdā, vīčīθōi aipī.*
- 9 *duš.sastiš sravā mōrəndať hvō jyatəuš sēnghanaiš xratūm;*  
*apō mā ištīm apayantā bərxədam haitīm vawhəuš manawhō.*  
*tā uxđā \*mainyəuš mahyā, mazdā, ašaičā yūšmaibyā gərazē.*
- 10 *hvō mā nā sravā mōrəndať, yō ačīštəm \*vaēnawhē aogəda*  
*gąm ašibyā hvarəčā, yasčā dāθēng drəgvato dadat,*  
*yasčā vāstrā vīvapat, yasčā vadarə vōizdat ašāunē.*
- 11 *taēcīt mā mōrəndən jyōtūm yōi drəgvato mazibiš čikōitərəš*  
*awuhiščā awhasčā apayeiti raēxənawhō vaēdəm*  
*yōi vahištāt \*ašəonō, mazdā, rārəšyąn manawhō.*
- 12 *yā rāwəhayən sravawhā vahištāt šyaodanāt marətānō,*  
*aēibyō mazdā akā mraot, yōi gəuš mōrəndən urvāxš.uxti jyōtūm,*  
*yāiš \*grəhmā ašāt varatā karapā xšadrəmčā išanąm \*drujīm.*
- 13 *yā xšadrā \*grəhmō hišasat ačīstahyā dəmānē manawhō*  
*awhəuš maraxtarō ahyā yaččā, mazdā, jīgərazat kāmē*  
*θwahyā maθrānō dūtīm, yō iš pat darəsāt ašahyā.*
- 14 *ahyā \*grəhmō ā.hōiθōi nī kavayasčēt xratūš nī dadat*  
*\*varəčāhičā fraidivā, hyat vīsəntā drəgvantəm avō*  
*hyatčā gāuš jaidyāi mraoi, yō dūraošəm saočayat avō.*
- 15 *anāiš ā vī.nənāsā yā \*karapō.tāščā kəvitāščā,*  
*avāiš aibi, yēng dainti nōit jyatəuš xšayaməng vasō.*  
*tōi abyā bairyāntē vawhəuš ā dəmānē manawhō.*

## Y. XLIII.

5—16.

- 5 *spəntəm at θwā mazdā mēnghī ahurā,*  
*hyat θwā awhəuš zaθōi darəsəm paourvīm,*  
*hyat dā šyaodanā miždavąn yāčā uxđā*  
*akəm akāi vawuhīm ašīm vawhaovē*  
*θwā hunarā dāmōiš urvaēsē apəmē:*
- 6 *yahmī spəntā θwā mainyū urvaēsē jasō,*  
*mazdā, xšadrā, ahmī vohū manawhā,*  
*yehyā šyaodanāiš gaēθā ašā frādəntē.*  
*aēibyō ratūš sēnghaiti armaitiš*  
*θwahyā xratəuš, yəm naēcīš dabayeiti.*
- 7 *spəntəm at θwā mazdā mēnghī ahurā,*  
*hyat mā vohū pairi.jasat manawhā*  
*pərəsatčā mā: ,čīš ahī? — kahyā ahī? —*

*kadhā ayārē daxšārā ferasayāi dišā  
aibī θwāhū gaēdāhū tanušičā?*

- 8 *aṭ hōi aoji: ,zaraduštrō paourvīm. —  
\*haiθyō.dvaēšā, hyaṭ isōyā, drəgvaitē,  
aṭ \*āsaonē rafənō hyēm aojōnghvat,  
hyaṭ ā \*būštiš \*vasasə.xšadrahya dyā. —  
\*yuvatā θwā, mazdā, \*staomī ufyāčā.*
- 9 *spəntəm aṭ θwā mazdā mēnghī ahurā,  
hyaṭ mā vohū pairi.jasat manaxhā.  
ahyā ferasēm: ,kahmāi vivīduyē vaši? —  
,aṭ ā θwahmāi āvrē rātəm nəmaxhō  
ašahyā mā, yavat isāi, manyāi.*
- 10 *aṭ tū mōi daiš ašəm, hyaṭ mā zaozomī. —  
,ārmaitī hačimnō it arəm.  
pərəsāčā nā, yā tōi ēhmā parštā.  
parštēm zī θwā yadanā taṭ əmavatəm,  
hyaṭ θwā xšayqs aēšəm dyat əmavantəm.*
- 11 *spəntəm aṭ θwā mazdā mēnghī ahurā,  
hyaṭ mā vohū pairi.jasat manaxhā,  
hyaṭ xšmā uxdaiš didaiēhē paourvīm.  
sādrā mōi sas mašyaēšū \*zrazdāitiš,  
taṭ vərəzyeidyāi, hyaṭ mōi mraotā vahistəm?*
- 12 *hyaṭčā mōi mraoš: ,ašəm jasō frāxšnənē,  
aṭ tū mōi nōit asruštā pairyaoγžā:  
,\*uzirəidyāi, parā hyaṭ mōi ā.jimat  
səraošō aši maqzā.rayā hačimnō,  
yā vī ašiš \*rānōibyā savōi vidāyat.*
- 13 *spəntəm aṭ θwā mazdā mēnghī ahurā,  
hyaṭ mā vohū pairi.jasat manaxhā  
arədā vōizdyāi kāmahyā. tēm mōi datā  
darəgahyā \*yaoš, yēm vā \*naēcīš dārəšt itē,  
vairyā stōiš, yā θwahmī xšadrōi vāči.*
- 14 *hyaṭ nā fryāi vaēdamnō isvā daidit  
maibyō, mazdā, tavā rafənō frāxšnənəm  
hyaṭ θwā xšadrā ašat hačā fraštā:  
\*uzirəidyāi \*azē sarədanā sēnghahyā  
mat tāiš vīspāiš, yōi tōi maθrā marəntī.*
- 15 *spəntəm aṭ θwā mazdā mēnghī ahurā,  
hyaṭ mā vohū pairi.jasat manaxhā  
daxšat ušyāi \*tušnā.maitiš vahistā:*

- nōit nā \*pouruš drəgvatō hyāt čixšnušō,  
at tōi vīspəng angrəng \*ašaonō adarā.*<sup>4</sup>  
16 *,at, ahurā, hvō mainyūm zaraduštrō  
vərəntē, mazdā, yastē čiščā spəništō.  
astvat ašəm hyāt uštānā aojōnghvat;  
\*x<sup>v</sup>əng.darəsōi xšadrōi hyāt armaitiš;  
ašim šyaodanāiš vohū daidit manavhā!*

## Y. XLVI.

9—13.

- 9 *kē hvō, yē mā arədrō čoidat \*paouruyō,  
yadā θwā zəvīštīm uzəmōhī  
šyaodanōi spəntəm ahurəm ašavanəm?  
yā tōi ašā, yā ašāi gəuš tašā mraot,  
išənti mā tā tōi vohū manavhā.*  
10 *yē vā mōi nā gənā vā, mazdā ahurā,  
dāyāt avhəuš yā tū vōistā vahišta:  
ašim ašāi vohū xšadrəm manavhā!  
yāščā haxšāi xšmāvatəm vahmāi ā,  
frō tāiš vīspāiš činvatō frafra pərətūm.*  
11 *xšadrāiš yūjən karapanō kavayasčā  
akāiš šyaodanāiš ahūm mərəngəidyāi mašim  
yəng x<sup>v</sup>ə urvā x<sup>v</sup>aēčā xraodat daēnā,  
hyat aibi.gəmən, yadrā činvatō pərətuš,  
yavōi vīspāi drūjō dəmānāi astayō.*  
12 *hyat us ašā naptyaēšū nafšučā  
tūrahyā uzjən fryānahyā aojyaēšū  
armatōiš gaēdā frādō θwaxšavhā:  
at iš vohū hēm aibi.mōist manavhā,  
aēibyō rafədrai mazdā sastē ahurō.*  
13 *yē spitaməm zaraduštrəm rādanhā  
marətaēšū xšnəuš, hvō nā \*frasrūidyāi \*ərəθwō:  
at hōi mazdā ahūm dadat ahurō,  
ahmāi gaēdā vohū fradat manavhā,  
təm vā ašā məhmaidī huš.haxāim.*

## Y. XLVIII.

5—7.

- 5 *huxšadrā xšəntəm — mā nē \*dušəxšadra xšəntā —  
vanəhuyā čistōiš šyaodanāiš, armaitē!*

- yaoždā mašyāi \*aipī.zəθəm, vahištā,  
gavōi vərəzyātəm! təm nē x<sup>v</sup>arəθāi fšuyō!*
- 6 *hā zī nē hušōiθəmā,\*hā nē utayūitīm  
dat̄ təvīšīm vaəhəuš manəhō bərəxδē.  
at̄ ahyāi ašā mazdā urvarā vaxšat̄  
ahurō aəhəuš zəθōi paouruyehyā.*
- 7 *nī aēšəmō nī dyātəm! paitī rəməm paitī \*syōdūm,  
yōi ā vaəhəuš manəhō \*dīdrayžō.duyē  
ašā vyəm, yehyā hiθauš nā spəntō.  
at̄ hōi dāməm θwahmī ā dəm, ahurā.*

## 10—12.

- 10 *kadā, mazdā, maṇarōiš narō vīsəntē?  
kadā ajən mūθrəm ahyā \*madahyā,  
yā angrayā karapanō urūpayeinti  
yāčā xratū dušəxšəθrā dahyunəm?*
- 11 *kadā, mazdā, ašā mat̄ ārmaitiš  
jimat̄ xšəθrā hušəitiš vāstravaitī?  
kōi \*drəgvō.dəbīš xrūrāiš rāməm dāntē?  
kəng ā vaəhəuš jimat̄ manəhō čistiš?*
- 12 *at̄ tōi aəhən saošyantō dahyunəm,  
yōi xšnəm, vohū manəhā, hačāntē  
šyaodanāiš, ašā, θwahyā, mazdā, sənghahyā.  
tōi zī datā hamaēstārō \*aēšəmahyā.*

## Y. LI.

## 1—7.

- 1 *vohū xšəθrəm vairīm bəgəm aibi.bairištəm  
\*vīdišəmnāi izāčit̄ ašā antarə.čaraitī  
šyaodanāiš, mazdā, vahištəm; tat̄ nē nūčit̄ varəšanē.*
- 2 *tā və mazdā paourvīm ahurā ašāi yečā  
taibyāčā, ārmaitē, dōišā mōi ištōiš xšəθrəm!  
xšmākəm vohū manəhā vahmāi dāidi savəhō.*
- 3 *ā.və \*gəuš.ā həmyantū, yōi və šyaodanāiš sərəntē,  
ahurō ašā, \*hizvā uxδāiš vaəhəuš manəhō,  
yaēšəm tū paouruyō, mazdā, fradaxštā ahī.*
- 4 *kuθrā arōiš \*ā \*fsəratuš, kuθrā mərəždikā axštāt̄?  
kuθrā yasō hyən ašəm? kū spəntā ārmaitiš?  
kuθrā manō vahištəm? kuθrā θwā xšəθrā, mazdā?*

- 5 *vīspā tā pərəsqs, yavā ašat hačā gəm vidat  
vāstryō šyaodanāiš ərəšvō has huxratuš nəmanhā,  
yē dādaēibyō ərəš.ratūm xšayqs ašivā čīstā,*  
6 *yē vahyō vanhēuš dazdē yasčā hōi vārāi rādat  
ahurō xšadrā mazdā — at ahmāi akāt ašyō,  
yē hōi nōit vīdaiti — apēmē anhēuš urvaēsē.*  
7 *dāidī mōi, yē gəm tašō apasčā urvarāščā  
amərətātā haurvātā spəništā mainyū, mazdā,  
təviši utayūiti mananhā vohū sənnehē.*

16—19.

- 16 *təm kavā vīštāspō magahyā xšadrā nqsat  
— vanhēuš padəbiš mananhō — yəm čīstim ašā manta  
spəntō mazdā ahurō. avā nē sazdyāi uštā!*  
17 *bərəxdəm mōi fərašaoštrō hvō.gvō daədōiš kəhrpəm  
daēnayāi vanhuyāi yəm hōi išyəm datū  
xšayqs mazdā ahurō ašahyā āzdyāi gərəzdim.*  
18 *təm čīstim dājāmaspō hvō.gvō istōiš x'arənā  
ašā vərəntē, tat xšadrəm mananhō vanhēuš vīdō.  
tat mōi dāidī, ahurā, hyat, mazdā, rapən tavā!*  
19 *hvō tat nā, maidyōi.mānhā spitamā, ahmāi dazdē  
daēnayā vaēdəmnō: yē ahūm išasqs aibī,  
mazdā datā mraot gayehyā šyaodanāiš vahyō.*

## Y. LIII.

- 1 *,vahištā īštiš srāvī zaraduštrahē  
spitāmahyā: yezī hōi dat ayaptā  
ašat hačā ahurō mazdā yavōi vīspāi ā hvənhəvim.  
yaēčā hōi dabən saškəncā daēnayā vanhuyā uxdā šyaodanāčā.*  
2 *atčā hōi scantū mananhā uxdāiš šyaodanāiščā  
xšnūm — mazdā vahmāi ā — fraorət yasnqščā  
kavačā vīštāspō zaraduštriš spitāmō fərašaoštrasčā  
dānhō ərəzūs padō yəm daēnəm ahurō saošyantō dadat.*  
3 *təmčā tū, pouručistā haēcat.aspānā  
spitamī, yezivī dugədrəm zaraduštrahē,  
vanhēuš paityāstīm mananhō ašahyā mazdāščā taibyō dat sarəm.  
avā hēm fərašvā θwā xradwā; spəništā armatōiš hudānvarəšvā!*  
4 *,təm zī vē spərədā nivarānī, yā fədrōi vīdat  
paityāēčā vāstryāēibyō atčā x'aētaovē  
\*ašaonī ašavabyō. mananhō vanhēuš x'ənvat hanhuš \*\*məm bəəduš\*\*  
mazdā dadat ahurō daēnayāi vanhuyāi yavōi vīspāi a.'*

- 5 *sāx<sup>v</sup>ēnī vazyamnābyō kainībyō mraomī*  
*xšmaibyāčā vadəmnō. mēnčā ī maḡdazdūm*  
*\*vaēdō.dūm daēnābīš abyastā ahūm yō vaŋhəuš manəŋhō.*  
*ašā vō anyō ainīm vivəŋghatū; taḡ zī hōi hušənəm aŋhaḡ.*
- 6 *iḡā ī haiḡyā, narō aḡā jənayō!*  
*drūjō hačā rāḡəmō yēmə \*\*spašudā fraīdīm*  
*[drūjō] āyesē [hōiš piḡā] tanvō parā. vayū.bəraḡdubyō duš.x<sup>v</sup>arə-*  
*ḡəm, naḡsaḡ x<sup>v</sup>āḡrəm*  
*\*drəḡvō.dəbyō dējīt.arətaēibyō. anāiš ā manahīm ahūm mərəŋg-*  
*əduyē.*
- 7 *aḡčā vō mīzdəm aŋhaḡ ahyā magahyā*  
*— yavaḡ āžuš \*zrazdištō būnōi haxtayā —*  
*paračā mraočas aorāčā yaḡrā mainyuš drəḡvatō anḡsaḡ parā.*  
*ivizayadā magəm tēm, aḡ vō vayōi aŋhaitī apəməm vačō.*
- 8 *anāiš ā: dužvarəšnanəhō dafšnyā hēntū*  
*zahyāčā vīspāŋhō xraosəntəm upā.*  
*hušāḡdrāiš jənəḡəm xrunəḡəmčā rāḡəmčā aiš dadātū šyeitibyō*  
*vīžibyō.*  
*iratū iš dvaššō hvō dərəzā \*mərəiḡyaoš mazištō; mošučā astū!*
- 9 *dužvarənāiš vaēšō rāstī. tōi narəpīš \*arəjīš*  
*aēšasā dējīt.arətā pəšō.tanvō —:*  
*kū ašavā ahurō, yō iš jyatəuš hēmiḡyat vasə.itōiščā?*  
*taḡ, mazdā, tavā xšāḡrəm, yā ərəžəjyōi dāhī drigaovē vahyō.'*

## Yasna Haptaŋhātay.

### Y. XXXVI.

- 1 *ahyā ḡwā āḡrō vərəzənā paouruyē pairī jasāmaidē, mazdā ahurā,*  
*ḡwā ḡwā mainyū spəništā, yō ā axtiš ahmāi, yēm axtōyōi dāŋhē.*
- 2 *urvāzištō hvō nā yatāyā paitī.jamyā, ātarə mazdā ahurahyā,*  
*urvāzištahyā urvāzyā naḡmištahyā nəmanəhā.nā mazištāi yāŋhəm*  
*paitī.jamyā.*
- 3 *atarš vōi mazdā ahurahyā ahī, mainyuš vōi ahyā spəništō ahī;*  
*hyat vā tōi nāmanəm vāzištəm, ātarə mazdā ahurahyā, tā ḡwā*  
*pairījasāmaidē.*
- 4 *vohū ḡwā manəhā vohū ḡwā ašā vaŋhuyā ḡwā čistōiš šyaoda-*  
*nāiščā vačəbiščā pairījasāmaidē.*
- 5 *nəmahyāmahī išūidyāmahī ḡwā, mazdā ahurā; vīspāiš ḡwā hu-*  
*mataiš vīspāiš hūxtāiš vīspāiš hvarštāiš pairījasāmaidē.*

6 *sraēštəm at̄ tōi kəhrpēm kəhrpəm əvaēdayamahī, mazdā ahurā, imā raočā barəzištəm barəzimanəm avat̄, yat̄ hvarē avāči. — yeiəhē hatəm . . . tāsčā yazamaide.*

## Y. XL.

- 1 *ahū at̄ paiti adāhū,  
mazdā, ahurā mazdəmčā  
būiričā kərəšvā rāiti tōi  
xrapaiti ahmat̄ hyat̄ aibi,  
hyat̄ miždəm 'mavaiθəm fradadāθa daēnābyō, mazdā ahurā.*
- 2 *ahyā hvō nē dāidi ahmāičā ahuyē manahyāičā tat̄ ahyā, yā tat̄  
upā.jamyāmā tavačā haxēmā ašahyāčā vispai yavē.*
- 3 *dāidi at̄ nərəš, mazdā ahurā,  
ašāunō ašāčinəhō,  
aidyūš vāstryəng darəgāi  
ižyāi bəzvaitē haxmainē,  
ahmaibyā ahmā.rafənaəhō.*
- 4 *adā x<sup>v</sup>aētūš adā vərəzənā adā \*haxəməm hyat̄, yaiš hiščamaidē,  
adā vē utā hyāmā, mazdā ahurā, ašavanō ərəšyā ištəm rāiti. —  
yeiəhē hatəm . . . tāsčā yazamaide.*
-

Notes on the text.



Notes on the text.

The Avesta, mp. *Apastāk* 'text', is a collection of the remaining portions of the great literature, which the reforms of *Zaraduštra* had called into being. Of the developement and history of this literature little is accurately known, but from the contents of the portions still extant themselves and from the tradition of the Parsis we may fairly be certain of the following facts. *Zaraduštra*'s 'Sermons in Verse', which were easily retained in the memory on account of their metrical form, became at an early date a matter of difficulty to understand. For they presupposed the hearer acquainted with certain conditions and events already mentioned in a less abstruse manner in his Prose Sermons. The priests therefore undertook the task of interpreting these 'Sermons in Verse' and elaborated and established the Cult out of them. The outlines of the Sacred Legends, of the Cosmology and of the Eschatology were gradually drawn. A scheme of observances was formed for the priests themselves and for the faithful generally. The Formulae of Prayer and the Sacred Hymns were arranged and bound together in a liturgy. Festival in vocations of the individual Divinities were appointed. These Divinities were, moreover, steadily increasing partly on account of the introduction of new gods (*Yazata*'s) and partly because old Aryan gods like *Haoma* and *Miθra* were too deeply rooted in the popular belief to allow of their being permanently excluded from the Cult and had to be readmitted. Interwoven with these invocations certain of the old Iranian heroic legends were introduced. And last of all were added passages of historic and legal content with reference to the worship.

Thus there arose a sacred literature of a wide compass, which on account of the early decay of the language needed revising. According to the tradition there existed as early as the Achaemenidae, a thoroughly revised and canonised text of the Avesta, containing 21 Nasks (see note on Y. 9. 14) and altogether 100 chapters, which however expired at the time of Alexander the Great. At any rate when the Avestic belief again became the national religion at the beginning of the Sassanid dynasty, no complete edition was any longer forthcoming. It was not until the third century after Christ that the Avesta was drawn up anew, when it was probably transcribed into the mere complete Avesta-alphabet from the imperfect Pahlavi-alphabet. The Sassanian edition did indeed bring together 21 Nasks, but these were no longer complete. The *Dēnkart* a Pahlavi-work of the 9th century contains in books 8 and 9 a synopsis of the Nasks, which gives us some idea of the copiousness of the Avesta, which was even then extant.

The Avesta of to-day is about a quarter of the great Avesta, as the *Dēnkart* describes it. It is divided into four parts according to its matter: the *Yast*'s or invocations of the separate Holy ones, the *Vidēvdāt* or book of the law, the *Yasna*'s etc. or formulae for prayer and ritual, the *Gādhā*'s or 'Sermons in Verse' of *Zaraduštra*.

## Hōm Yašt.

(Yasna IX.)

Literature: Geldner Metr. 120 seq., Haug Essays<sup>3</sup> 175 seq., Mills SBE. XXXI. 230 seq., Darmesteter ZA. I. 79 seq., Manekji Bamanji Davar The Pahlavi Version of Yasna IX Leipzig 1904.

Chapters IX, X and XI, 1—8 or 15, which compose the so-called *Hōm Yašt*, are, strictly speaking, no part of the Yasna, but belong to the Yašt's. The name *Yašt*, av. *yaštay-* 'worship by prayers and sacrifices' is applied to certain collections of prayer and praise, of which there are twenty one extant. Their chief difference from the prayers of the *Yasna* and *Visprat* is, that each of them is devoted to the praise and worship of one divine being only, or of a certain limited class of divine beings. See introduction to the *Sih Rōčak*.

The devotee endeavours, by an enumeration of all the glorious feats achieved by the particular angel, and the miracles wrought by him, to induce him to come and enjoy the meal which is prepared for him, and then to bestow such a blessing upon the present worshipper, as had been bestowed by the angel upon his devotees in ancient times. Cp. Haug Essays<sup>3</sup> 194.

These praises are often highly poetical and contain metrical verses, consisting of eight or twelve syllables. They are to be traced to the songs of the Aryan or Iranian bards and were the primary sources of the legends contained in the *Šāhnāma*.

Y. IX, X and XI were specially recited in preparing the *Haoma* as part of the sacrifice. The word *Haoma*, which is identical with the Vedic word *Soma*, is used in two senses in the Avesta. First it means the twigs of a plant of magical and healing properties, the juice of which was extracted and drunk before the fire; secondly one understands by it a spirit who had poured his life and vigour into that particular plant. There were many stories current in Aryan times, which told of the miraculous effects produced by drinking the *Haoma* juice and led to the belief, that the performance of this ceremony proved highly beneficial to body and soul. These stories were embodied in a hymn preserved in Y. IX which contains an enumeration of the miracles effected by *Haoma*.

From several passages of the *Gāthā's* Y. 32. 10, 12, 14; 48. 10 it follows undeniably, that *Zarathuštra* was fighting against the *Haoma* worship and trying to overthrow it. But the belief in the great efficacy of such a ceremony, as the solemn squeezing and preparing of the *Haoma* juice, being too deeply rooted in the minds of the people, the Iranians only forsook the old Aryan fashion of preparing the sacred drink, and invented one of their own, which was more in accordance with the spirit of their new religion. The intoxicating *Soma* beverage was replaced by a more wholesome and invigorating one, prepared from another plant than the original *Soma* plant; but its name in the original Iranian form '*Haoma*' remained.

The Aryan *Soma* plant is unknown. As substitute for that original now is used by the Parsis a plant said to grow among the mountains in southern Persia, which has not yet been identified by botanists. Cp. West SBE. XVIII. 164, Jackson Persia past and present 369.

1 *hāvanīm ā ratūm* 'at the time when the *Haoma* ceremony is performed': that is from sunrise to midday. — *Zarathuštra*, the founder of the *Mazda*-religion, is a priest of the *Spitamā*-family, hence he is often called *Zar. Spitamā* or *Spitamā Zar.* There is no doubt, but that he is an historical personage, see Bartholomae Wb. 1675. But no one has been able definitely to establish his date. The statements of the native chronology, which assign his birth to the year 660 B. C., are untrustworthy. One will have to go considerably further back, see § 20 and Eduard Meyer KZ. 42. 16 seq. — *gāthās-ča*: see introduction to the *Yasna*. — *xvahe gayehe xvanvatō aməšahe*: genitive of quality, § 499. — 2 *aēm . . . haomō*: here *aēm* anticipates *haomō*, § 569. — *frā maṃ hunvarəuha* (<sup>1</sup>*hav-*) *xvarətəe* (inf., § 371), *aoi maṃ stao-mainē* (inf., § 371) *stūidi* (*stav-*) 'prepare me that I may be drunk, praise me that I may be praised': cf. Bartholomae ZDMG. 46. 304. — *aparaçit̄ saosyantō* 'the later *S.*': the *Saosyant*'s are the future Saviours, who will appear at the end of the world and produce the Renovation (*frašō.kərətay-* Yt. 13. 58). See note on Yt. 13. 62 and on Y. 52. 3, 55. 3. A detailed description of the Renovation and the last judgement is contained in Bd. 30 which is, no doubt, founded on original Avesta sources which are now lost. — *stavən*: pres. subj. act. 3. pl. (them.) 'they will praise': subjunctive in the sense of the future § 646. — 3 *nəmō haomāi* 'reverence to *H.*!': the copula is omitted § 715. — *kasə θwəṃ*: a compromise between the usual pause form *kō θwəṃ* and the grammatical sandhi form *kastvəṃ* § 179. 5. — *astvaiḍyāi . . . gaēḍyāi* 'for the material world': dativus commodi § 460. — 4 *Vīvahvant*, the father of *Yima* in the Avesta, and *Vivasvant*, the father of *Yamā* in the Veda, is a legendary figure of almost forgotten activity. He is said, both in the Veda and Avesta, to have been the first sacrificer. — *yō yimō xsaētō . . .*: the relative pronoun resembling Greek article § 751. — *Yima* is identical with the Vedic *Yamā*. Etymologically his name means Twin, and this is probably

the real meaning<sup>1</sup>, for his twin sister *Yamī* is also a Vedic personage. The Iranian *Yima* has a sister of like name, although she does not appear till late in the literature (Bd. 23. 1, 31. 4). According to an old indo-iranian myth there was a primeval twin pair, *Yama* and his sister *Yamī*, the progenitors of mankind. *Yama* was the king of the golden age, the earliest period of human being without decline of life and death. But as he was also the first mortal that died he became the god of the dead. In the mp. literature and in the *Šāhnāma* he is called *Ĵamsēd*, i. e. av. *yimō xšaētō*. — *aišhe xšadrāda* 'in his kingdom or during his reign': ablative of space or time § 484. The genitive of the demonstrative pronoun (<sup>1</sup>*a*-) used as reflexive, when reference is made to the grammatical subject of the sentence § 568. — *pasu vīra* 'cattle and men' acc. du. m., *āpa urvairē* 'water and trees' acc. du. f.: copulative or dvandva-compounds. — *xvairyān xvarəθəm ajyamnəm* 'to eat inexhaustible food': infinitive as object of <sup>1</sup>*kar*- § 690. — 5 *panēa.dasa* (nom. du. m.) . . *raodaēšva* 'fifteen (years old) in appearance': *raodaēšva* locative of respect or specification § 518. — *katarasēt* (nom. sg. m.) 'each of them' is in apposition to *pīta puḍrasēa*. — *xšayōit* (aor. act. 3 sg., § 638: *xšāy*-). — 7. *Āθwya* corresponds with the Vedic *Āptyá*-, whose name, assimilated to *āp*- 'water', is the result of a mere volksetymologie, cp. *Ābtin* in the *Šāhnāma* and Bartholomae IF. 1. 180 f. Pahl. *Āspiyān* is the transcribed form of aw. *Āθwya*-. — *Θraētaona* the son of *Āθwya*-. is easily recognised in the Vedic *Traitāná*-. But *Traitāná* occurs only once in the Rigveda (1. 158. 5), where he is said to have been ordered by the old *Dirghátama*'s wife to behead him. *Traitāná* and *Tritá*-, who is frequently found with the surname *Āptyá*-, seem to have been confounded together in the Veda, whereas they were originally quite distinct from one another. *Θrita-Tritá* of the *Sāma* family was the first physician, ep. V. 20. 2. *Θraētaona-Traitāná* of the *Ātya*-family was the conqueror of a threeheaded monster and the deliverer of cows, cf. RV. 10. 8. 8<sup>2</sup> and the myth of Heracles slaying Geryoneus and taking away the cattle. In the Vedic mythology *Indra* as the acknowledged performer of all great exploits is subsequently connected with this feat, in the Avestan mythology *Miθra* as *vouru.gaoyaoitiš*, the possessor of wide pasture-grounds, cp. RV. 2. 11. 9; 10. 99. 6; Yt. 10. 86. Instead of cows *Θraētaona* in the Avesta (Yt. 5. 34; 17. 34) delivers two wives; an idea, which probably is to be explained by the fact, that Yt. 17 is devoted to *Ašay vanuhi*-, the potectress of matrimony. In the mp. literature he is called *Frētōn*-, in the *Šāhnāma* *Farīdūn*-. — 8. *Ašay Dahāka*-, a threeheaded monster, slain by *Θraētaona*-. In later times it was converted into an usurping king, who conquered *Yima*-, and, after a long reign of terror, was defeated by *Θraētaona* (*Frētōn*) and fettered under Mount *Damāvand*-. In the *Šāhnāma* he is called *Zahhāk*-. For the legends relating to him see Darmesteter Ormazd et Ahriman, 101 seq. — *drujīm*: *Drug*- as dogmatic term is used as the opposite of *Aša*-, the sum of all that is opposed to the true and lawful, the *Daēvic* kingdom of lies and its order; concrete *Drug* is used as name for several represen-

<sup>1</sup> Cp. lett. *jumis*, ir. *emuin* and RV. 10. 12. 6: *yamasya* (sc. *nāma*) *yó manávate sumántv ágne tám ṛšva pāhy áprayuchan*.

<sup>2</sup> *trišṛšānam saptárašmim jaghanvān tvāšṛásya cin niḥ sasṛje tritó gāh*.

tatives of the kingdom of lies. — *drvantəm*: *Drvant-* 'companion of *Drug*', the opposite of *Ašavan-*, the designation of those, who stand at the side of *Drug*, i. e. who do not hold the true faith. — *aγəm gaēdāvayō* 'him, who is evil for (or toward) the creatures'; adjective with the dative § 466; *gaēdāvayō* written instead of *gaēdābyō* § 47. — *yaṃ . . drujim*: incorporation of the antecedent § 738. — *mahrkai ašahe gaēdanəm* 'to destroy all that belongs to *Aša*'. *Aša* (neuter 'Truth, Law'): the personification of right, skr. *ṛtā-*, the divine order that pervades the world. (a) as opposed to *Drug*, the sum of all that is true and lawful, the *Ahuric* kingdom of truth and its order, holy, divine law. (b) with words of giving or receiving and suchlike, law as that upon which the man of the *Aša*-faith warrants his right to belong to the kingdom of *Aša*, i. e. Paradise. (c) as *Ahura* (see note on Y. 29. 1) the next highest to *Ahura Mazda* (see note on Yt. 5. 1, Y. 30. 5), his chief councillor, ambassador and executor of his will, while later (as *Aməša Spənta*, see note on Yt. 10. 89) *Vohu Manah* was ranged before him. The opponent of *Aša* is *Aēšma* or *Indra* (see Bartholomae Wb. 368). — *Ašavan* 'follower of *Aša*': the designation of those, who hold by *Aša*, i. e. who have the right faith; 'faithful, righteous (of men), holy (of gods)'. — 10 *Urvāxšaya*, a judge and lawgiver. We have no further details about *Urvāxšaya*'s legend than that he was killed by *Hitāspa* and avenged by his brother *Kərəsāspa*, cp. Yt. 15. 28. — *Kərəsāspa*, one of the greatest heroes in the Avesta. Of his exploits we are told that he slew the horny serpent, which devoured horses and men (Y. 9. 11 seq.), and the golden-heeled watery monster *Gandarəwa* (Yt. 5. 38, 19. 41). We are further told that he smote *Hitāspa* in revenge for the murder of his brother (Yt. 15. 28, 19. 41); that he smote the nine sons of *Paθana*, the sons of *Nivika* and *Dāstayānay*; also *Varəšava*, *Pitaona* with the many witches, *Arəzō.šāmāna* and the boaster *Snāvidka* (Yt. 19. 41); and that he was seduced by the witch *Xnəθaiti*, the plague of *Vaēkərəta* i. e. *Kābūlistān* (V. 1. 9). In Bd. 29. 7 seq. we are told that *Kərəsāspa* lies asleep in the plain of *Pišin* (cp. av. *varay pišinah* Yt. 5. 37) in *Kābūlistān* (cp. V. 1. 9), till he is waked hereafter to slay *Dahāk* (av. *Ažay Dahāka*), who escaped from Mount *Damāvand*. See SBE. XVIII. 369 seq. and GIrPh. II 138. — 11 *yim upairi viš raodaṭ arštyō.barəza* (nom. sg. n.) *zairitəm* 'above which yellow poison flowed measuring one cord (lit. spear)'. — *ayanəha*: instr. sg. n. '(by) in an iron caldron'. — *hō mairyō* 'this scoundrel': the demonstrative continues perhaps the precedent relative clause *yim upairi kərəsāspō . . . pitum pačata*, cp. Bartholomae Wb. 1719. — *fraš ayanəhō frasparaṭ* 'forth he sprang from under the caldron': *ayanəhō* ablative-like genitive § 494. — *yaēšyantim* (*yah-*) *apəm parāšhāt* (*šah-*) 'he spilt the boiling water': *parāšhāt* is pres. subj. 3 sg. used as impf. § 631, cp. Yt. 5. 62. — 13 *Pouruša spa*, the father of *Zarəduštra*. See § 20. — 14 *srūtō airylene vaējahe* (loc. sg. n., with transition to the *a-* declension) 'famous in *Airyana Vaējah*': *Airyana Vaējah* seems to have been looked upon as the original seat of the *Airyana* (the Iranian race). According to Bd. 29. 12 *Ērān Vēž* is 'bordering upon *Ātur-pātakān*'. But it is better localized in the north-east of Iran and identified with *Xvāirizam* (Chorasnia). For we find *Airyana Vaējah* and *Xvāirizam* as the names of a country, which is always mentioned in connection with *Suyda* (Sogdiana) and forms the last link of a chain of countries stretching

roughly from south-east to north-east, cp. Yt. 10. 14, V. 1. 1 seq., the cuneiform-inscriptions D. 5. 2, 6. 3 and Geiger OIK. 24 seq. — *tūm paōiryō . . . frasrāvayō* (impf. act. 2 sg.) 'thou didst recite first': on the adjective agreeing with the subject used instead of the english adverb § 610. — *ahunəm vairīm*: one of the three most sacred prayers, so named from its initial words *yadhā ahū vairiyō* § 19. See Y. 27. 13. It belongs to the *vača cādrušāmrūta* 'the words that are to be spoken four times', cp. V. 10. 11. The 21 words of the Ahuna Vairya were connected in later times with the 21 parts or Nasks of the Avesta (§ 18) as an attempt to make them serve the purpose of a reminder for enumerating the Nasks in their proper order, cp. West SBE. XXXVII. XL. — *vībərəθwantəm* 'by observing the pausing' i. e. with pauses between the three verses of the Ahuna Vairya, cp. Y. 3. 25 and Bartholomae Wb. 1448. — *aparəm xraoždyehya* (instr. sg. f.) *frasrūiti* 'the second half with a louder recitation': instrumental of manner § 447, c. — 15 *ākərənvo*: impf. 2 sg. them. — *Daēva*: in the *Gāthā*'s the concept *daēva* is connected with *usīg-*, *kavay-* and *karapan-* (see below 18). The priests and professors of the old belief, which designated the concept of god by *daēva-*, skr. *devá-*, offered, as may be easily understood, opposition to the introduction of the *Zarathuštrian* religion, cp. Y. 32. 3 seq., 9 seq., 34. 8 seq., 49. 1 seq. As the new belief was accepted, the very meaning of *daēva-* grew obscure and the 'false gods' became demons and evil spirits. — *yō vərəθrajaštəmō abavaṭ mainivā* (gen. du.) *dāmaq̄n* (gen. sg.) 'who became the most victorious of the creation of the two spirits': *yō* refers to *tūm*. The most striking feature of *Zarathuštra*'s faith as taught in the *Gāthā*'s is the doctrine of dualism, see Y. 30. There are two principles, the good and the evil, which pervade the world: *Spənta* (*Vəspəh-*, *Vahišta-*, *Spanyah-* or *Spəništa-*) *Mainyav* 'the Holy Spirit' and *Aərəa* (*Aka-*, *Drəgvant-* or *Drujant-*) *Mainyav* 'the Evil Spirit'. These principles are primeval. The holy or good spirit and the evil are in eternal conflict. The good however will ultimately triumph (see note on Y. 30. 2). This idea of dualism *Zarathuštra* derived from the old Aryan belief in Heaven and Hell (see note on Yt. 19. 44), which was connected with the idea of a future life and the immortality of the soul. — 16 *haomō . . yadhā xvarənte vahištō* 'Haoma . . , if they drink (him), the most beneficial'. — 17 *yadhā gaēdāhva . . fračarāne* 'that I might wander among the creatures': final sentence § 765. — 18 *ṭbaēšā . . sādraqm kaoyqm karaf-nqmēa*: *kavay-* and *karapan-* are names of certain enemies of the nation and of the faith of the Mazdayasnians. See note on Y. 32. 12. — 19 *vahištəm ahūm ašaonqm raočarəhəm vīspō.xvāθrəm* 'the best existence of the faithful, light and full of joy': i. e. the paradise, cp. Yt. 19. 17, V. 18. 26. 29, Y. 30. 4. — *drvatātəm aišhāsə tanvō* 'the health of this my body: demonstrative of the first person' § 567. — 21 *paurva* (nom. pl. m.) *tāyūm . . būidyōimaide* 'let us first become aware of a thief'; *mā čiš paurvō* (nom. sg. m.) *būidyāēta nō* 'let no one else first become aware of us': the adjective used instead of the english adverb, cp. Y. 9. 14 and § 610; on the use of *mā* with optative, when a positive sentence of the same syntactical kind precedes with optative, see § 655. — *vīspe paurva būidyōimaide* 'let us all first become aware': *vīspe* (nom. pl. m., pronominally declined) in contradistinction to *mā čiš*. — 22 *aēibiš* (instr. instead of dat. § 428) *yōi aurvantō . .* 'to the heroes, who . .': incorporation of the antecedent § 738. — *arənāum*: terminal accusative § 436. —

*āzīzanāitibīš* (<sup>1</sup>*zan-*, pres. II. § 195) 'to those who are bearing a child': instr. instead of dat. §§ 428, 470. — *taēcēt yōi . .* 'to those who . .': the dative of the demonstrative attracted into the nominative of the relative, cp. Latin *istum quem quaeris, ego sum*. — *ānhānte*: pres. mid. 3 pl. them. (<sup>1</sup>*āh-*). — 23 *tāscēt yā*: attraction, see above. — *āvhaire*: pres. mid. 3 pl. § 257. 2 (<sup>1</sup>*āh-*). — *mošu jaidyamnō* (*gad-*) *huxratuš* 'as soon as he, the wise, is entreated'. — 24 *Kərə-sānay* is the name of some enemy of the mazdayasnian religion; cp. Vedic *Kṛśānav* the guardian of the heavenly Soma. — *xšadrō.kāmya*: instrumental of cause § 451. — *apqm* adv.: see Gl. — *aiwištiš*: acc. pl. f. depending upon the infinitive *vərəidyē*. — *mē* belongs to *daišhava* (loc. sg., § 528): 'in my land'. — *vīspe vərəidinqm* 'all growing', lit. 'omnia augmentorum': *vīspe* (acc. pl. m.) agreeing in gender with the partitive genitive, cp. Latin *cuncti hominum*. — *vanāt, janāt*: forms of subjunctive used in the sense of indicative § 650. — 25 *nōit pairi.frāsa* (instr. sg., § 449) *vərəuxdām pərəsahi vācim* 'thou needest not ask the rightly spoken word by asking round'. — 26 *aiw-yāvāhana*: the girdle is the indispensable symbol of the religion of the Parsis. As soon as the young Mazdayasna has assumed the threaded belt (now called *kustī*<sup>1</sup>), he is finally adopted into the religious community; this he usually does nowadays in his 8<sup>th</sup> year, earlier however he had to wait until his 16<sup>th</sup> year (Yt. 8. 13). See note on Yt. 5. 92. The Brahmans have a similar custom, cp. Oldenberg Religion des Veda 466 seq. It is quite possible therefore, that as early as the Aryan period, the investiture with the belt marked the consecration of youth. — *āat* (see Gl.) *aišhe ahi aiwyāstō* 'since then thou hast been begirt with it': *aišhe* (<sup>1</sup>*a-*) the genitive used with the perfect passive participle in *-ta-* § 501. — 27 *māvōya* (<sup>1</sup>*ma-*) . . *tanuye* 'to my body, to myself': *tanū-* used to lay stress on the reflexive relation § 601; on the writing of *māvōya* see § 47. 3. — *θrimāi yaṭ pouru.baoxšnahe*: *yaṭ* used to connect a nominal explanation or exemplification § 749; *pouru.baoxšnahe* gen. instead of dat. § 495. — 28 *nō fbišvatqm fbaēšēbīš* 'the enmities of our enemies': *fbaēšēbīš* instr. instead of acc. § 427. — *manō*: 'plot', see Gl. — *yō cīšca ahmi nmāne . . aēnawhā asti mašyō* 'whatsoever man injures this house': *aēnavant-* with the locative § 519. House, in a political sense the smallest of the political units of the old Iranian race, which are thus divided: *nmāna-* 'house' (family, see note on Yt. 13. 66), *vis-* 'village' (union of families), *zantav-* 'country' (union of villages), *dašhav-* 'land' (union of countries). — *pādave*: abl. du. § 336. — *skəndəm sē manō kərənūidi* 'disorder his mind': two accusatives with a single verb, where the verb forms a single phrase with one of the accusatives, and the second accusative is the object of the phrase § 438. β; cf. in early Latin *manum inicere* 'to lay hands on . .'. — 29 The subject changes, being first the 2. pers., then the 3. pers. (in the relative sentence); on *mā* with the optative see § 655. — 30 *nāšəmnāi ašaone* 'for the faithful that will perish (in the contrary case)': *dativus commodi* § 460; *nāšəmnāi* is part. *s-aor.* mid. in future sense § 669. — 31 *aišhā daēnayā maš vača dašānahe nōit šyaodnāiš apayantahe* 'of him who has the words of this religion in his memory, but does not observe them in actions': the

<sup>1</sup> The *kustī* is formed of seventy-two fine woollen threads twisted together.



compound verb *mazdā-* (see Gl.) is separated into its parts, cp. *yā . . zrasća dāṭ* 'that she may believe and . . .' Yt. 9. 26, and *śrād asmai dhatta* 'believe him' RV. 2 12. 5. from aw. *zrazdā-*, skr. *śraddhā-*. — 32 *jahikayāi . .*: dative instead of genitive § 471. — *yaṭ*: only introducing the refrain.

## Ardvisūr Yašt.

(Yašt V.)

Literature: Geldner KZ. 25. 378 seq., Darmesteter SBE. XXIII. 52 seq., ZA. II. 363 seq.

This *Yašt* is devoted to *Arədvī Sūrā Anāhita*, a mythical river, which was represented as a goddess. *Arədvī* means 'moist, fertile' and seems to have been the name of some large river-basin, which had become of great importance for the nomadic tribes of the Iranians, cp. skr. *Sārasvatī* meaning 'abounding in lakes' and identical with aw. *Harax<sup>v</sup>aitī*, the name of the land 'Arachosia'. *Sūrā* and *Anāhita*, which are only epithets, mean 'powerful' and 'spotless'. In a cuneiform inscription by Artaxerxes Mnemon (404—361) the goddess is called *Anahata* (= *anahitah*) and when in the course of time she is compared to Artemis as the ideal of maidenhood, even then her epitheton *Anāhita* 'spotless' is far more marked than her real name. The Greeks confounded under the name Ἀναίτις all the great female deities of Asia Minor, so that this name became a common appellation for the Artemides as well as for the Aphrodites of the East. Cf. Windischmann, Die persische *Anāhita* oder *Anaitis*, Abh. d. k. bayr. Ak. d. W. I. Kl. VIII. Bd. I. Abt.; Spiegel, Erānische Alterthumskunde, II. 54 seq.; Darmesteter Op. cit.; Cumont, Pauly-Wissowa's RE.<sup>2</sup> I. 2030 seq., RA. (4. sér.) V. 24 seq.

The contents are as follows: *Ahura Mazdāh* calls upon *Zaraduštra* to worship *Arədvī* counting the benefits bestowed by her (1—15). Then he enumerates the several heroes who worshiped her and asked for her help (16—118). This enumeration is interrupted by a description of the mission which she has to fulfil on earth (84—89) and by certain rules for her sacrifice given by herself to *Zaraduštra* (89—95). The *Yašt* closes with a description of the garments and of the apparel of *Arədvī*.

1 *mraoṭ ahurō mazdā spitamāi zaraduštraī*: the prophet was believed to have held conversations with God himself, questioning the Supreme being about all matters of importance, and always receiving the right answers to

his questions. — *Ahura Mazdāh*: the supreme *Asura* of the Indo-Iranian religion, the Heaven god, see introduction to the *Mihr Yašt* and note on Y. 29. 4. — *yazaēša mē hīm . . yam arədvīm* 'worship me her, the *Arədvī* . .': *yazaēša* (pres. opt. mid. 2 sg.) imperative optative § 654; *mē* ethical dative § 462. — *yesnyam arəuhe astvaite* 'who is worthy to be worshipped by the material world': dative of the agent § 461. — 2 *zaθāi* 'for bringing forth': final dative § 464. — *vīspā hāirišiš huzāmitō* (acc. plur. f.) *dadāiti* 'she makes all females bring forth easily': *dā-* (as verb of making) with two accusatives § 438. — *yā vīspanəm hāirišinəm dāitīm raθwīm paēma avabaraiti* 'who brings milk to all women according to the circumstances and to the season': *vīspanəm hāirišinəm*: partitive genitive instead of terminal accusative § 497; *dāitīm, raθwīm* written instead of *dāityam, raθwiyam* § 33. 1. — 3 *Hukairya*: name of the highest peak of the *Harā* from which the water of the *Arədvī* leaps down the height of a thousand men, see note on Yt. 5. 21. — *Vouru.kaša* lit. 'with wide-extending inlets': a mythical lake. Which of the two seas was so called, the Caspian-sea or the Aral-sea, cannot be determined. It is at any rate to be found in legends of very early date. It was considered the largest area of water and the accumulation of all water. — *avavaiti masō yaθa . .* as great in greatness as . .': *masō* accusative of respect § 440. — 4 *karanō*: nom. pl. m. with transition to the consonant declension. — *yerōhe hazarəm vairyanəm . .* 'whose (are) thousand lakes . .': genitive of possession as predicate § 493; the copula is omitted § 715. *yerōhe* is possibly to be traced back to the ar. sandhiform \**iasīā(s)* and would therefore here be quite regularly feminine. — *kasētca aēšəm vairyanəm . .* *čadwarəsātəm ayarə.baranəm hvaspāi naire barəmnāi* 'and each of these lakes (is as long as) a forty day's ride for a man riding on a good horse': dative in combination with participles giving the local point of view § 463. — 5 *mē*: ethical dative, in translation best omitted § 462. — *vīspāiš aoi karšvaṇ yāiš hapta*: instr. instead of acc. § 427; on the seven *Karšvar*'s see note on Yt. 10. 15. — *aśhāśca . . apō hamāθa avabaraiti* (<sup>2</sup>*bar-*) *həminəmča zayanəmča* 'and (sc. *apayžārō* 'the outlet') of this water flows down equally in summer and winter': *həminəmča zayanəmča* accusative of extent § 439. — 6 *nišanharətayaēča* written instead of *nišharətayaēča* (*har-*) § 103. — 7 *vā* emph. particle 'indeed': see Gl. — *aspō.staoyehiš* nom. pl. f. instead of nom. du. m; perhaps the word is taken from Yt. 8. 5, cp. Bartholomae Wb. 219. — *frā srīra* (acc. pl. n.) *zuš* (nom. sg. f.) *sispata* (*spāy-*) 'she, (who is) the graceful, makes a show of beautiful things'. — 8 *pairi.əharštābyō* written instead of *pairi.harštābyō* (*harəz-*) § 100. 5. — *kahmāi . . uparəhačayeni hača.manāiča . .* 'to whom shall I be obliging, that he may be attentive in thought': *upa + hak* with dative of the person and final dative. — 9 is repeated at the end of every chapter. The first part of 9 is a typical formula of the *Yašt*'s, cp. Y. 57. 3; Yt. 3. 18; therefore the masc. form of the demonstrative pronoun (*ahe*) stands instead of the fem. form. — *ahe raya . .* 'on account of her splendour': *ahe* gen. sg., for the masc. form see above; *raya* instrumental of cause § 451. — *yazāi surunvata yasna . . zaθrābyō* (abl. instead of instr. § 428) 'I will worship with an audible prayer, with libations': instrumental of manner or means §§ 447, 449. — *ana* 'thus': see Gl. (under <sup>1</sup>*a-*). — *haomayō gava* 'with milk mixed with *Haoma*': *haomayō* loc. instead of instr. § 426. —

*barəsmana* 'with the *Barəsman*': the etymology of the word (cf. *barəziš-* 'stuffed seat', skr. *barhiṣ-* 'straw') and the technical term employed in connection with it (*star-* lit. 'spread') indicate, that the *Barəsman* was originally used as a seat for the divinities like in the Vedic ceremonies. But from the time of the Avesta it appears as a bundle of sacred twigs, which is held in the hand of the officiating priest while reciting many parts of the liturgy, and is frequently washed with water or sprinkled with milk. It consists of a number of twigs varying with the nature of the ceremony, but usually from three to thirty-three. These twigs are cut from some particular trees, then gathered into a bundle and bound by a girdle (*aiwyānhana-*). See note on Yt. 5. 127. In Yezd the tamarisk bush is used to form this bundle, and it is bound with a slender strip of bark from the mulberry, probably in exactly the same manner as it was in *Zaraduštra's* day. Brass rods are sometimes substituted for the twigs, as is done by the Parsis in India, but at Yezd this substitution is made only in winter, when it is impossible to procure the branches. Cp. Bartholomae Wb. 948 and Jackson Persia past and present 369 seq. — *aršuxdaēibyasća vāžībyō* (abl. instead of instr. § 428) 'and with the rightly-spoken words': on the form *vāžībyō* see § 353 and Bartholomae Wb. 1235. — *yešhē hātəm . . yazamaide* is one of the four most sacred formulas § 19; it is a later imitation of Y. 51. 22. — *āat:* adv. introducing the sentence; here inserted. — *yešhē hātəm . . varəhō mazdā ahurō vaēdā . . yānhəmća taścā tāścā yazamaide . .* 'of whom among the beings *Mazdāh Ahura* knows, that he shall receive the better good, and of whose females (he knows it), those (males and females) do we worship': 'vaēd- with accusative and genitive of possession as predicate 'to know something (as the possession) of somebody' § 493. — *yešhē hātəm . . yānhəmća, taścā tāścā:* the use of the singular (*yešhē*) where the plural (*yaēšəm*) is expected, as construction ad sensum § 608. — 11 *yō paourvō vāšəm vazāite:* a doubtful passage; one expects *yā paourva . . vazāite* (thus some younger Mss.). — *ahmya vāša* abridged for *ahmya vāšaya* (loc. sg.), cp. Bartholomae Wb. 1418. — 13 *yešhe:* for the masc. form cp. Yt. 5. 4 above and Yt. 5. 15 below. — *hamanāfaēni bərəzanta taurvayanta:* the dual forms are to be explained as borrowed from an other text, cp. Y. 57. 27; *hamanāfaēni* is a new formation on the basis of the feminine stem, see Bartholomae Wb. 1775. — 15 *yešhe* 'from whom': ablative-like genitive § 472. — *asnāatća xšafnāatća* (abl. sg., with transition to the *a*-declension) 'by day and by night': ablative of time § 484. — *fratačinti:* on the writing see § 148. — 17 *Dāityā:* the name of a river in *Airyana Vaējah*, see Y. 9. 14 and West SBE. V. 79. — 18 *anumatše* (iuf., § 371) *daēnayāi* 'to think after the religion': *daēnayāi* dative by attraction instead of accusative, cp. *saəhəmcič anu.mainyāi* Yt. 10. 137 and § 713. — 19 *arədvī . . hađa zaədrō.barāi . . dādrīš əyaptəm* 'Arədvī, who always grants fortune to him, who offers libations . .': *dādrīš* verbal substantive with accusative § 442. — 21 *Haošyanəha:* the ancestor and first monarch of the Iranians. His usual epithet is *parađāta* (lit. perhaps 'placed in front'), which is thus explained in the Pahlavi-V. 20. 7: this early law (*pəsdātih*) was this, that he first set going the law of sovereignty'. For this reason he is considered to be the founder of the earliest, or *Pəsdātian* dynasty, cp. West. SBE. V. 58. According to the *Šāhnāma* the kings of this

dynasty are *Hōsang*, *Tahmūras*, *Ĵamsēd*, *Zahhāk*, *Farēdūn*, *Manušcihr*, *Nōdar*, *Zav* and *Garšāsp*. In the Avesta and in the mp. literature we find the following lists of kings partly corresponding to that in the *Šāhnāma*: Yt. 15. 7—27 *Haošyarəha* (*Hōsang*), *Taxma Urupa* (*Taxmūraf*, *Tahmūras*), *Yima* (*Ĵamsēd*), *Ažay Dahāka* (*Zahhāk*), *Θraētaona* (*Farēdūn*), *Kərəsāspa* (*Garšāsp*); Yt. 19. 26—38 *Haošyarəha*, *Taxma Urupa*, *Yima*, *Θraētaona*, *Kərəsāspa*; Mx. 27 *Hōsang*, *Taxmūraf*, *Ĵamsēt*, *Aždahāk*, *Frētōn*, *Manušcihr*; Bd. 34 *Hōsang*, *Taxmūraf*, *Ĵam*, *Dahāk*, *Frētōn*, *Manušcihr*, *Zav*. Besides these lists we find in the part of Yt. 13, which is devoted to the *Fravašay* of the heroes before the time of *Zaraduštra* (130—138) the names of *Yima* (130), *Θraētaona*, *Uzava* (*Zav*), *Manušcihra* (131), *Kərəsāspa* (136), *Haošyarəha* (137). See further introduction to Yt. 19. — *Harā*: a mythical mountain, considered to be the chief of mountains and supposed to surround the earth, cp. Yt. 10. 50, 19. 1; with the epithet *bərəzaiti* preserved in mp. *Harburz*, np. *Alburz*. — 22 *yava azəm upəməm xšadrəm bavāni* . . 'that I may become the sovereign power over . . i. e. the sovereign lord of . .'. — *māzainya* Adj. 'of *Māzana*': *Māzana* name of a country, which was held a place of resort for demons and sorcerers; the *Damāvand* mountain, to which *Ažay Dahāka* was bound, is its southern boundary. Now-a-days *Māzandarān*, perhaps 'Mazan-door', cp. Nöldeke GIrPh. II. 178. — *varənya* Adj. 'of *Varəna*', see note on 33. — 26 *uyē* acc. plur. f. or. n., instead of *uwe*, cp. gAw. *ubē* and § 47; in the first case it agrees with the first of its substantives in gender, in the other two cases it does not agree with either of its substantives but is neuter. On the other hand it is also possible, that it is in all three cases neuter. — *fšaonišča* (acc. plur. m.) *vəθwāča* 'fatness and flocks', i. e. 'fatness of the flocks'. — 29 *Bawray*: 'Babylon'. That the legend here localizes the dragon in Babylon, is the result of a later Babylonian influence on Iran. — 33 *varəna čaθru.gaoša* 'Four-eared *Varəna*' name of a country for which was born *Θraētaona*, who smote *Ažay Dahāka*. According to V. 1. 17 *Aθra Mainyav* created to this country as a plague foreign rulers; an allusion to *Ažay Dahāka*, who, as a king, represents the Babylonian conqueror, see above. — 34 *yaf bavāni aiwi.vanyā aži*m . . 'that I may overcome *Ažay* . .'; on *bav-* with a nomen agentis in the sense of a 'perfectiv' verb see § 625. — *uta hē vanta azāni* 'and (that) I may take away his two women': see note on Y. 9. 7. — *səhəvāci arənavāci* acc. du. 'S. and A.', a dvandva-compound. — *yōi* (nom. du. f.) *hən kəhrpa sraēšta* (instr. sg. f.) *zazāite* (inf., see Gl.) 'who are of the fairest body for giving birth (to children)'. — *gaēdyāi tē* (nom. du. f.) *yōi abdō.təme* 'they the most excellent for household': in apposition to (*səhəvāci arənavāci*) *yōi*. — 37 *varay pišinah*: a name of a lake; it may be connected with *Pišin*, a valley in *Kābūlistān* see note on Y. 9. 10. — 38 *Gandarəwa*: a golden heeled monster which lived in the sea *Vouru.kaša*. What was the original form of the myth in the Avesta is not clear. In the Vedic mythology *Gandharvá* is the name applied to a large number of various spirits, some of whom live in the ether and light and others in the water. As inhabitants of the ether and light the *Gandharvá*'s are associated with the heavenly *Soma* and described as gods, or as fiends, according as they are its priests or jealous possessors who grudge it to man. As the lovers of the nymphs *Apsarás*'s they are connected with sexual intercourse, cp. Oldenberg

Religion des Veda 244 seq. Of the conception of the *Gandharvá* being the genius of generation and fertility in the embryo, the living seed, which appears in Buddhist texts, there is no distinct trace in the Veda. — *upa yaozanta karana* (acc. du.) *zraya vouru.kašaya* 'by the surging shores in the V.-sea'. — *ātačāni sūrəm nmānəm drvatō* '(and that) I may run up to the stronghold of the companion of the Drug': *sūrəm nmānəm* terminal accusative § 436. — *yaṭ padanayā skarənayā dūraēpārayā*: before *yaṭ* here has been omitted at the least *aišhā zəmō*: 'on the wide, round earth, whose ends lie afar' cp. Yt. 5. 41, 10. 95, genitive of the place where § 507. The passage is not clear. — 41 *mairyo tūiryō fraərəse* 'the Turanian scoundrel *Fraərəsyan*': the *Tūra* seem to have been an Aryan (Iranian) nomadic tribe, but the name was applied to all the nomadic tribes of the north as the adversaries of the settled Aryans. The perpetual struggle between the Iranians and the Turanians was represented in the legend by the wars between *Fraərəsyan* and the Iranian kings from *Manušciθra* down to *Haosravah*. In the *Šāhnāma* *Fraərəsyan* is called *Afrāsiāb*. — On the writing of *fraərəse* (nom. sg.) instead of *fraərəsya* see § 178. 1. — *hankaine* 'in (his) cave': this cave was built underground with walls of iron, cp. Y. 11. 7 and Aog. 61. — 42 *avaṭ xvarəno* 'that Glory', see Yt. 19. — *yim* (nom. sg. n., § 379) *vazaitē* (see Gl.) 'that is waving'. — *yaṭ asti airyanəm dah-yunəm* 'that belongs to the Aryan people': <sup>1</sup>*ah-* with genitive of possession § 490. — 45 *aš.varəcō*: nom. sg. m. with transition the *a*-declension. — *kava usa*: *Kavay Usan* was the second king of the second mythical or *Kayānian* dynasty, '*Kayānian*' being an adjectival form derived from mp. *Kayak*, aw. *Kavay-* (a part of the name of the founder of this dynasty). The Avesta Yt. 13. 132, 19. 71 and the *Bundahišn* 31. 25 mention eight *Kayān*'s, besides *Aurvaṭaspa* (mp. *Luhrāsp*) and *Vištāspa*, who were of collateral descent: *Kavay Kavāta* (*Kai Kavāt*), *Kavay Aipi.vanəhav* (*Kai Apivēh*), *Kavay Usan* or *Usādan* (*Kai Kāōs*), *Kavay Aršan* (*Kai Arš*), *Kavay Pisinah* (*Kai Pisān*), *Kavay Byaršan* (*Kai Vyārš*), *Kavay Syāvaršan* (*Kai Siyāvaxš*), *Kavay Haosravah* (*Kai Hōsrav*). But only three of them reigned, as the *Bundahišn* 34. 7, the *Mēnūk i Xrat* 27, 54 seq. and the *Šāhnāma* tell us: *Kai Kavāt* (np. *Kai Kavād*, arab. *Kobād*), *Kai Kāōs*, *Kai Xvasrav* (np. *Kai Xusrau*); to *Kavay Kavāta* succeeded his grandson *Kavay Usan*, the brother of *Kavay Aršan*, *Kavay Pisinah* and *Kavay Byaršan*; to *Kavay Usan* succeeded his grandson *Kavay Haosravah*; *Kavay Aipi.vanəhav*, the father of *Kavay Usan*, and *Kavay Syāvaršan*, the father of *Kavay Haosravah*, did not reign themselves. *Kavay Aurvaṭaspa*, who succeeded to *Kavay Haosravah*, was a great-grandson of *Kavay Pisinah*. To *Kavay Aurvaṭaspa* succeeded his son *Kavay Vištāspa*. — On the mountain *Trəzifya* see Yt. 19. 2. — 49 *xšədrāi* (dat. instead of gen., § 471) *hankərəmō* 'who consolidates the kingdom': *Haosravah* is so called, because he killed the *Fraərəsyan*, by whom the kingdom was harassed a long time. — *Čaēcasta*:- a lake in *Āturpātakān*, cp. Bd. 22. 2. It is the same as Lake Urumya. — *urvāpahe* gen. sg. m. with transition to the *a*-declension. — 50 *nava frədwərəsāma razurəm yō məm mairyo . . paiti parətata* '(and that) we may not get into (lit. cut) the pit of the scoundrel, who is striving against me': instead of *frədwərəsāma* one expects *frədwərəsāmi* corresponding to *danjayeni*; *razurəm yō . . mairyo* incorporation of

the antecedent § 738. — *aspaēšu* 'on horseback': locative of the place where § 511. — 53 *Tusa*: the name of a most celebrated hero of the Iranian legend; he was the son of king *Nōdar*. In the *Šāhnāma* he is called *Tōs*, cp. Nöldeke GIrPh. II. 137. — *raḍaēštārō . . jaidyantō*: nom. pl. m. instead of nom. sg. m.; the forms are borrowed from Yt. 10. 11. — *tbišyantam . . dušmainyunam . .*: objective genitive § 503. — 54 *Vaēsakaya* (nom. pl. instead of acc. pl., § 428) 'the descendants of *Vaēsaka*': *Vaēsaka* (mp. *Vēsak*) was the head of a family, whose foremost member was his son *Pirān Vēsak* (np. *Pirān Vēsa*), *Afrāsiāb*'s (aw. *Fraṇrasyan*) chief general in the *Šāhnāma*, cp. Bd. 31. 16. — *upa dvarəm xšadrō.sukəm . . karḥaya* 'by the Xš.-pass in *K.*': *Karḥa* is the name of a land. The castle of *Karḥa*, *Kangdiz*, in the east of *Ērān*, was formed by *Syāvaršan* (*Siyāvaxš*, see note on 45), cp. Bd. 29. 10, 32. 5. According to Dk. 9. 16. 15 *Pšō.tanū* (mp. *Pšōtān*), the son of *Vištāspa* resided there. — *yada . . nijanāni tūiryanaṃ dahyunam* (part. gen. as object., § 497) *pančasaṃnāi* (inf., § 371) *sataynāišca . .* 'that I may smite the Turanian people in order to smite fifty with hundred smittings and . .': *pančasaṃnāi* is final infinitive § 702. — 58 *yaṭ bavāma aiwi.vanyā*: *aiwi.vanyā*, which ought to be nom. pl. m., is scarcely correct. — 61 *pāurvō yō vifrō navāzō* '*Pāurva*, the experienced boatman', cp. Bartholomae Wb. 890, 25. An allusion is made here to a myth, belonging to the *Θraētaona*-cycle, of which no other trace is found in the Avesta, except Az. 4. — 62 *nōiṭ aora avōirisyaṭ* '(but) he could not turn down': *avōirisyaṭ* (*urvaēs-*) is pres. subj. 3 sg. used as impf. § 631. — *θraošta* (loc. sg.) 'at the end'. — *frāyamaṭ (gam-) ušānhəm sūrayā vivitīm* 'he came to the dawn, to the lighting up of the mighty (dawn)'. — 63 *Rarḥā*: a semi-mythical river, of which the Vedic Aryans appear to have had a legendary remembrance in the *Rasā*. In the Bd. it is called *Arang* and supposed to encompass a great part of the known world (see Chap. 7. 16). According to Darmesteter ZA. II. 382 this river is to be identified with the Tigris; but Geiger OIK. 34 seq. makes *Rarḥā* for better reasons *Yaxartes*. — *frapayeni* (*ap-*): on the writing see § 34. 3. — 64 *raēvaṭ čidram* (nom. sg. n.) 'rich (is her) origin': if *raēvaṭ čidram* has been accurately handed down, it must be considered an inserted clause. — *nizanga aōdra* (instr. sg. n.) *pāiti.šmuxta . .* 'dressed with shoes up to the ankle'. — 65 *mošu taṭ ās nōiṭ darəyem yaṭ . .* 'quickly it (*taṭ*) happened, it (was) not long till . . . — *drūm avantəm airištəm*: according to Bartholomae IF. 12. 146 the author of this part was led to use accusatives here (instead of nominatives) by the preceding sentence *yezi jum frapayeni*. — 68 *Ĵāmāspa*, the prime minister of *Vištāspa*; he was the brother of *Frašaōstra*, belonging to the *Hvōva*-family; see note on Yt. 5. 98. — *yaṭ spādəm pairi.avaēnaṭ* (with Augm.) *dūrāt ayantəm rasmaoyō* 'when he saw the army coming from afar in battle array': on the construction of *vaēn-* with a predicative participle see § 672; *rasmaoyō* (dat. pl. instead of instr. pl. §§ 47. 2, 428) instrumental of manner § 447. — 69 *yada . . avata vərəθra* (instr. sg. n.) *hačāne yada . .* 'that I may partake of so great a victory as . .'. — 72 *Ašavazdah*: the name of a faithful; *A.*, the son of *Pourudāxštay*, is one of the seven immortal lords of *Xvanirāθa* cp. Dk. 9. 16. 17 and will come forth to help *Saošyant* in the final struggle cp. Bd. 29. 6. — *Ašavazdasča Θritasča Sāyuždrōiš puθra* 'A. und Θ., the sons of S.': cp. Yt. 13. 113. — *upa . . apam napātəm* 'at A.-N.':

*Apam Napāt* is a locality (a river, a spring or a mountain) sacred to the god of the same name (cp. Yt. 8. 4) and having all the epithets of that godhead. — 73 *aiwi.vanyā*: on the form see note on Yt. 5. 58. — *Dānavō* (here acc. pl.): name of a Turanian tribe, perhaps originally a folk-name given, both in the Veda and Avesta, to enemies with whom wars are to be waged, cp. Yt. 13. 37 seq., AV. 4. 24. 2. — *ahmi gaēde pəšanāhu* 'in the battles for (the value of) their goods and chattels': *pəšanā-* is construed with the locative of price; *gaēde* (written instead of *gaēdya*) with masc. attributive § 367. — 76 *Vistarav*: an Iranian hero and descendant of *Naotara*, son of *Manušciθra*, see note on Yt. 5. 21. — *Vitarəuhaiti*: a river not mentioned elsewhere. — *ərəžuxdāŋ paiti* (see Gl.) *vačarəhaŋ* 'with well-spoken speech'. — 77 *tā bā aša (-oxda) tā aršuxda* 'this is truly spoken, this well spoken': *aša* is abridged for *ašaoxda*, see Bartholomae Wb. 239. — *yaŋ mē avavaŋ daēvayasnanəm nijatəm (gan-) yada* . . 'that as many (lit as great a muchness) of *Daēva*-worshippers (have been) smitten by me as . .': *mē* as dative of the agent with a passive participle § 461. — *sārəm-a* 'on the head': on the use of *ā* as postposition see § 528. — *varsanəm*: partitive genitive as object § 497. — 78 *arəmaēštā anyā āpō kərənaoŋ fraša anyā fratacaŋ huškəm pəšum račəyayŋ tarō* . . 'some waters she made stand still, others she made flow forward; so she left a dry passage to pass over . .': *fratacaŋ* is used in causative sense. — 81 *Yōišta*: name of a faithful one of the *Fryāna*-family, who replies to the 99 questions of the wizard *Axtya*. Upon the allusions made here a legend is based, which is fully told in the Pahlavi-tale *Mātikān i Yōšt i Fryān*. This tale relates how the wizard *Axt* came to a certain city and killed every one who was unable to answer the questions he put to them, till the righteous *Yōšt* appeared and answered 33 questions asked by *Axt*. But he, in his turn, was unable to answer a single one of the three questions asked by *Yōšt* who then destroyed him, cp. West GIrPh. II. 108 and Jackson Zor. 84. — *paitipē dvaēpē* 'on the island amid the surging water': misswritten for *paitipe dvaēpe* loc. sg., cp. Bartholomae ZDMG. 46. 299. — 82 *frašna* as acc. pl. — *navača navaitimča xruždranəm* (sc. *frašnanəm*) *ŋbaēšō.parštanəm* 'the ninety-nine hard questions maliciously asked'. — *duž-dəm* is acc. sg. of *duždā(y)*- with transition to the *a*-declension, cp. *xvāirizəm-ča* Yt. 10. 14. — 85 *yahmya* (where-adv. instead of loc. § 515) . . *ahurō* . . *hva-pō* (nom. sg. m., with transition to the *a*-declension) . . *nivaēdayaŋ* 'whom *Ah.* made know'. — *hača avatbyō stərəbyō* 'from those stars': the goddess *Arədvī* has her seat in the star region. Between the earth and the region of infinite light are three intermediate regions, the star region, the moon region and the sun region. Cp. Darmesteter ZA. II. 310 and Jackson GIrPh. II. 672. — 86 *naračīŋ yōi taxma* 'the brave warriors': *nar-* is the designation for the second caste. There were altogether three distinctive castes (*pištra-*), in Y. 19. 17 four. Peasants and artisans were probably classed together as a general rule. The names of the castes were: *āθravan-* 'priest', *raθaēstar-* 'warrior', *vāstrya-fšuyant-* 'peasant', *hūitay-* 'artisan'. Different names are found for some of these in the gAw: namely *airyaman-* or (probably) *haxəman-* 'priest', *xvāētav-* or *nar-* 'warrior', *vāstrya-*, *vāstrya-fšuyant-* or *vərəzəna-*, *vərəzənya-* 'peasant'. Cp. Bartholomae Wb. 908. — *xvarənanəhasča uparatātō* (acc. pl.): on the plural of abstracts see § 420. — *marəmnō* (nom. pl., with transition to the

consonant declension) abs. 'praying'. — 87 *vaðre* nom. pl. m., written instead of *vaðrya* § 178. 1; on the masc. gender of *kainin-* see § 412. — *yaona xšaθra hvāpā*: not clear. — *tūm tā* (acc. pl. n.) *aēibyō xšayamna* (nom. sg. f.) *nīsiri-navāhi* (them.; *sray-*) '(all) this wilt thou grant unto them, as it lies in thy power'. — 89 *ašāum spitama* 'O holy Sp.': on the form *ašāum* see § 159. — *ratus astvaiðyō gaēðayā*: not clear. — *nipātāra*: one expects acc. sg. f. (*nipāðrīm*) agreeing with *mąm*, i. e. *arədvīm*; the form is perhaps to be explained as borrowed from another passage, where the nom. du. m. was appropriate. — *upairi ząm vīcarənta* (<sup>2</sup>*kar-*) 'they walk about upon the earth': *vīcarənta* universal injunctive § 660. — *tūm*: not clear. — *mąnayən ahe* (particle, see Gl.) *yada* 'one could verily believe as if' i. e. 'just as', used regularly in comparisons: *mąnayən* is probably hypothetical optative § 653. — 90 *yasə tava mazdā kərənaot* (Inj.) *tačarə nōiṭ tačarə antarə.arəðəm upairi hvarə-xšaētəm* 'in order that *M.* may make thee a course, not a course on this side, (but) above the sun': final sentence § 757; on the sandhi of *yasə tava* see § 179. 4. — On the sandhi of *yasə θva* see note on Y. 9. 3 and § 179. 4. — *ažišća* 'serpents and . .': sing. in collective sense § 418. — *arəðnāišća vawzā-kāišća* etc.: names of *daēvic* beasts; instr. as subject § 427. — 91 *hū* (gen. sg.: *hvar-* n.): on the form see § 33. 9. — *zaoθrayā* part. gen. as object § 497. — *franharōiš* (*xvar-*) 'thou shalt drink': imperative optative § 654, see note on Yt. 5. 1; on the writing see § 100. 4. — *āθravanō . . tanu.mąðrō*: a later addition; the grammar is corrupt, cp. Geldner KZ. 25. 395. — 92 *mā . . franharəntu*: *mā* here is followed by the Imperative, cp. Bartholomae Wb. 1096. — *dahmō*: see note on N. 19 and Y. 9. 26. — 93 *ava daxšta* (instr. sg. n.) *daxštavanta* (nom. pl. m.) *yā nōiṭ pouru.jira fradaxšta* '(nor those who are) marked with that mark, with which unintelligent ones (are) marked'. — *vīspanąm anu mąðrəm* 'in the judgement of all'. — 94 *kəm . . zaoθrā bavainti yasə tava . .* 'what is done with the libations, if . .'. — 95 *nivayaka nipašnaka* etc.: nom. pl. m. — *imā* (acc. pl., sc. *zaoθrā*) . . *yā māvōya pasća vazənti* 'those (libations) that are brought to me after (the sun has set?)': behind *pasća hū frāšmō.dāitīm* seems to be omitted, see 94; *vazənti* is written for *vazinti* i. e. *vazyənti* pres. pass. 3 pl. §§ 131.2, 33.1, 615. — *xšvaš satāiš hazarəmča* is best referred to *nivayaka* etc., whose number it states. — *yā nōiṭ haiti vīsənti daēvanąm haiti yasna*: not clear, see Bartholomae Wb. 1327. — 96 *hazarərai barəšna vīranąm* 'from a hundred times the height of a man': *hazarərai* dat. instead of gen. § 471; *barəšna* (*barəzan-*) instrumental of respect § 447 a. — *masō xšayete xvarənarəhō yada . .* 'she disposes of as much Glory as . .': *xšāy-* with gen. § 488. — 98 *hištənta*: universal injunctive § 660. — *Hvōva*: the name of an Iranian family, which plays as great a part in the religious legend, as the *Naotara*-family does in the heroic one. *Zarəduštra* married into the *Hvōva*-family and gave a daughter in marriage into it, cp. Jackson Zor. 21 seq. — *hvōvō*: nom. pl. with transition to the consonant declension. — *naotaire* is written for *naotarya* nom. pl. § 178. 1. — *ištīm baon səvišta* 'they become most powerful by the riches': *ištīm* accusative of respect § 440; *baon* is written for *bavən* § 33. 4. — *naotaire vištāspō*: one expects *naotairyō* nom. sg.; *naotaire* is probably transferred from the antecedent sentence. *Vištāspa*, the patron of *Zarəduštra*, was the son of *Aurvaṭ.aspa* (mp. *Luhrāsp*) and was sprung from the *Kayānian*



dynasty, see note on Yt. 5. 45. He belongs to the *Naotarian* family, perhaps because an ancestor of his *Kavay Kavāta* was adopted by *Uzava* the grandson of *Naotara*, see Bd. 31. 23. Cp. Jackson Zor. 70. — 101 *kašhe kašhe apay-žāire* (loc.) 'by the outlet of each (of those lakes)'. — 102 *kəm kəmciš aipi* 'by each (of the outlets?)'. — *gātu* (acc. sg. n.) *saēte xvaini.starētəm* . . '(?) lies on a nice-covered divan': the subject is omitted. The whole passage is not clear. — *hubaoiđim* acc. sg. m. instead of n. — 108 *pašne āpəm Fraz-dānaom* 'before the lake Fr.': according to Bd. 22. 5 a lake in *Sakastān* (np. *Saistān*). — 109 *Tqđryavant*, *Pəšana*, *Arəjaš.aspa* are names of unbelievers. *Arəjaš.aspa* is in the Avestan and Pahlavi texts the leader of the hostile folk known as *Hyaona*, the Chionitae of the classics, cp. Jackson Zor. 104 and Bartholomae Wb. 1858; in the *Šāhnāma* he is called *Arjāsp* and understood to be a Turanian. — 112 *aspāyaodō zairi.vairiš* '*Zairi.varay* who fought on horseback': son of *Aurvaš.aspa* and brother of *Vištāspa*; he is *Firdausi's Zarēr*, cp. Hübschmann Pers. Stud. 69, 170. — 113 *Humayaka*: name of a *daēvic* monster, slain by *Zairi.varay*. — 116 *Vandarəmainiš*: name of the brother of *Arəjaš.aspa*. — *arəjaš.aspō* behind *vandarəmainiš* must be considered a gloss. — 117 *aspāyaodō zairi.vairiš* is here inserted. — 120 *yešhe* . . *həm.tāšaš ahurō* 'for whom *Ah.* has made . .': *yešhe* loc. sg. f. instead of dat. sg. f.?, see §§ 515 and 426. — *mīšti zī mē hīm* . . *vārantaēca* (pres. mid. 3 pl.) . . 'they (the four stallions) make it always rain for me': *hīm* is here a particle without distinct meaning; on the forms *snaē-žintaēca* (*snaēg-*), *srasčintaēca* (*srasč-*), *fyarəhuntaēca* (*fyarəhva-*) see §§ 148, 33. 2. — *yešhe avavaš haēnanəm nava satāiš hazarəməca* 'to whom 900 and 1000 missiles were apportioned': on *bav-* with the gen. see § 489; *avavaš* is written for *abavaš* (with augm.) § 47. *haēnanəm*: as missiles are understood the raindrops, the snowflakes and the hailstones. *satāiš*: instr. instead of nom. § 427. — 123 *dražimnō* nom. sg. m. instead of f.; on the form see § 148. — *zaodre vācīm paitišmarəmnā* 'yearning for the voice of a *Z.*': *zaodre* dat. sg. instead of gen. sg. § 495. *Zaotar* is the chief priest entrusted principally with the recitation of the *Gāthā's*, he conducts the religious ceremonies usually with seven subordinate priests (*Ratav's*), but also alone if necessary; see introduction to the *Nīrangastān*. This name is a relic of the Aryan age, because it is also to be found in the Veda, where it appears as *Hotar*, cp. Bartholomae Wb. 1653. — 126 *yā hištaite fravaēdəmna* 'who is always to be observed': the participle of the present with *stā-* is expressive of a continuous action, cp. *sā yatnena rakšyamānā tištati* 'she is being guarded carefully' Pañc. 330 and § 671. — *frazušəm adkəm varəhānəm* 'dressed with a precious mantle': *varəhānəm* instead of *varəhāna* (nom. sg. m., cp. *fravaēdəmna*) is conformed to the preceding words. — 127 *yada.məm barəsmō.zasta* 'holding the *B.* in her hand, according to the rules (lit. measure)'. In Y. 57. 6, V. 19. 19 and in N. 70, 90 it is stated, that the *Barəsmān*-twigs should be from an *Aēša* (?) in length and a *Yava* (perhaps a barley-corn) in thickness, and their number either 3, 5, 7, 9, 12, 15, 21, 33, 69 or 551 according to the circumstances of the ceremony, cp. Bartholomae Wb. 948. — *gaošāvara sispəmna* (*spāy-*) . . *zaranaēni* 'making a show of golden ear-rings': *zaranaēni* is acc. du. m., a new formation on the basis of the fem.-stem in *-ī*, cp. Bartholomae Wb. 1677 seq. — *yadača* . . *yadača anəhən* . . . final sentence with injunctive

(instead of subjunctive) § 765. — 128 *upairi* is here adverb 'above (upon the head)', see Gl. — *pusam . . ašta.kaoždam raða.kairyam : raða.kairyam* stands instead of <sup>o</sup>*kairim* with transition to the *ā*-declension, conformed with the precedent *ašta.kaoždam*. — 129 *bawraini* (acc. pl. n.) is written for *bawrini* § 131. — *bawranam čaturō* (acc. m.) *zīzanatam* (*zan-*) 'of . . beavers of those that bear four young ones'. — *yaṭ . . upāpō* is a later addition. — *yaṭ asti bawriš sraēšta yaða yaṭ asti gaonō.tēma* 'for the female beaver is the most beautiful in as much as it is the most dense-haired'; two causal sentences, the second depending on the first. — *čarēmā vaēnantō brāzenta frēna ərəzatəm zaranim* 'the skins radiate forth silver and gold in abundance upon the spectators': *brāz-* with a cognate accusative (*ərəzatəm zaranim*) and a terminal accusative (*vaēnantō*): cp. *agnih . . yāt sūryō nā rōcate bṛhād bhāh* 'A., when he radiates forth high brightness' RV. 7. 8. 4 and § 438, δ; *čarēmā* is nom. pl. with transition to the *ah*-declension. — 130 *masa*: acc. pl. n. with transition to the *a*-declension. — *upa . . zazāiti* seems to be a later addition. — *vāram-a* 'at one's wish': on the use of *ā* as postposition see § 528. Cp. Yt. 5. 77. — *upa . . daiḍe* (pres. mid. 3 sg., *dā-*) *parənaəhantəm višpam.hujyāitīm* 'he puts away in safety all that could be of any use for good living': *parənaəhantəm* acc. sg. m. instead of f., on the writing see § 33. 2; on the treatment of the prior member of *višpam.hujyāitīm* see Bartholomae IF. 9. 204. — *iridəntəm xšadrəm zazāiti* (pres. subj. 3 sg., them.): not clear. — 131 *yimča . . yimča*: the relative pronoun resembling Greek article § 751. — *aom*, written instead of *avəm* § 33. 4. — *yō aṛhaṭ āsuš uzgastō* (loc. sg.) *hufraourvaēsō vāšā* 'who is swift when he goes (to war and) clever in turning on the chariots'. — *yō haēnoyā . . ūva urvaēsayaṭ karana* 'who puts to flight both wings of the host'. — *hōyūm* written instead of *haoim* (acc. sg. m. of *haoya-*, *\*havya*), see § 144. 7 and Bartholomae Wb. 1736 seq. — 132 *aoi zaotāram yazəmnəm* 'to the officiating Z.'. — *aoi pərənəm vižāra-yeintīm* 'to the (hollow of) the hand, which lets overflow (the libations)': the hand of the priest, who is offering up libations. — *yaða tē višpe aurvanta zazvāṛha* (part. perf. act., *haz-*) *paiti.jasən yaða kavōiš vištāspahe* 'that all those gallant warriors may return victorious like (those) of king V.'; final sentence with subj. § 765.

## Mihr Yašt.

(Yašt X.)

Literature: Geldner KZ. 25. 484 seq., Bertholet's RelGesch Leseb. 337 seq., Darmesteter SBE. XXIII. 119 seq., ZA. II. 441 seq., Windischmann Abh.DMG. I. 1 seq.

In this long *Yašt Miθra* is invoked and praised, who in the younger Avesta appears as the god of the heavenly light, the lord of vast luminous space and of the wide pastures and the god of truth and faith.

*Miθra* is identical with *Mitra*, one of the Indian *Āditya*'s, who are now represented as three, now as seven; for three and seven are

sacred numbers. Considered as a triad, the *Āditya*'s are *Varuṇa*, *Mitra*, *Aryaman*. The name of *Varuṇa* is best derived from *vṛ-*, to cover. A god of the midnight sky, *Varuṇa* is also 'the covering' deity. *Mitra* is distinguished from him as the god of daylight, though his name means 'friend, friendship, league, contract'. But both deities originally were the same, the 'Father Heaven', probably called *Dyāuś*, answering to the Greek Ζεὺς πατήρ and the Latin *Iuppiter*. The Father Heaven had the most ethical character, he and the Mother Earth being regarded as the parents of (gods and) men. As Father he was the protector and tutor of his children, the guardian of wrong, the watcher of right. It was he, who asked men to give themselves up to the interest of the family or of the tribe<sup>1</sup> and to be obedient and true. His chief-attributes therefore were protection, unselfishness or friendship, and tribalism, the personifications of which *Varuṇa*, *Mitra* and *Aryaman* are. They were given the common name *Asura*'s 'Lords', because of their power in which they permanently hold men. The Father Heaven himself sunk into oblivion. *Varuṇa* became the heaven of night and *Mitra* the heaven of day, but not exclusively and expressly distinguished from moon and sun. They were always invoked together as an inseparable pair, whose eye the sun is. In Iranian times *Varuṇa* appears to have been a more monotheistic deity, because he was called simply *Ahura* i. e. the *Ahura* par excellence, cp. the old dvandva-compound *miθra ahura* Yt. 10. 113, 145; Y. 1. 11; 2. 11. *Miθra* was separated from him, he was fully identified with the sun, and an elaborate ritual with the accompaniment of mysteries was established. His worship was widely spread, not only in ancient Persia itself, but far beyond its frontiers in Asia Minor, and even in Greece and Rome. As his name is not mentioned in the *Gāḍā*'s, nor in the old persian inscriptions before Artaxerxes II, he probably was not acknowledged as a god in the original *Zarathuṣtrian* doctrine. Cp. Windischmann, *Mithra*, Abh. z. K. d. M. I. Leipzig 1857, E. Lehmann De la Saussaye's *Lehrb. d. Religionsgeschichte* <sup>3</sup> II. 194 seq., Bartholomae *Wb.* 1185.

<sup>1</sup> *āaṭ yaṭ . . frādadaṃ* 'when I created': temporal sentence § 755. — *avāntəm . . yaḍa maṃcīṭ* 'looking like myself': *avāntəm* is part. pres. act. of (*ā +*) *bā-*, § 47. — *yesnyata . . vahmyata*: instrumental of respect § 453. — <sup>2</sup> *mərəncaite* pres. mid. 3 sg., see Gl. under *marək-*. — *yaḍa satəm kayadaṇaṃ avavaṭ aśava.jacīṭ* (nom. sg. m. of *aśava.gan-*) 'like hundred of *K*-men, so he, who kills a faithful': *kayada-* as subst. is the name of a sin, as adj.

<sup>1</sup> Cp. RV. 1. 185. 8: *devān vā yāc cakṛmā kāc cid āgaḥ sākḥāyaṃ vā sādām iḥ jāspatiṃ vā iyāṃ dhīr bhūyā avayānam eṣāṃ dyāvā*.

the name of the person who is afflicted with that sin. — *miθrəm mā janyā* 'break not the contract': to the use of *mā* with optative cp. Y. 9. 29. — *mā yim drvataṭ pārəsānhe mā yim* .. 'neither (the one) that thou demandest of an unfaithful nor (the one) that . . .': on *fras-* with the ablative see § 476. — *uvayā* (gen. du.) *zī asti drvataēca āsaonaēca* (dat. sg.) 'for it (the contract) is in force for both the unfaithful and the faithful': <sup>1</sup>*ah-* meaning 'to be in force for' is construed here with gen. and dat. § 495. — 3 *āsu.aspīm dadāiti miθrō* .. *yōi* .. 'M. gives possession of swift horses (to them) who . . .': absorption of the correlative § 737. — *Fravašay*: the everlasting and deified souls of the dead, see Yt. 13. — 6 *Yazata-* corresponding to the Vedic *yajata-* 'the one, who is worthy of sacrifice': the general name of all gods. — *dāmōhu savištəm* 'the most mighty among the creatures': superlative with partitive locative §§ 511, 517; on the writing of *dāmōhu* see § 158. 2. — *təm pairi.jasāi vantača* .. 'him I will approach with homage and . . .': instrumental of manner § 447. — 8 (*daiñhupatayō*) *arəzahī avajasantō* (nom. sg. m.) *avi* .. 'going to the field against . . .': *arəzahī* locative of the spot whither § 512. — *avi hqm.yanta* (acc. pl. m.) *rasmaoyō* 'against (enemies) flocking together in battle array', cp. Yt. 5. 68; *hqm.yanta* is part. pres. act. of (*hqm* +) <sup>1</sup>*ay-*. — *antarə daiñhu pāpərətāne* (acc. du. f.) 'within the two fighting lands': *pāpərətāne* is part. pres. mid. of *parət-*. — 9 *yatāra* (nom. sg. f., sc. *daiñhuš*) *vā dim paurva* (nom. sg. f.) *frāyazāiti* 'which ever of the two (lands) will first worship him': *vā* here emph. particle; to *paurva* cp. Y. 9. 21; *frāyazāiti* is subj. in future sense § 646. — *fraxšni avi manō* 'with careful intent': on the form *fraxšni* (acc. sg. n.) see § 323. — *anuhyaṭ* is written instead of *añhvyaṭ* § 101; see Gl. under *añhvā-*. — *fraorisyeiti*: on the writing see §§ 33. 4. 7, 148; cp. Yt. 5. 62. — *vərəθrājanō*: gen. instead of instr. — *upamanō*: nom. instead of instr.; *Dāmōiš Upamana-* is the name of a *Yazata*, cp. Bartholomae Wb. 392. — 13 *āsnaoiti*: see Gl. under <sup>2</sup>*had-*. — *paurva.naēmāt aməšahe hū* .. 'before the undying sun': on the form *hū* see note on Yt. 5. 91. — 14 *yahmya sāstārō* .. *paoiriš irā rāzayente* 'where the chiefs arrange (their) many attacks': *paoiriš* acc. pl. f. instead of n. § 602. 1. — *θātairō*, the object of *frādayən*, is corrupt. — *yahmya āpō* .. *xəaodavəha* (instr.) *θwaxšante* 'where the waters hurry with the flow'. — On the writing of *mourum*, *hārōyum* (acc. sg. of *maryav-*, *hārōiva-*) see §§ 56, 136; on the form *xvāirizəm-ča* see note on Yt. 5. 82. — The situation of *Iškata* and *Pouruta* is not clear; *Maryav*, belonging to *Haraēva* (Herāt), is *Marv*, Margiana; *Gava-Suyda* and *Xvāirizəm* are Sogdiana and Chorasmia. — 15 The Parsis divide the whole world into seven *Karšvar*'s 'zones' or 'regions'. *Savahī* is in the east, *Arəzahī* in the west; *Fradadafšav* and *Vīdadafšav* are in the south; *Vouru.barəštay* and *Vouru.jarəštay* are in the north; *Xvanirada* is the central *Karšvar*. — 16 *vīspāhu karšvōhu*: change of gender § 602. 1. — *aēšqm gūnaoiti* (<sup>1</sup>*gav-*) *vərəθraynəm yōi* .. 'he procures victory for those who . . .': *aēšqm* is dative-like genitive or genitivus commodi § 495, cp. *mayā tasyābhayaṃ pradattam* 'I have granted him safety' Pañc. 85. — 17 *yō nōiṭ kahmāi aiwi.draoxdō* 'who is to be imposed upon by nobody': *kahmāi* is dative of the agent § 461. — 19 *ahmāi naēmāi uzjasāiti miθrō* .. *yahmāi naēmanqm miθrō.druxs* 'on that side *Miθra* stands forth, on which side (there is) one who lies unto *M.*'; *ahmāi naēmāi* .. *yahmāi*

is the dative expressing the destination of a going § 465, cp. *vanāya gaccha* Ragh. 12. 7; — *naēda mainyu paiti.pāite* 'and he (who lies unto *M.*) does not expect it in his mind': *mainyu* is instrumental of means § 449. — 20 *aspaçit̥ yōi miðrō.drujəm vazyastra bavainti* 'and the horses of those, who lie unto *M.*, resist the burden (of the horseman) i. e. they don't yield to the burden of the horseman and will throw him. — *taçintō nōit̥ apayeinti* (<sup>1</sup>ay-) 'running they (who lie unto *M.*) don't get forward'; *barəntō nōit̥ frastanvanti* (*stā*-) 'on horseback they don't progress'. — *aṇhyeiti*: see Gl. under <sup>2</sup>ah-*frōna ayanəm maðranəm* 'for the number of the evil spells': *frōna* is locative of cause § 516. — 21 *yaçit̥ hvastəm aṇhyeiti yaçit̥ tanūm apayeiti* (*ap*-) 'even if he fling well flinging, even if it (the spear) reach the body': concessive sentence; *hvastəm* is absolutivum § 682. — *açit̥ dim nōit̥ rāsa-yente* (*raš*-) 'they (the foes of *M.*) don't hurt him'. — 28 *ahmāi nmānāi . . yahva* (? , instead of loc.) *xšnūtō bavaiti* 'to that house, in which he is satisfied': on the use of *bav*- with the past participle in the sense of the passive see § 671, cp. Yt. 5. 9. — 30 *yasə ðwā . . yazaite . . ašava* 'if the faithful worships thee': conditional sentence § 755; on the sandhi of *yasə ðwā* see note on Y. 9. 3 and § 179. 14. — 32 *surunuyā nō . . yasnahe xšnuyā nō . . yasnahe* 'listen unto our prayer, be thou pleased with our prayer': on *srav*- and *xšnav*- taking the genitive see §§ 488, 489. — *upa nō yasnəm āhiša* (<sup>1</sup>āh-) 'fulfil our prayer': *āhiša* is opt. mid. 2 sg. with *i* instead of *ī*, see §§ 267, 34. 1; the optative has here the tone of an entreaty like the following imperative, see § 651. — *paiti hiš yaštā* (*yaz*-) *višarəuha* (*vaēs*-) 'come to them (to the libations) when they have been offered'. — *həm hiš çimāne barəuha nī hiš dasva garō nmāne* 'gather them for paying a fine (i. e. that we may use them as a settlement for our evil works at the last judgement), and lay them in the House of Love (i. e. paradise see note on Yt. 19. 17)'. — 33 *ahmākəm*: gen. instead of dat. § 593. — *taç āyaptəm, yasə ðwā yāsāmahi* 'these boons, which we beg of thee': on *yās*- with two acc. see § 438, γ; on *yasə* (here instead of *yaç* acc. sg. n.) *ðwā* see above. — *urvaiti* 'in strictly fulfilling': instrumental of manner § 447. — *vanaintimēa uparatātəm ašahe vahīštahe*: *Aša Vahišta* (see V. 18. 34) is the name of one of the three most sacred prayers, so named from its initial word *ašəm* (Y. 27. 14), § 19. It belongs to the *vaça ðrišāmṛūta* 'the words that are to be spoken three times', cp. V. 10. 8. — *vərəðraynēmēa ahuraðātəm . . yəm* is a later addition, cp. Geldner KZ. 25. 518. — 34 *yaða vaēm . . vanāma . . taurvayama*: final sentence with subj. or inj. § 765. — 64 *miðrəm . . yahmi . . maza amava ni-ðātəm* '*M.*, into whom a powerful greatness (is) put': *amava* nom. sg. n. with transition to the *n*-declension, conformed with *maza*. — *vyāne* (inf.) *daēnayāi . .* 'for the expansion of the religion': *daēnayāi* dat. instead of gen. § 471. — *yahmi paiti çidrəm viðātəm višpāiš avi karšvaṇ* '(by whom i. e.) whose face (is) directed to all the *K.*'. — 66 *Ašay Varəhvī*: see introduction to Yt. 17. — *Pārənday* lit. 'abundance, richness': a goddess, whose original conception cannot be found out; she is the Vedic *Pūraṇdhay*. — *Nairyā Həm.varətay*: the goddess of manly courage; *naire* is written instead of *nairyā*, § 178. 1. — *Fravašay*: see introduction to Yt. 13. — 68 *hangrəwnāiti* (*grab*-): on the writing see §§ 47, 111. — *vāšəm . . yerše daēna . . xvīte paðō rāðaiti* 'the chariot, for which the religion makes ready the ways, that he may go well

(on them)' cp. *vi nah pathāh suvitāya ciyāntv indro marūtaḥ* RV. 1. 90. 4: *yeśhe* is dative-like genitive § 495; *xvite*, a compound of *hu* + *ite* (§§ 34. 1, § 174. 4) is final infinitive § 702. — *yim aurvantō . . vazanti yaḥ dim dāmōiš upamanō hu.iriḥtəm . . irinaxti* 'which (the chariot) the swift (horses) draw (to that place), whither *D. U.* makes it race along at full pace': *hu.iriḥtəm* is absolutivum, cp. *hvastəm* Yt. 10. 21 and § 682. — *varənya drvantō*: the *Varənya* companions of Drug, see note on Yt. 5. 33. — 69 *mōi tū* (see Gl. under *mōiḥ*) . . *vaēyāi jasaēma (gam-)* 'may we never undergo the smiting': *vaēyāi* dative of the spot whither § 465. — 70 *Vərəθrayna*, the god of victory: see introduction to Yt. 14. — *paiti.ərənō*: the form resembling the prior member of a compound is not clear; one expects the genitive. Cp. Bartholomae Wb. 1789. — 71 *fraš tačō hamərəθāda* 'running on before the foe', i. e. 'overtaking the foe': *tačō* is part. pres. act.; *hamərəθāda* is ablative of respect § 482. — *upa.haxtō (hak-) ā.manəḥa* (instr.) 'full of impetuosity'. — *naēda manyete jaṇvā naēda.ēim ɣəṇəm* (inf.) *sadayeiti yavata . .* 'he does not think he has smitten nor does he quite understand that he smites till . .': on the construction of *man-* with a part. and of *sand-* with an inf. see §§ 672, 690. — 72 *astəsca varəsəsca* 'bones and hairs': *astəsca* masc. form instead of *astaća*, assimilated to *varəsəsca*. — *zəmāda*: ablative answering the question where § 484. — 84 *yim dvācina piḥe haćimna . . ustānazastō zbayeiti* 'whom some two joining partnership for the purpose of defence invoke with hands uplifted': *piḥe* is final infinitive § 702; *ustānazastō zbayeiti* sg. instead of du. — *driyūšciḥ . . apayatō (havāiš dātāiš)* 'the poor man who is deprived of his rights': on (*apa* +) *yam-* with instr. see § 446. — 85 *yaḥciḥ . . yaḥ . . ciḥ* (with tmesis) 'whether . . or'. — *gaoš* nom. sg. m., see Gl. under <sup>3</sup>*gav-*. — 86 *yā varəta azimna* (sc. *gāuš*) 'the (cow) driven away as booty'. — *kada nō arša gavaiḥim apayāt (ap-)* . . *miθrō* 'when will the hero reach the herd of cattle . .?': *nō* is here a particle which is not to be translated. — *kada nō fraourvaēsayaīti (urvaēs-)* . . *drujō vaēsmənda azəmṇəm* (acc. pl. m.) 'when will he turn us (the cows) back that were driven away to the house of the Drug': on the sandhi of *vaēsmən-da* (instead of *vaēsməm-da*) see § 156. An allusion to a myth in which *Miθra* was described as an *Indra* delivering the cows which had been driven away by a monster, see note on Y. 9. 7. — *aśahe paiti pantəm* 'to the path of the *Aśa* (i. e. the place, where the *Aśa* is at home)', see Bartholomae Wb. 232. — 87 *yahmāi xsnūtō bavaiti miθrō . . yahmāi tbištō (tbaēs-) bavaiti miθrō* 'by whom *M.* is satisfied . . by whom *M.* is offended': dative of the agent with a passive participle § 461 cp. Yt. 5. 77, 17. 58. — 88 *yaḥ vaoče hūkairim ṇama* 'which is called *H.* by name': *vaoče (vak-)* is perfect used of the present result of a remote action § 640. — (*anāhitāt parō*) *barəsmən*: the locative sing. used for the ablative, see Bartholomae GIrPh. I. § 399. Cp. V. 3. 16, 17. 4. — 89 *yazata zaota . . bərəzata vaća . . zaota ahurāi mazdāi* 'he performed the sacrifice with a loud voice, the *Z.* . . the *Z.* of *Ah. M.*': *bərəzata vaća* instrumental of manner § 447; *ahurāi mazdāi* dative instead of genitive § 471. — *Aməšā Spənta* 'the Immortal Holy ones' are the *Ahura*'s of the *Gādhā*-period, see note on Y. 29. 1, introduction to the *Mihr Yašt* and § 26. According to Yt. 2. 3, 13. 83 they are six in number and constitute with *Ahura Mazdāh* the heavenly host. The seven-fold group is as follows: *Ahura Mazdāh* (see note on Yt. 5. 1),

*Vohu Manah* (see note on Yt. 19. 46), *Asa Vahišta* (see note on Y. 9. 9), *Xšaθra Vairya* (see note on V. 17. 6), *Spəntā Ārmatay* (see note on Yt. 13. 3), *Haurvatāt*, *Amərətātāt*, also *Sraoša* (see note on V. 18. 14). *Haurvatāt* lit. meaning 'wholeness, completeness, welfare' came in the later religion to preside as guardian angel over the health-giving waters, while *Amərətātāt* lit. meaning 'immortality' came to preside over the plants. They are generally both mentioned together, and seem to represent the preservation of the original uncorrupted state of the good creation, and its remaining in the same condition as that in which it was created by God. See Haug Essays 3<sup>d</sup> ed. 307. — 90 *Hāvanan*: the name of one of the priests, who were entrusted with the preparatory or accessory proceedings; he strains the *Haoma*-drink. See N. 79 f. — *yō paoiryō hāvana haomā uzdasta (dā-) stəhrpaēsarəha mainyutāšta* 'who as the first *H.* lifted up the *Haoma*'s adorned with stars and made by spirits': on the forms *stəhrpaēsarəha mainyutāšta* (acc. pl. m. in concord with *haomā*) see § 339. — *bərəjayač (barəg-) ahurō . . yešhā kəhrpō hurao-šayā* 'to whose well-shapen body *Ah.* paid his respect': the adjective relative standing for the genitive of the substantive relative § 742. — 95 *pasča hū frāšmō.dāitīm*: *Miθra* was supposed to retrace his steps during the night; therefore he is called *axvafna-* 'sleepless' and *jayāurvah-* 'ever awake', see Yt. 10. 7. He returns after the setting of the sun from the west to the east (Yt. 10. 67) through the darkness frightening the *Daēva*'s and the companions of the *Drug*. — 91 *vazrəm*: *Miθra* is armed with a club like the Vedic *Índra*, see note on Y. 9. 7. — *vazrəm . . zarōiš ayanəhō frahixtem* 'a club . . cast out of yellow brass': *zarōiš ayanəhō* ablative-like genitive § 499. — 97 *Aēšma*, the Demon of Madness, see note on Y. 29. 1. This *Aēšma Daēva* is the Asmodeus of the Apocryphal book of Tobit III. 8. 17. — *pəšō.tanuš*: see note on V. 5. 4. — *Būšyastā*: the longhanded *Daēvi* of sleepiness. She lulls back to sleep the world as soon as it is awake, and makes the faithful forget in slumber the hour of prayer. See V. 18. 16.

## Fravartīn Yašt.

(Yašt XIII.)

Literature: Windischmann *Zoroastrische Studien* 313 seq., Geldner *KZ.* 25. 532 seq., Bertholet's *RelGesch.* Leseb. 337 seq., Darmesteter *SBE.* XXII. 179 seq., *ZA.* II. 506 seq., extracts by Caland *Totenverehrung*.

The *Fravartīn Yašt*, the longest of all, is dedicated to the praise of the *Fravašay*, who originally represented the departed souls of ancestors and are to be compared with the *Pitāraḥ* of the Brahmans and the *Manes* of the Romans.

These *Fravašay*, who are numberless, are in the younger Avesta believed to be angels, stationed every where by *Ahura Mazdāh* to keep the good creation in order, to preserve it, and guard it against the constant attacks of fiendish powers. Every being of the good creation,

whether living or deceased, or still unborn, has its own *Fravašay* or guardian angel who has existed from the beginning. In the *Gāthā's* the *Fravašay* are not mentioned; but there the *daēnā-* partly corresponds. Cp. Caland Totenverehrung 48, Bahadoor N. D. Khandalawala Cama Mem. Vol. 205, Haug Essays<sup>3</sup> 206, Jackson GIrPh. II. 643, Söderblom RHR. 39. 229, 373, La vie future 7, Bartholomae AirWb. 994.

The *Yašt* is to be divided into two parts. The former part (1—84) is a glorification of the powers and attributes of the *Fravašay* in general; the latter part (85—158) is an enumeration of the *Fravašay* of the most celebrated heroes of Mazdeism, from the first man, *Gaya Marətan*, down to the last, the future Saviour *Saošyant*.

1 *aēva* adv., see Gl. — *framrava* (pres. subj. 1 sg.) *yatha mē jasən avaitəhe . . fravašayō* 'I will tell . . how the *Fr.* came to help me': indirect question with *yatha* 'how' as object sentence § 789. — 2 *viđaraēm* (<sup>2</sup>*dar-*) 'I keep': universal injunctive § 660; on the writing see § 33. 4. — *yō iməm zəm āča pairiča bvāva* 'which encompasses this earth all around': *bvāva* is perfect used of the present result of a remote action § 640, cp. Yt. 10. 88; on the writing see § 47. — *handraxtō*: see Gl. under <sup>1</sup>*drang-*. — *ayanhō kəhrpa xvaēnahe* 'with the appearance of glowing metal' i. e. looking like a glowing metal. — *raočinō aoi drišvā* 'shining over the three-thirds (of the earth)': a division of the earth, perhaps older than the division into seven *karšvar-*; three earths are also mentioned in the RV. Cp. the three intermediate regions (Yt. 5. 85) and the three airs and heavens in the RV. These divisions were derived by analogy from the threefold division of the universe: earth, air and heaven. Cp. Darmesteter SBE. XXIII. 181. — 3 *asmanəm . . yim mazdā vaste vanhanəm stəhrpaēsanhəm* 'the sky, which *M.* wears as (his) garment inlaid with stars': *Ahura Mazdāh* is the *Varuna* of Aryan times, the god of the night-heaven, see introduction to the *Mihr Yašt*. — *Rašnav*: the god of Justice, who weighs the good works and sins in his golden scales, when the soul's account is balanced after the third night after death. See Mx. 2. 115—122. *Ārmatay*, the goddess of earth and devotion. Originally the earth-goddess, she has become the goddess of devotion by personification of her most characteristic attribute. This personification goes back to the Indo-Iranian period, the name having a counterpart in the Vedic *Arámatay*. Nowhere in the ancient religion was bountifulness, patience, obedience or devotion in general typified so clearly as in the myth of the Aryan Mother Earth, who, though she bears manifoldly what breathes and stirs<sup>1</sup> and what is good, has to endure the interment of the excellent and of the evil<sup>2</sup>, and even the hell<sup>3</sup> till at the end of things, when there is no begetting of children, she becomes pure and renovated. See

<sup>1</sup> *yá bibharti bahudhá prāṇád éjat* AV. 12. 1. 4.

<sup>2</sup> *bhadrapāpāsya nidhānaṃ titikṣūḥ* AV. 12. 1. 48.

<sup>3</sup> *tisráḥ pṛthivīr adhó astu víšvāḥ . . yó no divā dípsati yásca náktam* RV. 7. 104. 11.



note on Yt. 19. 44 and on V. 18. 51. — *vīś* . . *yahmāi nōiṭ čahmāi naēmanam karana pairi.vaēnōiḍe* (pres. mid. 3 pl.) 'the house . . the two ends of which can be seen on no side', lit. 'on which for none of the sides the two ends are seen'. — 9 *garayasča yōi bərəzantō* . . as acc. pl. — 10 *θrāθrāi gəuś pančō hyayā* 'to protect the five kinds of animals': *gav-* is the representative of all useful (*ahuric*) animals. There are five classes of these animals: those living in the water *upāpa-*, those living under the ground *upasma-*, the flying ones *fraptərəjāt-*, those living in the open country *ravasčarāt-*, the grazing ones *čavranəhak-*, see Vr. 1. 1 seq. and note on Vr. 2. 1. — 11 *vīdāraēm* . . *barəθrišva puθrē paiti.vəratō* (<sup>4</sup>*var-*) *apara.iriθintō ā dādāt vīdātaot* 'I keep in the womb the sons that have been conceived so that they do not die until the appointed death (of all)'. — *vyāhva urvaṭ.čāēm* (*urvak-*) *astiča gaonača* . . 'by the allotment of the reward, I shall join again the bones and the hairs . .': *vyāhva* (loc. pl. of *vyam-*) is a new formation on the basis of the nom. and acc. sg. ar. \**īāh*, \**īām*, see Bartholomae Wb. 1476; *urvaṭ.čāēm* is inj. in future sense § 657, on the writing see §§ 61, 33. 4. — 12 *yeiḍi zī mē nōiṭ daiḍiṭ* (<sup>1</sup>*dā-*) *upastam* . . *fravašayō, nōiṭ mē ida āśhāt.təm* (<sup>1</sup>*ah-*) *pasu vira* 'if the *Fr.* should not have given me help, I would not have cattle and men': ideal condition in the past § 792, β; *daiḍiṭ* (inj. 3 sg. instead of 3 pl. § 202) is uncertain; *āśhāt.təm* opt. perf. act. 3 du. as conditionalis § 663, on the writing see § 52. — *stō* is pres. ind. act. 3 du. of <sup>1</sup>*ah-*. — *drujō aogarə* . . *āśhāt* 'the power would belong to the *Dr.*': on <sup>1</sup>*ah-* with gen. see § 490. — 13 *hazdyāt*: see Gl. under <sup>1</sup>*had-*. — 14 (*āpō*) . . *frataṭ.čarətō*: nom. pl. f. with transition to the consonant declension. — 15 *vərənvainti*: see Gl. under <sup>4</sup>*var-*. — *āśham raya* . . *yaṭ bavainti hačat.puθrō* 'through their brightness (it is,) that they (the females) become blessed with children'. — 16 *us nā zayeiti* (<sup>1</sup>*zan-*) 'a man will be born': *zayeiti* is pres. subj. pass. 3 sg. — *Gaotəma*: the name of an unbeliever, who was vanquished in debate by a faithful. On the suggested identifications of *Gaotəma* with *Gotama* the *Buddha* or with *Gótama* whose son is *Nodhās* in the *Veda*, see Bartholomae Wb. 481. — *parštōiṭ avāiti* (<sup>1</sup>*ay-*) 'he goes away from the discussion': *parštōiṭ* is ablativus separativus § 473. — *hvarə ava paða aēiti* 'the sun goes (that i. e.) its way': *paða* is instrumental denoting the way, by which § 448. — 17 *āat anyaēšam fravašayō jvanam naram ašao- nam aojyehiš* . . *yada iristanam* 'but of the others (i. e. as for the rest), the *Fr.* of the living faithful are more powerful than those of the dead'. — 18 *āat yō nā* (*nar-*) *hiš hubəratā baraṭ jva* . . *fravašayō, sāsta daiḥhəuś* . . *hō aśhāiti zazuštəmō xšayō kasčit mašyānam* 'then who while alive shall treat well (lit. in good care) these *Fr.*, he shall be a ruler of the land (and) a prince most triumphant whosoever of men (he be)': *hubəratā* is locative of circumstance § 514; *baraṭ* is inj. in future sense § 657. — *vohu.bəratam* 'in good care': locative of circumstance §§ 332, 514. — *Arštāt*: the goddess of Uprightness, to whom Yt. 18 is dedicated. — 20 *yasə θwā* . . *paḍam jasāiti vaθwaēsō* 'if a robber comes to thee up the road (i. e. if a robber stands in thy way)': on *yasə θwā* written for *yaṭ θwā* see note on Yt. 10. 30. *θwā* and *paḍam* (*paḍā-*) are terminal accusatives § 436. — *bōiwrānam dužitanamča* . . *yeziča θwaēsā* (nom. pl. § 420) *tanvō* 'and if (there is) dread of the skirmishes and dangers for thyself': *tanvō* is dative-like genitive § 495. — *drən-*

*jayōiš*: see Gl. under <sup>2</sup>*drang*-. — 21 *ufyemi*: see Gl. under *vaf*-. — *fravašayō* . . *hāitiš hātqm* . . *ānhusqm* . . *būšyantqm* (*bav*-) 'the Fr., belonging to those that are . . that have been . . that will be' on <sup>1</sup>*ah*- with the genitive see § 490. — 24 on *dāθrī*- with dative of the person and accusative of the thing see §§ 442, 467. — *kuxšnvaqō*: see Gl. under <sup>1</sup>*xšnav*-. — 25 *yā avada para fraoirišistā yaθra* . . 'who long ago were fond of turning towards that place, where . .' — *ašəm* . . *zrazdātəma* (nom. pl. m.) 'the best believers in the holy law': see § 442. — *yaθrača mazištā frōrētā* (nom. pl. m.) 'and where the greatest offerings (are offered)'. — 49 *yā višāda* (them.) *āvayeinti* (*vay*-) *hamaspaθmaēdaēm paiti ratūm* 'who come flying along from their home at the time of the H.: *Hamaspaθmaēdaya* is the name of the god of the sixth season and of the festival which was celebrated in the last five days of this season. At the time of the H.-festival the Fr. come to revisit this world and are then specially worshipped. The last and chief-day is the 7<sup>th</sup> of March, the new year beginning at the 8<sup>th</sup>, 105 days before the last day of the *Maidyōišam*, the summer-solstice (20<sup>th</sup> June). See note on Vr. 2. 2. — It was also at the approach of the spring, when the earth becomes fertile again, that the Athenians celebrated the All Soul's feast, the Anthesteria. The souls of the dead were supposed to partake of the revival of their mother Earth. The twelfth month of the Zoroastrian Calendar (2<sup>nd</sup> of February — 2<sup>nd</sup> of March), which was followed by the five intercalary days coinciding with the H.-festival, was therefore named after the goddess of earth *Spandaramat* (av. *spəntā ārmaitiš*). Thus it can be explained, why the Armenian name *Spandaramet*, a loan-word from the Pahlavi *Spandaramat*, is equivalent to Διόνυσος, whose sufferings and triumphs are connected with the death and the rebirth of vegetable life. — *zixšnānəhəmnā*: see Gl. under *xšnā*-. — 50 *kahe nō nəma āyairyāt* (<sup>2</sup>*gar*-) *kahe* . . *kahmāi* . . 'by whom will our name be praised': on the genitive or dative expressing the agent by which an action is performed see §§ 501, 461. — *kahmāi nō tač dāθrəm dayāt* (pass.), *yač hē anhač xvairyən* (inf. § 369) *ajyamnəm* (acc. sg. n.) 'to whom will this gift of ours be given, that to him may be to eat somewhat neverfailing' i. e. 'that he may have neverfailing food': the infinitive as subject § 689. — 53 *yā apqm* . . *srīrā padō daēsayeinti yā* . . 'who show the beautiful paths to the waters, which . .' *apqm* is dative-like genitive, see § 495. — 58 *urvaēsəm nāšəmna* (<sup>2</sup>*nas*-) 'willing to reach the turning-point': on the use of the part. of the s-aorist in future sense see § 669. — *frašō.kərətōit*: abl. instead of gen. § 425; see the note on Y. 9. 2. — 59 *navasšca*: compromise between the internal sandhi *navasas-ča* and the external- or sentence-sandhi *navasə ča*, see Bartholomae GIrPh. I. § 304. II. 43. — 60 *ave strəuš* (<sup>3</sup>*star*) . . *yəm haptōiringə* (acc. pl. m.): on the writing of *strəuš* see § 121. *Haptō.iringa* (lit. 'with seven marks'), the chieftain of the stars in the north, is Ursa Major. — 61 *Kərəsāspa* lies asleep in the plain of *Pišin* guarded by 99999 Fr., till he is awaked to slay *Dahāka*; see note on Y. 9. 10. — 62 According to Bd. 32. 8 *Zarəduštra* went near unto *Hvōvī* (his third wife) three times, and each time the seed fell to the ground. *Nairyō.sənha*<sup>1</sup> received the seed and delivered it to *Arədvī*, who carried

<sup>1</sup> *Nairyō.sənha* is the messenger of *Ahura Mazdāh*. He was originally the same as the Vedic *Nārāśamsa*, a name of *Agni*, chiefly as the

if to the lake *Kaṣaoya* (see note on V. 19. 5). Maids bathing in the lake, will conceive by that seed and bring forth the *Saošyant's*, cp. Yt. 13. 141 seq. — 64 *ahmāt* . . *yaða* after a comparative 'than', *ahmāt* itself being originally an ablativus comparationis lit. 'than that'. — *framravāire*: pres. mid. 3 pl. in passive sense. — *yâ madəmémēit myezdīnqm baēvani* (nom. pl. n.) *upavazante* 'who run by tens of thousands into the midst of the sacrificers': *baēvani* is in apposition to *yâ* (*fravašayō*). — 65 *yaṭ āpō uzbarante* (<sup>2</sup>*bar*-) . . , *āṭ* . . : temporal sentence § 755. — *paoirīš* (nom. pl. f.): see Gl. under *parav*-. — 66 *āpəm aēšəmnā* (<sup>1</sup>*aēs*-) *havāi kācīt* (nom. sg. f.) *nāfāi* 'willing to seek water each one for her family': on *aēšəmnā* see the note on Yt. 13. 58 (*nāšəmnā*) Instead of *nāfa*- stands in connection with *vis*-, *zantav*- and *daṃhav*- in other places *nmāna*- see note on Y. 9. 28. — *uityaojanā*: with sandhi instead of *ūiti aojanā*, § 179. 2. — *xvaēpaiḍe nō daiṃhuš niḍātaēca haošātaēca* (pres. subj. mid. 3 sg.) 'shall our own land become barren and parched?': *xvaēpaiḍe* is written instead of *xvaēpaiḍya* § 178. 1. — 67 *have asahi šōiḍraēca yaða* . . *dadāra*: not clear, see Bartholomae Wb. 691. — *mānayən ahe yaða nā* . . *raḍaēštā huš.hqm.bərətāt haća šaētāt* . . *paiti.γnīta* (pres. opt. mid. 3 sg.; *gan*-) 'as if a warrior should fight for his well acquired fortune': on (*paiti*+) *gan*- with the ablative of cause see § 483. — 71 *pairi* 'against' (with abl.): see Gl. — *drvō.iḍyāt*: written instead of *drvaiḍyāt* § 36. 1; see Gl. under *drəgvant*-. — *zizi.yūšaṭća*: part. perf. act., see Gl. under *zyā*-; on the writing § 36. 1. — *mānayən ahe yaða nā satəmca hazənrəmca* . . *paršanqm niḵatəm hyāt* (opt. act. 3 sg.) 'as if a man should knock down hundreds and thousands . . of ears': on <sup>1</sup>*ah*- with an absolutivum see § 682. — 72 *yaða nōit* . . *karətō* . . *avasyāt*: consecutive sentence with optative §§ 766, 787; *avasyāt* written instead of *avāsyāt* (*ava* + *asyāt*, see Gl. under *qs*-) § 34. 3. — *taṭ paiti* 'in that way': see Gl.

## Varhrān Yašt.

(Yašt XIV.)

Literature: Geldner Drei Yasht 61 seq., Darmesteter SBE. XXIII. 231 seq., ZA. II. 561 seq.

This Yašt is devoted to *Vərəθraγna*, the god of Victory. *Vərəθraγna* is the personification of an abstract noun 'repelling the charge', as may be seen from the etymology. But as he shows the same mythical features as the Vedic *Indra Vṛtrahan*, the god must originally have had a less abstract character. In Aryan times he was a thundergod gigantic in size; and through his enormous strength he became then the prototype of masculinity in every respect. The Indians of the Vedic age therefore worshipped him as the greatest fighter,

sacrificial fire, that is, as the messenger that goes from the heavens to the earth, and from the earth to the heavens. Mazdeism still knows that he is a form of *Ātar*, the Fire (Y. 17. 11). See Darmesteter SBE. IV. 231.

lover and drinker and connected him with various deeds performed by other heroes. The Iranians made him a demon because of his being fond of the *Soma*-drink, yet they reestablished his honour by deifying his distinctive Vedic epithet *Vṛtrahan* 'repeller of the charge' in the form of *Vərəθrayna*.

The Yašt, of which only §§ 34—40, 42—46 are here given, can be divided into four parts: I. (1—27) An enumeration of the ten incarnations<sup>1</sup> in which *Vərəθrayna* appeared before *Zaraduštra* (as a wind, a bull<sup>2</sup>, a horse, a camel, a boar, a youth, a bird, a ram<sup>3</sup>, a buck, a man). II. (28—33) The powers given by *Vərəθrayna* to *Zaraduštra*. III. (34—46) The magical powers ascribed to certain feathers. IV. (47—64) The glorification of *Vərəθrayna*.

34 *yaṭ bavāni aiwi.sastō (sqh-) aiwi.šmarətō (²mar-) . . narəm tbišyantam* 'if a spell is told upon me in words and thoughts by men who hate me': on the genitive expressing the agent by which an action is performed see § 501 (cp. Yt. 13. 50). — 35 *mərəyahe . . vārənjinahē (them.) parənəm ayasaēša (yam-)* 'procure a feather of the bird V': *Vārəngan* is the same bird as *Vārəgan*, see note on Yt. 19. 35. — *ana parəna tanūm aiwi.sifōiš (saēf-)* 'with that feather thou shalt pass over thy body (for to make it fast)'. — *paiti.sarəhaēša*: see Gl. under *sqh-*. — 36 *yānā*: nom. pl. as acc. pl. — *naēda.čiš raēva mašya jainti (gan-) naēda fraēšyeiti (²aēš-)* 'no mighty man can smite (him) or turn (him) to flight': the object is omitted; *mašya* stands instead of *mašyō*, assimilated to *raēva* the regular nom. sg. of *raēvant-*. — 37 *tā?* — *vaēsaēpa?* — *ōim* acc. sg. m. written instead of \**ōivəm*, see § 136. — The passage is not clear. — 38 *vīspe tərəsənti (θrah-) pərənine* 'all tremble before him who holds the feather': on *θrah-* with the dative see § 459. — *avaṭa māvayačīṭ tanuye vīspe tərəsəntu aurvaṭa* 'all the enemies shall therefore tremble before me for (their) body': *tanuye* is *dativus commodi* § 460. — *manō* probably instead of *mana*, see Geldner Drei Yasht 78: *tərəsəntu . . aməmčā vərəθraynəmčā nidātəm tanuye mana* 'they shall fear the strength and victorious force established in my body'. — 39 *yim vašānte (them., vaz-) ahurānəhō . .* 'which (*aməmčā vərəθraynəmčā*) the princes (carry with themselves i. e.) possess . .': *vašānte* is subjunctive in the sense of an indicative § 650. — 43—44 *yaṭ spāda (nom. du.) hanjasānte (gam-) . . raštəm (raz-) rasma katarascīṭ vaštānəhō ahmya nōiṭ vazyānte jatānəhō ahmya nōiṭ janyānte (pass.) čataərə pərənā vīdārayōiš avi padəm katarascīṭ (adv.)* 'if two armies meet together, each in full array, (and if) the successful don't (finally) succeed (and) the defeated don't suffer a (final) defeat, do thou distribute four feathers on the way (i. e. the room between the two armies) on either side': *raštəm rasma katarascīṭ* is in apposition to *spāda*, cp. Y. 9. 5. — *atārō vərəθra hačaitē*

<sup>1</sup> RV. 6. 47. 18: *rūpām-rūpam prátirūpo babhūva tād asya rūpām praticákṣaṇāya indro māyābhiḥ pururūpa iyate.*

<sup>2</sup> RV. 8. 33. 10: *satyām itthā vṛśéd asi.*

<sup>3</sup> RV. 1. 51. 1: *abhī tyām meṣām . . indraṃ gīrbhīr madatā.*

'that (of both armies) partakes of the victory: on *hak-* with the instrumental see § 446. — 45 *adwō.žən, vīdō.žən, frađwō.žən* written instead of *advažən* etc. § 36. 1: see Gl. under *dvag-*. — 46 *mađrəm*: here 'spell'; see Gl. — *mā fradaēsayōiš*: cp. Y. 9. 29. — *aētaēca tē vācō yōi uγra ās* 'these are words that are awful': *ās* (<sup>1</sup>*ah-*) 3 sg. instead of pl.; universal injunctive § 660. — *vācō yōi pəsəmciť sārəm bunfainti (baog-) uzgərəptəmciť (grab-) snəθəm apaša apa.xvənvainti* (<sup>2</sup>*hav-*) 'words that save even him whose head was lost and turn off even the stroke for which (the arm) was raised': *pəsəmciť sārəm* with tmesis; the compound is separated into its parts, cp. Y. 11. 3.

## Tištr Yašt.

(Yašt VIII.)

Literatur: Geldner KZ. 25. 465 seq., Darmesteter SBE. XXIII. 92 seq., ZA. II. 411 seq., Pizzi Tishtar Yasht (Firenze 1882), K. E. Punegar Notes on the Tir Yasht (Bombay Fort Printing Press 1907), extracts by Geiger Tishtrya et ses compagnons Muséon I (1882).

The *Tištr Yašt* is devoted to the praise of the star *Tištrya*.

*Tištrya* is the name of a star of singular brightness and far-pervading rays, identified with *Sirius*, the dog-star, in the constellation of *Canis Major*. According to Yt. 8. 36 it was at the end of the year, when its rising was expected. But the end of the year was either the 7<sup>th</sup> of March (see note on Yt. 13. 49) or in the oldest time the day before the summer-solstice, as can be seen from the name of the winter-solstice *maidyaīrya* 'midyear'. As *Sirius* rose as a matter of fact (in the year 1000, see Geiger Ostiranische Kultur 309) between June and July at the same time as the sun, and as the month, which falls between June and July, was dedicated to *Tištrya*, the day before the summer-solstice seems to have been meant. *Sirius* became first visible in the morning sky towards the end of July, appeared in August before sunrise in full brightness, and remained visible the whole night in November. Thus *Sirius* or *Tištrya* was above the horizon during all the nights of the rainy season and began to be looked upon as the harbinger of rain.

This *Yašt* is therefore a description of the production of the rain through the agency of the star *Tištrya*. It has to struggle against the *Daēva* of Drought *Apaōša*, is first overcome and conquers at last.

1 *pāṛhahe* (*s-* aor. subj. mid. 2 sg., *pā-*) *aṇhuθwəmča ratuθwəmča* 'thou (*Zaraduštra*) shalt attend to the *Ahū-* and *Ratav-*ship': the *Ahū* (from the caste of warriors) is the 'Holder of the Royal Jurisdiction' or his representative the 'Lord of Judgement'; the *Ratav* (from the caste of priests) is the judge who pronounces judgment. Cp. Y. 19. 12, 27. 13, 29. 6, 9; Yt. 13. 92, 152. — *maē-θanəm* 'house': doubtful. — *yať mē stārō . . hačānte (hak-) . . mā nərəbyō*

*xvarənō baxšənta* (part. pres. act.; nom. pl. m.), *yazāi* . . 'that the stars and the moon may join, giving (i. e. for to give) glory to the warriors, I will sacrifice . . ': *nərəbyō xvarənō baxšənta* is in apposition to *stārō* and *mā*; otherwise Bartholomae Wb. 924. — 4 *yahmat hača bərəzāt* (them.) *haosravəhəm* 'from whom, the sublime, (comes) the glory'. — *apəm nafədrač* (*naptar-*) *hača čidrəm* 'from the 'Grandson of the Waters' he (*tištrya*) descends (lit. is his) origin'. *Apəm Napāt*: a water genius like the Vedic *Apām Napāt* who became confused with the waterborn *Agni*, cp. Oldenberg Religion des Veda 118 seq. — 5 *kaēta*?: probably the name of certain beings opposed to the religion. — *uzyarāt* pres. subj. act. 3 sg. (them.): see Gl. under <sup>1</sup>*ar-*. — *xā* nom. pl. f.: see Gl. under *xan-*. — *nava* adv. 'afresh, anew': see Gl. under *nava-*. — 6 *Frəxša*: name of the well-known Iranian archer, in Pahlavi *Ariš Šivātir*. In the time of *Manūčīhr* he is said to have fixed the boundary between Iran and Turan by discharging an arrow towards the east. Cp. Bartholomae IF. 12. 103. — *aəhat*: see Gl. under <sup>2</sup>*ah-*. — 7 *tada dim ahurō mazdā avəṇ dāta* (nom. sg. m., *dātar-*) 'then *Ah. M.* directed his breath to him, he the creator': *avəṇ* impf. act. 3 sg., see Gl. under *an-*. — *tač* 'then', in the place of *tada*. — 8 *pairikā, yā stārō kərəmā patanti antarə zəm asmanemča* 'the *P.*, who fall as shooting stars between the earth and the heaven': by *Pairikā* here are meant the meteors. — (*zraya* . .) *amavatō huraodahe jafrahe uruyāpahe*: gen. instead of loc.; cp. Yt. 8. 46, from where the gen. may be transferred. — *āčaraiti*: see Gl. under <sup>5</sup>*kar-*. — *aspō.kəhrpəm* 'in the shape of a horse': the form is not clear. — 9 *frašāvayeiti*: see Gl. under *šyav-*. — *Satavaēsa*, the chieftain of the stars in the south, is regarded as the companion star of *Tištrya*. As an help-mate, *Satavaēsa* distributes the rain maintained by *Tištrya*. Probably the Aldebaran is meant, see Bartholomae Wb. 1556. — *vyāhva*: see note on Yt. 13. 11. — 11 *yezi . . mā mašyāka . . yazayanta . . frā nərəbyō ašavaoyō . . šušuyəm* (*šyav-*) 'if men would worship me, I should come to the faithful': ideal condition with optative in both clauses § 792 a (*yazayanta* pres. opt. 3 pl., *šušuyəm* perf. opt. 1 sg.); *nərəbyō ašavaoyō*, written instead of *nərəbyō ašavabyō* § 47. 2, is terminal dative § 465. — *ḍwarštahe zrū āyu* 'with the age of the appointed time', i. e. when the age has advanced to the fixed point, the beginning of the rainy season: *āyu* is instrumental of manner § 447; on the formation of *zrū*, gen. of *zrvan-*, see § 33. 9. — *upa ḍwarštahe* (sc. *zrū*) *jaṃyəm* (perf. opt. 1 sg.; *gam-*) *aēvəm vā avi xšapanəm duyē vā* 'I would come at the appointed (time) for one night or two or . . ': on the writing of *duyē* acc. du. f. see § 144. 5. — 12 *upa.paoirīmča* (sc. *stārəm*) *yazamaide* 'and we sacrifice unto the star which follows after the first (in rank)': it is the *Satavaēsa*, the second of the stars. — *Paoiryāēnī*: name of a constellation 'the Pleiades'. — *Vanant*: the chieftain of the stars in the west. Probably the Wega is meant, see Bartholomae Wb. 1354. — 13 *paoiryā dasa xšapanō*: accusative of extent § 439. — *vazəmnō narš kəhrpa panča.dasəhō . . tada ayaoš yada paoirīm vīrəm avi yā* (<sup>2</sup>*yāh-*) *bavaiti* 'flying in the shape of a man of fifteen years, of that age, when the man for the first time receives the girdle': *ayaoš* (gen. sg.; *ayav-*) agrees with *narš*; for the investiture with the girdle see note on Y. 9. 26. — *adaste* pres. mid. 3 sg.; see Gl. under <sup>1</sup>*dā-*. — 20 *Apaoša*: the name of a *Daēva*, see introduction. — 22 *həm tāčit bāzuš* (acc. pl.) *baratō*

(inj. act. 3 du.) 'they come to close quarters'; see Gl. under <sup>1</sup>bar-. — *tā yūidyathō* (pres. act. 3 du.) 'they fight': see Gl. under *yaod-*. — 23 *vyeiti*: see Gl. under *vā(y)*-. — *hāθrō.masarəhəm adwanəm*: accusative of extent § 439. — *sādrəm mē . . urvištrəm apō urvarāśca baxtəm daēne māzdayesne* 'woe unto me! evil (be) to you, O ye Waters and Plants! misfortune to thee, O Māzd. Religion!'. — 24 *ava maqm avi.bawryqm . . aōjō . .* 'I should take to me the strength . .': *avi.bawryqm* is perf. opt. 1 sg. of <sup>1</sup>bar-; on the writing see § 47. — 28 *daēūm* acc. sg. of *daēva-*: on the writing see § 33. 2. — 29 *us vō apqm adavō . . jasānti aś.dānunqmca yavanqm kasu.dānunqmca vāstranqm gaēdanqmca astvaitinqm* 'the water-streams will break forth up to the big-seeded corn and to the small-seeded grass and to the whole of the material world': genitivus partitivus instead of terminal accusative § 497. — 32 *Us.həndava Garay* lit. 'the mountain on yonder side of India': name of a mountain, in Pahlavi *Usind* or *Usindam*, which is in the midst of the wide-formed ocean (the sea *Vouru.kaša*). According to Bd. 13. 5 seq. the mount *Usindam* receives its waters through a golden channel from the height *Hukairya* (cp. Yt. 5. 3); 'from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of the earth, and all the creatures of *Ahura Mazdāh* acquire health from it, and it dispels the dryness of the atmosphere'. On the writing of *us.həndava-* (instead of *us.hindava-*) see § 131. 2. — 33 *frašāupayeiti*: instead of *fraša upayeiti* (pres. act. 3 pl., § 264; *yā-*) with external sandhi § 179. — *pourvō vātqm* (gen. pl.) 'the southern of the winds': the Iranians found their bearings looking to the south: 'southern' is therefore designated by *fratarā* or *paurva-* 'in the front, before', 'northern' by *apāxtara-* 'behind', 'western' by *dašina-* 'on the right'. — *frā pourvō vātqm vazaiti yqm* (acc. pl. m.) *paθō āiti haomō* 'the southern of the winds flies forth up to the ways which H. goes': incorporation of the antecedent § 738. — *frāšmay-?*: an epithet of *Haoma*. — *vazaitē vātō . . vārəmca maēyēmca fyanəhumca*: *maēyēmca* and *fyanəhumca* beside *vātō* are accusative forms whether assimilated to *maēyēmca* (nom. n.) or transferred from Yt. 5. 120. — 34 *napāsə tā*: on the sandhi see § 179. 6. — *tā apō . . sōiθrō.baxtā* (acc. pl. f.) 'the waters assigned to the (single) settlements'. — 35 *xšōiθnyāt hiš* (instead of *hača?*) *uśayāt* 'from the shining dawn': *uśayāt* (abl. sg.) is a new formation of *uśah-* on the base of *uśqm* (acc. sg.) with transition to the *ā*-declension, see Bartholomae Wb. 415. — 36 *yārə.čarsō mašyehe* 'when the year comes to an end for man', lit. 'when man passes the year away': genitivus absolutus § 675. — *yim . . ahurača . . uzyō.rəntəm hispō.sənti* 'whom the princes behold when he is rising': *uzyō.rəntəm* is part. pres. act. of (*uz+*) <sup>1</sup>ar-, *hispō.sənti* pres. act. 3 pl. of <sup>1</sup>spas-; on the writing see § 36. 1. — (*yim*) . . *huyāiryāca* (instr. sg.) *dairəhave uzjasəntəm duzyāiryāca* 'when he comes up to the country whether with a good year or with a bad one'. — 38 *aməšā spənta* is gloss. — *vouru.gaoyavitiš hē miθrō pouru pantqm fračaēšaētəm* (impf. act. 3 du.; <sup>1</sup>kaēš-) 'M., the lord of wide pastures, and . . (a second subject in the singular is omitted) made him ready the path far away'. — *ā dim paskāt anumarəzatəm* (impf. act. 3 du.) *ašišca . . pārəndiča* 'behind it (the arrow) flew in its company A. and P.'. — *niraṭ* impf. act. 3 sg. (<sup>1</sup>ar-): written instead of *niraṭ* = *nī + iraṭ* § 34. 1. — 39 *uzəraṭ*: see Gl. under (*us+*) <sup>2</sup>ah-. — *aθrō mainyūš mamnūš*

*stāraṃ . . paiti.əṛətōe* (inf.) *A. M.*, supposing to be able to stop the stars': *mamnūš* is part. perf. act. of <sup>1</sup>*man-*. — 40 *vīvāiti*: see Gl. under *vā(y)*. — *maēya . . āpō barəntiś yāhva urvāitiś awrā pərəṇḍu aipi vijasāitiś avō urvāitiś* 'the water-bearing clouds, in which (are contained) the streaming showers of rain, (the clouds, that) "streaming the water" spread wide over': to *maēya* nom. pl. n. refer the feminine forms *barəntiś*, *vijasāitiś* (*vī + gam-*), *urvāitiś*, likewise to *awrā* nom. pl. n. *urvāitiś*, see Bartholomae Wb. 1105. *avō* (acc. sg. n.: <sup>1</sup>*avah-*) *urvāitiś* 'streaming the water': *avō* here is accusative of the inner object or cognate accusative § 437. — 41 *frātaṭ.čarətasča*: see note on Yt. 13. 14. — 42 *vyarāt*: instead of *vī + iyarāt* (them.: <sup>1</sup>*ar-*), see § 33. 1. — *kaḍa xā . . apqṃ γzārṃ* (pres. subj. act. 3 pl.) *aiwiγzārəm* (absol.) *ā varəšajiś . . sūra vaxšyente vaxša* 'when will the springs come flowing along and moisten the roots with strong moistening?': regarding *γzārṃ* one should expect the subjunctive (in future sense) instead of *vaxšente* (<sup>2</sup>*vaxš-*). — 43 *yō vīspāiś* (instr. pl. instead of acc.) *naēnižaiti simā apaya važədriś uxšyeiti* (instr. sg. f.: part. pres. act. of <sup>2</sup>*vaxš-*) *vīspāse tā dāmqṃ bašazyatiča* 'who washes away all things of horror from all these creations flying along with sprinkling water and brings health (in such a way): on *naēg-* with two accusatives (*simā . . dāmqṃ*) see § 438; *apaya* is instr. sg. of *āp-* with transition to the *ā*-declension. — 44 *mərəγənte* pres. mid. 3 sg.: see Gl. under *marək-*. — *upadaržnvainti*: see Gl. under *drag-*. — 45 *afšciḍraēšva səvištāi* is in apposition to *yahmāi*. — *yō afšciḍraēibyō* (dat. pl. instead of instr.) *āiti (ā + <sup>1</sup>ay)* . . *vazəmnō* 'who comes flying along with (the stars) that have in them the seed of the waters'. — 46 *apayžāire* acc. pl. m., pronominally declined. — 47 *ava.barənte*: see Gl. under <sup>2</sup>*bar-*. — 48 Cp. note on Yt. 13. 10. — *yāca upairi tā akarana anayra ašaonō stiś āidi (ad-)* 'and that which being above (all) these is called the boundless and endless world of the faithful (collective). — 49 *tištrīm . . isānəm* (part. pres. mid.: *aēs-*) *hazarərāi ayaptanṃ* 'T. who is the lord of a thousand boons': *hazarərāi* dat. instead of gen. § 471. — *kuxšnvqṃāi*: see Gl. under <sup>1</sup>*xšnav-*. — *yō daḍāiti . . pauruš* (nom. sg. m.) *ayaptā* 'who often grants boons . .': see Gl. under *parav-*. — 51 *avaiṇhāi pairikayāi*: dat. instead of gen., depending upon the following infinitives. — *aojaite* pres. mid. 3 pl., see Gl. under *aog-*. — 52—54 *yedi zī azəm nōiṭ daiḍyam . . tištrīm . . pairika . . aṇhvṃm avahišidyāt* (opt. perf.: *saēd-*) 'if I had not created the T., the P. would split asunder the energy . .': ideal (unfilled) condition § 792, β. — *āca parača dvaraiti* (part. pres. act.; nom. sg. f.) 'moving to and fro': in apposition to *pairika*. — 55 *narṃ . . yōi hyṃ* (opt. pres. act. 3 pl.: <sup>1</sup>*ah-*) *asti.aojanḥa aojišta* 'of men, who may (or have to) be the strongest in strength': potential or imperative optative §§ 653, 654. — 56 *yaṭ . . airyā daiṇhāvō tištryeḥē . . aiwi.sačyārəś* (pres. opt. 3 pl.: <sup>1</sup>*sak-*) *dāitīm yasnəm . . nōiṭ iḍra airyā daiṇhāvō* (terminal accusative) *fraš hyāt* (pres. opt. 3 sg.: <sup>1</sup>*ah-*) *haēna* 'if the Aryan countries would think of the sacrifice due to T., never would a hostile army come to the Aryan countries': ideal (possible) condition § 792, α. — 58 *pasūm . . aurušəm vā vohu.gaonəm vā kāciṭ vā gaonanṃ hamō.gaonəm* 'cattle, either white or black or in any colour one-coloured': *kāciṭ*, upon which depends the partitive genitive *gaonanṃ*, is instrumental of respect § 453. — 59 *mā hē* (gen.) *mairyō gəurvayōiṭ (grab)* 'let not a scoundrel partake of that'. — *paityārənō imṃ daēnṃ* 'an ad-



versary of the religion': verbal adjective with accusative § 442. — 60 .. *para baēšaza* (acc. pl.) *hačaitē tištryō* '(then) *T.* takes back his healing virtues'. — 61 *airyābyō daiñhubyō* . . *jasānti* . . *frapatānti*: terminal dative § 465. — *airyābyō daiñhubyō janyānti* (pass.): 'the Aryan countries will be smitten': dative instead of nominative.

## Art Yašt.

(Yašt XVII.)

Literature: Geldner *Drei Yasht* 93 seq., Darmesteter SBE. XXIII. 270 seq., ZA. II. 599 seq.; extracts by Bartholomae ZDMG. 36. 560 seq., de Harlez ZDMG. 37. 250 seq., Hübschmann KZ. 27. 97 seq.

In the *Art Yašt Ašay Varuhi* is invoked; she is the goddess of wealth earned by piety.

*Ašay* was originally an abstract idea, created by *Zaraduštra* with regard to the last day of judgement, meaning 'lot, merit, reward', or the goddess who distributes the lots, especially the good ones.

This *Yašt* opens with a laudation of the domestic wealth bestowed by *Ašay Varuhi* (1—14). The first meeting and the dialogue between the goddess and *Zaraduštra* is described (15—22). Then follow several prayers addressed to her by the Iranian heroes (23—52). The *Yašt* closes with lamentations of the goddess about all sterile people, old men, courtezans, and children.

2 *ašim* . . *yā višpanam saošyantam fraša xradwa frađanjayeiti* (*đang-*) 'A., who comes driving along with the wisdom of all S.': *Saošyant* is here the designation of the priests, who are supposed to continue *Zaraduštra*'s salvation-work, see Vr. 5. 1. — *uta hē* . . *xratūm ava.baraiti vārēma* . . *zba-yantāi* (*zav-*) 'and she brings wisdom to him who invokes her, at his wish': on *vārēma* see note on Yt. 5. 130. — 5 The whole paragraph is an interpolation, see Geldner *Drei Yasht* 99. — *nēmō haomāi yač višpe anye ma-đāñhō aēšma hačinte xrvīdrvō* (loc. sg. instead of instr. sg. § 426: *xrvīdrav-*) 'homage unto *H.*, because all other drinks are attended with *A.* (see note on Yt. 10. 97), who bears a blood-covered weapon of wood': causal sentence § 756. — (*aša* . .) *xvāē.paiðe*: instr., written instead of *xvāē.paiðya* § 178. 1. — 6 *dāðre* (voc. sg.) *vohūm* (acc. sg. m. instead of n.) *xvarēnō aēšam narqam yōi* (as acc.) *hačahi* 'O giver of good glory unto those men whom thou dost follow': *dāðri-* (from *dātar-*) with acc. of the thing and gen. of the person § 503. — *hubaoiðiš* (acc. pl.) *baodaite nmānəm* 'the house smells of perfumes'. — 7 *aš.baourva niđātō.pitu hubaoiði* agree with *xšadra* (acc. pl. n.). — 8 *aēšam nmānā* . . *hištēnte* (*stā-*) *aš.paourvā darəyō.upastōe* (dat.) *yōi* (see note on 6) . . 'the houses of those stand there . . as by far the first (best) for long residence for them, whom . .'. — 9 *gātava*: nom. pl. — *zaranyapaxšta.pāđāñhō*: them. — 10 *aēšam vantāñhō* . . *mainyāñhō* (nom. pl. m.) . . *āñhēnte* (pres. mid. 3 pl., them.: <sup>1</sup>*āh-*) . . *mərəzyumnā anku.pəsəmnā* (nom. pl. f.) *frā gaošāvāra*

*sispimna* (part. pres. mid., nom. pl. m.: *spāy-*) *čāḍru.karana minuća zaranyō-pisi* (acc. du. f.) 'their privileged wives sit . . . (*mərəzyumnā?*) adorning themselves with bracelets, making a show of four-edged ear-rings and of a necklace of gold': on the double gender of *vanta-* see § 412. — *kada šāiti* (inf.) *paitišāma* (pres. inj. act. 1 pl.: <sup>1</sup>*aēš*) *fryā* (acc. pl. n.) *paiti tanvi* 'when shall we live to see love on our body?'. — 11 *kaininō* . . . *kəhrpa avavatəm sraya yada diḍayatəm* (gen. pl. m., part. pres. act.: <sup>2</sup>*dāy-*) *zaošō* 'maidens . . . with the body of the beauty of such ones as (those are who cause) the liking of the spectators'; see note on H. 2. 9. — 12 *aēšəm aspāḥhō bayənte* (*bay-*) 'their horses inspire terror'. — *raom:* i. e. *ravəm* for *\*raguam*, acc. sg. them. § 56, see Gl. under *rayav-*. — *mrātəm čarəma ḍanjayente* 'they pull at the dressed hide (i. e. trace)'. — *taxməḥm staotārəm vazənti* . . . *vītārəm paskāt hamərəḍəm jantārəm parō dušmainyūm* 'they (the horses) drive the gallant praiser . . . pursuing the enemy from behind, smiting the foe face to face'. — 13 *uštṛāḥhō* . . . *uzayantō zəmaṭ pəratəmna vadairyavō* 'the camels . . . arising from the ground (on the hind-feet), fighting with one another, (if they are) ardent': *uzayantō* (nom. pl. m.) is the part. pres. act. of. (*uz +*) *zā-* § 33. 10: *pəratəmna* is the part. pres. mid. of *parət-*, the middle used to intimate the reciprocal relation § 613. 3. — 14 *aēšəm ərəzatəm zaranim nibərəḍe* (loc. sg.) *ābərəta* (nom. sg.) *baraiti* 'the steward brings to them silver and gold into the chamber': *aēšəm* is dative-like genitive § 495. — 15 *upa məm upa-daidya* (imp. act. 2 sg.: <sup>2</sup>*dāy-*) *frā məm aiwi.urvaēsayanuḥa* (imp. mid. 2 sg.: *urvaēs-*) *marzdikəm* 'look upon me, turn thy mercy towards me'. — *vasaḍa* (instr. sg.) *ahi xsayamna* (nom. sg. f) *tanuye xvarənaḥe dāitim* (inf.) 'according to pleasure thou art able to grant glory to thy person': the noun, which depends upon the infinitive, is attracted into the dative, which is supposed to be the case of the accusative-infinitive because of its final sense, §§ 710, 712; cp. Y. 17. 22. — 16 *Sraoša:* see note on V. 18. 14. — 17 *amuyamna razištanəm* . . . *ašiš* 'from the rightest (ways) not departing . . . (is) A.': *razištanəm* is ablative-like genitive § 494. — *kō ahi* . . . *yešhe azəm frāyō* (see Gl.) *zbayəntəm* (*zav-*) *sraēštəm susruye vācim* 'who art thou whose voice I have heard the most beautiful of (all) those, who invoke (me)': *susruye* perf. mid. 1 sg., written instead of *susruve* (*srav-*) § 144. 5. — 18 *ašəm yaṭ vahištəm:* see note on Yt. 10. 33. — *yešhe zaḍaēća vaxšaēća urvāsən* (*urvād-*) *āpō urvarāśca* . . . *uxšin* (written for *uxšyən* § 33. 1: <sup>1</sup>*vaxš-*) 'in whose birth and growth the water and the plants rejoiced . . . grew': *zaḍaēća vaxšaēća* are locatives of time § 514. — 19 *nōiṭ məm višpe yazatāḥhō anusəntəm fraorəcinta* (*frā + varək-* §§ 33. 4, 148) *āaṭ məm aēvō zaraduštṛō anusəntəm apayeiti* (*ap-*) 'all the Yazata's did not remove me against my will, but the only Zaraduštṛa copes with me against my will': on the imperfect in the sense of the aorist see § 630. — 20 *jainti* (*gan-*) *məm ahuna vairya avavata snaiḍiša yada asma katō.masā tāpayeiti məm aša vahišta mənayən ahe yada ayaoxsustəm* 'she smites me with the *Ah. V.*, with as strong a weapon as a stone big as a house; she makes me hot with the *A. V.* as if (it were) melting brass': the second *yada* introduces a conditional sentence of comparison § 764 — *raēkō mē haća ašhā zəmaṭ vašhō kərənaoiti* 'he makes it better for me that I should leave this earth': lit. 'he makes my leaving this earth better' see § 479. — *yō məm aēvō jāmayeiti* (causative from *gam-*)

. . *yō* . . *zaraduštrō* 'he the only one makes me yield . . Z.'. — 21 *nazdyō maṃ upa.hiṣta (stā)* . . *upa mē srayaṇuha (sray-)* *vāśahe* 'come nearer unto me . . lean against my chariot': on *sray-* with the ablative-like genitive see §§ 494, 474. — 22 *ā dim usca pairi.marəzaṭ hāvōya bāzvō* (loc. sg. instead of instr. sg., § 426) *dašinača dašina bāzvō hāvayača* 'she caressed me all around with the left arm and the right, with the right arm and the left': on the writing of *hāvōya*, *hāvaya* see § 144. 7. — *hvasēvō*: nom. sg. m. them. (from *hvasēav-*), see Bartholomae Wb. 1852. — *yaṭa imaṭ yaṭ tē frāvaoćim* (plusquamperf. act. 1 sg.: <sup>1</sup>*vak-*) 'as sure as I proclaim it unto thee', lit. 'as (sure as) that (is), which I proclaim unto thee': *frāvaoćim* plusquamperfect as universal injunctive § 643. — The following clauses (54—56) allude to some allegorical legend of *Ašay* connected with the warfare between the Turanians and the Naotaras, by which the wealth of the Iranians was decreased. As the fighting parties dissipated the wealth, *Ašay*, the personification of wealth, tried to flee. She hid herself under the foot of a bull and under the neck of a ram, for these animals stand as the symbol of wealth. But unfruitful men and children of tender age, who could not understand that wealth consists in possession of flocks and in productiveness in general, betrayed her. — 54 *mā eiš mē ānḥaṃ zaodranṃ* (part. gen. as object § 497) *vindita* (pres. opt. mid. 3 sg.: <sup>2</sup>*vaēd-*) *yā* (acc. pl. n. instead of f.) *māvōya* (see note on Y. 9. 27) *nipārayeinti* (<sup>4</sup>*par-*) 'no one shall partake of those libations, which are brought to me': on *mā* with the optative see § 655. — *kainina anupaēta* (nom. pl. m.) *mašyānṃ* 'maidens who have not yet known a man': on the gen. with participles in *-ta-* see § 501. — *apərənāyu*: nom. du. instead of pl., see Bartholomae Wb. 81. — 55 *yaṭ maṃ tura pazdayanta (pazdaya-)* . . *āaṭ azəm tanūm aguze* (aor. mid. 1 sg.: *gaoz-*) *adairi pādəm gəuš aršnō* 'when the *T.* drove me away, I went to hide myself under the foot of a bull': temporal sentence § 755; *aguze* is ingressive aorist § 634; on *tanū-* as reflexive see note on Y. 9. 27. — *āaṭ maṃ fraguzayanta yōi apərənāyu tauruna* 'then boys of tender age fetched me forth out of the hiding-place'. — §§ 57—61 contain the lamentations of *Ašay* about the sterile woman, the adulterous woman and the maid, that men abduct and get with child. — 57 *paoiryṃ gərəzṃ gərəzaēta* (aor. mid. 3 sg., § 638: *garəz-*) *ašiš* . . *hača apudrō.zanyāi jahikayāi* (dative instead ablative-like genitive § 471) 'the first wailing *A.* wails about the sterile courtesan'. — *mā hē avi pādəm (pāda- n.) ava.hiṣta (stā)* *mā gātūm nipaīdyarūha (pad-)* 'stand thou not near her home, lie thou not down on her bed': on *mā* with the imperative cp. *mā tvaṃ vairāgyaṃ gaccha* 'do not become weary' Pañc. 294. — *kuda hiš azəm kərənāvāni* (<sup>1</sup>*kar-*) 'what shall I do with them?'; *asmanəm avi frašusāni (šyav-)* *zṃ avi ni.urvisyāni (urvaēs-)* 'shall I go away to the heaven, shall I turn down to the earth?': subjunctive in deliberative questions § 645. — 58 . . *jahikayāi yā aom pudrəm baraiti anyahmāi aršānāi varštəm (varəz-) paīde (patay- m.) upa.baraiti* . . of the courtesan, who brings forth a child begotten by a stranger (and) presents it to her husband': dative of the agent with a passive participle § 461, cp. Yt. 5. 77, 10. 87. — 59 *imaṭ mē stāvištəm šyaodnəm mašya vərəzinti (varəz-) sāsta, yaṭ kainyō uzvādayeinti (vad-) ayrvō* (acc. pl.: *ayrav-* adj.) *nijāmayeinti* (see Gl.) 'this is (for) me the worst deed (that) barbarous men do, (namely,) when they abduct maids and make them

to bring forth a child without their being married'. — 60 *ham.čaraṇuha* (<sup>5</sup>*kar-*) 'walk'. — 61 *ana θwā yasna yazāi . . yasə θwā yazata vištāspō* 'I shall worship thee with such a worship as V. offered unto thee': on *yasə θwā* written for *yaθ θwā* see note on Yt. 5. 90; comparative sentence § 760. — *bərəzəm barāt zaota vācim* '(and as) the Z. lifted up his loud voice': *barāt* is pres. subj. 3 sg. used as imperfect, see § 631; cp. Yt. 5. 62.

## Zam Yazat Yašt.

(Yašt XIX.)

Literature: Bartholomae ArF. I. 99 seq., Geldner Drei Yasht 1 seq., Darmsteter SBE. XXIII. 286 seq., ZA. II. 615 seq., extracts by Geldner Bertholet's Rel.Gesch.Leseb. 347 seq.

*Yašt* XIX at least from 9 down to its close bears with much greater right the title *Kayān Yasn* attested in the oldest MS. *F1*, than the title *Zam Yazat Yašt* which it is usually given.

The name *Zam Yazat Yašt* refers to the earth. But only the first section which describes all the mountains that exist in the opinion of the Iranians (1—18) is concerned with the earth, out of which the mountains rise up. This section is a later addition. The following sections contain the history of the *X<sup>v</sup>arəno* 'the Kingly Glory', a divine light or halo supposed to be possessed by the kings of the Iranian dynasties. This is known as the *Kavaēm X<sup>v</sup>arəno* after the most favourite dynasty, the *Kayānians* (see note on Yt. 5. 45). It belongs in the first place to *Ahura Mazdāh*, the *Aməša Spənta*'s and the *Yazata*'s, its political significance being subordinated to the religious aspect of the Avesta. Then it belongs to the kings of the *Pēšdātian* dynasty (see note on Yt. 5. 21) *Haosrəvəha*, *Taxma Urupa*, *Yima*, *Ōraētaona* and *Kərəsāspa* and after that it becomes *ax<sup>v</sup>arəta* 'unseizable', because non-Iranians want to take possession of it. But the efforts of *Aəra Mainyav* or, strictly speaking, of his accomplice *Ažay Dahaka* (see note on Y. 9. 8) are unsuccessful. *Apəm Napāt*, the Grandson of the Waters, saves the *X<sup>v</sup>arəno* and sinks it down to the bottom of the Sea *Vouru.kaša*. Then the usurper *Fraərasyan* tries to seize it swimming, also in vain. The *Ax<sup>v</sup>arətəm X<sup>v</sup>arəno* remains concealed in the sea, till at the end of the days it will accompany the future Saviour. An enumeration of the kings of the *Kayānian* dynasty follows; they are *Kavay Kavāta*, *Kavay Aipi.vəvəhav*, *Kavay Usadan*, *Kavay Aršan*, *Kavay Pisinah*, *Kavay Byaršan*, *Kavay Syavaršan* and *Kavay Haosravah*, see note on Yt. 10. 45. The last mortal men to whom the *X<sup>v</sup>arəno* attaches itself, are king *Vištāspa* and

the prophet *Zaraduštra*. In conclusion there is an apocalypse depicting the passing of the *Xvarəno* to the Saviour *Astvātərəta* and the resurrection, the triumph of the Saviour and the final besieging of *Anra Mainyav*.

The history of the *Xvarəno* as the distinctive sign of the political ambition of the Iranians differs in the main very little from the *Šahnāma*. Leaving the religious accessories out of question one is tempted to see in the *Kayān Yasn* one of the earliest foundations of the national epic of Persia.

9 *xvarəno* . . *yazamaide* . . *taradātəm* (acc. sg. n., them.) *anyāiš* (instr. instead of acc. pl. n.) *dāmaq* 'we sacrifice unto the Kingly Glory, (that is) superior to all creatures'. — 10 *yaṭ asti ahurahe mazdā yaṭa dāmaq dadataṭ ahurō mazdā pouruča* (*parav-* adj.) *vohuča* '(the Kingly Glory) that belongs to *Ah.M.*, that he could make the creatures many and good': final sentence with injunctive § 765. — 11 *yaṭ kərənavan* (<sup>1</sup>*kar-*) *frašəm ahūm* . . 'so that they (the creatures) may restore the world': consecutive sentence with subjunctive § 758. — *yaṭ irista paiti usəhištaṅ* (*stā-*) *jasāt jvayō amərəxtiš dadataṭe frašəm vasna aəhuš* 'when the dead will rise, the living, not endangered (*Saošyant*) will come, (and) the world will be restored at its wish': temporal sentence with subjunctive in future sense § 755, β; *jvayō* written instead of *jīvyō* §§ 33. 6, 131. 4. — 12 *bun* (*bav-*) *gaēḏā amaršantiš yā ašahe sarəuhaitiš* (*sarəhvant-* adj.) *niš taṭ* (adv.; see Gl.) *paiti druxš nāšāite* (*nāš-*) *yaḏāt aiwičit jaymat* (*gam-*) *ašavanəm mahrkadāi aom čidrəmča stīmča* (*stay-* f.) 'then the creatures that keep well to the laws of *Aša*, will grow deathless, the Drug will be taken away again to that place, from which she had come along to ruin the faithful one, him and his kind and his goods and chattels': *bun* (written for *\*buvən* § 33. 2) is injunctive, *nāšāite* subjunctive in future sense §§ 657, 646; *jaymat* is plusquamperfect § 643. — 17 (*aməšanqm spəntanqm* . .) *yaēšqm anyō anyehe urvānəm aiwi.vāēnaiti mərəḏwəntəm humataēšu* . . *mərəḏwəntəm garō nmānəm* 'of whom the one sees another's soul thinking of *Humata* . . thinking of the paradise': on *mərəḏwant-* with loc. or. acc., see §§ 442, 519; on the meaning of *Humata-*, *Hūxta*, *Hvaršta* see note on H. 2. 15; *garō nmānəm*, equivalent to *vahištō aəhuš* (Y. 9. 19) and to *anayra raočā* (Y. 19. 6), but probably considered a particularly holy room within the paradise, see Bartholomae Wb. 513. — *yaēšqm raoxšnāwəhō pantānō āvayatqm* (part. pres. act., gen. pl. m.: <sup>1</sup>*vay-*) *avi zaḏrā* 'whose ways (are) shining when they come flying along to the *Z.*'; *āvayatqm* agrees with *yaēšqm*. — 19 *taēciṭ yōi frašəm* . . *ahūm dadən* 'it is they, who shall restore the world': *dadən* is injunctive in future sense § 657. — 26 (*xvarəno* . .) *yaṭ uparəhačāt* (*hak-*) *haošyarəhəm* '(the Kingly Glory . .) that clave unto *H.*', see note on Yt. 5. 21. — *yaṭ xšayata paiti būmīm haptaiḏyqm daēvanqm* . . 'when he ruled on the septempartite earth over the *D.* . .': temporal sentence § 755; see note on Yt. 10. 15. — 28 *taxməm urupī*: one expects *urupīm* acc. sg. — 29 *yaṭ barata aərəm mainyūm framitəm* (part. perf. pass.: *māy-*) *aspəhe kəhrpa* 'when he rode *A. M.* (who was) turned into the shape of a horse': on the instrumental (*kəhrpa*) see § 449. — According to a legend preserved in

the Persian *Ravāyat* (see MH 10, fol. 52 of the Haug Collection in the State Library at Munich) *Ahraman*, while kept by *Taxmūraf* as his charger, induced the wife of the latter to ascertain from her husband whether he ever felt fear while riding the fiend, and, acting upon the information thus obtained, he threw the king from his back and swallowed him. Information of this event was conveyed to *Yima* by the angel *Srōš*, who advised him to seek the fiend and propitiate him. *Yima*, accordingly, went into the wilderness singing, to attract *Ahraman*, and, when the fiend appeared, *Yima* ingratiated himself into his favour and, taking advantage of an unguarded moment, he dragged *Taxmūraf* out of the fiend's entrails, and placed the corpse in a depository for the dead. See West SBE. XXIV. 60. — 32 (*yiməm* . .) *yō uzbaraṭ haća daēvaēibyō uye ištīšća saokāća* . . 'Y., who took from the D. both riches and welfare . .': *uye* (written instead of *uve* § 144. 5) is acc. du. f., agreeing in gender with the nearest of its substantives § 604. — *uye fšaonišća vaḡwāća* 'both fatness and flocks' probably meaning 'fatness of the flocks': *uye* is here acc. du. n. as attribute of substantives of different gender, § 604; just so the following *uye*. — *yeṣhe xsādrāda xvarīyaṇ* (inf.) *stō* (pres. act. 3 du.: <sup>1</sup>ah-) *uye xvarəðe ajyamne* (acc. du. n.) 'in (or through § 484) whose reign there was to eat neverfailing food and drink (lit. both aliments, elliptical dual § 423): the text of this passage is corrupt; cp. Yt. 13. 50. — 33 *para anādruxtōit para ahmāt yaṭ hīm aēm draogəm vācīm anhaiḡim cīnmāne* (inf.) *paiti.barata* 'in the times before his lie, before he began to have delight in the word of falsehood and untruth': upon *cīnmāne* depends the accusative *vācīm*; *hīm* anticipates *vācīm* § 579. — 34 *vaēnəmnam ahmaṭ haća xvarənō mərəyahe kəhrpa frašusaṭ (šyav-)* 'the Glory visibly flew away from him in the shape of a bird': *vaēnəmnam* is absolutivum § 682. — *avaēnō* (part. pres. act.; nom. sg. m.: *vaēn-*) *xvarənō fraēštō* (inf) *yō yimō . . brāsaṭ (bram-) yimō ašātō* 'when Y. saw the Glory escape, Y. sorrowful began to wander about': on the form of *fraēštō* see § 373. — *dəuš.manahyāića hō stərətō* (<sup>1</sup>star-) *nīdāraṭ* (<sup>2</sup>dar-) *upairi zqm* 'and thrown down by the hostility (i. e. by his foes) he had to conceal on the earth': on the dative of the agent (here an abstract noun as representative of the persons interested) with the past participle, see § 461. — 35 *šusaṭ*: see Gl. under *šyav-*. — *mərəyahe kəhrpa vārənahe* (them.) 'in the shape of the bird V.': *Vārəyan* is the name of a bird which cannot be identified, in Yt. 14. 19 one of the incarnations of the Genius of Victory. Cp. the note on Yt. 14. 35 and Jackson Persia past and present 75 seq. — *hangəurvayata*: see Gl. under (*ham* +) *grab*. — 37 = Y. 9. 8. — 38 *aojištō . . nairyayāt parō* (see Gl.) *ham.vərətōit, yaṭ dim upanahaćaṭ yā uyra naire* (§ 178. 1) *ham.varəitiš* 'the strongest . . by (his) manly courage, because the strong N. H. (see note on Yt. 10. 66) clave unto him': causal sentence § 756; cp. *θraētaonō yaṭ ās . . vərəθravastəmō* (36). — 40 Cp. Y. 9. 11. — 41 *gandarəwəm* (see note on Y. 9. 10; Yt. 5. 38) . . *yō apataṭ vīzafānō mərəxsānō gaēḡā astvaitiš ašahe* 'G., who was rushing with open jaws, eager to destroy the living world of *Aša*': *mərəxsānō* is part. s-aor. mid. of *marək-* in future sense § 669, cp. *nāsəmnāi* Y. 9. 30. — *yō janāṭ hunavō yaṭ paḡanaya* (acc. pl. m., § 428: *paḡanay-* adj.) *nava* 'who killed the nine sons of the *Paḡana* clan': further particulars about these and most of the following persons connected with the feats of *Kərəsāspa* are not known. —

*hitāspəm*: he is the murderer of *Kərəsāspa*'s brother *Urvāxšaya*, see Yt. 15. 28. — *varəšuomēca dānayanəm*: *Varəšava* of the *Dānaya*-clan or of the Turanian tribe named *Dānav-*, see note on Yt. 5. 73 and Bartholomae Wb. 733 seq., 1169. — *piṭaonəmēca aš.pairikəm* 'P. with the many witches (?)'. — 42 *arəzō-šamanəm . . frāzuštəm (zaoš-) . . uštəm*: the word *uštəm* is corrupt; the first four letters are missing in the MSS. — *apa.dīsəm*: ? — *nyāidāuru*: corrupt. — *apastanəhō*: ? — *gatō (gam-) arəzahe* (loc. sg., them.) 'when he has gone to the war': on the perfect part. passive of an intrans. verb used actively see § 670; cp. H. 2. 17. — 43 *yō janaṭ snāvidkəm yim srvō.zanəm asəngō-gāum* (§ 33. 4) 'who killed *Sn.*, the horny, the stone-handed': cp. Bartholomae Wb. 1650. — 44 *avanayeni* (pres. subj. act. 1 sg.: *nay-*) *spəntəm mainyūm hača raoxšna garō nmāna* 'I shall bring down the Good Spirit from the shining *G.-Nm.*': on *hača* with the instr. see § 549. — *ərəyata hača dužanəha* (instr.) 'from the dreary Hell': Hell is called in the younger Avesta *dužanəhav-* or *daožahva-* V. 19. 47, meaning lit. 'bad existence, bad life', cp. the modern Persian *dōzax*. In the *Gāthā*'s Hell is called *drūjō nmāna-* 'house of the Drug', *daēvōng dam-* 'house of the *Daēva*'s' or *ačistahyā manəhō dəmāna-* 'house of the most evil spirit'. Both in the Veda and in the Avesta Hell is a place of darkness in the depth of the earth, cp. RV. 7. 104. 3<sup>1</sup> and V. 3. 35, 19. 47. See note on Yt. 13. 3. — *təm janāṭ . . kərəsāspō: janāṭ* is pres. subj. 3 sg. (them.) used as impf. § 631. — *ava apanəm gayehe frasānəm uštānahe* '(he caused) his expiring, the destruction of his energy': the verbal predicate is omitted, more or less distinctly suggested by *ava*, see §§ 527, 718. — 45 *uyrəm axvarətəm xvarənō* 'the mighty unseizable Glory': the Glory becomes now unseizable, because Non-Iranians want to take possession of it. — 46 *yahmi paiti parəxvāide spəntasča mainyuš aərəsča aētahmi paiti aṭ axvarəte* 'for which the Good Spirit and the Evil one did struggle, namely for that unseizable': on *parəxvāide* impf. mid. 3 du. see Bartholomae Wb. 857. — *adāt ašte fraəharəcayaṭ (harək-) āsište katarascēt* 'then each of them sent most swift messengers': *ašte . . āsište* is acc. pl., pronominally declined. — *Vohu Manah* lit. 'good mind' is the personification of *Ahura Mazdāh*'s good spirit, working in man and uniting him with God. He pervades the whole living creation, and all the good thoughts, words and deeds of man are wrought by him. See note on S. 2. 2. — *aēšəmēməca xrvī.drūm*: see note on Yt. 17. 5. — *spityurəmēca yimō.kərəntəm* 'and *Sp.*, who cut *Y.* (with the saw) in two pieces': *Spityura*, a brother of *Yima*, either together with *Ažay Dahāka* (Bd. 31. 3) or persuaded by him, cut *Yima* up. Nothing more is known of him. *Firdausi* does not mention him, and makes *Zahhāk* himself saw *Ĵamsēd*. — 47—48 *adāt fraša haqm.rāzayata (raz-) ātarš . . uiti avada manəhānō* (part. s-aor. mid.: <sup>1</sup>*man-*): *aētaṭ xvarənō hangərəfšāne* (<sup>1</sup>*grab-*, X. cl. § 213) *yaṭ axvarətəm* 'then *A.* stood up thinking thus: I want to seize that unseizable Glory'. — *ažiš . . uiti zaxšadrəm daomnō* (<sup>1</sup>*dav-*): *inja! avat handaēsayarəuha (daēs-) . . yezi aētaṭ nyāsəvəhe (yās-) yaṭ axvarətəm, frā θwəqm paiti apāda (āθ-)* 'A. . . thus speaking the slanderous language: back! let that be a warning to you . . if thou holdest that unseizable (Glory), I shall utterly destroy thee': *daomnō* is written instead of *\*davəmnō* § 33. 4;

<sup>1</sup> *indrāsomā duškṛto vavrē antār anārambhaṇé lámasi prá vidhyatam.*

*apāda* is probably subj. act. 1 sg. with the preverb *apa* — *nōiṭ apaya uzraočayāi* (inf.) *zəm paiti . . θrāθrāi* (inf.) *āsahe gaēdanəm* 'so that thou mayest never more blaze upon the earth and protect the world of *Aša*': final infinitives § 702. — *ada ātarš zasta* (acc. du.) *paiti apa.gəurvayaṭ* (<sup>1</sup>*grab*-) *fraxšni* (nom. sg. m., § 318) *uštānō.činahya* (instr. sg. f.) *yada ažiš biwivānha* (perf. act. 3 sg.: *byah*-) 'A. took back his hands, anxious of his life being attempted, as the dragon was frightful': on *fraxšnīn* with the causal instr., see § 454; *biwivānha* is written instead of *bivyānha* §§ 47, 144. 2. — 50 *frā θwəm zadānha* (acc. du. m., § 422) *paiti uzušsāne* (<sup>2</sup>*vaxš*-) *zafarə paiti uzraočayeni* (*raok*-) 'I will burn thee out at thy hinder part, I will blaze up in thy jaw'. — 51 *frapinvata*: see Gl. under *pay*-. — *izyeiti*: see Gl. under *āz*-. — *aētaṭ xvarənō hangrəfsāne* (on the writing see § 111) *yaṭ axvarətəm bunəm zrayanōhō gufrahe bune jafranəm vairyanəm* 'I want to seize that unseizable Glory (and carry it) down to the bottom of the deep sea, in the bottom of the deep seas': *bunəm* is accusative of the spot whither (§ 436), *bune* locative of the spot where (§ 511). — 52 . . *yō nərəuš* (acc. pl.: *nar*- m.) *dada* (perf. act. 3 sg.: <sup>1</sup>*dā*-) . . *sruṭ.gaošō.təmō asti yezimnō* (pass.: *yaz*-) 'who made men . . (who) best hears when he is worshipped'. — 53 *ātaṭ vō kasčēṭ mašyānəm . . xvarənō axvarətəm isaēta* (<sup>1</sup>*aēs*-), *aθaurunō hō rātanəm* (part. gen. as object, § 497) *raoxšni.xšnūtəm išānhaēta* (<sup>2</sup>*āh*-) 'whosoever of you, O men, should wish for the unseizable Glory, he should accept the gifts of the priest as a splendid reward': ideal condition with optative in both clauses § 792. — 54 *ašiš . . sūra gəušca vāstraheca* 'A. . . the mistress of cattle and of pasture': on *sūra*- with the gen. see § 506. — *ātaṭ ana vərəθra hačimnō vanāt haēnayā xrvīšyeitiš* (acc. pl. f.) 'and partaking of that victory he will conquer the blood-thirsty armies'. — 56 . . *yaṭ isaṭ . . fraθrase* (see note on Yt. 5. 41) *zrayanōhō vouru.kašahe* ' . . which *Fr.* tried to seize out of the sea *V.* (or in the sea *V.*?)': *zrayanōhō vouru.kašahe* is ablative-like genitive § 494 or genitive of the spot where § 507. — *maynō apa.spayaṭ* (<sup>1</sup>*spā*-) *vastrā taṭ xvarənō isō* (part. pres. act.) 'naked (he was), (his) garments he had thrown away, wishing to seize that Glory'. — *ā taṭ xvarənō frazgaḍata* (*zgaḍ*-) 'he came along swimming to that Glory'. — *apa.hiḍaṭ*: see Gl. under <sup>1</sup>*had*-. — *ada hāu apayžārō bvaṭ zrayanōhō vouru.kašahe vairiš yō haosravā nəma* 'and that arm of the sea *V.* was produced (*bvaṭ*), that is called the inlet *H.*': according to Bd. 22. 8 the inlet *Haosravah* is within fifty parasangs of lake *Čaēčasta* (see note on Yt. 5. 49). — 57 *ide ida yadna ahmāi*: is a meaningless collection of words, expressing a curse. — *nōiṭ taṭ xvarənō pairi.abaom* (*bav*-) 'I have not been able to conquer the Glory'. — 58 *vaēm haṃ.raēθwayeni vīspa taršuca xšudraça* (acc. pl. n.) 'I will mix up everything both solid and liquid': *vaēm* written instead of *vayəm* (see Gl.) § 33. 2, 4. — *θwəzjaiti* (*θwəz*-) *ahurō mazdā paitišā dāmaṇ dadānō* 'A. *M.* becomes oppressed when creating the hostile creatures'. — *vairiš yō vanhazdā nəma*: the situation of that inlet is not stated. — 62 *āš yā awzdānva nəma* 'a water, *A.* by name': see Bartholomae Wb. 99. — 79 *anumatē daēnayāi . .*: see note on Yt. 5. 18. — (*zaraduštrəm . .*) *yaṭ as . . ašəm ašavastəmō* 'Z., so that he was the holiest in holiness': *ašəm* is accusative of respect § 440. — *raēm* (acc. sg.: *rayay*- m.): on the form see § 124. 3. — 80 *vaēnəmnəm*: see note on Yt. 19. 34. — *vaēnəmnən mayā frāvōiṭ* (aor. act. 3 sg., § 638: *bav*-)



'openly (their) pairings happened': neuter plural with singular verb § 619; on the writing of *frāvōiŋ* see § 47 and Bartholomae Wb. 932 seq. — *vaē-nəmnəm apa.karšayən* (impf. act. 3 pl.: Ms. *apara karšayən*, see Bartholomae Wb. 456) *jainiš hača mašyākaēibyō* 'openly they dragged away the women from the men'. — *ātaŋ tā* (acc. pl. f., sc. *jainiš*) *snaodəntiš gərəzānā* (*garəz-*) *hazō nivarəzayən daēva* 'and the D. did violence to them, lamenting and wailing': on (*ni+*) *varəz-* with two accusatives see note on Y. 9. 28 and § 438. β. — 81 *aēvō ahunō vairyō yim ašavanəm zarađuštrəm frasrāvayaŋ: ašavanəm zarađuštrəm* acc. instead of nom. § 432; cp. Y. 9. 14, 15. — 82 *xvarənō zarađuštrāi* 'the Glory of Zarduštra': dative instead of genitive § 471. — *ā taŋ xvarənō frazgađata avi vayəm vītāpəm* 'he came along swimming to that Glory (cp. Yt. 19. 56) . . ? . .': the rest of the sentence is obscure. — *inja mē* (particle, see Gl.) *urvisyatəm aēzō* (acc. sg.: *aēzah-* n.) *jasatəm aēzahe yada kađača tē* (particle, see Gl.) *ās zaošō mana yaŋ ahurahe mazdā* 'they both (Zarduštra and the Xvarənah?) turned back, they came to the desire of the desiring (i. e. at the desire of him, who desires) as it was my, Ah. M.'s, will': cp. *prītā iva jñātāyaḡ kāmam étya* 'coming like dear relatives at (our) desire' RV. 10. 66. 14. — 84 *vīštāspəm . . yaŋ iməm daēnəm āstaota* (impf. mid. 3 sg.) *dušmainyūm siždyō* (part. pres. act.) *daēvaŋ apa ašavaŋ* 'V. . . so that he professed that religion, repelling the foe . . ? . .': the rest of the sentence is obscure, cp. Bartholomae Wb. 254 seq. — 85 *yō . . ašāi ravō yaēša* (perf. act. 3 sg.: *1aēs-*) . . *ravō vīvaēda, yō bāzušća upastača vīsata* (*vaēs-*) . . *daēnayaŋ* 'who looked for a room for A.; who found a room; who made him self the arm and the support of the religion': on the interchange of perfect and imperfect in descriptive sense, see § 642. — 86 *yō hīm* (sc. *daēnəm*) *stātəm hitəm haitīm* (part. pres. act.; acc. sg. f.: *1ah-*) *uzvažat* (*vaz-*) *hača hinūivyō* (abl. pl.: *hinav-* m.) 'who, being brought to a stand (and) bound, fetched it out of the bonds'. — *nī hīm* (sc. *daēnəm*) *dasta* (*1dā-*) *maidyōišādəm* 'he established it sitting in the middle': i. e. sitting on the seat of honour. — 87 Cp. Yt. 5. 109. — 89 (*xvarənō . .*) *yaŋ upanahačaŋ saošyantəm vərəθrājanəm uta anyāsciŋ haxayō* 'the Glory . . that will cleave unto the 'Victorious' of the S. and the other helpers': the future Saviour κατ' ἐξ., *Astvaŋərəta* (Yt. 13. 129), is also called 'the Victorious'. — Cp. Yt. 19. 11. 12.

### The Vidēvdāt.

The *Vidēvdāt*<sup>1</sup> or 'law against the *Daēva*'s is a priestly code in 22 chapters. It is chiefly a code of purification, the laws of purification being the subject of the greatest part of the book.

The three introductory chapters deal with (the goddess of) earth, who as the giver of life and the chief centre of purity is opposed to death as the destroyer of life and the chief centre of impurity. The first chapter is an enumeration of the sixteen countries of the earth

<sup>1</sup> The word *Vendīdād* is a corruption of *Vidēvdāt*, caused by the bad transcription of the Pahlavi letters.

created by *Ahura Mazdāh* and of as many plagues created in opposition by *Aərə Mainyav*<sup>1</sup>. — The second contains the legends of *Yima*. In the first legend (1—20) *Yima* by order of *Ahura Mazdāh* makes the creatures thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants. In the second legend on the approach of a dire winter, after which the flood is to destroy every living creature, *Yima* being advised by *Ahura Mazdāh* builds a *Var* (castle) of earth<sup>2</sup> to keep there the finest representatives of every kind of animals and plants, and they live there a life of perfect happiness. These legends must be understood here as an illustration of the passage in the first chapter, where the winter, which causes floods, is mentioned as one of the plagues of *Aərə Mainyav*. — The earth overpeopled in the golden age, when there was no death (see note on Y. 9. 4), is unpeopled by the great flood. *Yima*, whose indirect fault it was, has to repeople it. — The third chapter describes the five places, that comfort, and the five places, that discomfort most the earth, and states the actions, that bring the greatest happiness to the earth.

The fourth chapter treats of laws about contracts and assaults, which are the only remains extant of the civil and penal legislation of Zoroastrianism, see Darmesteter SBE. IV. 2<sup>nd</sup> ed. LXXXII seq.

Chapters 5—12 contain the laws of purification, which are based on the concept of impurity.

The chief centre of impurity is death and its counterpart child-birth. And the material substance that is most felt to be impure is blood.

Death and child-birth being phenomena which are not understood by primitive man are 'suspect', because they involve vague and mysterious danger. Primitive man will neither come into contact with a dead body nor with a female that is giving birth to a child: it is fear and awe as the same time which keep him at a distance. Likewise blood, the sight of which excites an uneasy feeling, is something to be shunned. But neither the dead body or the woman labouring with child nor blood is impure before the priestly law is concerned in it. For only that with which one must not come in contact is 'impure'. The objects of

<sup>1</sup> These plagues created by *Aərə Mainyav* to mar the earth and its creatures are winter, unseasonable heat, locusts, serpents and other indeterminate noxious animals, bad and non-aryan rulers, sorcerers; moreover sodomy, burying and cooking of the dead, weeping and groaning, scepticism etc.

<sup>2</sup> See note on V. 2. 31.

the inanimate world are not usually regarded as impure in themselves, but most of them are for instance capable of catching the infection from death or child-birth.

On the other hand certain natural things come to be regarded as specially 'pure' either on account of their being bright and lustrous or from the fact that they are used for cleansing processes as fire or water.

As a dangerous spirit is supposed to abide in the impure thing, the object of purification is to expel the spirit.

Also in the view of the Avesta, death and child-birth are centres of impurity.

When a man dies, as soon as the soul has parted away from the body, the *Drug Nasav* or corpse-witch rushes upon him in the shape of a fly through one of the openings of the body (V. 3. 14), and whoever thenceforth touches the corpse becomes unclean, and makes unclean whomsoever he touches. The defiling power of the dead varies according to the sanctity or rank of the deceased: thus it is greatest in the corpse of a priest, somewhat less in that of a warrior, and least in that of the husbandman (V. 5. 28 seq.). The corpse of a creature of *Aōra Mainyav* does not defile. Women that have just been delivered of a child, are unclean (V. 5. 45 seq.). Unclean also seem to have been the children; for they perform when putting on the girdle (see note on Y. 9. 26) the nine nights *Barašnūm* (see below) in order to be cleansed from the uncleanness they have contracted in the womb of their mothers. Altogether any phenomenon, by which the bodily nature is altered, is viewed as a work of a spirit, and makes that person unclean in whom it takes place. Such phenomena are the uncleanness of women during their menses (V. 1. 18 seq.) and the uncleanness of sick men.

Fire, water and earth are centres of purity. The fire being an earthly form of the heavenly fire, is the purest part of the pure creation of the good spirit. No uncleanness can be allowed to enter it. In every place where Parsis are settled, an everlasting fire is kept and fed with dry wood; whichever side its flames are brought by the wind, it goes and kills thousands of fiends (V. 8. 79 seq.). Burning the dead is a sin for which there is no atonement (V. 1. 17). Water was looked upon in the same light. Bringing dead matter to it is as bad as bringing it to the fire (V. 7. 25). Not less pure was the earth, in which a goddess lived, *Spəntā Ārmatay*. No corpse ought to defile her sacred breast; burying the dead is, like burning the dead, one of the greatest sins. Therefore the corpse is laid on the summit of a mountain, far from man, from water, from fire and from

the earth itself, as it is separated from it by a layer of stones or bricks (V. 6. 44 seq.). Special buildings, the *Daxma*'s, were erected for this purpose.

The process of cleansing varies according to the degree of uncleanness. The uncleanness of the dead is the worst of all: it can only be cured by means of the great ceremony of purification, the *Barašnūm i nuh šaba*, 'the nine nights' purification'.

The Nine Nights' *Barašnūm* is described in V. 9. 1 seq.: There are cut out of the earth six holes, one step apart, and with an interval of three steps, three more holes, one step apart, in the same line. This row of nine holes, from north to south, is surrounded by three furrows, the first six holes and the last three are both surrounded by a second series of three furrows, and the first three holes are surrounded by a third series of three furrows. And these furrows are not less than three steps from the holes in any place, except where they separate the three series of holes from each other. Now to the three places of nine feet (one between the first hole and the north side, one between the sixth and the seventh hole, and one between the last hole and the south side) are brought some stones or a piece of a hoof or a block of wood or a clod or any fragment of hard earth. The defiled man goes to the holes. The cleanser from without stepping near the furrows recites: *nəmascā yā ārmaitiš īzācā*, and the defiled man answers with the same formula. At every one of those words the corpse-witch becomes weaker. The cleanser then pours ox's urine into a vessel of brass or of lead. He takes a stick with nine knots, fastens the vessel to its end and sprinkles certain parts of the body of the defiled man at each of the first six holes. As soon as all parts of the body from top to toe are sprinkled, the corpse-witch flies away to the regions of the north (the hell) in the shape of a fly. The defiled man now sits down on the other side of the room of purification, four finger-breadths from the furrows which divide it. And here he is dried with fifteen handfuls of earth. When his body is dry, he goes to the remaining three holes, where, sprinkled with water, he washes his body once at the first hole, twice at the second, and three times at the third. Then he perfumes himself, puts on his clothes and goes to his home. Here he sits nine (days and) nights apart from fire, water, the earth, the ox, the plants and the faithful, washing his body and his clothes with water and ox's urine after every third night. When the nine nights have passed, he is pure and may go near the fire, the water, the earth, the ox, the plants and the faithful.

This ceremony was regarded not merely as a washing away of the uncleanness, or an expelling of the corpse-witch, but as a reviving and strengthening by the earth, see Y. 30. 7. And it is for this reason that the goddess of the earth, *Ārmatay*<sup>1</sup> is invoked and the holes, the number

<sup>1</sup> The meaning of the formula *nəmascā yā ārmaitiš īzācā*, a detached quotation cp. Y. 49. 10, is certainly 'and the prayer, the devotion and the

of which corresponds to that of the openings of the body, are cut out of it. Those holes are looked upon as the openings of the body and are intended to be filled up with the ox's urine or the water trickling from the body to preserve it from the corpse-witch<sup>1</sup>. The object of the furrows is to prevent the corpse-witch from forcing her way from the defiled man within the furrows to any other person outside them; being shut up inside the furrows and thus excluded from the world outside, and being driven back by the strength of the ox's urine, the water and the other spells, she finds at last no place of refuge but hell. As to what is done with the stones or the pieces of hoof etc., a conjecture is made by West SBE. XVIII. 436, that the stones were to be distributed, as ab-lution seats, to each of the nine stations, as at present.

Chapter 10 contains the *Gāḍā*-verses which have to be repeated twice, thrice and four times for the expulsion of demons; 11, the employment of *Gāḍā*-verses for the purpose of purification; 12, directions about mourning for dead relatives and about the purification of the houses in which they died.

Chapter 13 deals with the dogs which as creatures of the Good Spirit are pure animals and which include the hedgehog, the porcupine, the otter and others.

Chapter 14 describes at full length, how the murder of a water-dog (an otter) may be atoned for.

In Chapter 15 five mortal sins (consisting in the main in maltreatment of a dog or especially of a bitch big with young or in intercourse with a woman who has the menses or is quick with a child) and unlawful unions and attempts to procure miscarriage are mentioned. Further the obligation of the illegitimate father towards the mother and the child are stated and precepts are given how to treat a bitch big with young and how to breed dogs.

Chapter 16 is devoted to the treatment of women at the time of their menstruation.

Chapter 17 deals with hair and nails which have been cut. They are like anything that has been separated from the body of man considered dead matter and accordingly unclean. The demon must be driven away from the cuttings by spells, in the same way as he is from the bodies of the dead. Cp. Jackson JAOS. Proceedings October 1885. LXI.

religious zeal'; but the Pahlavi version *nyāyišn spandaramat i awzūnik* 'praise to Spandaramat, the propitious!' makes it indubitable, that an invocation of the goddess of the earth was intended by the recitation of it.

<sup>1</sup> In summer the holes had to be two finger-breadths deep, in winter four finger-breadths deep.

The contents of chapter 18 are of very miscellaneous character. The unworthy priest (1—5). The right priest (6). Heterodoxy and the heterodox teacher (7—17). On the holiness of the cock, the bird of *Sraoša*, who awakes the world for prayer and for protection of the fire, and on the spells against the demons, who make the faithful forget in slumber the hour of prayer and extinguish the fire (14—29). — As the right priest, who is said to sit up throughout the night and to question the holy Wisdom (§ 6), is called *Āθravan* 'firepriest', it is possible that a vague remembrance from ancient times lies hidden here, when the firepriests had to guard the fire during the night. Thus, at any rate can the §§ on the *Āθravan* be connected with those on the bird of *Sraoša*, who awakes the faithful one to put wood on the fire. — On the four sins, that make the Drug pregnant with a brood of fiends (30—59). On the evil caused by the *jahi*, the prostitute (60—65). How intercourse with a woman who sees blood is to be atoned for.

Chapter 19 treats of the sacrificial implements and of the sacred the words, by which the demons are confounded. 1—3 and 4—10 relate attacks of the demon *Būtay* and of *Aəra Mainyav* against *Zaraduštra*, who combats them singing aloud the *Ahuna Vairya* and certain verses of the *Gāθā*'s. — 4—10 presents something of a parallel to the struggle of *Buddha* with *Māra*, or to the temptation of our Saviour by Satan. See Jackson *Avesta-Reader* 47. — 11—17 give a series of invocations to destroy the uncleanness born from contact with the dead. — 18—19 describe the promotion of the prosperity of the creation by the rites of the *Barəsmān*. — 20—25 state, how that men and clothes defiled by the dead are to be purified by ox's urine, water, and perfume. — 26—34 deal with the fate of souls after death.

The idea of a future life is expressed very distinctly even in the *Gāθā*'s and pervades the whole of the later Avesta literature. This idea is founded upon the old Aryan belief in Heaven and Hell (see note on Yt. 13. 14). The Father Heaven (see introduction to the *Mihr Yašt*) as the ruler of the whole universe, rewarded not only the good, but was a punisher of the wicked at the same time. All that was created, good or evil, fortune or misfortune, was his work. But having arrived at the idea of good and evil one found, that the various kinds of evils, wickedness, and baseness were not compatible with the goodness, holiness, and justice of the great Father. He, therefore, remained only the ruler of the heaven and the author of all that is good and useful in nature, and, when his chief-attributes were personified, they were only good ones like protection, friendship, tribalism etc. Although a 'bottomless darkness' or a place 'deep down' in the Vedas is referred to as a sort of Hell, yet one

had still no clear conception of a ruler of the Hell, who calls into existence all that is dark and apparently noxious. (The conception of a separate evil spirit of equal power with the good spirit and always opposed to him, was reserved for Zaraθuštra.) Nevertheless, the existence of a vague belief in the future recompense for the good and the annihilation or the punishment of the wicked may be inferred from such Vedic passages as RV. 10. 14. 8 'Meet with the fathers and with Yama, with the recompense of the sacrifices and good works in the highest heaven', 'By the good path do thou hasten past the two four-eyed brindled dogs (see note on V. 13. 9), the offspring of Saramā' and 10. 17. 4 'May Savitar place thee, where those sit who have done good works', or 4. 5. 5 'This deep abyss has been produced for (those who), being sinners, false, untrue, go about like women without brothers, like wicked females hostile to their husbands'. After death the good got to the paradise awaiting them and obtained immortality, while the wicked were supposed to be simply annihilated or dragged away to hell, cp. Muir Sanskrit Texts V. 300 seq. and the notes on V. 19. 29 seq.

Zaraθuštra's views in regard to a future life, though incomplete here and in the Gāthā's, are carried out in the *Hadōxt Nask* and are fully given in the Pahlavi books. The belief in an immediate judgment of the soul after death, the weighing in the balance, the leading of the soul across the *Činvat*-Bridge and through the mansions of paradise to bliss, or through the grades of hell to torment, or again in special cases to an intermediate state to await the final judgment is a genuine Mazdayasnian dogma, which developed itself naturally from Zaraθuštra's sayings.

34—42 contain another series of invocations. — 43—47 relate, how the demons dismayed by the birth of the Prophet, rushed back into Hell.

The last three chapters are devoted to priestly medicine, especially to the spell-medicine.

## II.

### (The legends of Yima.)

Literature: Windischmann Zoroastrische Studien 21 seq., Lindner Festgruss an Roth 213, Geldner KZ. 25. 179 seq., Haug Essays 3<sup>d</sup> ed. 230 seq., Darmesteter ZA. II. 16 seq., SBE. IV. 2<sup>nd</sup> ed. 10 seq., Söderblom La vie future 170 seq.

1 *kahmāi paoiryō* (adv. or nom. sg. m.) *mašyānəm apərəsə tūm . . anyō* (adv. or nom. sg. m.) *mana yaṭ zaraθuštrāi* 'with which of the mortals didst thou first converse beside me, the Z.?: instead of *apərəsə*, which could stand for *apərəsō* (impf. act. 2 sg.; § 34. 2), one expects a form of the middle voice; the genitive *mana yaṭ zaraθuštrāi* (dative instead of gen., § 471) as representative of the ablativus comparationis (§§ 481, 494). — 3 *viṣaṇha mē . . mərətō bərətača* (locative-infinitives § 373) *daēnayāi* (instead of gen., see above) 'be thou ready for preserving and cultivating the religion': on

*vaēs-* with the final infinitive see § 695; cp. N. 19 and Y. 32. 14. — *nōiṭ dātō ahmi nōiṭ ēistō* (*kaēθ-*) *mərətō* . . 'I am not born, nor taught to preserve . .'. — 4 *yezi mē nōiṭ vīvīse* (inf. ?) *mərətō* . . *āaṭ mē gaēḏā frādaya* (*frād-*) 'if thou be not able to be ready for preserving . . then make thou my world to increase': the first part of the sentence is not clear. — *āaṭ mē vīsāi* (inf., § 371) *gaēḏanq̄m θrātāca* (nom. sg. m.) . . 'then be ready as protector of the world and . .': dative-infinitive with imperative force § 703. — 6 *āaṭ hē zaya* (acc. du. m.) *frabarəm azəm* . . *suwrq̄m zaranaēnīm ašraq̄mca zaranyō-paēsīm* 'then I brought two implements to him: a golden arrow and a scourge inlaid with gold': these implements are the symbols of sovereignty. — 7 *yimō asti bərəḏe* (inf., § 373) *xšadrayā* 'Y. is in possession of the two sovereignties': that passage seems to be a gloss. — 8 *āaṭ yimāi* (dative instead of gen., § 471) *θrisatō.zəma hənjasənta* (*gam-*) 'then to the kingdom of Y. three hundred winters became complete'. — *āaṭ hē im zā bvaṭ pərəne* (nom. sg. f., pronominally declined) *pasvq̄mca* 'then this earth was replenished for him with cattle and . .': on *bav-* with a part. perf. pass. in the sense of the passive see § 671. — *nōiṭ hīm* (particle) *gātvō* (part. gen. as object § 497) *vindən* (<sup>2</sup>*vaēd-*) *pasvasca* . . 'cattle did find no room and . .'. — *pərəne* (see above) *im zā hangata* (instr. sg.) *pasvq̄mca* . . 'this earth (is) full through the gathering of cattle and . .'. — 10 *āaṭ yimō frašusaṭ* (*šyav-*) *raočā ā upa rapidwq̄m hū* (see note on Yt. 5. 91) *paiti adwanəm* 'Y. stepped forward at midday to the light towards the way of the sun': that is, towards the south; the north is the direction of Hell, see below. — *hō imq̄m zq̄m aiwišvaṭ* (*šav-*) . . *sifaṭ* (*saēf-*) 'he cracked this earth and passed over her'. — *frīḏa spənta ārmaite frača šva* (imp. act. 2 sg., them.: *šyav-*) *vīca nəmanaha* (*nam-*) *barəḏre pasvq̄mca* . . 'O Sp. Arm. graciously come forth and stretch thyself afar to bear cattle and . .': Yima invokes the goddess of earth having stepped towards the south, because the northern part of the earth encloses the hell and therefore cannot open itself to bear the living creatures; see note on Yt. 13. 3. — 11 *āaṭ yimō imq̄m zq̄m vīšāvayaṭ* (*šyav-*) *aēva θrišva* (instr. sg.) *ahmāt* (adv.: see Gl.) *masyehīm yaḏa para ahmāt* 'then Y. made the earth expand herself by one-third larger than she (was) before'. — *astəm idra fračarənta* (<sup>1</sup>*kar-*) *pasvasca* . . 'and there a home established cattle and . .'. — 20 The phrases which constitute the remaining part of 20 and the first part of 21 in the Mss., are later additions and form no part of the original text. See Geldner KZ. 25. 186. — 22 *avi ahūm astvantəm aḡəm zəmō* (*zyam-* m.) *janhəntu* 'upon the evil material world the winters shall come': on the writing of *zəmō* instead of *zimō* see § 280. — *yahmaṭ hača staxrō mrūrō zyā* 'and, therefore, a strong deadly winter shall be': see Gl. under *yahmaṭ hača*. — *yahmaṭ hača paurvō snaoḏō vafra* (acc. pl. m.) *snaēzāt* (*snaēg-*) *barəzištaēibyō gairibyō bašnubyō arəduyā* 'therefore at first the clouds will make snow masses of snow up to the depths as the A. has, from the highest mountains': *bašnubyō* is ablativus comparationis § 481. — 23 *θrižaṭca ida* . . *gəuš apa.jasaṭ yaṭca aḡhaṭ θwyq̄stəmaēšu asa-ḡhəq̄m* 'and (only) a third of the animals will then come off (unhurt), namely (all animals) that (are) in the most wild (of the) places': that is to say in the plain deserts as contrasted with the mountains and valleys; on the meaning of *gav-* see note on Yt. 13. 10. — *yaṭca jaḡnušva raonq̄m paxru-maēšu nmānaēšu* 'and (all animals) that (are) in the valleys of the rivers in



solid houses': that is to say in stables. — 24 *parō zəmō aētanhā darōhōuš anhat bəratō* (inf., § 373) *vāstrəm* 'before the winter of that country (there was) producing of grass', i. e. 'before the winter that country produced grass for cattle': locative infinitive as subject. — *təm* (acc. sg. n., sc. *vāstrəm*) *āfš paurva* (adv.; see Gl.) *vazaidyāi* (inf., § 371) *pasca vītaxti* (instr. sg.) *vafrahe* 'afterwards (after the grass, produced before the winter) in consequence of the melting of the snow water shall flow in abundance': infinitive with imperative force § 703. — *abdaća* (nom. pl. n.) *ida . . sadayāt* (<sup>1</sup>sand-) *yať ida pasōuš anumayehe padəm vaēnāite* 'and it will be a wonder, when here the footprint of a sheep appears': see Salemann Man. Stud. I. 42. — 25 *āať təm varəm kərənava* (imp. act. 2 sg., them.) *čarətu.drājō kəmciť paiti čadrusanəm* 'therefore make thee a castle long as a č. on every one of the four sides': *čarətav-*, lit. 'racecourse' (see Y. 11. 2), is the name of a long measure of distance; according to the tradition the length of a *čarətav-* is two *hādra-*, a medium *hādra* being a thousand steps of the two feet, see West SBE. V. 98. — *varəm kərənava . . narəm aiwi.xsōiθne* (inf., § 371) *. . gavəm gāvayanəm* 'make a castle to be a dwelling for men . . stables for cattle'. — 26 *hādra āpəm frātať.čaya* (*tak-*) *hādrō.masanhəm adwanəm hādra marəyā avastaya* (<sup>1</sup>stā-) 'there thou shalt make waters to flow a way a H. long, there thou shalt set up meadows': on the writing of *frātať.čaya* see § 61; *hādrō.masanhəm adwanəm* is accusative of extent § 439. — In the text of the MSS. the following phrase is interpolated: *avi mať zairi.gaonəm mať xvairyēite* (passive) *ajyamnəm* 'always the goldcoloured, always the inexhaustible (food) is eaten'. — 27 *narəm nāirinəmča . . yōi . .*: the relative agrees with the strongest gender § 604. — *gōuš sarədanəm . . yōi* (nom. pl. m. instead of n.). — 28 *tē kərənava midwaire* (acc. du. n.) *ajyamnəm* (acc. sg. n.) *vīspəm ā ahmāť yať aēte narō varəšva anhən* '(all) those shalt thou set in pairs to be something inexhaustible so long as those men shall stay in the castle': *tē . . midwaire* referring to combined antecedents is neuter § 604; *varəšva* instead of *varəšva* from 30. — 29 *mā adra frakavō . . māda.čim anyəm daxstanəm* (part. gen. as subject § 497) *yōi* (nom. pl. m. instead of n.) *hənti arəhe mainyōuš daxstəm mašyāišča paiti nidātəm* 'there (shall be) no hump on the chest . . nor other defects which are A. M.'s sign put into men'. — 30 *fratəməm daiōhōuš nava pərəθwō kərənava madəmō xsvaš . .* 'in the largest part of the place thou shalt make nine passages, in the middle part six . .': the grammar here is corrupt. — *aiwića tē* (sc. *pərəθwō*) *varəšva* (*varəp-*) *suwrya zaranaēnya apića təm varəm marəza dvarəm* 'and thou shalt mark them (the passages) with thy golden arrow, and thou shalt fit the castle with a door': on (*aipi* +) *marəz-* with two accusatives see note on Y. 9. 28 and § 438 β. — 31 *āať mašta* (*s-aor. mid. 3 sg.*: <sup>1</sup>man-) *yimō*: 'and Y. thought'. — *kudā tē* (particle) *azəm varəm kərənāvāne, yā* (instr. sg.) *mē aoxta ahurō mazdā* 'how shall I make the castle (on account) of which Ah. M. has spoken with me': *yā* is instrumental of cause § 451. — *aiōhā zəmō* (gen. as object, § 497) *pāšnābya vīspara* (*spar-*) *zastaēibyō vixada* (*xad-*) *maqayən ahe yada nū mašyāka xsvisti zəmē* (loc. sg.; § 354) *vīšāvayeinte* (*šyav-*) 'crush this earth with thy heels, knead it with thy hands as now people knead soaked loam': the grammar is corrupt. The idea that after the world becomes an ocean by the flood Y. has to make the Vara from kneaded earth,

may be connected with the old myth of the (first) creation of the world, as described for exemple in the Taittirīya Brāhmaṇa 1. 1, 3, 5 seq.: "This (universe) was formerly water, fluid. With that (water) Prajāpati practised arduous devotion (saying), 'how shall this (universe) be (developed)?' He beheld a lotus-leaf standing. He thought, 'there is somewhat on which this (lotus-leaf) rests'. He as a boar — having assumed this form — plunged beneath towards it. He found the earth down below. Breaking off (a portion of) her, he rose to the surface. He then extended it on the lotus-leaf. Inasmuch as he extended it, that is the extension of the extended one (the earth). This became (*abhūt*). From this the earth derives its name of *bhūmī*. The wind carried her, to the four quarters. He strengthened her with gravel, etc., etc.", or in the Taittirīya Saṃhitā 7. 1, 5, 1 seq.: "This universe was formerly waters, fluid. On it Prajāpati, becoming wind, moved. He saw this (earth). Becoming a boar, he took her up. Becoming Viśvakarman, he wiped (th moisture from) her. She extended. The became the extended one (*pr̥thivī*). From this the earth derives her designation as the extended one etc. etc." Cp. Muir Sanskrit Texts I 52 seq. and Dāhnhardt Natursagen I. 1 seq. — 38 *apiṇā hō varəm marəzaṭ dvarəm raoṇānəm xvāraoxśnəm antarənaēmāṭ* 'and he fitted the castle with a door, lighting, self-shining within': the lighting door is to be understood as the heaven with sun, moon and stars. — 39 *ēayō . . aēte raoṇā . . yō . . āraoṇayeiti*: *raoṇā* is falsely treated as masculine and followed by a singular relative. — *varəfśa* (see note on 28) *yō yimō kərənaoṭ*: *yō* stands instead of acc. pl. m. — 40 *hakərəṭ zī irixtahe* (gen. sg. n.) *sadayaṇā* (loc. sg. f.) *vaēnaite* (3 sg. instead of 3 pl.) *starasā . .* 'once (in the year) the stars . . are seen rising and setting': the grammar is corrupt. — 41 *taēca* (nom. pl. m.) *ayarə mainyeinte yaṭ yārə* 'and they consider (to be) a year, what is a day': the meaning of *ta-* here cannot be determined. — *ēaṭwarəsātəm* (accusative of extent, § 439) *aiwi.gāmanam dvaēibya haṇā nərəbya dva nara us.zayeinte miḍwana* (nom. du.) *striṇā nairyasā aḍa aētaēṣam yōi* (instead of gen. pl.) *gəuś sarədanam* 'within (or after) forty years by every couple two men are born, a pair: a male and a female, and thus (it is) for (all) these sorts of cattle': *aētaēṣam . . sarədanam* is dative-like genitive § 495. — *taēca narō sraēṣṭa gaya jvainti* (<sup>1</sup>*gay-*) 'and these men live the happiest life': on the instrumentale *gaya* see § 452. — 42 *viś karṣipta*: the bird *karṣiptar* lit. 'accipiter' dwells in the heaven; as the messenger of the heaven he brought the religion into the castle of Y.

### III.

#### (The Earth.)

Literature: Geldner KZ. 24. 542 seq., Studien 151 seq., Geiger ZDMG. 34. 415 seq., Haug Essays 3<sup>d</sup> ed. 235 seq., 315 seq., Jackson Avesta-Reader 44 seq., Darmesteter ZA. II. 33 seq., SBE. IV. 2<sup>nd</sup> ed. 21 seq.

The present selection describes the five places that most please the earth; it contains two long digressions, the one (14—21) on corpse-bearers, the other (24—33) on the holiness of husbandry.

12 *paovim*: adv. — *mazišta xšnaoma xšnāvayeiti* 'he rejoices with greatest joy': on the instrumental see § 449. — *yaṭ . . paiti . . uskanti* (<sup>2</sup>*kan*-) 'where (lit. in which) one digs out . .': 'one' expressed by the third person sing. § 716. — *yahmya sairi nikante* (nom. du. f.; part. perf. pass.: <sup>2</sup>*kan*-) 'where dead bodies (are lying) buried'. — *spānasća irista naraēča irista* is an exemplification of *sairi*: on *naraē-ča*, probably declined pronominally, see Bartholomae Wb. 1048. — 13 *daxma*: as the purity of the earth was not to be defiled, especially by contact with a corpse, a peculiar mode of disposing of the dead arose, which has ever been a characteristic mark of the Parsi religion. Cp. Jackson Avesta Reader 45. The body was to be carried to some high place (*daxma*), fastened and left to the dogs and birds to devour. The bones were afterwards taken to a receiver and preserved in some sort of a receptacle. See V. 6. 44 seq. — *yaṭ . . paiti . . daxma* (acc. pl.) *uzdaēza* (instr. sg.) *vikanti*, *yahmya narō irista niḍayeinte* (<sup>1</sup>*dā*-) 'where one pulls down the *D.* by carrying (them) off, (those *D.*) on which the corpses of men are deposited': although the erection of *Daxma*'s is enjoined by the law, yet the *Daxma* in itself is unclean, since it is always in contact with the dead. Every fifty years it has to be pulled down, so that it may be restored to its natural purity. — 14 *mā čiš barō* (nom. sg. m.: part. pres. act.) *aēvō yaṭ iristəm* (acc. sg. n.) 'no one (shall be) carrying alone (that) which (is) dead': cp. Haug Essays<sup>3</sup> 317: 'No corpse can be carried by less than two men, according to the religious laws of the Zoroastrians' and Modi The funeral ceremonies of the Parsees 12 seq. — *āaṭ* 'for': see Gl. — *vā*: emphatic particle, see Gl. — *āaṭ yezi sē* (as acc.) *barāt aēvō yaṭ iristəm*, *upa vā* (emphatic particle, see Gl.) *nasuš raēdwāt nānḥanaṭ hača . .* 'for if one man alone carry (that) which (is) dead, the *N.* (the corpse-demon) rushes upon (him), from the nose . .': the text means to state, that the *N.* rushes upon him through all the nine openings of the body. — *tē aēšam paiti sruye . . druš upa.dvašaiti* 'at the nails of them (of men carrying corpses alone) the *Drug* is flying': *tē* agrees with *sruye* (i. e. *sruve*, § 144. 5). The corpse-demon comes in the shape of a raging fly, cp. V. 7. 2 and Geiger OK. 263. — *bavainti*: the plural refers to *aēšam*. — 15 *yaṭ . . aišhā zəmō . .* 'where on this earth': the genitive *aišhā zəmō* depends upon *yaṭ* § 496. — *gātuš . . yaṭ iristō kašahe*: the *iristō.kaša-* is here opposed to *nasu-kaša-*, who is the lawful carrier V. 8. 11; the Pahlavi-Version explains *ēvak bar* 'single carrier', cp. Haug Essays<sup>3</sup> 318, Darmesteter ZA. 2, 88, 148. Today the Parsees distinguish two classes of corpse-bearers: "(a) the Nasāsālārs who alone can enter into the Tower with the corpse. They also go into the house to arrange the corpse on the bier; (b) the Xāndyas who are mere carriers; their only business is to carry the corpse from the house to the Tower in the inside of which it is carried again by the Nasāsālārs." Modi The funeral Ceremonies of the Parsees 12. — *kambištəmća aēte padā frayaṇ pasvasća . .* in construction supply *yaṭ*: 'and (where on) these ways least go flocks . .'; on the following accusatives as subject-cases see § 714. — (16—17 is inserted.) — 16 *hača barəsmən . .*: see note on Yt. 10. 88. — 17 *θrisata.gāim*: accusative of extent § 439. — 18 *aētaḍa hē* (particle) . . *mazdayasna aišhā zəmō pairi-daēzən* (acc. pl. m.) *pairi.daēzayən* 'here on this earth (corresponding to 'where on this earth', see 15) the *M.* shall erect enclosures': the genitive

*aivōhā zēmō* depends upon *aētaða* § 496. — *xvarəθaēibyō, vastraēibyō āstayaanta (stā-) mazdayasna* 'with food, with clothes the M. shall appear': the ablatives plural are used for instrumentals § 428. — 19 *draējistō.təmaēšvača niuruzdō təmaēšvača aētā xvarəθā xvaratu aētā vastrā varəhatu* (<sup>3</sup>vah-), *vīspəm ā ahmāt yaṭ hanō vā zaururō vā pairištā.xšudrō vā bavāt* 'among the very poorest and foulest he (the *iristō.kaša*) shall eat that food, he shall wear those clothes, until he becomes old or broken down by age or impotent'. — 20 *āaṭ yaṭ hanō . . bavāt, aojīštəmča dīm* (particle) . . *mazdayasna tančīštəmča vaēdyō.təməmča upa maitim barəzarəhəm pəstō.fradəvəhəm hē kamərədəm vīnādayən (naθ-)* 'then, when he has become old, the M. in the most effectual, rapid and skilful manner shall on the top of a mountain skin his head, as far as the hair extends': *aojīštəmča, tančīštəmča, vaēdyō.təməmča* are adverbs. — *aš.xvarətəmaēibyō spəntō.maiṇyavanəm dāmanəm kərəfš.xvārəm kərəfš* (nom. used as acc.) *paiti nīsrinuyāt (sray-) vayəm kahrkāsəm* 'one shall deliver (his) corpse unto the greediest of the corpse-eating creatures of the Good Spirit, unto the vultures': *vayəm kahrkāsəm* agrees in case with *dāmanəm*. — *avā* (nom. sg. m., § 399) *him* (particle) *paiti.miθnāiti (maēθ-)* *vīspəm dušmatəmča . .* 'the man here renounces all that is evil thought and . .'. — 21 *yeziča hē anya aya šyaoθna fravaršta, paitita* (<sup>1</sup>ay-) *hē čīða* 'and if other evil deeds (have been) committed by him, the punishment for them (is) remitted': the copula in both clauses is omitted; the first *hē* is dative of the agent § 461; the second *hē* is genitive, depending upon *čīða*; *paitita* is written for \**paitita* § 34. 1. — *paititəm* (nom. sg. n.) *ahe narš yavaēča yavaētātaēča* 'the remission of this man (is) for ever and ever'. — 22 *yaṭ . . paiti . . vīkante* (pres. mid. 3 sg., <sup>2</sup>kan-) . . *gərəðəm* (part. gen. as object, § 497) 'where one pulls down the barrows . .'. — 23 *yaṭ . . paiti . . kārayeiti* (<sup>3</sup>kar-) . . *yavanəmča* (part. gen. as object) . . 'where one sows corn and . .'. — *yaṭ vā anāpəm āi āpəm kərənaoiti* (<sup>1</sup>kar-) 'or where one brings water to a desert land': the following passage is a worthless addition, see Bartholomae Wb. 123. — 24 *nōiṭ zī im* (pron. dem.: see Gl. under *ayəm*) *zā šā, yā darəya akaršta saēta (sāy-) yā karšya karšivata* (instr. sg. m.), *aibiš* (nom. sg. fem.: *aibiz-* adj.) *taṭ* (adv.) *varəhəuš* (part. gen. as object) *aiwi šōiθni* (loc. sg.: *aiwi-šaētan-* m.) 'unhappy is that land, which has long lain uncultivated, and is to be ploughed by the ploughman, desiring therefore from (lit. by) the inhabitant what is good'. — *īða* (see Gl.) *čarāiti huraoda yā darəya apuθra aēiti aibiš taṭ varəhəuš aršānō* 'like a well-shapen maid who long goes childless, desiring therefore from the husband what is good': the genitive *aršānō* depends upon *aibiz-* § 476. — 25 *yō* (conditional § 746) *iməm zəm aiwi.vərəzyeiti . . hāvōya bāzvō dašinača dašina bāzvō hāvayača, upa hē gaonəm baraiti* 'if one tills that earth with the left arm and the right, with the right arm and the left, unto him she brings benefit': *bāzvō* is locative instead of instrumental § 426; on the writing of *hāvōya, hāvaya-ča* (for *havya*, see Gl. under *haoya-*) see §§ 34. 3, 144. 1. — *mənayən ahe yaða nā fryō fryāi vantaoe starəta gātuš sayamanō puθrəm vā gaonəm vā avi avabaraiti* 'even as a kind man unto his kind wife brings a son or (any other) benefit, lying on the stuffed couch': on the writing of *vantaoe* for *vantave* see § 144. 4; *starəta gātuš* is perhaps accusative of extent. — 26 *aoxta*: the imperfect is remarkable; on expects *aoxte*. — *nara*: voc. sg. with transition to the *a*-declen-

sion. — 27 *bāda ida āfrasāne* (<sup>4</sup>*par-*) *darəhubyō*, *bāda ida aēni* (<sup>1</sup>*ay-*) *bərəθi* (infinitive, § 373) 'verily I shall come to the countries, verily I shall ever go on bringing forth'. — *vīspā xvarəntiš para.barəqən haṃ.bərəθwəqəṃ parō yavahe* 'they (sg. *daiəhāvō* 'the countries') shall get in all manner of food besides the harvest'. — 29 *bāda ida hištahe anyehe dvarə srayanō xvarəntiš pərəsəmnāēšūca* (*fras-*) 'verily thou shalt stand at another's door and among them who beg for food': *dvarə* is locative, depending upon *sray-*. — *bāda θwəqəṃ tarasca ānəhānō srascintiš* (*sras-*) *xvarəθā bairyēinte* 'verily by thee the food trickling from the mouth will be borne past': *ānəhānō* (*ānəhan-* n.) is ablative-like genitive § 494. — *tē ābya bairyēinte yaēšəqəṃ dim* (particle) *frāyō* (nom. sg. n.) *voḥuṇəqəṃ* 'they shall be brought to those who (have) profusion of good things': *tē ābya* (dat. du. instead of plur.) *bairyēinte* is an imitation of Y. 32. 15, see Jackson Avesta Reader I. 45, Bartholomae Wb. 10 seq.; to *yaēšəqəṃ* . . *frāyō* is *asti* to be supplied § 490. — 30 *yaṭ uyrəm* (adv.) *paiti yaokaršti* 'if one well tills corn': *yaṭ* . . *paiti* means here 'if' see Gl. — 31 *yō yaom* (*yava-* m. § 33. 4) *kārayeiti* (<sup>3</sup>*kar-*), *hō ašəm kārayeiti* 'he who sows corn, sows Aša (righteousness)'. — *fravāza* (instr. sg., § 449) *vazaite* 'he furthers'. — *hō iməqəṃ daənəqəṃ māzdayasnīm frapinaoiti* (*pay-*), *satəm paitištənaqəṃ hazərəṃ paiti.daranəqəṃ baēvarə* [*paiti*] *yasnō.kərəitinaqəṃ* 'he suckless the māzd.-religion, (he creates) an hundred (new) places of residence, a thousand (new) dwelling places, ten thousand *Yerəhē.hātəqəṃ*-prayers (that is to say, he obtains the reward for the recitation of ten thousand *Yerəhē.hātəqəṃ*-prayers)': on *yasnō.kərəitay-* see note on N. 74. — 32 *yaṭ yavō dayāt* (passive; <sup>1</sup>*dā-*), *daēva xvisən* (*xvāēd-*) . . *tusən* (*taoš-*) . . *uruθən* (<sup>1</sup>*raoθ-*) . . *pərəδən* (*parəd-*) 'if the corn is prepared, the *D.* begin to sweat, lose their heads, groan, fart': *xvisən*, *tusən*, *uruθən*, *pərəδən* are universal injunctives § 660; the general meaning of the sentence is, that the *Daēva*'s, who will destroy all vegetation, break down by the preparing of the corn. — *ida miθnāt* (*maēt-*) *daēva aipi.jaiti* (inf., § 372) *nmāne aiəhāi gundayāi* 'here shall be always (some) farinaceous food in the house for to smite the *Daēva*'s: *aiəhāi gundayāi* is dative instead of partitive genitive (as subject) § 471. — *zafarə* (loc. sg.) *tafsəṇ* (*tap-*) *aya* (instr. sg. f.) *masō* (adv.) 'in the mouth they (the *Daēva*'s) shall begin to grow very hot by it (by the farinaceous food)'. — *haṃ.urvisvāəhō* (nom. pl. m., on the form see Bartholomae Wb. 1811) *sadayeiti* (<sup>1</sup>*sand-*) 'they (the *Daēva*'s) are seen running away': *sadayeiti* is singular instead of plural; on the construction see § 672. — *yaṭ yavō pouruš* (*parav-*, adj.) *bavāt*, *ada maθrəṃ taṭ* (correlating with *yaṭ*) *mairyəṭ* (<sup>2</sup>*mar-*) . . : 'in order that there is plentiful corn, one shall recite the saying: . . . — 33 *naēčiš axvarəntəqəṃ tva* (*tvan-*, adj.) *nōit* . . *ašayəqəṃ* . . *vāstryəqəṃ* . . *puθrōištim* 'no one of those who do not eat (is) fit for the doing of works of Aša . . for the doing of works of husbandry . . for obtaining possession of sons': on *tvan-* with the accusative see § 442. — *xvāšaya zi vīspō aəhuš astvā jvaiti* (<sup>1</sup>*gay-*) *axvāše framiryēite* (<sup>1</sup>*mar-*) 'for by eating the whole material world lives, by not eating it dies away': *xvāšaya*, *axvāše* are locatives sing. instead of instrumentals § 426. — 34 *yaṭ bā paiti* . . *nairə ašaone vərəzyāṭ* . . *dadāiti* 'if one pays to the faithful for his work': *vərəzyāṭ* is ablative of cause § 483. — 35 *avi təm spayāt* (<sup>1</sup>*spā-*) *spəntayā ārmatōiš təmō āca* 'him (who does not pay) one shall thrust out of the earth into darkness': the name

of the goddess of the earth is used to signify the earth herself, see note on Yt. 13. 3.

## V.

Literature: Darmesteter ZA. II. 66 seq., SBE. IV. 2<sup>nd</sup> ed. 49 seq., Haug Essays 3<sup>d</sup> ed. 322 seq., Geldner KZ. 25. 198 seq., Scheftelowitz ZDMG. 57. 112 seq.

The subject treated in the first part of chapter V is as follows: if a man defile the fire or the earth with dead matter, involuntarily or unconsciously, it is no sin.

1 *nā taṭ* (adv.) *para.iriḍyeiti* (raēθ-) . . 'there dies a man'. — *ā taṭ mərəyəm* (here nom. sg. neutr.; cp. below *mərəyō*) *uzvazaitē hača barəšnavō gairinəm avi jafnavō raonəm upa təm kəhrpəm fraəuharaiti* (xvar-) *yəm iristahe mašyehe* 'a bird takes flight from the tops of the mountains down into the depths of the vales on the corpse of the dead man, it feeds (the corpse)': on *hača* with accusative see § 549. — *upa təm vanəm vazaitē xraoždvanəmča varədvənəmča* 'it flies to a tree of the hard-wooded or the soft-wooded': on *ta-* used as indefinite pronoun see § 575. — *avi dim vanta . . irita . . paitita* 'for to spit . . to shit . . to deposite (dung) upon him': locative-infinitives in final sense § 692. — 2 *nā taṭ frašusaiti* (šyav-) . . *avi barəšnavō gairinəm upa təm vanəm aēiti* (<sup>1</sup>ay-) *yəm hō mərəyō ādre aēsmaṇ išaiti* (<sup>1</sup>aēš-) 'there comes a man up to the tops of the mountains, he goes to the tree, on which that bird (has perched), he intends to take wood for the fire': the predicate of the relative sentence is omitted see § 718. — *avi dim janaiti . . θwərəsaiti . . tāšti* 'he fells it, hews it, splits it into logs'. — *avi dim aiwi.raočayeiti āθrō ahurahe mazdā puθrəm* 'he lighs it in the fire, the son of AhM.': on the genitive *āθrō* see § 491; *puθrəm* is accusative instead of genitive see § 509. — The several actions are enumerated according to their succession: asyndetic juxtaposition § 725. — *kā hē asti čīda* 'what is the penalty for that?': *kā* agrees with *čīda*. — 3 *nōiṭ spō.bərətō . . nasuš narəm nōiṭ āstārayeiti* (<sup>2</sup>star-) '(a part of) a dead body draged away by a dog does not make sinful'. — 4 *yeziča aēte nasāvō yā spō.bərətača vayō.bərətača . . nasuš narəm āstārayantīm* (absolutivum § 683) *ānhāt* (perf. opt. 3 sg., agreeing with *nasuš*: <sup>1</sup>ah-), . . *vispō anhuš astvā [išasəm jīṭ.ašəm] xraodaṭ.urva pəšō.tanuš* 'and if those parts of a dead body: a part draged away by a dog, by a bird . . , should make a man sinful, all the material world would be . . . with hardened soul *pəšō.tanū*: unreal condition with conditional (paraphrased by the opt. perf. of <sup>1</sup>ah- with the absolutivum §§ 664, 683) in the protasis; the verb of the apodosis is omitted see § 792 β. *išasəm jīṭ.ašəm*, imitated from Y. 53. 9, is a worthless gloss. *pəšō.tanū*- lit. 'one whose body is lost' seems to have originally amounted to 'worthy of death' and is in effect often interpreted in the Pahlavi Commentary by *mark aržān* 'worthy of death'; but, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip as unit for heavy penalties' cp. V. 6. 48). See Darmesteter SBE. IV. 2<sup>nd</sup> ed. L xxxiii and Bartholomae Wb. 609, 897. — *frəna ānhəm nasunəm yā paiti āya zəmə iriḍvarə* (perf. act. 3 pl.: rāθ-) 'with regard to the great number of dead

bodies, which ly on that earth': *fr̥na* is locative of respect § 514; *ir̥ir̥idara* is universal perfect § 641. — 5 *nā taṭ āpəm hincaiti* (<sup>1</sup>*haēk-*) *avi yavō.čarānim ana tā* (sc. *āfš*) *vaidīm ayā* (nom. sg. fem.: *a-yā-* adj.) 'here is a man watering a corn-field; it (the water) (is) streaming along the canal'. — *ana bitīm ana θritīm pasca tūirīm nasāvō ava.karəšanti* (<sup>1</sup>*karš-*) *spānəm vā . .* along (the canal it streams) again, a third time, then the fourth time they carry dead bodies (into the water), the dog or . .': the subject of *ava.karəšanti* are the accusatives *spānəm, raožəm, vəhrkəm* see § 714.

## VI.

Literature: Darmesteter SBE. IV. 2<sup>nd</sup> ed. 67 seq., ZA. II. 92 seq., Jackson Avesta Reader 45 seq., Scheftelowitz ZDMG. 57. 126 seq., Geldner Bertholet's RelGesch.Leseb. 351.

The present extracts of chapter VI treat about the purification of the different sorts of water, when defiled by contact with a corpse, (26—41) and about where the bodies and bones of the departed are deposited (44—51).

26 *yaṭ aēte yōi mazdayasna pāda ayantəm vā tačintəm vā barəmnəm vā vazəmnəm vā tači.apaya nasāum frajasən (gam-) kuḍa tē* (particle) *və-rəzyən* 'if these *M.* walking or running or riding or driving come upon a corpse in a streaming water, how shall they behave themselves?': *ayantəm, tačintəm, barəmnəm, vazəmnəm* are absolutiva § 682; on the instrumental *pāda* see § 452 (cp. V. 18. 27); *tači.apaya* loc. sg., written instead of *\*apiya* § 131. 4. — 27 *maṭ aθranəm framuxti maṭ vastranəm niḍāiti upa.məṇayən* (<sup>2</sup>*man-*) 'with the (coincident) unbinding the shoes, with the taking off the clothes they shall wait', i. e. 'they shall wait untill the shoes are unbound and the clothes are taken off': see Bartholomae Wb. 1124 and § 548. — *fraša frayōiṭ* (pres. opt. 3 sg.: <sup>1</sup>*ay-*) *iristəm uzbarōiṭ āpō . . : ā zangaēibyasēiṭ āpō ā žnubyasēiṭ āpō ā maidyaṇasēiṭ* (abl. sg. n.: with transition to the consonant declension) *āpō ā nərəbərəzasēiṭ āpō vīspəm ā ahmāṭ yadōiṭ upa.jasōiṭ iristəm tanūm* 'one (change of the subject) shall go on (and) take the dead out of the water: ankle-deep in the water, knee-deep in the water, waist-deep in the water (or) a man's full depth in the water, till one can reach the dead body': *āpō* is first ablative-like genitive § 494, then genitive in the sense of a locative § 426; on *yadōiṭ* with the optative (the idea of condition being introduced) see § 787. — 28 *yeziča aēte nasāvō friḍyeitiča (fraēθ-) puyetiča (pav-) . .* 'and if these bodies be falling to pieces and rotting . .': *friḍyeitiča puyetiča* 3 sg. instead of plur. § 621. — 29 *yavaṭ ēvaṭča hē zastaēibya hangurvayən (grab-) aētavaṭ apaṭ hača nižbārayən huške zəme nidaiḍyaṇ* (<sup>1</sup>*dā-*) 'they shall draw out of the water as much of it (of the corpse) as they can grasp with both hands, and they shall lay it down on the dry earth': remark the side by side of the injunctive (*nižbārayən*) and the optative (*nidaiḍyaṇ*) in imperative sense. — *nōiṭ astəm nōiṭ varəsəm . . pairi.spāiti* (instr. sg.) *apəm āstryānte* 'they shall not sin against the water by throwing bones, hairs . . (into it)': the genitives *astəm, varəsəm* &c. depend upon *pairi.spāiti*. — 30 *ēvaṭ aētavhā āpō yaṭ armaēstayā aēša druxs̥ yā*

*nasuš axtiča pavitiča āhitiča frāšnaoiti* (qs-) 'what part of a stagnant water does the corpse-witch hit with illness, corruption and defilement?' — 31 *xšvaš-gāim kəmciṭṭ paiti čadrušanqm* 'six steps on each of the four sides': cp. V. 2. 25. — *višpəm ā ahmāt aēša āfš ayaoždya anaiwi.xvarəda yavaṭ aēša nasuš nižbərəta* 'as long as the corpse (has not been) taken out (of the water), so long (shall) that water (be) unclean and unfit to drink': the copula is in both clauses omitted. — 32 *aišhā āpō para.hinčayən* (<sup>1</sup>haēk-) *yaṭ vā naēməm yaṭ vā θrišum . . , yezi tūtava navāt tūtava* 'of that water they shall draw off the half, or the third . . according as one is able or not'. — *pasča nasāvō nižbərədi, pasča āpō para.hixti* 'after the corpse has been taken out, after the water has been drawn off': on *pasča* with the instrumental see § 546. — *vasō* 'at (their) pleasure': adverbial accusative see §§ 440, 443. — 33 *évaṭ aētanhā āpō yaṭ čātayā uzuityāšca* 'what part of the water in a well and of the water bubbling forth (out of the earth)'. — 36 *évaṭ aētanhā āpō yaṭ snaēžintyāiča* (*snaēg-*) *srasčintyāiča* (*srasč-*) 'what part of the snow-water and of the rain-water': *snaēžintyāiča, srasčintyāiča* dative instead of genitive § 471. — 38 *pasča āpō vitaxti* 'after the snow-water has melted'. — 39 *évaṭ aētanhā āpō yaṭ frātaṭ.čarətayā* 'what part of the water running forth (i. e. the water of a running stream)': on the writing of *frātaṭ.čarətayā* see § 61. — 41 *pasča āθritim* (adv.) *aiwi.varaiti* 'after the waves have gone over it three times'; see Bartholomae Wb. 93. — 44 *kva narqm iristanqm tanūm barāma . . kva nidadāma* (<sup>1</sup>dā-) 'whither shall we bring, where shall we lay the bodies of the dead?': *tanūm* sing. used in a collective sense. — 45 *barəzištaēšva paiti gātušva . . yaḍōiṭ dim . . avazanqn* (<sup>2</sup>zan-) *sūnō vā . . vayō vā* 'on the highest summits, in order that the dogs or birds become aware of him (*tanūm*)'. — 46 *aētaḍa hē* (particle) *aēte mazdayasna aētəm iristəm nidarəzayən havaēibya pādaēibya xvaēpaiṭyača varəsa ayanəhaēnəm vā zarštvaēnəm vā fravaxšaēnəm vā* 'there shall the M. fasten the dead with his own feet and with his own hair — a piece of iron or a stone or a piece of horn (can be used as well) —': the words *ayanəhaēnəm vā zarštvaēnəm vā fravaxšaēnəm vā* commonly explained as 'accusatives of material' or 'adverbial accusatives' seem to be a later addition, cp. V. 8. 10 and Bartholomae Wb. 156. — *yezi nōiṭ sūnō vā . . vayō vā . . aētanhqm astqm* (part. gen. as object) *avi apqmča urvaranqmča* (part. gen. instead of accusative § 497) *barəntəm frajasqn* 'if not, the dogs or birds will go and carry the bones to the water and to the plants: (*avi, frā +*) *gam-* with the absolutivum *barəntəm* means 'to go bearing', i. e. 'to go and carry' § 682. — 47 (*aēte sūnō vā . .*) *frajasātṭ*: sing. instead of plur. § 621; cp. V. 6. 28. — 48 *aētahe paiti pəšō.tanuye duye saite* (acc. du. n.) *upāzananqm upāzōiṭ* (*az-*) *aspahe aštraya duye saite sraošō.čaranaya* 'on this account one appoint for him who is *pəšō.tanū* (see note on V. 5. 4) two hundred punishments (i. e. stripes) with the horse-whip, two hundred with the rod of correction': *duye* is written for \**duve* § 144. 5. — 49 *azdibīs*: instrumental as object § 427. — 50 *uzdānəm hē adāt kərənaoṭ upairi spānəm . . anaiwi.vārəntim upara.naēmāt apō yaṭ vāiryayā* 'one shall make then a structure for them (the bones) across (i. e. out of the reach of) the dog . . , that is not to be sprinkled condescendingly by the rain-water': *anaiwi.vārəntim* to be construed with *uzdānəm*: on the genitive *apō yaṭ vāiryayā* see § 501. *uzdāna-* is a bone-receptacle, 'which one is to elevate



so from the ground, and over which a roof so stands, that in no way does the rain fall upon the dead matter, nor the water reach up to it therein, nor are the dog and fox able to go to it', see Dd. 18. 3 (West SBE. XVIII) and Bartholomae Wb. 412. — 51 *yezi tavqan* (pres. subj. act. 3 pl., them.: <sup>1</sup>*tav-*) *aēte mazdayasna yezi asānaēšva yezi vīcīcaēšva yezi tūtuxšva* 'if the *M.* can afford it, (the bones shall be placed) on a subsoil of stone, lime or loam (i. e. in an *uzdāna*): on stone and earth ossuaries, found in Persia, cp. Darmesteter SBE. IV. 2<sup>nd</sup> ed. 75 and Jackson Persia Past and Present 96 seq., 440. — *yezi nōiṭ tavqan aēte mazdayasna xvā.stairiš xvā.barəziš* (nom. pl. n.) *raočā.aiwi.varāna hvarə.darəsyā* (instr. sg. m.) *hē* (reflexive) *zəme paiti nidaiṭita* (pres. opt. mid. 3 sg.: <sup>1</sup>*dā-*) 'if the *M.* cannot afford it, (the bones) shall be placed on the earth forming their own couch and cushion (i. e. without something laid under them) for to be exposed to light and sun': as subject of the apodosis supply *asti* (nom. pl. n.) or *azdibiš* (instr. instead of nom.), with which *xvā.barəziš* and *xvā.stairiš* (on the forms see § 341) agree; on the singular of the verb see § 619.

## VIII.

Literature: Darmesteter ZA. II. 119 seq., SBE. IV. 2<sup>nd</sup> ed. 95 seq., Geldner KZ. 25. 569 seq., Scheftelowitz ZDMG. 57. 144 seq.

The first part of chapter VIII deals with funerals and purification.

When a man dies in a small hut of wood or of hurdle-work, the corpse shall be removed at once, if there is a *Daxma* in the proximity; if there is no *Daxma* or the time prevents its access, the hut is first to be purified (1—3). In case a man dies at a time, when it is difficult or impossible to take the corpse to the *Daxma*, which usually stands far from inhabitant places, the corpse is laid on the floor of such a hut, which is too small to contain special closets for the dead, as prescribed V. 5. 10. A pit is then dug and the corpse covered with dust of dry earth. When the bad time is over, the wind has dried up the earth and the corpse-eating birds fly again, the corpse is carried out through a breach made in the wall of the hut. On this custom of carrying the corpse out through a breach and not through the door, see Scheftelowitz ZDMG. 57. 145 seq. and Jackson, Persia Past and Present, 390 seq. The corpse must be carried to the *Daxma* by two corpse-bearers, who afterwards purify themselves by washing their hair and bodies with ox's urine. The way, along which the corpse has been carried, is purified by means of the *Sag-dīd* (see note on 16) and of certain spells, recited by an *Ādravan*.

1 *āaṭ yaṭ dāuru.upa.darane vā nəmatō.aiwi.varane vā spā vā nā vā . .* 'if a dog or a man die under a hut of wood or a hut of hurdle-work . .': *āaṭ* is only introductory. — 2 *pairi daxma aēšayqan* (<sup>1</sup>*aēš-*) *vī daxma ēaēšayqan* (<sup>1</sup>*kaēš-*) 'they shall search for *Daxma*'s (see note on V. 3. 13), they shall build *Daxma*'s'. — *yezi aētəm iristəm upa.bərəθwō.tarəm avazanqan* (<sup>2</sup>*zan-*) *ava aētəm iristəm barayən avaða* (see Gl.) *nmānəm hərəzayən* (*harəz-*) 'if they find it easier to remove the dead, they shall take out the dead and let stand the house'. — *upa aētəm nmānəm baodayqan* (*baodaya-* denom.) *urvāsnaṭā*

vā . . 'they shall fumigate the house with the U.-plant or . . ': *urvāsnayā* is instrumental genitive § 492. The traditional explanations of the terms for odoriferous woods are: *urvāsnā*- 'sandal-wood', *vohu.gaona*- 'benzoin', *vohu.karətay*- 'aloe-wood', *hadānaēpatā*- 'pomegranate', see Haug Essays 3<sup>d</sup> ed. 251, West SBE. XXXVII. 186. — 4 *yaṭ ahmi nmāne yaṭ māzdayasnōiš spā vā nā vā iridyāṭ vārənti vā snaēžinti vā barənti* (<sup>2</sup>bar-) *vā təmanəhəm vā aiwi.gatō ayən vā varətafšō varətō.vire jasənti, kuḍa* . . 'if in such a house of a M. a dog or a man happens to die, when it is raining or snowing or when there is a storm, or at nightfall, or when a day is coming, on which flocks and men are not able to go out, what shall the M. do?': *vārənti, snaēžinti, barənti* (impersonal, so that the agent is not expressed) and *ayən . . jasənti* are locativi absoluti § 674; *aiwi.gatō* is locative of time § 514. — 5 Cp. V. 3. 15. — 8 *aētaḍa hē* (particle) *aēte mazdayasna aišhā zəmō* (cp. V. 3. 18) *ava.kanən ava.kanayən maidyōi paitištāne xruždisme maidyōi narš varədusme* 'there on this ground the M. shall dig a pit up to the midst of the leg if the earth be hard, up to the midst of a man if it be soft': on *maidyōi* adv. 'up to the midst' with loc. and gen., see Gl. — *ava hē gātūm barayən ātryehe* (part. gen. as object) *vā sairyehe vā* 'they shall bring to him (the dead) as couch ashes or dung': this passage is a later addition, see Bartholomae Wb. 320. — *ava hē uparāt naēmāt barayən ištyehe vā zarštvahe vā huškō.zəmanəm vā pəsnūm* 'they shall bring to him (the dead) from above dust of bricks, of stones or of dry earth': i. e. they shall cover his surface with dust of bricks &c. — 9 *aētaḍa hē uzbaodəm tanūm nidaiḍyən bixšaparəm vā θrixšaparəm vā māzdrājahim vā višpəm ā ahmāt yaṭ frā vayō patən frā urvara uxšyən* (<sup>1</sup>vaxš-) *nyāncō apa.tačin (tak-) us vātō zəm haēcayāt* (<sup>2</sup>haēk-) 'there they shall lay down the lifeless body for two nights or three nights or a month long, until the birds begin to fly, the plants to grow, the pools to flow off, (and) the wind to dry up the earth': *urvara* (nom. sg. f.) as collective takes the predicate in the plural § 620. — 10 *āṭ yaṭ hiš* (particle) *frā vayō patən . . aētaḍa hē aēte mazdayasna ahe nmānahe upa.θwərəsən upa.θwərəsayən* (*θwərəs-*) 'when the birds begin to fly . . then the M. shall make a breach in the (wall of the) house': *ahe nmānahe* lit. 'out of the house', ablative-like genitive § 494. — *dva dim nara isōiḍe* (pres. mid. 3 du., them.: *aēs-*) *vizōištəm vizvārəntəm mayna anaiwi.vastra zəmōištve vā zarštve vā upa.skambəm vičičaēšva dim paiti aišhā zəmō nidaiḍyən* 'two men . . naked and unclothed shall lay down it (the body) on the earth over a subsoil of lime, fastening it by clay bricks or stones': *vizōištəm vizvārəntəm* is gloss, see Bartholomae Wb. 1471; *upa.skambəm* is absolutivum § 682. — *yadōiṭ dim . . ava.zanən sūnō . .*: cp. V. 6. 45. — 11 *aētaḍa aēte nasu.kaša nišhidaēta* (pres. opt. mid. 3 sg. instead of pl.: <sup>1</sup>had-) *avavaṭ hača iristaēibyō yada θri-gāim* 'there the corpse-bearers shall sit down three paces from the dead': on *nasukaša* see note on V. 3. 15. — *āṭ vaočāt* (plusquamperf. subj. act. 3 sg.: <sup>1</sup>vak-) *ratuš . . mazdayasnaēibyō* 'then R. shall proclaim to the M.': the subjunctive of the plusquamperfect is used like the subjunctive of an aorist. *Rataṅv-* 'the judge' or the spiritual head, who passes a judgement upon all religious questions; the Pahlavi-version explains *sardār i murt kišan* 'chief of the corpse-bearers'. — *mazdayasna! həm aēte maēsma* (acc. pl. m.) *barayən, yaēibyō* (abl. instead of instr., § 428) *aēte nasu.kaša frasnyānte (snā-)*

*varəsāsća tanūmća* 'M! one shall collect that urine, wherewith these corpse-bearers shall wash their hair and their body': on *maēsma* see below. — 12 *čayō āať aēte maēsma awhən* . . 'well, which is the urine . .?': *čayō* agrees with the predicate. *pasvaqm vā staorqm vā narqm vā nāirinqm vā* 'is it (the urine) of small-cattle or of draught-cattle? Is it of man or of women?': the genitives depend upon the ideal subject *maēsma*. — 13 *pasvaqm vā staorqm vā* 'it is of small-cattle or of draught-cattle': on the use of ox's urine as the best means of purification next to water see Darmesteter ZA. II. 266, Schrader Reallexikon 1021 and Wilhelm On the use of beef's urine . . and on similar customs with other nations Bombay 1889. — *nōiť narqm nōiť nāirinqm paragať dvaēibya yōi awhən xvaētvadaśasća xvaētvadaidīśća; aēte maēsma maēzayanta yaēibyo* . . 'not of men nor of women, except (these two i. e.) a man or a woman, who has married the next-of-kin; these shall give their urine, wherewith . .': *yōi awhən* plur. instead of du. The next-of-kin marriage is regarded as one of the most meritorious works, see West SBE. XVIII. 389 seq. Therefore the urine of men or women, who have married the next-of-kin, is as powerful as the ox's urine. — 14 *yōi* (conditional § 746) *pađa uzbarēnte spānasća irista naraēća* (see note on V. 3. 12) *irista kať tā pađa* (change of the number) *frayqn* (<sup>1</sup>ay-) *pasvaqm vā* . . 'if they carry on a way the dead dogs and the dead men, can draught-cattle or . . go these ways?': on the instrumental *pađa* see § 448. — 16 *spānəm zairitəm čadrucāśməm spaētəm zairi.gaośəm ādritīm tada aētā pađa vīvādayantu* (vad-) 'they shall lead up and down on these ways three times a yellow dog with four eyes or a white one with yellow ears': by four-eyed dog is meant a dog with two eye-like spots just above the two eyes. The way by which the corpse has passed is haunted by the corpse-witch: the corpse-witch is expelled from it by the same process at it is expelled from the corpse itself, by the *Sag-dīd* lit. 'glance of the dog'. This process consists in making a dog look at the (dead or the) way, since its gaze is believed to have a peculiar efficacy for driving away the corpse witch. Cp. Jackson Persia Past and Present 388 seq. — *aiwi.nitičit* . . *spānəm* . . *druxš yā nasuš apa.dvaśaiti* (dvan-) *apāxə-draēibyo naēmaēibyo* 'and when the dog is brought there, the corpse-witch flies away to the regions of the north': *aiwi.nitičit spānəm* (§ 442) lit. 'by bringing the dog', is instrumental of manner or means §§ 447, 449; *apāxə-draēibyo naēmaēibyo* is terminal dative § 465. See note on Yt. 8. 33 and V. 2. 10. — 17 *yezi nōiť upa vī* . . *spānəm zairitəm* . . *nōiť spaētəm xśvažayačit* *tada aētā pađa vīvādayantu* 'if he (the yellow dog) goes unwillingly, they shall lead up and down on these ways six times the yellow dog, not the white dog': if the dog goes of his own accord, he is lead three times; if he goes by force, six times or nine times. — [19 *ādrava paoirīm aētā pađa frayantu* (pres. imp. 3 pl. instead of sg.: <sup>1</sup>ay-) . . *vačō* . . *framrū* 'an *Ā*. shall first go these ways, saying aloud the words': on the form *framrū* see Bartholomae GIrPh. I. 231. — "*yadhā ahū vairyō* . . *vāstārəm*": see note on Y. 9. 14 and Y. 27. 13. — 20 "*kəm nā, mazdā*, . . *frāvaočā*" (Y. 46. 7): lit. 'Who shall be appointed as a guardian for such a one as me, O *Mazdāh*, when the Companion of Drug prepareth to overcome me with violence, saving Thy Fire and Thy *Manah*, through the operation of which the Kingdom of *Aša* shall be perfected? Make myself acquainted with such teaching'. — "*kō vərəθrəm.jā* . .

*kahmāiči* (Y. 44.16): lit. 'Who is the victorious who shall protect those that are, according to Thy word? Promise me by a vision to assign the judge, the healer of life. And obedience assisted by the good mind will come to every one for whom thou wishest it, O *Mazdāh*'. These quotations from the *Gāthā*'s are together with 21 one of the most celebrated prayers used by the Parsis now-a-days (the so-called *Srōš-Vāč*), probably understood as: The faithful has no protection to expect but from his virtue (*Vohu Manah*) and from the fire, which in the fire ordeal will show his innocence. He must therefore take Religion (*daēnayāi*) as his rule. Then *Sraoša* (in the original *Gāthā* abstract: 'obedience') will protect his soul in its passage from this world to the other. — 21 *pāta* (inj. act. 2 pl.) *nō fbišyantaŋ pairi mazdāsca ārmaitišca spantasca* 'keep us from our fiend, o *M.* und *Ārm. Sp.*!': *mazdāsca ārmaitišca spantasca* (m. instead of f.) are nominatives, used as vocatives. — *nase* 'perish!': imp. 2 sg. (<sup>1</sup>*nas-*); on the form see § 263. — *apāxədre* (loc. sg.) *apa.nasyehe* (pres. subj. mid. 2 sg.) *mā mərəncainiš* (inj. 2. sg., § 202: *marək-*) *gāēthā astvaitiš* 'perish away to the regions of the north, don't ruine the material world'.]

## XIII.

## (The dog.)

Literature: Hovelacque *Le chien dans l'Avesta* Paris 1875, Darmesteter ZA. II. 193 seq., SBE. IV. 2<sup>nd</sup> ed. 155 seq., Geldner KZ. 25. 406 seq.

1 *kaŋ taŋ dāma spantō.mainyava* (instead of nom. sg. n., see Bartholomae Wb. 1623, 106) *aētarəhəm dāmanəm yōi* (nom. pl. m. instead of n.) *hənti spəntahe mainyəuš dāma dātəm vīspəm paiti ušənhəm ā hū vacšaŋ hazəraja* (nom. sg. n.: *hazəragan-* adj.) *ənrō.mainyuš* (instr. pl. as acc. pl. n. § 350) *paiti.jasaiti* 'which is the creature of the Holy Spirit among those creatures, that are the (created) creation of the Holy Spirit, (that) comes always in the morning (lit. every morning) till sunrise thousand-killing the creatures of the Evil Spirit': the relative pronoun (as subject of *paiti.jasaiti*) is omitted; on *hū* see note on Yt. 5. 91. — 2 *spānəm sīzdrəm urvīsarəm* (with transition to the *a*-declension) *yim vanhāparəm* 'the timid dog with the thin muzzle, the *V.*': acc. sg. instead of nom. sg., probably conformed to the following relative pronoun *yim*, which depends upon *əojaite*. The hedgehog, see above introduction; according to Bd. 19. 28 the hedgehog is created in opposition to the ant. — 3 *yasca dim janaŋ . . spānəm . . yim vanhāparəm . . nava.naptyaēciŋ hē urvānəm para.mərəncāite* (pres. mid. 3 sg. *marək-*) *yaēšəm anhaŋ dužāpīm cīnvaŋ.pərətūm* 'and whosoever shall kill the dog *V.*, ruins his own soul for nine generations, for which no way will be over the Bridge of the Separator': *yaēšəm* gen. pl. refers to *nava.naptyaēciŋ*, constructio ad sensum. The souls of all the dead come to the bridge of the separator, where the judge (Y. 27. 3) separates the good from the evil. This bridge extends over hell and leads to the paradise: for the souls of the righteous it widens to a length of nine javelins; for the the souls of the wicked it narrows to a thread, and they fall down into hell. According to the mp. books (see Bartholomae Wb. 597) one end of the brigde is at the foot of the mountain of *Harburz* on the northern side, and one end on the top of the

mountain of *Harburz* on the southern side, and its middle part on the *čikāt i dāitik* 'the judicial mountain'. Cp. Darmesteter SBE. IV. 2<sup>nd</sup> ed. 219. — *yō* (conditional, § 746) *nōit jvō sraošyām uzvērēzyeiti* 'unless he has, while alive, suffers his punishment'. — 4 *yō* (conditional § 746) *janať spānēm . .* 'if one kill the dog . .'. — *hazārēm upāzananām upāzōit . .* cp. V. 6. 48. — 5 Cp. V. 13. 1. — 6 *zairimyaṇura-*: (lit. 'whose limbs are in a shell') a name of the tortoise. — 7 *yasēa* (conditional § 746) *dim janať . . yim zairimyaṇurēm . . paititēm* (part. perf. pass., <sup>1</sup>ay-) *hē manō aṇhať . . vačō . . šyaoṇnēm* 'and if one kill the Z., (all evil,) that he has thought, spoken and done, (is) redeemed'. — 8 *yō aētaēsām sūnām* (part. gen. as object) *jainti yim pasuš.haurvaṃča . . xraosyō.tarača* (adv.) *nō* (particle) *ahmāt voyō.tarača* (adv.) *hēvō urva parāiti* (<sup>1</sup>ay-) *parō.asnāi aṇuhe yaṇa vāhrkō vayōi tūite* (pres. mid. 3 sg.: <sup>2</sup>tav-) *dramnō* (<sup>2</sup>dar-) *barēzište razūire* 'whosoever shall smite these dogs, the shepherd's dogs and . . his soul shall go to the other world howling louder and more lamenting than the wolf does when trapped in a very deep pitfall': *yim* like *yať* used to connect a nominal explanation or exemplification, see note on Y. 9. 27; on *ahmāt . . yaṇa* after a comparative see note on Yt. 13. 64; *vayōi* is interjection used as subst. (in the acc.). — 9 *nōit hē anyō urva haom urvānēm paiti irista* (loc. sg.: § 532) *bažaiti* (pres. subj. 3 sg.) 'no other soul will help his soul, when he dies': this refers probably to Y. 45. 11: 'to him (the faithful) will the holy *Daēna* (soul) of the Helper, the ruling Lord, be friend, brother or father!' i. e. the soul of the prophet will at the last intercede for each one of his followers, as though it were that of his friend, brother or father. See Bartholomae Gāṭā-translation 72 seq. — *naēda spāna pēsu.pāna paiti irista bažaiti* (3 sg. instead of du.) *xraosyāča voyača aṇhe* (loc. sg.: <sup>1</sup>a prom. dem.) 'nor will the dogs that keep the bridge help, when he dies, in spite of its (the soul's) howling and lamenting': see V. 19. 30. — *yō sūne pištrēm jainti yim pasuš.haurve . . apa vā hē paidyām kārēntaiti* (*kārēt-*) *yasē tať paiti avā gaēḍā tāyus vā vāhrkō vā apaiti.busti hača gaēḍābyō parabaraiti dasa* (acc. pl.: *dasa-* n.) *adāt paiti afšō čikayať* (*kāy-*) 'if one smite a shepherd's dog or cut off its paw, if then, concerning the property, a thief or a wolf without being perceived carry away goods and chattels from the property, he shall pay for the loss': on the sandhi of *yasē tať* see § 179. 4. — *čikayať sūnahe raēsō baodō.varštahe čidaya* (instr. sg. f.) 'he shall pay for the wound of the dog as for wilful wounding': *baodō.varštēm* (supply *šyaoṇnēm*) n. lit. 'deed, done with full conscience', see West SBE. 37. 44. — 12 *yō spānēm jainti . . fražābaodarḥēm snaṇēm vīkərəť.uštānēm kā hē asti čida* 'if a man smite a dog that it gives up the ghost and the soul parts from the body, what is the penalty (that he shall pay)?': on *gan-* with two accusatives see note on Y. 9. 28 and § 438 β. — 16 *hāu* (nom. sg. f.: supply *čida*) *jažāuš hāu vizāuš hāu sukurēnahe hāu urupiš* (nom. instead of gen.) *tīži.dātahe hāu raopiš* (nom. instead of gen.) *yaonō.xvatahe hāu višpanām spēntō.maiṇyavanām spačidranām anya udra upāpa* 'this (is also the penalty for the wounding) of a *Ĵ.*, of a *S.*, of a *V.*, of a sharp-toothed *UR.*, of a . . *R.*, of any of the creatures of the Holy Spirit belonging to the canine race except the otter': *jažav-*, *vizav-*, *urupay-*, *raopay-* are unknown names of a special kind of the canine race, *sukurēna* is the name of the porcupine; on *anya* adv. with instr., see Gl.

## XV.

Literature: Geldner KZ. 25. 192 seq., Bertholet's RelGesch. Leseb. 350, Darmesteter SBE. IV. 2<sup>nd</sup> ed. 176 seq., ZA. II. 220 seq.

1—8.

(Five mortal sins.)

1 *čaiti tā śyaoṭna varšta yā anhuś astvā vərəzyeiti — fraēta* (part. perf. pass.; <sup>1</sup>ay-) *apatita anuzvaršta — : aiśhaṭ hača śyaoṭnāvarəza* (nom. pl. m.) *aḍa bavainti pəsō.tanva* 'how many are the committed actions, which men commit — committed (are they), not settled, not made good —: by that means the committers become P.': on the meaning of *pəsō.tanū-* see note on V. 5. 4. — 2 *paoirīm* (acc. sg. n.) *aētaēšqṃ śyaoṭnanqṃ yōi vərəzinti maśyāka yō narəṃ aśavanəṃ anyō.varənāi vā . . kasyanəhe sanhāi daḍāiti — viḍvā avaṭ hača xradva parāiti* (<sup>1</sup>ay-) . . *aiśhaṭ hača . .* 'the first of these actions men commit, if one surrenders a faithful one to the disregard of an heterodox one or . . — knowingly, with full intention he sets to work — by that means . .': *kasyanəhe sanhāi* is final dative § 464; on the writing of *paoirīm* (instead of *paoiryəm*) and of *vərəzinti* (instead of *vərəzyenti*) see § 33. 1. — 3 . . *yō sūne yim* (particle) *pasuś.haurve vā . . astanqṃ ahmarštanqṃ* (part. gen. as object § 497) 'if one gives bones not cut into small pieces to a shepherd's dog or . .'. — 4 *yeziča aēte asti dātāhva arānte* (<sup>3</sup>ar-) *garəṃō.hva* (*garəman-*n.) *viḍānte* (<sup>1</sup>dā-) *yaṭ vā aēte garəma xarəḍa stamanəṃ . . apa.daḍaṭ* (inj.; dag-) *ahmaṭ hača iriśyāṭ yezi taṭ paiti iriśyeiti . .* 'and if these bones stick in the teeth (of the dog) or stop in the throat, or if this hot food burn the mouth, he may thereby come to grief; (and) if he thereby do come to grief . .': real condition § 791; the subjunctive *iriśyāṭ* is here potential of the future § 647. — 5 *vayeiti*: see Gl. under *vāy-*. — 6 *yeziča aēša gadva maēye* (<sup>2</sup>maēyam.) *vā čāiti vā vaēmi vā urūidi vā apō nāvayā paidyāite . .* 'if this bitch fall into a hole, or a well, or a rocky split, or the bed of a flowing water': *vaēmi* stands for *vaēme*, assimilated in the form to the neighbouring words. — 7 . . *yō nāirikqṃ čivravaiṭim . . xsudrā avi fraṇharəzaiti* (*harəz-*) . . 'if one pours forth (his) seed into a woman who sees blood'. — 8 *para* adv. 'before, formerly'.

## XVII.

(Hair and Nails.)

Literature: Geldner KZ. 24. 553 seq., Darmesteter SBE. IV. 2<sup>nd</sup> ed. 190 seq., ZA. II. 237 seq.

1 *kəṃ aojišta mahrka maśyāka daēvō aośō yazāite* 'how is the *Daēva* A. worshipped by a man for his strongest killing': *aojišta mahrka* is probably causal instrumental § 451, *maśyāka* instrumental of agent § 450. *Aośa-*lit. 'death by fire' is the name of a *Daēva*. — 2 *hāu . . yō varəsāśca ḥqṃ.rāzayeiti* (*raz-*) *varəsāśca pairi.brīnanti* (*brāy-*) *srvaēča* (acc. du. *srū-*f.) *upa.ḍwərəsanti aḍa dim upa.taośayeiti unāhva dim raēšayača* (loc. sg.) 'this . . , whoever combs his hair and cuts off his hair and (or) pares off his nails and drops them (the hair and the nails) in earth-holes and (or) in a crack': *pairi.brīnanti* and *upa.ḍwərəsanti* are corrupt forms, one expects \**pairi.brīn(ai)te* 3 sg. mid. (them.) and \**upa.ḍwərəsanti*; the dual *srvaē-ča* means the nails of the hands and of the feet or the nails of both hands § 422; *dim* is accusative

regardless of number and gender. — 3 *ātaḥ āhva vyarəθāhva . . zəmə xrafstra haṃ.bavainti yim* (acc. sg. n., them.) *mašyāka spiš* (nom. sg.) *nəma aojaite yim* [*mašyāka*?] *yaom yavō.hva nižgarəhənti* (*gah-*) *vastra vastrāhva* 'at these abused places of the earth the *Xr.* are produced, what men call 'lice' which eat up the corn in the corn-lofts and the clothes in the wardrobes': the grammar is corrupt. *Xrafstra* is a general denomination for all noxious (*daēvic*) animals, especially for the lower ones. Killing the *Xrafstra*'s is killing *Aərə Mainyav* himself, and sin may be beatoned for by this means. — 4 *ātaḥ . . apa.barōiš dasa.gāim hača nərəbyō ašavabyō . .* 'then thou shalt take them away ten paces from the faithful . .': on the writing of *dasa.gāim* see § 33. 1. — 5 *maγəm . . dištīm xruždisme vitastīm varədušme* 'a hole, a *D.* deep in the hard earth, a *V.* deep in the soft earth': the Frahang *i-ōim* (27 a) mentions three kinds of spans, the *Vitastay-* of twelve finger-breadths, which is a full span between the thumb and little finger, the *Dištay-* of ten finger-breadths, which is a span between the thumb and middle finger, and the *Uzaštay-* of eight finger-breadths, which is a span between the thumb and fore-finger. See West SBE. V. 98. — *paiti dim ābarōiš* 'thou shalt take it (the hair) there (to the hole)'. — *aša iməṃ vačō framruyā . . : aḥ ahyāi ašā mazdā urvarā vaxšaḥ* 'and thou shalt say these words: 'but for him *M.* makes the plants grow up through *Aša*': a quotation from Y. 48. 6, used as a special spell for the cleansing of plants (V. 11. 6). According to the Great Bd. man is considered a microcosm, and every element in him has its counterpart in nature: the skin is like the sky, the flesh is like the earth, the bones are like the mountains, the veins are like the rivers, the blood in the body is like the water in the sea, the hair is like the plants, the more hairy parts are like the forests, see Darmesteter ZA. 2. 238. Cp. Edda, *Grímnismöl* 16 (B. 40) *Ór Ymes holde vas jörþ of skopof, en ór sveita sær, björg ór beinom þaþmr ór háre, en ór hause himenn* 'out of the flesh of *Y.* the earth was produced, but out of the sweat the sea, the mountains out of the bones, the trees out of the hair, but out of the skull the heaven'. — 6 *xšaθrāi vairiyāi pairi.kanəm pairi.kārayōiš* (*4kar-*) 'with a piece of metal thou shalt draw a furrow going round about': *Xšaθra Vairya* lit. 'the wished-for sovereignty' is a personification of the ahuric sovereignty and of the ahuric kingdom. As divinity he seems to have been particularly the god of war, appearing as such on coins (see Stein Or & Bab. Rec. 1887. 159 seq.), and the genius of metal arms or of metals in general. See Jackson Avesta Studies I. 159 seq. — *tišrō yaḥ vā xšvaš yaḥ vā nava ahunəm vairīm frasrāvayōiš* 'three or six or nine *Ah. V.* thou shalt chant': *tišrō* is a acc. pl. f., grown stiff § 403; instead of the acc. sg. *ahunəm vairīm* one expects the acc. pl., see Bartholomae Wb. 802. — 7 *maγəm . . avat aipi yaða kasištahe ərəzvō fratəməm tbišiš* (nom. sg. n.) 'a hole as deep as the top-joint of the little finger'. — *ašā vohū manəθhā yā sruye* (*srav-*) *parə magaonō* lit. 'O *A.*, O *VM.*, that I may be heard even outside the members of the league': a quotation from Y. 33. 7, understood (with a play upon the word *sruyē* 'I am heard' and 'nails of both hands' and with a false translation of *magaonō*<sup>1</sup>) as: 'O *A.*, O *VM.* the nails

<sup>1</sup> *magaonō* seems to have been derived from *maγa-* 'pure' F. 11; in the Pahlavi-translation of Y. 33. 7 it is explained by *apēčak*.

of the pure [are for you]', cp. Darmesteter SBE. IV. 2<sup>nd</sup> ed. 191. — 9 *ašō-zušta* lit. 'friend of *Aša*': a theological denomination of the owl, according to modern tradition (see Bartholomae Wb. 259). When the nails have had the Avesta-formula uttered over them as a spell, the bird takes and eats them up, that the fiends not do any harm by their means, cp. Bd. 19. 19 seq. — *imāsō tē srvā mərəya ašō.zušta hyārō* (pres. opt. act. 3 sg.: <sup>1</sup>*ah-*) *arštayasća . . paiti daēvō māzanyan* 'may these nails be for thee, o *A*-bird, spears . . against the *Māzainya D.*'. — 10 *yezi nōiṭ paiti.vaēdayeinti tā srvā pas-čāēta bun* (inj. act. 3 pl.: *bav-*) *māzainyanam daēvanam arštayasća . .* 'if they do not consecrate those nails (unto the bird), then they become spears of the *Māzainya D.* and . .'. — *paiti daēvō māzanyan*: repeated by mistake from § 9. — 11 *vīspe drvantō tanu.drujō yō adərətō.ṭkaēšō vīspe adərətō.ṭkaēšō yō asraošō* 'all are unfaithful and embodiments of the Drug, that do not esteem the teacher; all do not esteem the teacher, that disobey (him)': instead of *yō, adərətō.ṭkaēšō, asraošō*, one expects the nom. pl.

## XVIII.

Literature: Haug SBayrAW. 1868. II. 509 seq., Essays 3<sup>d</sup> ed. 243 seq., Darmesteter ZA. II. 240 seq., SBE. IV. 2<sup>nd</sup> ed. 193 seq., Geldner SPreussAW. 1903. I. 420 seq.

## 13—29.

(The holiness of the cock, the bird of *Sraoša*.)

13 *pərəsanuha maṃ yim . . vaēdištəmča paiti.vacištəmča parštəm* (acc. sg. n.) 'demand of me, who am the best knowing, the most pleased in answering what is asked of me'. — *avada tē anhaṭ vanhō avada anhā* (subj. 2 sg., them.) *spanyā yezi maṃ paiti.pərəsānhe* 'so will it be better for thee, so wilt thou be holier, if thou wilt demand of me'. — 14 *kō asti sraošahe . . darši-draoš . . sraošāvarəzō* 'who is the servant of *Sraoša* with a wooden weapon': *Sraoša*, to whom the *Srōš Yašt* (Y. 57) and the late *Srōš Yašt Hadōxt* (Yt. 11) are devoted, is the Genius of Obedience. His name does not appear to have lost its meaning as an abstract quality, because all that is said of him in the *Srōš Yašt* fully agrees with its meaning. — 15 *mərəyō yō parō.darš*: a special (theological) name of the cock, meaning 'he who foreshows (the coming dawn)'. Cp. Jackson JAOS. Proceedings October 1885. LIX. — *kahrkatās*: a nickname of the cock. — 16 *usəhištata* (inj. act. 2 pl.: *stā-*) *mašyāka staota ašəm . . nista (naēd-) daēva* 'arise, O men, praise the *A*, curse the *D.*'. — *aēša vō dvaraiti būsyasta* '(in the other case) this *B*. is coming upon you': on *Būsyasta* see note on Yt. 10. 97. — *raočanham frayrātō* (loc. sg.) 'at the awakening of the light'. — *xvafsa darəyō mašyāka nōiṭ tē sačaitē* 'sleep long, O man, thy time is not yet come': *darəyō* nom. sg. m. instead of the English adverb § 610. — 17 *mā θrayam vahištanam aiwiḍyō* (nom. pl.) *buyata* (pres. opt. act. 2 pl.; *bav-* § 267): 'do not trouble about the three best (things)'. — 19 *yānhayanuha*: see Gl. under <sup>1</sup>*yāh-*. — *paiti maṃ raočaya aēsmanam* 'make me blaze again along (or round about) the firewood': on the gen. *aēsmanam* see § 491. — *ava mē āziš . . parōiṭ pairiḍnəm* (adv.) *anhvam ava.dərənəm* (inf. § 369: <sup>1</sup>*dar-*) *sadayeiti* (<sup>1</sup>*sand-*) 'to me *A*. seems



tearing asunder every vital strength': *Āzay* is the demon of avidity; he extinguishes the fire, while he devours the wood; on <sup>1</sup>*sand-* with the accusative-infinitive see § 690. — 21 *fšuya*: voc. sg. of *fšuyant-* part. pres. act. (*fšav-*) with transition to the *a*-declension § 359. — 22 *āaṭ kqmčit* (adv.) *aṭhēuš astvatō aēsmanq̄m* (part. gen. as object § 497) *paiti.baraiti* 'some one of the material world brings me firewood': *kqmčit* is here subject, see Bartholomae Wb. 470. — 23 *frayrārayeiti*: see Gl. under <sup>1</sup>*gar-*. — 26—27 *āaṭ aošete haxa haša* (instr. sg., § 174. 5: *haxay-* m.) *ana barēziš sayamnanq̄m* (*sāy-*) 'then speaks, when one lies (still) on the cushions, the friend to (with) the friend': *sayamnanq̄m* is probably gen. abs. — *usēhišta tū vyārāyeite* (<sup>1</sup>*ar-*) *m̄q̄m* 'Do thou arise! he (the cock) drives me away'. — *parāiti* (<sup>1</sup>*ay-*) *vahištahe aṭhēuš* 'he goes to the Paradise': genitivus partitivus instead of terminal accusative § 497, cp. Yt. 8. 29. — *ahmāi ātarš āfrināt* (*frāy-*) . . *hayḍarəhəm* (adv.): *upa θwā haxšōiṭ* (<sup>1</sup>*hak-*) *gōuš vaḍwa* . . 'him will *Āt.* bless by granting his prayer: may a herd of cattle accompany thee . .'. — *vərəz-vatiča* . . *aṭuha* (nom. sg.: *aṭhvā-* f.) 'and an active feeling': on the writing of *aṭuha* see § 100. 1. — *urvāxs.aṭuha gaya jīyaēša* (inj. mid. 2 sg.: <sup>1</sup>*gay-*) *tā xsapanō yā jvāhi* (subj. act. 2 sg.: <sup>1</sup>*gay-*) 'mayst thou live a cheerful life, so many nights as thou shalt live': on the instr. *gaya* see § 452; *tā xsapanō* and *yā* are accusatives of extent in time, cp. *śatāṃ jīva śarādaḥ* 'live hundred autumns' RV. 10. 161. 4. — *imaṭ ādrō afrivanəm yō ahmāi aēsman baraiti hikūš raočas.pairištq̄m* 'this is the blessing of the fire (for him), who brings dry firewood selected for burning': absorption of the correlative § 737; *hikūš raočas.pairištq̄m* (acc. pl.) agree with the collective *aēsman* (acc. sg.), following the construction according to the sense § 608. — 28 *yasca mē aēte mərəya* (as acc. pl.) . . *miḍwana striča nairyasca* (instead of acc.) *ašaya varəhuya* (adv.) *naire ašaone* . . *para.dadaṭ* (inj. act. 3 sg., them.) *nmānəm hō manyaēta* (pres. opt. mid. 3 sg.) *para.dadō* (nom. sg. m.; part. pres. act.) *satō.stūnəm* . . 'and whoever gives away with perfect rectitude these my birds in a pair, male and female, to a faithful man, may think he has given a house with a hundred columns . .': for the construction of <sup>1</sup>*man* with a part. cp. Yt. 10. 71. — 29 *yasca mē aētahe mərəyahe yaṭ parō.daršahe* (gen. sg.: from the form of the nom., like an *a*-stem) *tanumazō gōuš dadaṭ, nōiṭ dim yava* . . *bitim vācim paiti.pərəsmnō* (*fras-*) *bva* (subj. act. 1 sg.: *bav-*) 'and whoever gives meat (to one of the faithful) as much of it as the body of this *P.*-bird of mine, I shall never ask him a second question': *aētahe mərəyahe* . . *tanumazō gōuš* lit. 'body-size of this bird in meat'; the gen. *mərəyahe* depends upon the first member of the compound, cp. Whitney Gr. <sup>2</sup> § 1316. — *fraša frayāi* (inf., § 371) *vahištəm ā ahūm ā* 'he shall directly go to the Paradise': dative-infinitive with imperative force § 703.

## 30—59.

(The discussion between Sraoša and the Drug on the four sins that make the Drug pregnant with a brood of fiends.)

30 *apayūxtāt* (*yaog-*) *paiti vazrāt* 'having put aside the club': Sraoša puts aside his club, intending to have a discussion with the Drug. — *tūm* . . *aēva* . . *anaiwyāstiš hunahi* (them.: <sup>3</sup>*hav-*) 'dost thou alone bear offspring

without cohabitation?'. — 32 *tē maṃ avaða vərənənte* (<sup>4</sup>*var-*) *yada anyāscēt aršānō avi xšudrā xšadrišva hṃm.vərənavainti* (them.: <sup>1</sup>*var-*) 'they make me conceive progeny just as any other males hide their seed in their females'. — 34 *yaṭ nā kasvikamčīna yānhuyanəm avarətanəm nairə ašaone jasta* (loc. sg.) . . *nōiṭ dadāiti* 'when a man does not give to a faithful man anything, be it ever so little, of his riches, though being entreated': *kasvikəm* agrees in gender with the part. gen.; *jasta* is locative of circumstance § 514. Liberality (aw. *frārātay* or *vīdišā-*) is regarded as the highest virtue by the Zoroastrians, see Y. 55. 3, V. 19. 29, Av. 12. 1 seq. and MX. 37. 4. — 38 *hō maṃ avaða vərənən* (acc. pl.) *nijainti yada vəhrkō . . barədryāt hača puḍrəm niždarə.dairyāt* (<sup>1</sup>*dar-*) 'he destroys the fruit of my womb just as a wolf would utterly tear the child out of the womb'. — 40 *yaṭ nā paurva frabda* (acc. du.) *frabdō.drājō framaēzaiti* 'when a man makes water the length of the forepart of the foot beyond the upper forpart of the foot': the faithful who makes water has to squat down and to let fall the water between the feet, cp. Haug Essays 3<sup>d</sup> ed. 374, Av. 25. 6. — 43 *yaṭ nā pasča yaṭ usəhištāt θrigāim θriš ašəm upa.stuyāt . . əθwārō adāt ahunəm vairim frasrāvayōiṭ yešhe hātəm frāyazāite* 'when a man, after he has stood up, three steps off prays the *Ašəm* (see note on Yt. 10. 33) thrice, four times then recites the *Ah. V.* (and) offers the *Y. H.*: on *yaṭ* with subj. and opt. in future sense see §§ 755, 787; on *pasča yaṭ* with the subj. in the sense of the Latin future perfect see § 787. — *humatanəm*: Y. 35. 2. — *hušədrō.təmāi*: Y. 35. 5. — 51 *spənta ārmaite iməm tē narəm nisrinaomi* (*sray-*) *iməm mē narəm nisrā-rayā upa sūraṃ frašō.kərəitīm* 'O *Sp. Ārm.*, this man do I deliver unto thee, this man deliver thou back unto me, at the triumphant renovation'. The goddess of the earth shall receive the seed which was emitted by this man during his sleep, and let grow from it a son at the day of resurrection. See note on Yt. 13. 3. — 52 *āat hē nəma fradaidyā ātrə.dātəm vā . . kamciṭ vā ātrə.dātahe nəma* 'and thou shalt give him (the son to be born) as name: *Ā* . . or any name, connected with *Ā*'. *Ātar* is here understood as the fire at the end of things, when the earth becomes pure and renovated by it. See note on Yt. 13. 3. — 54 *yaṭ nā [jahika] pasča pañcadasim sarəḍəm frapataiti anaiwyāsta* (loc. sg.) *vā anabdātō* (loc. sg.) *vā* 'when man after (his) fifteenth year walks without wearing the girdle or the shirt': *jahika* is gloss. The girdle (see note on Y. 9. 26) must be worn by every Parsi, man or woman, from his fifteenth year of age. Another piece of clothing which every Parsi is enjoined to wear is the shirt, that does not reach lower than the hips. He who does not wear the girdle and the shirt, undergoes the sin of *višāt davārišnih* 'of running about uncovered', cp. Av. 25. 6. — 55 *pasča tūirim gāmō.bərəitīm išarə pasčəta vaēm yōi daēva haḱaṭ vaēm ava.mivāmahī* (*myav-*) *hizvasča pivasča* 'at the fourth step, immediately afterwards, we, the *Daēva*, take away at the same time both, his tongue and his marrow'. — *xšayamna . . mərəyente* (pres. mid. 3 sg.; *marək-*) *gaēḍā . . ašahe yada zanda* (nom. pl.) *yātumənta mərəncita* (pres. opt. mid. 3 sg. instead of pl.) *gaēḍā . . ašahe* 'then she (the Drug) is able to destroy the world of *A.*, as the *Z.*, practising sorcery would destroy the world of *A.*': doubtful; the participle of *xšay-* in connection with the verbum finitum stands in the sense of 'to be able to do something'.

## 60—65.

(On the evil caused by the prostitute, who mixes the seed of the faithful and of the unfaithful.)

60 Cp. V. 18. 13. — 61 *kō θwqm . . mazištaya inti* (instr. sg.) *inaoiti* (aēn-) 'who grieves thee with the sorest grief?' — 62 *jahi bā . . yō* (nom. sg. m. instead of f.) *xšudrā hqm.raēθwayeiti dahmanqm adahmanqmčā* 'it is the courtesan, who mixes the seed of the members of the community and of the non-members of the community': see note on Yt. 5. 92. — 63 *θrišum apqm θraotō.stāčqm taxmanqm pairištayeiti* (stā-) *paiti.diti* (instr. sg.) 'one-third of the waters flowing in the river-bed she prevents from running by looking (at them)'; *taxmanqm* is ablative-like genitive § 494. — *θrišum urvaranqm . . vaxšā apayasaite* (yam-) . . 'from one-third of the plants she takes away the growth . .': on (*apa* +) *yam-* with two accusatives see § 438 γ. — 64 *θrišum spəntayā ārmatōiš varəñā apayasaite . .* 'from one-third of the earth (see note on Yt. 13. 3) she takes away the colour . .': that is to say, her look makes one-third of the earth a desert. — *θrišum narš ašaonō* (collective) . . *amaheča . . apayasaite paiti.pasti* (instr. sg.) 'one-third of the faithful ones she keeps away from the power . . by standing in their way': *amahe . .* is ablative-like genitive § 494; cp. 63. — 65 *tāšca tē mraomi . . jaθwō.tara . . yaθa ašaya xšvaēwāñhō . .* 'and such (courtezans) I call more deserving of death than darting serpents . .'. — *yaθa vā vəhrkam azrō.daidīm* (acc. sg. f. instead of nom.) *gaēθqm avi frapataiti* (part. pres. act., nom. sg. f.) *yaθa vā vazayqm* (acc. sg. f. instead of nom.) . . *hazaxrō.hunəm āpəm avi frapataiti* 'or than the prowling she-wolf that breaks into a farm or than the she-frog with her thousandfold brood that plunges into the water'.

## XIX.

Literature: Haug Essays 3<sup>d</sup> ed. 252 seq., Darmesteter SBE. IV. 2<sup>nd</sup> ed. 208 seq., ZA. II. 256 seq., Jackson Avesta Reader I. 47 seq., Zoroaster 51 seq., Fr. Müller WZKM. 3. 20 seq., Justi Avesta . . Studies 125 seq., Geldner Bertholet's RelGesch. Leseb. 347 seq.

## 5—9.

(The temptation of Zaratuštra by the Evil Spirit.)

5 *janāni nasuš* (instead of acc. sg.) *daēvō.dātəm* 'I will smite the N., created by the *Daēva*'s': the grammar of the whole chapter is corrupt, though the material is doubtless old, cp. Jackson Avesta Reader 47. — *janāni pairikqm yqm xnaθaiti* 'I will smite the witch Xn.': *xnaθaiti* the name of a witch, by whom *Kərəsāspa* was seduced (see note on Y. 9. 10), is not inflected; it is probably a non-iranian word. — *yahmāi* (see Gl.) *us.zayāiti* (<sup>1</sup>*zan-*) *saošyqs vərəθraja hača apaθ kəsaoyāt* 'untill the Saviour, the Victorious, shall be born from the water K.': *Kəsaoya* is the name of the *Hāmūn* sea in *Saistān*, cp. Stein JA. 15. 21 and Bd. 13. 16. See note on Yt. 13. 62, Y. 9. 2 and Yt. 19. 89. — 6 *mā mē dāma mərəñcamuha* (*marək-*) 'do not destroy my creatures': on *mā* followed by the imperative see note on Yt. 5. 92. — *barəθryāt hača zāviši* (s-aor. mid. 1 sg.: *zav-*) 'by the mother I was invoked':

the mother of the prophet must naturally have followed a false religion; her name is *Duydō.vā*, see FrD. 4. — *apa.stavaṇuha* (them.) . . *daēnaṃ māzdayasnīm vindāi* (inf., § 371) *yānəm yaḍa vindaṭ vaḍayanō* (them.) *dairōhupaitiš* 'renounce the mazdayasnian religion for to gain (such) a favour as V. gained the ruler of the land': *Vaḍayan-* is the name of an enemy of the mazdayasnian religion, according to MX. 57. 24 seq. identical with *Až Dahāk* (see note on Y. 9. 8). — 7 *nōiṭ hē apa.stavāne* . . *daēnaṃ māzdayasnīm nōiṭ astača* (nom. pl. n.: them.) *nōiṭ uštānəmēa nōiṭ baodasēa vī.urvisyāt* (*urvaēs-*) 'I shall not renounce the mazdayasnian religion, that the body, the life (vital power) and the soul (perceptive faculty) may not part asunder': on *nōiṭ* in the sense of '(in order) that not' with the subjunctive see Bartholomae Wb. 1078; on the singular number of *vī.urvisyāt* see § 619. — 8 *kahe vača vanāi* (pres. subj. 2 sg., written instead of *vanāhi* or *vanā*) *kahe vača apa.yasāi* (*yam-*, cp. *vanāi*) [*kana zaya hukərətāṇhō*] *mana dāma aṇrō.maiṇyuš* (instr. pl. instead of acc. pl. n. §§ 427, 33. 8) 'by whose word wilt thou beat, by whose word wilt thou expel my creatures belonging to the creation of the Evil Spirit'; *kana zaya kərətāṇhō* is worthless gloss. — 9 [*hāvanača taštača haomača*] *vača mazdō.fraoxta* [*mana zaya asti vahištəm*]: *ana vača vanāni ana vača apa.yasāni* [*ana zaya hukərətāṇhō*] *āi dužda aṇra maiṇyō*: 'by the word thought by Mazda; by this word will I beat, by this word will I expel (thy creatures), O evil-minded *Aṇra Maiṇyav*': the words enclosed in square brackets, are worthless glosses. — *dadaṭ spəntō maiṇyuš dadaṭ zrūne* (loc. sg., them.: *zrvan-* m.) *akarane fradaṭən* (them.) *aməšā spənta* . . 'the Holy Spirit has created (this word), he has created (it) in the boundless time, the *Am. Sp.* have created (it) . .'. — [10 The word, by which *Zaraṭuštra* beats and expels the creatures of the Evil Spirit, is now fixed: it is the *Ahuna Vairya*. — *taṭ θwā pərəsā arš mē vaočā ahurā* 'concerning this matter do I question thee — O Ahura give me true tidings': this verse is the beginning of Y. 44.]

## 27—32.

## (On the fate of the soul after death.)

27 *kva tā dādra bavainti kva tā dādra pairyeite* (<sup>1</sup>*par-*) *kva tā dādra pairi.bavainti kva tā dādra paiti.hənjasənte mašyō astvainti aṇhvō havāi urune para.daidyāt* 'where do the recordings take place, where are the recordings compared (with one another), where are the recordings brought to an issue, where are the recordings balanced (with one another), (even these recordings, which) the man causes for his soul in the material life?': the relative is omitted. Cp. Bartholomae Wb. 733. Every thing that a man thinks, says or does, good or bad, is recorded, with a view to the final reckoning or weighing of the deeds in the balance against one another. The greater the entry in the side of evil, the greater is the account of due. When the reckoning is finished, the lot is distributed; those who have a balance on the side of good receive the reward (benefit), but those who have a balance on the side of evil receive the punishment (harm). — 28 *para.iristahe* (*raēθ-*) *mašyehe* . . *frasaxtahe* (<sup>2</sup>*sak-*) *mašyehe* 'when the man has died, when the man has gone fast': absolute genitives § 675. — *pasča pairi-*

*θnəm dərəninti daēva* . . : not clear. — *θrityā xšapō vīusaiti* (<sup>1</sup>*vah-*) *usi-raočaiti bāmya* 'on the third night the dawn blazes up, beams forth': *θrityā xšapō* is genitive of time § 507. — *gairinąm ašaxvāθranąm* (gen. part. as object, § 497) *āsnaoiti* (<sup>2</sup>*had-*) *miθrəm* (instead of nom. sg.) 'M. reaches the mountains, that yield the fortune of Aša': cp. Yt. 10. 13. — *hvarəxšaētəm uzyō.raiti* (them.; <sup>1</sup>*ar-*) 'the sun rises': on the writing of *uzyō.raiti* see § 36. 1. — 29 *Vizarəša* 'lit. who drags away' is he who binds and drags off the soul of the wicked to the bridge of the separator (see note on V. 13. 3) and after the judgement to hell, see below. — *mərəzujūtīm?*: see Bartholomae Wb. 1174. *paθąm zrvō.dātanąm jasaiti yasća drvaitē yasća ašaone činvat.pərəθūm mazdadātąm* 'each one of the ways made by Zrvan, this for the wicked as well as this for the faithful, leads to the činvat-bridge': Zrvan- lit. 'time' is the god of time. Zrvan especially Zrvan *akarana* 'boundless time' in later times was considered the universal principle, from which the two principles, the good and the evil (see note on Y. 9. 15), are to be derived, and became the central point of the Zervanitic system. To the whole passage cp. MX. II. 115, DK. IX. 20. 3. — *baodasća urvānəmća* (acc. instead of nom.) *yātəm gaēdanąm paiti.jaidyeinti* (*gad-*) *dātəm astvainti aθhvō* 'the consciousness and the soul are asked about the lot of goods, which was granted (to the dead) in the material world': the soul of a dead man is asked about its worldly goods that its liberality may be ascertained, cp. V. 18. 34; on the accusative *yātəm* see Speyer SS. 35. — 30 *hāu* (sc. *kaine*) . . *jasaiti spānavaiti* 'she, with the dogs at her sides, comes': this maid is according to H. 2. 11 the *Daēnā* or Religion of the faithful departed, that is the sum of his religious deeds; the dogs keep the bridge of the separator, see V. 13. 9. — *hā drvatąm ayaąm urvānō tēmō.hva nizaršaitē* (*zarəš-*) 'he (*Vizarəša*) drags away the souls of the wicked into the glooms (hell)': an interpolation. — *hā ašāunąm urvānō — tarasća harąm bərəzaitīm āsnaoiti — tarō činvatō pərəθūm vīdārəyeiti* (<sup>2</sup>*dar-*) *haētō* (loc. sg.) *mainyavanąm yazatanąm* 'she guides the souls of the faithful ones — above the H. she comes along — above the bridge of the separator to the quay of the spiritual gods'. — 31 *usəhištaṭ* (*stā-*) *vohu manō haća gātvō zaranyō.kərətō* (gen. sg. with transition to the consonant declension or conformed with *gātvō*) . . *fravaočaṭ* (<sup>1</sup>*vak-*) . . 'up rises V. M. from (his) golden throne, he exclaims': imperfect and plusquamperfect as universal injunctives § 660. — *kada nō* (particle) *ida* . . *agatō* (sc. *ahi*) 'how hast thou come along': *agatō* is nom. sg. m. of the perfect participle passive of (*ā+*) *gam-* used actively § 670; cp. note on H. 2. 17. — 32 *xšnūtō* (nom. pl. m. with transition to the consonant-declension) *ašaonąm urvānō pərəayeinti* (<sup>1</sup>*ay-*) . . *avi gātvō zaranyō.kərətō* (acc. pl. with transition to the consonant declension) 'gladly the souls of the faithful ones proceed to the golden thrones'.

## Visprat.

Literature: Mills SBE. XXXI. 335 seq., Darmesteter ZA. I 443 seq.

The name *Visprat* (av. *vīspe ratavō*, Yt. 10. 122) means 'all *Rata*v's', i. e. 'all chiefs or heads'<sup>1</sup>. By this name a collection of supplements to various portions of the *Yasna* is understood. They bear, as regards to their contents, a great resemblance to the first part of the later *Yasna* (1—27). They refer to the same ceremony, as does that part of the *Yasna*, viz., to the consecration of certain libations and meat-offerings which were partaken of by the priests; see introduction to the *Yasna*.

### II.

*Visprat* II should be read after *Yasna* 1. 8, of which it is an extension.

1 *ahmya zaodre barəsmānāēca* (loc. sg. them. instead of instr. sg. § 426) *ratavō mainyava āyese (yās-) yešti* (inf., § 372) 'in this *Z.* and with the *B.* I fetch here the spiritual *R.* for praise'. The enumeration of "the heads" begins in the *Vr.* with the heads of the spiritual (*mainyava-*) and material (*gaēdya-*) world, the chiefs of all that is living in waters (*upāpa-*), living under the ground (*upasma-*), flying (*fraptərəjāt-*), living in the open country (*ravasčarāt-*) or grazing (*čarəraəhak-*). In this rough division of created living beings (of the good creation) the whole animal kingdom is included. The primary type of each class is its respective *Rata*v. According to Bd. 24 the chief of the water-creatures is the *Kar*-fish (aw. *kara-*, V. 19. 42), the chief of fur animals (living under the ground) is the (white) ermine, the chief of birds is *Karšipt*<sup>2</sup> (aw. *karšiptar-*, V. 2. 42), the chief of those living in the open country (*frāxə raftārān* 'wide-travellers') is the hare, the chief of the grazing creatures is the white ass-goat. The *Pahlavi-Vr.* 1. 1 gives the following list of chiefs: the chief of spirits is *Ōhrmazd* (*Ahura Mazdāh*), the chief of worldly existences is *Zaratušt* (*Zaraduštra*), the chief of water-creatures is the *Kar*-fish, the chief of land-animals (*gōspandān!*) is the ermine, the chief of birds is the *Karšipt*, the chief of the wide-travellers is . . . (the name is omitted), the chief of the grazing creatures is the ass-goat. — 2 *yāiryā . . ratavō*: the chiefs of the six seasons. The ancient name for 'season' was the word *rata*v- itself, cp. *hamaspadmaēdaēm paiti ratūm* Yt. 13. 49, skr. *ṛtāv-*; but after the employment of this word in a more general sense, *yāiryā-* was used for 'season' and especially for the god of the season or of the season-festival. The names of these six seasons are: *maidyōi.zarəmayā* lit. 'mid-spring', originally a vernal

<sup>1</sup> Every being of the *Aša*-world, looked upon as authority in any sphere, is called *Rata*v.

<sup>2</sup> Bd. 24. 11; in 29 *Čamrōš* is said to be the chief.

festival, held on the five days ending with the 45<sup>th</sup> day after the beginning of the year (see note on Yt. 13. 49 and introduction to the *Tiştir Yašt*), i. e. with the 21<sup>st</sup> April (now 3<sup>d</sup> November); *maidyoī.šam-* lit. 'mid-summer', originally a summer-solstice festival, held on the five days ending with the 105<sup>th</sup> day of the year, i. e. the 20<sup>th</sup> June (now 2<sup>nd</sup> January); *paitiš.hahya-* lit. 'bearing corn', originally a harvest-festival, held on the five days ending with the 75<sup>th</sup> day after the summer-solstice festival, i. e. with the 3<sup>d</sup> September (now 18<sup>th</sup> March); *ayāθrima-* (from *ayāθra-* 'return') originally the festival of the return of herdsman and herds from the mountain-meadows, held on the five days ending with the 30<sup>th</sup> day of the 7<sup>th</sup> month, i. e. the 3<sup>d</sup> October (now 17<sup>th</sup> April); *maidyārya* lit. 'mid-year', originally the winter-solstice festival, held on the five days ending with the 185<sup>th</sup> day after the summer-solstice festival, i. e. the 22<sup>nd</sup> December (now 6<sup>th</sup> July); *hamaspaθmaēdaya*, see note on Yt. 13. 49. Originally rustic festivals<sup>1</sup>, they are later on believed to have been instituted by Ahura Mazdāh in commemoration of the six periods, during which the world was created; cp. Bd. 25. 1. — 3 *gaēdanəm ānhairim . . yaṭ ānhairyō* (nom. pl. f.) *zīzanən* (<sup>1</sup>*zan-*) 'the G. Ā., which will the bearing women bring forth': *gaēdanəm ānhairya-* is the designation of a divine being or idea (?). It is possible, that the 'bearing women' are to be understood as the maids, who will bring forth the future Saviours, see note on Yt. 13. 62; the *ānhairya-* then is the totality of all those who will come into existence from the seed (of *Zaradūstra*), by which these maids conceive. — *vīspe tē ratavō . . yōi* (instead of acc. pl.) *aoxta ahurō mazdā zaradūstrāi yasnyāca vahmyāca* 'all the R., whom Ah. M. declared to Z. venerable and praiseworthy'. — 4 *Ahura Mazdāh* is the *ahū-* and *ratav-* of the spiritual world, *Zaradūstra* the *ahū-* and *ratav-* of the material world; see above. — 5 *radwqm framarētārəm āyese yešti yim narəm ašavanəm dadrānəm* (<sup>2</sup>*dar-*) *humatəmca manō . . spəntqm ārmaitīm darətəm* 'I fetch here him of the *Ratav*'s, who recites (prayers), the faithful man, who is maintaining (thus) the thought well thought and . . , who holds with *Sp. Ārm.*': on *darət-* with the accusative see § 442. — *yōi maθrəm saōšyantō*: this passage is not clear; it seems to be a quotation out of place, like the following passage: *yešhe šyaodnāiš gaēdā aša frādənte*, which is taken from Y. 43. 6. — 6 *sarəda ašavana* (as acc. pl. m.): *sarəda-* is the name of the gods of the years. — 7 *ahuməntəm ratuməntəm . . ratūm āyese . . hō zī asti ahumača* (nom. sg.) *ratumača yō ahurō mazdā* 'I fetch here the R., who has an *Ahū* and a *Ratav* . . for he has an *Ahū* and a *Ratav*, the . .': the passage *hō zī asti* &c is an interpolation; according to the Pahlavi translation *ahumant- ratumant-* is a god, see Bartholomae Wb. 284. — *yasnəm haptavəhāitīm*: Y. 35. 3—41. 6, see introduction to the *Yasna*. — 8 *uštavaitīm gāθqm*: Y. 43—46, see introduction to the *Yasna*. — *spəntā.mainyūm gāθqm*: Y. 47—50, see introduction to the *Yasna*. — 9 *vohu.xšəθrəm gāθqm*: Y. 51, see introduction to the *Yasna*. — *rāma xvāstrəm* lit. 'peace, who gives good pastures', a god, who is always invoked together with *Miθrō vouru.gaoyaoitiš* 'the lord of the wide pastures'. *Yašt 15*, which is called the *Rām Yašt*, has nothing to do with *Rāman*, who si never mentioned in it. In fact this *Yašt* is devoted to *Vayav*, the god of

<sup>1</sup> Observe the meaning of the attributes of the several festival-gods.

the air. — *vahištōištim gāθqm*: Y. 53, see introduction to the *Yasna*. — *dahmā āfritay-* lit. 'dahma-like blessing': the goddess of blessing; for *dahma*- see note on N. 19. — *dāmōiš upamanəm*: see note on Yt. 10. 9. — 10 *airyāmanəm išīm*: name of one of the most sacred prayers beginning with *āairyāmā išyō* (Y. 54), see § 19. — *fšūšō maθrəm*: lit. 'the verse of the owner of cattle', designation of Y. 58 (4-7). — *bərəzəm hadaoxtəm*: see introduction to the *Hadōxt Nask*. — 11 *ahūirīm frašnəm*: the question asked of *Ahura* (by *Zarathuštra*), see note on Yt. 5. 1. — *ahūirīm tkaēšəm*: the teaching of *Ahura*. — *hadīš vāstravatō* (instead of acc. sg. n.): the god of the native abode, who procures pastures; see Darmesteter *ÉtIr.* 2. 201. — *vāstrəm bərətəm gave hudānhe āyese . . gaodāyūm narəm ašavanəm* 'I fetch here the faithful man, who produces pastures for the beneficent ox (and) who takes care for the ox': on *bərət-* with the accusative see § 442.

## V.

*Visprat* V should be read after *Yasna 14.*, with which it is nearly identical.

1 *vīse vō, aməša spənta, staota* (nom. sg.) . . *yūšmākəm yasnāiča . . yaṭ aməšanqm spəntanqm* 'I keep ready, o *Am. Sp.*, as a praiser . . for your sacrifice . . (for yours) the *Am. Sp.*'s'; *ahmākəm havanəhāiča* (written for *havanəuhāiča* § 100. 4: *havanəhva-* n.) . . *yaṭ saošyantqm ašonqm* 'for our blessedness . . (for ours) the holy priests': for the meaning of *saošyant-* see note on Yt. 17. 2. — 2 *pairī vō . . dadqm tanvascēt xvañyā* (see Gl. under *hava-*) *uštānəm pairī vīspā hujitayō* 'I devote you the vital power of my own body, all (my) good works of life'. — 3 *frā tē vərəne* (<sup>2</sup>*var-*) *ahe daēnaya . . ahura . . mazdayasnō zarathuštriš* 'I confess to thee, o *Ah.*, my belief in this (our) religion as a *Mazdayasnian* and a *Zarathuštrian*'.

## XII.

*Visprat* XII follows *Yasna 27. 6.*

1 *haomanqmča harəšyamnanqm* (part. fut. pass.: *harəz-*) *yōi harəšyente radwe bərəzaite yaṭ ahurāi . . yaṭ zarathuštrāi . . fraššu frāvīratāča* 'and to the *Haoma*'s, which are to be filtered, which are to be filtered for the high *R.*, namely for *Ahura* (or) for *Zarathuštra*, (belongs) possession of good cattle and of good men': that is to say 'for the offering of the *Haoma* to *Ahura* or *Zarathuštra* the faithful gets possession of good cattle and men'; the predicate (*astī*), upon which the gen. poss. *haomanqm* depends, is omitted, see § 490; *fraššu frāvīratāča* is abridged for *fraššuta frāvīratāča*, see note on Yt. 5. 77. — This passage is probably an explanation of the first part of Y. 27. 6: *haoma pairi.harəšyente mazda.xšadra aša.ratavō. hā vanhuš sraošō . . yō aši* (instr. sg.) *hačaitē mažārāya, hēča ida yōiθwā* (nom. sg., part. perf. act.: *yaṭ-*) *astū* 'this (here) is the good *Sr.* with the rich *A.*, and this may be here with energetic effort', cf. Y. 43. 12. *Sraoša*, the priest god, does best justice to the sacrificers merit and *Ašay*, the goddess of wealth earned by piety, rewards the sacrificer. — 2 *humaya upanəhā* (acc. pl. n.) *čīšmaide* (<sup>2</sup>*kaēš-*) *ahunahe vairyehe ašaya frasrūtahe frasrāvayamnahe hāvanayāšca*



*haomaḡ hunvaintyâ* (<sup>1</sup>*hav-*) . . . *frašūtayâ frašāvayamnayâ* (*šyav-*) 'we teach the blessed working at the *Ah. V.*-prayer, which has been recited as prescribed or is recited, and at the mortar, which pours the *H.* out, which has been set in motion and is kept in motion': *hāvana-* m. (du.) is here, as *hunvaintyâ* shows, treated as a feminine stem in *-â*. — 3 The genitives depend upon *uparāhâ*, see Y. 27. 7. — 4 *aḡa zī nō* (particle) *humāyō.tara aḡhən* 'for thus it (sg. *uparāhâ*) will become more blessed': Y. 27. 7. — *humaya aēta dāmaḡ daḡmaide humaya ēšmaide humaya mainyāmaide yaḡm daḡaḡ ahurō mazdâ ašava θraošta vohu manāḡha vaḡšt aša yā hātḡm mazištaḡa vahištaḡa sraēštaḡa* 'we make these creatures blessed, we designate (them) blessed, we consider (them) blessed, (these creatures) which *Ah. M.* has created, (which) he will make perfect through *V. M.*, exalt through *Aša*, which (are) the greatest, the best and the most beautiful of the beings'; *aḡa zī nō humāyō.taraḡa ižyō.taraḡa ānhāma yāiš spāntahe mainyōuš dāmaḡ* (instead of instr. pl.) *yaḡ hīš humayaḡa ižyāḡa ēnadāmaide* (*kaēθ-*) 'for thus we will become more blessed and successful through the creatures of the Holy Spirit, if we teach them (to be) blessed and successful': the priests, who were the authors of this passage, seem to have been believed, that as the subject of the sentence from Y. 27. 7: *aḡa zī nō humāyō.tarā aḡhən* is to be thought (*spāntahe mainyōuš*) *damaḡ*, and added therefore an extensive explanation. — 5 *humaya nō buyata* . . . *hāvana* (acc. du.) *fraoirisimna* (*urvaēs-*) *frašāvayamna* (*šyav-*) . . . *ahmi nmāne* . . . *ahmākəmḡa mazdayasnanḡm frāyazəmnanḡm* 'blessed be thou, o mortar, which is brought on here, which is set in motion . . . in this house and in (every house) of ours, the Mazdayasnians, who are praying'.

## Nyāyīšn.

Literature: Darmesteter SBE. XXIII. 349 seq., ZA. I. 691 seq.

*Nyāyīšn*, a middle-Persian word meaning 'praise' is a term applied to to five prayers addressed to the Sun, to *Miθra*, to the Moon, to Waters and to Fire. The prayers addressed to the Sun and to *Miθra* are to be recited three times a day. The prayer addressed to the moon is to be recited three times a month; first at the time, when it begins to be seen; second, when it is at the full; third, when it is on the wane. The prayers addressed to Waters and to Fire are to be recited every day, when one finds oneself in the proximity of those elements.

### III.

#### *Mah Nyāyīšn.*

1 *nəmō mārāhāi gaoēiθrāi nəmō paiti.dūtāi* (<sup>2</sup>*dāy-*) *nəmo paiti.diti* (instr. instead of loc., § 426) 'hail to the Moon that keeps in it the seed of the Ox, hail to him, who has been looked at, hail to him, when he is looked at': according to Ed. 10 the seminal energy of the primeval Ox was, when it

passed away, delivered to the moon and purified by the light of moon. Thence arose two oxen, one male and one female; and, afterwards, two hundred and eighty-two species of each kind, see below. — 2 (2—9 = *Māh Yašt*, Yt. VII) *xšnaoθra* (instr. sg. n.) *ahurahe mazdā tarōiditi* (instr. sg. f.) *aərahe mainyūš* 'by the satisfaction of *Ah. M.*, by the overcoming of the Evil Spirit!'. — *haiθvāvarštəm* (acc. sg. f.) *hyaṭ vasnā fərašō.təməm* 'the performance (of that) what best conforms with (God's) will!': here a predicate (probably I or we praise), upon which the accusative depends, is to be supplied; the correlative is absorbed. This clause is imitated from Y. 50. 11. — *fravarāne* (<sup>2</sup>*var-*) *mazdayasnō . . hāvanē . . yasnāiča* (dative as infinitive) . . *sāvanhēe vīsyāiča . . yasnāiča* 'I confess myself a Mazdayasnian . . for sacrifice . . unto *Hāvanay*, for sacrifice . . unto *Sāvanhay* and *Vīsyā*: *hāvanēe, sāvanhēe, vīsyāiča* datives by attraction instead of genitives § 713. *Hāvanay* is the god of the first of the five divisions of the day, see introduction to the *Gāh*'s. *Sāvanhay*- and *Vīsyā*- are the gods who cooperate with him: *Sāvanhay*- is said to preside over cattle, *Vīsyā*- to preside over the commonalties. — *mānhahe gaočīθrahe gəušca aēvō.dātayā gəušca pouru.sarədayā xšnaoθra* (instr. sg.) *yasnāiča* 'by the satisfaction of the Moon that keeps in it the seed of the Ox, of the only-created Ox and of the Ox of many species for sacrifice and . .': it is possible, that *xšnaoθra* is nom. pl. n.; then one has to translate: 'the satisfaction of the moon . . (may come) for the sacrifice . .'. The whole passage is doubtful. — 4 *kada mā uxšyeiti* (<sup>1</sup>*vaxš-*), *kada mā nərəfsaiti* (*narəp-*) 'how long does the moon wax, how long does the moon wane?'. — *panca.dasa mā uxšyeiti . .* 'fifteen (days) the moon waxes . .'. *yā hē uxšyastātō* (nom. pl.) *tā nərəfsastātō* 'as (long as) the duration of his waxing, so (long) is the duration of his waning'. — *kə, yā* (instr. sg.) *mā uxšyeiti nərəfsaiti θwaṭ* (adv., see Gl.) 'who (is it), through whom the moon waxes and wanes?': quoted from Y. 44. 3; it is naturally *Ahura Mazdāh*. — 5 *taṭ mānəhəm paiti.vaēnəm . . taṭ mānəhəm paiti.vīsəm* (<sup>1</sup>*vaēd-*) *raoxšnəm . . aiwi.vaēnəm . . aiwi.vīsəm* 'I looked at this moon, I have (now) perceived him, I looked at this bright moon, I have (now) perceived him': *paiti.vīsəm, aiwi.vīsəm* are forms of the *s*-Aorist § 635. — *hištənti aməšā spənta xvarənō dārayeinti* (<sup>3</sup>*dar-*) . . *xvarənō baxšənti zəm paiti . .* 'the *Am. Sp.* stand there (and) hold (its) glory (and) pour (its) glory upon the earth'. — 6 *yaṭ mānəhəm* (instead of nom. sg.) *raoxšne* (instr. sg.) *tāpayeiti, mišti urvaranəm zairi.gaonanəm* (gen. part. as subj., § 497) *zaramaēm paiti zəmāda uzuxšyeinti* (<sup>1</sup>*vaxš-*) 'when the moon brings warmth by his light, golden-hued plants promiscuously grow on from the earth during the spring': *raoxšne* is written for *raoxšnya* § 178. 1. — *antarəmānəhāšca pərənō.mānəhāšca vīšaptaθāšca* (as acc. pl.) sc. *yazamaide* '(we praise) the gods of the new moon, the gods of the full moon, the *Vīšaptaθa*'s': *Vīšaptaθa*- lit. 'the seventh within' is the name of the 8<sup>th</sup> or 23<sup>d</sup> day of every month, which is called the day of the Creator (*dadušō*) and follows as the seventh upon the new-moon-day (1<sup>st</sup>) or full-moon-day (16<sup>th</sup>); see Bartholomae Wb. 1472. — 10 *dasta* (<sup>1</sup>*dā-*) *narəm pouru.tātəm . . hamərəθō haθravanantəm duš.mainyūš* (acc. pl.) *stōi rapantəm* 'grant a great number of men, who smite at one stroke the spiteful enemies, who are devoted (to the gods)': *stōi rapantəm* is a misapplied reminiscence from Y. 34. 4. — 11 *yazata* (voc. pl.) . . *čīθra vō buyārəš* (pres. opt. act. 3 pl.:

bav-) . . *ēidra vō zavanō.savō* (voc. pl.) 'Ye gods, your great deeds may become manifest, ye who help when invoked': *zavanō.savō* is written for *zavanō.suvō* § 131. 4. — *ēidrēm bōiṭ yūžəmciṭ xvarənō yazəmnāi āpō* (voc. pl.) *dāyata* (<sup>1</sup>*dā*-) 'ye, O Waters, impart your manifest Glory to the man who offers you a sacrifice'.

## Gāh.

Literature: Mills SBE. XXXI. 379 seq., Darmesteter ZA. II. 709 seq.

The five *Gāh*'s<sup>1</sup> are the prayers which are devoted to the several gods who are called *Asnyā*- (see Y. 1. 3) and preside over the five periods, into which the day and the night are divided: *Hāvanay*-<sup>2</sup> from sunrise till noon, *Rapiθwina*-<sup>3</sup> from noon till the half afternoon, *Uzayeirina*-<sup>4</sup> from the half afternoon till sunset, *Aiwi.srūθrima*-<sup>5</sup> from sunset till midnight, *Ušahina*-<sup>6</sup> from midnight till sunrise. These prayers are to be recited every day at their respective times.

### V.

#### *Ušahin Gāh.*

1 Cp. Ny. 3. 2. — *bərəjyāi nmānyāiēa*: *Bərəjya*- and *Nmānya*- are the gods who cooperate with *Ušahina*-. *Bərəjya* is said to preside over corn, *Nmānya* to preside over the houses. — 5 *ušāhəm yazamaide . . framən.narəm framən.narō.vīrəm yā xvāθravaiti nmānyāiti*: the meaning of *framən.narəm*, *framən.narō.vīrəm* is not clear; *nmānyāiti* stands probably for *nmānyavaiti* 'who is connected with *Nmānya*', see Bartholomae Wb. 1094. — *ušāhəm . . yā sanat* (<sup>1</sup>*sand*-) *aoi . . zəm* 'the Dawn, which becomes visible over the earth'. — 6 *bərəja* (instr. sg.) . . *ašahē* 'according to the rite of *Aša*'.

## Sih Rōčak.

Literature: Darmesteter SBE. XXIII. 1 seq., ZA. II. 294 f.

*Sih Rōčak* means 'thirty days': it is a prayer enumerating the names and attributes of the thirty *Yazata*'s, each of whom is sup-

<sup>1</sup> The meaning of the word *gāh*- is not clear; see West Glossary and Index 181.

<sup>2</sup> The time, when the *Haoma* ceremony is performed; see note on Y. 9. 1.

<sup>3</sup> Cp. *rapiθwā*- f. 'midday'.

<sup>4</sup> Cp. *uzayara*- n. 'afternoon', lit. 'towards the end of day'.

<sup>5</sup> Cp. *aiwi.srūθra*- n. 'the coming along (of the night)'.

<sup>6</sup> Cp. *ušah*- f. 'the dawn'.

posed to preside over one of the thirty days of the month, and by whose names the days are called.

There are two *Sih Rōčak*, but the only difference between them is that the formulas in the former are shorter, and there is also, occasionally, some difference in the epithets, which are fuller in the latter. See Darmesteter SBE. XXIII. 1 seq.

## II.

1 The day of *Ahura Mazdāh*. — 2 The day of *Vohu Manah*. — *āxštīm haṃ.vaintīm yazamaide tarədatəm anyāiš* (instr. instead acc.) *dāmaṇ āsnəm xratūm . . yazamaide* 'we sacrifice to the victorious Peace, superior to the other creatures, to the inborn wisdom we sacrifice'; *gaosō.srūtəm xratūm . . yazamaide* 'to the wisdom acquired by (hearing) learning we sacrifice': cp. the passage from the great Bd. (ZA. II. 307): "Vohūman bon, fort, qui donne la paix. — Et sa vertu pacifique consiste en ce qu'il donne la paix à toutes les créatures d'Aurhmazd, et c'est surtout par cette vertu pacifique de lui que sont possibles l'annihilation d'Ahriman et des démons, le réveil des morts, la résurrection, l'immortalité. L'Intelligence naturelle et l'Intelligence acquise paraissant d'abord en Vohūman. Qui a l'une et l'autre va en Paradis; qui n'a ni l'une ni l'autre va en Enfer". — 7 The day of *Amərətātāt*. — *fšaonīm vaḥwam yazamaide. aspanāca yəvinō yazamaide. gaokərənəm sūrəm . . yazamaide*. 'we sacrifice to the fat flock. we sacrifice to the profitable corn-fields. we sacrifice to the powerful *Gaokərəna*': cp. the passage from the great Bd. (ZA. II. 321): "C'est lui (l'Amūrdat) qui fait pousser les plantes et croître les troupeaux de bétail, car toutes les créatures mangent et vivent de lui; et au Renouveau du monde, c'est d'Amūrdat que l'on fait l'elixir d'immortalité", and West SBE. 37. 165 (on *Dēnkart* XLIV. 80), "*Gaokərəna* — which is the white *Hōm* — a mythical tree, or plant, supposed to grow in the ocean, where it is guarded by ten enormous fish, and, at the time of the renovation of the universe, the elixir of immortality is expected to be prepared from its twigs mingled with the fat of a mythical ox." — An invocation of the gods who cooperate with the gods of the *Gāh*'s (see introduction to the *Gāh*'s) follows, cp. Y. 1. 1—7, where after *Ahura Mazdāh* and the six *Aməša Spənta* the *Asnya* or gods, who preside over the five periods of the days, and the gods, who cooperate with them, are invoked. At the *Hāvan Gāh* is *Miθra* and *Rāman Xvāstra* invoked (Y. 1. 3), as the *Rapiθwin Gāh Aša Vahišta* and *Ātar* (Y. 1. 4), at the *Uzīrin Gāh Apam Napāt* and the Waters (Y. 1. 5), at the *Aiwisrūθrim Gāh* the *Fravašay*'s, the females, who bring forth flocks and heroes, the god, who grants good lodging during the whole year, the gods of Strength, of Victory and of Superiority (Y. 1. 6), at the *Ušahin Gāh Sraoša*, *Rašnav* and *Arštāt*. — 13 The day of *Tištīrya*. — Cp. Yt. 8 (4, 9, 12, 39).

## The Yasna.

The name *Yasna*, corresponding exactly to skr. *yajñá-*, means 'worship'. By this name in the Avesta only the text of the Seven-Chapter-*Yasna* (*yasnō haptāhāitiš*) is understood, see Y. 71. 6 and Bartholomae Wb. 1271 seq. But in the later times of Zoroastrianism, when the high office of the *Yasna* or *Yazišn*<sup>1</sup> was established, *Yasna* has become the name of all the texts, which were recited at this ceremony.

The *Yasna*, though composed for the purposes of the high office, has only in part a real and original connection with the ceremonial act which it accompanies. It is a variegated mixture of monotonous drawing formulae and of interesting and in part very ancient texts. These heterogeneous elements have, however, been skilfully knitted together into one whole. The larger sections have appropriate introductions prefixed to them and close with longer or shorter resumés. See Geldner GIrPh. II. 4.

The *Yasna* at the present time comprises seventy-two chapters, *Hātay-*. This number is not accidental, but was reached by any artificial method, several chapters being simply repetitions of some of the others, see Haug Essays 3<sup>d</sup> ed. 140, Geldner op. cit. On close inquiry, we find the *Yasna* really consists of at least three different parts, distinguishable by considerable differences in language and contents: the 'later *Yasna*' Y. 1—27, 54—72; the *Yasna Haptāhātay* Y. 35—41; the 'old *Yasna*' or the '*Gāθā*'s' Y. 28—34, 42—53.

The first part of the 'later *Yasna*' Y. 1—27 begins with formal invitations to the offering addressed to all the divinities and genii in a definite order according to their rank (Y. 1—2); it refers to the consecration of certain libations (*zaōdra-*) and meat-offerings (*myazda-*), such as the milk (*gāuš*, *gāuš hudā*, *gāuš jīvya*), the juice of the *Haoma-* and of the *Hadānaēpatā*-plant (if mixed with the milk called *Para.haoma*) and the meat of the ox (*gāuš baōirya*), which were partaken of by the priests<sup>2</sup> (Y. 3—8. 4). Then follows a prayer Y. 8.

<sup>1</sup> The *Yazišn* Ceremony consists, apart from a number of subordinate performances, chiefly in the preparation and offering of the *Para.haoma*, the juice extracted from the *Haoma*-plant, mixed with consecrated water, milk and aromatic ingredients. It is preceded by a preparatory ceremonial entitled *Paragra* (a corruption of the Sanskrit-word *prakriyā*, see Darmesteter ZA. I. LXX). Cp. Haug Essays 3<sup>d</sup> ed. 393 seq.

<sup>2</sup> These offerings, which are nothing but a remnant of the ancient

5—8. 8. 9 is an introduction to the *Hōm-Yašt*, in which the *Haoma* is glorified as a plant and as a god in the style of the *Yašt*'s (Y. 9—11). 11. 16 introduces a new section, the confession of faith of the Mazdayasnians which extends from 11. 17 to the end of 13. The most interesting of these chapters is the ancient Creed in chapter 12. Chapters 14 and 15 are songs of praise. Chapters 16 and 17 contain invocations of the genii of the day, of the times of the day, of the seasons of the year and of the various forms of fire etc. Chapter 18 is the same as 47. Chapters 19—21 are homilies on the three most sacred prayers. Chapters 22—27 are the so-called *Hōmāst Yašt*, which accompanies the second preparation of the *Haoma*-juice which now begins. The second part of the 'later *Yasna*' (Y. 54—72) begins with the ancient prayer *ā airyēmā išyō*. Chapter 55 gives a short poetical résumé of the *Gāḍā*'s. Chapters 56 and 57 are the small and the large '*Srōš Yašt*', devoted to the praise of *Sraoša*. Chapter 58 contains the *Fšūšō Maḍra* 'the verse of the owner of cattle'. Chapter 59 contains renewed invocations. Chapter 60 is a prayer for the dwelling of the sacrificer; joined to it is an exorcism in Chapter 61 and a homage offered to the fire in Chapter 62. Then follows the 'offering to the waters', 63—68. Renewed invocations and a conclusion of the whole ceremony form the end.

The *Yasna Haptanhatay*, or as its name indicates, the *Yasna* of the Seven *Hatay*'s (Y. 35—41), is inserted in the midst of the *Gāḍā*'s. Although it is more recent than the *Gāḍā*'s, still it has just claims to be considered as more ancient and original than the sections of the later *Yasna*. A very striking proof, besides its being written in the archaic language, is that the objects of worship are much fewer than in the later prayers. It formed originally a separate book, and was very likely composed by one of the earliest successors of *Zaraduštra*, as it stands mid-way between the *Gāḍā*'s and the later *Yasna*, in point of style.

The *Gāḍā*'s are by far the oldest literary monument of the Iranians, and in their essential elements they are to be traced back to *Zaraduštra* himself. The word *Gāḍā* means properly 'song'. But as far as their content is concerned they may be called sermons in verse form. The manner of their delivery and their general tenor seems to take for granted, that the hearers were thoroughly acquainted not only with all the circumstances and events to which occasionally re-

Aryan sacrifices, represent a meal, given to all the divinities and genii who are all severally invoked.

ference is made, 'but also with the doctrines of the *Zaradūstrian* religion. We may conclude therefore, that such a 'Sermon in Verse' was either interrupted by explanations in prose in which the subject of the sermon was treated of in more detail, or that it formed the conclusion of a sermon, in which the matter of a prose dissertation was put together in verse form, easily to be committed to memory. The latter appears the more probable; but even so the introduction of short explanations could not have been entirely dispensed with, especially in the case of *Gāḍā*'s in dialogue form (such as Y. 29), where the persons of the speakers would have to be indicated.

Seventeen such sermons in verse have come down to us, Y. 28—29, 43—51, and 53. They were divided at quite an early date into five parts different widely in size, the 'Five *Gāḍā*'s' in the narrower sense, the principal of classification being resemblance in the structure of the verses and lines. The metre of the *Gāḍā*'s is much the same as that of the Veda. We find lines with the same number of syllables, as in the Veda, and verses with the same number of lines; the caesura also is here and there found at the same place. But in one point there is a fundamental difference: the Vedic metre is one of quantity, while the *Gāḍic* metre is one of accent. See Bartholomae *Gāḍā*-translation II seq. and the introduction to the *Gāḍā*'s.

## XI.

Literature: Hübschmann ZDMG. 26. 453 seq., Bang Bull. de l'Ac. roy. de Belgique 1889. 247 seq., Mills SBE. XXXI. 244 seq., Darmesteter ZA. I. 109 seq., Jackson Avesta Reader 37 seq., Geldner Bertholet's RelGesch. Leseb. 345.

*Yasna 11* is one of three chapters (Y. 9--11) which were specially recited in preparing the *Haoma* as a part of sacrifice. See introduction to Y. 9. The verses of Y. 11 form the conclusion of the *Haoma*-ritual. They contain an allusion to the old custom of offering animals and of holding horse-races in honour of the god *Haoma*. Before the sacred wine was drunk by the priest, the cheeks with the tongue and the left eye of the immolated ox were offered to *Haoma* as his portion (*draonō*). But the offerings of animals were soon suppressed through *Zaradūstra*'s opposition. Instead of the flesh-pieces of the victims sacred breads were used, hence the mp. word *drōn*, corresponding to aw. *draonah-*, means 'sacred bread'.

The verses here given narrate how three good creatures, the Ox, the Horse and the *Haoma* utter imprecations. These three creatures are not respectively typical of the three classes, peasant, warrior, priest, as

Jackson Avesta Reader 37 infers. The Ox curses the priest, who will not distribute him at the sacrifice, but fattens him for himself and his family. The Horse curses the horseman, who will not show its strength at the races. (Races must have been an essential part of the sacrificial feast, cp. the ἀγῶνες ἱππικοί of the Greek.) *Haoma* curses the priest, who has to drink him, that he keeps him back, and asks his due portion in the victim furnishing proof of his power by mentioning his triumph over *Fravrasyan*.

1 *θrāyō haiθīm.ašavanō āfri.vačarəhō zavainti gāušēa aspasēa haomasēa* 'three very faithful (creatures) utter imprecations, the ox, the horse and the *Haoma*'. — 2 *gāuš zaoṭārəm zavaiti* 'the ox curses the Z.': see note on Yt. 5. 123. — *uta buyā afrazaintiš uta dēuš.sravā* (acc. pl. n.) *hačimnō* (*hak-*) *yō maṃ xwāstəm nōiṭ baxšahe, āaṭ maṃ tūm fšaonayehe nāiryā vā puḍrahe vā haoyā* (*hava-* adj.) *vā maršuyā* (gen. instead of dat. § 495) 'childless be thou and evil-famed, because thou dost not distribute me, when I am well cooked, but fattenest me for the belly of the wife or of the son or for thy own belly'. — *mā buyā aurvatəm* (part. gen. as object § 497) *yūxta* (inf., § 373) . . *aiwišasta* . . *niḍaxta, yo maṃ zāvarə nōiṭ jaidyehi pouru-maiti hanjamaine* (loc. sg.) *pouru.nairyā karšuyā* (gen. sg. f.) 'thou shalt not bridle any more a racer, not mount, not master, because thou dost not pray me (to show my) strength in the plenary meeting of the country thronged with men': on *bav-* with the infinitive in the sense of the perfectiv verb see § 695. — 3 *uta buyā afrazaintiš* . . *yō maṃ aiwiš.hutəm* (<sup>1</sup>*hav-*) *dārayehi* (<sup>3</sup>*dar-*) *yada tāyūm pəšō.sārəm* 'childless be thou, because thou keepst back me when I have been pressed, as a thief, whose head is lost': cp. Yt. 14. 46. — 4 *us mē pita haomāi draonō frərənaoṭ* (<sup>2</sup>*ar-*) *ahurō mazdā* . . *harəharəne* (acc. du.) *maṭ hizvō* (gen. sg.) *hōyūmēa dōiθrəm* 'the father *Ah. M.* has assigned to me, the *H.*, as portion the cheeks with the tongue and the left eye'. — 5—6 *yō maṃ taṭ draonō zināt* (*zyā-*) *vā trəfyāt* (*tarəp-*) *apa vā yāsāiti* . . *nōiṭ ahmi nmāne zānaite* (pres. mid. 3 pl.: <sup>1</sup>*zan-*) *āθrava naēda ravaēštā naēda vāstryō fšuyas* 'who makes me lose this portion, steals it or takes it away, in the house of this are not born a priest and not a warrior and not a husbandman raising cattle': on *syā-* with two accusatives see § 438. — *dahaka-*, *mūraka-*, *varšna-*: designations of *daēvic* creatures. — 7 *θwāšəm* (adv.) *ā gāuš frāθwərəsō* (inj. act. 2 sg.: *θwarəs-*) . . *haomāi draonō, mā θwā haomō bandayāt yada* . . *bandayāt* . . *fravrasyanəm* . . *pairiš.xwaxtəm ayarəhahe* 'quickly cut off for *H.* the portion of the ox, so that he may not bind thee, as he bound *Fr.*, who was surrounded by iron': the clause introduced by *mā* is here a subordinate clause with final sense, see Bartholomae Wb. 1097; on the gen. with participles in *-ta-* see § 501. According to the legend *Fr.* took refuge in a palace built under-ground, with walls of iron and a hundred columns: see Darmesteter SBE. XXIII. 64. — *madəme θrišve arəhā zəmō*: see note on Yt. 13. 2.

## LV.

Literature: Mills SBE. XXXI. 294 seq., Darmesteter ZA. I. 352 seq., Jackson JAOS. 13, Proc. CCVIII seq., Geldner Bertholet's *BelGesch.* Leseb. 336.

In Y. 55 the *Gādā*'s and the *Staota Yesnya* are praised. The *Staota Yesnya* lit. 'songs of praise and prayers' designate a collection



of texts incorporated in the *Yasna* (between Y. 14 and 59) and comprising 33 portions, cp. West SBE. XXXVII. 169. They include, as far as we know, the five *Gāθā*'s, the *Yasna Haptañhātay*, Y. 14, 15, 54, 56, 58; see Bartholomae Wb. 1589.

1 *vīspā gaēθāsca tanvasca azdabīšca* (instr. as object § 427) *uštānqšca kəhrpasca tavišīšca baodasca urvānəmca fravašimca pairīca dadəmahī āca vaēdayamahī: āaṭ dīš avaēdayamahī gāθābyō spəntābyō* . . 'we present and dedicate all (our) riches, persons, bones, vital powers, forms, forces, (our) consciousness, (our) soul and (our) *Fravašay*: (all) these we dedicate to the holy *Gāθā*'s . . . — 2 *yā nō hənti gāθā harəθravaitīšca* . . *yā nō hənti urune vvaēm xvarəθəmca vastrəmca: tā nō hənti gāθā harəθravaitīšca* . . , *tā nō hənti urune vvaēm xvarəθəmca vastrəmca, tā nō buyan humiždā* . . *parō asnāi aəuhe* (aəhav- m.) *pasca astasca baodəhasca vī.urvīštīm* 'the *Gāθā*'s, which are to us guardians and . . , which are to (our) soul both food and clothing, these *Gāθā*'s are to us guardians and . . , these are to us both food and clothing, these may be to us givers of good reward . . for the future life after the parting of (our) body and consciousness'. — 3 *tā nō ama* (instr. sg.) . . *tā dasvarə* (instead of instr. sg.) . . *uzjamyən* (gam-) *yā staota yesnya, yada hiš fradaṭ mazdā* . . *pāθrāi ašahe gaēθanəm* 'with power, with health . . may come to us the *Staota Yesnya*, because *M.* has produced them for to protect the material world': *harəθrāi ašahe gaēθanəm suyamnənəmca saosyantəmca* (sav-) 'for to guard the beings of *Aša*, who get the benefit and who will produce the benefit': the benefit is to be understood the good lot in the other life, see note on Y. 9. 2. — 4 *vīspəm ašavanəm aya ratufrita* (loc. instead of instr. § 426) *jasəntəm paiti.barāhi humatāišca huxtāišca hvarštāišca* 'may'st thou receive every faithful man who comes begging pardon with this prayer for satisfaction of the *Ratav*'s in *Humata* and *Huxta* and *Hvaršta*': that is to say in the three forecourts of the paradise, see note on H. 2. 15. — 6 *staota yesnya yazamaide yā dātā aəhəuš paouruyehyā* (see Gl. under *paouruya-*, *paourya-*) . . *sixšəmna* (<sup>1</sup>sak-) *sācayamna* (<sup>1</sup>sak-, caus.) *dadrāna* (<sup>2</sup>dar-) *paitisāna* (<sup>1</sup>aēš-) . . *frašəm vasna ahūm dadāna* 'we worship the *St.-Y.*, which are the statutes for the first life, to be learned and taught, borne in mind and willingly observed, making the world ready according to (their?) will': *yā dātā aəhəuš paouruyehyā* is a quotation from Y. 33. 1; for *frašəm vasna ahūm dadāna* cp. Y. 34. 15. — 7 *bayəm staotanəm yesnyanəm yazamaide* 'we worship the section *St.-Y.*': *staotanəm yesnyanəm* is genitive of specification § 500.

## LXII.

Literature: Mills SBE. XXXI. 313 seq., Darmesteter ZA. I. 386.

Y. 62 is devoted to *Ātar* the god of the fire, who is usually mentioned as the son of *AhM.*, as the fire that springs from heaven can be conceived as born of it. See note on Yt. 13. 62. Zoroastrians have been for a long time called "Fire worshippers" on account of their especial use of fire in worship. And as the province to the southwest of the Caspian Sea was named *Āturpātakān*, the assumption

is fair, that the naphtha fires of Baku, which have been unextinguished for long periods, attributed to the fire-worship the greater importance. See Ch. Marvin *The Region of the eternal fire* 160 seq.

2 *dāityō.aēsmi.buyā . . ātarš . . saoci.buye* (inf., § 371) *ahmya nmāne . . darəyəmciṭ aipi zrvānəm upa sūraṃ frašō.kərəitīm haḍa sūrayā vaṇhuyā frašō.kərətōiṭ* 'may'st thou be fed with wood as the prescription orders, O Fire, for to be aflame within this house long time until the great renovation . . ? . .': the end of this passage is not clear. — 6 *dāyā mē ātarš, puḍra ahurahe mazdā, yā* (absorption of the correlative) *mē aṇhaṭ afrasāṇhā* (nom. sg., *afrasāhvant-* adj.: § 100. 4) . . *vahištəm ahūm . . zazə* (nom. sg., part. pres. act.: *haz-*) *buye* (inf., § 371) *vaṇhāuca mižde . . sravahe* (loc. sg.: them.) *urunaēca darəye havanhe* (*havanhva-* n.: § 100. 4) 'may'st thou grant me, O Fire, Ah. M.'s son, (that) whereby he (*Ah. M.*) will comply with my wish, (namely) the paradise, that I may gain the good reward, the . . renown, the eternal blessedness for the soul': cp. Y. 30. 10. — *nūrəmca yavaēca tāite* 'now and for evermore', with tmesis instead of *yavaētātaēca*. — 7 *vīspaēibyō sastīm baraiti ātarš . ., yaēibyō aēm haṃ.paçaiti xšāfnīmca sūirīmca* 'the Fire addresses this admonition to all for whom he cooks the night- and morning-meal'. — *vīspaēibyō haça izyeiti* (*āz-*) *hubərəitīm . .* 'from all these he wishes a good offering'. — 8 *vīspanaṃ para.çarəntaṃ* (<sup>5</sup>*kar-*) *ātarš zasta ādiḍaya* (<sup>2</sup>*dāy-*): *çim haxa* (nom. sg.: *haxay-* m.) *haše* (dat. sg.) *baraiti fraçarəḍvā armaēšāide* 'the Fire looks at the hands of all, who go by it, (thinking): what brings the friend to the friend, the one who moves forwards to him who sits quietly?' — 9, 10 Cp. V. 18. 26, 27.

## XXVII.

Literature: Haug *Essays* 3<sup>d</sup> ed. 141, Mills SBE. XXXI. 281, Darmesteter ZA. I. 197 seq., Fr. Müller WZKM. 11. 115, Baunack Stud. I 308, West SBE. XXXVII. 5, 175, Bartholomae AF. 3. 47, Wb. 702, Zum AirWb. 127 seq., Ludwig SBöhmGW. 1897. XXVI, Geldner SPreussAW. 1904. 1081 seq., KZ. 27. 248.

The section here given contains three of the most sacred formulas, § 19: The *Ahuna Vairya* (see note on Y. 9. 14), the *Ašəm Vohū* (see note on Yt. 10. 33) and the *Yeiṇhe Hatəm* (see note on Yt. 5. 10).

13 *yadhā ahū* (nom. sg. m.: on the form see Bartholomae GIrPh. I. § 411) *vairyō adā ratus ašāṭciṭ haça* 'as the best supreme lord, so the best judge is he (*Zaraθuštra*) according to the holy law': as 'supreme lord' *Zaraθuštra* takes care, that none of the good deeds of the faithful one get lost, but be recorded and kept in *Ah. M.*'s house (Y. 28. 11, 49. 10), as 'judge' at the resurrection he ascertains the final powerlessness of the *Drug*-world and the final authority of *Ah. M.* (Y. 33. 1, 31. 2). — *vaṇhəuš dazdā manəḥō šyaoda-nanəm aṇhəuš mazdāi xšāθrəmcā ahurāi ā* 'he, who brings the life's actions of the good mind to *M.* and (thus) the supreme authority to *Ah.*'. — *yim drəgubyō dadaṭ vāstārəm* 'he, whom they have appointed as herdsman for the poor': cp. Y. 53. 9. — 14 *ašəm vohū vahištəm astī* '*Aša* is the best good': *Aša* here means 'the best doing' as well as 'the best reward'; therefore the text is worded as follows: *uštā* (adv.) *astī uštā ahmāi hyaṭ ašāi vahištāi*

*ašəm* 'according to (our) desire it will, according to (our) desire it will fall to our share, the *Aša* (the best reward) for the best *Aša* (the best doing)'. This formula is of course an intended play with the meanings of *Aša*. — 15 See note on Yt. 5. 10.

## XIX.

Literature: Mills SBE. XXXI. 259 seq., Darmesteter ZA. I. 161 seq., Haug Essays 3<sup>d</sup> ed. 185 seq., Geldner KZ. 27. 246 seq., Baunack Studien I. 303 seq., West SBE. XXXVII. 453 seq.

Y. 19 is a kind of theological commentary on the *Ahuna Vairya*-prayer. As it is a commentary on a text, which had become already obscure, it must be expected to be difficult to translate with certainty.

1 *ēiṭ avat vačō ās, . . yaṭ mē frāvaocō para asməm* (with transition to the *ā*-declension: *asan-*, *asman-* m.) . . 'which was the word, that thou didst declare me before (the creation of) the heaven . . ?'. — 3 *baṃ aēša ās ahunahe vairyehe* 'this was the piece *Ahuna Vairya*': *ahunahe vairyehe* is genitive of specification § 500. — 5 *hā mē baṃ ahunahe vairyehe . . anapyūxḁa anapišūta* (loc. sg.) *srāvayamna satəm paiti anyaēšəm . . radwəm gādanəm anapyūxḁanəm anapišūtanəm srāvayamnanəm* 'this piece *Ah. V.*, when recited without insertion and displacement of words, (is) equal to hundred of the other *Gādhā*'s of *Ratav*-force recited without insertion and displacement of words': on *paiti* with accusative expressing 'equal with' see § 532; as *Gādhā*'s here are understood all pieces of the Avesta, written in the *Gādhā*-dialect. — *dasa paiti anye ratavō* 'equal with ten other (*Gādhā*'s having the force of) *Ratav*'s. — 6 *yasča mē . . baṃ ahunahe vairyehe marāt* (<sup>2</sup>*mar-*) *frā vā marō* (nom. sg. m., part. pres. act.) *drənjayāt* (<sup>2</sup>*drang-*) *frā vā drənjayō srāvayāt frā vā srāvayō yazāite, θrišēiṭ tarō pərətūmēiṭ hē urvānəm vahištəm ahūm fra-pārayeni* (<sup>4</sup>*par-*) . . *ā vahištāt aṃhaoṭ ā vahištāt ašāt ā vahištaēibyō raočēibyō* 'whoever shall recall (mentally) the piece *Ah. V.* or recalling shall mutter it or muttering shall chant it or chanting prays to it, his soul will I carry even three times over the bridge to Paradise, to the best life, to the best *Aša*, to the best luminaries': there are three expressions used for the recital of the sacred texts, viz. <sup>2</sup>*mar-* 'recite', <sup>2</sup>*drang-* 'to recite in a law tone', and *srāvaya-* or *frā + srāvaya-* 'to recite with a loud voice'. The first expression conveys the most general meaning 'to repeat from memory'; <sup>2</sup>*drang-* means 'recite, when learning by heart'; *frāsrāvaya-* is the solemn recital. See Haug Essay's 3<sup>d</sup> ed. 143. — 7 *yasča . . baṃ ahunahe vairyehe drənjayō aparaoḁayete* (<sup>3</sup>*raod-*) *yaṭ vā naēməm yaṭ vā θrišum . . pairi dim tanava* (pres. subj. act. 1 sg.: *tan-*) *azəm . . urvānəm hača vahištāt aṃhaoṭ* 'and whoever muttering the piece *Ah. V.* omits either a half or a third . . his soul will I separate from Paradise'. — *avavaitya* (adv.) *bažasča fraḁasča pairi.tanuya* (pres. opt. mid. 1 sg.: *tan-*) *yaḁa im zā* 'to such a distance in height and breadth I will separate (his soul), as this earth (is)'. — 8 *frača aētaṭ vačō vaoče* (plusquam-perf. mid. 1 sg.: <sup>1</sup>*vak-*) *yaṭ ahumatṭ yaṭ ratumatṭ* 'and I spoke for myself this saying containing the word *ahū-* and *rataṭ*'. — *para avaišhe ašnō* (*asan-* m.) *dāwḁōiṭ* 'before the creation of that heaven': 'that heaven' as contrasted with 'this earth'. — *para avaišhe hū* (*hvar-* n.) *θwarštō* (loc. sg.) *kəhrpya* (loc. sg.) 'before that sun was created unto her configuration': for *θwarštay-*

(f.) with the locative cp. § 519. — 9 *frā mē spanyā* (nom. sg.) *mainivā* (gen. du.) *vavača vīspəm ašaonō stīm haitīmča bavaintīmča bušyeintīmča šyaodnō-tāitya*: 'šy. a. m.' 'the holier of the two Spirits has produced the whole holy creation, which exists or comes into existence or will come into existence, by (speaking) the passage *šyaodanəm*, viz. šy. a. m.: *Spəntō Mainyuš* 'the Holy Spirit' is meant, see note on Y. 9. 15. — 10 *aētātča aēšəm uxdanəm* (gen. pl. n.) *uxdō.təməm yāiš* (instr. instead of nom. pl. n., § 427) *yava frača vaoče . . mruye . . vaxšyeite* 'and this is the most effective word of the words, which have ever been spoken . . are spoken . . and shall be spoken': on the neuter plural with the singular verb see § 619. — *asti zī ana* (instr. sg.) *avavaš uxdata yada yaš dīš vīspō aṇhuš . . āsaxšat* (s-Aor. subj. act. 3 sg.: 'sak-) *sašas* (part. pres. act. with *š* instead of *šy*, § 174. 5: 'sak-) *dadrānō* ('dar-) *nī pairi iriḍyastātəš haraite* 'for with it (with this word) is such an effectiveness (lit. is the word-effectiveness as something so great), that the whole world, if it has learned it, retaining and keeping it in mind, would escape from dying': the conditional sentence *yaš dīm vīspō aṇhuš . . āsaxšat sašas dadrānō* depends upon the consecutive sentence *yada . . nī pairi iriḍyastātəš haraite*, which forms its apodosis. — 11 *aētātča nō vačō frāvaoče sixšaēmča hišmāirīmča yadana kahmāičiḥ hātəm* 'and this our saying has been proclaimed (for to be) learned and thought over by every one of the beings': *kahmāičiḥ* is dative of the agent with the passive participle § 461. — 12 'yada' *frā ida āmraoḥ, yaš dīm ahūmča ratūmča ādadaḥ* 'yada proclaims, that they have made him *Ahū* and *Ratav*': *āmraoḥ* is universal injunctive § 660. According to Y. 27. 13 *Zaraduštra* is he, who has been made *Ahū* and *Ratav*, but the commentator seems to be of opinion, that it is *Ahura Mazdāh*; he continues to explain: *ida* (instead of *aḍa*) *dīm para.činasti* ('kaēš-) *ahurəm mazdəm manas-paoiryāēibyō dāmabyō* 'aḍa 'thus' refers to *Ah. M.* (as *Ahū* and *Ratav*) for the creatures with the first thinking (?): obscure; according to the Pahlavi-translation these creatures are *Gayōmart* (aw. *gayehe marətan*, cp. Yt. 13. 87 *yō paoiryō ahurāi mazdāi manasča gušta sāsnašča*) and the first creatures of the good creation, see Bartholomae Wb. 1126 and Darmesteter ZA. I. 167, 170. — 'yada' *īm vīspanəm mazištəm činasti* 'aḍa' *ahmāi dāmanəm činasti* 'yada teaches, that he (*Ah. M.*) is the greatest of all, *aḍa*, that the beings are for him'. — 13 *yada mazdā hujitiš* (nom. sg.) 'vaṇhōuš' *ida θritīm ũkaēšəm ādrənjayēiti* ('drang-) 'that good conduct of life (comes) from *M.*, thus 'vaṇhōuš' determines the third proposition': obscure. — 'dazda manavāhō' *para īm ida manavāhe činasti yada fradaxštārəm manavāhe* 'dazda manavāhō is to be understood thus, that he is there for the thinking, viz. as teacher for the thinking'. — 'manavāhō' *aētavaitya īm kārayēiti* ('kar-); 'šyaodnanəm' *ida ahūm kārayēiti* 'manavāhō: with that (word) he points towards him; *šyaodnanəm* points towards (him as the) *Ahū*'. — 14 *yaš dīm dāmabyō činasti* 'mazdā' *ida təm yaš ahmāi dāmanəm*: obscure. — 'xšadrəm ahurāi' *činasti taḥ mazda tava xšadrəm*: 'xšadrəm ahurāi refers to *t. m. t. xš.* (Y. 53. 9). — 'drəgubyō vastārəm' *činasti yada urvadəm spitamāi*: obscure, cp. West SBE. XXXVII. 458 (Pahl. Yasn. 19. 35, 36). — *panča ũkaēša* (the *Ah. V.* contains therefore) 'five propositions'. — *vīspəm vačō fravākəm, haurum vačō ahurahe mazdā* 'the whole saying is a manifestation, the whole saying (a manifestation) of *Ah. M.*'. — 15 *vahištō ahurō mazdā ahunəm vairīm frāmraoḥ*,

*hāmō vahistō kārayaṭ* (<sup>2</sup>*kar-*). *hiḍwaṭ* (adv.) *akō abavaṭ antarēca drvantēm āmrūta* (impf. mid. 3 sg.) *aya antarəuxti* (instr. sg.) 'the best A. M. proclaimed the Ah. V., the same impressed it on ('his' or 'our'?) memory. The Evil (therefore) was seized with anxiety (and) broke with the Dr. with the following interdict': this interdict is a quotation from Y. 45. 2 ('Neither our thoughts, nor our doctrines, nor our purposes, nor our convictions, nor our words, nor our works, nor our personalities, nor our souls are in union one with the other'.) — 16 *kāiš* (instr. pl. instead of nom. pl. n., § 427) *hē afsmān* (nom. pl. n.) 'which are (its) verses?' — *humatēm hūxtēm hvarštēm*: cp. 19. — 17 Here four classes are distinguished: the priest, the warrior, the peasant and the artisan; but generally only three classes are mentioned, the peasant-class and the artisan-class being treated as a whole. See Bartholomae Wb. 908. — *vīspaya irina hačimna naire ašaone* (dat. sg.) *arš.mananəha* (instr. sg.) *arš.vačanəha arš.šyaonəna* . . '(?) . . with the faithful, whose thinking, speaking and doing is right . .': the grammar is corrupt; the cases do not agree. — 18 *kaya ratavō? nmānyō vīsyō zantumō dahiyumō zarađuštrō puxdō, ānəḡam dahiyunəḡm yā anyā rajōiṭ* (*rayay-l.*) *zarađuštrōiṭ; čadru.ratuš rayā zarađuštriš. kaya aiḍhā ratavō? nmānyasca vīsyasca zantumasca zarađuštrō tūiryō* 'which are the Rataṽ's? Those of the house, of the village, of the country, of the land (and) Zarađuštra as the fifth in those countries, which are distinct from the Zarađuštrian Rayay. The Zarađuštrian Rayay has four Rataṽ's. Which are its Rataṽ's? Those of the house, of the village, of the country, (and) Zarađuštra as the fourth': *rajōiṭ* is ablativus comparationis § 481; on the declension of *rayay*- see Bartholomae Wb. 1497. — This passage evidently signifies, that the *Dahiyuma*, as governor, is everywhere the supreme head, but there is acknowledged one who stands above him as representative of the church, as well as state, the chief pontiff *Zarađuštra* or 'the supreme Zarađuštra', '*Zarađuštrō.təma*', as he is elsewhere termed (e. g. Y. 26. 1, Yt. 10. 115 etc.). In the Papal See of *Rayay*, however, the temporal power (*Dahiyuma*) and the spiritual lordship (*Zarađuštra*) are united in the one person. The Pahlavi Version (ad. loc.) speaks of *Rayay* in connection with *Zarađuštra* as being his native place, see Jackson Zoroaster 202 seq., Marquart Eranšahr 122, Bartholomae Wb. 1497. — The following passage is obscure, cp. West SBE. XXXVII. 460 (Pahl. Y. 19. 53-55). — 20 *mazdā frāmraoṭ. čim frāmraoṭ? ašavanəm mainyaomca gaēḍimca. čvaḡ frāmraoṭ fravākam? vahistō xšayamnō. čvantēm? ašavanəm* . . 'M. spoke. — To whom did he speak? — To the spiritual and material righteous one. — What kind of person is he, who pronounced the manifestation? — The best ruler. — What kind of person is he, to whom (he pronounced the manifestation)? — To the . . righteous one (he pronounced the manifestation)'.

## XII.

Literature: Mills SBE. XXXI. 247 seq., Darmesteter ZA. I. 116 seq., Geldner Studien I. 132 seq., Geldner Bertholet's RelGesch. Lesebuch 335 seq.

## The Mazdayasnian Confession.

This piece in the *Gādic*-dialect has claims to higher antiquity next after the *Yasna Haptanəhatay*. See Mills SBE. XXXI. 247.

1 *nāismī* (*naēd-*) *daēvō* (acc. pl. with transition to the consonant declension) 'I curse the *Daēva*'s'. — *fravarānē* (<sup>2</sup>*var-*) *mazdayasnō* 'I confess as a *Mazdayasnian*': cp. Vr. 5. 3. — *ahurāi mazdāi* . . *vīspā vohū éinahmī* (<sup>2</sup>*kaēš-*) 'to *Ah. M.* I attribute all good things'. — *yā zī éicā vahištā* 'the very best things': cp. Y. 47. 5. — *yešhē gāuš, yešhē ašəm, yešhē raočā, yešhē raočēbiš rōiθwən* (inf., § 373) *xvādrā* 'whose (is) the Ox, whose (is) the *Aša*, whose (are) the lights, with whose lights the rooms shall be filled': cp. Y. 31. 7. — 2 *spəntəm ārmaitim* . . *vərənē* (<sup>2</sup>*var-*) *hā mōi astū* 'the *Sp. Am.* I choose, mine may she be!' — *us gəuš stuyē tāyātačēā hazarəhačēā us mazdayasnəm vīšəm zyānayačēā* (dat. instead of abl.) *vīvāpačēā* 'I loudly deprecate (all) robbery and violence against the Ox, (all) damage and wasting of the *Mazdayasnian* villages'. — 3 *fərə mainyaēibyō rānhē* (1 s-aor. subj. mid. 1 sg.: *rā-*) *vasō.yāitīm vasō.šaitīm, yāiš* (instr. as subject) . . *gaobīs šyeinti* (*šay-*) 'to (those) landlords I grant wandering at will and lodging at will, who hold by the Ox'. — *nəmanhā* (instr.) *ašāi uzdatā* (scil. *zaθrā*?) *paiti avat stuyē*: 'with reference to *Aša*, with (offerings) lifted up I promise solemnly': on *nəmah-* with the dative, see § 467; (*us* +) *dā-* is the usual term for the bringing of the offerings to the appointed place, see Bartholomae Wb. 719. — *nōišt ahmāt ā zyānim nōišt vīvāpəm xštā* (pres. subj. act. 1 sg.: *stā-*) *māzdayasnīs aoi vīsō nōišt astō nōišt uštānahē éinmāni* 'Never from now I shall practise damage or wasting towards the *Mazdayasnian* villages', nor (I shall realise) the design upon body and life'. — 5—6 *adā adā éoišt ahurō mazdā zaraduštrəm adaxšayačēā* (aor. mid. 3 sg., § 638: *daxš-*) . . *vīspaēšū hanjamanaēšū yāiš apərəsaētəm* (impf. mid. 3 d.: *fras-*) *mazdāscā zaraduštrasčā adā adā éoišt zaraduštrō daēvāiš sarəm vyāmrvitā* (pret. mid. 3 sg.: *mrav-*) . . *adā azəmčēt yō mazdayasnō daēvāiš sarəm vīmruyē* 'so, so, as *Ah. M.* has taught *Zaraduštra* in all the consultations, in which they two conversed together, so, so, as *Zaraduštra* has abjured the communication with the *Daēva*'s, so I myself abjure the communication with the *Daēva*'s'. — 7 *yāvaranā āpō* . . *tā varənāčā fkaēšāčā mazdayasnō ahmī* 'to what religion the waters belong, according to that religion I am a *Mazdayasnian*': instead of *yāvaranā āpō* one expects *yāvaranā āpō* (nom. pl. f.).

## LIV.

Literature: Bartholomae ZDMG. 35. 158, Geldner Stud. 1. 33, Mills SBE. XXXI. 293, Darmesteter ZA. I. 349 seq.

Y. 54 contains the *Ā. Airyāmā. Išyō*-prayer, which belongs to the *vača éadrušāmrūta* (V. 10. 11) and ranks with the *Ahuna Vairya* and *Ašəm Vohū* (Y. 27. 13. 14) in importance. This prayer is addressed to *Airyaman*, the old Aryan god of tribalism (see introduction to the *Mihr Yašt*).

1 *ā airyāmā* . . *rafədrāi* (inf., § 371) *jantū* (*gam-*) *nərəbyasčā nāiribyāsčā* . . *varəhəuš rafədrāi manənhō* '*Airy.* . . shall come for to grant protection to the men and to the women . . for to grant protection to the good mind'. — *yā daēnā vairīm hanāt* (*han-*) *ašahyā yāsā* (*yās-*) *ašim* 'what *Daēna* (Self, Personality) earns the precious reward, (for that *Daēna*) I ask the prize of righteousness': *daēnā-* designates the sum of all psychical and religious parts of man. See note on Y. 46. 11.

## The *Hadōxt Nask*.

Manuscripts: *MH 6*, Cod. Zend. 51 in the Hof- und Staatsbibliothek at Munich, written in A. D. 1397. *K 20* in the university library at Copenhagen, a contemporary of *MH 6*. The close correspondence of both MSS. renders it possible, that they were copied from the same original, in which case *K 20* must have been written several years earlier than *MH 6*, see West SBE. V. xxx.

Editions: Westergaard *Zendavesta*. Yasht Fragment XXI, XXII. 1—38. Hoshangji and Haug *The book of Arda Viraf*. Appendix II. (269 seq.)

Literature: Hoshangji and Haug *The book of Arda Viraf*. (Appendix II.) 303 seq., Haug *Essays* 3<sup>d</sup> ed. 217 seq., Darmesteter SBE. XXIII. 311 seq., West SBE. XXXVII. 166, GIrPh. II. 88, Hübschmann *Jahrb. f. prot. Theol.* 5, 212 seq., Geldner *Bertholet's RelGesch.* Leseb. 352 seq.

The *Hadōxt Nask* is a mere fragment, consisting of three not consecutive sections, which were probably in the original *Nask*, described in *Dēnkart VIII*, XLV. 1. The first section on the value of reciting the *Ašəm Vohū*-formula may possibly be the first section of the *Nask*. But the contents of the second and third section on the fate of the soul after death do not agree with the description of the *Nask*.

The name *Hadōxt* occurs in the *Avesta* (Vr. 1. 8, 2. 10) in the form *hadaoxta*- 'together with that which is spoken' as the name of certain *Avestan* texts collected in the twentieth or *Hadōxt Nask*. Yt. XXI, XXII as given by Westergaard (see above), the little *Srōš Yašt* (Yt. XI) and the *Āfrīnakān i Gāsānbār* (A. 3) are traditionally supposed to belong to this *Nask*, cp. Geldner GIrPh. II. 20.

The present section describes the fate of the soul of the pious after death.

2 *nīshidaiti*: see Gl. under (*nī* +) <sup>1</sup>*had*-. — *uštā* (adv.) *ahmāi yahmāi uštā* (part. perf. pass.; acc. pl. n.; *vas*-) *kahmāicēt vasō xšayaqs mazdā dāyāt ahurō* 'Hail unto everyone, to whom *Ah. M.*, the ruler by his own will, should grant what he desires': an abridged quotation from Y. 43. 1, where the first *uštā* is adverb and the dative *ahmāi* depends upon *vasēmī*; here the first *uštā* is badly understood as substantive (nom. sg.) as in phrases like *ušta tē* Y. 9. 25. — *upa . . avavaṭ šātōiš urva išaiti* (<sup>1</sup>*aēs*-) *yada višpəm imaṭ yaṭ juyō* (see Gl. under *jīvya*-) *aṇhuš* 'the soul perceives as much of pleasure as all that (is) which mankind (perceives) alive'. — 7 *θrityā xšapō θraošta* (loc. sg.) *vyusaṭ sadayeiti* (*sand*-) 'at the end of the third night one sees the dawn flash up', lit. 'illucescere videtur'. — *yō . . urva urvarāhuca paiti baoiḍišca vīdīdārəmnō* (<sup>2</sup>*dar*-) *sadayeiti* 'the soul appears (standing) on meadow-land and receiving sweet scents': on the construction of *sand*- with a part. see § 672. — *ā dim vātō upa.vāvō* (part. pres. act.; nom. sg. m.: <sup>1</sup>*vā*-) *sadayeiti . .*

*hubaoiðis hubaoiðitarō anyaeibyō vātaēibyo* 'to him there seems a wind blowing . . . well-scented, more well-scented than other winds': *anyaeibyō vātaēibyo* is ablativus comparationis § 481. — 8 *āaṭ tēm vātēm nānḥaya uzgrēmbayō* (part. pres. act.; nom. sg. m.: *grab-*) *saḍayeiti yō . . . urva* 'then the soul believes to perceive the wind with the nose'. — *kudadaēm*: one expects *kudaṭ aēm*. — *vātō . . . yim yava vātēm nānḥābya* (abl. du., § 422) *hubaoiðitēmēm jigaurva* (*grab-*, § 642) 'the wind . . . , the most well-scented wind which I have ever perceived with the nose': incorporation of the relative § 738. — 9 *aīhā dim vātayā frērēnta* (loc. sg.) *saḍayeiti yā hava daēna* 'when this wind blows upon it (the soul), his own self appears to him': upon *frērēntay-* depends *him* (as terminal accusative) see § 442; on *daēnā-* see note on Y. 46.11. — *panča.dasayā raodaēšva*: see note on Y. 9.5. — *kāhrpa avavatō sraya* (*srāy-* f.) *yada dāmaṇ sraēštāis* (instr. instead of acc., § 427) 'with a body of the beauty of such one as the most beautiful creatures (are)': *kāhrpa* and *sraya* are instrumentals of manner § 447. — 10 *pārēsō* (part. pres. act.; nom. sg. m.: *fras-*). — 11 *yum*: voc. sg. § 319; see Gl. under *yvan-*. — *azēm tē . . . ahmi . . . yā hava daēna xvaēpaiðe.tanvō* (gen. sg.) 'I am . . . the own self of thy own person'. — *ēišca θwqm čakana* (<sup>1</sup>*kan-*) *ava masanaća . . .* 'everyone has loved thee for that (thy) greatness and . . .': on *ava-* referring to the second person see § 582. — 12 *tum maṇ čakana* 'thou hast loved me': *čakana* is transferred from 11; one expects the second person. — 13 *yaṭ tum ainim avaēnōis* (aor. act. 2 sg., § 638: *vaēn-*) *saocāyaća kērēnavantēm* (<sup>1</sup>*kar-*) . . . , *āaṭ tum nišhiðōis* (aor. act. 2 sg., § 638: <sup>1</sup>*had-*) *gāḍāśca srāvayō . . .* 'when thou sawest another performing . . . ? . . . and . . . , then thou commencedst chanting the *Gāḍā's* . . .': *saocāya-*, *baosav-*, *varaxēdra-* are names of sinful actions, the meaning of which is not clear, cp. Haug The book of Arda Viraf 312 seq. and Bartholomae Wb. under the single words. — *varōžintem* is miswritten for *varēzintēm* (*varēz-*). — *kuxšnavnō*: see Gl. under <sup>1</sup>*xšnav-*. — 14 *āaṭ maṇ friðqm Haitim* (part. pres. act.; acc. sg. f.: <sup>1</sup>*ah-*) . . . *frataire gātvō ānhanqm* (part. pres. mid.; acc. sg. f.: <sup>1</sup>*āh-*) *fratarō.taire gātvō nišādayōis* (aor. act. 2 sg., § 638: <sup>1</sup>*had-*) 'then thou madest me, being beloved, . . . me, when I sat on an immensely good chair, sitting on a still better chair'. — *aēta humata* (instr. sg.) . . . *āaṭ maṇ narō paskāṭ yazēnte ahurēm mazdqm darēyō.yaštēmća haqm.parštēmća* 'for this (thy) good thinking . . . then men afterwards worship me, if they permanently worship and consult the *Ah. M.*': *darēyō.yaštēmća haqm.parštēmća* abridged for *darēyō.yaštēmća darēyō.haqm.parštēmća*, (absolutives [or gerunds], upon which depends the acc. *ahurēm mazdqm* § 682), cp. *patayān mandayātsakham* RV. 1. 4. 7, where *patayāt* represents *patayāt-sakham* (Whitney Grammar <sup>2</sup> § 1309 b), and Bartholomae IF. 11. 112 seq. — 15 *frabaraṭ* (<sup>1</sup>*bar-*), *nidaðāṭ* (<sup>1</sup>*dā-*): universal injunctives § 660. — *humata* is here the name of the first of the three forecourts of the paradise, *hūxta-* the name of the second, *hvaršta-* the name of the third; the paradise itself is called *anayra raočā* (<sup>1</sup>*raočaḥ-*) 'the endless lights', see note on Yt. 19.17. — 16 *ā dim aoxta pārēsō* (see note on 10) *pourvō ašava para.iriðyō* (part. pres. act.; nom. sg. m.: *raēð-*): *kāḍa ašaum para.iriðyō* (impf. act. 2 sg.: *raēð-*) 'to him spoke a pious one, who had previously died, asking: How, O pious one, didst thou die?': on *paurva-* with the present instead of the past, see § 629; cp. *sā hāgnir uvācātha yān māṇ purā prathamāṇ yājatha kvāhām*



*bhavānīti* 'Agni then said: But whereas hitherto you used to offer prayer to me in the first place, what is now to become of me?', ŚB. 1. 6. 1. 6 and οί Κύραιοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεισθήκασιν 'the troops of Cyrus, who were formerly marshalled with us, have now deserted us' Xen. An. 3. 2. 17. — *kada tē darəγəm ušte* (adv. as neutr. subst.) *abavaṭ* 'how was it, that the long hail felt to thy share?'. — 17 *mā dim pərəsō* (impf. act. 2 sg.: *fras-*) *yim pərəsahi yim xrvantəm . . pantəm aiwitəm* 'ask not him, whom thou askest, him who has gone along the frightful path': *aiwitəm* is acc. sg. m. of the perfect. part. passive of (*aiwi +*)<sup>1</sup>*ay-* used actively § 670; cp. *sūrya údite* 'when the sun has risen' RV. 5. 54. 10 and *quid causae excogitari potest, cur te lautum voluerit, cenatum noluerit occidere?* Cicero, Dei., 7, 20. — *xrvantəm pantəm . . yaṭ astasća baodərəhasća vi.urvištīm* 'the frightful path, the separation of body and soul': on *yaṭ* (acc. sg. n. from *ya-*) connecting a nominal completion or explanation to a preceding noun see § 749. — 18 *xvarədanəm hē barətam* (imp. mid. 3 sg.) *zarmayehe raoynahe* 'as food shall be brought to him spring-butter': *xvarədanəm* and *raoynahe* are partitive genitives used as predicative and subject. The spring-butter is the heavenly food, cp. Bartholomae Wb. 144.

## The Nirangastān.

Manuscripts: *H*, belonging to Dr. Hoshangji Jamaspji of Poona, copied in India, in the year 1727, from a manuscript which was brought from Iran in 1720 and seems to have been written in 1471. *T*, belonging to Tahmuras D. Anklesaria, was written in Iran. It is without a colophon, as the last 16 folios of the text were lost. This copy supplies the contents of three folios and several other short passages omitted in *H*. And so far as it goes, it is more correct than *H*, though both MSS. mutually correct each other.

Editions: Darmesteter ZA. III. 78 seq., SBE. IV. 2<sup>nd</sup> ed. 300 seq., Darab Dastur Peshotan Sanjana, Nirangistan, a photozincographed facsimile, Bombay 1894.

Literature: Darmesteter ZA. III. CIII seq., 78 seq., SBE. IV. 2<sup>nd</sup> ed. 300 seq., West GIrPh. II. 85 seq.

The last seven-eighths of the *Nirangastān* (§§ 19—109) correspond exactly with the account of the first half of the *Nirangastān* section of the seventeenth *Nask*, given in *Dēnkart* VIII. xxix. 1—17; and the previous part of the *Nirangastān* (§§ 1—18) corresponds with the description of some portions of the previous *Ēhrpatastān* section of the same *Nask*. As this correspondence is quite close, it may be considered certain, that the *Nirangastān* consists of two fragments of that *Nask*, nearly as it existed in Sasanian times.

The *Nirangastān* has been long known under that title, but ought to be called '*Ēhrpatastān* (Sacerdotal Code) and *Nirangastān* (Ritual Code)' the former dealing chiefly with clerical organisation, and the latter with a portion of the ritual. The technical character

of the matter treated of and the corrupt state of the texts cause us ordinary difficulties for the interpretation. But Professor Bartholomae has surmounted them as far as it is possible through his philological ingenuity and with the help of the Pahlavi-version, so that his translation in the *AirWb.* gives a correct general idea of the whole. This translation is taken as basis of the notes below.

A summary of the matter treated of, with references to the analysis in the *Dēnkart*, is given by Darmesteter *SBE.* IV. 2<sup>nd</sup> ed. 300 seq.

The present extracts deal with the *Zaotar* and the *Rataṽ's* (§§ 19—27) and with their functions at the sacrifice (§§ 72—84). The *Zaotar* is the chief priest entrusted principally with the recitation of the *Gāθā's*, he conducts the religious ceremonies usually with seven subordinate priests, the *Rataṽ's*, but also alone if necessary, see note on N. 81. The names of the seven *Rataṽ's* are: *Hāvanan*, he stamps the *Haoma* and throws the pestle into gear; *Ātrəvaaxš*, he pokes the fire; *Frabərətar*, he brings to the *Zaotar* the *Barəsmān-stems* and to the fire the firewood; *Ābərətar*, he brings the water; *Āsnatar*, he washes and strains the *Haoma*; *Raθwiškara*, he mixes the *Haoma* with the milk; *Sraośavarəz*, he superintends the sacrifice, cp. *Vr.* 3. 1; *V.* 5. 57; N. 72 seq. In the later sacrifice one priest, the *Raθwišk*, steps into the place of the seven *Rataṽ's*.

19 *dahma*:- the designation of a real member of the Zoroastrian community; the male faithful becomes it at the day of the investiture with the sacred thread, see note on *Y.* 9. 26. — *ratus* (see Gl. under <sup>1</sup>*rataṽ*-) *fritōiš* 'the prayer-time'. — *visaiti* (*vaēs*-) *dim fraγrārayō* (inf.) *nōišt fraγrāyāyeiti* (<sup>1</sup>*gar*-) 'he undertakes to rouse him, (but) makes him not awake': see § 695. — *aēšō ratufriš yō jaγāra* '(then) this is *r.*, who has been awake': on the perfect used of a past action that is dated see § 642. — 20 *ēvaiti* (loc. sg.) *narəqm . . zaota . . ahunəm vairīm frasraośyehe* 'for how many persons may the *Z.* recite the *Ah.-V.*?'; lit. 'for how many persons (may be) the *Z.* in reciting the *Ah.-V.* or when he recites the *Ah.-V.*': *ēvaiti* is dative-like locative § 515, cp. the following dative *vispaēibyō aēibyō*; *frasraośyehe* is genitive instead of locative § 426. — . . *yōi hē maðəmya vača frasrāvayamnahe vā upa.srunvanti yašt vā yasnəm yazəmnahe* ' . . (for all), that can hear him reciting in a half-loud voice or offering up the *Yasna*': on (*upa*+) *srav*- with the gen. see § 488. — 21 *surunaoiti* (*srav*-) *zaota upa.sraotaranəm* (gen. pl., them.?) *nōišt upa.sraotārō* (nom. pl.) *zaotarō* (gen. sg.) 'the *Z.* listens to the *U.*, not the *U.* to the *Z.*'. — *zaota ratufriš aētavatō* (gen. sg.) *upa.sraotārō yavašt framarənti* '(then) the *Z.* is *r.*, (but) the *S.* (only) by as much as they recite (themselves)': by what or for what one is or becomes *r.*, stands in the gen. — *nōišt zaota upa.sraotaranəm* 'the *Z.* (does) not (listen) to the *U.*; (then) . .': the verb (*surunaoiti*) is omitted. — 22 *sraoθra* (instr. sg.) *nā* (*nar*-) *gāθānəm ratufriš paīti.astiča* (instr. sg.) *yasnahe* . . 'by reciting the *Gāθā's* one (becomes) *r.*

and by silent participation in the prayer of the Yasna . . .: on *nā* expressing 'one' see § 716. — *ahe zī nā sravāṣhō aframarēnti* (instr. sg.) *āstryeite yaḍa gāḍanqmcīṭ* 'for by non-recitation of this verse one sins even as (by non-recitation) of the *Gāḍā*'s'. — *gāḍā srāvayō* (part. pres.; nom. sg. m.) *yasnəm yazəntəm paitištāiti* (pres. subj. 3 sg.; *stā*-), *vīspanqəm ratufriš*; *yasnəm yazāiti gāḍanqəm srāvayamnanqəm paitištī* (instr. sg.) *yasnahe aēvahe ratufriš aratufriš gāḍanqəm* '(who) reciting the *G.* stands by the side of him, who offers up the Yasna, is *r.* for all; (who) offers up the Yasna, standing by the side, where the *Gāḍā*'s are recited, is for the Yasna alone *r.*, not for the *Gāḍā*'s *r.*': the members of the conditional sentence are here put side by side without a conditional sign § 725; on *paitištī* beside *paiti.asti* see Gl. under *paiti.astay*. — 23 *yā gāḍā . . srāvayatō uva ratufriš* (instead of nom. du.) 'if the two (the *Zaotar* and the *Rataṽ*) recite the *Gāḍā*'s, both (are) *r.*': the protasis expressed by a relative § 746. 2. — *framarēnti* 3 pl. instead of du., cp. the following *yazənti*. — 24 *kaṭ haṃ.srūt.vācimča* 'what (is) reciting by listening?'. — *yaṭ hakaṭ āmratō* (pres. act. 3 du.; *ā + mrav*-) . . *avi anyō surunvainti* (3 pl. instead of sg.) *nōiṭ ainyō aēšō ratufriš yō nōiṭ aiwi.srunvaiti* (them.) 'if the two recite together . . (and if) the one listen, the other listen not, this, who does not listen, is *r.*': *haṃ.srūt.vācāya*- therefore is the reciting of two persons who pray the Yasna assisting one another's memory in speaking. — 25 *yō gāḍanqəm* (part. gen. as object § 497) *anumaiti* (instr. sg.) *vā anumainyete ainyehe vā srāvayantō paitištanti* (pres. act. 3 pl. instead of sg., *paiti + stā*-) *anyō vā hē dahmō srutā gāḍā dadāiti ratufriš asrutā dadāiti (aratufriš)* 'if one repeats the *Gāḍā*'s in mind (i. e. inaudibly) or stands by the side of one, who recites them, or (if) an other *D.* recites (lit. makes) the *Gāḍā*'s audible for him, he is *r.*; (if this) recites (them) inaudible, he is *ar.*': *paiti + stā*- 'to stand by side of' is here construed with the gen., cp. above *yazəntəm paitištāiti*; at the end of the passage *aratufriš* is to be restored. — 26 *yō gāḍā srāvayeiti apō vā paitiṣ.xvaine raodaṃhō vā kərəsqəm vā gadō.tinqəm gāḍanqəm vā vāsyantanqəm yezi hvaēibya ušibya aiwi.srunvaiti* (them.) *ratufriš* 'who recites the *Gāḍā*'s whilst the noise of the water or of a river or of highwaymen or of bandits or of . . ? . . rises against it, (is), if he hears (himself) with his own ears, *r.*': *paitiṣ.xvaine* is locative of time § 514. — *yezi āaṭ* (see Gl.) *nōiṭ . . aiwi.srunvaiti* (them.) *apayāt (ap)* 'but if he cannot hear (himself), he shall come up (to the noise with his voice)'. — *yezi apōiṣ āaṭ nōiṭ apōiṣ aētaḍa maḍmya vača framarəmnō ratufriš* 'if he (is) coming up, (he is *r.*); (if) he is not coming up, then he is *r.*, if reciting in a half-loud voice': *apōiṣ* is nom. sg. of *apayav*-, on the writing see § 33. 8. — 27 *ēvata nā nitəma vača gāḍā srāvayō ratufriš* 'in what a loud voice at least (shall) one (be) reciting the *Gāḍā*'s, (in order to be) *r.*?' — *yaṭ hē nazdištō dahmō vi.srunvaiti yavaṭ vā (= yaṭ vā) aēm aēm havaēibya ušibya* 'so that the nearest *D.* or anybody else can hear him': consecutive sentence § 758. — — 72 *ēiṣ zaotarš* (gen. sg.) *kairim (kairya-n.) aṃhaṭ myazdōiṣ ayqṇ* 'what is the function of the *Z.* on the day of the *My.*'. — . . *vačimča aṃhe astvaite paiti.ādayāt: adā ratuṣ* 'and he shall give response to the community: *adā ratuṣ* (etc.)': *aṃhe* is written instead of *aṃhve* (§ 100. 4), see Gl. under *aṃhav*-; with *adā ratuṣ* the prayer Y. 27. 13 (*Ahuna-Vairya*) from the second paragraph is cited. — *āaṭ hāvanānō yaṭ haoməṃča ahunavaṭ aṃha-*

*vanəmēa vīmanāt* '(the function) of the *H.* (is), that he stamps the Haoma and throws the pestle into gear': *ahunavaṭ* is pres. subj. act. 3 sg. of  $\bar{a} + ^1hav$ , *vīmanāt* the same form of  $vī + mant-$  see § 41. 2. — 74 *frabərətars̄ . . yaṭ . . barəsmāṇčā frakəm āθraēča yasnō.kərətāēibyō paiti.barāt* '(the function) of the *Fr.* (is), that (he brings) the *B.*-stems and that he brings (fire-wood) to the fire at every *Yēshē-hātəm*-prayer': *yasno.kərətā* 'the ceremonious mentioning of the word Yasna', in the recitation of the *Yh.*-prayer, which contains the word *yesnē*. — 76 *raēθwiškarahe yaṭ haoməmēa gava* (instr. sg.) *raēθwayāt baxšayāatčā* '(the function) of the *R.* (is), that he mixes the Haoma with the milk and divides (the mixture)': the place of the first-*čā* is remarkable; one expects *haoməm gava raēθwayāatčā baxšayāatčā*. — 78 *zaotarš dāityō.gātuš madəmya nmānahe madəmāt arāθraoṭ apa.sritō stnuixtiš* 'the right place of the *Z.* (is) in the middle of the house, directed against the middle of the tool-table . . ? . .': on *apa+sray-* with the ablative see § 474; on *stnuixtiš* see Bartholomae Wb. 1609. — 79 *hāvanānō dāityō.gātuš dašinəm upa sraxtīm* 'the right place of the *H.* (is) on the right side': i. e. on the right side of the sacrificial place from the view of the Zaotar. — *haoyāt hē naēmāt āsnatarš* 'on his (the *Hāvanan*'s) left-hand side (is the place of) the *Ā.*' — *anaiwi.ərətvo.gātu* (nom. du. m.) *aēta ābərətā sraošavarəza vīcarayatəm* (<sup>5</sup>*kar-*) 'without a fixed place are the both: the *Āb.* and the *Sr.*; they walk to and fro'. — 80 *yezičā aēte ratavō anahaxta* (nom. pl. m.) *paraiyayanti* (<sup>1</sup>*ay-*), *zaota vīspe.ratu.θwāiš raēθwayeiti* 'and if the *R.*, (because) not qualified, go away, the *Z.* shall concern himself with the functions of all the *R.*'. — *aēvaða āsnāθrat hāvanāne raēθwayeiti*: unclear. — *raēxšaiti*: *s*-Aor. subj. act. 3 sg. of *raēk-*. — 81 *yaṭ aēvō zaota frāyazāiti . . zaotarš gātava* (loc. sg.) 'if the *Z.* sacrifice alone . . , (he shall post) at the place of the *Z.*'. — *aētaða myazde* (acc. pl.; pronominally declined) *aiwi.vaēdayeiti radwaēča myazdaēča radwaēča* '(here) he shall assign the *My.* to the . . ? . .'. — *šyaoθnō.tāitya* (loc. sg.) *hāvanaēibya paiti.jaṇhōiṭ* (*s*-Aor. opt. 3 sg. them., *gam-*) *hāvanānō gātūm* 'at the word *šyaoθananəm* he shall go to the mortar into the place of the *H.*': see note on Y. 19. 9. — 82 *yasčā aētaēšəm radwəm paoiryō paiti ā.jasāt hāvanānəm aētəm āstayeiti . .* 'and him who is in his place first of these *R.*, he (the Zaotar) installs as *H.* . .'. — 83 *adāt anyaēšəm radwəm* (scil. *vācim*) *paiti.ādayōiṭ* 'then he (the Zaotar) shall give response to (the song of) the *R.* on the other side'. The whole remaining part of this paragraph is unclear. — 84 *āvōya vananti . . yō fraurvaixti* (instr. sg.) *havahe* (scil. *urunō*; see below) *vanaiti* 'woe to the conqueror, if he conquers with destruction of his soul'. — *družanti, družaitē*: see Gl. under *draog-*. — *āvōya dāθrəm dadāiti . . yešhe dāθrahe dāiti* (instr. sg.) *nōiṭ havō urva vāurāza* 'woe (to him, who) bestows alms, if his soul does not rejoice in bestowing alms': *vāurāza* is perf. act. 3 sg. of *urvāz-* see §§ 238, 640. — *dāθre* (loc. sg.) *zī paiti nivāitiš* (nom. sg.) *vīspāhe aṇhōuš astvatō humataēšučā . .* 'for in the (bestowing) alms lies for the whole world the decision for good thoughts and . .': i. e. from the manner, how one bestows alms, one can recognise, if his thinking and . . is good, see Bartholomae Wb. 733. — *aēša zaodranəm mazištača . . yā naire ašaone daste* (pass., *dā-*) *aiwičā haite* (part. pres. act., dat. sg.; <sup>1</sup>*ah-*) *čašānāičā (kaš-) paitičā pərəsmānāi xratūm ašavanəm* 'this is the greatest of (all) libations, which is granted to the faithful, who studies, teaches and fathoms the holy wisdom'.

## Gāṅā's.

The strophe (av. *vacastaštay-*, mp. *vačtast*) of the *Ahunavaiti-Gāṅā* (Y. 28--34), including the *Ahuna Vairya*, consists of 3 lines (av. *afsmān-*, mp. *gās*) of 7+9 (or 8) syllables. The caesura occurs at the end of the 7<sup>th</sup> syllable.

1 2 3 4 5 6 7 1 2 3 4 5 6 7 8 9  
Y. 29. 2a: *adā tašā gōuš pārəsaŋ | ašəm kaḍā tōi gavōi ratuš.*

The strophe of the *Uštavaiti-Gāṅā* (Y. 43--46) consists of 5 lines of 4+7 syllables. The caesura occurs at the end of the 4<sup>th</sup> syllable.

1 2 3 4 1 2 3 4 5 6 7  
Y. 43. 5a: *spəntəm aŋ θwā | mazdā mēnghī ahurā.*

The strophe of the *Spəntā Mainyū-Gāṅā* (Y. 47--50) consists of 4 lines each of 4+7 syllables, and thus corresponds to the Vedic *Triṣṭubh*. In individual cases the *Jagati* measure, 5+7 syllables, takes its place, especially in Y. 48. 5 and 6. The caesura occurs at the end of the 4<sup>th</sup> (or 5<sup>th</sup>) syllable.

1 2 3 4 1 2 3 4 5 6 7  
Y. 48. 10b: *kaḍā aŋən | mūθrəm ahyā madahyā.*  
1 2 3 4 5 1 2 3 4 5 6 7  
6c: *aŋ ahyāi ašā | mazdā urvarā vacšaŋ.*

The strophe of the *Vohu.xsəθrā-Gāṅā* (Y. 51) consists of 3 lines each of 7+7 syllables. The caesura occurs at the end of the 7<sup>th</sup> syllable.

1 2 3 4 5 6 7 1 2 3 4 5 6 7  
Y. 51. 1b: *vīdišəmnāi ižāciŋ | ašā antarə.čaraiti.*

The strophe of the *Vahištōitay Gāṅā* (Y. 53) consists of two shorter and two longer lines, the former of 7+5 syllables with one caesura, the latter of 7+7+5 syllables with double caesura.

1 2 3 4 5 6 7 1 2 3 4 5  
Y. 53. 1a: *vahištā ištiš srāvī | zaraθuštrahē.*

1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5  
1d: *yaēcā hōi dabən saškən | ča daēnayā varəhuyā | uxḍā šyaodhanāčā.*  
Cp. Bartholomae ArF. II. 1 seq., III. 11 seq., Geldner GIrPh. II. 26 seq.

## Y. XXIX.

Literature: Roth ZDMG. 25. 1 seq., Darmesteter ZA. I. 212 seq., Mills SBE. XXXI. 3 seq., Justi Ir. Rel. (Preuss. Jahrb. 88 p. 78 seq.), Bartholomae ArF. III., Die Gātha's 6 seq., *Gāṅā-Übersetzung* 6 seq.

This song is in the form of a dialogue spoken in heaven. The deified soul of the Primeval Bull as the guardian of the ox complains to the gods of the evil treatment, which his charge has to undergo at the hands of mankind, and demands as a remedy the introduction of the 'Husbandry' (1). A second godhead, the Creator of the Bull, hearing the complaint asks *Aša*, if there is no judicial system to which the ox could have recourse to obtain protection (2). To this *Aša* makes no definite reply: it is impossible for mankind because of its imperfect discernment to keep the ox from all harm. Thereupon the Creator of the Bull declares that he will himself stand by

the ox (3), but *Aša* refers to *Mazdāh Ahura*: with him as the all knowing the decision rests (4). To him therefore the guardian of the ox comes with his intercession (5). The answer is: judicial systems were established only for mankind and not for the ox, who had been given to the husbandman as his property, to supply him with the nourishment of its flesh and milk. On the further demand, that, as the ox could not have the protection of the law, it should at least have some one to look after it (7), *Vohu Manah* declares: the only man who knows the divine ordinances for the ox is *Zaraduštra*, he is ready to proclaim these to mankind and for this purpose he should be granted the gift of speech (8). The Soul of the Bull who had looked for a warrior, who could defend the ox with the strength of his arm complains at having to be content with the mere intercession of a priest, and begs the gods to grant him at least so much power as will enable him to procure the ox safety from the foreign enemy and then it will be contented (10). *Zaraduštra* now begins to speak: one must indeed depend on the Gods before anything else, mankind however must do its best, to listen to the divine teaching and take it to heart. Finally the Soul of the Bull declares in the name of the ox, that, if *Ahura* will give help, it will be contented.

The important point in this *Gāθā* is the 8<sup>th</sup> strophe, in which the God himself is made to say, that the Poet has the divine command to enter upon the task of looking after the ox.

The reformation which is connected with the name of *Zaraduštra*, is not altogether religion, but at the same time economic, and its object is to accustom the nomad tribes in Eastern Iran to a settled life and the pursuit of agriculture and cattle breeding.

The ox was the most important of the possessions of these tribes; the proper treatment of the ox is therefore the chief point of *Zaraduštra*'s doctrine.

1 *xšmaibyā gōuš urvā gərəždā* (imperf. mid. 3 sg., § 79: *garəz-*) 'the Soul of the Bull complaining said to You (Ye Gods)': on *g. xšma-* beside *g. j. yūšma-* (personal pronoun of the second person plural) see § 386; the 'Soul of the Bull' is an *Ahura* (the deified soul of the Primeval Bull), the Guardian of the Ox. *Ahura* is the name of the Gods of the *Aša*-world and religion, the true gods as opposed to the *Daēva*'s (see note on Y. 9. 8, 15, introduction to the *Mihr Yašt* and §§ 21, 26). It is chiefly used as the designation of the highest of them. — *kahmāi mā θwarōždūm* (*s*-aor. mid. 2 pl. § 151: *θwarəs-*), *kə mā tašaṭ* 'for whom have Ye fashioned me? who hath created me?': *kahmāi* is dativus commodi § 460; remark the side by side of the aorist and the imperfect of a perfective verb §§ 635, 630. — *ā mā aēšəmō . . āhišāyā* (perf. act. 3 sg.: *hāy-*) 'Madness oppresseth me': on the use of

the perfect see § 640. *Aēšma*, a *Daēva*: lit. 'Madness' used particularly of the orgiastrian frenzy, under which the ox had to suffer. Cp. note on Yt. 10. 97. — *rəmō* is an old gloss, supported both by the metre and construction (without *-čā!*). — *nōiṭ mōi vāstā xšmaṭ anyō* 'I have no other herdsman save Ye (O Gods)!': *mōi* is dativus commodi § 460 or genitivus possessivus § 490, the copula is omitted; on *anya-* with ablativus comparationis see § 481. — *adā mōi sṣtā* (*s-*aor. act. 2 pl.: <sup>2</sup>*sand-*) *vohū vāstryā* 'render me therefore the good (of) the Husbandry': *vāstryā* (acc. pl. n.) is in apposition to *vohū* (acc. sg. n.). — 2 *adā tašā gōuš pərəsaṭ ašəm . .* 'then asked the Creator of the Bull of the *Aša* (saying): . .'. Creator of the Bull: an *Ahura*, the creator of the first Bull and thus of all the animal world; like the Soul of the (first) Bull he is a guardian of the ox. *Aša*: see note on Y. 9. 8. — *kaḍā* (interrogative particle) *tōi gavōi ratuš hyaṭ hīm* (acc. sg. n.) *dātā xšayantō hadā vāstrā gaodāyō θwaxšō* 'hast Thou a Judge (appointed) for the ox, that Ye (the number changes, *Aša* and the other Gods being addressed) may yield (to it) besides its fodder anxious care?': on the meaning of the participle of *xšāy-* in connection with the verbum finitum see note on V. 18. 55; *hīm* anticipates *θwaxšō*. Judge: in legal procedure of the official who passes and proclaims the sentence, which the Lord of Judgement (<sup>2</sup>*ahura-* or *ahū-*) proceeds to execute; see note on Yt. 8. 1. — *kām hōi uštā* (imperf. act. 2 pl.: *vas-*) *ahurəm* (<sup>2</sup>*ahura-* m.) *yō drəgvō.dəbīš aēšməm vādāyōiṭ* 'whom did Ye appoint as a Lord of Judgement unto it, who might thrust off the *Aēšma* (see above) and the Companions of *Drug*': *drəgvō.dəbīš* is sociative instrumental § 446 b, β *Drəgvant*, j. *Drvant*: see note on Y. 9. 8. In the *Gāḍā*'s 'Companion of *Drug*' is often found referring to some definite character known to the hearers, an unbelieving prince (as in Y. 32. 5) or prophet (as in Y. 32. 14). — 3 *ahmāi ašā* (instr. as subject § 427) *'nōiṭ sarəjā* (nom. sg.: *sarəgan-* m.) *advaēšō gavōi' paiti.mravaṭ* '*Aša* answered him and said: (there is) no helper for the ox, who could keep all harm far from it': *advaēša-* lit. 'without harm'. — *avaēšəm nōiṭ viduyē* (inf., § 373) *yā* (adv.) *šavaitē* (pres. mid. 3 pl.: *šyav-*) *ādrəng* (acc. pl. m., § 178. 4: *ādra-* adj.) *ərəšvānəhō* 'they over yonder (i. e. mankind) cannot understand, how the righteous dealers fare with the mean': lit. '(there is) no understanding of those', *viduyē* being the subject. Cp. Bartholomae Zum AirWb. 139 seq. — [the Creator of the Bull says]: *hātəm hvō aojištō, yahmāi zavəng* (loc. sg.: *zavan-* n.) *jimā* (pres. subj. 1 sg.: *gam-*) *kərədušā* 'the strongest of those that are is he, to whom I come and succour (lit. with succour) when he calls': *zavəng* is locative of time § 514; on the instrumental *kərədušā* see § 446; *jimā* is subjunctive in future sense § 646. — 4 [*Aša* says]: *mazdā saxvārē* (acc. pl. n. § 341) *mairištō, yā . . vavərəzōi* (perf. mid. 3 sg. § 619: *varəz-*) . . *daēvāišcā mašyāišcā yācā varəšaitē* (*s-*aor. subj. mid. 3 sg.) '*M.* hath the plots best in remembrance, which have been performed by the *Daēva*'s (see note on Y. 9. 15) and men and which shall be performed (by them)': on the accusative with verbal adjectives (*mairišta-*) see § 442; *varəšaitē* is subjunctive in future sense § 646 (cp. Yt. 19. 12). *Mazdāh-* (m. 'the one of knowledge, wise one'): the chief of the *Ahura*'s. He is called *Ahura* par excellence, see note on Yt. 5. 1 and introduction to the *Mihr Yašt*. In most cases the two names *Mazdāh* and *Ahura* are used for his designation, sometimes together or sometimes separated by one or more

words. The other *Ahura*'s are sharply distinguished from him, bearing to *Mazdāh* the same relation as a king's ministers and ambassadors bear to the king (see Y. 28. 7). They are further known as the creatures of *Mazdāh* (Y. 43, 3, 4) like the other beings in the *Aša*-world. On *Mazdāh*'s connection with the Holy Spirit see note on Y. 30. 3. *Daēva* (m. 'God'): designates the spirits of the world and religion of *Drug*, as opposed to the *Ahura*'s; the false, pseudo-Gods. See note on Y. 9. 15. — *hvō vičirō ahurō*: *hvō* anticipates *ahurō*. — (5 [the Soul of the Bull says]: *aṭ vā* (emphatic particle) . . . *ahvā* (impf. act. 1 du.: <sup>1</sup>*ah-*) . . . *frīnəmnā ahurāi ā, mō* (nom. sg. m.: <sup>2</sup>*ma-* adj.) *urvā gəušcā azyā, hyaṭ mazdəm dvaidī* (pres. mid. 1 du.: <sup>2</sup>*dav-*) *fərasābyō* (abl. pl. instead of instr. pl. § 428) 'let us both pray to *Ah.*, my soul and (the soul) of the cow great with young (as the souls of the primeval pair of cattle), vexing *M.* with entreaties': <sup>1</sup>*ah-* in connection with the participle used as circumlocation of the verbum finitum § 671; *hyaṭ* introduces a temporal clause (of contemporaneous action). — *nōiṭ ərəžəjyōi frajyāitiš nōiṭ fšuyentē drəgvasū* (loc. pl. § 49) *pairī* '(let) not destruction (come) to the righteous liver, (let) not (destruction come) to the Breeder of Cattle from (the hands of) the Companions of *Drug*': these words are the tenor of the entreaties. The chief enemies of the ox are the nomadic tribes. The protection of the settled husbandmen against invasions from these tribes is of service to it too, see below. — (6) *aṭ ə* (nom. sg.: <sup>2</sup>*a-* pron.) *vaocəṭ* (plusquamperf. act. 3 sg.: <sup>1</sup>*vak-*) *ahurō mazdā vidvā* (part. perf. pass.: <sup>1</sup>*vaēd-*) *vafuš vyānayā* 'then *Ah. M.* himself who knows the statutes spake with wisdom': *vyānayā* is instrumental of manner § 447. — *nōiṭ aēvā* (emphatic particle) *ahū* (nom. sg. m.: on the form see note on Y. 27. 13) *vistō* (part. perf. pass.: <sup>2</sup>*vaēd-*) *naēdā ratuš ašātēiṭ hačā* 'there is (for thee) no Lord of Judgement or Judge according to the Holy Law': lit. 'there is found no . . .'. — *fšuyantaēcā vāstryāicā* 'for the Breeder of Cattle and for the Husbandman'. Husbandman: (α) the settled farmer who pursues agriculture and cattle-breeding as a opposed to the Nomad. In the same sense are used 'Breeder of Cattle and Husbandman', 'Husbandman who breeder cattle' and just 'Breeder of Cattle'. (β) the name given to the third or peasant-caste, see note on Yt. 5. 86, Y. 48. 10. — (7) *təm āzūtōiš ahurō maθrəm tašaṭ . . . mazdā gavōi xšvidəmcā hvō.urušəiḃyō spəntō sāsnyā* 'the word concerning the fat hath *M. Ah.* formed for the ox and the milk for them who hunger after nurture through his command, the holy one': the arrangement of the words *ahura-* and *mazdāh-*, usually governed by rhythm, is *ah<sup>o</sup> . . . mo, mo . . . ah<sup>o</sup>* or *mo ah<sup>o</sup>, ah<sup>o</sup> mo*, see above (4). The expression 'the word concerning the fat' naturally presupposes the hearers acquainted with doctrine connected with it, see introduction to the *Yasna*. — [The Soul of the Bull says]: *kastē vohū manəhā* (instr. as voc. § 427), *yē ī* (acc. du. m.: <sup>2</sup>*ay-* pron. dem.) *dāyāṭ* (<sup>2</sup>*dāy-*) *əəāvā marətaēiḃyō* 'whom hast Thou, o *V. M.*, who can minister unto us both (my soul and the soul of the cow who is great with young, see 5) among men': *ī* anticipates *əəāvā* (i. e. *āvā* § 34. 5); *marətaēiḃyō* is ablative of the place where § 484. *Vohu Manah* ('good mind, good thinking'): one of the highest of the *Ahura*'s. He is often mentioned with *Mazdāh* and *Aša* and is next to the latter *Mazdāh*'s highest minister. See note on Yt. 19. 46. — (8) [*Vohu Manah* says:] *aēm mōi idā vistō* (part. perf. pass.: <sup>1</sup>*vaēd-*) *yē nē aēvō sāsna gūsatā* (imperf. mid. 3 sg.:



*gaoš-*), *Zaraduštrō spitāmō* 'this (man) alone is known to me here who hath understood our doctrine, *Z. Sp.*'. — *hvō nē mazdā* (voc. sg. with transition to the *ā*-declension) *vaštī (vas-) ašāicā čarəkərəθrā* (acc. pl. n.) *srāvayēšhē* (infinitive as object § 707) 'he will proclaim our thoughts, o *M.*, and (the thoughts) of *Aša*': *ašāi-čā* is dative instead of gen. poss. § 467. — *hyač* (introducing particle) *hōi hudəmēm dyāi* (inf. § 371) *vaxədrahyā* 'let us grant him therefore the beauty of discourse!': the infinitive *dyāi* stands in the sense of the first person, cp. *Rv. 6. 67. 1 girbhīr mītrāvaruṇā vāvṛdhādhyai* 'with songs I will strengthen *M.* and *V.*'. — 9 *ačcā gəuš urvā raostā* (*s*-aor. mid. 3 sg.: <sup>1</sup>*raod-*) 'then the Soul of the Bull began to lament': *raostā* is ingressive aorist § 634. — *yō anaēšəm xšəqmənē* (inf. § 371 γ) *rādəm vācim nərəš asūrahya, yō mā* (emph. particle) *vasəmi išā.xšəθrīm* 'that I (shall) must be content with the unprofitable word of a weakling man as (my) minister, while that my wish is set upon a mighty lord!': the infinitive *xšəqmənē* stands in imperative sense § 703. Cp. Bartholomae *Zum AirWb.* 129 seq. — *kadā yavā hvō arəhač yō hōi dadəč zastavač avō* 'when will there any one come, who will vouchsafe to it (i. e. the ox) succour with a mighty arm?'. — 10 [*Zaraduštra* says:] *yūžəm aēibyō ahurā aogō dātā ašā xšəθrəmcā avəč vohū manəhā, yā hušəitiš rəməmčā dāt* 'Ye, O *Ah.*, grant for them (i. e. the oxen) strength, and O *Aša*, O *V. M.* that lordly authority, by the means of which he (the appointed minister) may yield (them) a goodly habitation and peace'. — *azəmčič ahyā mazdā θwəm mərəhī* (*s*-aor. mid. 1 sg.: <sup>1</sup>*man-*) *paourvīm vaēdəm* 'for I also have acknowledged that Thou, O *M.* canst first (of all) bring this to pass': on <sup>1</sup>*man-* with two accusatives § 438 a; *vaēda-* verbal adjective with genitive (*ahyā*) § 506. — 11 *kudā ašəm vohučā manō xšəθrəmcā* 'where (else can) righteousness (be found) and, good mind and lordly authority?' — *ač mā mašā* (voc. sg. in collective sense) *yūžəm mazdā frāxšnənē* (inf. § 373 ζ) *mazōi magāi ā paiti.zānatā* (impf. act. 2 pl. them.: <sup>2</sup>*zan-*) 'so take me up among you, O Ye people, that I may, O *M.*, for the great League obtain instruction': 'the League' in particular sense of the *Zaraduštrian* religious community. The political head is *Vištāspa*. — [The Soul of the Bull says:] *ahurā nū nā avarə θhmā* (impf. act. 1 pl.: <sup>1</sup>*ah-*) *rətōiš yūšməvatəm* 'now, O *Ah.*, let help come unto us: then we shall prepare ourselves to minister unto such as You (i. e. to ye, the gods)': on <sup>1</sup>*ah-* with the genitive of possession (or quality) see § 490; *θhmā* is voluntative injunctive § 658.

### Y. XXX.

Literature: Hübschmann *Ein zoroastrisches Lied* München 1872, Darmesteter *ZA.* I. 219 seq., Mills *SBE.* XXXI. 25 seq., Haug *Essays* 3<sup>d</sup> ed. 149 seq., Geldner *Bertholet's RelGesch.* Leseb. 324 seq., Bartholomae *ArF.* II. 117 seq., Die *Gātha's* 13 seq., *Gāthā-Übersetzung* 13 seq., Andreas *Nachr. Gött. Ges.* W. 1909 p. 42 seq.

The two first strophes introduce the subject of the sermon, and exhort the bearers to take it well to heart. The following six strophes contain the fundamental points of the dualistic belief: the doctrine of the two First Spirits who are looked upon

as twins, of the ordinances which they decided upon at the beginning, and of the division into a world of Truth or *Aša* and a world of Lie or *Drug*. The *Daēva*'s who belong to the party of Lie seek to corrupt man, but the *Ahura*'s stand on his side and are ready to grant him the highest salvation, if he prepares himself to help to fight out the fight against the *Drug*. In the last three strophes the poet expresses the hope that he will bring mankind to the side of the *Aša* and puts once more before his hearers the consequences of their choice: eternal bliss and eternal torture.

1 *aṭ tā vaṣšyā* (fut. act. 1 sg.: <sup>1</sup>*vak-*) *išəntō* (<sup>1</sup>*aēs-*) *yā mazdāθā hyatčēt vīdušē: staotācā ahurāi yesnyācā varəhəuš manəθhō huməzdrā* (instr. sg.: *huməzdar-* m.) *ašā yečā yā raočəbīs darəsatā* (pres. subj. mid. 3 sg.) *urvāzā* 'now I will speak unto them that will hear, of all (things) that the Man of Knowledge must remember: the hymns of praise unto *Ah.* and the prayers unto *V. M.*, and of the joy, which together with the *Aša* and together with the place of light shall be beholden of him who marketh well (these things)': <sup>1</sup>*vak-* has here two accusatives, one of the person (*išəntō*) and one of the thing (*tā . . yā mazdāθā hyatčēt . . huməzdrā ašā yečā yā raočəbīs darəsatā urvāzā*); in the first relative sentence the copula is omitted, in the second the antecedent (*urvāzā*) is incorporated; *ahurāi* is dative instead of objective genitive § 471. Man of Knowledge: who knows *Zarəduštra*'s doctrine. The place of light: in which the Gods and the Saints live. — 2 *sraotā . . vahištā . . āvarənā* (gen. du.) *vīčidəhyā* 'hear what is best for the discernment between the two confessions of faith': *vīčidəhyā* depends upon *vahištā*; *āvarənā* is objective genitive. — *narəm narəm xəvəhyāi tanuyē parā mazē yəθhō ahmāi nē sazdyāi* (inf. § 371 Z) *baodantō paiti* 'man for man mindful for his own person before the great closing work that it will be fulfilled in our favour': *baodantō* refers to the subject which is implied in *sraotā*; *ahmāi nē* is dativus commodi, remark the combination of the accented and unaccented form of the personal pronoun. The two confessions of faith are the *Daēva-* and the *Ahura-*religion. 'Closing work' designates the finish of the *Zarəduštrian* work of conversion, to which the helpers (see note on Y. 53. 2) will give their support and energies, and the finish of the struggle between the worlds of *Aša* and of *Drug*, which is thought about by the former (the finish of the work of conversion) and falls coincident with it, itself leading to the foundation of the everlasting kingdom (see note on 8). — 3 *aṭ* (introducing) *tā mainyū paouruyē* (adv.) *yā yəmā xəvəfnā asrvātəm* (impf. mid. 3 du.: *srav-*) *manahičā vačahičā šyaobənoī hī vahyō akəməčā* 'the two spirits at the beginning, who in the vision of a dream revealed themselves as twin brothers, (are) the better and the evil in thought, word and deed': according to Bartholomae Gāthā-translation 17 *vahyō akəməčā* are accusatives and a transitive verb is wanted. — *āscā* (gen. du.: <sup>1</sup>*a-* pron. dem.) *hudəθhō ərəš* (adv.) *vīšyātā* (impf. mid. 3 pl.: <sup>1</sup>*kay-*) *nōit duždəθhō* 'and the Men of Understanding did come upon the right discernment from between the twain, but they of no understanding did not': 'Man of understanding', who has made the right choice in the matter of belief; cp. 'judicious', 'prudent', 'wise', used in the

same sense. — 4 *paourvīm* (adv.) *dazdē* (perf. mid. 3 du.: <sup>1</sup>*dā-*) *gaēmčā* *ajyāitīmčā* *yadhāčā* *aṇhaṭ* *apēməm* (adv.) *aṇhuš* *acištō* *drəgvatəm* *aṭ* *ašāunē* *vahištəm* *manō* (<sup>2</sup>*manah-* n.) 'they (the two spirits) established first the life and the destruction of life (lit. the not-life) and that at the end of all things the most evil existence shall be apportioned unto the Companions of *Drug*, but unto the followers of *Aša* the most pleasant dwelling': *yadhā* *aṇhaṭ* . . . *aṇhuš* . . . is object sentence § 768; *aṇhuš* *acištō* 'the most evil existence' or 'Hell', cp. note on Yt. 19. 44 and Y. 9. 19. — 5 *ayā* (gen. du. m.: <sup>1</sup>*a-* pron. dem.) *mainivā* *varatā* (impf. mid. 3 pl.: <sup>1</sup>*var-*) *yō* *drəgvā* *acištā* (acc. pl. n.) *vərəzyō* *ašəm* *mainyuš* *spəništō* *yō* *xraoždīstəng* *asənō* *vastē* *yaēcā* *xšnaošan* (*s-*aor. subj. act. 3 pl.) *ahurəm* *haiḍyāiš* *šyaoḍanāiš* *fraorəṭ* *mazdəm* 'of these two spirits he, who holds with the *Drug* (the lie), chose the doing of the most evil, but the Holiest Spirit, who wears the firmest heavens for a garment, chose the *Aša* (the truth) and so did also they, who do gladly satisfy *Ah. M.* with righteous doing': *vərəzyō* verbal substantive with accusative (*acištā*) § 442. The spirit of good is called 'the Holy, the Holier or the Holiest Spirit', further 'thy (i. e. *Mazdāh*'s) Spirit' or simply 'the Spirit'; the spirit of evil is called 'the Evil, the Wicked Spirit' or 'the Spirit, who holds with the *Drug*'. The dualistic thought of the first two spirits (see note on Y. 9. 15) is not strictly adhered to throughout the *Gāthā*'s. More stress is laid upon *Mazdāh* himself, who stands at the head of the *Ahura*'s, than upon the spirit of good. The latter is looked upon like the other *Ahura*'s, rather as a spirit subordinate to *Mazdāh*, and *Mazdāh* takes its place as the counterpart of the evil spirit. Nevertheless the spirit of good and *Ahura* (*Mazdāh*) is originally the same conception, the old Heaven-god (see introduction to the *Vidēvdāt*, ch. 19): it is proved by the fact, that the spirit of good is said to wear the firmest heavens<sup>1</sup>. — 6 *ayā* *nōiṭ* *ərəš* *višyātā* *daēvācinā* *hyaṭ* *īš* *ādəbaomā* *pərəsmanəng* (part. pres. mid.: *fras-*) *upā* *jasat*, *hyaṭ* *vərənātā* (impf. mid. 3 pl.: <sup>1</sup>*var-*) *acištəm* *manō* 'and the *Daēva*'s also did not come upon the right decision from between the twain, for even as they were taking counsel together, confusion came upon them, so that they chose the most evil thinking'. — *aṭ* *aēšəməm* *həndvārəntā* (<sup>1</sup>*dvar-*), *yā* (instr. sg. m.) *banayən* (*ban-*) *ahūm* *marətānō* 'therefore went they over unto *Aēšma*, through whom they corrupt the life of men': in honour of the *Daēva*'s or the old gods bacchantic festivals took place, whereby priests and laymen got drunk partaking of the *Haoma*-drink, see note on Y. 48. 10. — 7 *ahmāičā* *xšadrā* *jasat* *manəḥhā* *vohū* *ašāčā* 'and *Xš.*, *V. M.* and *Aša* came and stood upon his (man's) side': *ahmāi* dative denoting the place whither § 465; *xšadrā*, *manəḥhā* *vohū*, *ašā-čā* instrumentals as subject § 427; *jasat* agrees in number only with the first subject (*xšadrā*). *Xšadrā* (n. 'authority, power; dominion; kingdom'): an *Ahura*, cp. V. 17. 6 and Y. 30. 8 ('Kingdom'). — *aṭ* *kəhrpəm* *utayūitiš* (acc. pl.) *dadāt* *ārmaitiš* *qnmā* (acc. pl.) *aēšəm* *tōi* *ā* *aṇhaṭ* *yadhā* *ayarəḥhā* *adānāiš* *paourvō* 'and *Ārm.* granted steadfastness and perseverance of the bodies (of men), so that at thy (*Mazdāh*'s) allotments through the metal he (man) will be first before them (the *Daēva*'s and the believers of the *Daēva*-religion),

<sup>1</sup> The Heaven (*asan-* lit. 'stone') was thought to be formed from stone; therefore it is called firm or firmest (i. e. everlasting).

i. e. he will be the first and only one to reach the paradise': on the plural of abstracts (*utayūitiš*, *qnmā*) see § 420; the genitive *aēšqm* depending upon *ā* stands instead of ablativus comparationis. The Allotment of the lot, which has been earned, takes place at the beginning of the second life. All men must pass after death through a fiery stream of molten Metal (see Y. 31. 3, 32. 7, 51. 9): this will cause the evil the greatest torture, but it will be to the good like the pleasant sensation of a luke warm bath. *Ārmatay* (f. 'piety') is here the goddess of earth (see note on Yt. 13. 3) and mother of men (see introduction to the *Vidēvdāt*). — 8 *atēā yadā aēšqm kaēnā jamaitī* (pres. subj. 3 sg.: *gam-*) *aēnāhqm* (<sup>1</sup>*aēnah-* n.), *at*, *mazdā*, *taibyō* (abl.: *θwa-* pron. 2 pers.) *xšadrēm vohū manāhā* (instr. as subj.) *vōivīdaitī* (pres. subj. 3 sg.: <sup>2</sup>*vaēd-*) *aēibyō sastē* (loc. sg.), *yōi ašāi dadān zastayō* (loc. du.) *drujīm* 'and when their punishment shall come for offences, then, o *M.*, will *V. M.* at the Fulfilment procure the Kingdom for them according to Thy command (lit. from off Thee), who have delivered up the *Drug* into the hands of *Aša*': upon *kaēnā-* depends here a genitive of the person (*aēšqm*) and a genitive of the thing (*aēnāhqm*). 'Kingdom': used of paradise as the dominion of the *Ahura*'s; 'Fulfilment': used of the perfection of 'the closing work' (see note on Y. 30. 2). — 9 *atēā tōi vaēm hyāmā* (pres. opt. 1 pl.: <sup>1</sup>*ah-*) *yōi im fərašēm kərənaon* (inj. act. 3 pl.: <sup>1</sup>*kar-*) *ahūm* 'and we would be those, who make mankind ready': *kərənaon* is universal injunctive § 660. Mankind is said to be 'ready', when it has finished preparing itself for the closing work. *mazdāscā ahurāhō ā mōyāstrā.baranā* (nom. pl. m.: written instead of *myastrā.baranā* § 144. 1) *ašācā*, *hyaṭ hadrā manā bavaṭ yaθrā čīstīš aṇhaṭ maēθā* '(come) hither, O *M.* and Ye other *Ahura*'s!, granting your companionship, and *Aša* (come), that there the thoughts may gather themselves together where wisdom still doth waver': the verb of the leading clause is omitted § 718; *mazdā ahurāhō* is elliptic plural § 421; *bavaṭ* singular verb with neuter plural. — 10 *adā zī avā drūjō bavaitī skəndō spayaθrahyā* 'then will follow the destruction of the joy of the (kingdom of) *Drug*': cp. Y. 53. 6. — *at asištā* (loc. sg.: *asištay-* f.) *yaogantē ā hušitōiš vaṇhōuš manāhō mazdā ašahyācā yōi zazəntī* (pres. act. 3 pl., them.: *haz-*) *vaṇhāu sravahī* 'but they who gain a good report shall become partaken of the promised reward in the goodly abode of *M.* and of *Aša* and of *V. M.*': *yaog-* and *haz-* are construed with the locative § 513. — 11 *hyaṭ tā urvātā sašadhā* (pres. act. 2 pl.: <sup>1</sup>*sak-*), *yā mazdā dadāt*, *mašyāhō*: — *xvitičā ənəiti* (acc. du. f.) *hyaṭcā darəγəm drəgvō.dəbyō rašō savačā* (acc. pl. n.) *ašavabyō* —: *at aipī tāiš aṇhaitī* (pres. subj. 3 sg.: <sup>1</sup>*ah-*) *uštā*: 'if ye mark well, ye people, the dooms which *M.* hath ordained, — the comfort (on the one hand) and (on the other hand) the torment, the long (i. e. everlasting) harm for the companions of *Drug* and the benefit for the followers of *Aša* —: then will it be well hereafter': *xvitičā ənəiti* (written instead of *inīti* § 131) is dvandva-compound; *cā* connects the whole compound to the following *hyaṭcā* ... Benefit; used in an eschatological sense of that, which is promised to the faithful in the future life. Harm: used of that, which the unbeliever has to await in the other world.

## Y. XXXI.

Literature: Roth Yasna 31 Tübingen 1876, Darmesteter ZA. I. 226 seq., Mills SBE. XXXI. 40 seq., Jackson A hymn of Zoroaster Yasna 31. Stuttgart 1888, Bartholomae Die Gátha's 18 seq., *Gāthā-Übersetzung* 18 seq.

Strophes 1—6 belong together and form a sort of introduction. *Zaraduštra* promises as the prophet sent by God to publish to his hearers the doctrines of salvation and to show them the way of truth (1, 2). And hopes for help from the Gods in his work of conversion and his campaign against the men of false belief and especially for enlightenment concerning the future state, which is known only to the Gods. To every one, however, who will help him to propagate the truth of salvation he promises the highest reward (6). — With strophe 7 the sermon proper begins, and the subject is following: *Mazdah* is the true God; *Zaraduštra* is his prophet; he who believes on him, will be blessed.

1 *tā vō urvātā marəntō . . vacā sənghāmahī (sqh-)* 'mindful of Your commandment (i. e. commandment of the Gods) do we utter sentences'. — *aguštā vacā . . aēibyō, yōi . . ačēit aēibyō vahištā, yōi . .* 'sentences very bitter to hear for those, who . . , but very comfortable unto those, who . .', datives of personal interest § 460. — *yōi urvātāiš drūjō ašahyā gaēdā vīmərənčaitē* (pres. mid. 3 pl.: *marək-*) ' . . who after the commandment of the *Drug* destroy the beings of *Aša*': *urvātāiš* instrumental in answer to the question according to what? § 448. — 2 *yezī āiš* (adv., see Gl.) *nōit urvānē* (inf., § 373) *advā* (nom. sg., *advan-* n.: on the form see Bartholomae GIPh. I. 118) *aibi-dərəštā* (loc. sg.) *vahyā* 'as therefore (because there are two different commands) the way which is the better to choose (doth) not (lie) before (our) eyes': causal sentence § 785. — *ač vā vīspōng āyōi* (pres. mid. 1 sg.: <sup>1</sup>*ay-*) *yadhā ratūm ahurō vaēdā mazdā ayā qsayā* 'so I come unto you all (i. e. to the listeners) as the Judge of the two Factions here, for as such doth *Ah. M.* know me': *yadhā* stands here instead of the relative pronoun; the antecedent is incorporated into the *yadhā* sentence. The two factions (*qsa-* or *rāna-, rāna-*): used with regard to the religion, of the faithful and the unbelievers, the followers of *Aša* and of *Drug*. Judge: *Zaraduštra* is the judge at the time of the last judgement. — *yā ašāt hačā jvāmahī (gay-)* 'that we may live according to the Holy Law': final sentence with subjunctive § 779. — 3 *yam dā mainyū ādrāčā — ašāčā čōiš* (pret act. 2 sg.: <sup>2</sup>*kaēš-*) — *rānōibyā xšnūtəm* 'that which Thou wilt prepare through the Holy Spirit and through the Fire, — and (that which) thou hast taught through *Aša*, — as a reward for the two Factions', *hyač urvatəm čazdōnhvadəbyō* (*čazdahvant-* adj., on the writing see § 99) 'what (are) the ordinances for the Men of Understanding': incorporation of the antecedent § 738. Fire: eschatologically used in the same sense as metal, see note on Y. 30. 7. — *tač nō mazdā vīdvanōi* (inf., § 371) *vaocā* (imp. 2 sg., <sup>1</sup>*vak-*) 'that make known to us, o *M*, that it may be comprehensible'. — *yā jvantō* (part. pres. act., *gay-*) *vīspōng vāurayā*

(opt. mid. 1 sg., <sup>2</sup>var-) 'that I may persuade all men living': final sentence with optative §§ 779, 787. — 4 *yadā ašəm zəvīm* (*zaoya*-adj: on the writing see §§ 33. 1, 118) *aṇhən mazdāsčā ahurānḥō ašičā ārmaiti* 'if *Aša* is to be called and *M.* and all the other *Ahura*'s (see note on Y. 30. 9) are (willing to be called) and *Ašay* and *Ārm.*': the adjective predicate follows the number and gender of the first subject (*ašəm*) § 604. — *išasā*: imp. 2 sg., <sup>1</sup>*aēš*. — 5 *taṭ mōi . . vaocā, hyaṭ mōi . . dātā, vahyō . . yehyā mā ərəšiš, tācīt . . , yā nōiṭ vā aṇhaṭ aṇhaiti vā* 'make known unto me that, which Ye have assigned to me the better (lot), wherefore I am envied, and every thing, that will not come to pass and that shall come to pass': *ərəšay* takes the acc. of the person and the gen. of the thing § 422. — *vīdyāi* (§ 371) . . *viduyē* (§ 373) . . *māncā daidyāi* (§ 371, with tmesis; cp. *māndāidyāi* Y. 44. 8) 'so that I may discern, comprehend and hold in remembrance': final infinitives §§ 692, 702. — 6 *mazdāi avaṭ xsāθrəm* 'the kingdom of *M.*': *mazdāi* dative instead of genitive § 471. — *ahmāi aṇhaṭ vahistəm, yō mōi vīdvā vaocāt haiθim maθrəm yim haurvatātō ašahyā amərətātasčā* 'the best shall be the portion unto him, a Man of Knowledge who maketh known unto me the true word of *Aša* concerning the Welfare and the Immortality'. Welfare: always found with Immortality; used also for the drink of the blessed. Immortality: also used to denote the meat of the blessed. See note on Yt. 10. 89.

## Y. XXXII.

Literature: Darmesteter ZA. I. 277 seq., Mills SBE. XXXI. 98 seq., ZDMG. 42. 439 seq., Haug Essays 3<sup>d</sup> ed. 155 seq., West Avesta . . Studies 1. 182 seq., Geldner KZ. 28. 256 seq., Bertholet's Rel.Gesch. Leseb. 324 seq., Bartholomae Die Gāθā's 32 seq., *Gāθā-Übersetzung* 27 seq.

*Zaraduštra* turns with sharp words against one of his most influential opponents *Grēhma*, a prophet of the *Daēva*-religion, points out his pernicious dealings and warns his hearers of being guilty of such wickedness as is practised and taught by him; for every such wicked-doer shall meet with everlasting punishment, however high his position (3—8). When once he receives the everlasting punishment for his corrupt living and doctrine (details of which are given 8—12), then he will recognize, that salvation is to be found in *Zaraduštra*'s teaching, which he is now combating with all his power (13). But it will be too late then: he and all those who stand by him, have incurred the penalty, while those who now have to suffer so much at their hands, are certain of Paradise.

3—4 [*Zaraduštra* saith]: *aṭ yūš, daēvā vīspānḥō, akāṭ mananḥō stā* (pres. 2 pl.: <sup>1</sup>*ah*-) *ēiθrəm yasčā vā maš* (adv.) *yazaitē drūjasčā pairimatōiščā* 'but Ye are the offspring of the Evil Spirit and of the lie and of the vaunt, Ye *Daēva* all and he (*Grēhma*), who highly esteems You': *ēiθra*- takes here the ablative (or genitive) of origin § 497; the correlative of the relative is absorbed § 737. — *šyaomqm aipī daibitānā, yāiš asrūzdūm* (*s*-aor. pass. 2 pl.:

*sra-*) *būmyā haptaiθē, yāt yūštā framīmadā* (perf. act. 2 pl.: *māy-*), *yā mašyā . . vaxšantē* (*s-aor. subj. pass. 3 pl.: <sup>1</sup>vak-*) *daēvō.zuštā* 'and also (*aipī* adds the new subject to *stā cíθrəm*) Your deeds, for which Ye have long been famed, even at the seventh region of the earth, since Ye have enacted, that men . . shall be called the favouriteis of the *Daēva*'s': on the sandhi of *yūštā* see § 179; *tā* is adv.; *haptada-* n., the seventh (and last) region of the earth, i. e. *Karšvar Xvanirada*, cp. note on Yt. 10. 15. — *mašyā acištā dantō (dā-) . . vaxšēuš sīzdyamnā (sīzdyā-) manarəhō mazdā ahurahyā xratəuš nas-yantō* (<sup>1</sup>*nas-*) *ašāatčā* 'men, who do that which is most evil, who renounce the good thinking, who decline from the will of *M. Ah* and from the Holy Law': *vaxšēuš manarəhō, xratəuš ašāatčā* ablative (or genitive) of the place whence § 473. — 5 *tā* (instr. sg. n.) *dəbənaotā* (pret. act. 2 pl.: <sup>1</sup>*dab-*) *mašim hušyātōiš . . hyat vā akā manarəhā yəng daēvəng akascā mainyūš akā šyaodanəm vačarəhā yā* (acc. pl. n.) *fračinās* (<sup>2</sup>*kaēš-*) *drəgvantəm xšayō* (inf., § 373) 'and by this means do ye destroy life . . for men, even with the doing, which he (*Grəhma*) and the Evil Spirit with evil thinking and evil speaking hath taught unto You, the *Daēva*, even that which he (*Grəhma*) hath taught unto the Companion of *Drug* for the destruction (of men)': *tā . . hyat šyaodanəm* incorporation of the antecedent § 738. The first of the subjects of the relative sentence combined by *čā* is omitted; it ought to be a demonstrative pronoun in the nom. sg. m. § 720. The expression is not quite accurate. The Evil Spirit is meant to be represented as leading the *Daēva*'s astray, and *Grəhma* (see note on Y. 32. 12) as leading the Companion of *Drug* astray. — 6 *pourū aēnā* (<sup>1</sup>*aēnah-* n.) *ənāxštā* (*s-aor. mid. 2 sg.: <sup>2</sup>nas-*) *yāiš srāvahyeitī* (inf., § 372), *yezī tāiš aθā: hātā.marānē ahurā vahištā vōistā manarəhā* 'the many works of mischief, through which he hath contrived to become of ill report, — whether (it will come to pass) by means of them (lit. thus): Thou who hast every man's merit in remembrance, O *Ah.*, Thou knowest it through the Best Mind! — *θwahmī vā, mazdā, xšadrōi ašāičā sənghō vīdqm* (imp. mid. 3 sg., § 268: *dā-*) 'in Thy kingdom will Your sentences, (thine), O *M.*, and (the sentences) of *Aša* (on this point) be placed': *ašāi* dative instead of genitive § 471. — 7 *aēšqm aēnarəhqm* (<sup>1</sup>*aēnah-* n.) *naēcīč* (acc. sg. n.: *naēkay-* pron.) *vīdvā aojōi* (inf., § 371) 'the Man of Knowledge shall practise none of these works of mischief': *aojōi* infinitive in an imperative sense § 703. — *hādrōyā* (instr. sg.) *yā jōyā sənghaitē* (*sah-*), *yāiš* (adv.) *srāvī* (aor. pass.; *sra-*) *xvāēnā avarəhā* 'in (his) desire for the attainment of the Prize (i. e. the Benefit), which, it is known, will be made manifest through the glowing Metal': lit. 'in his desire for the attainment of that, which will be made manifest as the price . . : absorption of the correlative; the relative agrees with the predicate. Metal: see note on Y. 30. 7, 31. 3. — *yaēšqm* (sz. *aēnarəhqm*) *irixtəm . . vaēdištō ahī: vaēdišta-* verbal adjective with accusative § 442. — 8 *aēšqm aēnarəhqm* (<sup>2</sup>*aēnah-* adj.) . . *srāvī yimasčēt, yō mašyōng čixšnušō* (part. pres. act., nom. sg. m.: <sup>1</sup>*xšnav-*) *ahmākəng gāuš bagā* (acc. pl. n.) *xvārəmnō* ('As one) of these workers of mischief also *Y.* is known, who to make men satisfied gave unto our people the pieces of meat to eat': *aēšqm aēnarəhqm* partitive genitive as a predicate; the causative *xvāra-* (<sup>1</sup>*xvar-*) takes two accusatives (*ahmākəng, bagā*). On *Yima* see note on Y. 9. 4. He made, as the context shows, his subjects immortal for the length of its reign by the gift

of a dish of meat. His works of mischief, which caused his kingdom to fall, consisted according to the younger Avesta of lies and untruthful speech, according to *Firdausi* of 'vaunting'. See Bartholomae *Gāthā-Übersetzung* 33, Wb. 1866. — *aēšqmēiṭ ā ahmī θwahnī, mazdā, vīcīθōi* (loc. sg.) *aipī* (adv.) 'from them (the workers of mischief) shall I hereafter be separated by Thee, O M.': <sup>1</sup>*ah* with the locative of a nomen actionis in the sense of the passive § 512<sup>1</sup>; on *ā* with the genitive (*aēšqm*) instead of ablative see § 528. — 9 *mōrēndaṭ* (impf. act. 3 sg. §§ 111, 211; *marəd-*) 'he bringeth to naught': universal injunctive § 660. — *xratav-* 'plan': see Gl. — *apō mā* (emph. particle) *īštīm apayantā* (*yam-*) *bərəxdəm hāitīm varəhəuš manənhō* 'he hindereth that possession of the Good Mind shall be esteemed': (*apa* +) *yam-* with a predicative participle, meaning 'hinder, that . . .' § 672. — *tā uxḏā . . , mazdā, ašāicā yūšmaibyā gərəzē* 'these words I complain unto You, unto (Thee), O M. and unto *Aša*': the personal pronoun of the second person sing., which one would expect (in the same case as *yūšmaibyā* and *ašāi*) before the vocative *mazdā*, is omitted § 720. — 10 *hvō mā* (emph. particle) *nā* (nom. sg. n.: *nar-* m.) *sravā mōrēndaṭ, yō acištəm vaēnarəhē* (inf., § 371) *aogədə* (impf. mid. 3 sg.: *aog-*) *gəm ašibyā hvarēcā* 'it is he who bringeth the (sacred) words to naught, who speaketh of the Ox and of the Sun as the most evil thing that can be beheld with the eyes': an allusion to the orgiastic feasts in honour of *Haoma* which involved animal sacrifices. They most probably took place at night like the Dionysian festivals, with which they have many other points of comparison. — 11 *taēcīṭ . . mōrēndan jyōtūm, yōi drəgvatō mazibīs* (adv.) *čikōitərəs* (perf. act. 3 pl.: *kaēt-*) *arəuhīšcā arəhvascā* (*ahū-* m.) *apayēiti* (inf., § 372) *raēxənarəhō vaēdəm* 'it is they who destroy the life, the Companions of *Drug*, who are earnestly intended to hinder the mistresses and the masters of the house from the attainment of the heritage': on *apayēiti* (*apa* + *yam-*) with two accusatives see note on V. 18. 63. Heritage: in the reference to the eschatology, that which has been appointed to the faithful as their reward in the future. — *yōi vahīštāt ašaonō . . rərəšyən* (pres. subj. 3 pl.: *rah-*) *manənhō* 'as they estrange the Followers of *Aša* from the Best Mind': the relative clause takes here the subjunctive, giving a ground. — 12 *yā rərəhayən* (pres. inj. 3 pl.: *rah-*) *sravənhā vahīštāt šyaodanāt marətānō, aēibyō mazdā akā* (acc. pl. n.) *mraoṭ, yōi . .* 'because by (their) doctrine they estrange men from the best doing, doth M. make evil known to them, who . . ': the relation of *yā* is not accurate; the relative, which we would expect in the nom. pl. m., is probably attracted into the case of *sravənhā*. — *urvāxs-uxti* 'amid shouts of joy': instrumental of manner § 447, c. — *aēibyō . . yāiš grəhmā ašāt varatā* (impf. mid. 3 pl.: <sup>2</sup>*var-*) *karapā xsəθrəmcā išanəm drujim* ' . . by whom *Gr.* and his followers (see note on Y. 30. 9) are preferred before *Aša*, and *K.* and the dominion of those, who seek after *Drug*': <sup>2</sup>*var-* with abl. 'better like than, prefer' § 478. *Grəhma*: a priest and prophet of the *Daēva*-faith. — *Karpan*: member of the priest-class among the non-*zaraθuštrian* Iranians, who hold to the *Daēva*-faith. — 13 *yā xsəθrā grəhmō hīsasat* (<sup>1</sup>*hant-*) *acištahyā dəmānē manənhō arəhəuš maraxtārō ahyā yaēcā . . jīgərəzat* (impf. act. 3 pl.: *garəz-*) '(and) because *Gr.* will attain to the kingdoms in the House of the most Evil Mind and so also the destroyers of this live, so shall they (the Companions of *Drug*) weep'; *xsəθrā* terminal accusative § 436;



*hišasaṭ, jīgərəzaṭ* injunctive in future sense § 657. House of the most Evil Mind: designation of Hell; in the same sense is used 'House of *Drug*', 'House of the *Daēva*'s'. Cp. Y. 30. 4, 46. 11. — *kāmē θwahyā maḍranō dūtīm, yō īš pāt darəsāt ašahyā* 'in (their) desire for the proclamation of Thy prophet, who will not suffer them to behold the *Aša* (i. e. the paradise)': *kāma*- verbal subst. with accusative § 442; *pāt* injunctive in future sense § 657, on the construction see § 473<sup>1</sup>. — 14 *ahyā* (sc. *maḍranō*) *grēhmō ā.hōiθōi* (inf., § 371) *nī kāvayasēt* (§ 34. 3) *xratūs nī dadaṭ* (impf. act. 3 pl.) *varəcāhīcā* (acc. pl. n.) 'for his (the Prophet's) suppression *Gr.* and the *K.* direct their purposes and energies': on (*nī*+) *dā*- with a predicative infinitive see § 704; *dadaṭ* is universal injunctiv § 660. *Kavay*:- member of the warrior-class among the non-*Zaradūštrian* Iranians, wo hold to the *Daēva*-faith. — *hyaṭ višəntā (vaēs-) drəgvantəm avō* (inf., § 373) *hyaṭcā gāuš jaidyāi* (inf., § 371) *mraoi, yō dūraošəm saočayaṭ avō* 'because they are intent (upon this end) to succour the Companion of *Drug* (i. e. *Grēhma*), and that this might be the cry (*hyaṭcā* . . . *mraoi*): the Ox (must be) killed, so that it may incite 'the averter of death' (i. e. *Haoma*, see Y. 9. 2) 'to help': *vaēs*- 'to mean to . . .' with infinitive or object-sentence §§ 695, 759; *jaidyāi* is predicative infinitive § 704; the relative sentence, referring to *gāuš* (nom. sg. m.) stands in a final sense. — 15 *anāiš ā* (see Gl.) *vi.nənāsā* (perf. act. 3 pl.: 'nas-) *karapō tāscā kəvitāscā, avāiš aibī, yəng daintī nōiṭ jyātəuš xšayamnəng vasō* 'therefore the *Karpan*'s and the *Kavay*'s have fallen to destruction, even through those, whom they do not allow to live according to their pleasure': (*aibī*+) <sup>1</sup>*dā*- with the accusative of a predicative participle and the negative 'not allow to do something'; the genitive *jyātəuš* depends upon *xšayamnəng*.

### Y. XLIII.

Literature: Darmesteter ZA. I. 277 seq., Mills SBE. XXXI. 98 seq., ZDMG. 42. 439 seq., Geldner KZ. 30. 316 seq., Bertholet's RelGesch. Leseb. 329 seq., Bartholomae Die Gāθā's 41 seq., *Gāθā*-Übersetzung 49 seq.

The Prophet describes, how he has hitherto beheld his God and the manner in which he has associated with him. This description encompasses six double strophes, all beginning with the same line, and contains the same number of visions. First vision (5, 6): *Mazdāh* comes at the beginning of the first life to a decision about the reward and the punishment, which will be uttered in the judgement at the beginning of the second life. — The next five double-strophes have the second as well as the first line in common, in which *Vohu Manah* is represented as mediator in the transaction between *Mazdāh* and the Prophet. Second vision (7, 8): On *Vohu Manah* asking *Zaradūštra*:

<sup>1</sup> Bartholomae Wb. 697 takes *darəsāt* as infinitive. But it is better to take it as a substantive, on which the genitive *ašahyā* depends; for this genitive can hardly be explained as being attracted into the case (ablative) of the infinitive.

(α) who he is, (β) will whom he holds, (γ) when he will receive instruction, he answers: (α) he is *Zaraduštra*, (β) he holds with *Aša* against *Drug* and (γ) will never cease listening to instruction. — Third vision (9, 10): *Vohu Manah* asks *Zaraduštra*, for which side he will decide. He answers, he will always endeavour to think upon the *Aša* (the Holy Law) and to comprehend it, he wishes therefore to behold *Aša* (the God) in bodily form. There upon *Mazdāh* appears accompanied by *Aša* and *Ārmatay* and declares himself willing to consent to *Zaraduštra*'s questions and wishes. — Fourth vision (11, 12): *Zaraduštra* assures *Mazdāh*, *Vohu Manah* and *Aša*, who instruct him, that the fulfilment of the divine will, the ready obedience, with whom he has just entered upon his office, will cause him no adversity from men. — Fifth vision (13, 14): *Vohu Manah* inquires after *Zaraduštra*'s desires. He has two wishes: that in the future Paradise should be vouchsafed him, and that for the present active help should be assured him in order that he may successfully meet the enemies of the faith. — Sixth vision (15, 16): *Ārmatay* promises the fulfilment of the latter wish telling *Zaraduštra* to preach, that all friendly intercourse with the unbelievers should cease, upon which the Prophet solemnly confesses his faith, and expresses his sure expectation of the everlasting kingdom.

5, 6 *spəntəm at θwā, mazdā, mənghī* (s-aor. mid. 1 sg. §§ 98, 99: <sup>1</sup>*man-*) *ahurā* 'I acknowledged Thee to be the Holy one, O *M. Ah.*': cp. Y. 29. 10. — *aəhəuš zqθōi* 'at the creation of the Life': i. e. at the creation of the first life, cp. Y. 30. 4. — *hyaṭ θwā . . darəsəm . . , hyaṭ dā šyaodanā mīzdavəṇ* (acc. pl. n.) *yācā uxdā akēm akāi varəuhīm ašim varəhaovē* (§ 144. 4) 'when I beheld Thee, how Thou didst ordain for deeds and words their reward (how Thou didst arrange for a reward) the evil lot unto the evil (and) the goodly lot unto the good': lit. 'how Thou didst make deeds and words rewarded'. — *dāmōiš urvaēsē apēmē, yahmī spəntā θwā mainyū urvaēsē jasō* (impf. act. 2 sg.), *mazdā, xšadrā, ahmī vohū manarəhā, yehyā šyaodanāiš gaēθā ašā frādəntē* 'at the last end of the creation, at which end Thou wilt come with the Holy Spirit, O *M.*, and with *Xš.*, at which (Thou wilt come) with *V. M.*, through whose activity house and home are made by *Aša* to flourish': the demonstrative continues the precedent relative clause § 748. — *aēibyō ratūš* (<sup>3</sup>*rata-*) *sənghaitī* (*səh-*) *ārmaitiš θwahyā xratəuš, yəm naēcīš dābayeitī* 'Ārm. will publish their dooms, (the dooms) of Thy wisdom, which no one can deceive': *aēibyō* is ablative in pregnant sense (origin), depending upon *ratūš*. — 7 *hyaṭ mā vohū pairī.jasaṭ manarəhā* 'when *V. M.* came unto me': *mā* terminal accusative § 436; *vohū manarəhā* instrumental as subject § 427. — *kadhā ayārē daxšārā fərasayāi dīšā* (s-aor. mid. 2 sg.: *daēs-*) *aibī θwāhū gaēθāhū tanušicā* 'by what sign wilt Thou make known the days for the inquiry concerning what is Thine and Thee Thyself?': *kadhā* stands instead

of the instr. sg. of the interrogative pronoun; *tanuš-* used in the sense of the reflexive § 601. — 8 *aṭ hōi aofī: Zaraduštrō paourvīm* 'thereupon said I to him: firstly (I am) Z.': firstly, that is to say in answer to the first question. — *haiḍyō.dvaēšā, hyaṭ isōyā* (pres. opt. mid. 1 sg.: *aēs-*), *dragvāitē . . hyēm* (pres. opt. act. 1 sg.: *ah-*) 'I will be a true enemy of the Companion of *Drug* so well as I may': wishing optative § 651. — *hyaṭ ā būštīs vasasə-xšadrahya dyā* (pres. opt. mid. 1 sg.: *1dā-*) 'that I may acquire the future things of the unlimited Kingdom': final sentence with optative § 757. — *yavatā θwā . . staomī ufyācā* (pres. act. 1 sg.: *vaf-*) '(always) so long as I praise Thee and sing of Thee!' — 9 *ahyā fərasəm: kahmāi vivīduyē* (inf., § 371) *vaši?* 'aṭ ā θwahmāi āθrē rātaṃ nəmarəhō ašahyā mā (emph. particle), yavaṭ isāi (pres. subj. mid. 1 sg.: *aēs-*) manyāi' upon his question: 'for which wilt Thou decide?' [I (i. e. *Zaraduštra*) said:] At every gift of reverence offered to Thy Fire I shall, so long as I may, think upon the *Aša* (i. e. as often as I (as priest, cp. Y. 33. 6) put fresh fuel on Thy holy fire, it shall admonish me to think upon the *Aša*): *rātā-* verbal subst. with dative of the person and genitive of the thing § 467; *1man-* with a genitive-object § 488. — 10 *aṭ tū mōi dāiš (s-aor. act. 2 sg.: daēs-) ašəm, hyaṭ mā* (emph. particle) *zaozaomī (zav-)* 'let me behold the *Aša*, after that I call': *dāiš* injunctive in imperative sense § 659. — [*Mazdāh* says:] *ārmaitī hačimnō iṭ* (acc. sg. n.: *2ay-* pron. dem.) *ārəm* (impf. act. 1 sg.: *1ar-*) 'together with *Arm.* in company with it (the *Aša*) I have come hither'. — *pərəsācā nā, yā tōi əhmā* (impf. act. 1 pl.: *1ah-*) *parštā* (inf., § 373) 'ask, what Thou hast to ask of us': *1ah-* with an infinitive in the sense of the Latin Gerundive § 694. — *parštəm zī θwā* (instr.) *yathanā taṭ əmavatəm, hyaṭ θwā* (acc.) *xšayəqs aēsəm dyāt* (pres. opt. act. 3 sg.: *1dā-*) *əmavantəm* 'a question of thine is as a question of mighty ones, for whosoever can maketh Thee happy (and) mighty (i. e. for whosoever can fulfil thy wishes, the wishes of the mighty one, desireth to do it)': cp. Yt. 5. 87. — 11 *hyaṭ xsmā* (instr.) *uxdāiš didaiəhē* (impf. mid. 1 sg. them.: *dəh-*) *paourvīm* 'when first I was instructed by You in Your sentences': *uxdāiš* instrumental of respect § 453. — *sādrā mōi səs (s-aor. act. 3 sg.: 2sand-)* *mašyaēsū zrazdāitiš taṭ vərəzyeyidyāi* (inf., § 371), *hyaṭ mōi mraotā vahištəm* 'shall my confidence: to do that concerning which Thou didst say to me, that it is the best, bring me sorrow from among men?': *zrazdātay-* construed here like the cognate verb with the infinitive instead of (accusative or) objective genitive. — 12 *hyaṭcā mōi mraoš: ašəm jasō frāxšnənē* (cp. Y. 29. 11), *aṭ tū mōi nōiṭ asruštā* (loc. sg.) *pairyaoyzā* (impf. mid. 2 sg.: *aog-*) 'and when Thou didst say unto me: 'thou shalt go unto *Aša*, for to be instructed' then didst Thou not command without that I hearkened': *asruštā* locative of circumstance § 514. — *uzirəidyāi* (inf., § 371), *parā hyaṭ mōi ājimat sərəaošō aši maqzərayā hačimnō, yā vi ašiš rānōibyā savōi* (acc. du. f.) *vidāyāt* (*1dā-*) 'arise and go (i. e. begin thy work of conversion), before my *Sraoša* will come in union with *Ašay* rich in treasure, who will portion unto the two factions benefit and harm as a reward for them': *uzirəidyāi* infinitive as representative of the imperative § 703; *savōi* elliptical dual § 432. *Sraoša* (m. 'obedience'): an *Ahura*. See note on V. 18. 14. *Ašay* (f. 'portion, lot, merit, reward'): an *Ahura*, who gives every one the portion, that his conduct has earned, especially in the second life. See in-

roduction to Yt. 17. The sense of the passage is: mankind should be made ready as soon as possible, for the beginning of the second life is thought to be at hand. Cp. Matth. 3. 2, 4. 17 Μεταβοείτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν and Bartholomae *Gāthā-Übersetzung* 57. — 13 *tēm mōi dātā darə-gahyā yaoś* (yav- n.), *yēm vā naēciś dārəšt* (s-aor. act. 3 sg.: <sup>2</sup>dar-) *itē* (inf., § 373), *vairyā stōiś*, *yā θwahmī xśadrōi vācī* 'Ye shall vouchsafe that unto me, to which no one can force You to consent, (the desire) for the long continuance of the precious existence, concerning which it is said, that it is in Thy Kingdom': *tēm* refers to *kāmahyā*, which is to be supplied in the accusative-form; *yēm* depends upon the infinitive *itē*. — 14 *hyaṭ nā* (nar- m.) *fryāi vaēdamnō isvā daidīt* (impf. act. 3 sg. § 202: *dā-*) *maibyō, mazdā, tavā rafənō frāxšnənəm hyaṭ θwā xśadrā aśāt hačā fraštā* (impf. mid. 3 sg.: *qs-*) *uzirāidyāi* (inf., see above) *azē* (inf., § 373) 'if Thy careful succour, such as a Man of Knowledge, when he may, vouchsafeth unto his friend, by virtue of Thy authority (and) through *Aša* fall to my share, I will arise and go for the attack (upon) . . . conditional sentence with injunctive in the protasis, and infinitive as representative of a subjunctive in the apodosis §§ 791, 703, 693. — 15 . . *hyaṭ mā vohū pairi.jasaṭ manənhā daxšaṭ ušyāi* (inf., § 371) *tūšnā-maitiś vahištā*: . . 'when *V. M.* came unto me, (when) the best *T.* taught me to proclaim: . . : *Tušnā.matay-* (f. 'silent thinking'): an *Ahura*. Probably only an other name for *Armatay-*, see note on Y. 30. 7, Yt. 13. 3. — *nōit nā* (nar- m.) *pourūś* (nom. sg. m.: see Gl. under *parav-*) *drəgvātō* (acc. pl.) *hyāt čixšnušō* (cp. Y. 32. 8), *aṭ tōi višpəng angrəng ašaonō ādarē* (impf. act. 3 pl.: *dā-*) 'one shall not always seek to please the Companions of the *Drug*, for these make all Followers of *Aša* fiends': to the meaning of *pourūś* cp. Yt. 8. 49. — 16 [*Zaraduštra* says:] *aṭ, ahurā, hvō mainyūm zaraduštrō vərəntē* (<sup>1</sup>var-), *mazdā, yastē čiščā spəništō* 'he, O *Ah.*, even *Z.* choseth every one of Thy holiest Spirits, O *M.*': the poet speaks of himself here, as he frequently does elsewhere, in the third person. — *astvaṭ ašəm hyāt uštānā aojōnghvaṭ* 'may *Aša* be incarnate, full of life and strength': *uštānā aojōnghvaṭ* abridged for *uštānavat aojōnghvaṭ*. — *ašim šyaodanāiś vohū daidīt* (cp. Y. 43. 14) *manənhā* (instr. as subject, § 427) '*V. M.* shall assign the lot even according to the deeds': *šyaodanāiś* instr. of respect § 453.

## Y. XLVI.

Literature: Darmesteter ZA. I. 301 seq., Mills SBE. XXXI. 134 seq., Haug Essays 3<sup>d</sup> ed. 163 seq., Geldner BB. 14. 1 seq., Bertholet's RelGesch. Leseb. 325 seq., Bartholomae Die Gāthā's 49 seq., Die *Gāthā-Übersetzung* 75 seq.

This *Gāthā* falls into a number of sections which are but loosely connected with one another.

In the fourth section, reaching from strophe 9 up to strophe 13, the prophet comes to speak about himself and his doctrine. He is the first to publish the truth of salvation (9). Every one who hearkens to his commandment will reach Paradise (10), while his opponents, who want to destroy mankind, are sure of Hell (11). He hopes

however that peoples like the *Tūra's* who are still on the other side, will take up the faith and thus reach Paradise (12), which will be granted to every one who does his (the prophet's) will (13).

9 *kē hvō, yō mā arədrō cōiḍaṭ* (impf. act. 3 sg. them.: *kaēθ-*) *paouruyō, yaḍā ḍwā zevīštīm uzəmōhī* (aor-) *šyaodanōi . . ahurəm . .* 'who is he the faithful one, who first did teach me, that we should esteem Thee (i. e. *Ah. M.*) as the most serviceable one, as the Lord of Judgement over the doing': on the form *uzəmōhī* see Bartholomae Wb. 43; <sup>2</sup>*ahura-* with locative § 519. Cp. Y. 31. 8: 'I acknowledged of Thee, o *M.*, within my heart, that Thou art the First and the Last, that Thou art the father of *V. M.* — even when I beheld Thee with mine eyes —, that Thou art the true creator of the *Aša*, that Thou art the Lord of Judgement over the deeds of life'. — *yā tōi ašā* (instr. as subject § 427), *yā ašāi gəuš tašā mraoṭ, isənti* (<sup>1</sup>*aēs-*) *mā* (emph. particle) *tā tōi vohū manəḥā* 'that which Thy *Aša*, which the Creator of the Bull hath made known to the *Aša*, that will they hear through Thy *V. M.*': cp. Y. 29. 2—4. — 10 *yō vā* (emph. particle) *mōi nā gənā vā . . dāyāṭ aḥəuš yā tū vōistā vahīstā, ašīm ašāi vohū xšadrəm manəḥā* 'who doeth that which Thou knowest as the best for life, man or woman: (grant him) through *V. M.* the Kingdom as reward for his righteousness': absorption of the correlative § 737; the predicate of the principal clause is omitted § 718; *ašay-* verbal subst. with dative § 467. — *frō tāiš vīspāiš cīnvatō frafrā* (pres. subj. 1 sg.: <sup>3</sup>*par-*) *pərətūm* 'with all these shall I go before over the Bridge of the Separator'. Bridge of the Separator: an eschatological concept, cp. note on V. 13. 3. — 11 *xšadrāiš yūjən* (impf. act. 3 pl.: *yaog-*) *karapanō kāvayasčā akāiš šyaodanāiš ahūm mərəngəidyāi* (inf., § 371) *mašīm* 'the *Karpan's* and *Kavay's* accustom men to evil deeds by their dominion, in order to destroy the (second) life': *yaog-* 'accustom to . . ' with instr. § 446; on the writing of *mərəngəidyāi* see §§ 210, 35. Cp. Y. 32. 12, 14. — *karapanō kāvayasčā . . yəng xəḍ urvā xvaēčā xraodaṭ daēnā, hyaṭ aibi.gəmən* (aor. act. 3 pl.: *gam-*), *yaḍrā cīnvatō pərətus, yavōi vīspāi drūjō dəmānāi astayō* ' . . whom their own Soul and their own Self will frighten, when they come thither, where (is) the Bridge of the Separator, they, the comrades in the House of *Drug* for ever and ever': *drūjō dəmānāi astayō* (in apposition to *karapanō kāvayasčā*) lit. 'the comrades for the House of *Drug*'. *Daēnā* (f. 'Self, Personality'): designates the sum of all the psychical and religious parts of man. It continues as a separate existence after his death, finally to be brought with him (or his soul) into Paradise or Hell according to his deserts. — 12 *hyaṭ us ašā* (instr. as subject § 427) *naptyaēsū nafšucā tūrahyā uzjən* (impf. act. 3 sg.: *gam-*) *fryānahyā . . , aṭ iš vohū hēm aibi.mōist* (*maēθ-*) *manəḥā* (instr. as subject), *aēibyō rafədrāi* (inf., § 371) *mazdā sastē ahurō* 'when *Aša* will come to the grand-children and descendants of *Fryāna*, the *Tūra*, then will *V. M.* receive them (in the Kingdom), (and) *Ah. M.* will vouchsafe them succour at the Fulfilment': *rafədrāi* infinitive as representative of (future) subjunctive § 703. *Fryāna*, the prince of the *Tūra's*, an Iranian tribe outside *Vištāspa's* dominion (cp. note on Yt 5. 41), is one who has not yet been converted, but who is not opposed to the new doctrine, so that the prophet may hope to convert him. — 13 *yō . . zaraḍustrəm rādanəḥā*

*marātaēšū xšnāuš* (nom. sg. m.: <sup>2</sup>*xšnav*-adj.), *hvō nā frasrūidyāi* (inf., § 371) *ərəθwō* 'whoso among mankind by readiness of will doth satisfy Z., is worthy to be heard' (equivalent to 'that he be famous'): *frā.srūidyāi* infinitive in passive sense. — *təm vō ašā mōhmaidī* (s-aor. mid. 1 pl.: <sup>1</sup>*man*-) *huš.haxāim* '(and) we count him (who doth satisfy Z.) for a good friend with Your *Aša*'.

## Y. XLVIII.

Literature: Darmesteter ZA. I. 316 seq., Mills SBE. XXXI. 153 seq., Geldner KZ. 30. 524 seq., Bertholet's RelGesch. Leseb. 326 seq., Bartholomae Die Gāθā's 54 seq., *Gāθā*-Übersetzung 87 seq.

There are here five sections consisting of two or three strophes a piece, without any close connection.

In the third section reaching from strophe 5 up to strophe 7, the prophet says: *Ārmatay* may see to it, that under the dominion of good princes mankind may acquire the title to Paradise, and that the ox which serves them for nourishment may receive its due care (5). The earth is the appointed habitation of us men, and the pasture of the ox (6). Every one who wishes to make sure of the everlasting reward, must endeavour to keep the ox from madness and cruelty (7).

The fifth section, reaching from strophe 10 up to 12, contains an appeal to the nobility: When will the nobleman keep away from the orgies, with which the priests and the princes of the false belief deceive him? (10). Then and then only will there be safety from the enemy and real peace (11). It is the nobleman's duty to bring salvation to the country and by this very means namely of turning against the 'madness'.

5 *huxšadrā xšēntqm* (imp. mid. 3 pl.: *xšāy*-) — *mā nō dušxšadrā xšēntā* (impf. mid. 3 pl.) — *varəhuyā čistōiš šyaodanāiš ārmaitē* 'good rulers shall rule — evil rulers shall not rule over us — with the works of the good doctrine, O *Ārm!*': *mā* with injunctive § 661. — *yaozdā* (nom. sg. f.) *mašyāi aipī.zəθəm* . . ., *gavōi vərəzyātqm* 'fulfil the future birth (equivalent to the other life) for man, but for the Ox (create) the Husbandry': *yaozdah*-verb. adjective with accusative § 442; the copula of the first clause and the verb of the second clause are omitted § 718. — *tqm* (sz. *qam*) *nō xvarəθāi fšuyō* (impf. act. 2 sg.: *fšav*-) 'let it (the Ox) become fat for our nurture!': *fšuyō* injunctive in imperative sense § 659. — 6 *hā zī nō hušōiθəmā, hā nō utayūitīm dāt təvišīm varəhūs manarəhō bərəxdē* (nom. sg. f.: pronominally declined) 'she (*Ārmatay*, especially in her aspect as the goddess of earth) hath given us a goodly habitation, steadfastness and strength, she the beloved of the Good Mind': *bərəxda*- with subjective genitive § 501, see note on Y. 9. 26. — *aš ahyāi ašā mazdā urvarā vaxšaš ahurō* 'but for him (the Ox) *M. Ah.* did cause the herbs to grow through *Aša*': *vaxšaš* is pres. subj. 3 sg. used as impf. § 631. — 7 *nī ašəmō nī dyātqm* (imp. mid. 3 sg. in passive sense: *dyā*-) 'an end shall be made of the Madness!'. — *paitī rəməm paitī syōdūm* (impf. mid.

2 pl.: *sā-*), *yōi ā varəhəuš manarəhō dīdrayzō.duyē* (pres. mid. 2 pl.: <sup>1</sup>*drang-*) *ašā vyəm, yehyā hiθāuš* (gen. sg.) *nā spəntō* 'guard yourselves against the cruelty (towards the Ox, cp. Y. 49. 4), ye who will ensure for yourselves the reward of the Good Mind through *Aša*, of whose fellowship the holy man (shall be)': *syōdūm* in injunctive in imperative sense § 659; on the writing of *syōdūm* and *dīdrayzō.duyē* see § 36. 1. *nā spəntō* 'the holy man' (sing. in collective sense): cp. Y. 51. 21 *ārmətōiš nā spəntō* 'through piety doth a man become holy'.

10 *kadā . . maṇarōiš narō višəntē* (s-aor. subj. mid. 3 pl.: <sup>1</sup>*vaēd-*) 'when will the Men of War learn to understand the message (of the Prophet)?': for the future sense of *višənte* cp. Y. 29. 4. The members of the second or warrior caste (see note on Yt. 5. 86, Y. 29. 6) are called 'Man of War' (*nar-*) or 'Nobleman' (*xvaētav-*). — *kadā ajən* (impf. act. 2 sg.: *gan-*) *mūθrəm ahyā madahyā, yā angrayā* (adv.) *karapanō urūpayeinti yācā xratū dušə-xšəθrā dahyunəm* 'when wilt Thou come upon the filthiness of this Strong Drink, by the means of which the *K.* mischievously and the evil rulers with intent do deceive the lands': Strong Drink: i. e. the *Haoma*-drink, which *Zarəduštra* attacks chiefly because of the orgiastic festivals, in which the *Haoma*-cult culminated. *Zarəduštra*'s efforts had no success, at least no lasting one. For the *Haoma*-worship is later an integral part of the religion. See introduction to Y. 9. — 11 *ārmətiš . hušəitiš vāstravaiti*: cp. note on Y. 30. 7. — *kōi drəgvō.dəbīš xrūrāiš rāməm dāntē* (pres. subj. mid. 3 pl.: *dā-*) '(who are) they, who will cause peace from the bloodthirsty Companions of *Drug*?': *drəgvō.dəbīš xrūrāiš* instrumental of separation § 446. — *kəng ā varəhəuš jimaṭ manarəhō ēištiš* '(who are) they, to whom the knowledge of the Good Mind will come?': *kəng* terminal accusative § 436. — 12 *aṭ tōi anəhən saosyantō dahyunəm yōi xšnūm, vohū manarəhā* (instr. as voc. § 427), *hačānte šyaodanāiš, ašā* (instr. as voc. § 427), *θwahyā, mazdā, sənghahyā* 'they are the Helpers of the lands, O *V. M.*, who in their doing, O *Aša*, strive for the fulfilment of Thy commandment'. Helper (lit. 'he, who will be profitable'): such is the name given by *Zarəduštra* to himself, when it is employed in the singular, in the plural to the chief supporters of his teaching, who stand by his side at the closing work, i. e. stand by him to fulfil the work of salvation which has been undertaken, and to bring the transformation of things to pass. Cp. note on Y. 9. 2.

## Y. LI.

Literature: Darmesteter ZA. I. 331 seq., Mills SBE. XXXI. 178 seq., Geldner Bertholet's RelGesch. Leseb. 333 seq., Bartholomae Die Gāθā's 59 seq., *Gāθā-Übersetzung* 106 seq.

### Section I (1—7).

It is my aim as the prophet to win for myself and my people the heavenly kingdom (1). Promise me, O *Mazdāh*, to take us up therein, if we faithfully serve You (2); listen to the prayers of those who follow Your teaching (3) and above all grant the husbandman the possession of the heavenly Ox. Thou hast appointed me as a judge

n the matter of who shall receive the reward at the last and who the punishment (5, 6). The first section ends with a prayer for everlasting welfare.

Section III (16—19).

In the four strophes contained in this section the prophet makes honourable mention of the four principle promoters of his doctrine: the prince *Vištāspa*, the political head of the community (16), the two influential nobles of the *Hvōgvafamily*, *Frašaoštra* (17), his father-in-law and *Ĵamāspa* (18), his son-in-law, and also *Maidyōi.mānaha* (19), who is occupied in a special extent in teaching for the propagation of the faith.

1 *vohū xšāθrəm . bāgəm . vidīšəmnāi* (part. mid. s-aor.: *dā*) *īzācīŧ ašā* (instr. as subject § 427) *antarə.čaraitī* (<sup>1</sup>*kar-*) *šyaoθanāiš . . vahīštəm* 'the Good Kingdom will *Aša* cause to be the portion unto him, who in his works with zeal performeth that which is best': *īzā-* instrumental of manner § 447. — *taŧ nē nūcīŧ varəšānē* (s-aor. subj. mid. 1 sg.: *varəz-*) I will now make it (the portion) to be ours. — 2 *tā* (adv.) *və mazdā . . ahurā ašāi yečā taibyāčā, ārmaitē, dōišā* (s-aor. mid. 2 sg.: *daēs-*) *mōi istōiš xšāθrəm* 'so make me sure, O *M.*, of the Kingdom) that is in Your possession (lit. the Kingdom of Your possession) and (in the possession) of *Aša* and in thine (possession), O *Arm.*': *və . . ašāi yečā* (nom. sg. f.) *taibyāčā . . istōiš xšāθrəm* probably instead of *və . . ahyāšcā, yā ašāi taibyāčā* (dative instead of possessive genitive § 468), . . *istōiš xšāθrəm*, absorption of the correlative § 737, cp. Bartholomae Wb. 377. — *xšmākəm* (acc. sg. n.) *vohū manarəhā vahmāi dāidī savarəhō* 'grant Thou through *V. M.* Your (kingdom) of Benefit unto him, who prayeth (unto You)'. — 3 *ā.və gəuš.ā* (§ 36. 1) *həmyantū* (<sup>1</sup>*ay-*), *yōi və šyaoθanāiš sārəntē* (<sup>1</sup>*sar-*), *ahurō ašā, hizvā uxđāiš varəhəuš manarəhō* 'Your ears shall set themselves in alliance with them, who in their deeds and in their speech (*hizvā*: see Gl.) cleave to Your words, O *Ah.* and *Aša*, (and to those) of *V. M.*': absorption of the correlative § 737; *ahurō ašā* (voc. du.) is dvandva-compound. — 4 *kuθrā ārōiš ā fsəratuš, kuθrā mərəždikā axštaŧ* (impf.-inj. act. 3 sg.: *stā-*) 'where is recompense made for the sorrow, where are forgivenesses given?': that is to say 'where is recompense made for the sorrow, which has been undergone, where is forgiveness given for the sorrow, which has been practised'; *ā* with genitive (instead of ablative) § 528. — *kuθrā yasō hyən ašəm* 'where will they receive the *Aša*?': *yas-* verb. adjective with accusative § 442; *hyən* as representative of the (future) subjunctive § 652. — *kū spəntā ārmaitiš? kuθrā manō vahīštəm?* the selfevident answer to the first four questions is: in Thy Kingdoms, thus the last question becomes 'where are Thy Kingdom's'. — 5 *višpā tā prəsaqs* 'concerning all these matters do I ask': on the periphrastic use of the present participle with <sup>1</sup>*ah-* (here omitted) see § 671. — *yadā ašāŧ hačā gəm vīdaŧ* (<sup>2</sup>*vaəd-*) *vāstryō šyaoθanāiš ərəšvō haqs huxratuš nəmarəhā* (nom. sg. m.), *yō dāθaēibyō ərəš.ratūm xšayqs ašivā čīštā* (<sup>2</sup>*kaēs-*) 'will the Husbandman, who is righteous in his doing (and) judicious, attain to the possession of the Ox, when he prayeth



(unto him), who hath promised the right Judge (see note on Y. 31. 2) for the Prudent, (the Judge) wo disposeth of each kind of lot': absorption of the correlative § 737. The Husbandman, for whom the ox and its pasture are on earth the fountain of all joy, cannot imagine the future without them. The ox of paradise is here meant (as in Y. 44. 6, 50. 2). — 6 *yō vahyō vanhōuš dazdē (dā-), yasčā hōi vārāi rādaŋ, ahurō xšādrā mazdā — aŋ ahmāi akāt ašyō, yō hōi nōiŋ vīdāiti* — (unto him:), who ever through his Kingdom causeth what is better than good to be his, who doeth his will, (even) *Ah. M.* — but what is more evil than evil to be his, who is not complaisant unto him —': the correlative of the indefinite relative (*yasčā*) is absorbed § 737; *vanhōuš, akāt* ablativus comparationis §§ 481, 472. — 7 *dāidī mōi . . tavišī utayūiti mananōhā vohū sēnōhē* 'grant me strength and steadfastness at (the time of) the judgement': see note on Y. 31. 2. — 16 *təm kavā vištāspō magahyā xšādrā naŋaŋ* (plusquamperf. 3 sg. § 643: <sup>2</sup>*nas-*) — *vanhōuš padabīš* (see Gl. under *pantay-*) *mananōhō — yəm čistīm ašā mantā spētō mazdā ahurō* 'Kavay V. hath at the same time with the command over the League accepted the doctrine — together with the paths of V. M. —, which together with Aša the holy M. Ah. hath thought out': *Kavay Vištāspa*, the patron of *Zaraduštra*, see note on Yt. 5. 98. — *adā nō sazdyāi* (inf., § 371) *uštā* 'thus shall it be fulfilled according to our will!': *sazdyāi* infinitive as representative of the imperative § 703. — 17 *bərəxōdəm mōi fərašaoštrō hvō.gvō daē-dōiš* (impf. act. 3 sg.: *daēs-*) *kəhrpēm daēnayāi vanhuyāi yəm hōi išyəm dātū xšayqs mazdā ahurō ašahyā āzdyāi* (inf., § 371) *gərəzdīm* 'the beloved body of the dear (maiden) hath Fr. Hv. assigned me, whom (the maiden) may the ruler M. Ah. grant, that for her good Self she do attain to the possession of the Aša': *kəhrpēm . . yəm išyəm . .* the dear body (of the maiden), whom . . incorporation of the antecedent § 738; note the imperative (*dātū*) in the relative sentence § 662. *Frašaoštra*: a nobleman of the *Hvōgva*-family, called therefore *Frašaoštra Hvōgva*; one of the chief supporters of *Zaraduštra*, whom he gave his daughter in marriage. See note on Yt. 5. 98. Tradition states, that *Zaraduštra* was thrice married. The names of the first wife and of the second are not preserved. By the first, or privileged wife, the Prophet had one son and three daughters. One of the daughters *Pouručistā* was married to *Ĵāmāspa* (see Y. 53). By the third wife, *Hvōvī*, the daughter of *Frašaoštra*, no earthly children were born, but she is the noble consort from whom ultimately are descended the future millennial prophets *Uxšyāt.ərətā, Uxšyāt.nəmah*, and the Messiah, *Saošyant*, see note on Yt. 13. 62. Cp. Jackson Zoroaster 20 seq. — 18 *təm čistīm dējāmāspō hvō.gvō istōiš xvarənā ašā vərəntē* (pres. mid. 3 sg.: <sup>2</sup>*var-*), *taŋ xšādrəm mananōhō vanhōuš vīdō* (nom. pl. m.: *vīd-* adj.) 'Ĵāmāspa Hv., eminent in riches, believes in this doctrine together with Aša, (and so) they, who possess the Good Mind, (believe) in this Kingdom': remark the genitive *istōiš* depending upon *xvarənāh-*, which is found with instrumental in Yt. 14. 41. *Dējāmāspa*, written instead of *Ĵāmāspa* § 61: a rich nobleman of the *Hvōgva*-family, brother of *Frašaoštra*, see note on Yt. 5. 68. — *taŋ mōi dāidī, ahurā, hyaŋ, mazdā, rapēn tavā* 'this do Thou for me. O Ah., that they may have in Thee, O M., a strong support': *hyaŋ . . rapēn* object sentence with injunctive § 759. — 19 *hvō taŋ nā, maidyōi-mānōhā spitamā, ahmāi* (reflexive, § 568) *dazdē daēnayā vaēdəmnō: . .* 'this

man here, o *M. Sp.*, hath purposed doing that after having comprehended it in his heart: . . . *hvō . nā* 'this man here', equivalent to 'thou'. *Maidyōi-mānha*: a Helper, who is chiefly operative as teacher, sprung like *Zaraduštra* from the *Spitama*-family, known therefore as *Maidyōi-mānha Spitāma*. — *yō ahūm išasas* (<sup>1</sup>*aēs*) *aibī, mazdā dātā* (instr.) *mraoṭ gayehyā šyaoḍanāiš vahyō* 'to him, who striveth after the (second) life, he will pronounce that which is better for the doing during the (first) life according to the law of *Mazdāh*': absorption of the correlative § 737; for the use of the participle (*išasas*) cp. Y. 51. 5.

## Y. LIII.

Literature: Darmesteter ZA. I. 342 seq., Mills SBE. XXXI. 196 seq., Geldner KZ. 28. 190 seq., Bartholomae Die Gāthā's 63 seq., *Gāthā-Übersetzung* 115 seq.

This is the only *Gāthā* the occasion of whose composition is known. It was the celebration of the marriage of *Ĵāmāspa* with *Zaraduštra*'s youngest daughter *Pouručistā*. At the ecclesiastical ceremony, at which the prince *Vištāspa* and *Frašaoštra* and a son of *Zaraduštra* were present, several other betrothed couples were joined together. The speaker, as priest and father of the bride is *Zaraduštra* except in the case of strophe 4 which is put into the mouth of *Ĵāmāspa*.

The two first strophes contain a sort of greeting for those present: the prophet is certain of the finest lot in the future; so are all they who follow his doctrine, and so are the supporters of his faith: the prince *Vištāspa*, *Frašaoštrā* and the prophet's son (1, 2). In the third strophe the prophet sanctions the marriage of his daughter, exhorting her in matter of religion also to be obedient to her husband (3). This answers with the promise that he will do his uttermost, to see that she fulfils her religious vows and so may earn the everlasting reward (4). The Prophet now turns to the other betrothed couples. They must vie with one another in pious works, in order to gain the blessed life (5). The joy of the unbelievers is only of short duration; for after death the most dreadful things await them, while the fairest reward beckons to him who holds steadfastly to the true faith (6, 7). The essence of the last two strophes (8, 9) is another summons to *Vištāspa* to advance with arms against the unbelievers. Hell is sure for the unbelievers. But is there no prince who will destroy them and free us from their deeds of violence? *Mazdāh* has the power to bring this to pass.

1 [*Zaraduštra* says:] *vahištā ištīš srāvī zaraduštrahē . . . yezi hōi dāt āyaptā . . ahurō . . yavōi vīspāi ā hvarehāvīm* 'the highest good that is known (is that) of *Z.*: even that *Ah.* will grant him the delights, namely a blessed life for ever and ever': the sentence with *yezi* is used to give the contents

of *āyaptā*. The Prophet speaks of himself throughout this *Gādhā* in the third person. — *yācēā hōi dabən* (<sup>2</sup>*dab-*: or miswritten for *dadən*?) *sāskənčā* (<sup>1</sup>*sak-*) *daēnayā varəhuyā uxδā šyaodanācā* 'and (so also to those), who exercise themselves in the words and works of his goodly faith and mark them': the correlative is to be supplied in the dative pl., depending upon *dāt*. — 2 *ačcā hōi scantū* (*hak-*) . . *xšnūm* . . *yasnāscā* . . *vištāspō zaraδuštriš spitāmō fərašaoštrascā dānəhō* (nom. pl. m.: <sup>2</sup>*dā-* adj.) *ərazūs padō yaṃ daēnaṃ ahurō saōsyantō dadāt* 'and these shall strive for his (*Mazdāh*'s) contentment and for his worship: even *V.* and the son of *Z.*, the *Sp.*, and *Fr.*, preparing the straight pathways of the faith of the Helper (see note on Y. 48. 11), which *Ah.* hath established': *yaṃ daēnaṃ* incorporation of the antecedent § 738. The son, whom *Z.* had by his first wife (see note on Y. 51. 17), is *Isaṭ.vāstra*, as we find out from Yt. 13. 98. — 3 *təmčā tū, pouručistā haēcaṭaspānā spitāmī, yezivī dugədrəṃ zaraδuštrahē, varəhūs paityāstīm manəhō ašahyā mazdāscā taibyō dāt sarəm* 'and this man (*Jāmāspa*) he (*Zaraδuštra*) hath ordained for thee, O *P.*, sprung from *H.* and from *Sp.*, thou youngest of *Z.*'s daughters, as the instructor (in matters) of the League with *V. M.*, *Aša* and *M.*': *paityāstay-* abstract subst. used concrete with accusative (*sarəm*) § 442. *Haēcaṭ.aspa* is *Zaraδuštra*'s great-grandfather; and *Spitāma* is the heros eponymus of the family, whence the Prophet's appellative *Zaraδuštra Spitāma* 'Zaraδuštra the Spitamid'. See Jackson Zor. 17 seq. — *adā hēm fərašvā* (*fras-*) *θwā xradwā* 'go thou therefore with thy understanding and take counsel'. — *spəništā armatōiš hudānvarəšvā* 'with great prudence exercise thyself in the holiest (works) of piety': *hudānvarəšvā* written instead of *hudānū* (nom. sg. f.) *varəšvā* (*s-*aor. imp. mid. 2 sg.: *varəz-*). — 4 [*Jāmāspa* says:] *təm zī və spərədā nivarānī, yā fədrōi* (*pitar-* m.) *vidāt* (<sup>3</sup>*vaēd-*) *paidyaēcā vāstryaēibyō ačcā xvaētaovē* (collective) *ašaonī ašavabyō* 'Lo, I will zealously turn her unto the faith, that she piously do serve her father and her husband, the Husbandmen and the Nobility, (that she) the faithful one (do serve) the faithful people': final sentence with subjunctive § 779. — *manəhō varəhūs xənvaṭ haəhuš məm bəəduš mazdā dadāt ahurō daēnayāi varəhuyāi* . . 'and for her good Self will *M. Ah.* grant her the glorious prize of the Good Mind': *məm bəəduš* is corrupt. — 5 [*Zaraδuštra* says:] *sāxənī vazyamnābyō kainibyō mraomī xšmaibyācā vadəmnō* 'to the maidens who are being given in marriage and unto you (the bridegrooms) do I make teachings known, exhorting you'. — *mənčā i* (acc. pl. n.: <sup>2</sup>*ay-* dem. pron.) *maqzdazdūm* (impf. mid. 2 pl.: *mand-*) *vaēdō.dūm* (<sup>1</sup>*vaēd-*) *daēnābiš abyastā ahūm yə varəhūs manəhō* 'grave them (the teachings) in your remembrance, and learn to comprehend them in your hearts in striving zealously after the life of the Good Mind': the verb *mand-* (pres. *mən* . . *dad-*) is separated in two parts like the synonymous compound verbs *maqzdā-* (see note on Y. 9. 31) and *zrazdā-* and formed on the model of these verbs. — *ašā və anyō ainīm vīvənghatū* (<sup>1</sup>*van-*) 'each one you shall (seek to) outdo the other in righteous doing': *ašā* instrumental of respect § 453. — 6 *iθā i* (emph. particle) *haiṭyā* (adv.) 'verily thus it is'. — *drūjō hačā rāθəmō* (loc. sg. instead of *rāθəmōi*, because a word beginning with *y* follows § 179. 7) *yəmə* (i. e. *yəm* acc. sg. m. § 34. 2) *spašudā* (pres. act. 3 pl., probably instead *spašnuδā*: *spas-*) *frāidīm*, [*drūjō*] *āyesē* (pres. mid. 3 sg.: *yās-*) [*hōiš piθā*] *tanvō parā* 'the joy, which ye behold upon

the Follower of *Drug*, will be taken away from his person: incorporation of the antecedent § 738; *rāθema-* is here construed with *hačā* and an ablativus (or genitivus) sociativus. The words which are put in square brackets, cannot be understood and seem to be later additions. Cp. Y. 30. 1. — *vayū-bərədubyō duš.xvarəθəm, našaṭ* (plusquamperf. act. 3 sg.: <sup>1</sup>*nas-*) *drəgvō.dəbyō* . . 'before them who lament (shall be set) evil meats, and Paradise will be lost unto the Companions of *Drug*': cp. Y. 49. 11: 'the souls go to meet the Companions of *Drug* with evil meats' and H. 2. 36: 'as meats shall be brought to him poison and poisonous stench: that is foot, after death, of a youth of evil thought . . . — 7 *ačā vā mīzdəm aṃhaṭ ahyā magahyā — yavaṭ āzuš zrazdištō būnōi haxtayā* (gen. sg.: *haxt-* n.) — *paračā mraočas aorāčā yaθrā mainyuš drəgvatō anšaṭ parā* 'and the reward of this League shall be given unto you — provided that the most faithful zeal (is) in your flesh and blood — there, where bending downward and aside the Spirit of the Companion of *Drug* shall fall in with destruction': *haxtayā* is a new formation on the basis of the nom. du. (*haxti*), cp. Bartholomae Wb. 1745. — *ivīzayathā* (pres. act. 2 pl.: *zāy-*) *magōm tōm, aṭ vā vayōi aṃhaiti apēməm* (adv.) *vačō* 'but if ye separate yourselves from this League, 'woe' will be your word at the end of all things': the members of the conditional sentence are put side by side without a conditional sign, cp. Latin *unum cognoris, omnis noris* (Terence); note the singular writing of *ivīzayathā* instead of *vīzayathā*. — 8 *huxšadrāiš jōnərəqm xrūnərəqmčā rāmqmčā āiš dadātū šyeitibyō* (part. pres. act.: *šyā-*) *vīzibyō* 'he (*Mazdāh*, see below) (shall cause them) murder and bloodshed by means of good rulers and so shall give peace from them to the joyful villages': *āiš* instrumental of separation § 446, cp. Y. 48. 11. — *iratū* (<sup>1</sup>*ar-*) *iš dvafšō hvō dərəzā mərəiθyaoš mazištō* 'he shall bring torment upon them, he who is the greatest, and (lit. with) the fetters of death': he i. e. *Mazdāh*, cp. Y. 45. 6: 'I will speak of him, who is the greatest of all . . . May *Mazdāh* hearken . . . — 9 *dužvarənāiš vaēšō rāsti* (*rāθ-*) 'to the man of false belief belongeth the place of corruption'. — *tōi narəpiš* (acc. sg. n.) *arəjiš aēšasā dējīṭ.arətā pəšō.tanvō* —: *kū . . ahurō, yō iš jyātəuš hēmiθyāt* (*maēθ-*) . . 'they who set out to degrade the worthy (i. e. the faithful), (they) who despise the Holy Law, (they) who have forfeited their bodies —: where is the Lord of Judgement who will take from them their life . . .?': for *pəšō.tanvō*— see note on V. 5. 4.

## Yasna Haptaəhātay.

(Yašt XXXVI.)

Prayer to Fire for mercy at the last judgement (the great fire-ordeal).

Literature: Darmesteter ZA. I. 261 seq., Mills SBE. XXXI. 284 seq., Th. Baunack ZDMG. 38. 440 seq., Stud. I 333, 358 seq., Justi Preuss. Jahrb. 88. 85 seq., Geldner KZ. 27. 584 seq., Bertholet's RelGesch. Leseb. 335.

1 *ahyā θwā āθrō vərəzənā paouruyē pairi jasāmaidē, mazdā ahurā, θwā θwā mainyū spəništā, yō ā axtiš ahmāi, yəm axtoyōi dāəhē* 'on account

(or 'concerning') the activity of this Fire and on account of Thy Holiest Spirit, we first come near to Thee, O *Ah. M.*, who preparest (lit. art.) torment for him, for whom Thou purposest to prepare torment': *vərəzōnā* is instrumental of cause or respect §§ 451, 453. *Ahura Mazdāh* is the 'Lord of Judgement', see note on Y. 29. 2, 30. 7, 31. 2. The Fire and the Holiest Spirit watch over the ordeal, cp. Y. 31. 3. — 2 *urvāzištō hvō nā yātāyā paitī.jamyā, ātarə mazdā ahurahyā, urvāzištahyā urvāzyā nqmīstahyā nəmanhā nā mazištāi yānəham paitī.jamyā* 'as the most blissful come Thou toward us . . ., O Fire, son of *Ah. M.*; with the bliss of the most blissful, with the reverence of the most reverential come Thou toward us to the greatest of the decisions': *hvō* refers to *paitī.jamyā* the subject of which is understood § 571; *yātāyā* is obscure, see Bartholomae Wb. 1284. *mazištāi yānəham*: terminal dative § 465. The greatest of the decisions is the 'closing work' (Y. 30. 2). The faithful one prays to the Fire, that it may meet him most favourably at the ordeal which takes place at the time of the closing work, i. e. that it may not bring him torment, but bliss (Y. 30. 7) — 3 *ātarə vōi* (inf., see Bartholomae Wb. 1427) *mazdā . . . ahī* 'as Fire Thou art the joy of *M.*': on <sup>1</sup>*ah-* with final infinitive see § 704. — *hyaṭ vā* (emph. particle) *tōi nāmanəm vāzištəm, ātarə . . . tā θwā pairijasāmaidē* 'that one of Thy names, O *A.*, is the most propitious, with that name (on our lips) we will come near to Thee': the fire has according to Y. 17. 11 five names, to which the five kinds of fire in the later theology correspond: *bərəzisavah-* 'that, which gives great benefit' — the fire of the daily use, which only consumes meat and not water; *vohū.fryāna-* 'that which loves the good' — the fire, which abides in the bodies of men and beasts, which consumes alike meat and water; — *urvāzišta-* 'the most blissful' — the fire which abides in herbs, which only consumes water and no herbs; *vāzišta-* 'the most propitious' — the fire, which consumes neither meat nor water; *spōništa-* 'the most holy' — the fire, which burns in paradise before *Ah. M.* See Bd. 17. 1 seq., Zs. 11. 1. — 6 *sraēštəm aṭ tōi kəhrpəm kəhrpəm āvaēdayamahī, mazdā ahurā, imā raočā bərəzištəm bərəzimanəm avat, yāt hvarō avācī* 'we account Thee the most beautiful shape of shapes: the lights here and that which is the highest of all things, which are high, called the sun': for the antithesis of *ima-* and *ava-* see § 567. Cp. V. 2. 40: *xradātača raočā stidātača* 'there are eternal lights and transient lights'. The Commentary has here the following Avesta quotation: *vīspa anayra raočā usča us.raočayeiti vīspa stidāta raočā aora āraočayeiti antarāt* 'all eternal lights shine above, all transient lights shine below'. *imā raočā* are therefore the transient or artificial lights, the various kinds of fire. The passage contains an allusion to the ancient worship of the sky connected with light and fire, when there were as yet no real gods in the later sense of the term. See introduction to the *Mīhr Yašt* and note on Yt. 13. 3.

## XL.

Prayer to *Ahura Mazdāh* for the highest reward in both lives.

Literature: Darmesteter ZA. 1. 271 seq., Mills SBE. XXXI. 288 seq., Baunack Stud. I 339 seq., Geldner KZ. 27. 240 seq.

1 *āhū* (<sup>1</sup>*a-*, pron. dem.) *aṭ paitī adāhū, mazdā ahurā, mazdqmčā* (acc.

sg. with transition to the *ā*-declension: *mazdāh- n.) būiričā kərəšvā* (<sup>1</sup>*kar-*) *rāitī* (instr. sg.: <sup>2</sup>*rātay-*) *tōi xrapaitī ahmaṭ hyaṭ aibī, hyaṭ mīzdəm mavaiθəm fradadāθā daēnābyō* 'at these allotments (see note on Y. 30. 7), O M. Ah., think upon that and fulfil it, (that) which is our request, through the granting (of that), which Thou hast ordained unto the *Daēnā*'s (see note on Y. 46. 11 and introduction to Yt. 13) for the reward unto such as I: in *mazdāmcā . . kərəšvā . . xrapaitī ahmaṭ hyaṭ aibī* the relative sentence is the object of <sup>1</sup>*kar-*, which forms a single phrase with the accusative *mazdāmcā* (see § 438 β and note on Y. 9. 28); in *būiričā . . kərəšvā . . xrapaitī ahmaṭ hyaṭ aibī* the relative sentence is one of the two accusatives depending of <sup>1</sup>*kar-* as verb of making, *būiri-čā* being the other and agreeing with *hyaṭ rāitī tōi . . hyaṭ mīzdəm mavaiθəm fradadāθā daēnābyō* absorption of the correlative § 737; *mavaiθəm* refers either to *Zaradustra* (cp. *mavant-* Y. 44. 1, 46. 7) as a sort of hackneyed phrase or to the priest (cp. N. 20. 81). — 2 *ahyā* (gen. part. as object § 497) *hvō* (cp. Y. 36. 2) *nō dāidī ahmāicā ahuyē manahyāicā taṭ* (adv.) *ahyā, yā taṭ upājamyāmā: tavačā haxēmā ašahyācā višpāi yavē* 'this (reward) procure Thou for this life and for the spiritual (life); therefore procure Thou it, that we may attain to that: to communion with Thee and with *Aša* for ever and ever'. — 3 *dāidī aṭ nərəš* (*nar-* m.) . . *ašāunō* (acc. pl.) *ašācinanōhō, aidyūš vāstryōng darəgāi . . haxmainē, ahmaibyā ahmā.rafənanōhō* 'cause, (that) the noblemen believe in the *Aša* and seek after him, that the husbandmen become fitted for continuous companionship, (but) for us [the priests] (that they both) may be faithfully submissive to us': see note on Y. 29. 6, 48. 10. — 4 *aθā xvaētūs* (nom. sg., collective) *aθā vərəzōnā* (nom. pl. n.) *aθā haxēməm hyāṭ* (§ 619), *yāiš hišcamaidē* (*hak-*), *aθā vō utā hyāmā, mazdā ahurā, ašavanō ərəšyā ištəm* (<sup>1</sup>*aēš-*) *rāitī* (inf., § 372) 'thus may the noblemen, thus may the husbandmen, thus may the priests, with whom we are in union, induce You (i. e. to the gods) thus may we all, o M., as followers of *Aša* (and) righteous ones induce You to grant us, (what) we desire': on <sup>1</sup>*ah-* with (the dative and) the predicative infinitive see § 699.



Glossary and Index.



**Order of letters for Glossary.**

*a ā ə,ē e,ē o,ō â ą i,ī u,ū k g,γ x ć j t d,δ đ ł p b,w*  
*f ɸ ó n m y v r,hr (irĭ-,urŭ-) s z ś ź h ħ xv.*

a.

- <sup>1</sup>a, ā prep., postpos. and vbl. prefix, see under ā.  
<sup>2</sup>a-, ə-, g. ǝ- (skt. a-) neg. prefix 'un-', see also an-, ana-.  
<sup>1</sup>a- pron. dem. (skt. a-) 'this; this here, this now; this my, this our'. Decl. § 397.  
g. <sup>2</sup>a- pron. ident. 'myself, thouself, himself', only nom. sg. ǝ.  
y. aēta- pron. dem. (skt. etá-) 'this; this here, this now'. Decl. § 397.  
y. aētaḍa adv 'here, there; then, thus; thereupon'.  
y. aētavant- adj. (skt. etāvanta-) 'so much, so great, so many', only neutr., aētavaitya (loc. sg.) adv. 'thus'.  
y. aēḍrapatay- sb. m. 'teacher'.  
aēn- vb. (skt. inóti), pres. inav-: 'to injure, to offend, to do violence to'.  
y. aēnāḥaiti: see under aēnahya-.  
g. (y.) <sup>1</sup>aēnah- sb. n. (skt. énas-) 'violence; work of mischief, crime, outrage'.  
g. <sup>2</sup>aēnah- adj. 'worker of mischief'.  
y. aēnahya- (written aēnāḥa-, § 100.4) denom. pres. 'to offer violence to, to use force with'.  
y. aēnahvant- adj. 'doing violence to (loc.)'.  
aēm: see under ayēm.  
aēvā adv. (skt. evá) 'so, thus'.  
aēva-, y. ōiva (only acc. sg. m., n. ōim) num. 'one; only, single'.  
y. aēvāḍa adv. 'in the same place' or 'at the same time'.  
y. aēvandasa- num. adj. 'eleventh'.  
y. aēvō.ḍāta- adj. 'sole-created'.  
aēs- vb. (skt. īṣṭe, īṣe, īṣānāḥ), pres. is-: only mid. 'to be master of, to rule over; to be able; to be obliged to'.  
y. aēsma- sb. m. (cp. skt. indhaté) pl. and sg. collect. 'fire wood, fuel'.  
y. aēsmō.zasta- adj. 'having fire-wood in the hand'.  
y. aēza- adj. (from āz- vb.; skt. ehá-) 'desiring, wishing'.  
y. aēzah- sb. n. (skt. éhas-) 'wish, desire'.  
y. <sup>1</sup>aēs- vb. (skt. īṣati, icchāti, eṣiṣyati, eṣayati; iṣṭāḥ), pres. iṣa-; isa-; iṣasa-;

- aēsaya-; fut. aēsya-; perf. ptepl. pass. iṣta-: 'to seek for; to desire; to wish to hear; to demand'. With aibī 'to strive for (acc.)', with upa 'to perceive', with paill 'to observe, to perceive', with pairi 'to search for'.  
<sup>2</sup>aēs- vb. (skt. īṣate, iṣyati), pres. iṣya-: 'to drive'. With frā 'to drive, to turn to flight'.  
<sup>1</sup>aēsā- adj. 'efficient, effectual; influential; having the (desired) effect, happy'.  
<sup>2</sup>aēsā- pron. dem. (skt. eṣá, eṣāḥ) 'this here, this now, this my, this our'. Decl. § 397.  
g. aēsasa- adj. 'setting out to (acc.)'.  
y. aēsma-, y. g. aēsma- sb. m. 'madness'; name of a Daēva.  
y. aoe: see under <sup>1</sup>ava-.  
y. aoi: see under avi-.  
aog- vb. (skt. óhate), pres. aog-, perf. ptepl. pass. aoxta-: only mid. 'to proclaim, to say'; 'to speak of (instr.)'; with two acc. 'to call, proclaim a. p. . .'. With avi and two acc. 'to call, proclaim a. p. . .'; with ā 'to say', with paiti 'to answer', with pairi 'to command'.  
y. aogar- sb. n. (cp. aojah-) 'strength'.  
g.(y.) aogah- sb. n. (cp. aojah-) 'strength'.  
y. aoxtó.nāman- adj. 'wherein the name (of the invoked god) is especially named' (of prayers).  
aojah- sb. n. (skt. ójas-) 'strength'.  
aojahvant- adj. (skt. ójasvant-) 'strong'.  
g. aojōi inf. (cp. skt. úhati 'he moves') 'to practise'.  
aojīṣta- adj. (superl. of uyra-; ai. ójīṣṭha-) 'strongest, very strong'.  
g. aojya- adj. (fut. ptepl. pass. of aog- vb.) 'worthy of praise'.  
y. aojyah- adj. (compar. of uyra-; skt. ójīyas-) 'stronger'.  
y. aota- adj. (cp. aodar- sb. n. 'coldness', skt. údhar-) 'cold'; sb. n. 'coldness, frigidity'.  
y. aodra- sb. n. 'shoe, boot'.  
aorā adv. (instr. sg. of \*aora- adj., compar. of avā; cp. skt. ávara- 'inferior') 'down, downwards'.  
g. aoz- vb. (skt. úhati 'he esteems'),

- pres. uz-: 'to esteem a. p. . . ' with two acc.
- y. *aoš-* vb. (cp. *vaš-* vb.), pres. *aoša-*: only mid. 'to say to (dat.), to speak with (instr.)'.
- y. *aoša-* sb. m. (litt. 'death by fire' cp. skt. *oša-* sb. m. 'burning') 'destruction, ruin, death'; name of a *Daēva*.
- aka-* adj. (skt. *āka-*) 'bad, evil, wicked'.
- y. *a-karana-* adj. 'boundless' (of the time).
- y. *a-karšta-* adj. (perf. ptepl. pass. of *karš-* vb. 'to plough'; skt. *akṛṣṭa-*) 'uncultivated'.
- y. *akō.dā-* adj. 'producing evil'.
- y. *aya-* adj. (skt. *aghā-* adj.) 'bad, evil, wicked'.
- g. *a-gušta-* adj. (perf. ptepl. pass. of *gaoš-* vb. 'to hear') 'not (to be) heard, bitter to hear'.
- y. *a-yrū-* adj. (lit. 'not pregnant' from \**garav-* 'heavy'; skt. *a-grū-*) only fem. 'single, unmarried' (of maidens).
- axtay-* sb. m. 'suffering, pain, torment, illness'.
- y. *axtya-* sb. m., name of a wizard.
- acišta-* adj. (superl. of *aka-*) 'most evil, most wicked, worst'.
- y. *a-jastay-* (from *gad-* vb.) 'non-en-treaty'.
- y. *a-jiđyamna-* adj. (pres. ptepl. mid. of *gad-* vb.) 'unasked'.
- y. *a-ĵyamna-* adj. 'inexhaustible, never-failing'.
- g. *a-ĵyātay-* sb. f. 'not-life'.
- y. *a-tanu.pərəða-* sb. m. 'non-*tanu.pərəða*'.
- y. *atāra-* adj. (compar. of 'a') 'this of the two'.
- y. *ad-* vb. (skt. *āha* perf.) pres. *ađaya-*; (iter.) *ađaya-*; aor. pass. *āđi:* 'to say'; pass. 'to be called' with two nom. With *paiti* 'to answer'.
- y. *ađa*, g. *ađā* adv. (skt. *ādhā*) 'then; and, also; so'.
- y. *a-daēvayasna-* adj. 'who is not a worshipper of the *Daēva*'s'.
- y. *a-đaoyamna-* adj. (pres. ptepl. mid. from *đab-* vb.) 'who cannot be de-ceived, infallible'.
- y. *ađav-* sb. f. 'rivulet'.
- y. *ađairi* prep. (cp. skt. *ādhara-* adj.) with acc. 'under, below'.
- y. *ađairi.zəma-* adj. 'being under the earth, residing under the earth'.
- y. *a-dahma-* adj. 'non-*dahma*'.
- g. *a-dā-*, y. *a-đā-* sb. f. n.: see under *ādā-*.
- y. *¹ađāt* adv. 'then, afterwards'.
- y. *²ađāt* [Yt. 10. 13] adv. 'from there, from that point'.
- y. *a-đarətō.ŭkaēša-* adj. 'not esteeming the teacher'.
- y. *ađka-* sb. m. (skt. *ātka-*) 'mantle'.
- y. *a-đbišta-*, *a-ŭbišta-* adj. 'not infested, not injured'.
- g. *aidy-ū-* adj. (from *av-* vb. 'to help', skt. *āvati*) 'fit, fitted'.
- g. *a-dvaēšah-* adj. 'without harm'.
- g. *advan-*, y. *ađwan-* sb. m. (skt. *ādhan-*) 'way, path'.
- ađā* adv. (skt. *āthā*) 'so, thus; there-fore; and'.
- y. *ađaurvan-*, *ađaurun-*, *ađravan-* sb. m. (skt. *ātharvan-*) 'priest'.
- y. *ađā ratuš:* quotes the prayer Y. 27. 13 from the second paragraph.
- y. *a-đyajaḥ-*, *a-đyejaḥ-* adj. 'not en-dangered'.
- y. *a-đyejaḥvant-* adj. 'not endangered'.
- ađrā* adv. (skt. *ātrā*) 'here; there'.
- ať* particle 'then; but; and'.
- g. *ať-čā* particle 'and then, and'.
- ať-čit* particle 'then; however; but'.
- aťbišta-*: see under *ađbišta-*.
- g. *ať zī* particle 'for'.
- ap-* vb. (skt. *prāpat*, *prāpeyam*), pres. *apaya-*: 'to reach, overtake; to par-take of (acc.); to observe; to cope with (acc.); to come up'. With *paiti* or with *frā* 'to come to (*avi* with acc.)'.
- ap-* sb. f. 'water': see under *āp-*.
- apā* vbl. prefix (skr. *āpa*).
- y. *apaōša-* sb. m. (\**apa-ūša-* lit. 'drying up', cp. *aoša-* sb.) name of a *Daēva*.
- y. *apa-kava-* adj. 'humpbacked'.
- y. *apa-ŷāra-* sb. m. 'outlet'.
- y. *apa.xraosaka-* adj. (from *xraos-* vb.) 'slandorous'.
- y. *apa.xšādra-* adj. 'dethroned'.
- y. *a-paiti.ərəta-* adj. (from *¹ar-* vb.) 'unhindered, in a continuous course'.
- y. *a-paitita-* adj. 'not settled'.
- y. *a-paiti.busti* adv. (from *baod-* vb.) 'without being perceived'.
- y. *apa.dis-* adj.: obscure.
- y. *apana-* sb. m. (skt. *apānā-*) 'expir-ing'.
- y. *apanō.təma-* adj. (superl. of \**apana-* adj., derived from *apa-*) 'highest, best'.
- y. *apaya* adv. 'afterwards, hereafter'.
- y. *apayav-* adj. (from *ap-* vb.) 'com-ing up'.
- g. *apa-yeiti* inf. (from *yam-* vb.) 'to hinder from (with two acc.)'.
- apara-* adj. (compar. of *apa*; cp. skr. *āpara-* adj.) 'posterior; the one (who is) behind; the second; the future'.
- aparqm* (acc. sg. f.) adv. 'behind, on the other side of (gen.)'.

- y. *a-para.iriḍyant-* adj. 'not dying'.  
y. *a-pairi.āḍra-* adj. (from *āḍ-* vb.) 'imperishable'.  
y. *apa.skarakā-* adj. 'scornful'.  
y. *apa.stanah-* adj.: obscure.  
y. *apaśa* adv.: see under *apānk-*.  
y. *apaśi* (nom. sg. f.): see under *apānk-*.  
y. *apāxtara-*, *apāxḍra-* adj. (compar. of *apānk-*) 'northern'.  
y. *a-pātar-* sb. m. 'protector'.  
y. *apāvaya-* sb. m. (cpd. *ava* + \**āvaya-* 'without testicles, castrated?'), name of a sickness or a defect.  
*apəma*, g. *apəma-* adj. (superl. of *apa*; skt. *apamā-*) 'last'; *apəməm* adv. 'at last, at the end of all things'.  
y. *a-pərənāyav-* adj. 'underage, minor'.  
y. *ape* prep. with acc. 'after'.  
g. *apō* vbl. prefix.  
y. *apānk-* adj., f. *apaśi-* (derived from *apa*; skt. *āpānk-*) 'turned back(wards)'; *apaśa* (instr. sg.) adv. 'back(wards)'.  
y. *apam* adv. 'hereafter, henceforth'.  
*aipī* (skt. *āpi*) adv. 'and, also; afterwards; even, very'; prep. with acc. 'over; by'. Vbl. prefix.  
y. *aipī.jaiti* inf. (from *gan-* vb.) 'to smite'.  
g. *aipī tāś* adv. (lit. 'after these [things]') 'hereafter'.  
y. *a-pipyūśi-* adj., only fem. 'not giving suck'.  
g. *aipī.zāḍa* sb. n. 'the future birth'.  
y. *aipi.śūṭay-* sb. f. 'displacement'.  
y. <sup>1</sup>*a-puḍra-* adj. 'childless'.  
y. <sup>2</sup>*a-puḍrā-* adj., only fem. 'who (newly) has born'.  
y. *apudrō.zanā-* adj., only fem. (from <sup>1</sup>*zan-* vb.) 'sterile'.  
y. *a-puyant-* adj. (pres. ptcpl. act. from *pav-* vb.) 'not rotting, not putrefying'.  
y. *aipy-ūxḍay-* sb. f. (from *vak-* vb.) 'insertion of words'.  
g. (y.) *aibi*, y. *aiwi* (skt. *abhi*) prep. with loc. 'concerning'; vbl. prefix.  
y. *aiwi.aojah-* adj. 'having superior power, mastering'.  
y. *aiwi.gatay-* sb. f. 'approach'.  
y. *aiwi.gāma-* sb. m. 'winter; year'.  
y. *aiwi.γzārəm* absol. (from *γzar-* vb.) 'flowing along'.  
y. *aiwi.xsōiḍne* inf. (from *śay-* vb.) 'to be a dwelling for...'.  
y. *aibi-jarətar-* sb. m. (from <sup>2</sup>*gar-* vb.) 'praiser'.  
y. *aiwitara-* adj. 'foreign'.  
y. *aiwitō* prep. (skt. *abhītaḥ*) with acc. 'around, round about'.  
y. *aiwi-ḍātay-* sb. f. 'word'.  
y. *aiwiḍātō.tarštay-* adj. 'horrifying'.  
g. *aibi.dərəštay-* sb. f. (from *darəs-* vb.; skt. *dṛṣṭay-*) 'sight, aspect'.  
y. *aiwi.draoxḍa-* adj. (perf. ptcpl. pass. of *draog-* vb.) 'to be deceived'.  
y. *aiwi.ḍāy-* adj. 'troubling about(gen.)'.  
y. *aiwi-ḍūra-* adj. 'very victorious'.  
g. *aibi.bairiṣṭa-* adj. 'most advantageous, useful'.  
y. *aiwi.nūṭay-* sb. f. (from *nay-* vb.; skt. *nūṭay-*) 'bringing on'.  
y. *aiwi.vanyah-* adj. (compar.; skt. *vānīyas-*) 'overcoming'.  
y. *aiwi.varatay-* sb. f. (from <sup>3</sup>*var-* vb.) 'waving over'.  
y. *aibiz-* adj. (cpd. *aibi* + \**iz-*, from *āz-* vb.) 'wishing, desiring' (with gen.).  
y. *aiwi.śaētan-* sb. m. (from *śay-* vb.) 'inhabitant'.  
y. *aiwi-śasta* inf. (from <sup>1</sup>*had-* vb.) 'to mount (a horse)'.  
y. *aiwi-śitṣe* inf. (from *śay-*) 'to inhabit'.  
y. *aiwištay-* sb. f. (from <sup>1</sup>*ah-* vb.) 'study'.  
y. *aiwiś.xvarəḍa* adj. 'drinkable'.  
y. *abda-* adj. 'wonderful, excellent'.  
y. *abdō.təma-* adj. (superl. of *abda-*) 'the most excellent'.  
g. *abyastay-* sb. f. (cpd. *aibi* + \**yastay*, from *yat-* vb.) 'zealous striving' (with acc.).  
y. *aiwy-āxstar-* sb. m. (from *āxs-* vb.) 'overseer, guardian'.  
y. *aiwy-āxstrāi* inf. 'to watch over' (with acc.).  
y. *aiwyāma-* adj. 'exceedingly strong'.  
y. *aiwyāvah-* sb. n. (cpd. *aiwi* + \**avah-*?) 'assistance, help, succour'.  
y. *aiwyānhana-* sb. n. (cpd. *aiwi* + \**yānhana-*, from <sup>1</sup>*yāh-* vb.) 'girdle'.  
y. *aura-* sb. n. (skt. *abhṛā-*) 'cloud; rain, shower of rain'.  
y. *awz-dāta-* adj. 'laid in the water, lying in the water'.  
y. *awzdānvan-* sb. m., name of a water.  
y. *a-fraoxšayant-* adj. (pres. ptcpl. act. from <sup>1</sup>*vaxš-* vb.) 'not growing up'.  
y. *a-frakatak-* adj. (from *tak-* vb.) 'not running forward (out of the hiding-place)'.  
y. *a-frakaḍavata-* adj. (cp. skr. *dhūnōti* 'he shakes') 'not movable'.  
y. *a-frajyamna-* adj. 'inexhaustible'.  
y. *a-frataṭ.kuṣi-* adj. (\**taṭ.kvah-* perf. ptcpl. act. of *tak-* vb.) fem. 'not flowing forward'.  
y. *a-fra-patāi* inf. (from *pat-* vb.) 'to come along' (in *daēvic* manner).  
y. *a-framarənti-* sb. f. (from <sup>2</sup>*mar-* vb.) 'non-recitation'.

- y. *afrašāhvant-* adj. 'complying with a p.'s wish' (with dat.).
- y. *a-fražantay-* adj. 'childless'.
- y. *a-frašimant-* adj. 'not proceeding, not moving forward'.
- y. *a-friḍyant-* adj. (pres. ptepl. act. from *fraēḍ-* vb.) 'not putrefying'.
- y. *afšman-* sb. n. 'line' (of the *Ġāḍā*'s).
- y. *afšmainivaṇ* adv. 'line by line'.
- y. *afša-* sb. m. (pl.) 'loss'.
- y. *afš.čidra-* adj. 'containing the seed of the waters'.
- y. *aṅra-*, g. *angra-* adj. 'hostile, fiend; evil'.
- y. *aṅrō.maiṅyav-* adj. 'creature of the Evil Spirit'.
- y. *aṅrō.maiṅyava-* adj. 'creature of the Evil Spirit'.
- y. *a-ṅhaošmna-* adj. (pres. ptepl. mid. from *\*haoš-* vb., cp. skt. *śuṣyati*) 'not drying up'.
- y. *a-ṅhaiḍya-* adj. (skt. *asatyā*) 'untrue'.
- aṅhav-*, *aḥu-* sb. m. (from *ah-* vb.; skt. *āsav-*) 'being, existence, life; place of the existence; world; mankind; community'.
- y. *a-ṅhavana-* sb. m. 'pestle'.
- y. *aṅhuča* [V. 2. 43]: see under *aḥu-*.
- y. *aṅhuda-* sb. n. 'Ahū-ship'.
- y. *a-ṅhvā-* sb. f. (from *ḥav-* vb.) 'energy, vital strength'.
- an-* neg. prefix: see under *²a-*.
- y. *an-* vb. (skt. *āniti*) ,pres. *an-*: 'to breathe'. With *ava* or *avi* and *ava* 'to direct the breath to (acc.)'.
- y. *ana* prep. with acc. 'over; along; on'.
- y. *ana-* neg. prefix: see under *²a-*.
- ana-* pron. dem. (skt. *aná-*) 'this, he'; with *yadanā* and a subst. 'any ...'. Decl. § 379.
- g. *an-aēša-* adj. 'who doesn't achieve anything'.
- y. *an-ayra-* adj. 'endless, eternal'.
- y. *anaidim* adv. 'cross, across'.
- y. *an-apišūta-* adj. 'without displacement'.
- y. *an-apišūtay-* sb. f. 'non-displacement'.
- y. *an-apyūxḍa-* adj. 'without insertion of words'.
- y. *an-apyūxḍay-* sb. f. 'non-insertion of words'.
- y. *an-aiwi.ṅrətvō.gātav-* adj. 'without a fixed place'.
- y. *an-aiwi.druḅḍa-* adj. 'not deceived, not belied'.
- y. *an-aiwi.vastra-* adj. 'unclothed'.
- y. *an-aiwi.vārəntyā-* adj. (from *vār-* vb.) 'not to be sprinkled'.
- y. *an-aiwiš.xvarəḍa-* adj. 'unfit to drink'.
- y. *an-abdātay-* sb. f. 'not-dressing (the shirt)'.
- y. *¹an-aiwyāstay-* sb. f. 'not-pulling on the girdle'.
- y. *²an-aiwyāstay-* adj. (from *ah-* vb.), only fem. 'without cohabitation'.
- y. *an-antarə* adv. 'not inside, not within' (doubtful).
- y. *ana.mana-* adj. 'attentive in thought, devoted'.
- y. *an-arəta-* adj. 'lawless'.
- ana-saxtā-* adj., only fem. 'not having stayed to the end of her time, still lying-in'.
- y. *an-ašavan-* adj. 'unfaithful, enemy of the faith'.
- y. *an-ahaxta-* adj. 'not qualified'.
- g. *anāiš ā* adv. (lit. 'by means of these [things]') 'therefore; in such a way'.
- y. *an-āxstay-* sb. f. 'non-peace'.
- y. *an-ādruxtay-* sb. f. 'not-lying'.
- y. *an-āpa-* sb. n. 'desert'.
- y. *an-āzarəta-* adj. 'not made angry'.
- y. *an-āhita-* adj. 'spotless'.
- y. *ainita-* adj. (\**an-inita-* by hapology; from *aēn-* vb.) 'not offended, not injured'.
- y. *anu*, g. *ānū* (skt. *ānu*) prep. with acc. 'according to, after, along'. Vbl. prefix.
- y. *anuxtə* inf. (from *vak-* vb.) 'to speak according to, after'.
- y. *an-upaēta-* adj. (cpd. *upa+ita-*) 'not yet to be known by a man'.
- y. *an-upōiḍwa-* (cpd. *upa+iḍwa-*) adj. 'out of reach'.
- y. *anupōiḍwant-* adj. 'with a prominent circlet, edge'.
- y. *anu-matay-* sb. f. 'repeating in mind'.
- y. *anu-matə* inf. (from *man-* vb.) 'to think according to, after'.
- y. *anu-maya-* adj. (cp. skt. *mimāti*) 'bleating', with *pasav-* 'sheep'; sb. 'sheep'.
- y. *anu-varštə* inf. (from *varəz-* vb.) 'to work according to, after'.
- y. *an-usant-* adj. 'against one's will'.
- y. *an-uzvaršta-* adj. 'not made good'.
- y. *anku.pəsəmna-* adj. (cp. skt. *ānkā-* sb. m.; *pəsəmna-* pres. ptepl. mid. of *paēs-* vb. 'to adorn') 'adorning o. s. with bracelets'.
- g. *angra-*: see under *aṅra-*.
- g. *angrayā* adv. (from *angra-*) 'mischievously'.
- antarā* (skt. *antār*) adv. 'within, between'; prep. with acc. 'within, in, under, between'. Vbl. prefix.

- y. *antara-* adj. (skt. *ántara-* adj.) 'inner, interior'.
- y. *antarā.arəḍəm* adv. (cp. skt. *ápyardham* adv.) 'within' with gen.; 'on this side'.
- y. *antarə uxṭay-* sb. f. 'interdict'.
- y. *antarə.naēmāt* (abl. sg.) adv. 'from within; within'.
- y. *anda-* adj. (skt. *andhá-* adj.) 'blind'.
- y. *anya* adv. (instr. sg. of *anya-*) 'except, save', with instr.
- anya-, ainya-* adj. (skt. *anyá-*) 'another, other'; 'one-another'; 'other than, different from, else than (with abl.)'; 'strange'.
- y. *ainyaṭ* adv. (acc. sg. n. of *anya-*) 'except, save'.
- y. *anyō, ainyō* adv. (nom. sg. m. of *anya-*) 'except, save' with abl.
- y. *anyō.tkaēša-*, adj. 'of an other doctrine'.
- y. *anyō.varəna-* adj. 'of an other religion, heterodox'.
- y. <sup>1</sup>*ama-* adj. 'strong, powerful, vigorous'.
- y. <sup>2</sup>*ama-* sb. m. (skt. *áma-*) 'strength, force; charge; attack'.
- y. *amaē.nigan-* adj. 'smiting in the attack'.
- y. *amavant-*, g. *əmavant-* adj. (skt. *ámavant-* adj.) 'strong, powerful, vigorous'.
- y. *amavastara-* adj.: compar. of *amavant-*.
- y. *amavastəma-* adj.: superl. of *amavant-*.
- y. *a-marśant-* adj. (s-aor. ptepl. act. from <sup>1</sup>*mar-* vb.) 'not dying, immortal'.
- y. *a-maśya-* adj. (skt. *ámartya-* 'immortal') 'unpeopled, deserted'.
- y. *a-mərəxtay-* adj. (from *marək-* vb.) 'not endangered'.
- amərətāt-*, *amərətāt-* (by haplology) sb. f. (cp. skt. *amṛtatvá-* sb. n.) 'immortality, eternity'; also deified.
- a-məša-* adj. (skt. *amṛta-*) 'immortal'.
- y. *a-muyamna-* adj. (ptepl. pres. mid. of <sup>2</sup>*muya-* 'to move'; cp. skt. *kā-mamūta-* adj.) 'not departing'.
- <sup>1</sup>*ay-* vb. (skt. *éti, áyat* [subj.], *yánti, íhi; áiyeh*), pres. *ay, y-*; *áy-*; perf. ptepl. pass. *ita-*: 'to go'; with ptepl. adj. or inf. 'to go on' (i. e. to do, to be permanently). With *apa* 'to go away', neg. 'to go not away, to get not on', with *aiwi* 'to go, to come near; to go along (a way)', with *ava* 'to go away from (abl.)', with *avi* 'to go near to (acc.), to befall', with *ā* 'to come', *ā* and *upa* 'to go near, to come to (acc.)', with *ā* and *ham* 'to set o. s. in alliance with', with *upa* 'to go near, to come on', with *paitl* 'to remit', with *paiti* and *ava* 'to go, to come down to (*avi* with acc.), with *pāra* 'to go away, to depart; to set', with *frā* 'to go on, to proceed', *frā* and *fraša* 'to walk over a way, to commit a deed', with *ham* 'to flock together'.
- <sup>2</sup>*ay-* subst. pron. dem., only enclit. acc. m. and n. *īm, īṭ; īś, ī* 'him, her, it'. Decl. § 398.
- y. *ayaoxšusta-*: see under *ayōxšusta-*.
- y. *a-yaoždya-* adj. (<sup>2</sup>*yaoždya-* fut. ptepl. pass. from *yaoždā-* vb.) 'not to be purified, unclean'.
- ayapta-*: see under *āyapta-*.
- y. *ayanhaēna-* adj. 'made of metal (iron)'; sb. n. 'a thing made of metal (iron)'.
- y. *ayanhō.jyā-* adj. 'with metal (iron) tendons'.
- y. *ayanhō.duma-* adj. 'with metal (iron) tail'.
- y. *ayanhō.paitišxvarəna-* adj. 'with metal (iron) jaws'.
- y. *ayanhō.pād-* adj. 'with metal (iron) feet'.
- y. *ayanhō.zasta-* adj. 'with metal (iron) claws'.
- y. *ayan-*, g. y. *ayar-* sb. n. 'day, daytime'.
- y. *ayantəm* absol. 'going, walking'.
- y. *ayav-* adj. (cp. *āyav-* sb. n. 'age') 'old, of a certain age'.
- g. y. *ayar-*: see under *ayan-*.
- y. *ayarə.drājah-* sb. n. 'duration of one day'.
- y. *ayarə.bara-* sb. n. 'day's ride'.
- y. *a-yasnya-, a-yesnya-* adj. (skt. *aya-jñiyá-*) 'unworthy of worship'.
- ayah-* sb. n. (skt. *áyas-*) 'metal (iron); iron caldron'.
- y. *a-yā-* adj. (also fem.) 'going on, streaming' (of waters).
- y. *ayāḍrima-* sb. m., name of the deity of the 4th season and of the season-festival.
- g. *ayəm*, g. y. *aēm* (only masc.; skt. *ayám*), y. *īm* (only fem.; skt. *iyám*) pron. dem., nom. sg. m. and f. 'this; this here; he, she'; *aēm aēm* 'any, any one'.
- y. *ayesnya-*: see under *ayasnya-*.
- y. *ayō-xšusta-, ayaoxšusta-* sb. n. 'melted metal'.
- avā* (skt. *áva*) prep. with acc. 'towards, to'. Vbl. prefix.

- <sup>1</sup>ava- pron. dem. (skt. *avóh* gen. du.) 'that, yonder; he; the'. Decln. § 399.
- y. <sup>2</sup>ava- adj. du. 'both': see under *uba-*.
- y. *avaēða* indecl.: meaningless word of curse.
- y. *ava-kana-* sb. m. (from <sup>2</sup>*kan-* vb.) 'pit, hole'.
- y. *avaða* adv. 'there; thither'.
- y. *avaðāṭ* adv. 'thence, from thence'.
- y. *ava.dārēṇaṃ* inf. (from <sup>1</sup>*dar-* vb.) 'to tear asunder'.
- y. *avaðā* adv. 'thus, so; therefore; there'.
- y. *avaðe* indecl.: meaningless word of curse.
- y. *a-vaṇhav-* adj. 'bad, evil'.
- y. *avarāhe, avaiśhe* inf. (skt. *āvase*) 'to help'.
- y. *avanhutēma-* adj. (superl. of *avarāhav-*) 'worst, most evil'.
- y. *a-vaṇmna-* adj. (pres. ptcpl. mid. from <sup>1</sup>*van-* vb.) 'invincible; unbreakable (of fetters)'.
- y. *avant-* adj. 'such; so great; so much; so long'.
- y. *avanta-* adj. (from *ban-* vb.) 'not sick'.
- y. *avavaiṭya* adv. (loc. sg. of *avavant-* adj.) 'to such a distance'.
- y. *avavaṭ* adv. (acc. sg. n. of *avavant-* adj.) 'in such a greatness, measure, distance, manner'.
- y. *avavant-* adj. 'such; so great; so much'.
- g. *avar-* sb. n. 'help' (with vbl. accusative § 442).
- y. *a-varatā-* sb. f. 'object of value, possession; riches'.
- y. *a-vasō.xśādra-* adj. 'not free, dependent'.
- y. <sup>1</sup>*avah-* sb. n. (cp. skt. *āmbhas-*) 'water'.
- <sup>2</sup>*avah-* sb. n. (cp. *avar-*) 'help'.
- y. *a-vaḥmya-* adj. 'unworthy of praise'.
- y. <sup>1</sup>*avō* vbl. prefix.
- g. <sup>2</sup>*avō* inf. (cp. <sup>2</sup>*avah-*) 'to help'.
- y. *avānt-* (pres. ptcpl. act.): see under *bā-*.
- y. *avi, aoi* (cp. *aibī, aiwi*) prep. with acc. 'upon, to, unto; against'; 'for' (of time); 'in, on'. Vbl. prefix.
- y. *avi.ama-* adj. 'exceedingly strong'.
- y. *avi.paitita* inf. 'to deposit (dung) upon (acc.)'.
- y. *avi.miḍray-* adj. 'enemy of Miḍra'.
- y. *avi.vanta* inf. 'to vomit, to spit upon (acc.)'.
- y. *avi.iritā* inf. 'to shit upon (acc.)'.
- <sup>1</sup>*ar-* vb. (skt. *ārta, ranta; iyarti, irte; ṛcchātī*), pres. *ar-, arə-; iyar-, ir-*; caus. *āraya-*; perf. ptcpl. pass. *arəta-*: 'to move'. With *aoi* and *us* 'to rise' (of stars), with *avi* and *vī* 'to rise' (of stars), with *ā* 'to come hither', with *us* 'to rise' (of stars), with *nī* 'to come down, sink', with *vī* caus. 'to drive away'.
- <sup>2</sup>*ar-* vb., pres. *arənav-, arənv-*; aor. pass. *arənavi*; perf. ptcpl. pass. *arəta-*: 'to grant, allot'. With *us* and *frā* 'to assign'.
- y. <sup>3</sup>*ar-* vb. (cp. skt. *arpāyatī*), pres. *ara-*: mid. 'to stick'.
- y. *ara-* adj. 'afflicted with a certain defect'.
- y. *a-ratufri-* adj. 'who is not *ratufri*, not blessing the *Ratav*'s with gen. of that by or for which one becomes *aratufri*.'.
- y. *araska-* sb. m. 'envy' (doubtful).
- y. *arādrav-* sb. m., name of the tool-table, which stands before the *Zaotar*.'.
- y. *a-irišta-* adj. (skt. *ārišta-*) 'unhurt, safe'.
- auruna-* adj. 'wild'.
- y. *auruša-* adj. (cp. skt. *aruśā-*) 'white'.
- y. *auruša.bāzav-* adj. 'with white arms'.
- y. *arəjaṭ.aspa-* m., name of a *Hyāona* prince.
- g. *arəjay-* adj. (cp. skr. *ārhati*) 'worthy'.
- y. *arətō.karəṭna-* adj. (*\*arəta-* sb. n. 'law; duty' from <sup>3</sup>*ar-* vb.; *\*karəṭna-* sb. n. 'performance') 'wherefore the performance of the religious duty is significant' (of the *Hamaspāḍ-maēdaya*-festival).
- y. *arədvi-* sb. f. (lit. 'moist, fertile'; cp. skt. *ṛdū-*), name of a mythic and deified river.
- arədra-* adj. 'true, trustworthy; religious, pious'.
- arəṭa-* sb. n. (skr. *ārtha-*) 'affair, matter, business; desire'.
- y. *arəṭna-* sb. n., name of a *daēvic* animal.
- y. *arənav-* sb. m. 'combat, struggle'.
- y. *arənavak-* sb. f., name of a sister of *Yima* and of *Saṇhavak*.
- y. *armaē-śād-* adj. 'sitting quietly'.
- y. *armaē-štā-, arəmaē-štā-* adj. (also fem.) 'stagnant' (of waters).
- y. *arəmō.śuta-* adj. (cp. skt. *īrmā-* sb. m.) 'put into motion by the arm, flung'.
- y. *airya-* (cp. skt. *ārya-* sb. m.) adj. 'aryan'; sb. m. 'Aryan'.
- y. *airyana-* adj. 'aryan'.
- <sup>1</sup>*airyaman-*, g. *airyāman-* sb. m. (skt. *aryamān-*) 'fellow; priestly fellow, priest'; name of a deity.
- y. <sup>2</sup>*airyaman-* sb. m., name of the

- prayer beginning with *ā airyāmā išyō*.
- y. *airyō.śayana-* sb. n. 'domicile, residence of the Aryans'.
- y. *airyō.xśuḍa-* sb. m., name of a mount.
- y. *aurva-* adj. 'quick, speedy; brave'.
- y. <sup>1</sup>*aurvaṭ.aspa-* adj. 'who has quick horses'.
- y. <sup>2</sup>*aurvaṭ.aspa-* sb. m., name of the father of *Viśtāspa*.
- y. *a-urvada-* adj. 'enemy'.
- aurvant-*, *aourvant-* adj. (skt. *arvant-* adj., sb. m.) 'quick, speedy; brave; hero'; sb. m. 'racer' (of horses).
- y. *arəzah-* sb. n. 'combat, battle'.
- y. *arəzahī-* sb. n., name of the western region of the world.
- y. *arəzō.śamana-* sb. m., name of an enemy of *Kərəśāspa*.
- y. *arś* adv.: see under *ərəś*.
- y. *arśan-* sb. m. (cp. skt. *ṛṣabhā-* sb. m.) 'male' used to denote the male sex of men and animals; 'man, hero'.
- y. *arś-uxda-*, *ərəś-uxda-* adj. 'rightly spoken'.
- y. *arśtay-* sb. f. m. (skt. *ṛṣṭāy-*) 'spear, lance'.
- y. *arśtāt-* sb. f. (\**arśta-tāt-* by hapology), name of the deity of uprightness.
- y. *arś.dāta-* adj. 'rightly made'.
- y. *arś.manah-* adj. 'whose thinking is right'.
- y. *arś.vačastəma-* adj. 'who knows best the right words'.
- y. *arś.vačah-*, g. *ərəś.vačah-* adj. 'whose speaking is right'.
- y. *arś.śyaodna-* adj. 'whose doing is right'.
- y. *asabana-* adj., name of a turanian family.
- asan-*, *aśn-*, y. *asman-* sb. m. (skt. *ásman-*; *aśan-*) 'stone; sling-stone; heaven'.
- y. *a-saya-* adj. (cp. skr. *chāyā-* sb. f.) 'shadeless'.
- y. *asah-* sb. n. (cp. skt. *āsā-* sb. f.) 'place, room'.
- y. *asəngō.gav-* adj. 'stone-handed'.
- y. *asō.śōiḍra-* sb. n. plur. 'places and domiciles'.
- g. *a-siśtay-* sb. f. (from *sāh-* vb.) 'promise; promised reward'.
- g. *a-sūra-* adj. 'not strong, weakling'.
- ast-* sb. n. (skt. *ásthi*, *asthnāḥ*) 'bone; body'.
- y. *asta-* sb. n. (skr. *ásta-*) 'home'.
- astay-* sb. m. (cp. skt. *átithay-* sb. m. 'guest') 'fellow, companion'.
- y. *astava-* adj. 'having, wearing a bone'.
- v. *asti.aofah-* sb. n. 'strength of the bones, physical strength'.
- y. *astvaṭ.ərəta-* sb. m., name of the future Saviour, see note on Yt. 19. 89.
- astvant-* adj. (cp. skt. *asthanvánt-*, *asthimant-*) 'bodily, material'.
- y. *aspa-* sb. m., *aspā-* sb. f. (skt. *ásva-*, *ásvā-*) 'horse, mare'.
- y. *a-span-* adj. (from *sav-* vb.) 'useful, profitable'.
- y. *aspaya-*, *aspya-* adj. (skt. *ásviyā-*, *ásvya-*) 'consisting of horses'.
- y. *aspāyaoda-* adj. 'fighting on horseback'.
- y. *aspō.kəhrp-* sb. f. 'shape of a horse'.
- y. *aspō.gar-* adj. 'devouring horses'.
- y. *aspō.staoyah-* adj. 'stouter than a horse'.
- g. *asna-*, y. *āsna-* adj. (cp. skt. *ásanna-* adj.) 'near'; *asne*, *āsnaē-ča* (loc. sg.) adv. 'near' (with abl.), *asnāṭ-ča* (abl. sg.) adv. 'from near'.
- asnāṭ-ča* (abl.), *asne* (loc.), *asnam*, *asni*: see under *asna-* and *azan-*.
- y. *asmana-* adj. 'stone'.
- y. *asraoša-* adj. 'disobedient'.
- y. *a-srāvayaṭ.gāḍa-* adj. 'not reciting the *Gāḍā's*'.
- y. *a-sruta-* adj. (skt. *ásruta-*) 'not heard, inaudible'.
- a-sruśtay-* sb. f. (cp. skt. *śruśṭāy-*) 'disobedience'.
- y. *az-* vb. (skt. *ájati*, *ajyáte*), pres. *aza-*; pass. *azyā-*: 'to drive, to drive away'. With *ā* act. 'to inflict (a punishment)', with *upa* 'to appoint (a punishment)', with *para* 'to drive away'.
- azan-*, *asn-* sb. n. (skt. *áhan-*) 'day'.
- y. *a-zarəsant-* (cp. skt. *jiryati-* 'he grows old') 'not growing old'.
- y. *a-zāta-* adj. (skt. *ájāta-*) 'not (yet) born; future'.
- g. *a-zē* inf. (from *zā-* vb.) 'to go against (acc.), to attack'.
- y. *azəm*, g. *azəm* nom. sg., pron. 1<sup>st</sup> pers. (skt. *ahám*) 'I'.
- azī-* adj. (skt. *ahī-*), only fem. 'great with young' (of cows).
- y. *azinavant-* adj. 'watchful, vigilant; agile, quick'.
- y. *azrō.daḍay-* adj. (\**azrā-* sb. f. from *az-* vb.) 'prowling'.
- aś-* sb. n. (skt. *akṣi*) 'eye' (of *daēvic* beings).
- <sup>1</sup>*aśa-* sb. n. (from <sup>3</sup>*ar-*) 'truth, right, law; righteousness; right to, claim on', also personified; name of a deity. See note on Y. 9. 8.
- y. <sup>2</sup>*aśa-* sb. n. name of the prayer beginning with the words *aśəm vohū*



- vahištəm asti*; also with *vahišta*-adj.
- y. *aša*[-*oxda*-, see note on Yt. 5. 77] adj. 'truly spoken'.
- y. *aš.aojastəma*-adj. 'by far the strongest'.
- y. *aš.aojah*-adj. 'very strong'.
- y. *aša-čidra*-adj. 'offspring of *Aša*'.
- aša-činah*-adj. 'longing for the *Aša*'.
- y. *aša.paoirya*-adj. 'the first in righteousness'.
- y. *aša.nāsa*-adj. 'wherefore one gets the (highest) claim'.
- y. *aš.ama*-adj. 'very strong'.
- ašay*-sb. f. (from <sup>2</sup>*ar*-vb.) 'lot, merit, reward'; du. 'each kind of lot' (the good and the bad); name of a deity.
- y. *ašaya* adv. (cp. skt. *ṛtayā* adv.) 'in order, duly; precisely, exactly'.
- y. *ašayā*-sb. f. 'doing works of *Aša*'.
- y. *ašava.gan*-adj. 'killing a faithful one'.
- y. *ašava.xšnav*-adj. 'satisfying the faithful'.
- y. *ašava.frazantay*-sb. f. 'faithful descendants'.
- ašāvan*-, *ašaon*-, *ašāun*-adj. (cp. skt. *ṛtāvan*-) 'follower of *Aša*; faithful, righteous (of men); holy (of gods)'.
- y. *ašavasta*-sb. n. (from *ašavant*-adj., skt. *ṛtavant*-) 'possession of the highest claim'.
- y. *ašavastəma*-adj. (superl. of *ašavant*-) 'most righteous, holiest'.
- y. *ašavastō.dā*-adj. 'giving the possession of the highest claim'.
- y. *ašavazdah*-sb. m., name of two believers.
- y. *ašavən* [Yt. 19. 84]: obscure.
- y. *aša.xvādra*-adj. 'granting the fortune of *Aša*' (of mounts).
- y. *ašāun*:- see under *ašavan*-.  
y. *a-šāta*-adj. 'sorrowful'.
- y. *ašāva*-sb. m., name of a class of enemies of the *ahuric* creation.
- y. *ašāvan*:- see under *ašavan*-.  
y. *ašəmaoya*-sb. m. (cp. skt. *móha*-sb. m.) 'heterodox teacher'.
- y. *ašō.tkaēša*-adj. 'following the doctrine of *Aša*'.
- y. *ašō.mižda*-adj. 'yielding the reward of *Aša*'.
- y. *ašō.zušta*-sb. m., name of the owl.
- y. *ašivant*- 'possessing, producing the rewards', of *Sraoša*.
- y. <sup>1</sup>*ašta*-num. (skr. *aṣṭā*) 'eight'.
- y. <sup>2</sup>*ašta*-sb. m. 'messenger'.
- y. *ašta.kaožda*-adj. (cp. skt. *viṣū-kuh*-adj.) 'of eight parts'.
- y. *aštō.kāna*-adj. (from <sup>2</sup>*kan*-vb.) 'having eight holes, living in eight holes'.
- y. *aštrā*-sb. f. (from *az*-vb.; skt. *aṣṭrā*-) 'goad, whip'.
- y. *aš.dānav*-adj. 'big-seeded'.
- y. *aš.paourva*-adj. 'by far the first'.
- y. *aš.pacina*-adj. 'where one cooks much'.
- y. *aš.pairika*-adj. 'with many witches' (doubtful).
- y. *aš.baourva*-adj. (lit. 'where one chews much') 'having abundance of (solid) food'.
- y. *aš.bərət*-adj. 'bringing much'.
- y. *ašnātača*, *ašnō*: see under *asan*-.  
y. *aš.manah*-adj. 'with violent passion'.
- y. *aš.mižda*-adj. 'yielding abundant reward'.
- y. *ašya*-adj. 'who holds with *Aša*, pious, righteous'.
- g. *ašyah*-adj. (compar. of *aka*-) 'worse, more evil'.
- y. *aš.vandara*-adj. 'often praised, famous'.
- y. *aš.varəcah*-adj. 'possessing great strength, energy'.
- y. *aš.xvarətəma*-adj. 'greediest'.
- y. *ažay*-sb. m. (skt. *āhay*-) 'serpent; dragon, monster'.
- <sup>1</sup>*ah*-vb. (skt. *āsti*, *sānti*; *āsa*), pres. *ah*-, *h*-; perf. *āh*:- 'to be, exist; to stay, reside, live; to belong to (gen.); to fall to the share of (dat.); to take place, happen; to become'. With *aiwi* 'to study'.
- y. <sup>2</sup>*ah*-vb. (skt. *āsyati*, *astah*), pres. *ahya*-, *aṇhya*- (*aṇha*-, *aṇha*-); perf. ptepl. pass. *asta*:- 'to throw, dart'. With *us* 'to send out, up', with *para* 'to overturn, spill'.
- y. *ahē* particle 'indeed, certainly'.
- y. *ahaxšta-yna*-sb. n. (plur.) 'a hundred thousand of stripes'.
- a-hū*-, *a-ṇhū*-sb. m., g. *a-ṇuhī*-sb. f. (from <sup>2</sup>*hav*-vb.) 'master (of the house), mistress (of the house); supreme lord; lord of judgement, judge'.
- y. *ahuna*-sb. m., name of the prayer beginning with the words *yadā ahū vairyo*; mostly with *vairya*-adj.
- y. *ahunavant*-adj. 'containing the *Ahuna*', name of the first *Gādhā* (Y. 28-34).
- ahūm*: see under *aṇhav*- and *ahū*-.  
y. <sup>1</sup>*ahumant*-adj. 'having an *Ahū*'.
- y. <sup>2</sup>*ahumant*-adj. 'containing the word *ahū*'.
- y. *ahu-məhrk*-adj. 'destroying the (other) life'.
- <sup>1</sup>*ahura*-sb. m. (skt. *āsura*-) 'god'; mostly with *mazdāh*- of the highest god 'Ahura'.

- <sup>2</sup>ahura- sb. m. (from <sup>1</sup>ahū-) 'lord, prince'; g. 'lord of judgement'.  
 y. ahura-dāta- adj. 'made, created by Ahura'.  
 y. ahura.ṭkaēša, <sup>0</sup>rō.ṭkaēša- adj. 'following the doctrine of Ah. M.'.  
 ahma-, g. āhma- pron. 1<sup>st</sup> pers. plur. (skt. *asmāt, asmākam*) 'us'. Decln. § 402.  
 y. a-hmaršta- adj. 'not cut into small pieces'.  
 ahmāka- adj. (skt. *asmāka-*) 'our, ours'; plur. 'our people'.  
 ahmāt adv. (abl. sg. of <sup>1</sup>a-) with *yada* after a compar. 'than'. See note on Yt. 13. 64.  
 y. ahmāt ā adv. 'henceforth'.  
 g. ahmā.rafanah- adj. 'truly devoted to us (the priests), studious of our service'.  
 y. ahmi, ahmya adv. (loc. sg. of <sup>1</sup>a-) 'there; then'; after *yaṭ* 'when, if' in temporal sense.  
 y. a-xvafna- adj. (skt. *asvapnā-*) 'sleepless'.  
 y. a-xvafnya- adj. 'sleepless, ever watching'.  
 y. a-xvarant- adj. 'not eating'.  
 y. a-xvarata- adj. 'unseizable'.  
 y. a-xvādra- adj. 'bringing misfortune'.  
 y. a-xvāša- sb. n. 'not-eating'.

ā.

- ā, a-, y. -a (skt. *ā*) adv. 'hither, hitherto; thereto, moreover', *āca paraça* 'to and fro'; prep. and encl. postpos. with acc. 'to, towards; by, on (of space); in, at (of time); according to'; with loc. 'in, on'; with abl. or gen. 'away, off', also after *paouruya-* adj. 'before'; 'for; up to; till, until (of space and time); in, on (of space)'. Vbl. prefix.  
 āaṭ adv. (abl. sg. of <sup>1</sup>a-, skt. *āt*) 'then, thereon, thereupon; since that time; and; but; for'.  
 y. <sup>1</sup>āi- prep. with acc. 'towards'.  
 y. <sup>2</sup>āi interj. before the voc.  
 y. āiti: see under <sup>1</sup>ay-.  
 y. āidi [Yt. 5. 85]: see under <sup>1</sup>ay-.  
 g. āiš adv. (instr. pl. of <sup>1</sup>a-) 'therefore'.  
 y. āgrā-matay- adj. (from <sup>2</sup>gar- vb.) 'of consenting mind'.  
 y. āxtūrim adv. 'four times'.  
 y. āxs- vb. only with *aiwi*, pres. *aiwy-āxsaya-*: 'to superintend; to watch over (acc.)'.  
 y. āxstay- sb. f. 'peace; treaty of peace; agreement with (instr.)'.  
 y. āca- (instr. sg. of \*ānk- adj., derived

- from *ā*) prep. with acc. 'to, into'. Vbl. prefix.  
 ātar-, ātərə-, āṭr-, ātr- sb. m. 'fire'; also personified and deified.  
 y. ātara- adj. 'pernicious to (gen.)'.  
 y. ātaraḍra adv. (from *atāra-* adj.) 'on, to this of the two sides'.  
 y. ātra-vaxš- sb. m. (lit. 'poking the fire') name of the second subordinate priest (*rataṅ-*), who pokes the fire.  
 y. ātrə.čidra- sb. m., a name.  
 y. ātrə.dahyav- sb. m., a name.  
 y. <sup>1</sup>ātrə.dāta- adj. 'connected with *Ātar*'.  
 y. <sup>2</sup>ātrə.dāta- sb. m., a name.  
 y. ātrə.zantav- sb. m., a name.  
 y. ātrya- sb. n. (from *ātar-* sb.) 'ashes'.  
 ā-dā, g. a-dā-, y. a-dā- sb. f., n. (from *dā-* vb.) 'allotment'.  
 g. ā-dāna- sb. n. (skt. *ādāna-*) 'allotment'.  
 y. ādū.frādana- adj. 'increasing the eagerness, energy'.  
 g. ā-dābaoman- sb. n. (cp. <sup>1</sup>dab-) 'delusion, confusion'.  
 g. ādra- adj. (skt. *ādhrā-*) 'mean, inferior, dependent'.  
 y. āḍ- vb., pres. *āḍa-*: trans. and intrans. 'to perish; to ruin, to destroy'. With *frā*, *paiti* and *apa* trans. 'to destroy utterly'.  
 y. āiḍivant- (from *āḍ-* vb.) adj. 'pernicious'.  
 y. āḍwya- sb. m. (skt. *āptyā-*), name of the father of *Θraētaona*.  
 y. āḍwyānay- adj. 'belonging to *Āḍwya*'.  
 y. āḍravan-: see under *aḍaurvan-*.  
 y. ā-ḍritim adv. 'three times; at the third time'.  
 y. ā-ḍbitim adv. 'at the second time'.  
 āp-, ap- sb. f. (skt. *apā, āpaḥ, apām*) 'water; waters'; also deified. *apam napāt-* sb. m., name of a deity.  
 y. ābərət- sb. m. (cpd. *āp-* + *bərət-*), name of the fourth subordinate priest (*rataṅ-*), who brings the water.  
 y. ā-bərətār- sb. m. 'servant, steward'.  
 y. āfant- (cp. skr. *āpavant-*) 'abounding in water, rich in waters'.  
 y. ā-frītay- sb. f. (cp. skr. *āpri-* sb. f.) 'blessing', also deified.  
 y. āfri.vacāh- adj. 'uttering imprecations'.  
 y. āfri-vana- sb. n. (from *van-* vb. 'to desire, wish') 'blessing'.  
 ā.manaraha- sb. n. 'energy, impetuosity'.  
 āyapta-, y. ayapta- sb. n. 'gain, profit, success, fortune'; pl. 'boons, riches, delights'.  
 y. āyav- sb. n. (skr. *āyav-*) 'age'.

- g. *ā-varəna*- sb. m. 'confession of faith'.  
 y. *āvōya* interj. 'woe!'.  
 g. *āray*- sb. n. (cp. skr. *ārtay*- sb. f.) 'sorrow, woe'.  
*ārmatay*-, *ārmaiti*- sb. f. (skr. *arāmatay*-) 'devotion'; also deified, originally the earth-goddess.  
 y. *āršlyō.barəzan*- adj. (\**arštya*- sb. n. 'length of a spear') 'measuring one cord (lit. spear)'.  
*āsav*- adj. (skr. *āsāv*-) 'swift'.  
 y. *āsītō.gātav*- adj. (*ā-sita*- perf. ptcpl. pass. of *sāy*-) 'sitting on the couch'.  
 y. *āsīšta*- adj. (superl. of *āsav*-) 'swiftest'.  
 y. *āsu.aspa*- adj. 'having swift horses'.  
 y. *āsu.aspō.təma*- adj. 'having the swiftest horses'.  
 y. *āsu.aspī*- adj. 'having swift mares'.  
 y. *āsu.aspya*- sb. n. 'possession of swift horses'.  
 y. *āsu.xšvaēwa*- adj. 'swift-flying'.  
 y. *āsu.yasna*- adj. 'quick in performing the *Yasna*'.  
 y. *ā-stārayantim* absol. (from the causative base of *star*-) with *asti* 'he makes sinful'.  
 y. *ā-sna*- [Yt 17. 2] adj. (from *zan*-) 'innate, natural'.  
 y. *ā-sna*- adj. (ar. \**ā-z(dh)*-na- § 39. IV., perf. ptcpl. pass. of skr. *sādh-nōti*) 'successful, effective, efficient'.  
 y. *āsnaē.ča*: see under *asna*-.  
 y. *ā-snatar*-, *ā-snāθr*- sb. m. (from *snā*- vb.), name of the fifth subordinate priest (*ratav*-) who washes and strains the *Haoma*.  
 y. *āz*- vb. (skr. *ihate*), pres. *izya*-: 'to wish, desire, long for'.  
 y. *āzay*- sb. m. (from *āz*- vb.) 'avidity'; name of a *Daēva*.  
 y. *ā-zāta*- adj. 'of noble lineage, noble (born)'.  
 g. *ā-zūtay*- sb. f. (skr. *āhutay*-) 'fat'.  
 y. *āzūiti.dā*- adj. (fat-i. e.) 'prosperity-giving'.  
 g. *āzav*- sb. m. (from *āz*- vb.) 'zeal'.  
 g. *āzdyāi* inf. (from *qs*- vb., with *ā*) 'to attain to'.  
 y. *āh*- vb. (skr. *āste*-), pres. *āh*-; *ānhā*-: only mid. 'to sit'; often used with an adjective or an absolutivum to denote a continuous action.  
 y. *āh*- vb., pres. *išāh*-: 'to accept'.  
*āh*- sb. n. (skr. *ās*-) 'mouth'.  
 g. *āhōiθōi* inf. (from *hāy*- vb.) 'to suppress'.  
 y. *āhitay*- sb. f. 'defilement, pollution'.  
 y. *āhūray*- adj. (from *ahura*-) 'ahurian, pertaining, devoted to *Ahura*'.

- y. *āhūirya*- adj. (from *ahura*-) 'ahurian, pertaining, devoted to *Ahura*'.  
 y. *āhūirya*- (from *ahura*-) sb. m. 'son of a prince'.

## ə, ē.

- ə-, g. ē-: see under *²a*- neg. prefix.  
 g. ē [Y. 29. 6]: see *²a*- pron. ident.  
 g. *ēāvā* (i. e. *āvā* acc. du. § 34. 5: cp. skr. *āvām*) pron. 1<sup>st</sup> pers. 'us both'.  
 g. *ēnitay*-: see under *intay*-.  
 g. *ēmavant*-: see under *amavant*-.  
 y. *ə-vərəzika*- adj. 'not working, lazy'.  
 y. *əvəyant*- adj. 'awful, horrid'.  
 y. *əvəxša*- sb. m., name of a well-known Iranian archer.  
 y. *əvəda*- adj. (cp. skr. *urdhvā*-) 'raised on high, lifted up'.  
 y. *əvəda-fšnā*- adj. (fem.; cp. *fštāna*- sb. m.) 'with prominent breasts'.  
 y. *əvədwō.zənga*- adj. 'with uplifted ankle, always on the legs'.  
 g. *əvəθwa*- adj. 'worthy'.  
 y. *əvəzata*- sb. n. (cp. skr. *rajatā*-) 'silver'.  
 g. *¹ərəzav*- adj. (skr. *ṛjāv*-) 'right'.  
 y. *²ərəzav*- sb. m. 'finger'.  
 y. *ərəzi.fya*- sb. m. (skr. *ṛjipyā*-) 'eagle'; name of a mountain.  
 y. *ərəzifyō.parəna*- adj. 'eagle-feathered'.  
 y. *ərəzušā*- sb. f. '(coming of) age, majority'.  
 y. *ərəzvant*- adj. 'straight'.  
 y. *ərəzvō* adv. 'verily, indeed'.  
 g. *ərəš* (, y. *arš*) adv. 'rightly, truly'.  
 g. *ərəšay*- sb. f. 'envy'.  
 g. *ərəšya*- adj. 'righteous, just'.  
 g. *ərəšva*- adj. 'righteous, just'.  
 g. *ərəš vačah*-: see under *arš vačah*-.  
 g. *ərəš.ratav*- sb. m. 'the right judge'.  
 y. *ərəž-uxda*-: see under *aršuxda*-.  
 g. *ərəžə-jī*- adj. 'living righteously'.

## o, ō.

- y. *ōim*: see under *aēva*-.

## ā.

- y. *ānhan*- sb. n. (cp. *³āh*- sb.) 'mouth'.  
 y. *ānhairī* sb. f. 'bearing woman'.  
 y. *ānhairya*- sb. n., with *gaēðanqm* (gen. pl.) designation of a divine being or idea.  
 g. *ānhō*: see under *³āh*-.

q.

- y. qymō.paidī- adj. (fem.) 'adorned with anklets'.  
 y. qaxnah- sb. n. 'bridle'.  
 y. qidyā- sb. f. (cp. skr. ātā-) 'post'.  
 g. qnman- sb. n. 'perseverance'.  
 qas- vb. (skr. aśnōti), pres. qas-; aśnav-: 'to reach, to come to'. With *ava* 'to reach, hit', with *us* 'to reach, come up to', with *frā* 'to fall to the share of one'.  
 g. qsa- sb. m. (skr. āmśa-) 'faction'.  
 y. qz- vb. (cp. qzah- sb.), pres. āza-: 'to tie'. With *nī* 'to lace o. s.'.  
 y. qzah- sb. n. (skr. āmhas-) 'straitness, affliction, distress; captivity'.  
 y. qzō.būg- adj. 'delivering from affliction, captivity'.

i, ī.

- g. <sup>1</sup>i strengthening particle.  
 g. <sup>2</sup>i (acc. pl. n.): see under <sup>2</sup>ay-.  
 itē inf. (from <sup>1</sup>ay-) 'to go, to enter into; to consent to'.  
 y. <sup>1</sup>ida adv. (skr. idā) 'now'; from that time; thereupon, then'.  
 y. <sup>2</sup>ida, g. idā adv. (skr. ihā) 'here (referring to place or direction)'; with *yaf* 'where'; 'likewise, like'; in Y. 19. 12 seq. used to denote one or more preceding words as quotation.  
 idā adv. 'thus, so; here'; in Yt. 19. 57 seq. meaningless word of curse.  
 y. ide meaningless word of curse.  
 y. idyējah-, idyējahvant-: see under *ḍ*.  
 y. idra adv. 'here (referring to place and direction); often only strengthening'.  
 y. it, g. <sup>1</sup>it (skr. it) strengthening particle.  
 g. <sup>2</sup>it (acc. sg. n.): see under <sup>2</sup>ay-.  
 y.inja adv. 'back'.  
 y. intay-, g. ṅnitay- sb. f. (from aēn-vb.) 'offence; grief; torment'.  
 y. <sup>1</sup>im (nom. sg. f.): see under ayōm.  
 g. <sup>2</sup>im (acc. sg. m.): see under <sup>2</sup>ay-.  
 ima- dem. pron. (skr. imā-) 'this, this here; he, she; the'. Decln. § 397.  
 y. ira- sb. n. (from <sup>1</sup>ar-) 'attack'.  
 g. y. irī- (i. e. irī-): see under *r*.  
 g. isvan- adj. (from aēs- vb.) 'powerful, able'.  
 g. is (acc. pl. m.): see under <sup>2</sup>ay-.  
 g. isan- adj. (from <sup>1</sup>aēs- vb.) 'seeking after (acc)'.  
 y. isav- sb. m. (skr. iśav-) 'arrow'.  
 y. isarə adv. 'immediately'.  
 y. isarə.štāitya adv. 'in an instant'.  
 y. isasa- adj. 'setting out to'.

- g. isā.xśadrya- adj. 'being a mighty ruler, lord'.  
 g. isūidyā- vb. (skr. isudhyā-) 'to clear off the debt (to the gods), to thank (them)'.  
 y. iskata- sb. n. collect. 'rock'.  
 istay- sb. f. (from aēs- vb.) 'possession, riches'.  
 y. ištya- sb. n. (cp. skr. iṣṭakā- sb. f.) 'brick'.  
 išya- adj. (from <sup>1</sup>aēs- vb.) 'desired, welcome; dear'.  
 ižā- sb. f. (from āz- vb.) 'zeal, religious zeal'.  
 ižya- adj. (from ižā- sb.) 'successful'.  
 y. ižyō.tara- adj. (compar. of ižya-) 'more successful'.

u, ū.

- y. uyra-, g. ugra- adj. (skr. ugrā-) 'strong, mighty'.  
 y. uyrārət- adj. (cpd. uyra- + arət-) 'rising strongly'.  
 uxda- adj. (perf. ptepl. pass. of vak-, cp. skr. ukthā- sb. n.) 'spoken, uttered'; sb. n. 'word, sentence; speaking'.  
 y. uxdatā- sb. f. 'word-effectiveness'.  
 y. uxdo.təma- sb. n. 'most effective word'.  
 uxšan- sb. m. (skr. ukṣān-) 'bull'.  
 y. uta, g. utā particle (skr. utā) 'and'.  
 g. uta-yūtay- sb. f. 'steadfastness'.  
 y. uiti, g. ūiti adv. 'thus, so'.  
 y. udra- sb. m. (skr. udrā) 'otter'.  
 y. ūḍa- sb. n. 'fat'.  
 upā prep. (skr. ūpa) with acc. 'towards, to; by, near (of space); about, at (of time)'; with loc. 'by, at, in (of space)'. Vbl. prefix.  
 y. upa.ḍwərəsa- sb. m. (from ḍwarəs-vb.), plur. 'breach'.  
 y. upa.pad-, upa.bd- sb. m. 'region at the foot (of a mountain); incline, ascent'.  
 y. upa.paoirya- adj. 'following after the first (in rank)'.  
 g. upa.bərəḍwō.tara- adj. 'easier to remove'.  
 y. upa.bdi: see under upa.pad-.  
 y. upanaha- sb. n. (cpd. upa + \*anaha-, from <sup>1</sup>ah- vb.) 'the working at (gen.)'.  
 y. upa.mana- sb. m., with dāmōis (gen. sg.) name of a deity.  
 y. upara- adj. (skr. ūpara- 'being below, lower') 'being above, upper, higher, superior'.  
 y. uparatāt- sb. f. 'superiority'.  
 y. upara.naēmāt (abl. sg.) adv. 'from above'.

- y. *uparō.kairya*- adj. 'working with superiority'.
- y. *upairi* adv. (skr. *upāri*) 'above'; prep. with acc. or. instr. 'above, over, upon; across'.
- y. *upairi.zəma*- adj. 'living above on the earth'.
- y. *upa.skambəm* absol. 'fastening'.
- y. *upa.staota*- adj. 'worthy of praise'.
- y. *upa-stā*- sb. f. 'assistance, support, help'.
- y. *upa.stūtay*- sb. f. (skr. *ūpastutay*-) 'praise'.
- y. *upasma*- adj. (cpd. *upa* + *zam*-) 'living in the earth, under the ground'.
- y. *upa.sraotar*- sb. m. (lit. 'assistant-prayer, -reciter', skr. *upaśrotār*-) designation of those who make the responses to the *Zaotar*.
- y. *upaštā.bara*- adj.: obscure.
- y. *upāpa*- adj. (cpd. *upa* + *āp*-) 'living in waters'.
- y. *upāzana*- sb. n. (cpd. *upa* + *azana*-, from *az*- vb.) '(appointed) punishment; stripe'.
- y. *upəma*- adj. (skr. *upamā*-) 'highest, uppermost'.
- g. *uba*-, y. *uva*-, *uva*-, *ava*- adj. (skr. *ubhā*-), only du. 'both'.
- y. *unā*- sb. f. 'earth-hole'.
- y. *uye*, *uyē*: see under *uba*-.
- y. *uva*- adj., du. 'both': see under *uba*-.
- y. *uvaya*-, *vaya*- adj. (skr. *ubhāya*-) 'both'; though dual in sense, used in the sing. acc. n. *uvaēm*, *vaēm*.
- g. y. *urū*-, *urv*- (i. e. *urū*-, *urv*-): see under *r*.
- y. *uruyāp*- adj. (cpd. *uruya* adv. 'far' + *āp*-) 'having a great expanse of water'.
- urvarā*- sb. f. (skr. *urvārā*- 'land, soil') 'plant', often deified; plur. [H. 2. 7] 'meadow-land'.
- y. *urvarō.čidra*- adj. 'containing the seed of the plants'.
- y. *urvarō straya*- sb. m. 'cutting down the plants', name of a sinful action.
- y. *urv-āp*- adj. 'having a great expanse of water'.
- us*, *us*-, *uz*- (cp. skr. *ūt*, *ut*-, *ud*-): vbl. prefix.
- y. *usan*- sb. m., name of a king of the *Kayānian* dynasty.
- y. *usi.raočaiti*: see under *raok*-.
- y. *uskāf* adv. (from *us*) 'above, high'.
- y. *usca* adv. (skr. *uccā*) 'above, high; upwards; from above'.
- y. *ustāna.zasta*- adj. (skr. *uttānāhastā*-) 'with hands stretched forth (in entreaty)'.
- y. *ustəma*- adj. (skr. *ūttama*-) 'outermost, last'.
- y. *us.həndava*- adj. '(situated) beyond India', with *garay*- name of a mountain.
- uz*- vbl. prefix: see under *us*.
- y. *uz.aršta*- adj. 'high-statured'.
- g. *uz-irəidyāi* inf. (from *ar*-) 'to arise and go'.
- y. *uzutay*- adj. (cpd. *uz* + *zutay*-) 'bubbling forth'.
- y. *uzgastay*- sb. f. (cpd. *us* + *zgastay*-) 'departure (for battle)'.
- y. *uz-daēza*- sb. m. 'raising up, building up', in V. 3. 13 instead of *vī-daēza*- 'razing, carrying off'.
- y. *uz-dāna*- sb. n. 'structure; bone-receptacle'.
- y. *uz-baodaḥ*- adj. 'lifeless'.
- y. *uz-varəza*- sb. n. 'undoing'.
- y. *uz-raočayāi* inf. 'to blaze'.
- y. *uś*- sb. n. 'ear; hearing, i. e. perceptive faculty, intellect'.
- y. *uśastara*- adj. 'eastern'.
- uśah*- sb. f. (skr. *uśās*-) 'dawn, morning', also deified; name of the time between midnight and sunrise; with *sūra*- name of the time between midnight and daybreak.
- y. *uśahina*- sb. m., name of the deity presiding over *uśah*-, the time between midnight and sunrise.
- uštā* adv. (loc. sg. of *uštay*- sb.) 'according to one's will, desire'; as sb. 'fortune, hail', with *astī* 'it is, will be well'.
- y. *uštāt*- sb. f. 'prosperity, success'.
- y. *uštā.bərətay*- sb. f. 'desired offering'.
- uštana*-, *uštāna*- sb. m. n. 'life; vital power'.
- uštay*- sb. f. (from *vas*- vb.) 'will, wish, desire'.
- y. *uštavant*- adj. 'containing the word *uštā*, beginning with the word *uštā*', the second of the five *Gādhā*'s consisting of Y. 43—46.
- y. *uštā bərətay*-: see under *uštā.bərətay*-.
- y. *uštāna*-: see under *uštana*-.
- g. *uštāna(vant)*- adj. 'living, full of life'.
- y. *uštānō.činahyā*- sb. f. (\**činah*-, from *kan*-) 'attempting a p.'s life'.
- y. . . *uštəm* [Yt. 19, 42]: obscure.
- y. *ušte* adv. (loc. sg. of *uštay*- sb.), as sb. 'fortune, hail'.
- uštra*- sb. m. (skr. *uśtra*-) 'camel'.
- g. *uśyāi* inf. (from *vak*- vb.) 'to say, proclaim'.

## k.

- ka-*, <sup>2</sup>*kay-* interrog. pron. (skr. *kāh*; *kīm*) 'who?', 'which?'; in indefinite sense with *ēt* 'some one, some, any; whoever; each one, every', with the relative pronoun and *ēt* (behind *ka-*), *ēā* (behind *kay-*) 'whoever'.
- g. *kaēt-* vb. (skr. *cikēta-*) perf. *ēikōit-*: 'to intend to (inf.)'.
- y. *kaēta-* sb. m.: obscure.
- kaēθ-* vb., pres. *ēāēθ-*; *ēināθ-*; perf. ptepl. pass. *ēista-*: 'to teach; to convert to (loc.)'.
- g. *kaēnā-* sb. f. (from *kay-* vb.) 'punishment'.
- y. <sup>1</sup>*kaēš-* vb., pres. *ēāēša-*; *ēāēšaya-*: 'to build'. With *frā* 'to make ready', with *vī* 'to build'.
- <sup>2</sup>*kaēš-* vb., pres. *ēōiš-*, *ēiš-*; *ēināh-*, *ēis-*: 'to teach; to promise; to attribute'; *ēinasti* 3 sg. alone or with *para* (Y.19) 'teaches, refers to (acc)'. With *frā* 'to teach'.
- y. *kaoya-* adj. (from <sup>1</sup>*kavay-* sb.) 'Kavic, belonging to the *Kavay-* (or *Kayā-* nian) dynasty'.
- y. *kata-* sb. m. '(small) room, closet; (small) house'.
- y. *katay-* adj. (from <sup>1</sup>*kan-* vb.) 'willing, ready'.
- y. *katarasciēt* adv.: see *katāra*.
- katāra-* adj. (cp. skr. *katorā-*) 'who, which of two?'; in indefinite sense with *ēt* 'each of two'; *katarasciēt* (acc. sg. n.) adv. 'on either side'.
- y. *katō.masah-* adj. 'as big as a house'
- y. *kaða*, g. *kaðā* adv. (skr. *kaḍā*) 'when?; how?'; interrogative particle (Yt. 8. 36).
- kaðā* adv. (skr. *kathā*) 'how?, in what manner?'; *yaða kaðaça* 'in whatever manner, howsoever'; interrogative particle.
- kaēt* adv. (skr. *kāt*) 'when?'; interrogative particle.
- y. *kapastay-* sb. f., name of an epidemic raging in time of war.
- y. *kaṛḥa-* sb. m., name of a land.
- y. <sup>1</sup>*kan-* vb. (skr. *cahana*), perf. *čakan-*: 'to have a longing for; to love'.
- y. <sup>2</sup>*kan-* vb. (cp. skr. *khānati*), pres. *kan-*; *kana-*; *kānaya-*; perf. ptepl. pass. *kanta-*: 'to dig'. With *ava* 'to dig, excavate', with *us* 'to dig out', with *nī* 'to bury', with *vī* 'to pull down'.
- y. *kainī-*, *kainīn-*: see under *kainyā-*.
- kainyā-*, *kainī-*, *kainīn-* sb. f. n. (skr. *kanyā-*) 'maid'.
- y. *ka-mərəða-* sb. n. (lit. 'what a head', cpd. with an interrog. pron. as first member, expressing a depreciation; cp. skr. *mūrdhān-*) 'head' (of *daēvic* beings).
- y. *kambištəm* adv. 'least, the least'.
- g. <sup>1</sup>*kay-* vb. (skr. *acet. ciyantu*), pres. (*ēay-*) *šy-*: 'to choose'. With *vī* and *ərəš* mid. 'to come upon the right discernment from between (gen.)'.
- <sup>2</sup>*kay-* interrog. pron.: see under *ka-*.
- y. *kayāda-* adj. 'afflicted with the *Kayāda-* sin'.
- y. *kavaēm*: see under *kaoya-*.
- kavay-* sb. m. 1. designation of the members of the warrior-class among the non-*Zarathuštrian* Iranians; title of the princes of the dynasty founded by *Kavāta*. 2. name of certain enemies of the nation and of the faith of the *Mazdayasnians*.
- <sup>1</sup>*kar-* vb. (skr. *ākar*, *ākṛta*; *kṛṇōti*; *kriyāt*; *cakré*; *kṛtāh*), pres. (aor.) *čar-*, *kərə*; *kəṛnav-*; pass. *kiryā-*; (iter.) *kāraya-*; perf. *čaxr-*, *čāxr-*; perf. ptepl. pass. *kərətā-*: 'to make, produce, perform, prepare, create', with *skəndəm* 'to break, disorder', with two acc. 'to make a p. . .'. With *antarō* 'to cause a th. (acc.) to be the portion unto (dat.)', with *ā* and two acc. 'to make a p. . .', with *frā* mid. 'to establish'.
- y. <sup>2</sup>*kar-* vb. (skr. *carḥṛtāt*), pres. *čarə-kərə-*; caus. *kāraya-*: 'to remember'; caus. 'to impress on memory; to point towards (acc.)'.
- y. <sup>3</sup>*kar-* vb. (skr. *kirāti*), pres. (iter.) *kāraya-* 'to sow'.
- y. <sup>4</sup>*kar-* vb., pres. (iter.) *kāraya-* 'to furrow'. With *pairi* 'to draw furrows (going) round about'.
- <sup>5</sup>*kar-* vb. (skr. *cāṛati*), pres. *čara-*; *caraya-*: 'to walk, move, go about; to stay'. With *ā* 'to go, come to (acc.)', with *para* 'to go by, to pass', with *frā* 'to wander', with *vī* 'to walk to and fro, to walk'.
- y. *kara-* sb. m., name of a *Turanian*.
- y. *karana-* sb. m. 'end; boundary, edge, shore'.
- y. *kahrkatāt-* sb. f. (cp. skr. *kṛkavāka-* sb. m. 'cock'), nickname of the cock.
- y. *kahrkāsa-* sb. m. (cpd. \**kahrka-* + *āsa-* 'cock-eater', from skr. *asnāti*) 'vulture'.
- y. *karət-* vb. (skr. *kṛntāti*, *kṛntāyati*) pres. *kəṛənta-*; *kəṛəntaya-*: 'to cut'. With *apa* 'to cut off', with *aipi* 'to cut in pieces', with *fraça* 'to bring forth, create'.

- y. *karəta*-sb. m. (from *karət*-vb.) 'knife; poniard'.  
*karapan*-, *karafn*- sb. m., in Y. 9. 18 name of certain enemies of the nation and of the faith of the Mazda-yasnians, in the *Gādhā*'s name of the members of the priest-class among the non-zaraduštrian Iranians.  
 g. *karapō.tāt*- sb. f. 'Karpan-ship, the Karpan's'.  
 y. *karəna*- adj. (skr. *karṇā*-) 'deaf'.  
 y. *kairya*- sb. n. (from <sup>1</sup>*kar*-vb.) 'function'.  
 y. *kaurva*- adj. (skr. *āti-kūrva*-) 'bald'.  
 y. *kaurvō.gaoša*- adj. 'with bald ears'.  
 y. *kaurvō.dūma*- adj. 'with a bald tail'.  
 y. *kaurvō.barəša*- adj. 'with a bald neck, back'.  
 y. *karš*-vb. (skr. *kārṣati*) pres. *karəša*;  
*karšaya*- 'to draw'. With *apa* 'to draw away', with *ava* 'to carry'.  
 y. *karšō.rāzah*- adj. 'prescribing the laws to the country'.  
 y. *karšiptar*- sb. m., name of a bird.  
 y. *karšivant*- adj. (cp. skr. *kṛṣivalā*-) 'ploughman'.  
 y. *karšū*- sb. f. (skr. *karṣū*- 'furrow') 'country'.  
 y. *karšya*- adj. 'to be ploughed'.  
 y. *karšvan*-, *karšvar*- sb. n. (cp. *karšū*-) 'district, region of the earth'.  
*kasišta*- adj. 'smallest'.  
 y. *kasu.dānav*- adj. 'small-seeded'.  
 y. *kasyah*- adj. 'smaller; making smaller, surrendering a p. to the disregard of (dat.)'.  
 y. *kasvika*- adj. 'stark little'.  
 y. *kasvīš*- sb. m., name of a defect, illness or the like.  
 y. *kaš*-vb., pres. *čaš*-: 'to teach'.  
 y. *kā*-vb. (cp. skr. *kāyamāna*- adj. 'asking, desiring'), pres. *kaya*-; perf. *čak*-: 'to desire'.  
*kāma*- sb. m. (from *kā*-vb) 'desire'.  
 y. *kāy*-vb. (skr. *cāyate* 'he punishes'), pres. *čikay*-: 'to atone, pay for (acc.)'. With *paiti* 'to pay for (acc.)'.  
 g. *kāvayas-čā*-, *-čēt*-: see under *kavay*-.  
 y. *kəm* adv. (acc. sg. n. of *ka*-) 'how?'.  
 g. *kəvitāt*- sb. f. 'Kavay-ship, the Kavay's'.  
 g. *kərəduš*- sb. n. 'succour'.  
*kəhrp*-, *kərəf*- sb. f. n. (skr. *kṛpā* instr. sg.) 'form, shape, body'.  
 y. *kərəfš.xəvar*- adj. 'corpse-eating'.  
 y. *kərəma*- adj., with *star*- sb. m. 'shooting star'.  
 y. *kərəsa*- sb. m. 'highwayman'.  
 y. *kərəsānay*- sb. m., name of some enemy of the mazdayasnian religion.

- y. *kərəsāspa*- sb. m., name of a hero.  
 y. *kəša*- adj. (perf. ptcpl. pass. from <sup>1</sup>*kar*-, § 111) 'made, ready'.  
 y. *kəmčēt* adv., used instead of an indefinite pron. 'some one, any'.  
 y. *kəsaoya*- adj., with *zrayah*- sb. n. or *āp*- sb. f. name of the *Hāmūn*-sea.  
 g. *kū* adv. (skr. *kū*) 'where?'.  
 y. *kuxšvāna*-, *kuxšvəna*-: see under <sup>1</sup>*xšnav*-.  
 g. *kudā* adv. (skr. *kūha*) 'where?'.  
 y. *kudaš-aēm*: see under *kudaš*.  
 y. *kudaš* adv. 'whence, where . . . from?'.  
 y. *kuda* adv. 'how?'.  
*kudrā* adv. (skr. *kūtra*) 'where?; whither?, where (to)?'.  
 y. *kva*- adv. (skr. *kvā*) 'where?; whither?'.  
 g, γ.

- y. *gaēdav*-: see under *gaēsav*-.  
*gaēdā*- sb. f. (from *gay*-vb.) 'being; world, mankind; house, farm, property, goods and chattels'.  
 y. *gaēdō.frādana*- adj. 'multiplying goods and chattels'.  
 y. *gaēdya*-, *gaēdya*- adj. 'material'.  
 y. *gaēsav*-, *gaēdav*- adj. 'curly, curly-haired'.  
 y. *gaokərəna*- sb. m., name of a mythical tree.  
 y. *gao-čidra*- adj. 'keeping in it the seed of the ox' (of the moon).  
 y. *gaotəma*- sb. m. (skr. *gótama*-), name of an unbeliever.  
 y. *gao-dāyav*- adj. 'taking care for the ox'.  
 g. *gao-dāyah*- adj. (skr. *gódhāyas*-) 'taking care for the ox'.  
 y. <sup>1</sup>*gaona*- sb. n. 'hair; hair-colour, colour'.  
 y. <sup>2</sup>*gaona*- sb. m. (from <sup>1</sup>*gav*-vb.) 'gain, benefit'.  
 y. *gaonō.təma*-adj. 'most dense-haired'.  
 y. *gao-maēza*- sb. m. 'urine of the ox'.  
 y. *gaoman*- adj. (cp. skr. *gomīn*-) 'containing milk, rich in juice'.  
 y. *gaomant*- adj. (skr. *gómant*-) 'supplied with cattle, containing meat'.  
 y. *gaomavant*-adj. 'provided with milk, containing milk'.  
 y. *gaoya*- adj. (skr. *gāvya*-, *gavyā*-) 'consisting of cattle'.  
 y. *gao-yaotay*- sb. f. (cp. skr. *gāvvyūtay*-) 'pasture-ground, pasture'.  
 y. *gao-sura*- adj. 'rich in cattle'.  
 y. *gaoz*-vb. (skr. *gúhati*-) pres. *guza*;  
*guzaya*-: 'to conceal, hide'. With *ā* 'to go to hide o. s. under . . .', with *frā* 'to fetch forth out of the hiding-place'.

- y. *gao-zasta*-adj. 'with milk in hand'.  
*gaoš*-vb. (skr. *ghoṣati* 'it sounds'),  
 pres. *gūš*-; *gūša*-: mid. 'hear'.  
 y. *gaoša*, g. *gōuš.a*-sb. m. (from *gaoš*-  
 vb.) 'ear'.  
 y. *gaošāvara*-sb. m. du. 'ear-rings'.  
 y. *gaošō.srūta* adj. 'heard with the  
 ear'.  
*gad*-vb., pres. *jaidya*-; pass. *jaidya*-,  
*jīdyā*-: 'to ask, pray, entreat'. With  
*paiti* 'to ask a p. (acc.) about (acc.)'.  
 y. *gada*-sb. m. 'brigand, bandit'.  
 y. *gada-vara*-adj. (*gadā*- + \**bara*-)  
 'club-bearer'.  
 y. *gada*-sb. f. (skr. *gadā*-) 'club'.  
 y. *gadō.tay*-sb. m. 'brigand, bandit'.  
 y. *gadwa*-sb. m., *gadwā*-f. 'dog, bitch'.  
*gan*-vb. (skr. *hānti*, *hanyāte*, *jagh-*  
*nīṣaḥ*, *hatāḥ*), pres. *jan*-, *yn*-, *ja*-;  
*jayn*-; pass. *janya*-; pass. aor. *jaini*;  
 perf. *jayn*-; perf. ptepl. pass. *jata*-:  
 'to strike, smite, slay; to hurt; to  
 break (a contract)'. With *aipi* 'to  
 slay, kill', with *ava* 'to knock down,  
 kill', with *avi* 'to fell (a tree)', with  
*ā* 'to come upon', with *paiti* 'to strike  
 against (acc.)'; mid. 'to fight for (abl.)',  
 with *nī* 'to slay, kill, destroy'.  
 y. *gandarəwa*-sb. m., name of a  
 monster.  
*gam*-vb. (skr. *gan*, *gmān*, *gahi*; *ga-*  
*mēma*; *gacchati*; *gāmaya*; *agamsi*;  
*jagmūh*; *gatāḥ*), pres. *jam*-, *jim*-,  
*jōm*-, *gm*-, *gəm*-, *ga*-; *-gəma*-, *-yma*-;  
*jāma*-(caus.); *jasa*-; des. *jīha*-; caus.  
*jāmaya*-; s-aor. *jōngh*-, *jaṁh*-; perf.  
*jaym*-; perf. ptepl. pass. *gata*-, *yə-*  
*mata*-: 'to go, come; to go, come to  
 (acc., loc. or dat.)'; 'to go away',  
 caus. 'to make yield'. With *apa* 'to  
 come away; to come off (unhurt)',  
 with *aibi*, *aiwi* 'to come to, near',  
 with *ava* 'to go, come to (loc.)', with  
*avi* 'to come upon', with *avi* and *ā*  
 'to come to (dat.)', with *avi*, *frā* and  
 the absolutivum *barəntəm* 'to go  
 and carry to', with *ā* (*āca*) 'to come  
 to, near; to approach', with *upa* 'to  
 come, come to, upon', with *us* 'to  
 come up, rise (of stars); to break  
 forth (of waters); to come to (loc.,  
 dat.)', with *paiti* 'to come to (acc.,  
 dat.)'; to undergo (with dat.); to re-  
 turn', with *paiti* and *ava* 'to come  
 again to (*avi* with acc.)', with *paiti*  
 and *ā* 'to come to the (right) place, to  
 be in one's place', with *paiti* and *ham*  
 mid. 'to be balanced', with *pairi* 'to  
 come to; to approach', with *frā* 'to  
 come to, upon', with *vī* 'to spread  
 unto (acc.)', with *ham* 'to meet to-  
 gether; to become complete'.  
*gay*-vb. (skr. *jīvati*), pres. *jīyay*-; *jva*-:  
 'to live'.  
*gaya*-sb. m. (skr. *gāya*- 'family, house',  
 cp. *gaēdhā*-; from *gay*-vb.) 'life'.  
 y. *gayō.dā*-adj. 'life-giving'.  
 y. <sup>1</sup>*gav*-vb., pres. *gūnav*- 'to procure'.  
 y. <sup>2</sup>*gav*-vb. (skr. *javate*), pres. *java*-  
 'to hasten'.  
 y. <sup>3</sup>*gav*-adj. (cp. skr. *jōguve* 'he sounds')  
 'crying, shouting'.  
 y. <sup>4</sup>*gav*-sb. m. 'hand' (of *daēvic* beings).  
<sup>5</sup>*gav*-sb. m. f. (skr. *gāv*-) 'beef, ox, bull,  
 cow', also as representative of all  
 useful animals; 'meat; milk'.  
*gava*-sb. m., name of a land.  
 y. *gavaiḍya*-sb. n. (from <sup>5</sup>*gav*-sb.)  
 'herd of cattle'.  
 y. *gav-aṣayana*-adj. 'inhabited, occu-  
 pied by cattle'.  
 y. *gav-aṣitay*-sb. f. 'abode, dwelling  
 of cattle'.  
 y. <sup>1</sup>*gar*-vb. (skr. *jāgarti*), caus. *gārāya*-,  
*yrārāya*-, *yrāyrāya*-; perf. *jayār*-: 'to  
 be awake'. With *frā* caus. 'to awa-  
 ken, to rouse'.  
 y. <sup>2</sup>*gar*-vb. (skr. *gṛṇāti*), pres. *gərən*-;  
 pass. *gairya*-: 'to praise'. With *ā*  
 'to praise'.  
<sup>3</sup>*gar*-sb. f. (skr. *gir*-) 'praise', gen. sg.  
*garō* with g. *dəmāna*-, y. *nmāna*-  
 'house of love, paradise'.  
 y. <sup>4</sup>*gar*-sb. f. (cp. skr. *gala*-sb. m.),  
 plur. 'throat, neck'.  
 y. *garay*-, *gairi*-sb. m. (skr. *girāy*-)  
 'mountain; mountain-chain'.  
 y. *gairi-šak*-adj. (from *hak*-vb.) 'mo-  
 ving in mountains, mountain-bred'.  
 y. *garəwa*-sb. m. (skr. *gārbha*-) 'womb,  
 uterus'.  
*garəma*-adj. (skr. *gharmā*-sb. m. 'heat')  
 'hot, warm'; sb. n. 'heat'.  
 y. *garəman*-sb. m. (cp. <sup>4</sup>*gar*-sb.) plur.  
 'throat, neck'.  
*garəz*-vb. (skr. *garhate* 'he complains,  
 blames') pres. *gərəz*-; *jīgərəz*-; aor. *gə-*  
*rəzaēla*-: 'to complain, lament, weep'.  
 y. *gah*-vb., pres. *gəṁha*- 'to eat, feed'  
 (of *daēvic* beings). With *niš* 'to eat  
 up, devour'.  
*gātav*-sb. m. n. (skr. *gātāv*-) 'place,  
 locality, spot; the appointed, right  
 place; couch, bed, divan, throne'.  
 y. *gādanəm* [N. 26]: obscure.  
 y. *gādhā*-sb. f. (skr. *gāthā*-) 'song, hymn',  
 esp. the five *Gādhā*'s in the narrower  
 sense; designation of all pieces of  
 the Avesta, written in the peculiar  
*Gādhā*-dialect: Y. 28-34, 43-51, 53,



- the *Yasna Haptañhātay* and the four sacred prayers Y. 27. 13—15, 54. 1.
- y. *gāman-* sb. n. (from *gā-* vb. 'to go') 'step, pace'.
- y. *gāmō.bərətay-* sb. f. 'making a step'.
- y. *gāvayana-* sb. n. (from <sup>5</sup>*gav-*) 'stable (for cattle)'.
- g. *gōuš.ā*, *gōuš.āiš*: see under *gaoša-*.
- y. *gərəda-* sb. m. (skr. *gṛhā-* 'house') 'burrow', as dwelling of *daēvic* beings.
- y. *gərəzā-* sb. f. (from *garəz-* vb.) 'complaint, lamentation, wailing'.
- g. *gərəzday-* sb. f. (lit. 'entering on', from *garəd-* vb. 'to stride, go, go on') 'possession'.
- gəm*: see under <sup>5</sup>*gav-*.
- y. *gufra-* adj. 'deep; mysterious, wonderful'.
- y. *gundā-* sb. m., *gundā-* f. 'farina- ceous food'.
- y. *gūšayaṭ.uṣṣā-* adj. (from *gaoš-* vb.) 'causing the word to be heard'.
- g. *gnā-*, y. *γnā-* sb. f. (skr. *gnā-*) 'woman'.
- y. *γnqm* inf. (from *gan-* vb.) 'to smite'.
- grab-* vb. (skr. *gṛbhñāti*, *gṛbhñantah*), pres. *gərəwnā-*; *gərəfša-*; *gōurvaya-*; *gərəmbaya-*; perf. *jīgaurv-*; perf. ptepl. pass. *gərəpta-*: 'to seize, take, take hold of, keep hold of; to take away from (abl.); to partake of (gen.); to reach; to perceive'. With *ā* and *ham* 'to try to seize', with *us* 'to raise (the arm) for (acc.); to perceive', with *paiti* and *apa* 'to take back', with *ham* 'to grasp, seize; to drive (a chariot)'.
- y. *granta-*: see under *gram-*.
- y. *gram-* vb., pres. *grama-*; perf. ptepl. pass. *granta-* 'to grow angry; to be angry'.
- y. *grava-* sb. m. 'stick, staff; support'.
- g. *grāhma-* sb. m., name of a priest of the *Daēva*-faith.
- y. *γzrād-* vb. (cp. *γzar-* vb.), caus. *γzrād- aya-* 'to flow'. With *ā* caus. 'to cause to rage', with *vī* caus. 'to cause to run over'.
- y. *γzar-* vb. (skr. *kṣāratī*), pres. *γžāra-*; caus. *γžāraya-*: 'to flow'. With *ā* caus. 'to cause to flow along', with *vī* caus. 'to cause to overflow'.
- x.*
- y. *xad-* vb. (cp. skr. *khādatī*), pres. *xada-* only with *vī* 'to knead'.
- y. *xan-* sb. f. 'source, fountain, spring; well'.
- y. *xā* (nom. pl., acc. pl.): see *xan-*.
- y. *xanya-* adj. (from *xan-*) 'spring-, fountain-'.  
y. *xnqđaitī-* sb. f., name of a witch.
- g. *xraod-* vb., pres. *xraod-* 'to frighten'.
- y. *xraodaṭ.urvan-* adj. 'with frightened soul'.
- xraos-* vb. (skr. *krōṣati*), pres. *xraosa-*; *xraosya-*: 'to cry; to affright'. With *upa* 'to cry aloud'.
- y. *xraosya-* sb. m. 'howling'.
- y. *xraosyō.tara-* adj. (compar. of *xraosya-*) 'howling louder'.
- g. *xraoźdišta-* adj. (superl. of *xrūźdra-*) 'firmest'.
- y. *xraoźdyah-* adj. (compar. of *xrūźdra-*) 'louder'.
- y. *xraoźdva-* adj. (cp. *xrūźdra-*) 'hard'.
- xratav-*, *xradw-* sb. m. (skr. *krátav-*) 'will, plan, purpose, counsel; intelligence, understanding, wisdom'.
- y. *xratu.kāta-* adj. (*kāta-* perf. ptepl. pass. of <sup>1</sup>*kan-* or *kā-* vb.) 'who is applied for counsel, instruction'.
- y. *xratu-gūt-* adj. (from <sup>1</sup>*gav-*) 'giving counsel, instruction'.
- g. *xrap-* vb., pres. *xrapa-* only with *aipi* 'to be the request of (abl.)'.
- y. *xrafstra-* sb. n. plur., designation of the nomadic enemies of the mazdayasnian religion and of their gods 'gang of thieves'; also general denomination for all noxious (*daēvic*) animals, esp. for the lower ones.
- g. *xrūnrā-* sb. f. (cp. *xrūra-* adj.) 'bloodshed'.
- g. *xrūra-* adj. (skr. *krūrā-*) 'bloody, blood-thirsty, cruel'.
- y. *xrūźdisma-* sb. n. (cpd. *xrūźdi-* + *zam-*) 'hard earth, ground'.
- y. *xrūźdra-* adj. 'hard; difficult'.
- y. *xrvant-* adj. (cp. *xrūra-* adj.) 'horrible, frightful'.
- y. *xrvī-drav-*, *xrvī.drav-* adj. 'bearing a blood-covered weapon of wood'.
- y. *xrvīšyant-* adj. 'horrible, frightful; blood-thirsty, cruel'.
- y. *xšaēta-* adj., fem. *xšōiđnī-* 'shining, brilliant, splendid, excellent'.
- y. *xšaētō.puđrya-* sb. n. 'possession of brilliant sons'.
- y. *xšaodaḥ-* sb. n. (skr. *kṣódas-*) 'stream, flow'.
- xšādra-* sb. n. (skr. *kṣatrā-*) 'dominion, reign, kingdom; kingly or supreme authority, sovereign power, command', also deified. See note on V. 17. 6.
- y. *xšadrō.kāmyā-* sb. f. (from *kāma-* sb.) 'apprehension for the reign'.

- y. *xśadrō.karata-* adj. 'built for the sovereign'.  
 y. *xśadrō.dā-* adj. 'bestowing sovereignty'.  
 y. *xśadrō.suka-* sb. m., name of a mountain-pass.  
 y. *xśadrī-* sb. f. 'woman, female'.  
 y. *xśadrya-* adj. 'kingly, lordly'.  
 y. *xśap-* sb. f. (skr. *kṣap-*) 'night'.  
 y. *xśapan-*, *xśafn-* sb. f. n. 'night'; as time from sun-set till sun-set 'day and night, day'.  
 y. *xśaya-* sb. m. (skr. *kṣāya-*, from *xśāy-* vb.) 'sovereign, prince, king'.  
 g. *xśayō* inf. (cp. skr. *kṣiṇāti* 'he destroys') 'to destroy'.  
*xśā(y)-* vb. (skr. *kṣayati*), pres. *xśā-*; *xśaya-*; aor. *xśayōiṭ*: 'to be powerful, rule, govern over, be master of (gen.); to be able to (inf.); to reign'.  
 y. *xśāfnya-* sb. n. (from *xśapan-* sb.) 'night-meal'.  
 y. *xśōiṭnī-*: see under *xśaēta-*.  
 g. *xśanmōnē* inf. (cp. skr. *kṣamati*) 'to have to put up with, to be content with (acc.)'.  
 y. *xśudra-*, *xśudra-* adj. (cp. *xśusta-*) 'liquid'; sb. n. 'seed'.  
 y. *xśusta-* (V. 2. 21 *xśvisti* written instead of *xśusti* § 33. 8, loc. sg. with transition to the consonant declension) adj. 'liquid'; soaked (of loam).  
 y. *xśtūm* (acc. sg. m. n.): see *xśtva-*.  
 y. *xśtva-* num. adj. (cp. *xśvaś*) 'sixth'.  
 y. *xśnaodwatā-* sb. f. (from <sup>1</sup>*xśnav-* vb.) 'worthiness of being satisfied'.  
 y. *xśnaodra-* sb. n. (from <sup>1</sup>*xśnav-* vb.) 'satisfaction'.  
 y. *xśnaodrāi* inf. (dat. of *xśnaodra-* sb.) 'to satisfy'.  
 y. *xśnaoma-* sb. n. (from <sup>1</sup>*xśnav-* vb.) 'satisfaction, blessing, joy'.  
<sup>1</sup>*xśnav-* vb., pres. *xśnu-*; *kuxśnu-*; des. *čixśnuša-*; (iter.) *xśnāvaya-*; s-aor. *xśnaoś-*; perf. ptepl. pass. *xśnūta-*: 'to be pleased, content with (gen.); to satisfy, rejoice'.  
 g. <sup>2</sup>*xśnav-* adj. (from <sup>1</sup>*xśnav-* vb.) 'satisfying'; sb. f. 'satisfaction, contentment, fulfilment (of a duty)'.  
 y. *xśnā-* vb. (skr. *jijñāsati*, cp. <sup>2</sup>*zan-*), pres. des. *zixśnānha-*: 'to know'. With *avō* des. 'desire to know'.  
 g. *xśnūt-* sb. f. (from <sup>1</sup>*xśnav-* vb.) 'reward'.  
 g. *xśma-* pron. 2<sup>nd</sup> pers. plur.: see under *yūśma-*.  
 g. *xśmāka-* adj.: see under *yūśmāka-*.  
 g. *xśmāvant-* adj.: see under *yūśmāvant-*.

- y. *xśvaēpā-* sb. f. 'backside'.  
 y. *xśvaēwa-* adj. 'darting, swift'.  
 y. *xśvaēwayaṭ.aśtra-* adj. 'whipping' (of lands, where one swings the whip).  
 y. *xśvaś* num. (skr. *ṣaṭ*) 'six'.  
 y. *xśvaś.aśi-* adj. 'with six eyes'.  
 y. *xśvaś.gāya-* sb. n. '(length of) six paces'.  
 y. *xśvaś.satō.zyam-* sb. m. plur. 'six hundred winters'.  
 y. *xśvažaya* adv. 'six times'.  
*xśvīd-* sb. m. 'milk'.  
 y. *xśviwi.iśav-* sb. m. (lit. 'having swift arrows', *xśviwi-* sideform of *xśiivra-* in compounds) 'archer'.  
 y. *xśviwi.iśvatāma-* adj. (superl. of *xśiivi.iśav-*) 'the best archer'.  
 y. *xśiivi.vāza-* adj. 'swiftly flying'.  
 y. *xśiivra-* adj. 'swift, quick, voluble'.  
 y. *xśvisti-*: see under *xśusta-*.

## č.

- čā encl. particle (skr. -ca), expressing copulation 'and; also, as well as; moreover'; generalising with interrog. pron. or rel. pron.  
 y. *čāčasta-* sb. m., name of a lake.  
 y. *čaxra-* sb. m. (skr. *cakrā-* sb. n.) 'wheel'.  
 y. *čataṇr-*: see under *čadwar-*.  
 y. *čaiti* indecl. interrog. pron. (cp. skr. *kāti*) 'how many?'.  
 y. *čatur-*: see under *čadwar-*.  
 y. *čadwar-*, *čatur-* num., fem. *čataṇr-* (skr. *catvāraḥ*, *catūraḥ*, *cātasraḥ*) plur. 'four'.  
 y. *čadwarə.paitištāna-* adj. 'four-legged' (of ahuric beings).  
 y. *čadwarə-sa(n)t-* sb. f. num. (cp. skr. *catvāriṣṣāt-*) 'forty'.  
 y. *čadwarə.zangra-* adj. 'four-footed' (of daēvic beings).  
 y. *čadru.karana-* adj. 'with four corners, edges'.  
 y. *čadru.gaoša-* adj. 'four-eared'.  
 y. *čadru.čaśman-* adj. 'with four eyes'.  
 y. *čadru.pištra-* adj. 'containing, comprehending the four classes'.  
 y. *čadru.rataṅ-* adj. 'having (only) four Rataṅ's'.  
 y. *čadruša-* sb. m. plur. 'four sides (of a four-sided figure)'.  
 y. *čadrušva-* sb. n. 'one fourth'.  
 y. *čavra-nhak-* adj. 'grazing'.  
 y. *čanaṭ.čaxra-* adj. (probably miswritten for *xvanat.čaxra-*) 'with whizzing wheels'.  
 y. *čavant-*: see under *čvant-*.

- y. *ĉarāitī*- sb. f. 'young woman'.  
 g. *ĉarākārādra*- sb. n. (from <sup>2</sup>*kar*-) 'thought'.  
 y. *ĉarātā*- sb. f. (cp. *taĉar*- sb.) 'race-course'.  
 y. *ĉarātu.drājah*- sb. n. 'length of a *ĉarāv*- (cp. *ĉarātā*-)'.  
 y. *ĉarāman*- sb. n. (skr. *ĉarman*-) 'skin, leather'.  
 g. *ĉazdahvant*- adj. '(man of) under-standing'.  
*ĉaśman*- sb. n. (cp. skr. *caḥṣuṣ*-) 'eye'.  
 y. *ĉāt*- sb. f. (from <sup>2</sup>*kan*- vb.) 'well'.  
 y. *ĉātaya*- adj. (from *ĉāt*- sb.) '(being) in a well'.  
 y. *ĉōiṭ* particle (skr. *ceṭ*), introducing a comparative sentence 'as; so, as'.  
 y. *ĉixra*- sb. m. (from <sup>1</sup>*kar*- vb.) 'energy'.  
 y. *ĉidā*- sb. f. (from *kāy*- vb.) 'atone-ment; punishment, penalty'.  
 g. *-ĉiḍiṭ* [Y. 29.4], Sandhiform for *ĉiṭ iṭ*.  
<sup>1</sup>*ĉidra*- adj. (skr. *ciṭrā*-) 'manifest, visible, clear, plain'; sb. n. 'face; vision; manifestation'.  
<sup>2</sup>*ĉidra*- sb. n. 'origin, birth; offspring'.  
 y. *ĉidravitī*- adj. (from <sup>1</sup>*ĉidra*- sb.), only fem. 'having the signs of the female sex'.  
 y. *ĉidra.avah*- adj. 'of manifest joy'.  
 y. *-ĉiṭ*, g. y. *-ĉiṭ* encl. particle (skr. *-ciṭ*), emphatic 'even, also, further (more)'; generalising with interrog. pron. or rel. pron.  
*-ĉinā* encl. particle (skr. *canā*), with *nōiṭ* 'also not; not even'.  
 y. *ĉina*- interrog. pron. 'who?, which?', in indefinite sense behind *dva*- 'some two'.  
 y. *ĉinman*- sb. n. (from <sup>1</sup>*kan*- vb.) 'longing for, design upon'.  
 y. *ĉinmāne* inf. (cp. skr. *cintayati*) 'to think of, have delight in (acc.)'.  
 y. *ĉinvat.pərətav*- sb. f. 'bridge of the separator'.  
*ĉinvant*- adj. (from <sup>1</sup>*kay*- vb.) 'separating', only gen. sg. *ĉinvatō* with *pərətav*- or *pəśav*- 'bridge of the separator' (at the last judgement).  
 y. *ĉimāne* inf. (from *kāy*- vb.) 'to make amends'.  
<sup>1</sup>*ĉistay*- sb. f. (from *kaēt*- vb., skr. *cittay*-) 'thinking; knowledge'.  
 g. <sup>2</sup>*ĉistay*- sb. f. (from *kaēḍ*- vb.) 'teaching, doctrine'.  
 y. *ĉistā*- sb. f. (from *kaēt*- vb.) 'knowledge', with *razištā*- name of a deity.  
 y. *ĉvaṭ* adv. (acc. sg. n. of *ĉvant*- adj.) 'how?, how far?, how long?, of what extent?'.  
 y. *ĉvant*- adj. (cp. skr. *kivant*-) 'how

great?, how far?, how much?, how many?, of what extent?, of what qualities?'.  
 j.

## j.

- y. *jayāurvah*-, *jīyāurvah*- adj. (perf. ptepl. act. of <sup>1</sup>*gar*-) 'awake, watchful'.  
 g. *jaidyāi* inf. (from *gan*-) 'to kill; to be killed'.  
 y. *jafra*- adj. 'deep'.  
 y. *janay*-, g. *jōnay*- sb. f. (skr. *janay*-) 'woman, wife'.  
 y. *jantar*- sb. m. (from *gan*-, skr. *han-tār*-) 'one who smites, kills'.  
 y. *java* (Yt. 5. 63): see under <sup>2</sup>*gav*-.  
*jasaiti* etc., verbal forms: see under *gam*-.  
 y. *jastay*- sb. f. (from *gad*- vb.) 'prayer, request'.  
 y. *jažav*- sb. m., name of a special kind of the canine race.  
 y. *jahī*- sb. f. 'wife' (of *daevic* beings), 'courtesan, prostitute'.  
 y. *jahikā*- sb. f. = *jahī*-.  
 y. *jāmāspa*-, g. *dōjāmāspa*- sb. m., name of the prime minister of *Vištāspa*.  
 g. *jōnay*-: see under *janay*-.  
 g. *jōnērā*- sb. f. (from *gan*- vb.) 'murder'.  
 g. *jōyā*- sb. f. (from *gay*- vb. 'to win', skr. *jayati*) 'gain, prize, benefit'.  
 y. *jaḍwa*- adj. (from *gan*-) '(deserving) to be killed'.  
 y. *jaḍwō.tara*- (compar. of *jaḍwa*-) 'more deserving to be killed'.  
 y. *jaḍnav*- sb. m. (cp. *jafra*- adj.) 'valley'.  
 y. *jīyāurvah*:- see under *jayāurvah*-.  
 y. *jītay*- sb. f. (from *gay*- vb.) 'life'.  
 g. *dōjīṭ.arəta*- adj. (from *jyā*- vb. 'to diminish') 'despising the (holy) law'.  
 y. *jīṭ.aśa*- adj.: = g. *dōjīṭ.arəta*-.  
*jīmaiti* etc., verbal forms: see under *gam*-.  
 y. *jīvyā*-, *jvaya*-, *jūya*- adj. (from *jva*- adj.) 'living, alive'.  
 y. *jīra*- adj. (from *gay*- vb., skr. *jīrā*-) 'swift, quick; intelligent, artful'.  
 y. *jum* absol. (from *gay*- vb.) 'living'.  
 y. *jum* acc. sg. m. [Yt. 13. 9]: see under *jva*-.  
 y. *jūya*:- see under *jīvyā*-.  
 g. *jyātav*-, *jyōtu*- sb. m. (from *gay*- vb., cp. skr. *jīvātav*-) 'life'.  
 g. *jyōtu*:- see under *jyātav*-.  
*jva*- adj. (from *gay*- vb., skr. *jīvā*-) 'living, alive'.  
 y. *jvan*- adj. (from *gay*- vb.) 'living, alive'.  
 y. *jvaya*:- see under *jīvyā*-.  
 j.

## t.

- tā adv. (instr. sg. of *ta*- dem. pron.) 'therefore, for that reason, in that manner; then'.
- ta- dem. pron. (skr. *tá*-) 'this here, this; he, she, it'. Decln. § 397.
- y. *taoṣman*- sb. n. (skr. *tókman*- 'a young green barley') 'seed, germ'.
- y. *taoś*- vb. (cp. skr. *tucchyá*- adj. 'empty'), pres. *tusa*-, caus. *taośaya*-: 'to become empty, to lose the head'. With *upa* caus. 'to drop'.
- y. *tak*- vb. (skr. *takti* 'he flies, rushes at, upon') pres. *taća*-; *taćaya*-; caus. *tāćaya*-; perf. *taćk*-: 'to run (of men), flow, stream (of waters)'. With *apa* 'to run away', with *aoi* and *frā* 'to flow up to', with *ā* 'to flow towards; to run up to'; with *upa* 'to come here flowing', with *frā* 'to flow forward', caus. 'to make flow forward'.
- taxma*- adj. 'brave, bold, strong, heroic'.
- y. *taxman*- sb. n. (from *tak*- vb.) 'current, stream'.
- y. *taxmārət*- adj. (cpd. *taxma*- + \**arət*) 'rushing forth with courage'.
- y. *taxś*- vb. (from *tak*- vb.), pres. *taxśa*-: 'to let run (horses), send forth to'.
- y. *taćar*- sb. n. (from *tak*- vb.) 'course'.
- y. *taći.āp*- sb. f. (from *tak*- vb.) 'streaming water'.
- y. *taćintəm* absol. (from *tak*- vb.) 'running'.
- y. *tađa* adv. (skr. *tadā*) 'then, at that time'.
- tať* adv. (skr. *tát*) 'thither; for that reason, for this purpose; then, at that time; so, thus'.
- y. *taťpaiti* adv. 'thereby; under these circumstances, in this manner'.
- y. *tap*- vb. (skr. *tápati*, *tāpáyati*), pres. *taťsa*-, caus. *tāpaya*-: 'to be hot', inchoat. 'to grow hot', caus. 'to make hot'.
- g. *taibyā*, *taibyō*: see under *1θwa*.
- y. *tafta*- adj. (instead of *tapta*- perf. ptepl. pass. of *tap*-, with *f* from *tafnav*- sb.) 'suffering from fever'.
- y. *tafnav*- sb. m. (from *tap*- vb.) 'fever, feverish heat'.
- tan*- vb. (skr. *tanóti*, *uttánāh*), pres. *tanav*-, *tanv*-; perf. ptepl. pass. *tāna*-: 'to stretch, extend'. With *us* 'to stretch out', with *pairi* 'to separate from'.
- tanū*- sb. f. m., g. *tanuś*- sb. n. (skr. *tanú*- f., *tanuś*- n.) 'body'.
- y. *tanu.drug*- adj. 'incorporated with the Drug'.
- y. *tanu.pārəða*- adj. (cp. *pəśō.tanū*-, *pərətō.tanū*-) lit. 'one whose body is lost', designation of a sinner, who has to receive 200 strokes with the horse-whip.
- y. *tanu.mazah*- sb. n. 'body-size'.
- y. *tanu.māḍra*- adj. 'incorporated with the holy word'.
- g. *tanuś*:- see under *tanū*.
- y. *tančišta*- adj. (superl. of *taxma*-) 'bravest, boldest, most heroic'.
- <sup>1</sup>*tav*- vb. (skr. *tavīti*, *tūtāva*), pres. *tav*-, *tu*-; perf. *tūtav*-, *tūtu*-: 'to have power, to be able'. With *aiwi* 'to be effective by means of (instr.)'.
- <sup>2</sup>*tav*- vb., pres *tū*-: with *vayōi* 'to raise a woeful bawling'.
- tavā*: see under *1θwa*.
- tar*- vb. (skr. *tīrti*), pres. *titar*-; *taurvaya*-; *titāraya*-: 'to cross over; to get over, overcome'.
- y. *tara-đāt*-, *tarə-đāt*- (cpd. *tarō*, *tarə* + \**đāt*-, from <sup>2</sup>*đāy*- vb.) 'looking over (acc.), superior'.
- y. *tarasća* prep. (skr. *tiraśćá* adv. 'across') with acc. 'across, over, above; by'.
- y. *tarəđāt*:- see under *tarəđāt*.
- y. *tarō*, g. *tarō* prep. (skr. *tirāh*), with acc. 'across, over, above'.
- y. *tarō.yāra*- adj. 'outlasting the years'.
- y. *tauruna*- adj. (skr. *tāruṇa*-) 'young' (of men and animals); sb. m. 'boy'.
- y. *tarəp*- vb., pres. *traťya*-: 'to steal'.
- y. *taurvayeiti* etc., verbal forms: see under *tar*-.
- y. *taršav*- adj. (skr. *tṛṣāv* 'thirsting for') 'dry, solid'.
- y. *taršta*:- see under *θrah*-.
- y. *taršna*- sb. m. (cp. skr. *tṛṣṇā*- sb. f.) 'thirst'.
- taś*- vb. (skr. *tákṣati*, *tāṣṭi*, *tatákṣa*), pres. *taśa*-; *tāś*-; s-aor. *tāś*-; perf. *tataś*-, plusquamperf. *tataśa*-: 'to chop, cut off, fashion, shape, form, make, create'. With *avi* 'to split (wood) into logs', with *ham* 'to make, create'.
- tašan*- sb. m. (from *taś*- vb., skr. *tákṣan*-) 'creator'.
- y. *tašta*- sb. n. 'dish, cup'.
- y. *tāta*- adj. (instead of \**ptāta*-, from *pat*- vb.) 'falling'.
- y. [*yavaēča*] *tāite* (Y.62.6): see *yavaē-tāt*.
- y. *tāya*- sb. m. (cp. *tāyav*-) 'theft'.
- y. *tāyav*- sb. m. (skr. *tāyāv*-, *stāyāv*-) 'thief'.
- tāmāh*- sb. n. (skr. *tāmas*-) 'darkness'.

- y. *tamahvant-* adj. (skr. *támasvant-*) 'affected with mental darkness, blinded'.
- g. *taviš-* sb. n. (cp. *tavišī-*) 'violence, brutality'.
- tavišī-* sb. f. (from *1tav-* vb., skr. *tavišī-*) 'strength'.
- y. *tərəsaiti* etc., verbal forms: see under *θrah-*.
- y. *tē* strengthening particle.
- y. *taθryāvānt-* sb. m., name of an unbeliever.
- y. *tašyah-* adj. (compar. of *taxma-*) 'braver, bolder, more heroic'.
- y. *tiyra-* adj. (cp. skr. *tejate* 'he pricks') 'pointed'.
- y. *tiyray-* sb. m. (cp. *tiyra-*) 'arrow'.
- y. *tinja* adv. 'back'.
- y. *tištrya-* sb. m., name of the deified star Sirius.
- y. *tištryaēinī-* sb. f. plur., name of stars in neighbourhood of the *Tištrya*.
- y. *tišr-* (fem. num.): see *θray-*.
- y. *tiži.arštay-* adj. (cp. *tiyra-*) 'with the pointed spear'.
- y. *tiži.asūra-* adj. 'with pointed fangs' (doubtful).
- y. *tiži.dātā-* adj. 'sharp-toothed'.
- y. *tiži.dastra-* adj. (cp. skr. *tikṣṇa-damṣtra-* adj. and *dāsati* 'he bites') 'sharp-toothed'.
- 1tū* (skr. *tū, tū*) strengthening particle.
- g. *2tū* encl. nom. sg., pron. 2<sup>nd</sup> pers. (cp. *tvōm*) 'thou'.
- y. *tūtuk-* sb. f. 'loam' (doubtful).
- y. *tuθruša-* adj. (from *θraoš-* vb.) 'fully developed, grown'.
- y. *tūm*: see under *tvōm*.
- tūra-* adj. 'Tūrānian', name of nomadic tribes of the north of Iran.
- y. *tūirīm* adv.: see under *2tūirya-*.
- y. *1tūirya-* adj. 'belonging to the *Tūra*'.
- y. *2tūirya-* num. adj. (skr. *turiya-*, *turya-*) 'fourth'; *tūirīm* (acc. sg. n.) adv. '(at) the fourth time'.
- y. *tusa-* sb. m., name of a hero.
- g. *tušnā.matay-* sb. f. (*\*tušna-* adj., cp. skr. *tūṣṇīm* adv. 'silently') lit. 'silent thinking', name of an *Ahura*.
- y. *tvān-* adj. (from *1tav-* vb.) 'fit for (acc.)'.
- g. *tvōm*, y. *tūm* nom. sg., pron. 2<sup>nd</sup> pers. (skr. *tvām*) 'thou'.

## d.

- y. *-da* encl. postpos. with acc. 'to' see *vaēsma-*.
- daēnā-* sb. f. (from *2dāy-* vb., lit. 'insight,

conscience') 'religion', also deified; 'self, personality'.

y. *daēnō sak-* adj. 'understanding the religion'.

y. *daēman-* sb. n. (from *2dāy-* vb.) 'eye'.

*1daēva-* sb. m., y. *daēvi-* f. (skr. *devā-* m. 'god', *devī-* f. 'goddess'), name of the false gods, of demons, devils and evil spirits.

*2daēva-* adj., fem. *2daēvi-* (cp. skr. *dāiva-*, *dāivī-*) 'daēvic'.

y. *daēva-yasna-* adj. 'daēva-worshipper'.

y. *daēva-yaz-* adj. (skr. *devayāj-* 'daēva-worshipper'.

y. *daēvavānt-* adj. (skr. *devāvānt-*) 'one who holds with the *Daēva*'s'.

y. *daēvi-*: see under *daēva-*.

y. *daēvō.dāta-* adj. 'created by the *Daēva*'s'.

g. *daēvō.zušta-* adj. (skr. *devājušta-*) 'favourite of the *Daēva*'s'.

*daēs-* vb. (skr. *diśāti, dédiśat, deśayati, adikṣi*), pres. *daēdaēs-*; *daēsaya-*; s-aor. *dāiš-*, *dōiš-*, *dīš-*: 'to show a th. (acc.) to a p. (gen.); to assign a th. to a p. (dat.); to make known'. With *frā* 'to enlighten a p. (dat.) on (acc.)', with *ham* mid. imp. 'let (that) be a warning to you'.

y. *daēz-* vb. (skr. *dégdhi, dihānti*), pres. *diz-*; (iter.) *daēzaya-*: 'to heap (up), accumulate'. With *pairi* 'to heap round about, to erect'.

y. *daoiθri-* sb. f. (from *1dav-* vb.) 'saying, speech'.

y. *daomna-* pres. ptepl. mid.: see *1dav-* vb.

y. *dag-* vb. (skr. *dāhati*), pres. *daža-* 'to burn'. With *apa* 'to burn, scorch', with *ham* 'to burn completely, consume'.

y. *daya-* adj.: obscure.

y. *daxma-* sb. m. (lit. 'place where dead bodies are burnt'?, from *dag-* vb.) 'burial-place'.

*daxš-* vb., pres. *daxša-*; *daxšaya-*; aor. *adaxšayaēta*: 'to teach'.

g. *daxšāra-* sb. m. (cp. *daxšta-* sb.) 'sign'.

*daxšta-* sb. n. 'sign, mark, defect'.

y. *daxštavānt-* adj. 'marked, stamped with; having the (monthly) signs' (of women).

g. [*mənčā*] *daidyāi* [Y. 31. 5]: see under *mand-*.

y. *dadvah-*, *daduš-*, *daduš-* adj. (perf. ptepl. act. of *1dā-*, cp. skr. *dadvān*) 'having created; creative; creator'.

*1dab-* vb. (skr. *dabhnoti*), pres. *dava*;

- dābānav-*; (iter.) *dābaya-*: 'to deceive; to cheat a p. out of (gen.)'.
- g. <sup>2</sup>dab- vb., pres. *daba-*: 'to exercise',
- y. *daway-* sb. f., name of a certain defect.
- g. *daibitānā* adv. (written for \**dvi-tānā*, cp. skr. *dvitā*) 'long, long ago'.
- g. *dafšnya-* adj. (from <sup>1</sup>dab- vb.) 'to be deceived'.
- damra-* adj. (from *dah-* vb., skr. *dasrā-*) 'experienced, clever, skilled'.
- y. *daṁhah-* sb. n. (from *dah-* vb., skr. *dāmsas-*) 'skill'.
- y. *daišhav-*, *daršhav-*, *daṁhav-*: see under *dahyav-*.
- y. *daišhu-patay-* sb. m. 'ruler of a land, lord of a province'.
- y. *daišhu-frādana-* adj. 'making the land prosperous'.
- y. *daišhu-sastay-* sb. f. 'fame, celebrity of a land'.
- dam-* sb. m. (skr. *dām-*) 'house'.
- y. <sup>1</sup>dav- vb., pres. *dava-*: 'to speak' (of *daēvic* beings). With *paiti* 'to answer'.
- g. <sup>2</sup>dav- vb. (skr. *dhūnōti?*), pres. *du-*, *dv-*: 'to oppress, vex'.
- <sup>1</sup>dar- vb. (skr. *dardīrat*, *dṛṇīyāt*), pres. *daradar-*; *dārānā-*: 'to split'. With *niš* 'to tear out of (*hačā* with abl)'.  
<sup>2</sup>dar- vb. (skr. *dhṛthāḥ*, *dīdharat*, *dhārāyati*; *dadhāra*), pres. *dārə-*, *dr-*; *dāra-*; *dīdār-*; (iter.) *dārāya-*; perf. *dadār-*, *dadr-*, *dadr-*; s-aor. *dārəš-*, *darš-*: 'to hold, hold fast; to keep back; to maintain; to keep in mind; to force a p. to (inf.)'. With *nī* 'to conceal o. s.', with *vī* 'to distribute; to assign; to keep, sustain, support; to guide to (loc.); to receive'.
- g. *darəga-*, y. *darəya-* adj. (skr. *dīrghā-*) 'long'.
- y. *darəya.ārəštaya-* adj. 'with a long shaft (of a lance)'.
- y. *darəyō.angušta-* adj. 'with long fingers'.
- y. *darəyō.upastay-* sb. f. 'long enduring residence'.
- y. *darəyō.gava-* adj. 'long-handed'.
- y. *darəyō.jītay-* sb. f. 'long life'.
- g. *darəgō.jyātay-* sb. f. 'long life'.
- y. *darəyō.bāzav-* adj. 'long-armed'.
- y. *darəyō.yaštəm* absol. 'with permanent worship'.
- y. *darət-* adj. (from <sup>2</sup>dar-) 'holding with (acc.)'.
- darəs-* vb. (skr. *adarśuh*, *darśati*; *darśā*), pres. *darəs-*; perf. *dādarəs-*: 'to behold, view, perceive'.
- g. *darəsa-* sb. m. (from *darəs-* vb.) 'sight'.
- darəz-* vb. (skr. *dṛmhati*), pres. *dārəzaya-*; (iter.) *dārəzaya-*: 'to hold, fasten'. With *ā* 'to fetter', with *nī* 'to fasten'.
- y. *daršay-* adj. (cp. skr. *dhṛṣṇōti*) 'bold, hardy'.
- y. *darši.drav-* adj. 'with strong a wooden weapon'.
- y. *darəšvan-* adj. (cp. *dārəš-* sb.) 'practising deeds of violence'.
- dasa* num. (skr. *dāsa*) 'ten'.
- y. *dasa-* sb. n. (plur.) 'effects, goods and chattels'.
- y. *dasa.gāya-* sb. n. '(length of) ten paces'.
- y. *dasama-* num. adj. (skr. *daśamā-*) 'tenth'.
- y. *dasta*, *daste* verbal forms: see under <sup>1</sup>dā.
- dasvā*: see under <sup>1</sup>dā.
- y. *dasvar-* sb. n. 'health'.
- g. *dazdar-* sb. m. (from <sup>1</sup>dā-) 'one, who brings a th. to (dat.)'.
- dazdē*, *dazdī*, *dazdūm*: see under <sup>1</sup>dā.
- y. *dašina-* adj. (skr. *dākṣiṇa-*) 'right'; sb. f. 'right side'.
- y. *dahaka-* sb. m., designation of *daēvic* beings.
- y. *dahāka-* sb. m., with *ažay-* name of mythical *daēvic* king of Iran.
- dahma-* sb. m. (from *dah-*, skr. *dasmā-* adj.), 'instructed, wise', (of a real member of the Zoroastrian community).
- y. *dahmāyus.harəθri-bav-* vb. 'to be maintained by the D.'.
- dahyav-*, *dahyu-*, y. *daišhav-*, *daršhav-*, *daṁhav-* sb. f. 'land, province'.
- y. *dahyuma-* adj. 'belonging to the land, province'.
- <sup>1</sup>dā- vb. (skr. *dāḥ*, *dāti*, *dāta* 2 pl. and *ādhat*, *dhāma*, *dhūḥ*; *dadāmi*, *dadmasi*, *daddhi*, *datta* 2 pl. and *dādhāsi*, *dādhati* 3 pl., *dadhātu*, *dadhīāt*, *dādhiṭa*: orig. \**dā-*, \**dhā-* are practically fallen together in Av. as *dā-*), pres. *dā-*, *da-*, *dī-*, *d-*; *dadā-*, *dadā-*, *dadā-*, *dad-*, *dad-*, *dad-*; *daidī-*, *daidī-*; *dāya-*; pass. *daya-*; perf. *dadā-*, *dadā-*, *dad-*; *dād-*; perf. ptepl. pass. *dāta*: 1. to give, grant, vouchsafe, bestow, yield; assign; cause'. 2. to put; prepare, establish; appoint, ordain; make, create'; with loc. *zastayō* and dat. of the person 'to deliver into the hands of'; 'to purpose to' (mid.); 'to do anything'; with two acc. 'to make a p. a . . .'. With *aibi* and the acc. of a predicative ptepl. 'to allow to a p. to do something', with *ā* 'to acquire':

- to make a p. (acc.) a . . (acc.), with *upa* 'to yield, give way; to place in (loc.)', with *us* 'to lift up', with *para* 'to give, give away; to cause (recordings) for (dat.)', with *pairī* 'to vouchsafe, dedicate', with *frā* 'to give; create, ordain; mid. 'to advance', with *nī* 'to lay, put down, establish in (loc. or dat.)', mid. 'to become barren' (of lands); 'to direct (his purpose) to (inf.)', with *vī* 'to direct (hither and thither)'; 'to place (sentences)'; (mid.) 'to stop at a place (loc.)'; 'to do, perform'.
- g. <sup>2</sup>dā- adj. (from <sup>1</sup>dā- vb.) 'creating, preparing' with acc.
- g. <sup>1</sup>dāy- vb. (skr. *dhinōti* 'he satisfies), pres. *dāya-*: 'to nurse carefully, to minister'.
- <sup>2</sup>dāy- vb. (skr. *dīdhye, dīdhaya*), pres. *dīdā-, dīday-, daidy-*; perf. *dīday-, dīdī-*; perf. ptepl. pass. *dīta-*: 'to see; to look at'. With *avi* and *ā* 'to look at', with *upa* 'to look upon', with *paīti* 'to behold'.
- dāta* sb. n. (from <sup>1</sup>dā- vb.) 'right, law'.
- y. *dātay-, dāiti-* sb. f. (from <sup>1</sup>dā- vb.) 'bestowing'.
- dātar-, dāṭr-* sb. m., *dāṭrī-* sb. f. (from <sup>1</sup>dā- vb.; skr. *dātar-, dhātār-*) 'he, she who gives; giver' with acc. of the thing and dat. or gen. of the person; 'maker, creator'.
- y. *dātā-* sb. f. (cp. skr. *dānt-* sb. m.) 'tooth'.
- y. *dātō.rāzah-* adj. 'law-giver'.
- y. *dātō.saoka-* adj. 'welfare-giving'.
- y. *dāitim* inf. (from <sup>1</sup>dā- vb.) 'to give, grant'.
- y. *dāitya-* adj. (from *dāta-* sb.) 'due, proper; lawful, right; according to the usage, circumstances'.
- y. *dāityā-* sb. f., name of a river.
- y. *dāityō.aēsmi-bav-* vb. 'to be provided with proper fuel'.
- y. *dāityō.upasayeni-bav-* vb. 'to be provided with proper up-keep'.
- y. *dāityō.tēma-* adj. (superl. of *dāitya-* adj.) 'most due'.
- y. *dāityō.piḍwi-bav-* vb. 'to be provided with proper nourishment'.
- y. *dāityō.baoīdi-bav-* vb. 'to be provided with proper incense'.
- y. *dāḍa-* adj (from <sup>2</sup>dāy- vb.) 'prudent'.
- y. <sup>1</sup>dāḍra- sb. n. (from <sup>1</sup>dā- vb., skr. *dā-*) 'gift; alms'.
- <sup>2</sup>dāḍra- sb. n. (from <sup>1</sup>dā- vb., skr. *dhā-*) '(fixed) wages, reward; recording'.
- y. *dāḍrī-*: see under *dātar-*.
- y. *dānayana-* patronym. adj. 'descendant of *Dānay*'.
- y. *dānav-* adj., name of a Turanian tribe.
- y. *dānazvāza-* sb. m., the same as the *ābərət-*.
- g. *dāman-*, y. *daṃan-* sb. n. (from <sup>1</sup>dā- vb.; skr. *dhāman-*) 'dwelling-place, abode' (plur.); 'creature, creation' (collective).
- <sup>1</sup>dāmay- sb. f. (from <sup>1</sup>dā- vb.) 'creation'.
- y. <sup>2</sup>dāmay- adj. (from <sup>1</sup>dā- vb.) 'creating, creator'.
- y. *dāmi.dāt-* adj. (from <sup>1</sup>dā- vb.) 'creating the creation, creator of the creation'.
- y. *dāmi.dāta-, daṃmi-ḍāta-* adj. 'created by the creator'.
- y. *dāuru-upa.darana-* sb. n. (skr. *dārav-*) 'hut of wood'.
- y. *dāṣṭayānay-* sb. m., name of an unbeliever, whose sons were killed by *Kərəsāspa*.
- y. *dāhiṣṭa-* adj. (superl. of <sup>2</sup>dā- adj.) 'most giving' with acc.
- y. *dāhim*: see under *dāṃhay-*.
- y. *dāuś.manahya-* sb. n. (from *duśmanah-* adj.) 'hostility'.
- y. *dāuś.sravah-* sb. n. (from \**duś.sravah-* adj.) plur. 'ill fame'.
- g. *dājāmāspa-*: see under *jāmāspa-*.
- y. *dārəwḍa-* sb. n. (cp. skr. *dṛbhati* 'he ties') plur. 'muscle-flesh'.
- y. *dārəninti*: obscure.
- g. *dārəz-* sb. f. (from *darəz-* vb.) 'fetters'.
- y. *dārəzi.raḍa-* adj. 'having a strong chariot'.
- y. *dārəzra-, drəzra-* adj. (from *darəz-* vb., cp. skr. *dṛḍhā-*) 'strong, firm'.
- g. *dārəś-* sb. f. (cp. skr. *dhṛṣṇōti* 'he dares, ventures') 'assault, ill-treatment'.
- y. *dōiḍra-* sb. n. (from <sup>2</sup>dāy- vb.) 'eye' (of *ahuric* beings).
- y. *dāṃhay-, dāhi-* sb. f. (from <sup>1</sup>dā- vb.; skr. *dhāsáy-*) 'creation'.
- g. *daṃ*: see under *dam-*.
- g. *daṃan*: see under *dāman-*.
- y. *daṃmi-ḍāta-* adj.: see under *dāmi-dāta*.
- g. *daḥ-* vb., pres. *dīdah-*: 'to teach'; mid. in passive sense 'to be instructed by a p. (instr.) in (instr.)'.
- y. *daḥiṣṭa-* adj. (superl. of *daḥma-* adj., skr. *dāmsiṣṭha-*) 'wisest'.
- y. *dī-* dem. pron., only encl. acc. (*dīm, dīt; dīs, dī*) 'him, her, it; them'. Decl. § 398.
- y. *dīm* strengthening particle.
- y. *diṣṭay-* sb. f. (skr. *diṣṭay-*), a measure of distance.

- g. *dugədar-*, y. *duḡdar-* sb. f. (skr. *duhitār-*) 'daughter'.
- g. *dūtya-* sb. n. (skr. *dūtyā-*) 'proclamation'.
- y. *dunman* sb. n. (cp. skr. *dhūlikā-* sb. f.) 'mist; cloud'.
- y. *dunmō.fruṭ-* adj. (from *frav-* vb.) 'flying in the clouds'.
- y. *duye*: see under *dva-*.
- dūra-* adj. 'distant, far off', only loc. sg. *dūraē-ča* adv. (skr. *dūrē*) 'far, afar', *dūrāt*, *dūrāṭ-ča* (skr. *dūrāt*) 'from afar, afar'.
- y. *dūraēkaēta-* sb. m., name of an unbeliever.
- y. *dūraē-karana-* adj. 'with ends that lie afar'.
- y. *dūraē-pāra-* adj. 'with shores or ends that lie afar'.
- y. *dūraē-urvaēsa-* adj. '(a path) whose turning-point lies afar', sb. m. 'the far turning-point (of the path)'.
- y. *dūraē-sūka-* adj. 'far-looking'.
- dūraoša-* adj. 'holding death afar, averter of death', epithet of *Haoma*.
- duš-*, *duž-* (skr. *duṣ-*, *dur-*), inseparable prefix 'evil, bad'.
- g. *duš-xšədra-* adj. 'evil ruler'.
- y. *duš-mata-* adj. 'evil-thought'.
- y. *duš-manah-*, g. *duž-manah-* adj. (skr. *durmanas-*) 'of ill intend, evil-minded'.
- y. *duš-mainyav-* adj. 'evil-minded', sb. m. 'enemy, foe'.
- g. *duš-sastay-* adj. 'whose teaching is false, false teacher'.
- g. *duš-šyaodana-*, y. *duš-šyaodna-* adj. 'whose doing is evil, whose deeds are evil'.
- y. *duš-ḥam.sāsta-* adj. 'hard to be advised'.
- g. *duš.xʷarəθa-* sb. n. 'evil meat'.
- y. *dužaka-* sb. m., vulgar name or nickname of the hedgehog.
- y. *duž-arəhav-* sb. m. (lit. 'bad existence') 'hell'.
- y. *dužāpya-* sb. n. (from *ap-* vb., cp. skr. *dūrāpa-* adj.) 'difficulty to reach or cross something (acc.)'.
- y. *duž-ita-* sb. n. (skr. *duritā-*) 'difficulty, danger, calamity'.
- y. *duž-ūxta-* adj. (skr. *duruktā-*) 'evil-spoken'.
- duž-daēna-* adj. 'whose *Daēnā* (self) is evil'.
- duž-dā(y)-* adj. (skr. *dūḡhī-*, *durdhī-*) 'of no understanding; evil-thinking, malignant'.
- y. *duž-dāman-* adj. 'of ill intend, evil-minded'.
- g. *duž-manah-*: see under *dušmanah-*.
- y. *dužyāirya-* adj. 'bringing a bad year, a bad harvest', sb. n. 'bad year, bad harvest'.
- duž-vačah-* adj. 'of evil speech, evil-speaking'.
- y. *duž-vandrav-* adj. (from *vand-* vb. 'to praise', skr. *vandate*) 'slandering, defaming'.
- g. *duž-varəna-* adj. 'of false belief'.
- duž-varšta-* adj. 'evil-done'.
- g. *duž-varəsnah-* adj. 'whose doing is evil'.
- g. *daibitya-*: see under *bitya-*.
- g. *dəmāna-*: see under *nmāna-*.
- g. *dyā-* vb. (cp. skr. *ā-dyati*), pres. *dyā-*, only with *nī*: 'to fetter; to suppress, to make an end to'.
- g. *dyāi* inf. (from *ḍā-* vb.) 'to grant'.
- y. *dva-* num. (skr. *dvā*, *dvē*), du. 'two'.
- y. *dvaēpa-* sb. n. (cpd. *dvaē* + *ipa-* 'between two waters', from *āp-* sb. f.: cp. skr. *dvīpā-* sb. m., n.) 'island'.
- y. *dvaēš-*: see under *ḥbaēš-*.
- g. *dvaēšah-*: see under *ḥbaēšah-*.
- y. *dvag-* vb. (cp. skr. *dhvajā-* sb. m. 'flag'), pres. *dvaža-*: 'to flutter'. With *ā* 'to flutter up(wards)', with *frā* 'to flutter away', with *vī* 'to flutter to and fro'.
- y. *dvadasa-* num. adj. (skr. *dvādasā-*) 'twelfth'.
- g. *dvafšah-* sb. m. 'torment'.
- y. *dvan-* vb. (cp. skr. *dhvamṣati* 'he falls to pieces'), pres. *dvqsa-*; caus. *dvqṇaya-*: 'to fly'. With *apa* 'to fly away', with *us* caus. 'make to fly up'.
- <sup>1</sup>*dvar-* vb. (cp. skr. *drāvati* 'he runs'), pres. *dvara-*; *dvāra-*: 'to go' (of *daēvic* beings). With *apa* 'to go away, shrink back from', with *ā* and *niš* 'to come forth and spring up against', with *frā* 'to side up to', with *ham* 'to go together to; (intens.) to rush along'.
- y. <sup>2</sup>*dvar-* sb. m. (skr. *dvārau*, *dūrah*) 'door, gate; (mountain-)pass'.
- y. *draējištō.təma-* adj. (superl. of the superl. of *driyav-*) 'the very poorest'.
- y. *draog-* vb. (skr. *drūhyati*, *druhaḥ* 2 sg.; *drugdhāḥ*), pres. *družā-*; perf. ptepl. pass. *druxta-*, *druxda-*: 'to lie, deceive; to act badly'. With *aiwi* 'to deceive a p. by lies; (with *mī-θrəm*) to deceive *M.* and to break a contract; to hurt (by deceit)'.
- y. *draoga-*, *draoya-* adj. (from *draog-* vb.) 'false, untrue'.
- y. *draojista-* adj. (superl. of *draoga-*) 'the most lying of the liars'.



- y. *draonah-* sb. n. (skr. *dráviṇas-* 'wealth, money, property') 'portion'.
- y. *draoman-* sb. n. (from *drav-* vb. 'to rush') 'assault'.
- y. *drag-* vb., pres. *draža-*; *daržnv-*: 'to hold'. With *upa* 'to hold out, carry through'.
- y. *draxtō.hunara-* adj. (*draxta-*: perf. ptepl. pass. of *drang-*) 'skilled, trained-up'.
- y. *drafsa-* sb. m. (skr. *drapsá-*) 'flag'.
- y. *drafsakavant-* adj. 'adorned with ribbons'.
- <sup>1</sup>*drang-* vb., pres. (des.) *dīdrayža-*; *drānjaya-*; perf. ptepl. pass. *draxta-*: 'to strengthen, harden'. With *ā* 'to determine; (des.) desire to ensure', with *ham* 'to strengthen throughly'.
- y. <sup>2</sup>*drang-* vb., pres. *drānjaya-*: 'to learn by heart; recite when learning by heart, mutter'. With *frā* 'to mutter'.
- y. *dražimna-*: see under *drag-*.
- y. *drājah-* sb. n. (cp. *darəya-* adj., skr. *drāghimán-* sb. m.) 'length'; dat. *drājanəhe* 'for a long period, for ever'.
- g. *dragu-*: see under *driyav-*.
- g. *dragvant-*, y. *drvant-* adj. (from *drug-* sb.) 'one who holds with the *Drug*, companion of *Drug*' (of men), 'holding with the *Drug*, wicked, fiendish' (of gods).
- y. *drəzra-*: see under *dəzra-*.
- y. *driyav-*, g. *drigav-*, *dragu-* adj. 'poor'.
- y. *driway-* sb. f. 'mole, birth-mark'.
- y. *drū* adv. 'on all sides'.
- drug-* sb. f. (from *draog-* vb.) 'lie, deceive'; personified '*Drug*'.
- y. *druča-*: see under *drū*.
- y. *drujant-* adj. (cp. *drvant-* and *drug-*) 'one who holds with the *Drug*'.
- y. *drujim.vana-* adj. 'overcoming the *Drug*'.
- y. *drūm*: see under *drva-*.
- y. *društa-* adj. 'afflicted with rupture, ruptured'.
- y. *družant-*: see under *draog-*.
- y. <sup>1</sup>*drva-* adj. (skr. *dhruvā-*) 'healthy, firm, sound'.
- y. <sup>2</sup>*drva-* adj. 'dwarfish, dwarf'.
- y. *drvaēna-* adj. (from *dārav-*) 'wooden'.
- y. *drvatāt-* sb. f. 'health, soundness'.
- y. *drvant-*: see under *dragvant-*.
- y. *drvō.časman-* adj. 'of sound eyes'.

## ð.

- y. *ðang-* vb., pres. (iter.) *ðanjaya-*: 'to draw (a chariot); (mid.) to pull (at

- the trace); to drive, rein (of the charioteer)'. With *frā* 'to come driving along'.
- y. *ðanvan-*, *ðanvar-* sb. n. (from *ðang-* vb.) 'bow'.
- y. *ðamnavant-* adj. (cp. skr. *śamniṣva* imp. 'labour') 'careful'.
- v. *ðātairō*: obscure.
- <sup>1</sup>*ðwa-* pron. 2<sup>nd</sup> pers. sg. (skr. *tvám*, *tvát*, *táva*; *tvā*, *te*) 'thee'. Decln. § 402.
- g. <sup>2</sup>*ðwa-* adj. (skr. *tvá-*) 'thy, thine'.
- y. *ðwaēšah-* sb. n. (from *ðway-* vb. 'to frighten') 'fear, fright'.
- y. *ðwaxš-* vb. (cp. skr. *pratvakṣāṇāḥ*) 'to work, be active, be stirring, make haste'.
- g. *ðwaxšah-* sb. n. (from *ðwaxš-* vb., skr. *tvákṣas-*) 'activity, zeal; anxious care'.
- y. *ðwaxšišta-* adj. (superl. of *ðwaxša-* adj. 'active, busy', from *ðwaxš-* vb.) 'most active, busy'.
- y. *ðwayahvant-* adj. (cp. *ðwaēšah-* sb.) 'frightful'.
- y. *ðwarəštar-* sb. m. (from *ðwarəs-* vb.) 'former'.
- ðwarəs-* vb., pres. *ðwarəsa-*; *ðwarəsayā-*; s-aor. *ðwarəš-*; perf. ptepl. pass. *ðwaršta-*: 'to cut, create; to appoint, prescribe'. With *avi* 'to hew', with *ā* and *frā* 'to cut off', with *upa* 'to pare off (the nails), cut off; (with acc. pl. *upa.ðwarəsān*) to make a breach in (gen.)', with *us* 'to tear out', with *frā* 'to create; to appoint, prescribe; to break in, get into (acc.)'.
- y. *ðwaršta-*: see under *ðwarəs-*.
- y. *ðwarštay-* sb. f. (from *ðwarəs-* vb.) 'creating'.
- y. <sup>1</sup>*ðwāša-* adj. (cp. skr. *tvarita-*) 'quick'.
- y. <sup>2</sup>*ðwāša-* sb. n. 'atmosphere, kingdom of the air', also deified.
- g. *ðwōrəštar-* sb. m. (from *ðwarəs-* vb.) 'creator'.
- y. *ðwəz-* vb., pres. *ðwəzja-*: 'to become oppressed'.
- y. *ðwyəštəma-* adj. (superl. of *\*ðwyant-*, from *ðway-* vb. 'to frighten') 'most frightful, dreadful'.
- idyejah-* sb. n. (skr. *tyájas-*) 'trouble, danger'.
- y. *idyejahvant-* adj. (from *idyejah-* sb.) 'full of danger, hazardous'.
- y. *ðraētaona-* sb. m., name of a hero.
- y. *ðraotō.stāk-* adj. (cpd. *\*ðraotah-* + *tak-*, from *tak-* vb.) 'flowing in the river-bed'.
- y. *ðraotō.stāt-* adj. 'being in the river-fed'.

- ḍraoṣ- vb., pres. ḍraoṣ-: 'to bring to maturity, to make perfect'.  
 y. ḍraoṣṭay- sb. f. (from ḍraoṣ- vb.) '(maturity,) end'.  
 y. ḍraxṭay-: see under *sraṭay-*.  
 y. ḍray- num., fem. *tiṣr-* (skr. *trāyaḥ, tisrāḥ*), plur. 'three'.  
 y. ḍrah- vb. (skr. *trāsati; trastāḥ*), pres. *tṛṛsa-*; perf. ptepl. pass. *tarṣta-*: 'to fear, tremble, be afraid of (acc.)'. With *frā* 'to be in dread of (*haḥa* with abl.)'.  
 y. ḍrātay- sb. f. (from ḍrā- vb. 'to protect') 'protection'.  
 y. ḍrātar- sb. m. 'protector'.  
 y. ḍrādra- sb. n. 'protection'.  
 y. ḍrādrāi inf. (dat. of ḍrādra- sb.) 'to protect'.  
 y. ḍrāyavan-, ḍrāyaon- adj.: obscure.  
 y. ḍraṣḍa-, ḍraṣḍa- adj. (cp. skr. *trṣṣṭi* 'he becomes satisfied') 'satisfied, content'.  
 y. ḍraṣ- sb. n. (cp. ḍraṣḍa- adj.) 'contentment'.  
 y. ḍri.afsman- adj. 'containing three lines'.  
 y. ḍri.ayar- sb. n. 'three days'.  
 y. ḍri.kamṛṛḍa- adj. 'threeheaded'.  
 y. ḍri.gāmya- sb. n. 'three paces'.  
 y. ḍri.gāya- sb. n. 'three paces'.  
 y. ḍri.ṣṣapar- sb. n. 'three nights; three nights (including day-time)'.  
 y. ḍrita- sb. m., name of two believers.  
 y. ḍriṭya- num. adj. (sp. skr. *trṭiya-*) 'third'; *ḍriṭim* (acc. sg.), *ḍriṭyāi* (dat. sg.) adv. '(at) the third time'.  
 y. ḍri-bda- sb. m. 'three-fold bonds'.  
 y. ḍrima- sb. m. 'nourishment, refreshment; strength'.  
 y. ḍri-sata- num. (skr. *trīsata-*) 'three hundred'.  
 y. ḍrisata.gāya- sb. n. (from *ḍrisant-* num.) 'thirty paces'.  
 y. ḍrisatō.zyam- sb. m., plur. 'three hundred winters'.  
 y. ḍrisant- num. f. (cp. skr. *triṣṣāt-*) 'thirty'.  
 y. ḍri-zafan-, ḍri-zafah- adj. 'three-mouthed'.  
 y. ḍriṣ adv. (skr. *triḥ*) 'three times'.  
 y. ḍriṣ-āmrūta- adj. 'to be recited three times'.  
 y. ḍriṣva- sb. n. 'third (part)'.  
 y. ḍriṣant- sb. n. 'third (part)'.

ṭ.

- y. <sup>1</sup>ṭkaēṣa- sb. m. (from <sup>2</sup>kaēṣ- vb.) 'doctrine; proposition, dogma'.  
<sup>2</sup>ṭkaēṣa- sb. m. (cp. <sup>1</sup>ṭkaēṣa- sb.) 'teacher'.

- y. ṭbaēṣ- vb. (skr. *dviṣanti; dviṣāḥ*), pres. (iter.) *ṭbaēṣaya-*; perf. ptepl. pass. *ṭbiṣta-*: 'to hate, dislike, be hostile towards; to injure, offend'.  
 y. ṭbaēṣah- sb. n. (skr. *dveṣas-*) 'hatred, enmity; offence'.  
 y. ṭbaēṣō.taurvan- adj. 'getting over hatred'.  
 y. ṭbaēṣō.parṣta- adj. (from *fras-* vb.) 'maliciously asked'.  
 ṭbiṣiṣ- sb. m. 'joint (of the finger)'.  
 y. ṭbiṣyant- adj. 'hating, malicious; opposed, hostile to'.  
 y. ṭbiṣvant- adj. 'opposed, hostile to; enemy'.

p.

- y. paēman- sb. n. (from *pay-* vb.) 'milk'.  
 y. paēsa- adj. (from *paēs-* vb. 'to make coloured') 'leprous'; sb. m. 'leprosy'.  
 y. paoṣiṣta- adj. (from *pav-* vb.) 'most stinking, filthy'.  
 y. pak- vb. (skr. *pacati*), pres. *paḥa-*: 'to cook'. With *ham* 'to cook'.  
 y. paṣruma- adj. 'solid'.  
 pat- vb. (skr. *pātati, patāyati*), pres. *pata-*; *pataya-*; caus. *pataya-*: 'to fly, cast o. s. at; to fall, fall down; to rush (techn. term for the going of *daēvic* beings)'. With *ava* 'to rush along', with *avi* and *frā* 'to rush in', with *ā* 'to rush along', with *us* 'to rush out'; caus. 'cause to rush out', with *pairi* 'to rush over (acc.)', with *frā* 'to walk (in *daēvic* manner); to rush along (dat.)'.  
 y. pataḍa [N. 83]: obscure.  
 patay-, paiti-, paḍy- sb. m. (skr. *pātay-*) 'master, lord, ruler; husband'.  
 paiti prep. with acc. or loc. 'to, towards, against; in, at, on (of space and time); for; by means of', with acc. 'according to', with abl 'in, at, on (of space)', with abl. combined with a ptepl. in the sense of the English so-called Nominative (orig. Dative) Absolute, with instr. 'to, towards; in, at, on (of space)', with dat. 'in, at (of space)', with gen. 'in, at, on (of space); for'.  
 y. paiti.ā-stay-, paiti-ṣtay- sb. f. (cp. skr. *pratiṣṭhāy-* sb. f. 'resistance') lit. 'placing o. s. by the side of (gen.)', techn. term for the silent participation in the prayer of an other.  
 y. paiti.ṛṛtṛṣe inf. (from <sup>1</sup>ar-) 'to check, stop'.  
 y. paiti.ṛṛṇa- adj. (from <sup>1</sup>ar- vb.) 'offering resistance'.

- y. *paiti.jatay-* sb. f. (from *gan-* vb.) 'defence'.
- y. *paitita* inf. [V. 5. 1]: see under *avi paitita*.
- y. *paitita-* sb. n. (cpd. *paiti* + *\*ita-*) 'remission'.
- y. *paiti-tarātayaē-ča* inf. (from *tar-* vb.) 'to overcome'.
- y. *paiti.dayā-* sb. m. (from *2dāy-* vb.) 'overseer, superintendent'.
- y. *paiti.darana-* sb. n. (from *2dar-* vb.) 'dwelling(-place)'.
- y. *paiti.dāna-* sb. m. (cp. skr. *prati-dhāna-* sb. n. 'putting on') 'plastron'.
- y. *paiti.dītay-* sb. f. (from *2dāy-*) 'beholding'.
- y. *paiti.dvāṣayantā-* sa. f. 'fitness for overcoming enemies'.
- y. *paitipa-* adj. (cpd. *paiti* + *āp-* sb. f., cp. skr. *pratipā-*) 'against the stream, amid the surging water'.
- y. *paiti.parštay-* sb. f. 'information, ascertainment'.
- y. *paiti.parštō.sravah-* adj. 'one who has ascertained the (holy) rules'.
- y. *paiti.pastay-* sb. f. (from *pat-* vb.) 'standing in a p.'s way'.
- y. *paiti.yaś* adv. (nom. sg. m. of *pait-yank-* adj. 'turned or directed towards', cp. skr. *pratyāñk-*) 'towards, against'.
- y. *paiti.vačišta-* adj. (superl. of *paiti-vak-* adj.) 'who knows the best to give an answer'.
- y. *paiti.scapṭayaē-ča* inf. (from *skamb-* vb., cp. *upa.skambəm* absol.) 'to obstruct'.
- y. *paitiṣa-* adj. 'contrary, hostile', *paitiṣa* (instr. sg.) adv. 'in the direction to'.
- y. *paitiṣta sti* [N. 83]: obscure.
- y. *paiti-štātāe*, *paiti-štātayaē-ča* inf. (from *stā-* vb.) 'to resist, overcome' with gen.
- y. *paiti-štāna-*, *paiti-štana-* sb. n. (from *stā-* vb., cp. skr. *pratiṣṭhāna-* 'basis; resting-place; leg') 'residence; leg'.
- y. *pāiti.śmukta-* adj. (cp. skr. *prati-mukta-* 'put on, worn, applied') 'dressed with shoes'.
- y. *paitiṣ.hahya-* sb. m., name of the deity of the 3<sup>d</sup> season and of the season-festival.
- y. *paitiṣ.xvāna-* sb. m. (skr. *svanā-* 'sound') 'noise rising against . . .'
- y. *paitiṣ.xvarāna-* sb. n. 'the upper part of the face (i. e. forehead and ears)'.
- y. *paitiyaogṣṭ.tbaēśahya-* sb. n. 'enmity turning back (to him, who shows it)'.
- y. *paity.āpəm* adv. 'against the tide, up-stream'.
- y. *paityārāna-* adj. (cpd. *paiti* + *arāna-*, from *1ar-* vb.) 'adversary'.
- g. *paityā-stay-* sb. f. (from *1dā-* vb. with *paiti* and *ā* 'repetition;') repe-titor, instructor'.
- y. *1pad-* vb. (skr. *pādyate*), pres. *paiḍya-*: 'to move (down)'. With *nī* 'to lie down on (acc.)'.
- 2pad-*, *pād-* sb. m. (skr. *pādā*, *padāḥ*) 'foot'.
- y. *paḍa-* sb. m. (skr. *padā-*) 'step, foot-step'.
- y. *paiḍyā-* sb. f. (skr. *pādyā-*) 'foot'.
- y. *paḍ-*: see under *pantay-*.
- y. *paḍana-* adj. 'broad, wide, spacious'.
- y. *paḍanay-* patronym. adj. 'descendant of *Paḍana*'.
- paḍā-* sb. f. (cp. *pantay-* sb.) 'path, way'.
- y. *paṅtahva-* sb. n. 'the fifth (part)'.
- y. *pañca* num. (skr. *pañca*) 'five'.
- y. *pañca.dasa* num. (skr. *pañcadaśa*) 'fifteen'.
- y. *1pañca.dasa-* num. adj. (skr. *pañca-dasā-*) 'fifteenth'.
- y. *2pañca.dasa-* adj. 'of fifteen years (of age)'.
- y. *pañca.dasah-* adj. 'of fifteen years (of age)'.
- y. *pañca.rata-* adj. 'having five *Ra-tav*'s'.
- y. *pañcasa-ṅnāi* inf. (from *gan-* vb.) 'for to smite fifty'.
- y. *pañca-sant-*: see under *pañcāsant-*.
- y. *pañcāsata.gāya-* sb. n. 'fifty paces'.
- y. *pañcā-sant-* num. (skr. *pañcāsāt-*), fem. 'fifty'.
- y. *pañcō.hya-* adj. '(animals) of five kinds'.
- pantay-* sb. m., *paḍ-* sb. m. f. (skr. *pānthāḥ*, *pathāḥ*) 'path, way'. Deln. §§ 353. 2, 363.
- y. *pay-* vb. (skr. *pinvāte*, *pinvatī*), pres. *pinav-*, *pinv-*: 'to swell'. With *frā* mid. 'to flow towards; to suckle'.
- y. *1payah-* sb. n. (skr. *pāyas-*; from *pay-* vb.) 'milk'.
- y. *2payah-* adj. (cp. *1payah-* sb.) 'giving, producing (milk i. e.) verdure' (to the vegetable kingdom).
- y. *pav-* vb. (skr. *pūyati*), pres. *puya-*: 'to rot'.
- y. *pavitay-* sb. f. (from *pav-* vb.) 'rottenness, putrefaction'.
- y. *1par-* vb., pres. *pāra-*; pass. *pairya-*: 'to make equal; to compare'.
- y. *2par-* vb., pres. *frasa-*; *frā-*; caus. *pārāya-*: 'to reach the other side of

- a th., cross'. With *ā* 'to come to (dat.)', with *frā* (*frō*) 'to go before over (acc.)'; caus. 'to bring, carry to (acc.)', with *nī* caus. 'to bring to (dat.)'.
- <sup>1</sup>parā adv. (skr. *pārā*) 'away, aside', *āca paraāca* 'to and fro'. Vbl. prefix.
- <sup>2</sup>parā adv. (skr. *purā*) 'at first, in the first place; in former times, formerly', y. *para ahmāt* 'before, hitherto, up to the present time', g. *parā hyat*, y. *para ahmāt yaṭ* 'before'; prep. with acc., abl. or loc. 'before' (of time).
- y. *paraoš* (gen. sg.): see under *parav-*.
- y. *paraḡaṭ* adv. (acc. sg. n. of *parānk-*, *parānk-* adj. 'turned away, off') 'aside; except' with abl.
- y. *para.daxšta-* adj., only fem. 'who has no more tokens'.
- y. *para-ḡāta-* adj., epithet of *Haoṣ-yaṇha*: obscure.
- parav-*, *pauru-*, *paouru-*, *pouru-* adj., fem. *paoirī* (skr. *purāv-*, *purvī-*) 'much, abundant, many; (doing a th.) repeatedly, often'; *pouru* (acc. sg. n.) adv. 'much; in abundance, abundantly; far away', *paurva* (instr. sg.) 'in abundance'.
- y. *para.īristay-* sb. f. (from *raēṭ-* vb.) 'dying, death'.
- y. *para.hixtay-* sb. f. (skr. *siktāy-*, from *haēk-* vb.) 'drawing off'.
- y. *paraxvāiṭe* pret. mid. 3 du. 'they struggled for' (?): obscure.
- y. <sup>1</sup>parō prep. (skr. *parāḥ*), with acc. 'besides'.
- y. <sup>2</sup>parō adv. (skr. *purāḥ*) 'before, in front (of space); before, formerly (of time)'; prep. with abl. (or loc.) 'in consequence of, owing to; by means of, by; before (of time)'.
- y. *parō.asna-* adj. (from <sup>1</sup>*ah-* vb.) 'future'.
- y. *parōiṭ* vbl. prefix (cpd. *para + iṭ*) 'away'.
- y. *parō.kā-vid-* adj. (cpd. \**paraka-* + *vid-*) 'hitting the far (goal)'.
- y. *parō.darś* (nom. sg. m.): see under *parō.darś-*.
- y. *parō.darś-* sb. m., name of the cock.
- y. *parō.yā-* adj. (from *yā-* vb.) 'going in front, victorious'.
- y. *paraṣ* adv. (nom. sg. m. of *parānk-* adj., cp. *paraḡaṭ* adv.) 'aside'.
- pairī* adv. (skr. *pāri*) 'before, formerly (of time)', prep. with acc. 'over (of space); during, through (of time)', with loc. or abl. 'from'.
- y. *pairī.kara-* sb. m. (from <sup>4</sup>*kar-* vb.) 'a furrow round about'.
- y. *pairikā-* sb. f. 'sorceress, witch'.
- y. *pairī.daēza-* sb. m., plur. 'enclosures'.
- y. *pairīṭnəm* adv. 'absolutely, thoroughly'.
- y. *pairī.frāsa-* sb. m. (from *fras-* vb.) 'asking round about'.
- y. *paoirīm* adv.: see under *paourvīm*.
- g. *pairī-matay-* sb. f. 'vaunt'.
- y. *pairī.vāra-* sb. m. 'sheltering wall; circumvallation'.
- g. *pairī.spātay-* sb. f. (from *spā-* vb.) 'throwing into'.
- y. *pairīštā.xśudra-*, *pairīštā.xśudra-* adj. (from *stā-* vb., with *pairī*) 'one whose seed is dried up; impotent'.
- y. *pairīṣ.xvaxta-* adj. (skr. *parīṣvakta-*, from *svajate* 'he embraces, clasps') 'surrounded'.
- g. *paouruyō*, *paouruyehyā*: see under *paouruya-* (i. e. \**parvya-*).
- y. *parēt-* vb. (cp. skr. *pṛt-* sb. f. 'fight'), pres. *parēta-*; *pārēta-*; (int.) *pāpārēt-*: 'to fight'. With *paiti* 'to strive against (acc.)'.
- y. *parəd-* vb. (cp. skr. *pardate*), pres. *pārēda-*: 'to fart'.
- y. *parēna-* sb. n. (skr. *parṇā*) 'feather'.
- y. *parenava-* adj. 'having, wearing a feather'.
- y. *parēnahvant-* adj. (cp. skr. *parīṇah-*) 'copious, abundant'.
- y. *paurva* adv.: see under *parav-*.
- y. *paourva* adv.: see under *paourva-*.
- paourva-*, y. *paurva-*, *pourva-* adj. (skr. *pūrvā-*) 'being in the front, first, foremost; southern (of space); former, prior, first (of time); *paourva* (instr. sg.), *paurvaṇ* (acc. sg. f.) adv. 'in (the) front; (at) first'.
- y. *paurva.naēma-* sb. m. 'front, front side', only abl. sg. *paurva.naēmāt* 'in the front of, before' with gen.
- y. *paourvanya-* adj.: obscure.
- y. *paurvaṇ* adv.: see under *paourva-*.
- g. *paourvīm*, y. *paoirīm* adv. (skr. *pūrvyam*) '(at) first; at the beginning; the first time; in the first place; above all'.
- g. *paouruya-*, y. *paoirya-* adj. (skr. *pūrvyā-*) 'first'; *paouruyē* (loc. sg.) adv. '(at) first, first of all', *paoiryō* (nom. sg. m.) adv. 'first' (of time).
- y. *paoiryaēinī-* sb. f., name of a constellation 'Pleiades'.
- g. *paouruyē* adv.: s. under *paouruya-*.
- y. *paoiryō* adv. [V. 2. 1, 2]: see under *paouruya-*.

- y. *parša-* sb. m. (skr. *parśá-*) 'ear (of corn)'.  
 y. *paršuya-* adj., with *āp-* sb. f. 'snow-water'.  
 g. *parštā* inf. (from *fras-* vb.) 'to ask'.  
 y. *paršta-* sb. m. (skr. *prsthá-*) 'back; cover, protection, guard'.  
 y. *parštay-* sb. f. (from *fras-* vb.) 'discussion'.  
 y. *parštō.vačah-* adj. 'one who has ascertained the (holy) words, sayings'.  
 y. *paršv-anika-* adj. (y. *ainika-* sb. m. 'face, front', skr. *ánika-* sb. n.) 'with a speckled forehead'.  
*pasav-*, *fšav-* sb. m. (skr. *paśáv-*) 'cattle, small cattle (both singly and collectively); sacrificial animal, such as a goat or a sheep'.  
 y. <sup>1</sup>*pasu vastra-* [N. 83] sb. n. 'garment of the skin of an animal, esp. of sheepskin'.  
 y. <sup>2</sup>*pasu.vastra-* [Yt. 5. 89] sb. n. (from <sup>2</sup>*vah-* vb.) 'stall for cattle'.  
 y. *pasuš.haurva-* adj. (from *har-* vb.), with *span-* sb. 'shepherd's dog'.  
 y. *paskāt* adv. (cp. *pasća* adv.) 'from behind, behind (of space); then, afterwards (of time)'.  
 y. *pasća* adv. (skr. *paścá*) 'behind (of space); then, afterwards (of time)'; prep. with acc. 'behind after', with dat. (instead of abl.) 'behind'.  
 y. *pasćaēta* adv. (cp. *pasća* adv.) 'then, afterwards'.  
 y. *pasvant-* adj. (cp. skr. *paś-* sb. f.) 'having a line': doubtful.  
 y. *pazdaya-* vb. (\**pa-zda-ya-*, from <sup>1</sup>*had-*), caus. 'to scare, frighten; drive away'.  
 y. *pašna-* sb. m. (from *spas-* vb.) 'looking at', only loc. sg. *pašne* 'in sight, in the face of (gen. or acc.)'.  
*pā(y)-* vb. (skr. *pāti*, *pāsati*), pres. *pā-*; *pāya-*; *pāpay-*; *paya-*; s-aor. *pāh-*; perf. ptcl. pass. *pāta-*: 'to protect; to prevent from (abl.); to observe, attend to (acc.)'. With *pāti* mid. 'to expect', with *nī* 'to protect, guard'.  
 y. *pāiti śmucta-*: see under *pāiti-śmucta-*.  
 y. *pāda-* [Yt. 17. 6] *pādave*, *pādēm* [Yt. 17. 55]: see under <sup>2</sup>*pad-*.  
 y. *pāda-* sb. n. (cp. *pada-* sb.) 'step, pace; striding; halting-place, home'.  
 y. *pādmānyō.tēma-* adj. (superl. of \**padmānya-* adj., from *padman-* sb. n. 'path, way') 'best preparing the way for (dat.)'.  
 y. *pādravant-* adj. 'giving protection'.  
 y. *pādrāi* inf. (from *pāy-* vb.) 'to protect'.  
 y. *pārēnday-* sb. f. (lit. 'plenty', cp. skr. *pūramdhay-*), name of a goddess.  
 y. *pāurva-* sb. m., name of a man.  
 y. *pāšna-* sb. n. (cp. skr. *pārṣṇay-*) 'heel'.  
*pārētav-* sb. m. (from <sup>2</sup>*par* vb.) 'passage; bridge'.  
*pārēθav-* adj. (skr. *prthāv-*) 'broad, wide'; *pārēθu* (acc. sg. m.) adv. 'abroad, far away'.  
*pārēθu* adv.: see under *pārēθav-*.  
 y. *pārēθu.ainika-* adj. (cp. *paršvanika-* adj.) 'with the wide front'.  
 y. *pārēθū.frāka-* adj. (from *frānk-* adj., cp. *frakēm* adv.) 'spreading abroad'.  
 y. *pārēθu.vāēdayana-* adj. 'being on a broad look-out'.  
 y. *pārēθu.zrayah-* adj. 'spreading over wide expanses of water'.  
 y. *pārēθvīra-* adj. (cpd. *pārēθav-* + *vīra-* sb. n. 'understanding') 'far-sighted'.  
 y. <sup>1</sup>*pārēna-* adj. (cp. skr. *pūrṇāh-*) 'full'.  
 y. <sup>2</sup>*pārēna-* sb. m. n. (cp. *parēna-* sb.) 'feather'.  
 y. *pārēnā-* sb. f. (cp. skr. *pāṇāy-* sb. m. 'hand') '(the hollow of the) hand'.  
 y. *pārēnāyav-* adj. (cpd. *pārēna-* + *āyav-*) 'of full age'.  
 y. *pārēnāyus.harēθri-bav-* vb. 'to be maintained by the P'.  
 y. *pārēnin-* adj. 'having, wearing a feather'.  
 y. *pārēsaiti*, *pārēsāt* etc. verbal forms: see under *fras-*.  
 y. <sup>1</sup>*pāsana-* sb. n., *pāsānā-* sb. f. (from *parēt-* vb., skr. *pītanā-* sb. f.) 'battle, fight, struggle for (the price of) with loc'.  
 y. <sup>2</sup>*pāsana-* sb. m., name of an unbeliever.  
 y. *pāsav-* sb. m. (cp. *pārētav-* sb.) 'passage; bridge'.  
*pāsēmciṭ sārēm*: see under *pāsō sāra-*.  
 y. *pāsō.ēingha-* adj. 'cloven-footed'.  
 y. *pāsō.tanū-* adj. (cp. *tanu.pārēθa-*) 'one whose body is lost'.  
 y. *pāsō.parēna-* adj. 'with stretched feathers, with wings of great span'.  
 y. *pāsō.sāra-* adj. 'one whose head is lost'.  
 y. *pāšu.pāna-* adj. (from *pāy-* vb.) 'keeping the bridge'.  
 y. *pouru* adv.: see under *parav-*.  
 g. *pourū* (acc. pl. n.): see under *parav-*.  
 y. *pouru.xsnūt-* sb. f. 'abundant reward'.  
 g. *pourucistā-* sb. f., name of the third daughter of *Zaraduštra*.  
 y. *pouru.jira-* adj. 'of great intelligence'.

- y. *pouruta*- sb. m., name of a land.  
 y. *pouru.tāt*- sb. f. 'multitude, great number'.  
 y. *pourudāxštay*- sb. m., name of the father of *Ašavazdah*.  
 y. *pouru.paxšta*- adj. 'fully plaited'.  
 y. *pouru.baēvan*- adj. 'many ten thousands'.  
 y. *pouru.baēšaza*- adj. 'full of healing'.  
 y. *pouru.baoxšna*- adj. (from *baog*- vb.) 'one who brings saving, salvation to many people'.  
 y. *pouru.nar*- adj. 'rich in men, thronged with men'.  
 y. *pourunqm*: see under *parav*-.  
 y. *pouru.mant*- adj. (from *parav*- adj.) 'crowded; plenary (meeting)'.  
 y. *pouru.mahrka*- adj. 'deadly'.  
 y. *pouru.vak*- sb. m., plur. 'many sayings'.  
 y. *pouru.vāstra*- adj. 'rich in pastures'.  
 y. *pouru.vaḍwa*- adj. 'abounding in herds'.  
 y. *pouru.sata*- adj. 'many hundreds'.  
 y. *pouru.sarəda*- adj. 'of many kinds or species'.  
 y. *pouru.spaxštay*- sb. f. 'far-reaching espying'.  
 y. *pourušaspa*- sb. m., name of the father of *Zaraduštra*.  
 y. *pouruš.xvādra*- adj. 'giving much fortune, pleasure'.  
 y. *pouru.hazaxra*- adj. 'many thousands'.  
 y. *pouru.xvarənah*- adj. 'full of glory'.  
 y. *pourva*-: see under *paourva*-, *paurva*-.  
 y. *paṃan*- sb. n. (skr. *pāman*- sb. m.) 'a kind of skin-disease, scab'.  
 y. *paštō.fraḍanəhəm* adv. (*pašta*- sb. m. 'skin, hairy skin') 'of the breadth of the (hairy) skin, as far as the hair extends'.  
 y. *pašnav*- sb. m. n. (cp. skr. *pāṃsāv*- sb. m.) 'dust'.  
 y. *pitaona*- sb. m., name of a man, killed by *Kərəsāspa*.  
 y. *pitav*- sb. m. (skr. *pitāv*-) 'food, solid food'.  
 y. *pitār*-, *piḍr*-, *fəḍr*- sb. m. (skr. *pitār*-) 'father'.  
 g. *piḍā* [Y. 53. 6]: obscure.  
 y. *piḍe* inf. (from *pāy*- vb.) 'to protect'.  
 y. *pipyūši*- adj. fem. (from *pipivah*- perf. ptepl. act. of *pay*-, skr. *pipyūši*-) 'having milk in the breasts, suckling'.  
 y. *pivah*- sb. n. (skr. *pivas*-) 'fat; marrow'.  
 y. *pišinah*- sb. m., name of a lake.

Avesta Reader.

- y. <sup>1</sup>*pištra*- sb. n. (from *paēs*- vb. 'to make coloured') 'class, caste'.  
 y. <sup>2</sup>*pištra*- sb. m. (cp. skr. *pināṣṭi* 'he pounds, grinds') 'pinching, wound caused by a pinch; flour, meal'.  
 y. *puxda*- num. adj. 'fifth'; *puxdəm* (acc. sg. n.) adv. 'fifthly, in the fifth place'.  
 y. *puḍra*- sb. m. (skr. *putrā*-) 'son'.  
 y. *puḍrōištay*- sb. f. (cpd. *puḍra*- + *ištay*-) 'possession of sons'.  
 y. *puḍrō.dā*- adj. 'son-giving'.  
 y. *pusā*- sb. f. 'diadem'.

## b.

- bā* strengthening particle 'verily, indeed'.  
 y. *baēvan*-, *baēvar*- sb. n. 'ten thousand, myriad'.  
 y. *baēvarə-yna*- sb. n. (from *gan*- vb.) '10000 strokes'.  
 y. *baēvarə-ynāi* inf. (from *gan*- vb.) 'for to smite 10000'.  
 y. *baēvarə.čāšman*- adj. 'with ten thousand eyes'.  
 y. *baēvarə.fraskamba*- adj. 'supported by ten thousand beams'.  
 y. *baēvarə.mišta*- adj. 'with ten thousand towers' (doubtful).  
 y. *baēvarə.vaēdayana*- adj. 'with ten thousand look-out's'.  
 y. *baēvarə.spasan*- adj. 'having ten thousand spies'.  
 y. *baēšaza*- adj. (skr. *bheṣajā*-) adj. 'healing, curative'; sb. n. 'remedy, medicine, drug'.  
 y. <sup>1</sup>*baēšazyā*- denom. pres. (from *baēšaza*- adj.) 'to give health, cure'.  
 y. <sup>2</sup>*baēšazyā*- adj. (skr. *bheṣajyā*-) 'healing, curative, having healing properties'.  
 y. *baēšazyāi* inf. (from <sup>1</sup>*baēšazyā*- vb.) 'for to bring health'.  
 y. *baēžasyō.tara*-: compar. of <sup>2</sup>*baēžasyā*-.  
 y. *baog*- vb., pres. *bunja*- 'to deliver, set free, save'.  
*baod*- vb. (skr. *bódhate*, *būdhyate*, *bodháyati*, *buddháh*), pres. *baoda*-, *baoda*; *būidyā*-; caus. *baodaya*-; perf. ptepl. pass. *busta*-: 'to perceive, notice, recognise, become aware of; to smell of (acc.); caus.: 'to signify, convey, indicate'. With *paiti* 'to be mindful of (inf.)', with *frā* mid. 'to awake, rise from sleep'.  
 y. *baoday*- sb. f. (from *baod*- vb.) 'perfume, sweet scent; incense'.  
 y. *baodaya*- denom. pres. (from *baoda*-

- sb. m. 'smell') 'to fumigate'. With *upa* 'to fumigate with (gen.)'.
- y. *baodah*-sb. n. (from *baod*-vb.) 'consciousness, perception'.
- y. *baodō.varšta*-sb. n. 'wilful wounding'.
- y. *baosav*-sb. m., name of a sinful action.
- y. *baya*-sb. m. (skr. *bhāga*-) 'lord, god'.
- g. *baga*-sb. n. (skr. *bhāga*-; cp. *baxta*-sb.) 'portion, share; piece'.
- y. *bayā*-sb. f. (cp. *baga*-sb.) 'part, piece (of the holy word)'.
- y. *bayō.baxta*-adj. (cp. *baxta*-sb.) 'ordained by god'.
- y. *baxta*-sb. n. (perf. ptepl. pass. of *bag*-vb. 'to share, apportion, allot') 'what is allotted: (luck, fortune; woe, ill-luck, misfortune'.
- y. *baxtar*-sb. m. (cp. *baxta*-sb.) 'distributor, bestower'.
- baxš*-vb. (from *bag*-vb., see under *baxta*-sb.), pres. *baxš*-; *baxša*-; (iter.) *baxšaya*-: 'to apportion, distribute, divide; give to (acc.)'. With *vī* 'to distribute to (dat.)'.
- y. *bawra*-sb. m. (cp. skr. *babhrāv*-adj. 'reddish-brown') 'beaver'.
- y. <sup>1</sup>*bawray*-sb. m. (cp. *bawra*-sb.) 'beaver', sb. f. 'female beaver'.
- y. <sup>2</sup>*bawray*-sb. m., name of a town 'Babylon'.
- y. *bawrinay*-adj. (cp. *bawra*-sb.) 'of (the skin of) the beaver, beaver'.
- g. *ban*-vb. ('to be ill'), caus. *baṇaya*- 'to make ill, corrupt'.
- y. *banta*-adj. (perf. ptepl. pass. of *ban*-vb.) 'ill, sick'.
- y. *band*-vb. (skr. *badhnāti*, *baddhāḥ*), pres. *bandaya*-; perf. ptepl. pass. *basta*-: 'to bind, fetter; mid. to bind round, put on'.
- y. *bay*-vb. (skr. *bhāyate* 'he fears'), pres. *baya*-; perf. *biwi*-: 'to frighten, inspire terror'.
- bav*-vb. (skr. *ābhūt*, *ābhūvan*; *bhāvati*, *bhūvat*; *bhaviṣyāti*; *babhūva*; *bhūtāḥ*); pres. *bu*-, *bv*-; *bava*-; *bva*-; fut. *būšya*-; *bī*-; perf. *bvāv*-, *bābv*-; s-aor. *būš*-; perf. ptepl. pass. *būta*-: 'to be; become, take place, happen; to come, to come to (acc.); to spring from (abl.); to fall to a p.'s share', with dat. or gen., with a noun or adj. serving to form verbs in the sense of 'becoming what it previously is not' or 'becoming' in general, with a ptepl. serving to form verbs in perfective sense, with a perf. ptepl. pass. in passive sense. With *aoi*, *avi* 'to fall to a p.'s share' with acc., with *avā*, (*avō*) 'to take place, happen', with *ā* 'to fall to a p.'s share' with dat. or gen., with *ā* and a ptepl. in perfective sense, with *āca pairiça* 'to encompass', with *pairi* 'to take possession of (acc.); to take place', with *frā* 'to take place, happen, occur', with *ham* 'to be produced; to meet'.
- <sup>1</sup>*bar*-vb. (skr. *bhārati*, *bibharti*; *babhāra*, *babhre*; *bhrtāḥ*), pres. (-aor.) *bar*-; *bara*-; *bībar*-; pass. *bairyā*-; (iter.) *bāraya*-; perf. (*ba*)*bar*-, *bavar*-, *bawr*-; perf. ptepl. pass. *bārata*-: 'to bear, have, possess, keep, hold; to bring, carry, offer to (dat. or gen.); to produce, bring forth; to take away, carry off; to acquire, gain; to raise a shout, one's voice (*vācim*); to ride (on horseback)'. With *apa* 'to take, bring, carry away from (abl. or gen.)', with *ava* 'to bring (down) to (gen.); to take, carry away', with *ava* and *avi* 'to procure a th. (acc.) for a p. (acc.)', with *avi* 'to bring to (acc.)', with *avi* and *ava* 'to procure a th. (acc.) for a p. (dat.)', with *ā* 'to possess; to bring', with *upa* 'to bring, present to (dat.)', with *us* 'to carry off, take out of (gen.); to take from (abl.); to produce, create; to offer to (dat.)', with *us* and *niš* 'to take out of (abl)', with *paiti* 'to offer; to receive at, in (instr.)', to begin (with inf.), with *paiti* and *ā* 'to bring (to)', with *para* 'to take, carry away from (abl.); to get in', with *frā* 'to advance; to bring to (dat. or gen.); to offer to (dat. or gen.); mid. to manage, get up', with *niš* 'to take out, take out of (abl.); to take, carry away from (abl.)', with *vī* 'to spread (about), propagate; to take away, remove', with *ham* 'to collect', with *ham* and *bāzuš* (acc. pl.) 'to come to close quarters'.
- <sup>2</sup>*bar*-vb. (skr. *bhurāti*), pres. *bara*-: 'to quiver; to be stormy (of weather)'. With *ava* 'to flow down', with *us* 'to flow, stream forth'.
- y. *baraṭavarəta*-adj. 'wealth-bringing'.
- y. *baraṭāyapta*-adj. 'boon-bringing'.
- y. *baraṭzaodra*-adj. 'offering libations'.
- y. *barəntəm* absol. (from <sup>1</sup>*bar*-vb.) with *avi fra-gam*-vb. 'to go and carry a th. to . . .'.
- y. *barəmnəm* absol. (from <sup>1</sup>*bar*-vb.) 'riding'.
- y. *barō.zaodra*-adj. 'offering libations'.

- y. *barō.zuś-* adj. 'wearing a jewel'.  
 y. *barō.xvarənah-* adj. 'glorious'.  
 y. *barəg-* vb., pres. *barəjaya-* 'to welcome a. p. (gen.); to do homage to (gen.)'.  
 y. *barəθre* inf. (from <sup>1</sup>*bar-* vb.) 'to bear'.  
 y. *barəθrī-* sb. f. (from <sup>1</sup>*bar-* vb.) 'a female that bears (children), a mother; womb'.  
 y. *barəmāyaona-* adj.: obscure.  
 y. *barəsmān-* sb. n. (cp. *barəziś-* sb.), designation of the bundle of sacred twigs used at the religious ceremonies.  
 y. *barəsmanya-* adj. 'pertaining to the B., *Barəsman*'.  
 y. *barəsmō.zasta-* adj. 'with B. in the hand'.  
 y. *barəz-*, *barəz-* adj. (from *barəz-* vb. 'to rise, go up', skr. *barhaya*) 'high, exalted; loud (of sounds)'; sb. f. 'height, mount'.  
 y. *barəzan-* sb. m. (cp. *barəz-* adj.) 'height'.  
 y. *barəzah-* sb. n. (cp. *barəz-* adj.) 'height, mount'.  
*barəziman-* adj. (cp. *barəz-* adj.) 'high'.  
 y. *barəziś-* sb. n. (skr. *barhiṣ-* 'straw') 'stuffed seat, cushion'.  
*barəzišta-* adj. (superl. of *barəz-* adj.) 'highest'.  
 y. *barəziś havant-* adj. (capriciously written for *barəziśvant-*) 'provided with cushions'.  
 y. *barəša-* sb. m. 'neck, back'.  
 y. *barəšnav-* sb. m. (cp. *barəz-* adj.) 'height, summit, top, uppermost part'.  
 y. *bā-* vb. (skr. *bhāti*), pres. *bā-* 'to shine'. With *ā* 'to seem, look, like, appear as (*yadā*)', with *frā* 'to shine forth'.  
 g. *bāga-* sb. n. (skr. *bhāgā-* sb. m.) 'lot'.  
 y. *bāda* strengthening particle 'verily, indeed'.  
 y. *bāidištəm* adv. (cp. *bāda*) 'quite surely, safely'.  
 y. *bāṭ* strengthening particle (cp. *bāda*) 'verily, indeed'.  
 y. *bānav-* sb. m. (from *bā-* vb.; skr. *bhānāv-*) 'light, ray of light, ray, beam'.  
 y. *bānumant-* adj. (skr. *bhānumánt-*) 'luminous, bright, splendid'.  
 y. *bānvant-* adj. (\**bānuvant-*) 'luminous, bright, splendid'.  
 y. *bāmya-* adv. (from *bā-* vb.) 'light, luminous, bright, splendid'.  
 y. *bāmaniva-* adj. (cp. *bāmya-* adj.) 'splendid'.  
 y. *bāzav-* sb. m. (skr. *bāhāv-*) 'arm; foreleg (of an animal)'.  
 y. *bāzu.stavah-* adj. 'as stout as an arm'.  
 y. *bāzu.staoyah-* adj. 'stouter than a fathom (the distance measured by the extended arms)'.  
 y. *bāzuś.aojah-* adj. 'strong-armed'.  
 y. *bāšar-* sb. m. (from <sup>1</sup>*bar-* vb.) 'horseman'.  
 g. *bāduś* [Y. 53. 4]: corrupt.  
 y. *barəg-* sb. f. (cp. skr. *bṛhas-pātay-* sb. m. and *brāhman-* sb. n.) 'rite'.  
*barəxḍa-* adj. (perf. ptepl. pass. of *barəg-* vb.) 'welcome; beloved, esteemed by (gen.), dear; precious (of things)'.  
 y. *barəxḍō.tara-* adj. (compar. of *barəxḍa-*) 'more beloved, esteemed'.  
 y. *barəjya-* sb. m., name of a deity who causes the increase of corn.  
 y. *barət-* adj. (from <sup>1</sup>*bar-* vb.) 'bringing, producing'.  
 y. *barəta* inf. (from <sup>1</sup>*bar-* vb.) 'to cultivate'.  
 y. *barətəm* absol. (from <sup>1</sup>*bar-* vb.) 'bringing'.  
 y. *barətō* inf. (from <sup>1</sup>*bar-* vb.) 'to bear, produce'.  
 y. *barəθe* inf. (from <sup>1</sup>*bar-* vb.), with *asti* 'he is in possession of (gen.)'.  
 y. *barəθi* inf. (from <sup>1</sup>*bar-* vb.) 'to bring forth'.  
 y. *barəz-*: see under *barəz-*.  
 y. *barəzant-* (cp. *barəz-* adj.) adj. 'high; of high growth; lofty, elevated; high, clear, loud (voice)'.  
 y. *barəzaidiś* (written for *barəzidiś*): see under *barəzidi-*.  
 y. *barəzi-*: side-form of *barəzant-* in compounds.  
 y. *barəzi.gāḍra-* adj. 'chanting with a loud voice'.  
 y. *barəzi.čaxra-* adj. 'high-wheeled'.  
 y. *barəzi-ḍī-* adj. (from <sup>2</sup>*dāy-* vb.) 'of high intelligence'.  
 y. *barəzi-pad-* adj. 'high-footed'.  
 y. *barəzi-mita-* adj. (from *māy-* vb.) 'high-built'.  
 y. *barəzi.yāsta-* adj. 'high-girded'.  
 y. *barəzi.rāz* adj. 'ruling (in the heavens) above'.  
 y. *barəzy.aogəṭ* adv. 'with loud voice'.  
 g. *bəzvant-* adj. 'firm, lasting'.  
 y. *bē* strengthening particle.  
 y. *bōiṭ* strengthening particle (cpd. *bā + iṭ*).  
 y. *bōiwra-* sb. m. (\**bai br-a-*, cp. skr. *bhāra-* sb. m. 'battle') 'combat, battle'.  
 y. *baq-* vb., pres. *baq-* 'to support' With *paiti* 'to help'.



- y. *baḡah-* sb. n. (cp. skr. *bahulā-* adj. 'thick, broad, large') 'height, depth'.  
 y. *baḡṣnav-* sb. m. (cp. *baḡah-* sb.) 'height, depth'.  
 y. *bi.ayar-* sb. n. 'two days'.  
 y. *bi.xṣapar-* sb. n. 'two nights (including day-time)'.  
 y. *bitīm* adv.: see under *bitya-*.  
 y. *bitya-* num. adj. (skr. *dvitīya-*) 'second'; *bitīm* (acc. sg. n.), *bityāi* (dat. sg.) 'at the second time'.  
 y. *bityāi* adv.: see under *bitya-*.  
 y. *bi.paitištāna-* adj. 'two-legged' (of ahuric beings).  
 y. *bi.pərəsu.masah-* adj. 'as large as two ribs'.  
 y. *bi.bda-* sb. m. 'twofold bonds'.  
 y. *bi.māhya-* adj. 'lasting two months'.  
 y. *bi.zangra-*, *bi.zəngra-* adj. 'two-footed' (of *daēvic* beings).  
 y. *bizəngrō.čiḡra-* adj. 'descendant of the two-footed'.  
 y. *biš* adv. 'twice'.  
 y. *biš.āmrūta-* adj. 'to be recited twice'.  
 y. *bižvaḡ* adv. (from *biš* adv.) 'twice, double'.  
 y. *būtay-* sb. m, name of a *Daēva*.  
*būna-* sb. m. (\**bundna-*, cp. skr. *budhnā-*) 'ground, bottom, deep place'.  
 y. *bunava-* adj. (from *būna-* sb.) 'from the underside'.  
*būmī-* sb. f. (skr. *bhūmī-*) 'earth'.  
 y. *buye* inf. (from *bav-* vb.) 'to become'.  
*būray-* adj. (skr. *bhūray-*) 'abundant, copious; full, complete'.  
 g. *būštay-* sb. f. (from *bav-* vb.), plur. 'the future things'.  
 y. *būšyastā-* sb. f., name of the *Daēvi* of sleepiness.  
 y. *byah-* vb. (skr. *bhyas-* 'to fear'), perf. *biwyāh-*: 'to frighten, to be frightful'.  
 y. *byārə.drājah-* sb. n. 'period of two years'.  
 y. *bram-* vb. (skr. *bhramati* 'he roams or wanders about'), pres. *brāsa-*: 'begin to wander about'.  
*brātar-*, *brāḡr-* sb. m. (skr. *bhrātār-*) 'brother'.  
 y. *brāy-* vb. (skr. *bhrīṇānti* 'they hurt'), pres. *brīn*: only with *pairi* 'to cut off'.  
 y. *brāz-* vb. (skr. *bhrājate*), pres. *brāza-* 'to shine, gleam, flash; to radiate'.  
 y. *brvat-* sb. f. (cp. skr. *bhrū-* sb. f.) 'brow, eyebrow'.  
 f.  
 y. *fəḡrō*, g. *fəḡrōi*: see under *pitar-*.  
 y. *fyarəhva-* sb. m. 'hail'.  
 y. *fyarəhva-* denom. pres. (from *fyarəhva-* sb.): 'to hail'.  
*frā*, *fəḡā*, *fəḡa-*, *fra-* adv. (skr. *prā*) 'forwards, forth'; vbl. prefix.  
 y. *fraēḡ-* vb., pres. *frīḡya-*: 'to rott, decay, fall to pieces'.  
 y. *fraēšta-* adj. (superl. to *parav-* adj.) 'most'.  
 y. *fraēštō* inf. (cpd. *fra* + *īstō*, from *²aēs-* vb.) 'to escape'.  
 y. *fraoḡaḡ.aspa-* adj. (skr. *próthati* 'he snorts') 'with snorting horses'.  
 y. *fraoirisišta-* adj. (cpd. *fra* + *urvisišta-*, from *urvaēs-* vb.) 'fond of turning towards...'.  
 y. *fraorəḡay-* sb. f. (from *²var-* vb.) 'profession of (gen.)'; designation of the creed beginning with the word *fravarānē* Y. 12. 1 seq.  
*fraorəḡ* adv. (from *²var-* vb.) 'readily, willingly'.  
 y. *frakəm* adv. (cp. *frānk-* adj.) 'here, hither', with *¹bar-* vb. in the sense of *frā-bar-*.  
 y. *fra-kava-* adj. 'having a hump on the chest', sb. m. 'hump on the chest'.  
 y. *fra-gāḡra-* sb. n. 'chanting'.  
 y. *fra-yrətay-* sb. f. (from *¹gar-* vb.) 'awakening'.  
 y. *fra-yrārayō* inf. (from *¹gar-* vb.) 'to rouse'.  
 y. *fraxštaite*, *fraxštāne*: see under *stā-*.  
 y. *fraxšti.dā-* adj. (*fraxštay-* sb. f.) 'increase' 'increase-giving'.  
 y. *fraxšnīn-*, *frašnīn-* adj. (from *xšnā-* vb.) 'careful; anxious of (instr.)'.  
 y. *fraća* adv.: see under *frānk-*.  
 y. *fra-čara-* adj. (from *⁵kar-* vb.) 'going forward'.  
 y. *fra-čarəḡwant-* adj. (cp. *fra-čara-*) 'moving forwards'.  
 g. *fra-jyātay-* sb. f. (from *jyā-* vb. 'to diminish') 'destruction, ruin'.  
 y. *fratəma-* adj. (superl. to *\*fra*; cp. skr. *prathamā-*) 'first, foremost; first (in rank); largest'.  
 y. *fratarā-* adj. (compar. of *\*fra*, skr. *pratarām* adv.) 'more in front; former, earlier; better, exceedingly good', *fratarəḡn*, *fratarəḡm* (acc. sg. f.) adv. 'on this side of (gen.), opposite'.  
 y. *fratarō tara-* adj. 'better than exceedingly good'.  
 y. *fratarəḡn*, *fratarəḡm* adv.: see under *fratarā-*.  
 y. *fratəmatāt-* sb. f., plur. 'authorities'.  
 y. *fratəmō.nmāna-* sb. n. 'a house of the first rank'.

- y. *fradaxšanā*- sb. f. 'sling'.  
 y. *fradaxšanya*- adj. 'sling-', sb. n. 'sling-stone'.  
 y. *fra-daxšta*- adj. (cp. *daxšta*- sb.) 'marked'.  
 y. *fra-daxštar*- sb. m. (fram *daxš*- vb.) 'teacher, guide, instructor'.  
 y. *fradaḍafšū*- sb. n., name of the south-east region of the world.  
 y. *fra-daḍa*- sb. n. (from *dā*- vb.) 'growth, increase, prosperity'.  
 y. *fradaḍā*- sb. f., name of a river.  
*fra-daḍāi* inf. (from *dā*- vb.) 'to further, promote, advance'.  
 g. *fraidivā* (cpd. *fra* + \**divā*, cp. skr. *prādivāḥ*) adv. 'long, for a long time'.  
 y. *fradhah*-sb. n. (skr. *prāthas*-) 'breadth'.  
 y. *fraḍāp*- adj. (\**frant*- pres. ptepl. act. of *par*- vb. 'to fill') 'filling the waters'.  
 y. *fra-pad*-, *fra-bd*- sb. m. (skr. *prāpad*-) 'forepart of the foot'.  
 y. *fra-piḍva*- adj. 'abundant, copious'.  
 y. *fraptərə-jāt*- adj. '(winged, flying;) bird'.  
 y. *frabāzu.drājah*- sb. n. 'length of a *frabāzav*- (the distance from the middle of the breast to the fingers)'.  
*fra-bəratar*- sb. m., name of the third subordinate priest (*rataḥ*-), who brings to the *Zaotar* all the implements and other things required for the ceremonies.  
 y. *frabdō.drājah*- sb. n. 'length of the forepart of the foot'.  
 y. *fraḍšū(tā)*- sb. f. 'possession of good cattle'.  
 y. *fra-ruharətay*- sb. f. (from *xvar*- vb.) 'eating, drinking'.  
 y. *framrasyan*- sb. m., name of a mythical turanian king.  
 y. *fra-manah*- adj. (skr. *prāmaṇas*-) 'of undaunted courage'.  
 y. *framanyente* [Yt. 10. 20]: see under <sup>3</sup>*man*-.  
 y. *fra-marətar*- (from <sup>2</sup>*mar*- vb., skr. *smartar*-) 'reciter'.  
 y. *fra-marəḍra*-sb. n. (cp. *framətar*-sb.) 'reciting'.  
 y. *framən-nar*- adj.: obscure.  
 y. *framən.narō.vira*- adj.: obscure.  
 y. *fra-mərətā-ēca* inf. (from <sup>2</sup>*mar*- vb.) 'to recite'.  
 y. *fra-mərətay*- sb. f. (from <sup>2</sup>*mar*- vb., skr. *smṛtay*-) 'reciting'.  
 y. *fra-muxtay*- sb. f. (skr. *prāmuklay*-; cp. *paiti.šmuxta*-) 'unbinding, taking off (the shoes)'.  
 y. *fra-mrav*- adj. 'reciting'.  
 y. *frayana*- sb. n. (cpd. *fra* + *ayana*-, from <sup>1</sup>*ay*- vb.; skr. *prāyaṇa*- sb. n. 'entrance, beginning; path of life') 'way, path'.  
 y. *frayara*- sb. n. (cpd. *fra* + *ayara*-, from *ayar*- sb.) 'forenoon'.  
 y. *frayāi* inf. (cpd. *fra* + *ayāi*, from <sup>1</sup>*ay*- vb.) 'to go on'.  
 y. *frav*- vb. (skr. *plavate*, *plāvayati*), pres. *frava*-; caus. *frāvaya*-: 'to swim; to fly'. With *ava* and *nī* caus. 'to cause a p. to return flying', with *us* 'to rise'; caus. 'to wash away', with *frā* 'to sway to and fro, tumble (like a swimming object)'; caus. 'to wash away'.  
 y. *fra-vaēya*- adj. 'bounding against, striking hard upon'.  
 y. *fra-vaēda*- adj. 'partaking of'.  
 y. *fra-vaxš*- sb. m. 'stalk, branch; horn; penis'.  
 y. *fravaiti*- adj. (fem.) 'a barren cow'.  
 y. *fravay*- sb. f. 'prosperity'.  
 y. *fra-varətar*- sb. m. (from <sup>2</sup>*var*- vb.) 'who professes (the faith)'.  
*fravašay*- sb. f. '*Fravašay*', name of the immortal element in man, which existed before his birth and survives him. The whole of the *Fravašay* is to be compared with the *pitarah* of the Brahmans.  
 y. *fra-vāka*- sb. n. 'pronouncing, reciter; manifestation'.  
 y. *fravāxšaēna*- adj. (from *fravaxš*-sb.) 'horny, of horn', sb. n. 'a piece of horn'.  
 y. *fra-vāra*- sb. m. (skr. *pravāra*- 'a covering, cover') 'fortification, bastion'.  
 y. *fra-vāza*- sb. m. (skr. *pravāhā*- 'flowing; course of events') 'furthering'.  
 y. (*us*.) *fravānte* [Yt. 8. 40]: see under *frav*-.  
 y. *fra-uruxtay*- sb. f. (cp. skr. *rujāti* 'he breaks to pieces, destroys') 'destruction'.  
 y. *fraurvaixti* (instead of *-urviixti*, *-uruixti*): see under *fra-uruxtay*-.  
 y. *fraourvaēštrima*- adj. (\**fra* + *urvaēštra*- sb. n. 'driving home the cattle', from *urvaēs*- vb.) 'wherefore the driving home the cattle is significant' (of the *Ayāštrima*-festival).  
*fras*- vb. (skr. *pr̥chāti*, *apraṣṭa*; *pr̥ṣṭāḥ*), pres. *pərəs*-; *pərəsanya*-; *pərəsa*-; *s*-aor. *fraš*-, *fəraš*-; perf. ptepl. pass. *paršta*-: 'to ask, question, inquire of (acc.); to ask a p. (acc.) about (acc.); mid. to converse, converse with (dat.), demand of (abl),

- beg for (acc.). With *paiti* 'to ask, fathom', with *ham* 'to take counsel'.
- y. *frāsastatā*-sb. f. (cp. *frasastay*-sb.) 'worthiness of being glorified'.
- y. *fra-sastay*-sb. f. (from *saṅh*-vb., skr. *prāśastay*-) 'glory, fame, praise; reputation; good reputation, esteem'.
- y. *fra-sastayaē-ča* inf. (dat. sg. of *frasastay*-sb.) 'to glorify'.
- y. *fra-sasti* inf. (instr. sg. of *frasastay*-sb.) 'to glorify'.
- g. *fārasā*-, *frāsā*-sb. f. (from *fras*-vb.) 'question, inquiry'.
- y. *fra-sāna*-sb. n. (from *sā*-vb.) 'destruction, ruin'.
- y. *fra-sāstar*-sb. m. (from *sāh*-vb., skr. *prāśāstār*-) 'ruler, governor'.
- g. *fāra-sāh*-sb. f. (from *sāh*-vb.) 'entreaty'.
- y. *fra-skamba*-sb. m. (from *skamb*-vb., skr. *skambhā*- 'brace') 'beam; portico, porch'.
- y. *fra-sāmbana*-sb. m. (from *skamb*-vb., skr. *skāmbhana*-) 'beam, beam (of a bridge)'.
- y. *fra-stairya*-adj. (from *star*-vb.) 'to be spread'.
- y. *fra-sraoḍra*-sb. n. 'reciting (with loud voice), chanting; praying (with gen. or acc.)'.
- y. *fra-sraoṣya*-sb. n. 'reciting (with loud voice), chanting'.
- fra-srūta*-adj. 'renowned, famous', with *dūrāt* 'famed afar'.
- y. *fra-srūtay*-sb. f. 'reciting, chanting'.
- g. *fra-srūdyāi* inf. (from *srao*-vb.), in passive sense 'to be heard'.
- y. *fra-zantay*-, *fra-zainti*-sb. f. (from *zan*-vb.) 'progeny, offspring; children'.
- y. *frazā-baodah*-adj. (\**fra-zā*-adj. from *zāy*-vb., cp. *zyā*-vb.) 'taking away the consciousness', with *snadhā* in legal phraseology techn. term for bodily injury of mortal nature.
- y. *frazuś*-adj. 'precious, valuable'.
- y. *frazdānav*-sb. m., name of a lake.
- y. *fraśa* adv. (instr. sg. of *frānk*-adj.) 'forward, forth, in front, onward, before'.
- g. *fāraśa*-, y. *fraśa*-adj. (cp. *frānk*-adj.) 'suitable, fit; ready [Y. 30. 9]; renovated [Yt. 19. 11].
- g. *fāraśaoṣtra*-, y. *fraśaoṣtra*-sb. m., name of a nobleman of the *Hvōgva*-family.
- y. *fraśō.karētay*-sb. f. (from *kar*-vb., skr. *kṛtāy*-) 'renovation'.
- y. *fraśō.čarētar*-sb. m. (from *kar*-vb., skr. *kartār*-) 'renovater'.
- y. *fraśumaka*-sb. m. 'hinder parts'.
- y. *fraśna*-sb. m. (from *fras*-vb., skr. *praśna*-) 'question; conversation, discourse'.
- y. *fraśnin*-adj.: see under *fraxśnin*.
- y. *frāitay*-sb. f. (cpd. *fra+ā+itay*-) 'advance, progress' (doubtful).
- y. *frā-xśnan*-adj. (cp. *fraxśnin*-adj.) 'careful'.
- g. *frā-xśnānē* inf. (from *xśnā*-vb.) 'to obtain instruction, be instructed'.
- y. *frātaṭ.čarēta*-adj. (derived from \**frā-tačarē* adv. 'running forth', cp. *tak*-vb.) 'running forth'.
- <sup>1</sup>*frād*-vb. (cp. <sup>1</sup>*dā*-vb. with *frā*), pres. *frāda*-, *frāda*-; (iter.) *frādaya*-: 'to further, make to flourish'. With *pairi* 'to increase, extend'.
- g. <sup>2</sup>*frād*-adj. (from <sup>1</sup>*frād*-vb.) 'who makes to prosper, flourish'.
- fradaṭ.gaēḍa*-adj. 'who makes house and home to flourish'.
- y. *frādaṭ.fśav*-sb. m. (lit. 'making cattle to prosper'), name of a deity.
- y. *frādaṭ.vira*-sb. m. (lit. 'making men to prosper'), name of a deity.
- y. *frādaṭ.viśpam.huṣyātay*-sb. m. (lit. 'furthering all the necessities of comfortable life'), name of a deity.
- g. *frāday*-sb. f. (from <sup>1</sup>*frād*-vb.) 'furtherance, promotion; joy'.
- y. *frā-dāiti* inf. (from <sup>1</sup>*dā*-vb.) 'to hand over, deliver to (dat. or loc.)'.
- y. *frā-darēsra*-adj. (from *darēs*-vb.) 'shining forth, radiant'.
- y. *frāpa*-adj.: obscure.
- y. *frā.nasav*-adj. 'free from the *Nasav* (i. e. from defilement or pollution caused by her)'.
- y. *frā-mravan*-adj. 'reciting'.
- frāy*-vb. (skr. *prīṇāti*, *prītāh*), pres. *frīnā*-, *frīn*-; *fryan*-; perf. ptepl. pass. *frita*-, *friḍa*-: 'to satisfy, propitiate; to court a deity's favour by means of (instr.); to pray to (dat.)'. With *ā* 'to wish a p. (dat., gen., loc.) something (acc.)'.
- y. *frā-yaēzyanta*-adj. (from *yaz*-vb.) 'to be dedicated, consecrated (to the gods)'.
- y. *frā-yaštay*-sb. f. 'offering, sacrifice, consecration'.
- y. *frā-yaśadwa*-adj. (from *yaz*-vb.) 'to be worshipped by (dat.)'.
- y. *frāyah*-adj. (compar. to *parav*-adj., skr. *prāyah* adv.) 'more; too much, very much', sb. n. 'surplus, superfluity'; *frāyō* (acc. sg. n.) adv. serving to strengthen a superlativ.
- y. *frāyō.duśmata*-adj. 'rich in evil'

- thoughts', i e. the man who has more evil (than good) thoughts recorded to his account; cp. the following words.
- y. *frāyō.dužūxta-* adj. 'rich in evil words'.
- y. *frāyō.dužvaršta-* adj. 'rich in evil words'.
- y. *frāyō.hūxta-* adj. 'rich in good words'.
- y. *frāyō.humata-* adj. 'rich in good thoughts'.
- y. *frāyō.hvaršta-* adj. 'rich in good deeds'.
- y. *frā.vārēsa-* adj. (cp. *varēsa-* sb.) 'deprived of the hair'.
- y. *frāvīratā-* sb. f. (\**frā-vīra-* adj. 'having good men') 'possession of good men'.
- y. *frāraṇha-* sb. n. (from *ar-* vb.) 'activity, agility, liveliness'.
- y. *frā-rātay-* sb. f. 'liberality'.
- y. *frārāṇi.drājah-* sb. n. (\**frā-rāṇay-* sb. 'ell', cp. skr. *aratnāy-* 'elbow; ell') 'length of a Fr. (ell)'.
- y. *frāšmay-* adj., epithet of *Haoma*: obscure.
- y. *frāšmō.dātay-* sb. f., with *hū* 'sunset'.
- y. *frānay-* sb. f. (from *par-* vb. 'to fill') 'abundance; great number'.
- y. *frārēta-* sb. n. (cpd. *fra* + *arēta-*, from *ar-* vb.) 'offering'.
- y. *frārētay-* sb. f. (cpd. *fra* + *arētay-*, from *ar-* vb.) 'coming, arrival; ambition, zeal'.
- y. *frārētay-* sb. f. (cp. *frārētay-* sb.) 'coming; blowing upon' (of the wind).
- g. *frō* vbl. prefix (\**pra* + *u*, skr. *prō*).
- y. *frōiṭ* vbl. prefix (\**pra* + *it*, skr. *prēt*).
- y. *frānk-* adj. (skr. *prāṅk-*, *prāk-*) 'turned towards the front'; *fraća* (instr. sg.) adv. 'forward, forth' as vbl. prefix, *fraš* (nom. sg. m.) adv. 'forward, forth; before (with abl.); towards'.
- y. *fraš* adv.: see under *frānk-*.
- y. *fraštay-* sb. f. (cpd. *fra* + *aštay-*, from *as-* vb.) 'reaching'.
- y. *frī-* sb. f. (from *frāy-* vb.) 'prayer'.
- y. *frītay-* sb. f. (cp. *frī-* sb.) 'prayer'.
- y. *frīṭa-* adj. (from *frāy-* vb.) 'beloved; dear'.
- y. *frīṭō.tara-* adj. (compar. to *frīṭa-* adj.) 'more beloved'.
- y. *frya-* adj. (skr. *priyā-*, from *frāy-* vb.) 'dear, kind, friend'.
- fryāna-* sb. m., name of a *tūranian* family.
- g. *fsarātū-* sb. f. 'recompense for (abl. with *ā*)'.
- y. *fšaonay-* adj. (from *fšav-* vb.) 'fat', sb. n. 'fatness'.
- y. *fšaonaya-* denom. pres. (from \**fšao-* na-, cp. *fšaonay-* adj.) 'to fatten'.
- y. *fšaoni.marēza-* adj. (\**marēza-* sb. m., from *marēz-* vb.) 'leaving fat ruts behind': doubtful.
- fšav-* vb., pres. *fšuya-*: 'to fatten'; *fšuyant-* pres. ptcpl. act. 'breeder of cattle', with *vāstrya-* 'husbandman who breeds cattle; peasant (name given to the third caste)'.
- y. *fšutā-* sb. f. 'cheese'.
- y. *fšumant-* adj. (skr. *pašumant-*) 'who keeps cattle'.
- fšuyant-*: see under *fšav-*.
- y. *fšū-šan-* (cpd. *fšav-* + *han-*, cp. skr. *pašušan-*) 'owner of cattle'; *fšūšō* (gen. sg.) *maṭra-* 'the verse of the owner of cattle', designation of Y. 58 (4-7).
- y. *fšūšō*: see under *fšūšan-*.
- y. *fštāna-* sb. m. (cp. skr. *stāna-*) du. 'female breast'.

## n.

- na* particle of negation (skr. *ná*, cp. *naē-*, *naēdā*, *nōiṭ*, *nava*) 'not', only joined with other particles.
- nā* encl. strengthening particle.
- na-* encl. pron. 1<sup>st</sup> pers. pl. (g. *nā* acc., *nā* gen.-dat., y. *nō*, *nā*, *nā* acc.-gen.-dat., skr. *naḥ*) 'us'.
- naē-kay-* neg. indef. pron. (cp. skr. *nākiḥ*) 'no one, none; nothing'.
- y. *naēg-* vb. (skr. *nenikté*), pres. *naēnig-*: 'to wash away'.
- y. *naē-ča* particle 'and not'.
- y. *naē-čiš* particle (cp. skr. *nākiḥ* 'not'), strengthened negation.
- y. *naēd-* vb., pres. *nāis-*, *nīs-* 'to curse'.
- g. *naēdā*, y. *naēda* particle 'and not, nor'.
- y. *naēda.čim* particle, strengthened *naēda* 'nor'.
- y. *naēma-* adj. (skr. *néma-*) 'half', sb. m. 'half, the other half or side'.
- y. *naotara-* patronym. adj. 'descendant of *Naotara*'.
- y. *naotairyā-* patronym. adj. 'descendant of *Naotara*'.
- y. *naotairyāna-* patronym. adj. 'descendant of *Naotara*'.
- y. *naoma-*, *nāuma-* num. adj. (from *nava* num., skr. *navamā-*) 'ninth'.
- y. *naomaya* adv. (cp. *naoma-* adj.) 'nine times'.
- y. *naṭ-* vb., pres. (iter.) *nāḍaya-*: only with *vī* 'to skin'.

- napāt-*, *napt-* sb. m., y. *naptar-*, *nafəḍr-* sb. m., *naptī-* sb. f. 'grandson; grand-daughter', with *apaṃ* (gen. pl.) 'grandson of the waters' name of a deity and of a locality sacred to this deity.
- y. *naptar-*: see under *napāt-*.
- y. *naptī-*: see under *napāt-*.
- g. *naptya-* sb. m. (derived from *napāt-* sb.) 'descendant'.
- y. *nafəḍr-*: see under *napāt-*.
- g. *nafšu-čā-*: see under *napāt-*.
- nam-* vb. (skr. *nāmate*, *nāmayati*; *nataḥ*), pres. *nāma-*; *-nma-*; *nāma-*; caus. *nāmaya-*; perf. ptcpl. pass. *-nata-*: 'to bow, bend, flee'. With *apa* 'to go away, retire', with *frā* 'to flee from', with *vī* 'to stretch o. s.'
- nay-* vb. (skr. *nāyati*, *nēṣat*), pres. *naya-*; *nya-*; fut. *naēṣya-*; s-aor. *naēṣ-*: 'to guide, direct, govern; to carry off; to bring or reduce a p. to any state or condition (acc.)'. With *ava* 'to lead down, fetch down', with *upa* 'to lead up', with *para* 'to take away'.
- y. <sup>1</sup>*nava* particle (cpd. *na* + <sup>1</sup>*vā*) 'not at all, by no means, in no way'.
- y. <sup>2</sup>*nava* particle (cpd. *na* + <sup>2</sup>*vā*, skr. *nā vā*) 'or not'.
- y. <sup>3</sup>*nava* num. (skr. *nāva*) 'nine'.
- y. *nava-* adj. (skr. *nāva-*) 'new, fresh', *nava* (instr. sg.) adv. 'anew, afresh'.
- y. *nava.gāya-* sb. n. 'nine paces'.
- y. *nava.xṣapar-* sb. n. 'nine nights'.
- y. *navatay-* num. sb. f. (from <sup>3</sup>*nava*, skr. *navatāy-*) 'ninety'.
- y. *nava.naptya-* sb. m. 'ninth generation'.
- y. *nava.satō.-zyam-* sb. m., plur. 'nine hundred winters'.
- y. *navasō* num. adv. (from <sup>3</sup>*nava* num.) 'nine times'.
- y. *navāṭ* particle (from <sup>2</sup>*nava*) 'or not'.
- y. *navāza-* sb. m. (cpd. *nāv-* + *āza-* from *az-* vb., cp. skr. *nāvājā-*) 'boatman'.
- nar-*, *nər-* sb. m. (skr. *nā*, *nāraḥ*, *nṛbhyaḥ*) 'man, male; warrior (name given to the second caste), man, person'.
- g. *narēm narēm* adv. 'man for man'.
- y. *nairē manah-* adj. (written instead of <sup>\*</sup>*nairyamanah-*, cp. skr. *nṛmānas-*) 'of manly heart'.
- y. *narəp-* vb., pres. *nərəfsa-* 'to be on the wane' (of the moon).
- g. *narəpiš-* sb. n. (from *narəp-* vb.) 'degrading'.
- y. *nairya-* (from *nar-* sb., skr. *nārya-*) 'male; manly'.
- y. *nairyō.sanḥa-* sb. m. (cp. skr. *nārāśāmsa-*), name of a deity.
- y. *nairyāṃ.hāṃ.vārətivant-* adj. 'of manly courage'.
- <sup>1</sup>*nas-* vb. (skr. *nāśyati*, *nanāśa*; *naṣṭāḥ*), pres. *nasya-*; perf. *nānās-*, *nāṣ-*, plusquamperf. *nāṣa-*; s-aor. *nāś-*; perf. ptcpl. pass. *našta-*: 'to disappear, vanish, escape; to decline from (abl.); to be lost; to perish'. With *ā* and *pairi* 'to fall in with destruction', with *vī* 'to fall to destruction'.
- <sup>2</sup>*nas-* vb. (skr. *nāśati*, *nākṣati*), pres. *nasa-*; *nāsa-*; s-aor. *nāś-*; plusquamperf. *nāṣa-*: 'to come near, approach; to reach; to accept; to contrive to (inf.)'.
- y. *nasav-* sb. f. m. (from <sup>1</sup>*nas-* vb.) 'dead body, corpse; part of a corpse', name of the corpse-witch.
- y. *nasišta-* adj. (from <sup>1</sup>*nas-* vb.) 'most destructive'.
- y. *nasu-kaśa-* sb. m. (cp. *nasu.karət-*) 'corpse-bearer'.
- y. *nasu.karət-* adj. (from <sup>1</sup>*kar-* vb.) 'meddling with dead bodies'.
- y. *nasu-spaya-* sb. m. (cp. *nasu-spā-* sb.) 'burying of the dead'.
- y. *nasu-spā-* sb. m. 'burier of dead bodies'.
- y. *naskō frasa-* adj. 'studying the *Nask's* (i. e. the collection of the holy texts)'.
- nazdišta-* adj. (superl. of *āśna-* adj., skr. *nēdiṣṭha-*) 'nearest, next'.
- y. *nazdyō* adv. (compar. of *āśna-* adj., skr. *nēdiyāḥ* adv.) 'nearer to (acc.)'.
- y. *nāidyah-* adj. (compar., cp. skr. *nādhitā-* adj. 'oppressed, harrassed') 'weaker; overthrown, defeated'.
- y. *nāuma-* adj.: see under *navama-*.
- y. *nāfa-* sb. m. (cp. *nafah-* sb.) 'navel; near relationship, family'.
- y. *nāfah-* sb. n. (cp. skr. *nābhay-* f.) 'near relationship, family'.
- y. *nāfyō tbiš-* adj. 'one who persecutes (his own) kindred'.
- nāman-*, *nāman-* sb. n. (skr. *nāman-*) 'name'; y. *nāma* (acc. sg.) adv. 'by name'.
- y. *nāvaya-* adj. (from <sup>\*</sup>*nāv-* sb. f. 'boat, ship', skr. *nāv-*) 'navigable'.
- nāirī-* sb. f. (skr. *nārī-*) 'woman; wife, married woman'.
- y. *nāirikā-* sb. f. (from *nāirī-* sb.) 'woman; wife, married woman, mistress of the house'.
- y. *nāirivant-* adj. 'with a wife'.

- nāś- vb., pres. nāś-: 'to carry'. With nīś 'to carry off', with nīś and paiti 'to take away again'.
- y. nāh- sb. m. (skr. nās-, nas-), sg. and du. 'nose'.
- g. nā particle: see under nō.
- nā (acc.-gen.-dat.) pron. 1<sup>st</sup> pers. pl.: see under na-.
- y. nāmata- sb. m. (from nam- vb.) 'fagots, brushwood; hurdle-work'.
- y. nāmatō.-aiwi.varana- sb. n. (from <sup>1</sup>var- vb.) 'hut of hurdle-work'.
- nāmāhan- adj. (from nāmāh- sb.) 'respectful, humble; praying (respectfully)'.
- nāmāh- sb. n. (from nam- vb., skr. nāmas-) 'reverence, respect, homage; prayer'.
- nāmāhya- denom. pres. (from nāmāh- sb.) 'to pay reverence, respect, homage to (acc.)'.
- y. nārā.gar- adj. (cp. aspō.gar- adj.) 'devouring men'.
- y. nārā.bārāz- sb. f. 'a man's full height or depth'.
- y. nō, g. y. nā particle (ethical dat. of na-), mostly untranslatable.
- y. nō (acc.-gen.-dat.) pron. 1<sup>st</sup> pers. pl.: see under na-.
- nōiṭ particle of negation (cpd. na + iṭ, skr. nēt) 'not'.
- g. nā (acc.) pron. 1<sup>st</sup> pers. pl.: see under na-.
- y. nāṅhaya, nāṅhābya: see under nāh-.
- y. nāṅhan- sb. m. (cp. nāh- sb.) 'nose'.
- y. nāma.a-zbātay- sb. f. (from zav-, zbā- vb.) 'invoking by name'.
- y. nāman-: see under nāman-.
- g. nāmišta- adj. (superl. to \*namra- adj. 'bowing down, bent; submissive, humble') 'most respectful'.
- y. nāmy-qsav- adj. (\*nāmi side-form of namra- in compounds) 'with bending or bendable shoots'.
- nī, nī-, nī- adv. 'down; to, into'. Vbl. prefix.
- y. nī-jatēm absol. (from gan- vb.), with asti 'he knocks down a p. (acc.)'.
- y. nījāmaya- denom. pres. (from \*nījāma- sb. m. 'child-birth') 'to make a maid to bring forth a child'.
- y. nītāma- adj. (superl. to nī, cp. skr. nītarām adv.) 'lowest, nethermost; last'.
- y. nī-daiḍyaṅ inf. (from <sup>1</sup>dā- vb.) 'to lay down on (gen.)'.
- y. nīdātaēca [Yt. 13. 66]: see under <sup>1</sup>dā-.
- y. nī-ḍātay- sb. f. 'taking off'.
- y. nīdātō.pītav- abj. 'where meats are laid in'.
- y. nīdātō.barāzišta- adj. (cp. barāziś- sb.) 'with stuffed seats' (doubtful).
- y. nī-ḍaxta inf. (from ḍang- vb.) 'to master (a horse)'.
- y. nīpaśnaka- adj. (cp. paśna- sb.) 'envious'.
- y. nī-pātayaē-ca inf. (from pāy- vb.) 'to protect'.
- y. nī-pātar- sb. m., nī-pāḍrī- sb. f. (from pāy- vb.) 'protector, protectress'.
- y. nī-bārāḍa- sb. (from <sup>1</sup>bar- vb.) 'depository, chamber'.
- y. nī-mraoka- sb. m. (cp. mraocant- adj.) 'an affluent'.
- y. nīvayaka- adj. (derived from \*nīvaya- sb. m. 'fright, terror' from bay- vb., cp. skr. bhayā- sb. n.) 'frightening'.
- y. nī-vātay- sb. f. (from <sup>1</sup>van- vb.) 'decisive victory; decision'.
- y. nī-vāzan- adj. (from vaz- vb.) 'moving, swelling downwards'.
- y. nīvika- sb. m., name of an unbeliever.
- y. niuruzdō.tāma- adj. (superl. to niuruzda- adj., perf. ptepl. pass. of <sup>2</sup>raod- vb.) 'infirmest; most decrepit'.
- y. nī-zānga- adj. 'downward from the ankle, up to the ankle'.
- nīś, nīž- adv. (skr. nīh, nīṣ-, nīr-) 'out, forth'. Vbl. prefix.
- y. nīśarāharātayaē-ca inf. (from har- vb.) 'to watch over'.
- y. nīštara- adj. (compar. to nīś adv.) 'outward, outer, exterior'.
- y. nīštara.nāēma- sb. m. 'outside', nīštara.nōēmāṭ (abl. sg.) adv. 'from outside, on the outside'.
- y. nīštārētō.spaya- adj. 'with (good) cushions spread out'.
- y. nī-štūtay- sb. f. (from stav- vb., skr. stutāy-) 'praise'.
- y. nīśharātar- sb. m. (cpd. nī+harātar-, from har- vb.) 'one who watches over'.
- y. nīž-bārāḍay- sb. f. (from <sup>1</sup>bar- vb.) 'carrying off'.
- nū adv. (skr. nū, nū) 'now, even now'.
- <sup>1</sup>nūrām, y. nūrām adv. (cp. nū adv.) 'now, just now'.
- y. <sup>2</sup>nurām adv. 'craftily, cunningly'.
- y. nūrām: see under nūrām.
- y. nmāna-, g. y. dāmāna- sb. n. (cp. skr. dāma- sb. m. 'house') 'house, abode; stable'.
- y. nmānō.patay- sb. m. 'master of the house'.

- y. <sup>1</sup>*nmānya-* adj. (derived from *nmāna-* sb.) 'belonging to the house, of the house', name of the god of the house (or family).  
 y. <sup>2</sup>*nmānya-* adj. 'belonging to the god *Nmānya*, connected with the god *Nmānya*'.  
 y. *nmānyāiti* [G. 5. 5]: corrupt.  
 y. *nyāidāuru* [Yt. 19. 42]: corrupt.  
 y. *ny-āpəm* adv. (acc. sg. n. of *nī + āpa-* adj. 'flowing down the stream') 'down-stream'.  
 y. *nyāzata*: see under *qz-*.  
 y. *nyānk-* adj. (derived from *nī*; cp. skr. *nyānk-*) 'turned down(wards); low, base; degraded', sb. n. 'pool'.

## m.

- <sup>1</sup>*mā* particle of prohibition (skr. *mā*) 'not', joined usually with injunctive, sometimes also with optative, subjunctive or imperative.  
 g. <sup>2</sup>*mā* encl. strengthening particle (skr. *sma*).  
<sup>1</sup>*ma-* pron. 1<sup>st</sup> pers. sing. (skr. *mām, māt; mā, me*) 'me'. Decl. § 402.  
<sup>2</sup>*ma-* (derived from <sup>1</sup>*ma-*) adj. 'my, mine'.  
 y. <sup>1</sup>*maēya-* sb. n. (skr. *meghā-* sb. m.) 'cloud'.  
 y. <sup>2</sup>*maēya-* sb. m. 'hole'.  
 y. *maēyōkara-* adj. (from <sup>1</sup>*kar-* vb.) 'cloud-making'.  
 y. *maēt-* vb., pres. *miṭnā-* 'to stay, abide; to be (found) continually or always'.  
 g. *maēṭ-* vb., pres. *maēṭ, miṭ-*; *miṭnā-*: 'to send'. With *paiti* 'to send back; to renounce', with *ham* 'to send away; to deprive of (abl.)', with *ham* and *aibi* 'to receive'.  
 g. *maēṭa-* adj. 'wavering'.  
 y. *maēṭana-* sb. n. (from *maēt-* vb.) 'abode, residence'.  
 y. *maēsma-* sb. m. (from *maēz-* vb.), plur. 'urine'.  
 y. *maēsman-* sb. n. (cp. *maēsma-* sb.) 'urine'.  
 y. *maēz-* vb. (skr. *mēhati*), pres. *maēza-* 'to pass urine'. With *frā* 'to make water beyond (acc.)'.  
 y. *maēša-* sb. m., *maēšī-* sb. f. (skr. *meṣā-, meṣī-*) 'ram, sheep; ewe'.  
 y. *maoḍanōkairi-* adj. (skr. *modana-* sb. n.), only fem. 'giving (sensual) pleasure'.  
 g. *maga-* sb. m. 'league', (esp. of the Zoroastrian religious community).  
 y. *maya-* sb. m., *mayā-* sb. f. 'hole, pit'.  
 y. *mayna-* adj. (cp. skr. *nagnā-*) 'naked'.  
 y. *maxši-* sb. f. (cp. skr. *mākṣikā-* sb. f. 'bee') 'fly'.  
 y. *maxši.bərēta-* adj. 'draged away by a fly'.  
 y. *matay-* sb. m. (from <sup>3</sup>*man-* vb.) 'top (of a mountain)'.  
 y. <sup>1</sup>*mad-* vb. (skr. *mādati*), pres. *mada-*; *madaṃya-*: only mid. 'to get drunk'.  
 y. <sup>2</sup>*mad-* vb., s-aor. *mas-*: 'to measure out, apportion, allot a th. to a p.'.  
 g. *mada-*, y. *mada-* sb. m. (from <sup>1</sup>*mad-* vb., skr. *māda-*) 'ecstasy caused by the *Haoma*-drink; strong drink'.  
 y. *madəma-* adj. (cp. *maidya-* adj.) 'middle, being in the middle; middling, of a middling size or quality'; *madəməm* (acc. sg. n.) adv. 'into the midst of (gen.)'.  
 y. *madəməm* adv.: see under *madəma-*.  
 y. *maidim* adv.: see under *maidya-*.  
 y. *madumant-* adj. (cp. *mada-* sb.) 'containing wine, honey'.  
 y. *madəmya* adv.: see under *madmya-*.  
 y. *madmya-*, *madəmya-* adj. (derived from *madəma-* adj.) 'middle, being in the middle; half-loud (of the voice)'; *madəmya* (instr. sg.) adv. 'in the midst of (gen.)'.  
 y. *maidya-* adj. (skr. *mādhyā-*) 'middle' (of time); sb. m. n. 'the middle' (of space and time), esp. 'the middle of the body, the waist'; *maidim* (acc. sg.) adv. 'in the midst of (gen.)', *maidyōi* (loc. sg.) adv. 'up to the midst of (gen., loc.)'.  
 y. *maidyāna-*, *maidyaṇa-* sb. n. (derived from *maidya-* adj.) 'the middle'.  
 y. *maidyāirya-* sb. m. (from \**maidyōi-yāirya-* by haplology) lit. 'mid-year', name of the god of the fifth season and of the season-festival.  
 y. *maidyōi* adv.: see under *maidya-*.  
 g. *maidyōi.māṇha-*, y. *maidyōi.māṇha-* sb. m., name of two believers.  
 y. *maidyōi.zarəmaya-* sb. m. lit. 'mid-spring', name of the god of the first season and of the season-festival.  
 y. *maidyōi-šam-* sb. m. lit. 'mid-summer', name of the god of the second season and of the season-festival.  
 y. *maidyōi-šād-* adj. (from <sup>1</sup>*had-* vb.) 'sitting in the middle'.  
 y. *maidyaṇa-*: see under *maidyāna-*.  
*maṭ* adv. (skr. *smāt*) 'always, for ever', prep. with instr., abl. or gen. '(together) with'.  
 y. *maṭ.afsman-* adj. 'together with all the lines'.  
 y. *maṭ.āzantay-* adj. 'together with the explanation'.

- y. *maṭ.gaośāvara-* adj. 'with ear-rings'.  
 y. *maṭ.gūḍa-* adj. 'afflicted with filth'.  
 y. *maṭ.dāman-* adj. 'together with (his) creation'.  
 y. *maṭ.paiti.pərəsav-* adj. 'together with the answers'.  
 y. *maṭ.paiti.frasa-* adj. 'together with the answers'.  
 y. *maṭ.pərəsav-* adj. 'together with the questions'.  
 y. *maṭ.vačastaṣṭay-* adj. 'together with all the strophes'.  
 y. *maṭ.saoči.buṣe* inf. 'to be ever in flame'.  
<sup>1</sup>*man-* vb. (skr. *mānyate*; *amata*; *amamsta*; *masīya*; *mamnāte*; *matāh*), pres. *man*; *mainya*; (iter.) *mānaya*; *s-aor. mānāh*, *mānāgh*; perf. *maman*, *mamn*; perf. ptcpl. pass. *mata*: 'to think, believe, suppose, imagine; to consider, reflect on, think upon (acc., gen.); to think out a th. (acc.); to take for, take to be (with two acc.)'; mid. with the nom. of a predicative ptcpl. (*para-dadō*, *jaṅnvā*) 'he thinks he gives, he has smitten'; *mānayan ahe* or *bā* with a following *yadā* 'one could verily believe (, it is), as if . . .', i. e. 'just as (if)'. With *anu* 'to repeat in mind'.  
<sup>2</sup>*man-* vb., pres. *manya*; iter., caus. *mānaya*, *mānaya*: 'to stay, remain; wait'. With *upa* 'to wait'.  
 y. <sup>3</sup>*man-* vb. (cp. *matay* sb.), only with *frā* 'to have advantage'.  
 y. *manaodri-* sb. f. 'throat, neck'.  
 y. *manas.paoirya-* adj. 'the first in thinking'.  
<sup>1</sup>*manah-* sb. n. (from <sup>1</sup>*man-* vb., skr. *mānas-*) 'mind, spirit; thinking, thought; purpose, intention; plan, plot'; with *vanhav-* 'good', in the *Gāḍā*'s also with *vahiṣṭa-* 'best' or with *ḍwa-* 'thy' name of a deity.  
 g. <sup>2</sup>*manah-* sb. n. (from <sup>2</sup>*man-* vb.) 'dwelling-place, residence'.  
*manahya-* adj. (derived from <sup>1</sup>*manah-* sb.) 'spiritual'.  
 y. *manō* [Yt. 14. 38]: obscure.  
 y. *manō.marāta-* adj. 'recited in mind'.  
 y. *mainiv-asah-* (written for <sup>\*</sup>*mainyuv-asah-*, § 33. 8), *mainyav-asah-* adj. 'moving, flying through the (spiritual i. e.) etherial space'.  
 y. *mant-* vb. (skr. *mānthati*, *mathnāti*), pres. *manā-* (§ 41. 2) 'to stir'. With *vī* 'to throw into gear'.  
 g. *mand-* vb., pres. *mān* . . *dad-* (see note on Y. 53. 5): 'to grave a th. in one's memory'.  
 y. *mainya-* adj. (from *māy-* vb.) 'authoritative, privileged', sb. m. 'landlord'.  
 y. *mainyav-* sb. m. (from <sup>1</sup>*man-* vb., skr. *manyāv-*) 'mind, spirit; spirit (of the departed); spirit (the spirit of good and the spirit of evil)'.  
 y. *mainyava-* adj. (derived from *mainyav-* sb.) 'spiritual; incorporeal, immaterial'.  
 y. *mainyav-asah-*: see under *mainiv-asah-*.  
 y. *mainyu.tāṣṭa-* adj. 'made by spirits'.  
 y. *mainyu stāta-* adj. 'placed, sent by spirits'.  
 y. *mainyu.śūta-* adj. 'incited by the spirit or mind'.  
 y. *mainyuś.xvarəḍa-* adj. 'spiritual food'.  
 y. *mainyu.ham.tāṣṭa-* adj. 'made, built by spirits'.  
 y. *mayah-* sb. n. 'cohabitation, pairing'.  
 g. *mavaiḍya-* adj. (derived from g. *mavant-* adj. 'like me', skr. *māvant-*) 'like me, such as I'.  
 y. <sup>1</sup>*mar-* vb. (skr. *mṛtāh*), pres. *mirya*; perf. ptcpl. pass. *mārēta*: 'to die'. With *ava-* or *frā* 'to die'.  
<sup>2</sup>*mar-* vb. (skr. *smārati*; *smṛtāh*), pres. *mara*; *māra*; *hišmar*; *mairya*; (iter.) *māraya*; perf. ptcpl. pass. *mārēta*, *marēta*: 'to have in mind, remember; to repeat from memory, recall; to pray'. With *paiti* 'to recall to mind; to long for', with *frā* 'to recite'.  
 g. *mairiṣṭa-* adj. (from <sup>2</sup>*mar-* vb.) 'one who has a th. best in remembrance'.  
*marək-* vb. (skr. *marāyati*), pres. *mārēnk*; *mārēnā-*; *mārēnāya-*; *s-aor. marāṣ-*, *mārāṣ-* 'to kill, slay, destroy'. With *para* 'to hurt; ruin', with *vī* 'to destroy'.  
 y. *mahrka-* sb. m. (from *marək-* vb.) 'death, destruction'.  
 y. *mahrkadāi* inf. (from *marək-* vb.) 'to destroy'.  
 y. *mahrkāi* inf. (from *marək-* vb.) 'to kill, ruin, destroy'.  
 y. *maryav-*, *mḍurv-* sb. m., name of a land 'Marv, Margiana'.  
 y. *marəyā-* sb. f. 'meadow'.  
 g. *maraxtar-* sb. m. (from *marək-* vb.) 'destroyer'.  
 y. *marəṣṭar-* sb. m. 'fashioner'.  
 g. *marēta-* sb. m. (from <sup>1</sup>*mar-* vb.) 'a mortal, a human being, man'.  
*marātan-* adj. (cp. *marēta-* sb.) 'mortal, man'.



- g. *marəd-* vb. (cp. skr. *mṛdnāti* 'he crushes'), pres. *marəd-*; *mōrənda-*: 'to destroy, bring to naught'.
- y. *mairya-* adj. 'false, malicious; scoundrel'.
- y. *marəz-* vb. (skr. *mārṣṭi*, *mṛjānti*, *mṛñjyāt*), pres. *marəza-*; *mərəza-*; *mərəz-*: 'to wipe, stripe'. With *aipi* 'to fit a th. (acc.) with (acc.)', with *ā* 'to fly up', with *ā* and *anu* 'to fly in one's company', with *ā* and *pairi* 'to caress a p. all around', with *frā* 'to fly away', with *vī* 'to fly to and fro'.
- y. *maršū-* sb. f. 'belly'.
- y. *marzdika-*: see under *mərəzdika-*.
- y. *mas-* adj. 'long; extensive, wide (-spread), large'.
- y. <sup>1</sup>*masan-* sb. n. 'greatness, importance, superiority'.
- y. <sup>2</sup>*masan-* adj. 'great, important'.
- y. *masah-* sb. n. 'length, greatness', *masō* (acc. sg.) adv. 'very'.
- y. *masō* adv: see under *masah-*.
- y. *masit-* adj. (derived from *mas-* adj.) 'large, extensive'.
- y. *masita-* adj. (derived from *mas-* adj.) 'large, extensive'.
- y. *masišta-* adj. (superl. to *mas-* adj.) 'largest'.
- y. *mastay-* sb. f. (from *mand-* vb.) 'knowledge'.
- y. *mastreyan-* sb. m. (cp. skr. *mastiṣka-* sb. n.), plur. 'brain'.
- y. *masyah-* adj. (compar. to *mas-* adj.) 'larger, greater'.
- g. *maz-* adj. (skr. *mah-*) 'great', instr. pl. *mazibiš* adv. 'earnestly'.
- mazan-* sb. n. (from *maz-* adj., cp. skr. *mahimān-*) 'greatness, majesty, high rank'.
- y. *mazant-* adj. (skr. *mahānt-*) 'great, big, ample, copious, powerful, important, lofty, noble'.
- y. *mazah-* sb. n. (skr. *māhas-*) 'greatness; plenty'.
- mazišta-* adj. (superl. of *maz-* adj., skr. *māhiṣṭha-*) 'greatest, largest'.
- y. *mazdaoxta-* adj. (cpd. *mazdāh-* + *uxta-*) 'uttered, pronounced by M'.
- y. *mazda.xšaθra-* adj. 'one who has his power from M' (doubtful).
- y. *mazda-δāta-* adj. 'created by M'.
- y. *mazdayasna-* adj. 'worshipper of M., Mazdayasnian'.
- g. *mazdāθa-* sb. n. (from *mazdā-* vb.), plur. '(all) the things, that one must remember'.
- g. <sup>1</sup>*mazdāh-* sb. n. (from *mazdā-* vb., cp. skr. *medhā-* sb. f.) 'memory'.
- <sup>2</sup>*mazdāh-* sb. m. (from *mazdā-* vb.) lit. 'the one of knowledge, wise one', name of the supreme *Ahura*.
- y. *mazdō.fraoxta-* adj. 'uttered, pronounced by M'.
- g. *mazibiš* adv.: see under *maz-*.
- mazyah-* adj. (compar. to *maz-* adj., skr. *māhiyas-*) 'greater, larger'.
- g. *maš* adv. (from *maz-* adj.) 'highly'.
- g. *maša-* sb. m. (from <sup>1</sup>*mar-* vb.) 'a mortal, a human being, man'.
- mašya-* sb. m. (cp. *maša-* sb., skr. *mārtya-*) 'a mortal, a human being, man'.
- y. *mašyāka-* sb. m. (derived from *mašya-* sb.) 'man'.
- mā(y)-* vb. (skr. *mimīte*; *mitāh*), pres. *mayā-*; perf. *mim-*; perf. ptcpl. pass. *-mita-*, *-mīta-*, *māta-*: 'to measure; to form, build; to compare with'. With *frā* 'to enact; to turn into (instr.)'.
- mātar-* sb. f. (skr. *mātār-*) 'mother'.
- y. *māda* particle of prohibition 'and not'.
- y. *māda.čim* particle, strengthened *māda* 'and not'.
- y. *māyavant-* adj. 'cohabitation-supplied, where cohabitations or pairings take place' (doubtful).
- y. *māvaya-ča*, *māvōya*: s. under <sup>1</sup>*ma-*.
- y. *māzainya-* adj. 'Māzanian', epithet of a class of *Daēva*'s.
- y. *māzdayasna-* adj. (derived from *mazdayasna-* adj., strengthened with *Vṛddhih*) 'belonging to the worshippers of M'.
- y. *māzdayasnay-* adj. (cp. *māzdayasna-* adj.) 'belonging to the worshippers of M'.
- y. *māzdrājahya-* sb. m. '(length of) a month'.
- māh-* sb. m. (skr. *mās-*) 'moon', also deified; 'month'.
- y. *māhya-* sb. m. (from *māh-* sb., skr. *māsyā-* adj.), name of the gods of the months and of the month-festivals.
- g. *mān* [Y. 53. 5, 31. 5]: see under *mand-* and *məndāidyāi*.
- məndāidyāi*, *māncā daidyāi* inf. (from *mand-* vb.) 'to hold in remembrance'.
- g. *mām* [Y. 53. 4]: corrupt.
- y. *mərəya-* sb. m. n. (skr. *mṛgā-* sb. m. 'an animal of the forest; a bird') 'bird'.
- y. *mərətō* inf. (from <sup>2</sup>*mar-* vb.) 'to hold in remembrance'.
- y. *mərəθwant-* adj. (from <sup>2</sup>*mar-* vb.) 'thinking of (loc. or acc.)'.
- mərəθyav-* sb. m. (from <sup>1</sup>*mar-* vb., skr. *mṛtyāv-*) 'death'.

- g. *mārāṅgāidyāi* inf. (from *marāk-* vb.) 'to destroy'.
- y. *mārāzav-* sb. n. 'backbone'.
- y. *mārāzu.jītay-* sb. f.: obscure.
- y. *mārāzyumna-* adj.: obscure.
- g. *mārāzdika-*, y. *marzdika-* sb. n. (skr. *mṛḍikā-*) 'mercy, mercifulness, forgiveness, grace'.
- y. *mē*, g. *mōi* particle (ethical dat. of the pron. 1<sup>st</sup> pers. sg.), mostly untranslatable.
- y. *mē*: see under <sup>1</sup>*ma-*.
- g. *mōi* particle: see under *mē*.
- g. *mōi*: see under <sup>1</sup>*ma-*.
- y. *mōiṭ* particle of prohibition, strengthened *mā* (*mōi.tū* written instead of *mōiṭ ū*; cpd. ar. \**mā + it*) 'not'.
- g. *mōyāstrā.barānā*: see under *myastrā.barāna-*.
- y. *mōrum*: see under *mārgav-*.
- y. *moṣu*, g. *moṣū* adv. (skr. *makṣū*) 'soon, immediately'.
- y. *maḍwa-* adj. (fut. ptepl. pass. of <sup>1</sup>*man-* vb.) 'to be thought'.
- <sup>1</sup>*maḍra-* sb. m. (from <sup>1</sup>*man* vb., skr. *māntra-*) 'word, saying, formula (of prayer); spell; judgement; command', esp. 'the holy word', also deified.
- <sup>2</sup>*maḍra-* sb. m. (from <sup>1</sup>*man-* vb., cp. <sup>1</sup>*maḍra-*) 'thought'.
- maḍran-* sb. m. (from <sup>1</sup>*maḍra-* sb.) 'prophet'.
- g. *maṅṅarāy-* sb. f. (\**māmr-*, from <sup>2</sup>*mar-* vb.) 'message'.
- maṅṅ*: see under <sup>1</sup>*ma-*.
- y. *maṅ* [Y. 9. 31]: see under *maḍdā-*.
- g. *maḅā.rāyay-*, y. *maḅā.rāyay-* adj. 'rich'.
- y. *maḅdā-* vb. (ar. \**manzdā-*, from *mand-* vb.), pres. *maḅ daḅ-*: 'to have in one's memory'.
- y. *maḅdra-* adj. (from *maḅdā-* vb.) 'intelligent, wise'.
- y. *miḅwana-* adj. (cp. skr. *mithunā-*), only du. 'paired, forming a pair or couple'.
- y. *miḅwara-* adj. (cp. *miḅwana-* adj.), only du. 'paired, forming a pair or couple'.
- miḅra-* sb. m. (skr. *mitrā-*) 'contract, name of a god'.
- y. *miḅrō.drug-* adj. (skr. *mitradruh-*) 'one who lies to Miḅra; one who breaks the contract'.
- y. *minav-* sb. f. 'necklace'.
- y. *misvan-* adj. (from *myas-* vb. 'to mix', cp. skr. *miśrā-* 'mixed'), with *gātav-* sb. m. 'the place of the mixed', i. e. the place assigned to the souls of those whose deeds of virtue and vice balance each other.
- y. *mīṣṭi* adv. 'always'.
- mīḅda-* sb. n. (skr. *mīḅhā-*) 'reward; profit, advantage'.
- g. *mīḅdavant-* adj. 'rewarded'.
- māḅra-* sb. n. (skr. *mūtra-* 'urine') 'excrements, dirt; filthiness'.
- y. *mūra-* adj. (skr. *mūrā*) 'stupid, silly'.
- y. *mūraka-* sb. m. (cp. *mūra-* adj.), designation of *daēvic* beings.
- y. *myav-* vb. (skr. *mīvatī* 'he moves'), pres. *mīva-* only with *ava* 'to take away'.
- g. *myastrā.barāna-* adj. (§144.1) 'granting companionship'.
- y. *myazda-* sb. m. (skr. *mīyédha-*) '(sacrificial) meat-offering'.
- y. *myazday-* sb. m. = *myazda-*.
- y. *myezdin-* adj. (from *myazda-* sb.) 'one who offers *Myazda*, sacrificer'.
- g. *mraoçant-* adj. (cp. skr. *mrócāti*) 'bending'.
- mrvav-* vb. (skr. *bravāṇi*, *brūhi*, *abravīt*, *bruvāṇāḥ*), pres. *mrvav-*, *mrv-*; *mrvā-*; *mrvī-*; pass. aor. *mraoī*; perf. ptepl. pass. *mrūta-*: 'to say, tell, speak, pronounce; to name, call, designate (with two acc.)'. With *antarā* and *ā* 'to break with (acc.)', with *ā* 'to recite', with *upa* 'to call here', with *pāiti* 'to answer', with *frā* 'to say, tell, speak; to say or speak about, refer to (acc.); to recite', with *frā* and *ā* 'to proclaim', with *nī* 'to call here'; (mid.) to prophesy one's fortune or misfortune, with *vī* 'to abjure'.
- y. *mrāta-* adj. (skr. *mlātā-*) 'dressed' (of hides).
- y. *mrūra-* adj. (cp. skr. *mṛṅāti*) 'deadly'.

## y.

- yā* adv. (instr. sg. of *ya-* rel. pron., cp. skr. *yena*) 'how', as conjunction 'so that (final); since, because (causal); if (conditional, but approaching the causal sense).
- ya-* rel. pron. (skr. *yā-*) 'who, which, what', often only connective or resembling Greek article; in indefinite sense with *-ca* or *-ciṭ* or with the interrog. pron. *kay-* and *-ca*, respectively *ka-* and *ciṭ* 'whoever'.
- y. *yao-karš-* denom. pres. (from \**yao-karš-* adj. 'one who tills corn') 'to till corn'.
- yaog-* vb. (skr. *yojate*, *yujanta*, pass.

- yujyate*; *yuktāh*), pres. *yaog-*, *yūg-*; *yung-*; *yujya-*; perf. ptepl. pass. *yūxta-*: 'to yoke, harness, put to; to join, unite; to accustom to (instr.); mid. to become partaken of (loc.)'. With *apa* 'to put aside', with *frā* 'to yoke, harness'.
- y. *yaoxštay-* sb. f. (from *yaog-* vb.) 'skill'.
- y. *yaoxštivant-*, *yaoxštavant-* adj. 'skilled'.
- y. *yaod-* vb. (skr. *yūdhyati*), pres. *yūidyā-*: 'to fight, struggle'.
- y. *yaona-* sb. m. (cp. skr. *yónay-* sb. m.) 'place'.
- y. *yaonō.xvata-* adj.: obscure.
- y. *yaoz-* vb., pres. *yaoza-*; caus. *yaozaya-*: 'to surge, get excited, caus. to agitate, excite; to be thrown into confusion or disorder (of armies), caus. to confuse, disorder'. With *avi* caus. 'to confuse, disorder thoroughly', with *ā* 'to surge or rage, caus. cause to surge or rage', with *upa* caus. 'to make surging near', with *vī* caus. 'cause to flow over'.
- y. *yaoždayan* inf. (from *yaoždā-* vb.) 'to purify, cleanse'.
- <sup>1</sup>*yaoždā-* vb. (cpd. \**yaoš-* sb. n. + <sup>1</sup>*dā*, skr. *yóṣ-* sb. n. 'hail'), pres. *yaoždā-*; *yaozdada-*, *yaoždadā-*, *yaoždad-*; *yaoždaya-*; perf. ptepl. pass. *yaoždāta-*: 'to make perfect, improve; to put in good condition, set in order' esp. in ritual sense; 'to set in order again, to re-establish, purify, cleanse'. With *pairi* 'to set in order, purify, cleanse round about'.
- y. <sup>2</sup>*yaoždā-* sb. f. (from *yaoždā-* vb.) 'purification'.
- y. *yaoždātō.zamō.tama-* adj. (superl. to \**yaoždātō.zam-* adj.) 'where the ground is the cleanest'.
- y. *yaoždāiti* inf. (from *yaoždā-* vb.) 'to purify, cleanse'.
- y. *yaoždādra-* sb. n. (from *yaoždā-* vb.) 'perfection, improvement; purification'.
- y. <sup>1</sup>*yaoždādrya-* sb. n. (derived from *yaoždātar-* sb. m. 'purifier, cleanser') 'the function of one who performs the purificatory rites'.
- y. <sup>2</sup>*yaoždādrya-* adj. (derived from *yaoždādra-* sb. n.) 'one who performs the purificatory rites'.
- yaoždāh-* adj. (from *yaoždā-* vb.) 'accomplishing, fulfilling'.
- ya-* vb. (skr. *yātati* 'he joins'; *yātayati*; *yetire*), pres. *yata-*; *yataya-*; caus. *yātaya-*; perf. *yayat-*, *yaēt-*: 'to move; to endeavour, make effort (with loc.)'. With *frā* 'to come near, approach'.
- y. *yatāra-* adj. (compar. to *ya-* rel. pron., cp. skr. *yatará-*) 'who or which of two'.
- y. *yadā* adv. (skr. *yadā*), as conjunction 'when, at the time when' (temporal); 'if' (conditional).
- y. *yadāt* adv. (derived from *yada* 'where') 'whence, where . . . from'.
- y. *yadōiṭ* conjunction (cpd. \**yada+iṭ*) 'if' (conditional); 'in order that' (final); 'up to (the time) that, until' (temporal).
- y. *yada*, g. *yadā* adv. (skr. *yathā*) 'where', as conjunction 'as, just as, like, (as much) . . . as; as if' (comparative); 'since, as, because' (causal); 'that, so that, in order that' (final or consecutive); introducing an object sentence 'how, if' (in indirect questions), 'that' (serving merely to paraphrase the obj.).
- y. *yada.karētām* adv. (skr. *yathākṛtām* adv. 'according to the usual practice') 'when worked up in the right manner'.
- <sup>1</sup>*yada-nā* adv. and conjunction 'as' (comparative); in Y. 12. 4 serving to turn the preceding dem. pron. into an indefinite (*anā sarām . . . yadanā dragvatā* 'the communication with every Dr.').
- y. <sup>2</sup>*yada-na* copulative particle 'and, what is more'.
- y. *yadamam* adv. (cpd. \**yada*+\**māy-*, \**mā-* sb. f. from *māy-* vb.) 'according (to the measure,) to the rules'.
- y. *yada yaṭ* conjunction 'in as much as' (causal); 'as; if as' (comparative).
- yadrā* adv. (skr. *yātra*) 'where, whither', as conjunction 'in order that' (final).
- y. <sup>1</sup>*yaṭ*, g. <sup>1</sup>*hyaṭ* (acc. sg. n. of *ya-* rel. pron.) particle, serving to connect a nominal definition to a preceding noun as representative of the rel. pron. in any case except nom. and acc. sg. n.
- y. <sup>2</sup>*yaṭ*, g. <sup>2</sup>*hyaṭ* conjunction (acc. sg. n. of *ya-* rel. pron., skr. *yāt*) 'when, as, if, after, since' (temporal, occasionally in causal or conditional sense); 'if, in case' (conditional); 'because, as, so far as, in as much as' (causal); 'that, so that, in order that' (final or consecutive); 'as, so well as' (comparative); introducing an object sentence 'that'; local 'where'.

- y. *yaṭ-çit* conjunction (skr. *yáccit*) 'even if, although' (concessive); 'when' (temporal); 'if, in case' (conditional); *yaṭçit . . yaṭ . . çit* (with tmesis) 'whether . . or'.
- y. *yaṭ . . paiti* adv. 'where; if'.
- y. *yaṭ vā* particle, giving a choice 'or (, if you choose)', *yaṭ vā . . vā* 'either . . or'.
- yam- vb. (skr. *yamate* (subj.), *yacchati*; *yatáh*), pres. *yam-*; *yasa-*; perf. ptcpl. pass. *yata-*: 'to hold, take hold of'. With *apa* 'to take away a th. (acc.) from (acc., gen. or instr.); to hinder, that (predic. ptcpl.)', with *ā* mid. 'to obtain'.
- yav- sb. n. 'continuance', dat. sg. *yavōi*, *yavē* with *vīspāi* 'for ever and ever', instr. or loc. sg. *yavā* as adv. 'ever'.
- yavā adv.: see under *yav-*.
- y. *yava* [Y. 9. 10]: see under *yvan-*.
- y. *yava-* sb. m. (skr. *yáva-*) 'corn'.
- y. *yavaē-jī-* adj. (\**jī-* sb. f. 'life', from <sup>1</sup>*gay-* vb.) 'everliving'.
- y. *yavaētāt-* sb. f. 'everlastingness', only dat. sg. *yavaētāite* 'for ever and ever'.
- y. *yavaē-sū-* adj. (from *sav-* vb.) 'ever prospering'.
- yavatā adv. and conjunction (instr. sg. of *yavant-* adj.) 'so long as; till' (temporal).
- yavaṭ adv. and conjunction (acc. sg. n. of *yavant-* adj., cp. skr. *yāvat* adv.) 'so long as; till' (temporal); 'provided that' (temporal, approaching conditional sense).
- y. *yavaṭ vā* particle = *yaṭ vā*.
- y. *yavan-*, *yaon-* sb. n. (derived from *yava-* sb.) 'corn-field; granary'.
- y. *yavant-* adj. (cp. skr. *yāvant-*) 'how large, much, wide, long'; *yāvaṭ* nom.-acc. sg. n. used also as sb. n.
- y. *yave* adv.: see under *yav-*.
- y. *yavō.çarānya-* sb. n. (from <sup>4</sup>*kar-* vb.) 'corn-field'.
- g. *yas-* adj. (from *yam-* vb.) 'receiving' (with acc.).
- y. *yaska-* sb. m. 'illness, sickness'.
- yasna-* sb. m. (from *yaz-* vb., skr. *yajñá-*) 'worship, devotion, prayer, praise, act of worship, offering, sacrifice'; alone or with *haptarṇhātay-* adj. name of the Seven-Chapter-*Yasna* [Y. 35. 3—41. 6].
- y. *yasnō.karēta-* sb. n. (lit. 'ceremonious mentioning of the word *Yasna*' in the recitation of the *Yerōhē.hātqm-* prayer, which contains the word *yesnē*) 'recitation of the *Yerōhē.hātqm-* prayer'.
- y. *yasnō.karētay-* sb. f. = *yasnō.karēta-*.
- yasnya-*, *yesnya-* adj. (derived from *yasna-* sb., skr. *yajñīya-*) 'worthy of worship or sacrifice; belonging to worship or sacrifice, sacrificial'; sb. n. pl. with *staota-* adj. name of a collection of texts incorporated in the *Yasna*.
- yaz- vb. (skr. *yajati*, *yajate*; *iṣṭáh*), pres. *yaza-*; pass. *yazyā-*, *yezzyā-*; aor. *yazaēta*; perf. ptcpl. pass. *išta-*, *yašta-*: 'to worship, adore, honour (esp. with sacrifice or oblations); to say the prayer (with acc. of the person to whom); to consecrate, hallow, offer a th.'. With *ā*, *upa* and *frā*, or *frā* in the same sense.
- yazata- adj. (from *yaz-* vb., skr. *yajatā-*) 'worthy of worship, adorable', sb. m. 'a deity, god'.
- yazav- adj. (skr. *yahāv-*), fem. *yezivī-* 'youngest; last'.
- y. *yaštar-* sb. m. (from *yaz-* vb.) 'worshipper'.
- y. *yah-* vb. (skr. *yásyati*, *yéṣati*; *yastáh*) pres. *yaēša-*; *yaēšya-*; perf. ptcpl. pass. *yašta-*: 'to boil up'.
- y. *yahmaṭ haça* adv. (abl. sg. of *ya-* rel. pron.) 'therefore'.
- y. *yahmāi* conjunction (dat. sg. of *ya-* rel. pron.) 'until'.
- y. *yahmya* adv. (loc. sg. of *ya-* rel. pron.) 'where'.
- y. *yahva* [Yt. 10. 18]: corrupt.
- y. *yā-* vb. (skr. *yāti* 'he goes', cp. <sup>1</sup>*ay* vb.), pres. *yā-* 'to go'. With *apa* 'to go away from (abl.)', with *upa* 'to come near, approach'.
- g. *yāṭ* adv. (abl. sg. of *ya-* rel. pron., skr. *yāt*) 'since'.
- g. *yāiś* adv. (instr. pl. of *ya-* rel. pron.) 'so as'.
- y. *yāta-* sb. n. (orig. perf. ptcpl. pass. of *yam-* vb.) 'portion, share'.
- y. *yātav-*, *yāḍw-* sb. m. (skr. *yātāv-*) 'sorcerer'.
- g. *yātāyā* [Y. 36. 2]: obscure.
- y. *yātumant-* adj. (skr. *yātumánt-*) 'practising witchcraft or sorcery; holding with the sorcerers, companion of sorcerers'.
- g. *yāṭ* [Y. 36. 6]: corrupt; one expects *hyaṭ* (nom. sg. n.).
- g. y. *yāna-*, y. *yāna-* sb. m. (from *yam-* vb.) 'favour, mark of favour'.
- y. *yā-varana-* adj. 'of what religion'.
- y. *yār-* sb. n. 'year'.

- y. *yārā.čarāš-* adj. (from *karš-* vb.) 'passing away the year'.
- y. *yārā.drājah-* sb. n. 'the length, period of a year'.
- y. *yāirya-* adj. (derived from *yār-* sb.) 'lasting throughout the year', name of the gods of the six seasons and of the season-festivals'.
- yās-* vb., pres. *yāsa-*: 'to have a desire for, ask for (acc.); to bid, order'. With *apa* 'to take away', with *ā* 'to fetch', with *ā* and *parā* 'to take away', with *nī* 'to keep down, keep under, bridle; to hold fast'.
- y. *yās-kərət-* adj. (cpd. <sup>3</sup>*yāh-* + *kərət-*) 'co-operating in the »closing work«'.
- y. *yās-kərəstara-*: compar. to *yās-kərət-* adj.
- y. *yās-kərəstəma-*: superl. to *yās-kərət-* adj.
- y. *yāstō.zaēnav-* adj. (*yāsta-* perf. ptepl. pass. of <sup>1</sup>*yāh-* vb.) 'one who has girded himself the sword-belt'.
- y. <sup>1</sup>*yāh-* vb., pres. *yārhaya-*, perf. ptepl. pass. *yāsta-*: 'to gird round about the body, put on a girdle'. With *aiwi* 'to begird, put on; to bundle (the *Barəsmān*-twigs)'.
- y. <sup>2</sup>*yāh-* sb. n. (from <sup>1</sup>*yāh-* vb.) 'girdle, thread'.
- <sup>3</sup>*yāh-* sb. n. 'crisis, decision; closing work'.
- g. *yāma-* sb. m. (skr. *yamā-*) 'twin'.
- y. *yəvin-* sb. m. (cp. *yavan-* sb.) 'corn-field'.
- y. *yeđi*, *yeiđi* conjunction (skr. *yādi*) 'if, in case' (conditional).
- y. *yerəhē.hātā-* sb. f., name of the prayer beginning with *yerəhē hātəm āať yesnē paiči*.
- y. *yerəhē hātəm*: thus the prayer beginning with this words is quoted. *yesnē*: loc. sg. of *yasna*.
- yesnya-* adj.: see *yasnya*.
- yesnyatā-* sb. f. 'worthiness of being worshipped'.
- yesnyō.təma-* adj. (superl. to *yasnya-* adj.) 'most worthy of worship'.
- g. <sup>1</sup>*yezī* conjunction (<sup>2</sup>*yať* + *zī*) 'as, because' (causal), 'whether, if' (indirect question).
- y. <sup>2</sup>*yezī* conjunction (cp. <sup>1</sup>*yezī*) 'if' (conditional), 'when, as soon as' (temporal).
- yezi ahmya* adv. 'where'.
- yezi nōiť* adv. 'if not, else, otherwise, in the contrary case'.
- y. *yezimna-* (pres. ptcl. mid.): see under *yaz-*.
- g. *yezivi-*: see under *yazav-*.
- y. *yešti* inf. (from *yaz-* vb.) 'for to worship'.
- y. <sup>1</sup>*yōišta-* adj. (superl. of *yvan-* adj.) 'youngest'.
- y. <sup>2</sup>*yōišta-* sb. f., name of a believer.
- y. *yārhuya-* adj., only with *avarətā-* sb. f. 'personal property, goods and chattels, riches'.
- y. *yāna-*: see under *yāna*.
- y. *yim* particle (acc. sg. m. or n. of *ya-* rel. pron.), used like <sup>1</sup>*yať*.
- yima-* sb. m., name of a mythical king.
- y. *yimō.kərənta-* adj. (from *karət-* vb.) 'cutting Y. in two pieces'.
- y. *yūxta* inf. (from *yaog-* vb.) 'to bridle'.
- y. *yuxta-* sb. n. (orig. perf. ptepl. pass. of *yaog-* vb., skr. *yuktā-* adj.) 'team (of horses)'.
- y. *yūnō*: see under *yvan-*.
- g. *yūš* encl. nom. pl. pron. 2nd pers. (cp. *yūžəm*) 'you'.
- yūšma-*, *xšma-* pron. 2nd pers. plur. (skr. *yušmāt*, *yušmākam*) 'you'. Decl. § 402.
- g. *yūšmāka-*, *xšmāka-* adj. (derived from *yūšma-*, *xšma-*, skr. *yušmāka-*) 'your, yours'.
- g. *yūšmāvānt-*, *xšmāvānt-* adj. (skr. *yušmāvānt-*) 'like you, such as you'.
- y. *yūžəm*, g. *yūžəm* nom. pl. pron. 2nd pers. (cp. skr. *yūyām*) 'you'.
- y. *yvan-*, *yavan-*, *yūn-* sb. m. (skr. *yūvan-*, *yūn-*) 'a youth, young man'; esp. 'young hero, hero'.

## v.

- <sup>1</sup>*vā* strengthening particle (skr. *vā*).
- <sup>2</sup>*vā* disjunctive particle (skr. *vā*) 'or', occasionally used in the sense of 'and' [Yt. 8.54, 13.17]; *vā . . vā* 'either or, on the one side . . on the other'.
- va-* encl. pron. 2nd pers. pl. (g. *vā* acc., *vā* gen.-dat., y. *vō* acc.-gen.-dat., *vō* gen.-dat., skr. *vaḥ*) 'you'.
- y. *vaēya-* sb. m. (skr. *vēga-*) 'smiting; stroke, lash'.
- y. *vaējah-* sb. n., with *airyana-* adj. name of a land.
- <sup>1</sup>*vaēd-*, y. <sup>1</sup>*vaēd-* vb. (skr. *védāt*, *veda-yāmasi*; *veda*, *vidūh*; *vidvān*, *viditāh*), pres. *vaēd-*; caus. *vaēdaya-*, *vaēdaya-*; s-aor. *vaēs-*, *vīs-*; perf. *vaēd-*, *vaēd-*, *vīd-*, *vīd-*; perf. ptepl. pass. *vista-*: 'to know, understand, perceive, learn; to know, regard, consider as, take for, declare to be (with two acc.)', perf. 'to know, understand a th., be conscious of (acc.);

- to know a th. (acc.) as something belonging to (gen.); to know how, if (taking the object in the form of a sentence), perf. ptepl. act. (and mid.) 'man of knowledge (who knows Zaraduštra's doctrine)'; perf. pass. 'to be known as'. With *aiwi* caus. 'to assign', with *ā* caus. 'to account, assign, grant; to dedicate, entrust', with *us* caus. 'to make known, announce', with *paiti* caus. 'to make known; to assign', with *frā* 'to observe', with *nī* 'to make known; to assign, grant, dedicate'.
- <sup>2</sup>*vaēd-* vb. (skr. *avidat*, *vévidat*, *vin-dāti*, *vedáyati*; *vivéda*; *vittáh*), pres. *vīda-*; *vīda-*; *vōivīd-*; *vīnad-*, *vīnd-*; *vīnda-*; caus. *vaēdaya-*; perf. *vīvaēd-*; perf. ptepl. pass. *vīsta-*: 'to find, discover, meet or fall in with; to obtain, get, partake of, possess; to get or procure for (dat.); to contrive, accomplish, perform', pass. 'to be found, exist, be'. With *frā* 'to obtain', caus. 'to let a p. share (in) a th.'.
- g. <sup>3</sup>*vaēd-* vb. (skr. *vidhāti*), pres. *vīda-*: 'to serve piously, be complaisant'.
- g. *vaēda-*, y. *vaēda-* sb. m. (from <sup>2</sup>*vaēd-* vb., skr. *veda-* 'finding; property') 'finding, obtaining, acquisition, attainment', adj. 'procuring, bringing to pass'.
- y. *vaēdayanā-* sb. f. (from <sup>2</sup>*vaēd-* vb.) 'a look-out'.
- g. *vaēdišta-*, y. *vaēdišta-* adj. (superl. to *vīdvah-* adj.) 'one who best knows a th. (acc.)'.
- y. *vaēdyā-*, *vaēdyā-* sb. n. (cp. skr. *vedyā-* sb. f.) 'knowledge'.
- y. *vaēdyā.patay-* sb. m. 'lord, master of the knowledge'.
- y. *vaēdyō.təməm* adv (superl. to <sup>2</sup>*vaēd-* ya- adj., cp. skr. *vaidyā-*) 'in the most skilful manner'.
- y. *vaēd-* vb.: see under <sup>1</sup>*vaēd-*.
- vaēn-* vb. (skr. *vénati* 'he cares or longs for'), pres. *vaēna-*; aor. *vaēnōiš-*: 'to see, look at; to take for (with two acc.)'; mid. 'to be seen, appear'. With *aibī*, *aiwi* 'to look at', with *ā* 'to see; to look upon', with *paiti* 'to look at', with *pairi* 'to see, perceive, become aware of', with *ham* 'to look at'.
- g. *vaēnaršhē* inf. (from *vaēn-* vb.) 'to see, behold'.
- y. *vaēnā-* sb. f. 'nose'.
- y. *vaēnəmnm* absol. (from *vaēn-* vb.) 'visibly'.
- y. *vaēm* nom. pl., pron. 1<sup>st</sup> pers. (skr. *vayám*) 'we'.
- y. *vaēm* acc. sg.: see under *uvaya*.
- vaēs-* vb. (skr. *viśāti* 'he enters'), pres. *vīsa-*; pass. *vīsyā-*; perf. *vīvis-*: 'to be or keep ready as, to serve as; to undertake to, intend to'. With *paiti* 'to come to, appear'.
- y. *vaēsaēpan-* adj.: obscure.
- y. *vaēsakay-* patronym. adj. 'descendant of *Vaēsaka*'.
- y. *vaēsma-* sb. m. (from *vaēs-* vb., cp. skr. *vēsman-*) 'house, dwelling, abode'.
- vaēśah-* sb. n. 'place of rottenness, corruption'.
- vaōcaṭ* etc., verbal forms: see under <sup>1</sup>*vak-*.
- vaonarə*, *vaonyāt*: see under <sup>1</sup>*van-*.
- <sup>1</sup>*vak-* vb. (skr. *vakṣyāte*, *ucyāte* (pass.); *avāci*; *vavāca*; *avocat*; *uktáh*), pres. *ūc-*; fut. *vaxšya-*; pass. *vašya-*; pass. aor. *vāci*; s-aor. *vaxš-*; perf. *vavak-*, *vaok-*, plusquamperf. *vaōca-*; perf. ptepl. pass. *ūxta-*: 'to speak, say, tell, utter, announce, proclaim (with dat. or acc. of pers. and acc. of thing); to name, call, signify (with two acc.)'; pass. 'to be called or accounted'. With *ā* pass. 'to be called', with *frā* 'to speak, utter, exclaim; to call into existence, produce'.
- <sup>2</sup>*vak-*, *vāk-* sb. m. f. (from <sup>1</sup>*vak-* vb., skr. *vāk-* sb. f.) 'voice; speech, talk; word; saying, formula, prayer, spell'.
- y. *vaṣḍana-* sb. n. 'head'.
- y. *vaxšdwa-* adj. (fut. ptepl. pass. of <sup>1</sup>*vak-* vb., skr. *vāktva-*) 'to be uttered or spoken'.
- g. *vaxšdra-* sb. n. (from <sup>1</sup>*vak-* vb., cp. skr. *vaktra-* 'organ of speech') 'discourse'.
- <sup>1</sup>*vaxš-* (skr. *ukṣayanta*, *vakṣayam*), pres. *vaxš-*; *vāxša-*; *uxšaya-*; *uxšya-*; caus. *vaxšaya-*: 'to grow; to make grow, cause to grow, exalt'. With *aiwi* 'to make grow (the fire), to poke', with *us* 'to grow up', with *frā* 'to grow, shoot up (of plants); to make grow up'.
- y. <sup>2</sup>*vaxš-* vb. (skr. *ukṣāti*), pres. *uxša-*; *vaxšya-*; *uxšya-*: 'to sprinkle'. With *ā* 'to moisten, wet', with *frā* and *us* 'to throw out (flames), to burn out'.
- y. <sup>1</sup>*vaxša-* sb. n. (from <sup>1</sup>*vaxš-* vb.) 'growing, growth', with gen. sg. *hū* 'sunrise'.
- y. <sup>2</sup>*vaxša-* sb. m. (from <sup>2</sup>*vaxš-* vb.) 'moistening'.
- y. *vaxšadi.buye* inf. (*vaxšada-* sb. n. 'growth' from <sup>1</sup>*vaxš-* vb., cp. skr.

- vakṣātha-*) '(in order) to be increasing'.
- y. *vačastaštivaṭ* adv. (*vačastaštay-* sb. f. 'strophe' of the *Gāḍā's*) 'strophe by strophe'.
- vačah-* sb. n. (from <sup>1</sup>*vak-* vb., skr. *vācas-*) 'speaking, speech, word; saying, formula'.
- y. *vačō.marōta-* adj. 'recited with (audible) words, recited aloud'.
- vat-* vb. (skr. *āpivatati, āpivātayati*), pres. *vata-*; caus. *vātaya-*: 'to have or get knowledge of. With *aipi* 'to understand, comprehend, be acquainted with (gen.)'.
- y. *vad-* vb., pres. (iter.) *vādaya-*: 'to lead, draw, pull, drag'. With *upa* and *vī* 'to lead up and down', with *upa* 'to give in marriage', with *us* 'to carry off, abduct', with *vī* 'to lead up and down'.
- y. *vaḍayan-* sb. m., name of an infidel prince.
- y. *vaḍay-, vaiḍi-* sb. f. (cp. skr. *ud-, und-* (*unātti*) 'to flow or issue out') 'irrigation-channel, canal'.
- vaḍar-* sb. n. 'an instrument for smiting, a weapon'.
- y. *vaḍairyav-* adj. (cp. skr. *vadhūyāv-* 'one who longs for a wife, uxorious, lustful') 'longing for pairing, ardent' (of the camel).
- g. *vaḍamna-* adj. (cp. skr. *vādati* 'he speaks') 'advising, exhorting'.
- y. *vaḍrya-* adj. (from *vad-* vb.) 'marriageable'.
- g. *vap-* vb. (skr. *vāpati* 'he throws'), pres. *vāpa-*: only with *vī* 'to destroy'.
- y. *vavṛaka-* sb. m. (cp. skr. *ūrṇa-vābhay-* 'a spider'), name of a *daēvic* animal.
- vaf-* vb., pres. *ufya-* (lit. 'to weave; fig. 'to string or join together artificially, make compose, e. g. speeches, hymns') 'to sing of, to chant'.
- g. *vafav-* sb. m. (from *vaf-* vb.) '(song,) saying; statute'.
- y. *vafra-* sb. m. 'snow'.
- vaṁuhī-*: see under *vaṁhav-*.
- y. *vaṁuhīmā-*: see under *vaṁhvī-*.
- y. *vaṁhan-* sb. n. (cp. *vaṁhav-* adj.) 'kindness, goodness, excellency, first-rate quality'.
- y. *vaṁhana-* sb. n. (from <sup>3</sup>*vah-* vb., skr. *vāsana-*) 'cloth, clothes, dress, garment'.
- y. *vaṁhav-, vaṁhv-, vaṁhu-, vohu-*, fem. *vaṁhvī-*, adj. (skr. *vāsav-*) 'good, excellent; beneficent'.
- y. *vaṁharə-štā-* adj. (<sup>\*</sup>*vaṁhar-* sb. n., from <sup>3</sup>*vah-* vb.) 'clothed'.
- y. *vaṁhaz-dāh-, vaṁhaz-dāh-* (for *vaṁhō-dāh-, vaṁhō-dāh-*, cp. *vaṁhu-dāh-*) adj. 'one who gives what is better (than good)'.
- y. *vaṁhah-, vaṁhah-* adj.: see under *vaḥyah*.
- y. *vaṁhāpara-* sb. m., name of an *ahuric* animal 'hedgehog'.
- y. *vaṁhānəm* absol. (from <sup>3</sup>*vah-* vb.) 'dressed with (acc.)'.
- y. *vaṁhutāt-* sb. f. 'blood'.
- g. y. *vaṁhu-dāh-, y. vaṁhu-dāh-* adj. (skr. *vasudās-, vasudhās-*) 'granting, producing wealth'.
- y. *vaṁhudva-* sb. n. (cp. *vaṁhutāt-* sb.) 'bloodshed'.
- vaṁhuya* adv. (from *vaṁhav-* adj.): *aśaya vaṁhuya* 'with perfect reticence'.
- y. *vaṁhvī-* sb. f., name of a river.
- <sup>1</sup>*van-* vb. (skr. *vānāmahai, vaṁsat; vavanvān*), pres. *vana-, vīvāngha-*; *vainīṭ*; perf. *vavan-, vaon-*; *s-aor. vāngh-, vānāh-*; perf. ptcpl. pass. *vanta-*: 'to excel, surpass; des. to seek to outdo; to conquer, overcome, vanquish'. With *nī* 'to be victorious', with *ham* only in *ham-vaintī-* (fem.) 'victorious'.
- y. <sup>2</sup>*van-* vb. (skr. *vanemahi*), pres. *vana-*; *vānā-*: 'to win'. With *nī* 'to win, get possession of'.
- y. *vanaṭ.pāśana-* adj. 'winning the battle'.
- y. *vanant-* adj. (orig. pres. ptcpl. act. of <sup>1</sup>*van-* vb.), with *star-* sb. m. name of a deified fixed star.
- y. *vanā-* sb. f. (cp. skr. *vāna-* sb. n. 'tree, forest') 'tree'.
- y. *vanta* inf.: see under *avi vanta*.
- y. <sup>1</sup>*vanta-* sb. m., *vantā-* sb. f. (skr. *vanitā-* sb. f.) 'a loved wife, mistress; any woman'.
- y. <sup>2</sup>*vanta-* sb. m. (from *van-* vb. 'to wish') 'praise, homage'.
- y. *vantā.bərətay-* sb. f. (<sup>2</sup>*vanta-* sb.) 'rendering homage'.
- y. *vantav-* sb. m. (cp. <sup>1</sup>*vanta-* sb.) 'a loved wife, mistress'.
- y. *vandarəmainiṣ-* sb. m., name of a *Hyaona*-prince.
- y. *vam-* vb. (skr. *vāmiti*) 'to vomit'. Inf. *vanta*.
- y. <sup>1</sup>*vay-* vb., pres. *vāya-* 'to fly'. With *ā* 'to come flying along'.
- y. <sup>2</sup>*vay-* sb. m. (from <sup>1</sup>*vay-* vb.; skr. *vāy-*) 'bird'.
- y. <sup>1</sup>*vāya-* sb. m.: see under *vayav-*.

- y. <sup>2</sup>vaya- adj: see under *vaya-*.
- y. *vayav-*, *vaya-* sb. m. (from <sup>1</sup>vā- vb., cp. skr. *vāyāv-* sb. m. 'wind') 'air, atmosphere'.
- y. *vayavant-* adj. (from <sup>2</sup>vay- sb.) 'full of birds'.
- y. *vayah-* sb. m. (cp. *vayav-* sb.) 'atmosphere'.
- vayōi* interj. 'alas!, woe', sb. m. 'lamenting, howling, wailing'.
- y. *vayō.bərətā-* adj. 'dragged away by a bird'.
- g. *vayū.bərət-* adj. 'lamenting'.
- y. *vavana-* adj. (from <sup>1</sup>van- vb.) 'victorious'.
- y. *vavanvah-*, *vaonus-* perf. ptepl. act.: see under <sup>1</sup>van- vb.
- y. <sup>1</sup>var- vb. (skr. *vr̥ṇōti*, *vr̥ṇase*), pres. *vərənāv-*, *vərənū-*; *vərənā-*: 'to cover, conceal'. With *aiwi* 'to cover, conceal', with *avi* and *ham* 'to conceal, hide in (loc)', with *ham* 'to cover'.
- <sup>2</sup>var- vb. (skr. *vr̥ṇīte* 'he chooses', *vr̥ṇute*, *varat*, *avr̥ta*, *vr̥ṇita*), pres. *var-*; *vāur-*; *vərənāv-*, *vərənū-*; *vərən-*; aor. *vərēnaēta*; perf. ptepl. pass. *varəta-*: mid. 'to choose, select, choose for one's self; to like better than, prefer to (abl.); in causative sense 'to convert to (acc.)'. With *frā* mid. 'to choose as (with two acc.); to profess (a religion)'. With *nī* 'to convert'.
- y. <sup>3</sup>var- vb. (skr. *valate*), pres. *vərənāv-*, *vərənū-*; pass. *vōirya-*; caus. *vāraya-*: 'to turn, turn round, turn to'. With *avi* and *pāiri* 'to approach spreading over', with *pāiti* 'to destroy', with *pāiri* 'to tear off or out'.
- y. <sup>4</sup>var- vb., pres. *vərənū-*; *vərən-*; perf. ptepl. pass. *-vərətā-*: 'to get a woman with child; to become pregnant with (acc.)'. With *pāiti* 'to conceive'.
- y. <sup>5</sup>var- sb. m. (from <sup>1</sup>var- vb.) 'castle'.
- y. *vara-* sb. m., name of a *Turanian*.
- y. *varay-*, *vairi-* sb. m. 'lake, sea; bay or inlet of the sea'.
- y. <sup>\*</sup>varav-, *vouru-* adj. (cp. skr. *urāv-*) 'wide, broad, spacious, extended'.
- y. *varāza-* sb. m. (skr. *varāhā-*) 'a boar'.
- y. *varək-* vb., pres. *varēca-*; *vərēca-* 'to draw, drag'. With *frā* 'to drag away, remove'.
- y. *varaxədra-* sb. n., name of sinful action'.
- g. *varēcah-* sb. n. (skr. *vārcas-*) 'vital power, vigour, energy'.
- y. *varēcahvant-* adj. (from *varēcah-* sb.) 'vigorous, energetic'.
- y. *varəta-* adj. 'captive, captured; taken, driven away as booty'.
- y. *varəta-fšav-* adj. '(a day) on which flocks are (captured i. e.) not able to go out'.
- y. *varətō.vira-* adj. '(a day) on which men are (captured i. e.) not able to go out'.
- varəd-* vb. (skr. *vārdhati*, *vārdhāyati*; *vr̥ddhāh*), pres. *varəda-*, *varəda-*; (iter.) *varədaya-*, *varədaya-*; perf. ptepl. pass. *vərəzda-*: 'to increase, augment, strengthen, cause to prosper or thrive'; mid. 'to grow, grow up, increase'; perf. ptepl. pass. 'large, gigantic'.
- y. *varədava-* sb. n. (from *varəd-* vb.) 'growing, growth, increase'.
- y. *varədat.gāēda-* adj. 'who causes house and home to prosper'.
- y. *varədusma-* sb. n. (cpd. <sup>\*</sup>*varədu* + *zam-* sb. f., cp. *varədva-* adj.) 'soft ground'.
- y. *varədva-* adj. (cp. skr. *avradanta* 'they became soft') 'soft'.
- y. *varəda-* sb. m. (from <sup>1</sup>var- vb.) '(defensive) weapon'.
- y. *varəp-* vb. (cp. skr. *vārpas-* sb. n. 'any form or shape'), pres. *varəp-* only with *aiwi* 'to mark'.
- <sup>1</sup>varəna- sb. m. (from <sup>2</sup>var- vb.) 'conviction; faith; profession of faith, creed'.
- y. <sup>2</sup>varəna- sb. m., name of a land.
- y. *varənava-* sb. m., name of a *daēvic* animal.
- y. *varənava.viša-* sb. m., name of a *daēvic* animal.
- y. *varənah-* sb. n. (from <sup>1</sup>var- vb.) 'colour'.
- y. *varənya-* adj. (derived from <sup>2</sup>varəna- sb.) 'coming from or belonging to V., *Varenic*'.
- vairya-* adj. (fut. ptepl. pass of <sup>2</sup>var- vb., skr. *vārya-*, cp. *vārya-* adj.) 'to be chosen, to be wished for, desirable; best; precious, valuable'.
- y. *varəsa-* sb. m. n. (skr. *vālśa-* sb. m. 'a shoot, branch, twig') 'hair'.
- varəz-* vb., pres. *varəz-*, *vərəz-*; des. *vīvarəša-*; fut. *varəšya-*; *vərəzya-*; (iter.) *varəzaya-*; perf. *vavarəz-*; *vā-vərəz-*; s-aor. *varəs-*; perf. ptepl. pass. *varšta-*: 'to work, do, perform, effect, commit, exercise; to procure; to beget'. With *aiwi* 'to cultivate, till', with *us* 'to suffer (a punishment)'; to undo (a fault)', with *frā* 'to commit', with *nī* 'to do violence (*hazō*) to (acc.)'.



- y. *varəša-gay-* sb. m. (lit. 'that which gives life to the tree'; *varəša-* sb. m. 'tree', skr. *vrkṣá-*) 'root'.
- y. *varəšava-* sb. m., name of a man, killed by *Kərəsāspa*.
- y. *varštva-* adj. (fut. ptepl. pass. of *varəz-* vb.) 'to be done'.
- y. *varšna-* sb. m., name of *daēvic* beings.
- y. *varšnay-* sb. m. (skr. *vrṣṇáy-*) 'manly, strong', applied to *maēša-* 'a ram'.
- y. *varšni-haršta-* (from *harəz-* vb.) 'wherefore the ram's leap is significant' (of the *Ayādrima*-festival).
- vas-* vb. (skr. *vásmi, úsmāsi; úśán, úśatī*), pres. *vas-*, *us-*; perf. ptepl. pass. *ušta-*: 'to will; to desire, wish, long for; to appoint'.
- y. *vasaṭa-* sb. m. (from *vas-* vb.) 'will, wish, desire, pleasure'.
- g. *vasasə.xšātra-* sb. n. (cp. *vasō-xšātra-*) 'the unlimited kingdom'.
- g. *vasō* adv., see under *vasō*.
- g. *vasō.ītay-* sb. f. 'going about at will, freedom'.
- y. *vasō.yātay-* sb. f. 'going about or wandering at will'.
- y. *vasō.šītay-* sb. f. 'lodging at will'.
- g. y. *vasō*, g. *vasō* adv. (from *vas-* vb.) 'at one's pleasure or will'.
- y. *vasō.xšātra-* adj. 'ruling at one's own will, free, independent'.
- y. *vastra-* sb. n. (from <sup>3</sup>*vah-* vb., skr. *vāstra-*) 'cloth, clothes, garment, dress, cover'.
- y. *vastran-* sb. n. 'a wardrobe, a trunk'.
- y. *vastravant-* adj. 'containing (holding) clothes'.
- vasna-* sb. m. (from *vas-* vb.) 'will'.
- vaz-* vb. (skr. *vāhati*, pass. *uhyāte, ūhé, vakṣat; ūḍhāḥ*), pres. *vaza-*; pass. *vazyā-*; perf. *vavaz-*, *vaoz-*; s-aor. *vāz-*, *vaš-*; perf. ptepl. pass. *vašta-*: trans. 'to draw (a carriage &c.), to guide (horses &c.); to bring, offer; to carry with or about one's self, have, possess; to further; to take a wife; intrans. to drive, convey, go or travel by any vehicle, to fly, float; to succeed'. With *ā* and *us* 'to fly towards', with *upa* 'to come running or flying along, to fly towards', with *frā* 'to drive, fly, float forth'.
- y. *vazaya-* sb. m., *vazayā-* sb. f. 'frog, she-frog'.
- y. *vazaidyāi* inf. 'to flow to (acc.)'.
- y. *vazārat-* adj. (cpd. *\*vaza-* + *\*arət-*, cp. skr. *vāja-* sb. m. 'strength, energy') rushing forth with energy'.
- y. *vazəmnəm* absol. (from *vaz-* vb.) 'driving'.
- vazyāstra-* adj. (cpd. *vazyā-* + *\*astra-*) '(a horse) who resists the burden (of the horseman)'.
- y. *vazra-* sb. m. (skr. *vājra-*) 'club'.
- y. *vaš-* vb. (cp. *aoš-* vb.), pres. *vaša-*: 'to say, speak' (of *ahuric* beings). With *paiti* 'to answer', with *frā* 'to begin to speak'.
- y. *vaštar-* sb. m. (from *vaz-* vb., skr. *voḍhār-*) 'draught-animal, draught-cattle'.
- y. *važədray-* adj. (from *vaz-* vb.) 'one who comes driving along'.
- y. <sup>1</sup>*vah-* vb. (skr. *ucchāti*), pres. *usa-*: 'to grow bright', with *vī* 'to blaze up'.
- y. <sup>2</sup>*vah-* vb. (skr. *vāsati* 'he dwells, stays'), pres. *varəha-*: 'to dwell, stop (at a place), stay'.
- <sup>3</sup>*vah-* vb. (skr. *vāste, vāsānaḥ*), pres. *vah-*; *varəha-*: 'to put on, invest, wear (clothes &c)'.
- <sup>1</sup>*vahišta-* adj. (superl. to *varəhav-* adj., skr. *vāsiṣṭha-*) 'best'.
- y. <sup>2</sup>*vahišta-* sb. n., name of the prayer beginning with *ašəm vohū vahištəm astī* [Y. 27. 14].
- y. *vahištōīstay-* adj. only fem. 'containing the words *vahištā īstīš* [Y. 53]'.  
*vahma-* adj. (from <sup>2</sup>*van-* vb.) 'praying; adoring, worshipping', sb. m. 'prayer; adoration, worship; praise'.
- y. *vahmya-* adj. (derived from *vahma-* sb.) 'worthy of praise or adoration'.
- y. *vahmyatā-* sb. f. 'worthiness of being praised or adored'.
- g. *vahyah-*, y. *varəhah-*, *varəhah-*, g. *vahyah-* (fem. *vahehī-*) adj. (compar. to *varəhav-* adj., skr. *vāsyas-*, *vāsiyas-*) 'better'.
- y. *vā-* vb. (skr. *vāti-* 'he blows'), pres. *vā-*; *vāv-*: 'to blow (as the wind)'. With *aiwi* 'to blow upon or towards', with *ā* and *upa* 'to blow upon or towards'.
- y. *vā(y)-* vb. (skr. *vēti, vyānti*), pres. *vā(y)-*, *vy-*; *vaya-*, *vya-*: 'to chase, pursue'. With *apa* or *vī* 'to drive or turn away from'.
- vāta-* sb. m. (from *vā-* vb., skr. *vāta-*) 'wind', also deified.
- y. *vātā-* sb. f. [H. 2. 9] = *vāta-* sb. m.
- y. *vātō.bərəta-* adj. 'dragged or carried away by the wind'.
- y. *vātō.šūt-* adj. (from *šav-* vb.) 'moving in wind'.
- g. *vād-* vb., pres. *vādāya-*: 'to thrust off'.

- y. <sup>1</sup>vār- sb. m. (skr. vār- sb. n. 'water') 'rain'.
- y. <sup>2</sup>vār- vb. (cp. <sup>1</sup>vār- sb.), pres. vāra-; (iter.) vāraya-: 'to rain', used personally and impersonally.
- vāra- sb. n. (from <sup>2</sup>var- vb.) 'will, liking, pleasure'.
- y. vārən-gan- sb. m., name of a bird.
- y. vārēma (i.e. vārēm (acc. sg. of vāra-) + a, cp. skr. vāram ā) 'at one's wish'.
- y. vārīdkanā- sb. f., name of a daughter of Viśtāspa.
- y. vārē-gan-, vārē-yn- sb. m. (cp. vārən-gan-), name of a bird.
- y. vārēṭraynay- adj. (derived from vārēṭrayna- sb. with Vṛddhiḥ) 'victorious'.
- y. vārya- adj. (from <sup>1</sup>vār- sb., skr. vārya- 'watery, aquatic'), only with āp- sb. 'rain-water'.
- g. vāstar- sb. m. 'herdsman'.
- vāstra- sb. n. (cp. vāstar- sb.) 'grass, food, green pasture; pasture-land, grazing-ground; agriculture, husbandry'.
- vāstravant- adj. 'provided with pastures, rich in food; procuring food'.
- y. vāstrō.dātāinya- adj. 'wherefore the hay-harvest is significant' of the Māidyōiśma-festival.
- vāstrya- adj. (derived from vāstra- sb.) 'relating to husbandry'; sb. n. 'husbandry'; sb. m. 'husbandman', with fśuyant- 'husbandman who breeds cattle'; 'peasant (name given to the third caste)'.
- y. vāstryā- sb. f. (cp. vāstra- sb.) 'agriculture; agricultural labour (as punishment)'.
- y. vāsyantānam [N. 26]: obscure.
- vāziṣṭa- adj. (superl. to vaz- vb., skr. vāhiṣṭha-) 'most propitious'.
- y. vāśa- sb. m. (from varēt- vb. 'to turn') 'chariot'.
- y. vāśaya- denom. pres. 'to drive the chariot'.
- vā gen.-dat., pron. 2<sup>nd</sup> pers. pl.: see under va-.
- g. vā, y. vō particle (orig. ethical dat. of the pron. 2<sup>nd</sup> pers. pl.), untranslatable.
- y. vāhrka- sb. m., vāhrkā- sb. f. (skr. vṛka- sb. m.) 'wolf, she-wolf'.
- y. vāhrkō.bārēta- adj. 'dragged away by a wolf'.
- g. vārēd- sb. f. (from varēd- vb.) 'increase'.
- y. vārēday- sb. m. (cp. vārēd- sb.) 'growth, growing'.
- y. vārēidyē inf. (from varēd- vb.) 'to cause to prosper, to propagate (the holy studies)'.
- y. vārēṭra- sb. n. (skr. vṛtrā-) 'attack; victory'.
- y. vārēṭrā-gan-, vārēṭra-yn- adj. (skr. vṛtrahān-, vṛtraghn-) 'repelling an attack; victorious'.
- y. vārēṭra-yna- sb. n. (cp. vārēṭrāgan- adj.) 'victory'; sb. m., name of the god of victory.
- y. <sup>1</sup>vārēṭra-ynya- sb. n. (cp. skr. vṛtrahātya-) 'victorious fight, victory; battle'.
- <sup>2</sup>vārēṭra-ynya- adj. 'victorious'.
- y. vārēṭrajastā- sb. f. 'victoriousness, victorious strength'.
- y. vārēṭrajastēma- adj. (superl. to vārēṭrāgan- adj.) 'most victorious'.
- y. vārēṭravan- adj. 'victorious'.
- y. vārēṭravant- adj. 'victorious'.
- y. vārēṭravastara- adj.: compar. to vārēṭravant-.
- y. vārēṭravastēma- adj.: superl. to vārēṭravant-.
- y. vārēna- sb. m. (from <sup>4</sup>var- vb.), plur. 'fruit of the womb'.
- g. <sup>1</sup>vārēzēna- sb. n. (from <sup>1</sup>varēz- vb.) 'activity'.
- g. <sup>2</sup>vārēzēna-, y. varēzāna- sb. n. (skr. vṛjāna- 'enclosure, cleared or fenced or fortified place; sacrificial enclosure; settlement, town, village') 'community; peasantry', also as designation of the third caste (in social sense).
- y. vārēzi.dōiṭra- adj. (cp. vārēzvant- adj.) 'whose eyes are penetrating'.
- y. vārēzya- sb. n. (from varēz- vb.) 'work, working'.
- g. vārēzyah- sb. n. (from varēz- vb.) 'working, doing'.
- g. vārēzyātā- sb. f. (from varēz- vb.) 'husbandry' (as the sphere of action of the ox).
- g. vārēzyēidyāi inf. (from varēz- vb.) 'to work, to do'.
- y. vārēzvant- adj. (from varēz- vb.) 'working, active; keen'.
- y. vō particle: see under vā.
- vō acc.-gen.-dat., pron. 2<sup>nd</sup> pers. pl.: see under va-.
- g. vōi inf. (cp. skr. vītāy- sb. f. 'enjoyment, feast') 'to gladden, delight', with astī 'he is the joy of'.
- y. vōiyna- sb. f. (cp. vāēya- sb. m., skr. vēga- 'violent agitation, shock; a stream, flood, current') 'inundation, flood'.
- g. vōizdyāi inf. (from <sup>1</sup>vaēd- vb.) 'to know'.

- g. *vōižda-*, y. *vōiždaya-* pres. 'to raise'.  
With *aiwi* 'to hold one's head (*kamārādām*) high'.
- y. *voya-* sb. m. (cp. *āvōya*, *vayōi*) 'lamenting'.
- y. *voyō.tara* adv. (instr. sg. n. of the compar. to *voya-*) 'more lamenting'.
- y. *vouru-* (in compounds): see under *\*varav-*.
- y. *vouru.kaša-* adj. (*\*kaša-*, ar. *\*kárta-* 'a cut', from *karāt-* vb.) 'with wide-extending inlets', with *zrayah-* sb. n. name of a lake.
- y. *vouru.gaoyāotay-* adj. (cp. skr. *urúgavyūtay-*) adj. 'having or procuring wide pastures'.
- y. *vouru.jarēšti-* sb. n., name of the northeast region of the world.
- y. *vouru.dōiḍra-* adj. 'whose eyes are far-looking'.
- y. *vouru.barēšti-* sb. n., name of the northwest region of the world.
- y. *vouru.sarādā-* adj.: obscure.
- y. *vohū-*, *vohu-* (in compounds): see under *vaṣhav-*.
- y. *vohu.karētay-* sb. f., name of an odoriferous wood, burnt on the fire for fumigation (aloe-wood?).
- y. *vohu.gaona-* adj. 'black-haired', sb. m. name of an odoriferous wood, burnt on the fire for fumigation (benzoin?).
- y. *vohu.xšadrā-* adj., only fem. 'containing the words *vohū xšadrēm*' (Y. 51).
- y. *vohu.barētqm* inf. (from *<sup>1</sup>bar-*) 'in good care'.
- y. *vohuna-nhag-*, *vohuna-zg-* adj. (cp. *vohunī-* sb. and skr. *sajate* 'he clings, adheres to') 'following the track of blood', with *span-* sb. m. 'blood hound'.
- y. *vohunavant-* adj. (cp. *vohunī-* sb.), only fem. 'seeing blood'.
- y. *vohunī-* sb. f. 'blood'.
- y. *vohumant-* adj. (skr. *vásumant-*) 'having treasures, wealthy, rich'.
- y. *vāḍwa-* sb. n., *vāḍwā-* sb. f. 'a herd, a flock (of animals); a multitude (of men)'.
- y. *vāḍwaēsa-* sb. m. (cpd. *vāḍwa-* + *\*isa-* 'being after the herds') 'foot-pad'.
- y. *vāḍwō.dā-* adj. 'bestowing herds'.
- y. *vāḍwō.frādana-* adj. 'herd-increasing'.
- g. y. *vī*, y. *vi-*, g. y. *vy-* adv. (skr. *vi*) 'apart, asunder, in different directions; away from, off; against; through'. Vbl. prefix.
- y. *vī.āpō.tēma-* adj. 'where is least water'.
- y. *vī.urvarō.tēma-* adj. 'where are fewest plants'.
- y. *vī.karēt.ustāna-* adj. 'destroying the life'.
- y. *vī.čiča-* sb. n. 'lime'.
- g. *vī.čidyāi* inf. (from *kay-* vb.) 'to discern'.
- g. *vī.čīḍa-* sb. n. (from *kay-* vb.) 'separation, discernment'.
- vī.čīra-* adj. (from *kay-* vb.) 'discerning, having the discernment'.
- y. *vī.taxtay-* sb. f. 'melting'.
- y. *vītarūhaiti-* sb. f., 'name of a river'.
- y. *vītar-* sb. m. (from *vāy-* vb.) 'one who chases, pursues'.
- y. *vītarā.gzahya-* sb. n. (*\*vī-tar-* 'overcoming', from *tar-* vb.) 'the overcoming of distress, calamity'.
- y. *vītarā.ṭbaēśahya-* sb. n. 'the overcoming of persecution, hostility'.
- y. *vī.tastay-* sb. f. (skr. *vitastay-*) 'a measure of length (defined as a long span between the extended thumb and the little finger)'.
- y. *vītāpēm* [Yt. 19. 82]: obscure.
- y. *vītarētō.tanū-* adj. (from *tar-* vb., lit. 'having a body, which is to be brought away') '(the leprosy,) from which the isolation of the person results'.
- g. *vīd-* adj. (from *<sup>2</sup>vaēd-* vb.) 'partaking of, possessing'.
- y. *vī.daēva-*, *vī.dōiva-* adj. (cp. skr. *videva-*) 'turned against the *Daēva*'s, hostile to the *Daēva*'s'.
- y. *vīdadafšū-* sb. n., name of the southwest region of the world.
- y. *vī.ḍātav-* sb. m. (cp. skr. *dātav-* 'part') 'dissolution, death'.
- y. *vī.dōiva-* adj.: see under *vīdaēva-*.
- y. *vī.dīśā-* sb. f. (from *<sup>1</sup>dā-* vb.) 'liberality, charity'.
- g. *vīduyē* inf. (from *<sup>1</sup>vaēd-* vb.) 'to understand, comprehend'. With *vī* 'to decide'.
- y. *vīduš.aśa-* adj. 'one who knows the holy law'.
- y. *vīduš.gāḍā-* adj. 'one who knows the *Gāḍā*'s'.
- y. *vīduš.yasna-* adj. 'one who knows the *Yasna*'.
- g. *vīdvanōi* inf. (from *<sup>1</sup>vaēd-* vb.) 'to comprehend'.
- g. *vīdvah-*, y. *vīdvah-*, g. y. *vīduš-*, y. *viduš-* adj. (perf. ptcpl. act.): see under *<sup>1</sup>vaēd-*.
- y. *vī.ṭbaēśah-* adj. 'keeping off the hostilities (of the *Daēva*'s)'.

- y. *vīḥarāḥwant-* adj. (cp. skr. *vībhṛtvān-* adj. 'bearing hither and thither') 'by observing the pauses'.
- y. *vīfra-* adj. (skr. *vīpra-*) 'wise, learned, experienced'.
- y. *vīndāi* inf. (from <sup>2</sup>*vaēd-* vb.) 'to partake of (acc.)'.
- y. *vīmitō.dantan-* (\**mita-* perf. ptepl. pass. of *māy-* vb.) 'with ill-formed teeth'.
- y. *vīvaozayeiti* (written for *vīyaozayeiti* § 144. 2): see under *yaoz-*.
- y. *vīvarāhana-* patronym. adj. 'descendant of *Vīvahvant*'.
- vīvarāhuṣa-* patronym. adj. 'descendant of *Vīvahvant*'.
- y. *vīvarāzdavant-* adj. (\**varāzda-* perf. ptepl. pass. of *varād-* vb., cp. skr. *vīvṛddha-* 'grown, grown up, mighty, powerful') 'one who has become great, powerful'.
- y. *vīvahvant-* sb. m. (skr. *vīvasvant-*, *vīvásvant-*), name of a hero.
- y. *vī-vāpa-* sb. m. (from *vap-* vb.) 'destruction'.
- y. *vī-vitay-* sb. f. (from *bā-* vb., cp. skr. *bhātay-*) 'lighting up'.
- g. *vī-vīduyē* inf.: see under *viduyē*.
- y. *vīvīse* inf. (from *vaēs-* vb.) 'to be or get ready for'.
- vīra-*, *vīra-* sb. m. (skr. *vīrā-*) 'man, (esp.) a warrior', pl. 'men, people, mankind, followers, retainers'.
- y. *vīra-gan-* adj. (skr. *vīrahān-*) 'slaying men or enemies'.
- y. *vīraya-* adj. (derived from *vīra-* sb.) 'consisting of men'.
- y. *vīrō.nyānk-* adj. '(a club) that knocks or fells men down'.
- y. *vīrō.vāḥvā-* adj. (fem.) 'having many heroic sons'.
- y. *vīrō.raoḥa-* adj. 'in human shape'.
- y. *vī.urvīštay-* sb. f. (from *urvaēs-* vb.) 'separation'.
- vīs-* sb. f. (skr. *vīś-*) '(lordly) manor or castle, settlement, homestead; village, community'.
- y. *vīsata.gāya-* sb. n. 'twenty paces'.
- y. *vīsant-* num. f. (cp. skr. *vīṣṭatāy-*) 'twenty'.
- y. *vīsāi* inf. (from *vaēs-* vb.) 'to be or get ready for'.
- y. *vīstarav-* sb. m., name of a hero.
- vīspa-* adj. (skr. *vīśva-*) 'all, every, every one; whole, entire, universal'.
- y. *vīs-patay-* sb. m. (skr. *vīśpātay-*) 'chief of a village, lord of the village or community'.
- y. *vīspa-bḥa-* sb. m. 'with bonds all over the body'.
- vīspām* adv. (acc. sg. n. of *vīspa-* adj.) 'ever'.
- y. *vīspāma-* adj. (derived from *vīspa-* adj.) 'every'.
- y. *vīspām ā ahmāt* adv. 'up to that time when', with *yaḥ* 'till, until; so long as', with *yaḥōiḥ* 'till, until'.
- y. *vīspe.ratu.ḥva-* sb. n., plur. 'the functions of all the *Ratav*'s'.
- y. *vīspō.ayāra-* adj. 'lasting all the days'.
- y. *vīspō.tanū-* adj. (cp. skr. *vīśvatanu-* 'whose body is the universe') '(vigour) of the whole body'.
- y. *vīspō.paēsah-* adj. (skr. *vīśvāpēśas-*) 'containing all adornment, with all sorts of adornment; (fig.) universal'.
- y. *vīspō.pis-* adj. (skr. *vīśvapīś-*) 'all-adorned; (fig.) universal'.
- y. *vīspō.mahrka-* adj. 'all-destroyer'.
- y. *vīspō.vahma-* adj. 'honoured or adored by all'.
- y. *vīspō.vārāḥra-* adj. 'all-conquering'.
- y. *vīspō.vāḥva-* adj. 'possessing all herds'.
- y. *vīspō.vīdvah-* adj. (cp. skr. *vīśvavid-*) 'knowing everything, omniscient'.
- y. *vīspō.xvarānah-* adj. 'possessing all glory'.
- y. *vīspō.xvāḥra-* adj. 'having or bestowing all joy, delight or fortune'.
- y. *vīspām.huḥyātay-* sb. f. 'every blessing of life'.
- y. <sup>1</sup>*vīśya-* adj. (from *vīs-* sb., skr. *vīśyā-*) 'belonging to the village or community', name of the god of the communities'.
- y. <sup>2</sup>*vīśya-* adj. (derived from <sup>1</sup>*vīśya-* adj.) 'belonging or relating to *Vīśya*'.
- y. *vī-zafāna-* adj. (cp. *ḥri-zafan-* adj.) 'with open jaw'.
- y. *vīzarāśa-* sb. m. (lit. 'who drags away' from *zarāś-* vb.), name of a *Dāeva*.
- y. *vī-zōiṣṭa-* adj. (superl. to skr. *hinōti* 'he sends forth, sets in motion') 'most active, agile; most vigilant'.
- y. *vī-zuś-* sb. m., name of a special kind of the canine race.
- y. *vī-zbāriś-* sb. n. (from *zbar-* vb., cp. skr. *hvāras-*) 'crookedness'.
- y. *vīzvārant-* adj. 'skilled' (doubtful).
- y. *vīś* [V. 2. 42]: see under <sup>2</sup>*vay-*.
- y. *vīś* [Yt. 13. 2]: see under *vīs-*.
- y. *vīś-* sb. n. (cp. skr. *vīśā-* sb. n.) 'poison'.
- vī-śaptaḥa-* sb. m., name of the god of the seventh day following upon the new-moon-day or full-moon-day.

- y. *višavant-* adj. (skr. *višavant-*) 'poisonous'.  
 y. *višō.vaēpa-* adj. (from *vaēp-* vb. 'to emit') 'spouting out poison'.  
*vištāspa-* sb. m., name of a prince of the *Kayānian* dynasty.  
 y. *viš.haurva-* adj. (cpd. *vis-* + *haurva-* vb.) 'house-guard' from *har-* vb.) 'house-dog'.  
*vyam-* sb. f. (cpd. *vī* + \**yam-*, from *yam-* vb.) 'allotment of the reward (i. e. the harvest Yt. 8. 9); allotment of the (everlasting) reward (at the time of the last judgement Yt. 13. 11, 22); the (everlasting) reward Y. 48. 7'.  
 y. *vy-arəθa-* adj. (cp. skr. *vyartha-* 'useless') 'useless; abused', sb. n. (pl.) 'abused places'.  
 y. *vyāxa-* sb. m. 'assembly, meeting'.  
 y. *vyāxana-* adj. (from *vyāxa-* sb.) 'speaking to the assembly; eloquent'.  
 y. *vyāxainya-* adj. (from *vyāxana-* adj.) 'advising the assembly'.  
 y. *vyāxman-* sb. n. (cp. *vyāxa-* sb.) 'assembly, meeting'.  
 y. *vyāxmanya-* denom. pres. 'to speak at a meeting'.  
 g. *vyānā-* sb. f. (cpd. *vī* + \**yānā-*, from *yā-* vb.?) 'wisdom' (doubtful).  
 y. *vyāne* inf. (from *yam-* vb.) 'to spread'.  
 y. *vyāvānt-* adj. (from *bā-* vb., cp. skr. *vibhāvan-*) 'shining, beaming, radiant'.  
 y. *vyāhva-*: see under *vyam-*.  
 y. *vy-usa* inf. (from *1vah-* vb.) 'to flash up'.

## r.

- y. *raēk-* vb. (skr. *riṅakti* 'he leaves', *recayati*; *āraik*, *arikiṣi*; *riktāh*), pres. *irinak-*; (des.) *iririxša-*; (iter.) *raēcaya-*; s-aor. *raēxs-*: 'to leave, set free, let off; give up, yield, cede, transfer'. With *paiti* 'to leave behind'.  
 y. *raēkah-* sb. n. (from *raēk-* vb.) 'the giving up, leaving'.  
 g. *raēxənah-* sb. n. (from *raēk-* vb., skr. *reknas-*) 'heritage'.  
 y. *raēθ-* vb., pres. *iridya-*; perf. *irid-*: perf. ptepl. pass. *irista-*: 'to die' (of *ahuric* beings). With *para* in the same sense.  
 y. *raēθwa-*, *raēθwaya-* denom. pres. (cp. *rōiθwən* inf.) 'to mix with (instr.); to mix o. s. up with, concern o. s. with; to assume (a form)'. With *upa* 'to rush upon', with *ham* 'to mix'.  
 y. *raēθwiš-kara-* sb. m. 'making the mixture', name of the sixth subordinate priest (*ratav-*), who mixes the *Haoma* with the milk.  
 y. *raēm-*: see under *rayay-*.  
 y. *raēvant-* adj. (skr. *revānt-*) 'wealthy, opulent, rich; brilliant, splendid'; name of a mountain.  
 y. *raēvas-čidra-* adj. 'of rich origin, of noble origin'.  
 y. *raēvastəma-* adj. (superl. to *raēvant-* adj.) 'richest'.  
 y. *raēš-* vb. (skr. *riṣyati* 'he hurts, he is hurt', *reṣāyati* 'he hurts'; *riṣtāh*), pres. *irišya-*; caus. *raēšaya-*: 'to hurt; to be hurt'.  
 y. *1raēša-* sb. m., *raēšah-* sb. n. (from *raēš-* vb., skr. *reṣa-*) 'damage, hurt'.  
 y. *2raēša-* sb. m. 'chasm, crack'.  
 y. *raēšah-*: see under *raēša-*.  
 y. *raok-* vb. (skr. *rocate*, *rocayati*), pres. *raoča-*; (iter. and) caus. *raočaya-*: 'to shine, be bright'. With *aiwi* 'to shine upon', with *avi* and *aiwi* 'to light, set on fire', with *ā* 'to shine', with *us* 'to shine forth', with *paiti* 'to make blaze again'.  
 y. *raoyna-* sb. n. 'butter', with *zaramaya-* adj. 'spring-butter'.  
 y. *raoxšna-* adj. (from *raok-* vb.) 'bright, shining'.  
 y. *raoxšnay-* adj. 'bright, shining'.  
 y. *raoxšnav-* sb. n. 'light, brightness'.  
 y. *raoxšni.xšnūt-* sb. f. 'a splendid reward'.  
 y. *raočana-*, *raočina-* adj. 'bright, shining, radiant'.  
 y. *raočas.pairišta-* adj. 'selected for burning'.  
*1raočah-* sb. n. (cp. skr. *rocis-*) 'light; day-light; place of light (only plur.)'.  
 y. *2raočah-* adj. 'bright, shining'.  
 y. *raočahi.buye* inf. 'for to become shining'.  
 y. *raočahina-* adj. 'shining over (acc.)'.  
 y. *raočā.-aiwi.varəna-* sb. m. 'the being exposed to light'.  
 g. *1raod-*, y. *raoθ-* vb. (skr. *arudat*, *rodayati*), pres. *uruθa-*; caus. *urūdōya-*; s-aor. *raos-*: 'to lament; howl, groan (of *daēvic* beings)'.  
 y. *2raod-* vb. (skr. *ródhati*, *rohāti*, *ru-roha*; *rūdhāh*), pres. *raoða-*; *uruīdya-*; perf. *urūrud-*; perf. ptepl. pass. *uruzda-*, *urusta-*: 'to sprout, shoot, grow'. With *frā* 'to grow up, shoot forth'.  
 g. y. *3raod-* vb. (skr. *ruṇādhmi*, *rodhayati*), pres. *raoða-*; (iter.) *raoḍaya-*: 'to avert, keep off'. With *apa-* 'to omit'.  
 y. *4raod-* vb., pres. *raoða-*; caus. *rao-*

- ḍaya-*: 'to flow'. With *frā* caus. 'to make flow forth, pour forth or out'.
- y. *raoḍa-* sb. m. (from <sup>2</sup>*raod-* vb., skr. *rōha-* 'rising, height') 'growth'; plur. 'appearance'.
- y. *raoḍah-* sb. n. (from <sup>4</sup>*raod-* vb.) 'river'.
- y. *raoḍ-*: see under <sup>1</sup>*raod-*.
- y. *raopay-* sb. m., name of a special kind of the canine race.
- y. *rao-raḍa-* adj. (written for *ravō-raḍa-*, cp. *rava-*) (*Pārenday*) on her speedy chariot'.
- y. *raoḗa-* sb. m., name of a beast of prey 'fox' (or 'jackal').
- y. *rayay-*, *rajay-* sb. f., name of a town in Media.
- y. *rayav-* adj., fem. *rāvī-* (skr. *raghāv-*, *laghāv-*) 'hastening, going speedily, fleet, rapid'.
- y. *rajōit-*: see under *rayay-*.
- y. <sup>1</sup>*rataṅ-*, *raḍw-* sb. m. (cp. skr. *ṛtāv-*) 'any settled point of time, fixed time; an epoch, period'.
- <sup>2</sup>*rataṅ-*, *raḍw-* sb. m. 'judge (who pronounces judgement)'; designation of every being of the *Aśa*-world looked upon as authority in any sphere; name of the seven subordinate priests.
- g. <sup>3</sup>*rataṅ-* sb. m. (cp. <sup>2</sup>*rataṅ-* sb.) '(judge's) sentence'.
- y. *ratu.xśaḍra-* adj. 'ruling as *Rataṅ*; under the *Rataṅ*'s rule, subject to the *Rataṅ*'.
- y. *ratuḍwa-* sb. n. '*Rataṅ*ship; function of the *Rataṅ*'.
- y. *ratu-frī-* adj. (from *frāy-* vb., skr. *-prī-*) 'one who satisfies or pleases the *Rataṅ*'s, who performs his duty to the *Rataṅ*'s'.
- y. *ratu-frītay-* sb. f. (cp. *ratufrī-* adj.) 'satisfaction of the *Rataṅ*'s; prayer for satisfaction of the *Rataṅ*'s'.
- y. <sup>1</sup>*ratumant-* adj. 'having a *Rataṅ*'.
- y. <sup>2</sup>*ratumant-* adj. 'containing the word *Rataṅ*'.
- y. *ratu.ś.mərət-* adj. (for *ratu-śmərət-*, from <sup>2</sup>*mar-* vb.) 'respecting the *Rataṅ*, following the *Rataṅ*'s direction'.
- y. *raḍa-* sb. m. (skr. *rātha-*) 'chariot'.
- y. *raḍaē-štā-*, *raḍaē-štā-*, *raḍōi-štā-* sb. m. (skr. *rathesṭhā-*) '(standing on a chariot, a warrior fighting from a chariot, a warrior); designation of the second or warrior-carte'.
- y. *raḍaē-štā-*: see under *raḍaē-štā-*.
- y. *raḍa.kara-* adj. (fem. *-kairi-*) '(forming the body of a chariot, formed like the body of a chariot'.
- y. *raḍōi-štā-*: see under *raḍaē-štā-*.
- y. *raḍwya-* adj. (derived from <sup>1</sup>*rataṅ-*, cp. skr. *ṛtviya-*) 'according to the fixed time, according to the season'.
- rap-* vb., pres. *rapa-*: 'to form or grant a strong support, be a strong support for (dat.); to have a strong support in a p. (gen.); to be faithful, devoted to the gods'.
- y. *ra-piḍwā-* sb. f. (cp. *arēm.piḍwā-* sb. f. 'midday', *ra-* representing an ablauts-form of *\*ara-*) 'midday, noon'.
- y. *rapīḍwītara-* adj. (compar. of *\*rapīḍway-* adj., derived from *rapīḍwā-* sb.) 'southern'.
- y. *rapīḍwīna-* adj. (from *rapīḍwā-* sb.) 'of midday, of noon'.
- g. *rafəḍrāi* inf. (from *rap-* vb.) 'to vouchsafe succour'.
- y. *rafnah-*, g. *rafənah-* sb. n. (from *rap-* vb.) 'support, succour'.
- y. *raḍha-* adj. (from skr. *srāṃsate* 'he falls') 'epileptic'.
- y. *raḍhā-* sb. f. (skr. *rasā-*, name of a river), name of a mythical river.
- y. *raṅjaṭ.aspa-* adj. (*\*raṅjant-* pres. ptcpl. act. of *rang-* 'to make light, nimble, light-footed', cp. skr. *raṅhate-* 'he runs') 'having swift horses'.
- y. *ram-* vb. (skr. *rāmayati*), pres. *rāma-*; *rāmya-*; caus. *rāmaya-*: 'to stand still, stay, rest, abide; caus. to comfort, soften'.
- y. *rayay-* sb. m. (skr. *rayim* acc.) 'wealth, splendour, magnificence'.
- y. *rava-* adj. (cp. *rayav-* adj.) 'hastening, going speedily, fleet, rapid'.
- y. *ravaṭ.aspa-* adj. (*\*ravant-*, *\*raguant-* pres. ptcpl. act. of *rang-* vb., cp. *raṅjaṭ.aspa-* adj.) 'having swift horses'.
- y. *ravan-*, *raon-* sb. m. (cp. skr. *srāvati* 'he flows') 'river'.
- y. *ravas-čarāt-* adj. 'moving or living in the open country or in the plains' (of animals).
- y. *ravah-* sb. n. 'clear space, open country; freedom, liberty'.
- y. *ravō.fraoḍman-* sb. n. (*\*fraoḍman-* sb. from *frav-* vb.) 'whose flying is quick'.
- y. *rasman-* sb. m. n. (from *raz-* vb.) 'battle-array'.
- y. *raz-* vb. (cp. <sup>1</sup>*ərəzav-* adj.), pres. (iter.) *rāzaya-*; perf. ptcpl. pass. *rašta-*, *rāšta-*: 'to set, to put in line'. With *ham* mid. 'to arise, stand up; to put in order, to comb (the hair)'.  
*razišta-* adj. (superl. of *ərəzav-* adj., skr. *rājiṣṭha-*) 'straightest (lit. and

- fig.), rightest, uprightest, most honest, most righteous, most true'.
- y. *razura*- sb. m., *razurā*- sb. f. 'wood, forest; pitfall (a hunting-term)'.
- y. *raś*- vb. (cp. skr. *rākṣas*- sb. n. 'harm, injury, damage'), pres. (iter.) *rāśaya*-: 'to injure, hurt'.
- g. *raśah*- sb. n. (from *raś*- vb., skr. *rākṣas*- sb. n.) 'harm'.
- y. *raśnav*- adj. (from *raz*- vb.) 'just, righteous', sb. m. name of the god of justice.
- rah*- vb., pres. *rārēśya*-; caus. *rāḥaya*-: 'to be unfaithful; to make unfaithful, to estrange'.
- y. *rā*- vb. (skr. *rāsate* s-aor. subj.) s aor. *rāh*-: only mid. 'to grant, give, bestow'. With *frā* in the same sense.
- y. *rāuininam* [N. 83]: obscure.
- g. <sup>1</sup>*rātay*-, *rāiti*- sb. f. (skr. *rātay*- adj. 'ready, willing, cp. *arəm*) 'readiness to serve, to minister'.
- <sup>2</sup>*rātay*-, *rāiti*- sb. f. (from *rā*- vb., skr. *rātay*- 'gift, oblation') 'gift; granting; offering; liberality'.
- rātā*- sb. f. (from *rā*- vb.) 'gift'.
- y. *rāiti* inf. (from *rā*- vb., cp. <sup>2</sup>*rātay*- sb.) 'to grant'.
- y. *rāiti.hankarēḍa*- adj. '(the saying) which is effected or accomplished by readiness to serve' (doubtful).
- rād*- vb. (skr. *rādhati* subj.; *rāddhāh*), pres. *rāda*-, *rāḍa*-; (iter.) *rāḍaya*-; perf. ptepl. pass. *rāsta*-: 'to make ready, prepare; to be ready, do a p.'s will'.
- g. *rāda*-, y. *rāḍa*- sb. m. (from *rād*- vb.) 'minister'.
- g. *rādah*- sb. n. (from *rād*- vb.) 'readiness, willingness'.
- rāḍ*- vb. (cp. *rāḍema*- adj.) pres. *rāḍ*-; *irīḍya*-; perf. *irīḍiḍ*-, *irīḍiḍ*-; perf. ptepl. pass. *irīḍiḍa*-: 'to cling, adhere to (loc.); belong to (instr.)'; perf. 'to ly on (*paiti* with instr.). With *paiti* only perf. ptepl. pass. 'afflicted with, (esp.) afflicted with impure matter, defiled'.
- g. *rāḍema*- adj. (from *rāḍ*- vb.) 'adhering or annexed to; follower of (*haḥā* with abl.)'.
- y. <sup>1</sup>*rāna*- sb. m. '(upper)thigh'.
- <sup>2</sup>*rāna*-, *raṇa*- sb. m. (from <sup>1</sup>*ar*- vb.) 'fighter, warrior', only du. of the 'two factions' being at variance with one another.
- rāman*- sb. n. (from *ram*- vb.) 'rest, repose; peace'; with *xvāstra*- adj. ('peace granting good pasture') name of o deity.
- y. *rāmanivant*- adj. (from *rāman*- sb.) 'having or bringing peace'.
- y. *rāma-śayana*- adj. 'granting a peaceful abode'.
- g. *rāma*- sb. m. 'cruelty'.
- y. *revim*: see under *rayav*-.
- g. *rōiḍwān* inf. (cp. *raēḍwa*- vb.) 'to fill o. s. or to be filled with (instr.)'.
- y. *raṣṣyant*- adj.: obscure.
- g. *raṇa*-: see under *rāna*-.
- irixta*- sb. n. (from *raēk*- vb.) 'end; issue; setting (of stars)'.
- y. *irita* inf. (from *ray*- vb. 'to shit', cp. skr. *riṇāti* 'he releases'): see under *avi irita*.
- y. *iridyastāt*- sb. f. (from *raēḍ*- vb.) 'dying, death'.
- y. *irina* [Y. 19. 17]: obscure.
- y. <sup>1</sup>*irista*- perf. ptepl. pass.: see under *raēḍ*-.
- y. <sup>2</sup>*irista*- perf. ptepl. pass.: see under *rāḍ*-.
- y. *iristay*- sb. f. (from *raēḍ*- vb.) 'dying'.
- y. *iristō.kaśa*- sb. m. 'one who watches and carries a dead body'.
- y. *urūd*- sb. f. (from <sup>4</sup>*raod*- vb.) 'riverbed, bed'.
- y. *urudman*- sb. f. (from <sup>2</sup>*raod*- vb.) 'growing, growth'.
- y. *urudmay*- sb. f. (cp. *urudman*- sb.) 'shoot, offshoot; garden'.
- y. *urudwan*-, *urudwar*- sb. n. 'intestines, womb; core, quintessence'.
- y. <sup>1</sup>*urupay*- sb. m., name of a special kind of the canine race.
- y. <sup>2</sup>*urupay*- sb. m., name of a king of the *Kayānian* dynasty.
- g. *urūpaya*- denom. pres. (<sup>\*</sup>*urupa*- sb. n. 'phantom', skr. *rūpā*- sb. n., *rūpayati* 'he forms, represents, exhibits by gesture, acts, feigns') 'to deceive'.
- y. *urvaēs*- vb., pres. *urvisya*-; caus. *urvaēsaya*-; s-aor. *urviś*-; perf. ptepl. pass. *urvišta*-: 'to turn; turn back, return; caus. to cause to turn, put to flight'. With *apa* and *frā* 'to turn forth, appear', with *ava* 'to turn downwards, come down', with *avi* and *nī* 'to turn down to', with *frā* 'to turn towards, to bring on here; caus. to turn or lead back', with *frā* and *aiwi* caus. 'to turn towards', with *vī* 'to separate, part asunder'.
- y. *urvaēsa*- sb. m. (from *urvaēs*- vb.) 'turning, turning-point; end'.
- y. *urvak*- vb., pres. *urvaṭ.čaya*-: 'to join'.
- g. *urvata*- sb. n. (skr. *vratā*-) 'ordinance'.

- y. *urvataṭ.nara-* sb. m., name of two believers.
- y. *urvataṭy-*, *urvaiti-* sb. f. (cp. *urvata-* sb.) 'strictly fulfilling'.
- y. *urvaḍā-* sb. f., name of a river.
- urvaḍa-* adj. (from <sup>2</sup>*var-* vb.?) 'friend, friendly'.
- urvan-*, *urun-* sb. m. 'soul', the immortal spirit of man, giving freedom of will to choose good or evil and responsible for his actions committed in this world.
- y. *urvant-* adj. (\**sruvant-* pres. ptepl. act., cp. <sup>4</sup>*raod-* vb., *urūd-* sb. and skr. *srāvati* 'he flows') 'flowing, streaming'.
- y. *urvāxś.aṅhvā-* adj. (cp. *urvād-* vb. and *urvāz-* vb.) 'of cheerful spirit, cheerful, joyful, glad'.
- y. *urvāxśaya-* sb. m., name of a believer.
- g. *urvāxś.uṣṭay-* sb. f. (cp. *urvāxś.aṅhvā-* sb.) 'shout of joy'.
- g. *urvāta-* sb. n. (cp. *urvata-* sb.) 'doom, commandment'.
- y. *urvād-* vb. (cp. *urvāz-* vb.), pres. *urvāsa-* 'to rejoice; to gain new strength'.
- y. *urvāḍra-* adj. 'cleansing'.
- y. *urvānē* inf. (from <sup>2</sup>*var-* vb.) 'to choose'.
- y. *urvāsnā-* sb. f., name of an adoreriferous wood burnt on the fire for fumigation (sandal-wood).
- y. *urvāz-* vb. (from *urvād-* vb. by addition of *s*), pres. *urvāza-*; perf. *vaorāz-*, *vāurāz-*: 'to be joyful or glad about, to rejoice in (instr.)'.
- g. *urvāzā-* sb. f. (from *urvāz-* vb.) 'joy, gladness, delight, bliss'.
- urvāziṣṭa-* adj. (superl. to *urvāz-* vb.) 'most blissful'.
- g. *urvāzēman-* sb. n. (from *urvāz-* vb.) 'joy, delight, bliss'.
- y. *urvī-sarah-* adj. 'with the thin muzzle' (of the hedgehog).
- y. *urvizō.maiḍya-* adj. 'lacing the waist'.
- y. *urviṣṭra-* sb. n. (from *urvaēs-* vb., lit. 'unfavourable turn, change for the worse') 'misfortune, calamity'.
- y. *urviṣṭra(vant)-* adj. (from *urviṣṭra-* sb.; *urviṣṭrām* abridged for *urviṣṭravantām*) 'unfortunate, disastrous'.
- s.
- y. *saēd-* vb. (skr. *chidyate*, *cichide*), pres. *siḍya-*; perf. *hiṣiḍ-*: 'to split'. With *ava* and *parōiṭ* 'to split as under'.
- y. *saēf-* vb., only with *aiwi* and with *avi* 'to pass over'.
- y. *saēni.kaofa-* adj. 'high-humped'.
- saok-* vb. (skr. *śocati*, *śocāyati*), pres. *saoca-*; caus. *saocāya-*: 'to shine, flame, gleam, burn; caus. to set on fire; to incite'.
- y. *saoka-* sb. n., *saokā-* sb. f. (from *sav-* vb.) 'use, utility; gain; advantage'.
- y. *saocāya-* sb. n., name of a sinful action.
- y. *saoci.buye* inf. 'to burst into flames'.
- saoṣyant-* sb. m. (fut. ptepl. act. of *sav-* vb.) 'Saviour, Helper, *Saoṣyant*'.
- <sup>1</sup>*sak-* vb. (skr. *śaknōti* 'he is strong or powerful', *śikṣati* 'he learns'), pres. *sak-*; *saśa-*; des. *sixśa-*; caus. *sācāya-*; perf. *saśk-*, plusquamperf. *saśka-*; *s-aor. saxś-*: 'to understand or know a th., to mark'; caus. 'to teach'; des. 'to learn'. With *aiwi* 'to think of (acc.)', with *ā* 'to learn'.
- y. <sup>2</sup>*sak-* vb., pres. *śk-*; *sača-*; perf. ptepl. pass. *saxta-*: 'to go by, pass, pass away; to be up or over' (of time). With *frā* 'to cease, expire, die'.
- y. *sačay-* adj. 'afflicted with a certain illness': obscure.
- y. *sata-* sb. n., num. (skr. *śatā-*) 'a hundred'.
- y. *sata-yna-* sb. n., plur. 'a hundred strokes'.
- y. *sata-ynāi* inf. 'for to smite hundred'.
- y. *sata-fṣṭāna-* adj. '(a club) with a hundred knobs'.
- y. *satavaēsa-* sb. m., name of a star.
- y. *satō.kara-* adj. (\**kara-* sb. n., skr. *kūla-* 'a herd') 'whose herd consists of a hundred sheep' (of the ram).
- y. *satō.dāra-* adj. (skr. *śatadhāra-*) 'having a hundred points or edges'.
- y. *satō.vira-* adj. (skr. *śatavira-*, epithet of *Viṣṇu*) 'a hundred times the height of a man'.
- y. *satō.raocāna-* adj. 'with a hundred windows'.
- y. *satō.stūna-* adj. 'with a hundred columns'.
- y. *satō.straṅha-* adj. 'with a hundred gems' (doubtful).
- y. *sadā-* sb. f. (from <sup>1</sup>*sand-* vb.) 'appearance, rising' (of stars).
- y. *safa-* sb. m. (skr. *śaphā-* sb. n.) 'hoof' (of the horse).
- y. *saṅha-* sb. m., see under *sāṅgha-*.
- y. *saṅhavak-* sb. f., name of a sister of *Yima*.
- y. *saṅhū-* sb. f. (from *saḥ-* vb.) 'order, command, law'.



- y. *sarhvant-* adj. (\**sarhūvant-*, from *sarhū-* sb.) 'one, who keeps the laws'.
- y. <sup>1</sup>*sand-* vb. (skr. *chadāyati*, *chanda-yati*), pres. *san-*; *sadāya-*; *sadāya-*; *saidya-*; caus. *sāndaya-*: 'to seem, appear; to be seen'; with a ptcpl. or an inf. 'to think doing something'.
- <sup>2</sup>*sand-* vb., pres. *sānda-*; s-aor. *sqs-*: 'to render, bring, procure'.
- sav-* vb., fut. *saśya-*; pass. *suya-*; (iter.) *sāvaya-*: 'to be useful, profitable; to produce the benefit; pass. 'to get the benefit'.
- g. y. *sava-* sb. m., n., g. *savā-* sb. f. (from *sav-* vb.) 'benefit', du. 'benefit and harm'.
- savah-* sb. n. (from *sav-* vb.) 'use, profit, advantage, benefit'.
- y. *savahī-* sb. n. (nom. du. of \**savah-* sb. n. 'morning, east', cp. skr. *śvāh* 'to-morrow'), name of the eastern region of the world.
- g. *savā-* sb. f.: see under *sava-*.
- <sup>1</sup>*sar-* vb. (skr. *āśīrtah* 'mixed'), pres. *sāra-*; s-aor. *sārās-*: 'to mix, join', mid. 'to join, attach o. s. to, cleave to (instr.)'.
- <sup>2</sup>*sar-* sb. f. (from *sar-* vb.) 'union, league, communication with (gen. or instr.)'.
- <sup>3</sup>*sar-* sb. f. (cp. skr. *śārīra-* sb. n. 'the body, bodily frame, solid parts of the body, pl. the bones'), only du. 'the two solid parts of the body, i. e. skin (with flesh &c.) and bones; body, dead body'.
- g. *saragan-* sb. m. 'helper'.
- y. *sarāta-* adj. (cp. skr. *śīśira-* adj.) 'cold'.
- y. *sarād-* sb. f. (cp. skr. *śarād-* 'autumn; a year') 'a year'.
- y. <sup>1</sup>*sarāda-* sb. n. 'kind, sort; species'.
- y. <sup>2</sup>*sarāda-* sb. m. (derived from *sarād-* sb.), name of the gods of the years.
- g. *sarādanā-* sb. f. (cp. skr. *śardhati* 'he mocks at, ridicules, defies') 'scorn, contempt, mockery', pl. (concrete) 'despiser, scorner, one who dishonours, shames a th. (gen.)'.
- y. *sarādā-* adj. (\**sar-* sb. f. 'coldness, frigidity') 'bringing, producing coldness'.
- y. *sairya-* sb. n. 'dung'.
- y. *sasta-* sb. n. (from <sup>2</sup>*sand-* vb.) 'filament'.
- y. *sastay-* sb. f. (from *sqh-* vb., skr. *śastāy-*) 'praise; admonition'.
- g. *sazdyāi* inf. (from <sup>2</sup>*sand-* vb.) 'to fulfil'.
- g. *saxvar-* sb. n. (from *sqh-* vb.) 'evil design, plot'.
- g. *sā-* vb., pres. *sya-*; s-aor. *sāh-*: only mid. 'to defend o. s.'. With *paiti* 'to guard against (acc.)'.
- y. *sātar-*, *sāθr-* sb. m. 'person in power, ruler, chief'.
- sādra-* sb. n. 'woe, sorrow, torment'.
- y. <sup>1</sup>*sāma-* adj. (skr. *śyāmā-*) 'black'.
- y. <sup>2</sup>*sāma-*, name of an Iranian family.
- y. *sāy-* vb. (skr. *śēte*, *śēre*; *aśāyata*), pres. *sāy-*, *say-*; perf. ptcpl. pass. *sīta-*: 'to lie, lie down, rest, repose; to lie on (acc. or ana with acc.)'.
- y. *sāyuzdri-* sb. m., name of a believer.
- y. *sāvānḥay-* sb. f., name of a goddess increasing the herds of large cattle.
- y. *sāra-* sb. m. (cp. *sarah-* sb. n. 'head', skr. *śīras-*) 'head'.
- y. *sāsta-* adj. (cp. *sādra-* sb.) 'cruel, barbarous'.
- sāstar-* sb. m. (from *sāh-* vb., skr. *sāstār-*) 'a ruler, commander, prince'.
- sāsnā-* sb. f. (from *sāh-* vb., cp. skr. *śāsana-* sb. n.) 'teaching, doctrine; command, order'.
- sāh-* vb. (skr. *śāsti*, *aśīṣat*; *śīṣtaḥ*), pres. *sāh-*; *sīṣa-*; *sāhī-*; perf. ptcpl. pass. *sīṣta-*, *sāsta-*: 'to teach, instruct, inform'.
- g. *sāxvan-* sb. n. (from *sāh-* vb.) 'teaching'.
- g. *sānḥa-*, *sānḥa-*, y. *sānḥa-* sb. m. (from *sqh-* vb., skr. *śāṃsa-*) 'announcement, proclaiming, doctrine (esp. the ahuric doctrine Y. 43. 14); commandment; (judge's) sentence; speaking, speech'.
- g. *sānḥana-* sb. n. (cp. *sānḥa-* sb.) 'doctrine'.
- sāviṣta-* adj. (superl. to *sūra-*, skr. *śāviṣṭha-*) 'strongest, most powerful'.
- sqh-* vb. (skr. *śāṃsati*, *śasta* 2. pl.; *śastāh*), pres. *sqh-*, *sah-*; *sānḥa-*, *sānḥa-*; *śasah-*; perf. ptcpl. pass. *sasta-*: 'to utter, proclaim, declare, announce to, publish, make manifest'. With *aiwi* 'to curse, cast a spell on', with *paiti* 'to drive away by curses, to cast out or exorcise'.
- y. *sixśaya-* adj. (from <sup>1</sup>*sak-* vb., cp. skr. *śikṣenya-*) 'to be learnt'.
- y. *sīma-* sb. n. 'horror, object of horror'.
- śīḍya-* pres. (cp. *śīḍra-* adj.) 'to repel; to shrink back from (abl.), to renounce'.
- y. *śīḍra-* adj. 'timid'.
- y. *sūka-*, g. y. *sūca-* (from *saok-* vb., skr. *śucā-*) 'shining, bright, clear'.

- y. *sukurāna*- sb. m., name of a kind of the canine race 'porcupine'.
- y. *suḡḍa*- adj. 'Sogdian'.
- y. *suḡra*- adj. (from *saok*- vb., skr. *śukrā*-) 'red (of fire)'.
- y. *sudus*- sb. m. 'corn-mill'.
- y. *suwrā*- sb. f. 'arrow'.
- y. *sūra*- adj. (*śūra*-) 'strong, powerful', with gen. 'master or mistress of'.
- y. *surun*- (i. e. *surun*-): see under *srav*-.
- y. *sūrya*- sb. n. (cp. *savahī*- sb.) 'morning-meal'.
- y. *skand*- vb., pres. *ścandaya*-, *ścandaya*-, *ścindaya*-: 'to break, ruin, destroy'. With *avi* 'to break in two, snap asunder', with *upa* or *frā* 'to destroy'.
- y. *skamb*- vb. (skr. *skambhāthuh*-, *skabh-nāti*-, *skabhāyāti*) 'to prop, support'. With *frā* 'to make fast, fasten, fix'.
- y. *skarāna*- adj. 'round'.
- skānda*- sb. m. (from *skand*- vb.) 'destruction', acc. sg. with <sup>1</sup>*kar*- vb. 'to break, disorder'.
- <sup>1</sup>*staota*- sb. m. (from *stav*- vb.) 'song or hymn of praise'.
- <sup>2</sup>*staota*- adj. (derived from *stūt*- sb.) 'belonging or relating to the hymns of praise', plur. n. with *yesnya*- 'songs of praise and prayers'.
- staotar*- sb. m. (from *stav*- vb., skr. *stotār*-) 'praiser'.
- y. *staodwa*- sb. n. (from *stav*- vb.) 'the praying (esp. of the *Āśa Vahiṣṭa*-prayer)'.
- y. *staomaine* inf. (from *stav*- vb.) 'to praise'.
- y. *staora*- sb. m. 'large-cattle, draught-cattle, draught animal (i. e. camel, horse, ox and ass)'.
- y. *stazra*- adj. 'strong, firm'.
- y. *staura*- adj. (cp. skr. *stabdha*- adj. 'firmly fixed, supported, stiff' from *stabhnāti* 'he fixes firmly, supports') 'strong, firm'.
- y. *staman*- sb. m. 'mouth'.
- stay*- sb. f. m. (from <sup>1</sup>*ah*- vb., skr. *stāy*- sb. m.) 'being; existence; creation, world; goods and chattels'.
- stav*- vb. (skr. *stāumi*-, *stuvanti*-, *stota* 2. pl., *stuhī*-, *stutāh*), pres. *stav*-, *stv*-; perf. ptepl. pass. *stūta*-: 'to praise, laud, extol, celebrate in songs or hymns; to chant; to pray; to promise solemnly'. With *avi* 'to praise', with *apa* 'to renounce', with *ā* 'to praise', mid. 'to swear upon (acc.)', to swear upon the religion [Y. 12. 8], with *upa* 'to pray', with *us* 'to renounce or abjure, to deprecate', with *frā* 'to praise'.
- y. <sup>1</sup>*star*- vb. (skr. *strṇāti*-, *strṇōti*-, *stārate*-, *strṭah*), pres. *stārānu*-; *stārānā*-, *stārān*-; pass. *-strya*-; perf. ptepl. pass. *starāta*-, *stārāta*-: 'to spread, spread out or about, strew, scatter (esp. of the *Barāśman*-twigs)'. With *frā* in the same sense.
- y. <sup>2</sup>*star*- vb., pres. *stāra*- (in causative sense); *stārānav*-; *stārya*-, *-strya*-; caus. *stāraya*-: 'to sin'. With *ā* act. and mid. 'to sin, to be or become sinful; to sin against a p. or a th. (abl. or gen.) by means of (instr. or acc. of the inner object)', caus. 'to make sinful'.
- <sup>3</sup>*star*- sb. m. (skr. instr. pl. *stṛbhīh*-, cp. nom. pl. *tārah*) 'a star'.
- y. *stairiś*- sb. n. 'bed of straw, bed'.
- stā*- vb. (skr. *āsthāt*-, *-sthāh*), pres. *stā*-, *xstā*-; *hīstā*-; *stanv*-; *stāya*-; *staya*-; perf. *hast*-, *hīstā*-; *s-aor. stāh*-; perf. ptepl. pass. *stāta*-, *-sta*-: 'to stand, stand still, stay quiet; to station o. s.; to appear, come to, present o. s.; to put a p. in a place, to install; to be engaged in, make a practice of, practise', with a ptepl. or an adj. 'to continue in any condition or action'. With *ava* 'to come along or near; to set up', with *avi* and *ava* 'to stand near', with *ā* 'to take place, be found; to appear; to install'; with *upa* 'to come near, approach', with *us* 'to rise, raise o. s., arise from, stand up', with *us* and *paiti* 'to rise again', with *paiti* 'to stand still, stop; to stand by the side of (acc. or gen.)', with *pairi* 'to prevent from (gen.)', with *frā* 'to appear, set up; to proceed, progress', with *ham* 'to arise, spring from'.
- y. *stāviṣṭa*- adj. (superl. to <sup>\*</sup>*stūra*-, skr. *sthūrā*- 'thick, dense, heavy, big', cp. skr. *sthāviṣṭha*-) 'very thick or rude or rough, worst'.
- y. *stāhya*- adj. (from *stā*- vb.) 'steady, steadfast, brave'.
- y. *stāhr-pāēsah*- adj. (cpd. <sup>3</sup>*star*- + *pāēsah*-) 'adorned, inlaid with stars'.
- y. *stārāma*- sb. m. (from <sup>1</sup>*star*- vb.) 'store, place for storing goods'.
- y. *stē*, g. *stōi* inf. (from <sup>1</sup>*ah*- vb., cp. *stay*- sb.) 'to be'.
- y. *sti* [N. 83]: obscure.
- y. *stig*- sb. f. 'combat'.
- y. *sti-ḍāta*- adj. (cp. *stay*- sb.) 'subjected to the laws for the material world, transient'.

- y. *stūi.baxədra*-adj. (*stūi*- side-form of \**stūra*- in compounds, see under *stāvišta*-; *baxədra*- sb. n. from *bag*- vb. 'to apportion') 'where one gets large portions (of meat)'.  
*stūt*- sb. f. (from *stav*- vb., skr. *stūt*-) 'praise, hymn of praise'.  
y. *stūnā*- sb. m., *stunā*- sb. f. (cp. skr. *sthūnā*- sb. f.) 'the post or pillar or beam of a house'.  
y. *strī*- sb. f. (skr. *strī*-) 'a woman, female, wife; the female of any animal'.  
y. *spaēta*- adj. (skr. *śvetā*-) 'white'.  
y. *spa-čidra*- adj. (see *span*- sb.) 'belonging to the canine race'.  
y. *span*-, *sūn*- sb. m. (skr. *śvā*, *śūnaḥ*) 'dog, hound'.  
y. *spanah*- sb. n. (cp. *spənta*- adj.) 'holiness, sanctity'.  
*spanyah*-, *spainyah*- adj. (compar. to *spənta*-) 'holier'.  
g. *spayađra*- sb. n. (from *sav*- vb. or *spā* vb. 'to further', cp. *spā*- sb. n. 'prosperity, joy' and skr. *sphātáy*- sb. f. 'increase, growth, prosperity') 'prosperity, success; joy'.  
y. *spar*- vb. (skr. *sphurāti*), pres. *spara*- 'to spurn, dart'. With *frā* 'to spring forth', with *vī* 'to crush'.  
<sup>1</sup>*spas*- vb. (skr. *pāsyati*; *spāstāḥ*), pres. *hispas*-; *spašu*-; *spašn*-; *spasya*-; perf. ptepl. pass. *spašta*-: 'to look out for a th., to behold'. With *avi* 'to aim at a p., to threaten or menace a p.'.  
y. <sup>2</sup>*spas*- sb. m. (from <sup>1</sup>*spas*- vb.) 'one who looks or beholds, a watcher, spy'.  
y. *spā*- vb., pres. *spaya*-; s-aor. *spāh*-; perf. ptepl. pass. *spāta*-: 'to throw, throw away, cast off'. With *apa* 'to throw away', with *avi* 'to thrust into'.  
y. *spāy*- vb. (cp. skr. *śvāyati* 'he swells, grows, increases') 'to swell (up)'. With *frā*- 'to make a (great) show with (acc.)'.  
y. *spāda*- sb. m. 'host, army'.  
y. *spānavant*- adj. 'with the two dogs'.  
y. *spānah*- sb. n. (cp. *spanah*- sb.) 'holiness, sanctity'.  
y. *spāma*- sb. m. 'spit'.  
y. *spāra.dāšta*- adj.: obscure.  
*spāništa*- adj. (superl. to *spənta*- adj.) 'holiest'.  
*spənta*- adj. 'holy'.  
y. *spəntā.mainyav*- adj. (fem.) 'containing the words *spəntā mainyū*, beginning with the words *spəntā mainyū*', the third of the five *Gāḍā*'s consisting of Y. 47—50.  
y. *spəntō.mainyav*- adj. 'coming from or belonging to (the creation of) the holy spirit'.  
y. *spəntō.mainyava*- adj. 'coming from or belonging to (the creation of) the holy spirit'.  
g. *spərəd*- sb. f. (cp. skr. *spārdhate* 'he copes with, contends for') 'zeal'.  
y. *spō.bərəta*- adj. 'dragged away by dogs'.  
*spitāma*- patronym. adj. 'descendent of *Spitama*', esp. *Spitama Zardaštra*.  
y. *spiti.dōidra*- adj. (cp. *spaēta*- adj.) 'clear-eyed'.  
y. *spityura*- sb. m., name of a brother of *Yima*.  
y. *spiš*- sb. n. 'louse'.  
y. *snaēg*- vb., pres. *snaēža*- 'to snow (used personally), to make it snow'.  
y. *snaoda*- sb. n. 'clouds'.  
y. *snaodant*- adj. 'screaming, lamenting'.  
y. *snaða*- sb. m. (cp. skr. *śnathihī* imp. 'pierce, strike, kill') 'stroke, stripe, blow'.  
y. *snaðāi* inf. (cp. *snaða*- sb.) 'to strike, smite, to give a p. a stroke or blow'.  
y. *snaidiš*- sb. n. (cp. *snaða*- sb.) 'weapon (for smiting)'.  
y. *snā*- vb. (skr. *snāti*; *snātāḥ*), pres. *snāda*-; *snaya*-, *-snya*-; perf. ptepl. pass. *snāta*-: 'to wash'. With *ā* 'to wash, cleanse', with *frā* 'to wash off or up'.  
y. *snāvidka*- sb. m., name of a boaster, killed by *Kərəsāspa*.  
y. *syāvarsan*- sb. m., name of a king of the *Kayānian* dynasty.  
*sraēšta*- adj. (superl. to *srīra*-, skr. *śrēṣṭha*-) 'most splendid or beautiful'.  
y. *srao-gəna*- adj. (for *srao*-; \**srao*- adj. 'beautiful, excellent') '(a house) with excellent women'.  
y. *srao-tanū*- adj. (cp. *srao-gəna*- adj.) 'beautiful of body'.  
y. *sraodra*- sb. n. (from *srao*- vb., skr. *śrōtra*-) 'hearing; causing to hear, reciting, chanting'.  
y. *sraonay*- sb. f. (skr. *śrōṇay*- sb. m., f. mostly du. 'the hip and loins, buttocks') 'buttock'.  
y. *sraoman*- sb. n. (from *srao*- vb.) 'hearing'.  
y. *srao-raða*- adj. (cp. *srao-gəna*- adj.) 'with beautiful or excellent chariots'.  
y. *sraoša*-, g. y. *səraoša*- (from *srao*-

- vb.) 'hearing; obedience'; esp. personified as divinity 'Sraoša'.
- y. *sraoša-varəz-* sb. m. (lit. 'who keeps good discipline'), name of the seventh subordinate priest (*rataṅ-*) who superintends the sacrifice, and of the cock, the bird of *Sraoša*.
- y. *sraoṣō.čaranā-* sb. f. (cp. *čarman-* sb.) 'rod of correction', a sort of whip used in religious castigation'.
- y. *sraoṣyā-* sb. f. (derived from *sraoša-* sb.) 'means of correction; punishment'.
- y. *sraṅtāy-*, *ṣraṅtāy-* sb. f. (skr. *sraṅtāy-*) 'a corner, edge'.
- y. *sray-* vb. (skr. *śrayati*, *śret*, *śiśraya*; *śritāḥ*), pres. *sray-*, *sri-*; *sraya-*; *sṛāray-*; *sṛinav-*, *sṛinav-*, *sṛinu-*, *sṛinv-*; perf. *sṛisray-*; perf. ptepl. pass. *sṛita-*: mid. 'to lean against (loc.)'. With *apa* mid. 'to lean, be directed against (abl.)', with *paiti* and *nī* act. 'to deliver', with *nī* act. 'to deliver, grant'.
- y. *srayan-* sb. n. (cp. *sṛāy-* sb.) 'beauty'; *sṛav-* vb. (skr. *śṛavat*, *śṛóta*, *śṛṇōti*, *śṛsṛuṣate*, *śṛūyate*, *śṛāvāyati*; *śṛāvi*; *śṛūma*; *śṛutāḥ*), pres. *sṛav-*, *sṛv-*; *sṛunav-*, *sṛunav-*, *sṛunv-*; des. *sṛusruṣa-*; pass. *sṛuya-*; caus. *sṛāvaya-*; pass. aor. *sṛāvi*; perf. *sṛusru-*; s-aor. *sṛuṣ-*; perf. ptepl. pass. *sṛūta-*: 'to hear, listen to, give ear to; to hear that anything is (two acc.)'; pass. 'to be heard, be celebrated or renowned, be known as'; caus. 'to cause to be heard, announce, proclaim, recite'. With *aivi* 'to hear, listen to'; pass. 'to be taught, instructed', with *avi* 'to hear', with *upa* 'to hear', with *frā* 'to hear'; pass. 'to be known as'; caus. 'to recite, chant', with *vī* 'to hear'.
- y. *sṛavāṅhav-* adj. 'creeping along'.
- y. *sṛavana-* sb. n. [N. 83]: obscure.
- y. *sṛavah-* sb. n. (from *sṛav-* vb.) 'word; saying, doctrine, report'.
- y. *sṛask-* vb., pres. *sṛasca-*; caus. *sṛasčaya-*: 'to drip, drop, trickle; to rain, drizzle'.
- y. *sṛāy-*, *sṛī-* sb. f. (skr. *śrī-*) 'beauty'.
- g. *sṛāvayeṣṭhē* inf. (from *sṛav-* vb.) 'to proclaim'.
- g. *sṛāvahyeitī* inf. (cp. *sṛavah-* sb.) 'to become of (good or) ill report'.
- sṛīra-* adj. (skr. *śrīlā-*, *śrīrā-*) 'beautiful'.
- y. *sṛirō.tara-* adj. (compar. to *sṛīra-* adj.) 'more beautiful'.
- y. *sṛū-*, *sṛvā-* sb. f. 'nail', du. the nails of the hands and of the feet or the nails of the hands.
- y. *sṛūta-* adj. (perf. ptepl. pass. of *sṛav-* vb., skr. *śrutā-*) 'heard; audible; known, famous, celebrated'.
- y. *sṛuṭ.gaoṣa-* adj. (cp. skr. *śrūtkaṛṇa-* adj.) 'one who has hearing ears, quick to hear'.
- y. *sṛuṭ.gaoṣō.tama-* adj. (superl. to *sṛuṭ.gaoṣa-*) 'one whose ears are the quickest to hear'.
- y. *sṛunvata-* adj. (from *sṛav-* vb.) 'audible, loud'.
- y. *sṛva-* sb. n. 'lead; leaden vessel'.
- y. *sṛvāna-* adj. (derived from *sṛū-* sb.) 'horny, of horn'.
- y. *sṛvara-* adj. (cpd. *sṛū-* + *\*bara-*) 'horny'.
- y. *sṛvō.zana-* adj. 'belonging to the horn-race'.
- z.
- y. *zaēna-* sb. m. (cp. skr. *hetāy-* sb. f.) 'weapon'.
- zaotar-* sb. m. (orig. 'one who pours butter into the fire, offers an oblation' cp. skr. *juhōti* 'he pours out' or 'one who in vokes the gods' cp. skr. *hāvate* 'he calls, invokes', aw. *zavaiti*, *zbayeiti* 'he invokes': two terms referring to priestly functions which were fallen together in the Aryan agent noun *\*žhautar-*) 'priest, chief priest'.
- y. <sup>1</sup>*zaōdra-* sb. n., *zaōdrā-* sb. f. (cp. skr. *hotrā-* sb. n., *juhōti* 'he pours out') 'libation'.
- y. <sup>2</sup>*zaōdra-* sb. n. (derived from *zaotar-* sb., skr. *hotrā-*) 'function or office of a *Zaotar*'.
- y. *zaōdrō.bara-* adj. 'offering libations'.
- zaoya-* adj. (fut. ptepl. pass. of *zav-* vb., skr. *hāvya-*) 'to be called or invoked'.
- y. *zaoyārət-* adj. (cpd. *\*zaoyā-* sb. f. 'call' + *arət-*) 'rising or coming when called'.
- y. *zaoš-* vb. (skr. *jujūṣṭana*; *juṣṭāḥ*), pres. *zīzuš-*; perf. ptepl. pass. *zušta-*: 'to be pleased or satisfied, to like, be fond of'. With *ā* 'to delight in (acc.)', with *frā* 'to love'.
- zaoša-* sb. m. (from *zaoš-* vb., skr. *jōṣa-*) 'satisfaction, pleasure, wish, will, liking'.
- y. *zaxšādra-* sb. n. 'slandering language'.
- y. *zadah-* sb. m. (cp. skr. *hadati* 'he evacuates, discharges excrement'), du. '(buttocks,) backside'.

- y. *zafar-* sb. n. (cp. skr. *jāmbha-* sb. m. pl. 'set of teeth, mouth, jaws') 'mouth' (of *daēvic* beings).
- y. <sup>1</sup>*zan-* vb. (skr. *jajanti*, *ajjanat*, *janisyāti*, *jāyate*; *jātāh*), pres. *zazan-*, *zāzan-*; *zān-*; fut. *zāhya-*; pass. *zaya-*: perf. ptepl. pass. *zāta-*, *zanta-*, *zanta-*: '(to generate, beget, produce;) to bear, bring forth, give birth to a child'; pass. or. mid. 'to be born'. With *ā* 'to bring forth', with *us* 'to beget; to bring forth'; pass. 'to be born'.
- <sup>2</sup>*zan-* vb. (skr. *jānāti*), pres. *zanā-*, *zān-*; *zaya-*; perf. ptepl. pass. *zanta-*: 'to know, have knowledge'. With *ava* 'to become aware of (acc.)' to find that (with double acc.), with *paiti* 'to acknowledge, appreciate, welcome, take up among'.
- y. *zanga-*, *zənga-* sb. m. (skr. *jāṅghā-* sb. f. 'shank from the ankle to the knee') 'ankle' (of *ahuric* beings).
- y. *zantav-* sb. m. (from <sup>1</sup>*zan-* vb.; skr. *jantāv-* 'creature, living being, man', the sg. also used collectively) 'country' (union of villages).
- y. *zantu-patay-* sb. m. 'ruler or lord of the country'.
- y. <sup>1</sup>*zantuma-* adj. (derived from *zantav-* sb.) 'belonging to the country', name of the god of the countries.
- y. <sup>2</sup>*zantuma-* adj. (cp. <sup>1</sup>*zantuma-* adj.) 'belonging or relating to the god *Zantuma*'.
- y. *zanda-* sb. m., name of certain heretics.
- zam-* sb. f. 'earth, ground'.
- y. *zamarə-guz-*, *zəmar-gūz-* adj. (from *gaoz-* vb., cp. skr. *guhā* adv. 'in a hiding-place') 'concealing in or beneath the earth'.
- y. *zaya-* sb. m. (cp. *zāna-* sb.) du. or. pl. 'implements, utensils'; sg. 'weapon'.
- y. *zayana-* sb. n. (cp. skr. *hāyanā-* 'a year') 'winter(-time)'.
- zav-*, *zā-* vb. (skr. *hāvate*, *juhūmasi*, *jōhavīti*, *hvāyati*), pres. *zava-*; *zūzv-*; *zaozav-*, *zaozīzv-*; *zbaya-*; s-aor. *zāviš-*; perf. ptepl. pass. *zāta-*: 'to call, invoke; to curse'. With *ā* 'to call here', with *upa* 'to invoke', with *nī* 'to call down'.
- g. *zavan-* sb. n. (from *zav-* vb.) 'call'.
- y. *zavanō.sāsta-* adj. (\**zavana-* sb. n. 'calling, invocation' from *zav-* vb., skr. *havana-*) 'directed or instructed by the call'.
- y. *zavanō.sū-* adj. (from *sav-* vb.) 'helping, when called'.
- y. *zavanō.srūt-* adj. (skr. *havanaśrūt-*) 'listening to or hearing the call or invocation'.
- zaraduštra-* sb. m., name of the founder of the *Mazda*-religion and of the prophet of ancient Iran.
- zaraduštray-* pratron. adj. 'descendant of *Zaraduštra*; descended from *Z.*, given by *Z.*, relating to *Z.*, follower of *Z.*'.
- y. <sup>1</sup>*zaraduštrō.təma-* sb. m. (superl. to *zaraduštra-* 'most resembling *Z.*'), name of the deity presiding over the priesthood.
- y. <sup>2</sup>*zaraduštrō.təma-* adj. 'belonging or relating to the *Zaraduštrō.təma*'.
- y. *zaranaēna-*, *zarənaēna-* adj. (cp. skr. *hiraṇin-* adj.) 'golden, adorned with gold'.
- y. *zaranya-* sb. n. (skr. *hiraṇya-*) 'gold'.
- y. *zaranyapaxšta.pad-* adj. (\**paxšta-* perf. ptepl. pass. of *pas-* vb. 'to fetter') 'whose feet are joined or fastened with golden clamps'.
- y. *zaranyō.aiwidāna-* adj. (cp. skr. *abhidhānī-* sb. f. 'halter') '(a horse) with a golden bit or with gold-mounted reins'.
- y. *zaranyō.kərəta-* adj. (skr. *hiraṇya-kṛta-*) 'made of gold'.
- y. *zaranyō.paēsa-* adj. (cp. skr. *hiraṇyāpeśas-* adj.) 'adorned with gold'.
- y. *zaranyō.pis-*, *zaranyō.piθ-* adj. 'adorned with gold'.
- y. *zaranyō.pusa-* adj. 'adorned with a golden diadem'.
- y. *zaranyō.urvīxšna-* adj. (cp. *urvizō-maidya-* adj.) 'with golden laces'.
- y. *zaranyō.srva-* adj. 'with golden or gilt horns'.
- y. *zaramaya-* adj. (derived from \**zarmaya-* sb. m. 'spring') 'vernal'.
- y. *zairi.gaona-* adj. (*zaray-* adj. 'yellow, yellowish, gold-coloured', skr. *hāray-*) 'yellow, gold-coloured; green, greenish'.
- y. *zairi.gaoša-* adj. 'with yellow or gold-coloured ears'.
- y. *zairita-* adj. (skr. *hārita-*) 'yellowish, pale yellow, fallow'.
- y. *zairi.dōidra-* adj. 'with yellow or gold-coloured eyes'.
- y. *zairi.pāšna-* adj. 'with a yellow or gold-coloured heel'.
- y. *zairimyanūra-* sb. m. (cpd. *zairimya-* sb. n. 'a solid house', skr. *har-myā-* + *aūra-* sb. m. 'limb' or 'finger; toe', cp. skr. *āṅga-* sb. n. 'limb' and *āṅgūlary-* sb. f. 'a finger, a toe': lit. 'whose limbs are in a shell'; cp.

- skr. *harmuṭa*- sb. m. 'tortoise'), name of a *daēvic*- animal 'tortoise'.
- y. *zairimiyāka*- sb. m. (abbreviation from *zairimiyānura*- sb.), an other name of the tortoise.
- zairi.varay*- sb. m., name of a hero.
- y. *zaurura*- adj. (cp. skr. *jīryati* 'he grows old, becomes decrepit') 'broken down by age, decrepit'.
- y. *zarənaēna*- adj.: see under *zara-naēna*.
- y. *zarənumaiti*- sb. f., name of a river.
- y. *zarənya*- adj. (cp. *zaranaēna*- adj.) 'golden'.
- y. *zaurvan*- sb. m. (cp. *zaurura*- adj. and skr. *jarimān*-) 'old age, decrepitude'.
- y. *zarəš*- vb., pres. *zarəša*-; perf. ptepl. pass. *-zaršta*-: to pull, drag'. With *frā* 'to pull away, drag away', with *nī* 'to drag down or away'.
- y. *zarštva*- sb. n. 'stone'.
- y. *zarštvaēna*- adj. '(of) stone', sb. n. 'stone'.
- zasta*- sb. m. (skr. *hāsta*-) 'hand' (of *ahuric* beings).
- g. *zastavant*-adj. (skr. *hastavant*- 'having hands') 'with a mighty arm, energetic'.
- y. *zazaran*- adj. (from *zar*- vb. 'to make angry', skr. *hr̥ṇīte* 'he is angry') 'angry, wrathful; hot-tempered'.
- y. *zazāite* inf. (from *zan*-) 'to beget; to bring forth, give birth to a child'.
- y. *zazāiti*: see under *haz*-.
- y. *zazuštēma*- adj. (superl. to *zazvah*-, perf. ptepl. act. of *haz*- vb.) 'most victorious'.
- g. *zahya*- adj. (fut. ptepl. pass. of *zah*- vb. 'to forsake, desert') 'to be deserted or handed over to destruction'.
- zā*- vb. (skr. *jīhīte* 'he starts or springs forward, he goes'), pres. *zā*-; *zaya*-: 'to go'. With *ā* 'to approach', with *uz* 'to spring up, arise'.
- zāy*- vb. (skr. *jāhāti* 'he leaves, deserts'), pres. *zā*-, *z-*; *zaya*-: 'to discharge, emit'. With *ava* 'to drive away', with *vī* 'to abandon, give up; to separate o. s. from (acc.)'.
- y. *zāta*- adj. (perf. ptepl. pass. of *zan*-, skr. *jātā*-) 'born; present'.
- y. *zāvar*- sb. n. '(bodily) strength, vigour'.
- y. *zāray*- adj. (cp. *zaray*-) 'yellow, gold-coloured'.
- y. *zānga*-: see under *zanga*-.
- y. *zamar-gūz*-: see under *zamarəguz*-.
- y. *zəmas-čidra*- adj. '(stars) that have the seed of the earth in them'.
- y. *zəmōištvā*- sb. n. (cpd. *zəmō*, gen. sg. of *zam*-+\**ištvā*- sb. n., cp. *ištya*-) 'clay brick'.
- y. *zəm.fraḍah*- adj. 'as broad or wide as the earth'.
- zəvištya*- adj. (skr. *jāviṣṭha*-, cp. *gav*- vb.) 'quickest, fleetest; most useful, serviceable'.
- g. *zərəd*- sb. n. (skr. *hṛd*-) 'heart'.
- y. *zōiždišta*- adj. (superl. to the verb \**zōiždā*- 'to make shudder', cp. y. *zaēša*- adj. 'horrible, dreadful') 'most horrible, dreadful'.
- zqḍa*- sb. n. (from. *zan*-) 'birth, generation, creation'.
- zī* encl. particle (skr. *hi*) 'for, because; indeed, verily, surely, of course; lo'.
- y. *zuš*- adj. (from. *zaoš*- vb.) 'kind, pleasing, graceful, charming'.
- y. *zgad*- vb., pres. *zgaḍa*-: 'to swim away'. With *ā* and *frā* 'to come swimming along', with *frā* 'to come swimming or flowing along'.
- y. *zbar*- vb. (skr. *hvārate* 'he goes crookedly'), pres. *zbara*-: 'to go, walk crookedly' (techn. term for the going of *daēvic* beings, cp. *pat*- vb.).
- y. *zbaraḍa*- sb. n. (from *zbar*- vb.) 'foot' (of *daēvic* beings).
- y. *zbarah*- sb. n. (from *zbar*- vb., skr. *hvāras*- 'crookedness') 'hill'.
- y. *zbātar*- sb. m. (from *zav*- vb., skr. *hvātar*-) 'one who calls or invokes'.
- zyam*- sb. m. (skr. *him*-, cp. *zayana*- sb.) 'winter'.
- zyā*- vb. (skr. *jīnāsi*, *jīyate*), pres. *zinā*-; pass. *zya*-; perf. *zīzy*-: 'to wrong a p., to deprive any one (acc.) of property (acc.); to cause injury, damage, ruin, destruction'.
- y. *zyānay*- sb. f. (from *zyā*- vb., skr. *jyāni*-) 'damage'.
- y. *zyā*: see under *zyam*-.
- y. *zrayah*- sb. n. (skr. *jrāyas*- 'expanse, space, flat surface') 'expanse of water, lake, sea'.
- g. *zraz-dā*- adj. (skr. *śraddhā*-) 'faithful, in faith doing reverence to'.
- zrazdātay*- sb. f. (cp. *zrazdā*- adj.) 'faith, confidence, belief in', adj. 'faithful, trusting, having confidence'.
- y. *zrazdātaē-ča* inf. (from *zrazdā*- vb. 'to have faith or belief or confidence', skr. *śraddhā*-; cp. *zrazdā*- adj.) 'for to believe or have faith in'.
- y. *zrazdātēma*- adj. (superl. to *zrazdā*- adj.) 'having the greatest belief in (acc.), the best believer in'.

- g. *zrazdišta-* adj. (superl. to *zrazdā-* adj., cp. *zrazdātēma-*) 'most faithful'.  
 y. *zrvan-*, *zrūn-* sb. m. 'time, any settled point of time, fixed time', also deified.  
 y. *zrvō.dāta-* adj. 'created by *Zrvan*'.

## š.

- y. *šaēta-* sb. m. 'money, fortune, wealth, riches'.  
 y. *šaētō.fraḍana-* adj. 'increasing the wealth'.  
*šay-* vb. (skr. *kṣēti*, *kṣiyānti*), pres. *šay-*, *šy-*, *xšay-*; *sāya-*; perf. ptcpl. pass. *-šita-*: 'to abide, stay, dwell, reside; to live with, hold with (instr.)'.  
<sup>1</sup>*šav-* vb.: see under *šyav-*.  
<sup>2</sup>*šav-* vb., pres. *šva-*: only with *aiwi* 'to crack'.  
 y. *šā-* adj. (from *šyā-* vb., § 174.5) 'joyful, glad, happy'.  
*šāta-*: see under *šyā-*.  
 y. *šātay-* sb. f. (from *šyā-* vb., § 174.5) 'joy, pleasure, comfort'.  
 y. *šāiti* inf. (from *šyā-* vb., cp. *šātay-* sb.) 'to be glad or pleased'.  
 y. *šōidra-* sb. n. (from *šay-* vb., skr. *kṣētra-*) 'dwelling (place), abode, residence; settlement'; *asā šōidrā* (acc. pl. with transition to the *s*-declension) 'stations and settlements'.  
 y. *šōidrō.baxta-* adj. 'assigned to the settlements'.  
 y. *šitay-* sb. f. (from *šay-* vb., skr. *kṣitay-*) 'dwelling, abode, residence'.  
 y. *šyaodna-*, *šyaodna-*, y.g. *šyaodana-* sb. n. (from *šyav-* vb., cp. skr. *cyautnā-* 'enterprise') 'doing, acting, working; deed (also in the sense of misdeed), action, work; activity'.  
 y. *šyaodananam*: quotes the second half of the *Ahuna Vairya*-prayer (y. 27. 13), which begins with this word.  
 y. *šyaodnā-varəza-* sb. m. 'committing an action, the committer of a sinful action'.  
 y. *šyaodnō.tāt-* sb. f. 'the passage beginning with the word *šyaodananam*, the passage *šyaodananam* of the *Ahuna Vairya*-prayer'.  
 g. *šyaoman-* sb. n. (from *šyav-* vb., cp. *šyaodna-*) 'deed, work'.  
 g. *šyav-*, y. *šav-* (§ 174.5) vb. (skr. *cyāvate*, *cyāvāyati*; *cyoṣṭhāḥ*; *cucyuvimāhi*; *cyutāḥ*), pres. *šyav-*, *šav-šv-*; *šūsa-*; *šāvaya-*; *s*-aor. *šaoš-*; perf. *šūšu-*; perf. ptcpl. pass. *-šuta-*; 'to move; to deal with a p. (acc.); to go away from'. With *avi* and *frā*

'to go away to (acc.)', with *frā* 'to step forward; to come along from; to go away from; caus. 'to bring near; to set in motion', with *vī* caus. 'to make expand, knead'.

- g. y. *šyā-*, y. *šā-* (§ 174.5) vb., pres. *šyā-*; perf. ptcpl. pass. *šāta-*: 'to be glad or pleased'.

## ž.

- y. *žgar-* vb. (cp. *žar-* vb.), pres. *žgara-*: 'to flow'. With *aoi* and *frā* 'to come flowing along'.

- y. *žnav-* sb. n. (cp. skr. *jānav-*) 'knee'.

## h.

- <sup>1</sup>*ha-* dem. pron. (skr. *sá*, *sá*; *só*, *sáh*), only y. *hā* nom. sg. m., g. *hī* nom. sg. f., g. y. *hā* nom. sg. f., y. *hō*, *hō*, *has-* nom. sg. m. 'this here, this; he, she'.

- <sup>2</sup>*ha-* encl. pron. 3<sup>d</sup> pers., only gen. dat. g. *hōi*, y. *hē*, *hōi*, *sē* employed for all genders and numbers 'him, her, it; them'.

- y. <sup>1</sup>*haēk-* vb. (skr. *siñcāti*, *asicat*; *sik-tāḥ*), pres. *hiča-*; *hinča-*; perf. ptcpl. pass. *-hixta-*: 'to pour out, discharge water (with *avi* and acc.)', With *paiti* 'to sprinkle', with *para* 'to pour away, draw off the water'.

- y. <sup>2</sup>*haēk-* vb. (cp. *hikav-* adj.), pres. caus. *haēcāya-*: 'to (become) dry', only with *us* caus. 'to (make) dry'.

- g. *haēcā.aspāna-* patron. adj. 'descendant of *Haēcā.aspa*'.

- y. *haētav-* sb. m. (skr. *sétav-* 'dam, bridge') 'dam, dike, quay'.

- y. *haētumant-* sb. m., name of a river, *Hilmand*

- y. <sup>1</sup>*haēnā-* sb. f. (skr. *sénā-*) 'army, host' (of *daēvic* beings), 'hostile army'.

- y. <sup>2</sup>*haēnā-* sb. f. 'missile'.

- y. *haēnya-* adj. (from *haēnā-* sb., skr. *sénya-* sb. m.) 'belonging to the hostile army'.

- y. *haoma-* sb. m. (from <sup>1</sup>*hav-* vb., skr. *sóma-*), name of a plant of magical and healing properties and of the juice of this plant, also deified.

- y. *haomanan̄ha-* sb. n. (derived from *humanah-* adj., cp. skr. *saumanasá-*) 'cheerfulness, enjoyment, comfort'.

- y. *haomanan̄himna-* adj. (pres. ptcpl. mid. of *haomanahya-* den. pres. from. *haomanan̄ha-* sb., cp. skr. *sumanasyāmāna-* adj.) 'cheerful, joyful, glad'.

- y. *haomayav*-adj. (derived from *haoma*-sb.) 'containing *Haoma*, mixed with *Haoma*'.
- y. *haomavant*-adj. (skr. *sómavant*-) 'mixed with *Haoma*'.
- y. *haomya*-adj. (skr. *somyá*-) 'connected with or belonging to *Haoma*'.
- y. *haoya*-adj. (skr. *savyá*-) 'left'.
- y. *haoyá* [Y. 11. 1]: see under *hava*-.
- y. *haosravanha*-sb. n. (derived from *husravah*-adj., cp. skr. *sauśravasá*-) 'good reputation, (high) renown, celebrity'.
- y. *haosravanhan*-adj. (derived from *haosravanha*-sb.) 'having a good reputation'.
- y. <sup>1</sup>*haosravah*-sb. m., name of an inlet of the sea *Vouru.kaša*.
- y. <sup>2</sup>*haosravah*-sb. m., name of a king of the *Kayānian* dynasty.
- y. *haoš*-vb. (cp. *anəhaošəmna*-), pres. *haoš*-: 'to (become) dry, dry up'.
- y. *haošyanha*-sb. m., name of the ancestor and first monarch of the *Iranians*.
- hak*-vb. (skr. *sácate*, *śiśakti*, *sakṣat*), pres. *hak*, *sk*-; *hača*-; *hiš.hak*-, *hišk*-; *haxša*-; des. *hičša*-; *hačaya*-; (iter.) *hāčaya*-; perf. ptepl. pass. *-haxta*-: with acc. 'to associate o. s. with; to strive for; to instigate to; to take part or participate in; to fall to a persons lot', with instr. 'to go after, follow, accompany, to be associated or united with, to partake of'; absol. 'to join, unite for to do anything'. With *upa* 'to accompany, adhere or be attached to (acc.); to fall to a persons lot (with acc.); to partake of (instr.); to be obliging to a p. that (with two dat.)', with *para* 'to take back'.
- y. *hakač* adv. (cp. skr. *sākām* adv. adv. and y. *hakərəč* adv.) 'at once, at the same time'.
- y. *hakərəč* adv. (*ha*-, connected with *ham*-, num. 'one' as prefix expressing junction, possession, similarity, equality; skr. *sakṣit*) 'once'.
- y. *hakərəč.gan*-adj. 'killing at once or at one stroke'.
- y. *ha-γdanəhəm* adv. (*avyayibhāva*-cpd. lit. 'accompanied by the object of the prayer': *ha*- + *γdanəha*-sb. m. 'prayer, object of the prayer' from *gad*-vb.) 'with or by granting the prayer'.
- y. *haxay*-, *hašy*-, *haš*- (§ 174.5) sb. m. (skr. *sākḥay*-) 'friend, companion'.
- haxt*-sb. n. (cp. skr. *sákthi*- 'thigh') 'the inner part of the thigh'; *būnōi haxtayā* (gen. du.) 'in flesh and blood'.
- y. *haxədra*-sb. n. (from *hak*-vb.) 'assembly'.
- g. y. *haxman*-, g. *haxəman*-sb. n. (from *hak*-vb., skr. *sákman*-) 'companionship, association'; name of the first caste 'priesthood'.
- y. *hača*, g. *hačā* adv. (skr. *sácā* adv. 'near, at hand', prep. 'at, by; together with') 'out (here)'; prep. with abl. 'from' (of place and time), 'by (of agent), 'on account of, owing to, because of' (of cause), after, according to' (of manner); with instr. 'from' (of place); with acc. 'from' (of place).
- y. *hačač.puđrā*-adj., only fem. 'pregnant'.
- y. *hača.mana*-adj. 'in accordance with a p.'s will, attached'.
- y. <sup>1</sup>*had*-vb. (skr. *śidati*, *sādāyati*, *sedūh*), pres. *-šad*-; *hiđa*-; aor. *hiđōiš*-, *-šādayōiš*; caus. *-šādaya*-, *-šādaya*-; perf. *hazd*-; perf. ptepl. pass. *-šta*-; 'to sit down'. Wit *apa* 'to recede, remove', with *nī* 'to sit down'; to sit, remain sitting, stay or abide'; with a pres. ptepl. 'to begin or commence doing something'; caus. 'to cause to sit down, place (down)'.
- <sup>2</sup>*had*-vb. (skr. *ā-sad*-vb. 'to go to, approach; meet with, reach'), only with *ā*, pres. *ā-snav*- (orig. *\*ā-zd-nav*-, § 39.4) 'to go to, go towards, approach; to reach, ascend (a mountain)'.
- y. <sup>1</sup>*hađa* adv. (from *\*ham*-num. 'one', skr. *sādā*) 'always, ever, every time'.
- y. <sup>2</sup>*hađa*, g. *hadā* adv. (skr. *sahá*, cp. <sup>1</sup>*hađa* adv.) 'together with', prep. with instr. 'together with, along with, in conjunction with, jointly, conjointly with', with abl. ?.
- y. *hađa.aəšma*-adj. 'having or offering fire-wood'.
- y. *hađaoxta*-sb. n. (cpd. *hađa*+*uxta*- 'together with that which is spoken'), name of certain *Avestan* texts.
- y. *hađa.baoday*-adj. 'having or offering incense'.
- y. *hađa.ratufritay*-adj. 'with the prayers unto the *Ratav*'s, saying the prayers unto the *Ratav*'s'.
- y. *hađa.hunara*-adj. 'skillful'.
- y. *hadānaēpatā*-, *hadānaēpātā*-sb. f., name of an odoriferous plant mentioned as acceptable fuel for the sacred fire, or scent for fumigation (pomegranate).



- y. *hadō.zāta-* adj. (skr. *sahajāta-*) 'a brother born from the same womb'.
- y. *hadīś-* sb. n. (from *had-* vb., cp. skr. *sādas-* sb. n.) 'abode', name of the god of the native abode.
- g. *haiḍīm* adv.: see under *haiḍya-*.
- y. *haiḍīm.aśavan-* adj. 'the very faith ful'.
- y. *haiḍyā* adv.: see under *haiḍya-*.
- haiḍya-* adj. (skr. *satyā-*) 'true, real, truthful; righteous', instr. sg. *haiḍyā* and acc. sg. *haiḍīm* as adv. 'truly, indeed, verily'.
- y. *haiḍyā-varəz-* adj. '(making true or good,) practising truth, one whose actions are true'.
- g. *haiḍyō.dvaēśah-* adj. 'a true enemy'.
- haḍrā* adv. (skr. *satrā*) 'in the same place, at the same time; together, jointly, simultaneously; at once, immediatly', with *bav-* vb. 'to gather o. s', prep. with instr. 'together with, in conjunction with; by means of'.
- y. *haḍra-vanant-* adj. (from *van-* vb.) 'vanquishing at one stroke'.
- y. *haḍrāka-* adj. (derived from *haḍrānk-* adj.) 'one who unites, assembles' (with gen.).
- y. *haḍrā.nivāṭay-* sb. f. 'smiting down at one stroke'.
- y. *haḍrānk-* adj. (derived from *haḍra-*, skr. *satrānk-*) 'concentrated, united, joined'.
- y. *hapta* num. (skr. *saptā*) 'seven'.
- haptaḍa-* num. adj. (skr. *saptātha-*) 'seventh', sb. n. 'the seventh region of the earth', i. e. 'Karśvar X<sup>e</sup>anirāḍa'.
- y. *haptaiḍya-* adj. (derived from *haptāḍa-* sb.) 'septempartite'.
- y. *hapta-rəhātay-* adj. 'comprising seven *Hātay* or chapters'.
- y. *haptō.karśvan-* adj. 'consisting of seven *K.* or comprising the seven *K.*'.
- y. *haptō.karśvar-* sb. n., plur. 'the seven *K.* or regions of the earth'.
- y. *haptō-iringa-* adj. 'with seven marks', plur. with <sup>3</sup>*star-* sb. m. name of the deified constellation 'Ursa major'.
- y. *ha-rəuharəna-* sb. n. (\**xvarəna-* § 100. 1 lit. 'with the jaw-bones') 'cheek'.
- g. *haṛəhuš-* sb. n. (cp. *hahya-* sb. n.) '(fruit,) gain, prise'.
- y. *hana-* adj. (skr. *sāna-*) 'old'.
- y. *han-kana-* sb. n. (from <sup>2</sup>*kan-* vb.) 'cave'.
- y. *han-kərəma-* adj. (from <sup>1</sup>*kar-* vb., cp. skr. *tuvikūrmāy-* adj.) 'one who consolidates'.
- y. *han-gatay-* sb. f. (skr. *sāṅgatay-*) 'coming together; gathering'.
- y. *han-ḡamana-* sb. n. (from *gam-* vb., cp. *hangatay-*) 'coming together, meeting, assembly; consultation'.
- g. <sup>1</sup>*hant-* vb., pres. *hiśasa-*; fut. *haśya-*: 'to attain to'.
- <sup>2</sup>*hant-*, *śant-*, *hat-*, *hāt-* pres. ptepl. act.: see under <sup>1</sup>*ah-*.
- y. *ham-* sb. m. (cp. skr. *sāmā-* vb. f. 'year') 'summer'.
- \**ham*, see under *ham*.
- y. <sup>1</sup>*hama-* adj. (skr. *samā-*) 'equal, like; the same'.
- y. <sup>2</sup>*hama-* adj. (skr. *sama-* 'any, every') 'any, every'.
- g. y. *hamaēstar-* sb. m. (from *maēd-* vb. with *ham-*, § 33. 10) 'suppressor'.
- y. *hama-gaona-*, *hamō.gaona-* adj. 'one-coloured'.
- y. *hamaḍa* adv. 'in like manner, alike, equally; at the same time with'.
- y. *hama.nāfaēna-* adj. 'of the same family, of the same race'.
- y. *hamaspaḍmaēdaya-* sb. m., name of the god of the sixth season and of the season-festival.
- y. *ham-ərəḍa-* sb. m. (from <sup>1</sup>*ar-*, lit. 'one who has or seeks for a hostile encounter'; cp. skr. *samarā-* sb. m. 'hostile encounter') 'enemy, foe'.
- y. *hamō.gaona-* adj.: see under *hama-gaona-*.
- y. *hamō.xśaḍra-* adj. 'omnipotent, all-powerful'.
- y. *hamō.manah-* adj. 'thinking the same'.
- y. *hamō.vačah-* adj. 'speaking the same'.
- y. *hamō.śyaḍna-* adj. 'doing the same'.
- hay-* encl. pron. dem. (skr. *siṃ* employed for all genders and numbers), only acc. *hiṃ* sg., *hi* du., *hiś* pl. for all genders 'him, her, it, them'.
- <sup>1</sup>*hav-* vb. (skr. *sunōti*, *soṣyati*; *sūtāh*), pres. *hunav-*, *hunv-*; *hun-*; fut. *hao-śya-*; perf. ptepl. pass. *huta-*: 'to stamp, press out'. With *aiwi* 'to extract', with *ā* 'to stamp', with *frā* 'to prepare'.
- y. <sup>2</sup>*hav-* vb. (skr. *suṁvāti*; *sūtāh*), pres. *xvanv-*, *hunā-*; *hvan-*; perf. ptepl. pass. *-hūta-*; 'to urge, impel, incite'. With *apa* 'to turn off'.
- y. <sup>3</sup>*hav-* vb. (skr. *sūte*), pres. *hunā-*; 'to bear offspring, give birth to a child'.
- y. *hava-*, <sup>2</sup>*hva-*, g. y. *xva-* adj. (skr.

- svá-) 'own, one's own, my own, thy own, his own &c.' (referring to all three persons according to context).
- y. *havaṁhō.dā-* adj. (\**havaṁhvō.dā-*, cp. *havaṁhva-* sb. n. and § 100. 4) 'granting good life, blessedness, happiness'.
- y. *havaṁhva-* sb. n. (derived from \**hv-avhāv-* adj.) 'good life, blessedness, happiness'.
- y. *har-* vb., pres. *hara-*; *haurva-*: 'to pay attention to'. With *nī* 'to guard, keep watch over (acc.), mid. to save (o. s.), escape from (*pairi* with abl.)'.
- y. *haraitī-* sb. f. (cp. *harā-* sb.), name of a mountain.
- y. *harā-* sb. f. (cp. *haraitī-* sb.), name of a mountain.
- y. *harōiva-* sb. m. (cp. skr. *sarayú-* sb. f., name of a river), name of a land.
- y. *harək-* vb., pres. (iter.) *harəcāya-*: 'to throw away, cast off'. With *frā* 'to send out'.
- y. *harəta-* adj. 'afflicted with a certain illness'.
- y. *harətar-* sb. m. (from *har-* vb.) 'guardian, keeper'.
- y. *harədiš-* sb. n. 'insanity, madness'.
- y. *harəḍra-* sb. n. (from *har-* vb.) 'guarding, protection'.
- y. *harəḍravant-* adj. 'affording protection'.
- y. *harəḍrāi* inf. (from *har* vb., cp. *harəḍra-* sb.) 'to pay attention to, watch over'.
- y. *haurva-* adj. (skr. *sārva-*) 'whole, entire; unhurt, intact, sound'.
- haurvatāt-, haurvāt-* (by haplology) sb. f. (cp. skr. *sārvatātay-* sb. f.) 'wholeness, completeness, perfect happiness or prosperity, welfare', also deified.
- haurvāt-*: see under *haurvatāt-*.
- y. *haourvō pasčic* [N. 20]: obscure.
- y. *harəz-* vb. (skr. *sārjataḥ, sṛjāti*, pass. *sṛjyāte; sṛstāḥ*), pres. *harəza-*; *hərəza-*; fut. *harəšya-*; *hərəzaya-*; *hərəzya-*; perf. ptepl. pass. *-haršta-*: 'to discharge, emit, send out; to let go or stand; to filter'. With *avi* and *frā* 'to pour forth (the seed) into (acc.)', with *upa* 'to throw down', with *pairi* 'to filter'.
- haz-* vb. (skr. *sāhate; sāhvān*), pres. *za-*; *zaz-*; perf. *zaz-*: 'to take possession of, occupy, win, gain; to be victorious'.
- y. *ha-zaoša-* adj. (skr. *sajōṣa-*) 'being or acting in harmony with, being of one mind with (instr.)'.
- y. *hazaṁra-* num. n. (skr. *sahāsra-*) 'a thousand'.
- y. *hazaṁrā.gaoša-, hazaṁrō.gaoša-* adj. 'who has a thousand ears (i. e. whose auditory sense is as powerful as 1000 ears taken together)'.
- y. *hazaṁra-gan-* adj. 'killing thousand'.
- y. *hazaṁra-yna-* sb. n., plur. 'thousand strokes'.
- y. *hazaṁra-ynāi* inf. (cp. *hazaṁra-yna-* sb.) 'to smite thousand'.
- y. *hazaṁra-ynyāi* inf. (from *gan-* vb.) 'to smite thousand'.
- y. *hazaṁrā.yaoxštay-* adj. 'endowed with a thousand accomplishments'.
- y. *hazaṁrā.gaoša-*: see under *hazaṁra.gaoša-*.
- y. *hazaṁrā.yaoxštay-*: see under *hazaṁra.yaoxštay-*.
- y. *hazaṁrō.gaoša-*: see under *hazaṁra.gaoša-*.
- y. *hazaṁrō.frasčimbana-* adj. 'supported by a thousand beams'.
- y. *hazaṁrō.stūna-* adj. (skr. *sahāsra-sthūna-*) 'supported by a thousand columns'.
- y. *hazaṁrō.hunā-* adj. (\**huna-* adj. from <sup>3</sup>*hav-* vb.), only fem. 'with her thousand-fold brood'.
- hazah-* sb. n. (from *haz-* vb., skr. *sāhas-*) 'strength, power, force; violence'.
- y. *haše*: see under *haxay-*.
- y. *hahya-* sb. n. (cp. skr. *sasyá-*) 'fruit, corn'.
- y. *hahya-* adj. (cp. *hahya-* sb.) 'relating to the corn'.
- hā(y)-* vb. (skr. *syāti; sišāya; sitāḥ*), pres. *haya*; perf. *hišāy-*; perf. ptepl. pass. *hita-*: 'to bind, tie, fetter'. With *ā* 'to oppress'.
- y. *hāu* dem. pron. (cp. skr. *a-sāu*), nom. sg. m. and f. 'that' (denoting that which is more remote from the speaker); sometimes to be translated by the adverb 'there' or by the pronoun 'the; he, she'.
- y. *hātay-* sb. f. (from *hāy-* vb., skr. *sātāy-* 'end'), '(binding,) section, chapter'.
- g. *hādrōyā-* sb. f. (cp. skr. *sādhnōti* 'he is successful, succeeds', *siḍhrā-* 'successful') 'desire for the attainment of the goal'.
- y. *hāḍrō.masah-* adj. (*hāḍra-* sb. n., a measure of distance, as well as of time: 'a medium *Hāḍra* of distance is a thousand steps of the two feet' F. 27) 'one *Hāḍra* long'.

- hāma-* adj. (cp. *hama-* adj.) 'equal, like: the same'.
- y. *hāvana-* sb. m. (from <sup>1</sup>*hav-* vb.) du. 'mortar (and pestle) used for pounding the Haoma'.
- y. *hāvanan-* sb. m. (from *hāvana-* sb. m.), name of the first subordinate priest (*rata-*) who pounds the *Haoma*.
- y. *hāvanay-* adj. (derived from <sup>\*</sup>*havana-* sb. n. 'act of pressing out the *Haoma*-juice', skr. *sāvana-*) 'relating to the act of pressing out the *Haoma*-juice'.
- y. *hāvanō.zasta-* adj. 'who holds the mortar in his hand'.
- y. *hārōiva-* adj. (derived from *harōiva-* sb. m., name of a land) 'belonging to *Harōiva*'.
- y. *hāriṣi-* sb. f. 'a female'.
- y. *hā:* see under <sup>1</sup>*ha-*.
- g. *hām:* see under *ham*.
- y. *hē* particle (ethic. dat. of the pron. 3<sup>d</sup> pers.), not translatable.
- y. *hō:* see under <sup>1</sup>*ha-*.
- g. *hōiṣ* [Y. 53. 6]: obscure.
- y. *ham*, *ham-*, *ham-*, *ham-*, *han-*, *hən-*, *ha-*, g. *hām*, *hām-*, *hām-*, *hān-*, *hā-*, *ha-* adv. (skr. *sām*) 'together'. Vbl. prefix.
- y. *hamina-* sb. n. (derived from *ham-* sb.) 'summer-time'.
- y. *ham.parštəm* absol. (abridged for *darəyō.ham parštəm*, see note on H. 2. 14) 'permanently consulting' (with acc.).
- y. *ham.bərəθwā-* sb. f. (from <sup>1</sup>*bar-* vb.) 'harvest'.
- y. *ham.varətay-*, *ham.vərətay-* sb. f. (from <sup>1</sup>*var-* vb.) 'courage, bravery, valour', also deified.
- y. *ham.vərətay-*: see under *ham.vərətay-*.
- y. *ham.raoda-* adj. (cp. skr. *saṃrohā-* sb. m. 'growing over') 'growing up together'.
- y. *ham.urvīsvant-* adj. (from *urvaēs-* vb.) 'running away, taking to flight'.
- y. *ham.sruṭ.-vāčaya-*, *ham.sruṭ.-vāčya-* sb. n. 'reciting by listening, assisting one another in speaking'.
- g. *hī* nom. sg. f.: see under <sup>1</sup>*ha-*.
- g. *hī* acc. dn. n.: see under *hay-*.
- y. *hikav-* adj. (from <sup>2</sup>*haēk-* vb.) 'dry'.
- y. *hita-* sb. m. (orig. perf. ptepl. pass. of *hāy-* vb.) du. and pl. 'two-horse team, teams of horses'.
- y. *hitāspa-* sb. m., name of the murderer of *Urvāxšaya*.
- g. *hiḍav-* sb. m. (from *hāy-* vb.) 'fellowship'.
- y. *hiḍwaṭ* adv. (from *hāy-* vb.) 'anxious', with *hav-* vb. 'to be seized with anxiety'.
- y. *hinav-* sb. m. (from *hāy-* vb.) 'fettlers'.
- y. *hīm* encl. particle (acc. sg. of *hay-* pron., skr. *sīm*), generalizing and emphasizing.
- g. y. *hīm*, y. *him* acc. sg. m., f., n.: see under *hay-*.
- hizū-* sb. m. (cp. skr. *jihvā-* sb. f.) 'tongue', instr. *hizvā* 'in the speech'.
- y. *hizuma-* sb. m. (derived from *hizū-* sb.) 'mouth'.
- g. *hizvah-* sb. n. (cp. *hizū-* sb.) 'tongue'.
- y. *hizvā-* sb. f. (cp. *hizū-* sb.) 'tongue'.
- y. *hizvārēna-* sb. n.: obscure.
- g. y. *hiš*, y. *hiš* acc. pl. m., f., n.: see under *hay-*.
- y. *hiškav-* adj. 'dry'.
- y. *hišmāiryā-* adj. (fut. ptepl. pass. of <sup>2</sup>*mar-* vb.) 'to be thought over'.
- g. y. *hu-*, y. *hū-*, g. *hū-* adv. (skr. *su-*) 'well, good, beautiful', prefixed to nouns.
- y. *hū* gen. sg.: see under *hvar-*.
- y. *hūkairya-* sb. n., name of the highest peak of the *Harā* wherefrom the *Arədvī*-river flows.
- y. *hu-kərətā-* adj. (skr. *sūkṛta-*) 'well done or made or formed'.
- y. *hu-kəhrp-* adj. 'well-shapen, well-formed'.
- y. *hu-kərəpta-* adj. (skr. *klṛtā-*) 'well-shapen, well-formed'.
- hūxta-* adj. (cpd. *hu* + *uxta-*, skr. *sūktā-*) 'well-spoken', name of the second of the three forecourts of the paradise.
- hu-xratav-* adj. 'judicious'.
- hu-xšāθra-* adj. (skr. *sukṣātrā-*) 'ruling well, good ruler'.
- huxšāθrō.təma-* adj. (superl. to *huxšāθra-* adj.) 'best ruler'.
- y. *huxšāθrō.təmāi:* quotes the strophe beginning with this word Y. 35. 5.
- y. *hu-čidra-* adj. 'good-looking, beautiful'.
- hu-ḡitay-* sb. f. 'good life, conduct'; plur. 'good works of life'.
- g. *hu-ḡyātay-* sb. f. 'good life', esp. of the life in the other world.
- y. *hūtay-* sb. f. (from <sup>2</sup>*hav-*) 'artisan', name of the fourth caste.
- y. *hu-tāšta-* adj. (skr. *sūtaṣṭa-*) 'well-fashioned; well made, good, robust'.
- y. *hu-tāšta-*: see under *hutāšta-*.
- y. *hu-daēna-* adj. 'whose self is good'.
- g. *hu-dā(y)-*, y. *hu-dā(y)-* adj. (cp. skr. *sudhī-*) 'having a good understanding, man of understanding; benevolent, gracious'.

- y. *hu-ḍāta*-adj. (cp. skr. *suhita*-) 'well created, well built'.
- g. *hu-dānav*-adj. (from <sup>2</sup>*dāy*-vb.) 'having a good understanding, great prudence'.
- y. *hu-dāh*-, *hu-ḍāh*-adj. (cp. skr. *vasudhā*-adj. 'producing wealth, liberal', name of the earth) 'doing good, beneficent, liberal'.
- g. *hudāma*-sb. m. (cp. skr. *svādmān*-sb. m. 'sweetness') 'sweetness, beauty'.
- y. *hu-parāna*-adj. (skr. *suparṇā*-) 'having good or beautiful wings, well-winged'.
- y. *hupōbusta*- (cpd. *hu* + *upabusta*-, from *baos*-vb.) 'well scented'.
- y. *hu-ptar*-adj. 'of noble parentage'.
- y. *hu-baoḍay*-sb. f. 'perfume, sweet scent', adj. 'of pleasant odour, scented, perfumed'.
- y. *hu-baoiḍitara*-adj. (compar. to *hu-baoḍay*-adj.) 'more sweet-scented'.
- y. *hu-baoiḍitā*-sb. f. 'perfume'.
- y. *hu-baoiḍitāma*-adj. (superl. to *hu-baoḍay*-adj.) 'most sweet-scented'.
- y. *hu-baḡa*-adj. (skr. *subhāga*-) 'possessing and granting conjugal felicity'.
- y. *hu-bārṣṭay*-sb. f. 'good offering'.
- y. *hu-bārṣṭō*-, *hu-bārṣṭā*-, *hu-bārṣṭam* absol. 'in good care'.
- y. *hu-frabārṣṭay*-sb. f. 'good offering'.
- y. *hu-franharṣṭa*-adj. (perf. ptepl. pass. of *harṣz*-vb.) 'well swung'.
- y. *hu-fraourvaēsa*-adj. 'clever in turning on' (with acc.).
- y. *hu-frāyaṣṭa*-adj. 'well offered or praised or invoked'.
- y. *hu-frāyaṣṭay*-sb. f. 'good offering or praise or consecration'.
- y. *hu-frāyaṣṭayaē-ča* inf. (from *yaz*-vb.) 'to offer or praise well'.
- y. *hunav*-sb. m. (from <sup>3</sup>*hav*-, skr. *sūnāv*-) 'son' (of *daēvic* beings).
- g. *hunara*-sb. m. (skr. *sūnāra*-adj.) 'might; skill, cleverness'.
- g. *hunaravant*-adj. 'skilled, clever'.
- y. *hunairyānk*-adj. (cp. *hunara*-sb.) 'skilled, clever'.
- y. *hu-nivixta*-adj. (cp. *vaēya*-sb.) 'well flung (down)'.
- humata*-adj. (skr. *sumata*-sb.) 'well thought', sb. n. sg. and pl. name of the first of the three forecourts of the paradise.
- y. *humatanqm*: quotes the strophe beginning with this word Y. 35.2.
- y. *hu-manah*-adj. (skr. *sumānas*-) 'whose tinkling is good, good-minded, well-disposed, well pleased, cheerful'.
- y. *humayaka*-sb. m., name of an enemy of the Mazda-religion.
- y. *hu-maya*-adj.: see under *humāya*-.
- g. y. *hu-māya*-, y. *hu-maya*-adj. (cp. skr. *māyas*-sb. n. 'refreshment, enjoyment, pleasure') 'blessed'.
- y. *hu-māyō.tara*-adj. (compar. to *humāya*-adj.) 'more blessed'.
- g. *hu-mazdar*-sb. m. (from *mazdā*-vb., cp. skr. *mandhātār*-) 'one who marks well a th.'.
- y. *hu-mižda*-adj. 'yielding good reward'.
- y. *hu-yazata*-adj. 'to be worshipped highly'.
- y. *hu-yašta*-adj. (skr. *sviṣṭa*-) 'well recited; well honoured'.
- y. *hu-yaštatarā*-adj. (compar. to *hu-yašta*-) 'worshipped or honoured even better'.
- y. *huyāirya*-adj. (derived from *\*huyār*-sb. n.) 'having a good year or a good harvest; producing a good year or a good harvest', sb. n. 'a good year, a good harvest'.
- y. *hu-raoḍa*-adj. 'fair of form, beautiful'.
- y. *hu-raoḍah*-adj. 'fair of form, beautiful'.
- y. *hu.irixtəm* absol. (from *raēk*-vb.) 'at full pace'.
- y. *hurunya*-sb. n. (derived from *\*hurvan*-, *hu-run*-adj. 'whose soul is good') 'peace of mind'.
- y. *hu-starṣṭa*-adj. 'well spread'.
- y. *hu-zaēna*-adj. 'well-armed'.
- y. *hu-zāmay*-sb. m. (*\*zāmay*-, from *zan*-vb.) 'easy delivery or childbirth'.
- y. *huzāmit*-adj. (derived from *huzāmay*-sb.) 'bringing forth easily, having an easy childbirth'.
- y. *hu-šayana*-adj. 'granting a good dwelling'.
- g. *hu-šēna*-adj. (*\*hēna*-sb. m. from *han*-vb. 'to earn', skr. *suśāṇa*-adj. 'easy to be acquired') 'bringing or producing a good reward or prize'.
- g. *hu-šōiḍēman*-sb. n. (from *šay*-vb.) 'good habitation'.
- hu-šitay*-sb. f. (skr. *sukṣitay*-) 'good abode or habitation', with *yāirya*-adj. 'good habitation lasting throughout the year', as deity.
- y. *huška*-adj. (from *haoš*-vb., skr. *śuškā*-) 'dry'.
- y. *huškō.zam*-sb. f. 'dry earth'.
- y. *huškō.zamō.tama*-adj. (superl. to *huškō.zam*-) 'where the ground is the driest'.

- y. *hu-šyaodna*, g. *hu-šyaodana*- adj. 'whose doing is good'.  
 g. *huš-haxay*-adj. (§ 103 skr. *sušākhay*-) 'good friend'.  
 y. *huš.hqm.bərətā*- adj. (§ 103) 'well acquired'.  
 y. *huš.hqm.sāsta*- adj. (§ 103, from *sāh*- vb.) 'easy to be governed'.  
 g. *hya*- pron. rel.: see under *ya*.  
 g. <sup>1</sup>*hyaṭ* particle: see under <sup>1</sup>*yaṭ*.  
 g. <sup>2</sup>*hyaṭ* conjunction: see under <sup>2</sup>*yaṭ*.  
<sup>1</sup>*hva*- dem. pron., only nom. sg. m. *hvō* 'this; the, he'.  
<sup>2</sup>*hva*-: see under *hava*.  
 y. *hvačah*- adj. (cpd. \**hu-vačah*, skr. *svacas*-) 'whose speaking is good'.  
 y. *hv-apah*- adj. (skr. *svāpas*- adj., cp. *hvāpah*-) 'doing good works or acts'.  
 y. *hv-aiwyāsta*-adj. (cpd. *aiwi*- + *asta*, from <sup>2</sup>*ah*- vb.) 'well-darted'.  
 g. *hvaṇhaoya*- sb. n. (derived from \**hvaṇhav*- adj., cp. *hvaṇhva*- sb.) 'good or blessed life'.  
 g. y. *hvar*-, g. *xvan*- sb. n. (skr. *svār*-) 'sun, sunshine', also deified.  
 y. *hvarā-xšaēta*- sb. n. 'the shining sun', also deified.  
 y. *hvarā.darəsa*- adj. (cp. skr. *svardṛś*-) 'looking like the sun'.  
 y. *hvarā.darəsā*- sb. f. 'the being beheld by the sun or exposed to the sun'.  
 y. *hvarā.darəsyā*- adj. 'beheld by the sun, exposed to the sun'.  
 y. *hvarəz*-adj. (cpd. *hu* + *varəz*-) 'whose doing is good'.  
*hvaršta*-, *hvarəšta*- adj. (*hu* + *varšta*-) 'well done', sb. n. sg. and pl. name of the third of the three forecourts of the paradise.  
 y. *hvarə.hazaoša*- adj. 'being of one mind with the sun'.  
 y. *hv-asčav*- adj. 'having beautiful calves (of the leg)'.  
 y. *hv-asta*- adj. (cp. *hvaiwyāsta*- adj.) 'well-flung, well-shot'.  
 y. *hv-astəm* absol. (from <sup>2</sup>*ah*- vb.) 'well flinging'.  
 y. *hv-aspā*- adj. (skr. *svāśva*-) 'having excellent horses'.  
 y. *hvaspā*- sb. f., name of a river.  
*hvā*- prefixed to nouns = *hu*-.  
*hv-āpah*- adj. (cp. skr. *āpas*- sb. n. and *hvapah*- adj.) 'working or creating well' (of gods), 'active, industrious' (of men).  
 y. *hvā-frita*- adj. 'greatly beloved'.  
 y. *hvāvayam*- adj. (cpd. <sup>2</sup>*hva*- + *avayam*- from *yam*- vb.) 'deprecating for his own self'.  
 y. *hvārət*- adj. (cpd. *hvā* + \**arət*-, from <sup>1</sup>*ar*- vb.) 'rising well'.  
 y. <sup>1</sup>*hvā-zāta*- adj. (skr. *svajāta*-) 'self-begotten'.  
 y. <sup>2</sup>*hv-āzāta*- adj. 'nobly born, of high parentage'.  
*hvō*- prefixed to nouns = *hu*-.  
 g. *hvō.gva*-, y. *hvōva*- adj., name of of an Iranian family.  
 y. *hvōva*-: see under *hvō.gva*.  
 y. *hvōvī*- sb. f. name of the third wife of *Zaraduštra*.  
 g. *hvō.uruša*- adj. (from *xvar*- vb.) 'one who hungers after nurture'.  
 y. *hvāḍwa*- adj. (cpd. *hu*- + *vāḍwa*-) 'whose herds are good or beautiful'.  
 y. *hvāḍwavant*- adj. 'having good or beautiful herds'.  
 y. *hviḍāta*- adj. (cpd. *hu-vidāta*-, skr. *svihita*-) 'well built'.  
 y. *hvīra*- adj. (cpd. *hu*- + *vīra*- sb. n. 'understanding') 'of good understanding'.  

### h̄.

 y. *h̄yaona*- adj., name of a folk and of a land.  

### x<sup>v</sup>.

*xva*- adj.: see under *hava*-.  
*xva*- prefixed to nouns = *hu*-.  
*xvaē*- prefixed to nouns (from *hava*-, *xva*- adj.) 'selt, own'.  
*xvaētav*- adj. (from *xva*-, y. *hava*- adj.) 'belonging to the kinship, kinsman; esp. belonging to the nobility, noble man'.  
 y. *xvaētavadāḍa*- adj. (cpd. *xvaētav*- + *vadāḍa*- sb. m. 'marriage' from *vad*- vb.) 'one who has married the next-of-kin'.  
 y. *xvaēd*- vb. (cp. skr. *svedate* 'he sweats'), pres. (inchoat.) *xvīsa*- 'begin to sweat'.  
 y. *xvaēpatay*- adj. (see Bartholomae Wb. 1860 seq.) 'he himself, self'.  
 y. *xvaēpaiḍe.tanū*- sb. f. 'the own person'.  
 y. *xvaēpaiḍya*- adj. (derived from *xvaēpatay*- adj.) 'own', referring to all three persons and numbers according to context.  
*xvaēna*- adj. 'glowing'.  
 y. *xvatō* adv. (skr. *svataḥ*) 'of one's own self, of one's own accord, voluntarily'.  
 y. *xva-ḍāta*- adj. 'one who follows his own law; imperishable, eternal'.  
 y. *xvap*- vb. (skr. *svap*-; *suṣvāpa*; *suptāḥ*), pres. *xvafsa*-; *xvabda*-; caus.

- xvabdaya*-; perf. *hušxvap*-; perf. ptepl. pass. *xvapta*-; 'to fall asleep'. With *nī* caus. 'to lull a p. to sleep'.
- y. *xva-wītra*- adj. 'fruitful, fruitbearing' (of plants).
- xvafna*- sb. m. (skr. *svāpna*-) 'sleep; dream, vision'.
- y. *xvaṇhar*- sb. f. (skr. *svāsar*-) 'sister'.
- g. *xvan*- sb. n. 'sun'; see under *hvar*-.
- y. *xvanat.čaxra*- adj. (cp. skr. *svanādratha*-) 'having sounding wheels'.
- y. *xvaini*- sideform of *\*xvanra*- adj. 'beautiful' in compounds, cp. skr. *sundara*- (*\*sundra*-, *\*sunra*-) adj. 'beautiful'.
- y. *xvanirāḍa*- sb. n., name of the seventh (and central) region of the world.
- y. *xvaini starēta*- adj. (*\*starēta*- sb. n. from *\*star*- vb.) 'with a beautiful cover'.
- y. *xvanvant*-, g. *xvānvant*- adj. (cp. skr. *svārvant*-) 'sunny, bright, brilliant'; sb. m. name of a mountain.
- xvar*- vb., pres., *xvara*-; *xvāra*- (in causative sense); pass. *xvairya*-; caus. *xvāraya*-: 'to partake of food, consume, eat, drink', caus. 'to give anything to eat'. With *avi* 'to eat', with *frā* 'to eat or drink'.
- y. *xvarēnti*- sb. f. (from *xvar*- vb.) 'food'.
- y. *xvarētše* inf. (from *xvar*- vb.) 'to drink'.
- y. *xvarēḍa*- sb. n. (from *xvar*- vb.) 'food' (esp. 'food other than grain'), du. 'food and drink' or 'animal and vegetable food'.
- y. *xvarēḍō.bairya*- adj. 'fruit-bearing' (of plants).
- y. *xvarēnarūhastēma*- adj. (superl. to *xvarēnahvant*- adj.) 'most glorious'.
- y. *\*xvarēnah*- sb. n. (cp. skr. *svārṇara*- sb. n. 'brigt space') 'glory, kingly glory', mostly with *kaoya*- adj.
- \*xvarēnah*- adj. 'glorious; eminent in (gen.)'.
- y. *xvarēnahvant*- adj. 'glorious'.
- y. *xvarēnō.dā*- adj. 'bestowing glory'.
- y. *xvairyaṇ* inf. (from *xvar*- vb.) 'to eat or drink'.
- y. *xvarēzišta*- adj. 'sweetest'.
- y. *xvā*- prefixed to nouns = *hu*-.
- y. *xvā-daēna*- adj. 'having the same religion, co-religionist'.
- y. *xvā-ḍaxta*- adj. (perf. ptepl. pass. from *ḍang*- vb.) '(an arrow) well pulled up'.
- y. *xvāḍra*- sb. n. (cpd. *hu*- + *\*āḍra*- sb. n. 'breathing', cp. skr. *āniti*) 'comfort; happiness; paradise'.
- y. *xvāḍravant*- adj. 'happy, blessed'.
- y. *xvāḍrō.nahya*- sb. n. 'satisfactory supply' (doubtful).
- y. *xvāpaidya*- adj. = *xvāēpaidya*-.
- y. *xvā.barēziš*- adj. 'forming the own cushion'.
- y. *xvāraoxsan*- adj. (derived from *\*xva-raočaḥ*- sb. n. 'own light', cp. skr. *svārociṣ*-) 'self-shining'.
- y. *xvāirizam*- sb. f., name of a land 'Chorasmia'.
- y. *xvāsta*- adj. (lit. 'made savoury', cp. skr. *svāttā*- adj. 'seasoned, spiced') 'cooked'.
- y. *xvā.stairiš*- adj. 'forming the own couch'.
- y. *xvāša*- sb. n. (*\*xvārta*- from *xvar*- vb.) 'eating'.
- y. *xvāšar*- sb. m. (*\*xvārtar*- from *xvar*- vb.) 'drinker'.
- g. *xvāng.darēsa*- adj. 'sunlike'.
- g. *xvānvant*-: see under *xvanvant*-.
- g. *xvītay*- sb. f. (cpd. *hu*- + *\*itay*-) 'comfort'.
- y. *xvīte* inf. (cpd. *hu*- + *ite*) 'to go well'.
- y. *xvīsat*: see under *xvāēd*-.

## Index.

Order of letters: *a* (= *ā, â, a*), *ə* (= *ē*), *b*, *c* (= *ċ*), *d* (= *ḍ*), *e*, *f*, *g* (= *γ*), *h*, *h̄*, *i* (= *ī*), *j* (= *ĵ*), *k*, *l*, *m*, *n*, *ṛ* (= *ṛ*), *o* (= *ō*), *p*, *q*, *r*, *s*, *ś*, *t*, *ṭ*, *u* (= *ū*), *v*, *w*, *x*, *xv*, *y*, *z*, *ž*.

For abbreviations see p. XII, XIII.

The numbers refer to the pages; italic numbers refer to those pages on which the subject in question is described comprehensively.

*Ā.airyāmā.iṣyō* (-prayer), see *Airyaman-iṣya*.

*Ābərət*, see priests.

*Ābtīn* (Š.), see *Ādwyā*.

*acīstahyā mananḥō dāmāna*, see hell.

*ādā, adāna*, see allotment.

*aēša*, see measures of distance.

*Aēšma*, a Daēva: lit. 'Madness' used particularly of the orgiastic frenzy, under which the ox had to suffer 114, 186, 190; opponent of *Aša* 97.

*Āditya*'s (Ved.): 109.

*Afrāsiāb* (Š.), see *Fravrasyan*.

*Āfritay*: the goddess of blessing 163.

*Agni* (Ved.): 121.

*Ahraman* (Pahl.), see *Aəra Mainyav*.

*ahū*, see lord of judgement, supreme lord.

*Ahuna Vairya*: 'the best supreme lord', one of the three (or four) most sacred prayers 98, 137, 159, 164, 173, commentary on it 174 seq. See also prayers.

*Ahunavaiti-Gādhā*, see *Gādhā*'s.

<sup>1</sup>*Ahura*: 'lord', name of the gods of the *Aša*-world and religion, the true gods as opposed to the Daēva's 113, 185, 186, 187; chiefly used as the designation of the highest of them 185, 186; personifications of the chief-attributes of the 'Father Heaven' 110, 130, of abstract ideas created by *Zaradūstra* 97, 124, 155: *Ādā* 'allotment', *Amərətātāt* 'immortality', *Ārmatay* 'devotion, piety', *Aša* 'truth, law', *Ašay* 'lot, merit, reward', *Ātar* 'fire', *Gəuš Tašan* 'creator of the bull', *Gəuš Urvan* 'soul of the bull', *Haurvatāt* 'wholeness, completeness, welfare', *Sraoša* 'obedience', *Tušnā.matay* 'silent thinking', *Vohu Manah* 'good mind', *Xšaθra* 'kingdom'.

<sup>2</sup>*Ahura*, see lord of judgement.

*Ahura Mazdāh*: 'the omniscient Lord', the supreme *Asura* of the Aryan religion 110, 185, 186; the old Heaven-god (called the sun 208, wearing the sky as his garment inlaid with stars 115, wearing the firmest heavens for a garment 190, the Father Heaven 110 (together with *Ārmatay*, the Mother Earth 198); in the *Gādhā*'s taking the place of the good spirit as the counterpart of the evil spirit 190; in the younger Avesta *ahū* and *rataṽ* of the spiritual world 162, lord of judgement 208. See also Aryan gods. — arrangement of the words *ahura* and *mazdāh* 187.

*ahuric*: belonging to the creation of *Ah. M.*

*ahuric question*: the question asked of *Ah. M.* (by *Zaradūstra*) 100, 101, 163.

*Aipi.vanḥav*: king of the *Kayānian* dynasty 104, 127. See dynasties.

<sup>1</sup>*Airyaman, Aryaman*: the old Aryan god of tribalism 110, 177; one of the Indian *Āditya*'s 109, 110.

<sup>2</sup>*Airyaman*, see castes and priests.

*Airyaman-iṣya*: one of the three (or four) most sacred prayers 98, 163, 177. See prayers.

*Airyana Vaējah*, see *Vaējah*.

*Airyō.xsuda*: a mountain Yt. 8. 6.

*Aiwisrūθrima*, see *Asnya*.

*aiwyānḥana*, see investiture with the belt.

*Aka Manah*, see *Manah*.

*Alburz* (Bd.), see *Harā*.

allegoric legend of *Ašay*, see *Ašay*.

Allotment (*ādā, adāna*), an eschatological concept: the allotment of the lot, which has been earned, taking

- place at the beginning of the second life 191. See <sup>1</sup>*Ahura*.
- All Soul's feast 117.
- Ama*: 'impetuosity', name of the god (*Yazata*) of strength or impetuosity 167. See *Yazata*'s.
- Amərətātāt* (or *Amərətāt*): 'immortality', name of the goddess (*Aməša Spənta*) of immortality, presiding over the plants 114, 167. See also <sup>1</sup>*Ahura* and *Gaokərəna*.
- used to denote the meat of the blessed 193.
- Aməša Spənta*'s: 'the immortal holy ones', the *Ahura*'s of the *Gādhā*-period, six in number and constituting with *Ah. M.* the heavenly host 113; their sevenfold group: *Ahura Mazdāh*, *Vohu Manah*, *Aša Vahišta*, *Xšaθra Vairya*, *Spəntā Armatay*, *Haurvatāt*, *Amərətātāt*, (also *Sraoša*).
- anayra raočā*, see paradise.
- Anahata*, see *Arədvī*.
- ancestor-worship, see *Fravašay*.
- animals: the five kinds of 116, 161; the primary type of each kind 161; the ox (*gav-*) the representative of all *ahuric* animals 116; the 'creator of the bull' (*gəuš tašan-*) the creator of the animal world 186.
- ant 151.
- Anthesteria 117.
- Ānəhairyō*: 'bearing women', probably of the maids who will bring forth the future Saviours 162.
- Ānəhairya*, *Gaēdanəm*: lit. 'bearing of the living beings', probably the designation of the totality of all those who will come into existence from the seed (of *Zaraduštra*), by which the *Ānəhairyō* conceive 117, 118, 162.
- Aəra Mainyav*, see *Mainyav*.
- Aoša*: lit. 'death' (by fire), a *Daēva*.
- Ap*, *Apō*: 'water, waters', name of the goddesses (*Yazata*'s) of the waters 122. See *Aryan* gods and *Yazata*'s.
- Apəm Napāt*: 'the grandson of the waters', a water genius (*Yazata*) like the Vedic *Apām Napāt*, who became confused with the water-born *Agni* 121, 127, 167.
- locality sacred to the god of the same name 106.
- Apaoša*: lit. 'drying up', the *Daēva* of drought, who, in the form of a black horse, is said to fight with *Tištrya*, the harbinger of rain 120, 121.
- Apastāk* (Pahl.), see *Avesta*.
- Apivāh* (Bd.), see *Aipi.vanəhav*.
- Apsarās* (Ved.) 103.
- Āptya* (Ved.) 96.
- Arachosia, see *Xaraxvaiti*.
- Aral-sea, see *Vouru.kaša*.
- Arámatay* (Ved.) 115.
- Arang* (Bd.), see *Ranəhā*.
- Arədvī*: a mythical river or river-basin; meaning of the word 100; represented as goddess, esp. as goddess of waters 100 seq.; her epithet *anāhitā* 'spotless' far more marked than her real name: in cuneiform inscriptions called *anahata*; 'Avairiç' common appellation for the Artemides as well as for the Aphrodites of the East 100; her seat in the star region 106; her mission on earth 100, 106 seq.; her apparel 100, 108 seq.
- Arəjat.aspa*: leader of the hostile folk known as *Hyaona*, the Chionitae of the classics 108.
- Arənavak*: a sister of *Yima*, delivered by *Əraētaona* 103. See *Əraētaona*.
- Arəzahī*, see *Karšvar*.
- Arəzō.šamana*: an unbeliever, smitten by *Kərəsāspa* 97, 130. See *Kərəsāspa*.
- Arəvīsūr Yašt* (Yt. V), 100 seq.
- Ariš Šivātir* (Pahl.), see *Ərəxša*.
- Arjāsp* (Š.), see *Arəjat.aspa*.
- Armatay*: the goddess of earth and devotion (*Ahura* and *Aməša Spənta*), 114, 115, 193, 197, 201; the old earth-goddess (her name used to signify the earth 144 seq.); the mother of men or Mother Earth (invoked in the great ceremony of purification for to revive and strengthen a defiled man 135, granting steadfastness and perseverance of the bodies of men for the fire-ordeal 190, 191, receiving the seed of a man for to let grow from it a son at the day of resurrection 157, together with the Father Heaven 198); the goddess of devotion (*ārmatay-*, Ved. *aramatay-* 'devotion': as personification of her bountifulness or patience in bearing what breathes and stirs and in enduring the interment of the excellent and of the evil and even the hell 115, 130, 139, 144 seq.), called also *Tušnā.matay* 'silent thinking' 199.
- arm-length, see measures of distance.



*Arš* (Bd.), see *Aršan*.

*Aršan*: king of the *Kayānian* dynasty, 104, 127. See dynasties.

*Arštāt*: the goddess of Uprightness (*Yazata*).

*Art Yašt* (Yt. XVII), 124 seq.

artisan, see castes.

Aryan ancestor-worship, see *Fra-vašay*.

— animal-sacrifice 170.

— cosmographical opinions: threefold division of the universe: earth, air and heaven 115; three intermediate regions or three airs 106, 115; three heavens 115, 128, 172, 179; sevenfold division of the earth, see *Karšvar*.

— countries 123, 124.

— domestic rites, see investiture with the belt.

— ethical conceptions: the idea of good and evil 110, 137. Protection, unselfishness or friendship and tribalism, the chief-attributes of the Father Heaven 110.

— gods, connected with moral qualities and kept on by *Zaradūstra*: the god of the sky or father of men as the supreme benign being, see *Ahura Mazdāh*; the goddess of the earth or mother of men as the goddess of devotion, see *Ārmatay*; readmitted after the time of *Zaradūstra*: *Miθra* (skr. *Mitra*) the god of the day-light, orig. combined with *Varuṇa-Ahura* (cp. the dvandva-compound *miθra ahura*), then identified with the sun 93, 109 seq., 164. [To the fact, that he was not acknowledged as a god in the time of *Zaradūstra*, refers the passage Yt. 10. 54 "Men do not honour me with worship in which my name is mentioned, as the other *Yazata*'s are honoured with worship in which their name is mentioned. If men should honour me . . ., I would come (with the authority) of my own sunny immortal life at the appointed time to the righteous men".] *Haoma* (skr. *Soma*) the god of the *Haoma*-juice, against whose worship *Zaradūstra* was fighting 93, 94. [*Miθra* and *Haoma* were introduced at the same time; for *Haoma* is called the first *Zaotar* and *Hāvanan* who honoured *Miθra* with worship, and the cult connected with both is said to have been accepted by

*Ahura Mazdāh* and the *Aməša Spənta*'s, cp. Yt. 10. 88 seq.]. *Hvar*, *Hvarəxšaēta* (skr. *Svar*, *Sūrya*) the sun, called the eye of *Ahura Mazdāh* and identified with *Miθra* 109 seq., 164, 195. *Māh* (skr. *Mās*) the moon keeping in it the seed of cattle 121, 164 seq. *Ušah* (skr. *Uṣas*) the dawn 166. *Vāta* (skr. *Vāta*) the wind Yt. 10. 6. *Āp*, *Apō* (skr. *Āp*) the water or waters 122, 169. *Apqm Napāt* (skr. *Apām Napāt*) the grandson of the waters 121, 127. *Ātar* (cp. skr. *Agni*) the fire 172. *Nairyō.sarəha* (skr. *Narāśamsa*) the messenger of the gods 117 seq. *Airyaman* (skr. *Aryaman*) the god of tribalism 110. *Vərəθrayna* (skr. *Vṛtrahan*) the god of victory, orig. a thundergod 118 seq. *Pərənday* (skr. *Puramdhi*) the goddess of abundance or richness 112.

Aryan myths: creation of the world 140, 141; the primeval twin pair (*Yama* and *Yamī*) 96; *Yima* (skr. *Yama*) the king of the golden age and the god of the dead 96; the flood 133; *Ōraētaona* (skr. *Traitāna*) and the deliverance of the cows which had been driven away by a three-headed monster 96, 113; the dogs that guard the way to paradise 138, 152, 160; the sacrificial fire as the messenger that goes from the heavens to the earth and from the earth to the heavens 117 seq.

— religious conceptions: The divine order *aša*, skr. *ṛta* 97.

Devotion or piety *Ārmatay*, skr. *Aramatay* 115, 202. Future life and immortality 98, 137. Future recompense for the good and future annihilation or punishment of the wicked 137. — *Ahura*, skr. *Asura* 'lord' 110. *Daēva*, skr. *Deva* 'god' 98.

— religious observances, see purification.

— sacrificial rites, see *Barəsmān*, priests, *Yazišn*-ceremony.

— superstition, see sorcery and spells.

*aša*, see faction.

*Asabana*: name of a *Tūranian* family. *Asmodeus* 114.

*Āsnatar*, see priests.

*Asnya*: name of the gods presiding over the five periods, into which the day and the night are divided:

- Hāvanay* from sunrise till noon, *Rapīθwina* from noon till the half afternoon, *Uzayeirina* from the half afternoon till sunset, *Aiwi.srū-θrima* from sunset till midnight, *Ušahina* from midnight till sunrise 95, 166, 167.
- Āspiyān* (Pahl.), see *Āθwya*.
- assgoat, the white: chief of the grazing animals 161.
- Astvaθrəta*: the future Saviour, also called the victorious 128, 132, 204. See *Saošyant*.
- Asura* (Ved.): 110.
- Aša* (*Vahišta*): 'truth, law', the personification of right, skr. *ṛtá-*, the divine order 97; opposed to *Drug*, the sum of all that is true and lawful, the kingdom of truth 97, 187, 190; with words of giving or receiving law as that upon which the man of the *Aša*-faith warrants his right to belong to the kingdom of *Aša*, i. e. Paradise 97, 177, 196; as *Ahura* 97, 187, as *Aməša Spənta* 97.
- Aša Vahišta*: one of the three (or four) most sacred prayers 112, 173 seq. See *Ašəm* and prayers.
- Ašava*: designation of certain enemies of the *Ahuric* creation Yt. 8, 59.
- Ašavan*: 'follower of *Aša*', designation of those, who hold by the *Aša*, who have the right faith; 'faithful, righteous (of men), holy (of gods)' 97.
- Ašavazdah*: name of two believers 105.
- Ašay*: 'lot, merit, reward', the goddess who distributes the lots, esp. the good ones 124; as goddess of wealth earned by piety 126, 163; as protectress of matrimony 96; her lamentations about sterile people 124; the legend of 126.
- Ašəm* (*Vohū*): See *Aša Vahišta* and prayers.
- Ašō.zušta*: 'friend of *Aša*', a theological denomination of the owl 155.
- Ātar*, see *Asyan* gods and fire.
- Ātravaxš* (written for *Ātrəvaxš*), see priests.
- Ātrəvaxš*, see *Ātrəvaxš*.
- Āturpātakān* (Bd.): name of a province 104, 172.
- adā ratuš*: quotes the *Ahuna Vairya* from the second paragraph Yt. 19. 12 and 182.
- Āθravan*, see castes and priests.
- Āθwya*: father of *Θraētaona*, corresponding with the Vedic *Āptya* 96.
- Aurvaṭasva*: king of the *Kayānian* dynasty 104, 127. See *dynasties*.
- Avesta*: name of the collection of the remaining portions of the great literature, which the reform of *Zaraduštra* had called into being; development and history of; the Sassanian edition; the *Avesta* of to-day; its content; meaning of the word 93.
- Axt* (Pahl.), see *Axtya*.
- Axtya*: a wizard 106.
- Ayāθrima*, see *Yāirya*.
- Ayara*, name of the gods (*Yazata's*) of the days 166 seq.
- Āzay*: the demon of avidity 156.
- Až Dahāk* (Pahl.), see *Ažay Dahāka*.
- Ažay Dahāka*: a threeheaded monster slain by *Θraētaona* 96, 113; slain by *Kərəsāspa* 97; king of the *Pēšdātian* dynasty 103; representing the Babylonian conqueror 103; wanting to take possession of the *Xvarəno* 127; identical with *Vadayan* 159. See *dynasties*.
- Aždahāk* (Pahl.), see *Ažay Dahāka*.
- Ērəxša*: the well-known Iranian archer 121.
- Ērəzifya*: a mountain 104.
- Babylon 103. Babylonian influence on Iran 103.
- Baku 173.
- balance, see weighing in the balance and recordings.
- baodah* 'consciousness', see spiritual faculties.
- baodō.varštəm*: '(deed) done with full conscience', a kind of injury 152.
- barašnūm i nuh šaba* (np.): 'the nine nights' purification', the great ceremony of purification 135 seq. See also purification.
- Barəzman*: a bundle of twigs employed in the sacrifice 102, 137; etymology and meaning of the word 102; originally used as a seat for the divinities like in the Vedic ceremonies (cp. skr. *barhiṣ*-straw) 102; the number of the twigs 108; the tamarisk bush used to form the bundle 102; brass rods substituted for the twigs 102.
- barhiṣ* (Ved.), see *Barəzman*.
- Bawray*, see *Babylon*.
- bearing women, see *Ānəhairyo*.
- bearings, found by looking to the south 122.
- benefit or. prize (av. *sava-*, *savā-*,

- savah-*): used in an eschatological sense of that, which is promised to the faithful in the future life 172, 191, 194, 203.
- Bərəjya*: a god presiding over corn 166.
- Bərəzisavah*-fire, see fire.
- blood, as centre of impurity 133.
- bone-receptacle (av. *uzdāna-*) 142, 147.
- Breeder of cattle, see Husbandman.
- bridge (of the Separator) 151, 160, 174, 200.
- Buddha, temptation of 137.
- Būšyastā*: the longhanded *Daēvi* of sleepiness 114, 155.
- Būtay*: a demon 137.
- Byaršan*: king of the *Kayānian* dynasty 104, 127. See dynasties.
- Čaēčasta*: the lake *Urumya* 104, 131.
- Calendar: the (fourth) month *Tištrya* or *Tištr* 120, the twelfth month *Spandaramat* (2<sup>nd</sup> of February — 2<sup>nd</sup> of March), followed by the five intercalary days 117; the end of the year either the 7<sup>th</sup> of March or in the oldest time the day before the summersolstice 120; the six seasons and season festivals 161 seq.
- Canis Major 120.
- čarətav-*, see measures of distance.
- Caspian-sea, see *Vouru.kaša*.
- castes (av. *pištra-*): *ādravan*, g. *airya-man* or *haxəman* 'priest', *raðəštar* or *nar*, g. *xvaətav* 'warrior', *vāstrya fšuyant*, g. *vāstrya* or *vərəzəna*, *vərəzənya* 'peasant'; in Y. 19 as fourth caste *hūtay* 'artisan' 106, 120, 176, 187, 202, 209.
- castle of *Yima*, see *Var* and *Yima*.
- centres of purity and impurity 133 seq.
- chiefs (*rataṽō*) of the animals 161.
- chiefs (*rataṽō*) of the six seasons, see *Yairyā*.
- childbirth, as centre of impurity 133 seq.
- children, unclean 134.
- Chionitae, see *Hyaona*.
- Chorasmia, see *Xvāirizam*.
- čikāt i dāitik* (Pahl.) 'the judicial mountain' 151 seq.
- činvat*-bridge, see bridge of the separator.
- classes, see castes.
- closing work: the finish of the *Zaradustrian* work of conversion and the finish of the struggle between the worlds of *Aša* and *Drug*, which is brought about by the former' (the finish of the work of conversion) and falls coincident with it, leading to the foundation of the everlasting kingdom 189, 208; the perfection of the closing work called 'fulfilment' 191; mankind said to be 'ready', when it has finished preparing itself for the closing work 172, 191, 199. See also renovation and fire.
- cock: the holiness of 137, 155; as servant of *Sraoša* 155 seq. See *Parō-darš*.
- code of purification, see *Vidēvdāt*.
- code, ritual, see *Nirangastān*.
- code, sacerdotal, see *Ēhrpatastān*.
- commentary on the *Ahuna Vairyā* 174 seq.
- companion of *Drug*, see *Drvant*.
- confession, the *Mazdayasnian* 176 seq.
- consciousness, see spiritual faculties.
- contract, see *Miðra*; laws about contracts 133.
- corpse, see dead body.
- corpse-witch, see *Nasav*.
- cosmographical opinions, see *Aryan c. o.*
- country (*zantav*), see political units.
- courtesan (*jahikō*), the sterile 126, bringing forth a child begotten by a stranger 126. See also prostitute.
- cow, see ox.
- creation of the world 140 seq. See also *Aryan* myths.
- Creator of the bull: an *Ahura*, the creator of the first bull and of all the animal world; like the soul of the first bull a guardian of the ox 184, 186, 200.
- cubit, see measures of distance.
- <sup>1</sup>*Daēnā* (*Māzdayasnay*): 'the mazdayasnian religion', personified and deified 112.
- <sup>2</sup>*Daēnā*: 'self, personality', the sum of all the psychical and religious parts of man continuing as a separate existence after his death and finally brought with him (or his soul) into paradise or hell 115, 152, 160, 179, 200, 209; personified as maid 160, 179; corresponding to the *Fravašay* 115. See also spiritual faculties.
- Daēva*: 'god', orig. designation of the gods of the old (*Aryan*) belief 98, 190; in the *Gādhā*'s designation of the false gods or of the spirits of the world and religion of *Drug* 185, 187, 190; in the *Avesta* design-

- nation of demons and evil spirits in general 98.
- Daēva*-cult 190.
- daēvāng dam-*, see hell.
- Dahāk* (Pahl.), see *Ažay Dahāka*.
- Dahaka*: designation of *daēvic* creatures 170.
- Dahāka*, see *Ažay Dahāka*.
- dahma*: the designation of a real member of the Zoroastrian community 107, 181. See also investiture with the belt.
- Dahmā Āfritay* 'dahma-like blessing', the goddess of blessing 163.
- Dahyuma*: the god (*Yazata*) of the lands. See *Yazata*'s.
- Dāityā*: a river in *Airyana Vaējah* 102.
- Damāvand*, a mountain 96, 97, 103.
- Dāmōiš Upamana*, see *Upamana*.
- Dānavō*: name of a Turanian tribe 106.
- Dānay*-clan 106.
- darəhav* 'land' as union of countries, see political units.
- daožahva*, see hell.
- Dāštayānay* name of an unbeliever whose sons were killed by *Kərəsāspa* 97.
- dawn, see *Ušah*.
- daxma*, the place where the dead are disposed, fastened and left to the (dogs and) birds to devour 135, 142, 146, 147, 148.
- Dəjāmāspa*, see *Ĵāmāspa*.
- dead bodies, pollution from 134, man and clothes defiled by 137; the earth defiled by 142; the water defiled by 146 seq., sin of burning the dead 134; sin of burying the dead 134; funerals 142 seq., 148 seq.
- dead matter, pollution from 136, 153 seq.
- death, chief centre of impurity 132 seq.
- defilement, see pollution.
- dynasties, mythical: the first or *Pēšdātian* dynasty 103, 127.
- Dēnkart* (Pahl.), a Pahlavi-work of the 9th century 93, 178, 180.
- Δίονυσος 117.
- dīštay*, see measures of distance.
- dogs, as creatures of the Good Spirit and pure animals 136, 151 seq.; kinds of 151 seq.; the mortal sin consisting in maltreatment of a dog or of a bitch big with young 136, 153; punishment for smiting a dog 152; the dogs that keep the bridge 138, 152, 160. See also *Sag-dīd*.
- dominion of the *Ahura*'s, see kingdom.
- draonah*, the portion of the immolated ox offered to *Haoma* 170. See *drōn*.
- Drəgvant*, see *Drvant*.
- drink of the blessed, see Welfare.
- drōn* (Pahl.), the sacred bread used instead of the fleshpieces of the victims 170. See *draonah*.
- Drug*, as dogmatic term used as the opposite of *Aša*, the sum of all that is opposed to the true and lawful, the *Daēvic* kingdom of lies and its order; concrete as name for several representatives of the kingdom of lies 96.
- drūjō nmāna*, see Hell.
- Drvant*, *g. Drəgvant*: 'companion of Drug', the opposite of *Aša*: the designation of those who stand at the side of *Drug* and do not hold the true faith 97; referring to some definite character known to the hearers 186.
- Drvāspā*: 'giving health to (horses or) mares', a *Yazata*. See *Yazata*'s.
- dualistic belief 98, 188 seq. See principles and spirits.
- Duydō.vā*, the mother of *Zarəθuštra* 158 seq.
- dužarəhav*, see hell.
- Dyāuš* 110.

| Yt. 15.            | Yt. 19.            | Yt. 13.           | Mx.              | Bd.              | Šahn.            |
|--------------------|--------------------|-------------------|------------------|------------------|------------------|
| <i>Haošyərəha</i>  | <i>Haošyərəha</i>  | <i>Haošyərəha</i> | <i>Hōšang</i>    | <i>Hōšang</i>    | <i>Hōšang</i>    |
| <i>Taxma Urupa</i> | <i>Taxma Urupa</i> |                   | <i>Taxmūraf</i>  | <i>Taxmūraf</i>  | <i>Tahmūras</i>  |
| <i>Yima</i>        | <i>Yima</i>        | <i>Yima</i>       | <i>Ĵamšēt</i>    | <i>Ĵam</i>       | <i>Ĵamšēd</i>    |
| <i>Ažay Dahāka</i> |                    |                   | <i>Aždahāk</i>   | <i>Dahāk</i>     | <i>Zahhāk</i>    |
| <i>Θraētaona</i>   | <i>Θraētaona</i>   | <i>Θraētaona</i>  | <i>Frētōn</i>    | <i>Frētōn</i>    | <i>Farēdūn</i>   |
|                    |                    | <i>Manušēiθra</i> | <i>Manušēiθr</i> | <i>Manušēiθr</i> | <i>Manušēiθr</i> |
|                    |                    | <i>Uzava</i>      |                  | <i>Zav</i>       | <i>Nōdar</i>     |
| <i>Kərəsāspa</i>   | <i>Kərəsāspa</i>   | <i>Kərəsāspa</i>  |                  |                  | <i>Zav</i>       |
|                    |                    |                   |                  |                  | <i>Garšāsp</i>   |

the second or *Kayānian* dynasty 104, 127.

Yt. 13; Yt. 19.

|          |                              |                  |                 |
|----------|------------------------------|------------------|-----------------|
|          | <i>Kavāta</i>                |                  | <i>Bd.</i>      |
|          | <i>Aipi.vaəhāv</i>           |                  | <i>Kavāt</i>    |
|          | <i>Usan</i> or <i>Usadan</i> |                  | <i>Apivēh</i>   |
| brothers | {                            | <i>Aršan</i>     | <i>Kāōs</i>     |
|          |                              | <i>Pisīnah</i>   | <i>Arš</i>      |
|          |                              | <i>Byaršan</i>   | <i>Pisān</i>    |
|          |                              | <i>Syāvaršan</i> | <i>Vyārš</i>    |
|          |                              | <i>Haosravah</i> | <i>Siyāvaxš</i> |
|          |                              |                  | <i>Hōsraṽ</i>   |
|          | <i>Aurvaṭ.aspa</i>           |                  | <i>Luhrāsp</i>  |
|          | <i>Vištāspa</i>              |                  |                 |

earth, as chief centre of purity 132 seq.; unpeopled 133, 142 seq.; overpeopled 133, 142 seq.; the sixteen countries of 133 seq.; enclosing the hell 139; threefold division of 115; sevenfold division of 111, 194. See *Armatay*, Aryan cosmographical opinions and *Karšvar*.

*Ēhrpatastān* (sacerdotal code), 180.

endless lights, see paradise.

*Ērān Vēž* (Bd.), see *Vaējah*.

ermine, the while: chief of fur animals 161.

Evil Spirit, see Spirit.

existence: 'bad existence' (*dužavəhāv*, *daožahva*) or 'most evil existence' (*avəhuš acištō*) see hell; 'best existence' (*vahištō avəhuš*) see paradise.

factions, the two (*qsa* or *rāna*, *raṇa*): used with regard to the religion of the faithful and the unbelievers, the followers of *Aša* and *Drug* 192.

*Farēdūn* (Š.), see *Θraētaona*.

fate of souls after death 137, 159 seq.; of the soul of the pious after death 178 seq.

Father Heaven 110, 147. See <sup>1</sup>*Ahura* and Aryan gods.

fathom, see measures of distance.

feathers, the magical power of, 119.

*Firdausī* 103, 130, 195.

fire, the earthly form of the heavenly fire, the purest part of the pure creation 134; an everlasting fire kept and fed with dry wood in every place where Parsis are settled 134; extinguished by *Āzay* 156; the five names of, corresponding to the five kinds of fire in the later theology: *bərəzisavah*, *vohū.fryāna*, *urvāzišta*, *vāzišta*, *spōništa* 208; eschatologically used in the same sense as metal 157, 192; prayer to fire for mercy at the

last judgement 207; *Ātar* the god of the fire, the son of *Ahura Mazdāh* 117, 172. See also Aryan gods, metal and *Nairyō.sasna*.

fire-worship 172 seq., in the *Gāthā*'s 198.

first man, see *Gaya Marətan*.

flood 133, see also Aryan myths.

foot, see measures of distance.

*frabāzav*, see measures of distance.

*Frabərətar*, see priests.

*Fradaḏafšav*, see *Karšvar*.

*Fravərasyan*: a Turanian king 104, 105; the legend of the wars between him and the Iranian kings 104; as usurper trying to seize the *Xvarəno* 127; bound by Haoma 171.

*frārādnay*, see measures of distance.

*Frašaoštra*: of the *Hvōva*-family, one of the chief-supporters of *Zaraduštra*, whom he gave his daughter in marriage 105, 203, 204, 205.

*frašō.kərətay*-, see renovation.

*Fravartīn Yāst* (Yt. XIII) 114 seq.

*Fravašay*: the departed souls of ancestors, to be compared with the *Pitāraḥ* of the Brahmans 111, 114; revisiting this world at the time of the *Hamaspəmaēdaya*-festival 117; in the younger Avesta the guardian angels of all beings of the good creation whether living or deceased, or still unborn 114 seq.; corresponding to g. *daēnā* 115, 172. See also *Daēnā* and spiritual faculties.

*Frazdānav*: a lake in *Sakastān* 108.

*Frētōn* (mp.), see *Θraētaona*.

*Fryāna*, a prince of the *Tūra*'s 200.

*Fryāna*-family: a Turanian family, noted for its piety and virtue 106. See *Yōišta*.

*Fšūšō Maḏra*: 'the verse of the owner of cattle', designation of Y. 58 (4-7) 163, 169.

fulfilment: used of the perfection of the 'closing work' 191, 200, 202. See also closing work.

fumigation, see purification.

funerals 148 seq. See dead bodies.

future life, the idea of 98, 137, 172; founded upon the Aryan belief in heaven and hell 137; connected with the idea of dualism 98.

*Gaēdanam Ānhairya*, see *Ānhairya*.

*Gāh's* (mp.), the five: the prayers devoted to the *Asnya* and recited every day at their respective time 166, 167; meaning of the word 166. See *Asnya*.

*Gandarwa*: a golden-heeled monster living in the sea *Vouru.kaša* 103, appearing in the Veda under the name of *Gandharva* as a being of doubtful character 103.

*Gandharva* (Ved.) 103.

*Gaokərəna*: a mythical tree, the white *Hōm* 167, the elixir of immortality expected to be prepared from its twigs 167. See also *Haoma*.

*Gaotama*: name of an unbeliever 116.

*garō nmāna*, see paradise.

*Garšāsp* (Š.), see *Kərəsāspa*.

*Gādhā's* 'songs' or 'sermons in verse', the oldest literary monument of the Iranians 93, 136, 162, 169, 172, 181, 182, 184, in their essential elements to be traced back to *Zaraduštra* himself 93, 169; character, content and metre of 93, 169, 184; divided into five parts, the 'Five *Gādhā's*' in the narrower sense: *Ahunavaiti-Gādhā* (Y. 28-34), *Ustavaiti-Gādhā* (Y. 43-46), *Spəntā Mainyū-Gādhā* (Y. 47-50), *Vohu-xšadrā-Gādhā* (Y. 51), *Vahištōištay Gādhā* (Y. 53) 162, 172, 184; poetical résumé of 169, 171 seq.

*gāuš, gāuš hudā, gāuš jīvya*, see *zaōdra*.

*gāuš baoirya*, see *myazda*.

*gav*, see ox.

*Gava*: a land 'Sogdiana' 111. See *Suyda*.

*Gaya Marətan*, the first or primeval man from whom the whole human race is supposed to have sprung 115, 175.

*Gayōmart* (Pahl.), see *Gaya Marətan*.

*Gəuš Tašan*, see Creator of the Bull.

*Gəuš Urvan*, see Soul of the Bull.

girdle, the indispensable symbol of the religion of the Parsis, see investiture with the belt.

Glory, see *Xvarənah*.

gods, see *Ahura, Aməša Spənta*, Aryan gods and *Yazata's*.

good mind, see *Vohu Manah*.

*Gotama*, the *Buddha* 116.

*Gotama*, the son of *Nodhās* (Ved.) 116.

*Grəhma*: a priest and prophet of the *Daēva*-faith 193, 194, 195.

*Haēcaṭ.aspa*, the great grandfather of *Zaraduštra* 206.

*Hadānaēpatā*-plant, the juice of 168.

*Hadānaēpatā* 'pomegranate' 149.

*Hadaoxta*, see *Hadōxt Nask*.

*Hadīš Vāstravant* the god of the native abode, who procures good pastures 163, 167. See *Yazata's*.

*Hadōxt Nask*, the twentieth *Nask* of the *Avesta* as described in the *Dēnkart* 138, 178 seq.; meaning of the word 178; form and content 178 seq.

hair and nails, which have been cut, unclean 136, 153; pollution from 136, 153 seq.

*Hamaspəmaēdaya*, see *Yāirya*.

*Hāmūn*-sea, see *Kašaoya*.

*Haṃ.varəstay*, see *Nāirya Haṃ.varəstay*.

*Haoma*, identical with the Vedic *Soma*, glorified as plant of magical and healing powers and as god 93, 98 seq., 168 seq.; the juice of the plant extracted and drunk before the fire 94, 164, 170, 183, an intoxicating beverage 190, 202, replaced by a more wholesome one 95; the god *Haoma* not acknowledged by *Zaraduštra* 93, 95, 202, speaking of the Ox and of the Sun as the most evil things that can be beheld with the eyes 195, animal sacrifices and horse-races in honour of 170, orgiastic feasts taking place at night in honour of 190, 195, readmitted in the time after *Zaraduštra* 93, 95, 202, called the first *Zaotar* and *Hāvanan* who honoured *Miθra* with worship Yt. 10, 88 seq., the legends of 94 seq., 171. See also Aryan gods, *Gaokərəna*, *Parahaoma*, Strong drink and *Yazišn*-ceremony.

*Haoma*-cult, the old 190, 195, 202. See also *Haoma*.

*Haoma*-ritual of the younger *Avesta* 164, 170, 183.

*Haosravah*: king of the *Kayānian* dynasty 104, 127.

*Haosravah*: an inlet of the sea *Vouru.kaša* 131.

*Haōšyarəha*: the ancestor and first monarch of the Iranians, considered to be the founder of the earliest or *Pēšdātian* dynasty 102, 127.

- Haptañhātay*, see *Yasna*.  
*Haptō.iringa*: lit. 'with seven marks', the chieftain of the stars in the north, Ursa Major 117.  
*Harā, Haraiti*: a mythical mountain considered to be the chief of mountains and supposed to surround the earth; with the epithet *bərəzaiti* preserved in mp. *Harburz*, np. *Alburz* 101, 103, 151. See *Hukairyā*.  
*Haraēva*: a land 'Herāt' 111.  
*Harax'aiti*: a land 'Arachosia' 100; the word identical with skr. *Sarvasvatī* 'abounding in lakes' 100.  
*Harburz* (mp.), see *Harā*.  
 hare: the chief of the animals living in the open country 161.  
 harm (*rašah*): used in an eschatological sense of that, which the unbeliever has to await in the other world 191.  
*hāθra*, see measures of distance.  
*Haurvatāt*: lit. 'wholeness, completeness, welfare', name of an *Ahura* or *Aməša Spənta*, in the later religion presiding over the health-giving waters 114; denoting the drink of the blessed 193.  
*Hāvanan*, see priests.  
*Hāvanay*, see *Asnya* and *Yazata*'s.  
*Haxəman*, see castes and priests.  
 head, heads, see chiefs and *Ratav*.  
 heaven, the old Aryan belief in 98, 137; thought to be formed from stone (*asan-*) and called firm or firmest 190; the old heaven-god or father heaven 110, 115, 190, 198, 208. See *Ahura Mazdāh* and paradise.  
 hedgehog (*vanəhāpara*), described as the timid dog with the thin muzzle, as a species of dog an *ahuric* animal 136, 151; created in opposition to the ant 151.  
 hell, the old Aryan belief in 98, 137; a place of darkness in the depth of the earth 115, 130; in the northern part of the earth 139; annihilated by the fiery stream of molten metal at the time of the renovation 115, 189, 191; in the *Gāθā*'s called *drūjō nmāna* 'house of the *Drug*', *daēvōng dam* 'house of the *Daēva*'s', *acištahyā manavəhō dəmāna* 'house of the most evil spirit', in the younger Avesta *duž-aspəhav* or *daožahva* 'bad existence, bad life' 130, 190, 196, 200.  
 Helper (*saošyant*), name given by *Zaraduštra* to himself and to the chief-supporters of his teachings, who stand by his side to fulfil the work of salvation 189, 202, 206. See *Saošyant*.  
 Herāt, see *Haraēva*.  
 heritage (*raēxənah*): in reference to the eschatology that which has been appointed to the faithful as their reward in the future 195.  
 high office, see *Yazišn*.  
*Hitāspa*, the murderer of *Kərəsāspa*'s brother *Urvāxšaya* 97, 130.  
 Holy, Holier or Holiest Spirit, see Spirit.  
 holy word, see *Məθra*.  
*Hōm* (mp.), see *Haoma*.  
*Hōm*, the white, see *Gaokərəna*.  
*Hōm Yašt* (Y. IX) 94 seq.  
 horse-races 171.  
 horse-whip, see religious castigation.  
*Hōsang* (Bd., Ś.), see *Haosyanəha*.  
*Hotar* (Ved.), see *Zaotar*.  
 house (*nmāna*), see political units.  
 house of love, see paradise.  
 house of the *Daēva*'s, house of the *Drug*, house of the most evil spirit, see hell.  
*Hvarəxšaēta* 'sun', see *Yazata*'s.  
*Hvōva-* or *Hvōgva-* family, see *Zaraduštra*.  
*Hvōvi*: name of the third wife of *Zaraduštra*, see *Zaraduštra*.  
*Hukairyā*: name of the highest peak of the *Harā*, from which the water of the *Arədvī* leaps down 101, 122.  
*Humata*, see paradise.  
*Humayaka*: name of a *daēvic* monster, slain by *Zairi.varay* 108.  
 husbandman (Husbandman who breeds cattle or Breeder of cattle or Peasant: *vāstrya, vāstrya, fšuyant* or *vərəzəna, vərəzənya*), the settled farmer who pursues agriculture and cattle-breeding as a opposed to the nomad, name of the third or peasant-caste 106, 187, 203, 204, 206, 209.  
 husbandry (*vāstra*) 184, 186, 201, the holiness of 141 seq.  
*Hušitay*, see *Yāiryā Hušitay*.  
*hūtay* 'artisan', see castes.  
*Hūxta*, see paradise.  
*Hvaršta*, see paradise.  
*Hyaona*: name of a hostile folk, the Chionitae of the classics 108.  
 illegitimate father, obligation of towards the mother and the child 136.  
 immortality, see *Amərətātāt*.  
 impurity, development of the idea of

- 133; connected with belief in spirits 134; chief centres of 133 seq.  
 Indo-Iranian, see Aryan.  
*Indra Vrtrahan* (Ved.) 96, 113, 118.  
 infection, see pollution.  
 injury, see *baodō.varštəm*.  
 intercourse with a woman who has the menses or is quick with a child, a mortal sin 136.  
 intermediate state, of the souls of those whose deeds of virtue and vice balance each other 138.  
 investiture with the (sacred) belt, marking the consecration of youth 99, 157, 181. See Aryan domestic rites and girdle.  
 Iranian legends of heroes, see *Frəxša*, *Kərəsāspa*, *Tusa*, *Θraētaona*, *Vištara*, (*Vištāspa*), *Yima*, *Zairivaray*.  
 — legends of kings, see dynasties and *Xvarənah*.  
 — legend of the wars to be waged with the Turanians, see *Dānavō*, *Dānay-clan*, *Frəərəsyan* and the allegoric legend of *Ašay*.  
 — myths (natural), see *Tištarya*; (religious), see *Ānhairyō* and *Yōišta*.  
*iristō.kaša*: name of a corpse-bearer, opposed to *nasu-kaša* 142. See *nasu.kaša*.  
*Isat.vāstra*: the son of *Zaraduštra*, whom he had from his first wife 206. See *Zaraduštra*.  
*Iškata*: a land, whose situation is not clear 111.  
 judge (*rata*v): in legal procedure of the official who passes and proclaims the sentence 120, 186; the spiritual head, who passes a judgement upon all religious questions 149; of *Ahura Mazdāh* as *rata*v of the spiritual world and of *Zaraduštra* as *rata*v of the material world 162; of *Zaraduštra* as judge at the time of the last judgement 151, 173, 192, 204.  
 judgement, the last, see Metal.  
 judicial mountain, the, see *čikāt i dāitk*.  
 judicious (*huṣrata*v): used in the same sense as 'man of understanding'.  
 Juppiter 110.  
*Ĵam* (Pahl.) 103.  
*Ĵamāspa* (*Dĵamāspa*): of the *Hvōva*-family, brother of *Frəšaoštra*, the prime minister of *Vištāspa* 105, 204; his marriage with *Pouručistā*, the daughter of *Zaraduštra* 204. See *Zaraduštra*.  
*Ĵamšēd* (Š.) 103.  
 Kābūlistān 97, 103.  
*Kaēta*: probably a name of certain beings opposed to the mazdayasnian religion 121.  
*Kaṇha*: a land 105.  
*Kangdiz*, the castle of *Kaṇha* 105.  
*Kai* (Bd., Š.), see *Kavay*.  
*Kar* (Pahl.), the *Kar*-fish (aw. *Kara*-), chief of the water-creatures 161.  
*Karapan*: in the younges Avesta name of certain enemies of the nation and of the faith of the Mazdayasnians 98, in the *Gādhā*'s name of a member of the priest-class among the non-*Zaradušt*rian Iranians 195, 196, 200.  
*Karšiptar*: a mythical bird, who brings as the messenger of the heaven the religion into the castle of *Yima* 141, 161.  
*Karšipt* (Bd.), the chief (*rata*v) of birds 161.  
*karšvar*'s, the seven regions, into which the world is divided: *Savahī* in the east, *Arəzahī* in the west, *Frada*dafšav in the south(-east), *Vīda*dafšav in the south(-west), *Vouru*-*jarəštay* in the north(-east), *Vouru*-*barəštay* in the north(-west), *Xvani*-*raḍa* in the centre 111, 115, 194.  
*Kašaoya*: name of the *Hāmūn*-sea in *Saistān* 118, 158.  
*Kavaēm Xvarənō*, see *Xvarənah*.  
*Kavāt* (Bd.), see *Kavāta*.  
*Kavāta*, founder of the second mythical or *Kayānian* dynasty, see dynasties.  
<sup>1</sup>*Kavay*, title of the kings of the second mythical or *Kayānian* dynasty, which succeeded the *Pēš*-*dātian*, see dynasties.  
<sup>2</sup>*Kavay*: in the younger Avesta name of certain enemies of the nation and of the faith of the Mazdayasnians 98, in the *Gādhā*'s name of the members of the warrior-class among the non-*Zaradušt*rian Iranians 196.  
*Kayān Yasn*: the real title of the *Zam Yazat Yašt* 127 seq., one of the earliest foundations of the national epic of Persia 128.  
*Kayānian* dynasty, see dynasties.  
*Kərəsānay*: some enemy of the mazdayasnian religion 99.  
*Kərəsāspa*: one of the greatest heroes



- in the Avesta 97; legends relating to 97, 117, 129; king of the *Pēsdātian* dynasty 103.
- Kingdom (*xšāθra*): used of paradise as the dominion of the *Ahura's* 189, 191, 194, 204, the unlimited Kingdom 198, the good Kingdom 203. See *Xšāθra*.
- Kṛśānav* (Ved.) 99.
- land (*daśhāv*), see political units.
- law against the *Daēva's*, see *Vidēvdāt*.
- laws about contracts and assaults 133.
- laws of purification, see purification.
- League (*maga-*): in particular sense of the *Zaradūštrian* religious community 154, 188, 206, 207, *Vistāspa* the political head of 188, 204.
- libations, see *zaōdra*.
- liberality (*frārātay* or *vīdīšā*), regarded as the highest virtue by the Zoroastrians 157, 160.
- life after death, see future life.
- lights, the endless or eternal, see paradise.
- Lord of Judgement (*ahū*, <sup>2</sup>*ahura*): in legal procedure of the reigning prince who proceeds to execute the sentence pronounced by the judge (*rataṅ*) 120, 186; of *Ahura Mazdāh* as *ahū* of the spiritual and of *Zaradūštra* as *ahū* of the material world 162; of *Ahura Mazdāh* at the time of the last judgement 200.
- Luhrāsp* (Bd.), see *Aurvaṭ.aspa*.
- Madness, see *Aēšma*.
- Maidyāiryā*, see *Yāiryā*.
- Maidyōi.māraha Spitāma*: name of a helper, who is chiefly operative as teacher 205.
- Maidyōišam*, see *Yāiryā*.
- Maidyōi.zarəmayā*, see *Yāiryā*.
- Māh*: 'moon', the old Aryan god 164, keeping in it the seed of the ox 164 seq.; as *Yazata* 121, 164 seq.; *Antarəmāh* the god of the new moon, *Pərənō.māh* 'the god of the full moon' 165. See also Aryan gods and *Yazata's*.
- Māh Nyāyīšn* 164 seq.
- Mainyav*: *Spənta Mainyav* 'the holy spirit', *Anra Mainyav* (Pahl. *Ahraman*) 'the evil spirit' 98, 133. See dualistic belief and spirit.
- Māhya*: name of the gods of the months, *Tīštryā* (Pahl. *Tīštr*) the god of the fourth month 120, *Ārmatay* (Pahl. *Spandaramat*) the god of the twelfth month 117.
- man*, the first, see *Gaya marətan*; man considered a microcosm 154.
- Man of Knowledge (*vīdvah*): who knows *Zaradūštra's* doctrine 189, 193, 194, 199.
- Man of Understanding (*hudā*): who has made the right choice in the matter of belief 189, 192. Cp. 'judicious', 'prudent', 'wise', used in the same sense.
- Man of War (*nar*), see Nobleman.
- Manah*: 'thinking, mind'.
- Aka Manah* 'evil thinking, evil mind' Yt. 19. 46.
- Vohu Manah* 'good thinking, good mind', in the *Gāθā's* one of the highest *Ahura's*, often mentioned with *Mazdāh* and *Aša* and next to the latter *Mazdāh's* highest minister 187; in the younger Avesta the highest *Aməša Spənta* 114, 130, 167.
- Manūcihr* (Š), see *Manušcihra*.
- Manušcihr* (Bd.), see *Manušcihra*.
- Manušcihra*: king of the *Pēsdātian* dynasty 103, 121.
- Māra*, the temptation of Buddha by 137.
- Marāv*: a land 'Marv, Margiana' 111.
- Margiana, see *Marāv*.
- mark *aržān* (Pahl.), see *pəšō.tanū*.
- Marv, see *Marāv*.
- Māzainyā* 'of *Māzana*', see *Māzana*.
- Māzana*: a land 'Māzandarān' 103.
- Māzandarān*, see *Māzana*.
- Mazdayasnian; *Mazda*-worshipper, belonging to the *Mazda*-worshippers 177.
- measures of distance 108, 140, 154.
- yava* perhaps long (or thick) as a barley-corn.
- aēša* perhaps long as a plough-share, cp. V. 14. 10.
- span: *uzaštay* between thumb and fore-finger.
- dīštay* between thumb and middle-finger.
- vitastay* between thumb and little-finger.
- cubit: *frārādnay* from elbow to finger-ends=two *vitastay*.
- arm-length: *frabāzav* from neck to finger-ends=two *frārādnay*.
- fathom: *vibāzav* extent of the two arms out-stretched=two *frabāzav*.
- foot: *paḍa* of fourteen finger-breadths.
- pace or step: *gāya* of three feet.
- hāθra* of thousand steps.
- čarətav* 'racecourse' of two *hāθra's*.

- meat of the blessed, see *Aməratāt* and spring-butter.  
 — -offerings, see *myazda*.  
 meeting of the country, the plenary 171.  
 member of the zoroastrian community, see *dahma*.  
 menstruation: treatment of women at the time of their menstruation 136. See also mortal sins.  
 metal, the fiery stream of: at the last judgement to be passed through by all men 190, 191, 194; for the evil the greatest torture, for the good the pleasant sensation of a luke warm bath 191; the great fire-ordeal 207 seq. See also fire.  
 meteors, see *Pairikā*.  
 metre of the *Yast*'s 94, of the *Gāthā*'s 184.  
*Mihr Yast* 109 seq.  
*Mitra* (Ved.), see *Miθra*.  
*Miθra*, the Aryan god of daylight, originally a personification of truth and friendship 119 seq.; not acknowledged in the time of *Zarathuštra* 93, 110; in the younger Avesta the god of the heavenly light and the god of truth and faith 109, identified with the sun 110; connected with the myth of the deliverance of the cows 96, 113.  
 month, see calendar.  
 month-gods, see *Māhya*.  
 moon, see *Māh*.  
 mortal sins 136, 153 seq.  
 Mother Earth, see *Ārmatay* and Aryan gods.  
*myazda*: 'meat-offering', such as the meat of the ox (*gāuš baōiryā*) 168.  
*nāfa* 'family', used instead of *nmāna* 118.  
 nails, see hair and nails.  
*Nairyā Haṃ.varəstāy*: name of the goddess (*Yazata*) of 'manly courage', see *Yazata*'s.  
*Nairyō.sənha*: identical with the Vedic *Nārāsāmsa* (a name of *Agni*), the sacrificial fire as the messenger that goes from the heavens to the earth and from the earth to the heavens, in the Avesta known as a form of *Ātar* 117 n. See also Aryan gods.  
*Naotara*: king of the *Pēšdātian* dynasty, ancestor of the *Naotarian* family 103, 105, 106, 107; in the *Šāhnāma* called *Nōdar* 103, 105.  
*Naotara*'s: the Iranian kings of the *Naotarian* family; the warfare between them and the Turanians 126.  
*Naotarian* family: name of a family, to which the kings of the *Pēšdātian* dynasty from *Naotara* (*Nōdar* Š.), the ancestor of the family, and the kings of the *Kayānian* dynasty belong 102 seq., 104, 107 seq.; *Kāvāy Kavāta*, the founder of the *Kayānian* dynasty adopted by *Uzava*, the grandson of *Naotara* 108. See also *Tusa* and *Vistarav*.  
*Nasav*, the *Drug Nasav* or corpse-witch, who (in the shape of a fly) enters and pervades every corpse immediately after death 134.  
*Nasāsālār*, see *nasukaša*.  
 Nasks (aw. \**naska* 'bundle, collection'); the twenty-one parts of the Avesta, described in the *Dēnkart* 93, 98.  
*nasukaša*: one who carries a dead body to the *Daxma* in a strictly ceremonious manner (*Nasāsālār*). Contrast *irištō.kaša* one who singly carries a dead person unceremoniously 142.  
 next-of-kin marriage, regarded as one of the most meritorious works 150.  
 Nine Nights *Barašnūm*, the great ceremony of purification 134, 135 seq., regarded as a reviving and strengthening by the earth 135.  
*Nīrangastān* 180 seq.  
*Nivika*, name of an unbeliever, whose sons were slain by *Kərəsāspa* 295.  
*nmāna* 'house', see political units.  
*Nmānya*, the god (*Yazata*) of the houses (or families) 166. See *Yazata*'s.  
 Nobleman (*xvaētav*), member of the second or warrior caste, also called 'Man of War' (*nar*) 202, 209. See castes.  
*Nōdar* (Š.), see *Naotara*.  
*Nodhās* (Ved.), 116.  
*Nyāyīšn* (Pahl.): a term applied to five prayers addressed to the sun, to *Miθra*, to the moon, to waters and to fire 164 seq., meaning of the word 164.  
 odoriferous woods, 149.  
 ordeal, see fire and metal.  
 otter (*udra*), as a species of dog and ahuric animal 136.  
 owl, see *Ašō.zusta*.  
 Ox (*gav*), the most important of the possessions of the nomad tribes in Eastern Iran 185, the proper treatment of the ox the chief point of *Zarathuštra*'s doctrine 185, 187, 201, nomadic tribes the chief enemies

- of the ox 187, the *Haoma*-cult and the orgiastic frenzy, under which the ox had to suffer 170, 177, 186, 187, 195, 196, the representative of all useful (*ahuric*) animals 116, the ox of paradise 204, the primeval ox 164 seq., the seed of the primeval ox delivered to the moon and purified by the light of moon 165, the 'Soul of the Bull' and 'the Creator of the Bull' as guardians of the ox 185, 186.
- ox's urine, next to water the best means of purification 136. See purification.
- pace, see measures of distance.
- Pairikā*, the meteors called the shooting stars, 121.
- Paitiš.hahya*, see *Yairyā*.
- Paoiryāēnī*: name of a constellation 'the Pleiades' 121.
- Paradāta*: lit. 'placed in front', the epithet of *Haōšyanaha*, explained in the Pahlavi-Vidēvdāt by *pēšdātih* 102. See *Pēšdātian* dynasty.
- paradise: called 'house of love' (*garō nmāna*) 112, 128, 'the best existence' (*vahišta anhav*) 98, 173, 'the endless lights' (*anayra raočā*) 128, 179, '(best) lights, place of light' (*vahišta raočā*) 174, 189, in the *Gādhā*'s also 'kingdom' (*xšadra*) as the dominion of the *Ahura*'s 191, 199, 200, 'good kingdom' 203, 'most pleasant dwelling' (*vahištəm manō*) 190, *Ahura Mazda*'s house 173, and *Aša* 196 (see *Aša*); three forecourts of: *Humata*, *Hūxta*, *Hvaršta* 127, 172, 179; *garō nmāna* probably considered a particularly holy room within the paradise 128.
- Paragra: the ceremony preparatory to *Yasišn* 168.
- Para.haoma*: the juice extracted from the *Haoma*-plant, mixed with consecrated water, milk and aromatic ingredients 168.
- prakriyā* (Skt.), 168.
- Pārēnday*: lit. 'abundance, richness', a goddess, cp. the Vedic *Purandhay* 112, 122. See Aryan gods.
- Parō.dərəs*: 'he who foreshows (the coming dawn)', a theological name of the cock 165. See cock.
- Pašana*: name of an unbeliever, whose nine sons were overcome by *Kərəsāspa* 129.
- Pāurva*: 'the experienced boatman'? 105.
- Pərənō.māh*: the god of the full moon, see *Māh*.
- Pəšana*: name of an unbeliever 108. peasant, see castes.
- Pēšdātian* dynasty, see dynasties.
- pəšō.tanū*: lit. 'one whose body is lost', orig. amounted to 'worthy of death' (*mark aržān*), but, on the whole, attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip' (as unit for heavy penalties) 145.
- Peasant, see Husbandman.
- Personality, see <sup>2</sup>*Daēnā*.
- Pirān Vēsak* (Bd.), son of *Vaēsaka*, see *Vaēsaka*.
- Pisān* (Bd.), see *Pisīnah*.
- Pisīnah*: king of the *Kayānian* dynasty 104, 127.
- Pišīn* (Bd.): a plain in *Kābūlistān*, where *Kərəsāspa* lies asleep 97, 103, 117. See *Varay Pišīnah*.
- pištra*, see castes.
- Pitaona*: name of an unbeliever? 130. place of light, see paradise.
- plagues created by *Aərə Mainyav* to mar the earth and its creatures 133 n.
- plants, deified 122.
- Pleiades 121.
- political ambition of the Iranians, the distinctive sign of 128. See *Xərənah*.
- political gods, see *Yazata*'s.
- political units of the old Iranian race: *nmāna*- house, family, *vis*-village, union of families, *zantav*-country, union of villages, *darōhav*-land, union of countries 99.
- pollution (or defilement, infection) chiefly arising from the dead 133 seq., pollution of fire and earth 145, of water 146, of houses 148 seq., of ways 150; pollution arising from dead matters (hair and nails) 153 seq. See purification.
- porcupine (*sukurəna*), as a species of dog an *ahuric* animal 152.
- Pouručistā*, *Zaraduštra*'s youngest daughter, wife of *Ĵamāspa* 107, 205. See *Zaraduštra*.
- Pourudāxštay*, father of *Ašavazdah* 105.
- Pourušaspa*, father of *Zaraduštra* 97. See *Zaraduštra*.
- Pouruta*: a land, whose situation is not clear 111.
- prayers the three (or four) most sacred prayers *Ahuna Vairyā Y.*

27. 13, *Ašəm vohū* or *Ašəm Vahištəm* Y. 27. 14, *Yerōhē Hatām* Y. 27. 15 (and *Ā.Airyēmā.Išyō* Y. 54. 1; prayer to fire for mercy at the last judgement 207 seq., prayer to *thura Mazdāh* for the highest reward in both lives 208 seq.
- priests: *ādravan* the priest of the Aryan time who had to worship fire (and *Soma*), in the Avesta priest in general sense and representative of the priest-caste 106, 137; *zotar* the priest of the Aryan time who had to (worship *Soma* and) to recite the prayers, in the Avesta the chief priest entrusted principally with the recitation of the holy texts 181; subordinate priests (*ratav*): *Hāvanan*, *Ātrāvāxš*, *Frabərətār*, *Ābərət*, *Āsnatar*, *Raēdwiškara*, *Sraošāvərəz* 181; members of the priest-caste *Airyēman* or *Haxəman* 106, 209; — the right priest 137; the unworthy priest 137.
- primeval bull, see Soul of the primeval Bull.
- primeval ox 165.
- primeval principles, see principles.
- principles, the two primeval 98; the universal principle *Zrvan akarana* 'boundless time' 160. See also dualistic belief, spirits and *Zrvan*.
- price, see benefit.
- process of cleansing, varying according to the degree of uncleanness 135. See also purification.
- prostitute, the (*jahi*), mixing the seed of the faithful and of the unfaithful 137, 158. See also courtesan.
- prudent (*dāda*): used in the same sense as 'man of understanding' 189, 204.
- purification: object of (to expel the spirit) 134, laws of 133 seq., means of (water, ox's urine, perfumes, prayers or spells) 135 seq., 148, 149, 150, great ceremony of 135 seq.; purification of waters 146 seq., of houses 148 seq., of ways 150 seq., of hair and nails 155.
- Rayay*: a town 176. See *Zaradūstra*.
- Raēdwiškara*, see priests.
- Rāma Xvāstrəm*: lit. 'peace who gives good pastures', a *Yazata* 162, 167.
- rāna* or *raṇa*, see factions.
- Raəhā*: a semi-mythical river, the Vedic *Rasā* 105.
- Rapiđwina*, see *Asnya* and *Yazata*'s.
- Rasā* (Ved.), see *Raəhā*.
- Rašnav*: the god of justice, who weighs the good works and sins in his golden scales, when the soul's account is balanced after the third night after death 115. See *Yazata*'s.
- Ratav*: 'chief' or 'head', every being in the *Aša*-world looked upon as authority in any sphere 161 n.; judge (from the caste of priests), who pronounces judgement 120; judge or spiritual head, who passes a judgement upon all religious questions 149; subordinate priest 181.
- Ratav*-ship: the function of the *Ratav* 120.
- ready (*fraša, fəraša*), see closing work.
- recital of the sacred texts, three expressions of 174, 181, 182.
- recompense (*fsəratū*): used in eschatological sense, equivalent to allotment 203; the future recompense an Aryan religious conception 138. See allotment.
- recordings (*dādra*): an eschatological concept 159, 173. See weighing in the balance.
- reformation of *Zaradūstra*, not altogether religion, but at the same time economic 185.
- regions of the earth, see *Karšvar*'s and threefold division of the earth.
- religious castigation: in religious castigation the horse-whip (*aspahe aštra*) and the rod of correction (*sraošō-čaranā*) are used 147.
- renovation (*frašō.kərtay*): the renovation of the universe which is to take place about the time of the resurrection, as a preparation for eternity 95, 128, 157, 173; produced by the *Saošyant*'s 95; the earth and the hell as a place of darkness in the depth of the earth becoming pure and renovated by a fiery stream of molten metal 115, 130, 191.
- resurrection of the dead at the time of the last judgement, produced by the *Saošyant*'s 95, 128, 157, 173.
- rod of correction, see religious castigation.
- sacred bread, see *drōn*.
- Sagdīd*: lit. 'glance of the dog', a process of expelling the corpse-witch, consisting in making a dog look at the defiled matter 150.
- Sakastān* (Bd.): name of a land 'Sais-tān' 108, 158.
- Sāma*-family: an Iranian family, from which *Ōrita* and *Kərəsāspa* sprung 96.

- Sarəhavāk*; name of a sister of *Yima*, delivered by *Θraētaona* 103. See *Arənavāk* and *Θraētaona*.
- Saošyant*: 'saviour' a) designation of the priests, who are supposed to continue *Zaraduštra*'s salvation-work 124, 163; β) the future saviours, who will appear at the end of the world and produce the renovation 95, 128; born by maids bathing in the lake *Kašaoya*, who will conceive by *Zaraduštra*'s seed 117 seq., γ) esp. of *Astvat.ərəta*, the 'victorious' 132, 158, 204.
- Sarasvatī* (Ved.), 100.
- Sarəda*: name of the gods of the years 162.
- Satavaēsa*: name of a star, probably the Aldebaran 121.
- sava*, *savā*, *savah*, see benefit.
- Savahī*, see *karšar*'s.
- Saviour. see *Saošyant*.
- Sāvərəh*; the god of the morning, who makes large cattle to prosper, see *Yazata*'s.
- Sāyuzdri*: name of the father of *Ašavazdah* and *Θrita* 105.
- seasons, see *Yāiryā*.
- seduction of maids 126, 132, 136.
- seed: the sin of emitting seed during the sleep V. 18. 46; the emitted seed to be received by the goddess of earth for to let grow from it a son at the day of the resurrection 157, the seed of *Zaraduštra*, see *Ānhairyō* and *Saošyant*.
- Self, see <sup>2</sup>*Daēnā*.
- sermons in verse, see *Gādhā*'s.
- servant of *Sraoša*, see cock.
- Seven-Chapter-Yasna (*yasnō haptanāitiš*), see *Yasna*.
- shirt, the, as a piece of clothing which every Parsi is enjoined to wear after his fifteenth year 157.
- Sih Rōcak* 94, 166 seq.
- Sirius, see *tištrya*.
- Siyāvaxš* (Bd.), see *Syāvaršan*.
- sky-worship connected with light and fire 208.
- Snāvidka*: name of a boaster, killed by *Kərəsāspa* 97, 130.
- Sogdiana, see *Suyda*.
- Soma* (Ved.), see *Haoma*.
- sorcery, see feathers and spells.
- soul, see spiritual faculties.
- Soul of the Bull: the deified soul of the primeval bull, the guardian of the ox, an *Ahura* 185.
- soul of the pious after death, the fate of 178 seq.
- span, see measures of distance.
- Spandaramat (Pahl.), the goddess of earth 117, 136; name of the twelfth month 117. See *Māhya*.
- Spəništa*-fire, see fire.
- Spənta Mainyav*, see spirit.
- Spəntā Mainyū-Gādhā*, see *Gādhā*'s.
- spells (*maθra*), 112, 120, 138, 148.
- spirit (*mainyav*), esp. of the two spirits, the holy (holier, holiest) or good (best) and the evil looked upon as twins 189, being in eternal conflict 98, 130, 137; the good spirit ultimately triumphing 89, 138, 189; the dualistic thought of the two spirits not strictly adhered to throughout the *Gādhā*'s 190.
- spiritual faculties: *ahū* 'vital strength', *daēnā* 'religion, conscience', *baodah* 'consciousness, perception', *urvan* 'soul', *fravašay* 'the everlasting and deified soul' 160, 172.
- Spitāma*-family, see *Zaraduštra*.
- Spityura*: a brother of *Yima* 'who cut *Yima* in two pieces' 130.
- springbutter, the heavenly food 180.
- Sraoša* (Pahl. *Srōš*): a personification of 'obidience', the god of obidience and the priest god 125, 155, 163, as *Ahura* 198, as *Aməša Spənta* 114; the bird of 137, 155.
- Sraošāvarəz*, see priests.
- Srōš* (Pahl.), advising *Yima* 129. See *Taxmūraf*.
- Srōš Yašt* (Y. 57), 155.
- Srōš Yašt Hadōxt* (Yt. 11), 155.
- Staota Yasna*: 'songs of praise and prayers', a collection of texts incorporated in the *Yasna* and comprising 33 portions 171 seq.
- stars, having in them the seed of the waters 123.
- sterile people 124, woman 126.
- Strong Drink (*mada*): the *Haoma*-drink, which *Zaraduštra* attacks chiefly because of the orgiastic festivals, in which the *Haoma*-cult culminated 202.
- struggle, the perpetual, between the Iranians and the Turanians 104, 126. See *Naotara*'s.
- Suyda*: name of a land 'Sogdiana' 97, 111.
- summersolstice, see *Yāiryā*.
- sun, see Aryan gods and *Yazata*'s.
- supreme lord (*ahū*): used of *Zaraduštra*, who takes care, that none of the good deeds of the faithful one get lost, but be recorded and kept in *Ahura Mazdāh*'s house (paradise) 173.

*Syāvaršan*: king of the *Kayānian* dynasty 104, 105, 127, former of the castle *Kangdiz* 105. See *Siyāvaxš*.

*Šāhnāma* 94, 96, 102, 103, 104, 105, 108, 128.

*Tahmūras* (Š.), see *Taxma Urupa*. tamarisk bush, see *Barəsmān*.

*Taḍryavānt*: name of an unbeliever. *Taxma Urupa*; king of the *Pēsdātian* dynasty 103, 127, 128; legend of 128 seq.

*Taxmūraf* (Bd., Mx.), see *Taxma Urupa*. threefold division of the earth 115, of the universe 115.

*Tigris*, 105.

*Tiṣṭra Yašt* (Yt. 8), 120 seq.

*Tiṣṭrya*: name of the dog-star 'Sirius', looked upon as the harbringer of rain 120, his struggle against the *Daēva* of drought *Apaōša* 120 seq. tortoise (*zairimyanōura*), as *daēvic* animal 152.

*Tōs* (Š.), see *Tusa*.

*Traitāna* (Ved.), see *Θraētaona*.

*Trita* (Ved.), see *Θrita*.

*Tūra*: name of an Aryan (Iranian) nomadic tribe, applied to all the nomadic tribes of the north as the adversaries of the settled Aryans 104, 126, 200. See *Fryāna*.

*Tusa*: name of an Iranian hero, son of king *Nōdar* 105.

*Tuṣnāmatay*: 'silent thinking', probably an other name for *Ārmatay* 199.

*Θraētaona*, recognised in the Vedic *Traitāna*; the conqueror of a three-headed monster (*Azay Dahāka*) and deliverer of two wives 96, 103; born for the country *Varəna*, to which *Dahāka* was created as foreign ruler 103; flinging up *Pāurva* 105; king of the *Pēsdātian* dynasty 103, 127.

<sup>1</sup>*Θrita*, the Vedic *Trita*, of the *Sāma*-family, the first physician 96.

<sup>2</sup>*Θrita*, son of *Sāyuzdrī* 105.

*Θwāša*: the god of the atmosphere Yt. 10. 66. See *Yazata*'s.

*udra*, see otter.

*Upamana Dāmōiš*: a *Yazata*, said to be a companion of *Miθra* 111, 112, 163.

*Uparatāt*: 'superiority', the god of superiority Vr. 2. 8. See *Yazata*'s. urine, see ox's urine.

*Ursa Major*, see *Haptō.iringa*.

*Urumya* lake, see *Ācēcāsta*.

*Urvāsnā* 'sandal-wood' 149.

*Urvāxšaya*, a judge and lawgiver, killed by *Hitāspa* and avenged by his brother *Kərəsāspa* 97.

*Urvāzišta*-fire, see fire.

*Usan* or *Usadan*, king of the *Kayānian* dynasty 104, 127.

*Us.həndava Garay*: 'the mountain on yonder side of India', name of a mountain 122.

*Usind*, *Usindam* (Pahl.), see *Us.həndava Garay*.

*Ušah*: 'dawn', a *Yazata* 166. See Aryan gods and *Yazata*'s.

*Ušahina*, see *Asnya*.

*Uštavaiṭi-Gāḍā*, see *Gāḍā*'s.

*uzaštay* 'span', see measures of distance.

*Uzava*, king of the *Pēsdātian* dynasty 103; said to have been adopted by *Kavay Kavāta* 108.

*Uzayeirina*, see *Asnya*.

*Vaḍayan*: an enemy of the mazd. religion 159.

*Vaēkərəta*: a land 'Kābūlistān' 97.

*Vaējah*, *Airyana*: name of a land, looked upon as the original seat of the *Airyā* 97; its situation discussed 97 seq.

*Vaēsaka*: name of the head of a family, whose foremost member was his son *Pirān Vēsak* (Bd.) 105.

*Vahištōišti-Gāḍā*, see *Gāḍā*'s.

*Vanant*: the chieftain of the stars in the west, probably the *Wega* 121.

*Vandarəmainiš*: the brother of *Arəjašt-aspa* 108.

*Varəhāpara*, see hedgehog.

*Varəhvi*: a river, the *Vēh rōt* (Bd.) Yt. 8. 2.

*Var*, the castle of *Yima*, see *Yima*.

*Vara*: name of a *Tura* Yt. 5. 73.

*Varay Pišinah*: a lake 103. See *Pišin*.

*Vārəyan* or *Vārənyan*: name of a bird, one of the incarnations of *Vərəθrayna* 119, 129.

*Varəna*: a country, for which was born *Θraētaona* 103.

*Vārənyan*, see *Vārəyan*.

*Varəšava*: a man of the Turanian tribe named *Dānav*, killed by *Kərəsāspa* 130.

*Varhrān Yašt* (Yt. XIV), 118 seq.

*Varuṇa* (Ved.), 110.

*Vāta*: 'wind', as *Yazata* Yt. 10. 9. See *Yazata*'s.

*Vāzišta*-fire, see fire.

- Vərəθrayna*: orig. a thundergod, the Vedic *Indra Vṛtrahan*, made a demon because of his being fond of the *Soma*-drink, but reestablished as god of victory by deification of his epithet *Vṛtrahan-Vərəθrayna* 'repeller of the charge' 118 seq. See Aryan gods.
- Vendīdād*, a corruption of *Vidēvdāt* 132. *Vidēvdāt*.
- 'verse of the owner of cattle', see *Fšūšō Maθra*.
- Vēsak* (Bd.), see *Vaēsaka*.
- Victorious, the: epithet of the future Saviour *Astvaərəta* 132, 158.
- Vidaδafšav*, see *Karšvar*'s.
- Vidēvdāt*: 'law against the *Daēva*'s', a priestly code; content of 132 seq. village (*vis*), see political units.
- vis*, see village.
- Visprat* (av. *vispe ratavō*): 'all *Ratav*'s, all chiefs or heads', name of a collection of supplements to various portions of the *Yasna* 94, 161 seq.
- Vistarav*: an Iranian hero and descendant of *Naotara* 106.
- Visya*: the god (*Yazata*) of the villages or commonalties 165. See *Yazata*'s.
- Višaptaða*: 'the seventh within', name of the god (*Yazata*) of the day, which follows as the seventh upon the new-moon-day or the full-moon-day, 165.
- vitastay* (span), see measures of distance.
- višāt davārišnīh* (Pahl.): 'running about uncovered', the sin undergone by one who does not wear the girdle and the shirt 157.
- Vištāspa*: king of the *Kayānian* dynasty 104, 105, 107 seq., 128, the patron of *Zaradūstra* 107, 205, the political head of the *Zaradūstrian* community (league) 188.
- vital strength or power (*ahū*), see spiritual faculties.
- Vitānuhaitī*; name of a river 106.
- Vivahvant*: the Vedic *Vivasvant*, the father of *Yima-Yama*, said to have been the first sacrificer 95.
- Vizarēša*: lit. 'who drags away', the demon who binds and drags off the soul of the wicked to the bridge of the separator and after the judgement to hell 160.
- Vohū fryāna*- fire, see fire.
- Vohu.gaona* 'benzoin', 149.
- Vohu.kərətay* 'aloe-wood 149.
- Vohu Manah*: 'good mind, good thinking', the personification of *Ahura* *Mazdāh*'s good spirit, working in man and uniting him with God 130, 167; in the *Gāthā*'s one of the highest of the *Ahura*'s and next to *Aša Mazdāh*'s highest minister 187, in the younger Avesta the highest *Aməša Spənta* 113 seq.
- Vouru.barəštay*, see *Karšvar*'s.
- Vouru.jarəštay*, see *Karšvar*'s.
- Vouru.kaša*: 'with wide-extending inlets', name of a mythical lake, the Caspian-sea or the Aral-sea 101, 103, 122, 131.
- Vṛtrahan* (Ved.), see *Vərəθrayna*.
- warrior, see castes.
- water, as centre of purity 134.
- waters, deified 122, 169. See Aryan gods and *Yazata*'s.
- Wega, see *Vanant*.
- weighing in the balance: every thing that a man thinks, says or does, good or bad, is recorded, with a view to the final reckoning or weighing of the deeds in the balance against one another. The greater the entry in the side of evil, the greater is the account of due. When the reckoning is finished, the lot is distributed; those who have a balance on the side of good receive the reward (benefit), but those who have a balance on the side of evil receive the punishment (harm). According to *Mx. 2. 115-122* *Rašnāv* weighs the good works and sins in golden scales, when the soul's account is balanced after the third night after death 115, 138, 159, 173.
- welfare, see *Haurvatāt*.
- wind, deified *Yt. 10. 9*. See Aryan gods and *Yazata*'s.
- winter-solstice, 120. See *Yāirya*.
- wise (*huzəntav*) used in the same sense as 'man of understanding' 189.
- woman, who has the menses or is quick with a child, the sin of intercourse with 136, 153.
- Xnaδaitī*, the witch, by whom *Kərəsāspa* was seduced 97, 158.
- Xrafstra*: general denomination for all noxious (*daēvic*) animals 154.
- Xšaθra* (*Vairya*): lit. '(wished-for) sovereignty', a personification of the *ahuric* sovereignty and of the *ahuric* kingdom; as *Ahura* 190; as *Aməša Spənta* god of war and the genius of metals 114, 154.

- Xšadrō.suka*: a mountain in *Kaṇha* 105.
- Xvāirizām*: a land 'Chorasnia' 97, 111.
- Xvaniratha*: the seventh and central region of the earth. 105, 111, 194. See *Karšvar*'s.
- Xvarənah*: 'the kingly Glory' a divine light or halo supposed to be possessed by the kings of the Iranian dynasties, esp. of the *Kayānian* dynasty 127; the history of 127 seq.
- Yāiryā*, name of the gods of the seasons or of the season-festivals 117, 161 seq. *Maiḍyōi.zarəmayā Payah* 'mid-spring procuring milk or sap' a vernal festival ending with the 21<sup>st</sup> April; *Maiḍyōišam Vāstrō.dātāinya* 'mid-summer, (the time) of moving the ripe field', a summer-solstice festival ending with the 20<sup>th</sup> June; *Paitiš.hahya Hahya* 'corn-festival giving corn' a harvest festival ending with the 3<sup>d</sup> September; *Ayādrīma Fraurvaēštrīma* 'return-festival, (the time) of driving home the cattle' ending with the 3<sup>d</sup> October; *Maiḍyāiryā Sarəda* 'mid-year bringing the coldness', a winter-solstice festival ending with the 22<sup>nd</sup> December; *Hamaspəmaēdaya Arətō-karədna* '... (the time) of the performance of the religious duty', a festival at the approach of the spring in honour of the souls of the dead, who were supposed to revisit this world and to partake of the rival of their mother earth, ending with the 17<sup>th</sup> March 117.
- Yāiryā Hušitay*: the *Yazata*, who grants 'good lodging during the whole year' 167.
- Yama, Yamī* (Ved.), see *Yima*.
- Yasna*: 'worship', corresponding to skr. *yajña*-, the name of all texts, which were recited at the high office of the *Yasna* or *Yazišn* (Pahl.) 168 seq., consisting of three different parts, distinguishable in language and content 168 seq.
- Yasna Haptanštay*: the *Yasna* of the seven *Hātay*'s (Y. 35-41) 162, 169 seq., 207 seq.
- Yast*'s: (av. *yastay*-) 'worship by prayers and sacrifices', name of certain collections of prayer and praise, each of them devoted to the praise and worship of one divine being, or of a certain limited class of divine beings 94, 100 seq., metre of 94.
- Yaxartes* 105.
- Yazata*'s: (ved. *yajata*) 'the one who is worthy of praise', general name of all gods 111. See also *Ahura, Aməša Spənta* and Aryan gods.
- ethical gods (abstract): *Arštāt* 'uprightness' 116. [*Čistay* 'insight, understanding', *Čistā Razištā* 'rightest understanding',] *Rašnav* 'justice' 115.
- nature gods: [*Asman* 'sky',] *Hvar* or *Hvarəxšaēta* 'sun' 109, 164, 195, *Māh* 'moon' 121, 164, *Ušah* 'dawn' 166, *Tištrya*-Sirius 120, *Satavaēsa*-Aldebaran (?) 121, *Vanant-Wega* (?) 121, *Haptōiringa-Ursa* major 117; *Θwāša* atmosphere Yt. 10, 66, [*Vayav* 'air, atmosphere',] *Vāta* 'wind' Yt. 10. 9, [*Zam* 'earth',] *Ātar* 'fire' 172, *Apō* 'waters', *Apqm Napāt* 'the grandson of the waters' 121, *Arədvī* 100, *Gav* 'ox', *Urvarā* 'plants' 122, *Haoma* 94. See also *Bərəjya*.
- political gods: *Nmānya* the god of the house (family) 166, *Vīsyā* the god of the village or commonalty 165, *Zantuma* the god of the country, *Daḥyuma* the god of the land; (abstract or symbolic) *Xvarənah* 'the kingly glory' 127 seq., *Vərədrayna* the god of victory 118, *Uparatāt* 'superiority' Vr. 2. 8, *Ama* 'impetuosity' 167, [*Arəstay* 'energy',] *Nairyā Haḡm-varəstay* 'manly courage' 112, 129, *Āxštay Haḡm.vaintī* 'victorious peace' 167.
- priestly gods: *Zaraduštrō.təma* 'having the greatest likeness to *Zaraduštra*', the god who presides over the priests; (abstract or symbolic) *Daēnā Māzdayasnay* 'the māzdayasnian religion' 112, 122. *Āfrīstay* 'blessing' 163, [*Məθra* 'the holy word'].
- rustical gods: *Drvāspā* 'giving health to (horses or) mares'; (abstract or symbolic) *Gəuš Urvan* 'soul of the bull', *Gəuš Tašan* 'creator of the bull' 185, 186, *Rāman Xvāstra* 'peace who gives good pastures' 162, 167, *Haḍiš Vāstravant* 'the native abode, who procures pastures' 163 *Yāiryā Hušitay* 'good lodging



- during the whole year' 167, *Bərəjya* lit. 'to be welcomed' causing the increase of corn (see Bartholomae Wb. 958\*), invoked together with *Ušahina* and *Nmānya*, the time from midnight till sunrise being the time of field-labour on the field of the family (*nmāna*) 166, *Sāvanhay* the god of the morning (*savah*), who makes large cattle to prosper (see Bartholomae Wb. 1572), invoked together with *Hāvanay* and *Visya*, the time from sunrise till noon being the time of milking the cows and leading them to the pasture of the village (*vīs*) 165, *Fradaṭ.fšav* 'making small cattle to prosper' invoked together with *Rapiθwina* and *Zantuma*, the time from noon till the half afternoon being the time of leading small cattle to the wide pastures of the country (*zantav*), *Fradaṭ.vīra* 'making men (or warriors) to prosper' invoked together with *Uzayeirina* and *Dāhyuma*, the time from the half afternoon till sunset being the time of war-like training and political manifestation to the interest of the land (*dahyav*), *Fradaṭ.vīspəm.hujyā-tay* 'furthering all the necessities of comfortable life' invoked together with *Aiwīsrūθrima* and *Zaradūstrō.təma*, the time from sunset till midnight being the time of repose for men and the time of watching the fire for the priest (see V. 18. 6, p. 137).
- time gods: *Zrvan Akarana* 'the boundless time' 160; gods of the years, see *Sarəda*; gods of the months, see *Māhya*; gods of the days, see *Ayara*; gods of the periods of the day, see *Asnya*. See also *Sāvanhay*.
- Yazišn*-ceremony 168 n.
- Yešhē hātəm*: one of the three (or four) most sacred prayers 102, 173, 183. See also prayers.
- Yezd*, 102.
- Yima*: (identical with the Vedic *Yama*) he and his sister (Ved. *Yamī*) a primeval twin pair, the progenitors of mankind 94 seq., king of the golden age 96, 133, 138, 139, his works of mischief, which caused his kingdom to fall 129, 194, 195, god of the dead 96; king of the *Pēšdātian* dynasty 103, 127; the legends of 129, 130, 133, 138 seq.
- Yōišta*: name of a faithful one of the *Fryāna*-family 106, legend of 106.
- Yōšt* (Pahl.), see *Yōišta*.
- Zahhak* (Š.), see *Ažay Dahāka*.
- Zairimyanūra*, see tortoise.
- Zairi.varay*: son of *Aurvaṭ.aspa* and brother of *Vištāspa*, who killed the monster *Humayaka* 108.
- Zam Yazat Yašt*: the title usually given to the *Kayān Yasn* 127.
- zantav*, see country.
- Zantuma*: the god (*Yazata*) of the countries. See *Yazata*'s.
- Zaotar*, see priests.
- zaōθra*: 'libation', such as the milk (*gāuš*, *gāuš hudā*, *gāuš jīvya*), the juice of the *Haoma*-plant and of the *Hadānaēpatā*-plant (if mixed with the milk called *Para-haoma*) 168.
- Zaradūstra*: the founder of the *Mazda*-religion, a priest of the *Spitamā*-family 95, in the *Gāθā*'s a historical personage 95; his date 95, his native place 176, his family: *Pourušaspa* father 97, *Duydō.vā* mother 159; three wives 204, from the first wife one son (see *Isaṭ.vāstra*) and three daughters 204, the youngest of the daughters (see *Pouručistā*) married to *Jāmāspa* 204, 205 seq., *Hvōvī*, the third wife, of the *Hvōva*-family 107, 117, 218, 204; his reformation 185; his doctrine 188 seq., his work of conversion and his campaign against the men of false belief 192 seq., his opponents 193 seq., the principle promoters of his doctrine 203 seq.; his 'sermons in verse' (*Gāθā*'s) 169 seq., 184 seq.; in the younger *Avesta* as a mythical personage, nearly as a divinity: as *Ahū* and *Ratav* of the material world 162, 175, as 'supreme lord' 173, as 'judge' at the time of the last judgement 151, 173, 192, 204; temptation of 137, 158.
- Zaradūstrō.təma*: the god (*Yazata*),

\*) perhaps a name of the morningstar; according to Bd. 7. 5 cooperating with *Tištīya*.



## Additions and Corrections.

A few obvious misprints are passed over without notice.

- page 1 line 1 — for **Hom** read **Hōm**.
- " 8 " 6 — " *yəzi* read *yezi*.
- " 9 " 35 — " *antarə.arəθəm* read *antarə.arəðəm*.
- " 21 " 30 — " *parənō* read *\*pərənō*.
- " 22 " 18 — " *vačō* read *vāčō*.
- " 22 " 24 — " *paraca* read *parača*.
- " 25 " 7 — before *tā* insert = 20—22.
- " 26 " 22 — for *\*vairyāśca* read *\*vāiryāśca*.
- " 28 " 29 — " *xrvidrvō* read *xrvidrvō*.
- " 31 " 13 — " *ada* read *\*adā*.
- " 31 " 21 — " *vərəzidōiθranəm* read *vərəzi.dōiθranəm*.
- " 32 " 19 — " *uyē* read *uye*.
- " 33 " 10, 11 — strike out *viš raodaṭ xšvaēpaya vaēnaya barəšna, yim upairi*.
- " 33 " 15 — for *zairi.pāšnəm* read *zairi.pāšnəm*.
- " 33 " 20 — " *nyāidāuru* read *\*nyāidāuru*.
- " 35 " 29 — " *vayəm* read *vayən*.
- " 56 " 6 — before *paoirīm* insert 2.
- " 75 " 33 — for *mazdayasnanəm* read *\*māzdayasnanəm*.
- " 78 " 1 — " *\*zarmayehe* read *\*zaramayehe*.
- " 79 " 17 — " *havanānō* read *hāvanānō*.
- " 79 " 17 — before *dašinəm* insert *dāityō gātuš*.
- " 83 " 26 — for *yāt* read *\*yāat*.
- " 90 " 6 — " *mazdā, ahurā* read *mazdā ahurā, .*
- " 95 " 32 — " Y. 52. 3 read Y. 53. 2.
- " 96 " 28 — " *Ātya*-family read *Ātpya*-family.
- " 96 " 36 — " potectress read protectress.
- " 96 " 37 — " *Faridūn* read *Farēdūn*.
- " 103 " 31 — " congueror read conqueror.
- " 106 " 44 — " *hūitay* read *hūtay*.
- " 109 " 15 — before seems insert (*haz*-).
- " 112 " 17 — for worships read worship.
- " 112 " 25 — " paying a fine read to make amends.
- " 112 " 32 — " V. 18. 34 read V. 18. 43.

- page 120 line 40 — for judgment read judgement.
- " 126 " 21 — " (<sup>4</sup>par) read (<sup>2</sup>par).
- " 132 " 11 — " *vayam* read *vayan*.
- " 133 " 32 — " as the same time read at the same time.
- " 137 " 32 — " Yt. 13. 14 read Y. 9. 15.
- " 138 " 19 — " caried read carried.
- " 139 " 23 — " (*šav*-) read (<sup>2</sup>šav).
- " 141 " 20 — " understond read understood.
- " 143 " 26 — " barrows read burrows.
- " 144 " 1 — " (<sup>4</sup>par) read (<sup>2</sup>par).
- " 144 " 6 — " before and insert (lit. leaning against another's door).
- " 144 " 19,20 — for suckless read suckles.
- " 145 " 29 — " draged read dragged.
- " 145 " 33 — " draged read dragged.
- " 145 " 35 — " hardened read frightened.
- " 148 " 2 — " nos read nor.
- " 149 " 37 — " *vīzwārəntəm* read *vīzvārəntəm*.
- " 151 " 41 — " (Y. 27. 3) read (Y. 27. 13).
- " 152 " 4 — " suffers read suffered.
- " 152 " 35 — before for insert (lit. by the penalty).
- " 153 " 13 — for *haća xraθwa* read *hava xraθwa*.
- " 153 " 14 — " heteradox read heterodox.
- " 153 " 31 — " sees blood read has the signs of the female sex.
- " 154 " 31 — " *pairi.kanəm* read *pairi.karəm*.
- " 155 " 6 — after *arštayasća* insert *karštayasća* (with transition to the *i*-declension).
- " 157 " 26 — for emited read emitted.
- " 157 " 28 — " *ātərə.dātəm* read *ātrə.dātəm*.
- " 157 " 37 — " enjoined read enjoined.
- " 157 " 47 — " *xšay* read *xšāy*.
- " 158 " 39 — " untill read until.
- " 159 " 20 — " tought read taught.
- " 160 " 23 — before dogs insert two.
- " 170 " 12 — for — 29, read — 34.
- " 171 " 20 — " througed read thronged.
- " 171 " 23 — " (<sup>3</sup>dar-) read (<sup>2</sup>dar-).
- " 172 " 8 — " conciousness read consciousness.
- " 174 " 27 — " (<sup>4</sup>par-) read (<sup>2</sup>par-).
- " 174 " 32 — " law read low.
- " 177 " 9 — " *mazdayasnanəm* read *māzdayasnanəm*.
- " 181 " 17 — " *Ābərətar* read *Ābərət*.
- " 181 " 39 — " *S.* read *U*.
- " 184 " 18 — " *Vahištōitay* read *Vahištōišī*.
- " 184 " 27 — " Die Gātha's 6 seq. read Die Gāthā's 22.
- " 186 " 45 — " o read of.
- " 187 " 31 — " breeder read breeds.
- " 188 " 40 — " Die Gātha's 13 seq. read Die Gāthā's 25.
- " 189 " 34 — " thought read brought.

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- page 192 line 4 — „ Die Gātha's 18 seq. read Die *Gāṭhā*'s 27.  
 „ 192 „ 37 — for though read through.  
 „ 194 „ 1 — „ *yāt* read *yāat*.  
 „ 194 „ 5 — „ favouriteis read favourities.  
 „ 194 „ 38 — „ attainment read attainment.  
 „ 195 „ 43 — „ *Karpan* read *Kārapan*.  
 „ 200 „ 22 — „ <sup>3</sup>*par-* read <sup>2</sup>*par-*.  
 „ 204 „ 7 — after *vidāiti* insert (<sup>3</sup>*vaēd-*).  
 „ 206 „ 10 — for Y. 48. 11 read Y. 48. 12.  
 „ 207 „ 11 — „ gen. sg. read gen. du.
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