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# AVESTA READER

TEXTS, NOTES, GLOSSARY AND INDEX

BY

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## Preface.

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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 easier texts come first. With the exception of the *Hadōxt-Nask* and the *Nīrangastān* they follow Geldner's edition. Variations from Geldner's edition are in all cases founded on the best MSS.: they are indicated by the symbol <sup>+</sup>, corrupt words or passages by the symbol <sup>++</sup>. The notes are designed to introduce the reader to the Avesta in such a manner that he may learn to translate and understand the texts 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 civilisation and religion that are of importance for the proper understanding of the texts. In order to save space reference is frequently made to my Avesta primer (*Awestisches Elementarbuch*) which gives fuller information in the paragraph (§) indicated. The glossary is kept within very narrow limits and supplies 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 employing the material worked into the notes where this deals with the history of religion and civilisation; 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 texts are given throughout in the form of the earliest MSS. obtainable. (Hence the texts are given with all the peculiarities and mistakes of spelling, accident and syntax that occur in the oldest MSS. Only the text of the *Nīrangastān*, the most corrupt of all, has been emended in places.) 2. These pecu-

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 *Wörterhuch* and his *Gāthā-Uhersetzung* 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 Punchayet. 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

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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.**

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## Abbreviations.

- 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 Virāz 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.: Bezzenberger's Beiträge.  
 Bd.: *Bundahišn*.  
 caus.: causative.  
 compar.: comparative.  
 cpd.: compound.  
 D.: Darius-inscription.  
 dat.: dative.  
 decln.: declension.  
 Delbrück AiS.: Altindische Syntax.  
 Dd.: *Dātastān i Dēnik*.  
 dem.: demonstrative.  
 des.: desiderative.  
 Dk., *Dēnkart*.
- du.: dual.  
 encl.: enclitic.  
 f., fem.: feminine.  
 fut.: future.  
 g.: *gāḍhic*.  
 G.: *Gāh*.  
 GAv.: *Gāḍhā-Avesta*.  
 Geiger OIK., OK.: Ostiranische Kultur.  
 gen.: genitive.  
 GrIrPh.: Grundriss der Iranischen Philologie.  
 gl., Gl.: gloss.  
 H.: *Hadōxt 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(ym): 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 Jahrbücher.  
 pron.: pronoun.  
 ptepl.: participle.  
 RA.: Revue Archéologique.  
 RHR.: Revue de l'Histoire des Religions.  
 RV.: *Rigveda.*  
 S.: *Śih Rōcak.*  
 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(āh): *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.: *Yast.*  
 ZDMG.: Zeitschrift der Deutschen Morgenländischen Gesellschaft.



## Hōm Yašt.

(Yasna IX.)

1 *hāvanīm ā ratūm ā haomō upāit̄ zaraduštrēm ātrēm pairi.yaoždadəntəm gāvdāscā srāvayantəm. ā dim pərəsaṭ zaraduštrō:* „*kō narə ahī, yim azəm vīspahe aṅhəuš astvatō sraēštəm dādarəsa xʷahe gayehe xʷanvatō aməšahe?*“ 2 *āat̄ mē aēm paityaoxta haomō ašava dūraošō:* „*azəm ahmi, zaraduštra, haomō ašava dūraošō; ā maṃ yāsarəuha, spitama, frā maṃ hunvarəuha xʷarətəe, aoi maṃ staomaine stūidi, yada mā aparacit̄ saošyantō stavən.*“ 3 *āat̄ aoxta zaraduštrō:* „*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:* „*vīvarəhā maṃ paoiryō mašyō astvaiḍyāi hunūta gaēḍyāi. hā ahmāi ašiš ərənāvi, tat̄ ahmāi jasat̄ āyaptəm, yaṭ hē puḍrō us.zayata yō yimō xšāētō hvəḍwō xʷarənarəuhastəmō zātanaṃ hvarə.darəsō mašyānaṃ, yaṭ kərənaot̄ aivəhe xšādrāda, \*amaršanta pasu vīra aṅhaošəmne āpa urvairə xʷairyaṇ xʷarəθəm \*ajyamnəm.* 5 *yimahe xšādre aurvahe nōit̄ aotəm ānha nōit̄ garəməm nōit̄ zaurva ānha nōit̄ mərəḍyus̄ nōit̄ araskō daēvō.dātō. panča.dasa fračarōiḍe pita puḍrasca raodaēšva katarascit̄, yavata xšayōit̄ hvəḍwō yimō vīvarəuhātō 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:* „*ādvīyō maṃ bityō mašyō astvaiḍyāi hunūta gaēḍyāi. hā ahmāi ašiš ərənāvi, tat̄ ahmāi jasat̄ āyaptəm, yaṭ hē puḍrō us.zayata visō sūrayā draētaonō.* 8 *yō janat̄ aḍīm dahākəm, θrizafanəm θrikamərəḍəm xšvas̄.ašīm hazarə.yaoxštīm \*aš.aojanəhəm daēvīm \*druḗim, ayəm \*gaēḍāvayō drvantəm, yaṃ \*aš.aojastəmaṃ \*druḗim frača kərəntat̄ aərō mainyus̄ aoi yaṃ astvaitīm gaēḍəṃ mahrkāi ašahe gaēḍanaṃ.*“ 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 sāmanaṃ səvištō θrityō maṃ mašyō astvaiḍyāi hunūta gaēḍyāi. hā ahmāi ašiš ərənāvi, tat̄ ahmāi jasat̄ āyaptəm, yaṭ hē puḍra us.zayōiḍe*

urvāxšayō kərəsāspasča: tkaēšō anyō datō.radzō, āat anyō uparō.kairiyō yava gaēsuš gadavarō. 11 yō janat azīm srevarəm yim aspō.garəm nərə.garəm yim višavantəm zairitəm, yim upairi \*viš \*raodat ārštyō.-barəza zairitəm, yim upairi kərəsāspō ayanhā pitūm pačata a rapidwinəm zrvānəm. tafsatča hō mairiyō x'isatča; fraš ayanhō frasparat yaēšyantīm apəm \*parānhat. parqš tarštō apatačat naire.manā kərəsāspō<sup>4</sup>. 12 „kasə θwəm tūiryō, haoma, mašyō, astvaiḍyāi hunūta gaēḍyāi? kā ahmāi asiš ərənāvi, čit ahmāi jasat āyaptəm?“ 13 āat mē aēm paityaoxta haomō ašava dūraošō: „purušāspō məm tūiryō mašyō astvaiḍyāi hunūta gaēḍyāi. hā ahmāi asiš ərənāvi, tač ahmāi jasat āyaptəm, yač hē tūm us.zayanha tūm ərəzvō, zaraduštra, nmānahe pourušaspahe vīdaēvō ahura.tkaēšō. 14 srūtō airiyene važjahe tūm paoiriyō, zaraduštra, ahunəm vairīm frasrvayō vībərəḍwantəm āx-tūirīm aparəm xraoždyehya frasrūiti. 15 tūm zəmagūzō \*ākərənvo vīspe daēva, zaraduštra, yōi para ahmāt vīrō.raoda apatayən paiti \*āya \*zəmə, yō aojištō yō tančīštō yō θwaxšīštō yō āsištō yō [as] vərəḍrajastəmō abavat mainivā dāman.“

16 āat aoxta zaraduštrō: „nəmō haomāi! vanhuš haomō hudātō haomō \*arš.datō/vanhuš datō baēšazyō hukərəfš hvarəš vərəḍrajā zairi.gaoṇō nəmyāsuš, yada x'arənte, vahīštō urunaēča \*pāḍmainiyō.-təmō. 17 nī tē, zāire, madəm mruyē nī aməm nī vərəḍraynəm nī dasvarə nī baēšazəm nī fradadəm nī varədadəm nī aoji vīspō.tanūm nī mastīm vīspō.paēsanhəm nī tač yada gaēḍāhva vasō.xšadrō fračarāne \*tbaēšō.taurvā \*drujim.vanō, 18 nī tač yada taurvayeni vīspanəm tbišvatəm tbaēšā daēvānəm mašyānəmčā yāḍvəm pairi-kanəmčā sāḍrəm kaoyəm karafnəmčā mairyanəmčā bizangranəm ašəmaoyanəmčā bizangranəm vəhrkanəmčā čadivarə.zangranəm haēnyāšcā pərəḍu.ainikayā/davāḍyā patāḍyā.“

19 „iməm θwəm paoirīm yānəm, haoma, jaidyemi, dūraoša: vahīštəm ahūm ašaoṇəm raočanhəm vīspō.x'adrəm. iməm θwəm bitīm yānəm, haoma, jaidyemi, dūraoša: drvatātəm aiḍhāsa tanvō. iməm θwəm θritīm yānəm, haoma, jaidyemi, dūraoša: darəyō.jitim uštānahe. 20 iməm θwəm tūirīm yānəm, haoma, jaidyemi, dūraoša: yada aēšō amavā θrafəḍō fraxštāne zəmə paiti \*tbaēšō.taurvā \*drujim.vanō. iməm θwəm puxdəm yānəm, haoma, jaidyemi, dūraoša: yada vərəḍrajā vanat.pāšanō fraxštāne zəmə paiti \*tbaēšō.taurvā \*drujim.vanō. 21 iməm θwəm xštūm yānəm, haoma, jaidyemi, dūraoša: paurva tāyūm paurva gadəm paurva vəhrkəm būidyōimāide; mā čīš paurvō būidyāceta nō, vīspe paurva būidyōimāide.“

22 haomō aēibiš, yōi aurvantō hita taxšənti arənāum, zābarə

aojāsca baxsaiti. / haomō āzizānātibis / dadāiti xšaētō.puδrīm / uta  
 ašava.frazaintim. / haomō taēcit, yōi katayō naskō.frasānhō ānhante,  
 spānō mastimča baxsaiti. / 23 haomō tāscit, yā kainīnō ānhaire  
 darəyem ayrvō, / \*paidīm rādēmča baxsaiti mošu jaidyamno huxratuš.  
 24 haomō. tāmēt yim kərəsānim / apa.xšadrəm nišadayat, yō raosta  
 xšadrō.kāmya, / yō davata: \*noit mē apam / ādrava aiwištis \*vərəidyē  
 daiñhava čarat; / hō vispe vərəidinam vanāt nī vispe vərəidinam janāt\*.

25 „ušta tē, yō xā aojanha / vasō.xšadrō ahi, haoma! / ušta  
 tē, apivatahe / \*pouru.vačam ərəzuxdanam! / ušta tē, noit pairi.frāsa  
 ərəzuxdəm \*pərəsahi vāčim! / 26 frā tē (mazdā) barat / \*paourvanim  
 aiwyānhanəm / stəhrpaēsanhəm mainyutāštəm, vanuhim daēnəm māz-  
 dayasnīm. / dat aiñhe ahi aiwyāstō / \*barəsnuš paiti gairinam / drā-  
 jāñhe aiwidaitišča gravasča maδrahe. / 27 haoma nmānō paitē  
 višpaitē zantupaitē daiñhupaitē / spananaha \*vaēdyā.paitē! / amāiča  
 θwā vərəθraynāiča / māvōya upa.mruyē tanuyē / θrimāiča / yat / pouru-  
 baoxšnahe. / 28 vī nō θbišvatam θbaēšōbiš vī manō bara graməntam.  
 yō čišča ahmi nīmāne yō aiñhe vīsi / yō ahmi zantvō yō aiñhe daiñhvō /  
 aēnanahā asti māsyō, / gəurvaya (hē) pādave zāvavə / pairi šē uši vərə-  
 nūidi / skəndəm šē manō kərənūidi. / 29 mā zbaradaēibya fratuyā,  
 mā gavaēibya / aiwi.tūtuyā, / mā zam vaēnoit ašibya, / mā gam vaēnoit  
 ašibya, yō aēnanahaiti nō manō, / yō aēnanahaiti nō kəhrpəm. / 30 paiti  
 ažoīs zairitahe / simahe višo.vaēpake / kəhrpəm nāšəmnāi ašaone, / haoma  
 zāire, vadarə jaidi. / paiti / gadahe vivarəzdavatō / xrvīšyatō zazarānō /  
 kəhrpəm nāšəmnāi ašaone, / haoma zāire, vadarə jaidi. / 31 (paiti)  
 mašyehe drvatō sāstarš / aiwi.vōiždayantahe kamərvədm / kəhrpəm nā-  
 šəmnāi ašaone, / haoma zāire, vadarə jaidi. / (paiti) ašəmaoyāhe ana-  
 šaonō / \*ahū.mərvənčō / aiñhā daēnaya māš vača dadānahe / noit šyaovnāiš  
 apayantahe / kəhrpəm nāšəmnāi ašaone, / haoma zāire, vadarə jaidi.  
 32 (paiti) jahikayāi yātumaityāi / maodanō.kairiyāi upaštā.bairiyāi,  
 yeñhe / \*frafravaite manō / yada avrəm vātō.šūtəm, / kəhrpəm nāšəmnāi  
 ašaone, / haoma zāire, vadarə jaidi. / (yat hē) / kəhrpəm nāšəmnāi ašaone,  
 haoma zāire, vadarə jaidi.“

## Ardvīsūr Yašt.

(Yašt V.)

1 mraot ahurō mazdā spitamāi zaraduštraī: „yazaēša mē hīm,  
 spitama zaraduštra, yam arədvīm sūrəm anahitam pərəθvī.frakam  
 baēšazyam vīdāvōm ahurō.θkaēšam yesnyam anuhe astvaite vahmyam

arəuhe astvaitē ādū.frādanəm ašaonīm vaθwō.frādanəm ašaonīm  
gaēdō.frādanəm ašaonīm šaētō.frādanəm ašaonīm daiñhu.frādanəm  
ašaonīm, 2 yā vīspanəm aršnəm xšudrā yaoždadāiti yā vīspanəm  
hāirišinəm zaθāi garəwən yaoždadāiti, yā vīspā hāirišiš huzamitō  
dadāiti, yā vīspanəm hāirišinəm dāitim radwīm paēma ava.baraiti;  
3 masitəm dūrāt frasrūtəm, yā asti avavaiti masō yada vīspā imā  
āpō, yā zəmā paiti fratačinti, yā amavaiti fratačaiti hukairyat hača  
barəzanəhať aoi zrayō vouru.kašəm, — 4 yaozənti vīspe karanō \*zrayā  
vouru.kašaya, ā vīspō maidyō yaozaiti, yat hiš aoi fratačaiti, yat  
hiš aoi fražgaraiti arədvī sūra anāhita — yeiñhe hazənrəm vair-  
yanəm hazənrəm apayžaranəm kasčētca aēšəm vairyanəm kasčētca  
aēšəm apayžaranəm \*čadwərəsatəm ayarə.baranəm hvaspāi naire  
barəmnāi. 5 \*aīñhāsca mē \*aēvañhā āpō apayžarō vījasāiti vīspāis  
aoi karševən yāiš hapta, \*aīñhāsca mē \*aēvañhā āpō hamada ava.baraiti  
haminəmca zayanəmca. hā mē āpō yaoždadāiti hā aršnəm xšudrā  
hā xšadrinəm garəwən hā xšadrinəm paēma, 6 yəm azəm yō ahurō  
mazdā hizvārəna uzbaire fradaθāi nmānaheča vīsaheča zantəušca  
daiñhəušca pādrāiča harədrāiča aiwyaštrāiča nipātayaēča niša-  
nharətayaēča.<sup>4</sup>

7 nāat frašusat, zarəduštra, arədvī sūra anāhita hača dadušať  
mazdā — srīra vā anəhən bāzava auruša aspō.staoyehiš — frā srīra  
\*zuš sispatā \*urvaiti bāzu.staoyehi avat manəha mainimna: 8 kō  
məm stavat kō yazāite haomavaitibyō gaomavaitibyō zaodrābyō yaož-  
dātabyō \*pairi.anəharštābyō? kahmāi azəm upanəhačayeni hača.ma-  
nāiča ana.manāiča frāranəhāi haomanəhāiča?<sup>4</sup>

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

yeiñhē hātəm aat yesnē paiti vanhō  
mazdā ahurō vaēdā ašat hača  
yānəhamčā tašca tāsca yazamaide.

10 n yazaēša mē . . . daiñhu.frādanəm ašaonīm, 11 yō \*paourvō  
vāšəm vazāite aənā dražaitē vāšahe, ahmya \*vāša vazəmna, narəm  
paitišmarəmna, avat manəha mainimna: kō məm stavat . . . haoma-  
nəhāiča?<sup>4</sup> — — ahe raya . . . tāsca yazamaide.

12 n yazaēša mē . . . daiñhu.frādanəm ašaonīm, 13 yeiñhe ča



θwārō vaštāra spaēta vīspa <sup>+</sup>hamagaonānhō hama.nāfaēni bərəzanta taurvayanta vīspanqm tbišvatqm tbaēšā daēvanqm mašyānqmčā yāθwqm pairikanqmčā sāθraqm kaoyqm karafnqmčā.“ — — ahe raya . . . tāsčā yazamaide.

14 <sup>n</sup>yazaēša mē . . . daiñhu.frādanqm ašaonīm 15 amavaitīm xšōiθnīm bərəzaitīm huraodqm, yeñhe avat asnāatčā xšafnāatčā tātā āpō ava.barante, yaða vīspā imā āpō, yā zēmā paiti fratačinti, yā amavaiti fratačaiti.“ — — ahe raya . . . tāsčā yazamaide.

16 <sup>n</sup>yazaēša mē . . . daiñhu.frādanqm ašaonīm. 17 tqm yazata yō dadvā ahurō mazdā airylene vaējahi vanhuyā dāityayā haomayō gava bərəsmana hizvō dāvhanha . . . vāyžibyō. 18 āat hīm jaidyat: ,avat āyaptēm dazdi mē, vanuhi sēvište arədvī sūre anāhite, yaða azēm hāčayene pudrēm yat pourušaspahe, ašavanēm zaraduštrēm, anumatē daēnayāi anuxtēe daēnayāi anu.varštēe daēnayāi.‘ 19 dadat ahmāi tat avat āyaptēm arədvī sūra anāhita, <sup>+</sup>hada <sup>+</sup>zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš āyaptēm.“ — — ahe raya . . . tāsčā yazamaide.

20 <sup>n</sup>yazaēša mē . . . daiñhu.frādanqm ašaonīm. 21 tqm yazata haošyanhō paradātō upa upa.bdi harayā satēm aspanqm aršnqm hazənrēm gavqm baēvarə anumayanqm. 22 āat hīm jaidyat: ,avat āyaptēm dazdi mē, vanuhi sēvište arədvī sūre anāhite, yaða azēm upəmēm xšāθrēm bavāni vīspanqm dakiyunqm daēvanqm mašyānqmčā yāθwqm pairikanqmčā sāθraqm kaoyqm karafnqmčā, yaða azēm nijanāni dva θrišva <sup>+</sup>māzainyanqm daēvanqm varənyanqmčā drvatqm.‘ 23 dadat ahmāi tat avat āyaptēm arədvī sūra anāhita, <sup>+</sup>hada <sup>+</sup>zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš āyaptēm.“ — — ahe raya . . . tāsčā yazamaide.

24 <sup>n</sup>yazaēša mē . . . daiñhu.frādanqm ašaonīm. 25 tqm yazata yō yimō xšaētō hvəθwō hukairyāt paiti bərəzanəhat satēm aspanqm aršnqm hazənrēm gavqm baēvarə anumayanqm. 26 dat hīm jaidyat: ,avat āyaptēm dazdi mē, vanuhi sēvište arədvī sūre anāhite, yaða azēm upəmēm xšāθrēm bavāni vīspanqm dakiyunqm daēvanqm mašyānqmčā yāθwqm pairikanqmčā sāθraqm kaoyqm karafnqmčā, yaða azēm uzbarāni hača daēvaēibyō uyē ištīšča saokāča uyē fšaonīšča vəθwāča uyē θrafsča frasastīšča.‘ 27 dadat ahmāi tat avat āyaptēm arədvī sūra anāhita, <sup>+</sup>hada <sup>+</sup>zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš āyaptēm.“ — — ahe raya . . . tāsčā yazamaide.

28 <sup>n</sup>yazaēša mē . . . daiñhu.frādanqm ašaonīm. 29 tqm yazata ažiš θrizafā dahākō bawroiš paiti daiñhaove satēm aspanqm

aršnaṃ hazarəm gavṃ baēvarə anumayanṃ. 30 āt hīm jaidyat: ,avat̄ āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yada azəm amašya kərənavāni vīspāiš [aoi] karšvaṇ yaīs hapta. 31 nōit̄ ahmāi dadvat̄ tat̄ avat̄ āyaptəm arədvī sūra anahita. — — ahe raya . . . tāsčā yazamaide.

32 „yazaēša mē . . . daiñhu.frādanṃ ašaonīm. 33 tṃm yazata vīsō pudrō ādivyānōiš vīsō sūrayā θraētaonō upa varənəm čadrugaosəm satəm aspanṃ aršnaṃ hazarəm gavṃ baēvarə anumayanṃ. 34 āt hīm jaidyat: ,avat̄ āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhita, yat̄ bavāni aiwi.vanyā azīm dahakəm θrizafanəm θrikamərəðəm xšvaš.āšim hazarə.yaoxštīm \*aš.aojanhəm daēvim \*drujīm ayəm \*gaēðāvayō drvantəm, yṃm \*aš.aojastəmṃm \*drujīm frača kərəntat̄ avrō mainyuš aoi yṃm astvaitīm gaēðṃm mahrkāi ašahe gaēðanṃ, uta hē vanta azāni savhavāci arənavāci, yōi hən kəhrpa sraēšta \*zazāite gaēðyāi tē yōi \*abdō.təme. 35 dadvat̄ ahmāi tat̄ avat̄ āyaptəm arədvī sūra anāhita \*hada ‘zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāðriš āyaptəm. — — ahe raya . . . tāsčā yazamaide.

36 „yazaēša mē . . . daiñhu.frādanṃ ašaonīm. 37 tṃm yazata nairə.manā kərəsāspō \*pašne varōiš pišinavhō satəm aspanṃ aršnaṃ hazarəm gavṃ baēvarə anumayanṃ. 38 āt hīm jaidyat: ,avat̄ āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yat̄ bavāni aiwi.vanyā gandarəvəm yim zairi.pāšnəm upa yaozənta karana zraya vouru.kašaya ātačāni sūrəm nmānəm drevatō yat̄ padanayā skarənayā dūraēpārayā. 39 dadvat̄ ahmāi tat̄ avat̄ āyaptəm arədvī sūra anāhita \*hada \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāðriš āyaptəm. — — ahe raya . . . tāsčā yazamaide.

40 „yazaēša mē . . . daiñhu.frādanṃ ašaonīm. 41 tṃm yazata mairyo tūiryō fravrəse hankaine paiti \*avīhā zəmə satəm aspanṃ aršnaṃ hazarəm gavṃ baēvarə anumayanṃ. 42 āt hīm jaidyat: ,avat̄ āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yada azəm avat̄ xʷarənō apayemi, yim vazaitē maidim zrayavhō vouru.kašahe, yat̄ asti airyanṃm daliyunṃm zatanṃm azātanṃmča yat̄ča ašaonō zaraduštrahe. 43 nōit̄ ahmāi dadvat̄ tat̄ avat̄ āyaptəm arədvī sūra anāhita. — — ahe raya . . . tāsčā yazamaide.

44 „yazaēša mē . . . daiñhu.frādanṃ ašaonīm. 45 tṃm yazata aurvō aš.varəčō kava usa ərəzifyat̄ paiti garōit̄ satəm aspanṃ aršnaṃ hazarəm gavṃ baēvarə anumayanṃ. 46 āt hīm jaidyat: ,avat̄ āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yada azəm upəməm xšadrəm bavāni vīspanṃm daliyunṃm daēvanṃm maš-

*yānaṃčā yādīvaṃ pairīkanāṃčā sādrāṃ kaoyāṃ karafnaṃčā.*<sup>47</sup> *dadaṭ aḥmāi taṭ avat̄ āyaptəm arədvī sūra anāhita* <sup>48</sup>*hada* <sup>49</sup>*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādrīš āyaptəm.* — — *ahe raya . . . tāsčā yazamaide.*

48 *„yazaēša mē . . . daiñhu.frādanāṃ ašaonīm.* 49 *tāṃ yazata arša airyanāṃ dahyunāṃ xšādrāi hankərəmō haosrava* <sup>50</sup>*pašne varōiš* <sup>51</sup>*čaečastake jafrahe urvāpahe satəm aspanāṃ aršnāṃ hazarəm gavāṃ baēvarə anumayanāṃ.* 50 *ātaṭ hīm jaidyat̄: ,avat̄ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yada azəm upəməm xšādrəm bavāni vīspanāṃ dahyunāṃ daēvanāṃ mašyānāṃčā yādīvaṃ pairīkanāṃčā sādrāṃ kaoyāṃ karafnaṃčā, yat̄ vīspanāṃ yuxtanāṃ azəm fratəməm* <sup>52</sup>*vanjajenyi ana* <sup>53</sup>*čarətam yāṃ darəyāṃ* <sup>54</sup>*nava* <sup>55</sup>*frādvərəsāma razurəm yō māṃ mairyō nurəm manō aspəšū paiti parətata.*<sup>56</sup> 51 *dadaṭ aḥmāi taṭ avat̄ āyaptəm arədvī sūra anāhita* <sup>57</sup>*hada* <sup>58</sup>*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādrīš āyaptəm.* — — *ahe raya . . . tāsčā yazamaide.*

52 *„yazaēša mē . . . daiñhu.frādanāṃ ašaonīm.* 53 *tāṃ yazata taxmō tusō ravaēštārō* <sup>54</sup>*barəšaēšu paiti aspanāṃ zəvarə jaidyantō hitaeibyō drvatatəm tanubyō pouru.spaxštīm tbišyantāṃ paiti.jaitim dušmainyunāṃ hadrā.nivūitīm hamərədanāṃ aurvadanāṃ tbišyantāṃ.* 54 *ātaṭ hīm jaidyat̄: ,avat̄ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yat̄ bavāni aiwi.vanyā aurva hunavō vaēsakaya upa dvarəm xšādrō.sukəm* <sup>55</sup>*apanō.təməm kanhaya* <sup>56</sup>*bərəzaintaya ašavanaya, yada azəm nijanāni tūiryanāṃ dahyunāṃ pančasaynāi sataynāiščā sataynāi hazarəaynāiščā hazarəaynāi baēvarəynāiščā baēvarəynāi aḥxštaynāiščā.*<sup>57</sup> 55 *dadaṭ aḥmāi taṭ avat̄ āyaptəm arədvī sūra anāhita,* <sup>58</sup>*hada* <sup>59</sup>*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādrīš āyaptəm.* — — *ahe raya . . . tāsčā yazamaide.*

56 *„yazaēša mē . . . daiñhu.frādanāṃ ašaonīm.* 57 *tāṃ yazanta aurva hunavō vaēsakaya upa dvarəm xšādrō.sukəm* <sup>58</sup>*apanō.təməm kanhaya* <sup>59</sup>*bərəzaintaya ašavanaya satəm aspanāṃ aršnāṃ hazarəm gavāṃ baēvarə anumayanāṃ.* 58 *ātaṭ hīm jaidyən: ,avat̄ āyaptəm dazdi nō, vaəuhi səvište arədvī sūre anāhite, yat̄ bavāma aiwi.vanyā taxməm tusəm ravaēštārəm, yada vaēm nijanāma airyanāṃ dahyunāṃ pančasaynāi . . . aḥxštaynāiščā.*<sup>60</sup> 59 *nōit̄ aeibyascit̄ dadaṭ taṭ avat̄ āyaptəm arədvī sūra anāhita.* — — *ahe raya . . . tāsčā yazamaide.*

60 *„yazaēša mē . . . daiñhu.frādanāṃ ašaonīm.* 61 *tāṃ yazata paurvō yō vīfrō navāzō, yat̄ dim usčā uzdvəṇayat̄ vərədrajā taxmō draētaonō mərəyahe kəhrpa kahrkāsəhe; 62 hō avada vazata vri-*

ayarəm θri.xšapanəm \*paitiša nmānəm yim \*x<sup>v</sup>āpaidəm nōit aora avōirisyāt. θraosta xšafnō θrityayā frāymat ušānhəm sūrayā \*vivitīm, upa ušānhəm upa.zbayat arədvīm sūrəm anāhitaq: 63 ,arədvī sūre anāhite, mošu mē java avanhe nūrəm mē bara upastəm! hazarəm tē azəm zaodranəm haomavaitinəm gaomavaitinəm yaozdātanəm \*pairi.avāharštanəm barāni aoi āpəm yəm ranhəm, yəzi jum frapayeni aoi zəm ahuradatəm aoi nmānəm yim x<sup>v</sup>āpaidīm.‘ 64 upa.tačat arədvī sūra anāhita kaininō kəhrpa srīrayā \*aš.amayā huraođayā uskāt yāstayā ərəzvaidyō rəvat čidrəm āzātayā nizənga aodra \*pāiti.smuxta zaranyō.urvixšna bāmya. 65 hā hē bazava gaurvuyat; mošu tač ās nōit darəyəm, yat frāyatayat θvaxšəmnō aoi zəm ahuradatəm aoi nmānəm yim x<sup>v</sup>āpaidīm drūm avantəm airištəm hamadva yada paračit. 66 dadat ahmāi tač avat āyaptəm arədvī sūra anāhita \*hadā \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš āyaptəm.‘ — — ahe raya . . . tāščā yazamaide.

67 „yazaēša mē . . . daiñhu.frādanəm ašəonīm. 68 təm yazata jāmāspō, yat spādəm pairi.avaēnat dūrāt ayantəm rasmaoyō drvatəm daēvayasanəm, satəm aspanəm aršnəm hazarəm gavəm baēvarə anumayanəm. 69 āat hīm jaidyat: ,avat āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yada azəm avata vərəθra hačāne yada vīspe \*anye \*airye.‘ 70 dadat ahmāi tač avat āyaptəm arədvī sūra anāhita \*hadā \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš āyaptəm.‘ — — ahe raya . . . tāščā yazamaide.

71 „yazaēša mē . . . daiñhu.frādanəm ašəonīm. 72 təm yazanta ašavazdā puθrō pourudāxštōiš ašavazdasča θritasča sdyuždrōiš puθra upa bərəzantəm ahurəm xšadrīm xšaētəm apəm napātəm aurvat.aspəm satəm aspanəm aršnəm hazarəm gavəm baēvarə anumayanəm. 73 āat hīm jaidyən: ,avat āyaptəm dazdi nō, vanuhi səvište arədvī sūre anāhite, yat bavāma aicivanyā dānavō tūra vyāxana karəmča asabanəm varəmča asabanəm tančīštəmča dūraēkaētəm ahmi gaēde pəšanahu.‘ 74 dadat aēibyascit tač avat āyaptəm arədvī sūra anāhita \*hadā \*zaodrō.barāi arədrāi yazəmnāi jaidyantāi dāθriš āyaptəm.‘ — — ahe raya . . . tāščā yazamaide.

75 „yazaēša mē . . . daiñhu.frādanəm ašəonīm. 76 təm yazata vīstauruš yō naotairyənō upa āpəm yəm vītanuhaitīm ərəžuxdāt paiti vačanhat uiti vačəbiš əojanō: 77 ,tā bā aša tā aršuxda, arədvī sūre anāhite, yat mē avavat daēvayasanəm niyatəm yada \*sərəma varsanəm barāmi. āat mē tūm, arədvī sūre anāhite, huškəm pəšum raēčaya tarō vanuhīm vītanuhaitīm.‘ 78 upa.tačat arədvī sūra anāhita kaininō kəhrpa srīrayā \*aš.amayā huraođayā uskāt yāstayā

ərəzvaidyō raēvaṭ čidram āzātayā +zarənya aodra +pāiti.šmuxta yā višpō.pīsa bāmya, arəmaēštā anyā āpō kərənaoṭ, fraša anyā fratačat, huškəm pəšum račəyaf tarō vaəuhim vitəuhaitim. 79 dadvat ahmāi taṭ avat ayaptəm arədvī sūra anāhita +hada +zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādrīš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

80 yazaēša mē . . . daiñhu.frādanəm ašaonim. 81 taṃ yazata yōištō yō fryananəm +paitipē +dvaēpē ranhayā satəm aspanəm aršnəm hazarəm gavəm baēvarə anumayanəm. 82 aat hīm jaidyaf: ,avat ayaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yat bavāni aiwi.vanyā axtim duždəm təmaəhuxtəm uta hē frašna paitimravāne navača navaitimča xruždranəm tbaēšō.parštanəm, yat məm pərəsat axtyō duždā təmaəuhā.“ 83 dadvat ahmāi taṭ avat ayaptəm arədvī sūra anāhita +hada +zaodrō.barāi arədrāi yazəmnāi jaidyantāi dādrīš ayaptəm.“ — — ahe raya . . . tāsčā yazamaide.

84 „yazaēša mē . . . daiñhu.frādanəm ašaonim, 85 yahmya ahurō mazdā hvapō nivaēdayaf: ,āidi, paiti ava.jasa, arədvī sūre anāhite, hača avatbyō stərbəyō aoi zəm ahuradətəm! dvaṃ yazānte aurvānhō ahurānhō +daiñhupatajō pudrānhō +daiñhupaitinəm. 86 dvaṃ naračit yōi taxma jaidyānte āsu.aspīm x<sup>v</sup>arənanahasča uparatātō. dvaṃ ādravanō marəmnō, ādravanō θrāyaonō mastim jaidyānte spānəmča vərəθraynəmča ahuradətəm vanaintimča uparatātəm. 87 dvaṃ kaininō vadre yaona xšadra hvapā jaidyānte taxməmča nmānō.paitim. dvaṃ čarūtiš zizanūtiš jaidyānte huzāmim. tūm tā aēbyō xšayamna nisirinavāhi, arədvī sūre anāhite.“ 88 aat frašusat, zarduštra, arədvī sūra anāhita hača avatbyō stərbəyō aoi zəm ahuradətəm. aat aoxta arədvī sūra anāhita: 89 ,ərəzvō, ašaum spitama, dvaṃ dadvat ahurō mazdā ratuš astvaidyō gaēdayā, məm dadvat ahurō mazdā nipātara višpayā ašaonō stōiš. mana raya x<sup>v</sup>arənanaha pasvasča staorāča upairi zəm vičarənta mašyāča bizəngra. azəm boit tūm tā nipayemi višpa vohū mazdadāta ašačidra manayən ahe yada pasūm pasu.vastrəm.““

90 paiti +dīm pərəsat zaraduštrō arədvīm sūraṃ anāhitəm: ,arədvī sūre anāhite, kana dvaṃ yasna yazāne, kana yasna frāyazāne, yasə tava mazdā kərənaoṭ tačarə +noit +tačarə +antarə.arəθəm upairi hvarəxšaētəm, yasə dvā noit aiwi.družānte ažišča arəθnāišča vawža-kāišča +varənavāišča varənavā.višdāišča?“ 91 aat aoxta arədvī sūra anāhita: ,ərəzvō, ašaum spitama, ana məm yasna yazaēša, ana yasna

frāyazaēša hača hū vaxsāt ā hū frāsmō.dātōit. ā tū mē aētayā  
 zaodrayā fraṇharōiš adṛavanō parštō.vačanō paiti.parštō.sṛavanō  
 mazdrō hada.hunarō tanu.maḡdrō. 92 mā mē aētayā zaodrayā  
 fraṇharantu harətō mā taftō mā društō mā saciš mā kasviš  
 mā stri mā dahmō asṛāvayat.gāvō mā paēsō yō vitərətō.tanuš.  
 93 nōit avā zaodṛā paiti.vise, yā māvōya fraṇharanti andāsca  
 karānāsca drvāsca mūrāsca arāsca raṇhāsca ava daxšta daxstavanta,  
 yā nōit pouru.jira fradaxšta vispanəm anu maḡdrəm. mā mē  
 aētayāscit zaodrayā fraṇharantu frakavō mā apakavō mā drvā vi-  
 mitō.dantānō. 94 paiti dim pərəsat zaradvuštrō arədvīm sūraṃ anā-  
 hitaṃ: arədvī sure anāhite, kəm ida tē zaodṛā bavainti, yasa tava  
 frabarante drvantō daēvayasnānō pasca hū frāsmō.daitim? 95 āt  
 aoxta arədvī sūra anāhita: arəzvō, asāum spitama zaradvuštra, niva-  
 yaka nipašnaka apa.skaraka apa.xraosaka imā paiti.visante, yā  
 māvōya pasca vazanti xšvas sataiš hazarəmča; yā nōit haiti vi-  
 santi daēvanəm haiti yasna.

96 yazai hukairim barəzō višpō.vahməm zaranaēnəm, yahmaṭ  
 mē hača frazḡadaite arədvī sūra anāhita hazarāi barəšna vīranəm;  
 masō xšayete xʳarənanō yada višpā imā āpō, yā zəmə paiti fra-  
 tačinti, yā amavaiti fratačaiti. — — ahe raya . . . tāsca yazamaide.

97 „yazaēša mē . . . daiṇhu.frādanəm ašaonīm, 98 yim aiwitō  
 mazdayasna hištanta barəsmō.zasta. taṃ yazanta hvōvānō, taṃ  
 yazanta naotairyānō; istim jaidyanta hvōvō, āsu.aspīm naotaire.  
 mošu pascaēta hvōvō istim baon savišta, mošu pascaēta naotaire  
 vištaspō anhaṃ dahyunəm āsu.aspō.təmō bavaṭ. 99 davaṭ aēbyascit  
 taṭ avat āyaptəm arədvī sūra anāhita hada zaodṛō.barāi arədrāi  
 yazəmnāi jaidyantāi dāvriš ayaptəm.“ — — ahe raya . . . tāsca  
 yazamaide.

100 „yazaēša mē . . . daiṇhu.frādanəm ašaonīm, 101 yeṇhe  
 hazarəm vairyanəm . . . naire barəmnāi; kaiṇhe kaiṇhe apayzāire  
 nmānəm hištaitē hudātəm satō.raočanəm bāmīm hazarō.stunəm  
 hukərətəm baēvarə.fraskəmbəm sūrəm; 102 kəm kəmciṭ aipi nmāne  
 gātu saēte xʳaini.starətəm hubaoidīm barəziš.havantəm. ātačaiti,  
 zaradvuštra, arədvī sūra anāhita hazarāi barəšna vīranəm. masō  
 xšayete xʳarənanō yada višpā imā āpō, yā zəmə paiti fratačinti,  
 yā amavaiti fratačaiti.“ — — ahe raya . . . tāsca yazamaide.

103 „yazaēša mē . . . daiṇhu.frādanəm ašaonīm. 104 taṃ ya-

zata yō ašava zaraθuštrō airylene vaējahi vanəhuyā dāityayā haomayō gava . . . vāγžibyō. 105 āat hīm jāidyat: ,avat āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yaða azəm hāčayene puvrəm yať aurvať.aspahe taxməm kavaēm vištāspəm anumataē daēnayāi anuxtāe daēnayāi anu.varštāe daēnayāi.‘ 106 daðať ahmāi tať avat āyaptəm arədvī sūra anāhita <sup>†</sup>hada <sup>†</sup>zaodrō.barāi arədrāi yazəmnāi jāidyantāi dādriš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

107 „yazaēša mē . . . daiñhu.frādanəm ašanonīm. 108 təm yazata bərəzaidiš kava vištāspō <sup>†</sup>pašne āpəm frazdānaom satəm . . . anumayanəm. 109 āat hīm jāidyat: ,avat āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yať bavāni aiwi.vanyā tađryavantəm duždaēnəm pəšanəmča daēvayasnəm drvantəmča arəjať.aspəm ahmi gaēde pəšanāhu.‘ 110 daðať ahmāi tať avat āyaptəm arədvī sūra anāhita <sup>†</sup>hada <sup>†</sup>zaodrō.barāi arədrāi yazəmnāi jāidyantāi dādriš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

111 yazaēša mē . . . daiñhu.frādanəm ašanonīm. 112 təm yazata aspāyaodō zairi.vairiš <sup>†</sup>pašne āpō dāityayā satəm . . . anumayanəm. 113 āat hīm jāidyat: ,avat āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yať bavāni aiwi.vanyā <sup>†</sup>pəšō.činghəm aštō.kānəm humayakəm daēvayasnəm drvantəmča arəjať.aspəm ahmi gaēde pəšanāhu.‘ 114 daðať ahmāi tať avat āyaptəm arədvī sūra anāhita <sup>†</sup>hada <sup>†</sup>zaodrō.barāi arədrāi yazəmnāi jāidyantāi dādriš āyaptəm.“ — — ahe raya . . . tāsčā yazamaide.

115 „yazaēša mē . . . daiñhu.frādanəm ašanonīm. 116 təm yazata vandarəmainiš arəjať.aspō upa zrayō vouru.kasəm satəm . . . anumayanəm. 117 āat hīm jāidyat: ,avat āyaptəm dazdi mē, vanuhi səvište arədvī sūre anāhite, yať bavāni aiwi.vanyā taxməm kavaēm vištāspəm [aspāyaodō zairi.vairiš], yaða azəm nijanāni airyanəm dahyunəm pančasaynāi . . . ahaxštaynāišča.‘ 118 noit ahmāi daðať tať avat āyaptəm arədvī sūra anāhita.“ — — ahe raya . . . tāsčā yazamaide.

119 „yazaēša mē . . . daiñhu.frādanəm ašanonīm, 120 yeñhe čadwārō aršana hqm.tāsať ahurō mazdā vātəmča vərəmča maēγəmča fyanəhumča, — mišti zi mē hīm, spitama zaraθuštra, vərəntaēča snaēžintaēča srasčintaēča fyanəhuntaēča — yeñhe avavať haēnanəm <sup>†</sup>nava <sup>†</sup>satāiš hazarəmča.“

121 yazāi hukairīm bərəzō višpō vahməm zaranaēnəm, yahmāť mē hača frazgudaite arədvī sūra anāhita hazarāi bərəšna vīranəm;

masō xšayete xʷarənanəhō yada vīspā imā āpō, yā zəmə paiti fratačintī, yā amavaiti fratačaiti. — — ahe raya . . . tāsčā yazamaide.

122 „yazaēša mē . . . daiñhu.frādanəm ašaonīm. 123 zaranaēnəm paiti.dānəm vanuhi hištaite dražimnō arədvī sūra anāhita zaodre vāčīm paitišmarəmna avat manavəha mainimna: 124 kō məm stavāt kō yazāite haomavaitibyō gaomavaitibyō zaodrābyō yaozdātabyō \*pairi.anəharštabyō? kahmāi azəm upanəhačayeni hača.manāiča anamanāiča frarənhāi haomanənhāiča?ʷ — — ahe raya . . . tāsčā yazamaide.

125 „yazaēša mē . . . daiñhu.frādanəm ašaonīm, 126 yā hištaite fravaēdəmna arədvī sūra anāhita kaininō kəhrpa srīrayā \*aš.amayā hurao dayā uskāt yāstayā ərəzvaidyō raēvat čīdrəm azātayā frazusuəm adkəm vanhānəm pouru.paxštəm zaranaēnəm. 127 bāda yada.məm barəsmō.zasta \*frā \*gaošāvara sīspəmna čādru.karana zaranaēni, miuum barat hvazāta arədvī sūra anāhita upa tqm srīrəm manaodrim. hā hē maidīm nyāzata, yadača hukərəpta fštāna yadača anəhən nivāzāna. 128 upairi pusəm bandayata arədvī sūra anāhita satō.strənhəm zaranaēnīm ašta.kaozdəm radə.kairyəm drafšakavaitīm srīrəm anu.pōidwaitīm hukəratəm. 129 bawraini vastrā vanhata arədvī sūra anāhita vrisatanəm bawranəm \*čaturə \*zīzanatəm [yat asti bawriš sraēšta yada yat asti \*gaonō.təma; bawriš bavaiti upāpō]. yada.kəratəm vvarštāi zrūne čarəmā vaēnantō brāzənta frəna əratəm zaranīm.ʷ

130 „āat vanuhi ida səvište arədvī sūre anāhite avat āyaptəm yāsāmi, yada azəm hvāfritō masa xšadra nivānāni aš.pācina stūi.baxədra fraodač.aspa čanač.čaxra xšvaēwayat.aštra aš.baourva nidātō.pitu hubaoidi — upa stərəmaēšu vārəma daide parənanəhuntəm \*vīspəm.huŷyāitīm, iridəntəm xšadrəm zazaīti —.ʷ

131 „āat vanuhi ida arədvī sūre anāhite dva aurvanta yāsāmi yimča bipaitištānəm aurvantəm yimča čādvarə.paitištānəm; aom bipaitištānəm aurvantəm, yō anəhat asuš uzgastō hufraourvaēsō vāšā pašanaēsuča, aom čādvarə.paitištānəm, yō haənayā pərədu.ainīkayā vva urvaēsayač karana hōyūmča dašinəmča dašinəmča hōyūmča.ʷ

132 „aēta yasna aēta vahma aēta paiti ava.šasa, arədvī sūre anāhite, hača avatbyō stərəbyō aoi zqm ahuradātəm aoi zaotārəm yazəninəm aoi pərənəm vīžarəyeintīm avaišhe zaodrō.barai arədrai yazənnai.jaidyantai dādris āyaptəm, yada tē vispe aurvanta zazvāha paiti.šasq yada kavōiš vištāspahe.ʷ — — ahe raya . . . tāsčā yazamaide.



## Mihr Yašt.

(Yašt X.)

1—21.

1 *mraoṭ ahurō mazdā spitamāi zaraduštrāi*: „*āaṭ yaṭ miθrəm yim vouru.gaoyaoitīm frādadaṃ azəm, spitama, āaṭ* <sup>†</sup>*dim dadāṃ avāntəm yesnyata avāntəm vahmyata yada naṃcēt yim ahurəm mazdāṃ.*“

2 „*mərənčaitē vīspāṃ daiñhaom mairiyō miθrō.druxš, spitama; yada satəm kayadanāṃ avavaṭ ašava.jačēt. miθrəm mā janyā, spitama, mā yim drvataṭ pərəsāṇhe mā yim x<sup>o</sup>adaēnāṭ ašaonaṭ; wəyā zī asti miθrō drvataēča ašaonaēča.*“

3 *āsu.aspīm dadāiti, miθrō yō vouru.gaoyaoitiš, yōi miθrəm nōit aiwi.družinti. razistəm pantaṃ dadāiti ātarš mazdā ahurahe, yōi miθrəm nōit aiwi.družinti. ašaonaṃ vanuhiš sūrā spəntā fra-vašayō dadāiti āsnaṃ frazaintīm, yōi miθrəm nōit aiwi.družinti.*

4 *ahe raya x<sup>o</sup>arənanahača təm yazāi surunvata yasna miθrəm vouru.gaoyaoitīm zaodrābyō. — miθrəm vouru.gaoyaoitīm yazamaide rāmašayanəm hušayanəm airyābyō daiñhubyō.*

5 *āča nō jāmyāṭ avaiñhe, āča nō jāmyāṭ ravaiñhe, āča nō jāmyāṭ rafnaṇhe, āča nō jāmyāṭ marždikāi, āča nō jāmyāṭ* <sup>†</sup>*baēšazyāi, āča nō jāmyāṭ vərəθraynāi, āča nō jāmyāṭ havanhai, āča nō jāmyāṭ ašavastāi uyrō aiwiθurō yesnyō vahmyō anaiwi.druxdō vīspəmāi anuḥe astraite miθrō yō vouru.gaoyaoitiš.*

6 *təm amavantəm yazatəm sūrəm dāmōhu səvištəm miθrəm yazāi zaodrābyō, təm pairi.jasāi vantača nəmanahača, təm yazāi surunvata yasna miθrəm vouru.gaoyaoitīm zaodrābyō. miθrəm vouru.gaoyaoitīm yazamaide haomayō gava . . . vāžibyō. — — yeñhē hātāṃ . . . tāščā yazamaide.*

7 *miθrəm vouru.gaoyaoitīm yazamaide arš.vačanəḥəm vyāxanəm hazanəra.gaošəm hutāštəm baēvarə.čašmanəm bərəzantəm pərədu.vāēdayanəm sūrəm ax<sup>o</sup>afnəm* <sup>†</sup>*jāyāurvāṇəḥəm, 8 yim yazənte daiñhupatayō* <sup>†</sup>*arəzahi ava.jasəntō avi haēnayā x<sup>o</sup>vīšyeitiš avi ḥəm.yanta rašmaoyō. antarə daiñhu pāpəratāne. 9 yatāra vā dim paurva. frāyazāiti fraorəṭ fraxšni avi manō* <sup>†</sup>*zrazdātōit aiṇhyāṭ hača, ātaradra fraorisyeiti miθrō yō vouru.gaoyaoitiš hadra vāta vərəθrajanō hadra dāmōiš upamanō. — — ahe raya . . . tāščā yazamaide.*

10 *miθrəm vouru.gaoyaoitīm . . .* <sup>†</sup>*jāyāurvāṇəḥəm, 11 yim yazənte radāēštārō barəšaēšu paiti aspanqū zāvarə jāidyantō hitaēibyō.*

*drvatātəm tambyō pouru.spaxštīm t̄bišyantəm paiti.jaitīm dušmain-  
yunəm hadrā.nivāitīm hamərədanəm aurvadanəm t̄bišyantəm. — —  
ahe raya . . . tāsčā yazamaide.*

12 *miθrəm vouru.gaoyaoitīm . . . \*jāyāurvānhəm, 13 yō paoiryō  
mainyavō yazatō tarō harəm āsnaoiti paurva.naēmāt aməšahe hū  
yaṭ aurvaṭ.aspahe, yō paoiryō zaranyō.pīsō svīrā barəšnava gərəw-  
nāiti; adāt vīspəm ādidāiti airyō.šayanəm səvištō, 14 yahmya sātārō  
aurva paoiriš īrā rāzayente, yahmya garayō bərəzantō pouru.vāstrānhō  
āfəntō \*\*datairō gave \*frādayən, yahmya jāfra varayō urvāpānhō  
hištante, yahmya apō nāvayā pərəθwiš xšaodanaha θvaxəšante \*ā \*iš-  
katəm pourutəmča mourun hārōyūm gaomča \*suyōəm x<sup>v</sup>āirizəmča.  
15 avi arəzahi savahi. avi fradadafšu vidadafšu, avi vouru.barəšti  
vouru.jarəšti avi imaṭ karšvarə yaṭ x<sup>v</sup>aniradəm bāmīm gavašayanəm  
gavašitīmča bašəzayəm miθrō sūrō ādidāiti. 16 yō vīspāhu karšvōhu  
mainyavō yazatō vazaitē x<sup>v</sup>arənō.dā, yō vīspāhu karšvōhu mainyavō  
yazatō vazaitē xšadrō.dā. aššəm gūnaoiti vərəθraynəm, yōi dīm dahma  
viduš.aša zaodrābyō frāyazənte. — — ahe raya . . . tāsčā yazamaide.*

17 *miθrəm vouru.gaoyaoitīm . . . \*jāyāurvānhəm, yō nōit̄ kahmāi  
aiwi.draoxdō nōit̄ nmānahe nmānō.patəe nōit̄ vīsō vīspatəe nōit̄ zan-  
təuš zantupatəe nōit̄ 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 miθrō grantō  
upa.t̄bištō uta nmānəm uta vīsəm uta zantūm uta dahiyūm uta nmā-  
nanəm nmānō.paitiš uta vīšəm vīspaitiš uta zantunəm zantupaitiš  
uta dahiyunəm daiñhupaitiš uta dahiyunəm \*fratəmatātō. 19 ahmāi  
naēmāi uzjasāiti miθrō grantō upa.t̄bištō, yahmāi naēmanəm miθrō-  
druxš naēda mainyu paiti.pāite. 20 aspačit̄ yōi miθrō.drujəm vaz-  
yastra bavainti tačintō nōit̄ apayeinti barəntō nōit̄ frastanvanti  
vazəntō nōit̄ framanyente. `apaši vazaitē arštīš, yəm \*aəh̄yeiti avi-  
miθriš, frəna ayanəm maθranəm, yā vərəz̄yeiti avi.miθriš. 21 yaṭčit̄  
hvastəm \*aəh̄yeiti yaṭčit̄ tanūm apayeiti atčit̄ dim nōit̄ rāšayente  
frəna ayanəm maθranəm, yā vərəz̄yeiti avi.miθriš. vātō təm arštīm  
baraiti, yəm \*aəh̄yeiti avi.miθriš, frəna ayanəm maθranəm, yā vərəz̄-  
yeiti avi.miθriš. — — ahe raya . . . tāsčā yazamaide.*

## 28—34.

28 *miθrəm vouru.gaoyaoitīm . . . \*jāyāurvānhəm, yō stund vīdā-  
rayeiti bərəzimitahe nmānahe stavrā qiḍyā kərənaoiti; adāt ahmāi  
nmānāi dadāiti gəušča vaθva vīranəmča, \*\*yahva xšnūtō baraiti;  
upa anyā scindayeiti, \*\*yahva t̄bištō baraiti.*

29 *tūm akō vahištasča, miθra, ahi daiñhubyō, tūm akō vahiš-*  
*tasča, miθra, ahi mašyakaēibyō; tūm āxštōiš anāxštōišča, miθra,*  
*xšayehe dahyunqm. 30 tūm sraogənd sraoradā ništarətō.spayā*  
*nidātō.barəzištā nmānā masitā dadāhi; tūm sraogənem sraoradəm*  
*\*ništarətō.spaēm nidātō.barəzištəm nmānəm dadāhi bəvəzimitəm, 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 višanūha, paiti hiš yaštā*  
*višanūha, hqm hiš čimāne baranūha, nī hiš dasva \*garō \*nmāne!*  
33 *dazdi ahmākəm taž āyaptəm, yasə θwā yāsāmahī, sūra, urvaiti*  
*dātanqm sravanəhqm: ištīm aməm vərəθraynəmča havanəhum ašava-*  
*stəmča. haosravanəhəm hurunīmča. mastīm spānō vaēidīmča vərə-*  
*θraynəmča ahuradātəm vanaintīmča uparatātəm yqm ašahe vahištahe*  
*paiti.parštīmča maθrahe spəntahe, 34 yada vaēm humananəhō frama-*  
*nanəhasča urvāzəmna haomananəhimna vanāma višpā \*hamərəθē, yada*  
*vaēm humananəhō framananəhasča urvāzəmna haomananəhimna vanāma*  
*višpā dušmainyuš, yada vaēm humananəhō framananəhasča urvāzəmna*  
*haomananəhimna vanāma višpā tbaēšā taurvayama daēvanqm mašyā-*  
*nqmča yādwaqm pairikanqmča sāθraqm kaoyqm karafnqmča. — —*  
*ahe raya . . . tāščā yazamaide.*

## 64—72.

64 *miθrəm vouru.gaoyaoitīm . . . \*jāγaurvānhəm, yahmi vyāne*  
*daēnayāi srīrayāi pərəθru.frākayāi maza amava nidātəm, \*yahmi paiti*  
*čidrəm vidātəm višpāiš avi karšvqn yāiš 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 puθrō.dā*  
*yō gayō.dā yō havanəhō.dā yō ašavastō.dā. 66 yim hačaitē ašiš*  
*vanūhi pāvəndiča raorada uyrača naire hqm.vərəitēš uyvəmča kavaēm*  
*x<sup>v</sup>arənō uyvəmča θwāšəm x<sup>v</sup>adātəm uyrašča dāmōiš upamanō uyvāšča*  
*ašəonqm fravašayō yasča pourunqm hadrākō ašəonqm mazdayasna-*  
*nqm. — — ahe raya . . . tāščā yazamaide.*

67 *miθrəm vouru.gaoyaoitīm . . . \*jāγaurvānhəm, yō vāša mainyu-*  
*hqm.tāšta bərəzi.čəxra fravazaitē hača karšvarə yaž arəzahi upa*  
*karšvarə yaž x<sup>v</sup>aniradəm bāmīm radwya \*čəxra hačimnō x<sup>v</sup>arənənəhača*  
*mazdadāta vərəθraynača ahuradāta, 68 yešhe vāšəm hangrəwnaiti*

asiš varuhi yā bərəzaiti, yeñhe daēna māzdayasniš x<sup>o</sup>ite padō rādaiti, yim aurvantō mainjavāñhō aurusa raoxšna frādərəsra spənta vīd-vāñhō asaya \*mainivasāñhō vazənti, yaṭ \*dīm dāmōiš upamanō hu-irixtəm bāda irinaxti, yahmat hača fratərəsənti vīspe mainyava daēva yaēča varənya drvantō. 69 mōi.tū idra ahurahe grantahē vaēyāi jasaēma, yeñhe hazarəram vaēyanəm paiti hamərədāi jasaiti, yō baēvarə.spasānō sūrō vīspō.vīdvā adaojamañō. — — ahe raya . . . tāsčā yazamaide.

70 miθrəm vouru.gaoyaoitīm . . . \*jāyāurvāñhəm, yeñhe paurva-naēmāṭ vazaitē vərəθraynō ahuradātō hū kəhrpa varāzahē paiti.ərənō tiži.dastrahe aršnō tiži.asūrahe hakərəṭ.janō varāzahē anu.pōiθicahē grantahē paršvanikahē taxmahe ayavāñhō.pādahe ayavāñhō.zastahē ayavāñhō.jyehe ayavāñhō.dumahe ayavāñhō.paitišx<sup>o</sup>arənahe, 71 yō \*frqš \*tačō hamərədāda upa.haxtō ā.manavāha hadra nairya ham.varəta stija niǰainti hamərədē naēda manyete jāynvā \*naēda.čim γənam sadayeiti, yuvata aēm niǰainti mərəzuča stūuō gayehe mərəzuča xā uštānahe; 72 hakaṭ vīspā aipi.kərəntaiti, yō hakaṭ astəsčā varəsəsčā \*mastrəγ-nasča vohunišča zəmāda ham.raēdwayeiti miθrō.drujəm mašyānəm. — — ahe raya . . . tāsčā yazamaide.

## 83—91.

83 miθrəm vouru.gaoyaoitīm . . . \*jāyāurvāñhəm, yim daiñhēus daiñhmpaitiš bāda ustānazastō zbayeiti avaiñhe, yim zantəus zantnpaitiš bāda ustānazastō zbayeiti avaiñhe, 84 yim visō vīspaitiš bāda ustānazastō zbayeiti avaiñhe, yim nmānahe nmāuō.paitiš bāda ustānazastō zbayeiti avaiñhe, yim dvāčina pīde hačimna bāda ustānazastō zbayeiti avaiñhe, yim \*driyūšcēt \*ašō.ṭkaēšō apayatō havāiš dātāiš bāda ustānazastō zbayeiti avaiñhe, 85 yeñhe vāxš gərəzānahe us ava raočā ašnaoiti ava pairi iməm zəm jasaiti vī hapta karšvən jasaiti, yaṭcēt nəmanāha vāčim baraiti yaṭ gaošcēt. 86 yā varəta azimna bāda ustānazastō zbayeiti avaiñhe javaiθīm paitišmarəmna: kada nō arša gavaiθīm apayaṭ paskāṭ vazəmnō miθrō yō vouru.gaoyaoitiš, kada nō fraourvaēsayaīti ašahe paiti pantəm drjō vaēsmevda azəmnəm? 87 aat jahmāi xšnūtō bavaiti miθrō yō vouru.gaoyaoitiš, ahmāi jasaiti avaiñhe; aat jahmāi ṭbištō bavaiti miθrō yō vouru.gaoyaoitiš, ahmāi frasčindayeiti nmānəmča vīsəmča zantūmča dahiyūmča daiñhusastīmča. — — ahe raya . . . tāsčā yazamaide.

88 miθrəm vouru.gaoyaoitīm . . . \*jāyāurvāñhəm, yim yazata haomō frāšmiš baēsazyō srīrō xšadryō zairidōiθrō barəzište paiti barəzahī haraiθyō paiti barəzayā, yaṭ vaocē hūkairīm nāma, anū-

*hitəm anāhitō anāhitāt parō barəsmən anāhitayāt parō zaodrayāt anāhitaēibyō parō vaγžibyō, 89 yim zaotārəm stayata ahurō mazdā ašava āsu.yasnəm bərəzi.gādrəm; yazata zaota āsu.yasnō bərəzi.gādrō bərəzata vača zaota ahurāi mazdāi zaota amāšanəm spəntanəm; hō vāxs us ava raočā ašnaot, ava pairi iməm zəm jasat, vījasāt višpāiš avi karšvaṇ yāiš hapta. 90 yō paoiryō hāvana haomaṇ uzdasta stəhrpaēsaṇha mainyutāšta haraiḍyō paiti barəzayā; bərəjayat ahurō mazdā, bərəjayən aməšā spənta yešhā kəhrpō huraodayā, yahmāi hvarə aurvaṭ.aspəm dūrāt nəmō baodayeiti.*

91 nəmō miḍrāi \*vouru.gaoyaoitē hazarō.gaošāi baēvarə.čašmaine! yesnyō ahi vahmyō; yesnyō buyā vahmyō nmānahu mašyakanəm! ušta buyāt ahmāi nāire, yasə θwā bāda frāyazāite aēsmō.zastō barəsmō.zastō gaozastō hāvano.zastō frasnataēibya zastaēibya frasnataēibya hāvanaēibya frastərətāt paiti barəsmən uzdatāt paiti haomāt srāvayamnāt paiti ahunāt vairyāt.

## 95—98.

95 miḍrəm vouru.gaoyaoitīm . . . \*jādurvānhəm, yō zəm.fradā aiwyāiti pasča hū frāšmō.dāitīm marəzaiti vca karana aišhā zəmō yat padanayā skarənayā dūrāpārāyā, višpəm imat ādidāiti yat antarə zəm asmanəmča, 96 vazrəm zastaya \*dražimnō satafštānəm satō.dārəm fravaēyəm virō.nyāncīm zarōiš ayaṇhō frahixtəm amavatō \*zarənyehe amavastəməm zaēnəm vərəḍravastəməm zaēnəm, 97 yahmat hača fratərəsaiti arō mainyuš pouru.mahrkō, yahmat hača fratərəsaiti aēsmō duždā pəšō.tanuš, yahmat hača fratərəsaiti būšyasta darəyō.gava, yahmat hača fratərəsanti višpe mainyava daēva yačča varənya drəvantō. 98 mā miḍrahe vouru.gaoyaoitīš grantāhe vaēyāi jasaēma; mā nō grantō aipi jānyā miḍra yō vouru.gaoyaoitīš yō aojištō yazatanəm yō tančīštō yazatanəm yō θwaxšīštō yazatanəm yō āsištō yazatanəm yō [as] vərəḍrajāstəmō yazatanəm fraxštāite paiti āya zəmə, miḍrō yō vouru.gaoyaoitīš. — — ahe raya . . . tāsčā yazamaide.

**Fravartin Yašt.**

(Yašt XIII.)

1—25.

1 mraot ahurō mazdā spitamāi zarəduštrāi: „aēva tē zavarə aojasča xarəno avasča rafnasča framrava arəzvō, spitama, yat ašaonəm fravašīnəm uyrənəm aiwiḍuranəm, yada mē jasən \*avaišhe

yada mē barən upastəm uyrā ašaonəm fravašayō; 2 ānhəm raya x<sup>v</sup>arənanəhača vīdāraēm, zaraduštra, aom asmanəm, yō usča raoxsno frāderəsrō yō iməm zəm āča pairiča bəva manayən ahe yada vīs aēm yō hištaite \*mainyu.stātō handraxtō dāraēkarano ayawhō kəhrpa x<sup>v</sup>aēnahe raočahinō aoi \*drišvā, 3 yim mazdā vaste vašhanəm stəhr-paēsənhəm mainyu.tāštəm hačimnō \*midra rašnuča ārmaitiča spən-taya, yahmāi noit čahmāi naēmanəm karana pairi.raēnōide; 4—8 ānhəm raya x<sup>v</sup>arənanəhača vīdāraēm, zaraduštra, arədvīm sūraəm anāhitəm pərəθū.frākəm . . . = Yt. V. 1—5 . . . hā xsādrinəm paēma. 9 ānhəm raya x<sup>v</sup>arənanəhača vīdāraēm, zaraduštra, zəm pərəθvīm ahuradātəm yəm masimča pavānəmča, yā barəθri paraoš srirahe yā vīspəm ahūm astvantəm baraiti jumča iristəmča garayasča yōi bərazantō pouru.vāstrānhō āfəntō, 10 yešhā paiti θraotō.stāčō āpō tačinti nāvayā, yešhā paiti pouru.sarəđā zəmāda uzuxšyeinti urvarā θrāθrāi pasčā vīrayā θrāθrāi airyanəm dahyunəm θrāθrāi gəuš pančō.hayayā avaišhe narəm ašaonəm. 11 ānhəm raya x<sup>v</sup>arənanəhača vīdāraēm, zaraduštra, azəm barəθrišva pudrē paiti.vəratē apara.irīdintō \*ā \*datāt vīdātaot vyahva urəat.čāēm astiča gaonača \*dərəwdača \*urudwəmča paidyāsča fravāxsasča. 12 yeidi zī mē noit daidit upastəm uyrā ašdunəm fravašayō, noit mē ida \*ānhāt.təm \*pasu \*vīra, \*yā \*stō sarədanəm vahišta; drujo aogarə drujo xsādrəm drujo astvā arəhuš \*ānhāt; 13 nī antarə zəm asmanəmča druja manivā hazdyāt, nī antarə zəm asmanəmča druja manivā vaonyāt, noit pasčāeta vanō vantāi upa.dajāt avrō mainynš spəntāi mainyave. 14 ānhəm raya x<sup>v</sup>arənanəhača āpō tačinti frātət.čarətō xā paiti afrajjamnā; ānhəm raya x<sup>v</sup>arənanəhača zəmāda uzuxšyeinti urvarā xā paiti afrajjamnā; ānhəm raya x<sup>v</sup>arənanəhača vātō vānti durnmō.frutō xā paiti afrajjamnā; 15 ānhəm raya x<sup>v</sup>arənanəhača hāirišis pudrē vərənvainti, ānhəm raya x<sup>v</sup>arənanəhača huzāmitō zīzanənti, ānhəm raya x<sup>v</sup>arənanəhača yač bavainti hačət.pudrā; 16 ānhəm raya x<sup>v</sup>arənanəhača us nā zayeiti vyāxanō vyāxmōhu gūsayət.uxdō, yō bavaiti xrata.kātō, yō nāidjānhō gaotəmahe parō.yā parstōit avāiti; ānhəm raya x<sup>v</sup>arənanəhača hvarə ava pada aēiti; ānhəm raya x<sup>v</sup>arənanəhača mā ava pada aēiti; ānhəm raya x<sup>v</sup>arənanəhača starō ava pada yeinti. 17 tā uyrāhu pəsanāhu upastəm hənti dahistā yā fravašayō ašaonəm. tā fravašayō ašaonəm aojištā hənti, spitama, yā paoiryanəm tkāšənanəm yā vā narəm azātənanəm frašō.čarəθraəm saoš-yantəm; aat anyəšəm fravašayō jvanəm narəm ašaonəm aofjehiš, zaraduštra, yada iristanəm, spitama. 18 aat yō nā hiš hubərətā \*barət jva ašaonəm fravašayō, sāsta daišhəuš hamō.xsāθrō hō vāhāiti

zazuštəmō xšayō kasčēt mašyānaq̄m, yō vohu.bərətq̄m baraitē midrəm yim vouru.gaoyaoitīm arštātəmčā frādāt.gaēd̄q̄m varədāt.gaēd̄q̄m. 19 ida tē zāvarə aojasča xʷarənō avasča rafnasča framraomi ərəzəvō, spītama yašt ašaonq̄m fravašīnaq̄m uyranaq̄m aiwidūranq̄m, yada mē jasən avaiñhe, yada mē barən upastq̄m uyrā ašaonq̄m fravašayō<sup>4</sup>.

20 mraot̄ ahurō mazdā spitamāi zaraduštrāi: „āat̄ yasə θwā aētahmi anhvō yašt astvainti, spītama zaraduštra, padq̄m jasāiti vaθwaēsō bōivranq̄m dužitanq̄mčā θwayanuhataq̄m, zaraduštra, yeziča θwaēsā tanvō, ada imq̄m vačō drənjayōiš ada imq̄m vačō framruyā<sup>+</sup> vərədrayniš, zaraduštra: 21 ‘ašaunq̄m vanuhīš sūrā spəntā fravašayō staomi zbayemi ufyemi yazamaide nmānyā vīsyā zantumā dahiyumđ<sup>+</sup> zaraduštrō.təmā hāitiš hātq̄m hāitiš ānhušaṅq̄m hāitiš būšyantq̄m ašaonq̄m vīspā vīspanq̄m dahiyunq̄m zəvištyā zəvištyanq̄m dahiyunq̄m, 22 yā asmanəm vīdārayən yā āpəm vīdārayən yā zaṅ vīdārayən yā ḡm vīdārayən yā barəθrišva pudrō vīdārayən paiti.vərətō apara-irīdantō<sup>+</sup> a<sup>+</sup> dātāt̄ vīdātaot̄ vyāhva urvat̄.čayən astiča gaonača<sup>+</sup> dərəvdača<sup>+</sup> urudwqmčā paidyāsča fravāxšasča, 23 yā ašbərətō yā uyrārətō yā hvārətō yā vazārətō yā taxmārətō yā zaoyārətō yā zaoyā vanəhudwaēšu yā zaoyā vərədraynyaēšu yā zaoyā pəšanāhu, 24 yā dāvriš vərədrəm zbayente dāvriš āyaptəm čakuše dāvriš bantāi drvatātəm dāvriš ahmāi vohu xʷarənō, yō hiš yazānō kušsnvq̄nō zbayeiti barō.zaodrō ašava, 25 yā avada para fraoirisištā, yadra narō ašavanō ašəm hənti zrazdātəma yadrača mazištā frərətā yadrača atbištō ašava<sup>4</sup>.

49—72.

49 ašaunq̄m vanuhīš sūrā spəntā fravašayō yazamaide, yā vīsāda avayeinti hamaspadmaēdaēm paiti ratūm; āat̄ adra vičarənti dasa pairi xšafnō avat̄ avō zixšnānhəmmā: 50 ,kō nō stavāt, kō yazāite, kō ufyāt, kō frīnāt, kō paiti.zanāt̄ gaomata zasta vastravata aša.nāsa nəmanha, kahe nō ida naṅma āyairyāt, kahe vō urva frāyezyāt, kahmāi nō tašt dāvrəm dayāt, yašt hē anhašt xʷairyq̄n aḡyamnəm yavaēča yavaētātaēča? 51 āat̄ yō nā hiš frāyazāite gaomata zasta vastravata aša.nāsa nəmanha, ahmāi āfrīnənti xšnūtū ainitā atbištā uyrā ašaunq̄m fravašayō: 52 ,buyāt̄ ahmi nmāne ḡəušča vaθiva vīranq̄mčā, buyāt̄ āsušča aspō dərəzrasča<sup>+</sup> vāšō, buyāt̄ nā stāhyō vyāxanō, yō nō bāda frāyazāite gaomata zasta vastravata aša.nāsa nəmanha<sup>4</sup>.

53 ašaunq̄m vanuhīš sūrā spəntā fravašayō yazamaide, yā apq̄m mazdadātanq̄m srīrā padō daēsayeinti, yā para ahmāt̄ hištənta fradātā afratašt.kušīš hamaya gātvo darəḡmčēt̄ pairi zrvānəm; 54 āat̄

tā nūraṃ fratačinti mazdadatəm paiti pantəm bayō.baxtəm paiti yaonəm frādwārštəm paiti āfəntəm zaošāi ahurahe mazdā zaošāi aməšanəm spəntanəm.

55 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā urvaranəm x<sup>w</sup>awrīranəm svīrā urudmīš daēsayeinti, yā para ahmāt histənta fradātā \*afraoxšayeintiš hamaya gātvō darəyəmčēt pairi zrvānəm; 56 aat̄ tā nūraṃ fravašayeinti mazdadātəm paiti pantəm bayō.baxtəm paiti yaonəm frādwārštəm paiti zrvānəm zaošāi ahurahe mazdā zaošāi aməšanəm spəntanəm.

57 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā strəm mānhō hūrō anayranəm raočənhəm padō daēsayən usaonīš, yōi para ahmāt hame gātvō darəyəm histənta \*afrašumantō daēvanəm parō tbaēšəhəḥ daēvanəm parō draomōhu; 58 aat̄ tē nūraṃ fravaženti dūraēurvaēsəm adwanō urvaēsəm nāšəmna yim frašō.kəratōiḥ vanuhuyā.

59 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā avat̄ zrayō aiwyāxšayeinti yat̄ \*vouru.kasəm bāmīm navača \*navaitišča navača sata navača hazəra navasēsča bəvən.

60 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā ave strəuš aiwyāxšayeinti yəm \*haptōiringō navača \*navaitišča navača sata navača hazəra navasēsča bəvən.

61 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā avəm kəhrpəm aiwyāxšayeinti yəm sāmahe kərəsəspahe yat̄ \*gəēvāuš gadavarehe navača \*navaitišča navača sata navača hazəra navasēsča bəvən.

62 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā avəm \*xšudrəm aiwyāxšayeinti yəm spitāmahe ašəonō zarađuštrahe navača \*navaitišča navača sata navača hazəra navasēsča bəvən.

63 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā ahurahe xšayatō dašīnəm upa yūidyēinti, yezi aēm bavaiti \*ašava-xšnuš, yezi šē bavainti \*anāzarətā xšnūtā ainitā atbištā uprā ašāunəm fravašayō.

64 ašāunəm vanuhīš sūrā spəntā fravašayō yazamaide, yā mas-yehīš ahmāt yā aojyehīš ahmāt yā tašyehīš ahmāt yā amavastarā ahmāt yā vərəθravastarā ahmāt yā \*baēšazyō.tarā ahmāt yā yāskərəstarā ahmāt yada vača framravāire, yā madəməmčēt myezdinəm bəvani upavazənte. 65 aat̄ yat̄ apō uzbarənte, spitama zarađuštra, zrayənhəḥ hača \*vouru.kasāt̄ x<sup>w</sup>arənasča yat̄ mazdadātəm, aat̄ \*frašusənti uprā ašāunəm fravašayō pəoirīš pouru.satā pəoirīš pouru.hazəra pəoirīš pouru.bəvanō, 66 apəm aēšəmna havāi kəčēt̄ nāfāi havayāi višə havāi zantave



havayāi daiñhave uityaojanā: „x<sup>v</sup>aēpaiḍe nō daiñhuš nidātaēča haošataēča!“ 67 tā yūidyēinti pṛšanāhu have asahi sōiḍraēča, yada asō maēdanamča aiwišitē dadāra, maṇayən ahe yada nā tāxmō ravaēštā huš.hqm.bṛətaṭ hača šaētāt<sup>+</sup> yāstō.zaēnuš paiti.γnīta. 68 āaṭ yāsca ānhqm nivānante, tā āpəm parāzənti havāi kāciṭ nāfāi havayāi viṣe havāi zantave havayāi daiñhave uityaojanā: „x<sup>v</sup>aēpaiḍe nō daiñhuš fradātaēča varəḍātaēča!“ 69 āaṭ yaṭ bavaiti avi.spaštō sāsta daiñhēuš hamō.əšadrō aurvadžēbyō parō tbišyanbyō, tā hasciṭ upa.zbāyēite uyrā ašāunqm fravašayō, 70 tā hē jasānti avanḥe, yezi šē bavainti anāzarətā xšnūtā ainitā tbištā uyrā ašāunqm fravašayō. tā dim ava niḥravayente maṇayən ahe yada nā nərəyō huparəṇō. 71 tā hē snaiḍišča varədasča parštāsča pairivārasča višante pairi mainyaoyāt druḡat<sup>+</sup> varənyayāatca<sup>+</sup> drvō.idyat<sup>+</sup> zizi.yūšatca<sup>+</sup> kayadāt višpō.mahrkāatca<sup>+</sup> pairi drvataṭ yaṭ aṛrāt mainyaot, maṇayən ahe yada nā satəmča hazarəmča bāēvarəča<sup>+</sup> paršanqm<sup>+</sup> niḡatəm hyāt, 72 yada nōiṭ taṭ paiti karətō hufranharštō nōiṭ vazrō hunivixtō nōiṭ išuš x<sup>v</sup>āḍaxtō nōiṭ arštiš hvaiwyāsta nōiṭ asānō arəmō.šūtō avasyāt.

## Varhrān Yašt.

(Yašt XIV.)

34—40.

34 vərəθraynəm ahuradātəm yazamaide. pərəsaṭ zaraduštrō ahurəm mazdaqm: „ahura mazda mainyō spəništa dātaraḡ gaēdanqm astvaitinqm ašāum, yaṭ bavāni aiwi.sastō aiwi.šmarətō<sup>+</sup> pouru<sup>+</sup> narqm tbišyantqm, čiš aiñhe asti bāēšazō?“ 35 āaṭ mraot<sup>+</sup> ahurō mazdā: „mərəyahe pəšō.parənahe vārənḡinahe parənəm ayasaēša, spitama zaraduštra; ana parəna tanūm aiwi.sifōiš, ana parəna hamərəθəm paiti.sanḥaēša. 36 yānā baraiti astavō vā taxmahe mərəyahe parənavō vā taxmahe mərəyahe naēda.čiš raēva mašya jāinti naēda fraēšyeiti; paourva hē nəmō baraiti paourva x<sup>v</sup>arənā. vidārayeiti upastqm mərəyahe parəṇō mərəyanqm. 37 tā ahurō<sup>+</sup> sāstrəṇqm daiñhupaitiš nōiṭ satəm jāinti vīraḡa, nōiṭ hakərət<sup>+</sup> jāinti vaēsaēpa; oim jāinti fraša aēiti. 38 višpe tərəsənti pərənime, avada māvayaēiṭ tanuye višpe tərəsəntu aurvada višpe tərəsəntu duš.mainyuš aməmča vərəθraynəmča nidātəm tanuye<sup>++</sup> manō, 39 yim vašānte ahurāñhō vašānte ahūiryāñhō vašānte haosravāñhanō; təm vašata kava usa, yim aspō arša baraiti, yim uštrō vadairiš baraiti, yim ašš nāvaya baraiti, 40 yim θraētaonō

*taxmō barat, yō jānaṭ ažīm dahākəm θrizafanəm . . . = Y. IX. 8. . . mahrkaī asahe gaēdanəm. — — ahe raya . . . tāscā yazamaide.*

## 42—46.

42 *vərəθraynəm ahuradātəm yazamaide. pərəsat zaraδuštrō ahurəm mazdqm: „ahura mazda mainyō spənīšta dātārə gaēdanəm astvaitinəm ašāum, kva asti vərəθraynahe ahuradātahe nqma.azbūitiš, kva upa.stūitiš, kva ništūitiš? 43 aat mraot ahurō mazdā: „yat spāda hanjasānte, spitama zaraδuštra, raštəm rasma katarascēt, vaštānhō ahmya nōit vazyānte jatānhō ahmya nōit jānyānte, 44 čatawō pərənā viđarayōiš avi padqm katarascēt; yatāwō pourvō frāyazāite, — amō hutaštō huraoδō vərəθraynō ahuradātō — atārō vərəθra hačaitē. 45 ‘aməmča vərəθraynəmča āfrināmi dva apātāra dva nipātāra dva nišharətāra. dva \*adivō.žən dva \*vidivō.žən dva \*fradivō.žən dva āmarəzən dva vīmarəzən dva framarəzən!’ 46 zaraδuštra, aētəm maθvrəm 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 pəšəmčēt sārəm bunjainti uzgərəptəmčēt suadəm apaša apa-xʷanvainti. — — ahe raya . . . tāscā yazamaide.*

**Tištr Yašt.**

(Yašt VIII.)

1 *nraot ahurō mazdā spitamāi zaraδuštrai: pānhahe aəhu-θwəmča ratuθwəmča. mānəhəmča maēdanəmča myazdəmča frā.yazamaide. yat mē stārō xʷarənanəuhantō hačānte paraca mā uərəbyō xʷarəno \*baxšənta, yazāi šōiθrahe baxtārəm tištrim stārəm zaodrābyō.*

2 *tištrim stārəm raēvantəm xʷarənanəuhantəm yazamaide rāma-šayanəm hušayanəm aurušəm raoxšnəm frādərəsrəm vyāvantəm baēsazim ravō.fraoθmanəm bərəzantəm dūrāt vyāvantəm bānubyō raoxšnibyō anahitaēibyō apəmča pərəθnu.zrayanəhəm vaəuhimča dūrāt frasrutqm gəuščā nqma mazdadātəm uyromča kavaēm xʷarəno fra-vašimča spitamāhe ašəonō zaraδuštrahe.*

3 *ahe raya xʷarənanəhača təm yazāi surunvata yasna tištrim stārəm zaodrābyō. — tištrim stārəm raēvantəm xʷarənanəuhantəm yazamaide haomayō gava . . . tāscā yazamaide.*

4 *tištrim stārəm raēvantəm xʷarənanəuhantəm yazamaide \*afš-*

čīdrəm sūrəm bərəzantəm amavantəm dūraēsūkəm bərəzantəm uparō.-  
kairīm, \*yahmat hača bərəzāt haosravanhəm; apəm nafədrat hača  
čīdrəm. — — ahe raya . . . tāsčā yazamaide.

5 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yim  
paitišmarənte pasvasčā/staorāča mašyāča parō/darəšvaṇō kaētača  
parō druzintō: ,kada nō aoi uzyarāt tištryō raēvā x<sup>v</sup>arənanəuhā, kada  
xā aspō.staoyehiš apəm tačānti nava? — — ahe raya . . . tāsčā  
yazamaide.

6 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yō  
lavəvat xšəvəwō vazāite/avi zrayō \*vouru.kašəm, yada tiyriš main-  
yavasā, yim wəhat ərəxšō xšviwi.išus xšviwi.išvatəmō airyanəm airyō.-  
xšudat hača garōit x<sup>v</sup>anvantəm avi gairīm. 7 tada dim ahurō mazdā  
avəṇ data, tat apō urvarāščā, pairi šē vouru.gaoyaoitiš miθrō frā-  
dayat pantəm. — — ahe raya . . . tāsčā yazamaide.

8 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yō  
pairikā taurvayeiti, (yō pairikā titarayeiti), yā stārō kərəmā patanti  
antarə zəm asmanəmča, zraya \*vouru.kašaya amavatō huraoðahe ja-  
frahe (uruyāpahe. bāda vairim āčaraiti aspō.kəhrpəm ašaonim upāča  
tā apō yaozayeiti aiwiča vāta vānti \*yaoxštivantō. 9 aat tā (apō  
\*frašāvayeiti satavaēsō avi haptō.karəšvairiš; vyāhva yat jasaiti,  
srīrō hištaiti rāmanivā huyāiryā avi daiiḥuš. kada airyā daiiḥāvō  
huyāiryā bavānti? — — ahe raya . . . tāsčā yazamaide.

10 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yō  
aoxta ahurāi mazdāi uityaojanō: (ahura) mazda mainyō spəništa dā-  
tarə gaēdanəm astvəitinəm ašūm! 11 yeḍi zi mā mašyāka aoxtō.-  
nāmana yasna yazayanta, yada anye yazatānhō aoxtō.nāmana yasna  
yazinti, frā nəryō ašavaoyō θwarštahe zrū āyu šušuyəm x<sup>v</sup>ahe  
gayehe x<sup>v</sup>anvatō (aməšahe), upa θwarštahe jaṇmyəm aēvəm vā avi  
xšapanəm duyē vā pančāsatəm vā.

12 tištrīmča yazamaide; tištryaeīnyasča yazamaide; upa.paoi-  
rimča yazamaide; paoiryaēīnyasča yazamaide; ave strəuš yā \*haptō.-  
iringa paitištatəe yāθwəm pairikanəmča. vanantəm stārəm mazda-  
datəm yazamaide amaheča paiti hutāštahe vərəθraynaheča paiti ahu-  
radatahe vanaintyāšcū paiti uparatātō vitarə.qzahyehe paiti vitarə.-  
tbaēšahyeheča. tištrīm drvō.čašmanəm yazamaide.

13 paoiryā dasa xšapanō, spitama zarəduštra, tištryō raēvā

*xʷarənanəuhā kəhrpəm raēdīcayeiti raoxšnušva vazəmnō narš kəhrpa panča.dasanəhō xšaētahe spiti.dōidrahe bərəzatō avi.amāhe amavatō hunairyāncō* 14 *tada ayaoš yada paoirīm vīrəm avi yā bavaiti, tada ayaoš yada paoirīm vīrəm avi amō aēiti, tada ayaoš yada paoirīm vīrō arəzušqm adaste.* 15 *hō idra vyāxmanyēiti, hō idra pərəsanyēiti: kō maqm nūraqm frāyazāite gaomavaitibyō haomavaitibyō zaodrabyō? kahmāi azəm dadəm vīrayqm ištīm vīrayqm vqđwqm havaheča urunō yaoždādrəm? nūraqm ahmi yesnyasča vahmyasča anuhe astvaite ašāt hača yač vahišāt.*

16 *bitiyā dasa xšapanō, spitama zaraduštra, tištryō raēvā xʷarənanəuhā kəhrpəm raēdīcayeiti raoxšnušva vazəmnō gēuš kəhrpa zaranyō.srvāhe.* 17 *hō idra vyāxmanyēiti, hō idra pərəsanyēiti: kō maqm nūraqm frāyazāite gaomavaitibyō haomavaitibyō zaodrabyō? kahmāi azəm dadəm gaoyqm ištīm gaoyqm vqđwqm havaheča urunō yaoždādrəm? nūraqm ahmi yesnyasča vahmyasča anuhe astvaite ašāt hača yač vahišāt.*

18 *θrityā dasa xšapanō, spitama zaraduštra, tištryō raēvā xʷarənanəuhā kəhrpəm raēdīcayeiti raoxšnušva vazəmnō aspāhe kəhrpa aurūsāhe srīrahe zairi.gaošāhe zaranyō.aiwidānahe.* 19 *hō idra vyāxmanyēiti, hō idra pərəsanyēiti: kō maqm nūraqm frāyazāite gaomavaitibyō haomavaitibyō zaodrabyō? kahmāi azəm dadəm aspayqm ištīm aspayqm vqđwqm havaheča urunō yaoždādrəm? nūraqm ahmi yesnyasča vahmyasča anuhe astvaite ašāt hača yač vahišāt.*

20 *āat paiti avāiti, spitama zaraduštra, tištryō raēvā xʷarənanəuhā avi zrayō vouru.kasəm aspāhe kəhrpa aurūsāhe srīrahe zairi.gaošāhe zaranyō.aiwidānahe.* 21 *ā dim paiti.yaš niždvaraiti daēvō yō apaošō aspāhe kəhrpa sāmāhe kaurvahe/kaurvō.gaošāhe kaurvahe kaurvō.barəšāhe kaurvahe kaurvō.dūmahe dayāhe aivicidātō.tarštōiš.* 22 *ham tācīt bāzuš baratō, spitama zaraduštra, tištryasča raēvā xʷarənanəuhā daēvasča yō apaošō; tā yūidyadhō, spitama zaraduštra, θri.ayarəm θri.xšapanəm. ā dim bavaiti aiwi.aojā, ā dim bavaiti aiwi.vanyā daēvō yō apaošō tištrīm raēvantəm xʷarənanəuhantəm.* 23 *apa (dim adāt vyeiti zrayanəhat hača vouru.kasāt hāθrō.masanəhəm adwanəm. sādram urvištrəmča nimrūite tištryō raēvā xʷarənanəuhā: 'sādrəm mē, ahura mazda, urvištrəm, āpō urvarāšča, baxtəm, daēne māzdayesne! noit maqm nūraqm mašyāka aoxtō.nāmana yasna yazənte, yada anye yazatānhō aoxtō.nāmana yasna yazənti.* 24 *yeidi zī mā mašyāka aoxtō.nāmana yasna yazayanta, yada anye yazatānhō aoxtō.nāmana yasna yazənti, ava maqm avi.bavryqm dasanqm aspanqm aojō dasanqm uštranqm aojō dasanqm gavqm aojō dasanqm gairinqm*

aojō dasauqm apqm nācayauqm aojō. 25 azəm yō ahurō mazdā tištrīm raēvantəm x<sup>v</sup>arənanuħantəm aoxtō.nāmana yasna yaze. <sup>t</sup>ava dim avi.barāmi dasauqm aspanqm aojō dasanqm uštranqm aojō, dasanqm gavqm aojō dasauqm gairinqm aojō dasanqm apqm nāvayanqm aojō.

26 āat paiti avāiti, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənanuħā avi zrayō <sup>t</sup>vouru.kašəm . . . tā yūidyadō, zaraduštra, ā rapidwinəm zrvānəm. ā dim bavaiti aiwi.aojā, ā dīm bavaiti aiwi.vanyā tištryō raēvā x<sup>v</sup>arənanuħā daēum yim apaošəm. 29 apa dīm adāt vyēiti zrayanəhat hača <sup>t</sup>vouru.kašāt hādrō.masanəhəm advanəm. uštātātəm nimravaiṭe tištryō raēvā x<sup>v</sup>arənanuħā: ušta mē, ahura mazda, ušta, āpō urvarāscā, ušta, daēne māzdayesne, ušta ā.bavāt, daiṭhavō! us vō apqm adavō apaiti.ərətā jasānti aš.dānunqmčā yavanqm kasu.dānunqmčā vāstranqm gaēdanqmčā astvaitinqm.‘

30 āat paiti avāiti, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənanuħā avi zrayō <sup>t</sup>vouru.kašəm aspahē kəhrpa aurušahe srīrahe zairi.gaošahe zaranyō.aividānahe. 31 hō zrayō āyaozayeiti hō zrayō vī.vaozayeiti hō zrayō ayzrādayeiti hō zrayō vīyazrādayeiti hō zrayō āyžarayeiti hō zrayō vīyžarayeiti. yaozənti vīspe karanō <sup>t</sup>zrayā <sup>t</sup>vouru.kašaya, ā vīspō maidyō yaozaiti.

32 us paiti adāt hištaiti, spitama zaraduštra, tištryō raēvā x<sup>v</sup>arənanuħā zrayanəhat hača <sup>t</sup>vouru.kašāt. us adāt hištāt satavaēsō raēvā x<sup>v</sup>arənanuħā zrayanəhat hača <sup>t</sup>vouru.kašāt. āat taṭ dunmən hqm.hištənti <sup>t</sup>us.həndavat paiti garōit, yō hištaitē maidim zrayanəhō <sup>t</sup>vouru.kašahe. 33 āat taṭ dunmən frašəupayeiti maēyō.kara ašvanō, frā pourvō vātqm vazaiti yqm padō āiti haomō frāšmīš frādat.gaēdō; adra pascaēta vazaitē vātō daršīš mazdadātō vārvəmčā maēyomčā fyanəhumčā avi ašā avi sōidvrā avi karšvaqn yāiš hapta.

34 apqm napāsə tā āpō, spitama zaraduštra, avuḥe astvaitē sōidvrō.baxtā vī.baxsāiti vātasca yō daršīš awzdātəmčā x<sup>v</sup>arənō ašao-nqmčā fravašayō. — — ahe raya . . . tāscā yazamaide.

35 tištrīm stārəm raēvantəm x<sup>v</sup>arənanuħantəm yazamaide, yō avadāt fravazaitē ašsōidnyāt <sup>++</sup>hiš ušayāt <sup>t</sup>duraēzrvaešəm paiti pantqm bayō.baxtəm paiti yaonəm fraḍvarštəm paiti āfəntəm zaosāi ahurahe mazdā zaosāi aməšanqm spəntanqm. — — ahe raya . . . tāscā yazamaide.

36 tištrīm stārəm raēvantəm x<sup>v</sup>arənanuħantəm yazamaide, yim yār.čaršō mašyehē ahurača xratugūtō aurunača gairišācō siždrača

*ravasčarātō* <sup>+</sup>*uzyō.rəntəm* <sup>+</sup>*hispō.sənti* *huyāiryāča daiiḥave uzjasəntəm dužyāiryāča: ʒkada airyā daiiḥavō huyāiryā bavānti?* — — *ahe raya . . . tāsčā yazamaide.*

37 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide āsu.xšvaēwəm xšviwi.vāzəm, yō avavat xšvaēwō vazaitē avi zrayō* <sup>+</sup>*vouru.kasəm, yada tiyriš mainyavasā, yim aḥat ərəxšō xšviwi.išus xšviwi.išcatəmō airyanəm airyō.xšudat hača garōit x<sup>v</sup>anvantəm avi gairim.* 38 *avi dim ahurō mazdā avəq [aməšā spanta] vouru.gaoyaoitiš hē midrō pouru pautəm fračaešaētəm. ā dim paskat anumarəzatəm ašišča vanuhi bərəzaiti pārəndiča raorəda, višpəm ā ahmāt yat aēm paiti.apayat vazəmnō x<sup>v</sup>anvantəm avi gairim; x<sup>v</sup>anvata paiti nīrat.* — — *ahe raya . . . tāsčā yazamaide.*

39 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yō pairikā taurvayeiti, yō pairikā titārayeiti, yā uzāḥat aḥrō mainyus mamnūš stārəm afšēidranəm višpanəm paiti.ərətē.* 40 *tā tištryō taurvayeiti, vīvāiti hiš zrayanəḥat hača* <sup>+</sup>*vouru.kasāt. āat māya us.fračānti huyāiryā āpō barəntiš, yāhva urvāitiš awrā pərədu aipi vījasāitiš avō urvaitiš hapta karšvən.* — — *ahe raya . . . tāsčā yazamaide.*

41 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yim āpō paitišmarəntē arəməštā* <sup>+</sup>*frātət.čarətasča* <sup>+</sup>*xənyā* <sup>+</sup>*θraotō.stātasča* *paršuyā* <sup>+</sup>*vairyādsča: 42 ʒkada nō avi vyarāt tištryō raēvā x<sup>v</sup>arənanəhā? kada xā aspō.staoyehiš apəm yžarən aiwiyžərəm srīrāsča asō.šōidrāsča gaoyaoitišča ātačintiš, ā varəšajiš urəranəm sūra vaxšyente vaxša?* — — *ahe raya . . . tāsčā yazamaide.*

43 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yō višpaiš naēnižāiti simā apaya vazədriš uxšyeiti višpāsē tā dāman bašəzayatiča səvištō, yezi aēm bavāiti yaštō xšnūtō friḥō paiti.zantō.* — — *ahe raya . . . tāsčā yazamaide.*

44 *tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yim ratūm paiti.daēmča višpašəm stārəm fraḥadət ahurō mazdā, yada narəm zarəduštrəm, yim nōit nərəyəntē aḥrō mainyus, nōit yātəvō pairikāsča, nōit yātəvō mašyānəm naēda višpe haḥra dāēva mahrkadāi upadaržəvainti.* — — *ahe raya . . . tāsčā yazamaide.*

45 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yāh-māi hazarəm yaoxštinaṃ fradadaṭ ahurō mazdā afšēidraēšva sə-vištāi, yō afšēidraēibyō āiti raoxšnušva vazəmnō; 46 hō zrayanəhō 'vouru.kašəhe amavatō hurəodahe jāfrahe uruyāpahe višpā vairiš āčaraiti višpāšca srīrē nimraokē višpāšca srīrē apayžaire aspəhe kəhrpa aurūšahe svīrahe zairi.gaošahe zaranyō.aividānahe. 47 āt āpō aca.barənte, spitama zaraduštra, zrayanəhada hača 'vouru.kašāt tātā urvādrā baēšazyā; tā avada vī.baxšaiti ābyō daiñhubyō səvištō, yada aēm bavaiti yaštō xšnūtō friθō paiti.zantō. — — ahe raya . . . tāšcā yazamaide.

48 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, yim višpaiš paitišmarənte yāiš spəntəhe mainyēuš dāmaṇ adairi.zəməišcā upairi.zəməišcā, yāča upāpa yāča upasma yāča fraptəraṇ yāča ravasčarəṇ yāča upairi tā akarana anaṇra ašaonō stiš āidi. — — ahe raya . . . tāšcā yazamaide.

49 tištrīm stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide, <sup>+</sup>dam-nəuhantəm <sup>+</sup>varəcənhuntəm yaoxštivantəm xšayamnəm isānəm hazarāi ayaptanṃ, yō dadāiti kuššvəqūdi pauruš ayaptā jaidyantāi 'ajīdyamnāi mašyāi.

50 azəm dādṃ, spitama zaraduštra, aom stārəm yim tištrīm avāntəm yesnyata avāntəm vahmyata avāntəm xšnaodvata avāntəm frasastata yada məmčēt yim ahurəm mazdṃ 51 avaiñhāi pairi-kayāi paitištātayaēča paitiscaptayaēča paititarətayaēča paityaogəṭ-ṭbaēšahyāiča, yā dužyāiryā, yṃ mašyāka avi dužvačənhō huyāiryṃ nṃma aojāite. 52 yedi zī azəm nōit daidyṃ, spitama 'zaraduštra, aom stārəm yim tištrīm . . . huyāiryṃ nṃma aojāite, 54 haməhe zī mē ida ayṇ hamayā vā xšapō 'avāu pairika yā dužyāiryā vī-spəhe aəhəuš astvatō parōit pairidnəm aəhvṃm avā.hisidyāt āča parača dvaraiti. 55 tištryō zī raēvā x<sup>v</sup>arənanəuhā avṃm pairikṃm ādarəzayēiti bibdāišcā θribdāišcā avanəmmāišcā višpabdāišcā mṃnayən ahe yada hazarəm narṃm oīm narəm ādarəzayōit, yōi hyṇ 'asti.-aojāhə aojīšta.

56 yaṭ zī, spitama zaraduštra, airyā daiñhāvō tištryehe raēvatō x<sup>v</sup>arənanəuhātō aiwi.sačyārəš dāitīm yasnəmčā vahməmčā, <sup>+</sup>yada <sup>+</sup>hē asti <sup>+</sup>dāityō.təmə yasnasčā vahmasčā ašāt hača yaṭ vahīštāt, nōit idra airyā daiñhāvō fraš hyāt haēna, nōit vōiyṃ, nōit paṃma, nōit kapastiš, nōit haēnyō radō, nōit uzgərapto drafšō. 57 paiti dīm pərəsat zaraduštrō: ,kaṭ zī asti, ahura mazda, tištryehe raēvatō x<sup>v</sup>arə-

*nanuhātō \*dāityō.tēmō yasnāsca vahmasca ašāt hača yač vahistāt?\**  
 58 *aač mraoč ahurō mazdā: ,zaodrā hē uzbārayən airyā daiñhāvō,*  
*barəsma hē stərunayən airyā daiñhāvō, pasūm hē pačayən airyā*  
*daiñhāvō aurušəm vā vohu.gaonəm vā káčit vā gaonanəm hamō-*  
*gaonəm. 59 mā hē mairyō gəurvayōit, mā jahika, mā ašāvō asrā-*  
*vayač.gāθō ahumərəxš paityārənō iməm daēnəm yəm ahūirīm zara-*  
*θuštrīm. 60 yezi šē mairyō gəurvayāt jahika vā ašāvō vā asrāvayač-*  
*gāθō ahumərəxš paityārənō iməm daēnəm yəm ahūirīm zaraθuštrīm,*  
*para baššaza hačaitē tištryō raēvā x<sup>v</sup>arənanəuhā; 61 hamāθa airyābyō*  
*daiñhubyō vōiyā jāśānti, hamāθa airyābyō daiñhubyō haēna frapa-*  
*tānti, hamāθa airyābyō daiñhubyō jānyānti pañčasaγnāi sataynāišca*  
*sataynāi hazanəraγnāišca hazanəraγnāi baēvarəγnāišca baēvarəγnāi*  
*ahəxstəγnāišca. — — ahe raya . . . tāščā yazamaide.*

## Art Yašt.

(Yašt XVII.)

1—22.

1 *ašīm vanuhīm yazamaide xšōidnīm bərəzaitīm huraodəm*  
*huyazatəm x<sup>v</sup>anač.čaxrəm amavaitīm dātō.saokəm baššazyəm pərəθ-*  
*vīrəm sūrəm, 2 duγdarəm ahurahe mazdā x<sup>v</sup>anəharəm aməšanəm*  
*spəntanəm, yā vīspanəm saošyantəm fraša xradwa fraðanjayeiti*  
*uta hē āsnəm xratūm axa.baraiti vārəma uta hē āsnaēča zbayantāi*  
*duraēča zbayantāi jāśaiti avanəhe. yō ašīm yazāite zaodrābyō, hō*  
*mīdrəm yazāite zaodrābyō.*

3 *ahe raya x<sup>v</sup>arənanəhača təm yazāi suruvata yasna, təm yazāi*  
*huyašta yasna ašīm vanuhīm zaodrābyō. — ašīm vanuhīm yazamaide*  
*haomayō gava . . . tāščā yazamaide.*

4 *ašīm vanuhīm yazamaide xšōidnīm . . . pərəθvīrəm sūrəm.*

5 *haomaheča nəmō maθraheča ašaonaēča zaradnəstrahe. atčit*  
*bā nəmō haomai, yač vīspe anye<sup>†</sup> madāñhō aššma hačinte xrvīdrvō,*  
*aač hō yo haomahe madō aša hačaitē<sup>†</sup> x<sup>v</sup>aēpaiide.*

6 *ašiš vanuhi aši srīre aši banumaiti šāiti vyāvaiti bānubyō*  
*aši dādre vohūm x<sup>v</sup>arənō aššəm narəm yōi hačahi; hubaoidiš bao-*  
*daite nmanəm, yeñhe nmanē ašiš vanuhi sūra pāda nidadaite āgrə-*  
*maitiš darəyāi haədrāi. 7 tē narō xšāθra xšayente aš.baourva*  
*nīdātō.pitu hubaoidi, yahmya starətasca gatuš anyāšca bərəxəddā avarə-*  
*tā, yōi hačahi, ašiš vanuhi. ušta bā, yim hačahi; uta məm upan-*



hačahi vouru.sarəda amavaiti. 8 aēšqm nmānā hvidātā \*gaosurānhō hištante aš.paourvā darəγō.upastē, 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 \*aəku.pəsəmnā, frā gaošāvāra sispimna čadrū.karana mi-nuča zaranyō.pisi: kada nō avi ājasāt nmānō.paitiš? kada šāiti \*paitišāma fryā paiti tanvi? yōi hačahi . . . amavaiti. 11 aēšqm kaininō ānhənte aymō.paidiš urvizō.maidyā sraotanvō darəγō.an-guštā kəhrpa avavatqm sraya yaða didayatqm zaošō, yōi hačahi . . . amavaiti. 12 aēšqm aspānhō bayente āsavō ravō.fraoθəmanō, raom vāšəm vāšayante, nrātəm čarəma θanjayente, taxməm stao-tārəm vazənti əsu.aspəm dərəzi.rəθəm tiži.arštīm darəγa.ārəštaəm xšvivi.išūm parō.kəvidəm vitārəm paskāt hamərəθəm jantārəm parō dušmainyūm, yōi hačahi . . . amavaiti. 13 aēšqm ustrānhō bayente saēni.kaofa aš.manāha uzayantō zəmat pərətamna vadairyavō, yōi hačahi . . . amavaiti. 14 aēšqm ərəzatəm zaranim \*nibərəθe ābərəta baraiti aivitarābyō hača danhubyō vastrāšča kəšā bāmanivā, yōi hačahi . . . amavaiti.

15 \*upa məm \*upa.daidya, frā məm aivi.urcaēsayanuha marž-dikəm, ašiš bərəzaiti! hudata ahi, hučidra, vasada ahi xšayamna tanuye x<sup>v</sup>arənanəhe \*dāitīm. 16 pita tē yō ahurō mazdā, yō mazistō yazatanqm, yō vahistō yazatanqm; māta arəmaitiš spənta; brāta tē yō vanhuš sraošō ašyō rašnušča bərəzō amavā midrasča vouru.gao-yaoitiš, yō baēvarə.spasanō hazəvra.gaošō; x<sup>v</sup>əna daēna māzda-yeniš.<sup>4</sup> 17 upa.staota yazatanqm amuyamna razistanqm paiti.stayata raivya ašiš vanuhi yā bərəzaiti uiti vačəbiš aofjana: „kō ahi, yō məm zbayehi, yeiəhe azəm frāyō zbayəntqm sraēštəm susruye vāčīm?“ 18 adāt uiti fravašata: „yō spitāmō zaraθuštrō, yō paoiryō mašyākō staota ašəm yač vahistəm yazata ahurəm mazdaqm, yazata aməšō spəntō; yeiəhe zəθaēča vaxšaēča urvāsən āpō urvarāšča, yeiəhe zə-θaēča vaxšaēča uxšin āpō urvarāšča, 19 yeiəhe zəθaēča vaxšaēča apa.dvarat əvrō mainyuš hača zəmat yač padanayā skarənayā dū-raēpərayā. uiti davata hō yō duždā əvrō mainyuš pouru.mahrkō: „nōit məm vispe yazatānhō anusəntəm fraorəcinta, dat məm aēvō zaraθuštrō anusəntəm apayeiti. 20 jainti məm ahuna vairya avavata snaidiša yaða asma katō.masā; tapayeiti məm aša va-hišta mənayən ahe yaða ayaoxsustəm; raēkō mē hača anhā zəmat vanhō kərənəoiti, yō məm aēvō jāmayeiti, yō spitāmō zaraθuštrō.“<sup>4</sup> 21 adāt uiti fravašata ašiš vanuhi yā bərəzaiti: „nazdyō məm upa-

hišta ərəzvō, ašāum spitama, upa mē srayanūha vāsahe!<sup>4</sup> nazdyō tam upa.hištā yō spitāmō zarađuštrō, upa hē srayata vāsahe. 22 ā dim usča pairi.marəzaŋ hāvōya bāzvō dašinača dašina bāzvō hāvayača uiti vačēdiš aोजना: „srērō ahi, zarađuštra, hukərətō ahi, spitama, hvasčvō darəyō.bāzāuš; dātəm tē tanuye x<sup>v</sup>arənō urunaēča darəyəm havanəhəm, yada imat yaŋ tē frəxaočim.“ — — ahe raya . . . tāsčā yazamaide.

## 53–61.

53 ašm vanūhīm . . . sūraqm. 54 āat aoxta ašiš vanūhi yā bərəzaiti: „mā čiš mē ānəhəm zaodranəhəm vīndita, yā māvōya nipārəyeinti, mā narō pairištā.xsūdūrō mā jahika para.daxšta mā apərənāyu tauruna mā kainina anupaēta mašyānəhəm. 55 yaŋ məm tura pazdayanta āsu.aspa naotarača, āat azəm tanūm aguze adairi pādəm gəuš aršnō barəmāyaonahe; āat məm fraguzayanta yōi apərənāyu tauruna yōi kainina anupaēta mašyānəhəm. 56 yaččit məm tura pazdayanta āsu.aspa naotarača, atčit azəm tanūm aguze adairi maēšahe garō yaŋ varšnōiš satō.karahe; atčit məm fraguzayanta yōi apərənāyu tauruna yōi kainina anupaēta mašyānəhəm“.

57 paovryəm gərəzəm gərəzaēta ašiš vanūhi yā bərəzaiti hača apudrō.zanyāi jahikayāi: „mā hē avi pādəm ava.hišta mā gātəm nipaidyənuha! kuda hiš azəm kərənəvāni? asmanəm avi frašusāni zəm avi ni.urvisyāni?“

58 bityəm gərəzəm gərəzaēta ašiš vanūhi yā bərəzaiti hača \*avanəhai jahikayāi, yā aom pudrəm baraiti anyahmāi aršānūi varštəm paidə upa.baraiti. „kuda hiš azəm kərənəvāni? asmanəm avi frašusāni zəm avi ni.urvisyāni?“

59 θrityəm gərəzəm gərəzaēta ašiš vanūhi yā bərəzaiti: „imat mē stāvīštəm šyaodnəm mašya vərəzinti sāsta, yaŋ kainyō uzvādayeinti [darəyəm] ayrvō niŋāmayeinti. kuda hiš azəm kərənəvāni? asmanəm avi frašusāni zəm avi ni.urvisyāni?“

60 āat mraot ahurō mazdā: „aši srīre dāmidāite, mā avi asma nəm frašusa mā avi zəm ni.urvise; ida mē tūm həm.čarənuha \*antarə.arəðəm nmānahe srirahe xsādrō.kərətəhe. 61 ana θwā yasna yazāi ana yasna frāyazāne, yasə θwā yazata vīštāspō \*pasne āpō dāit-yayā, bərəzəm barat zaota vāčim hištəmnō pasča barəsmə. 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 θamnauhantəm varəčauhantəm yaoxštivantəm tara-dātəm anyāiš dāmaṇ, 10 yaṭ asti ahurahe mazdā, yada dāmaṇ dadat ahurō mazdā pouruča voluča pouruča srīrača pouruča abdača pouruča frašača pouruča bamyāča, 11 yaṭ kərənavan fršəm ahūm azarəšəntəm amarəšəntəm afrīdyantəm apuyantəm yavaējim yavaesum vasō.xšadrəm. yaṭ irīsta paiti usəhištaṇ jasat jvayō amərəxtiš, dadaitē frašəm vasna aṇhuš. 12 bun gaēdā \*amaršantiš yā ašahe saṇuhaitiš. \*niš \*tat paiti druxš nāšāite, yadat aiwičēt jaymat ašavanəm mahrkavāi aom čīdrəmča stīmča, \*āvadča \*maire nāšataēča mairiyō ada ratuš.*

13 *ahe raya x<sup>v</sup>arənauhača təm yazāi surunvata yasna uyrəm kavaēm x<sup>v</sup>arənō mazdadātəm zaodrabyō. — uyrəm kavaēm x<sup>v</sup>arənō mazdadātəm yazamaide haomayō gava . . . tāscā yazamaide.*

14 *uyrəm kavaēm x<sup>v</sup>arənō mazdadātəm yazamaide \*aš.vandarəm uparō.kairīm θamnauhantəm varəčauhantəm yaoxštivantəm tara-dātəm anyāiš dāmaṇ, 15 yaṭ asti aməšanəm spəntanəm xšaētanəm vərəzidōiθranəm bərəzantəm aiwyāmanəm taxmanəm ahūiryanəm, yōi aiḍyejənhō ašavanō, 16 yōi hapta hamō.manənhō, yōi hapta hamō.vāčənhō, yōi hapta hamō.šyaodnənhō, yaēšəm asti haməm manō, haməm vāčō, haməm šyaodnəm, hamō patača frasāstača, yō dadvā ahurō mazdā, 17 yaēšəm anyō anyehe urvānəm aiwi.vāēnaiti mərəθwəntəm humataēšu, mərəθwəntəm hūxtaēšu, mərəθwəntəm hvarštaēšu, mərəθwəntəm \*garō nmānəm, yaēšəm raoxšnənhō pantānō āvayatəm avi zaodrā, 18 yōi hənti ānhəm dāmanəm yaṭ ahurahe mazdā dātarasča marəxštarasča θwarəxštarasča aiwyāxštarasča nipātarasča nisharətarasča; 19 taēčēt, yōi frašəm vasna ahūm dadən azarəšəntəm amarəšəntəm afrīdyantəm apuyantəm . . . = 11—12 . . . — — ahe raya . . . tāscā yazamaide.*

21 *uyrəm kavaēm . . . anyāiš dāmaṇ, 22 yaṭ asti mainyavanəm yazatanəm gaēiḍyanəmča zātanəmča azatanəmča frašō.čarəθraṇ saošyantəmča; 23—24 taēčēt, yōi frašəm vasna ahūm dadən azarəšənt-*

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

25 *uyrəm kavaēm . . . anyāiš dāmaq, 26 yať uparəhačəť haoš-yarəhəm paradātəm darəyəmčēť aipi zrvānəm, yať xšayata paiti būmīm haptaidyqəm daēvanqəm mašyānaqəmča yādwaqəm pairikanqəmča sādraqəm kaoyqəm karafnaqəmča, yō janat dea θrišva māzainyanqəm daēvanqəm varənyanqəmča drvatqəm. — — ahe raya . . . tāsčā yazamaide.*

27 *uyrəm kavaēm . . . anyāiš dāmaq, 28 yať uparəhačəť taxməm urupi azinavantəm, yať xšayata paiti būmīm haptaidyqəm daēvanqəm mašyānaqəmča yādwaqəm pairikanqəmča sādraqəm kaoyqəm karafnaqəmča, 29 yať bavat aiwi.vanyā vispe daēva mašyāča vispe yātavō pairikāšča, yať barata aərəm mainyūm framitəm aspəhe kəhrpa θrisatəm aiwi.gāmanqəm wa pairi zəməō karana. — — ahe raya . . . tāsčā yazamaide.*

30 *uyrəm kavaēm . . . anyāiš dāmaq, 31 yať uparəhačəť yim yiməm xšaētəm hvađwəm darəyəmčēť aipi zrvānəm, yať xšayata paiti būmīm haptaidyqəm daēvanqəm . . . karafnaqəmča, 32 yō uzbarat hača daēvaēibyō uye ištīšča saokāča, uye fšaonišča vqđwāča, uye θrafsča frasastišča, yeiəhe xšadrāda \*x<sup>v</sup>airyqən \*stō uye x<sup>v</sup>arəθe aġyamne amarəšanta pasu vira aəhaošəmnne āpa urvaire, 33 yeiəhe xšadrāda nōit aotəm ānha nōit garəməm, nōit zaurva ānha nōit mərədyuš, nōit araskō daēvō.dātō para anādruxtōit, para ahmāt yať hīm aēm \*draogəm vāčīm aəhaiđim činmāne \*paiti.barata. 34 āat yať hīm aēm \*draogəm vāčīm aəhaiđim činmāne \*paiti.barata, vaēnəmnənm ahmat hača x<sup>v</sup>arəno mərəyahe kəhrpa frašusat. avaēno x<sup>v</sup>arəno fraštō yō yimō xšaētō hvađwō, brəsət yimō ašātō dəuš.manahyāiča hō stərətō nidarat upairi zam*

35 *paoirim x<sup>v</sup>arəno apanəmata x<sup>v</sup>arəno yimat hača xšaētāt šusat x<sup>v</sup>arəno yimat hača vīvaəhušāt mərəyahe kəhrpa vārəynahe. aom x<sup>v</sup>arəno hangəurvayata midrō yō vouru.gaoyaoitīš yō srut.gaošō hazavrā.yaoxštīš; midrəm vīspanqəm dahyunaqəm daiəhupaitim yazamaide, yim fradadat ahurō mazdā x<sup>v</sup>arənanəuhastəməm mainyavanqəm yazatanqəm.*

36 *yať bitim x<sup>v</sup>arəno apanəmata x<sup>v</sup>arəno yimat hača xšaētāt šusat x<sup>v</sup>arəno yimat hača vīvaəhušāt mərəyahe kəhrpa vārəynahe, aom x<sup>v</sup>arəno hangəurvayata vīsō pudrō ađwyānoiš vīsō sūrayā*

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

38 yaṭ θritīm x<sup>v</sup>arənō apanəmata x<sup>v</sup>arənō yimat̄ hača xšaētāt̄ šusat̄ x<sup>v</sup>arənō yimat̄ hača vivarəhušāt̄ mərəyahe kəhrpa vərəyṇahe. aom x<sup>v</sup>arənō hangəurvayata naire.mand̄ kərəsāspō, yaṭ ās mašyānaṃ uyranāṃ aojištō ainyō zaraduštrāt̄ nairyayāt̄ parō haṃ.vərətōit̄, 39 yaṭ dim uparəhačāt̄ yā uyra naire haṃ.varəitiš; nairyāṃ haṃ.varəitim̄ yazamaide ərədwō.zəngāṃ ax<sup>v</sup>afnyāṃ āsitō.gātūm jāyāurum, yā uparəhačāt̄ kərəsāspəm. 40 yō janat̄ ažiṃ srvarəm yim aspō.garəm nərə.garəm yim višavantəm zairitəm, yim upairi viš raodaṭ̄ xšvaēpaya vaēnaya barəšna, yim upairi viš raodaṭ̄ arštyō.barəza zairitəm, yim upairi kərəsāspō ayarəha pitūm pačata ā rapidwinəm zrvānəm. tafsat̄ča hō mairyo x<sup>v</sup>isat̄ča; fraš ayarəhō frasparat̄ yaēšyantīm āpəm parānəhat̄. paraš tarštō apatačāt̄ naire.mand̄ kərəsāspō. 41 yō janat̄ \*gandərwəm yim zairi.-pāšnəm, yō apataṭ̄ vizafānō mərəxšānō gaēdā astvaiṭiš ašahe. yō janat̄ hunavō yaṭ padanaya nava hunavasča nivikahe hunavasča dāštayāndiš. yō janat̄ zaranyō.pusəm hitāspəm varəsaomča dānayanəm pitaonəmča aš.pairikəm. 42 yō janat̄ arəzō.šamanəm nairyāṃ.haṃ.varətivantəm taxməm frāzuštəm \* \* uštəm jīrəm zbarəmnəm jīyāurum afrakatačim \*barō.zušəm apa.disəm nyāidāuru apastanəhō gatō arəzahe. 43 yō janat̄ snāvidkəm yim srvō.zanəm asəngō.gāum, yō avada vyāxmanyata: apərənāyu ahmi nōit̄ pərənāyu; yezi bavāni pərənāyu, zāṃ čaxrəm kərənāvāne, asmanəm radəm kərənāvāne. 44 avanayeni spəntəm mainyūm hača raoxšna \*garō \*nmāna, uspatayeni aərəm mainyūm ərəyata hača dužarəha. tē mē vāšəm danjāyānte spəntasča mainyuš avarasča, yezi maṃ nōit̄ janat̄ naire.mand̄ kərəsāspō. təm janat̄ naire.mand̄ kərəsāspō ava apanəm gayehe \*frasānəm uštānahe. — — ahe raya . . tāščā yazamaide.

45 uyṛəm ax<sup>v</sup>arətəm x<sup>v</sup>arənō mazdadātəm yazamaide \*aš.vandarəm uparō.kairim θamnanəuhantəm varəčanəuhantəm yaoxštivantəm taradātəm anyāiš dāmān, 46 yahni paiti \*\*parəx<sup>v</sup>āide spəntasča mainyuš avarasča, aētahmi paiti at̄ ax<sup>v</sup>arəte. adāt̄ ašte fraṇharəčayaṭ̄ āsiste katarasčit̄; spəntō mainyuš aštəm fraṇharəčayaṭ̄ vohuča manō ašəmča vahistəm ātrəmča ahurahe mazdā pudrəm, aərō mainyuš aštəm fraṇharəčayaṭ̄ akəmča manō aēšəməmča xrvī.drūm ažiṃča dahākəm spityurəmča yimō.kərəntəm. 47 adāt̄ fraša haṃ.rāzayata atarš mazdā ahurahe \*uiti avada manhānō: aētat̄ x<sup>v</sup>arənō hangərvəfšāne yaṭ ax<sup>v</sup>arətəm. dat̄ hē paskāt̄ fradvarat̄ ažiš θrizafā duždaēnō \*uiti zaxšadrəm daomnō: 48 injaṭ̄ avat̄ handaēsayanəuha, atarš mazdā ahurahe: yezi

aētaṭ nyāsānhe yaṭ ax<sup>v</sup>arētəm, frā θwam paiti apāda nōiṭ apaya uzraočayāi zam paiti ahurađātəm θrađrāi ašahe gaēdanam. ada ātarš zasta paiti apa.gəurvayaṭ fraxšni uštānō.činahya, yada ažiš biwivānha. 49 adāt fraša ham.dvarat ažiš θrizafā duždaēnō uiti avada manhānō: aētaṭ x<sup>v</sup>arēnō hangrəfšāne yaṭ ax<sup>v</sup>arētəm. āat hē paskāt ham.rāzayata ātarš mazdā ahurahe uiti vačēbiš aojanō: 50 tinja! avat handaēsayanəuha, aže θrizafəm dahāka: yezi aētaṭ nyāsānhe yaṭ ax<sup>v</sup>arētəm, frā θwam zadənha paiti uzuxšāne, zafarə paiti uzraočayeni nōiṭ apaya afrapatāi zam paiti ahurađātəm mahrkai ašahe gaēdanam. ada ažiš gava paiti apa.gəurvayaṭ fraxšni uštānō.činahya, yada ātarš biwivānha.

51 aētaṭ x<sup>v</sup>arēnō frapinvata avi zrayō vouru.kašəm. ā dim hadra hangəurvayaṭ apam napā aurvat.aspō. tatča izyeiti apam napā aurvat.aspō: aētaṭ x<sup>v</sup>arēnō hangrəfšāne yaṭ ax<sup>v</sup>arētəm bunəm zrayanō gufrahe bune jafranam vairyanaṃ. 52 bərazantəm ahurəm xšadrīm xšāētəm apam napātəm aurvat.aspəm yazamaide aršānəm zavanō.sum, yō nərəuš dada, yō nərəuš tataša, yō upāpō yazatō \*sruṭ.gaošō.təmō asti yezimnō. 53 āat vō kasčūt mašyānam, uiti mraot ahurō mazdā, āi ašaum zaraduštra, x<sup>v</sup>arēnō ax<sup>v</sup>arētəm isaēta! adaurunō hō rātanam raoxšni.xšnūtəm išānhaēta adaurunō hō rātanam pouru.xšnūtəm išānhaēta adaurunō hō rātanam. 54 təm hačāt ašiš pouruš.x<sup>v</sup>ādra spāra.dāšta sūra gəušča vāstraheča, təm hačāt vərəθrəm vīspō.ayārəm amaēniynəm tarō.yārəm. āat ana vərəθra hačimnō vanāt haēnayā xrvīšyeitiš, āat 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>arēnō mazdadātəm zaodvābyō. uyrəm ax<sup>v</sup>arētəm x<sup>v</sup>arēnō mazdadātəm yazamaide haomayō gava . . . tāščā yazamaide.

55 uyrəm ax<sup>v</sup>arētəm . . . anyāiš dāman, 56 yaṭ isat mairyō tūiryō franrase zrayanō vouru.kašahe. maynō apa.spayaṭ vastrā, taṭ x<sup>v</sup>arēnō isō, yaṭ asti airyanam dakiyunam zātanam azātanamča yaṭča ašaonō zaraduštrahe. ā taṭ x<sup>v</sup>arēnō frazğadata, taṭ x<sup>v</sup>arēnō apatačāt, taṭ x<sup>v</sup>arēnō apa.hidaṭ; ada hau apayžarō bvat zrayanō vouru.kašahe vairiš, yō haosravā nqma. 57 āat us.pataṭ franrase tūrō aš.varəčā, spitama zaraduštra, zrayanhat hača<sup>+</sup> vouru.kašāt ayam daoidrīm daomnō: ide ida yadna ahmāi nōiṭ taṭ x<sup>v</sup>arēnō pairi.abaom, yaṭ asti airyanam dakiyunam zātanam azātanamča yaṭča ašaonō zaraduštrahe. 58 vaēm ham.raēdvayeni vīspa taršuča xšudrača masanača vanhanača srayanača. \*θwazjaiti ahurō mazdā paitišā dāman dadānō. āat ava.pataṭ franrase tūrō aš.varəčā, spitama zaraduštra,

avi zrayō <sup>v</sup>vouru.kašəm. atbitīm maynō apa.spayaṭ vastrā, taṭ x<sup>v</sup>arənō isō, yaṭ asti airyanəm dahyunəm . . . zrayanōhō <sup>v</sup>vouru.kašəhe vairiš, yō vanhazdā nāma. 60—61 āaṭ us.pataṭ franrase tūrō aš.varəčā, spitama zaraduštra, zrayanhat hača <sup>v</sup>vouru.kašāṭ ayəm daoīdrīm daomnō: ide ida yadna ahmāi avaeḍa ida yadna kahmāi nōiṭ taṭ x<sup>v</sup>arənō pairi.abaom, yaṭ asti airyanəm dahyunəm . . . avi zrayō <sup>v</sup>vouru.kašəm. 62 ādrītm apa.spayaṭ vastrā, taṭ x<sup>v</sup>arənō isō, yaṭ asti airyanəm dahyunəm . . . zrayanōhō <sup>v</sup>vouru.kašəhe aš yā awzdānva nāma. 63 āaṭ us.pataṭ franrase tūrō aš.varəčā, spitama zaraduštra, zrayanhat <sup>v</sup>hača vouru.kašāṭ ayəm daoīdrīm daomnō: ide ida yadna ahmāi avaeḍe ida yadna ahmāi avōya ida yadna ahmāi nōiṭ taṭ x<sup>v</sup>arənō pairi.abaom, yaṭ asti airyanəm dahyunəm zātanəm azātanəmčā yaṭčā ašəonō zaraduštrahe. 64 nōiṭ taṭ x<sup>v</sup>arənō pairi.abavaṭ, yaṭ asti airyanəm dahyunəm zātanəm azātanəmčā yaṭčā ašəonō zaraduštrahe. — — ahe raya . . . tāščā yazamaide.

## 78—90.

78 uyrəm kavaēm . . . anyāiš dāmqn, 79 yaṭ upanahačaṭ ašavanəm zaraduštrəm anumātē daēnayāi anuxtē daēnayāi anuvarštē daēnayāi, yaṭ as vīspəhe anhəuš astvatō ašəm ašavastəmō xšadrəm <sup>v</sup>huššadrō.təmō raēm raēvastəmō x<sup>v</sup>arənō x<sup>v</sup>arənanəuhastəmō vərəḍra vərəḍravastəmō. 80 vaēnəmnəm ahmaṭ para daēva patayən, vaēnəmnəm mayā frāvōiṭ, vaēnəmnəm <sup>v</sup>apa.karšayən jainiš hača mašyākaēbyō; āaṭ tā snaodəntiš gərəzānā hazō nivarəzayən daēva. 81 āaṭ tē aēvō ahunō vairyō yim ašavanəm zaraduštrəm frasrāvayaṭ vī.bərəḍvəntəm āctūīrīm aparəm xraoždəyehya frasrūiti <sup>v</sup>zaməragūza avazaṭ vīspe daēva ayesnya avahmya.

82 yeñhe taṭ x<sup>v</sup>arənō isaṭ mairyō tūiryō franrase vīspāiš avi karšvqñ yāiš hapta. pairi yāiš hapta karšvqñ mairyō apataṭ franrase isō x<sup>v</sup>arənō zaraduštrāi. ā taṭ x<sup>v</sup>arənō frazɡadata avi vayəm vītāpəm. inja mē urvisyatəm, aēzo jasatəm aēzahe, yadā kadāča tē ās zaošō mana yaṭ ahurahe mazdā daēnayāsčā māzdayasnōiš. — — ahe raya . . . tāščā yazamaide.

83 uyrəm kavaēm . . . anyāiš dāmqn, 84 yaṭ upanahačaṭ kavaēm vīštāspəm anumātē daēnayāi anuxtē daēnayāi anuvarštē daēnayāi, yaṭ <sup>v</sup>imqm<sup>v</sup> daēnaq āstaota dušmainyūm siždyō daēvqñ apa <sup>++</sup>ašavqñ. 85 yō druča paurvqñčā ašāi ravō yaēša, yō druča paurvqñčā ašāi ravō yaēša, yō druča paurvqñčā ašāi ravō vīvaēda, yō bāzuščā upastača vīсата aiñhā daēnayā yaṭ ahurōiš zaraduštrōiš. 86 yō hīm stā-

*tamča hitam haitim uzvažat hača hinūiwyō nī hīm dasta maīdyōišādəm  
 bərəzi.rāzəm afrakadavaitim ašaonīm vrafδam gēušča vāstraheča  
 frīdam gēušča vāstraheča. 87 bavať aiwi.vanyā, yasə taxmō kava  
 vīštāspō tqdryāvāntəm duždaēnəm pəšanəmča daēvayasnəm drvantəmča  
 arəjat.aspəm uta anyāscīt aya dužvandravō hyaonānhō. — — ahe  
 raya . . . tāsčā yazamaide.*

88 *uyrəm kavaēm . . . anyāiš dāman, 89 yať upanahačat \*saos-  
 yantəm vərədrajanəm uta anyāscīt haxayō, yať kərənavāt frašəm  
 ahūm \*azarəšəntəm amarəšəntəm afrīdyantəm apuyantəm yavaējim  
 yavaēsūm vasō.xšadrəm, yať irista paiti usəhištāt jasat jvayō amərə-  
 xtiš, dadvaite frašəm vasna anhuš. 90 bun . . . mare nāšātaēča mairyō  
 ada ratuš. — — ahe raya . . . tāsčā yazamaide.*

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Vidēvdāt.

II.

· 𐬨𐬀𐬛𐬀𐬎𐬎𐬌 · 𐬠𐬨𐬀𐬎𐬎𐬌 · 𐬨𐬀𐬎𐬎𐬌 · 𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌 · 𐬀𐬨𐬀𐬎𐬎𐬌 · 𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬨𐬀𐬎𐬎𐬌𐬀 1  
mainyō mazda ahura,, :mazdąm ahurəm zaraθuštrō pārəsat

· 𐬠𐬨𐬀𐬎𐬎𐬌𐬀𐬎𐬎𐬌𐬀𐬎𐬎𐬌𐬀𐬎𐬎𐬌𐬀 · 𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
mašyānaŋm paoiryō kahmāi ,ašāum astvaitinąm gaθanaŋm dātara spōnīšta

· 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀𐬀 · 𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
kahmāi ? zaraθuštrāi yat mana anyō mazdā ahurō yō tūm aparəsaə

· 𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬨𐬀𐬎𐬎𐬌𐬀 2 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
ahurō mraot āat “?zaraθuštrim āhūrīm yaŋm daēnaŋm fradaēsayō

· 𐬨𐬀𐬎𐬎𐬌𐬀𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
paoiryō ahmāi ,zaraθuštra ašāum” ,hvąθwāi srīrāi yimāi,, :mazdā

· 𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
yat θwat anyō mazdā ahurō yō azəm aparəsaə mašyānaŋm

· 𐬠𐬨𐬀𐬎𐬎𐬌𐬀𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
zaraθuštrim āhūrīm yaŋm daēnaŋm fradaēsaēm ahmāi ,zaraθuštrātī

· 𐬠𐬨𐬀𐬎𐬎𐬌𐬀𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 3  
vīsaəha’ :mazdā ahurō yō azəm ,zaraθuštra ,mraom hē āat

· 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
aēm mē āat ‘.daēnayāi bəratāča mərətō ,vīvaəhana srīra yima ,mē

· 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
ēistō nōit ahmi dātō nōit’ :zaraθuštra ,srīrō yimō paityaoəsta

· 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 4 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀 · 𐬠𐬨𐬀𐬎𐬎𐬌𐬀  
yō azəm ,zaraθuštra ,mraom hē āat ‘.daēnayāi bəratāča mərətō





stao- pasvasča fračaranta iθra astēm .ahmāt para yaθa masyehīm

.:zaošō hē kaθača yaθa zaošōmča uštīm anu hvam mašyāča -rāča

hē āat .hanjasanta nava.satō.zōma xšaθrāi yimāi āat

sūnqmča mašyānqmča staoranqmča pasvqmča pərəne bvat zā im

pasvasča vindan gātvō hīm nōit ;saočintqm suxraqm āθraqmča vayqmča

srīra yima' :paiti.vaēdaēm yimāi āat mašyāča staorāča

mašyānqmča staoranqmča pasvqmča hangata zā im pərəne l'vvaēhana

vin- gātvō hīm nōit ;saočintqm suxraqm āθraqmča vayqmča sūnqmča

frašūsāt yimō āat .mašyāča staorāča pasvasča dēnti

aiwišvat zqm imqm hō .adwanēm paiti hū rapiθwqm upa ā raočā

spanta friθa' :uityoajanō āstraya sifāt dim avi zaranaēnya suwrya

mašyā- staoranqmča pasvqmča barəθre nēmanəha vīča šva frača ārmaite

θrišvaēibyō θribyō višāvayat zqm imqm yimō āat .-nqmča

fračaranta iθra astēm .ahmāt para yaθa masyehīm ahmāt

yaθa zaošōmča uštīm anu hvam mašyāča staorāča pasvasča

“zaošō hē kaθača

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XV.

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သာသနာ့ဗဟိုဌာနများနှင့် ပတ်သက်၍ အောက်ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း  
 ၁၉။ သို့သော်လည်းကောင်း၊ အောက်ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း  
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 ၂၅။ သို့သော်လည်းကောင်း၊ အောက်ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း  
 ၂၆။ သို့သော်လည်းကောင်း၊ အောက်ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း ဖော်ပြပါအတိုင်း





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• 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

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## Visprat.

### II.

1 *ahmya zaodre barəsmanaēča ratavō mainyava āyese yešti. ratavō gaēdya āyese yešti. ratavō upāpa āyese yešti. ratavō upasma āyese yešti. ratavō fraptərəjāta āyese yešti. ratavō ravasčarāta āyese yešti. ratavō čaəranhāča āyese yešti.*

2 *ahmya zaodre barəsmanaēča yāiryā ašavana ašahe ratavō āyese yešti. maidyōi.zarəmaēm payanəhəm 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 hamaspadmaēdaēm arətō.karədnəm ašavanəm ašahe ratūm āyese yešti.*

3 *ahmya zaodre barəsmanaēča gaēdanəqəm ānhairīm ašavanəm ašahe ratūm āyese yešti, yač ānhairyō zīzanən. ahmya zaodre barəsmanaēča vīspe tē ratavō āyese yešti, yōi aoxta ahurō mazdā zara-duštrāi yasnyāča vahmyāča ašač hača yač vahištač.*

4 *ahmya zaodre barəsmanaēča dīwəqəm ratūm āyese yešti yim ahurəm mazdaqəm mainyaom mainyavanəqəm dāmanəqəm mainyaoyā stōiš ahūmča ratūmča. ahmya zaodre barəsmanaēča dīwəqəm ratūm āyese yešti yim zaraduštrəm spitāməm gaēdīm gaēdyanəqəm dāmanəqəm gaēdyayā stōiš ahūmča ratūmča.*

5 *ahmya zaodre barəsmanaēča radīwəqəm framarətārəm āyese yešti yim narən ašavanəm dadranəm humatəmča manō hūxtəmča vačō hvarštəmča šyaodnəm, spəntəqəm ūrmaitīm darətəm yōi maqdrəm saosyantō yešhe šyaodnāiš gaēdā aša frādənte.*

6 *ahmya zaodre barəsmanaēča sarəda ašavana ašahe ratavō āyese yešti. ahunəm vairīm frasraodrəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča ašəm vahištəm staodīwəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča yešhē.hātəqəm hufraəyastəqəm ašaonīm ašahe ratūm āyese yešti.*

7 ahmya zaodre barəsmanaēča ahunavaitīm gāḍqam ašaonīm ašahe ratūm āyese yešti. γanā hubayā hufədrīš huraoḍaḥō 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 haptəḥāitīm ašavanəm ašahe ratūm āyese yešti. arədvīm sūrəm anāhitəm ašaonīm ašahe ratūm āyese yešti.

8 ahmya zaodre barəsmanaēča uštavaitīm gāḍqam ašaonīm ašahe ratūm āyese yešti. garayō ašax<sup>v</sup>āḍrā pouru.x<sup>v</sup>āḍrā mazdadāta ašavana ašahe rataḅō āyese yešti. ahmya zaodre barəsmanaēča spəntā-mainyūm gāḍqam ašaonīm ašahe ratūm āyese yešti. vərəḍraynəm ahuradātəm āyese yešti, vanaintimča uparatātəm āyese yešti.

9 ahmya zaodre barəsmanaēča vohuxšadrəm gāḍqam ašaonīm ašahe ratūm āyese yešti. midrəm vouru.gəoyaoitīm āyese yešti. rāma x<sup>v</sup>āstrəm āyese yešti. ahmya zaodre barəsmanaēča vahištoištim gāḍqam ašaonīm ašahe ratūm āyese yešti. dahmaqəm vanəuhīm āfritīm āyese yešti. dahməmča narəm ašavanəm āyese yešti. uyrəm taxməm dā-mōiš upamanəm yazatəm āyese yešti.

10 ahmya zaodre barəsmanaēča airyamanəm išīm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča fšūšō.məḍrəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča ratūm bərəzəm hadaoxtəm ašavanəm ašahe ratūm āyese yešti.

11 ahmya zaodre barəsmanaēča ahūirim frašnəm ašavanəm ašahe ratūm āyese yešti. ahūirim tkaēšəm ašavanəm ašahe ratūm āyese yešti. ahmya zaodre barəsmanaēča hadiš vāstravatō āyese yešti. vāstrəm bərətəm gəve hudāḥe 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 havəḥāiča ratufritayaēča ašavastāiča vərəḍraynyāiča hurunyāiča yaṭ saosyantəm ašaonəm.

2 pairi vō aməšā spəntā huxšadrā hudāḥō dadəmi ,tanvascēt x<sup>v</sup>ahyā uštanəm' pairi višpā hujitayō.

3 frā tē vərəne ahe daēnaya, ašāum ahura mazda, mazdayasnō zaraduštriš.

## XII.

1 haomanəmča harəšyamnanəm, yōi harəšyente radwe bərəzaitē yaṭ ahurāi mazdāi ašaone yaṭ zaraduštrāi spitamāi frafsu \*frāvira-

tāca hā vaṇhuš sraošō ašyō, yō \*aši hačaiite \*maqāraya, hōca ida yōidwā \*astū.

2 humaya upaṇhā čišmaide ahunahe vairyehe ašaya frasrūtahe frasrāvayamuhe hācanayāsca haomaḡ huncvaintyā ašaya frašūtayā frašāvayamnyā.

3 aršuxdanamča vačaṇham sraṇaṇhamča zaraduštrinam hvarštanaṇmča šyaodnanam barəsmānamča ašaya frastarətanam haomanamča ašaya hutanam staotanamča yesnyanam daēnayāsca māzdayasnōiš maḡdwanamča vaxədwanamča varštvanamča.

4 ada zi nō \*humāyō.tarača aṇhən. humaya aēta dāmaṇ \*dadəmaide humaya čišmaide humaya mainyāmaide, \*yam daḡat ahurō mazdā ašava θraošta vohu mananəha vaxšt aša yā hātam mazištača vahištača sraēštača. ada zi nō \*humāyō.tarača \*ižyō.tarača āṇhāma yāiš spəntahe mainyōuš dāmaṇ yat hiš humayača ižyāča čināḡmaide.

5 humaya nō buyata asmana hāvana ayaṇhaēna hāvana fraoirisimna frašāvayamna \*nmānyača vīšyača zantarača \*daṇhavača ahmi nmāne \*aṇhe \*vīse ahmi zantvō \*aṇhe \*daṇhvō ahmākəmča mazdayasnam frāyazəmnanam hada.aəsmānam hada.baoidinam hada.ratufritinam. ada zi nō \*humāyō.tara aṇhən.

## Nyāyīṣṇ.

### III.

1 nəmō ahurāi mazdāi nəmō aməšəēibyō spəntaēibyō nəmō māṇhāi gaočidraī nəmō paiti.dītai nəmō paiti.dīti.

2 xšnaodra ahurahe mazdā tarōidīti aṇrahe mainyōuš. haiḡyāvarštam hyat vasnā \*fərašō.təməm. staomi ašəm. — ašəm vohū . . . — fravarāne mazdayasnō zaraduštris vīdaēvō ahura.tkaēšō hāvānə ašaone ašahe radwe yasnāiča vahmāiča xšnaodraīča frasastayaēča sāvāṇhə vīšyāiča ašaone ašahe radwe yasnāiča vahmāiča xšnaodraīča frasastayaēča. māṇhahe gaočidrahe gəušca aēvō.datayā gəušca pouru.sarədayā xšnaodra yasnāiča vahmāiča xšnaodraīča frasastayaēča. — yadā ahū vairyō . . . mraotū.

3 nəmō ahurāi . . . paiti.dīti.

4 \*kada mā uxšyeiti, \*kada mā nərəfsaiti? paṇca.dasa mā uxšyeiti, paṇca.dasa mā nərəfsaiti. yā hē uxšyastātō, tā nərəfsastātō; tā nərəfsastātō, yā hē uxšyastātascit. kō, yā mā uxšyeiti nərəfsaiti ḡwat?



5 *mānhəm gaočīdrəm ašavanəm ašahe ratūm yazamaide. taṭ mānhəm paiti.vaēnəm taṭ mānhəm paiti.vīsəm raoxšnəm mānhəm aiwi.vaēnəm raoxšnəm mānhəm aiwi.vīsəm. hištənti anəšā spənta xʷarəno dārayeinti, hištənti aməšā spənta xʷarəno baxšənti zqm paiti ahuradātqm.*

6 *ātaṭ yaṭ mānhəm raoxšne tāpayeiti mišti urvaranqm zairi-gaonanqm †zarmaēm paiti zəməda uzuaxšyeinti. antarəmānhāsčā pərənō.mānhāsčā vīsaptadāsčā. antarəmānhəm ašavanəm ašahe ratūm yazamaide. pərənō.mānhəm ašavanəm ašahe ratūm yazamaide. vī-saptadəm ašavanəm ašahe ratūm yazamaide.*

7 *yazāi mānhəm gaočīdrəm bayəm raēvantəm xʷarənanəuhantəm afnanəuhantəm tafnanəuhantəm varəčanəuhantəm xštəvantəm ištəvantəm yaoxštəvantəm saokəvantəm zairimiyəvantəm vohvəvantəm bayəm baēšazəm.*

8 *ahe raya xʷarənanəhača təm yazāi surunvata yasna mānhəm gaočīdrəm zaodrəbyō. mānhəm gaočīdrəm ašavanəm ašahe ratūm yazamaide haomayō gava . . . tāsčā yazamaide.*

9 *yadā ahū vairiyō . . . —. yasnəmča vahməmča aojasčā zavarəča afrināmi mānhəhe gaočīdrahe gəuščā aevō.dātayā gəuščā pouru-sarədayā. — ašəm vohū . . . —.*

10 *dasta aməm vərəθraynəmča dasta gəuš xʷādrō.nahīm dasta narqm †pouru.tātəm stāhyanqm vyāxananqm vanatqm avanəmnanqm †hadrvananantqm hamərəvə †hadrvananantqm duš.mainyuš †stōi †rapantqm †čīdra.avəhəqm.*

11 *yazata pouru.xʷarənanəha yazata pouru.baēšaza čīdra vō buyārəš masānā cidra vō zavanō.savō čīdrəm boiṭ yūžəmčēt xʷarəno yazəmnāi āpō dāyata.*

## Gāh.

### V.

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

2 *sraošahe ašyehe ašivatō vərəθrəjanō frādat.gaēdahe rašnaoš razištahe arštātasčā frādat.gaēdayā varədat.gaēdayā xšnaodra yasnāiča vahmāiča xšnaodraiča frasastayaēča. — yadā ahū vairiyō zaotā . . . mraotū.*

3 *ahurəm mazdąm ašavanəm ašahe ratüm yazamaide. zarađuštrəm ašavanəm ašahe ratüm yazamaide. zarađuštrahe ašaonō fra-vašim yazamaide. aməsē spəntē ašaonąm yazamaide.*

4 *ašāunąm vaəuhiš sūrđ spəntā fravašayō yazamaide astvatō manahyāča. †apanō.təməm radwąm yazamaide yaētuštəməm yazatanąm haəhanuštəməm ašahe radwąm aiwinasaštəməm jaymūštəmąm ašaonō ašahe radwō ratufritim yazamaide.*

5 *ušahinəm ašavanəm ašahe ratüm yazamaide. ušąm srirąm yazamaide. ušđnhəm yazamaide xsōidnīm ravaṭ.aspųm framən.narąm framən.narō.vīrąm yā x<sup>v</sup>ādravaiti ††nmānyāiti. ušđnhəm yazamaide rəvīm ranjaṭ.aspųm, yā sanat aoi haptō.karšvairīm ząm. avąm ušąm yazamaide. ahurəm mazdąm ašavanəm ašahe ratüm yazamaide. vohu manō yazamaide. ašəm vahištəm yazamaide. xsādrəm vairīm yazamaide. spəntąm vaəuhīm ārmaitim yazamaide.*

6 *bərəjəm ašavanəm ašahe ratüm yazamaide. bərəja vaəhēuš ašahe bərəja daənayđ vaəhuyđ mazdayasnōiš nmānyehe radwō yasnāiča vahmāiča nmānīmča ašavanəm ašahe ratüm yazamaide.*

7 *sraosəm ašim huraodəm vərədrājanəm frādaṭ.gaēdəm ašavanəm ašahe ratüm yazamaide. rašnūm razištəm yazamaide. arštātəmča frādaṭ.gaēdąm varədaṭ.gaēdąm yazamaide.*

## Sih Rōčak.

### II.

1, 2, 7, 13.

1 *ahurəm mazdąm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide. aməsā spəntā hušsadrā hudānhō yazamaide.*

2 *vohu manō aməsəm spəntəm yazamaide. āxštīm hąm.vaintim yazamaide tarədatəm anyāiš dāmaq. āsnəm xratüm mazdadātəm yazamaide. gaosō.srūtəm xratüm mazdadātəm yazamaide.*

7 *amərətātātəm aməsəm spəntəm yazamaide. fšaonīm vađwąm yazamaide. †aspanāča yəvinō yazamaide. gaokərənəm sūrəm mazdadātəm yazamaide. niđrəm vouru.gaoyaoitim yazamaide. rāma x<sup>v</sup>āstrəm yazamaide. ašəm vahištəm ātrəmča ahurahe mazdđ puđrəm yazamaide. bərəzantəm ahurəm xsādrīm xsāētəm apąm napātəm aurvaṭ.aspųm yazamaide apəmča mazdadatąm ašaonim yazamaide. ašāunąm vaəuhiš sūrđ spəntā fravašayō yazamaide ɣənāsča vīrō.vađwđ yazamaide yāiryąmča hušitim yazamaide aməmča hutastəm huraodəm*

yazamaide vərəθraynəmča ahuradātəm yazamaide vanaintimča uparatātəm yazamaide. sraošəm ašim huraoðəm vərəθrājanəm frādat-gaēðəm ašavanəm ašahe ratūm yazamaide. rašnūm razistəm yazamaide. arštātəmča frādat.gaēðəm varədat.gaēðəm yazamaide.

13 tištrim stārəm raēvantəm x<sup>v</sup>arənanəuhantəm yazamaide. satavaēsəm frāpəm sūrəm mazdadātəm yazamaide. vīspe stārō afsčidra yazamaide. vīspe stārō zəmasčidra yazamaide. vīspe stārō urvarōčidra yazamaide. vanantəm stārəm mazdadātəm yazamaide. aoe strəuš yazamaide, yōi hapta haptōiringa mazdadāta x<sup>v</sup>arənanəuhanta baēšazyā paitištātəe yaðwəm pairikanəmča.

## Yasna.

### XI.

#### 1—7.

1 θrāyō \*haidim.ašavanō \*āfri.vačənhō zavainti gāušča aspascā haomasča.

gāuš zaotārəm zavaiti: ,uta buyā afrazaintiš uta dēuš.sravā hačimnō, yō məm x<sup>v</sup>āstəm nōit baxšahe, āt 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 \*pouru.maiti hanjamaine \*pouru.nairyā karšuyā’.

3 haomō x<sup>v</sup>āšārəm zavaiti: ,uta buyā afrazaintiš uta dēuš.sravā hačimnō, yō məm \*aiwiš.kutəm dārayehi yada tāyūm pəšō.sārəm; nava ahmi pəšō.sārō azəm yō haomō ašava dūraošō. 4 us mē pita haomāi draonō frērənaot ahurō mazdā ašava haəuharəne \*mat hizvō hōyūmča dōidrəm. 5 yō məm tat draonō zināt vā trəfyāt vā apa vā yāsāiti, yat mē dādat ahurō mazdā ašava haəuharəne \*mat hizvō hōyūmča dōidrəm, 6 nōit ahmi nmāne \*zānaitē ādrava naēda rādaēštā naēda vāstryō fšuyas, āt ahmi nmāne zayānte daha-kāča mūrakāča pouru.sarəda varšnāča. 7 θwāšəm ā gāuš frādwərəsō tančistāi haomāi draonō, mā θwā haomō bandayāt yada mairim bandayat yim tūirim fraərasyanəm madəme θrišve \*ašhā zəmə \*pairiš.x<sup>v</sup>axtəm ayanəhahe’.

### LV.

#### 1—6.

1 vīspā gaēdāsča tanvasča azdəbišča uštānəšča kəhrpasča təvīšišča baodasča urvānəmča fravašimča pairiča dadəmahī āča vaēda-

yamahī: āaṭ dās āvaēdayamahī gādābyō spəntābyō ratuaxšadrābyō ašaonibyō.

2 yā nō hənti gādā harəθravaitišča pāθravaitišča mainyuš.-x<sup>v</sup>arəθāsča, yā nō hənti urune waēm x<sup>v</sup>arəθəmča vastrəmča: tā nō hənti gādā harəθravaitišča pāθravaitišča mainyuš.-x<sup>v</sup>arəθāsča, tā nō hənti urune waēm x<sup>v</sup>arəθəmča vastrəmča, tā nō buyəṇ humiždā aš.miždā ašo.miždā parō.asnāi aəuhe pasča astasča baodaəhasča <sup>+</sup>vi.urvištīm.

3 tā nō ama tā vərəθrayna tā <sup>+</sup>dasvarə tā baēsaza tā fradada tā varədada tā havəṇha tā aiwyāvəṇha tā hudāṇha tā ašavasta tā frārāiti tā vidīše uzjaməṇ yā staota yesnya, yaḍa hiš fradadaṭ mazdā yə səvištō vərəθrajā frādaṭ.gaēθō pāθrāi ašahe gaēḍanəṃ harəθrāi ašahe gaēḍanəṃ suyamnanəṃča saošyantəṃča višpayāsča ašaonō stōiš.

4 višpəm ašavanəm aya ratufrīta hvāvayəṇhəm jasəntəm paiti-barāhi humataišča huxtaišča hvarštāišča.

5 ašəmča vohuča manō yazamaide. gādā spəntā ratuaxšadrā ašaoniš yazamaide.

6 staota yesnya yazamaide yā datā aṇhəuš paouruyehyā marəṃna vərəzimna <sup>+</sup>sixšəmna sáčayamna dadrāna paitišāna paitiš-marəṃna framarəṃna frāyazəṃna frašəm vasna ahūm dadāna.

7 bayəṃ staotanəṃ yesnyanəṃ yazamaide. staotanəṃ yesnyanəṃ yazamaide frasraodhrəmča framarəθhrəmča fragāθhrəmča frāyāstīmča. — yešhē hātəṃ . . . tāščā yazamaide.

## LXII.

## 1—10.

1 yasnəmča vahməmča hubəratīmča ušta.bəratīmča vanta.bəratīmča afrināmi tava ātarš, puθra ahurahe mazdā. yesnyō ahi vahmyō, yesnyō buyā vahmyō nmānāhu mašyākanəṃ. ušta buyāṭ ahmāi naire, yasə θwā bāda frāyazāite aəsmō.zastō barəsmō.zastō gao.zastō hāvanō.zastō.

2 dāityō.aəsmi.buyā dāityō.baoidi.buyā dāityō.pīθwi.buyā dāityō.-upasayeni.buyā pərənāyuš.harəθri.buyā dahmāyuš.harəθri.buyā ātarš, puθra ahurahe mazdā, 3 saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšavi.buye ahmya nmāne darəγəmcēt aipi zrvānəm upa sūrəṃ <sup>+</sup>frašō.kərəitīm hada sūrayā vanəhuyā frašō.kərətōit.

4 dāyā mē ātarš, puθra ahurahe mazdā, āsu x<sup>v</sup>āθrəm āsu θrāitīm āsu jītīm pouru x<sup>v</sup>āθrəm pouru θrāitīm pouru jītīm mastīm spanō xšəiwrəm hizvəṃ urune uši xratūm pasčaeta masitəm mazdān-

təm apairi.ādrəm 5 nairyəm pasčāeta hqm.varəitīm ərədwō.zəngəm ax<sup>v</sup>afnyəm āsitō.gātūm jayāurūm tudrusəm āsnəm \*frazaintīm karšō.rāzəm vyāxanəm hqm.raodəm hwāpəm azō.bujīm hwīrəm, yā mē frādayāt nmānəmčā visəmčā zantūmčā dahyūmčā daiwōhusastīmčā.

6 dāyā mē ātarš, puđra ahurahe mazdā, yā mē anhať afra-sānhā nūrəmčā yavaēča tāite, vahištəm ahūm āsaonəm raočəwəhəm vīspō.x<sup>v</sup>ādrəm, zazə buye vawəhāučā mižde vawəhāučā \*sravahe urunaēča darəye hawaəhe.

7 vīspaēibyō sastīm baraiti ātarš mazdā ahurahe, yaēibyō aēm \*hqm.pačaiti xšafnīmčā sūirīmčā; vīspaēibyō hača \*izyeiti \*hubəraitīm \*uštā.bəraitīmčā \*vantā.bəraitīmčā spitama.

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

9 āat yezi šē aēm baraiti aēsəm vā āsaya bəratəm barəsma vā āsaya frastarətəm urvarəm vā hadānaēpatəm, ā hē pasčāeta frīnaiti ātarš mazdā ahurahe xšnūtō atbištō \*haydəwəhəm: 10 ,upa θwā haxšōit gəwš vqđwa upa vīranəm pourutās, upa θwā vərəzvətča manō vərəzvatiča haxšōit anuha; \*urvāxš.anuha gaya jīyaeša tā xšapanō yā \*jvahi'. imat ādrō āfrivanəm, yō ahmāi aēsəm baraiti hikūš \*raočas.pairištəm āšahe bəraja \*yaozdātəm.

## XXVII.

13—15.

13 yadhā ahū vairyō adā ratuš ašātčēt hača vawəhəuš dazdā manawəhō šyaodananəm anəhəuš mazdāi xšadrəmčā ahurāi ā yim \*drəgubyō dadat vāstārəm.

14 ašəm vohū vahištəm asti uštā asti uštā ahmāi hyat ašāi vahištāi ašəm.

15 yeihē hātəm āat yesnē paiti vawəhō mazdā ahurō vaēdā ašāt hača yānhəmčā tqšcā tāšcā yazamaidē.

## XIX.

1 pərəsať zarəduštrō ahurəm mazdəm: ahura mazda mainyō spənīsta dātarə gaēdanəm astvaitinəm ašaum, čit avat vačō ās, ahura mazda, yat mē frāvaočō, 2 para asməm para āpəm para zəm para gəm para urvarəm para ātrəm ahurahe mazdā puđrəm para narəm āšavanəm para daēvāišča xrafstrāiš mašyāišča para vīspəm ahūm astvantəm para vīspa \*vohū mazdadāta ašačidra?

3 ātaṭ mraoṭ ahurō mazdā: baṃa aēša ās ahunahe vairyehe, spitama zaraduštra, yaṭ tē frāvaočēm 4 para asmēm para āpēm para zəm para gəm para urvarəm para ātrēm ahurahe mazdā pudrēm para narēm āšavanēm para daēvāišča xrafstrāiš mašyāišča para vīspēm ahūm astvantēm para vīspa \*vohū mazdadāta ašačidra.

5 hā mē baṃa ahunahe vairyehe, spitama zaraduštra, anapyūxda anapīšūta srāvayamna satēm paiti anyaešəm radwəm gādanəm anapyūxdanəm anapīšūtanəm srāvayamnanəm; ātaṭ aipyūxda aipišūta srāvayamna dasa paiti anye ratavō.

6 yasča mē aētaḥmi anhvō yaṭ astvainti, spitama zaraduštra baṃəm ahunahe vairyehe marāt frā vā marō drənḡayāt frā vā drənḡayō srāvayāt frā vā srāvayō yazāite, θrīščit tarō pərətūmčit hē urvānēm vahistēm ahūm frapārayeni azēm yō ahurō mazdā ā vahistāt anhaot ā vahistāt ašāt ā vahistaēibyō raočēbyō.

7 yasča mē aētaḥmi anhvō yaṭ astvainti, spitama zaraduštra, baṃəm ahunahe vairyehe drənḡayō \*apa.raodayete yaṭ vā naēməm yaṭ vā θrišum yaṭ vā čadrušum yaṭ vā pərətanhum, pairi dim tanava azēm yō ahurō mazdā urvānēm hača vahistāt anhaot; avavaitya bažasča fradasča pairi.tanuya, yada im zā. astiča im zā avaiti bažō yavaiti fradasčit.

8 frača aētaṭ vačō vaoče yaṭ ahumat yaṭ ratumat para avaiṇhe ašnō dānhōit para āpō para zēmō para urvarayā para gēuš čadvarəpaitištanayā dānhōit para narš ašaonō bipaitištānahe zaḡāt para avaiṇhe hū θvarštō kəhrpya ape aməšanəm spəntanəm dahim.

9 frā mē spanyā \*mainivā vavača vīspəm ašaonō stīm haitimča bavaintimča būsyeintimča šyaodnō.tāitya: ,šyaodənanəm anhvōuš mazdāi'.

10 aētačča aēšəm uxdanəm \*uxdō.təməm, yāiš yava frača vaoče frača mruye frača \*vaxšyeite. asti zī ana avavat uxdata, yada yaṭ diṭ vīspō anhuš astvā āsaxsat \*sasq dadranō nī pairi iriḡyastātāt haraite.

11 aētačča nō vačō frāvaoče \*siššaēmča hišmāirīmča \*yadana kahmāičit hātəm ašāt hača yaṭ vahistāt.

12 yada frā ida amraoṭ, yaṭ dim ahūmča ratūmča ādadaṭ: ida dim para.činasti yim ahurəm mazdəm manas.paoiryaeibyō dāmabyō. yada im vīspanəm mazištēm činasti aḡa ahmai dāmaq činasti.

13 yada mazdā hujitiš vanhvōuš ida θritim tkaešəm ādrənḡayēiti; dazda mananhō para im ida manəhe činasti yada frada-xštārəm manəhe; mananhō aētavaitya im kārayeriti; šyaodənanəm ida ahūm kārayeriti.

14 *yaṭ dim dāmabyō činasti mazda; ida təm yaṭ ahmāi dāmaq̄n. xšaθrəm ahurāi činasti taṭ mazda tava xšaθrəm. \*drəgubyō vāstārəm činasti yaṭa urvadəm spitamāi panča tkaēša. višpəm vačō fravākəm haurum vačō ahurahe mazdā.*

15 *vahištō ahurō mazdā ahunəm vairim frāmraoṭ, vahištō hāmō kārayaṭ, hiḍwaṭ akō abavaṭ antarəča drvantəm āmrūta aya antarəuxti: nōiṭ nā manā nōiṭ saṅha nōiṭ xrataxō naēda varəna nōiṭ uxda naēda šyaodna nōiṭ daēnā nōiṭ urvaṇō hačinte.*

16 *aētaṭča vačō mazdaoxtəm θri.afsməm čadru.pištrəm pančaratu \*rāiti.hankərəθəm. kāiš hē afsməṇ? humatəm hūxtəm hearštəm. 17 kāiš pištrāiš? āθrava ravaēštā vāstryō fšuyəṣ hūitiš. višpaya \*\*irina hačimna naire ašaone \*arš.mananəha \*arš.vačanəha \*arš.šyaodna \*ratuš.mərəta daēnō.sāča, yeiəhe \*šyaodanāis gaēḍā aša frādənte. 18 kaya rataxō? nmānyō, visyō, zantumō, \*dahiyumō, zaraduštrō puxdō; āḥəṇəm dahiyunəṇ yā anyā rajōiṭ zaraduštroiṭ; čadru.ratuš rayə zaraduštriš. kaya aiəḥā rataxō? nmānyasča višyasča zantuməsča zaraduštrō tūiryō. 19 kaṭ humatəm? ašavanəm \*manas.paoiryō. kaṭ hūxtəm? maθrō spəntō. kaṭ hvarštəm? staotāiš aša.paoiryāišča dāməbiš. 20 mazdā frāmraoṭ. čim frāmraoṭ? ašavanəm mainyaomča gaēḍimča. čvəṣ frāmraoṭ fravākəm? vahištō xšayamnō. čvantəm? ašavanəm vahištəmča avasō.xšaθrəmča.*

21 *baṇəm ahunahe vairyehe yazamaide. ahunahe vairyehe yazamaide frasraodrəmča framarəθrəmča fragəθrəmča frəyāštīmča. yeiəhe hātəṇm āaṭ yesnē paiti.*

## XII.

1—7.

1 *nāismī daēvō. fravarānē mazdayasnō, zaraduštriš, vīdaēvō, ahura.tkaēšō, staotā aməšanəṇ spəntanəṇ, yaštā aməšanəṇ spəntanəṇ. ahurāi mazdāi vanəhavē vohumaitē višpā vohū činahmī ašāunē raēvaitē xʷarənanuhaitē yā zi čičā vahištā, yeiəhe gəuš, yeiəhe ašəm, yeiəhe raočā, yeiəhe raočəbiš rōiḍwən xʷaθra. 2 spəntəṇm ārmaitim vanuḥim vərənē, hā mōi astū. us gəuš stuyē tāyāatčā hazanəhaṭčā, us mazdayasanəṇm višəṇm zyānayaēčā vivəpatčā. 3 fərā manyəēiḅyō rānəhe vasō.yāitim vasō.šəitim, yāiš upairi \*āya \*zəmə gaobiš \*šyeimti. nəmanəhā ašāi uzdatā paiti avat stuyē: nōiṭ ahmāṭ \*ā \*zyānim nōiṭ vivəpəm xštā mazdayasnīš aoi višō, nōiṭ astō nōiṭ uštānahē činmānī.*

4 *vī daēvāiš ayāiš \*avanəhīš anarətāiš akō.dābīš sarəm mruyē hātəm draoǰīštāiš hātəm paošīštāiš hātəm avanəhutəmāiš, vī daēvāiš, vī daēvavatbīš, vī yātuš, vī yātumatbīš, vī kahyāčēt hātəm ātarāiš vī manəbīš vī vačəbīš vī šyaodanāiš vī čīdrāiš; vī zī anā sarəm mruyē yadānā drəgrātā \*rəxšyantā.*

5 *adā adā čōit ahurō mazdā zaraduštrəm adaxšayaētā vīspaēšū \*frašnaēšū vīspaēšū hanǰamanaēšū, yāiš apərəsaētəm mazdāsčā zarduštrasčā.*

6 *adā adā čōit zaraduštrō daēvāiš sarəm vyāmrūtā vīspaēšū \*frašnaēšū vīspaēšū hanǰamanaēšū, yāiš apərəsaētəm mazdāsčā zarduštrasčā. adā azəmčēt yō mazdayasnō zaraduštriš daēvāiš sarəm vīmruyē, yadā andīš vyāmrūtā yō ašavā zaraduštrō.*

7 *\*yāvaranā āpō \*yāvaranā urvarā \*yāvaranā gāuš hudā yāvaranō ahurō mazdā, yō gəm dadā yō narəm ašavanəm, yāvaranō as zarduštrō yāvaranō kavā vīštāspō yāvaranā fərašaoštrā jāmāspā yāvaranō kasčēt saošyantəm haiðyāvarəzəm \*šaonəm, tā varənāčā tkaēšāčā mazdayasnō ahmī.*

#### LIV.

1 *ā airyēmā išyō rafədrāi jantū nərəbyasčā nairibyasčā zarduštrahē vanəhəuš rafədrāi mananəhō yā daēnā vairīm hanāt mīzdəm ašahyā yāsā ašīm yəm išyəm ahurō masatā mazdā.*

2 *airyamanəm išīm yazamaide amavantəm vərəðrājanəm vītbəšavəhəm mazištəm ašahē sravanəhəm. gāvdā spəntā ratuxšadrā ašaonīš yazamaide. staota yesnya yazamaide yā dātā anəhəuš \*paouruyehyā. yeiəhē hātəm āat yesnē paitī . . . tāščā yazamaide.*

### Haðōxt Nask.

#### II.

1 *pərəsat zarduštrō ahurəm mazdəm: „ahura mazda \*mainyō spəništa datarə gaēdanəm astvaitinəm ašāum, yač ašava para.iriðyeiti, kva aētəm xšapanəm havō urva \*vanəhaiti?ʹ 2 āat mraot ahurō mazdā: „asne vaydanāt nišhidaiti uštavaitim gādqəm srəvayō ustatātəm nīmraomnō, uštā ahmāi yahmāi uštā kahmāičēt vasō xšayəs mazdā dāyat ahurō. upa aētəm xšapanəm avavat šatōiš urva \*išaiti yadā vīspəm imat yač juyō anəhəuš. 3 „yəm bityəm kva aētəm xšapanəm*



*havō urva* <sup>+</sup>*vanhaiti?*<sup>4</sup> 4 *āat mraoṭ ahurō mazdā:* „asne . . . [= 2].  
*upa aētamčēt xšapanəm avavat šātōiš . . .* [= 6].<sup>4</sup> 5 „*yam θrityam kva*  
*aētamčēt xšapanəm havō urva* <sup>+</sup>*vanhaiti?*<sup>4</sup> 6 *āat mraoṭ ahurō mazdā:*  
*„asne . . .* [= 2]. *upāca aētamčēt xšapanəm avavat šātōiš urva* <sup>+</sup>*išaiti*  
*yada vīspəm imat yat juyō anhuš.* 7 *θrityā xšapō θraošta vyusa sada-*  
*yeiti yō narš ašanonō urva urvarāhuča paiti* <sup>+</sup>*baodišča vīdidarəmnō.*  
*sadayeiti: ā dim vātō upa.vāvō sadayeiti rapidwitarat hača naēmāt*  
*rapidwitaraeibyō hača naēmaeibyō hubaoidiš hudaoiditarō anyaeibyō*  
*vātaeibyō.* 8 *āat təm vātəm nānhaya* <sup>+</sup>*uzgrəmbayō sadayeiti* <sup>+</sup>*yō narš*  
*ašanonō urva:* ‚*kudadaēm vātō vāiti, yim yava vātəm nānhabya hu-*  
*baoiditəməm jīgaurva?*<sup>4</sup> 9 *anḥā dim vātayā frērənta sadayeiti yā hava*  
*daēna kaininō kəhrpa srīrayā xšōiṭnyā auruša.bāzvō. amayā hurao-*  
*dayā* <sup>+</sup>*uzarštayā bərəzaityā, ərədvafšnyā sraotanvō, āzātayā raēvasci-*  
*θrayā. panča.dasayā raodaēšva kəhrpa avavatō* <sup>+</sup>*sraya yada dāmaq*  
*sraēštāiš.* 10 *āat hīm aoxta pərəsō yō narš ašanonō urva:* ‚*ēišča*  
*čarāitiš ahi, yam it yava čarāitinam kəhrpa sraēštam dādarəsa?*<sup>4</sup>  
 11 *āat* <sup>+</sup>*hē* <sup>+</sup>*paiti.aoxta yā hava* <sup>+</sup>*daēna:* ‚*azəm bā* <sup>+</sup>*tē ahmi, yum, hu-*  
*manō hvačō* <sup>+</sup>*hušyaoṭna* <sup>+</sup>*hudaēna yā hava daēna* <sup>+</sup>*x<sup>o</sup>aēpaiḏe.tanvō.*  
*ēišča θvəm čakana ava masanača vanhanača srayanača hubaoiditača*  
*vərəθrajaštača paiti.dvaēšayantača yada yat* <sup>+</sup>*mē sadayehi.* 12 *tum*  
*maq* <sup>+</sup>*čakana, yum, humanō hvačō* <sup>+</sup>*hušyaoṭna* <sup>+</sup>*hudaēna ava masa-*  
*nača vanhanača srayanača yada yat* <sup>+</sup>*tē sadayemi.* 13 *yat tum ainim*  
*avaēnōiš, saočayača kərənavantəm baosavasča varaxədrāšča* <sup>+</sup>*varō-*  
*žintəm urvarō.strayasča kərənavantəm, āat tum nišhidōiš gādvāšča*  
*srāvayō apasča vanuḥiš yazəmnō ātarəməča ahurahe mazdā narəməča*  
*ašavanəm kuššvəqno asnaatča jasəntəm durdatča.* 14 *āatmaq fridəm*  
*haitim fridō.tarəm srīram haitim srīvō.tarəm bərəxədam haitim bə-*  
*rəxədo.tarəm frataire gətvō anhanəm fratarō.taire gətvō nišādayōiš,*  
*aēta humata aēta hūxta aēta hvaršta; āatmaq narō paskāt yazənte*  
*ahurəm mazdam darəyō.yaštəmča ham.parštəmča.*<sup>4</sup> 15 *paoirim gāma*  
*frabarət yō narš ašanonō urva humate paiti nidadaṭ bitim gāma fra-*  
*barət yō narš ašanonō urva hūxte paiti nidadaṭ θritim gāma frabarət*  
*yō narš ašanonō urva hvaršte paiti nidadaṭ tūirim gāma frabarət yō*  
*narš ašanonō urva anayraēšva raočōhva nidadaṭ.* 16 *ā dim aoxta*  
*pərəsō pourvō ašava para.irīdyō:* ‚*kəva, ašaum, para.irīdyō? kəva,*  
*ašaum, apa.jasō šitībyasča hača gaomaitībyasča* <sup>+</sup>*vayavaitībyasča hača*  
*māyavaitībyasča astvataṭ hača anhaoṭ manahīm avi ahūm idyējanu-*  
*hataṭ hača anhaoṭ aīdyējanhuntəm avi ahūm? kəva* <sup>+</sup>*tē darəyam ušte*  
*abavat?* 17 *āat mraoṭ ahurō mazdā:* *mā dim pərəsō, yim pərəsahi*  
*yim xrvantəm aīdivantəm urvištrəm pantəm aiwitəm yat astasča*

baodanhasca vi.urvistim. 18 x<sup>o</sup>arədanəm \*hē \*barətam \*zar<sup>o</sup>mayehe raoynahe taṭ asti yūnō humanəhō hvačəhō hušyaoθnahe \*hudaēnahe x<sup>o</sup>arəθəm pasca para.iristim taṭ nāirikayāi frāyō.humatayāi frāyō.-hūxtayāi frāyō.hvarštayāi huš.həm.sāstayāi ratuxšadrayāi ašaonyāi x<sup>o</sup>arəθəm pasca para.iristim.

## Nirangastān.

19—27.

19 dahmō dahmāi aoaxte: „\*fra \*mā, \*narə, \*gārayōiš, yaṭ ratuš \*fritōiš \*ājasāt,<sup>4</sup> vīsaiti dim frayrārayō, nōiṭ frayrārayēiti. aēšō ratufriš, \*yō jayāra.

20 ēvaiti narəm \*haxtō zaota ratufriš ahunəm vairim frasraoš-yehe? \*višpaēibyō aēibyō yōi hē \*madəmya vača frasrāvayamnahe vā upa.srunvanti \*yaṭ vā \*yasnəm \*yazəmmahe.

21 surunaoti zaota upa.sraotaranəm, nōiṭ upa.sraotārō zaotarō; zaota ratufriš, \*aētavatō upa.sraotārō yavat \*framārənti. nōiṭ zaota \*upa.sraotaranəm; \*upa.sraotārō ratufryō, aētavatō zaota yavat fra-maraite.

22 \*sraodra \*nā gādanəm \*ratufriš paiti.astiča yasnahe \*ada \*fššō mądrahe; ahe zī nā \*sravanhō aframarənti āstryeite yada gādanəmčēt. gādhā srāvayō yasnəm yazəntəm paitišṭāiti vīspanəm [gādanəm] ratufriš; yasnəm \*yazāiti gādanəm \*srāvayamnanəm paitišṭi yasnahe aēvahe ratufriš aratufriš gādanəm.

23 yā gādhā \*afsmainivən \*srāvayatō, vā ratufriš; vačastaštivat \*srāvayatō, aētavatō \*katarasčēt ratufriš yavat framārənti.

24 yā yasnəm \*yazənti \*afsmainivən vā vačastaštivat vā, vā ratufrya; həm.srut.vāčayāda \*yazənti vā \*aratufrya. kaṭ həm.srut.-vāčimča? yaṭ hakaṭ \*āmrutō \*afsmainivənča \*vačastaštivačča, avi \*anyō surunvainti nōiṭ ainyō, aēšō \*ratufriš, yō nōiṭ \*aiwi.srunvaiti.

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

26 yō gādhā srāvayēiti apō vā paitiš.x<sup>o</sup>aïne raodanəhō vā kərəsqm vā \*gadō.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 framārəmnō ratufriš.

27 <sup>+</sup>čvata nā <sup>+</sup>nitēma vača gāḍḍā srāvayō ratufriš? yaṭ hē nazdištō dahmō vī.srunvaiti, yavaṭ vā aēm aēm havaēibya ušibya.

## 72—84.

72 <sup>+</sup>čīs zaotarš <sup>+</sup>kairīm anhaṭ <sup>+</sup>myazdōiš <sup>+</sup>ayān? <sup>+</sup>gāḍḍāścā fra-srāvayāiti vačimča anhe <sup>+</sup>astvaitē paiti.ādayāt: aḍā ratuš; āaṭ hāvanānō, yaṭ haomēmča ahunavaṭ anhavanēmča <sup>+</sup>vīmanāt.

73 āaṭ <sup>+</sup>ātravaaxšahe, yaṭ ātrēmča aiwi.vaxšayāt aḍrasča tišrō θraxtiš yaoždavaṭ zaodraēča vačim paiti.ādayāt: aḍā ratuš.

74 āaṭ frabēratarš, yaṭ aḍrasča aēvaḡm θraxtim yaozdavaṭ barēsmaḡnča frakēm ādraēča yasnō.kērətāēibyo paiti.barāt.

75 āaṭ <sup>+</sup>asnatarš, yaṭ haomēmča āsnayaṭ haomēmča pairi-harazāt.

76 āaṭ <sup>+</sup>raēḍwiškarāhe, yaṭ haomēmča gava <sup>+</sup>raēḍwayāt baxšayāaṭča.

77 āpēm ābērēs ābarāt; <sup>+</sup>sraošāvarēzō aiwyāxšayāt.

78 <sup>+</sup>zaotarš dāityō gātus madēmya nmānāhe madēmāt arāḍraoṭ apa.sritō 79 <sup>+</sup>stnuixtiš. hāvanānō dašinēm upa sraxtim fratarāḡn barēsmaḡn aparāḡm āḍrō; haoyāt <sup>+</sup>hē <sup>+</sup>naēmāt āsnatarš. <sup>+</sup>ātravaaxšahe dāityō yātus <sup>+</sup>dašinēm upa <sup>+</sup>θraxtim <sup>+</sup>fratarāḡm āḍrō. frabēratarš dāityō gātus <sup>+</sup>haoyāḡm upa θraxtim fratarāḡn barēsmaḡn; dašināt <sup>+</sup>hē <sup>+</sup>naēmāt raēḍwiš.karāhe. anaiwi.ērētvō.gātu aēta ābērēta <sup>+</sup>sraošāvarēza, vīčārayatēm.

80 yeziča <sup>+</sup>aēte ratavō <sup>+</sup>anahaxta <sup>+</sup>para.yayanti, zaota vīspera-tu.ḍwāiš <sup>+</sup>raēḍwayeiti; aēvada āsnādraṭ hāvanāne <sup>+</sup>raēḍwayeiti. zaota <sup>+</sup>anahaxtō parayaṭ dāhištāi aršvačastēmāi zaodrēm raēxšaiti.

81 yaṭ aēvō zaota frāyazāiti myazdahe <sup>+</sup>ayān, zaotarš gātava; <sup>+</sup>aētada myazde <sup>+</sup>aiwi.vaēdayeiti radwāēča myazdaēča radwāēča <sup>+</sup>vīspayāś.čāṭča āsaonō stōiš yasnāiča vahmāiča xšnaodraiča frastayaēča. zaotarš gātava <sup>+</sup>ahunēm vairīm frasarāvayōiṭ <sup>+</sup>šyaoḍnō-tāitya <sup>+</sup>hāvanaēibya paiti.ḡanḡhōiṭ hāvanānō gātum; ātravaaxšahe gātava ātarēm <sup>+</sup>aiwi.vaxšayōiṭ; frabēratarš <sup>+</sup>gātava yasnēm haptanḡhāitīm <sup>+</sup>frāyazāiti.

82 yasča aētaēšḡm radwāḡm paōiryō paiti ā.ḡasāt, hāvanānēm aētēm astayeiti bitīm ātravaaxšēm θritīm frabērētārēm tūirīm dānazvāzēm puxdēm āsnatārēm xštūm raēḍwiškarēm <sup>+</sup>haptadēm sraošāvarēzēm.

83 ādaṭ anyāēšḡm radwāḡm paiti.ādayōiṭ <sup>+</sup>aētaēšḡm ratavō azdāi θrigāmim antarē anantarē aḍa antarē patāḍa yaṭ antarē vā

aat antarə vā paiti vā<sup>+</sup>, ʒrī vā āzāiti ayarə.drāʒō vā vāstryāt.  
yadoit̄ gaēm yavaṭ ərədeva \*ʒri.gāmim aiwyāstāt̄ hača \*barəsmən  
parāiti \*vanharəštascit̄ zaodranəm \*\*paitišta sti \*\*nyazdōiš \*ayən.  
ratuš \*\*rāuininam dādranəm sravananəmča pasu.vastranəmča.

84 \*āvōya vananti, spitama zaraduštra, yō \*fraurvaixti havahe  
\*vanaiti! āvōya \*družanti, spitama zaraduštra, yō fraurvaixti havahe  
urunō družaitē! āvōya \*dādrəm dadāiti, spitama zaraduštra, yeñhe  
dādrahe dāiti \*nōit̄ \*havō urva \*vāurāza! \*dādre zī paiti nivāitiš  
vispahe aṃhēuš astratō humataēšuča hūxtaēšuča hvarəštaēšuča. aēša  
zaodranəm mazištača vahištača sraēštača, yā \*naire ašaone \*daste  
aiwiča \*haite \*časānāiča paitiča \*pərəsmanāi xratūm ašavanəm.

## Gā9ā's.

### Y. XXIX.

- 1 *xšmaibyā gəuš urvā gərəždā: ,kahnāi mā ɖwarōždum? kə mā tašaɫ :  
ā mā aēšəmō hazasčā [rəmō] ahišāyā dərəščā təviščā.  
nōiɫ mōi vāstā xšmaɫ anyō: adā mōi saštā vohū vāstryā'.*
- 2 *adā taša gəuš pərəsaɫ ,ašəm: ,kadā tōi gavōi ratuš,  
hyaɫ hīm datā xšayantō hadā vāstrā gaodāyō ɖwaxšo?  
kəm hōi uštā ahurəm yə drəgvō.dəbiš aēšəməm vādāyōiɫ?'*
- 3 *ahmāi ašā ,nōiɫ sarəjā advaēsō gavōi' paiti.mravaɫ.  
,avaēsəm nōiɫ vīduyē, yā šavaitē ādrəng ərəšvānhō.' —  
,hātəm hvō aojīštō, yahmāi zavəng jimā kərəduša.'*
- 4 *,mazdā sax<sup>o</sup>arē mairištō, yā zī vāvərəzōi pairi.čidit  
daēvāiščā mašyāiščā yāčā varəšaitē aipī.čidit.  
hvō vičirō ahurō. adā nē anəhat, yadā hvō vasat.'*
- 5 *,aɫ vā ustānāiš ahvā zastāiš frīnəmmā ahurāi ā,  
mē urvā gəuščā azyā, hyaɫ mazdəm ɖvaidi \*fərəsābyō:  
nōiɫ ərəžəjyōi frajyāitiš nōiɫ fšuyentē drəgvasū pairi.'*
- 6 *aɫ ē vaočat ahurō mazdā vidvā vafuš vyānayā:  
,nōiɫ aqēvā ahū vistō naēdā ratuš ašātčit hačā;  
aɫ zī ɖwā fšuyantaēčā vāstryāičā ɖwōrəštā tataša.*
- 7 *tēm āzūtōiš ahurō maɖrəm tašaɫ ašā hazaošō  
mazdā gavōi xšvidəmčā \*hvō.urušaēibyō spəntō sāsnyā.' —  
,kastē, vohū manənhā, yə i dāyāt ēāvā marətaēibyō?'*
- 8 *,aēm mōi idā vistō, yə nē aēvō sāsna gūsatā,  
zaraduštrō spitāmō: hvō nē, mazdā, vašti ašāičā  
čarakərəðrā srāvayerəhē. hyaɫ hōi hudəməm dyāi vaxədrahya!'*
- 9 *aɫčā gəuš urvā raostā: ,yə anaēsəm xšəmənē rādəm  
\*vāčim nərəš asūrahyā, \*yə \*mā vasəmi \*išā.xšadrīm.  
kadā yavā hvō anəhat, yə hōi dadat zastavaɫ avō?'*
- 10 *,yūžəm aēibyō, ahurā, aogō dātā, ašā, xšadrəmčā  
avaɫ, vohū manənhā, yā hušəitiš rāmqmčā dāt.  
azəmčit ahyā, mazdā, ɖwəm mēhāhī paourvim vaēdəm.*

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

## Y. XXX.

- 1 *at tā vaxšyā išəntō: yā mazdādā hyatčēt vīdušē staotāčā ahurāi yesnyāčā vaxhəuš manaxhō humaxdrā ašā yečā yā raočəbiš darəsatā urvāza.*
- 2 *sraotā \*gəuš.āiš vahistā — avaxənatā sūčā manaxhā — avaxənā vičidaxhyā narəm narəm x<sup>v</sup>ahyāi tanuyē parā mazē yāxhō ahmāi nē sazdyāi baodantō paiti.*
- 3 *at tā mainyū \*paouruyē, yā yəmā \*x<sup>v</sup>afnā asvəatəm, manahičā vačahičā šyaovanōi hī vahyō akəməčā; āsčā hudāxhō ərəš višyātā nōit duždāxhō.*
- 4 *atčā hyat tā hēm mainyū jaxəətəm, paourvīm dazdē gaēmčā ašyāitimčā yadvāčā axhat apəməm axhuš ačišō drəgvataṃ at ašəunē vahistəm manō.*
- 5 *ayā \*mainivā varatā yə drəgvā ačistā vərəzyō ašəm mainyūš spəništō, yə xraoždīštəng asənō vastē, yaččā xšnaošən ahurəm haidyāiš šyaovanāiš fraorət mazdaxm.*
- 6 *ayā nōit ərəš višyātā daəvāčinə, hyat iš \*adəbaomā pərəsmanəng upā.jasat, hyat vərənātā ačistəm manō. at ašəməm həndvəarəntā, yā baxayən ahūm marətānō.*
- 7 *ahmāičā xšadrā jasat manaxhā vohū ašāčā, at kəhrpəm utayūitiš dadət arəmaitiš qnmā ašəqm tōi ā axhat yadvā ayaxhā adānāiš \*paourvō.*
- 8 *atčā yadvā ašəxəm kaənā jamaiti aənavəxəm, at, mazdā, taibyō xšadrəm vohū manaxhā \*vōividaiti aəibyō sastē, ahurā, yōi ašāi dadən zastayō \*drujim.*
- 9 *atčā tōi vaəm hyāmā, yōi im fərašəm \*kərxənaon ahūm. mazdāščā ahurāxhō, a! \*mōyastrā.baranā ašāčā, hyat hadrā manā bavət yadvā čistiš axhat məvā.*
- 10 *adā zī avā družo [avō] bavaiti skəndō spayadvaxhyā, at asištā yoxantē ā hušitōiš vaxhəuš manaxhō mazdā ašahyāčā, yōi zazənti vaxhāi \*sraxahi.*
- 11 *hyat tā urvātā sašadvā, yā mazdā dadət, mašyāxhō — x<sup>v</sup>itičā ənəiti hyatčā darəgəm \*drəgvō.dəbyō rašō savāčā ašavabyō — : at aipī tāiš axhaiti uštā.*

## Y. XXXI.

## 1—6.

- 1 *tā vē urvātā marəntō aguštā vacā sēnghāmāhī*  
*aēibyō, yōi urvātāiš drūjō ašahyā gaēḁā vīmərənčaitē,*  
*aṭčēt aēibyō vahistā, yōi \*zrazdā aəhən mazdāi.*
- 2 *yezi āiš nōit urvānē advā aibī.dərəštā vahiyā,*  
*aṭ vā vīspəng āyōi yaḁā ratūm ahurō vaēda*  
*mazdā ayā ašayā, yā ašat hačā jvāmāhī.*
- 3 *yam dā mainyū āvrāčā — ašāčā čōiš — rāndībyā xsnūtəm,*  
*hyat urvatəm čazdōməhvadəbyō, taṭ nē, mazdā, vīdvanōi vaočā*  
*hizvā ḁwahyā ānəhō, yā jvantō vīspəng vāurayā.*
- 4 *yada ašəm zəvīm aəhən mazdāsčā ahurānəhō*  
*ašičā ārmaiti, vahistā išasā mananəhā*  
*maibyō xšadrəm aofōnghvat, yehyā vərədā vanaēma \*drujīm.*
- 5 *taṭ mōi vīčidyāi vaočā, hyat mōi, aša, dātā vahyō —*  
*vīduyē, vohū mananəhā, mənčā daidyāi — yehyā mā ərəšiš,*  
*tāčēt, mazdā ahurā, yā nōit vā aəhat aəhaiti vā.*
- 6 *ahmāi aəhat vahistəm, yə mōi vīdvā vaočāt haiḁīm*  
*məḁrəm yim haurvatātō ašahyā amərətatasčā:*  
*mazdāi avat xšadrəm, hyat hōi vohū vaxšat mananəhā.*

## Y. XXXII.

## 3—15.

- 3 *aṭ yuš, daēvā vīspənəhō, akāt mananəhō stā čīdrəm*  
*yasčā vā maš yazaitē drūjasčā pairimatōiščā;*  
*šyaoməm aipī daibitanā, yāiš \*asrūždūm būmyā haptaidē,*
- 4 *yāt yūštā framimadā, yā mašyā acīstā dantō*  
*vaxšəntē daēvō.zuštā, vənəhəuš sīzdyanūnā mananəhō*  
*mazdā ahurahyā xratəuš nasyantō ašāatčā.*
- 5 *tā dəbənəotā mašīm huṭjyātōiš amərətatasčā,*  
*hyat vā akā mananəhā yəng daēvəng akasčā mainyuš*  
*akā šyaodanəm vačanəhā yā fračīnas drəgvantəm xšayō.*
- 6 *pourū aēnā ənaxstā yāiš srāvahyeiti, — yezi tāiš aḁā:*  
*hātā.marānē ahurā vahistā vōistā mananəhā.*  
*ḁwahmī vē, mazdā, xšadrōi ašāičā sēnghō vidəm.*
- 7 *aēšəm aēnanəhəm naēčēt vīdvā aofōi — hādrōya*  
*yā jōyā sēnghaitē, yāiš srāvī, x<sup>o</sup>aēnā ayanəhā —*  
*yāēšəm tū ahurā irixtəm mazdā vaēdištō ahī.*

- 8 aēšqam aēnawəham vivawəhušō srāvī yimasēit,  
yō mašyōng ēixšnušō ahmakēng gāuš bagā x<sup>v</sup>arəmnō.  
aēšqamēit ā ahmī θwahmī, mazdā, vīēiθōi aipī.
- 9 duš.sastiš sravā mōrəndaŧ hvō jyatəuš səngħanāiš xratūm;  
apō mā ištīm apayantā bəvəxədam hāitīm vawəhəuš manawəhō.  
ta uxδā \*mainyəuš mahyā, mazdā, ašāičā yūšmaibyā gəvəzē.
- 10 hvō mā nā sravā mōrəndaŧ, yō aēištəm \*vaēnawəhē aogəδā  
gam ašibyā hvarəcā, yasčā dāθəng drəgvatō dadat,  
yasčā vāstrā vivāpaŧ, yasčā vadarē vōiždaŧ ašāunē.
- 11 taēcēt mā mōrəndən jyōtūm yōi drəgvatō mazibiš ēikōitəvəš  
awəhišcā awəvascā apayeiti raēxənanawəhō vaēdəm  
yōi vahistāt \*ašaonō, mazdā, rārəšyən manawəhō.
- 12 yā rāwəhayən sravanəhā vahistāt šyaodanāt marətānō,  
aēibyō mazdā akā mraot, yōi gəuš mōrəndən urvəxš.uəxti jyōtūm,  
yāiš \*grəhmā ašāt varatā karapā xšəθrəmcā išanəm \*drujīm.
- 13 yā xšəθrā \*grəhmō hišasaŧ aēistahyā dəmānē manawəhō  
awəhəuš maraxtarō ahyā yaēcā, mazdā, jīgəvəzaŧ kāmē  
θwahyā maθvranō dūtīm, yō iš pāt darəsāt ašahyā.
- 14 ahyā \*grəhmō a.hōiθōi nī kāvayasēit xratuš nī dadat  
\*varəcāhīcā fraidivā, hyaŧ vīsəntā drəgvantəm avō  
hyaŧcā gāuš jaidyāi mraoi, yō dūraošəm saocayaŧ avō.
- 15 anāiš ā vī.nənāsā yā \*karapō.tāšcā kəvitāšcā,  
avaiš aibi, yōng dainti nōit jyatəuš xšayamnəng vasō.  
tōi abyā bairyāntē vawəhəuš ā dəmānē manawəhō.

## Y. XLIII.

5—16.

- 5 spəntəm at θvā mazdā məngħī ahurā,  
hyaŧ θvā awəhəuš zaθōi darəsəm paourvīm,  
hyaŧ dā šyaodanā mīždavən yācā uxδā  
akēm akāi vawəhīm ašīm vawəhaovē  
θvā hunarā dāmōiš urvaēsē apəmē:
- 6 yahmī spəntā θvā mainyū urvaēsē jasō,  
mazdā, xšəθrā, ahmī vohū manawəhā,  
yehyā šyaodanāiš gaēθā ašā frādəntē.  
aēibyō ratuš səngħaitī armaitiš  
θwahyā xratəuš, yənu naēciš dābayeiti.
- 7 spəntəm at θvā mazdā məngħī ahurā,  
hyaŧ mā vohū pairī.jasaŧ manawəhā  
pəvəsaŧcā mā: ,ēiš ahī? — kahyā ahī? —



- kaθā ayārē daxšārā fərasayāi dīšā  
aibī θwāhū gaēθāhū tanuśicā?*
- 8 *aṭ hōi aojī: ,zaraθuśtrō paourvīm. —  
\*haiθyō.dvaēśā, hyaṭ isōyā, drəgvāitē,  
aṭ \*āsaonē rafənō hiyēm, aōjōnghvaṭ,  
hyaṭ ā \*būštīś \*vasasə.xšāθrahyā dyā. —  
\*yavatā θwā, mazdā, \*staomī ufyačā.*
- 9 *spəntəm aṭ θwā mazdā mənghī ahurā,  
hyaṭ mā vohū pairī.jasaṭ mananəhā.  
ahyā fərasəm: ,kahmāi vivīduyē vaśī? —  
,aṭ ā θwahmāi āθrē rātaṃ nəmanəhō  
aśahyā mā, yavaṭ isāi, manyāi.*
- 10 *aṭ tū mōi dāiś aśəm, hyaṭ mā zaozaomī. —  
,ārmaiti hačimnō iṭ ārəm.  
pərəsāčā nā, yā tōi ēhmā parštā.  
parštəm zī θwā yadānā taṭ ēmavataṃ,  
hyaṭ θwā xšayaś aēśəm dyāt ēmavantəm.*
- 11 *spəntəm aṭ θwā mazdā mənghī ahurā,  
hyaṭ mā vohū pairī.jasaṭ mananəhā,  
hyaṭ xšmā uxdaiś dīdaiθhē paourvīm.  
sādrā mōi sas maśyaēśū \*zrazdāitīś,  
taṭ vərəzyeidyāi, hyaṭ mōi mraotā vahištəm?*
- 12 *hyaṭčā mōi mraoś: ,aśəm jasō frāxšnənē,  
aṭ tū mōi nōit asruštā pairyaoyžā:  
,\*uzirəidyāi, parā hyaṭ mōi ā.jimat  
səraośō aśī mažā.rayā hačimnō,  
yā vī aśīś \*rānōibyā savōi vidāyāt.*
- 13 *spəntəm aṭ θwā mazdā mənghī ahurā,  
hyaṭ mā vohū pairī.jasaṭ mananəhā  
arəθā vōizdyāi kāmahyā. tēm mōi dātā  
darəgahyā \*yaoś, yēm vā \*naēčīś dārəšt itē,  
vairyā stōiś, yā θwahmī xšāθrōi vāčī.*
- 14 *hyaṭ nā fryāi vaēdamnō isvā daidit  
maibyō, mazdā, tavā rafənō frāxšnənəm  
hyaṭ θwā xšādrā aśāt hačā fraštā:  
\*uzirəidyāi \*azə sarədanā sənghahyā  
maṭ tāiś vispāiś, yōi tōi maθrā marəntī.*
- 15 *spəntəm aṭ θwā mazdā mənghī ahurā,  
hyaṭ mā vohū pairī.jasaṭ mananəhā  
daxsaṭ uśyāi \*tušnā.maitīś vahištā:*

- nōit̄ nā \*pouruš drəgvatō hiyāt̄ čičsnušō,  
at̄ tōi vīspəng angrəng \*ašaonō ādarē.*  
16 *at̄, ahurā, hvō mainyūm zaraduštrō  
vərəntē, mazdā, yastē čiščā spənistō.  
astvat̄ ašəm hiyāt̄ uštānā aofjōnghvat̄;  
\*x<sup>v</sup>əng.darasōi xšadrōi hiyāt̄ ārmaitiš;  
ašim šyaodanāiš vohū daidit̄ mananəhā!*

## Y. XLVI.

9—13.

- 9 *kē hvō, yə mā arədrō čōidat̄ \*paouruyō,  
yadvā dvā zəvīštīm uzəmōhī  
šyaodanōi spəntəm ahurəm ašavanəm?  
yā tōi ašā, yā ašāi gəuš tašā mraot̄,  
išənti mā tā tōi vohū mananəhā.*  
10 *yə vā mōi nā gənā vā, mazdā ahurā,  
dāyāt̄ anəhəuš yā tū vōistā vahīštā:  
ašim ašāi vohū xšadrəm mananəhā!  
yaščā hačsāi xsməvatəm vahmāi ā,  
frō tāiš vīspāiš činvatō frafrā pəratūm.*  
11 *xšadrāiš yūjən karapanō kāvayasčā  
akāiš šyaodanāiš ahūm mərəngəidyāi mašim  
yəng x<sup>v</sup>ə urvā x<sup>v</sup>aēčā xraodat̄ daēnā,  
hiyāt̄ aibi.gəmən, yadvā činvatō pəratuš,  
yavōi vīspāi drūjō dəmānāi astayō.*  
12 *hiyāt̄ us ašā naptyaēšū nafsučā  
tūrahyā uzjən fryānahyā aofjaēšū  
ārmatōiš gaēdvā frādō dvaxšənəhā:  
at̄ īš vohū hēm aibi.mōist mananəhā,  
aēibyō rafədrāi mazdā sastē ahurō.*  
13 *yə spitaməm zaraduštrəm rādanəhā  
marətaēšū xšnāuš, hvō nā \*frasrūidyāi \*ərvədvō:  
at̄ hōi mazdā ahūm dadat̄ ahurō,  
ahmāi gaēdvā vohū fradat̄ mananəhā,  
təm vā ašā məhmaidi huš.haxdim.*

## Y. XLVIII.

5—7.

- 5 *hučšadvā xšəntəm — mā nō \*dušəxšadvā xšəntā —  
vanəhuyā čistōiš šyaodanāiš, ārmaitē!*

- yaoždā mašyāi* <sup>+</sup>*aip̄i.zaθəm*, *vahištā*,  
*gavōi vərəzyātqm!* *tqm nē x'arəθāi fšuyō!*
- 6 *hā zī nē hušōiθəmā,* <sup>\*</sup>*hā nē utayūitim*  
*dāt təvīšim vanəhəuš mananəhō bərəxδē.*  
*aṭ ahyāi ašā mazdā urvarā vaxšaṭ*  
*ahurō anəhəuš zaθōi paouruyehyā.*
- 7 *nī aēšəmō nī dyātqm!* *paiti rəməm paiti* <sup>+</sup>*syōdūm*,  
*yōi ā vanəhəuš mananəhō* <sup>+</sup>*dādrayžō.duyē*  
*ašā vyqm, yehyā hiθāuš nā spəntō.*  
*aṭ hōi dāmqm θwahmī ā dqm, ahurā.*

## 10—12.

- 10 *kadā, mazdā, maṇarōiš narō višəntē?*  
*kadā aṭən mūθrəm ahyā* <sup>+</sup>*madahyā*,  
*yā angrayā karapanō urūpayeinti*  
*yāčā xratū dušəxšəθrā dahyunqm?*
- 11 *kadā, mazdā, ašā maṭ ārmaitiš*  
*jimaṭ xšəθrā hušəitiš vāstravaiti?*  
*kōi* <sup>+</sup>*drəgvō.dəbīš xrūrāiš rāmqm dāntē?*  
*kəng ā vanəhəuš jimaṭ mananəhō čistiš?*
- 12 *aṭ tōi anəhən saosyantō dahyunqm,*  
*yōi xšnəm, vohū mananəhā, hačāntē*  
*šyaodanāiš, ašā, θwahyā, mazdā, səngahyā.*  
*tōi zī dātā hamaēstārō* <sup>+</sup>*aēšəmahyā.*

## Y. LI.

## 1—7.

- 1 *vohū xšəθrəm vairim bāgəm aibi.bairištəm*  
<sup>+</sup>*vīdišəmnaī ižāčit̄ ašā antarə.čaraiti*  
*šyaodanāiš, mazdā, vahištəm; taṭ nē nūčit̄ varəšānē.*
- 2 *tā vē mazdā paourvīm ahurā ašāi yečā*  
*taibyāčā, ārmaitē, dōišā mōi ištōiš xšəθrəm!*  
*xšmākəm vohū mananəhā vahmāi dāidi savanəhō.*
- 3 *ā.və* <sup>+</sup>*gəuš.ā hēmyantū, yōi vē šyaodanāiš sārəntē,*  
*ahurō ašā, <sup>+</sup>hizvā uxδāiš vanəhəuš mananəhō,*  
*yaēšqm tū paouruyō, mazdā, fradaxštā ahī.*
- 4 *kudrā ārōiš* <sup>+</sup>*ā* <sup>+</sup>*fšəratuš, kudrā mərəždikā axštāṭ?*  
*kudrā yasō hyən ašəm? kū spəntā ārmaitiš?*  
*kudrā manō vahištəm? kudrā θwā xšəθrā, mazdā?*

- 5 *vīspā tā pərəsaqs, yaθā ašāt hačā gəm vīdat*  
*vāstryō šyaodanāiš ərašvō haqs huəratuš nəmanəha,*  
*yē dāθaēibyō əraš.ratūm xšayaqs ašivā čistā,*
- 6 *yē vahyō vanəhəuš dazdē yascā hōi vārāi rādat*  
*ahurō xšadrā mazdā — at̄ ahmāi akāt ašyō,*  
*yē hōi nōit̄ vīdāit̄ — apēmē anəhəuš urvaēsē.*
- 7 *dāidī mōi, yē gəm tašō apasčā urvarāšcā*  
*aməvətātā haurvātā spənistā mainyū, mazdā,*  
*təvīšī utayūit̄ mananəhā vohū sənəhē.*

16—19.

- 16 *təm kavā vīštāspō magahyā xšadrā nəsət*  
*— vanəhəuš padəbīš mananəhō — yəm čistīm ašā mantā*  
*spəntō mazdā ahurō. aθā nē sazdyāi uštā!*
- 17 *bərəxdəm mōi fərašaōstrō hvō.grō daədōiš kəhrpəm*  
*daēnayāi vanhuyāi yəm hōi išyəm dātū*  
*xšayaqs mazdā ahurō ašahyā ažd̄yāi gərəzdīm.*
- 18 *təm čistīm dājamāspō hvō.grō ištoiš xʷarənā*  
*ašā vərəntē, tač xšadrəm mananəhō vanəhəuš vīdō.*  
*tač mōi dāidī, ahurā, hyat̄, mazdā, rapən tavā!*
- 19 *hvō tač nā, maidyōi.mānəhā spitamā, ahmāi dazdē*  
*daēnayā vaēdəmnō: yē ahūm išasqs aibī,*  
*mazdā dātū mraot̄ gayehyā šyaodanāiš vahyō.*

## Y. LIII.

- 1 *,vahištā īštiš srāvī zaraduštrahē*  
*spitamahyā: yezī hōi dāt̄ ayaptā*  
*ašāt hačā ahurō mazdā yavōi vīspāi ā hvənəhəvim.*  
*yaēčā hōi dabən sasəkənčā daēnayā vanhuyā uxdā šyaodanāčā.*
- 2 *aččā hōi scāntū mananəhā uxdāiš šyaodanāiščā*  
*xšnum — mazdā vahmāi ā — fraorəč̄ yasnašcā*  
*kavačā vīštāspō zaraduštrīš spitamō fərašaōstrasčā*  
*dānəhō əvəzūš padō yəm daēnaqm ahurō saošyantō dadāt̄.*
- 3 *təmčā tū, pouručīstā haēcat̄.aspānā*  
*spitamī, yezivī dugədrəm zaraduštrahē,*  
*vanəhəuš \*paityastīm mananəhō ašahyā mazdāscā taibyō dāt̄ sarəm.*  
*aθā hēm fərašvā θwā xradwā; spənistā armatoiš hudānvarəšvā!'*
- 4 *,təm zī vō \*spərədā \*nivarānī, yā fədroi vīdāt̄*  
*paiθyaēčā vāstryaēibyō aččā xʷaētaovē*  
*\*ašaonī ašavabyō. mananəhō vanəhəuš xʷənvat̄ hanəhus \*\*məm bəəduš\*\**  
*mazdā dadāt̄ ahurō daēnayāi vanhuyāi yavōi vīspāi ā.'*

- 5 *sāx<sup>v</sup>ənī vazyamnābyō kainibyō mraomī*  
*xšmaibyāčā vadəmnō. mənčā ī maqzdazdām*  
*<sup>+</sup>vaēdō.dūm daēnābiš abyastā ahūm yē vanəhəuš mananəhō.*  
*ašā vē anyō ainīm vīvənghatū; taṭ zī hōi hušənəm anəhaṭ.*
- 6 *idā ī haiṯyā, narō avā jənayō!*  
*drūjō hačā rāṯəmō yəmā <sup>+</sup>spašuvā fraidīm*  
*[drūjō] āyēsē [hōiš piṯā] tanvō parā. vayū.bərədubyo duš.x<sup>v</sup>arə-*  
*ṯəm, naṣaṭ x<sup>v</sup>āṯrəm*  
<sup>+</sup>*drəgvō.dəbyō dājūt.arətaēibyō. anāiš ā manahim ahūm mərəng-*  
*aduyē.*
- 7 *aṭčā vē miždəm anəhaṭ ahyā magahyā*  
 — *yavaṭ ažuš <sup>+</sup>zrazdištō būnōi haxtayā —*  
*paračā mraočas aorāčā yadrā mainyuš drəgvatō anaṣaṭ parā.*  
*ivīzayadā magəm təm, aṭ vē vayōi anəhaiti apəməm vačō.*
- 8 *anāiš ā: dužvarəšnarəhō dafšnyā həntū*  
*zahiyačā višpānəhō xraosəntəm upā.*  
*hušāṯrāiš jənəram xrunəramčā rāmaṣmčā aiš dadātū šyeitibyō*  
*vīžibyō.*  
*īratū īš dvafšō hvō dərəzā <sup>+</sup>mərəiṯyaoš mazištō; mošučā astū!*
- 9 *dužvarənāiš vaēšō rāsti. tōi narəpīš <sup>+</sup>arəjīš*  
*aēšasā dājūt.arəta pəšō.tanvō —:*  
*kū ašavā ahurō, yē īš jyatəuš həmiṯyāt vasə.itoiščā?*  
*taṭ, mazdā, tavā xšāṯrəm, yā ərəžjyōi dāhi drigaovē vahyō.<sup>4</sup>*

## Yasna Haptaṯhātay.

### Y. XXXVI.

- 1 *ahyā ṯwā āṯrō vərəzənā paouruyē pairi.jasāmaidē, mazdā ahurā,*  
*ṯwā ṯwā mainyū spəništā, yē ā axtiš ahmāi, yəm axtōyōi dānəhē.*
- 2 *urvāzištō hvō nā yātāyā paiti.jamyā, ātarə mazdā ahurahyā,*  
*urvāzištahyā urvāzyā naṣištahyā nəmanəhā.nā mazištāi yānəham*  
*paiti.jamyā.*
- 3 *ātarš vōi mazdā ahurahyā ahī, mainyuš vōi ahyā spəništō ahī;*  
*hyaṭ vā tōi nāmanəm vāzištəm, ātarə mazdā ahurahyā, tā ṯwā*  
*pairi.jasāmaidē.*
- 4 *vohū ṯwā mananəhā vohū ṯwā ašā vanəhuyā ṯwā čistōiš šyaoṯa-*  
*nāiščā vačəbiščā pairi.jasāmaidē.*
- 5 *nəmahyāmahī išūidyāmahī ṯwā, mazdā ahurā; višpāiš ṯwā hu-*  
*matāiš višpāiš hūxtāiš višpāiš hvarštāiš pairi.jasāmaidē.*

- 6 *sraēštəm at tōi kəhrpəm kəhrpəm avaeādayamahī, mazdā ahurā, imā raočā barəzištəm barəzimanəm avat, yāt hvarə avāčē. — yeiōhē hātəm . . . tāsčā yazamaide.*

## Y. XL.

- 1 *ahū at paiti adahū,  
mazdā, ahurā mazdəmčā  
būiričā kərəšvā rāiti tōi  
xrapaiti ahmat hyat aibi,  
hyat miždəm 'mavaiðəm fradadāḍā daēnābyō, mazdā ahurā.*
- 2 *ahyā hvō nō dāidī ahmaičā ahuyē manahyāičā taṭ ahyā, yā taṭ  
upā.jamyāmā tavačā haxəmā ašahyāčā višpāi yavē.*
- 3 *dāidī at nərəš, mazdā ahurā,  
ašāunō ašačīnaṅhō,  
aidyūš vāstryōng darəgāi  
ižyāi bəzvāite haxmainē,  
ahmaiḍyā ahmā.rafənaṅhō.*
- 4 *adā v'aētūš adā vərəzənā adā 'haxəməm hyāt, yāiš hiščamaide,  
adā vō utā hyāmā, mazdā ahurā, ašavanō ərəšyā ištəm rāiti. —  
yeiōhē hātəm . . . tāsčā yazamaide.*
-

Notes on the text.





The Avesta, mp. *Apastāk* 'text', is a collection of the remaining portions of the great literature, which the reforms of *Zaradūštra* had called into being. Of the development 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. *Zaradūštra*'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 forth coming. 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 9<sup>th</sup> 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 *Zaradūštra*.

## 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 *Gāḍā'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 '*Haomā*' 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 *hāvanām 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. — *gāḍās-ča*: see introduction to the *Yasna*. — *xvāhe gayehe xvanvatō aməsahe*: 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. — *stavq̄n*: 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 θvaṃ*: a compromise between the usual pause form *kō θvaṃ* and the grammatical sandhi form *kastvaṃ* § 179. 5. — *astvaiθyāi . . . gaēθyāi* 'for the material world': dativus commodi § 460. — 4 *Vivahvant̄*, 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 *Ĵamšēd*, i. e. av. *yimō xšaētō*. — *air̥he xšaδrāda* 'in his kingdom or during his reign': ablative of space or time § 484. The genitive of the demonstrative pronoun (*1a-*) used as reflexive, when reference is made to the grammatical subject of the sentence § 568. — *pasu vīra* 'cattle and men' acc. du. m., *āpa urvaire* 'water and trees' acc. du. f.: copulative or dvandva-compounds. — *xvairyaṇ xvarəθem ajyamnam* 'to eat inexhaustible food': infinitive as object of *1kar-* § 690. — 5 *panča.dasa* (nom. du. m.) . . *raodaēšva* 'fifteen (years old) in appearance': *raodaēšva* locative of respect or specification § 518. — *katarasçit̥* (nom. sg. m.) 'each of them' is in apposition to *pīta pudrasça*. — *xšayōit̥* (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 av. *Āθwya*. — *Θraētaona* the son of *Āθwya*. is easily recognised in the Vedic *Traitāná*. But *Traitāná* occurs only once in the Rīgveda (1. 158. 5), where he is said to have been ordered by the old *Dīrghātama*'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, cp. V. 20. 2. *Θraētaona-Traitāná* of the *Ātīpa*-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.gaoyaitiš*, 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 protectress of matrimony. In the mp. literature he is called *Frētōn*, in the *Šāhnāma* *Farīdūn*. — 8. *Ažay 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*) *yō manāvate sumāntv āgne tām řšva pāhy āprayuchan*.

<sup>2</sup> *trišīrsāṇam saptárašmim jaghanvān tvāštrāsya cin nīh sasrje tritō 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. — *aγm gaēθāvayō* 'him, who is evil for (or toward) the creatures'; adjective with the dative § 466; *gaēθāvayō* written instead of *gaēθābyō* § 47. — *γqm . . druġim*: incorporation of the antecedent § 738. — *mahrkāi ašahe gaēdanqm* 'to destroy all that belongs to *Aša*'. *Aša* (neuter 'Truth, Law'): the personification of right, skr. *ṛtá*, 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 Mazdāh* (see note on Yt. 5. 1, Y. 30. 5), his chief councillor, ambassador and executor of his will, while later (as *Amāša 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 *Dāštayānay*; also *Varəšava*, *Pitaona* with the many witches, *Arəzō.šamana* and the boaster *Snāvidka* (Yt. 19. 41); and that he was seduced by the witch *Xnaθaiti*, 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. *Ašay Dahāka*), who escaped from Mount *Damāvand*. See SBE. XVIII. 369 seq. and GIrPh. II 138. — 11 *yim upairi viš raodaŋ 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 . . pitūm pačata*, cp. Bartholomae Wb. 1719. — *fraš ayənəhō frasparaŋ* 'forth he sprang from under the caldron': *ayanəhō* ablative-like genitive § 494. — *yaššyantim (yah-) apəm parəðhəŋ* (<sup>2</sup>*ah-*) 'he spilt the boiling water': *parəðhəŋ* 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* (Chorasmia). 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 cuneif-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 vaīrīm*: one of the three most sacred prayers, so named from its initial words *yaθā ahū vaīryō* § 19. See Y. 27. 13. It belongs to the *vača cādruśāmvrūta* 'the words that are to be spoken four times', cp. V. 10. 11. The 21 words of the Ahuna Vaīrya 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. — *vīθarəθwantəm* 'by observing the pausing' i. e. with pauses between the three verses of the Ahuna Vaīrya, cp. Y. 3. 25 and Bartholomae Wb. 1448. — *aparəm xraoždēhyā* (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 *Gāθā'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 *Zaradūstrian* 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 vərəθraǰstəmō abavaǰ mainivā* (gen. du.) *dāman* (gen. sg.) 'who became the most victorious of the creation of the two spirits': *yō* refers to *tūm*. The most striking feature of *Zaradūstra's* faith as taught in the *Gāθā's* is the doctrine of dualism, see Y. 30. There are two principles, the good and the evil, which pervade the world: *Spənta* (*Vərəθra-*, *Vahišta-*, *Spənyah-* or *Spəništa-*) *Mainyav* 'the Holy Spirit' and *Anra* (*Aka-*, *Drəgvant-* or *Druǰant-*) *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 *Zaradūstra* 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 . . yaθa xwarənte vahištō* 'Haoma . . if they drink (him), the most beneficial'. — 17 *yaθa gaēdhāhva . . fračarāne* 'that I might wander among the creatures': final sentence § 765. — 18 *θbaēšā . . sādraqn kaoyqnu karaf-nqmča*: *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 aiñhāśə 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 ēiš 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 ēiš*. — 22 *aēibiš* (instr. instead of dat. § 428) *yōi aurvantō . .* 'to the heroes, who . .': incorporation of the antecedent § 738. — *arənāum*: terminal accusative § 436. —

*āzīzanāitībīš* (<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*. — *ānhēnte*: pres. mid. 3 pl. them. (<sup>1</sup>*āh-*). — 23 *tāscēt yā*: attraction, see above. — *ānhāire*: pres. mid. 3 pl. § 257.2 (<sup>1</sup>*āh-*). — *mošu jāidyamnō (gad-) huxratuš* 'as soon as he, the wise, is entreated'. — 24 *Kərə-sānāy* is the name of some enemy of the mazdayasnian religion; cp. Vedic *Kṛśānav* the guardian of the heavenly Soma. — *xšaθrō.kāmya*: instrumental of cause § 451. — *apam* adv.: see Gl. — *aivištīš*: acc. pl. f. depending upon the infinitive *vərəidyē*. — *mē* belongs to *daiihava* (loc. sg., § 528): 'in my land'. — *vīspe vərəidīnaṃ* 'all growing', lit. 'omnia augmentorum': *vīspe* (acc. pl. m.) agreeing in gender with the partitive genitive, cp. Latin *cuncti hominum*. — *vanāt, jānāt*: forms of subjunctive used in the sense of indicative § 650. — 25 *nōit pairi.frāsa* (instr. sg., § 449) *ərəzuxdēm pərəsahi vācīm* 'thou needest not ask the rightly spoken word by asking round'. — 26 *aiw-yārahana*: 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 ahī aiw-yāstō* '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.baoxsnahe: yaṭ* used to connect a nominal explanation or exemplification § 749; *pouru.baoxsnahe* gen. instead of dat. § 495. — 28 *nō tbišvatqm tbaēšēbīš* 'the enmities of our enemies': *tbaēšēbīš* instr. instead of acc. § 427. — *manō*: 'plot', see Gl. — *yō čišča ahmī nmāne* . . *aēnarhā 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), *darhāv-* 'land' (union of countries). — *pādave*: abl. du. § 336. — *skəndəm šē manō kərnūidi* '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 daēnayd maš vača dadānahe nōit šyaoθnāiš 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 . . zrasča dāt* '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. — *yaŕ*: 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 Anāhitā*, 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. *Sarasvatī* meaning 'abounding in lakes' and identical with aw. *Haraxaiti*, the name of the land 'Arachosia'. *Sūrā* and *Anāhitā*, 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 *Anāhitā* 'spotless' is far more marked than her real name. The Greeks confounded under the name Ἄναϊτις 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 *Anahita* 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 Mazda*h 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 *mraoŕ ahurō mazdā spitamāi zaraduštrāi*: 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 *Mīhr Yašt* and note on Y. 29. 4. — *yazaēša mē him . . yam arədvīm* 'worship me her, the *Arədvī* . .': *yazaēša* (pres. opt. mid. 2 sg.) imperative optative § 654; *mē* ethical dative § 462. — *yesnyam auuhe astvaite* 'who is worthy to be worshipped by the material world': dative of the agent § 461. — 2 *zəḍāi* 'for bringing forth': final dative § 464. — *vispā hāirišiš huzāmitō* (acc. plur. f.) *dadāiti* 'she makes all females bring forth easily': *dā-* (as verb of making) with two accusatives § 438. — *yā vispanam hāirišnam dāitīm radwīm paēma avabaraiti* 'who brings milk to all women according to the circumstances and to the season': *vispanam hāirišnam*: partitive genitive instead of terminal accusative § 497; *dāitīm, radwīm* written instead of *dāityam, radwiyam* § 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. — *Youru.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 arca of water and the accumulation of all water. — *avavaiti masō yada . .* as great in greatness as . .': *masō* accusative of respect § 440. — 4 *karanō*: nom. pl. m. with transition to the consonant declension. — *yešhe hazarəm vairyanam . .* 'whose (are) thousand lakes . .': genitive of possession as predicate § 493; the copula is omitted § 715. *yešhe* is possibly to be traced back to the ar. sandhiform \**ʒasʒā(s)* and would therefore here be quite regularly feminine. — *kasčiča aēšam vairyanam . . čaḍwarəsatəm ayarə.baranam hvaspāi nairə 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. — *vispāiš aoi karšvan yāiš hapta*: instr. instead of acc. § 427; on the seven *Karšvar*'s see note on Yt. 10. 15. — *arəhāšča . . āpō haməḍa 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 *nišarəharətayaēča* written instead of *nišarətayaēča* (*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.ənarštābyō* written instead of *pairi.harštābyō* (*harəz-*) § 100. 5. — *kaḥmāi . . 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 . . zaḍrābyō* (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 1a-). — *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 (*aiwvyānəhana*-). 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 *Zaradūštra*'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 vāyžibiyō* (abl. instead of instr. § 42S) 'and with the rightly-spoken words': on the form *vāyžibiyō* see § 353 and Bartholomae Wb. 1235. — *yerōhē hātəm . . yazamaide* is one of the four most sacred formulas § 19; it is a later imitation of Y. 51. 22. — *āaṭ*: adv. introducing the sentence; here inserted. — *yerōhē hātəm . . vanōhō mazdā ahurō vāēdā . . yānəqmēa taścā tāscā 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': *vāēd-* with accusative and genitive of possession as predicate 'to know something (as the possession) of somebody' § 493. — *yerōhē hātəm . . yānəqmēa, taścā tāscā*: the use of the singular (*yerōhē*) 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 *yerōhe*: 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 *yerōhe* 'from whom': ablative-like genitive § 472. — *asnāaṭča xšafnāaṭča* (abl. sg., with transition to the *a*-declension) 'by day and by night': ablative of time § 484. — *fratacinti*: 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 *anumatōc* (inf., § 371) *daēnayōi* 'to think after the religion': *daēnayōi* dative by attraction instead of accusative, cp. *sənəhmēciṭ anu.mainyāi* Yt. 10. 137 and § 713. — 19 *arədvī . . haša zaōvrō.barāi . . dādrīš āyaptəm '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 *paradāta* (lit. perhaps 'placed in front'), which is thus explained in the Pahlavi-V. 20. 7: this early law (*pēšdātīh*) 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 *Pēšdātian* dynasty, cp. West. SBE. V. 58. According to the *Šāhnāma* the kings of this

dynasty are *Hōsang*, *Tahmūras*, *Ĵamšēd*, *Zahhāk*, *Farēdūn*, *Manūčīhr*, *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 *Haošyanha* (*Hōsang*), *Taxma Urupa* (*Taxmūraf*, *Tahmūras*), *Yima* (*Ĵamšēd*), *Ažay Dahāka* (*Zahhāk*), *Θraētaona* (*Farēdūn*), *Kərəsāspa* (*Garšāsp*); Yt. 19. 26—38 *Haošyanha*, *Taxma Urupa*, *Yima*, *Θraētaona*, *Kərəsāspa*; Mx. 27 *Hōsang*, *Taxmūraf*, *Ĵamšēt*, *Aždahāk*, *Frētōn*, *Manuščīhr*; Bd. 34 *Hōsang*, *Taxmūraf*, *Ĵam*, *Dahāk*, *Frētōn*, *Manuščīhr*, *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*), *Manuščīdra* (131), *Kərəsāspa* (136), *Haošyanha* (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 *bərəzaitī* preserved in mp. *Harburz*, np. *Alburz*. — 22 *yada 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.) *vqđwāča* '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 *Anra 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 *yač bavāni aiwi.vanyā ažim . .* '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. — *sarəhavāči arənavāči* 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 (*sarəhavāči arənavāči*) *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 *Gandharvā* 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 *Gandharvā* 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 *Apsarās*'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 *mairiyō tüiryō 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 *Manušēidra* 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 xvarənō* 'that Glory', see Yt. 19. — *yim* (nom. sg. n., § 379) *vazaitē* (see Gl.) 'that is waving'. — *yaṭ asti airyanəm dahyunəm* 'that belongs to the Aryan people': <sup>1</sup>*ah-* with genitive of possession § 490. — 45 *ašvarəčō*: 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.varəhav* (*Kai Apivēh*), *Kavay Usan* or *Usadan* (*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 *Mēnük i Xrat* 27, 54 seq. and the *Šāhnāma* tell us: *Kai Kavāt* (np. *Kai Kavād*, arab. *Kobād*), *Kai Kāōs*, *Kai Xvasrav* (np. *Kai Xusrav*); 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.varəhav*, 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 *Frəzifya* see Yt. 19. 2. — 49 *xšaθrāi* (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. — *Čaēčasta-*: 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 frādvarəsāma razurəm yō məm mairiyō . . paiti purətata* '(and that) we may not get into (lit. cut) the pit of the scoundrel, who is striving against me': instead of *frādvarəsāma* one expects *frādvarəsāmi* corresponding to *danjayeni*; *razurəm yō . . mairiyō* incorporation of

the antecedent § 738. — *aspāēšu* '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 *GlRPh.* II. 137. — *raḁaēštārō . . jāidyantō*: nom. pl. m. instead of nom. sg. m.; the forms are borrowed from Yt. 10. 11. — *ībišyantam . . dušmāin-yunam . .*: 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 *Pīrān Vēsak* (np. *Pīrān Vēsa*), *Afrāsiāb*'s (aw. *Fraərəsyan*) chief general in the *Šāhnāma*, cp. Bd. 31. 16. — *upa dvarəm xšadrō.suktəm . . karḁaya* 'by the *Xš.*-pass in *K.*': *Karḁa* is the name of a land. The castle of *Karḁa*, *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 *Pəšō.tanū* (mp. *Pēšōtān*), the son of *Vištāspa* resided there. — *yada . . nijanāni tūiryanaḁm dahyunam* (part. gen. as object., § 497) *pančasaḁnāi* (inf., § 371) *sataḁnāišca . .* 'that I may smite the Turanian people in order to smite fifty with hundred smittings and . .': *pančasaḁnāi* is final infinitive § 702. — 58 *yaḁ 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 *nōiḁ aora avōirisyāḁ* '(but) he could not turn down': *avōirisyāḁ* (*urvaēs-*) is pres. subj. 3 sg. used as impf. § 631. — *θraošta* (loc. sg.) 'at the end'. — *frāymaḁ (gam-) ušānḁm sūrayā vivitīm* 'he came to the dawn, to the lighting up of the mighty (dawn)'. — 63 *Rarḁhā*: 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 *Rarḁhā* for better reasons *Yaxartes*. — *frapayeni* (*ap-*): on the writing see § 34. 3. — 64 *raēvaḁ čidram* (nom. sg. n.) 'rich (is her) origin': if *raēvaḁ čidram* has been accurately handed down, it must be considered an inserted clause. — *nizənga aodra* (instr. sg. n.) *pāiti.šmuxta . .* 'dressed with shoes up to the ankle'. — 65 *mošu taḁ ās nōiḁ darəyem yaḁ . .* 'quickly it (*taḁ*) 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 *yēzi 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. — *yaḁ spādəm pairi.avāēnaḁ* (with Augm.) *dūrāḁ ayanḁm 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.) *hacāne 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 *Xvanirəda* cp. Dk. 9. 16. 17 and will come forth to help *Saošyant* in the final struggle cp. Bd. 29. 6. — *Ašavazdasca θritasca Sāyuzdrōiš pudra* 'A. und θ., the sons of S.': cp. Yt. 13. 113. — *upa . . aḁm 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 *aivivanyā*: 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 *Manušcīdra*, see note on Yt. 5. 21. — *Vitarəuhaiti*: a river not mentioned elsewhere. — *ərəšuxdāt paiti* (see Gl.) *vacənahat* '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. — *yač mē avavač daēvayasnəqm 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. — *sərəm-a* 'on the head': on the use of *ā* as postposition see § 528. — *varsəqm*: partitive genitive as object § 497. — 78 *ərəmaēštā anyā āpō kərənaoč fraša anyā fratačəč huškəm pəsum raēčəyač tarō* . . 'some waters she made stand still, others she made flow forward; so she left a dry passage to pass over . . .': *fratačəč* 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. — *paitipə dvaēpə* '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 xruždrəqm* (sc. *frašnanəqm*) *ibəšō.parštanəqm* 'the ninety-nine hard questions maliciously asked'. — *duždəm* 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* . . *hvaṇpō* (nom. sg. m., with transition to the *a*-declension) . . *nivāēdayač* '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 *naračit 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: *ādravan-* 'priest', *radəštar-* '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. — *xvarənaoahasča uparatātō* (acc. pl.): on the plural of abstracts see § 420. — *mərəmnō* (nom. pl., with transition to the

consonant declension) abs. 'praying'. — 87 *vadre* nom. pl. m., written instead of *vadrya* § 178. 1; on the masc. gender of *kainin-* see § 412. — *yaona xšādra hvāpā*: not clear. — *tūm tā* (acc. pl. n.) *aēibyō xšāyamna* (nom. sg. f.) *nisiri-nayāhi* (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 astvaiḍyō gaēdayā*: not clear. — *nipātāra*: one expects acc. sg. f. (*nipādrim*) 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.) *yatha* 'one could verily believe as if' i. e. 'just as', used regularly in comparisons: *mąnayən* is probably hypothetical optative § 653. — 90 *yasə tava mazdā kerənaoḷ* (Inj.) *tačarə nōiḷ tačarə antarə.arəḍəm upairi hvarə-xšāētəm* '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. — *ažišca* 'serpents and . .': sing. in collective sense § 418. — *arəḍnāišca vawza-kāišca* etc.: names of *daēvic* beasts; instr. as subject § 427. — 91 *hū* (gen. sg.: *hvar-* n.): on the form see § 33. 9. — *zaoḍrayā* part. gen. as object § 497. — *franəharōiš* (*xvar-*) 'thou shalt drink': imperative optative § 654, see note on Yt. 5. 1; on the writing see § 100. 4. — *āθravanō . . tanu.mąḍrō*: a later addition; the grammar is corrupt, cp. Geldner KZ. 25. 395. — 92 *mā . . franəharəntu*: *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 nōiḷ pouru.jira fradaxšta* '(nor those who are) marked with that mark, with which unintelligent ones (are) marked'. — *višpanąm anu mąḍrəm* 'in the judgement of all'. — 94 *kəm . . zaoḍrā bavainti yasə tava . .* 'what is done with the libations, if . .'. — 95 *nivayaka nipašnaka* etc.: nom. pl. m. — *imā* (acc. pl., sc. *zaoḍrā*) . . *yā māvōya pasca vazənti* 'those (libations) that are brought to me after (the sun has set?)': behind *pasca hū frāšmō.dāitim* 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 hazarəmca* is best referred to *nivayaka* etc., whose number it states. — *yā nōiḷ haiti višənti daēvanąm haiti yasna*: not clear, see Bartholomae Wb. 1327. — 96 *hazarərāi barəšna vīranąm* 'from a hundred times the height of a man': *hazarərāi* dat. instead of gen. § 471; *barəšna* (*barəzan-*) instrumental of respect § 447 a. — *masō xšāyete xvarənarəhō yatha . .* '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 *Aurvaḷ.ąpa* (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 kəmciṭ aiṭi* 'by each (of the outlets?)'. — *gātu* (acc. sg. n.) *saēte xvaini.starotəm* .. '(?) lies on a nice-covered divan': the subject is omitted. The whole passage is not clear. — *hubaoiḍim* 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 *Tqḍryavant*, *Pəšana*, *Arəjaṭ.aspa* are names of unbelievers. *Arəjaṭ.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 *Aurvaṭ.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 *Arəjaṭ.aspa*. — *arəjaṭ.aspō* behind *vandarəmainiš* must be considered a gloss. — 117 *aspāyaodō zairi.vairiš* is here inserted. — 120 *yešhe* .. *ḥqm.tāšaṭ ahurō* 'for whom *Ah.* has made ..': *yešhe* loc. sg. f. instead of dat. sg. f.?, see §§ 515 and 426. — *mīšti zī mē ḥīm* .. *vərəntaēca* (pres. mid. 3 pl.) .. 'they (the four stallions) make it always rain for me': *ḥīm* is here a particle without distinct meaning; on the forms *snaē-žintaēca* (*snaēg-*), *srasēintaēca* (*srasak-*), *fyarəhuntaēca* (*fyarəhva-*) see §§ 148, 33. 2. — *yešhe avavaṭ haēnanəm nava satāiš hazarəməca* 'to whom 900 and 1000 missiles were apportioned': on *hav-* with the gen. see § 489; *avavaṭ* is written for *abavaṭ* (with augm.) § 47. *hāēnanəm*: 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 vāčim paitišmarəmma* '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 (*Rataṭ*'s), but also alone if necessary; see introduction to the *Nirangastān*. 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 rakšyamāṇā tiṣṭhati* '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 *-i*, cp. Bartholomae Wb. 1677 seq. — *yadača* .. *yadača arəhan* ... final sentence with injunctive



(instead of subjunctive) § 765. — 128 *upairi* is here adverb 'above (upon the head)', see Gl. — *pusqm . . ašta.kaoždqm raða.kairyqm: raða.kairyqm* stands instead of <sup>0</sup>*kairim* with transition to the *ā*-declension, conformed with the precedent *ašta.kaoždqm*. — 129 *bawraini* (acc. pl. n.) is written for *bawrini* § 131. — *bawranqm čaturō* (acc. m.) *zīzanatqm (zan-)* 'of . . beavers of those that bear four young ones'. — *yašt . . upāpō* is a later addition. — *yašt asti bawriš sraēšta yaða yašt 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 ərəzatēm zaranim* 'the skins radiate forth silver and gold in abundance upon the spectators': *brāz-* with a cognate accusative (*ərəzatēm zaranim*) and a terminal accusative (*vaēnantō*): cp. *agnih . . yāt sūryō nā rōcate bhād 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. — *vārēm-a* 'at one's wish': on the use of *ā* as postposition see § 528. Cp. Yt. 5. 77. — *upa . . daiše* (pres. mid. 3 sg., *dā-*) *parənānhuntēm višpqm.hujyāitīm* 'he puts away in safety all that could be of any use for good living': *parənānhuntēm* acc. sg. m. instead of f., on the writing see § 33. 2; on the treatment of the prior member of *višpqm.hujyāitīm* see Bartholomae IF. 9. 204. — *iridəntēm xšədrəm 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 avəhašt āsuš uzgastō* (loc. sg.) *hufraourvaēsō vāšā* 'who is swift when he goes (to war and) clever in turning on the chariots'. — *yō haēnayā . . uva urvaēsayašt 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 zaotārem yazəmnəm* 'to the officiating Z.'. — *aoi pərənqm viγžāra-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 aurvantā zazvānəha* (part. perf. act., *haz-*) *paiti.jasqm 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 *vr̥-*, 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 *Dyāuṣ*, 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 *Gāthā*'s, nor in the old persian inscriptions before Artaxerxes II, he probably was not acknowledged as a god in the original *Zaradūštrian* 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.

1 *āaṭ yaṭ . . frādaḍam* 'when I created': temporal sentence § 755. — *avāntəm . . yaḍa maṃcēt* 'looking like myself': *avāntəm* is part. pres. act. of (*ā +*) *bā-*, § 47. — *yesnyata . . vahmyata*: instrumental of respect § 453. — 2 *mərəncaite* pres. mid. 3 sg.. see Gl. under *marək-*. — *yaḍa satəm kayadaṇam avavaṭ aśava.jacēt* (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 yac cakṛmā kac cid āgaḥ sūkhāyaṃ vā sādām iḥ jāspatiṃ vā iyāṃ dhīr bhūyā avayānam eṣāṃ dyāvā.*

the name of the person who is afflicted with that sin. — *miðrəm mā janyā* 'break not the contract': to the use of *mā* with optative cp. Y. 9. 29. — *mā yim drvataŕ pərəsāwəhe mā yim* . . 'neither (the one) that thou demandest of an unfaithful nor (the one) that . .': on *fras-* with the ablative sec § 476. — *wayā* (gen. du.) *zī asti drvataēca ašaonaēca* (dat. sg) 'for it (the contract) is in force for both the unfaithful and the faithful': *ah-* meaning 'to be in force for' is construed here with gen. and dat. § 495. — 3 *āsu. aspīm dadāiti miðrō* . . *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 *yajātā-* 'the one, who is worthy of sacrifice': the general name of all gods. — *dāmōhu səvištəm* '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 ava.jasəntō* (nom. sg m.) *avi* . . 'going to the field against . .': *arəzahī* locative of the spot whither § 512. — *avi haṃ.yanta* (acc. pl. m.) *rasmaoyō* 'against (enemies) flocking together in battle array', cp. Yt. 5. 68; *haṃ.yanta* is part. pres. act. of (*haṃ +*) *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. — *avuhyaŕ* is written instead of *avuhyaŕ* § 101; see Gl. under *avuhvā-*. — *fraorisyeiti:* on the writing see §§ 33. 4. 7, 148; cp. Yt. 5. 62. — *vərəðrājanō:* 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 aməsahe hū* . . 'before the undying sun': on the form *hū* see note on Yt. 5. 91. — 14 *yahmya sātārō* . . *paoiriš irā rāzayente* 'where the chiefs arrange (their) many attacks': *paoiriš* acc. pl. f. instead of n. § 602. 1. — *ðātairō*, the object of *frādayən*, is corrupt. — *yahmya āpō* . . *axəodəwəha* (instr.) *ðwaxšənte* '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 *Xvāirizam* are Sogdiana and Chorasnia. — 15 The Parsis divide the whole world into seven *Karšvar*'s 'zones' or 'regions'. *Savahī* is in the east, *Arəzahī* in the west; *Fradafšav* and *Vīdadafšav* are in the south; *Vouru.barəštay* and *Vouru.jarəštay* are in the north; *Xvanirada* is the central *Karšvar*. — 16 *višpāhu karšvōhu:* change of gender § 602. 1. — *aēšqəm gūnaoiti* (<sup>1</sup>*gav-*) *vərəðrayənəm yōi* . . 'he procures victory for those who . .': *aēšqəm* is dative-like genitive or genitivus comodi § 495, cp. *mayā tasyābhayaṃ pradattam* 'I have granted him safety' Pañc. 85. — 17 *yō nōiŕ kahmāi aiwi.draoxdō* 'who is to be imposed upon by nobody': *kahmāi* is dative of the agent § 461. — 19 *ahmāi naēmāi uzjasāiti miðrō* . . *yahmāi naēmanqəm miðrō.druxš* 'on that side *Miðra* 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 *aspacēt yōi miḍrō.drujaṃ 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. — *taēintō nōit apayeinti* (<sup>1</sup>*lay-*) ‘running they (who lie unto *M.*) don’t get forward’; *barēntō nōit frastanvanti* (*stā-*) ‘on horseback they don’t progress’. — *aṃhyeiti*: see Gl. under <sup>2</sup>*ah-*. *frēna aṃanaṃ maḍranam* ‘for the number of the evil spells’: *frēna* is locative of cause § 516. — 21 *yaṭcēt hvastēm aṃhyeiti yaṭcēt tanvā apayeiti* (*ap-*) ‘even if he fling well flinging, even if it (the spear) reach the body’: concessive sentence; *hvastēm* is absolutivum § 682. — *aṭcēt dim nōit rāsa-yente* (*raś-*) ‘they (the foes of *M.*) don’t hurt him’. — 28 *ahmāi nmānāi . . yahva* (? , instead of loc.) *xśnūtō 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 *yasē ḍvā . . yazaite . . aśava* ‘if the faithful worships thee’: conditional sentence § 755; on the sandhi of *yasē ḍvā* see note on Y. 9. 3 and § 179. 14. — 32 *surunuyā nō . . yasnahe xśnuyā nō . . yasnahe* ‘listen unto our prayer, be thou pleased with our prayer’: on *srav-* and *xśnav-* taking the genitive see §§ 488, 489. — *upa nō yasnēm āhiśa* (<sup>1</sup>*āh-*) ‘fulfil our prayer’: *āhiśa* 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 hīs yaštā* (*yaz-*) *visanūha* (*vaēs-*) ‘come to them (to the libations) when they have been offered’. — *haṃ hīs cīmāne baranūha nī hīs 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 *ahmākēm*: gen. instead of dat. § 593. — *taṭ āyaptēm, yasē ḍvā yāsāmahi* ‘these boons, which we beg of thee’: on *yās-* with two acc. see § 438, γ; on *yasē* (here instead of *yaṭ* acc. sg. n.) *ḍvā* see above. — *urvaiti* ‘in strictly fulfilling’: instrumental of manner § 447. — *vanaintimca uparatātēm aśahe vahīštahe*: *Aśa Vahīšta* (see V. 18. 34) is the name of one of the three most sacred prayers, so named from its initial word *aśēm* (Y. 27. 14), § 19. It belongs to the *vača vriśāmrūta* ‘the words that are to be spoken three times’, cp. V. 10. 8. — *vṛēḍṛaṃnēmcā ahuradātēm . . yaṃ* is a later addition, cp. Geldner KZ. 25. 518. — 34 *yada vaēm . . vanāma . . taurvayama*: final sentence with subj. or inj. § 765. — 64 *miḍrēm . . yahmi . . maza amava ni-dātēm* ‘*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 cīdrēm vīdātēm vīspāiś avi karśvaṇ* ‘(by whom i. e.) whose face (is) directed to all the K.’. — 66 *Aśay Vanḥvi*: see introduction to Yt. 17. — *Pārāṇḍay* lit. ‘abundance, richness’: a goddess, whose original conception cannot be found out; she is the Vedic *Pāraṇḍhay*. — *Nairya Haṃ.varētay*: the goddess of manly courage; *naīre* is written instead of *nairya*, § 178. 1. — *Fravaśay*: see introduction to Yt. 13. — 68 *hangrēwnāiti* (*grab-*): on the writing see §§ 47, 111. — *vāśēm . . yeḥhe daēna . . xvīte padō rādaiti* ‘the chariot, for which the religion makes ready the ways, that he may go well

(on them)' cp. *vi nah pathāh suvitāya ciyāntv indro maritah* 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 dām dāmōiš upamanō hu.iriactēm* . . *irinaxti* 'which (the chariot) the swift (horses) draw (to that place), whither *D.-U.* makes it race along at full pace': *hu.iriactēm* is absolutivum, cp. *hvastēm* Yt. 10. 21 and § 682. — *varənya drvantō*: the *Varənya* companions of Drug, see note on Yt. 5. 33. — 69 *mōi.tū* (see Gl. under *mōiṭ*) . . *vaēyāi jasaēma (gam-)* 'may we never undergo the smiting': *vaēyāi* dative of the spot whither § 465. — 70 *Vərəθraγna*, 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.mananəha* (instr.) 'full of impetuosity'. — *naēda manyete jaγvō naēda.čim γənəm* (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 varəsca* 'bones and hairs': *astəsca* masc. form instead of *astača*, assimilated to *varəsca*. — *zəmāda*: ablative answering the question where § 484. — 84 *yim dvāčina pīde hačimna* . . *ustānazastō zbayeiti* 'whom some two joining partnership for the purpose of defence invoke with hands uplifted': *pīde* is final infinitive § 702; *ustānazastō zbayeiti* sg. instead of du. — *driyūšcēt* . . *apayatō (havāiš dātāiš)* 'the poor man who is deprived of his rights': on (*apa* +) *γam-* with instr. see § 446. — 85 *yačēt* . . *yač* . . *čēt* (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'. — *kađa nō arša gavaiθīm apayāt* (*ap-*) . . *miθrō* 'when will the hero reach the herd of cattle . .?': *nō* is here a particle which is not to be translated. — *kađa nō fraourvaēsayaīti* (*urvaēs-*) . . *drujō vaēsmonda azəmnam* (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 *vaēsmon-da* (instead of *vaēsmon-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. — *ašahe paiti pantəm* 'to the path of the *Aša* (i. e. the place, where the *Aša* is at home)', see Bartholomae Wb. 232. — 87 *yahmāi xšnūtō bavaiti miθrō* . . *yahmāi θbistō (θbaēs-) 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 *yač vaoče hūkairīm nāma* '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 GlrPh. I. § 399. Cp. V. 3. 16, 17. 4. — 89 *yazata zaota* . . *bərəzata vača* . . *zaota ahurāi mazdāi* 'he performed the sacrifice with a loud voice, the *Z.* . . the *Z.* of *Ah. M.*': *bərəzata vača* 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), *Aša 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 haoma 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 *haoma*) see § 339. — *bərəjayaŋ (barəg-) ahurō . . yerəhā kəhrpō hurao-dayā* '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 ayarəhō frahixtem* 'a club . . cast out of yellow brass': *zarōiš ayarəhō* 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. — *pašō.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 Brahmins 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.) *yada mē jāson avaišhe . fravašayō* 'I will tell . . how the *Fr.* came to help me': indirect question with *yada* 'how' as object sentence § 789. — 2 *viđaraēm* (<sup>2</sup>*dar-*) 'I keep': universal injunctive § 660; on the writing see § 33. 4. — *yō imam zam āča pairīča 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-*. — *ayaəhō kəhrpa xvaēnahe* 'with the appearance of glowing metal' i. e. looking like a glowing metal. — *raoəahinō aoi ərīšvā* '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 varəhanəm stəhrpaəsarəhəm* '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. *Armatay*, 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> *yā bíbharti bahudhā prānād éjat* AV. 12. 1. 4.

<sup>2</sup> *bhadrapāpasya nīdhānam titīksūh* AV. 12. 1. 48.

<sup>3</sup> *tisrāh pṛthivīr adhó astu višvāh . . yó no divā dipsati yásca náktam* RV. 7. 104. 11.

note on Yt. 19. 44 and on V. 18. 51. — *vīś* . . *yahmāi nōiṭ čahmāi naēmanam karana pairi.vāēnōiḍe* (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 *garayasca yōi bərəzantō* . . as acc. pl. — 10 *θrāθrāi gōuś 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 *ravasčarat-*, the grazing ones *čarəranhək-*, see Vr. 1. 1 seq. and note on Vr. 2. 1. — 11 *vīdāraēm* . . *bərəθriśva puθrō paiti.vərotō* (<sup>4</sup>*var-*) *apara.iriθintō ā dādāt vīdātaoṭ* '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 hones 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 Wh. 1476; *urvaṭ.čāēm* is inj. in future sense § 657, on the writing see §§ 61, 33. 4. — 12 *yeidi 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 aogarō* . . *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.čaratō*: nom. pl. f. with transition to the consonant declension. — 15 *vərvəvainti*: see Gl. under <sup>4</sup>*var-*. — *ānham raya* . . *yaṭ bavainti hačəṭ.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 Wh. 481. — *parštōiṭ avāiti* (<sup>1</sup>*ay-*) 'he goes away from the discussion': *parštōiṭ* is ablativus separativus § 473. — *hvarō ava paða aēiti* 'the sun goes (that i. e.) its way': *paða* is instrumental denoting the way, by which § 448. — 17 *āṭ anyāšəm fravašayō jvanəm narəm ašao- nəm aōjyehiš* . . *yada vīstanəm* '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 *āṭ yō nā (nar-) hiś hubəratā baraṭ jva* . . *fravašayō, sāsta daiḥhəuš* . . *hō aṃhāiti zazuštəmō xšayō kasčiṭ mašyānəm* '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.bəratəm* 'in good care': locative of circumstance §§ 332, 514. — *Arštāt*: the goddess of Uprightness, to whom Yt. 18 is dedicated. — 20 *yasə θwā* . . *paḍəm jasāiti vqθwəšō* '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 *paḍəm (paḍā-)* are terminal accusatives § 436. — *θōiwrənəm dužitənamča* . . *yeziča θwəšā* (nom. pl. § 420) *tanvō* 'and if (there is) dread of the skirmishes and dangers for thyself': *tanvō* is dative-like genitive § 495. — *dron-*



*jayōiš*: see Gl. under <sup>2</sup>*drang-*. — 21 *ufyemi*: see Gl. under *vaf-*. — *fravašayō . . hāitiš hātəm . . ānəhušəm . . būšyantəm (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 *dādrī-* with dative of the person and accusative of the thing see §§ 442, 467. — *kuxšnvqnō*: see Gl. under <sup>1</sup>*xšnav-*. — 25 *yā avada para fraoirisištā yadra . .* '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. — *yadrača nazištā frərətā* (nom. pl. m.) 'and where the greatest offerings (are offered)'. — 49 *yā višāda* (them.) *āvayēinti (vay-) hamaspad-maēdaēm paiti ratūm* 'who come flying along from their home at the time of the H.: *Hamaspadmaēdaya* 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. — *zixšnānəmnā*: see Gl. under *xšnā-*. — 50 *kahe nō nəma āyairyāt (2gar-) 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 taš dādrəm dayāt (pass.)*, *yaš hē anəhaš xvairyən* (inf. § 369) *ašyamnam* (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 apəm . . srīrā padō daēsayēinti yā . .* 'who show the beautiful paths to the waters, which . . ' *apəm* is dative-like genitive, see § 495. — 58 *urvaēsəm nāšəmna (2nas-)* 'willing to reach the turning-point': on the use of the part. of the s-aorist in future sense see § 669. — *frašō.kərətōišt*: abl. instead of gen. § 425; see the note on Y. 9. 2. — 59 *navasēsca*: compromise between the internal sandhi *navasas-ča* and the external- or sentence-sandhi *navasē ča*, see Bartholomae GIrPh. I. § 304. II. 43. — 60 *ave strəuš (3star) . . 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 *Pišn* 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 *Kāsaoya* (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* . . *yada* after a comparative 'than', *ahmāt* itself being originally an ablativus comparationis lit. 'than that'. — *framravāre*: pres. mid. 3 pl. in passive sense. — *yā madəmēcēt myezdinəm baēvani* (nom. pl. n.) *upavazēnte* 'who run by tens of thousands into the midst of the sacrificers': *baēvani* is in apposition to *yā* (*fravašayō*). — 65 *yať āpō uzbarēnte* (<sup>2</sup>*bar*-) . . , *āať* . . : temporal sentence § 755. — *paoiriš* (nom. pl. f.): see Gl. under *parav*-. — 66 *āpəm aēšmānā* (<sup>1</sup>*aēš*-) *havāi kēcēt* (nom. sg. f.) *nāfāi* 'willing to seek water each one for her family': on *aēšmānā* see the note on Yt. 13. 58 (*nāšəmna*) Instead of *nāfa*- stands in connection with *vis*-, *zantav*- and *davəhav*- in other places *nmāna*- see note on Y. 9. 28. — *uityaojanā*: with *sandhi* instead of *uiti aojanā*, § 179. 2. — *xvāēpaiðe nō daiššhuš niđātaēča haošātaēča* (pres. subj. mid. 3 sg.) 'shall our own land become barren and parched?': *xvāēpaiðe* is written instead of *xvāēpaiðya* § 178. 1. — 67 *have asahi sōidraēča yada* . . *dadāra*: not clear, see Bartholomae Wb. 691. — *maņayən ahe yada nā* . . *radaēštā huš.həm.bərətəť hača šaētāt* . . *paiti.ynīta* (pres. opt. mid. 3 sg.; *gan*-) 'as if a warrior should fight for his well acquired fortune': on (*paiti*+ ) *gan*- with the ablativus of cause see § 483. — 71 *pairi* 'against' (with abl.): see Gl. — *drvō.idyāt*: written instead of *drvaiðyāt* § 36. 1; see Gl. under *drəqvant*-. — *zizi.yūšaťča*: part. perf. act., see Gl. under *zyā*-; on the writing § 36. 1. — *maņayən ahe yada nā satəmča hazarəmča* . . *paršanəm niđatəm 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 *yada nōit* . . *karətō* . . *avasyāt*: consecutive sentence with optative §§ 766, 787; *avasyāt* written instead of *avāsyāt* (*ava* + *asyāt*, see Gl. under *as*-) § 34. 3. — *tať 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 *yaŋ bavāni aiwi.sastō (sqh-) aiwi.šmarētō (²mar-) . . narqam ŋbišyan-tqm* '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 (gam-)* 'procure a feather of the bird V': *Vārangan* is the same bird as *Vāragan*, 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.ēiš 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 *vispe tərəsenti (θrah-) pərənine* 'all tremble before him who holds the feather': on *θrah-* with the dative see § 459. — *avada māvayačēt tanuye vispe tərəsentu aurvada* '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: *tərəsentu . . aməm-ča vərəθraynəmča nidātəm tanuye mana* 'they shall fear the strength and victorious force established in my body'. — 39 *yim vašānte (them., vaz-) ahurānāhō . .* 'which (*aməmča vərəθraynəmča*) the princes (carry with themselves i. e.) possess . .': *vašānte* is subjunctive in the sense of an indicative § 650. — 43—44 *yaŋ spāda (nom. du.) hanjasānte (gam-) . . raštəm (raz-) rasma katarascēt vaštānāhō ahmya nōēt vazyānte jatānāhō ahmya nōēt janyānte (pass.) čatarō pərənā vidārayōiš avi paŋqm katarascēt (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 katarascēt* 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 praticākṣaṇāya indro māyābhīḥ pururūpa ūyate.*

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

<sup>3</sup> BV. 1. 51. 1: *abhī tyām mešām . . indraṇ gīrbhīr madatā.*

'that (of both armies) partakes of the victory: on *hak-* with the instrumental see § 446. — 45 *aḍwō.žən, vīḍwō.žən, fraḍwō.žən* written instead of *aḍvažən* etc. § 36. 1: see Gl. under *dvag-*. — 46 *maḍrəm*: here 'spell'; see Gl. — *mā fradaēsayōiš*: cp. Y. 9. 29. — *aṭtačca tē vāčō yōi ugra ās* 'these are words that are awful': *ās* (*ʿah-*) 3 sg. instead of pl.; universal injunctive § 660. — *vāčō yōi pašəmēit sārəm bunjainti (baog-) uzgərəptəmēit (grab-) snaḍəm apaša apa.xanvainti (ʿhav-)* 'words that save even him whose head was lost and turn off even the stroke for which (the arm) was raised': *pašəmēit 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 Tīr 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 *maidyāiryā* '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 *pāṇahahe* (*s-* aor. subj. mid. 2 sg., *pā-*) *aṇhudwəmčā ratudwəmčā* '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-ḍanəm* 'house': doubtful. — *yaḷ 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 *yahmat̄ hača bərəzāt̄* (them.) *haosravanəhm* 'from whom, the sublime, (comes) the glory'. — *apqm nafəðrat̄* (*naptar-*) *hača ʔidəram* 'from the 'Grandson of the Waters' he (*tištrya*) descends (lit. is his) origin'. *Apqm 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. — *uzyarāt̄* 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 *ʔrəxša*: name of the well-known Iranian archer, in Pahlavi *Ariš Šwātīr*. 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. — *awhat̄*: see Gl. under <sup>2</sup>*ah-*. — 7 *taða dim ahurō mazdā avqñ dāta* (nom. sg. m., *dātar-*) 'then *Ah. M.* directed his breath to him, he the creator': *avqñ* impf. act. 3 sg., see Gl. under *an-*. — *tač* 'then', in the place of *taða*. — 8 *pairikā, yā stārō kərəmā patanti antarə zqm asmanemča* 'the P., who fall as shooting stars between the earth and the heaven': by *Pairikā* here are meant the meteors. — (*zraya* . .) *amavatō huraoðahe jafrahe uruyəpahe*: gen. instead of loc.; cp. Yt. 8. 46, from where the gen. may be transferred. — *ācaraiti*: 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 nərəyō ašavaoyō* . . *šušuyqm* (*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., *šušuyqm* perf. opt. 1 sg.); *nərəyō ašavaoyō*, written instead of *nərəbyō ašavabyō* § 47. 2, is terminal dative § 465. — *švarštahe 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 švarštahe* (sc. *zrū*) *jaṃyqm* (perf. opt. 1 sg.; *gam-*) *aēvqm 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. — *Paoiryāēni*: 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.dasanəhō* . . *taða ayaos 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': *ayaos* (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 *hqm tāčēt̄ bāzuš* (acc. pl.) *baratō*

(inj. act. 3 du.) 'they come to close quarters'; see Gl. under <sup>1</sup>*bar-*. — *tā yūidyadhō* (pres. act. 3 du.) 'they fight': see Gl. under *yaod-*. — 23 *vyeiti*: see Gl. under *vā(y)-*. — *hādrō.masarhəm 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 maqəm avi.bawryqəm . . aofō . .* 'I should take to me the strength . .': *avi.bawryqəm* is perf. opt. 1 sg. of <sup>1</sup>*bar-*; on the writing see § 47. — 28 *daēum* acc. sg. of *daēva-*: on the writing see § 33. 2. — 29 *us vō apqəm adavō . . jasānti aš.dānunqmēca yavanqəm kasu.dānunqmēca vāstranqəm gaēðanqəmca astvaitinqəm* '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 *Hukairyā* (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 vātqəm* (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 vātqəm vazaiti yqəm* (acc. pl. m.) *paðō 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 . . vārēmca māēyēmca fyanəhumca*: *māēyēmca* and *fyanəhumca* beside *vātō* are accusative forms whether assimilated to *māēyēmca* (nom. n.) or transferred from Yt. 5. 120. — 34 *napāsē tā*: on the sandhi see § 179. 6. — *tā āpō . . šōidrō.baxtā* (acc. pl. f.) 'the waters assigned to the (single) settlements'. — 35 *xšōidnyāt hiš* (instead of *hača*?) *ušayāt* 'from the shining dawn': *ušayāt* (abl. sg.) is a new formation of *ušah-* on the base of *ušqəm* (acc. sg.) with transition to the *ā*-declension, see Bartholomae Wh. 415. — 36 *yārə.čaršō 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*) . . *huyāiryāča* (instr. sg.) *daiñhave uzjasəntəm dužyāiryāča* 'when he comes up to the country whether with a good year or with a bad one'. — 38 *aməšā spənta* is gloss. — *vouru.gaoyaoitiš hē miðrō pouru pantqəm 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.*'. — *nirač* impf. act. 3 sg. (<sup>1</sup>*ar-*): written instead of *nīrač* = *nī* + *irač* § 34. 1. — 39 *uzdərəhəč*: see Gl. under (*us+*) <sup>2</sup>*ah-*. — *arəvō mainyuš mamnūs*

*stāraṃ* . . *paiti.əṛətəe* (inf.) *A. M.*, supposing to be able to stop the stars': *mamnūš* is part. perf. act. of <sup>1</sup>*man-*. — 40 *vivāiti*: see Gl. under *vā(y)*. — *maēya* . . *āpō barəntiš yāhva urvāitiš avrā pəṛədu aipi vījasāitiš avō urvāitiš* '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 *barəntiš*, *vījasāitiš* (*vī + gam-*), *urvāitiš*, likewise to *avrā* nom. pl. n. *urvāitiš*, see Bartholomae Wb. 1105. *avō* (acc. sg. n.: <sup>1</sup>*avah-*) *urvāitiš* '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. — *kaša xā* . . *aṇṇṇ yzārəṇṇ* (pres. subj. act. 3 pl.) *aiwiyzārəṇṇ* (absol.) *ā varəšajiš* . . *sūra vaxšyente vaxša* 'when will the springs come flowing along and moisten the roots with strong moistening?': regarding *yzārəṇṇ* one should expect the subjunctive (in future sense) instead of *vaxšənte* (<sup>2</sup>*vaxš-*). — 43 *yō vīspāiš* (instr. pl. instead of acc.) *naēnižāiti simā apaya važədrīš uaxšyeiti* (instr. sg. f.: part. pres. act. of <sup>2</sup>*vaxš-*) *vīspāšə tā dāṇṇṇ baēšazyatiča* '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* . . *dāṇṇṇ*) see § 438; *apaya* is instr. sg. of *āp-* with transition to the *ā*-declension. — 44 *məṛəyante* pres. mid. 3 sg.: see Gl. under *marək-*. — *upadaršnvainti*: see Gl. under *drag-*. — 45 *afščiṭṭraēšva səvištāi* is in apposition to *yahmāi*. — *yō afščiṭṭraēibyō* (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 *apayzāire* acc. pl. m., pronominally declined. — 47 *ava.barənte*: see Gl. under <sup>2</sup>*bar-*. — 48 Cp. note on Yt. 13. 10. — *yāča upairi tā akarana anayra ašəonō stiš āidi* (*ad-*) 'and that which being above (all) these is called the boundless and endless world of the faithful (collective). — 49 *tīštrīm* . . *isānəm* (part. pres. mid.: *aēs-*) *hazəṛərai ayaptanəṇṇ* 'T. who is the lord of a thousand boons': *hazəṛərai* dat. instead of gen. § 471. — *kuxšnvəṇṇāi*: see Gl. under <sup>1</sup>*xšnav-*. — *yō dadāiti* . . *pauruš* (nom. sg. m.) *ayaptā* 'who often grants boons . .': see Gl. under *parav-*. — 51 *avaišhāi pairikayāi*: dat. instead of gen., depending upon the following infinitives. — *əojaitə* pres. mid. 3 pl., see Gl. under *aog-*. — 52—54 *yedi zī əzəm nōiṭ dāidyəṇṇ* . . *tīštrīm* . . *pairika* . . *ašhvəṇṇ ava.hišidyāt* (opt. perf.: *saēd-*) 'if I had not created the T., the P. would split asunder the energy . .': ideal (unfilled) condition § 792, β. — *āča parača dvaraiti* (part. pres. act.; nom. sg. f.) 'moving to and fro': in apposition to *pairika*. — 55 *narəṇṇ* . . *yōi hyəṇ* (opt. pres. act. 3 pl.: <sup>1</sup>*ah-*) *asti.əojəṇəha əojišta* 'of men, who may (or have to) be the strongest in strength': potential or imperative optative §§ 653, 654. — 56 *yaṭ* . . *airyā dāišhāvō tīštryehe* . . *aiwi.səcyārəš* (pres. opt. 3 pl.: <sup>1</sup>*sak-*) *dāitīm yəsnəm* . . *nōiṭ iṭra airyā dāišhāvō* (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 kāčit vā gaonanəṇṇ hamō.gaonəm* 'cattle, either white or black or in any colour one-coloured': *kāčit*, upon which depends the partitive genitive *gaonanəṇṇ*, is instrumental of respect § 453. — 59 *mā hē* (gen.) *mairyō gəurvayōiṭ* (*grab-*) 'let not a seoundrel partake of that'. — *paityārənō iməṇṇ daēnəṇṇ* '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 daišhubyō* . . *jasānti* . . *frapatānti*: terminal dative § 465. — *airyābyō daišhubyō 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, courtzans, and children.

2 *ašim* . . *yā višpanam saošyantam fraša xradwa frađanjayeiti* (*đang-*) 'A., who comes driving along with the wisdom of all *S.*': *Saosyant* 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 vārema* . . *zdayantāi* (*zav-*) 'and she brings wisdom to him who invokes her, at his wish': on *vārem-a* see note on Yt. 5. 130. — 5 The whole paragraph is an interpolation, see Geldner Drei Yasht 99. — *nəmō haomāi yaš višpe anye madānhō 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* . .) *xvaē.paidē*: instr., written instead of *xvāe.paidya* § 178. 1. — 6 *dādre* (voc. sg.) *vohūm* (acc. sg. m. instead of n.) *xvarəno aēšqm narqm yōi* (as acc.) *hačahi* 'O giver of good glory unto those men whom thou dost follow': *dādrī-* (from *dātar-*) with acc. of the thing and gen. of the person § 503. — *hubaoiđiš* (acc. pl.) *baodaite nmānəm* 'the house smells of perfumes'. — 7 *aš.baourva niđātō.pitu hubaoiđi* agree with *xšadra* (acc. pl. n.). — 8 *aēšqm nmānā* . . *hištante* (*stā-*) *aš.paourvā darγō.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. — *zaranyapaxēsta.pādānhō*: them. — 10 *aēšqm vantānhō* . . *mainyānhō* (nom. pl. m.) . . *ānhante* (pres. mid. 3 pl., them.: *1āh-*) . . *məryzumnū anku.pəšəmnū* (nom. pl. f.) *frā gaošāvava*



*sisipinna* (part. pres. mid., nom. pl. m.: *spāy-*) *čadru.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 sāiti* (inf.) *paītišāma* (pres. inj. act. 1 pl.: <sup>1</sup>*aēs*) *fryā* (acc. pl. n.) *paīti tanvi* 'when shall we live to see love on our body?'. — 11 *kaininō* . . . *kəhrpa avavatqm sraya yaða dīdayatqm* (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 *aēsqm aspānəhō bayonte* (*bay-*) 'their horses inspire terror'. — *raom*: i. e. *ravəm* for *\*raguam*, acc. sg. them. § 56, see Gl. under *rayav-*. — *mrātəm čarəma θanjayente* 'they pull at the dressed hide (i. e. trace)'. — *taxnəm staotārəm vazənti* . . . *vītārəm paskāt hamərəθəm jantārəm parō dušmainyūm* 'they (the horses) drive the gallant praiser . . . pursuing the enemy from behind, smiting the foe face to face'. — 13 *uštrānəhō* . . . *uzayantō zəmaļ pərətəmna 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: *pərətəmna* is the part. pres. mid. of *parət-*, the middle used to intimate the reciprocal relation § 613. 3. — 14 *aēsqm ərəzatəm zaranim niθərəθe* (loc. sg.) *ābərəta* (nom. sg.) *baraiti* 'the steward brings to them silver and gold into the chamber': *aēsqm* is dative-like genitive § 495. — 15 *upa məm upa-daiðya* (imp. act. 2 sg.: <sup>2</sup>*dāy-*) *frā məm aivi.urvaēsayanəuha* (imp. mid. 2 sg.: *urvaēs-*) *marždikəm* 'look upon me, turn thy mercy towards me'. — *vasaða* (instr. sg.) *ahi xəsayamna* (nom. sg. f) *tanuye xvarəmanəhe 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 razīstanqm* . . . *ašiš* 'from the rightest (ways) not departing . . . (is) A.': *razištanqm* is ablative-like genitive § 494. — *kō ahi* . . . *yeðhe azəm frāyō* (see Gl.) *zbayəntqm* (*zav-*) *sraēštəm susruye vāčim* '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 yaļ vahistəm*: see note on Yt. 10. 33. — *yeðhe zəðaēča vaxšaēča urvāsən* (*urvād-*) *āpō urvarāšca* . . . *uxšin* (written for *uxšyon* § 33. 1: <sup>1</sup>*vaxš-*) 'in whose birth and growth the water and the plants rejoiced . . . grew': *zəðaēča vaxšaēča* are locatives of time § 514. — 19 *nōiļ məm vīspe yazatānəhō anusəntəm fraorčinta* (*frā* + *varək-* §§ 33. 4, 148) *āaļ məm aēvō zaraduštrō anusəntəm apayeiti* (*ap-*) 'all the *Yazata*'s did not remove me against my will, but the only *Zaraduštra* copes with me against my will': on the imperfect in the sense of the aorist see § 630. — 20 *jainti* (*gan-*) *məm ahuna vairya avavata snaiðiša yaða asma katō.masā tāpayeiti məm aša vahišta mənayən ahe yaða 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 *yaða* introduces a conditional sentence of comparison § 764 — *raekō mē hača ašhā zəmaļ vāðhō kərənəoitī* '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* . . *zaraḍuṣṭrō* 'he the only one makes me yield . . Z.'. — 21 *nazdyō maṃ upa.hiṣṭa (stā-)* . . *upa mē srayanuha (sray-)* *vāṣahe* 'come nearer unto me . . lean against my chariot': on *sray-* with the ablative-like genitive see §§ 494, 474. — 22 *ā dim usā 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 *hvasčav-*), see Bartholomae Wb. 1852. — *yada imat yaṭ tē frāvaočim* (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 it unto thee': *frāvaočim* 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 čiš mē ānəḡm zaodranəṃ* (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. — *kaivina anupaēta* (nom. pl. m.) *mašyānəṃ* '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 gauš 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 *paoiryəṃ gərəzəṃ gərəzaēta* (aor. mid. 3 sg., § 638: *garəz-*) *ašiš* . . *hača apudrō.zanyāi jahikayāi* (dative instead of ablative-like genitive § 471) 'the first wailing A. wails about the sterile courtesan'. — *mā hē avi pādəm (pāda- n.) ava.hiṣṭa (stā-) mā gātūm nipaīdyanuha (pad-)* 'stand thou not near her home, lie thou not down on her bed': on *mā* with the imperative cp. *mā tvaṃ vairāgyəṃ gaccha* 'do not become weary' Pañc. 294. — *kuda hš azəm kərənāvāni* (<sup>1</sup>*kar-*) 'what shall I do with them?'; *asmanəm avi frašusāni* (*šyav-*) *zəṃ avi ni.urvišyāni* (*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-*) *paiḍe* (*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 *imat 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.čararuha* (<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 *yať θwā* see note on Yt. 5. 90; comparative sentence § 760. — *bərəzəm barāť zaota vācim* '(and as) the Z. lifted up his loud voice': *barāť* 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., Darmesteter 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 *Pəšdātian* dynasty (see note on Yt. 5. 21) *Haošyarəha*, *Taxma Urupa*, *Yima*, *Θraētaona* and *Kərəsəspa* and after that it becomes *ax<sup>v</sup>arəta* 'unseizable', because non-Iransians want to take possession of it. But the efforts of *Anra Mainyav* or, strictly speaking, of his accomplice *Ažay Dahāka* (see note on Y. 9. 8) are unsuccessful. *Apaṃ 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 *Fraərəsyan* 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.vanəhav*, *Kavay Usadan*, *Kavay Aršan*, *Kavay Pisinah*, *Kavay Byaršan*, *Kavay Syāvaršan* 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 *Astvāt.ərətā* 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 *Šāhnāma*. 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.) *dāmaṇ* 'we sacrifice unto the Kingly Glory, (that is) superior to all creatures'. — 10 *yaṭ asti ahurahe mazdā yada dāmaṇ dadaṭ ahurō mazdā pouruça* (*parav-* adj.) *voluça* '(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 usəhištən* (*stā-*) *jasāt jvayō amərəxtiš daḅaite frašəm vasma 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-*) *gaēθā amarsantiš yā ašahe sarəuhaitiš* (*sarəhvant-* adj.) *niš taṭ* (adv.; see Gl.) *paiti druçš nāsāite* (*nāš-*) *yadāt aiwiçit jaymat* (*gam-*) *ašavanəm mahrkəḅāi aom čidrəmča stīmça* (*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, *nāsāite* subjunctive in future sense §§ 657, 646; *jaymat* is plusquamperfect § 643. — 17 (*aməšanəm spəntanəm* . .) *yaēšəm anyō anyehe urvānəm aiwi.vəənaiti mərəḅwəntəm humataēšu* . . *mərəḅwəntəm garō nmānəm* 'of whom the one sees another's soul thinking of *Humata* . . thinking of the paradise': on *mərəḅwənt-* 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. — *yaēšəm raoçšnəḅō pəntānō āvayatəm* (part. pres. act., gen. pl. m.: <sup>1</sup>*vay-*) *ari zaḅrā* 'whose ways (are) shining when they come flying along to the Z.': *āvayatəm* agrees with *yaēšəm*. — 19 *taēçit yōi frašəm* . . *ahūm daḅən* 'it is they, who shall restore the world': *daḅən* is injunctive in future sense § 657. — 26 (*xvarəno* . .) *yaṭ uparəkaçat* (*hak-*) *haošyərəḅəm* '(the Kingly Glory . .) that clave unto *H.*', see note on Yt. 5. 21. — *yaṭ xšayata paiti būmim haptaiḅyəm daēvanəm* . . 'when he ruled on the septempartite earth over the *D.* . .': temporal sentence § 755; see note on Yt. 10. 15. — 28 *taxməm urupi*: one expects *urupim* acc. sg. — 29 *yaṭ barata arəḅəm 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 uzbarat hača daēvaēibyō uye istišča saokāča* . . '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 fšaonūšča vaḡduwāča* '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*. — *yešhe xšadrāda xvairyqan* (inf.) *stō* (pres. act. 3 du.: <sup>1</sup>*ah*-) *uye xvarəde aḡyamne* (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 yaḡ hīm aēm draogəm vāčim aḡhaidīm ēinmāne* (inf.) *paiti.barata* 'in the times before his lie, before he began to have delight in the word of falsehood and untruth': upon *ēinmāne* depends the accusative *vāčim*; *hīm* anticipates *vāčim* § 579. — 34 *vaēnəmnəm ahmat hača xvarənō mərəyahe kəhrpa frašusat (šyav-)* 'the Glory visibly flew away from him in the shape of a bird': *vaēnəmnəm* is absolutivum § 682. — *avaēnō* (part. pres. act.; nom. sg. m.: *vaēn-*) *xvarənō fraēštō* (inf) *yō yimō* . . *brəsət (bram-)* *yimō ašātō* 'when Y. saw the Glory escape, Y. sorrowful began to wander about': on the form of *fraēštō* see § 373. — *dəuš.manahyāiča hō stərətō* (<sup>1</sup>*star-*) *nidārat* (<sup>2</sup>*dar-*) *upairi qəm* '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 *šusat*: 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. — *hangōurvayata*: see Gl. under (*ham* +) *grāb*. — 37 = Y. 9. 8. — 38 *aojīštō* . . *nairyayāt parō* (see Gl.) *həm.vərətōit, yaḡ dim upanəhačāt yā ugra naire* (§ 178. 1) *həm.vərətītš* '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 yaḡ ās* . . *vərəθravastəmō* (36). — 40 Cp. Y. 9. 11. — 41 *gandarəwəm* (see note on Y. 9. 10; Yt. 5. 38) . . *yō apataḡ vīzafānō mərəxšānō gaēdā astvaitiš ašahe* 'G., who was rushing with open jaws, eager to destroy the living world of Aša': *mərəxšānō* is part. s-aor. mid. of *marək-* in future sense § 669, cp. *nāšəmnāi* Y. 9. 30. — *yō janat hunavō yaḡ padanaya* (acc. pl. m., § 428: *padanay-* adj.) *nava* 'who killed the nine sons of the *Padana* 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*, sec Yt. 15. 28. — *varəšaomča dānayanəm*: *Varəšava* of the *Dānav*-clan or of the Turanian tribe named *Dānav*, see note on Yt. 5. 73 and Bartholomae Wb. 733 seq., 1169. — *pitaonəmča 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.disəm*: ? — *nyāidāuru*: corrupt. — *apastanawəhō*: ? — *gatō (gam-) arəzake* (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 janat 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 dužavəha* (instr.) 'from the dreary Hell': Hell is called in the younger Avesta *dužavəhav* 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', *daēvəng dam* 'house of the *Daēva*'s' or *ačistahyā manawəhō 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 janāt . . kərəsāspō*: *janāt* 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 xvarəno* 'the mighty unseizable Glory': the Glory becomes now unseizable, because Non-Iranians want to take possession of it. — 46 *yahmi paiti parəxvāide spəntasča mainyuš arərasča aētahmi paiti at axvarate* '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 frahharəcəyat (harək-) āsište katarasčit* 'then each of them sent most swift messengers': *ašte . . āsište* is acc. pl., pronominally declined. — *Vohu Mana h* 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. — *aēsəməmča xrvī.drūm*: see note on Yt. 17. 5. — *spityurəmča 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 *Jamšēd*. — 47—48 *adāt fraša haqm.rāzayata (raz-) ātarš . . ūiti avada manhāno* (part. *s*-aor. mid.: <sup>1</sup>*man-*): *aētať xvarəno hangərəfšāne* (<sup>1</sup>*grab-*, X. cl. § 213) *yať axvarətəm* 'then *A.* stood up thinking thus: I want to seize that unseizable Glory'. — *ažiš . . ūiti zazšadrəm daomno* (<sup>1</sup>*dav-*): *inja! avat handaēsəyamuha (daēs-) . . yezi aētať nyāsānhe (yās-) yať axvarətəm, frā vvaqm paiti apāda (āv-)* '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': *daomno* is written instead of *\*davomno* § 33. 4;

<sup>1</sup> *indrāsomā duškřto vavrē antār anārambhaṇē tāmāsi prā vidhyatam.*

*apāda* is probably subj. act. 1 sg. with the preverb *apa*. — *nōiṭ apaya uzraoçayāi* (inf.) *zqm paiti* . . *ḍrāḍrāi* (inf.) *aṣahe gaēdanqm* 'so that thou mayest never more blaze upon the earth and protect the world of *Aṣa*': final infinitives § 702. — *ada ātarš zasta* (acc. du.) *paiti apa.gaurvayaṭ* (<sup>1</sup>*grab*-) *fracšni* (nom. sg. m., § 318) *uštīnō.ēinahya* (instr. sg. f.) *yada ažiš biwivānha* (perf. act. 3 sg.: <sup>1</sup>*byah*-) 'A. took back his hands, anxious of his life being attempted, as the dragon was frightful': on *fracšnin* with the causal instr., see § 454; *biwivānha* is written instead of *bivyānha* §§ 47, 144. 2. — 50 *frā ḍvqm zadanha* (acc. du. m., § 422) *paiti uzuxšāne* (<sup>2</sup>*vaxš*-) *zafarā paiti uzraoçayeni* (*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 hangrəfšāne* (on the writing see § 111) *yaṭ axvarətəm bunəm zrayanḥō gufrahe bune jafranqm vairyanqm* '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.: *yez*-) 'who made men . . (who) best hears when he is worshipped'. — 53 *āaṭ vō kasçīṭ mašyānqm* . . *xvarənō axvarətəm isaēta* (<sup>1</sup>*aēš*-), *aḍaurunō hō rātanqm* (part. gen. as object, § 497) *raoçšni.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 gūšča vāstraheča* 'A. . . the mistress of cattle and of pasture': on *sūra*- with the gen. see § 506. — *āaṭ ana vərəḍra haçimnō vanāṭ haēnayā xrvišyeitiš* (acc. pl. f.) 'and partaking of that victory he will conquer the blood-thirsty armies'. — 56 . . *yaṭ isaṭ* . . *franrase* (see note on Yt. 5. 41) *zrayanḥō vouru.kašahe* ' . . which *Fr.* tried to seize out of the sea *V.* (or in the sea *V.*?)': *zrayanḥō 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.hidaṭ*: see Gl. under <sup>1</sup>*had*-. — *ada hāu apayžārō bvaṭ zrayanḥō vouru.kašahe vairiš yō haosravā nqma* '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 yaḍna 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 ḥqm-raēḍvayeni vīspa taršuča xšudraça* (acc. pl n.) 'I will mix up everything both solid and liquid': *vaēm* written instead of *vayəm* (see Gl.) § 33. 2, 4. — *ḍvazjaiti* (*ḍvaz*-) *ahurō mazdā paitiščā dāmaq dādānō* 'Ah. M. becomes oppressed when creating the hostile creatures'. — *vairiš yō vanḥazdā nqma*: the situation of that inlet is not stated. — 62 *āfš yā awždānva nqma* 'a water, A. by name': see Bartholomae Wb. 99. — 79 *anumatəe daēnayāi* . . : see note on Yt. 5. 18. — (*zaravuštrəm* . . .) *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 *vaēnəmnməm*: see note on Yt. 19. 34. — *vaēnəmnmən mayā frāvōiṭ* (aor. act. 3 sg., § 638: *bav*-)

'openly (their) pairings happened': neuter plural with singular verb § 619; on the writing of *frāvōit* see § 47 and Bartholomae Wb. 932 seq. — *vaē-nəmnam 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'. — *ātaṭ 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 vairiyō yim ašavanəm zarađuštrəm frusrāvayaṭ: ašavanəm zarađuštrəm* acc. instead of nom. § 432; cp. Y. 9. 14, 15. — 82 *xvarənō zarađuštrāi* 'the Glory of *Zaraduštra*': dative instead of genitive § 471. — *ā taṭ xvarənō frazgaṣata avi vayqm vītəpəm* 'he came along swimming to that Glory (cp. Yt. 19. 56) . . ? . .': the rest of the sentence is obscure. — *inṣa mē* (particle, see Gl.) *urvisyatəm aēzō* (acc. sg.: *aēzah-* n.) *jasatəm aēzahe yaṣa kaṣača tē* (particle, see Gl.) *ās zaošō mana yaṭ ahurahe mazdā* 'they both (*Zaraduštra* 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 jñātāyah kāmam ētya* 'coming like dear relatives at (our) desire' RV. 10. 66. 14. — 84 *vīštāspəm . . yaṭ imqm daēnqm āstaota* (impf. mid. 3 sg.) *duš-mainyūm siždyō* (part. pres. act.) *daēvaṇ apa ašavaṇ* '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.: *¹aēš-*) . . *ravō vīvaēda, yō bāzušća upastača vīsaṭa* (*vaēs-*) . . *daē-nayā* '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. *daēnqm*) *stātqm hitqm haitīm* (part. pres. act.; acc. sg. f.: *¹ah-*) *uzvaṣaṭ* (*vaz-*) *hača hinūiwyō* (abl. pl.: *hinav-* m.) 'who, being brought to a stand (and) bound, fetched it out of the bonds'. — *nī hīm* (sc. *daēnqm*) *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 . .*) *yaṭ uparəhačaṭ saosyantəm vərəθrājanəm uta anyāscēt hazayō* 'the Glory . . that will cleave unto the 'Victorious' of the *S.* and the other helpers': the future Saviour κατ' ἐξ., *Astvaṭərəta* (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 *Vendūdād* 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 sanity 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 *Aərə Mairyav* 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

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<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, direc-tions 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 porcu-pine, 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 mal-treatment 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 men-tioned. 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 con-sidered 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 *nyāyīšn spandaramat i awzūnik* 'praise to Spandaramat, the propitious!' makes it indubitable, that an in-vocation 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 *Ādravan* '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 *Ādravan* 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 *jahī*, 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 *Aōra Mainyav* against *Zaraduštra*, who combats them singing aloud the *Ahuna Vairya* and certain verses of the *Gāthā'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 *Barəsman*. — 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 *Gāthā'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 *Mīhr 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 *Haðōxt 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.) *mašyānam 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; ep. N. 19 and Y. 32. 14. — *nōiṭ dātō ahmi nōiṭ čistō* (*kaēθ-*) *mərətō* . . 'I am not born, nor taught to preserve . .'. — 4 *yezi mē nōiṭ vīvise* (inf. ?) *mərətō* . . *āat mē gaēðā 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. — *āat mē vīsāi* (inf., § 371) *gaēðanqm θrātāca* (nom. sg. m.) . . 'then be ready as protector of the world and . .': dative-infinitive with imperative force § 703. — 6 *āat hē zaya* (acc. du. m.) *frabarēm azēm* . . *suwraqm zaranaēnēm ašraqmčca 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 bərəðe* (inf., § 373) *xšadrayā* 'Y. is in possession of the two sovereignties': that passage seems to be a gloss. — 8 *āat yimāi* (dative instead of gen., § 471) *θrisatō.zəma hənjasənta* (*gam-*) 'then to the kingdom of Y. three hundred winters became complete'. — *āat hē im zā bvat pərəne* (nom. sg. f., pronominally declined) *pasvqmčca* '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) *gātō* (part. gen. as object § 497) *vindən* (*vaēd-*) *pasvasčca* . . 'cattle did find no room and . .'. — *pərəne* (see above) *im zā hangata* (instr. sg.) *pasvqmčca* . . 'this earth (is) full through the gathering of cattle and . .'. — 10 *āat yimō frašusat* (*šyav-*) *raočā ā upa rapidwqm 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 imqm zqm aiwišvat* (*šav-*) . . *sifat* (*saēf-*) 'he cracked this earth and passed over her'. — *frīða spənta ārmaite fračca šva* (imp. act. 2 sg., them.: *šyav-*) *vīčca naməḥa* (*nam-*) *barəðre pasvqmčca* . . 'O Sp. Ārm. 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 hear the living creatures; see note on Yt. 13. 3. — 11 *āat yimō imqm zqm višāvayaṭ* (*šyav-*) *aēva θrišva* (instr. sg.) *ahmāt* (adv.: see Gl.) *masyehīm yaða para ahmāt* 'then Y. made the earth expand herself by one-third larger than she (was) before'. — *astəm idra fračarənta* (*kar-*) *pasvasčca* . . '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 aqm zəmō* (*zyam-* m.) *janθəntu* 'upon the evil material world the winters shall come': on the writing of *zəmō* instead of *zimō* see § 280. — *yahmat hača staxrō mrūrō zyā* 'and, therefore, a strong deadly winter shall be': see Gl. under *yahmat hača*. — *yahmat hača paurvō snaoðō vafra* (acc. pl. m.) *snaēžāt* (*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 *θrižatčca ida* . . *gōuš apa.jasat yatčca anhat θwyastməəšu asanəqm* '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. — *yatčca jafnušva raonqm paxru-məəšu nmānəəšu* 'and (all animals) that (are) in the valleys of the rivers in

solid houses': that is to say in stables. — 24 *parō zēmō aētānāhā dāśhēuš anōhaṭ dērātō* (inf., § 373) *vāstrēm* '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. — *tēm* (acc. sg. n., sc. *vāstrēm*) *āfš pauvva* (adv.; see Gl.) *vazaidyāi* (inf., § 371) *pasča vītaxti* (instr. sg.) *vafrāhe* '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. — *abdača* (nom. pl. n.) *īda . . sadayāt* (<sup>1</sup>*sand-*) *yaṭ īda pasēuš anumayehe padēm vaēnāite* 'and it will be a wonder, when here the footprint of a sheep appears': see Salemann Man. Stud. I. 42. — 25 *āaṭ tēm varēm kārēnava* (imp. act. 2 sg., them.) *čarētū.drājō kēmēiṭ paiti čādrušānqm* 'therefore make thee a castle long as a č. on every one of the four sides': *čarētav-*, lit. 'racecourse' (see Y. 11. 2), is the name of a long measure of distance; according to the tradition the length of a *čarētav-* is two *hādra-*, a medium *hādra* being a thousand steps of the two feet, see West SBE. V. 98. — *varēm kārēnava . . narqm aiwi.xsōidne* (inf., § 371) . . *gavqm gāvayanēm* 'make a castle to be a dwelling for men . . stables for cattle'. — 26 *hādra āpam frātaṭ.čaya* (*tak-*) *hādrō.masarēhēm adwanēm hādra marēā 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 *frātaṭ.čaya* see § 61; *hādrō.masarēhēm adwanēm* is accusative of extent § 439. — In the text of the MSS. the following phrase is interpolated: *avi maṭ zairi.gaonēm maṭ xvairyeite* (passive) *ajyamnēm* 'always the goldcoloured, always the inexhaustible (food) is eaten'. — 27 *narqm nāirinqmča . . yōi . .*: the relative agrees with the strongest gender § 604. — *gōuš sarēdanqm . . yōi* (nom. pl. m. instead of n.). — 28 *tē kārēnava miḍwaire* (acc. du. n.) *ajyamnēm* (acc. sg. n.) *višpēm ā ahmāṭ yaṭ aēte narō varēšva anōhēn* '(all) those shalt thou set in pairs to be something inexhaustible so long as those men shall stay in the castle': *tē . . miḍwaire* referring to combined antecedents is neuter § 604; *varēšva* instead of *varēšva* from 30. — 29 *mā adra frakavō . . māda.čīm anyqm daxštānqm* (part. gen. as subject § 497) *yōi* (nom. pl. m. instead of n.) *hanti anōrahe mainyōuš daxštēm mašyāišča paiti nidātēm* 'there (shall be) no hump on the chest . . nor other defects which are A. M.'s sign put into men'. — 30 *fratēmēm daiśhēuš nava pērēdwō kārēnava madēmō xšvaš . .* 'in the largest part of the place thou shalt make nine passages, in the middle part six . .': the grammar here is corrupt. — *aiwiča tē* (sc. *pērēdwō*) *varēšva* (*varēp-*) *suwrya zaranaēnya apiča tēm varēm marēza dvarēm* 'and thou shalt mark them (the passages) with thy golden arrow, and thou shalt fit the castle with a door': on (*api* +) *marēz-* with two accusatives see note on Y. 9. 28 and § 438 β. — 31 *āaṭ mašta* (*s-aor.* mid. 3 sg.: <sup>1</sup>*man-*) *yimō*: 'and Y. thought'. — *kuḍa tē* (particle) *azēm varēm kārēnavāne, yā* (instr. sg.) *mē aoxta ahurō mazdā* 'how shall I make the castle (on account) of which A. M. has spoken with me': *yā* is instrumental of cause § 451. — *aiśhā zēmō* (gen. as object, § 497) *pāšnābya višpara* (*spar-*) *zastaēibjō vixada* (*xad-*) *manayān ahe yaḍa nū mašyāka xšvisti zēmē* (loc. sg.; § 354) *višāvayeinte* (*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 example 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 Saphitā 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 *apiṣa hō varəm marəzaṭ dvarəm raočānəm xvāraoxśnəm antarə.naēmāt* '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 *čayō . . aēte raočā . . yō . . ā.raočayeiti*: *raočā* is falsely treated as masculine and followed by a singular relative. — *varəfša* (see note on 28) *yō yimō kərənaot*: *yō* stands instead of acc. pl. m. — 40 *hakərəṭ zī irixtahe* (gen. sg. n.) *sadayača* (loc. sg. f.) *vaēnaite* (3 sg. instead of 3 pl.) *starasča . .* 'once (in the year) the stars . . are seen rising and setting': the grammar is corrupt. — 41 *taēča* (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. — *čadvarəsətəm* (accusative of extent, § 439) *aiwi.gāmanəm dvaēibya hača nərəbya dva nara us.zayeinte miḍwana* (nom. du.) *striča nairyasča aḍa aētaēšəm yōi* (instead of gen. pl.) *gōuš sarədanəm* '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': *aētaēšəm . . sarədanəm* is dative-like genitive § 495. — *taēča narō sraēšta gaya jvainti* (*1gay-*) 'and these men live the happiest life': on the instrumentale *gaya* see § 452. — 42 *viš karšipta*: the bird *karšiptar* 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. 21. 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 *paoirim*: adv. — *mazišta xšnaoma xšnāvayeiti* 'he rejoices with greatest joy': on the instrumental see § 449. — *yaṭ . . paiti . . uskonti* (<sup>2</sup>*kan*-) 'where (lit. in which) one digs out . .': 'one' expressed by the third person sing. § 716. — *yahmya sairī 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 *sairī*: 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 ēiš 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.) *barāṭ aēvō yaṭ iristəm*, *upa vā* (emphatic particle, see Gl.) *nasuš raēθvāt nāḥanaṭ 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 . . druxš upa.dvqasaiti* '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. — *kambištəmča aēte padā frayqan pasvasča . .* 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-daēzqan* (acc. pl. m.) *pairi.daēzayqan* 'here on this earth (corresponding to 'where on this earth', see 15) the *M.* shall erect enclosures': the genitive

*aivhā zəmō* depends upon *aētada* § 496. — *xvarəθaēibyō, vastraēibyō āstayaṅta (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 vanəhatu* (<sup>3</sup>*vah-*), *vīspəm ā ahmāt yaṭ hanō vā zaururō vā pairištā.xsūdrō vā bavāt* 'among the very poorest and foulest he (the *īristō.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, aojīštəmēca dim* (particle) . . *mazdayasna tančīštəmēca vaēdyō.təmēmēca upa maitīm barəzanəhəm pəstō.fradvəhəm hē kamərədəm vinādayən (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': *aojīštəmēca, tančīštəmēca, vaēdyō.təmēmēca* are adverbs. — *aš.xvarətəmaēibyō spəntō.mainyavanəm dāmanəm kərəfš.xvāraṅ kərəfš* (nom. used as acc.) *paiti nīsrīnuyāt (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) *hīm* (particle) *paiti.miθnāiti (maēθ-) vīspəm dušmatəmēca . .* 'the man here renounces all that is evil thought and . .'. — 21 *yezīca hē anya aya šyaodna fravaršta, paitita* (<sup>1</sup>*ay-*) *hē čīda* '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 *čīda*; *paitita* is written for \**paitita* § 34. 1. — *paititəm* (nom. sg. n.) *ahe narš yavaēca yavaētataēca* 'the remission of this man (is) for ever and ever'. — 22 *yaṭ . . paiti . . vīkənte* (pres. mid. 3 sg., <sup>2</sup>*kan-*) . . *gərədəm* (part. gen. as object, § 497) 'where one pulls down the barrows . .'. — 23 *yaṭ . . paiti . . kārayeiti* (<sup>3</sup>*kar-*) . . *yavanəmēca* (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.) *vanəhəuš* (part. gen. as object) *aivi šōiṭni* (loc. sg.: *aivi-šāētan-* 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'. — *īda* (see Gl.) *čarāiti huraoda yā darəya apudra aēiti aibiš taṭ vanəhəuš 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 aivi.vərəzyeiti . . hāvōya bāzvō dašīnaēca dašīna bāzvō hāvayaēca, upa hē gaonəm barāiti* '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-ēca* (for *havya*, see Gl. under *haoya*) see §§ 34. 3, 144. 1. — *mānayən ahe yada nā fryō fryāi vantao starəta gātuš sayamanō pudrəm vā gaonəm vā avi avabarāiti* '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'. — *višpā xvarəntiš para.barəqm həm.bərəθwəqm parō yawahe* 'they (sg. *daiθhavō* 'the countries') shall get in all manner of food besides the harvest'. — 29 *bāda ida hištahē anyehē dvarə srayanō xvarəntiš pərəsəmnaēšuča* (*fras-*) 'verily thou shalt stand at another's door and among them who beg for food': *dvarə* is locative, depending upon *sray-*. — *bāda θwəqm tarasča ānhānō srasčintiš* (*srask-*) *xvarəθā bairyeinte* 'verily by thee the food trickling from the mouth will be borne past': *ānhānō* (*ānhan-* n.) is ablative-like genitive § 494. — *tē ābya bairyeinte yaēšqm dim* (particle) *frāyō* (nom. sg. n.) *vohunəqm* 'they shall be brought to those who (have) profusion of good things': *tē ābya* (dat. du. instead of plur.) *bairyeinte* is an imitation of Y. 32. 15, see Jackson Avesta Reader I. 45, Bartholomae Wb. 10 seq.; to *yaēšqm* . . *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* (*yawa-* m. § 33. 4) *kārayeiti* (<sup>3</sup>*kar-*), *hō ašəm kārayeiti* 'he who sows corn, sows *Aša* (righteousness)'. — *fravāza* (instr. sg., § 449) *vazaitē* 'he furthers'. — *hō iməqm daēnəqm māzdayasnīm frapinaoiti* (*pay-*), *satəm paiti-štanəqm hazarəəm paiti.daranəqm bāvəvarə* [*paiti*] *yasnō.kərəitinaqm* 'he suckless the māzd.-religion, (he creates) an hundred (new) places of residence, a thousand (new) dwelling places, ten thousand *Yēdhē.hātəqm*-prayers (that is to say, he obtains the reward for the recitation of ten thousand *Yēdhē.hātəqm*-prayers)': on *yasnō.kərəitay-* see note on N. 74. — 32 *yaṭ yavō dayāt* (passive; <sup>1</sup>*dā-*), *daēva xvisən* (*xvāēd-*) . . *tusən* (*taoš-*) . . *urudən* (<sup>1</sup>*raoθ-*) . . *pərəθən* (*parəd-*) 'if the corn is prepared, the *D.* begin to sweat, lose their heads, groan, fart': *xvisən*, *tusən*, *urudən*, *pərəθən* 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 aiñhāi gundayāi* 'here shall be always (some) farinaceous food in the house for to smite the *Daēva*'s: *aiñhāi gundayāi* is dative instead of partitive genitive (as subject) § 471. — *zafarə* (loc. sg.) *tafsən* (*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)'. — *həqm.urvisvāñhō* (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 maθrəm taṭ* (correlating with *yaṭ*) *mairiyāt* (<sup>2</sup>*mar-*) . . 'in order that there is plentiful corn, one shall recite the saying: . . — 33 *nāēčiš xvarəntəqm tva* (*tvan-*, adj.) *nōit* . . *ašayəqm* . . *vāstryəqm* . . *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 zī višpō anhuš astvā jvāiti* (<sup>1</sup>*gay-*) *xvāše framiryēite* (<sup>1</sup>*mar-*) 'for by eating the whole material world lives, by not eating it dies away': *xvāšaya*, *xvāše* are locatives sing. instead of instrumentals § 426. — 34 *yaṭ bā paiti* . . *nairē ašaone vərəzyāt* . . *dadāiti* 'if one pays to the faithful for his work': *vərəzyāt* is ablative of cause § 483. — 35 *avi təm spayāt* (<sup>1</sup>*spā-*) *spontayā ārmatōiš tēmō 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., Scheffelowitz 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 gairinqm avi jaḥnavō raonqm upa tqm kəhrpəm fraṇuharaiti* (xvar-) *yqm 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 tqm vanqm vazaitē xraoždvanqmča varəḍvanqmča* '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 . . paūta* 'for to spit . . to shit . . to deposit (dung) upon him': locative-infinitives in final sense § 692. — 2 *nā taṭ frašusaiti* (šyav-) . . *avi barəšnavō gairinqm upa tqm vanqm aēiti* (ʿay-) *yqm hō mərəyō ādre ašman išaiti* (ʿaš-) '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.raoçayeyiti ādrō ahurahe mazdā pudrəm* 'he lights it in the fire, the son of AhM.': on the genitive *ādrō* see § 491; *pudrəm* is accusative instead of genitive see § 509. — The several actions are enumerated according to their succession: asyndetic juxtaposition § 725. — *kā hē asti čida* 'what is the penalty for that?': *kā* agrees with *čida*. — 3 *nōiṭ spō.bərətō . . nasuš narəm nōiṭ āstārayeyiti* (ʿstar-) '(a part of) a dead body dragged away by a dog does not make sinful'. — 4 *yeyiça aēte nasāvō yā spō.bərətata vayō.bərətata . . nasuš narəm āstārayantīm* (absolutivum § 683) *ānhāt* (perf. opt. 3 sg., agreeing with *nasuš*: ʿah-), . . *vīspō anhuš astvā [išasəm jēt.āšəm] xraodaṭ.urva pəšō.tanuš* 'and if those parts of a dead body: a part dragged 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 ʿah- with the absolutivum §§ 664, 683) in the protasis; the verb of the apodosis is omitted see § 792 β. *išasəm jēt.āšəm*, 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 ānhqm nasunqm yā paūti āya zəmā iriṇidars* (perf. act. 3 pl.: rāθ-) 'with regard to the great number of dead

bodies, which ly on that earth': *frōna* is locative of respect § 514; *irīridarə* is universal perfect § 641. — 5 *nā taṭ āpəm hinčaiti* (<sup>1</sup>*haēk-*) *avi yavō.čarānim ana tā* (sc. *āfš*) *vaidim ayā* (nom. sg. fem.: *a-yā*-adj.) 'here is a man watering a corn-field; it (the water) (is) streaming along the canal'. — *ana bitim ana θrītīm pasča tūirīm nasāvō ava.karəsənti* (<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.karəsənti* 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-) kuda 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 aodranəm framuxti maṭ vastranəm nidāiti 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 frayōit* (pres. opt. 3 sg.: <sup>1</sup>*ay-*) *iristəm uzbarōit āpō . . : ā zanqəibyasčit āpō ā žnubyasčit āpō ā maidyanasčit* (abl. sg. n.: with transition to the consonant declension) *āpō ā nərbərəzasčit āpō vīspəm ā ahmāt yađōit upa.jasōit 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 *yađōit* with the optative (the idea of condition being introduced) see § 787. — 28 *yeziča aēte nasāvō fridyeytiča (fraēθ-) puyetiča (pav-) . .* 'and if these bodies be falling to pieces and rotting . .': *fridyeytiča puyetiča* 3 sg. instead of plur. § 621. — 29 *yavaṭ čvaṭča hē zas-taēibya hangəurvayən (grab-) ačtavaṭ apaṭ hača nižbārayən huške zəme nidaidyən* (<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 (*nidaidyən*) in imperative sense. — *nōit astəm nōit varəsqm . . pairi.spāiti* (instr. sg.) *apəm astryānte* 'they shall not sin against the water by throwing bones, hairs . . (into it)': the genitives *astəm, varəsqm* &c. depend upon *pairi.spāiti*. — 30 *čvaṭ aētanhā āpō yaṭ armačstayā aēša druxš yā*

*nasuš axtiā pavitiā āhitiā frāśnaoiti (as-)* 'what part of a stagnant water does the corpse-witch hit with illness, corruption and defilement?' — 31 *xśvaś-gāim kamcēt paiti čadrūšanām* 'six steps on each of the four sides': cp. V. 2. 25. — *vīspām ā ahmāt aēša aśš ayaoēdya anaiwi.xvarōdha yavaṭ aēša nasuš nižbērēta* '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 *aiśhā āpō para.hinčayən (¹haēk-) yaṭ vā naēmōm yaṭ vā θriśum . . , yezi tūtava navāt tūtava* 'of that water they shall draw off the half, or the third . . according as one is able or not'. — *pasēa na-sāvō nižbērēdi, pasēa āpō para.hixti* 'after the corpse has been taken out, after the water has been drawn off': on *pasēa* with the instrumental see § 546. — *vasō* 'at (their) pleasure': adverbial accusative see §§ 440, 443. — 33 *čvaṭ aētānhā āpō yaṭ čātayā uzuityāśca* 'what part of the water in a well and of the water bubbling forth (out of the earth)'. — 36 *čvaṭ aētānhā 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 *pasēa āpō vītaxti* 'after the snow-water has melted'. — 39 *čvaṭ aētānhā āpō yaṭ frātāt.čaratayā* 'what part of the water running forth (i. e. the water of a running stream)': on the writing of *frātāt.čaratayā* see § 61. — 41 *pasēa āθritim (adv.) aiwi.varāiti* 'after the waves have gone over it three times'; see Bartholomae Wb. 93. — 44 *kva narqm iristanqm tanūm barāna . . kva nidāḍāma (¹dā-)* 'whither shall we bring, where shall we lay the bodies of the dead?': *tanūm* sing. used in a collective sense. — 45 *barēzištaēšva paiti gātušva . . yaḍōit dīm . . avazanqn (²zan-) sūnō vā . . vayō vā* 'on the highest submits, in order that the dogs or birds become aware of him (*tanūm*)'. — 46 *aētada hē (particle) aēte mazdayasna aētəm iristəm nidarēzayən havaēibya pādaēibya xvaēpaiḍyača varēsa ayanāhēnəm vā zuršt-vaēnəm 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 *ayanāhēnəm vā zurštvaēnəm 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 nōit sūnō vā . . vayō vā . . aētānhqm astqm (part. gen. as object) avi apqmča urvaranqmča (part. gen. instead of accusative § 497) barēntəm 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 *barēntəm* means 'to go bearing', i. e. 'to go and carry' § 682. — 47 (*aēte sūnō vā . .*) *frajasāt*: sing. instead of plur. § 621; cp. V. 6. 28. — 48 *aētahe paiti pēsō.tanuye duye saite (acc. du. n.) upāzananqm upāzōit (az-) aspāhe aśtraya duye saite sraošō.čaranaya* 'on this account one appoint for him who is *pēsō.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 kērēnaot upairi spānəm . . anaiwi.vārēntim 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.vārēntim* 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, nos are the dog and fox able to go to it', see Dd. 18.3 (West SBE. XVIII) and Bartholomae Wb. 412. — 51 *yezi tavān* (pres. subj. act. 3 pl., them.: <sup>1</sup>*tav-*) *aēte mazdayasna yezi asānāēšva yezi vīcīcāēšva 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 tavān aēte mazdayasna xvā.stairiš xvā.barəziš* (nom. pl. n.) *raočā.aiwi.varəna hvarə.darəšya* (instr. sg. m.) *hē* (reflexive) *zəme paiti nidaiṭta* (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 *astī* (nom. pl. n.) or *azdībīš* (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 aēšayān* (<sup>1</sup>*aēš-*) *vī daxma cāēšayān* (<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.bərdwō.tarəm avazanān* (<sup>2</sup>*zan-*) *ava aētəm iristəm barayən avada* (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 baodayān* (*baodaya-* denom.) *urvāsnaγā*



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.karṭay*- 'aloe-wood', *hadānāepatā*- 'pomegranate', see Haug Essays 3d ed. 251, West SBE. XXXVII. 186. — 4 *yaṭ ahmi nmāne yaṭ māzdayasnoīš spā vā nā vā iriḍyāt vārēnti vā snaēžinti vā barēnti* (<sup>2</sup>*bar*-) *vā tamarahqam vā aiwi.gatō ayqan vā varətafšō varətō.vire jasanti, 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?': *vārēnti, snaēžinti, barēnti* (impersonal, so that the agent is not expressed) and *ayqan* . . *jasanti* are locativi absoluti § 674; *aiwi.gatō* is locative of time § 514. — 5 Cp. V. 3. 15. — 8 *aētaḍa hē* (particle) *aēte mazdayasna aiwāhā zəmō* (cp. V. 3. 18) *ava.kanən ava.kanayən maidyōi paitištāne xrūzdisme maidyōi narš varədušme* '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 išteye vā zarštvahe vā huškō.zəmanqam 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 uzbaodqam tanūm nidaiḍyqan bičšaparam vā θričšaparam vā māzdrājahim vā vispəm ā ahmāt yaṭ frā vayō patqan frā urvara uxšyqan* (<sup>1</sup>*vaxš*-) *nyāncō apa.taēin* (*tak*-) *us vātō zqam haēčayāt* (<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 *āat yaṭ hīš* (particle) *frā vayō patqan* . . *aētaḍa hē aēte mazdayasna ahe nmānahe upa.θwərəsaqan upa.θwərəsayqan* (*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*-) *vizōištqam vizvārəntqam mayna anaiwi.vastra zəmōištve vā zarštve vā upa.skambəm vičičāēšva dim paiti aiwāhā zəmō nidaiḍyqan* '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': *vizōištqam vizvārəntqam* is gloss, see Bartholomae Wb. 1471; *upa.skambəm* is absolutivum § 682. — *yaḍōit dim* . . *ava.zanqan sūnō* . . : cp. V. 6. 45. — 11 *aētaḍa aēte nasu.kaša nišhidaēta* (pres. opt. mid. 3 sg. instead of pl.: <sup>1</sup>*had*-) *avavat hača iristaēibyō yaḍa θri-gāim* 'there the corpse-bearers shall sit down three paces from the dead': on *nasukaša* see note on V. 3. 15. — *āat 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. *Ratav*- 'the judge' or the spiritual head, who passes a judgement upon all religious questions; the Pahlavi-version explains *sardār i murt kišān* 'chief of the corpse-bearers'. — *mazdayasna! ham aēte maēsma* (acc. pl. m.) *barayən, yaēibyō* (abl. instead of instr., § 428) *aēte nasu.kaša frasnyānte* (*snā*-)

*varəsāsca tanūmca* 'M! one shall collect that urine, wherewith these corpse-bearers shall wash their hair and their body': on *maesma* see below. — 12 *čayō āat aēte maesma aṅhən* . . 'well, which is the urine . .?': *čayō* agrees with the predicate. *pasvaṃ vā staorvaṃ vā narvaṃ vā nāirinvaṃ 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 *maesma*. — 13 *pasvaṃ vā staorvaṃ 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. — *nōit narvaṃ nōit nāirinvaṃ paraḡt dvaēbya yōi aṅhən xvaētvadaśasca xvaētvadaiḡśca; aēte maesma maēzayanta yaēbyō* . . '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 aṅhən* 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) *paḡa uzbarənte spāśasca irista naraēca* (see note on V. 3. 12) *irista kaḡ tā paḡā* (change of the number) *frayvaṃ* (<sup>1</sup>*ay*-) *pasvaṃ vā* . . 'if they carry on a way the dead dogs and the dead men, can draught-cattle or . . go these ways?': on the instrumental *paḡa* see § 448. — 16 *spāśəm zairitəm čaḡru.časməm spaētəm zairi.gaośəm āḡritim taḡa aētā paḡā vīvāḡayantu* (*vaḡ-*) '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* . . *spāśəm* . . *ḡruxš yā nasuš apa.dvaśaiti* (*dvan-*) *apāx-ḡraēbyō naēmaēbyō* 'and when the dog is brought there, the corpse-witch flies away to the regions of the north': *aiwi.nitičit spāśəm* (§ 442) lit. 'by bringing the dog', is instrumental of manner or means §§ 447, 449; *apāx-ḡraēbyō naēmaēbyō* is terminal dative § 465. See note on Yt. 8. 33 and V. 2. 10. — 17 *yezi nōit upa vī* . . *spāśəm zairitəm* . . *nōit spaētəm xśvaḡayacit taḡa aētā paḡā vīvāḡayantu* '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 *āḡrava paoirīm aētā paḡā 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. — "*yadā ahū vairyō* . . *vāstāśəm*" see note on Y. 9. 14 and Y. 27. 13. — 20 "*kəm nā, mazdā*, . . *frāvaocā*" (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 vərəḡrəm.jā* . .

*kahmāičē* (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 fbišyantat pairi mazdāsca ārmaitišca spōntasca* 'keep us from our fiend, o *M.* and *Arm.* Sp.!: *mazdāsca ārmaitišca spōntasca* (m. instead of f.) are nominatives, used as vocatives. — *nase* 'perish!': imp. 2 sg. ('*nas-*'); on the form see § 263. — *apāxəðre* (loc. sg.) *apa.nasyehe* (pres. subj. mid. 2 sg.) *mā mərəncainiš* (inj. 2 sg., § 202: *marək-*) *gəēðā 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 *kaš tat dāma spōntō.maiṇyava* (instead of nom. sg. n., see Bartholomae Wb. 1623, 106) *aētərəhəm dāmanəm yōi* (nom. pl. m. instead of n.) *hənti spōntahe maiṇyōuš dāma dātəm vīspəm paīti usārəhəm ā hū vaxšaš hazarəraja* (nom. n.: *hazarərajan-* adj.) *arō.maiṇyōuš* (instr. pl. as acc. pl. n. § 350) *paīti.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 *paīti.jasaiti*) is omitted; on *hū* see note on Yt. 5.91. — 2 *spānəm sīzdrəm urvīsarəm* (with transition to the *a*-declension) *yim varəhāparəm* '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 *aojaitē*. The hedgehog, see above introduction; according to Bd. 19. 28 the hedgehog is created in opposition to the ant. — 3 *yasca dim janaš . . spānəm . . yim varəhāparəm . . nava.naptyaēcēt hē urvānəm para.mərəncāite* (pres. mid. 3 sg.: *marək-*) *yaššəm arəhaš dušəpīm cīnvaš.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': *yaššəm* gen. pl. refers to *nava.naptyaēcēt*, 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 *čikat i dāitik* 'the judicial mountain'. Cp. Darmesteter SBE. IV. 2<sup>nd</sup> ed. 219. — *yō* (conditional, § 746) *nōit̄ jvō sraošyām uzvērəzyeiti* 'unless he has, while alive, suffers his punishment'. — 4 *yō* (conditional § 746) *janat̄ spānām* . . 'if one kill the dog . .'. — *hazawrəm upāzananām upāzōit̄* . . cp. V. 6. 48. — 5 Cp. V. 13. 1. — 6 *zairimyanūra*:- (lit. 'whose limbs are in a shell') a name of the tortoise. — 7 *yasča* (conditional § 746) *dim janat̄ . . yim zairimyanūrəm . . paititəm* (part. perf. pass., <sup>1</sup>ay-) *hē manō awəhat̄ . . vacō . . šyaodnəm* 'and if one kill the Z., (all evil,) that he has thought, spoken and done, (is) redeemed'. — 8 *yō aētaēšqām sūnqām* (part. gen. as object) *jainti yim pasuš.haurvəmča . . xraosyō.tarača* (adv.) *nō* (particle) *ahmāt̄ voyō.tarača* (adv.) *hvō urva parāiti* (<sup>1</sup>ay-) *parō.asnāi amuhe yaða vəhrkō vayōi tūite* (pres. mid. 3 sg.: <sup>2</sup>tav-) *dramnō* (<sup>2</sup>dar-) *barəzište 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 *yaṭ* used to connect a nominal explanation or exemplification, see note on Y. 9. 27; on *ahmāt̄ . . yaða* after a comparative see note on Yt. 13. 64; *vayōi* is interjection used as subst. (in the acc.). — 9 *nōit̄ hē anyō urva haom urvānəm paiti irista* (loc. sg.: § 532) *bəzaiti* (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. — *naēða spāna pəšu.pāna paiti irista bəzaiti* (3 sg. instead of du.) *xraosyāča voyāča awhe* (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 pištrəm jainti yim pasuš.haurve . . apa vā hē paidyqām kərəntaiti* (*karət*-) *yasə tat̄ paiti avā gaēðē tāyuš vā vəhrkō vā apaiti.busti hača gaēðəbyō para-baraiti dasa* (acc. pl.: *dasa*- n.) *adāt̄ paiti afšō čikayat̄* (*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 *yasə tat̄* see § 179. 4. — *čikayat̄ sūnahe raššō baodō.varštahe čidayā* (instr. sg. f.) 'he shall pay for the wound of the dog as for wilful wounding': *baodō.varštəm* (supply *šyaodnəm*) n. lit. 'deed, done with full conscience', see West SBE. 37. 44. — 12 *yō spānəm jainti . . frazābaodanhəm snadhəm vikərət̄.ustānəm 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 sukurənahe hāu urupiš* (nom. instead of gen.) *tiži.dātahe hāu raopiš* (nom. instead of gen.) *yaonō.xvatahe hāu višpanqām spəntō.mainyavanqām spačivranqām anya udra upāpa* 'this (is also the penalty for the wounding) of a *J.*, 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, *sukurəna* 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 śyaodna varšta yā aṅhuś astvā vərəzyeiti — fraēta* (part. perf. pass.; <sup>1</sup>ay-) *apatita anuzvaršta —: aiṅhaṭ hača śyaodnāvarəza* (nom. pl. m.) *aḍa bavainṭi pəšō.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 *pəšō.tanū*— see note on V. 5. 4. — 2 *paoirīm* (acc. sg. n.) *aētaēšqṃ śyaodnanqṃ yōi vərəzinti mašyāka yō narəṃ ašavanəṃ anyō.varənāi vā . . kasyaṅhe saṅhāi dadāiti — vidvā avat hača xradva parāiti* (<sup>1</sup>ay-) . . *aiṅhaṭ 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 . .: *kasyaṅhe saṅhāi* 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.lva* (*garəman*-n.) *vidānte* (<sup>1</sup>dā-) *yaṭ vā aēte garəma xvarəḍa stamanəṃ . . apa.dažat* (inj.; *dag*-) *ahmat hača irišyāt yezi tat paiti irišyeiti . .* '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 *irišyāt* is here potential of the future § 647. — 5 *vayeiti*: see Gl. under *vāy*-. — 6 *yeziča aēša gadva maēye* (<sup>2</sup>maēyam-) *vā čaiti 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 nairikaṃ čidravaitim . . xśudrā avi fraṅharəzaiti* (*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 *kəm aojišta mahrka mašyāka daēvō aošō yazāite* 'how is the *Daēva* A. worshipped by a man for his strongest killing': *aojišta mahrka* is probably causal instrumental § 451, *mašyāka* instrumental of agent § 450. *Aoša*-lit. 'death by fire' is the name of a *Daēva*. — 2 *hāu . . yō varəsāšca ḥəm.rāzayeiti* (*raz*-) *varəsāšca pairi.brīnənti* (*brāy*-) *srvaēča* (acc. du. *srū*-f.) *upa.ḍwərəsənti aḍa dim upa.taošayeiti 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.brīnənti* and *upa.ḍwərəsənti* are corrupt forms, one expects \**pairi.brīn(ai)te* 3 sg. mid. (them.) and \**upa.ḍwərəsaiti*; 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 . . zəməō xrafstra haṃ.bavainti yim* (acc. sg. n., them.) *mašyāka spiš* (nom. sg.) *naṃa aojaite yim* [*mašyāka* ?] *yaom yavō.hva nižgəθənti* (*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 *Anra Mainyav* himself, and sin may be atoned 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 *maṃəm . . 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)’. — *ada iməṃ vačō framruyā . . : ataḥ 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 skopþ, en ór sveita sær, björg ór beinom baþmr 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 *xšaθraī vairyāi pairi.kanəm pairi.kārayōiš* (*ʿkar-*) ‘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 aluric 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 *maṃəm . . avataḥ aipi yaða kasistahe ərəzvō fratəməm tbišiš* (nom. sg. n.) ‘a hole as deep as the top-joint of the little finger’. — *ašā vohū manəhā yā sruye* (*sra-*) *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 *maṃa-* ‘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. — *imāsə tē srvā mərəya ašō.zušta hyārə* (pres. opt. act. 3 sg.: <sup>1</sup>*ah-*) *arštayasča* . . *paiti daēvō māzanyan* 'may these nails be for thee, o *A*-bird, spears . . against the *Māzainya D.*'. — 10 *yezi nōit̄ paiti.vaēdayeinti tā srvā pas-čāēta bun* (inj. act. 3 pl.: *bav-*) *māzainyanəm daēvanəm arštayasča* . . '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 *vispe drvantō tanu.drujō yō adərətō.ḷkaēšō vispe adərətō.ḷkaēšō 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.ḷkaēšō*, *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 *pərəsənuha məm 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 avəhaḷ vanhō avada avəhā* (subj. 2 sg., them.) *spanyā yezi məm paiti.pərəsənuhe* '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-*) *maš-yāka staota ašəm* . . *nista* (*naēd-*) *daēva* 'arise, O men, praise the *A*, curse the *D.*'. — *aēšu vō dvaraiti būšyqsta* '(in the other case) this *B*. is coming upon you': on *Būšyqsta* see note on Yt. 10. 97. — *raočanəm frayrātō* (loc. sg.) 'at the awakening of the light'. — *xvafsa darəyō mašyāka nōit̄ tē sačaitē* 'sleep long, O man, thy time is not yet come': *darəyō* nom. sg. m. instead of the English adverb § 610. — 17 *mā θrayəm vahištənəm aiwiθyō* (nom. pl.) *buyata* (pres. opt. act. 2 pl.; *bav-* § 267): 'do not trouble about the three best (things)'. — 19 *yənhayənuha*: see Gl. under <sup>1</sup>*yāh-*. — *paiti məm raočaya aēsmanəm* 'make me blaze again along (or round about) the firewood': on the gen. *aēsmanəm* see § 491. — *ava mē āziš* . . *parōit̄ pairiθnəm* (adv.) *avəhəqəm ava.dərənəm* (inf. § 369: <sup>1</sup>*dar-*) *sadayeiti* (<sup>1</sup>*sand-*) 'to me *Ā*. 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 *āat kqmčit* (adv.) *ašhūs astvatō aēsmanqm* (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 *āat aošete haša haša* (instr. sg., § 174. 5: *haxay-* m.) *ana baraziš sayamnanqm* (*sāy-*) 'then speaks, when one lies (still) on the cushions, the friend to (with) the friend': *sayamnanqm* is probably gen. abs. — *ušhišta tū vyārayeite* (<sup>1</sup>*ar-*) *mqm* 'Do thou arise! he (the cock) drives me away'. — *parāiti* (<sup>1</sup>*ay-*) *vahištahe ašhūs* 'he goes to the Paradise': genitivus partitivus instead of terminal accusative § 497, cp. Yt. 8. 29. — *ahmāi ātarš afrināt* (*frāy-*) . . *hayδašhəm* (adv.): *upa θwā haxšōit* (<sup>1</sup>*hak-*) *gōuš vaθwa* . . 'him will *Āt.* bless by granting his prayer: may a herd of cattle accompany thee . . '. — *vərazvatiča* . . *aruha* (nom. sg.: *ašhvā-* f.) 'and an active feeling': on the writing of *aruha* see § 100. 1. — *urvāxš.aruha gaya jiyaēša* (inj. mid. 2 sg.: <sup>1</sup>*gay-*) *tā xšapanō 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 xšapanō* and *yā* are accusatives of extent in time, cp. *šatām jīva šarādaḥ* 'live hundred autumns' RV. 10. 161. 4. — *imaṭ āθrō afrivanəm yō ahmāi aēsman baraiti hikūš raočas.pairištqm* 'this is the blessing of the fire (for him), who brings dry firewood selected for burning': absorption of the correlative § 737; *hikūš raočas.pairištqm* (acc. pl.) agree with the collective *aēsman* (acc. sg.), following the construction according to the sense § 608. — 28 *yasča mē aēte mərəya* (as acc. pl.) . . *miθwana striča nairyasča* (instead of acc.) *ašaya vanθuya* (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 *yasča mē aētahe mərəyahe yaṭ parō.daršahe* (gen. sg.: from the form of the nom., like an *a*-stem) *tanumazō gōuš dadaṭ, nōit dim yava* . . *biṭim 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 Gen.<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 maqm avada vərənante* (<sup>4</sup>*var-*) *yada anyāscēt aršānō avi xsūdrišva xšaθrišva haqm.vərənavainti* (tbem.: <sup>1</sup>*var-*) 'they make me conceive progeny just as any other males hide their seed in their females'. — 34 *yaṭ nā kasvikqmčīna yānshuyanqm avarətanqm naire 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': *kasvikqm* agrees in gender with the part. gen.; *jasta* is locative of circumstance §514. Liberality (aw. *frārātay-* or *vidiśā-*) 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 maqm avada vərənqn* (acc. pl.) *nijainti yada vahrkō* . . *barədryāt hača puθrəm 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* . . *čadwārō adāt ahunəm vairim frasrəwayōiṭ yeiše hātqm 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. — *humatanqm*: Y. 35. 2. — *huxšadrō.təmāi*: Y. 35. 5. — 51 *spənta ārmaite iməm tē narəm nistrinaomi* (*sray-*) *iməm mē narəm nistrə-rayā upa sūrqm 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 *āaṭ hē nqma fradaidyā ātərə.dātəm vā* . . *qmčēt vā ātərə.dātəhe nqma* '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 [jahūka] pasča pañčadasīm sarəθəm frapataiti anaivyāsta* (loc. sg.) *vā anabdātō* (loc. sg.) *vā* 'when man after (his) fifteenth year walks without wearing the girdle or the sbirt': *jahūka* 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 davərišnīh* 'of running about uncovered', cp. Av. 25. 6. — 55 *pasča tūrirəm gāmō.bərəitīm išarə pasčaēta vaēm yōi daēva hakaṭ vaēm ava.mivāmahi* (*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* . . *mərəyante* (pres. mid. 3 sg.; *mərək-*) *gaēθā* . . *ašahe yada zanda* (nom. pl.) *yātumənta mərənčita* (pres. opt. mid. 3 sg. instead of pl.) *gaēθā* . . *ašahe* 'then she (the Drug) is able to destroy the world of *Ā.*, as the *Z.*, practising sorcery would destroy the world of *Ā.*': 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 adahmanqmēa* '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-hed she prevents from running by looking (at them)'; *taxmanqm* is ahlativ-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 varənā 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 āsaonō* (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 ahlativ-like genitive § 494; cp. 63. — 65 *tāśca tē mraomi . . jaθwō.tara . . yada ašaya xšvaēwānōhō . .* 'and such (courtezans) I call more deserving of death than darting serpents . .'. — *yada vā vəhrkqm azrō.daidim* (acc. sg. f. instead of nom.) *gaēθqm avi frapataiti* (part. pres. act., nom. sg. f.) *yada vā vazayqm* (acc. sg. f. instead of nom.) . . *hazawrō.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. Leseh. 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 pairi-kqm 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* ('zan-) *saošyas vərəθraja hača apaθ kəsaoyāt* 'untill the Saviour, the Victorious, shall he horn 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 mərənčarəuha* (*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.stavanəuha* (them.) . . *daēnəm māzdayasnīm vindāi* (inf., § 371) *yānəm yada vindaṭ vadayanō* (them.) *dairšhupaitiš* 'renounce the mazdayasnian religion for to gain (such) a favour as V. gained the ruler of the land': *Vadayan-* 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* . . *daēnəm māzdayasnīm nōiṭ astača* (nom. pl. n.: them.) *nōiṭ uštānəmča nōiṭ baodasča 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 hukərətānhō*] *mana dāma aərō.mainiyuš* (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 kərətānhō* is worthless gloss. — 9 [*hāvanača taštača haomača*] *vača mazdō.fraoxta* [*mana zaya asti vahistəm*]: *ana vača vanāni ana vača apa.yasāni* [*ana zaya hukərətānhō*] *āi dužda aərā mainiyō*: 'by the word tought by Mazda; by this word will I beat, by this word will I expel (thy creatures), O evil-minded *Aərā Mainiyav*': the words enclosed in square brackets, are worthless glosses. — *dadaṭ spəntō mainiyuš dadaṭ zrūne* (loc. sg., them.: *zrvan- m.*) *akarane fradaθən* (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 Zaratuštra 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.kənjasənte mašyō astvainti anəhvō 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-*

*ḡnəm dərəninti daēva* . . : not clear. — *ḡrityā xšapō vīusaiti* (<sup>1</sup>*vah-*) *usi-raočaiti bāmya* 'on the third night the dawn blazes up, beams forth': *ḡrityā xšapō* is genitive of time § 507. — *gairinąm ašaxvāḡranąm* (gen. part. as object, § 497) *āsnaoiti* (<sup>2</sup>*had-*) *miḡrəm* (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. — *mərəzujitim?*: see Bartholomae Wb. 1174. *paḡąm zrvō.datanąm jasaiti yasča drvaitē yasča ašaone činvat.pərəḡtūm 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 centralpoint of the Zervanitic system. To the whole passage cp. MX. II. 115, DK. IX. 20. 3. — *baodasča urvānəmēa* (acc. instead of nom.) *yātəm gaēḡvanąm paiti jaidyeinti* (*gad-*) *dātəm astvainti anhvō* '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 drva-tąm ayaąm urvānō tēmō.hva nizaršaitē (zarəš-)* 'he (*Vizarəša*) drags away the souls of the wicked into the glooms (hell)': an interpolation. — *hā ašā-  
naąm urvānō — tarasča harąm bərəzaitim āsnaoiti — tarō činvatō pərətūm vīḡḡrayeiti* (<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 *usəhištaḡ (stā) vohu manō hača gātvō zaranyō.kərətō* (gen. sg. with transition to the consonant declension or conformed with *gātvō*) . . *fravaočaḡ* (<sup>1</sup>*vak-*) . . 'up rises V. M. from (his) golden throne, he exclaims': imperfect and plusquamperfect as universal injunctives § 660. — *kada nō* (particle) *īda* . . *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 pāra-  
yeinti* (<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. *vispe 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 barəmanaēča* (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 (*ravasēarāt-*) or grazing (*čarəvəhək-*). 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 (*frāev 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 wordly 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 *ratav*-itself, cp. *hamaspadmaēdaēm paīti 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: *maidyoī.zarəmaya* 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 *Tištr Yašt*), i. e. with the 21<sup>st</sup> April (now 3<sup>d</sup> November); *maid̥yōi.sam-* 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); *ayādrīma-* (from *ayādra-* '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); *maid̥yāirya* 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); *hamaspad-maēdaya*, see note on Yt. 13. 49. Originally rustic festivals<sup>1</sup>, they are later on believed to have been instituted by Ahura Mazda in commemoration of the six periods, during which the world was created; cp. Bd. 25. 1. — 3 *gaēdanqm ānhairīm . . yač ānhairyō* (nom. pl. f.) *zīzanon* (<sup>1</sup>*zan-*) 'the G. *Ā.*, which will the bearing women bring forth': *gaēdanqm 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 *Zaraduštra*), by which these maids conceive. — *vīspe tē ratavō . . yōi* (instead of acc. pl.) *aoxta ahurō mazdā zaraduštrāi yasnyāca vahmyāca* 'all the R., whom Ah. M. declared to Z. venerable and praiseworthy'. — 4 *Ahura Mazdah* is the *ahū-* and *ratav-* of the spiritual world, *Zaraduštra* the *ahū-* and *ratav-* of the material world; see above. — 5 *radwqm framarētārēm āyese yešti yim narēm ašavanēm dadrānēm* (<sup>2</sup>*dar-*) *humatēmca manō . . spəntqm ārmaitīm darətēm* '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 maθrēm saosyantō*: this passage is not clear; it seems to be a quotation out of place, like the following passage: *yešhe šyaodnāiš gaēdā aša frādante*, 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.) *ratunača 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. 281. — *yasnəm haptavhāitīm*: Y. 35. 3—41. 6, see introduction to the *Yasna*. — 8 *uštavaitīm gāθqm*: Y. 43—46, see introduction to the *Yasna*. — 9 *volu.xšəθrəm gāθqm*: Y. 51, see introduction to the *Yasna*. — *rāma xvāstrēm* 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 is 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. — *vahištōišīm gāvqm*: 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 *air-yamanəm išīm*: name of one of the most sacred prayers beginning with *ā airyēmā išyō* (Y. 54), see § 19. — *fšūšō maθrēm*: 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 *Zaraduštra*), see note on Yt. 5. 1. — *ahūirīm fkaēšəm*: the teaching of *Ahura*. — *hadiš vāstravatō* (instead of acc. sg. n.): the god of the native abode, who procures pastures; see Darmesteter *ÉtIr.* 2. 201. — *vāstrəm bərətəm gave hudāne 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 . . yač aməšanəm spəntanəm* 'I keep ready, o *Am. Sp.*, as a praiser . . for your sacrifice . . (for yours) the *Am. Sp.*'s'; *ahmākəm havarəhāiča* (written for *havarəuhāiča* § 100. 4: *havarəhva-* n.) . . *yač saošyantəm ašonəm* 'for our blessedness . . (for ours) the holy priests': for the meaning of *saošyant-* see note on Yt. 17. 2. — 2 *pairi vō . . dadqm tanvasčēt xvañyā* (see Gl. under *hava-*) *uštənəm pairi vīspā hužitayō* 'I devote you the vital power of my own body, all (my) good works of life'. — 3 *frā tē vərəne* (<sup>2</sup>*var-*) *ahē daēnaya . . ahura . . mazdayasnō zaraduštrīš* 'I confess to thee, o *Ah.*, my belief in this (our) religion as a *Mazdayasnian* and a *Zaraduštrian*'.

## XII.

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

1 *haomanəmča harəšyamnanəm* (part. fut. pass.: *harəz-*) *yōi harəšyente radwe bərəzaitē yač ahurāi . . yač zaraduštrāi . . frafšu 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 *Zaraduštra*, (belongs) possession of good cattle and of good men': that is to say 'for the offering of the *Haoma* to *Ahura* or *Zaraduštra* the faithful gets possession of good cattle and men'; the predicate (*astī*), upon which the gen. poss. *haomanəm* depends, is omitted, see § 490; *fracšu frāvīratāča* is abridged for *fracšuta frāvīratāča*, see note on Yt. 5. 77. — This passage is probably on explanation of the first part of Y. 27. 6: *haoma pairi.harəšyente mazda.xšaθra ašaratawō. hā vaxhuš sraošō . . yō aši* (instr. sg.) *hačaitē mazaraya, hēča ida yōiθwā* (nom. sg., part. perf. act.: *yač-*) *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 uparəhā* (acc. pl. n.) *čīšmaide* (<sup>2</sup>*kaēš-*) *ahunahe vairyehe ašaya frasrūtahe frasrāvayamnahe hāvanayāšča*

*haoma hunvaintyā* (Thav-) . . *frašūtayā frašāvayamnayā* (*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 *hunvaintyā* shows, treated as a feminine stem in *-ā*. — 3 The genitives depend upon *uparohā*, see Y. 27. 7. — 4 *ada zī nō* (particle) *humāyō.tara avəhən* 'for thus it (sg. *uparohā*) will become more blessed': Y. 27. 7. — *humaya aēta dāmaṇ dadəmaide humaya čšmaide humaya mainyāmaide yaṃ dadaṭ ahurō mazdā ašava θraošta vohu manasha vaxšt aša yā hātəm mazištača vahištača sraēštača* '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'; *ada zī nō humāyō.tarača ižyō.tarača ānhāma yāš spəntahe mainyōuš dāmaṇ* (instead of instr. pl.) *yaṭ hiš humayača ižyāča ēnadhəmaide* (*kaēd-*) '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: *ada zī nō humāyō.tarā avəhən* is to be thought (*spəntahe mainyōuš*) *damaṇ*, and added therefore an extensive explanation. — 5 *humaya nō buyata* . . *hāvana* (acc. du.) *fraoirisimna* (*urvāēs-*) *frašāvayamna* (*šyav-*) . . *ahmi nmāne* . . *ahmākəmča mazdayasnanəm frāyazəmnanəm* '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 Mazdayasniāns, 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 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.

#### *Māh Nyāyīšn.*

1 *nəmō mēmhāi gaoēθrāi nəmō paitī.dūtāi* (*ʔdāy-*) *nəmo paitī.dūtī* (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 Bd. 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.) *awrahe mainyuš* 'by the satisfaction of *Ah. M.*, by the overcoming of the Evil Spirit!'. — *haiθvāvārštəm* (acc. sg. f.) *hyač vasnā fərəšō.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* . . *hāvanōe* . . *yasnāiča* (dative as infinitive) . . *sāvanhōe vīsyāiča* . . *yasnāiča* 'I confess myself a Mazdayasnian . . for sacrifice . . unto *Hāvanay*, for sacrifice . . unto *Sāvanahay* and *Vīsyā*: *hāvanōe*, *sāvanhōe*, *vīsyāi* 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. *Sāvanahay*- and *Vīsyā*- are the gods who cooperate with him: *Sāvanahay*- is said to preside over cattle, *Vīsyā*- to preside over the commonalties. — *mānhahe gaočīdrahe gōušča aēvō.dātayā gōušča pouru.sarōdayā 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?'. — *panča.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'. — *kē, yā* (instr. sg.) *mā uxšyeiti nərəfsaiti θwač* (adv., see Gl.) 'who (is it), through whom the moon waxes and wanes?': quoted from Y. 44. 3; it is naturally *Ahura Mazda*h. — 5 *tač mānəhəm paiti.vaēnəm* . . *tač mānəhəm paiti.vīšəm* (<sup>1</sup>*vaēd-*) *raoxšnəm* . . *aiwi.vaēnəm* . . *aiwi.vīšəm* 'I looked at this moon, I have (now) perceived him, I looked at this bright moon, I have (now) perceived him': *paiti.vīšəm*, *aiwi.vīšəm* are forms of the *s*-Aorist § 635. — *hištenti aməšā spənta xvarəno dārayeinti* (<sup>3</sup>*dar-*) . . *xvarəno baxšənti zəm paiti* . . 'the *Am. Sp.* stand there (and) hold (its) glory (and) pour (its) glory upon the earth'. — 6 *yač 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. — *antarəmānhāšca pərənō.mānhāšca vīšaptadāšca* (as acc. pl.) sc. *yazamaide* 'we praise the gods of the new moon, the gods of the full moon, the *Vīšaptada*'s': *Vīšaptada*- 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* . . *hamərəθē hadravanantəm duš.mainyuš* (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.) . . *čīdra vō buyərəš* (pres. opt. aet. 3 pl.:

*bav-* . . *ēiðra 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. — *ēiðrəm bōiṭ yūžəmēiṭ xvarənō yazəmnāi āpō* (voc. pl.) *dāyata* (*1dā-*) '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-* (sec 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, *Rapiðvina-*<sup>3</sup> from noon till the half afternoon, *Uzayeirina-*<sup>4</sup> from the half afternoon till sunset, *Aiwi-srūðrima-*<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 nmānyāiça*: *Bərəjya-* and *Nmānya-* are the gods who cooperate with *Ušahina-*: *Bərəjya* is said to preside over corn, *Nmānya* to preside over the houses. — 5 *ušānhəm yazamaide* . *framən-narəm framən.narō.vīrəm yā xvāðravaiti 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. — *ušānhəm* . . *yā sanat* (*1sand-*) *aoi* . . *zəm* 'the Dawn, which becomes visible over the earth'. — 6 *bərəja* (instr. sg.) . . *ašahe* '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. *rapiðwā-* f. 'midday'.

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

<sup>5</sup> Cp. *aiwi.srūðra-* 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 Rōčāk*, 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 tarədātəm 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'; *gaošō.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 vaḍwəṃ yazamaide. aspanāca yəvīnō 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 *Mīdra* and *Rāman Xəāstra* invoked (Y. 1. 3), as the *Rapiθwin Gāh Aša Vahišta* and *Ātar* (Y. 1. 4), at the *Uzūrin Gāh Apəṃ 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 *Tištroya*. — 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 haptanhāitiš*) 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 drawling 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, *Hātaŷ-*. 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 Haptanhātaŷ* Y. 35—41; the 'old *Yasna*' or the '*Gādhā*'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 (*zaodra-*) and meat-offerings (*myazda-*), such as the milk (*gāuš*, *gāuš hudā*, *gāuš jīvyā*), the juice of the *Haoma*- and of the *Hadānaēpata*-plant (if mixed with the milk called *Para.haoma*) and the meat of the ox (*gāuš baōriyā*), 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 āiryōmā išyō*. Chapter 55 gives a short poetical résumé of the *Gāthā*'s. Chapters 56 and 57 are the small and the large '*Srōš Yašt*', devoted to the praise of *Sraoša*. Chapter 58 contains the *Fšūšō Maθra* '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 Haptanāhatay*, or as its name indicates, the *Yasna* of the Seven *Hatay*'s (Y. 35—41), is inserted in the midst of the *Gāthā*'s. Although it is more recent than the *Gāthā*'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 *Gāthā*'s and the later *Yasna*, in point of style.

The *Gāthā*'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 *Gāthā* 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 *Gāthā'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 *Gāthā's*' in the narrower sense, the principal of classification being resemblance in the structure of the verses and lines. The metre of the *Gāthā'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 *Gāthic* metre is one of accent. See Bartholomae *Gāthā*-translation II seq. and the introduction to the *Gāthā'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 *Frərəsyan*.

1 *θrāyō haidīm.ašavanō āfri.vācānhō zavainti gāušēa aspasēa haomasēa* 'three very faithful (creatures) utter imprecations, the ox, the horse and the *Haoma*'. — 2 *gāuš zaotārəm zavaiti* 'the ox curses the Z.': see note on Yt. 5. 123. — *uta buyā afrazaintiš uta dēuš.sravā* (acc. pl. n.) *hačimnō* (*hak-*) *yō məm xvāstəm nōit̄ baxšahe, ātaṣ məm tūm fšaonayehe nāiryā vā puđrahe 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) . . *aivišasta* . . *niđaxta, yo məm zāvarə nōit̄ 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 thrugged with men': on *bav-* with the infinitive in the sense of the perfectiv verb see § 695. — 3 *uta buyā afrazaintiš . . yō məm aivis.hutəm* (<sup>1</sup>*hav-*) *dārayehi* (<sup>3</sup>*dar-*) *yada tāyūm pəsō.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 frərənaoṣ* (<sup>2</sup>*ar-*) *ahwō mazdā . . haəuharane* (acc. du.) *maṣ 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 məm taṣ draonō zināt̄* (*zyā-*) *vā trəfyāt̄* (*tarəp-*) *apa vā yāsāiti . . nōit̄ ahmi nmāne zānāite* (pres. mid. 3 pl. <sup>1</sup>*zan-*) *āθrava naēda raθaēštā naēda vāstryō fšuyqs* '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 gōuš frādwərəsō* (inj. act. 2 sg.: *θwarəs-*) . . *haomāi draonō, mā θwā haomō bandayāt̄ yada . . bandayaṣ . . frərəsyanəm . . pairiš.xvaxtəm ayasəhahe* '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 aθhā zəmə*: 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 *RelGesch.* Leseb. 336.

In Y. 55 the *Gadā'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, ep. 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 gaēdāsca tanvasca azdabīšca* (instr. as object §427) *uštānqšca kəhrpasca tavišīšca baodasca urvānəmēca fravašimēca pairīca dadomahī āca vaēdayamahī: āaṭ dīšc avaēdayamahī gāḍābyō 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 gāḍā harəθravaitīšca* . . *yā nō hənti urune wəēm xvarəθmēca vastrəmēca: tā nō hənti gāḍā harəθravaitīšca* . . ; *tā nō hənti urune wəēm xvarəθmēca vastrəmēca, tā nō buyan humiždā* . . *parō asnāi anuhe* (anhav- m.) *pasca astasca baodanhasca vī.urvištīm* '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.) . . *uzjamyan* (*gam-*) *yā staota yesnya, yada hišc fradadaṭ mazdā* . . *pādrāi āsahe gaēdanəm* 'with power, with health . . may come to us the *Staota Yesnya*, because *M.* has produced them for to protect the material world': *harəθrāi āsahe gaēdanəm suyamnanəmca 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 ratufrīta* (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 *Hūxta* 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 anhəuš paouruyehyā* (see Gl. under *paouruya-*, *paourya-*) . . *sixšəmna* (<sup>1</sup>*sak-*) *sācayamna* (<sup>1</sup>*sak-*, caus.) *dadrāna* (<sup>2</sup>*dar-*) *paitišāna* (<sup>1</sup>*āš-*) . . *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 anhəuš paouruyehyā* is a quotation from Y. 33. 1; for *frašəm vasna ahūm dadāna* cp. Y. 34. 15. — 7 *baγəm 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 *Āturpatakān*, 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.buyē . . ātarš . . saōēi.buye* (inf., § 371) *ahmya nmāne . . darəyəmēt aipi zrvānəm upa sūraṃ frašō.kərəitīm hađa sūrayā vaəhuyā frašō.kərətōit* '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, puđra ahurahe mazdā, yā* (absorption of the correlative) *mē avəhať afrasāvəhā* (nom. sg., *afrasāhvant-* adj.: § 100. 4) . . *vahištəm ahūm . . zaxə* (nom. sg., part. pres. act.: *hoz-*) *buye* (inf., § 371) *vaəhāuča mižde . . sravahe* (loc. sg.: them.) *urunaēča darəye havanəhe* (*havanəhva-* 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. — *nūrəməča yavaēča tāite* 'now and for evermore', with tmesis instead of *yavaētātaēča*. — 7 *vispaēibyō sastīm baraiti ātarš . . , yaēibyō aēm haṃ.pačaiti xšāfnīmēča sūirīmēča* 'the Fire addresses this admonition to all for whom he cooks the night- and morning-meal'. — *vispaēibyō hača izyeiti* (*āz-*) *hubərəitīm . .* 'from all these he wishes a good offering'. — 8 *vispanaṃ para.čarəntaṃ* (<sup>5</sup>*kar-*) *atarš zasta ādidaya* (<sup>2</sup>*dāy-*): *ēm haxa* (nom. sg.: *haxay-* m.) *haše* (dat. sg.) *baraiti fračərədvā 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 Air Wb. 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 Vairyā* (see note on Y. 9. 14), the *Ašəm Vohū* (see note on Yt. 10. 33) and the *Yeiəhe Hataṃ* (see note on Yt. 5. 10).

13 *yadā ahū* (nom. sg. m.: on the form see Bartholomae GIrPh. I. § 411) *vairyō adā ratuš ašātēt hača* '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). — *vaəhəuš dazdā manəvəhō šyaodananaṃ avəhəuš mazdāi xšādrəməčā ahurāi ā* 'he, who brings the life's actions of the good mind to *M.* and (thus) the supreme authority to *Ah.*'. — *yim drəgubyō dadať vāstārəm* 'he, whom they have appointed as herdsman for the poor': ep. Y. 53. 9. — 14 *ašəm vohū vahištəm asti* '*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.) *asti uštā ahmāi hyať 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 3d 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 *çit̄ avat̄ vacō ās*, . . *yač̄ mē frāvaočō 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 *baça aēša ās ahunahe vairyehe* 'this was the piece *Ahuna Vairya*': *ahunahe vairyehe* is genitive of specification § 500. — 5 *hā mē baça ahunahe vairyehe . . anapyūx̄da anapišūta* (loc. sg.) *srāvayamna satəm paiti anyaēšqm . . radwqm gādanqm anapyūx̄danqm anapišūtanqm srāvayamnāqm* 'this piece *Ah. V.*, when recited without insertion and displacement of words, (is) equal to hundred of the other *Gādā*'s of *Ratav*-force recited without insertion and displacement of words': on *paiti* with accusative expressing 'equal with' see § 532; as *Gādā*'s here are understood all pieces of the *Avesta*, written in the *Gādā*-dialect. — *dasā paiti anye ratavō* 'equal with ten other (*Gādā*'s having the force of) *Ratav*'s. — 6 *yasča mē . . baçqm ahunahe vairyehe marāt̄* (<sup>2</sup>*mar-*) *frā vā marō* (nom. sg. m., part. pres. act.) *dr̄njayāt̄* (<sup>2</sup>*drang-*) *frā vā dr̄njayō srāvayāt̄ frā vā srāvayō yazāite*, *θrišçit̄ tarō porētumçit̄ hē urvānəm vahistəm ahūm fra-pārayeni* (<sup>4</sup>*par-*) . . *ā vahistāt̄ awhaoč̄ ā vahistāt̄ ašāt̄ ā vahistaēibyō raočōbyō* '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 3d ed. 143. — 7 *yasča . . baçqm ahunahe vairyehe dr̄njayō aparaočayete* (<sup>3</sup>*raod-*) *yač̄ vā naēməm yač̄ vā θrišum . . pairi dim tanava* (pres. subj. act. 1 sg.: *tan-*) *azəm . . urvānəm hača vahistāt̄ awhaoč̄* 'and whoever muttering the piece *Ah. V.* omits either a half or a third . . his soul will I separate from Paradise'. — *avavāitya* (adv.) *bažasča frabasča pairi.tanuya* (pres. opt. mid. 1 sg.: *tan-*) *yaða im zā* 'to such a distance in height and breadth I will separate (his soul), as this earth (is)'. — 8 *frača aētat̄ vacō vaoče* (plusquamperf. mid. 1 sg.: <sup>1</sup>*vak-*) *yač̄ ahumat̄ yač̄ ratumat̄* 'and I spoke for myself this saying containing the word *ahū-* and *ratav-*'. — *para avaišhe ašnō* (*asan-* m.) *dāwōit̄* '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 haitimča bavaintimča bušyaintimča šyaonō-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 *šyaonanəm*, viz. šy. a. m.': *Spentō Mainyūs* '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.) *avavač uxdata yada yač dič vīspō anhuš . . āsaxšat* (s-Aor. subj. act. 3 sg.: 'sak-) *sašas* (part. pres. act. with *š* instead of *šy*, § 174. 5: 'sak-) *dadrānō* (<sup>2</sup>*dar-*) *nī pairi iriđyastātāt 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 *yač dič vīspō anhuš . . āsaxšat sašas dadrānō* depends upon the consecutive sentence *yada . . nī pairi iriđyastātāt haraite*, which forms its apodosis. — 11 *aētātča nō vačō frāvaoče sixšaēmča hišmāirīmča yadana kahmāičič hātəm* 'and this our saying has been proclaimed (for to be) learned and thought over by every one of the beings': *kahmāičič* is dative of the agent with the passive participle § 461. — 12 *yada* 'frā ida āmraoč, yač dič ahūmča ratūmča ādadač' *yada* proclaims, that they have made him *Ahū* and *Ratav*: *āmraoč* 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 *ada*) *dič para.činasti* (<sup>2</sup>*kaēš-*) *ahurəm mazdəm manas-paoiryāēibyō dāmabyō* 'ada '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. *gayehē marōtan*, cp. Yt. 13. 87 *yō paōiryō ahurāi mazdāi manasča gušta sāsānsča*) and the first creatures of the good creation, see Bartholomae Wb. 1126 and Darmesteter ZA. I. 167, 170. — *yada* 'im vīspanəm mazištəm činasti' *ada* 'ahmāi dāməm činasti' *yada* teaches, that he (*Ah. M.*) is the greatest of all, *ada*, that the beings are for him'. — 13 *yada mazdā hučtiš* (nom. sg.) 'varhōuš' *ida* 'iritim tkaēšəm ādrōnjayeiti (<sup>1</sup>*drang-*) 'that good conduct of life (comes) from *M.*, thus 'varhōuš' determines the third proposition': obscure. — *dazda manavhō* 'para im ida manavhe činasti yada fradaxštārem manavhe' *dazda manavhō* is to be understood thus, that he is there for the thinking, viz. as teacher for the thinking'. — *manavhō* *aētavaitya im kārayeiti* (<sup>2</sup>*kar-*); '*šyaonananəm*' *ida ahūm kārayeiti* '*manavhō*: with that (word) he points towards him; *šyaonananəm* points towards (him as the) *Ahū*'. — 14 *yač dič dāmabyō činasti* 'mazdā' *ida təm yač ahmāi dāmən*: obscure. — *xšadrəm ahurāi* 'činasti tač mazda tava xšadrəm: 'xšadrəm ahurāi refers to *t. m. t. xš.* (Y. 53. 9). — *drəgubyō vastārem* 'činasti yada urvadəm spitamāi: obscure, cp. West SBE. XXXVII. 458 (Pahl. Yasn. 19. 35, 36). — *panča tkaēša* (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 vairim frāmraoč,*

*hāmō vahistō kārayaṭ* (?*kar*-). *hiḍwaṭ* (adv.) *akō abavaṭ antarācā drvantēm āmrūta* (impf. mid. 3 sg.) *aya antarāuxti* (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. — *vispaya irina hačimna naire āsaone* (dat. sg.) *arš.manarōha* (instr. sg.) *arš.vacāroha arš.šyaoθna* . . '(?) . . 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 dahyumo zarduštrō puždō*, *āθhām dahyunam yā anyā rajōiṭ* (*rayay*-f.) *zarduštrōiṭ*; *čāθru.ratuš rayā zarduštrīs*. *kaya aišhā ratavō?* *nmānyasā vīsyasā zantumāsā zarduštrō tūiryō* 'which are the *Ratav*'s? Those of the house, of the village, of the country, of the land (and) *Zarduštra* as the fifth in those countries, which are distinct from the *Zarduštrian Rayay*. The *Zarduštrian Rayay* has four *Ratav*'s. Which are its *Ratav*'s? Those of the house, of the village, of the country, (and) *Zarduštra* as the fourth': *rajōiṭ* is ablativus comparationis § 481; on the declension of *rayay*- see Bartholomae Wb. 1497. — This passage evidently signifies, that the *Dahyuma*, 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 *Zarduštra* or 'the supreme *Zarduštra*', '*Zarduštrō.tōmā*', as he is elsewhere termed (e. g. Y. 26. 1, Yt. 10. 115 etc.). In the Papal See of *Rayay*, however, the temporal power (*Dahyuma*) and the spiritual lordship (*Zarduštra*) are united in the one person. The Pahlavi Version (ad. loc.) speaks of *Rayay* in connection with *Zarduštra* 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*. *ēm frāmraoṭ?* *āšavanəm mainyaomēa gaēdimēa. ēvas frāmraoṭ fravākəm?* *vahistō xšayamnō. ēvantēm?* *āšavanəm* . . '*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 Mazdayasniian Confession.

This piece in the *Gādic*-dialect has claims to higher antiquity next after the *Yasna Haptanhatay*. 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 éivā vahistā* 'the very best things': cp. Y. 47. 5. — *yešhē gāuš, yešhē ašəm, yešhē raočā, yešhē raočēbīš 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 ārmaitīm* . . *vərənē* (<sup>2</sup>*var-*) *hā mōi astū* 'the *Sp. Ām.* I choose, mine may she be!' — *us gəuš stuyē tāyāatčā hazarəhatčā us mazdayasnanəm vīsqm zyānayaēčā* (dat. instead of abl.) *vīvāpatčā* '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.šəitīm, yāiš* (instr. as subject) . . *gaobīš šyeintī* (*šay-*) 'to (those) landlords I grant wandering at will and lodging at will, who hold by the Ox'. — *nəmanəhā* (instr.) *ašāi uzdātā* (scil. *zaoθrā?*) *paitī 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 zyānīm nōišt vīvāpəm xštā* (pres. subj. act. 1 sg.: *stā-*) *māzdayasnīš aoi vīsō nōišt astō nōišt uštānahē éinmānī* '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 adaxšayaētā* (aor. mid. 3 sg., § 638: *daxš-*) . . *vīspaēšū hanjamanaēšū yāiš apərəsaētəm* (impf. mid. 3 d.: *fras-*) *mazdāscā zaraduštrasčā adā adā éoišt zaraduštrō daēvāiš sarəm vyāmrvūtā* (pret. mid. 3 sg.: *mrav-*) . . *adā azəmēit 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.Airyōmā.Išyō*-prayer, which belongs to the *vača čadrušāmrūta* (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 *Mīhr Yašt*).

1 *ā iryōmā* . . *rafədrāi* (inf., § 371) *jantū* (*gam-*) *nərəbyascā nāiri-byascā* . . *varəhəuš rafədrāi manəvəhō* '*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-*) *ašīm* '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 Yasht* (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 *nišhidaiti*: see Gl. under (*nī* +) <sup>1</sup>*had-*. — *uštā* (adv.) *ahmāi yahmāi uštā* (part. perf. pass.; acc. pl. n.; *vas-*) *kahmāičēt vasō xšayqs 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 . . avaṇt šātōiš urva išaiti* (<sup>1</sup>*āēš-*) *yada vīspəm imaṭ yaṭ juyō* (see Gl. under *jīvya-*) *aṇhuš* 'the soul perceives as much of pleasure as all that (is) which mankind (perceives) alive'. — 7 *ḍrityā xšapō ḍraošta* (loc. sg.) *vyusaṣaḍayeiti* (*sand-*) 'at the end of the third night one sees the dawn flash up', lit. 'illucescere videtur'. — *yō . . urva urvarāhuca paiti baidišēca vīdīdāramnō* (<sup>2</sup>*dar-*) *saḍayeiti* '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-*) *saḍayeiti . .*

*hubaoiðis hubaoiðitarō anyaeibyō vātāibyō* 'to him there seems a wind blowing . . well-scented, more well-scented than other winds': *anyaeibyō vātāibyō* is ablativus comparationis § 481. — 8 *āaṭ tēm vātēm nāṁhaya uzgrāmbayō* (part. pres. act.; nom. sg. m.: *grab-*) *śadayēiti yō* . . *urva* 'then the soul believes to perceive the wind with the nose'. — *kudadaēm*: one expects *kudaṭ aēm*. — *vātō* . . *yim yava vātēm nāṁhābaya* (abl. du., § 422) *hubaoiðitēmam jīgaurva* (*grab-*, § 642) 'the wind . . , the most well-scented wind which I have ever perceived with the nose': incorporation of the relative § 738. — 9 *anḥā ðim vātayā frōrēnta* (loc. sg.) *śadayēiti yā hava daēna* 'when this wind blows upon it (the soul), his own self appears to him': upon *frōrēntay-* depends *him* (as terminal accusative) see § 442; on *daēnā-* see note on Y. 46. 11. — *pañca.dasayā raodaēśva*: see note on Y. 9. 5. — *kḥrpa avavatō śraya* (*srāy-* f.) *yada dāmaṇ śraēštāis* (instr. instead of acc., § 427) 'with a body of the beauty of such one as the most beautiful creatures (are)': *kḥrpa* and *śraya* are instrumentals of manner § 447. — 10 *pṛasō* (part. pres. act.; nom. sg. m.: *fras-*). — 11 *yum*: voc. sg. § 319; see Gl. under *yvan-*. — *azēm tē* . . *ahmi* . . *yā hava daēna xvaēpaiḍe.tanvō* (gen. sg.) 'I am . . the own self of thy own person'. — *ēśā ḍvaṁ cakana* (<sup>1</sup>*kan-*) *ava masanaā* . . 'everyone has loved thee for that (thy) greatness and . .': on *ava-* referring to the second person see § 582. — 12 *tum maṁ cakana* 'thou hast loved me': *cakana* is transferred from 11; one expects the second person. — 13 *yaṭ tum ainim avaēnōis* (aor. act. 2 sg., § 638: *vaēn-*) *śaoāyācā kṛṇnavantēm* (<sup>1</sup>*kar-*) . . , *āaṭ tum niśhidōis* (aor. act. 2 sg., § 638: <sup>1</sup>*had-*) *gāḍāsca śrāvayō* . . 'when thou sawest another performing . . ? . . and . . , then thou commencedst chanting the *Gāḍā*'s . .': *śaoāyā-*, *baosav-*, *varaxḍra-* 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. — *varōzintem* is miswritten for *varəzintem* (*varəz-*). — *kuaxṇvaṇō*: see Gl. under <sup>1</sup>*xṇav-*. — 14 *āaṭ maṁ friḍaṁ Haitim* (part. pres. act.; acc. sg. f.: <sup>1</sup>*ah-*) . . *frataire gātvō āṇhanṁ* (part. pres. mid.; acc. sg. f.: <sup>1</sup>*āh-*) *fratarō.taire gātvō niśādayōis* (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 maṁ narō paskāṭ yazante ahurēm mazdāṁ darəyō.yaštēmca ḥaṁ.parštēmca* 'for this (thy) good thinking . . then men afterwards worship me, if they permanently worship and consult the *Ah. M.*': *darəyō.yaštēmca ḥaṁ.parštēmca* abridged for *darəyō.yaštēmca darəyō.ḥaṁ.parštēmca*, (absolutives [or gerunds], upon which depends the acc. *ahurēm mazdāṁ* § 682), cp. *patayān mandayātsakham* RV. 1. 4. 7, where *patayāt* represents *patayātsakham* (Whitney Grammar<sup>2</sup> § 1309 b), and Bartholomae IF. 11. 112 seq. — 15 *frabarāṭ* (<sup>1</sup>*bar-*), *nīdadāṭ* (<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>*raočāh-*) 'the endless lights', see note on Yt. 19. 17. — 16 *ā ðim aoxta pṛasō* (see note on 10) *pourvō aśava para.iriḍyō* (part. pres. act.; nom. sg. m.: *raēḍ-*): *kaḍa aśaum para.iriḍyō* (impf. act. 2 sg.: *raēḍ-*) '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 māṁ purā prathamāṁ yājātha kvḍhāṁ*

*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. I. 6. 1. 6 and of Κύριοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεισθήκασιν 'the troops of Cyrus, who were formerly marshalled with us, have now deserted us' Xen. An. 3. 2. 17. — *kaṭha tē darəḡəm 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 ūdite* '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 baodanhasća vī.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 barətəm* (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 *Ratav'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 *Gāthā's*, he conducts the religious ceremonies usually with seven subordinate priests, the *Ratav's*, but also alone if necessary, see note on N. 81. The names of the seven *Ratav's* are: *Hāvanan*, he stamps the *Haoma* and throws the pestle into gear; *Ātrəvaxš*, he pokes the fire; *Frabərətar*, he brings to the *Zaotar* the *Barəsmān*-stems and to the fire the firewood; *Ābərətar*, he brings the water; *Āsnātar*, he washes and strains the *Haoma*; *Raəθwiškara*, he mixes the *Haoma* with the milk; *Sraošāvarəz*, he superintends the sacrifice, cp. Vr. 3. 1; V. 5. 57; N. 72 seq. In the later sacrifice one priest, the *Raθwīk*, steps into the place of the seven *Ratav'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. — *ratuš* (see Gl. under <sup>1</sup>*ratav*-) *fritōiš* 'the prayer-time'. — *vīsaiti* (*vaēs*-) *dīm frayrārayō* (inf.) *nōiēt frayrāyāyeiti* (<sup>1</sup>*gar*-) 'he undertakes to rouse him, (but) makes him not awake': see § 695. — *aēšō ratufriš yō jāyāra* '(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.) *narəm . . zaota . . ahunəm vairim frasraošyehe* '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*; *frasraošyehe* is genitive instead of locative § 426. — . . *yōi hē madəmya vača frasrāvayamnahe vā upa.srunvanti yaēt vā yasnəm yazəmnahe* '. . (for all), that can hear him reciting in a half-loud voice or offering up the *Yasna*': on (*upa*+)*srunv-* with the gen. see § 488. — 21 *surunaoiti* (*srunv-*) *zaota upa.sraotaranəm* (gen. pl., them.?) *nōiēt 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 yavaēt 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. — *nōiēt zaota upa.sraotaranəm* 'the *Z.* (does) not (listen) to the *U.*; (then) . .': the verb (*surunaoiti*) is omitted. — 22 *sraodra* (instr. sg.) *nā* (*nar*-) *gāθānəm ratufriš paiti.astiča* (instr. sg.) *yasnahe* . . 'by reciting the *Gāthā's* one (becomes) *r.*

and by silent participation in the prayer of the Yasna . .': on *nā* expressing 'onc' see § 716. — *ahe zī nā sravanāhō aframarēnti* (instr. sg.) *āstryeite yada gādanāmcēit* 'for by non-recitation of this verse one sins even as (by non-recitation) of the *Gādhā's*. — *gādhā srāvayō* (part. pres.; nom. sg. m.) *yasnam yazantəm paitištāiti* (pres. subj. 3 sg.; *stā-*), *vāspanəm ratufriš*; *yasnəm yazāiti gādanəm srāvayamnanəm paitišti* (instr. sg.) *yasnahe aēvahe ratufriš aratufriš gādanəm* '(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 *Gādhā's* are recited, is for the Yasna alone *r.*, not for the *Gādhā's r.*': the members of the conditional sentence are here put side by side without a conditional sign § 725; on *paitišti* beside *paiti.asti* see Gl. under *paiti.astay*. — 23 *yā gādhā . . srāvayātō vva ratufriš* (instead of nom. du.) 'if the two (the *Zaotar* and the *Rataṅ*) recite the *Gādhā's*, both (are) *r.*': the protasis expressed by a relative § 746. 2. — *framarēnti* 3 pl. instead of du., cp. the following *yazēnti*. — 24 *kaṭ haṃ.srūt.vācīmēa* 'what (is) reciting by listening?'. — *yaṭ hakaṭ āmrutō* (pres. act. 3 du.; *ā + mrv-*) . . *avi anyō surunvainti* (3 pl. instead of sg.) *nōit ainyō aēsō ratufriš yō nōit 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.vācaya-* therefore is the reciting of two persons who pray the Yasna assisting one another's memory in speaking. — 25 *yō gādanəm* (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 gādhā dadāiti ratufriš asrutā dadāiti (aratufriš)* 'if one repeats the *Gādhā'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 *Gādhā'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 *yazantəm paitištāiti*; at the end of the passage *aratufriš* is to be restored. — 26 *yō gādhā srāvayeiti apō vā paitiš.xvaine raodanāhō vā kərəsqm vā gadō.tinəm gādanəm vā vāsyantanəm yezi hvaeibya ušibya aiwi.srunvaiti* (them.) *ratufriš* 'who recites the *Gādhā'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.*': *paitiš.xvaine* is locative of time § 514. — *yezi āaṭ* (see Gl.) *nōit . . aiwi.srunvaiti* (them.) *apayāt* (ap-) 'but if he cannot hear (himself), he shall come up (to the noise with his voice)'. — *yezi apōiṣ āaṭ nōit apōiṣ aētada madmya 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 gādhā srāvayō ratufriš* 'in what a loud voice at least (shall) one (be) reciting the *Gādhā's*, (in order to be) *r.*?' — *yaṭ hē nazdištō dahmō vi.srunvaiti yavaṭ vā (= yaṭ vā) aēm aēm hvaeibya ušibya* 'so that the nearest *D.* or anybody else can hear him': consecutive sentence § 758. — 72 *ēiṣ zaotarš* (gen. sg.) *kairim (kairya-u.) aṇhaṭ myazdōiṣ ayan* 'what is the function of the *Z.* on the day of the *My.*'. — . . *vačimēa aṇhe astvaite paiti.ādayāt*: *adā ratuṣ* 'and he shall give response to the community: *adā ratuṣ* (etc.): *aṇhe* is written instead of *aṇhve* (§ 100. 4), see Gl. under *aṇhav-*; with *adā ratuṣ* the prayer Y. 27. 13 (*Ahuna-Vairya*) from the second paragraph is cited. — *āaṭ hāvanānō yaṭ haomēma ahunavaṭ aṇha-*

*vanamēca 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 *ā* + <sup>1</sup>*hav*, *vīmanāt* the same form of *vī*+*mant-* see § 41. 2. — 74 *frabərətars̄ . . yaṭ . . barəsmənčā frakəm ādraēca 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 *Yeshē-hātəm*-prayer': *yasnō.kərətā* 'the ceremonious mentioning of the word *Yasna*', in the recitation of the *Yh.*-prayer, which contains the word *yesnē*. — 76 *raēḍwiškarahe yaṭ haoməmca gava* (instr. sg.) *raēḍwayāt baxsayāatca* '(the function) of the *R.* (is), that he mixes the Haoma with the milk and divides (the mixture)': the place of the first-*ēa* is remarkable; one expects *haoməm gava raēḍwayāatca baxsayāatca*. — 78 *zaotarš dāityō.gātuš madəmya nmānahe madəmāt arādraoṭ apa.sritō stnuūxtiš* '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 *stnuūxtiš* see Bartholomae Wb. 1609. — 79 *hāvanānō dāityō.gātuš dašinəm upa sractīm* '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.) *para.īyayanti* (<sup>1</sup>*ay-*), *zaota vīspe.ratu.ḍwāiš raēḍwayeiti* 'and if the *R.*, (because) not qualified, go away, the *Z.* shall concern himself with the functions of all the *R.*'. — *aēvada āsnādraṭ hāvanāne raēḍwayeiti*: 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.*'. — *aētada myazde* (acc. pl.; pronominally declined) *aiwi.vaēdayeiti radvāēca myazdaēca radvāēca* '(here) he shall assign the *My.* to the . . ? . .'. — *šyaoḍnō.tāitya* (loc. sg.) *hāvanaēibya paiti.janḥōiṭ* (*s*-Aor. opt. 3 sg. them., *gam-*) *hāvanānō gātūm* 'at the word *šyaoḍananəm* he shall go to the mortar into the place of the *H.*': see note on *Y.* 19. 9. — 82 *yasčā aētaēšəm radvəm 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 radvəm* (scil. *vāčim*) *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 frauvaixti* (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 dāḍrəm dāḍāiti . . yeshē dāḍrahe 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. — *dāḍre* (loc. sg.) *zī paiti nivāitiš* (nom. sg.) *vīspahe anḥēuš astvatō humataēšūca . .* '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 zaoḍranəm mazištačā . . yā naire ašaone daste* (pass., *dā-*) *aiwičā haite* (part. pres. act., dat. sg.; <sup>1</sup>*ah-*) *čašanāičā (kaš-) paitičā pərəsmanāi 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. *vacastaṣṭay-*, mp. *vačtast*) of the *Ahunavaiti-Gāḍā* (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.

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

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

Y. 43. 5a: <sup>1 2 3 4 1 2 3 4 5 6 7</sup>  
*spəntəm aṭ ḍwā | mazdā mənghī ahurā.*

The strophe of the *Spəntā Mainyū-Gāḍā* (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.

Y. 48. 10b: <sup>1 2 3 4 1 2 3 4 5 6 7</sup>  
*kaḍā aḷən | mūḍrəm ahyā madahyā.*  
 6c: <sup>1 2 3 4 5 1 2 3 4 5 6 7</sup>  
*aṭ ahyāi ašā | mazdā urvarā vaxšaṭ.*

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

Y. 51. 1b: <sup>1 2 3 4 5 6 7 1 2 3 4 5 6 7</sup>  
*vidišəmnāi ižācēt | ašā antarə.čaraiti.*

The strophe of the *Vahištōitay Gāḍā* (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.

Y. 53. 1a: <sup>1 2 3 4 5 6 7 1 2 3 4 5</sup>  
*vahištā ištiš srāvī | zaraḍuštrahē.*

1d: <sup>1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5</sup>  
*yaēcā hōi dabən saškən|ča daēnayā vanhuyā | uxḍā šyaodanāčā.*  
 Cp. Bartholomae ArF. II. 1 seq., III. 11 seq., Geldner GrPh. II. 26 seq.

## Y. XXIX.

Literature: Roth ZDMG. 25. 1 seq., Darmesteter ZA. I. 212 seq., Mills SBE. XXXI. 3 seq., Justi Ir. Rcl. (Preuss. Jahrb. 88 p. 78 seq.), Bartholomae ArF. III., Die Gātha's 6 seq., *Gāḍā-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 *Zaradūštra*, 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). *Zaradūštra* 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 *Gāthā* 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 *Zaradūštra*, 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 *Zaradūštra*'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 *Mīhr 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-*), *kā 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 oppresses 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 Hnsbandry': *vāstryā* (acc. pl. n.) is in apposition to *vohū* (acc. sg. n.). — 2 *adā tašā gṣuš 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. — *kaḥā* (interrogative particle) *tōi gavōi ratuš hyaṭ hīm* (acc. sg. n.) *dātā xšayantō hadā vāstrā gaoḍyō ḍwaxšō* '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 *ḍwaxšō*. 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. — *kəm hōi uštā* (imperf. act. 2 pl.: *vas-*) *ahurəm* (<sup>2</sup>*ahura-* m.) *yō drəgvō.dəbīš aēšəməm 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*' *paīti.nravaṭ* '*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 vīduyē* (inf., § 373) *yā* (adv.) *šavaitē* (pres. mid. 3 pl.: *šyav-*) *ādrəng* (acc. pl. m., § 178. 4: *ādra-* adj.) *ərəšvānəhō* 'they over youder (i. e. mankind) cannot understand, how the righteous dealers fare with the mean': lit. '(there is) no understanding of those', *vīduyē* being the subject. Cp. Bartholomae Zum AirWb. 139 seq. — [the Creator of the Bull says]: *hātəm hvō aojištō*, *yahmāi zavəng* (loc. sg.: *zavan-* n.) *jīmā* (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; *jīmā* 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 varəsaitē* (*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; *varəsaitē* 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 *Mīhr 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 *Asa*-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 vīčērō 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, mā* (nom. sg. m.: <sup>2</sup>*ma-* adj.) *urvā gəuščā azyā, hyaṭ mazdqm dvaidi* (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 ərəzəjyōi frajyāitiš nōiṭ fšuyentē drəgvasū* (loc. pl. § 49) *pairi* '(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 ā* (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 ašāčēiṭ hačā* 'there is (for thee) no Lord of Judgement or Judge according to the Holy Law': lit. 'there is found no . .'. — *fšuyantaēčā vāstryāičā* 'for the Breeder of Cattle and for the Husbandman'. Husbandman: (α) the settled farmer who pursues agriculture and cattle-breeding as opposed to the Nomad. In the same sense are used 'Breeder of Cattle and Husbandman', 'Husbandman who breeds 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 xšvīdəmčā hvō.urušaēibyō spəntō sāsnaṭ* '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 *ahō* . . *mo*, *mō* . . *ahō* or *mō ahō*, *ahō mō*, 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 mananāhā* (instr. as voc. § 427), *yē ī* (acc. du. m.: <sup>2</sup>*ay-* pron. dem.) *dāyāt* (<sup>2</sup>*dāy-*) *əəāvā marətaēibyō* '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); *marətaēibyō* 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 *Asa* 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.*'. — *hwō nē mazdā* (voc. sg. with transition to the *ā*-declension) *vaštī* (*vas-*) *ašāicā carakərədrā* (acc. pl. n.) *srāvayēdhē* (infinitive as object § 707) 'he will proclaim our thoughts, o *M.*, and (the thoughts) of *Aša*': *ašāicā* is dative instead of gen. poss. § 467. — *hyaṭ* (introducing particle) *hōi hudēmēm 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 gīrbhīr mītrāvarunā vāvṛdhādhyai* 'with songs I will strengthen *M.* and *V.*'. — 9 *aṭcā gəuš urvā raostā* (*s-aor. mid. 3 sg.*: *1raod-*) 'then the Soul of the Bull began to lament': *raostā* is ingressive aorist § 634. — *yē anaēšəm xšənmənē* (inf. § 371 γ) *rādəm vācim nərəš asūrahyā*, *yē mā* (emph. particle) *vasamī išā.xšədrīm* 'that I (shall) must be content with the improfitable word of a weakling man as (my) minister, while that my wish is set upon a mighty lord!': the infinitive *xšənmənē* stands in imperative sense § 703. Cp. Bartholomae *Zum AirWb.* 129 seq. — *Kadā yavā hwō anhaṭ yē hōi dadaṭ zastavaṭ 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 xšədrəmčā avaṭ vohū mananhā*, *yā hušəitīs rāmqmčā 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'. — *azəmciṭ ahyā mazdā θwəqm mərəhī* (*s-aor. mid. 1 sg.*: *1man-*) *paourvīm vaēdəm* 'for I also have acknowledged that Thou, O *M.* canst first (of all) bring this to pass': on *1man-* with two accusatives § 438 a; *vaēda-* verbal adjective with genitive (*ahyā*) § 506. — 11 *kudā ašəm vohučā manō xšədrəmčā* 'where (else can) righteousness (be found) and, good mind and lordly authority?' — *aṭ mā mašā* (voc. sg. in collective sense) *yūžəm mazdā frāxšnənē* (inf. § 373 Z) *mazōi magāi ā paiṭi.zānatā* (impf. act. 2 pl. them.: *2zan-*) '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 avarē əhmā* (impf. act. 1 pl.: *1ah-*) *rātōis yūšmāvatəqm* '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 *1ah-* with the genitive of possession (or quality) see § 490; *əhmā* is voluntative injunctive § 658.

### Y. XXX.

Literature: Hübschmann *Ein zoroastrisches Lied München* 1872, Darmsteter *ZA.* I. 219 seq., Mills *SBE.* XXXI. 25 seq., Haug *Essays* 3d ed. 149 seq., Geldner *Bertholet's RelGesch.* Lesch. 324 seq., Bartholomae *ArF.* II. 117 seq., Die *Gātha's* 13 seq., *Gādhā-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 hearers 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 vacšyā* (fut. act. 1 sg.: <sup>1</sup>*vak-*) *išəntō* (<sup>1</sup>*aēs-*) *yā mazdādhā hyatēit̄ vīdušē*: *staotācā ahurāi yesnyācā vanhōuš mananōhō humqzdrā* (instr. sg.: *humqzdar-* m.) *ašā yečā yā raočōbīs 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 mazdādhā hyatēit̄ . . humqzdrā ašā yečā yā raočōbīs 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 *Zaraduštra*'s doctrine. The place of light: in which the Gods and the Saints live. — 2 *sraotā . . vahištā . . āvarənā* (gen. du.) *vīčīdahyā* 'hear what is best for the discernment between the two confessions of faith': *vīčīdahyā* depends upon *vahištā*; *āvarənā* is objective genitive. — *narəm narəm xvahyāi tanuyē parā mazē yānōhō ahmāi nē sazdyāi* (inf. § 371 7) *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 *Zaraduštrian* 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 yēmā xvafnā asrvātəm* (impf. mid. 3 du.: *srvav-*) *manahičā vačahičā šyaodanōi hī vahyō akəmčā* '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 akəmčā* are accusatives and a transitive verb is wanted. — *āscā* (gen. du.: <sup>1</sup>*a-* pron. dem.) *hudānōhō ərəš* (adv.) *vīšyātā* (impf. mid. 3 pl.: <sup>1</sup>*kay-*) *nōiṭ duždānōhō* '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 aṣyāitīmčā yaḏāčā aṛhaṭ apēməm* (adv.) *aṛhuš ačīštō drəgvatəm aṭ ašāunē vahīštəm 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': *yaḏā aṛhaṭ . . aṛhuš* . . is object sentence § 768; *aṛhuš ačīštō* '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 ačīštā* (acc. pl. n.) *vəṛəzyō ašəm mainyuš spōništō yō xraoždīštōng ašēnō vastē yačēā xšnaošen* (s-aor. subj. act. 3 pl.) *ahurəm haiḏyāiš šyaodanāiš fraorəṭ mazdəm* 'of these two spirits he, who holds with the *Drug* (the lie), chose the doing of the most evil, but the Hollest 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': *vəṛəzyō* verbal substantive with accusative (*ačīštā*) § 442. The spirit of good is called 'the Holy, the Holier or the Hollest 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 *Gāḏā*'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 *Videvdāt*, 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 əṛəš višyātā daēvāčīnā hyaṭ iš ādəbaomā pərəsmanəng* (part. pres. mid.: *fras-*) *upā.ḡasaṭ, hyaṭ vərənātā* (impf. mid. 3 pl.: <sup>1</sup>*var-*) *ačīštəm 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 ašəməm hēndvərəntā* (<sup>1</sup>*dvar-*), *yā* (instr. sg. m.) *bəṇayən* (*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 ḡasaṭ manahā vohū ašāčā* 'and *Xš.*, *V. M.* and *Aša* came and stood upon his (man's) side': *ahmāi* dative denoting the place whither § 465; *xšadrā*, *manahā vohū*, *ašā-čā* instrumentals as subject § 427; *ḡasaṭ* 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 utayūtīš* (acc. pl.) *dadāṭ ārmaītīš aṇmā* (acc. pl.) *ašəm tōi ā aṛhaṭ yaḏā ayanhā 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 (*utayūitīš, 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. *Armatay* (f. 'piety') is here the goddess of earth (see note on Yt. 13. 3) and mother of men (see introduction to the *Vidēvdāt*). — 8 *aṭcā yadā aēšqm kaēnā jamaitī* (pres. subj. 3 sg.: *gam-*) *aēnāḥqm* (<sup>1</sup>*aēnāh-* n.), *aṭ*, *mazdā*, *taibyō* (abl.: *ḥwa-* pron. 2 pers.) *xšadrēm vohū manāḥā* (instr. as subj.) *vōividaitī* (pres. subj. 3 sg.: <sup>2</sup>*vaēd-*) *aēibyō sastē* (loc. sg.), *yōi ašāi dadən 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 (*aēnāḥqm*). '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 *aṭcā tōi vaēm hyāmā* (pres. opt. 1 pl.: <sup>1</sup>*ah-*) *yōi im fərašəm 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. *mazdāšcā ahurānəhō ā mōyastrā.baranā* (nom. pl. m.: written instead of *myastrā.baranā* § 144. 1) *ašcā*, *hyaṭ hadrā manā bavat yadrā cīštiš aḥaṭ maēdā* '(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 ahurānəhō* is elliptic plural § 421; *bavat* singular verb with neuter plural. — 10 *adā zī avā drūjō bavaitī skəndō spayadrəhyā* 'then will follow the destruction of the joy of the (kingdom of) *Drug*': cp. Y. 53. 6. — *aṭ asištā* (loc. sg.: *asištay-* f.) *yaojantē ā hušitōiš vanəhəuš manāḥō mazdā ašahyācā yōi zazəntī* (pres. act. 3 pl., them.: *haz-*) *vanəhau 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.*': *yaoj-* and *haz-* are construed with the locative § 513. — 11 *hyaṭ tā urvātā sašadā* (pres. act. 2 pl.: <sup>1</sup>*sak-*), *yā mazdā dadāt, mašyānəhō* — *xvitičā ənəiti* (acc. du. f.) *hyaṭcā darəyēm drəgvō.dəbyō rašō savačā* (acc. pl. n.) *ašavabyō* —: *aṭ aipī tāiš aḥaitī* (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 1838, Bartholomae Die Gátha's 18 seq., *Gādhā-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: *Mazdāh* 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'. — *aquštā vacā . . aēibyō, yōi . . atētēt aēibyō vahīštā, yōi . .* 'sentences very bitter to hear for those, who . . , but very comfortable unto those, who . .', datives of personal interest § 460. — *yōi urvātāiš drūjō ašahyā gaēdhā vimərənēaitē* (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.) *nōiēt urvānē* (inf., § 373) *advā* (nom. sg., *advan-* n.: on the form see Bartholomae GPh. I. 118) *aibi-darəštā* (loc. sg.) *vahiyā* '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. — *at vā vīspōng āyōi* (pres. mid. 1 sg.: <sup>1</sup>*ay-*) *yadhā ratūm ahurō vaēdhā 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-, rəna-*): 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 dhā mainyū āhrācā — ašācā cōiš* (pret act. 2 sg.: <sup>2</sup>*kaēs-*) — *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', *hyat urvatəm čazdōnəhvadəbyō* (*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. — *taēt 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) *avəhən mazdāsčā ahurənhō ašičā ārmaitī* '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 *taš mōi . . vaočā, hyaš mōi . . dātā, vahyō . . yehyā mā ərəšiš, tāčit . . , yā nōit vā avəhaš avəhaitī 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. — *vīčidyāi* (§ 371) . . *viduyē* (§ 373) . . *mōncā daidyāi* (§ 371, with tmesis; cp. *mōndāidyāi* Y. 44. 8) 'so that I may discern, comprehend and hold in remembrance': final infinitives §§ 692, 702. — 6 *mazdāi avəš xšadrəm* 'the kingdom of *M.*': *mazdāi* dative instead of genitive § 471. — *ahmāi avəhaš vahīštəm, yō mōi vīdvā vaočāš haidīm 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 I. 182 seq., Geldner KZ. 28. 256 seq., Bertholet's Rel.Gesch. Leseb. 324 seq., Bartholomae Die Gāthā's 32 seq., *Gāthā-Übersetzung* 27 seq.

*Zaraduštra* turns with sharp words against one of his most influential opponents *Grəhma*, 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]: *aš yuš, daēvā vīspānhō, akāš manənhō stā* (pres. 2 pl.: <sup>1</sup>*ah-*) *čīdrəm 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 (*Grəhma*), who highly esteems You': *čīdra-* takes here the ablative (or genitive) of origin § 497; the correlative of the relative is absorbed § 737. — *šyaomaṃ aipi daibitānā, yāiš asrūždūm* (*s-*aor. pass. 2 pl.:

*srav-*) *būmyā haptaidē, yāt yūstā framīmadā* (perf. act. 2 pl.: *māy-*), *yā mašyā . . vaxsəntē* (s-aor. subj. pass. 3 pl.: <sup>1</sup>*vak-*) *daēvō.zuštā* 'and also (*aipī* adds the new subject to *stā čīvrəm*) 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 *yūstā* 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-) . . varəhəuš sīždyamnā (sīždyā-) manənhō 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': *varəhəuš manənhō, xratəuš ašāatčā* ablative (or genitive) of the place whence § 473. — 5 *tā* (instr. sg. n.) *dəbənəotā* (pret. act. 2 pl.: <sup>1</sup>*dab-*) *mašim hušyātōiš . . hyat vā akā manənhā yəng daēvəng akasčā mainyuš akā šyao-danəm vačənā yā* (acc. pl. n.) *fračīnas* (<sup>2</sup>*kəš-*) *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 šyao-danəm* 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.) *ənəxštā* (s-aor. mid. 2 sg.: <sup>2</sup>*nas-*) *yāiš srāvahyeitī* (inf., § 372), *yezī tāiš ašā: hātā.marānē ahurā vahīštā vōistā manənhā* '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! — *švahnī və, mazdā, xšəvrōi ašāičā sənghō vidəm* (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 *aēšəm aēnənhəm* (<sup>1</sup>*aēnah-* n.) *načēt* (acc. sg. n.: *naəkay-* pron.) *vīdvā aofōi* (inf., § 371) 'the Man of Knowledge shall practise none of these works of mischief': *aofōi* infinitive in an imperative sense § 703. — *hədrōyā* (instr. sg.) *yā jōyā sənghaitē* (*səh-*), *yāiš* (adv.) *srāvī* (aor. pass.; *srav-*) *xəaēnā ayanhā* '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. — *yəšəm* (sz. *aēnənhəm*) *irixtəm . . vāēdištō ahī: vāčīšta-* verbal adjective with accusative § 442. — 8 *aēšəm aēnənhəm* (<sup>2</sup>*aēnah-* adj.) . . *srāvī yimasēt, yə mašyəng čixnušō* (part. pres. act., nom. sg. m.: <sup>1</sup>*xšnav-*) *ahmākəng gəuš bagā* (acc. pl. n.) *xvərəmnō* ('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': *aēšəm aēnənhəm* partitive genitive as a predicate; the causative *xvərə-* (<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. — *aēšqmētī ā ahmī θvahmī, mazdā, vīēiθōi* (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; *marād-*) 'he bringeth to naught': universal injunctive § 660. — *xratav-* 'plan': see Gl. — *apō mā* (emph. particle) *īštīm apayantā* (*yam-*) *berēxdqm hāitīm varəhəuš manarəhō* 'he hindereth that possession of the Good Mind shall be esteemed': (*apa* +) *yam-* with a predicative participle, meaning 'hinder, that . . .' § 672. — *tā uxδā . . , mazdā, ašāičā yūšmaibyā garəzē* '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.) *sraṇō mōrēndaṭ, yō acištəm vaēnarəhē* (inf., § 371) *aogədā* (impf. mid. 3 sg.: *aog-*) *qəm ašibyā hvarəcā* '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 *taēčēt . . mōrēndan jyōtūm, yōi drəgvatō mazibīš* (adv.) *čikōitərəš* (perf. act. 3 pl.: *kaēt-*) *arəuhīšcā arəhvascā* (*ahū-* m.) *apayēitī* (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 *apayēitī* (*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 ašaṇō . . rārəšyən* (pres. subj. 3 pl.: *rah-*) *manarəhō* 'as they estrange the Followers of *Aša* from the Best Mind' the relative clause takes here the subjunctive, giving a ground. — 12 *yā rəvəhayən* (pres. inj. 3 pl.: *rah-*) *sraṇarəhā vahīštāt šyaodanāt marətānō, aēibyō mazdā akā* (acc. pl. n.) *mraoṭ, yōi . .* 'because by (their) doctrine they estrange me 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 *sraṇarəhā*. — *urvāxš-uxti* 'amid shouts of joy': instrumental of manner § 447, c. — *aēibyō . . yāiš grəhmā ašāt varatā* (impf. mid. 3 pl.: <sup>2</sup>*var-*) *karapā xšadrəmčā īsanəm drujīm* ' . . 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-*zarduštrian* Iranians, who hold to the *Daēva*-faith. — 13 *yā xšadrā grəhmō hīsatat* (<sup>1</sup>*hant-*) *acištahyā dəmānē manarəhō 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'; *xšadrā* terminal accusative § 436;

*hīśasat*, *jīgərəzat* 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 đwahyā mađranō dūtīm*, *yō īś pāt darəsāt aśahyā* '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. *mađranō*) *gršhmō ā.hōiđōi* (inf., § 371) *nī kāvayasēt* (§ 34. 3) *xratuš nī dadať* (impf. act. 3 pl.) *varēcāhīcā* (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; *dadať* is universal injunctiv § 660. *Kavay*-: member of the warrior-class among the non-*Zaraduštrian* Iranians, who hold to the *Daēva*-faith. — *hyat* *visōntā* (*vaēs*-) *drəgvantəm avō* (inf., § 373) *hyatcā gāuš jaidyāi* (inf., § 371) *mraōi*, *yō dūraośəm saocayať avō* 'because they are intent (upon this end) to succour the Companion of *Drug* (i. e. *Gršhma*), and that this might be the cry (*hyatcā* . . . *mraōi*): 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 *anāis ā* (see Gl.) *vi.nēnāsā* (perf. act. 3 pl.: <sup>1</sup>*nas*-) *karapō tāścā kəvītāścā*, *avāiš aibī*, *yəng dainī nōiť 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 *Zaraduštra*:

<sup>1</sup> Bartholomae Wb. 697 takes *darəsāt* as infinitive. But it is better to take it as a substantive, on which the genitive *aśahyā* 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 aṭ θwā, mazdā, mōnghī* (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. — *apθəuš zqθōi* 'at the creation of the Life': i. e. at the creation of the first life, cp. Y. 30. 4. — *hyaṭ θwā . . darəsem . . , hyaṭ dā šyaodanā miždavəṇ* (acc. pl. n.) *yācā uxδā akəm akāi varəuhim 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 apəmē, yahmī spəntā θwā mainyū urvaēsē jasō* (impf. act. 2 sg.), *mazdā, xsədrā, ahmī vohū manənhā, 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. — *aēibyo ratuš* (<sup>3</sup>*ratau-*) *sənghaiti* (*səh-*) *ārmaitiš θwahyā xratəuš, yəm naēciš dābayeiti* 'Ārm. will publish their dooms, (the dooms) of Thy wisdom, which no one can deceive': *aēibyo* is ablative in pregnant sense (origin), depending upon *ratuš*. — 7 *hyaṭ mā vohū pairi.jasaṭ manənhā* 'when *V. M.* came unto me': *mā* terminal accusative § 436; *vohū manənhā* instrumental as subject § 427. — *kadā ayārē daxšārā fərasayāi dišā* (s-aor. mid. 2 sg.: *daēs-*) *aibi θwāhū gaēθāhū tanušicā* 'by what sign wilt Thou make known the days for the inquiry concerning what is Thine and Thee Thyself?': *kadā* stands instead

of the instr. sg. of the interrogative pronoun; *tanuš-* used in the sense of the reflexive § 601. — 8 *aṭ hōi aoji*: *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.: *ʿah-*) 'I will be a true enemy of the Companion of *Drug* so well as I may': wishing optative § 651. — *hyaṭ ā būštīš vasasō.xšadrahya dyā* (pres. opt. mid. 1 sg.: *ʿdā-*) '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 ferasēm*: *kahmāi vividyē* (inf., § 371) *vašī?* 'at ā *θwahmāi ādrē rātqm nemanhō ašahyā mā* (emp. 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; *ʿman-* with a genitive-object § 488. — 10 *aṭ tū mōi dāiś* (s-aor. act. 2 sg.: *daēs-*) *ašem, hyaṭ mā* (emp. particle) *zaozomī* (*zav-*) 'let me behold the *Aša*, after that I call': *dāiś* injunctive in imperative sense § 659. — [*Mazdāh* says:] *armaiti hačimnō it* (acc. sg. n.: *ʿay-* pron. dem.) *āram* (impf. act. 1 sg.: *ʿar-*) 'together with *Arm.* in company with it (the *Aša*) I have come hither'. — *perasācā nā, yā tōi ēhmā* (impf. act. 1 pl.: *ʿah-*) *parstā* (inf., § 373) 'ask, what Thou hast to ask of us': *ʿah-* with an infinitive in the sense of the Latin Gerundive § 694. — *parstēm zī θwā* (instr.) *yabanā taṭ ēmavataqm, hyaṭ θwā* (acc.) *xšayqs aēsēm dyāt* (pres. opt. act. 3 sg.: *ʿdā-*) *ēmavantēm* '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.) *uxdāiś didaiōhē* (impf. mid. 1 sg. them.: *dqh-*) *paourvīm* 'when first I was instructed by You in Your sentences': *uxdāiś* instrumental of respect § 453. — *sādrā mōi sqs* (s-aor. act. 3 sg.: *ʿsand-*) *mašyaēšū zrazdāitīš taṭ vərəzeyeidyāi* (inf., § 371), *hyaṭ mōi mraotā vahištēm* '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 mraoś: ašem jasō frāxšnənē* (cp. Y. 29. 11), *aṭ tū mōi nōit asruštā* (loc. sg.) *pāiryaoṙzā* (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. — *uzirēidyāi* (inf., § 371), *parā hyaṭ mōi ājimat sraośō ašī maqzā.rayā hačimnō, yā vī ašīš rānōibyā savōi* (acc. du. f.) *vidāyāt* (*ʿdā-*) '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': *uzirēidyāi* 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 Μετανοείτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν and Bartholomae *Gāḍā-Übersetzung* 57. — 13 *təm mōi dātā darə-gahyā yaoš* (*yav-* n.), *yəm vā naēciš dārəšt* (*s-aor. act. 3 sg.: 2 dar-*) *itē* (inf., § 373), *vairyā stōiš, yā θwahmī xsādrōi vāci* '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': *təm* refers to *kāmahyā*, which is to be supplied in the accusative-form; *yəm* depends upon the infinitive *itē*. — 14 *hyat nā* (*nar-* m.) *fr̥yāi vaēdamnō isvā daidit̥* (impf. act. 3 sg. § 202: *dā-*) *maibyo, mazdā, tavā rafənō frāxšnənəm hyat θwā xsādrā ašāt hačā fraštā* (impf. mid. 3 sg.: *qs-*) *uzirōidyāi* (inf., see above) *azō* (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 . . *hyat mā vohū pairi.jasat manavahā daxšat ušyāi* (inf., § 371) *tūšnā-maitiš vahistā*: . . '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. — *nōit̥ nā* (*nar-* m.) *pouruš* (nom. sg. m.: see Gl. under *parav-*) *dragvatō* (acc. pl.) *hyāt ēixšnūšō* (cp. Y. 32. 8), *at̥ tōi vīspəng angrəng ašaonō ādarō* (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 *pouruš* cp. Yt. 8. 49. — 16 [*Zaraduštra* says:] *at̥, ahurā, hvō mainyūm zaraduštrō vərəntē* (<sup>1</sup>*var-*), *mazdā, yastē ēiščā 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. — *astvat̥ ašəm hyāt uštānā aojōnghvat̥* 'may *Aša* be incarnate, full of life and strength': *uštānā aojōnghvat̥* abridged for *uštānavat̥ aojōnghvat̥*. — *ašim šyaodanāiš vohū daidit̥* (cp. Y. 43. 14) *manavahā* (instr. as subject, § 427) '*V. M.* shall assign the lot even according to the deeds': *šyaodanāiš* 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 Gāḍā's 49 seq., Die *Gāḍā-Übersetzung* 75 seq.

This *Gāḍā* 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, γē mā arədrō ēōīdat* (impf. act. 3 sg. them.: *kaēθ-*) *paouruyō, yaθā θwā 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'. — *γā tōi ašā* (instr. as subject § 427), *γā ašāi gōuš tašā mraot, isəntī (¹aēs-) mā* (emph. particle) *tā tōi vohū mananāhā* '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 *γō vā* (emph. particle) *mōi nā gənā vā . . dāyāt arəhəuš γā tū vōistā vahistā, ašīm ašāi vohū xšadrəm mananāhā* '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 ēinvatō frafrā* (pres. subj. 1 sg.: <sup>3</sup>*par-*) *pəratūm* '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 kāvayasēā 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 kāvayasēā . . yəng xvō urvā xvaēčā xraodat daēnā, hyat aibi.gəmən* (aor. act. 3 pl.: *gam-*), *yadrā ēinvatō pəratuš, 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 kāvayasēā*) 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 *hyat us ašā* (instr. as subject § 427) *naptyaēsū nafšučā tūrahya uzjən* (impf. act. 3 sg.: *gam-*) *fryānahyā . . , at īš vohū hēm aibi.mōist (maēθ-) mananāhā* (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 succor at the Fulfillment': *rafədrāi* infinitive as representative of (future) subjunctive § 703. *Fryāna*, the prince of the *Tūra*'s, an Iranian tribe outside *Vīstāspa*'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 *γō . . zaraduštrəm rādanāhā*

*marataēšū 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. Lescb. 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 *huššaθrā xšəntəm* (imp. mid. 3 pl.: *xšāy*-) — *mā nō dušəšaθrā xšəntā* (impf. mid. 3 pl.) — *vanhuyā 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. — *yaoždā* (nom. sg. f.) *mašyāi aipī.zqθəm* . . ., *gavōi vərəzyātəm* 'fulfil the future birth (equivalent to the other life) for man, but for the Ox (create) the Husbandry': *yaoždah*-verb. adjective with accusative § 442; the copula of the first clause and the verb of the second clause are omitted § 718. — *təm* (sz. *qəm*) *nō xwarəθāi 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 uta-yūitīm dāt təvišim vanəhōuš manarəhō bərəxədə* (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': *bərəxada*-with subjective genitive § 501, see note on Y. 9. 26. — *ač akyāi ašā mazdā urvarā vaxšač ahurō* 'but for him (the Ox) *M. Ah.* did cause the herbs to grow through *Aša*': *vaxšač* is pres. subj. 3 sg. used as impf. § 631. — 7 *nī ašəmō nī dyātəm* (imp. mid. 3 sg. in passive sense: *dyā*-) 'an end shall be made of the Madness!'. — *paiti rəməm paiti syōdum* (impf. mid.

2 pl.: *sā-*), *yōi ā varəhəuš manarəhō dīdrayzō.duyē* (pres. mid. 2 pl.: <sup>1</sup>*drang-*) *ašā vyəm, yehyā hiðəuš* (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 *višəntē* 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' (*xvəātav-*). — *kadā ajən* (impf. act. 2 sg.: *gan-*) *mūdrəm ahyā madahyā, yā angrayā* (adv.) *karapanō urūpayeintī yācā xratū duš-xšəvrā 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 vāstravaitī*: 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 jīmat manarəhō ēistiš* '(who are) they, to whom the knowledge of the Good Mind will come?': *kəng* terminal accusative § 436. — 12 *aṭ tōi arəhən saosyantō dahyunəm yōi xšnūm, vohū manarəhā* (instr. as voc. § 427), *hačəntē 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 *Mazdah*, 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*, *Frašaōstra* (17), his father-in-law and *Ĵāmāspa* (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 xšaθrəm . bāgəm . vidīšəmnāi* (part. mid. s-aor.: *dā*) *ižācēt ašā* (instr. as subject § 427) *antarə.caraētī* (<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': *ižā-* instrumental of manner § 447. — *taṭ nō nūcēt 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 ištōiš xšaθrəm* '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 *Ārm.*: *və . . ašāi yečā* (nom. sg. f.) *taibyāčā . . ištōiš xšaθrəm* probably instead of *və . . ahīyāšcā, yā ašāi taibyāčā* (dative instead of possessive genitive § 468), . . *ištōiš xšaθrəm*, 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 *āvō gəuš.ā* (§ 36. 1) *həmyantū* (<sup>1</sup>*ay-*), *yōi vō 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 axštəṭ* (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 hīyən ašəm* 'where will they receive the *Aša*?': *yas-* verb. adjective with accusative § 442; *hīyən* 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 *vīspā tā prəšəqs* '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 ašāṭ hačā gəm vidəṭ* (<sup>2</sup>*vāēd-*) *vāstryō šyaoθanāiš ərəšvō həs huəratuš nəmarəhā* (nom. sg. m.), *yō dāθaēibyō ərəš.ratūm xšayəqs 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-), yasā hōi vārāi rādat, ahurō xsādrā mazdā — aṭ ahmāi akāṭ ašyō, yō hōi nōiṭ 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 (*yasā*) is absorbed § 737; *vanhōuš, akāṭ* ablativus comparationis §§ 481, 472. — 7 *dāidi mōi . . tēvīši utayūiti manahā vohū sōnōhē* 'grant me strength and steadfastness at (the time of) the judgement': see note on Y. 31. 2. — 16 *tqm kavā vīštāspō magahyā xsādrā nasaṭ* (plusquamperf. 3 sg. § 643: <sup>2</sup>*nas-*) — *vanhōuš padōbiš* (see Gl. under *pantay-*) *manahō — yqm čistim ašā mantā spantō 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 Vīštāspa*, the patron of *Zaradūstra*, 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 *bərəxdaqm mōi fərašaoštrō hvō.gvō daē-dōiš* (impf. act. 3 sg.: *daēs-*) *kəhrpēm daēnayāi vanhuyāi yqm hōi išyqm dātū xšayqs mazdā ahurō ašahyā āždyāi* (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 . . yqm išyqm . .* 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 *Zaradūstra*, whom he gave his daughter in marriage. See note on Yt. 5. 98. Tradition states, that *Zaradūstra* 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 *Pourucistā* was married to *Jāmāspa* (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 *Uxšyat.ərətā, Uxšyat.nəmah*, and the Messiah, *Saošyant*, see note on Yt. 13. 62. Cp. Jackson Zoroaster 20 seq. — 18 *tqm čistim dājamāspō hvō.gvō ištōiš xvarənā ašā vərəntē* (pres. mid. 3 sg.: <sup>2</sup>*var-*), *taṭ xsādrəm manahō vanhōuš vīdō* (nom. pl. m.: *vīd-* adj.) '*Jāmāspa 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 *īštōiš* depending upon *xvarənāh-*, which is found with instrumental in Yt. 14. 41. *Dājamāspa*, written instead of *Jāmāspa* § 61: a rich nobleman of the *Hvōgva*-family, brother of *Frašaoštra*, see note on Yt. 5. 68. — *taṭ mōi dāidi, ahurā, hyat, mazdā, rapōn tavā* 'this do Thou for me. O Ah., that they may have in Thee, O M., a strong support': *hyat . . rapōn* object sentence with injunctive § 759. — 19 *hvō taṭ nā, maidyōi-mānāhā spitamā, ahmāi* (reflexive, § 568) *dazdē daēnayā vāēdmnō*: . . '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>*aēš*.) *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 *Pouruċistā*. At the ecclesiastical ceremony, at which the prince *Vištāspa* and *Frašaōštra* 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*, *Frašaōštra* 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 īštiš srāvī zaraduštrahē . . . yezi hōi dāt āyaptā . . ahurō . . yavōi vīspāi ā hvānḥvīm* '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. — *yaēcā hōi dabən* (<sup>2</sup>*dab-*: or miswritten for *dadən*?) *saskənčā* (<sup>1</sup>*sak-*) *daēnayā vanhuyā uxđā šyaodanācā* 'and (so also to those), who exercise themselves in the words and works of his goodly faith and mark them': the eorrelative is to be supplied in the dative pl., depending upon *dāt*. — 2 *ačcā hōi scantū* (*hak-*) . . *xšnūm* . . *yasnašcā* . . *vištāspō zarađuštriš spitāmō frašaoštrascā dānōhō* (nom. pl. m.: <sup>2</sup>*dā-* adj.) *ərəzūs padō yəm daēnaṃ ahurō saošyantō 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': *yəm daēnaṃ* incorporation of the antecedent § 738. The son, whom *Z.* had by his first wife (see note on Y. 51. 17), is *Isat.vāstra*, as we find out from Yt. 13. 98. — 3 *təmčā tū, pouručistā haēčat.aspānā spitāmī, yezivī dugədrəm zarađuštrahē, vanhōuš paityāstīm mananōhō ašahyā mazdāscā taibyō dāt sarəm* 'and this man (*Jāmāspa*) he (*Zarađuštra*) 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. *Haēčat.aspa* is *Zarađuštra*'s great-grandfather; and *Spitāma* is the heros eponymus of the family, whence the Prophet's appellative *Zarađuštra Spitāma* 'Zarađuštra the Spitamid'. See Jaekson Zor. 17 seq. — *adā hēm frašvā* (*fras-*) *θwā xradwā* 'go thou therefore with thy understanding and take counsel'. — *spəništā ārmatōiš 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 vō 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. — *mananōhō vanhōuš xənvat hanōuš mēm bəəduš mazdā dadāt ahurō daēnayāi vanhuyāi* . . 'and for her good Self will *M. Ah.* grant her the glorious prize of the Good Mind': *mēm bəəduš* is corrupt. — 5 [*Zarađuštra* says:] *sāxəni vazyamnabyō 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 ī* (aee. pl. n.: <sup>2</sup>*ay-* dem. pron.) *maqzdazdūm* (impf. mid. 2 pl.: *mand-*) *vaēdō.dūm* (<sup>1</sup>*vaēd-*) *daēnābiš abyastā ahūm yō vanhōuš mananōhō* '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 vō anyō ainīm vīvnghatū* (<sup>1</sup>*van-*) 'each one you shall (seek to) outdo the other in righteous doing': *ašā* instrumental of respect § 453. — 6 *idā ī* (emph. particle) *haiθyā* (adv.) 'verily thus it is'. — *drūjō hačā rāθəmō* (loc. sg. instead of *rāθəmōi*, because a word beginning with *y* follows § 179. 7) *yəmō* (i. e. *yəm* aee. sg. m. § 34. 2) *spašudā* (pres. aet. 3 pl., probably instead *spašnudā*: *spas-*) *frāidīm*, [*drūjō*] *āyesē* (pres. mid. 3 sg.: *yās-*) [*hōiš piđā*] *tanvō parā* 'the joy, which ye behold upon

the Follower of *Drug*, will be taken away from his person: incorporation of the antecedent § 738; *rāθma-* 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, nəsač* (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 vō miždəm aohač ahyā magahyā — yavač āzuš zraz-dištō būnōi haxtayā* (gen. sg.: *haxt-* n.) — *paračā mraočas aorāčā yaθrā mainyuš drəgvatō anəsač 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. — *ivizayadā* (pres. act. 2 pl.: *zāy-*) *magəm təm, ač vō vayōi aəhaiči apəməm* (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 *ivizayadā* instead of *vizayadā*. — 8 *huxšadrāiš jənəraqm xrünəraqmēā rāmqmēā aiš dadātū šyeitibyō* (part. pres. act.: *šyā-*) *vižibyō* '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': *aiš* instrumental of separation § 446, cp. Y. 48. 11. — *iratū* ('ar-) *iš dvafšō hvō dəvəzā mərəiθyaos 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 vāšō rāsti* (*rāθ-*) 'to the man of false belief belongeth the place of corruption'. — *tōi narəpīš* (acc. sg. n.) *arəjiš aēšasā dəjič.arətā pəšō.tanvō —: kū . . ahurō, yō iš jyātəuš həmiθyāt* (*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.tanū-* 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 pairī jasəmaidē, mazdā ahurā, θwā θwā mainyuš spəništā, yō ā axtiš ahmāi, yəm axtoyōi dānhē* '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 purposcest to prepare torment': *vorəzənā* 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 paiti.jamyā, ātarə mazdā ahurahyā, urvāzištahyā urvāzyā nqmīštahyā nəmarəhā nā mazištāi yānhəm paiti.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 *paiti.jamyā* the subject of which is understood § 571; *yātāyā* is obscure, see Bartholomae Wb. 1284. *mazištāi yānhəm*: 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 *ātarš 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 pairi.jasāmaidē* 'that one of Thy names, O *Ā.*, 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: *bərəzisivah-* '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 āvādayamahī, mazdā ahurā, imā raočā bərəzīštəm bərəzimanəm avat, yāt hvarš 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 *īma-* and *ava-* see § 567. Cp. V. 2. 40: *xadātača raočā stidātača* 'there are eternal lights and transient lights'. The Commentary has here the following Avesta quotation: *vīspa anaṅra raočā usča us.raočayeiti vīspa stidāta raočā aora āraočayeiti antarāṭ* '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. I. 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 paiti adāhū, mazdā ahurā, mazdqmčā* (acc.

sg. with transition to the *ā*-declension: *mazdāh-* n.) *būiričā kərəšvā* (<sup>1</sup>*kar-*) *rāiti* (instr. sg.: <sup>2</sup>*rātay-*) *tōi xrapaiti ahmaṭ hyaṭ aibi, hyaṭ miždəm mavaiðəm fradadāḍā 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 . . xrapaiti ahmaṭ hyaṭ aibi* the relative sentence is the object of <sup>1</sup>*kar-*, which forms a single phrase with the accusative *mazdām* (see § 438 β and note on Y. 9. 28); in *būiričā . . kərəšvā . . xrapaiti ahmaṭ hyaṭ aibi* the relative sentence is one of the two accusatives depending of <sup>1</sup>*kar-* as verb of making, *būiričā* being the other and agreeing with *hyaṭ*. *rāiti tōi . . hyaṭ miždəm mavaiðəm fradadāḍā daēnābyō* absorption of the correlative § 737; *mavaiðəm* 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 manah-yāicā taṭ* (adv.) *ahyā, yā taṭ upā.jamyāmā: tavačā haxēmā ašaḥyācā 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.) *ašačinanəhō, aidyūš vāstryōng darəgāi . . haxmainē, ahmaibyā ahmā.rafənanəhō* '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 *adā xvaētūs* (nom. sg., collective) *adā vərəzənā* (nom. pl. n.) *adā haxəməm hyāt* (§ 619), *yāiš hišcamaidē* (*hak-*), *adā vō utā hyāmā, mazdā ahurā, ašavanō ərəšyā ištəm* (<sup>1</sup>*aēš-*) *rāiti* (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. Ah., 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 ě j t d,δ đ ť p b,w*  
*f ɳ ı n m y v r,hr (irř-,urř-)* s z ś ź ħ ģ xv.



a.

- <sup>1</sup>a, ā prep., postpos. and vbl. prefix, see under ā.  
<sup>2</sup>a-, ə-, g. ā- (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. ā.  
y. aēta- pron. dem. (skt. etā-) 'this; this here, this now'. Decl. § 397.  
y. aētada adv 'here, there; then, thus; thereupon'.  
y. aētavant- adj. (skt. etāvant-) 'so much, so great, so many', only neutr., aētavaitya (loc. sg.) adv. 'thus'.  
y. aēbra.patay- sb. m. 'teacher'.  
aēn- vb. (skt. inōti), pres. inav-: 'to injure, to offend, to do violence to'.  
y. aēnarāhāiti: 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 aēnarāha-, § 100.4) denom. pres. 'to offer violence to, to use force with'.  
y. aēnahvant- adj. 'doing violence to (loc.)'.  
aēm: see under ayōm.  
aēvā adv. (skt. evā) 'so, thus'.  
aēva-, y. ōiva (only acc. sg. m., n. ōim) num. 'one; only, single'.  
y. aēvada adv. 'in the same place' or 'at the same time'.  
y. aēvandasa- num. adj. 'eleventh'.  
y. aēvō.dāta- adj. 'sole-created'.  
aēs- vb. (skt. īṣṭe, īṣe, īśāndh), pres. is-: only mid. 'to be master of, to rule over; to be able; to be obliged to'.  
y. aēsma- sb. m. (cp. skt. indhāté) pl. and sg. collect. 'fire wood, fuel'.  
y. aēs-mō.zasta- adj. 'having fire-wood in the hand'.  
y. aēza- adj. (from āz- vb.; skt. ehā-) 'desiring, wishing'.  
y. aēzah- sb. n. (skt. éhas-) 'wish, desire'.  
y. <sup>1</sup>aēs- vb. (skt. īṣati, icchāti, eṣiṣyati, eṣayati; iṣṭāh), pres. iṣa-; isa-; isasa-;

- aēsaya-; fut. aēsya-; perf. ptcpl. pass. iṣta-: 'to seek for; to desire; to wish to hear; to demand'. With aibi 'to strive for (acc.)', with upa 'to perceive', with paiti '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. eṣā, eṣāh) 'this here, this now, this my, this our'. Decl. § 397.  
g. aēsasa- adj. 'setting out to (acc.)'.  
y. aēsma-, y. g. aēsōma- sb. m. 'madness'; name of a Daēva.  
y. aoe: see under lava-.  
y. aoi: see under avi.  
aog- vb. (skt. óhate), pres. aog-, perf. ptcpl. 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. aogah- sb. n. (cp. aojah-) 'strength'.  
g.(y.) aogah- sb. n. (cp. aojah-) 'strength'.  
y. aoxtō.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. ūhati 'he moves') 'to practise'.  
aojīṣta- adj. (superl. of uyra-; ai. ójīṣṭha-) 'strongest, very strong'.  
g. aojya- adj. (fut. ptcpl. pass. of aog- vb.) 'worthy of praise'.  
y. aojyah- adj. (compar. of uyra-; skt. ójtyas-) 'stronger'.  
y. aota- adj. (cp. aodar- sb. n. 'coldness', skt. ūdhar-) 'cold'; sb. n. 'coldness, frigidity'.  
y. aotra- sb. n. 'shoe, boot'.  
aorā adv. (instr. sg. of \*aora- adj., compar. of avā; cp. skt. āvara- 'inferior') 'down, downwards'.  
g. aoz- vb. (skt. ūhati '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. *oṣa*- sb. m. 'burning') 'destruction, ruin, death'; name of a *Daēva*.
- aka*- adj. (skt. *dka*-) '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. *actya*- sb. m., name of a wizard.
- acišta*- adj. (superl. of *aka*-) 'most evil, most wicked, worst'.
- y. *a-jastay*- (from *gad*- vb.) 'non-entreaty'.
- y. *a-jdyamna*- adj. (pres. ptepl. mid. of *gad*- vb.) 'unasked'.
- y. *a-jyamna*-adj. 'inexhaustible, never-failing'.
- g. *a-jyātay*- sb. f. 'not-life'.
- y. *a-tanu.pərəda*- sb. m. 'non-tanu.pərəda'.
- y. *atāra*- adj. (compar. of *1a*-) 'this of the two'.
- y. *ad*- vb. (skt. *āha* perf.) pres. *adaya*-; (iter.) *ādāya*-; aor. pass. *ādi*: 'to say'; pass. 'to be called' with two nom. With *paīti* 'to answer'.
- y. *ada*, g. *adā* adv. (skt. *ādihā*) 'then; and, also; so'.
- y. *a-daēvayasna*- adj. 'who is not a worshipper of the *Daēva*'s'.
- y. *a-daoyamna*- adj. (pres. ptepl. mid. from *1dab*- vb.) 'who cannot be deceived, infallible'.
- y. *adav*- sb. f. 'rivulet'.
- y. *adairi* prep. (cp. skt. *ādihara*- adj.) with acc. 'under, below'.
- y. *adairi.zama*- adj. 'being under the earth, residing under the earth'.
- y. *a-dahma*- adj. 'non-dahma'.
- g. *a-dā*, y. *a-dā*-sb. f. n.: see under *ādā*.
- y. *1adā* adv. 'then, afterwards'.
- y. *2adā* [Yt. 10. 13] adv. 'from there, from that point'.
- y. *a-darotō.tkaēša*- adj. 'not esteeming the teacher'.
- y. *aška*- sb. m. (skt. *ātka*-) 'mantle'.
- y. *a-dbišta*, *a-ḡbišta*- 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. *adwan*- sb. m. (skt. *ādhan*-) 'way, path'.
- adā* adv. (skt. *āthā*) 'so, thus; therefore; and'.
- y. *adaurvan*-, *adaurun*-, *ādravan*- sb. m. (skt. *ātharvan*-) 'priest'.
- y. *adā ratu*s: quotes the prayer Y. 27. 13 from the second paragraph.
- y. *a-idyājah*-, *a-idyējah*- adj. 'not endangered'.
- y. *a-idyējahvant*-adj. 'not endangered'.
- adrā* adv. (skt. *ātrā*) 'here; there'.
- a* particle 'then; but; and'.
- g. *a-čā* particle 'and then, and'.
- a-čūt* particle 'then; however; but'.
- aḡbišta*-: see under *adbišta*.
- g. *a* *zi* particle 'for'.
- ap*- vb. (skt. *prāpat*, *prāpeyam*), pres. *apaya*-: 'to reach, overtake; to partake of (acc.); to observe; to cope with (acc.); to come up'. With *paīti* or with *frā* 'to come to (avi with acc.)'.
- ap*- sb. f. 'water': see under *āp*-.
- apā* vbl. prefix (skr. *āpa*).
- y. *apaošā*- sb. m. (\**apa-uša*- lit. 'drying up', cp. *aoša*- sb.) name of a *Daēva*.
- y. *apa-kāva*- adj. 'humpbacked'.
- y. *apa-ḡžāra*- sb. m. 'outlet'.
- y. *apa.xraosaka*- adj. (from *xraos*- vb.) 'slandorous'.
- y. *apa.xšādra*- adj. 'dethroned'.
- y. *a-paīti.zəta*- adj. (from *1ar*- vb.) 'unhindered, in a continuous course'.
- y. *a-paīti*-a- adj. 'not settled'.
- y. *a-paīti.busti* adv. (from *baod*- vb.) 'without being perceived'.
- y. *apa.dis*- adj.: obscure.
- y. *apana*- sb. m. (skt. *apānā*-) 'expiring'.
- y. *apanō.tama*- adj. (superl. of \**apana*- adj., derived from *apa*-) 'highest, best'.
- y. *apaya* adv. 'afterwards, hereafter'.
- y. *apayav*- adj. (from *ap*- vb.) 'coming up'.
- g. *apa-yeti* 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'.
- aparām* (acc. sg. f.) adv. 'behind, on the other side of (gen.)'.

y. *a-para.iriḍyant*-adj. 'not dying'.  
 y. *a-pairi.ādra*-adj. (from *ād-* 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*-, *apāxēdra*-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.  
*apāma*, g. *apāma*-adj. (superl. of *apa*; skt. *apamā*-) 'last'; *apāmam* adv. 'at last, at the end of all things'.  
 y. *a-pārānāyav*-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'.  
*apī* (skt. *āpi*) adv. 'and, also; afterwards; even, very'; prep. with acc. 'over; by'. Vbl. prefix.  
 y. *apī.jaīti* inf. (from *gan*- vb.) 'to smite'.  
 g. *apī tāiś* adv. (lit. 'after these [things]') 'hereafter'.  
 y. *a-pīpyūśi*-adj., only fem. 'not giving suck'.  
 g. *apī.zāḍa* sb. n. 'the future birth'.  
 y. *apī.sūtay*-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. *apuḍrō.zanā*-adj., only fem. (from <sup>1</sup>*zan*- vb.) 'sterile'.  
 y. *a-puyant*-adj. (pres. ptepl. act. from *pav*- vb.) 'not rotting, not putrefying'.  
 y. *aipy-ūxday*-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.γžārēm* absol. (from *γžar*- vb.) 'flowing along'.  
 y. *aiwi.xsōidne* 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-dāstay*-sb. f. 'word'.  
 y. *aiwidātō.tarstay*-adj. 'horrifying'.  
 g. *aibi.darəstay*-sb. f. (from *darəs*- vb.; skt. *dṛṣṭay*-) 'sight, aspect'.  
 y. *aiwi.draoxda*-adj. (perf. ptepl. pass. of *draog*- vb.) 'to be deceived'.  
 y. *aiwi.ḍāy*-adj. 'troubling about(gen.)'.  
 y. *aiwi-ḍūra*-adj. 'very victorious'.  
 g. *aibi.bairiśta*-adj. 'most advantageous, useful'.  
 y. *aiwi.nūtay*-sb. f. (from *nay*- vb.; skt. *nūtay*-) '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.śāetan*-sb. m. (from *śay*- vb.) 'inhabitant'.  
 y. *aiwi-śasta* inf. (from <sup>1</sup>*had*- vb.) 'to mount (a horse)'.  
 y. *aiwi-śīte* inf. (from *śay*-) 'to inhabit'.  
 y. *aiwiśtay*-sb. f. (from <sup>1</sup>*ah*- vb.) 'study'.  
 y. *aiwiś.xvarəḍa* adj. 'drinkable'.  
 y. *abda*-adj. 'wonderful, excellent'.  
 y. *abdō.tēma*-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 *āxś*- vb.) 'overseer, guardian'.  
 y. *aiwy-āxśtrāi* inf. 'to watch over' (with acc.).  
 y. *aiwyāma*-adj. 'exceedingly strong'.  
 y. *aiwyāvah*-sb. n. (cpd. *aiwi*+<sup>2</sup>*avah*-?) 'assistance, help, succour'.  
 y. *aiwyānḥana*-sb. n. (cpd. *aiwi*+\**yānḥana*-, from <sup>1</sup>*yāh*- vb.) 'girdle'.  
 y. *awra*-sb. n. (skt. *abhṛā*-) 'cloud; rain, shower of rain'.  
 y. *awś-dāta*-adj. 'laid in the water, lying in the water'.  
 y. *awśdānvan*-sb. m., name of a water.  
 y. *a-fraoxśayant*-adj. (pres. ptepl. act. from <sup>1</sup>*vaxś*- vb.) 'not growing up'.  
 y. *a-frakatak*-adj. (from *tak*- vb.) 'not running forward (out of the hiding-place)'.  
 y. *a-frakadavata*-adj. (cp. skr. *dhū-nōti* 'he shakes') 'not movable'.  
 y. *a-fraγyamna*-adj. 'inexhaustible'.  
 y. *a-frataṭ.kuśi*-adj. (\**taṭ.kvah*- perf. ptepl. act. of *tak*- vb.) fem. 'not flowing forward'.  
 y. *a-fra-patāi* inf. (from *pat*- vb.) 'to come along' (in *daēvic* manner).  
 y. *a-framaranti*-sb. f. (from <sup>2</sup>*mar*- vb.) 'non-recitation'.

- y. *afrasāhvant-* adj. 'complying with a p.'s wish' (with dat.).
- y. *a-frazantay-* adj. 'childless'.
- y. *a-fraśmant-* adj. 'not proceeding, not moving forward'.
- y. *a-frīḍyant-* adj. (pres. ptepl. act. from *fraēḥ-* vb.) 'not putrefying'.
- y. *aḥsmān-* sb. n. 'line' (of the *Ġāḍā*'s).
- y. *aḥsmānīvaṇ* adv. 'line by line'.
- y. *aḥśa-* sb. m. (pl.) 'loss'.
- y. *aḥś.ēḍira-* adj. 'containing the seed of the waters'.
- y. *aḥra-*, g. *angra-* adj. 'hostile, fiend; evil'.
- y. *aḥrō.mainiyav-* adj. 'creature of the Evil Spirit'.
- y. *aḥrō.mainiyava-* adj. 'creature of the Evil Spirit'.
- y. *a-ṇhaośmna-* adj. (pres. ptepl. mid. from *\*haoś-* vb., cp. skt. *śūśyati*) 'not drying up'.
- y. *a-ṇhaidya-* adj. (skt. *asatyā*) 'untrue'.
- aṇhav-*, *aḥu-* sb. m. (from *ḥah-* vb.; skt. *āsav-*) 'being, existence, life; place of the existence; world; mankind; community'.
- y. *a-ṇhavana-* sb. m. 'pestle'.
- y. *aṇhūca* [V. 2. 43]: see under *aḥu-*.
- y. *aṇhūḍwa-* sb. n. '*Aḥu*-ship'.
- y. *a-ṇhvā-* sb. f. (from *ḥhav-* vb.) 'energy, vital strength'.
- an-* neg. prefix: see under *ḥa-*.
- y. *an-* vb. (skt. *ānīti*), 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 *ḥa-*.
- ana-* pron. dem. (skt. *anā*) 'this, he'; with *yadānā* and a subst. 'any ...' Dcln. § 379.
- g. *an-aēśa-* adj. 'who does'nt achieve anything'.
- y. *an-ayra-* adj. 'endless, eternal'.
- y. *anaidim* adv. 'cross, across'.
- y. *an-apīśūta-* adj. 'without displacement'.
- y. *an-apīśūtay-* sb. f. 'non-displacement'.
- y. *an-apyūḥḍa-* adj. 'without insertion of words'.
- y. *an-apyūḥḍay-* sb. f. 'non-insertion of words'.
- y. *an-aivi.ṣrētṇō.gātav-* adj. 'without a fixed place'.
- y. *an-aivi.druxḍa-* adj. 'not deceived, not belied'.
- y. *an-aivi.vastra-* adj. 'unclothed'.
- y. *an-aivi.vārentya-* adj. (from *vār-* vb.) 'not to be sprinkled'.
- y. *an-aiviḥ.ṣvarəḍa-* adj. 'unfit to drink'.
- y. *an-abḍāṭay-* sb. f. 'not-dressing (the shirt)'.
- y. <sup>1</sup>*an-aivyāstay-* sb. f. 'not-pulling on the girdle'.
- y. <sup>2</sup>*an-aivyāstay-* adj. (from *ḥah-* vb.), only fem. 'without cohabitation'.
- y. *an-antarə* adv. 'not inside, not within' (doubtful).
- y. *ana.māna-* 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-aśavan-* adj. 'unfaithful, enemy of the faith'.
- y. *an-ahaxta-* adj. 'not qualified'.
- g. *anāś ā* adv. (lit. 'by means of these [things]') 'therefore; in such a way'.
- y. *an-āḥstay-* sb. f. 'non-peace'.
- y. *an-ādruḥṭay-* sb. f. 'not-lying'.
- y. *an-āpa-* sb. n. 'desert'.
- y. *an-āzarata-* adj. 'not made angry'.
- y. *an-āhūta-* adj. 'spotless'.
- y. *ainīta-* adj. (*\*an-inīta-* by hapology; from *aēn-* vb.) 'not offended, not injured'.
- y. *anu*, g. *ḥānū* (skt. *ānu*) prep. with acc. 'according to, after, along'. Vbl. prefix.
- y. *anuxṭāe* 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 circle, edge'.
- y. *anu-matay-* sb. f. 'repeating in mind'.
- y. *anu-matḥe* inf. (from *ḥman-* vb.) 'to think according to, after'.
- y. *anu-maya-* adj. (cp. skt. *mimāti*) 'bleating', with *pasav-* 'sheep'; sb. 'sheep'.
- y. *anu-varṣṭāe* inf. (from *varəz-* vb.) 'to work according to, after'.
- y. *an-usant-* adj. 'against one's will'.
- y. *an-uzvarṣta-* adj. 'not made good'.
- y. *anku.pəsəmna-* adj. (cp. skt. *anikā-* sb. m.; *pəsəmna-* pres. ptepl. mid. of *pāḥ-* vb. 'to adorn') 'adorning o. s. with bracelets'.
- g. *angra-*: see under *aḥra-*.
- g. *angrayā* adv. (from *angra-*) 'mischievously'.
- antar̥* (skt. *antār*) adv. 'within, between'; prep. with acc. 'within, in, under, between'. Vbl. prefix.

- y. *antara-* adj. (skt. *ántara-* adj.) 'inner, interior'.  
 y. *antarə.arəḍam* adv. (cp. skt. *āp-yardham* adv.) 'within' with gen.; 'on this side'.  
 y. *antarə uctay-* sb. f. 'interdict'.  
 y. *antarə.nāēmāt* (abl. sg.) adv. 'from within; within'.  
 y. *anda-* adj. (skt. *andhā-* adj.) 'blind'.  
 y. *anya* adv. (instr. sg. of *anya-*) 'except, save', with instr.  
*anya-, ainya-* adj. (skt. *anyā-*) '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. *āma-*) 'strength, force; charge; attack'.  
 y. *amaē.nigan-* adj. 'smiting in the attack'.  
 y. *amavant-*, g. *əmarant-* adj. (skt. *āmavant-* adj.) 'strong, powerful, vigorous'.  
 y. *amavastara-* adj.: compar. of *amavant-*.  
 y. *amavastəma-* adj.: superl. of *amavant-*.  
 y. *a-maršant-* adj. (s-aor. ptepl. act. from <sup>1</sup>*mar-* vb.) 'not dying, immortal'.  
 y. *a-mašya-* adj. (skt. *āmartya-* 'immortal') 'unpeopled, deserted'.  
 y. *a-mərəctay-* adj. (from *marək-* vb.) 'not endangered'.  
*amərətātāt-, amərətāt-* (by haplology) sb. f. (cp. skt. *amṛtatvā-* sb. n.) 'immortality, eternity'; also deified.  
*a-məša-* adj. (skt. *amṛta-*) 'immortal'.  
 y. *a-muyamna-* adj. (ptepl. pres. mid. of \**muya-* 'to move'; cp. skt. *kā-mamūta-* adj.) 'not departing'.  
<sup>1</sup>*ay-* vb. (skt. *éti, áyat* [subj.], *yānti, íhi; áiyehi*), pres. *ay-, y-; āy-*; 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 *aivi* '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 *paiti* '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. *im, īt; īś, ī* 'him, her, it'. Decln. § 398.  
 y. *ayaoxšusta-*: see under *ayōcxšusta-*.  
 y. *a-yaoždya-* adj. (\**yaoždya-* fut. ptepl. pass. from *yaožda-* vb.) 'not to be purified, unclean'.  
*ayapta-*: see under *āyapta-*.  
 y. *ayarəhəna-* adj. 'made of metal (iron)'; sb. n. 'a thing made of metal (iron)'.  
 y. *ayarəhō.jyā-* adj. 'with metal (iron) tendons'.  
 y. *ayarəhō.duma-* adj. 'with metal (iron) tail'.  
 y. *ayarəhō.paitišcvarəna-* adj. 'with metal (iron) jaws'.  
 y. *ayarəhō.pād-* adj. 'with metal (iron) feet'.  
 y. *ayarəhō.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. *ayan-*: 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-jñīyā-*) 'unworthy of worship'.  
*ayah-* sb. n. (skt. *āyas-*) 'metal (iron); iron caldron'.  
 y. *a-yā-* adj. (also fem.) 'going on, streaming' (of waters).  
 y. *ayādrīma-* 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. *im* (only fem.; skt. *īyám*) pron. dem., nom. sg. m. and f. 'this; this here; he, she'; *aēm aēm* 'any, any one'.  
 y. *ayesnya-*: see under *ayasnya-*.  
 y. *ayō-cšusta-, ayaocšusta-* sb. n. 'melted metal'.  
*avā* (skt. *āva*) 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. *avadāṭ* adv. 'thence, from thence'.
- y. *ava.dāraṇam* inf. (from <sup>1</sup>*dar*- vb.) 'to tear asunder'.
- y. *avaḥā* adv. 'thus, so; therefore; there'.
- y. *avaḥe* indecl.: meaningless word of curse.
- y. *a-vaṣṭhav*- adj. 'bad, evil'.
- y. *avaṣṭhe*, *avaṣṭhe* inf. (skt. *āvase*) 'to help'.
- y. *avaṣṭhama*- adj. (superl. of *avaṣṭhav*-) 'worst, most evil'.
- y. *a-vaṣṭmna*- adj. (pres. ptepl. mid. from <sup>1</sup>*van*- vb.) 'invincible; unbrea- kable (of fetters)'.
- y. *avant*- adj. 'such; so great; so much; so long'.
- y. *avanta*- adj. (from *ban*- vb.) 'not sick'.
- y. *avavāitya* 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. accu- sative § 442).
- y. *a-varatā*- sb. f. 'object of value, possession; riches'.
- y. *a-vasō.xśadra*- adj. 'not free, de- pendent'.
- y. <sup>1</sup>*avah*- sb. n. (cp. skt. *āmbhas*-) 'water'.
- <sup>2</sup>*avah*- sb. n. (cp. *avar*-) 'help'.
- y. *a-vahmya*- 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. ptepl. act.): see under *bā*-.
- y. *avi*, *aoi* (cp. *aivī*, *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.mīḍray*- adj. 'enemy of Miṭra'.
- 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*; *tyartī*, *irte*; *reḥātī*), pres. *ar*-, *arə*-; *iyar*-, *ir*-; caus. *āraya*-; perf. ptepl. 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. *arənāvi*; perf. ptepl. pass. *arəta*-: 'to grant, allot'. With *us* and *frā* 'to assign'.
- y. <sup>3</sup>*ar*- vb. (cp. skt. *arpāyati*), pres. *ara*-: mid. 'to stick'.
- y. *ara*- adj. 'afflicted with a certain defect'.
- y. *a-ratufri*- adj. 'who is not *ratufri*, not blessing the *Rata*v's' with gen. of that by or for which one becomes *aratufri*-.
- y. *araska*- sb. m. 'envy' (doubtful).
- y. *arāḍrav*- sb. m., name of the tool- table, which stands before the *Zaotar*-.
- y. *a-irišta*- adj. (skt. *drīṣṭa*-) 'unhurt, safe'.
- auruna*- adj. 'wild'.
- y. *auruša*- adj. (cp. skt. *aruṣā*-) 'white'.
- y. *auruša.bāzav*- adj. 'with white arms'.
- y. *arajaṭ.aspa*- m., name of a *Hyaona*- prince.
- g. *arajay*- adj. (cp. skr. *ārhati*) 'worthy'.
- y. *arətō.karəḍna*- adj. (\**arəta*- sb. n. 'law; duty' from <sup>3</sup>*ar*- vb.; \**karəḍna*- sb. n. 'performance') 'wherefore the performance of the religious duty is significant' (of the *Hamaspād- maēdaya*-festival).
- y. *arədvi*- sb. f. (lit. 'moist, fertile'; cp. skt. *ṛdū*-), name of a mythic and deified river.
- arədra*- adj. 'true, trustworthy; reli- gious, pious'.
- arəḍa*- sb. n. (skr. *ārtha*-) 'affair, mat- ter, business; desire'.
- y. *arəḍna*- 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 *Savḥavak*.
- y. *armaē-šād*- adj. 'sitting quietly'.
- y. *armaē-štā*-, *arəmaē-štā*- adj. (also fem.) 'stagnant' (of waters).
- y. *arəmō.šuta*- 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. *airyəman*- 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 isyō*.
- y. *airyō.śayana*-sb. n. 'domicile, residence of the Aryans'.
- y. *airyō.ksūṭa*-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. *drvant*-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 *Kərəsāspa*.
- 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-uada*-, *ərəz-uada*-adj. 'rightly spoken'.
- y. *arštay*-sb. f. m. (skt. *ṛṣṭāy*-) 'spear, lance'.
- y. *arštāt*-sb. f. (\**aršta-tāt*- by haplogy), 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. *āsman*-, *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.śōidra*-sb. n. plur. 'places and domiciles'.
- g. *a-sistay*-sb. f. (from *sāh*-vb.) 'promise; promised reward'.
- g. *a-sūra*-adj. 'not strong, weakening'.
- ast*-sb. n. (skt. *āsthī*, *asthnaḥ*) 'bone; body'.
- y. *asta*-sb. n. (skr. *āsta*-) 'home'.
- astay*-sb. m. (cp. skt. *ātithay*-sb. m. 'guest') 'fellow, companion'.
- y. *astava*-adj. 'having, wearing a bone'.
- v. *asti.aojah*-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. *asthanvānt*-, *asthimant*-) 'bodily, material'.
- y. *aspa*-sb. m., *aspā*-sb. f. (skt. *dśva*-, *dśvā*-) 'horse, mare'.
- y. *a-span*-adj. (from *sav*-vb.) 'useful, profitable'.
- y. *aspya*-, *aspya*-adj. (skt. *dśviyā*-, *dśvya*-) 'consisting of horses'.
- y. *aspāyaoḍa*-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. *āsanna*-adj.) 'near'; *asne*, *āsnaē-ēa* (loc. sg.) adv. 'near' (with abl.), *asnāṭ-ēa* (abl. sg.) adv. 'from near'.
- asnāṭ-ēa* (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 *Gāḍās*'.
- y. *a-sruta*-adj. (skt. *āsruta*-) 'not heard, inaudible'.
- a-sruštay*-sb. f. (cp. skt. *śruštāy*-) 'disobedience'.
- y. *az*-vb. (skt. *ājati*, *ajyāte*), 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. *āhan*-) 'day'.
- y. *a-zarəśant*- (cp. skt. *jiryati*- 'he grows old') 'not growing old'.
- y. *a-zāta*-adj. (skt. *ājāta*-) 'not (yet) born; future'.
- g. *a-zō* inf. (from *zā*-vb.) 'to go against (acc.), to attack'.
- y. *azəm*-, g. *azəm* nom. sg., pron. 1st pers. (skt. *ahām*) 'I'.
- azī*-adj. (skt. *ahī*-), only fem. 'great with young' (of cows).
- y. *azinavant*-adj. 'watchful, vigilant; agile, quick'.
- y. *azrō.daday*-adj. (\**azrā*-sb. f. from *az*-vb.) 'prowling'.
- aś*-sb. n. (skt. *akṣī*) '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*

- vahistām asti*; also with *vahista-* adj.
- y. *aśa[-oṣṭa-*, see note on Yt. 5. 77] adj. 'truly spoken'.
- y. *aś.aojastāma-* adj. 'by far the strongest'.
- y. *aś.aojah-* adj. 'very strong'.
- y. *aśa-čidra-* adj. 'offspring of Aśa'.
- aśa-čīnah-* adj. 'longing for the Aśa'.
- y. *aśa.pavīrya-* adj. 'the first in righteousness'.
- y. *aśa.nāsa-* adj. 'wherefore one gets the (highest) claim'.
- y. *aś.ama-* adj. 'very strong'.
- aśay-* 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. *aśaya* adv. (cp. skt. *ṛtayā* adv.) 'in order, duly; precisely, exactly'.
- y. *aśayā-* sb. f. 'doing works of Aśa'.
- y. *aśava.gan-* adj. 'killing a faithful one'.
- y. *aśava.ṁśnav-* adj. 'satisfying the faithful'.
- y. *aśava.frazantay-* sb. f. 'faithful descendants'.
- aśāvan-*, *aśāon-*, *aśāun-* adj. (cp. skt. *ṛtāvan-*) 'follower of Aśa; faithful, righteous (of men); holy (of gods)'.
- y. *aśavasta-* sb. n. (from *aśavant-* adj., skt. *ṛtavant-*) 'possession of the highest claim'.
- y. *aśavastāma-* adj. (superl. of *aśavant-*) 'most righteous, holiest'.
- y. *aśavastō.dā-* adj. 'giving the possession of the highest claim'.
- y. *aśavazdah-* sb. m., name of two believers.
- y. *aśavaṇ* [Yt. 19. 84]: obscure.
- y. *aśa.ṁvādra-* adj. 'granting the fortune of Aśa' (of mounts).
- y. *aśāun-*: see under *aśavan-*.
- y. *a-śāta-* adj. 'sorrowful'.
- y. *aśāva-* sb. m., name of a class of enemies of the *ahuric* creation.
- y. *aśāvan-*: see under *aśavan-*.
- y. *aśāmaoṣa-* sb. m. (cp. skt. *mōha-* sb. m.) 'heterodox teacher'.
- y. *aśō.ṭkaēśa-* adj. 'following the doctrine of Aśa'.
- y. *aśō.mižda-* adj. 'yielding the reward of Aśa'.
- y. *aśō.zušta-* sb. m., name of the owl.
- y. *aśivant-* 'possessing, producing the rewards', of *Sraoša*.
- y. <sup>1</sup>*ašta-* num. (skr. *aṣṭá*) '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. *aśtrā-* sb. f. (from *az-* vb.; skt. *aśtrā-*) 'goad, whip'.
- y. *aś.dānav-* adj. 'big-seeded'.
- y. *aś.pavourva-* adj. 'by far the first'.
- y. *aś.pačīna-* adj. 'where one cooks much'.
- y. *aś.pairīka-* adj. 'with many witnesses' (doubtful).
- y. *aś.baourva-* adj. (lit. 'where one chews much') 'having abundance of (solid) food'.
- y. *aś.bərət-* adj. 'bringing much'.
- y. *aśnāatča*, *aśnō*: see under *asan-*.
- y. *aś.manah-* adj. 'with violent passion'.
- y. *aś.mižda-* adj. 'yielding abundant reward'.
- y. *aśya-* adj. 'who holds with Aśa, pious, righteous'.
- g. *aśyah-* adj. (compar. of *aka-*) 'worse, more evil'.
- y. *aś.vandara-* adj. 'often praised, famous'.
- y. *aś.varəčah-* adj. 'possessing great strength, energy'.
- y. *aś.xvarətāma-* adj. 'greediest'.
- y. *ažay-* sb. m. (skt. *āhaj-*) '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-*, *anhya-* (*anḥa-*, *anḥa-*); perf. ptepl. pass. *asta-*: 'to throw, dart'. With *us* 'to send out, up', with *para* 'to overturn, spill'.
- y. *ahē* particle 'indeed, certainly'.
- y. *ahqaxšta-yna-* sb. n. (plur.) 'a hundred thousand of stripes'.
- a-hū-*, *a-nhū-* sb. m., g. *a-nuhī-* 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 vairiyo*; mostly with *vairya-* adj.
- y. *ahunavant-* adj. 'containing the Ahuna', name of the first *Gādhā* (Y. 28-31).
- ahūm*: see under *anḥav-* 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.tkaēša, <sup>0</sup>rō.tkaēša- adj. 'following the doctrine of Ah. M'.  
 ahma-, g. śhma- pron. 1st 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.rafnah- 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. āctūirīm 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 <sup>\*</sup>ānk- adj., derived

from *ā*) prep. with acc. 'to, into'. Vbl. prefix.  
 ātar-, ātarə-, ādr-, ātr- sb. m. 'fire'; also personified and deified.  
 y. ātara- adj. 'pernicious to (gen.)'.  
 y. ātaraḍra adv. (from *ātara-* adj.) 'on, to this of the two sides'.  
 y. ātra-vaxš- sb. m. (lit. 'poking the fire') name of the second subordinate priest (*ratau-*), 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.frāḍana- 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. ādwyā- sb. m. (skt. *āptyā-*), name of the father of *Θraētaona*.  
 y. ādwyānāy- adj. 'belonging to *Ādwyā*'.  
 y. ādravan-: see under *adaurvan-*.  
 y. ā-driṭīm adv. 'three times; at the third time'.  
 y. ā-tbitim adv. 'at the second time'.  
 āp-, ap- sb. f. (skt. *apā, āpaḥ, apām*) 'water; waters'; also deified. *apqm.napāt-* sb. m., name of a deity.  
 y. ābrət- sb. m. (cpd. *āp-* + *bərət-*), name of the fourth subordinate priest (*ratau-*), who brings the water.  
 y. ā-bərətar- 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.manavaha- 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. *ārštjō.barəzan*-adj. (\**arštja*-sb. n. 'length of a spear') 'measuring one cord (lit. spear)'.  
*āsav*-adj. (skr. *āśāv*-) 'swift'.  
 y. *āsītō.gātav*-adj. (*ā-sita*-perf. ptepl. pass. of *sāy*-) 'sitting on the couch'.  
 y. *āsīsta*-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.čsvāēva*-adj. 'swift-flying'.  
 y. *āsu.yasna*-adj. 'quick in performing the *Yasna*'.  
 y. *ā-stārayantūm* absol. (from the causative base of *star*-) with *asti* 'he makes sinful'.  
 y. *lā-sna*- [Yt 17. 2] adj. (from *zan*-) 'innate, natural'.  
 y. *²ā-sna*-adj. (ar. \**ā-z(dh)-na*- § 39. IV., perf. ptepl. pass. of skr. *sādh-nōti*) 'successful, effective, efficient'.  
 y. *āsnaē ča*: see under *asna*.  
 y. *ā-snatar*-, *ā-snādr*-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. *āzuiti.dā*-adj. (fat-i. e.) prosperity-giving'.  
 g. *āžav*-sb. m. (from *āz*-vb.) 'zeal'.  
 g. *āždyāi* inf. (from *qs*-vb., with *ā*) 'to attain to'.  
 y. *¹āh*-vb. (skr. *āste*-), pres. *āh*; *ānhā*:- only mid. 'to sit'; often used with an adjective or an absolutivum to denote a continuous action.  
 y. *²āh*-vb., pres. *išāh*:- 'to accept'.  
*³āh*-sb. n. (skr. *ās*-) 'mouth'.  
 g. *ā.hōiđōi* inf. (from *hāy*-vb.) 'to suppress'.  
 y. *āhitay*-sb. f. 'defilement, pollution'.  
 y. *āhūray*-adj. (from *¹ahura*-) 'ahurian, pertaining, devoted to *Ahura*'.

- y. *¹āhūrya*-adj. (from *¹ahura*-) 'ahurian, pertaining, devoted to *Ahura*'.  
 y. *²āhūrya*- (from *²ahura*-) 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. *ēāāvā* (i. e. *āvā* acc. du. § 34. 5: cp. skr. *āvām*) pron. 1st pers. 'us both'.  
 g. *ēnitay*:- see under *intay*-.  
 g. *ēnavant*:- see under *amavant*-.  
 y. *ə-vərəzika*-adj. 'not working, lazy'.  
 y. *ərəyant*-adj. 'awful, horrid'.  
 y. *ərəxša*-sb. m., name of a well-known Iranian archer.  
 y. *ərədva*-adj. (cp. skr. *ūrdhvā*-) 'raised on high, lifted up'.  
 y. *ərədva-fšnā*-adj. (fem.; cp. *fštāna*-sb. m.) 'with prominent breasts'.  
 y. *ərəđvō.zənga*-adj. 'with uplifted ankle, always on the legs'.  
 g. *ərəđwa*-adj. 'worthy'.  
 y. *ərəzata*-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 vacah*:- see under *arš vacah*-.  
 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*-.  
 ō, ō.

## ā.

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

q.

- y. q̣mō.paidī- adj. (fem.) 'adorned with anklets'.  
 y. q̣cnah- sb. n. 'bridle'.  
 y. q̣iḍyā- sb. f. (cp. skr. ātā-) 'post'.  
 g. q̣nman- sb. n. 'perseverance'.  
 q̣s- vb. (skr. aśnōti), pres. q̣s-; 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. q̣sa- sb. m. (skr. āṃśa-) 'faction'.  
 y. q̣z- vb. (cp. q̣zah- sb.), pres. āza-: 'to tie'. With *nī* 'to lace o. s.'.  
 y. q̣zah- sb. n. (skr. āṃhas-) 'straitness, affliction, distress; captivity'.  
 y. q̣zō.būg- adj. 'delivering from affliction, captivity'.

ī, ī.

- g. 1ī strengthening particle.  
 g. 2ī (acc. pl. n.): see under 2ay-.  
 iṭṭ inf. (from 1ay-) 'to go, to enter into; to consent to'.  
 y. 1īda adv. (skr. idā) 'now'; from that time; thereupon, then'.  
 y. 2īda, g. idā adv. (skr. ihā) 'here (referring to place or direction)'; with *yaṭ* '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. iḍe meaningless word of curse.  
 y. iḍyehah-, iḍyehahvant-: see under ḍ.  
 y. iḍra adv. here (referring to place and direction); often only strengthening.  
 y. iṭ, g. 1iṭ (skr. it) strengthening particle.  
 g. 2iṭ (acc. sg. n.): see under 2ay-.  
 y. inja adv. 'back'.  
 y. intay-, g. 3nitay- sb. f. (from aēn-vb.) 'offence; grief; torment'.  
 y. 1im (nom. sg. f.): see under ayōm.  
 g. 2im (acc. sg. m.): see under 2ay-.  
 ima- dem. pron. (skr. imā-) 'this, this here; he, she; the'. Decln. § 397.  
 y. ira- sb. n. (from 1ar-) 'attack'.  
 g. y. irī- (i. e. irī-): see under r.  
 g. isvan- adj. (from aēs- vb.) 'powerful, able'.  
 g. iś (acc. pl. m.): see under 2ay-.  
 g. iśan- adj. (from 1aēs- vb.) 'seeking after (acc)'.  
 y. iśav- sb. m. (skr. iśav-) 'arrow'.  
 y. iśarō adv. 'immediately'.  
 y. iśarō.štāitya adv. 'in an instant'.  
 y. iśasa- adj. 'setting out to'.

- g. iśā.xśaḍrya- adj. 'being a mighty ruler, lord'.  
 g. iśūidya- vb. (skr. iśudhyā-) 'to clear off the debt (to the gods), to thank (them)'.  
 y. iśkata- sb. n. collect. 'rock'.  
 ištay- sb. f. (from aēs- vb.) 'possession, riches'.  
 y. ištya- sb. n. (cp. skr. ištakā- sb. f.) 'brick'.  
 iśya- adj. (from 1aēs- vb.) 'desired, welcome; dear'.  
 iśā- sb. f. (from āz- vb.) 'zeal, religious zeal'.  
 iśya- adj. (from iśā- sb.) 'successful'.  
 y. iśyō.tara- adj. (compar. of iśya-) 'more successful'.

u, ū.

- y. uyra-, g. ugra- adj. (skr. ugrā-) 'strong, mighty'.  
 y. uyrārət- adj. (cpd. uyra- + arət-) 'rising strongly'.  
 uxda- adj. (perf. ptcp. pass. of vak-, cp. skr. ukthā- sb. n.) 'spoken, uttered'; sb. n. 'word, sentence; speaking'.  
 y. uxdaṭā- sb. f. 'word-effectiveness'.  
 y. uxdō.tama- sb. n. 'most effective word'.  
 uxaśan- sb. m. (skr. ukśān-) '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.ḍvarāsa- sb. m. (from ḍvarās-vb.), plur. 'breach'.  
 y. upa.pad-, upa.bḍ- sb. m. 'region at the foot (of a mountain); incline, ascent'.  
 y. upa.paoiryā- adj. 'following after the first (in rank)'.  
 g. upa.borēḍwō.tara- adj. 'easier to remove'.  
 y. upa.bḍi: see under upa.pad-.  
 y. upaṃha- sb. n. (cpd. upa + \*aṃha-, from 1ah-vb.) 'the working at (gen.)'.  
 y. upa.mana- sb. m., with dāmōś (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. *upāri* adv. (skr. *upāri*) 'above'; prep. with acc. or. instr. 'above, over, upon; across'.
- y. *upāri.zāma-* 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. *upāma-* adj. (skr. *upamā-*) 'highest, uppermost'.
- g. *uba-*, y. *wa-*, *uwa-*, *ava-* adj. (skr. *ubhā-*), only du. 'both'.
- y. *unā-* sb. f. 'earth-hole'.
- y. *uye*, *uyē*: see under *uba-*.
- y. *uwa-* 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. *urvāp-* adj. 'having a great expanse of water'.
- us, us-, uz- (ep. skr. *ūt*, *ut-*, *ud-*): vbl. prefix.
- y. *usan-* sb. m., name of a king of the *Kayānian* dynasty.
- y. *usi.raocaiti*: see under *raok-*.
- y. *uskāt* adv. (from *us*) 'above, high'.
- y. *uśā* adv. (skr. *uccā*) 'above, high; upwards; from above'.
- y. *ustāna.zasta-* adj. (skr. *uttānāhastā-*) 'with hands stretched forth (in entreaty)'.
- y. *ustāma-* adj. (skr. *ūttama-*) 'outermost, last'.
- y. *us.hāndava-* adj. '(situated) beyond India', with *garaj-* name of a mountain.
- uz- vbl. prefix: see under *us*.
- y. *uz.aršta-* adj. 'high-statured'.
- g. *uz-irāidyāi* 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-dāza-* sb. m. 'raising up, building up', in V. 3. 13 instead of *vī-dāza-* 'razing, carrying off'.
- y. *uz-dāna-* sb. n. 'structure; bone-receptacle'.
- y. *uz-baodah-* adj. 'lifeless'.
- y. *uz-varāza-* sb. n. 'undoing'.
- y. *uz-raocayāi* inf. 'to blaze'.
- y. *uś-* sb. n. 'ear; hearing, i. e. perceptive faculty, intellect'.
- y. *uśastara-* adj. 'eastern'.
- uśah-* sb. f. (skr. *uśas-*) 'dawn, morning', also deified; name of the time between midnight and sunrise; with *sūra-* name of the time between midnight and daybreak.
- y. *uśahna-* 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'.
- uštara-* sb. m. (skr. *uštara-*) '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-*), *čā* (behind *kay-*) 'whoever'.
- g. *kaēt-* vb. (skr. *cikēta-*) perf. *čikōit-*: 'to intend to (inf.)'.
- y. *kaēta-* sb. m.: obscure.
- kaēθ-* vb., pres. *čaēθ-*; *čīnaθ-*; perf. ptepl. pass. *čīsta-*: 'to teach; to convert to (loc.)'.
- g. *kaēnā-* sb. f. (from *kay-* vb.) 'punishment'.
- y. <sup>1</sup>*kaēš-* vb., pres. *čaēša-*; *čaēšaya-*: 'to build'. With *frā* 'to make ready', with *vī* 'to build'.
- <sup>2</sup>*kaēš-* vb., pres. *čōiš-*, *čīš-*; *čīnah-*, *čīs-*: 'to teach; to promise; to attribute'; *čīnasti* 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. *katarasčēt* adv.: see *katāra*.
- katāra-* adj. (ep. skr. *katarā-*) 'who, which of two?'; in indefinite sense with *čēt* 'each of two'; *katarasčēt* (acc. sg. n.) adv. 'on either side'.
- y. *katō.masah-* adj. 'as big as a house'
- y. *kada*, g. *kadā* adv. (skr. *kadā*) 'when?; how?; interrogative particle (Yt. 8. 36).
- kadā* adv. (skr. *kathā*) 'how?, in what manner?'; *yada kadāča* 'in whatever manner, howsoever'; interrogative particle.
- kač* adv. (skr. *kāt*) 'when?'; interrogative particle.
- y. *kapastay-* sb. f., name of an epidemic raging in time of war.
- y. *kanša-* sb. m., name of a laud.
- y. <sup>1</sup>*kan-* vb. (skr. *cakana*), 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. *kainē-*, *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; ep. skr. *mūrdhān-*) 'head' (of *daēvic* beings).

- y. *kambištəm* adv. 'least, the least'.
- g. <sup>1</sup>*kay-* vb. (skr. *acet. cīyantu*), pres. (*čay-*), *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. *kayada-* adj. 'afflicted with the *Kayada-* sin'.
- y. *kavaēm*: see under *kaoya-*.
- kavay-* sb. m. 1. designation of the members of the warrior-*class* among the non-*Zaradūstrian* 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*; *kṛiyāt*; *calcré*; *kṛtāh*), pres. (aor.) *čar-*, *kərə-*; *kəronav-*; pass. *kīrya-*; (iter.) *kāraya-*; perf. *čaxr-*, *čaxr-*; perf. ptepl. pass. *kərvata-*: 'to make, produce, perform, prepare, create', with *skəndəm* 'to break, disorder', with two ace. 'to make a p. . .'. With *antarō* 'to ease a th. (acc.) to be the portion unto (dat.)', with *ā* and two ace. 'to make a p. . .', with *frā* mid. 'to establish'.
- y. <sup>2</sup>*kar-* vb. (skr. *carḥṛtāt*), pres. *čarə-kərə-*; caus. *kāraya-*: 'to remember'; eaus. '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. *cāratī*), 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 *Turamian*.
- y. *karana-* sb. m. 'end; boundary, edge, shore'.
- y. *kahrkatāt-* sb. f. (cp. skr. *kṛkavākas-* 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. *kərvənta-*; *kərvəntaya-*: 'to cut'. With *apa* 'to cut off', with *aipi* 'to cut in pieces', with *frača* '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 Mazdayasnians, in the *Gāθā*'s name of the members of the priest-class among the non-zaradūstrian Iranians.  
 g. *karapō.tāt*- sb. f. 'Karpan-shij, 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'.  
*kašišta*- 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. *kasviš*- 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. *čāyate* 'he punishes'), pres. *čikay*-: 'to atone, pay for (acc.)'. With *paiti* 'to pay for (acc.)'.  
 g. *kāvayas-čā*, *-čū*: 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-*, *kərof*- sb. f. n. (skr. *kṛpā* instr. sg.) 'form, shape, body'.  
 y. *kərofš.xəvar*- adj. 'corpse-eating'.  
 y. *kəroma*- 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. *kəmčūt* adv., used instead of an indefinite pron. 'some one, any'.  
 y. *kašaoya*- adj., with *zrayah*- sb. n. or *āp*- sb. f. name of the *Hāmūn*-sea.  
 g. *kū* adv. (skr. *kū*) 'where?'.  
 y. *kuxšnvāna-*, *kuxšnvāna*-: 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. *kudā* 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. *gaēθō.fradana*- adj. 'multiplying goods and chattels'.  
 y. *gaēiθya*, *gaēθya*- adj. 'material'.  
 y. *gaēsav-*, *gaēθav*- adj. 'curly, curly-haired'.  
 y. *gaokərəna*- sb. m., name of a mythical tree.  
 y. *gao-čivra*- 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. *gavyūtay*-) 'pasture-ground, pasture'.  
 y. *gao-sura*- adj. 'rich in cattle'.  
 y. *gaoz*- vb. (skr. *gūhati*-) 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. *jaiḍya*-; pass. *jaiḍya*-,  
*jiḍya*-: '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. *gadā*-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-*  
*nīṣah, hatāh*), pres. *jan*-, *ṅn*-, *ja*-;  
*jan*-; pass. *janya*-; pass. aor. *jaini*;  
 perf. *jan*-; 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. *gandarawa*-sb. m., name of a  
 monster.  
*gam*-vb. (skr. *gan, gmān, gahi, ga-*  
*mēma, gacchati, gāmaya, gaṃsi,*  
*jaṃmūh; gatāh*), pres. *jam*-, *ḡim*-,  
*ḡm*-, *gm*-, *gəm*-, *ga*-; -*gama*-,  
*ḡma*-; *jāma*-(caus.); *jaśa*-; des. *ḡiha*-;  
 caus. *jāmaya*-; s-aor. *janḡh*-, *janḡh*-;  
 perf. *jan*-; perf. ptepl. pass. *gata*-,  
*ḡmata*-: '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 *aibī*, *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.)', wit *avi*, *frā* and  
 the absolutivum *barantəm* '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. *gaēḍā*-; from *gay*- vb.) 'life'.  
 y. *gayō.dā*-adj. 'life-giving'.  
 y. <sup>1</sup>*gav*-vb., pres. *ḡnav*- '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-ašayana*-adj. 'inhabited, occu-  
 pied by cattle'.  
 y. *gav-ašitay*-sb. f. 'abode, dwelling  
 of cattle'.  
 y. <sup>1</sup>*gar*-vb. (skr. *jāgarti*), caus. *ḡaraya*-,  
*ḡrāraya*-, *ḡrāyāya*-; perf. *ḡayār*-: 'to  
 be awake'. With *frā* caus. 'to awa-  
 ken, to rouse'.  
 y. <sup>2</sup>*gar*-vb. (skr. *gṛṇāti*), pres. *ḡrən*-;  
 pass. *ḡairyā*-: 'to praise'. With *ā*  
 'to praise'.  
<sup>3</sup>*gar*-sb. f. (skr. *gir*-) 'praise', gen. sg.  
*ḡarō* with g. *dāmāna*-, y. *nmāna*-  
 'house of love, paradise'.  
 y. <sup>4</sup>*gar*-sb. f. (cp. skr. *gala*-sb. m.),  
 plur. 'throat, neck'.  
 y. *garay*-, *ḡairi*-sb. m. (skr. *girāy*-)  
 'mountain; mountain-chain'.  
 y. *ḡairi-śak*-adj. (from *hak*-vb.) 'mo-  
 ving in mountains, mountain-bred'.  
 y. *ḡarəwa*-sb. m. (skr. *ḡārbha*-) 'womb,  
 uterus'.  
*ḡarəma*-adj. (skr. *ḡharmā*-sb. m. 'heat')  
 'hot, warm'; sb. n. 'heat'.  
 y. *ḡarəman*-sb. m. (cp. <sup>4</sup>*gar*-sb.) plur.  
 'throat, neck'.  
*ḡarəz*-vb. (skr. *ḡarhate* 'he complains,  
 blames') pres. *ḡarəz*-; *ḡiḡarəz*-; aor. *ḡar-*  
*rəzāēta*: 'to complain, lament, weep'.  
 y. *ḡah*-vb., pres. *ḡanha*- 'to eat, feed'  
 (of *daēvic* beings). With *nīš* 'to eat  
 up, devour'.  
*ḡātav*-sb. m. n. (skr. *ḡātāv*-) 'place,  
 locality, spot; the appointed, right  
 place; couch, bed, divan, throne'.  
 y. *ḡāḍanam* [N. 26]: obscure.  
 y. *ḡāḍā*-sb f. (skr. *ḡāthā*-) 'song, hymn',  
 esp. the five *Ḡāḍā*'s in the narrower  
 sense; designation of all pieces of  
 the Avesta, written in the peculiar  
*Ḡāḍā*-dialect: Y. 28—34, 43—51, 53,

- the *Yasna Haptaṅhātay* and the four sacred prayers Y. 27. 13—15, 54. 1.
- y. *gāman-* sb. n. (from *gā-* vb. 'to go') 'step, pace'.
- y. *gāmō.bərətāy-* sb. f. 'making a step'.
- y. *gāvayana-* sb. n. (from <sup>5</sup>*gav-*) 'stable (for cattle)'.
- g. *gāuš.ā, gāuš.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'.
- gam:* see under <sup>5</sup>*gav-*.
- y. *gufra-* adj. 'deep; mysterious, wonderful'.
- y. *gunda-* sb. m., *gundā-* f. 'farinaeous food'.
- y. *gūšayaŋ.uaxda-* adj. (from *gaoš-* vb.) 'causing the word to be heard'.
- g. *gənā-*, y. *gənā-* sb. f. (skr. *gnā-*) 'woman'.
- y. *gənaṃ* inf. (from *gan-* vb.) 'to smite'.
- grab-* vb. (skr. *grbhṇāti, grbhāyantah*), pres. *gərəwnā-*; *gərəfša-*; *gūrrvaya-*; *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. *grōhma-* 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. *khādati*), pres. *xada-* only with *vī* 'to knead'.
- y. *xan-* sb. f. 'source, fountain, spring; well'.
- y. *xā* (nom. pl., acc. pl.): see *xan-*.
- y. *xənyā-* adj. (from *xan-*) 'spring-, fountain-'.  
y. *xəŋdaiti-* sb. f., name of a witch.
- g. *xraod-* vb., pres. *xraod-* 'to frighten'.
- y. *xraodat.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. *xraoždista-* adj. (superl. of *xrūždra-*) 'firmest'.
- y. *xraoždya-* adj. (compar. of *xrūždra-*) 'louder'.
- y. *xraoždva-* adj. (cp. *xrūždra-*) '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 *āpi* 'to be the request of (abl)'.
- y. *xrafstra-* sb. n. plur., designation of the nomadic enemies of the *mazdayasni* 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. *xrūždisma-* sb. n. (cpd. *xrūždi-* + *zam-*) 'hard earth, ground'.
- y. *xrūždra-* adj. 'hard; difficult'.
- y. *xrvant-* adj. (cp. *xrūra-* adj.) 'horrible, frightful'.
- y. *xrvi-drav-*, *xrvi.drav-* adj. 'bearing a blood-covered weapon of wood'.
- y. *xrvīšyant-* adj. 'horrible, frightful; blood-thirsty, cruel'.
- y. *xšaēta-* adj., fem. *xšōidni-* 'shining, brilliant, splendid, excellent'.
- y. *xšaēto.pudrya-* sb. n. 'possession of brilliant sons'.
- y. *xšaodah-* sb. n. (skr. *kṣódas-*) 'stream, flow'.
- xšadra-* sb. n. (skr. *kṣātrā-*) '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. *xšadrō.kərəta-* adj. 'built for the sovereign'.  
 y. *xšadrō.dā-* adj. 'bestowing sovereignty'.  
 y. *xšadrō.suka-* sb. m., name of a mountain-pass.  
 y. *xšadrī-* sb. f. 'woman, female'.  
 y. *xšadrīya-* adj. 'kingly, lordly'.  
 y. *xšap-* sb. f. (skr. *kṣap-*) 'night'.  
 y. *xšapan-*, *xšapn-* sb. f. n. 'night'; as time from sun-set till sun-set 'day and night, day'.  
 y. *xšaya-* sb. m. (skr. *kṣāya-*, from *xšāy-* vb.) 'sovereign, prince, king'.  
 g. *xšayō* inf. (cp. skr. *kṣīṇāti* 'he destroys') 'to destroy'.  
*xšā(y)-* vb. (skr. *kṣayati*), pres. *xša-*; *xšaya-*; aor. *xšayōit-*: 'to be powerful, rule, govern over, be master of (gen.); to be able to (inf.); to reign'.  
 y. *xšāfnya-* sb. n. (from *xšapan-* sb.) 'night-meal'.  
 y. *xšōidnī-*: see under *xšaēta-*.  
 g. *xšānmōnē* inf. (cp. skr. *kṣamati*) 'to have to put up with, to be content with (acc.)'.  
 y. *xšūdra-*, *xšūdra-* adj. (cp. *xšusta-*) 'liquid'; sb. n. 'seed'.  
 y. *xšusta-* (V. 2. 21 *xšivisti* written instead of *xšusti* § 33. 8, loc. sg. with transition to the consonant declension) adj. 'liquid'; soaked (of loan).  
 y. *xštūm* (acc. sg. m. n.): see *xštva-*.  
 y. *xštva-* num. adj. (cp. *xšvaš*) 'sixth'.  
 y. *xšnaodwatā-* sb. f. (from *1xšnav-* vb.) 'worthiness of being satisfied'.  
 y. *xšnaodra-* sb. n. (from *1xšnav-* vb.) 'satisfaction'.  
 y. *xšnaodrāi* inf. (dat. of *xšnaodra-* sb.) 'to satisfy'.  
 y. *xšnaoma-* sb. n. (from *1xšnav-* vb.) 'satisfaction, blessing, joy'.  
*1xšnav-* vb., pres. *xšnu-*; *kuxšnu-*; des. *čāxšnuša-*; (iter.) *xšnāvaya-*; s-aor. *xšnaoš-*; perf. ptepl. pass. *xšnūta-*: 'to be pleased, content with (gen.); to satisfy, rejoice'.  
 g. *2xšnav-* adj. (from *1xšnav-* vb.) 'satisfying'; sb. f. 'satisfaction, contentment, fulfilment (of a duty)'.  
 y. *xšnā-* vb. (skr. *jññāsati*, cp. *2zan-*), pres. des. *zixšnānaha-*: 'to know'. With *avō* des. 'desire to know'.  
 g. *xšnūt-* sb. f. (from *1xšnav-* vb.) 'reward'.  
 g. *xšma-* pron. 2nd pers. plur.: see under *yūšma-*.  
 g. *xšmāka-* adj.: see under *yūšmāka-*.  
 g. *xšmāvant-* adj.: see under *yūšmāvant-*.

y. *xšvaēpā-* sb. f. 'backside'.  
 y. *xšvaēwa-* adj. 'darting, swift'.  
 y. *xšvaēwayat.aštra-* adj. 'whipping' (of lands, where one swings the whip).  
 y. *xšvaš* num. (skr. *ṣaṭ*) 'six'.  
 y. *xšvaš.ašī-* adj. 'with six eyes'.  
 y. *xšvaš.gāya-* sb. n. '(length of) six paces'.  
 y. *xšvaš.satō.zyam-* sb. m. plur. 'six hundred winters'.  
 y. *xšvažaya* adv. 'six times'.  
*xšvīd-* sb. m. 'milk'.  
 y. *xšvīvi.išav-* sb. m. (lit. 'having swift arrows', *xšvīvi-* sideform of *xšivra-* in compounds) 'archer'.  
 y. *xšvīvi.išvatama-* adj. (superl. of *xšvīvi.išav-*) 'the best archer'.  
 y. *xšvīvi.vāza-* adj. 'swiftly flying'.  
 y. *xšvīvra-* adj. 'swift, quick, voluble'.  
 y. *xšvisti*: see under *xšusta-*.

## č.

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

- y. *ĉarāiti-* sb. f. 'young woman'.  
 g. *ĉarākarādra-* 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. *ĉārman-*) 'skin, leather'.  
 g. *ĉazdahvant-* adj. '(man of) under-standing'.  
*ĉaśman-* sb. n. (cp. skr. *ĉakṣuṣ-*) '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. *ĉiĉra-* 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], Sandhi-form 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. *ĉidravaiti-* 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. *-cit*), 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. *ĉinnuan-* sb. n. (from <sup>1</sup>*kan-* vb.) 'longing for, design upon'.  
 y. *ĉinnāne* 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.) 'sepa-rating', 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.) 'know-ledge', 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?'.  
 Ĵ.

- y. *ĵayāurvah-*, *ĵyāurvah-* adj. (perf. ptepl. act. of <sup>1</sup>*gar-*) 'awake, watchful'.  
 g. *ĵaidyāi* inf. (from *gan-*) 'to kill; to be killed'.  
 y. *ĵafra-* adj. 'deep'.  
 y. *ĵanay-*, g. *ĵṅnay-* sb. f. (skr. *ĵānay-*) 'woman, wife'.  
 y. *ĵantar-* sb. m. (from *gan-*, skr. *han-tār-*) 'one who smites, kills'.  
 y. *ĵava* (Yt. 5. 63): see under <sup>2</sup>*gav-*.  
*ĵasaiti* etc., verbal forms: see under *gam-*.  
 y. *ĵastay-* sb. f. (from *gad-* vb.) 'prayer, request'.  
 y. *ĵažav-* sb. m., name of a special kind of the canine race.  
 y. *ĵah-* sb. f. 'wife' (of *daēvic* beings), 'courtesan, prostitute'.  
 y. *ĵahikā-* sb. f. = *ĵah-*.  
 y. *ĵāmāspa-*, g. *dṛĵāmāspa-* sb. m., name of the prime minister of *Viś-tāspa*.  
 g. *ĵṅnay-*: see under *janay-*.  
 g. *ĵṅnārā-* sb. f. (from *gan-* vb.) 'murder'.  
 g. *ĵōyā-* sb. f. (from *gay-* vb. 'to win', skr. *ĵāyati*) 'gain, prize, benefit'.  
 y. *ĵaḍwa-* adj. (from *gan-*) 'deserving to be killed'.  
 y. *ĵaḍwō.tara-* (compar. of *ĵaḍwa-*) 'more deserving to be killed'.  
 y. *ĵafnav-* sb. m. (cp. *ĵafra-* adj.) 'valley'.  
 y. *ĵyāurvah-*: see under *ĵayāurvah-*.  
 y. *ĵitay-* sb. f. (from *gay-* vb.) 'life'.  
 g. *dṛĵiṭ.arata-* adj. (from *ĵyā-* vb. 'to diminish') 'despising the (holy) law'.  
 y. *ĵiṭ.aśa-* adj.: = g. *dṛĵiṭ.arata-*.  
*ĵimaiti* etc., verbal forms: see under *gam-*.  
 y. *ĵivya-*, *ĵvaya-*, *ĵuya-* adj. (from *ĵva-* adj.) 'living, alive'.  
 y. *ĵira-* adj. (from *gay-* vb., skr. *ĵirā-*) 'swift, quick; intelligent, artful'.  
 y. *ĵum* absol. (from *gay-* vb.) 'living'.  
 y. *ĵum* acc. sg. m. [Yt. 13. 9]: see under *ĵva-*.  
 y. *ĵuya-*: see under *ĵivya-*.  
 g. *ĵyātav-*, *ĵyōtu-* sb. m. (from *gay-* vb., cp. skr. *ĵivātav-*) 'life'.  
 g. *ĵyōtu-*: see under *ĵyātav-*.  
*ĵva-* adj. (from *gay-* vb., skr. *ĵivā-*) 'living, alive'.  
 y. *ĵvan-* adj. (from *gay-* vb.) 'living, alive'.  
 y. *ĵvaya-*: see under *ĵivya-*.

## t.

- tā adv. (instr. sg. of *ta*- dem. pron.) 'therefore, for that reason, in that manner; then'.
- ta- dem. pron. (skr. *tā-*) 'this here, this; he, she, it'. Decln. § 397.
- y. *taoṣman*- sb. n. (skr. *tótkman*- 'a young green barley') 'seed, germ'.
- y. *taoš*- vb. (cp. skr. *tucchyā*- adj. 'empty'), pres. *tusa-*, caus. *taošaya*: 'to become empty, to lose the head'. With *upa* caus. 'to drop'.
- y. *tak*- vb. (skr. *takti* 'he flies, rushes at, upon') pres. *taća-*; *taťčaya-*; caus. *táčaya-*; perf. *taťk-*: '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. *taxš*- vb. (from *tak*- vb.), pres. *taxša-*: 'to let run (horses), send forth to'.
- y. *tačar*- sb. n. (from *tak*- vb.) 'course'.
- y. *tači.āp*- sb. f. (from *tak*- vb.) 'streaming water'.
- y. *tačintəm* absol. (from *tak*- vb.) 'running'.
- y. *tada* adv. (skr. *tadā*) 'then, at that time'.
- tať* adv. (skr. *tāt*) '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. *tāpati*, *tāpāyati*), pres. *taťsa-*, caus. *tāpaya-*: 'to be hot', inchoat. 'to grow hot', caus. 'to make hot'.
- g. *taibyā*, *taibyō*: see under *ḥwa*-.
- 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. *tanōti*, *uttānāḥ*), pres. *tanav*-, *tanv*-; perf. ptepl. pass. *tāna-*: 'to stretch, extend'. With *us* 'to stretch out', with *pāiri* 'to separate from'.
- tanū*- sb. f. m., g. *tanuš*- sb. n. (skr. *tanū*- f., *tanuš*- n.) 'body'.
- y. *tanu.drug*- adj. 'incorporated with the Drug'.
- y. *tanu.pārəḍa*- adj. (cp. *pəšō.tanū*-, *pārətō.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. *tanuš*:- 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 *aivi* 'to be effective by means of (instr.)'.
- <sup>2</sup>*tav*- vb., pres *tū*-: with *vayōi* 'to raise a woeful hawling'.
- tavā*: see under <sup>1</sup>*ḥwa*-.
- tar*- vb. (skr. *titartī*), pres. *titar*-; *taurvaya*-; *titāraya*-: 'to cross over; to get over, overcome'.
- y. *tara-ḍāt*-, *tarə-ḍāt*- (cpd. *tarō*, *tarə* + \**dāt*-, from <sup>2</sup>*dāy*- vb.) 'looking over (acc.), superior'.
- y. *tarasća* prep. (skr. *tiraśčā* adv. 'across') with acc. 'across, over, above; by'.
- y. *tarəḍāt*:- see under *tarəḍāt*-.
- y. *tarō*, g. *tarō* prep. (skr. *tirāḥ*), 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. *tṛšāv* 'thirsting for') 'dry, solid'.
- y. *taršta*:- see under *ḍrah*-.
- y. *taršna*- sb. m. (cp. skr. *tṛšṇā*- sb. f.) 'thirst'.
- taš*- vb. (skr. *tākṣati*, *tāṣti*, *tatākṣa*), pres. *taša*-; *tāš*-; s-aor *tāš*-; perf. *tataš*-, plusquamperf. *tataša*-: '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 *taš*-vb., skr. *tākṣan*-) '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'.
- tāmah*- sb. n. (skr. *tāmas*-) 'darkness'.

- y. *tāmahvant-* adj. (skr. *tāmasvant-*) 'affected with mental darkness, blinded'.
- g. *tāvīś-* sb. n. (cp. *tāvīś-*) 'violence, brutality'.
- tāvīś-* sb. f. (from *¹tav-* vb., skr. *tāvīṣ-*) 'strength'.
- y. *tāvīśāiti* etc., verbal forms: see under *¹rah-*.
- y. *tē* strengthening particle.
- y. *taḍṛyāvānt-* sb. m., name of an unbeliever.
- y. *taṣṣyah-* adj. (compar. of *taxma-*) 'braver, bolder, more heroic'.
- y. *tiṣra-* adj. (cp. skr. *tejate* 'he pricks') 'pointed'.
- y. *tiṣray-* sb. m. (cp. *tiṣra-*) 'arrow'.
- y. *tīnja* adv. 'back'.
- y. *tīṣṭrya-* sb. m., name of the deified star Sirius.
- y. *tīṣṭryaēinā-* sb. f. plur., name of stars in neighbourhood of the *Tīṣṭrya*.
- y. *tīṣ-* (fem. num.): see *¹ray-*.
- y. *tīṣi.arṣṭay-* adj. (cp. *tiṣra-*) 'with the pointed spear'.
- y. *tīṣi.asūra-* adj. 'with pointed fangs' (doubtful).
- y. *tīṣi.dātā-* adj. 'sharp-toothed'.
- y. *tīṣi.dāstra-* adj. (cp. skr. *tīkṣṇa-damṣṭra-* 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. 'loom' (doubtful).
- y. *tudruśa-* adj. (from *¹draoś-* 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 Tūrā'.
- 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. *tuśnā.matay-* sb. f. (*¹tuśna-* 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. *daēvī-*: 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. *disāti, dēdisat, desayati, adikṣi*), pres. *daēdaēs-*; *daēsaya-*; s-aor. *dāīs, dōīs, dīs-*: '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. *dēgdhi, dihānti*), pres. *diz-*; (iter.) *daēzaya-*: 'to heap (up), accumulate'. With *pairi* 'to heap round about, to erect'.
- y. *daoiḍrī-* 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. *dava-* adj.: obscure.
- y. *daxma-* sb. m. (lit. 'place where dead bodies are burnt?', from *dag-* vb.) 'burial-place'.
- daxś-* vb., pres. *daxśa-*; *daxśaya-*; aor. *adaxśayaēta-*: 'to teach'.
- g. *daxśāra-* sb. m. (cp. *daxśta-* sb.) 'sign'.
- daxśta-* sb. n. 'sign, mark, defect'.
- y. *daxśtavānt-* adj. 'marked, stamped with; having the (monthly) signs' (of women).
- g. [*mācā*] *dāidyāi* [Y. 31. 5]: see under *mand-*.
- y. *dadvah-*, *daduś-*, *daduś-* adj. (perf. ptepl. act. of *¹dā-*, cp. skr. *dadvān*) 'having created; creative; creator'.
- ¹dab-* vb. (skr. *dabhoti*), pres. *dava-*;

- dābanav-*; (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 \**dvitānā*, ep. skr. *dvitā*) 'long, long ago'.  
 g. *dafšnya-* adj. (from <sup>1</sup>dab- vb.) 'to be deceived'.  
*darāra-* adj. (from *dqh-* vb., skr. *dasrā-*) 'experienced, clever, skilled'.  
 y. *darḥah-* sb. n. (from *dqh-* vb., skr. *dāmsas-*) 'skill'.  
 y. *darīshav-*, *darīshav-*, *darḥav-*: see under *dahyav-*.  
 y. *darīshu-patay-* sb. m. 'ruler of a land, lord of a province'.  
 y. *darīshu.frādana-* adj. 'making the land prosperous'.  
 y. *darīshu-sastay-* sb. f. 'fame, celebrity of a land'.  
*dam-* sb. n. (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. *darēdar-*; *dārēnā-*: 'to split'. With *niš* 'to tear out of (*hača* with abl)'.  
<sup>2</sup>dar- vb. (skr. *dhṛthāḥ*, *dīdharat*, *dhārāyati*; *dadhāra*), pres. *dārē-*, *dr-*; *dāra-*; *dīdār-*; (iter.) *dārāya-*; perf. *dadār-*, *dadr-*, *dadr-*; s aor. *dārās-*, *dārś-*: '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. *darāga-*, y. *darāya-* adj. (skr. *dārghā-*) 'long'.  
 y. *darāya.ārōštaya-* adj. 'with a long shaft (of a lance)'.  
 y. *darāyō.angušta-* adj. 'with long fingers'.  
 y. *darāyō.upastay-* sb. f. 'long enduring residence'.  
 y. *darāyō.gava-* adj. 'long-handed'.  
 y. *darāyō.jītay-* sb. f. 'long life'.  
 g. *darāyō.jyātay-* sb. f. 'long life'.  
 y. *darāyō.bāzav-* adj. 'long-armed'.  
 y. *darāyō.yaštəm* absol. 'with permanent worship'.  
 y. *darēt-* adj. (from <sup>2</sup>dar-) 'holding with (acc.)'.  
*darēs-* vb. (skr. *adarśuḥ*, *darśati*; *darśā*), pres. *darēs-*; perf. *dādarēs-*: 'to behold, view; perceive'.  
 g. *darēsa-* sb. m. (from *darēs-* vb.) 'sight'.  
*darēz-* vb. (skr. *dṛṇhati*), pres. *dārēzaya-*; (iter.) *darēzaya-*: 'to hold, fasten'. With *ā* 'to fetter', with *nī* 'to fasten'.  
 y. *daršay-* adj. (cp. skr. *dhṛṣṇōti*) 'bold, hardy'.  
 y. *daršī.drav-* adj. 'with strong a wooden weapon'.  
 y. *darēšvan-* adj. (cp. *dārēš-* 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. *dasēma-* num. adj. (skr. *dasamā-*) '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. *dašīna-* 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.harōθri-bav-* vb. 'to be maintained by the D.'.  
*dahyav-*, *dahyu-*, y. *darīshav-*, *darīshav-*, *darḥav-* sb. f. 'land, province'.  
 y. *dahyuma-* adj. 'belonging to the land, province'.  
<sup>1</sup>dā- vb. (skr. *dāh*, *dāti*, *dāta* 2 pl. and *ādhat*, *dhāma*, *dhūh*; *dadāmi*, *dadmasi*, *daddhi*, *datta* 2 pl. and *dādhasi*, *dādhati* 3 pl., *dadhātu*, *dadhīyāt*, *daddhīta*: orig. \**dā-*, \**dhā-* are practically fallen together in Av. as *dā-*), pres. *dā-*, *da-*, *dī-*, *d-*; *dadā-*, *dadā-*, *dadhā-*, *dad-*, *dad-*, *dadh-*; *dādī-*, *dādī-*; *dāya-*; pass. *daya-*; perf. *dadā-*, *dadā-*, *dadh-*; *dād-*; perf. ptepl. pass. *dāta*: 1. to give, grant, vouchsafe, bestow, yield; assign; enuse'. 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 *aibī* 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. ¹dā- adj. (from ¹dā- vb.) 'creating, preparing' with acc.
- g. ¹dāy- vb. (skr. *dhinōti* 'he satisfies, pres. *dāya-*: 'to nurse carefully, to minister'.
- ²dāy- vb. (skr. *dīdhye, dīdhaya*), pres. *dīdā, dīdāy-, dāidy-*; perf. *dīdāy-, dīdī-*; perf. ptcl. 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 ¹dā- vb.) 'right, law'.
- y. *dātay-, dāiti-* sb. f. (from ¹dā- vb.) 'bestowing'.
- dātar-, dāṭr-* sb. m., *dāṭrī-* sb. f. (from ¹dā- 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 ¹dā- 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.tama-* adj. (superl. of *dāitya-* adj.) 'most due'.
- y. *dāityō.pīḍvi.-bav-* vb. 'to be provided with proper nourishment'.
- y. *dāityō.baoḍi.-bav-* vb. 'to be provided with proper incense'.
- y. *dāḍa-* adj. (from ²dāy- vb.) 'prudent'.
- y. ¹dāḍra- sb. n. (from ¹dā- vb., skr. *dā-*) 'gift; alms'.
- ²dāḍra- sb. n. (from ¹dā- vb., skr. *dhā-*) 'fixed wages, reward; recording'.
- y. *dāḍrī-*: see under *dātar-*.
- y. *dānayana-* patronym. adj. 'descendant of *Dānaya*'.
- y. *dānav-* adj., name of a Turanian tribe.
- y. *dānazvāza-* sb. m., the same as the *ābərət-*.
- g. *dāman-, y. dāman-* sb. n. (from ¹dā- vb.; skr. *dhāman-*) 'dwelling-place, abode' (plur.); 'creature, creation' (collective).
- ¹dāmāy- sb. f. (from ¹dā- vb.) 'creation'.
- y. ²dāmāy- adj. (from ¹dā- vb.) 'creating, creator'.
- y. *dāmi.dāt-* adj. (from ¹dā- vb.) 'creating the creation, creator of the creation'.
- y. *dāmi.dāta-, dāmi-ḍāta-* adj. 'created by the creator'.
- y. *dāuru.-upa.darana-* sb. n. (skr. *dārav-*) 'hut of wood'.
- y. *dāṣṭayānāy-* sb. m, name of an unbeliever, whose sons were killed by *Karāsāpa*.
- y. *dāhiṣṭa-* adj. (superl. of ²dā- adj.) 'most giving' with acc.
- y. *dāhīm*: see under *dāṣṭay-*.
- y. *dāuṣ.manahya-* sb. n. (from *duṣ-manah-* adj.) 'hostility'.
- y. *dāuṣ.sravah-* sb. n. (from \**duṣ.sravah-* adj.) plur. 'ill fame'.
- g. *dājāmāspa-*: see under *jāmāspa-*.
- y. *dārəwḍa-* sb. n. (cp. skr. *dṛḅḥati*) 'he ties' plur. 'muscle-flesh'.
- y. *dārəṁinti*: obscure.
- g. *dārəz-* sb. f. (from *dārəz-* vb.) 'feters'.
- y. *dārəzi.rāḍa-* adj. 'having a strong chariot'.
- y. *dārəzra-, drəzra-* adj. (from *dārəz-* vb., cp. skr. *dṛḅḥā-*) 'strong, firm'.
- g. *dārəṣ-* sb. f. (cp. skr. *dhṛṣṇōti* 'he dares, ventures') 'assault, ill-treatment'.
- y. *dōiḍra-* sb. n. (from ²dāy- vb.) 'eye' (of *ahuric* beings).
- y. *dānḥay-, dāhi-* sb. f. (from ¹dā- vb.; skr. *dhāsāy-*) 'creation'.
- g. *dām*: see under *dāman-*.
- g. *dāman*: see under *dāman-*.
- y. *dāmi-ḍāta-* adj.: see under *dāmi-dāta*.
- g. *dāh-* vb., pres. *dīdah-*: 'to teach'; mid. in passive sense 'to be instructed by a p. (instr.) in (instr.)'.
- y. *dāhiṣṭa-* adj. (superl. of *dāhama-* adj., skr. *dāmsiṣṭha-*) 'wisest'.
- y. *dī-* dem. pron., only encl. acc. (*dīm, dīṭ; dīs, dī*) 'him, her, it; them'. Delm. § 398.
- y. *dīm* strengthening particle.
- y. *diṣṭay-* sb. f. (skr. *diṣṭay-*), a measure of distance.

g. *duḡadar-*, y. *duyḡar-* sb. f. (skr. *duhitār-*) 'daughter'.  
 g. *dūtya-* sb. n. (skr. *dūtyā-*) 'proclamation'.  
 y. *dunman* sb. n. (cp. skr. *dhūlikā-* sb. f.) 'mist; eloud'.  
 y. *durmō.fruṭ-* adj. (from *frav-* vb.) 'flying in the clouds'.  
 y. *duye*: see under *dva-*.  
*dūra-* adj. 'distant, far off', only loc. sg. *dūraē-ēa* adv. (skr. *dūrē*) 'far, afar', *dūrāt*, *dūrāat-ēa* (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-*, *dūr-*), inseparable prefix 'evil, bad'.  
 g. *duš-aśadra-* 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-mānyav-* adj. 'evil-minded', sb. m. 'enemy, foe'.  
 g. *duš.sastay-* adj. 'whose teaching is false, false teacher'.  
 g. *duš.šyaodhana-*, y. *duš.šyaodna-* adj. 'whose doing is evil, whose deeds are evil'.  
 y. *duš-ham.sāsta-* adj. 'hard to be advised'.  
 g. *duš.xvarəḡa-* sb. n. 'evil meat'.  
 y. *dužaka-* sb. m., vulgar name or nickname of the hedgehog.  
 y. *duž-arhāv-* 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-varəśnah-* adj. 'whose doing is evil'.  
 g. *daibitya-*: see under *bitya-*.  
 g. *damāna-*: 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 *1dā-* vb.) 'to grant'.  
 y. *dva-* num. (skr. *dvā*, *dve*), du. 'two'.  
 y. *dvaēpa-* sb. n. (cpd. *dvaē-* + *ipa-*) 'between two waters', from *āp-* sb. f.: ep. skr. *dvīpā-* sb. m., n.) 'island'.  
 y. *dvaēš-*: see under *ḡbaēš-*.  
 g. *dvaēśah-*: see under *ḡbaēśah-*.  
 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. *dvādaśa-*) 'twelfth'.  
 g. *dvafśah-* sb. m. 'torment'.  
 y. *dvan-* vb. (cp. skr. *dhvaṃsati* 'he falls to pieces'), pres. *dvqsa-*; caus. *dvānaya-*: 'to fly'. With *apa* 'to fly away', with *us* caus. 'make to fly up'.  
 1 *dvar-* vb. (cp. skr. *drāvati* 'he runs'), pres. *dvara-*; *dvāra-*: 'to go' (of *daēvie* beings). With *apa* 'to go away, shrink back from', with *ā* and *niš* 'to come forth and spring up against', with *frā* 'to sidle up to', with *ham* 'to go together to; (intens.) to rush along'.  
 y. 2 *dvar-* sb. m. (skr. *dvārau*, *dūrah*) 'door, gate; (mountain-)pass'.  
 y. *draējīštō.təma-* adj. (superl. of the superl. of *driyav-*) 'the very poorest'.  
 y. *draog-* vb. (skr. *drihyati*, *druhaḡ* 2 sg.; *drugdhāḡ*), pres. *druža-*; perf. ptepl. pass. *druxta-*, *druxda-*: 'to lie, deceive; to act badly'. With *aivi* 'to deceive a p. by lies; (with *mi-ḡrəm*) to deceive *M.* and to break a contract; to hurt (by deceit)'.  
 y. *draoga-*, *draoḡa-* adj. (from *draog-* vb.) 'false, untrue'.  
 y. *draoḡista-* adj. (superl. of *draoga-*) 'the most lying of the liars'.

- y. *draonah-* sb. n. (skr. *drāviṇas-* '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 <sup>2</sup>*drang-*) 'skilled, trained-up'.
- y. *drafša-* sb. m. (skr. *drapsá-*) 'flag'.
- y. *drafšakavant-* adj. 'adorned with ribbons'.
- <sup>1</sup>*drang-* vb., pres. (des.) *dīdrayža-*; *drōnjaya-*; perf. ptepl. pass. *draxta-*: [2] 'to strengthen, harden'. With *ā* 'to determine; (des.) desire to ensure', with *ham* 'to strengthen thoroughly'.
- y. <sup>2</sup>*drang-* vb., pres. *drōnjaya-*: 'to learn by heart; recite when learning by heart, mutter'. With *frā* 'to mutter'.
- y. *dražimna-*: see under *drag-*.
- y. *drājah-* sb. n. (cp. *darəja-* adj., skr. *drāghimān-* sb. m.) 'length'; dat. *drājanhe* '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 *dərəzra-*.
- y. *driyav-*, g. *drigav-*, *drəgu-* adj. 'poor'.
- y. *drūway-* sb. f. 'mole, birth-mark'.
- y. *drū* adv. 'on all sides'.
- drug-* sb. f. (from *draog-* vb.) 'lic, deceive'; personified 'Drug'.
- y. *druča-*: see under *drū*.
- y. *družant-* adj. (cp. *drvant-* and *drug-*) 'one who holds with the Drug'.
- y. *družim.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. *dhruvá-*) '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.čašman-* adj. 'of sound eyes'.

ḍ.

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

the trace); to drive, rein (of the charioteer)'. With *frā* 'to come driving along'.

- y. *ḍanvan-*, *ḍanvar-* sb. n. (from *ḍang-* vb.) 'bow'.
- y. *ḍamnahvant-* adj. (cp. skr. *śamniṣva* imp. 'labour') 'careful'.
- y. *ḍātairō-*: obscure.
- <sup>1</sup>*ḍwa-* pron. 2nd pers. sg. (skr. *tvām*, *tvāt*, *tāva*; *tvā*, *te*) 'thce'. Delu. § 402.
- g. <sup>2</sup>*ḍwa-* adj. (skr. *tvā-*) 'thy, thine'.
- y. *ḍwaēšah-* sb. n. (from *ḍway-* vb. 'to frighten') 'fear, fright'.
- y. *ḍwaxš-* vb. (cp. skr. *pratvakṣānāh*) 'to work, be active, be stirring, make haste'.
- g. *ḍwaxšah-* sb. n. (from *ḍwaxš-* vb., skr. *tvākṣas-*) 'activity, zeal; anxious care'.
- y. *ḍwaxšišta-* adj. (superl. of *ḍwaxša-* adj. 'active, busy', from *ḍwaxš-* vb.) 'most active, busy'.
- y. *ḍwayahvant-* adj. (cp. *ḍwaēšah-* sb.) 'frightful'.
- y. *ḍwarəxštar-* sb. m. (from *ḍwarəs-* vb.) 'former'.
- ḍwarəs-* vb., pres. *ḍwərəsa-*; *ḍwərəsaya-*; s-aor. *ḍwarəš-*; perf. ptepl. pass. *ḍwaršta-*: '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.ḍwarəšan*) 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. *ḍwaršta-*: see under *ḍwarəs-*.
- y. *ḍwarštay-* sb. f. (from *ḍwarəs-* vb.) 'creating'.
- y. <sup>1</sup>*ḍwāša-* adj. (cp. skr. *tvarita-*) 'quick'.
- y. <sup>2</sup>*ḍwāša-* sb. n. 'atmosphere, kingdom of the air', also deified.
- g. *ḍwōrəštar-* sb. m. (from *ḍwarəs-* vb.) 'creator'.
- y. *ḍwəz-* vb., pres. *ḍwəzja-*: 'to become oppressed'.
- y. *ḍwyəstəma-* adj. (superl. of <sup>\*</sup>*ḍwyant-*, from *ḍwaj-* vb. 'to frighten') 'most frightful, dreadful'.
- ḍyējah-* sb. n. (skr. *tyājas-*) 'trouble, danger'.
- y. *ḍyējahvant-* adj. (from *ḍyējah-* sb.) 'full of danger, hazardous'.
- y. *ḍrāētaona-* sb. m., name of a hero.
- y. *ḍraotō.stāk-* adj. (cpd. <sup>\*</sup>*ḍraotah-* + *tak-*, from *tak-* vb.) 'flowing in the river-bed'.
- y. *ḍraotō.stāt-* adj. 'being in the river-fed'.



- ðraoš- vb., pres. ðraoš-: 'to bring to maturity, to make perfect'.  
 y. ðraoštay- sb. f. (from ðraoš- vb.) 'maturity, end'.  
 y. ðraxyay-: see under sraxtay-.  
 y. ðray- num., fem. *tisr-* (skr. *trāyah, tisrāḥ*), plur. 'three'.  
 y. ðrah- vb. (skr. *trāsati; trastāḥ*), pres. *tərəsa-*; perf. ptepl. pass. *taršta-*: 'to fear, tremble, be afraid of (aee.)'. With *frā* 'to be in dread of (*haća* with abl.)'.  
 y. ðrātay- sb. f. (from ðrā- vb. 'to protect') 'protection'.  
 y. ðrātar- sb. m. 'protector'.  
 y. ðrāðra- sb. n. 'protection'.  
 y. ðrāðrāi inf. (dat. of ðrāðra- sb.) 'to protect'.  
 y. ðrāyavan-, ðrāyaon- adj.: obscure.  
 y. ðraḡəða-, ðraḡəða- adj. (cp. skr. *trmpāti* 'he becomes satisfied') 'satisfied, content'.  
 y. ðraḡs- sb. n. (ep. ðraḡəða- adj.) 'contentment'.  
 y. ðri.afsman- adj. 'containing three lines'.  
 y. ðri.ayar- sb. n. 'three days'.  
 y. ðri.kamərəða- adj. 'threeheaded'.  
 y. ðri.gāmya- sb. n. 'three paces'.  
 y. ðri.gāya- sb. n. 'three paces'.  
 y. ðri.xšapar- sb. n. 'three nights; three nights (including day-time)'.  
 y. ðrita- sb. m., name of two believers.  
 y. ðritya- num. adj. (sp. skr. *trīṭya-*) 'third'; ðritīm (acc. sg.), ðrityāi (dat. sg.) adv. '(at) the third time'.  
 y. ðri-bda- sb. m. 'three-fold bonds'.  
 y. ðrima- sb. m. 'nourishment, refreshment; strength'.  
 y. ðri-sata- num. (skr. *trīsati-*) 'three hundred'.  
 y. ðrisata.gāya- sb. n. (from ðrisant- num.) 'thirty paces'.  
 y. ðrisatō.zyam- sb. m., plur. 'three hundred winters'.  
 y. ðrisant- num. f. (cp. skr. *triṃśat-*) 'thirty'.  
 y. ðri-zafan-, ðri-zafah- adj. 'three-mouthed'.  
 y. ðriš adv. (skr. *trīḥ*) 'three times'.  
 y. ðriš-əmṛūta- adj. 'to be recited three times'.  
 y. ðrišva- sb. n. 'third (part)'.  
 y. ðrižant- sb. n. 'third (part)'.

ḡ.

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

- y. ḡbaēš- vb. (skr. *dvīśanti; dvīśāḥ*), pres. (iter.) *ḡbaēšaya-*; perf. ptepl. pass. *ḡbišta-*: 'to hate, dislike, be hostile towards; to injure, offend'.  
 y. ḡbaēšah- sb. n. (skr. *dveṣas-*) 'hatred, enmity; offence'.  
 y. ḡbaēšō.taurvan- adj. 'getting over hatred'.  
 y. ḡbaēšō.paršta- adj. (from *frus-* vb.) 'maliciously asked'.  
 ḡbišiš- sb. m. 'joint (of the finger)'.  
 y. ḡbišyant- adj. 'hating, malicious; opposed, hostile to'.  
 y. ḡbišvant- 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. paošišta- adj. (from *pav-* vb.) 'most stinking, filthy'.  
 y. pak- vb. (skr. *pacati*), pres. *paća-*: 'to cook'. With *ham* 'to cook'.  
 y. paçruma- adj. 'solid'.  
 pat- vb. (skr. *pātati, patāyati*), pres. *pata-*; *pataya-*; eaus. *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. patava [N. 83]: obscure.  
 patay-, paiti-, paidy- 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 aee. '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-stay- 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.ərotəe inf. (from <sup>1</sup>ar-) 'to cheek, stop'.  
 y. paiti.ərəna- adj. (from <sup>1</sup>ar- vb.) 'of fering 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-tarotayaē-ča* inf. (from *tar*- vb.) 'to overcome'.
- y. *paiti.dayā*- sb. m. (from 2*dāy*- vb.) 'overseer, superintendent'.
- y. *paiti.darāna*- sb. n. (from 2*dar*- vb.) 'dwelling(-place)'.
- y. *paiti.dāna*- sb. m. (cp. skr. *prati-dhāna*- sb. n. 'putting on') 'plastron'.
- y. *paiti.ditay*- sb. f. (from 2*dāy*-) 'beholding'.
- y. *paiti.dvaēśayantā*- sa. f. 'fitness for overcoming enemies'.
- y. *paitipa*- adj. (cpd. *paiti* + *āp*- sb. f., cp. skr. *pratīpā*-) 'against the stream, amid the surging water'.
- y. *paiti.parstay*- sb. f. 'information, ascertainment'.
- y. *paiti.parstō.srvah*- 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.vačīšta*- adj. (superl. of *paiti-vak*- adj.) 'who knows the best to give an answer'.
- y. *paiti.scāptayaē-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-stātse*, *paiti-štātayaē-ča* inf. (from *stā*- vb.) 'to resist, overcome' with gen.
- y. *paiti-štāna*, *paiti-štāna*- sb. n. (from *stā*- vb., cp. skr. *pratiṣṭhāna*- 'basis; resting-place; leg') 'residence; leg'.
- y. *paiti.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. *paitiyaogot.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 1*ar*- vb.) 'adversary'.
- g. *paityā-stay*- sb. f. (from 1*dā*- vb. with *paiti* and *ā* '(repetition); repe-titor, instructor'.
- y. 1*pad*- vb. (skr. *pādya*), pres. *paīḍya*: 'to move (down)'. With *nī* 'to lie down on (acc.)'.
- 2*pad*-, *pād*- sb. m. (skr. *pādā*, *padāh*) 'foot'.
- y. *paḍa*- sb. m. (skr. *padā*-) 'step, foot-step'.
- y. *paīḍyā*- sb. f. (skr. *pādya*-) '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. *paṇatava*- sb. n. 'the fifth (part)'.
- y. *pañca* num. (skr. *pañca*) 'five'.
- y. *pañca.dasa* num. (skr. *pañcadaśa*) 'fifteen'.
- y. 1*pañca.dasa*- num. adj. (skr. *pañca-daśā*-) 'fifteenth'.
- y. 2*pañca.dasa*- adj. 'of fifteen years (of age)'.
- y. *pañca.dasah*- adj. 'of fifteen years (of age)'.
- y. *pañca.ratav*- adj. 'having five *Ratav*'s'.
- y. *pañcasa-nāi* inf. (from *gan*- vb.) 'for to smite fifty'.
- y. *pañca-sant*-: see under *pañcāsant*-.
- y. *pañcāsata.gāya*- sb. n. 'fifty paces'.
- y. *pañcāsant*- num. (skr. *pañcāsāt*-), fem. 'fifty'.
- y. *pañcō.hya*- adj. '(animals) of five kinds'.
- pantay*- sb. m., *paḍ*- sb. m. f. (skr. *pānthāh*, *paṭhāh*) 'path, way'. Deln. §§ 353. 2, 363.
- y. *pay*- vb. (skr. *pinvāte*, *pinvati*), pres. *pinav*-, *pinv*:- 'to swell'. With *frā* mid. 'to flow towards; to suckle'.
- y. 1*payah*- sb. n. (skr. *pāyas*-; from *pay*- vb.) 'milk'.
- y. 2*payah*- adj. (cp. 1*payah*- 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.) 'rot-teness, putrefaction'.
- y. 1*par*- vb., pres. *pāra*-; pass. *paīrya*:- 'to make equal; to compare'.
- y. 2*par*- vb., pres. *frāsa*-; *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.)'; eaus. 'to bring, carry to (acc.)', with *nī* caus. 'to bring to (dat.)'.
- <sup>1</sup>parā adv. (skr. *pārā*) 'away, aside', *āca parača* '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 hyaṭ*, *y. para ahmāt yaṭ* 'before'; prep. with acc., abl. or loc. 'before' (of time).
- y. paraoš* (gen. sg.): see under *parav-*.
- y. paragaṭ* adv. (acc. sg. n. of *parānk-*, *parāc-* adj. 'turned away, off') 'aside; except' with abl.
- y. para.daxšta-* adj., only fem. 'who has no more tokens'.
- y. para-ḍāta-* adj., epithet of *Haoš-yaṅha*: 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. paraxvāiḍe* pret. mid. 3 du. 'they struggled for' (?): obscure.
- y. <sup>1</sup>parō* prep. (skr. *parāh*), with acc. 'besides'.
- y. <sup>2</sup>parō* adv. (skr. *purāh*) '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. parqš* adv. (nom. sg. m. of *parānk-* adj., cp. *paragaṭ* 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. pairīḍnam* adv. 'absolutely, thoroughly'.
- y. pairī.frāsa-* sb. m. (from *fras-* vb.) 'asking round about'.
- y. paoirīm* adv.: see under *paourvīm*.
- g. pairi-matay-* sb. f. 'vaunt'.
- y. pairī.vāra-* sb. m. 'sheltering wall; circumvallation'.
- g. pairī.spātay-* sb. f. (from *spā-* vb.) 'throwing into'.
- y. pairīštō.xśudra-*, *pairīštā.xśudra-* adj. (from *stā-* vb., with *pairī*) 'one whose seed is dried up; impotent'.
- y. pairīš.xvaxta-* adj. (skr. *parīṣvakta-*, from *svajate* 'he embraces, clasps') 'surrounded'.
- g. paouruyō*, *paouruyehyā*: see under *paouruyā-* (i. e. *\*paruyā-*).
- y. parət-* vb. (cp. skr. *pyt-* sb. f. 'fight'), pres. *parata-*; *parata-*; (int.) *pāparat-*: 'to fight'. With *paiti* 'to strive against (acc.)'.
- y. parəd-* vb. (cp. skr. *pardate*), pres. *parəda-*: 'to fart'.
- y. parəna-* sb. n. (skr. *parṇā*) 'feather'.
- y. parenava-* adj. 'having, wearing a feather'.
- y. parənahvant-* adj. (cp. skr. *pārīṇah-*) '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. paouruyā-*, *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 *paouruyā-*.
- y. paoiryō* adv. [V. 2. 1, 2]: see under *paouruyā-*.

- 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. *parṣṭhā-*) 'back; cover, protection, guard'.  
 y. *parštay-* sb. f. (from *fras-* vb.) 'discussion'.  
 y. *parštō.vacāh-* adj. 'one who has ascertained the (holy) words, sayings'.  
 y. *paršv-ānika-* adj. (y. *ainika-* sb. m. 'face, front', skr. *ānika-* sb. n.) 'with a speckled forehead'.  
*pasav-, fšav-* sb. m. (skr. *paśāv-*) '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. *pasča* adv.) 'from behind, behind (of space); then, afterwards (of time)'.  
 y. *pasča* adv. (skr. *paścā-*) 'behind (of space); then, afterwards (of time)'; prep. with acc. 'behind after', with dat. (instead of abl.) 'behind'.  
 y. *pasčāēta* adv. (cp. *pasča* adv.) 'then, afterwards'.  
 y. *pasvant-* adj. (cp. skr. *paś-* sb. f.) 'having a line': doubtful'.  
 y. *pazdāya-* vb. (<sup>\*</sup>*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-*; *payā-*; s-aor. *pāh-*; perf. ptcl. pass. *pāta-*: 'to protect; to prevent from (abl.); to observe, attend to (acc.)'. With *paiti* mid. 'to expect', with *nī* 'to protect, guard'.  
 y. *pāti.smuṣta-*: see under *paiti-smuṣta-*.  
 y. *pāda-* [Yt. 17. 6] *pādave*, *pādəm* [Yt. 17. 55]: see under <sup>2</sup>*pād-*.  
 y. *pāda-* sb. n. (cp. *paḍa-* sb.) 'step, pace; striding; halting-place, home'.  
 y. *pādmānyō.tēma-* adj. (superl. of <sup>\*</sup>*padmānya-* adj., from *padman-* sb. n. 'path, way') 'best preparing the way for (dat.)'.  
 y. *pādravant-* adj. 'giving protection'.  
 y. *pādrā* inf. (from *pāy-* vb.) 'to protect'.

- y. *pārānday-* sb. f. (lit. 'plenty', cp. skr. *pāramdhay-*), name of a goddess.  
 y. *pāurva-* sb. m., name of a man.  
 y. *pāšna-* sb. n. (cp. skr. *pārṣṇay-*) 'heel'.  
*parətav-* sb. m. (from <sup>2</sup>*par* vb.) 'passage; bridge'.  
*parəḍav-* adj. (skr. *parṭhāv-*) 'broad, wide'; *parəḍu* (acc. sg. m.) adv. 'abroad, far away'.  
*parəḍu* adv.: see under *parəḍav-*.  
 y. *parəḍu.ainika-* adj. (cp. *paršvanika-* adj.) 'with the wide front'.  
 y. *parəḍū.frāka-* adj. (from *frānk-* adj., cp. *frakəm* adv.) 'spreading abroad'.  
 y. *parəḍu.vaēdayana-* adj. 'being on a broad look-out'.  
 y. *parəḍu.zrayah-* adj. 'spreading over wide expanses of water'.  
 y. *parəḍvira-* adj. (cpd. *parəḍav-* + *vira-* sb. n. 'understanding') 'far-sighted'.  
 y. <sup>1</sup>*parəna-* adj. (cp. skr. *pūrṇāh-*) 'full'.  
 y. <sup>2</sup>*parəna-* sb. m. n. (cp. *parəna-* sb.) 'feather'.  
 y. *parənā-* sb. f. (cp. skr. *pāṇāy-* sb. m. 'hand') '(the hollow of the) hand'.  
 y. *parənāyav-* adj. (cpd. *parəna-* + *āyav-*) 'of full age'.  
 y. *parənāyus.harəḍvri-bav-* vb. 'to be maintained by the P'.  
 y. *parənīn-* adj. 'having, wearing a feather'.  
 y. *parəsaiti, parəsāt* etc. verbal forms: see under *fras-*.  
 y. <sup>1</sup>*pāšana-* sb. n., *pāšanā-* sb. f. (from *parət-* vb., skr. *pṛtanā-* sb. f.) 'battle, fight, struggle for (the price of) with loc'.  
 y. <sup>2</sup>*pāšana-* sb. m., name of an unbeliever.  
 y. *pāšav-* sb. m. (cp. *parətav-* sb.) 'passage; bridge'.  
*pāšəmēit sārəm*: see under *pāšō sāra-*.  
 y. *pāšō.cingha-* adj. 'cloven-footed'.  
 y. *pāšō.tanū-* adj. (cp. *tanu.parəḍa-*) 'one whose body is lost'.  
 y. *pāšō.parəna-* adj. 'with stretched feathers, with wings of great span'.  
 y. *pāšō.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.xšnūt-* sb. f. 'abundant reward'.  
 g. *pouru.cistā-* sb. f., name of the third daughter of *Zaraduštra*.  
 y. *pouru.jīra-* 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.baocšna*- adj. (from *baog*-vb.) 'one who brings saving, salvation to many people'.  
 y. *pouru.nar*- adj. 'rich in men, throned 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.vəḍwa*- 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. *pouru.saspa*- sb. m., name of the father of *Zaraduštra*.  
 y. *pouru.s.vəḍra*- adj. 'giving much fortune, pleasure'.  
 y. *pouru.hazanəra*- adj. 'many thousands'.  
 y. *pouru.xvarənah*- adj. 'full of glory'.  
 y. *pourva*-: see under *paourva*-, *paourva*-.  
 y. *paṃan*- sb. n. (skr. *pāmán*- sb. m.) 'a kind of skin-disease, scab'.  
 y. *paštō.fradanəhəm* 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. *piṭaona*- sb. m., name of a man, killed by *Kərəsāspa*.  
 y. *piṭav*- sb. m. (skr. *piṭāv*-) 'food, solid food'.  
 y. *piṭar*-, *fəḍr*- sb. m. (skr. *piṭár*-) 'father'.  
 g. *piṭā* [Y. 53. 6]: obscure.  
 y. *piṭe* inf. (from *pāy*-vb.) 'to protect'.  
 y. *pipyūšī*- adj. fem. (from *pipivah*-perf. ptcl. act. of *pay*-, skr. *pipyūšī*-) 'having milk in the breasts, suckling'.  
 y. *pivah*- sb. n. (skr. *pīvas*-) 'fat; marrow'.  
 y. *pišinah*- sb. m., name of a lake.

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- y. <sup>1</sup>*pištra*- sb. n. (from *paēs*-vb. 'to make coloured') 'class, caste'.  
 y. <sup>2</sup>*pištra*- sb. m. (cp. skr. *piṇḍṣī* 'he pounds, grinds') 'pinching, wound caused by a pinch; flour, meal'.  
 y. *puḍa*- num. adj. 'fifth'; *puḍəm* (acc. sg. n.) adv. 'fifthly, in the fifth place'.  
*puḍra*- sb. m. (skr. *putrá*-) '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.čašman*- adj. 'with ten thousand eyes'.  
 y. *baēvarə.fraskəmba*- adj. 'supported by ten thousand beams'.  
 y. *baēvarə.mišta*- adj. 'with ten thousand towers' (doubtful).  
 y. *baēvarə.vəḍayana*- adj. 'with ten thousand look-outs'.  
 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*, *búdhate*, *bodháyati*, *buddhāḥ*), pres. *baoda*-, *baoda*; *būḍya*-; caus. *baodaya*-; perf. ptcl. 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. *baṣa*-sb. m. (skr. *bhāga*-) 'lord, god'.
- g. *baga*-sb. n. (skr. *bhāga*-; cp. *baxta*-sb.) 'portion, share; piece'.
- y. *baṣā*-sb. f. (cp. *baga*-sb.) 'part, piece (of the holy word)'.
- y. *baṣō.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. *bahhrāv*-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*; *bābhūva*; *bhūtāḥ*); pres. *bu*-; *bv*-; *bava*-; *bva*-; fut. *būšya*-; *bī*-; perf. *bvāv*-; *bāv*-; *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* *pairīca* '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*, *bībharti*; *ba-bhāra*, *bābhre*; *bhṛtāḥ*), pres. (-aor.) *bar*-; *bara*-; *bībar*-; pass. *bairya*-; (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 *paṭi* 'to offer; to receive at, in (instr.); to begin (with inf.)', with *paṭi* 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. *baraṭ* *avarata*-adj. 'wealth-bringing'.
- y. *baraṭ* *āyapta*-adj. 'boon-bringing'.
- y. *baraṭ* *zaodra*-adj. 'offering libations'.
- y. *barantam* 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.x'arānah-* adj. 'glorious'.  
 y. *barəg-* vb., pres. *bəraǰaya-* 'to welcome a. p. (gen.); to do homage to (gen.)'.  
 y. *barəðre* inf. (from <sup>1</sup>*bar-* vb.) 'to bear'.  
 y. *barəðrī-* sb. f. (from <sup>1</sup>*bar-* vb.) 'a female that bears (children), a mother; womb'.  
 y. *barəmāyaona-* adj.: obscure.  
 y. *barəsman-* 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-*, *bəraz-* 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 (*yada*)', with *frā* 'to shine forth'.  
 g. *bāga-* sb. n. (skr. *bhāgā-* sb. m.) 'lot'.  
 y. *bāda* strengthening particle 'verily, indeed'.  
 y. *bādištəm* adv. (cp. *bāda*) 'quite surely, safely'.  
 y. *bāt* 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. *bhānumant-*) 'luminous, bright, splendid'.  
 y. *bānvant-* adj. (\**bānūvant-*) 'luminous, bright, splendid'.  
 y. *bāmya-* adv. (from *bā-* vb.) 'light, luminous, bright, splendid'.  
 y. *bāmanīva-* 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. *bərag-* sb. f. (cp skr. *bṛhas-pātay-* sb. m. and *brāhman-* sb. n.) 'rite'.  
*bərazda-* adj. (perf. ptcl. pass. of *barəg-* vb.) 'welcome; beloved, esteemed by (gen.), dear; precious (of things)'.  
 y. *bərazdō.tara-* adj. (compar. of *bərazda-*) 'more beloved, esteemed'.  
 y. *bəraǰya-* sb. m., name of a deity who causes the increase of corn.  
 y. *bərat-* adj. (from <sup>1</sup>*bar-* vb.) 'bringing, producing'.  
 y. *bəraṭa* inf. (from <sup>1</sup>*bar-* vb.) 'to cultivate'.  
 y. *bəraṭəm* absol. (from <sup>1</sup>*bar-* vb.) 'bringing'.  
 y. *bəraṭō* inf. (from <sup>1</sup>*bar-* vb.) 'to bear, produce'.  
 y. *bəraṭe* inf. (from <sup>1</sup>*bar-* vb.), with *asti* 'he is in possession of (gen.)'.  
 y. *bəraṭi* inf. (from <sup>1</sup>*bar-* vb.) 'to bring forth'.  
 y. *bəraz-*: see under *barəz-*.  
 y. *bərazant-* (cp. *barəz-* adj.) adj. 'high; of high growth; lofty, elevated; high, clear, loud (voice)'.  
 y. *bərazaidiš* (written for *bərazidiś*): see under *bərazidi-*.  
 y. *bərazi-*: side-form of *bərazant-* in compounds.  
 y. *bərazi.gāḍra-* adj. 'chanting with a loud voice'.  
 y. *bərazi.čaxra-* adj. 'high-wheeled'.  
 y. *bərazi-ḍi-* adj. (from <sup>2</sup>*dāy-* vb.) 'of high intelligence'.  
 y. *bərazi-pad-* adj. 'high-footed'.  
 y. *bərazi-mita-* adj. (from *māy-* vb.) 'high-built'.  
 y. *bərazi.yāsta-* adj. 'high-girded'.  
 y. *bərazi.rāz* adj. 'ruling (in the heavens) above'.  
 y. *bərazy.aogəṭ* adv. 'with loud voice'.  
 g. *bəzvant-* adj. 'firm, lasting'.  
 y. *bē* strengthening particle.  
 y. *bōit* strengthening particle (cpd. *bā + it*).  
 y. *bōiura-* sb. m. (\**bai br-a-*, cp. skr. *bhāra-* sb. m.) 'battle' 'combat, battle'.  
 y. *baqz-* vb, pres. *baqz-* 'to support' With *paiti* 'to help'.

- y. *baṣah-* sb. n. (cp. skr. *bahulā-* adj. 'thick, broad, large') 'height, depth'.  
 y. *baṣnav-* sb. m. (cp. *baṣah-* 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.paitiṣṭāna-* 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.čidra-* adj. 'descendant of the two-footed'.  
 y. *biš* adv. 'twice'.  
 y. *biš-āmrūta-* adj. 'to be recited twice'.  
 y. *bižvaṭ* 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 *Daēvī* 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'.  
*bratar-*, *brādr-* sb. m. (skr. *bhrātār-*) 'brother'.  
 y. *brāy-* vb. (skr. *bhrīṅānti* '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. *fədrō*, g. *fədrōi*: see under *pitar-*.  
 y. *fyāṣhāv-* sb. m. 'hail'.

- y. *fyāṣhva-* denom. pres. (from *fyāṣhāv-* sb.): 'to hail'.  
*frā*, *fərə*, *fəra-*, *fra-* adv. (skr. *prā*) 'forwards, forth'; vbl. prefix.  
 y. *fraēθ-* vb., pres. *frīḍya-*: 'to rott, decay, fall to pieces'.  
 y. *fraēšta-* adj. (superl. to *parav-* adj.) 'most'.  
 y. *fraēštō* inf. (cpd. *fra* + *ištō*, from <sup>2</sup>*aēs-* vb.) 'to escape'.  
 y. *fraoḍaṭ.aspa-* adj. (skr. *próthati* 'he snorts') 'with snorting horses'.  
 y. *fraoirisišta-* adj. (cpd. *fra* + *urvisišta-*, from *urvaēs-* vb.) 'fond of turning towards . . .'.  
 y. *fraorətay-* sb. f. (from <sup>2</sup>*var-* vb.) 'profession of (gen.)'; designation of the creed beginning with the word *fravarānē* Y. 12. 1 seq.  
*fraorəṭ* adv. (from <sup>2</sup>*var-* vb.) 'readily, willingly'.  
 y. *frakəm* adv. (cp. *frānk-* adj.) 'here, hither', with <sup>1</sup>*bar-* 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-gādra-* sb. n. 'chanting'.  
 y. *fra-yrātay-* sb. f. (from <sup>1</sup>*gar-* vb.) 'awakening'.  
 y. *fra-yrārayō* inf. (from <sup>1</sup>*gar-* vb.) 'to rouse'.  
 y. *fraxštaitē*, *fraxštāne*: see under *stā-*.  
 y. *fraxšti.dā-* adj. (*fraxštay-* sb. f.) 'increase' 'increase-giving'.  
 y. *fraxšnīn-*, *frašnīn-* adj. (from *axšnā-* vb.) 'careful; anxious of (instr.)'.  
 y. *frača* adv.: see under *frānk-*.  
 y. *fra-čara-* adj. (from <sup>5</sup>*kar-* vb.) 'going forward'.  
 y. *fra-čarəθwant-* adj. (cp. *fra-čara-*) 'moving forwards'.  
 g. *fra-ḵyātay-* sb. f. (from *ḵyā-* 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. *prataram* adv.) 'more in front; former, earlier; better, exceedingly good', *fratarəṇ*, *fratarəṇ* (acc. sg. f.) adv. 'on this side of (gen.)', opposite'.  
 y. *fratarō tara-* adj. 'better than exceedingly good'.  
 y. *fratarəṇ*, *fratarəṇ* adv.: see under *fratarā-*.  
 y. *fratəmāt-* sb. f., plur. 'authorities'.  
 y. *fratəmō.nmāna-* sb. n. 'a house of the first rank'.



- y. *fradaṣṣanā*- sb. f. 'sling'.  
 y. *fradaṣṣanya*- adj. 'sling-', sb. n. 'sling-stone'.  
 y. *fra-daxṣṭa*- adj. (cp. *daxṣṭa*- sb.) 'marked'.  
 y. *fra-daxṣṭar*- sb. m. (from *daxṣ*- vb.) 'teacher, guide, instructor'.  
 y. *fradaḍafṣū*- sb. n., name of the south-east region of the world.  
 y. *fra-dada*- sb. n. (from *dā*- vb.) 'growth, increase, prosperity'.  
 y. *fradaḍā*- sb. f., name of a river.  
*fra-dadāi* inf. (from *dā*- vb.) 'to further, promote, advance'.  
 g. *fraiḍivā* (cpd. *fra* + \**divā*, cp. skr. *prādivāh*) adv. 'long, for a long time'.  
 y. *fradaḥ*-sb. n. (skr. *prāthas*-) 'breadth'.  
 y. *fraṭāp*- 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. *frapṭera-jāt*- adj. '(winged, flying;) bird'.  
 y. *frabāzu.drājah*- sb. n. 'length of a *frabāzav*- (the distance from the middle of the breast to the finger-ends)'.  
*fra-bṛatar*- sb. m., name of the third subordinate priest (*ratav*-), 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. *fraṣṣu(tā)*- sb. f. 'possession of good cattle'.  
 y. *fra-muḥarṭay*- sb. f. (from *xvar*- vb.) 'eating, drinking'.  
 y. *frarasyan*- 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-marṣtar*- (from <sup>2</sup>*mar*- vb., skr. *smarṭar*-) 'reciter'.  
 y. *fra-marṣṭra*- sb. n. (cp. *framārṣtar*- sb.) 'reciting'.  
 y. *framən-nar*- adj.: obscure.  
 y. *framən.narō.vīra*- adj.: obscure.  
 y. *fra-marṣtaē-ča* inf. (from <sup>2</sup>*mar*- vb.) 'to recite'.  
 y. *fra-marṣtay*- sb. f. (from <sup>2</sup>*mar*- vb., skr. *smṛṭay*-) 'reciting'.  
 y. *fra-muxtay*- sb. f. (skr. *prāmuktay*-; cp. *pāiti.śmuktā*-) 'unbinding, taking off (the shoes)'.  
 y. *fra-mrav*- adj. 'reciting'.  
 y. *frayana*- sb. n. (cpd. *fra* + *ayana*-, from <sup>1</sup>*ay*- vb.; skr. *prāyana*- sb. n. 'entrance, beginning; path of life') 'way, path'.  
 y. *frayana*- 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, skriking hard upon'.  
 y. *fra-vaēda*- adj. 'partaking of'.  
 y. *fra-vaxṣ*- sb. m. 'stalk, branch; horn; penis'.  
 y. *fravāiti*- adj. (fem.) 'a barren cow'.  
 y. *fravay*- sb. f. 'prosperity'.  
 y. *fra-varatar*- sb. m. (from <sup>2</sup>*var*- vb.) 'who professes (the faith)'.  
*fravaṣay*- sb. f. '*Fravaṣay*', name of the immortal element in man, which existed before his birth and survives him. The whole of the *Fravaṣay* is to be compared with the *pitarāh* of the Brahmans.  
 y. *fra-vāka*- sb. n. 'pronouncing, recital; manifestation'.  
 y. *fravācṣaēna*- adj. (from *fravaxṣ*- 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*- 'flying; 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. *fraourvāṣṭrima*- adj. (\**fra* + *urvāṣṭra*- sb. n. 'driving home the cattle', from *urvaṣ*- vb.) 'wherefore the driving home the cattle is significant' (of the *Ayāḍrima* festival).  
*fras*- vb. (skr. *prcchāti, apraṣṭa; pṛṣṭāh*), pres. *pṛas*-; *pṛasanya*-; *pṛasa*-; s-aor. *fraṣ*-, *fṛaṣ*-; perf. ptepl. pass. *parṣta*-: '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. *frasastatā*-sb. f. (cp. *frasastay*-sb.) 'worthiness of being glorified'.
- y. *fra-sastay*-sb. f. (from *sasāh*-vb., skr. *prāsastay*-) 'glory, fame, praise; reputation; good reputation, esteem'.
- y. *fra-sastayaē-ēa* inf. (dat. sg. of *frasastay*-sb.) 'to glorify'.
- y. *fra-sasti* inf. (instr. sg. of *frasastay*-sb.) 'to glorify'.
- g. *frasā-*, *frasā*-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. *prāsāstar*-) 'ruler, governor'.
- g. *frā-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-stārya*-adj. (from *1star*-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-srūidyāi* inf. (from *sra*-vb.), in passive sense 'to be heard'.
- y. *fra-zantay*-, *fra-zainti*-sb. f. (from *1zan*-vb.) 'progeny, offspring; children'.
- y. *frazā-baodah*-adj. (\**frazā*-adj. from *zāy*-vb., cp. *zyā*-vb.) 'taking away the consciousness', with *snaḍa* in legal phraseology techn. term for bodily injury of mortal nature.
- y. *fra-zuṣ*-adj. 'precious, valuable'.
- y. *frazdānav*-sb. m., name of a lake.
- y. *fraṣa* adv. (instr. sg. of *frānk*-adj.) 'forward, forth, in front, onward, before'.
- g. *frāṣa*-, y. *fraṣa*-adj. (cp. *frānk*-adj.) 'suitable, fit; ready [Y. 30. 9]; renovated [Yt. 19. 11].
- g. *frāṣaoṣtra*-, y. *frāṣaoṣtra*-sb. m., name of a nobleman of the *Hvōgva*-family.
- y. *frāṣō.karṣtay*-sb. f. (from *1kar*-vb., skr. *kṛṣtay*-) 'renovation'.
- y. *frāṣō.čarṣtar*-sb. m. (from *1kar*-vb., skr. *kartār*-) 'renovater'.
- y. *frāṣumaka*-sb. m. 'hinder parts'.
- y. *frāṣna*-sb. m. (from *fras*-vb., skr. *praṣna*-) 'question; conversation, discourse'.
- y. *frāṣnīm*-adj.: see under *fraxṣnīm*.
- y. *frāṣitay*-sb. f. (cpd. *fra*+*ā*+*itay*-) 'advance, progress' (doubtful).
- y. *frā-xṣnan*-adj. (cp. *fraxṣnīm*-adj.) 'careful'.
- g. *frā-xṣnānē* inf. (from *xṣnā*-vb.) 'to obtain instruction, be instructed'.
- y. *frātaṣ.čarṣta*-adj. (derived from \**frā-tačarṣ* adv. 'running forth', cp. *tak*-vb.) 'running forth'.
- 1frād*-vb. (cp. *1dā*-vb. with *frā*), pres. *frāda*-, *frāḍa*-; (iter.) *frāḍaya*-: 'to further, make to flourish'. With *pāiri* 'to increase, extend'.
- g. *2frād*-adj. (from *1frād*-vb.) 'who makes to prosper, flourish'.
- fradaṣ.gaēḍa*-adj. 'who makes house and home to flourish'.
- y. *fradaṣ.fṣav*-sb. m. (lit. 'making cattle to prosper'), name of a deity.
- y. *fradaṣ.vīra*-sb. m. (lit. 'making men to prosper'), name of a deity.
- y. *fradaṣ.viṣpam.hufjātay*-sb. m. (lit. 'furthering all the necessities of comfortable life'), name of a deity.
- g. *frāday*-sb. f. (from *1frād*-vb.) 'furtherance, promotion; joy'.
- y. *frā-dāiti* inf. (from *1dā*-vb.) 'to hand over, deliver to (dat. or loc.)'.
- y. *frā-darṣra*-adj. (from *darṣ*-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*, *prīṇāh*), pres. *frīnā*-, *frīn*-; *frīyan*-; perf. ptcl. pass. *frīta*-, *frīḍa*-: '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-yāēzyanta*-adj. (from *yaz*-vb.) 'to be dedicated, consecrated (to the gods)'.
- y. *frā-yāṣtay*-sb. f. 'offering, sacrifice, consecration'.
- y. *frā-yāṣadwa*-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, superfluous'; *frāyō* (acc. sg. n.) adv. serving to strengthen a superlativ.
- y. *frāyō.duṣmata*-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 deeds'.

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.varəsa-* adj. (cp. *varəsa-* sb.) 'deprived of the hair'.

y. *frāvīratā-* sb. f. (\**frā-vīra-* adj. 'having good men') 'possession of good men'.

y. *frāraṅha-* sb. n. (from *1ar-* vb.) 'activity, agility, liveliness'.

y. *frā-rātay-* sb. f. 'liberality'.

y. *frārāḍṇi.drājah-* sb. n. (\**frā-rāḍṇay-* sb. 'ell', cp. skr. *aratnāy-* 'elbow; ell') 'length of a Fr. (ell)'.

y. *frāsmay-* adj., epithet of *Haoma*: obscure.

y. *frāsmō.dātay-* sb. f., with *hū* 'sunset'.

y. *frōnay-* sb. f. (from *par-* vb. 'to fill') 'abundance; great number'.

y. *frōrəta-* sb. n. (cpd. *fra* + *ərəta-*, from *2ar-* vb.) 'offering'.

y. *frōrətay-* sb. f. (cpd. *fra* + *ərətay-*, from *1ar-* vb.) 'coming, arrival; ambition, zeal'.

y. *frōrəntay-* sb. f. (cp. *frōrətay-* sb.) 'coming; blowing upon' (of the wind).

g. *frō* vbl. prefix (\**pra* + *u*, skr. *pró*).

y. *frōit* vbl. prefix (\**pra* + *it*, skr. *prét*).

y. *frānk-* adj. (skr. *prāṅk-*, *prāṅk-*) '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. *frīda-* adj. (from *frāy-* vb.) 'beloved; dear'.

y. *frīḍō.tara-* adj. (compar. to *frīda-* adj.) 'more beloved'.

y. *frīya-* adj. (skr. *prīyá-*, from *frāy-* vb.) 'dear, kind, friend'.

*frīyāna-* sb. m., name of a *tūranian* family.

g. *fsəratū-* sb. f. 'recompense for (abl. with *ā*)'.

y. *fšəonay-* adj. (from *fšav-* vb.) 'fat', sb. n. 'fatness'.

y. *fšəonaya-* denom. pres. (from \**fšəonā-*, cp. *fšəonay-* adj.) 'to fatten'.

y. *fšəoni.marəza-* adj. (\**marəza-* sb. m., from *marəz-* vb.) 'leaving fat ruts behind': doubtful.

*fšav-* vb., pres. *fšuya-*: 'to fatten'; *fšuyant-* pres. ptcl. act. 'breeder of cattle', with *vāstrya-* 'husbandman who breeds cattle; peasant (name given to the third caste)'.

y. *fšūtā-* sb. f. 'cheese'.

y. *fšumant-* adj. (skr. *paśumant-*) 'who keeps cattle'.

*fšuyant-*: see under *fšav-*.

y. *fšū-šan-* (cpd. *fšav-* + *2han-*, cp. skr. *paśušan-*) 'owner of cattle'; *fšūšō* (gen. sg.) *maḍra-* '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. *nā*, cp. *naē-*, *naēdā*, *nōit*, *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 *3nava* num., skr. *navamā-*) 'ninth'.

y. *naomaya* adv. (cp. *naoma-* adj.) 'nine times'.

y. *naḥ-* vb., pres. (iter.) *nāḍaya-*: only with *vī* 'to skin'.

*napāt*, *napt*-sb. m., *y. naptar*, *nafəḍr*-sb. m., *napti*-sb. f. 'grandson; granddaughter', 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. napti*:- see under *napāt*.  
*g. naptya*-sb. m. (derived from *napāt*-sb.) 'descendant'.  
*y. nafəḍr*:- see under *napāt*.  
*g. nafšu-cā*: see under *napāt*.  
*nam*-vb. (skr. *namate*, *nāmayati*; *nataḥ*), pres. *nāma*-; *nma*-; *nāma*-; caus. *nāmaya*-; perf. ptepl. pass. *-nata*-: 'to bow, bend, flee'. With *apa* 'to go away, retire', with *frā* 'to flee form', 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.xśapar*-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. navāḥ* 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*, *nṛbhyah*) 'man, male; warrior (name given to the second caste), man, person'.  
*g. narōm narōm* adv. 'man for man'.  
*y. nāire manah*-adj. (written instead of \**nāiryamanah*-, cp. skr. *nṛmānas*-) 'of manly heart'.  
*y. narəp*-vb., pres. *nərəfsa*- 'to be on the wane' (of the moon).  
*g. narəpiś*-sb. n. (from *narəp*-vb.) 'degrading'.

*y. nāirya*- (from *nar*-sb., skr. *nārya*-) 'male; manly'.  
*y. nāiryō.savāha*-sb. m. (cp. skr. *nārāśāṃsa*-), name of a deity.  
*y. nāiryāṃ.hāṃ.vārətivant*-adj. 'of manly courage'.  
<sup>1</sup>*nas*-vb. (skr. *nāśyati*, *nanāśa*; *naśtāḥ*), pres. *nasya*-; perf. *nānās*-, *naś*-, plusquamperf. *naśa*-; *s*-aor. *nāś*-; perf. ptepl. 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*, *nāksati*), pres. *nasa*-; *nāsa*-; *s*-aor. *nāś*-; plusquamperf. *naśa*-: '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. nasīsta*-adj. (from <sup>1</sup>*nas*-vb.) 'most destructive'.  
*y. nasu.kaśa*-sb. m. (cp. *nasu.karət*-) 'corpse-bearer'.  
*y. nasu.kərət*-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. *nēdyah* adv.) 'nearer to (acc.)'.  
*y. nādyah*-adj. (compar., cp. skr. *nādhitā*-adj. 'oppressed, harassed') '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 tbiś*-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 \**nāv*-sb. f. 'boat, ship', skr. *nāv*-) 'navigable'.  
*nāiri*-sb. f. (skr. *nāri*-) 'woman; wife, married woman'.  
*y. nāirikā*-sb. f. (from *nāiri*-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 niś and paiti 'to take away again'.
- y. nāh- sb. m. (skr. nās-, nas-), sg. and du. 'nose'.
- g. nō particle: see under nō.
- nō (acc.-gen.-dat.) pron. 1<sup>st</sup> pers. pl.: see under na-.
- y. nēmata- sb. m. (from nam- vb.) 'fagots, brushwood; hurdle-work'.
- y. nēmatō.-aiivi.varana- sb. n. (from <sup>1</sup>var- vb.) 'hut of hurdle-work'.
- nēmañhan- adj. (from nēmah- sb.) 'respectful, humble; praying (respectfully)'.
- nēmah- sb. n. (from nam- vb., skr. nāmas-) 'reverence, respect, homage; prayer'.
- nēmañhya- denom. pres. (from nēmah- sb.) 'to pay reverence, respect, homage to (acc.)'.
- y. nērō.gar- adj. (cp. aspō.gar- adj.) 'devouring men'.
- y. nērō.bērōz- sb. f. 'a man's full height or depth'.
- y. nō, g. y. nō particle (ethical dat. of na-), mostly untranslatable.
- y. nō (acc.-gen.-dat.) pron. 1<sup>st</sup> pers. pl.: see under na-.
- nōiñ particle of negation (cpd. na + iñ, skr. nēt) 'not'.
- g. nā (acc.) pron. 1<sup>st</sup> pers. pl.: see under na-.
- y. nāñhaya, nāñhābya: see under nāh-.
- y. nāñhan- sb. m. (cp. nāh- sb.) 'nose'.
- y. nāma.a-zbātay- sb. f. (from zav-, zbā- vb.) 'invoking by name'.
- y. nāman-: see under naman-.
- 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'.
- nā, ni, ny- adv. 'down; to, into'. Vbl. prefix.
- y. ni-jatēm absol. (from gan- vb.), with asti 'he knocks down a p. (acc.)'.
- y. ni-jāmaya- denom. pres. (from \*ni-jāma- sb. m. 'child-birth') 'to make a maid to bring forth a child'.
- y. nitēma- adj. (superl. to nā, cp. skr. nitarām adv.) 'lowest, nethermost; last'.
- y. ni-daiḍyañ inf. (from <sup>1</sup>dā- vb.) 'to lay down on (gen.)'.
- y. ni-dātaēca [Yt. 13. 66]: see under <sup>1</sup>dā-.
- y. ni-dātay- sb. f. 'taking off'.
- y. ni-dātō.pitav- abj. 'where meats are laid in'.
- y. ni-dātō.barōzišta- adj. (cp. barōziš- sb.) 'with stuffed seats' (doubtful).
- y. ni-ḍaxta inf. (from ḍang- vb.) 'to master (a horse)'.
- y. nipaśnaka- adj. (cp. paśna- sb.) 'envious'.
- y. ni-pātayāē-ča inf. (from pāy- vb.) 'to protect'.
- y. ni-pātar- sb. m., ni-pāḍri- sb. f. (from pāy- vb.) 'protector, protectress'.
- y. ni-bērōḍa- sb. (from <sup>1</sup>bar- vb.) 'depository, chamber'.
- y. ni-mraoka- sb. m. (cp. mraoçant- adj.) 'an affluent'.
- y. nivayaka- adj. (derived from \*ni-vaya- sb. m. 'fright, terror' from bay- vb., cp. skr. bhayā- sb. n.) 'frightening'.
- y. ni-vātay- sb. f. (from <sup>1</sup>van- vb.) 'decisive victory; decision'.
- y. ni-vāzan- adj. (from vaz- vb.) 'moving, swelling downwards'.
- y. nivika- sb. m., name of an unbeliever.
- y. niuruzdō.tēma- adj. (superl. to ni-uruzda- adj., perf. ptepl. pass. of <sup>2</sup>raod- vb.) 'infirmest, most decrepit'.
- y. ni-zēnga- adj. 'downward from the ankle, up to the ankle'.
- nīś, niž- adv. (skr. niḥ, niṣ-, nir-) 'out, forth'. Vbl. prefix.
- y. niśaṣharōtayaē-ča inf. (from har- vb.) 'to watch over'.
- y. ništara- adj. (compar. to niś adv.) 'outward, outer, exterior'.
- y. ništara.naēma- sb. m. 'outside', ništara.noēmāt (abl. sg.) adv. 'from outside, on the outside'.
- y. ništaraṣtō spaya- adj. 'with (good) cushions spread out'.
- y. ni-štūtay- sb. f. (from stav- vb., skr. stutāy-) 'praise'.
- y. nišharōtar- sb. m. (cpd. nā+harōtar-, from har- vb.) 'one who watches over'.
- y. niž-bērōḍay- sb. f. (from <sup>1</sup>bar- vb.) 'carrying off'.
- nū adv. (skr. nū, nū) 'now, even now'.
- <sup>1</sup>nūrēm, y. nūrēm adv. (cp. nū adv.) 'now, just now'.
- y. <sup>2</sup>nurēm adv. 'craftily, cunningly'.
- y. nūrēm: see under nūrēm.
- y. nmāna-, g. y. dēmāna- 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. 1st 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 *paīti* 'to send back; to renounce', with *ham* 'to send away; to deprive of (abl.)', with *ham* and *aiḥi* '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., *maēši*-sb. f. (skr. *meṣā*, *meṣī*-) 'ram, sheep; ewe'.  
 y. *maodanōkairi*-adj. (skr. *modana*-sb. n.), only fem. 'giving (sensual) pleasure'.  
 g. *maga*-sb. m. 'league', (esp. of the Zoroastrian religious community).  
 y. *maṣa*-sb. m., *maṣā*-sb. f. 'hole, pit'.  
 y. *maṣna*-adj. (cp. skr. *nagnā*-) 'naked'.  
 y. *maṣši*-sb. f. (cp. skr. *mākṣikā*-sb. f. 'bee') 'fly'.  
 y. *maṣši.bərōta*-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. *maḍa*-; *maḍaya*-: 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. *maḍa*-sb. m. (from <sup>1</sup>*mad*-vb., skr. *māda*-) 'ecstasy caused by the *Haoma*-drink; strong drink'.  
 y. *maḍmā*-adj. (cp. *maidya*-adj.) 'middle, being in the middle; middling, of a middling size or quality'; *maḍməm* (acc. sg. n.) adv. 'into the midst of (gen.)'.  
 y. *maḍməm* adv.: see under *maḍma*.  
 y. *maidim* adv.: see under *maidya*.  
 y. *maḍumant*-adj. (cp. *mada*-sb.) 'containing wine, honey'.  
 y. *maḍmya* adv.: see under *maḍmya*.  
 y. *maḍmya*-, *maḍmya*-adj. (derived from *maḍma*-adj.) 'middle, being in the middle; half-loud (of the voice)'; *maḍmya* (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. *maidyārya*-sb. m. (from \**maidyōi-yārya*- 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.mārha*-, y. *maidyōi.mārha*-sb. m., name of two believers.  
 y. *maidyōi.zarəmayā*-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.gaoṣāvara*-adj. 'with ear-rings'.  
 y. *maṭ.gūḍa*-adj. 'afflicted with filth'.  
 y. *maṭ.dāman*-adj. 'together with (his) creation'.  
 y. *maṭ.paiṭi.pərəsav*-adj. 'together with the answers'.  
 y. *maṭ.paiṭi.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.saoḍi.buṣe* inf. 'to be ever in flame'.  
<sup>1</sup>*man*-vb. (skr. *mānyate*; *amata*; *amaṣṭa*; *maṣiya*; *mamnāte*; *matāḥ*), pres. *man*-; *mainya*-; (iter.) *maṇaya*-; *s*-aor. *maṇh*-, *māngḥ*-; perf. *maman*-, *mamn*-; perf. ptepl. 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 ptepl. (*para-dadhō*, *jaynvā*) 'he thinks he gives, he has smitten'; *maṇayen 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*-, *maṇaya*-: '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.ṣūta*-adj. 'incited by the spirit or mind'.  
 y. *mainyu.ṣ.vārōḍa*-adj. 'spiritual food'.  
 y. *mainyu.ham.tāṣṭa*-adj. 'made, built by spirits'.  
 y. *mayah*-sb. n. 'cobabitation, 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. *mṛtāḥ*), pres. *mirya*-; perf. ptepl. pass. *mārāta*-: 'to die'. With *ava*- or *frā* 'to die'.  
<sup>2</sup>*mar*-vb. (skr. *smṛtati*; *smṛtāḥ*), pres. *māra*-; *māra*-; *hiṣmar*-; *mairya*-; (iter.) *mārāya*-; perf. ptepl. pass. *mārāta*-, *marāta* -: 'to have in mind, remember; to repeat from memory, recall; to pray'. With *paiṭi* 'to recall to mind; to long for', with *frā* 'to recite'.  
 g. *mairiṣta*-adj. (from <sup>2</sup>*mar*-vb.) 'one who has a th. best in remembrance'.  
*marək*-vb. (skr. *marādyati*), pres. *mārənək*-; *mārənāca*-; *mārənāya*-; *s*-aor. *mārəṣṣ*-, *mārəṣṣ*- '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. *mahrkai* inf. (from *marək*-vb.) 'to kill, ruin, destroy'.  
 y. *marāv*-, *mōurv*-sb. m., name of a land 'Marv, Margiana'.  
 y. *marəyā*-sb. f. 'meadow'.  
 g. *maraxtar*-sb. m. (from *marək*-vb.) 'destroyer'.  
 y. *marəṣṣtar*-sb. m. 'fashioner'.  
 g. *marāta*-sb. m. (from <sup>1</sup>*mar*-vb.) 'a mortal, a human being, man'.  
*marātan*-adj. (cp. *marāta*-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. *mārṣti*, *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. *mastrəyan-* 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. *mazibīš* 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. *māhiṣtha-* 'greatest, largest'.
- y. *mazdaoxta-* adj. (cpd. *mazdāh-* + *uxta-*) 'uttered, pronounced by M'.
- y. *mazda.xšadra-* adj. 'one who has his power from M' (doubtful).
- y. *mazda-ḍāta-* adj. 'created by M'.
- y. *mazda yasna-* adj. 'worshipper of M., Mazdayasnian'.
- g. *mazdāḍa-* 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. *mazibīš* 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. *māya-*; perf. *mīm-*; perf. ptepl. pass. *-mīta-*, *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.ēim* particle, strengthened *māda* 'and not'.
- y. *māyavant-* adj. 'cohabitation-supplied, where cohabitations or pairings take place' (doubtful).
- y. *māvaya-ēa*, *māvōya-*: s. under <sup>1</sup>*ma-*.
- y. *māzainya-* adj. 'Māzanian', epithet of a class of *Dāēva*'s.
- y. *māzdayasna-* adj. (derived from *mazdayasna-* adj., strengthened with *Vṛddhīh*) '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 *māk-* sb., skr. *māya-* 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*, *məncā dāidyāi* inf. (from *mand-* vb.) 'to hold in remembrance'.
- g. *mām* [Y. 53. 4]: corrupt.
- y. *mərəṭya-* sb. m. n. (skr. *mṛgā-* sb. m. 'an animal of the forest; a bird') 'bird'.
- y. *mərəṭō* inf. (from <sup>2</sup>*mar-* vb.) 'to hold in remembrance'.
- y. *mərəṭwant-* adj. (from <sup>2</sup>*mar-* vb.) 'thinking of (loc. or acc.)'.
- mərəṭyav-* sb. m. (from <sup>1</sup>*mar-* vb., skr. *mṛtyāv-*) 'death'.



g. *māraṅgaidyāi* inf. (from *marāk*- vb.) 'to destroy'.  
 y. *mārazav*- sb. n. 'backbone'.  
 y. *mārazu.ṣṭay*- sb. f.: obscure.  
 y. *mārazyumna*- adj.: obscure.  
 g. *māraṣṭdika*-, y. *māraṣṭdika*- sb. n. (skr. *māraṣṭdika*-) '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 *1ma*.  
 g. *mōi* particle: see under *mē*.  
 g. *mōi*: see under *1ma*.  
 y. *mōiṭ* particle of prohibition, strengthened *mā* (*mōi.tū* written instead of *mōiṭ ū*; cpd. ar. \**mā + it*) 'not'.  
 g. *mōyastrā.barana*:- see under *myastrā.barana*.  
 y. *mōurum*: see under *margav*.  
 y. *moṣū*, g. *moṣū* adv. (skr. *makṣū*) 'soon, immediately'.  
 y. *maqḍwa*- adj. (fut. ptepl. pass. of *1man*- vb.) 'to be thought'.  
*1maqḍra*- sb. m. (from *1man* vb., skr. *māntra*-) 'word, saying, formula (of prayer); spell; judgement; command', esp. 'the holy word', also deified.  
*2maqḍra*- sb. m. (from *1man*- vb., cp. *1maqḍra*-) 'thought'.  
*maqḍran*- sb. m. (from *1maqḍra*- sb.) 'prophet'.  
 g. *maṅarav*-sb.f. (\**mām*-, from *2mar*- vb.) 'message'.  
*maq*: see under *1ma*.  
 y. *maqṣ* [Y. 9. 31]: see under *maqḍā*.  
 g. *maqṣā.rayay*-, y. *maqṣā.rayay*- adj. 'rich'.  
 y. *maqḍā*- vb. (ar. \**manzdhā*-, from *mand*- vb.), pres. *maqṣ daḥ*-: 'to have in one's memory'.  
 y. *maqḍra*- adj. (from *maqḍā*- vb.) 'intelligent, wise'.  
 y. *miḍwana*- adj. (cp. skr. *mīthunā*-), only du. 'paired, forming a pair or couple'.  
 y. *miḍwara*- adj. (cp. *miḍwana*- adj.), only du. 'paired, forming a pair or couple'.  
*miḍra*- sb. m. (skr. *mitrā*-) 'contract', name of a god.  
 y. *miḍrō.drug*- adj. (skr. *mitradruh*-) 'one who lies to Miḍra; 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'.  
*mīṣṭā*- sb. n. (skr. *mīḍhā*-) 'reward; profit, advantage'.  
 g. *mīṣṭavant*- adj. 'rewarded'.  
*mūḍra*- 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. *mīvati* 'he moves'), pres. *mīva*- only with *ava* 'to take away'.  
 g. *myastrā.barana*- adj. (§ 144. 1) 'granting companionship'.  
 y. *myazda*- sb. m. (skr. *miyēdha*-) '(sacrificial) meat-offering'.  
 y. *myazday*- sb. m. = *myazda*.  
 y. *myezdin*- adj. (from *myazda*- sb.) 'one who offers *Myazda*, sacrificer'.  
 g. *mraoçant*- adj. (cp. skr. *mṛocati*) 'bending'.  
*mrav*- vb. (skr. *bravāṇi*, *brūhi*, *abra-vīt*, *bruvāṇāh*), pres. *mrav*-, *mrū*-, *mrāvā*-, *mrū*-, pass. aor. *mrao*-, perf. ptepl. pass. *mṛūta*:- '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 *paṭi* '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. *mṛṇāti*) '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 *-ča* or *-čiṭ* or with the interrog. pron. *kay*- and *-ča*, respectively *ka*- and *čiṭ* 'whoever'.  
 y. *yao.karś*- denom. pres. (from \**yao.karś*- adj. 'one who tills corn') 'to till corn'.  
*yaog*- vb. (skr. *yojate*, *yujanta*, pass.

- yuṣyate; yuktāh*), pres. *yaog-*, *yūg-*; *yung-*; *yuṣya-*; 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. *yaoṣṭay-* sb. f. (from *yaog-* vb.) 'skill'.
- y. *yaoṣṭivant-*, *yaoṣṭavant-* adj. 'skilled'.
- y. *yaod-* vb. (skr. *yūdhyaṭi*), pres. *yūḍya-*: 'to fight, struggle'.
- y. *yaona-* sb. m. (cp. skr. *yōnaya-* 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. *yaoṣṭayṣṇ* inf. (from *yaoṣṭā-* vb.) 'to purify, cleanse'.
- <sup>1</sup>*yaoṣṭā-* vb. (cpd. \**yaoṣ-* sb. n. + <sup>1</sup>*dā*, skr. *yōṣ-* sb. n. 'hail'), pres. *yaoṣṭā-*; *yaoṣṭadā-*, *yaoṣṭadā-*, *yaoṣṭad-*; *yaoṣṭāya-*; perf. ptepl. pass. *yaoṣṭāta-*: '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>*yaoṣṭā-* sb. f. (from *yaoṣṭā-* vb.) 'purification'.
- y. *yaoṣṭātō.zəṃō.təma-* adj. (superl. to \**yaoṣṭātō.zam-* adj.) 'where the ground is the cleanest'.
- y. *yaoṣṭāiti* inf. (from *yaoṣṭā-* vb.) 'to purify, cleanse'.
- y. *yaoṣṭādāra-* sb. n. (from *yaoṣṭā-* vb.) 'perfection, improvement; purification'.
- y. <sup>1</sup>*yaoṣṭādṛya-* sb. n. (derived from *yaoṣṭātar-* sb. m. 'purifier, cleanser') 'the function of one who performs the purificatory rites'.
- y. <sup>2</sup>*yaoṣṭādṛya-* adj. (derived from *yaoṣṭādāra-* sb. n.) 'one who performs the purificatory rites'.
- yaoṣṭāh-* adj. (from *yaoṣṭā-* vb.) 'ac-complishing, fulfilling'.
- yat-* vb. (skr. *yātaṭi* 'he joins'; *yāta-yati*; *yetire*), pres. *yata-*; *yataya-*; caus. *yātaya-*; perf. *yayāt-*, *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. *yatarā-*) 'who or which of two'.
- g. *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. *yadōṣṭi* conjunction (cpd. \**yada*+*iṣṭi*) '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.karētəm* 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 sarəm* . . *yadanā dr̥gvatā* 'the communication with every Dr.').
- y. <sup>2</sup>*yada-na* copulative particle 'and, what is more'.
- y. *yada.mam* 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>*hiyaṭ* (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>*hiyaṭ* 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. *yācīti*) '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.), *yaçchati*; *yatāh*), 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. *yāva-*) '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 lang 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. *yajñā-*) 'worship, devotion, prayer, praise, act of worship, offering, sacrifice'; alone or with *haptanōhātay-* 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*; *iṣṭāh*), pres. *yaza-*; pass. *yazyā-*, *yezya-*; *yaēzyā-*; 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. *yaštav-* sb. m. (from *yaz-* vb.) 'worshipper'.
- y. *yāh-* vb. (skr. *yāsyati*, *yēsati*; *yas-tāh*) pres. *yaēša-*; *yaēsya-*; 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. *yāiš* 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. *yātumānt-*) 'practising witchcraft or sorcery; holding with the sorcerers, companion of sorcerers'.
- g. *yāt* [Y. 36. 6]: corrupt; one expects *hyāṭ* (nom. sg. n.).
- g. y. *yāna-*, y. *yāna-* sb. m. (from *yam-* vb.) 'favour, mark of favour'.
- y. *yā-varāna-* adj. 'of what religion'.
- y. *yār-* sb. n. 'year'.

- y. *yāra.čarāš-* adj. (from *karš-* vb.) 'passing away the year'.  
 y. *yāra.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-karēt-* adj. (cpd. <sup>3</sup>*yāh-* + *karēt-*) 'co-operating in the closing work'.  
 y. *yās-karastara-*: compar. to *yās-karēt-* adj.  
 y. *yās-karastama-*: superl. to *yās-karēt-* 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. *yānhaya-*, perf. ptepl. pass. *yāsta-*: 'to gird round about the body, put on a girdle'. With *aiwi* 'to begird, put on; to bundle (the *Barasman*-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. *yāvīn-* sb. m. (cp. *yavan-* sb.) 'corn-field'.  
 y. *yeđi, yeidi* conjunction (skr. *yādi*) 'if, in case' (conditional).  
 y. *yešhē.hātā-* sb. f., name of the prayer beginning with *yešhē hātām āt yesnē patī*.  
 y. *yešhē hātām*: 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.tama-* adj. (superl. to *yasnya-* adj.) 'most worthy of worship'.  
 g. <sup>1</sup>*yezi* conjunction (<sup>2</sup>*yač* + *zi*) 'as, because' (causal), 'whether, if' (indirect question).  
 y. <sup>2</sup>*yezi* conjunction (cp. <sup>1</sup>*yezi*) 'if' (conditional), 'when, as soon as' (temporal).  
*yezi ahmya* adv. 'where'.  
*yezi nōi* 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. *yānhuya-* adj., only with *avarētā-* 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>*yač*.  
*yima-* sb. m., name of a mythical king.  
 y. *yimō.karānta-* adj. (from *karēt-* vb.) 'cutting Y. in two pieces'.  
 y. *yūcta* inf. (from *yaog-* vb.) 'to bridle'.  
 y. *yucta-* 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. *yūšmāvant-, xšmāvant-* adj. (skr. *yušmāvant-*) '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. *yivan-, 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. *vah*) '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. *vēdat, veda-yāmasi; veda, vidūh; vidvān, viditāh*), pres. *vaēd-*; caus. *vaēdaya, vaēdaya-*; s-aor. *vaēs-, vīs-*; perf. *vaēd-, vaēd-, vīd-, vīd-*; perf. ptepl. pass. *vīsta-*: '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 Zarathustra'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. *āvidat*, *vēdidat*, *vin-dāti*, *vedāyati*; *vivēda*; *vittāh*), pres. *vi-da-*, *vi-da-*; *vōivid-*; *vinad-*, *vind-*; *vin-da-*; caus. *vaēdaya-*; perf. *vivaēd-*; perf. ptepl. pass. *vista-*: '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. *vi-da-*: '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 *vidvah-* adj.) 'one who best knows a th. (acc.)'.
- y. *vaēdya-*, *vaēdya-* sb. n. (cp. skr. *vedyā-* sb. f.) 'knowledge'.
- y. *vaēdya.patay-* sb. m. 'lord, master of the knowledge'.
- y. *vaēdyō.təməm* adv (superl. to \**vaēdya-* adj., cp. skr. *vaidyā-*) 'in the most skilful manner'.
- y. *vaēḍ-* vb.: see under <sup>1</sup>vaēd-.
- vaēn-* vb. (skr. *venati* 'he cares or longs for'), pres. *vaēna-*; aor. *vaēnōis-*: 'to see, look at; to take for (with two acc.)'; mid. 'to be seen, appear'. With *aiwī*, *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. *vaēnāhē* inf. (from *vaēn-* vb.) 'to see, behold'.
- y. *vaēnā-* sb. f. 'nose'.
- y. *vaēnəmnməm* absol. (from *vaēn-* vb.) 'visibly'.
- y. *vaēm* nom. pl., pron. 1<sup>st</sup> pers. (skr. *vayám*) 'we'.
- y. *vaēm* acc. sg.: see under *vwaya*.
- vaēs-* vb. (skr. *viśati* 'he enters'), pres. *viśa-*; pass. *viśya-*; 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-.
- vaonarē*, *vaonyāṭ*: see under <sup>1</sup>van-.
- <sup>1</sup>vak- vb. (skr. *vakṣyāte*, *ucyāte* (pass.); *avāci*; *vavāca*; *avocat*; *uktāh*), pres. *ūc-*; fut. *vaṣṣya-*; pass. *vaśya-*; pass. aor. *vāci*; s-aor. *vaxš-*; perf. *vavak-*, *vaok-*, plusquamperf. *vaōca-*; perf. ptepl. pass. *ūcta-*: '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. *vaydanā-* sb. n. 'head'.
- y. *vaxṣdwa-* adj. (fut. ptepl. pass. of <sup>1</sup>vak- vb., skr. *vāktva-*) 'to be uttered or spoken'.
- g. *vaxṣdra-* 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. *vaṣṣaḍi.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 *Gāṇḍā*'s) 'strophe by strophe'.
- vačah-* sb. n. (from <sup>1</sup>*vak-* vb., skr. *vācas-*) 'speaking, speech, word; saying, formula'.
- y. *vačō.marēta-* adj. 'recited with (audible) words, recited aloud'.
- vat-* vb. (skr. *āpivataṭi*, *āpivatayati*), pres. *vata-*; caus. *vātaya-*: 'to have or get knowledge of'. With *aipi* 'to understand, comprehend, be acquainted with (gen.)'.
- y. *vad-* vb., pres. (iter.) *vādāya-*: '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. *vadaṇan-* sb. m., name of an infidel prince.
- y. *vadāy-*, *vaidi-* sb. f. (cp. skr. *ud-*, *und-* (*unāṭti*) 'to flow or issue out') 'irrigation-channel, canal'.
- vadar-* sb. n. 'an instrument for smiting, a weapon'.
- y. *vadāiryav-* adj. (cp. skr. *vadhūyāv-* 'one who longs for a wife, uxorious, lustful') 'longing for pairing, ardent' (of the camel).
- g. *vadāmna-* adj. (cp. skr. *vādāṭi* 'he speaks') 'advising, exhorting'.
- y. *vadrya-* adj. (from *vad-* vb.) 'marriageable'.
- g. *vap-* vb. (skr. *vāpati* 'he throws'), pres. *vāpa-*: only with *vī* 'to destroy'.
- y. *vawṣaka-* sb. m. (cp. skr. *ūrma-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'.
- vanuhī-*: see under *vanohav-*.
- y. *vanuhimā-*: see under *vanohvī-*.
- y. *vanohan-* sb. n. (cp. *vanohav-* adj.) 'kindness, goodness, excellency, first-rate quality'.
- y. *vanohana-* sb. n. (from <sup>3</sup>*vah-* vb., skr. *vāsana-*) 'cloth, clothes, dress, garment'.
- y. *vanohav-*, *vanohv-*, *vanohu-*, *vohu-*, fem. *vanohvī-*, adj. (skr. *vāsav-*) 'good, excellent; beneficent'.
- y. *vanoharō-štā-* adj. (<sup>\*</sup>*vanohar-* sb. n., from <sup>3</sup>*vah-* vb.) 'clothed'.
- y. *vanohaz-dāh-*, *vanohaz-dāh-* (for *vanohō-dāh-*, *vanohō-dāh-*, cp. *vanohu-dāh-*) adj. 'one who gives what is better (than good)'.
- y. *vanohah-*, *vanohah-* adj.: see under *vahyah*.
- y. *vanohapara-* sb. m., name of an ahuric animal 'hedgehog'.
- y. *vanohānəm* absol. (from <sup>3</sup>*vah-* vb.) 'dressed with (acc.)'.
- y. *vanohutāt-* sb. f. 'blood'.
- g. y. *vanohu-dāh-*, y. *vanohu-dāh-* adj. (skr. *vasudās-*, *vasudhās-*) 'granting, producing wealth'.
- y. *vanohudva-* sb. n. (cp. *vanohutāt-* sb.) 'bloodshed'.
- vanohuya* adv. (from *vanohav-* adj.): *asāya vanohuya* 'with perfect retitude'.
- y. *vanohvī-* sb. f., name of a river.
- <sup>1</sup>*van-* vb. (skr. *vānāmahai*, *vaṃsat*; *vavanvān*), pres. *vana-*, *vivāngha-*; *vainit*; perf. *vavan-*, *vaon-*; *s-* aor. *vāngh-*, *vānōh-*; perf. ptepl. 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. *vanatpāśana-* adj. 'winning the battle'.
- y. *vanant-* adj. (orig. pres. ptepl. 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.borētay-* sb. f. (<sup>2</sup>*vanta-* sb.) 'rendering homage'.
- y. *vantav-* sb. m. (cp. <sup>1</sup>*vanta-* sb.) 'a loved wife, mistress'.
- y. *vandarmainiṣ-* 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 *vāyav-*.

- 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. *vṛṇōti*, *vṛṇase*), pres. *vəranav-*, *vərenv-*; *vəranā-*: '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. *vṛṇīte* 'he chooses', *vṛṇute*, *varat*, *avṛta*, *vurīta*), pres. *var-*; *vāur-*; *vəranav-*, *vərenv-*; *vəren-*; aor. *vəremaēta*; perf. ptepl. pass. *varāta-*: 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. *vəranav-*, *vərenv-*; (pass. *vōirya-*; caus. *vāraya-*: 'to turn, turn round, turn to'. With *avi* and *pairi* 'to approach spreading over', with *paiti* 'to destroy', with *pairi* 'to tear off or out'.
- y. <sup>4</sup>var-vb., pres. *vərenv-*; *vəren-*; perf. ptepl. pass. *vərətā-*: 'to get a woman with child; to become pregnant with (acc.)'. With *paiti* 'to conceive'.
- y. <sup>5</sup>var-sb. m. (from <sup>1</sup>var-vb.) 'castle'.
- y. *vava-* sb. m., name of a *Turanian*.
- y. *varay-*, *vairi-* sb. m. 'lake, sea; bay or inlet of the sea'.
- y. <sup>\*</sup>vavav-, *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. *varēcāh-* sb. n. (skr. *vārcas-*) 'vital power, vigour, energy'.
- y. *varēcāhvant-* adj. (from *varēcāh-* 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.vīra-* adj. '(a day) on which men are (captured i. e.) not able to go out'.
- varəd-* vb. (skr. *vārdhati*, *vārdhāyati*; *vṛddhāh*), pres. *varāda-*, *varəda-*; (iter.) *varədəya-*, *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. *varədəva-* sb. n. (from *varəd-* vb.) 'growing, growth, increase'.
- y. *varədət.gaēða-* 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. *varəða-* 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 *daëvic* animal.
- y. *varənava.viša-* sb. m., name of a *daëvic* 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. *vivarəša-*; 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. *varāṣa-gay-* sb. m. (lit. 'that which gives life to the tree'; *varāṣa-* sb. m. 'tree', skr. *vr̥kṣá-*) 'root'.
- y. *varāṣava-* sb. m., name of a man, killed by *Karāsāpa*.
- y. *varštva-* adj. (fut. ptepl. pass. of *varṣ-* vb.) 'to be done'.
- y. *varšna-* sb. m., name of *daēvic* beings.
- y. *varšnay-* sb. m. (skr. *vr̥ṣṇáy-*) 'manly, strong', applied to *māēša-* 'a ram'.
- y. *varšni-haršta-* (from *harṣ-* vb.) 'wherefore the ram's leap is significant' (of the *Ayādrima*-festival).
- vas-* vb. (skr. *vāsmi, uśmāsi; uśān, uśati*), pres. *vas-, us-*; perf. ptepl. pass. *ušta-*: 'to will; to desire, wish, long for; to appoint'.
- y. *vasāḍa-* sb. m. (from *vas-* vb.) 'will, wish, desire, pleasure'.
- g. *vasasā.xšāḍra-* sb. n. (cp. *vasō-xšāḍra-*) 'the unlimited kingdom'.
- g. *vasō* adv., see under *vasō*.
- g. *vasō.itay-* sb. f. 'going about at will, freedom'.
- y. *vasō.yātay-* sb. f. 'going about or wandering at will'.
- y. *vasō.šitay-* sb. f. 'lodging at will'.
- g. y. *vasō*, g. *vasō* adv. (from *vas-* vb.) 'at one's pleasure or will'.
- y. *vasō.xšāḍra-* 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. *vaš-, 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. *vazārət-* adj. (cpd. \**vaza-* + \**arət-*, cp. skr. *vāja-* sb. m. 'strength, energy') 'rushing forth with energy'.
- y. *vazəmnəm* absol. (from *vaz-* vb.) 'driving'.
- vazyastrā-* adj. (cpd. *vazyā-* + \**qstra-*) '(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. *voḍhár-*) '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. *vanəha-*: 'to dwell, stop (at a place), stay'.
- <sup>3</sup>*vah-* vb. (skr. *vāste, vāsānah*), pres. *vah-*; *vanəha-*: 'to put on, invest, wear (clothes &c)'.
- <sup>1</sup>*vahišta-* adj. (superl. to *vanəhav-* adj., skr. *vāsiṣṭha-*) 'best'.
- y. <sup>2</sup>*vahišta-* sb. n., name of the prayer beginning with *aṣəm vohū vahištam asti* [Y. 27. 14].
- y. *vahištōistay-* adj. only fem. 'containing the words *vahištā ištis* [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-*, *vanəhah-*, g. *vahyah-* (fem. *vahehi-*) adj. (compar. to *vanəhav-* adj., skr. *vāsyas-, vāśīyas-*) '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.berəta-* 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>vār- vb.) 'will, liking, pleasure'.
- y. *vārən-gan*- sb. m., name of a bird.
- y. *vārəma* (i.e. *vārəm* (acc. sg. of *vāra*-) + *a*, cp. skr. *vāram ā*) 'at one's wish'.
- y. *vāriḍkanā*- sb. f., name of a daughter of *Vīstāspa*.
- y. *vār-gan*-, *vār-yn*- sb. m. (cp. *vārən-gan*-), name of a bird.
- y. *vārəraynay*- adj. (derived from *vārərayna*- sb. with *Vṛddhiḥ*) 'victorious'.
- y. *vāirya*- 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.dātainya*- adj. 'wherefore the hay-harvest is significant' of the *Māidyōiśema*-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.
- vāzišta*- adj. (superl. to *vaz*-vb., skr. *vāhiṣṭha*-) 'most propitious'.
- y. *vāśa*- sb. m. (from *varət*- vb. 'to turn') 'chariot'.
- y. *vāśaya*- denom. pres. 'to drive the chariot'.
- vō* gen.-dat., pron. 2<sup>nd</sup> pers. pl.: see under *va*-.
- g. *vō*, 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.bārata*- adj. 'dragged away by a wolf'.
- g. *vārəd*- sb. f. (from *varəd*- vb.) 'increase'.
- y. *vārəday*- sb. m. (cp. *vārəd*- sb.) 'growth, growing'.
- y. *vārəidye* inf. (from *varəd*- vb.) 'to cause to prosper, to propagate (the holy studies)'.
- y. *vārədra*- sb. n. (skr. *vṛtrā*-) 'attack; victory'.
- y. *vārədrā-gan*-, *vārədra-yn*- adj. (skr. *vṛtrahān*-, *vṛtraghñ*-) 'repelling an attack; victorious'.
- y. *vārədra-yna*- sb. n. (cp. *vārədrāgan*-adj.) 'victory'; sb. m., name of the god of victory.
- y. <sup>1</sup>*vārədra-ynya*- sb. n. (cp. skr. *vṛtrahātya*-) 'victorious fight, victory; battle'.
- <sup>2</sup>*vārədra-ynya*- adj. 'victorious'.
- y. *vārədrajastā*- sb. f. 'victoriousness, victorious strength'.
- y. *vārədrajastəma*- adj. (superl. to *vārədrāgan*-adj.) 'most victorious'.
- y. *vārədravan*- adj. 'victorious'.
- y. *vārədravant*- adj. 'victorious'.
- y. *vārədravastara*- adj.: compar. to *vārədravant*-.
- y. *vārədravastama*- adj.: superl. to *vārədravant*-.
- y. *vārəna*- sb. m. (from <sup>4</sup>*var*- vb.), plur. 'fruit of the womb'.
- g. <sup>1</sup>*varəzəna*- sb. n. (from <sup>1</sup>*varəz*- vb.) 'activity'.
- g. <sup>2</sup>*varəzəna*-, y. *varəzāna*- 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. *varəzi.dōidra*- adj. (cp. *varəzvant*-adj.) 'whose eyes are penetrating'.
- y. *varəzya*- sb. n. (from *varəz*- vb.) 'work, working'.
- g. *varəzyah*- sb. n. (from *varəz*- vb.) 'working, doing'.
- g. *varəzyātā*- sb. f. (from *varəz*- vb.) 'husbandry' (as the sphere of action of the ox).
- g. *varəzyeidyāi* inf. (from *varəz*- vb.) 'to work, to do'.
- y. *varəzvant*- adj. (from *varəz*- vb.) 'working, active; keen'.
- y. *vō* particle: see under *vō*.
- vō* acc.-gen.-dat., pron. 2<sup>nd</sup> pers. pl.: see under *va*-.
- g. *vōi* inf. (cp. skr. *vitāy*- sb. f. 'enjoyment, feast') 'to gladden, delight', with *astī* 'he is the joy of'.
- y. *vōiyna*- sb. f. (cp. *vaēya*-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 (*ka-mārādām*) high'.
- y. *voya*-sb. m. (cp. *āvōya*, *vayōl*) 'lamenting'.
- y. *voyōtara* adv. (instr. sg. n. of the compar. to *voya*-) 'more lamenting'.
- y. *vouru*- (in compounds): see under \**varav*-.
- y. *vouru.kaśa*-adj. (\**kaśa*-, ar. \**kārta*- 'a cut', from *karət*-vb.) 'with wide-extending inlets', with *zrayah*-sb. n. name of a lake.
- y. *vouru.gaoyaoṭay*-adj. (cp. skr. *urū-gavyūtay*-) adj. 'having or procuring wide pastures'.
- y. *vouru.jarāštī*-sb. n., name of the northeast region of the world.
- y. *vouru.dōidra*-adj. 'whose eyes are far-looking'.
- y. *vouru.barāšti*-sb. n., name of the northwest region of the world.
- y. *vouru.sarādā*-adj.: obscure.
- y. *vohū*-, *vohu*- (in compounds): see under *varḥav*-.
- y. *vohu.karṭay*-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.xśadrā*-adj., only fem. 'containing the words *vohū xśadrām*' (Y. 51).
- y. *vohu.barətām* inf. (from *ḥbar*-) 'in good care'.
- y. *vohuna-rḥag*-, *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. *vāsumant*-) 'having treasures, wealthy, rich'.
- y. *vaḍwa*-sb. n., *vaḍwā*-sb. f. 'a herd, a flock (of animals); a multitude (of men)'.
- y. *vaḍvaēsa*-sb. m. (epd. *vaḍwa*+\**isa*- 'being after the herds') 'foot-pad'.
- y. *vaḍwō.dā*-adj. 'bestowing herds'.
- y. *vaḍwō.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.tama*-adj. 'where is least water'.
- y. *vī.urvarō.tama*-adj. 'where are fewest plants'.
- y. *vīkarət.ustāna*-adj. 'destroying the life'.
- y. *vīcīca*-sb. n. 'lime'.
- g. *vī-ēidyāi* inf. (from *kay*-vb.) 'to discern'.
- g. *vī-ēiḍa*-sb. n. (from *kay*-vb.) 'separation, discernment'.
- vī-ēira*-adj. (from *kay*-vb.) 'discerning, having the discernment'.
- y. *vī-taxṭay*-sb. f. 'melting'.
- y. *vītanuhaitī*-sb. f., 'name of a river'.
- y. *vītar*-sb. m. (from *vāy*-vb.) 'one who chases, pursues'.
- y. *vītar.azahya*-sb. n. (\**vī-tar*- 'overcoming', from *tar*-vb.) 'the overcoming of distress, calamity'.
- y. *vītar.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. *vītāpam* [Yt. 19. 82]: obscure.
- y. *vītarōtanū*-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-dāēva*-, *vī-dōiva*-adj. (cp. skr. *videva*-) 'turned against the *Dāēva*'s, hostile to the *Dāēva*'s'.
- y. *vidadafšū*-sb. n., name of the southwest region of the world.
- y. *vī-dātav*-sb. m. (cp. skr. *dātav*- 'part') 'dissolution, death'.
- y. *vī-dōiva*-adj.: see under *vidāēva*-.
- y. *vi-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. *viduś.aśa*-adj. 'one who knows the holy law'.
- y. *viduś.gāḍā*-adj. 'one who knows the *Gāḍā*'s'.
- y. *viduś.yasna*-adj. 'one who knows the *Yasna*'.
- g. *vīdvanōi* inf. (from <sup>1</sup>*vaēd*-vb.) 'to comprehend'.
- g. *vīdvah*-, y. *vīdvah*-, g. y. *vīduś*-, y. *viduś*-adj. (perf. ptpl. act.): see under <sup>1</sup>*vaēd*-.
- y. *vi-ṭbaēśah*-adj. 'keeping off the hostilities (of the *Dāēva*'s)'.

- y. *vībarāḥvant-* adj. (cp. skr. *vībhṛtvān-* adj. 'bearing hither and thither') 'by observing the pauses'.
- y. *vīpra-* adj. (skr. *vīpra-*) 'wise, learned, experienced'.
- y. *vindāi* inf. (from <sup>2</sup>*vaēd-* vb.) 'to partake of (acc.)'.
- y. *vimitō.dantan-* (\**mita-* perf. ptepl. pass. of *māy-* vb.) 'with ill-formed teeth'.
- y. *vīvaozayeiti* (written for *vīyaozayeiti* § 144. 2): see under *yaoz-*.
- y. *vīvanhana-* patronym. adj. 'descendant of *Vivahvant*'.
- vīvanhuṣa-* patronym. adj. 'descendant of *Vivahvant*'.
- y. *vī-varāzdavant-* adj. (\**varāzda-* perf. ptepl. pass. of *varēd-* vb., cp. skr. *vīrddha-* 'grown, grown up, mighty, powerful') 'one who has become great, powerful'.
- y. *vīvahvant-* sb. m. (skr. *vīvasvant-*, *vīdvāsvant-*), 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-viduyē* inf.: see under *viduyē*.
- y. *vīvise* 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. *vīro.vaḥvā-* 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. *vīṃśatāy-*) '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 *yaṭ* 'till, until; so long as', with *yaḍōit* '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.paśāh-* adj. (skr. *vīśvāpeśas-*) 'containing all adornment, with all sorts of adornment; (fig.) universal'.
- y. *vīsvō.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.varāḥra-* adj. 'all-conquering'.
- y. *vīspō.vaḥva-* adj. 'possessing all herds'.
- y. *vīspō.vīdvah-* adj. (cp. skr. *vīśvavid-*) 'knowing everything, omniscient'.
- y. *vīspō.xvarāmah-* adj. 'possessing all glory'.
- y. *vīspō.xvāḍra-* adj. 'having or bestowing all joy, delight or fortune'.
- y. *vīspaṃ.hujyātay-* 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. *śri-zafan-* adj.) 'with open jaw'.
- y. *vīzarāśa-* sb. m. (lit. 'who drags away' from *zarāś-* vb.), name of a *Dāeva*.
- y. *vī-zōišta-* 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-zbārīś-* sb. n. (from *zbar-* vb., cp. skr. *hvaras-*) 'crookedness'.
- y. *vīzvārant-* adj. 'skilled' (doubtful).
- y. *vīś* [V. 2. 42]: see under <sup>2</sup>*vay-*.
- y. *vīś* [Yt. 13. 2]: see under *vīś-*.
- 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. *viṣāvant-*) 'poisonous'.
- y. *viṣṭvaēpa-* adj. (from *vaēp-* vb. 'to emit') 'spouting out poison'.
- viṣtāspa-* sb. m., name of a prince of the *Kaṣṭhīyan* dynasty.
- y. *viṣhaurva-* adj. (cpd. *vis-* + *haurva-* 'who guards the house' 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-arəṭha-* adj. (cp. skr. *vyartha-* 'useless') 'useless; abused', sb. n. (pl.) 'abused places'.
- y. *vyāca-* sb. m. 'assembly, meeting'.
- y. *vyāxana-* adj. (from *vyāca-* sb.) 'speaking to the assembly; eloquent'.
- y. *vyāxaiṇya-* adj. (from *vyāxana-* adj.) 'advising the assembly'.
- y. *vyāxman-* sb. n. (cp. *vyāca-* 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. *vyāvant-* adj. (from *bā-* vb., cp. skr. *vibhāvan-*) 'shining, beaming, radiant'.
- y. *vyāhva-* see under *vyam-*.
- y. *vy-usā* inf. (from *vaḥ-* vb.) 'to flash up'.
- r.
- y. *raēk-* vb. (skr. *riṅākti* 'he leaves', *recayati*; *āraik*, *ariksi*; *riktāh*), pres. *irīnak-*; (des. *iririxša-*; iter.) *raēcāya-*; s-aor. *raēxš-*: '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. *rēkṇas-*) 'heritage'.
- y. *raēṭ-* vb., pres. *irīṭya-*; perf. *irīṭ-*; perf. ptcpl. pass. *irīsta-*: 'to die' (of *ahuric* beings). With *para* in the same sense.
- y. *raēḍwa-*, *raēḍwaya-* denom. pres. (cp. *rōiḍwən* 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. *raēḍwiš-kara-* sb. m. 'making the mixture', name of the sixth sub-

- ordinate 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-ēḍra-* adj. 'of rich origin, of noble origin'.
- y. *raēvastama-* adj. (superl. to *raēvant-* adj.) 'richest'.
- y. *raēš-* vb. (skr. *riṣyati* 'he hurts, he is hurt', *reṣyati* 'he hurts'; *riṣtāh*), pres. *irīṣya-*; caus. *raēšaya-*: 'to hurt; to be hurt'.
- y. <sup>1</sup>*raēša-* sb. m., *raēšah-* sb. n. (from *raēš-* vb., skr. *reṣa-*) 'damage, hurt'.
- y. <sup>2</sup>*raēša-* sb. m. 'chasm, crack'.
- y. *raēšah-*: see under *raēša-*.
- y. *raok-* vb. (skr. *rōcate*, *rocāyati*), 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. *raoḥma-* sb. n. 'butter', with *zaramaya-* adj. 'spring-butter'.
- y. *raoḥsna-* adj. (from *raok-* vb.) 'bright, shining'.
- y. *raoḥsnay-* adj. 'bright, shining'.
- y. *raoḥsnav-* sb. n. 'light, brightness'.
- y. *raoḥsni.xšnūt-* sb. f. 'a splendid reward'.
- y. *raočana-*, *raočina-* adj. 'bright, shining, radiant'.
- y. *raočas.pairiṣta-* adj. 'selected for burning'.
- <sup>1</sup>*raočaḥ-* sb. n. (cp. skr. *rocīṣ-*) 'light; day-light; place of light (only plur.)'.
- y. <sup>2</sup>*raočaḥ-* 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. <sup>1</sup>*raod-*, y. *raoṭ-* vb. (skr. *ārudat*, *rodāyati*), pres. *urūda-*; caus. *urūḍōya-*; s-aor. *raos-*: 'to lament; howl, groan (of *daēvic* beings)'.
- y. <sup>2</sup>*raod-* vb. (skr. *rōdhati*, *rohati*, *ru-roha*; *rūdhāh*), pres. *raoda-*; *urūḍōya-*; perf. *urūrud-*; perf. ptcpl. pass. *uruzda-*, *urusta-*: 'to sprout, shoot, grow'. With *frā* 'to grow up, shoot forth'.
- g. y. <sup>3</sup>*raod-* vb. (skr. *ruṇādhmi*, *rodhayati*), pres. *raoda-*; (iter.) *raodaya-*: 'to avert, keep off'. With *apa-* 'to omit'.
- y. <sup>4</sup>*raod-* vb., pres. *raoda-*; caus. *rao-*

- ḍaya*-: 'to flow'. With *frā* caus. 'to make flow forth, pour forth or out'.
- y. *raoḍa*- sb. m. (from <sup>2</sup>*raoḍ*-vb., skr. *rōha*- 'rising, height') 'growth'; plur. 'appearance'.
- y. *raoḍah*- sb. n. (from <sup>4</sup>*raoḍ*-vb.) 'river'.
- y. *raoḍ*-: see under <sup>1</sup>*raoḍ*-.
- 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. *raoḷa*- 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>*rataḅ*-, *raḅw*- sb. m. (cp. skr. *ṛtāv*-) 'any settled point of time, fixed time; an epoch, period'.
- <sup>2</sup>*rataḅ*-, *raḅw*- 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>*rataḅ*- sb. m. (cp. <sup>2</sup>*rataḅ*- sb.) '(judge's) sentence'.
- y. *ratu.ṣṣādra*- adj. 'ruling as *Rataḅ*;' under the *Rataḅ*'s rule, subject to the *Rataḅ*'.
- y. *ratuḅwa*- sb. n. '*Rataḅ*ship; function of the *Rataḅ*'.
- y. *ratu-frī*- adj. (from *frāy*-vb, skr. *-prī*-) 'one who satisfies or pleases the *Rataḅ*'s, who performs his duty to the *Rataḅ*'s'.
- y. *ratu-frītay*- sb. f. (cp. *ratu-frī*-adj.) 'satisfaction of the *Rataḅ*'s; prayer for satisfaction of the *Rataḅ*'s'.
- y. <sup>1</sup>*ratumant*- adj. 'having a *Rataḅ*'.
- y. <sup>2</sup>*ratumant*- adj. 'containing the word *Rataḅ*'.
- y. *ratuṣ.mərət*- adj. (for *ratu-ṣmərət*-, from <sup>2</sup>*mar*-vb.) 'respecting the *Rataḅ*-, following the *Rataḅ*'s direction'.
- y. *raḍa*- sb. m. (skr. *rātha*-) 'chariot'.
- y. *raḍaē-štā*-, *raḍaē-štā*-, *raḍōi-štā*- sb. m. (skr. *ratheṣṭhā*-) '(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>*rataḅ*-, cp. skr. *ṛtvīya*-) '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. *rapīḍvītara*- adj. (compar. of *\*ra-piḍway*-adj., derived from *rapīḍwā*-sb.) 'southern'.
- y. *rapīḍvīna*- 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. *raḥha*- adj. (from skr. *srāṃsate* 'he falls') 'epileptic'.
- y. *raḥhā*- sb. f. (skr. *rasā*-, name of a river), name of a mythical river.
- y. *ranjaṭ.aspa*- adj. (*\*ranjant*- pres. ptepl. act. of *rang*- 'to make light, nimble, light-fooded', cp. skr. *ramhate*- '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. *rayīm* acc.) 'wealth, splendour, magnificence'.
- y. *rava*-adj. (cp. *rayav*-adj.) 'hastening, going speedily, fleet, rapid'.
- y. *ravaṭ.aspa*-adj. (*\*ravant*-, *\*raguant*- pres. ptepl. act. of *rang*-vb., cp. *ranjaṭ.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. *īərəzav*-adj.), pres. (iter.) *rāzaya*;- perf. ptepl. 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. *rājīṣṭha*-) '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. *raš-* vb. (cp. skr. *rākṣas*- sb. n. 'harm, injury, damage'), pres. (iter.) *rāśaya*- 'to injure, hurt'.
- g. *rašah*- sb. n. (from *raš-* vb., skr. *rākṣas*- sb. n.) 'harm'.
- y. *rašnav*- adj. (from *raz-* vb.) 'just, righteous', sb. m. name of the god of justice.
- rah*- vb., pres. *rārāśya*-; caus. *rānhaya*- '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. *rāuiniṇam* [N. 83]: obscure.
- g. <sup>1</sup>*rātay*-, *rāiti*- sb. f. (skr. *rāṭy*- adj. 'ready, willing, cp. *arām*) 'readiness to serve, to minister'.
- <sup>2</sup>*rātay*-, *rāiti*- sb. f. (from *rā-* vb., skr. *rāṭy*- '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.hankarōḍa*- adj. '(the saying) which is effected or accomplished by readiness to serve' (doubtful).
- rād*- vb. (skr. *rādhati* subj.; *rāddhāh*), pres. *rāda*-, *rāda*-; (iter.) *rādāya*-; perf. ptepl. pass. *rāsta*-: 'to make ready, prepare; to be ready, do a p.'s will'.
- g. *rāda*-, y. *rāda*- sb. m. (from *rād*- vb.) 'minister'.
- g. *rādah*- sb. n. (from *rād*- vb.) 'readiness, willingness'.
- rād-* vb. (cp. *rādama*- adj.) pres. *rād-*; *irīdya*-; perf. *irīriḍ*-, *irīrad*-; perf. ptepl. pass. *irīsta*-: '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. *rādama*- adj. (from *rād*- vb.) 'adhering or annexed to; follower of (*hacā* 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 *ṣāstra*- 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. *rōma*- sb. m. 'cruelty'.
- y. *revīm*: see under *rayav*-.
- g. *rōidwən* inf. (cp. *raēdwa*- vb.) 'to fill o. s. or to be filled with (instr.)'.
- y. *raççyant*- adj.: obscure.
- g. *rana*-: see under *rāna*-.
- iricta*- sb. n. (from *raēk*- vb.) 'end; issue; setting (of stars)'.
- y. *irīta* inf. (from *ray*- vb. 'to shit', cp. skr. *riṇāti* 'he releases'): see under *avi irīta*.
- y. *irīdyastāt*- sb. f. (from *raēḍ*- vb.) 'dying; death'.
- y. *irīna* [Y. 19. 17]: obscure.
- y. <sup>1</sup>*irīsta*- perf. ptepl. pass.: see under *raēḍ*-.
- y. <sup>2</sup>*irīsta*- perf. ptepl. pass.: see under *rād*-.
- y. *irīstay*- sb. f. (from *raēḍ*- vb.) 'dying'.
- y. *irīstō.kaśa*- sb. m. 'one who watches and carries a dead body'.
- y. *urūd*- sb. f. (from <sup>1</sup>*raod*- vb.) 'riverbed, bed'.
- y. *urūḍman*- sb. f. (from <sup>2</sup>*raod*- vb.) 'growing, growth'.
- y. *urūḍmay*- sb. f. (cp. *urūḍman*- sb.) 'shoot, offshoot; garden'.
- y. *urūḍwan*-, *urūḍwar*- 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>2</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 *aivi* 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. *urvataṭnara*- sb. m., name of two believers.
- y. *urvataṭ*-, *urvaiti*- sb. f. (cp. *urvata*-sb.) 'strictly fulfilling'.
- y. *urvadā*- sb. f., name of a river.
- urvada*- adj. (from <sup>2</sup>*var*- vb.?) 'friend, friendly'.
- urvan*-, *urvin*- 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.uṅṅatay*- 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. *urvāṇē* 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'.
- urvāzīsta*- 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. *urviṣtra*- sb. n. (from *urvaēs*- vb., lit. 'unfavourable turn, change for the worse') 'misfortune, calamity'.
- y. *urviṣtra(vant)*- adj. (from *urviṣtra*-sb.; *urviṣtrəm* abridged for *urviṣ-travantəm*) 'unfortunate, disastrous'.

s.

- y. *saēd*- vb. (skr. *chidyate*, *cichide*), pres. *siḍya*-; perf. *hisiḍ*-: '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. *saocā*-; 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. *saocī.buṅṅe* inf. 'to burst into flames'.
- saosyant*- sb. m. (fut. ptepl. act. of *sav*- vb.) 'Saviour, Helper, *Saosyant*'.
- <sup>1</sup>*sak*- vb. (skr. *śaknōti* 'he is strong or powerful', *śikṣati* 'he learns'), pres. *sak*-; *saśa*-; des. *siḥśa*-; 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. *sačta*-: '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-ṅna*- sb. n., plur. 'a hundred strokes'.
- y. *sata-ṅnāi* inf. 'for to smite hundred'.
- y. *sata-fṣtāna*- 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 *sēngha*.
- y. *saṅhavak*- sb. f., name of a sister of *Yima*.
- y. *saṅhū*- sb. f. (from *saḅ*- vb.) 'order, command, law'.

- y. *saṁhvant-* adj. (\**saṁhūvant-*, from *saṁhū-* sb.) 'one, who keeps the laws'.
- y. <sup>1</sup>*sand-* vb. (skr. *chadāyati*, *chanda-yati*), pres. *san-*; *sādāya-*; *sadāya-*; *saiḍya-*; caus. *sāndāya-*: 'to seem, appear; to be seen'; with a ptepl. or an inf. 'to think doing something'.
- <sup>2</sup>*sand-* vb., pres. *sānda-*; *s-aor. saṣ-*: 'to render, bring, procure'.
- sav-* vb., fut. *saosya-*; pass. *suya-*; (iter.) *sāvāya-*: '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. *savahi-* sb. n. (nom. du. of \**savah-* sb. n. 'morning, east', cp. skr. *śvāḥ* 'to-morrow'), name of the eastern region of the world.
- g. *savā-* sb. f.: see under *sava-*.
- <sup>1</sup>*sar-* vb. (skr. *āśīrtaḥ* 'mixed'), pres. *sāra-*; *s-aor. sārāṣ-*: '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. *sarāgan-* 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. *śārdhati* 'he mocks at, ridicules, defies') 'scorn, contempt, mockery', pl. (concrete) 'despiser, scorner, one who dishonours, shames a th. (gen.)'.
- y. *sarā-dā-* adj. (\**sar-* sb. f. 'coldness, frigidity') 'bringing, producing coldness'.
- y. *sairya-* sb. n. 'dung'.
- y. *sasta-* sb. n. (from <sup>2</sup>*sand-* vb.) 'fulfilment'.
- y. *sastay-* sb. f. (from *saḥ-* vb., skr. *śastāy-*) 'praise; admonition'.
- g. *sazdyāi* inf. (from <sup>2</sup>*sand-* vb.) 'to fulfil'.
- g. *sax̄ar-* sb. n. (from *saḥ-* vb.) 'evil design, plot'.
- g. *sā-* vb., pres. *syā-*; *s-aor. sāh-*: only mid. 'to defend o. s.'. With *paīti* 'to guard against (acc.)'.
- y. *sātar-*, *sāḍr-* 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. ptepl. pass. *sūta-*: '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. *śiras-*) 'head'.
- y. *sāsta-* adj. (cp. *sadra-* sb.) 'cruel, barbarous'.
- sāstar-* sb. m. (from *sāh-* vb., skr. *śāstār-*) '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-*; *sāhi-*; perf. ptepl. pass. *sīṣta-*, *sāsta-*: 'to teach, instruct, inform'.
- g. *sax̄van-* sb. n. (from *sāh-* vb.) 'teaching'.
- g. *sāṅgha-*, *sāṅgha-*, y. *saṅgha-* sb. m. (from *saḥ-* vb., skr. *śāmsa-*) 'announcement, proclaiming, doctrine (esp. the *ahuric* doctrine Y. 43. 14); commandment; (judge's) sentence; speaking, speech'.
- g. *sāṅghana-* sb. n. (cp. *sāṅgha-* sb.) 'doctrine'.
- saviṣṭa-* adj. (superl. to *sūra-*, skr. *śaviṣṭha-*) 'strongest, most powerful'.
- saḥ-* vb. (skr. *śamsati*, *śasta* 2. pl.; *śastāḥ*), pres. *saḥ-*, *sah-*; *sāṅgha-*, *saṅgha-*; *śasah-*; perf. ptepl. pass. *sasta-*: 'to utter, proclaim, declare, announce to, publish, make manifest'. With *aivi* 'to curse, cast a spell on', with *paīti* 'to drive away by curses, to cast out or exorcise'.
- y. *sāx̄sāya-* adj. (from <sup>1</sup>*sak-* vb., cp. skr. *śikṣeṇya-*) 'to be learnt'.
- y. *sīma-* sb. n. 'horror, object of horror'.
- śīzdya-* pres. (cp. *śīzdra-* adj.) 'to repel; to shrink back from (abl.), to renounce'.
- y. *śīzdra-* adj. 'timid'.
- y. *sūka-*, g. y. *sūca-* (from *saok-* vb., skr. *śucā-*) 'shining, bright, clear'.



- y. *sukurōna*- sb. m., name of a kind of the canine race 'porcupine'.
- y. *suṣḍa*- adj. 'Sogdian'.
- y. *suzra*- adj. (from *saok*- vb., skr. *śukrā*-) 'red (of fire)'.
- y. *suduś*- sb. m. 'corn-mill'.
- y. *suwā*- 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*-, *ścīndaya*-: '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. *skarōna*- adj. 'round'.
- skānda*- sb. m. (from *skand*- vb.) 'destruction', acc. sg. with *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 *AśaVahišta*-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. *staxra*- adj. 'strong, firm'.
- y. *stavra*- 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 *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. *stārnū*-; *stārnā*-, *stārn-*; pass. *-strya*-; perf. ptepl. pass. *stārata*-, *stārata*-: 'to spread, spread out or about, strew, scatter (esp. of the *Barōsman*-twigs)'. With *frā* in the same sense.
- y. <sup>2</sup>*star*- vb., pres. *stāra*- (in causative sense); *stārōnav*-; *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*-, *āstā*-; *hišta*-; *stanv*-; *stāya*-; *staya*-; perf. *hast*-, *hišta*-; *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 *pāri* 'to prevent from (gen.)', with *frā* 'to appear, set up; to proceed, progress', with *ham* 'to arise, spring from'.
- y. *stāvišta*- adj. (superl. to *\*stūra*-, skr. *sthūrā*- 'thick, dense, heavy, big', cp. skr. *sthāvīṣṭha*-) 'very thick or rude or rough, worst'.
- y. *stāhya*- adj. (from *stā*- vb.) 'steady, steadfast, brave'.
- y. *stāhr-paēsah*- adj. (cpd. <sup>3</sup>*star*- + *paēsah*-) 'adorned, inlaid with stars'.
- y. *stārōma*- 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. *stīg*- sb. f. 'combat'.
- y. *stī-dāta*- 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. *sphātāy*- 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. *pāśyati*; *spasṭāḥ*), pres. *hispas*-; *spāšu*-; *spāšn*-; *spasya*-; perf. ptcpl. pass. *spāsta*-: '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. ptcpl. 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.maiṇyav*- adj. (fem.) 'containing the words *spəntā maiṇyū*, beginning with the words *spəntā*
- maiṇyū*, the third of the five *Gāḍā*'s consisting of Y. 47—50.  
y. *spəntō.maiṇyav*- adj. 'coming form or belonging to (the creation of) the holy spirit'.  
y. *spəntō.maiṇyava*- 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 Zarduštra*.  
y. *spiti.dōiđra*- adj. (cp. *spaēta*- adj.) 'clear-eyed'.  
y. *spitūyura*- sb. m., name of a brother of *Yima*.  
y. *spiš*- sb. n. 'louse'.  
y. *snaeg*- vb., pres. *snaēža*- 'to snow (used personally), to make it snow'.  
y. *snaoda*- sb. m. 'clouds'.  
y. *snaodant*- adj. 'screaming, lamenting'.  
y. *snađa*- sb. m. (cp. skr. *śnathihī* imp. 'pierce, strike, kill') 'stroke, stripe, blow'.  
y. *snađai* inf. (cp. *snađa*- sb.) 'to strike, smite, to give a p. a stroke or blow'.  
y. *snaidīš*- sb. n. (cp. *snađa*- sb.) 'weapon (for smiting)'.  
y. *snā*- vb. (skr. *snāti*; *snātāḥ*), pres. *snāda*-; *snaya*-, *snaya*-; perf. ptcpl. 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. *syāvansan*- sb. m., name of a king of the *Kayānian* dynasty.  
*sraēšta*- adj. (superl. to *srira*-, skr. *śrēṣṭha*-) 'most splendid or beautiful'.  
y. *srao-gəna*- adj. (for *sravō*-; \**srava*- adj. 'beautiful, excellent?') '(a house) with excellent women'.  
y. *srao-tanū*- adj. (cp. *srao-gəna*- adj.) 'beautiful of body'.  
y. *sraođra*- sb. n. (from *srav*- 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 *srav*- vb.) 'hearing'.  
y. *srao-rađa*- adj. (cp. *srao-gəna*- adj.) 'with beautiful or excellent chariots'.  
y. *sraoša*-, g. y. *sraoša*- (from *srav*-

- vb.) 'hearing; obedience'; esp. personified as divinity 'Sraoša'.
- y. *sraoša-varəz-* sb. m. (lit. 'who keeps good discipline'), name of the seventh subordinate priest (*ratav-*) who superintends the sacrifice, and of the cock, the bird of *Sraoša*.
- y. *sraošō.čaranā-* sb. f. (cp. *čarman-* sb.) 'rod of correction', a sort of whip used in religious castigation'.
- y. *sraošyā-* sb. f. (derived from *sraoša-* sb.) 'means of correction; punishment'.
- y. *sractay-, śractay-* sb. f. (skr. *sraktāy-*) 'a corner, edge'.
- y. *sray-* vb. (skr. *śrayati, aśret, śiśraya; śritāḥ*), pres. *sray-, srī-*; *sraya-*; *srāray-*; *srīnav-, srīnav-, srīnu-, srīnu-*; perf. *sīsray-*; perf. ptcpl. pass. *srīta-*: 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. *srāy-* sb.) 'beauty'; *srav-* vb. (skr. *śrāvati, śrōta, śrṇōti, śiśrūṣate, śrūyate, śrāvdyati; śrāvi; śiśrūma; śrutāḥ*), pres. *srav-, srī-*; *surunav-, srīnav-, surunv-*; des. *susruša-*; pass. *sruya-*; caus. *srāvaya-*; pass. aor. *srāvi*; perf. *susru-*; s-aor. *srūš-*; perf. ptcpl. pass. *srūta-*: '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 *aiivi* '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. *sravarāhav-* adj. 'creeping along'.
- y. *srašana-* sb. n. [N. 83]: obscure.
- sraṅah-* sb. n. (from *srav-* vb.) 'word; saying, doctrine; report'.
- y. *srasik-* vb., pres. *srasā-*; caus. *srasāya-*: 'to drip, drop, trickle; to rain, drizzle'.
- y. *srāy-, srī-* sb. f. (skr. *śrī-*) 'beauty'.
- g. *srāvayenāḥē* inf. (from *srav-* vb.) 'to proclaim'.
- g. *srāvahyeiti* inf. (cp. *sraṅah-* sb.) 'to become of (good or) ill report'.
- srīra-* adj. (skr. *śrīlā-, śrīrā-*) 'beautiful'.
- y. *srīrō.tara-* adj. (compar. to *srīra-* adj.) 'more beautiful'.
- y. *srū-, srāvā-* sb. f. 'nail', du. the nails

- of the hands and of the feet or the nails of the hands.
- y. *srūta-* adj. (perf. ptcpl. pass. of *srav-* vb., skr. *śrutā-*) 'heard; audible; known, famous, celebrated'.
- y. *sruṭ.gaoša-* adj. (cp. skr. *śrūtkarṇa-* adj.) 'one who has hearing ears, quick to hear'.
- y. *sruṭ.gaošō.tama-* adj. (superl. to *sruṭ.gaoša-*) 'one whose ears are the quickest to hear'.
- y. *surunvata-* adj. (from *srav-* vb.) 'audible, loud'.
- y. *srva-* sb. n. 'lead; leaden vessel'.
- y. *srvaēna-* adj. (derived from *srū-* sb.) 'horny, of horn'.
- y. *srvara-* adj. (cpd. *srū-* + \**bara-*) 'horny'.
- y. *srvo.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 invokes the gods' cp. skr. *hāvate* 'he calls, invokes', aw. *zavaiti, zbayaiti* '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>*zaodrā-* sb. n., *zaodrā-* sb. f. (cp. skr. *hotrā-* sb. n., *juhōti* 'he pours out') 'libation'.
- y. <sup>2</sup>*zaodrā-* sb. n. (derived from *zaotar-* sb., skr. *hotrā-*) 'function or office of a *Zaotar*'.
- y. *zaodrō.bara-* adj. 'offering libations'.
- zaoya-* adj. (fut. ptcpl. 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. ptcpl. 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. *zaxsādra-* sb. n. 'slandrous 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. *jājanāti*, *ajjjanat*, *janiṣyāti*, *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. *jānghā-* 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. *gūhā* adv. 'in a hiding-place') 'concealing in or beneath the earth'.
- y. *zaya-* sb. m. (cp. *zaēna-* sb.) du. or. pl. 'implements, utensils'; sg. 'weapon'.
- y. *zayana-* sb. n. (cp. skr. *hāyana-* 'a year') 'winter(-time)'.
- zav-*, *zbā-* vb. (skr. *hāvate*, *juhūmsi*, *jōhaviti*, *hvdīyati*), pres. *zava-*; *zūzv-*; *zavzav-*, *zavzīv-*; *zbaya-*; s-aor. *zāviš-*; perf. ptepl. pass. *zbāta-*: '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. *hāvana-*) '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.atividāna-* 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.urvixšna-* adj. (cp. *urvizō-maidya-* adj.) 'with golden laces'.
- y. *zaranyō.srva-* adj. 'with golden or gilt horns'.
- y. *zaramaya-* adj. (derived from \**zaramaya-* 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. *zairimyanura-* sb. m. (cpd. *zairimya-* sb. n. 'a solid house', skr. *har-myā-* + *anura-* 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. *jīryatī* 'he grows old, becomes decrepit') 'broken down by age, decrepit'.
- y. *zarnaēna*- adj.: see under *zarnaēna*-.
- 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. *hṛṇīte* '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. *zazuštama*- 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. *jihīte* '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. *zənga*-: see under *zanga*-.
- y. *zəmar-gūz*-: see under *zəmarəguz*-.
- y. *zəmas-ēdva*- adj. '(stars) that have the seed of the earth in them'.
- y. *zəməištva*- sb. n. (cpd. *zəmə*, gen. sg. of *zam*- + *ištva*- sb. n., cp. *ištya*-) 'clay brick'.
- y. *zəmə.fraḍah*- adj. 'as broad or wide as the earth'.
- zəvištya*- adj. (skr. *jāviṣṭha*, cp. *ḡav*- 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. *zəša*- adj. 'horrible, dreadful') 'most horrible, dreadful'.
- zəḍa*- sb. n. (from. *zan*-) 'birth, generation, creation'.
- zī* encl. particle (skr. *hi*) 'for, because; indeed, verily, surely, of course; lo'.
- y. *zūš*- adj. (from. *zaoš*- vb.) 'kind, pleasing, graceful, charming'.
- y. *zgaḍ*- 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. *hvarate* 'he goes crookedly'), pres. *zbara*-: 'to go, walk crookedly' (techn. term for the going of *daēvic* beings, cp. *pat*- vb.).
- y. *zbarada*- sb. n. (from *zbar*- vb.) 'foot' (of *daēvic* beings).
- y. *zbarah*- sb. n. (from *zbar*- vb., skr. *hvarāsa*- 'crookedness') 'hill'.
- y. *zbātar*- sb. m. (from *zav*- vb., skr. *hvatāra*-) 'one who calls or invokes'.
- zyam*- sb. m. (skr. *him*-, cp. *zayana*- sb.) 'winter'.
- zyā*- vb. (skr. *jināsi*, *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. *jyānti*-) '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. *śradhā*-) '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. *śradhā*-; cp. *zrazdā*- adj.) 'for to believe or have faith in'.
- y. *zrazdātəma*- adj. (superl. to *zrazdā*- adj.) 'having the greatest belief in (acc.), the best believer in'.

- g. *zrazdišta*- adj. (superl. to *zrazdā*-adj., cp. *zrazdatōma*-) '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.frādana*- adj. 'increasing the wealth'.  
*šay*- vb. (skr. *kṣēti*, *kṣiyānti*), pres. *šay*-, *šy*-, *xšay*-; *šāya*-; perf. ptepl. pass. -*šīta*-: '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. *šāta*- sb. f. (from *šyā*- vb., § 174.5) 'joy, pleasure, comfort'.  
 y. *šāiti* inf. (from *šyā*- vb., cp. *šāta*-sb.) 'to be glad or pleased'.  
 y. *šōidra*- sb. n. (from *šay*- vb., skr. *kṣētra*-) 'dwelling (place), abode, residence; settlement'; *ašō 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. *šyaodnana*- 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*; *cyoṣthāh*; *cucyuvimāhi*; *cyutāh*), pres. *šyav*-, *šav*-; *šūsa*-; *šāvaya*-; s-aor. *šaoš*-; perf. *šūšu*-; perf. ptepl. pass. -*šūta*-; '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. ptepl. 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. *sā*, *sā*; *só*, *sāh*), only y. *hā* nom. sg. m., g. *hī* nom. sg. f., g. y. *hā* nom. sg. f., y. *hō*, *hā*, *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*, *šē* employed for all genders and numbers 'him, her, it; them'.  
 y. <sup>1</sup>*haēh*- vb. (skr. *siñcāti*, *asicat*; *siktāh*), pres. *hiča*-; *hinča*-; perf. ptepl. pass. -*hičta*-: '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. *haēcaya*-: 'to (become) dry', only with *us* caus. 'to (make) dry'.  
 g. *haēcāt.aspāna*- patron. adj. 'descendant of *Haēcāt.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. *sēnā*-) 'army, host' (of *daēvic* beings), 'hostile army'.  
 y. <sup>2</sup>*haēnā*- sb. f. 'missile'.  
 y. *haēnya*- adj. (from *haēnā*- sb., skr. *sēnya*- 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. *saumanasā*-) 'cheerfulness, enjoyment, comfort'.  
 y. *haomanan̄himna*- adj. (pres. ptepl. mid. of *haomanahya*- den. pres. from *haomanan̄ha*- sb., cp. skr. *sumanasýāmāna*- 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. *haoyā* [Y. 11. 1]: see under *hava*-.
- y. *haosravāṇha*-sb. n. (derived from *husravah*-adj., cp. skr. *sauśravasá*-) 'good reputation, (high) renown, celebrity'.
- y. *haosravāṇhan*-adj. (derived from *haosravāṇha*-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. *aṇhaošəmna*-), 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*, *siśakti*, *sakṣat*), pres. *hak*, *sk*-; *hača*-; *hiš.hak*-; *hišk*-; *haxša*-; des. *hixša*-; *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. *sakṛit*) 'once'.
- y. *hakərəč.gan*-adj. 'killing at once or at one stroke'.
- y. *ha-γδανḥem* adv. (*avyayībhāva*-cpd. lit. 'accompanied by the object of the prayer': *ha*- + *γδανḥa*-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. *sākchay*-) 'friend, companion'.
- haxt*-sb. n. (cp. skr. *sākthi*- '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. *sākman*-) 'companionship, association'; name of the first caste 'priesthood'.
- y. *hača*, g. *hacā* adv. (skr. *sacā* 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. *hacač.pudrā*-adj., only fem. 'pregnant'.
- y. *haca.mana*-adj. 'in accordance with a p.'s will, attached'.
- y. <sup>1</sup>*had*-vb. (skr. *sīdati*, *sādāyati*, *sedūh*), pres. *-šad*-; *hīda*-; aor. *hīdōiš*, *-šādāyōiš*; caus. *-šādāya*-, *-šādāya*-; perf. ptepl. pass. *-šta*-; 'to sit down'. Wit *apa* 'to recede, remove', with *mā* '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>*hada* adv. (from *\*ham*-num. 'one', skr. *sādā*) 'always, ever, every time'.
- y. <sup>2</sup>*hada*, g. *hadā* adv. (skr. *sahā*, cp. <sup>1</sup>*hada* adv.) 'together with', prep. with instr. 'together with, along with, in conjunction with, jointly, conjointly with', with abl. ?.
- y. *hada.aēsma*-adj. 'having or offering fire-wood'.
- y. *hadaoxta*-sb. n. (cpd. *hada*+*uxta*- 'together with that which is spoken'), name of certain Avestan texts.
- y. *hada.baoday*-adj. 'having or offering incense'.
- y. *hada.ratufritay*-adj. 'with the prayers unto the *Ratav*'s, saying the prayers unto the *Ratav*'s'.
- y. *hada.hunara*-adj. 'skilful'.
- y. *hadānaēpatā*-, *hadānaēpatā*-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. *śahajāta-*) '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-varāḥ-* adj. '(making true or good,) practising truth, one whose actions are true'.  
 g. *haiḍyō.dvaśśah-* adj. 'a true enemy'.  
*hadrā* adv. (skr. *satrā*) 'in the same place, at the same time; together, jointly, simultaneously; at once, immediately', with *bav-* vb. 'to gather o. s', prep. with instr. 'together with, in conjunction with; by means of'.  
 y. *hadra-vanant-* adj. (from *van-* vb.) 'vanquishing at one stroke'.  
 y. *hadrāka-* adj. (derived from *hadrānk-* adj.) 'one who unites, assembles' (with gen.).  
 y. *hadrā.nivātay-* sb. f. 'smiting down at one stroke'.  
 y. *hadrānk-* adj. (derived from *hadra-*, skr. *satrānk-*) 'concentrated, united, joined'.  
 y. *hapta* num. (skr. *saptā*) 'seven'.  
*haptāḍa-* num. adj. (skr. *saptāḍha-*) 'seventh', sb. n. 'the seventh region of the earth', i. e. 'Karśvar X<sup>o</sup>anirāḍa'.  
 y. *haptaiḍya-* adj. (derived from *haptāḍa-* sb.) 'septempartite'.  
 y. *hapta-ṛhātay-* adj. 'comprising seven *Hātay* or chapters'.  
 y. *haptō.karśvan-* adj. 'consisting of seven *K.* or comprising the seven *K.*'.  
 y. *haptō.karśśvar-* sb. n., plur. 'the seven *K.* or regions of the earth'.  
 y. *haptō-irīṅga-* adj. 'with seven marks', plur. with <sup>3</sup>*star-* sb. m. name of the deified constellation *Ursa major*.  
 y. *ha-ṛuḥarēna-* sb. n. (\**xvarēna-* § 100. 1 lit. 'with the jaw-bones') 'cheek'.  
 g. *harāhuś-* sb. n. (cp. *hahya-* sb. n.) '(fruit,) gain, prize'.  
 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. *tuṅvikūrmāy-* adj.) 'one who consolidates'.  
 y. *han-gatay-* sb. f. (skr. *sāṅgatay-*) 'coming together; gathering'.  
 y. *han-jamana-* sb. n. (from *gam-* vb., cp. *hangatay-*) 'coming together, meeting, assembly; consultation'.  
 g. <sup>1</sup>*hant-* vb., pres. *hīśasa-*; 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'.  
<sup>\*</sup>*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. *hamāḍa* adv. 'in like manner, alike, equally; at the same time with'.  
 y. *hama.nāfaēna-* adj. 'of the same family, of the same race'.  
 y. *hamaspaḍmaēḍaya-* sb. m., name of the god of the sixth season and of the season-festival.  
 y. *ham-ṛḥḍa-* 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.xśādra-* adj. 'omnipotent, all-powerful'.  
 y. *hamō.manah-* adj. 'thinking the same'.  
 y. *hamō.vačah-* adj. 'speaking the same'.  
 y. *hamō.śyaodna-* adj. 'doing the same'.  
*hay-* encl. pron. dem. (skr. *sim* employed for all genders and numbers), only acc. *hīm* sg., *hī* du., *hīś* pl. for all genders 'him, her, it, them'.  
<sup>1</sup>*hav-* vb. (skr. *sunōti*, *sośyati*; *sutāḥ*), pres. *hunav-*, *hunv-*; *hun-*; fut. *haośya-*; perf. ptepl. pass. *hūta-*: 'to stamp, press out'. With *aivi* 'to extract', with *ā* 'to stamp', with *frā* 'to prepare'.  
 y. <sup>2</sup>*hav-* vb. (skr. *suṛāti*; *sūtāḥ*), 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.



- svā-* 'own, one's own, my own, thy own, his own &c.' (referring to all three persons according to context).
- y. *havanāhō.dā-* adj. (\**havanāhvō.dā-*, cp. *havanāhva-* sb. n. and §100.4) 'granting good life, blessedness, happiness'.
- y. *havanāhva-* sb. n. (derived from \**hvanāhav-* 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. *harāiti-* sb. f. (cp. *harā-* sb.), name of a mountain.
- y. *harā-* sb. f. (cp. *harāiti-* sb.), name of a mountain.
- y. *harōiva-* sb. m. (cp. skr. *sarayū-* sb. f., name of a river), name of a land.
- y. *harāk-* vb., pres. (iter.) *harācāya-*: 'to throw away, cast off'. With *frā* 'to send out'.
- y. *harāta-* adj. 'afflicted with a certain illness'.
- y. *harātar-* sb. m. (from *har-* vb.) 'guardian, keeper'.
- y. *harādiš-* sb. n. 'insanity, madness'.
- y. *harāθra-* sb. n. (from *har-* vb.) 'guarding, protection'.
- y. *harāθravant-* adj. 'affording protection'.
- y. *harāθrāi* inf. (from *har* vb., cp. *harāθra-* 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. *sārvatātāy-* sb. f.) 'wholeness, completeness, perfect happiness or prosperity, welfare', also deified.
- haurvāt-*: see under *haurvatāt-*.
- y. *haourvō pasēic* [N. 20]: obscure.
- y. *harəz-* vb. (skr. *sārjatah*, *syjāti*, pass. *syjyāte*; *syjāh*), pres. *harəza-*; *harəza-*; fut. *harəšya-*; *harəzaya-*; *harəzaya-*; 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. *hazanra-* num. n. (skr. *sahāsra-*) 'a thousand'.
- y. *hazanrā.gaoša-*, *hazanrō.gaoša-* adj. 'who has a thousand ears (i. e. whose auditory sense is as powerful as 1000 ears taken together)'.
- y. *hazanra-gan-* adj. 'killing thousand'.
- y. *hazanra-yna-* sb. n., plur. 'thousand strokes'.
- y. *hazanra-ynāi* inf. (cp. *hazanra-yna-* sb.) 'to smite thousand'.
- y. *hazanra-ynyāi* inf. (from *gan-* vb.) 'to smite thousand'.
- y. *hazanrā.yaoxštay-* adj. 'endowed with a thousand accomplishments'.
- y. *hazanrā.gaoša-*: see under *hazanra.gaoša-*.
- y. *hazanrā.yaoxštay-*: see under *hazanra.yaoxštay-*.
- y. *hazanrō.gaoša-*: see under *hazanra.gaoša-*.
- y. *hazanrō.frasčimbana-* adj. 'supported by a thousand beams'.
- y. *hazanrō.stūna-* adj. (skr. *sahāsra-sthūna-*) 'supported by a thousand columns'.
- y. *hazanrō.hunā-* adj. (\**huna-* adj. from *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. *sasyā-*) 'fruit, corn'.
- y. *hahya-* adj. (cp. *hahya-* sb.) 'relating to the corn'.
- hā(y)-* vb. (skr. *syāti*; *siṣāya*; *sitāh*), 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 'he; 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', *sādhra-* 'successful' 'desire for the attainment of the goal'.
- y. *hādrō.masah-* adj. (*hādra-* sb. n., a measure of distance, as well as of time: 'a medium *Hādra* of distance is a thousand steps of the two feet' F. 27) 'one *Hādra* 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-*v) 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. *hāvanōzasta-* 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-*.
- y. *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-*.
- y. *hōiṣ* [Y. 53. 6]: obscure.
- y. *ham*, *ham-*, *ham-*, *ham-*, *han-*, *han-*, *ha-*, g. *hām*, *hām-*, *hām-*, *hām-*, *hān-*, *hā-*, *ha-* adv. (skr. *sām*) 'together'. Vbl. prefix.
- y. *hāmīna-* sb. n. (derived from *ham-* sb.) 'summer-time'.
- y. *ham.parštəm* absol. (abridged for *darōyō.ham.parštəm*, see note on H. 2. 14) 'permanently consulting' (with acc.).
- y. *ham.bərədvā-* 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. *samrohā-* sb. m. 'growing over') 'growing up together'.
- y. *ham.urvisvant-* adj. (from *urvaēs-* vb.) 'running away, taking to flight'.
- y. *ham.srut.-vācya-*, *ham.srut.-vācya-* sb. n. 'reciting by listening, assisting one another in speaking'.
- y. *hī* nom. sg. f.: see under <sup>1</sup>*ha-*.
- y. *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*.
- y. *hiḍav-* sb. m. (from. *hāy-* vb.) 'fellowship'.

- y. *hiḍvaḥ* adv. (from *hāy-* vb.) 'anxious', with *hav-* vb. 'to be seized with anxiety'.
- y. *hinav-* sb. m. (from *hāy-* vb.) 'fetters'.
- y. *him* encl. particle (acc. sg. of *ha y-* pron., skr. *sim*), generalizing and emphasizing.
- y. *him*, y. *him* acc. sg. m., f, 1.: see under *hay-*.
- y. *hizū-* sb. m. (cp. skr. *jihvā-* sb. f.) 'tongue', instr. *hizvā* 'in the speech'.
- y. *hizuma-* sb. m. (derived from *hizū-* sb.) 'mouth'.
- y. *hizvah-* sb. n. (cp. *hizū-* sb.) 'tongue'.
- y. *hizvā-* sb. f. (cp. *hizū-* sb.) 'tongue'.
- y. *hizvārāna-* sb. n.: obscure.
- y. *hiš*, y. *hiš* acc. pl. m., f., n.: see under *hay-*.
- y. *hiškav-* adj. 'dry'.
- y. *hišmārya-* adj. (fut. ptepl. pass. of <sup>2</sup>*mar-* vb.) 'to be thought over'.
- y. *hu-*, y. *hū-*, g. *hū-* adv. (skr. *su-*) 'well, good, beautiful', prefixed to nouns.
- y. *hū* gen. sg.: see under *hvar-*.
- y. *hūkairyā-* sb. n., name of the highest peak of the *Harā* wherefrom the *Arādvī*-river flows.
- y. *hu-kərətā-* adj. (skr. *sūkṛta-*) 'well done or made or formed'.
- y. *hu-kəhrp-* adj. 'well-shapen, well-formed'.
- y. *hu-kəṛapta-* adj. (skr. *klṛpta-*) '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-aratav-* adj. 'judicious'.
- hu-axšādra-* adj. (skr. *sukṣatṛā-*) 'ruling well, good ruler'.
- huaxšādrō.tēma-* adj. (superl. to *hu-axšādra-* adj.) 'best ruler'.
- y. *huaxšādrō.tēmāi*: quotes the strophe beginning with this word Y. 35. 5.
- y. *hu-čidra-* adj. 'good-looking, beautiful'.
- hu-jītay-* sb. f. 'good life, conduct'; plur. 'good works of life'.
- y. *hu-jyātay-* 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. *sitāṣṭa-*) 'well-fashioned; well made, good, robust'.
- y. *hu-tāšta-*: see under *hutāšta-*.
- y. *hu-daēna-* adj. 'whose self is good'.
- y. *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 \**dāy*-vb.) 'having a good understanding, great prudence'.
- y. *hu-dāh*-, *hu-dāh*-adj. (cp. skr. *vasudhā*-adj. 'producing wealth, liberal', name of the earth) 'doing good, beneficent, liberal'.
- g. *huḍoma*-sb. m. (cp. skr. *svādmān*-sb. m. 'sweetness') 'sweetness, beauty'.
- y. *hu-parəna*-adj. (skr. *suparnā*-) 'having good or beautiful wings, well-winged'.
- y. *hupōbusta*- (cpd. *hu* + *upabusta*, from *baoš*-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-baya*-adj. (skr. *subhāga*-) 'possessing and granting conjugal felicity'.
- y. *hu-bəretay*-sb. f. 'good offering'.
- y. *hu-bəratō*, *hu-bəratā*, *hu-bəratam* absol. 'in good care'.
- y. *hu-frabəretay*-sb. f. 'good offering'.
- y. *hu-franharšta*-adj. (perf. ptepl. pass. of *harəz*-vb.) 'well swung'.
- y. *hu-fraourvaēsa*-adj. 'clever in turning on' (with acc.).
- y. *hu-frāyašta*-adj. 'well offered or praised or invoked'.
- y. *hu-frāyaštay*-sb. f. 'good offering or praise or consecration'.
- y. *hu-frāyaštayaēca* inf. (from *yaz*-vb.) 'to offer or praise well'.
- y. *hunav*-sb. m. (from \**hav*-, skr. *sūnāv*-) 'son' (of *dāēvic* beings).
- g. *hunara*-sb. m. (skr. *sūndra*-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. *humatanam*: 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 *hu-māya*-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. *svišta*-) 'well recited; well honoured'.
- y. *hu-yaštātara*-adj. (compar. to *hu-yašta*-) 'worshipped or honoured even better'.
- y. *huyārya*-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-starəta*-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-šəna*-adj. (\**həna*-sb. m. from *han*-vb. 'to earn', skr. *sušana*-adj. 'easy to be acquired') 'bringing or producing a good reward or prize'.
- g. *hu-šōiḍəman*-sb. n. (from *šay*-vb.) 'good habitation'.
- hu-šitay*-sb. f. (skr. *sukšitay*-) 'good abode or habitation', with *yārya*-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.tāma*-adj. (superl. to *huškō.zam*-) 'where the ground in the driest'.

- y. *hu-šyaodna-*, g. *hu-šyaodana-* adj. 'whose doing is good'.  
 g. *huš-haxay-* adj. (§ 103 skr. *suṣṭhāy-*) 'good friend'.  
 y. *huš.hqm.borēta-* 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>*hyat* particle: see under <sup>1</sup>*yat*.  
 g. <sup>2</sup>*hyat* conjunction: see under <sup>2</sup>*yat*.  
<sup>1</sup>*hva-* dem. pron., only nom. sg. m. *hvō* 'this; the, be'.  
<sup>2</sup>*hva-*: see under *hava-*.  
 y. *hvacah-* adj. (cpd. \**hu-vacah*, 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. *hvanḥaoya-* sb. n. (derived from \**hvanḥav-* adj., cp. *hvanḥva-* sb.) 'good or blessed life'.  
 g. y. *hvar-*, g. *xvan-* sb. n. (skr. *svār-*) 'sun, sunshine', also deified.  
 y. *hvarə-xšaēta-* sb. n. 'the shining sun', also deified.  
 y. *hvarə.darəsa-* adj. (cp. skr. *svardṛś-*) 'looking like the sun'.  
 y. *hvarə.darəsā-* sb. f. 'the being beheld by the sun or exposed to the sun'.  
 y. *hvarə.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-aspa-* 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 *hvāpah-* adj.) 'working or creating well' (of gods), 'active, industrious' (of men).  
 y. *hvā-frīta-* adj. 'greatly beloved'.  
 y. *hvāvayam-* adj. (cpd. <sup>2</sup>*hva-* + *avayam-* from *yam-* vb.) 'deprecatng 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. *hvōvi-* sb. f. name of the third wife of *Zaradnuštra*.  
 g. *hvō.uruša-* adj. (from *xvar-* vb.) 'one who bungers after nurture'.  
 y. *hvāḥwa-* adj. (cpd. *hu-* + *vāḥwa-*) 'whose herds are good or beautiful'.  
 y. *hvāḥvavant-* adj. 'having good or beautiful herds'.  
 y. *hviḍāta-* adj. (cpd. *hu-viḍāta-*, skr. *svihīta-*) 'well built'.  
 y. *hvīra-* adj. (cpd. *hu-* + *vīra-* sb. n. 'understanding') 'of good understanding'.  
 ḥ.  
 y. *hyaona-* adj., name of a folk and of a land.  
 x<sup>v</sup>.  
*xva-* adj.: see under *hava-*.  
*xva-* prefixed to nouns = *hu-*.  
*xvā-* prefixed to nouns (from *hava-*, *xva-* adj.) 'self, own'.  
*xvāētav-* adj. (from *xva-*, y. *hava-* adj.) 'belonging to the kinship, kinsman; esp. belonging to the nobility, noble man'.  
 y. *xvāētvadada-* adj. (cpd. *xvāētav-* + *vadada-* sb. m. 'marriage' from *vad-* vb.) 'one who has married the next-of-kin'.  
 y. *xvāēd-* vb. (cp. skr. *svedate* 'he sweats'), pres. (inchoat.) *xvīsa-* 'begin to sweat'.  
 y. *xvāēpatay-* adj. (see *Bartbolomae* Wb. 1860 seq.) 'he himself, self'.  
 y. *xvāēpaiḍetanū-* sb. f. 'the own person'.  
 y. *xvāēpaiḍya-* adj. (derived from *xvāēpatay-* adj.) 'own', referring to all three persons and numbers according to context.  
*xvāēna-* adj. 'glowing'.  
 y. *xvātō* adv. (skr. *svātāḥ*) 'of one's own self, of one's own accord, voluntarily'.  
 y. *xvā-dāta-* adj. 'one who follows his own law; imperishable, eternal'.  
 y. *xvap-* vb. (skr. *svap-*; *suṣvāpa-*; *suptāḥ*), pres. *xvāfsa-*; *xvabda-*; caus.

- xvabdaya*;- perf. *hušxvap*;- perf. ptepl. pass. *xvapta*;- 'to fall asleep'. With *nī* caus. 'to lull a p. to sleep'.
- y. *xva-wrira*- 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. *xvanatṣācāra*- adj. (cp. skr. *svanād-ratha*-) '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 starōta*- adj. (\**starōta*- sb. n. from *istar*- 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. *xvārya*;- 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. *xvarāntī*- sb. f. (from *xvar*- vb.) 'food'.
- y. *xvaratṣe* inf. (from *xvar*- vb.) 'to drink'.
- y. *xvarāḍa*- sb. n. (from *xvar*- vb.) 'food' (esp. 'food other than grain'), du. 'food and drink' or 'animal and vegetable food'.
- y. *xvarāḍō.bairya*- adj. 'fruit-bearing' (of plants).
- y. *xvarāṇarūhastēma*- adj. (superl. to *xvarāṇahvant*- adj.) 'most glorious'.
- y. *1xvarānah*- sb. n. (cp. skr. *svārṇara*- sb. n. 'bright space') 'glory, kingly glory', mostly with *kaoya*- adj. *2xvarānah*- adj. 'glorious; eminent in (gen.)'.
- y. *xvarānahvant*- adj. 'glorious'.
- y. *xvarāṇō.dā*- adj. 'bestowing glory'.
- y. *xvāiryān* inf. (from *xvar*- vb.) 'to eat or drink'.
- y. *xvarāzišta*- 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. *xvāpāiḍya*- adj. = *xvāpāiḍya*-.
- y. *xvā.barāziš*- adj. 'forming the own cushion'.
- y. *xvāraoḥsan*- adj. (derived from \**xva-raoḥan*- 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.stairiṣ*- adj. 'forming the own couch'.
- y. *xvāśa*- sb. n. (\**xvārtā*- from *xvar*- vb.) 'eating'.
- y. *xvāśar*- sb. m. (\**xvārtar*- from *xvar*- vb.) 'drinker'.
- g. *xvāng.darāsa*- adj. 'sunlike'.
- g. *xvānvant*-: see under *xvanvant*-.
- g. *xvāitay*- sb. f. (cpd. *hu*- + \**itay*-) 'comfort'.
- y. *xvāite* inf. (cpd. *hu*- + *ite*) 'to go well'.
- y. *xvisat*: see under *xvāēd*-.

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Order of letters: *a* (= *ā*, *á*, *q*), *ə* (= *ē*), *b*, *c* (= *č*), *d* (= *ḍ*), *e*, *f*, *g* (= *ḡ*), *h*, *ḥ*, *i* (= *ī*), *j* (= *ḡ*), *k*, *l*, *m*, *n*, *ṇ* (= *ṇ*), *o* (= *ō*), *p*, *q*, *r*, *s*, *ś*, *t*, *ṭ*, *u* (= *ū*), *v*, *w*, *x*, *xv*, *y*, *z*, *ž*.

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*Ā.airyāṃmā.iśyō*(-prayer), see *Airyaman-iśya*.

*Ābərət*, see priests.

*Ābtīn* (S.), see *Ādwyā*.

*acīstahyā manandhō dāmāna*, see hell.

*ādā*, *adāna*, see allotment.

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<sup>2</sup>*Ahura*, see lord of judgement.

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*Aipi.vanəhav*: king of the *Kayānian* dynasty 104, 127. See dynasties.

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<sup>2</sup>*Airyaman*, see castes and priests.

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*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. *Uśas*) the dawn 166. *Vāta* (skr. *Vāta*) the wind Yt. 10. 6. *Āp*, *Apō* (skr. *Āp*) the water or waters 122, 169. *Apam Napāt* (skr. *Apām Napāt*) the grandson of the waters 121, 127. *Ātar* (cp. skr. *Agni*) the fire 172. *Nairyō.samha* (skr. *Narāśamsa*) the messenger of the gods 117 seq. *Airyaman* (skr. *Aryaman*) the god of tribalism 110. *Vərə-brayna* (skr. *Vṛtrahan*) the god of victory, orig. a thundergod 118 seq. *Pərənday* (skr. *Puramdhi*) the goddess of abundance or richness 112.

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- čarətav-*, see measures of distance.
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- castes (av. *pištṛa*-): *ādravan*, g. *airya-man* or *haxəman* 'priest', *raθaēštār* or *nar*, g. *xvaētav* 'warrior', *vāstṛya fšuyant*, g. *vāstṛya* 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.
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- childbirth, as centre of impurity 133 seq.
- children, unclean 134.
- Chionitae, see *Hyaona*.
- Chorasmlia, see *Xvāirizām*.
- 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 *Nīrangastān*.
- code, sacerdotal, see *Ēhrpatastān*.
- commentary on the *Ahuna Vairyā* 174 seq.
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- corpse, see dead body.
- corpse-witch, see *Nasav*.
- cosmographical opinions, see Aryan c. o.
- country (*zantav*), see political units.
- courtesan (*jahikā*), 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 desig-

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*Dahāk* (Pahl.), see *Ažay Dahāka*.  
*Dahaka*: designation of *daēvic* creatures 170.  
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*dahma*: the designation of a real member of the Zoroastrian community 107, 181. See also investiture with the belt.  
*Dahmā Afrītay* '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.  
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*danhav* 'land' as union of countries, see political units.  
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*Dāštayānay* name of an unbeliever whose sons were killed by *Kərəsāspa* 97.  
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*Dēnkart* (Pahl.), a Pahlavi-work of the 9th century 93, 178, 180.  
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*draonah*, the portion of the immolated ox offered to *Haoma* 170. See *drōn*.  
*Drəqvant*, see *Drvant*.  
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*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. *Drəqvant*: '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.  
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*dužavahav*, see hell.  
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Yt. 15.	Yt. 19.	Yt. 13.	Mx.	Bd.	Šahn.
<i>Haošyanaha</i>	<i>Haošyanaha</i>	<i>Haošyanaha</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>Jamšēt</i>	<i>Jam</i>	<i>Jamšēd</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>
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		<i>Āpī.vanāhav</i>		<i>Kavāt</i>
		<i>Usan</i> or <i>Usadan</i>		<i>Āpivēh</i>
		<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>Syāvaxš</i>			
		<i>Aurvaṭ.aspa</i>		<i>Hōsrov</i>
		<i>Vištāspa</i>		<i>Luhrāsp</i>

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*Ēhrpatastān* (sacerdotal code), 180. endless lights, see paradise.

*Ērān Vēž* (Bd.), see *Vaējah*.

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Evil Spirit, see Spirit.

existence: 'bad existence' (*dužanāhav*, *daožahva*) or 'most evil existence' (*anāhuš acištō*) see hell; 'best existence' (*vahištō anāhuš*) see paradise.

factions, the two (*qsa* or *rāna*, *rana*): used with regard to the religion of the faithful and the unbelievers, the followers of *Aša* and *Drug* 192.

*Farēdūn* (S.), see *Ōraētaona*.

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Father Heaven 110, 147. See <sup>1</sup>*Ahura* and Aryan gods.

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*Firdausī* 103, 130, 195.

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*frabāzav*, see measures of distance.

*Frabərətar*, see priests.

*Fradađafšav*, 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.

*Frašaōstra*: of the *Hvōva*-family, one of the chief-supporters of *Zaraduštra*, whom he gave his daughter in marriage 105, 203, 204, 205.

*frašō.karətay*-, 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 *Hamaspadmaēdaya*-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 *Ōraētaona*.

*Fryāna*, a prince of the *Tūra*'s 200.

*Fryāna*-family: a Turanian family, noted for its piety and virtue 106. See *Yōišta*.

*Fšūšō Mađra*: 'the verse of the owner of cattle', designation of Y. 58 (4-7) 163, 169.

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- fumigation, see purification.  
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- Gāēdanam* *Ānāhairya*, see *Ānāhairya*.  
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- Gotama*: 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  
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- gav*, see ox.
- Gava*: a land 'Sogdiana' 111. See  
*Suyā*.
- Gaya Marətan*, the first or primeval  
 man from whom the whole human  
 race is supposed to have sprung  
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- Gayōmart* (Pahl.), see *Gaya Marətan*.  
*Gāuš Tašan*, see Creator of the Bull.  
*Gāuš Urvan*, see Soul of the Bull.
- girdle, the indispensable symbol of  
 the religion of the Parsis, see in-  
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- Glory, see *Xvarənah*.
- gods, see *Ahura, Aməša Spənta*, Aryan  
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- good mind, see *Vohu Manah*.  
*Gotama*, the *Buddha* 116.  
*Gotama*, the son of *Nodhās* (Ved.) 116.  
*Grōhma*: a priest and prophet of the  
*Daēva*-faith 193, 194, 195.
- Haēcat, aspa*, the great grandfather  
 of *Zaraduštra* 206.
- Hadānaēpatā*-plant, the juice of 168.  
*Hadānaēpatā* 'pomegranate' 149.
- Hadaoxta*, see *Hadōxt Nask*.
- Hadīs Vāstravant* the god of the na-  
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- Hadōxt Nask*, the twentieth *Nask* of the  
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- hair and nails, which have been cut,  
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- Hamaspadmādaya*, see *Yāirya*.
- Hāmūn*-sea, see *Kāsaoya*.
- Ham.varətay*, see *Nāirya Ham.varətay*.
- Haoma*, identical with the Vedic *Soma*,  
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- Haoma*-cult, the old 190, 195, 202. See  
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- Haoma*-ritual of the younger *Avesta*  
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- Haosravah*: king of the *Kayānian*  
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- Haosravah*: an inlet of the sea *Vouru-  
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- Haošyanha*: 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.

*Haraxvaiti*: a land 'Arachosia' 100; the word identical with skr. *Sar-asvatī* 'abounding in lakes' 100.

*Harburz* (mp.), see *Harā*.

hare: the chief of the animals living in the open country 161.

harm (*raśah*): 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.

*Haxmān*, see castes and priests.

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hedghog (*vamhāpara*), 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 *Gāthā*'s called *drūjō nmāna* 'house of the *Drug*', *daēvəng dam* 'house of the *Daēva*'s', *aištahyā manənhō dəmāna* 'house of the most evil spirit', in the younger Avesta *duž-anhav* 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*.

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*Hitāspa*, the murderer of *Kərəsāspa*'s brother *Urvāxšaya* 97, 130.

Holy, Holier or Holiest Spirit, see Spirit.

holy word, see *Maθra*.

*Hōm* (mp.), see *Haoma*.

*Hōm*, the white, see *Gaokərəna*.

*Hōm Yašt* (Y. IX) 94 seq.

horse-races 171.

horse-whip, see religious castigation.

*Hōšang* (Bd., S.), see *Haoshyanah*.

*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.

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- Indra Vṛtrahan* (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 *Fraxša*, *Kərəsāspa*, *Tusa*, *Ōraētaona*, *Vištara*, (*Vištāspa*), *Yima*, *Zairivaray*.
- legends of kings, see dynasties and *Xvarənah*.
- legend of the wars to be waged with the Turanians, see *Dānavō*, *Dānaya*-clan, *Frarəsyān* and the allegoric legend of *Ašay*.
- myths (natural), see *Tištrya*; (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*.
- İskata*: 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 *ĕikāt i dāitk*.
- judicious (*huxrata*v): used in the same sense as 'man of understanding'.
- Jupiter 110.
- Jam* (Pahl.) 103.
- Ĵamāspa* (*Dōjāmāspa*): of the *Hvōva*-family, brother of *Frašaoštra*, the prime minister of *Vištāspa* 105, 204; his marriage with *Pouručistā*, the daughter of *Zaraduštra* 204. See *Zaraduštra*.
- Ĵamšed* (Š.) 103.
- Kābulistān 97, 103.
- Kaēta*: probably a name of certain beings opposed to the mazdayasnian religion 121.
- Kaṃha*: a land 105.
- Kangdiz*, the castle of *Kaṃha* 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-*Zaraduštrian* 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, *Fradafšav* in the south(-east), *Vīdadafšav* in the south(-west), *Vouru-jarəštay* in the north(-east), *Vouru-barəštay* in the north(-west), *Xvanirada* in the centre 111, 115, 194.
- Kašaoya*: name of the *Hāmūn*-sea in *Saistān* 118, 158.
- Kavaēm Xvarəno*, 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 *Pēšdātian*, 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-*Zaraduštrian* 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.
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- Māh Nyāyīšn* 164 seq.
- Mainyav*: *Spēnta 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, *Tištṛya* (Pahl. *Tištṛ*) the god of the fourth month 120, *Armatay* (Pahl. *Spandaramat*) the god of the twelfth month 117.
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- 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 *Gāthā'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 Spēnta* 114, 130, 167.
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- Manušcihr* (Bd.), see *Manušcihra*.
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- Marv, see *Marjav*.
- Māzāinya* '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: *uzāštay* 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: *pađa* of fourteen finger-breadths.
- pace or step: *gāya* of three feet.
- hādra* of thousand steps.
- čarətav* 'racecourse' of two *hādra's*.



- meat of the blessed, see *Amərətātāt* and spring-butter.  
 — offerings, see *myazda*.  
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*myazda*: 'meat-offering', such as the meat of the ox (*gāuš baōriya*) 168.  
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*Nairyā Hqm.varəta*y: name of the goddess (*Yazata*) of 'manly courage', see *Yazata*'s  
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*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 *nasu.kaša*.  
*Nasks* (aw. \**naska* 'bundle, collection'); the twenty-one parts of the Avesta, described in the *Dēnkart* 93, 98.  
*nasu.kaša*: 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.  
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- ox's urine, next to water the best means of purification 136. See purification.
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- Paoīryaēni*: name of a constellation 'the Pleiades' 121.
- Paradāta*: lit. 'placed in front', the epithet of *Haošyanha*, explained in the Pahlavi-Vidēvdāt by *pēšdātīh* 102. See *Pēšdātian* dynasty.
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- 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.
- Pārənday*: lit. 'abundance, richness', a goddess, cp. the Vedic *Puramdhay* 112, 122. See Aryan gods.
- Parō.dərəs*: 'he who foreshows (the coming dawn)', a theological name of the coek 165. See coek.
- 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.
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- Pīrān Vēsak* (Bd.), son of *Vaēsaka*, see *Vaēsaka*.
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- Pišinah*: king of the *Kayānian* dynasty 104, 127.
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- Pourudāxštay*, father of *Ašavazdah* 105.
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- Pouruša*: a land, whose situation is not clear 111.
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- 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 (*rataṽ*): *Hāvanan*, *Ātrəvāxš*, *Frabərətar*, *Ābərət*, *Āsnatar*, *Raēdwiškara*, *Sraošāvarəz* 181; members of the priest-caste *Airyōman* or *Haxəman* 106, 209; — the right priest 137; the unworthy priest 137.
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- 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 (*jahū*), 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 *Zaraduštra*.
- Raēdwiškara*, see priests.
- Rāma Xvəstrəm*: lit. 'peace who gives good pastures', a *Yazata* 162, 167.
- rāna* or *raṇa*, see factions.
- Raṇhā*: a semi-mythical river, the Vedic *Rasā* 105.
- Rapiṽvina*, see *Asnya* and *Yazata*'s.
- Rasā* (Ved.), see *Raṇhā*.
- 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.
- Rataṽ*: '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.
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- renovation (*frašō.kəratay*): 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.
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- 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.
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- Savahavāk*; name of a sister of *Yima*, delivered by *Orāētaona* 103. See *Arēnavāk* and *Orāētaona*.
- Saošyant*: 'saviour' α) 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 *Kašoaya*, who will conceive by *Zaraduštra*'s seed 117 seq., γ) esp. of *Astvaēərəta*, 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.
- Savahi*, see *karšar*'s.
- Saviour. see *Saošyant*.
- Sāvarehaya*; the god of the morning, who makes large cattle to prosper, see *Yazata*'s.
- Sāyuzdri*: name of the father of *Aša-vazdah* and *Ərita* 105.
- seasons, see *Yāirya*.
- seduction of maids 126, 132, 136.
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- 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.
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- 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 'obedience', the god of obedience and the priest god 125, 155, 163, as *Ahura* 198, as *Aməša Spənta* 114; the bird of 137, 155.
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- Srōš* (Pahl.), advising *Yima* 129. See *Taxmūraf*.
- Srōš Yašt* (Y. 57), 155.
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- 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.
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- Suyda*: name of a land 'Sogdiana' 97, 111.
- summersolstice, see *Yāirya*.
- 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*.

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*Tqdryavant*: name of an unbeliever. *Taxma Urupa*; king of the *Pēšdātian* dynasty 103, 127, 128; legend of 128 seq.

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*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.

*Tušnāmatay*: 'silent thinking', probably an other name for *Ārmatay* 199.

*Θraētaona*, recognised in the Vedic *Traitāna*; the conqueror of a three-headed monster (*Ažay 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 *Pēšdātian* dynasty 103, 127.

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<sup>2</sup>*Θrita*, son of *Sāyuzdri* 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*.

*Urūmya* lake, see *Čaēčasta*.

*Urvāšnā* '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*.

*Uštavairi-Gādhā*, see *Gādhā*'s.

*uzaštay* 'span', see measures of distance.

*Uzava*, king of the *Pēšdātian* dynasty 103; said to have been adopted by *Kavay Kavāta* 108.

*Uzayeirina*, see *Asnya*.

*Vadayan*: an enemy of the mazd. religion 159.

*Vaēkərəta*: a land 'Kābulistān' 97.

*Vaējah*, *Airyana*: name of a land, looked upon as the original seat of the *Airya* 97; its situation discussed 97 seq.

*Vaēsaka*: name of the head of a family, whose foremost member was his son *Pīrān Vēsak* (Bd.) 105.

*Vahištōišti-Gādhā*, see *Gādhā*'s.

*Vanant*: the chieftain of the stars in the west, probably the *Wega* 121.

*Vandarəmainiš*: the brother of *Arəjač-aspa* 108.

*Vaṇhāpara*, see hedgehog.

*Vaṇhvī*: 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 *Vərəθraγna* 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.

- Vərəθraγna*: 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*. *Vərəθraγna* '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 *Astvašarata* 132, 158.
- Vīdadafšav*, see *Karšvar*'s.
- Vidēvdāt*: 'law against the *Daēva*'s', a priestly eode; content of 132 seq. village (*vis*), see political units.
- vis*, see village.
- Višprat* (av. *višpe ratavō*): 'all *Ratav*'s, all chiefs or heads', name of a collection of supplements to various portions of the *Yasna* 94, 161 seq.
- Vištarav*: an Iranian hero and descendant of *Naotara* 106.
- Višya*: the god (*Yazata*) of the villages or commonalties 165. See *Yazata*'s.
- Višaptaθa*: '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.
- vītastay* (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.
- Vītanuhaitī*: name of a river 106.
- Vīvahvant*: the Vedic *Vivasvant*, the father of *Yīma-Yama*, said to have been the first sacrificer 95.
- Vizarəša*: 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 *Gāθā*'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 *Vərəθraγna*.
- 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 *Yāiryā*.
- wise (*huzōntav*) 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.
- Xnaθaitī*, the witeh, by whom *Kərəsāspa* was seduced 97, 158.
- Xrafstra*: general denomination for all noxious (*daēvic*) animals 154.
- Xšaθra* (*Vairyā*): 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 *Karṇha* 105.

*Xvāirizām*: a land 'Chorasmia' 97, 111.

*Xvanirada*: 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. *Maidyōi.zarəmayā Payah* 'mid-spring procuring milk or sap' a vernal festival ending with the 21<sup>st</sup> April; *Maidyōišam 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 Fraour.vāēštrīma* 'return-festival, (the time) of driving home the cattle' ending with the 3<sup>d</sup> October; *Maidyāiryā Sarəda* 'mid-year bringing the coldness', a winter-solstice festival ending with the 22<sup>nd</sup> December; *Hamaspəmədāyā Arətō.karəvna* '... (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 Haptarəhātay*: 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 *Hvarəšaēta* 'sun' 109, 164, 195, *Māh* 'moon' 121, 164, *Ušah* 'dawn' 166, *Tištrya*-Sirius 120, *Satavaēša*-Aldebaran (?) 121, *Vanant*-Wega (?) 121, *Haptōringa*-Ursa major 117; *Əwāša* atmosphere Yt. 10, 66, [*Vayav* 'air, atmosphere',] *Vāta* 'wind' Yt. 10, 9, [*Zam* 'earth',] *Ātar* 'fire' 172, *Apō* 'waters', *Apam 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 community 165, *Zantuma* the god of the country, *Dahyuma* the god of the land; (abstract or symbolic) *Xvarənah* 'the kingly glory' 127 seq., *Vərəθrayna* the god of victory 118, *Uparatāt* 'superiority' Vr. 2, 8, *Ama* 'impetuosity' 167, [*Ərotay* 'energy',] *Nairyā Ham-varətay* 'manly courage' 112, 129, *Āxštay Ham.vaintī* 'victorious peace' 167.

priestly gods: *Zaraduštrō.tama* 'having the greatest likeness to *Zaraduštra*', the god who presides over the priests; (abstract or symbolic) *Daēnā Māzdayasnay* 'the *māzdayasnian* religion' 112, 122. *Afrītay* 'blessing' 163, [*Maθra* '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, *Hadīš Vāstravant* 'the native abode, who procures pastures' 163 *Yāiryā Hušitay* 'good lodging

- during the whole year' 167, *Barajya* lit. 'to be welcomed' causing the increase of corn (see Bartholomae Wb. 958)\*, invoked together with *Uśahina* and *Nmānya*, the time from midnight till sunrise being the time of field-lahour 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 *Havanay* and *Vīśya*, the time from sunrise till noon being the time of milking the cows and leading them to the pasture of the village (*vis*) 165, *Frādat.ṣav* 'making small cattle to prosper' invoked together with *Rapiṭwina* 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*), *Frādat.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*), *Frādat.vīspam.hujyātay* 'furthering all the necessities of comfortable life' invoked together with *Aivisrūθrima* and *Zaradūstrō.tōma*, 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 *Sarada*; 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.  
*Yerhē hātqm*: 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 *Pešdātian* 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.  
*Zairivaray*: son of *Aurtašpa* 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.  
*zaōdra*: 'libation', such as the milk (*gāuš*, *gāuš huddā*, *gāuš jīvyā*), 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 *Gādhā*'s as a historical personage 95; his date 95, his native place 176, his family: *Pourušaspa* father 97, *Duyδō.vā* mother 159; three wives 204, from the first wife one son (see *Isat-vāstra*) and three daughters 204, the youngest of the daughters (see *Pouručistā*) married to *Jāmāspa* 204, 205 seq., *Hvōvi*, the third wife, of the *Hvōra*-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' (*Gādhā*'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.tōma*: the god (*Yazata*),

\*) perhaps a name of the morningstar; according to Bd. 7. 5 cooperating with *Tištṛya*.



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| who presides over the priests, see<br><i>Yazata</i> 's.<br><i>Zarēr</i> (Š.), 108.<br><i>Zav</i> (Bd.), see <i>Uzava</i> .<br><i>Zrvan</i> : the god ( <i>Yazata</i> ) of 'time' 160;<br><i>Zrvan akarana</i> 'boundless time' | in later times the universal principle, from which the two principles, the good and the evil, are to be derived, and the central point of the Zervanitic system.<br>Zervanitic system 160 |
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## 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 <sup>τ</sup>*pərənō*.
- ” 22 ” 18 — ” *vācō* read *vāčō*.
- ” 22 ” 24 — ” *paraca* read *parača*.
- ” 25 ” 7 — before *tā* insert = 20—22.
- ” 26 ” 22 — for <sup>τ</sup>*vairyāśca* read <sup>τ</sup>*vāiryāśca*.
- ” 28 ” 29 — ” *xrvīdrvō* read *xrvīdrvō*.
- ” 31 ” 13 — ” *aθa* read <sup>τ</sup>*aθā*.
- ” 31 ” 21 — ” *vərəzidōiθranəm* read *vərəzi.dōiθranəm*.
- ” 32 ” 19 — ” *uyē* read *uye*.
- ” 33 ” 10, 11 — strike out *viš raodaṭ xšvāēpaya vaēnaya barəšna, yim upairi*.
- ” 33 ” 15 — for *zairi-pāšnəm* read *zairi.pāšnəm*.
- ” 33 ” 20 — ” *nyāidāuru* read <sup>+</sup>*nyāidāuru*.
- ” 35 ” 29 — ” *vayəm* read *vayən*.
- ” 56 ” 6 — before *paoirīm* insert 2.
- ” 75 ” 33 — for *mazdayasnanəm* read <sup>τ</sup>*māzdayasnanəm*.
- ” 78 ” 1 — ” <sup>+</sup>*zarmayehe* read <sup>τ</sup>*zaramayehe*.
- ” 79 ” 17 — ” *havanānō* read *hāvanānō*.
- ” 79 ” 17 — before *dašinəm* insert *dāityō gātuš*.
- ” 83 ” 26 — for *yāt* read <sup>+</sup>*yāat*.
- ” 90 ” 6 — ” *mazdā, ahurā* read *mazdā ahurā*.
- ” 95 ” 32 — ” Y. 52. 3 read Y. 53. 2.
- ” 96 ” 28 — ” *Ātya*-family read *Ātya*-family.
- ” 96 ” 36 — ” potectress read protectress.
- ” 96 ” 37 — ” *Farīdūn* 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 *hača xradwa* read *hava xradwa*.
- ” 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 *arštayasča* insert *karətayasča* (with transition to the *i*-declension).
- ” 157 ” 26 — for emitted 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 — ” toughed 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 — ” *Āberətar* read *Āberət*.
- ” 181 ” 39 — ” *S.* read *U.*
- ” 184 ” 18 — ” *Vahištōitay* read *Vahištōišti*.
- ” 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 *vidāitī* 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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