AVESTA READER

TEXTS, NOTES, GLOSSARY AND INDEX

BY

HANS REICHELT

STRASSBURG
VERLAG VON KARL J. TRÜBNER
1911

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BY

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STRASSBURG
VERLAG VON KARL J. TRÜBNER
1911

DEDICATED

TO

THE TRUSTEES OF THE FUNDS AND PROPERTIES
OF THE PARSEE PUNCHAYET

Preface.

The Avesta-Reader comprises those of the Avesta-texts that are of most importance to philologists and historians. The texts are arranged in groups, according to their subjects; inside the groups the easier texts come first. With the exception of the *Haδōxt-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 $^{+}$, corrupt words or passages by the symbol $^{++}$. 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 pecularities and mistakes of spelling, accidence 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 Wörterbuch and his Gāthā-Übersetzung have however been consulted at every turn; they are the best guide for the teacher no less than for the learner.

The Avesta-Reader is dedicated to the Trustees of the Funds and Properties of the Parsee 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

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 two 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 Vīrāz Nāmak.* (The Book of Arda Viraf.)
AV.: *Atharva Veda.*
Bartholomae ArF.: Arische Forschungen.
— AirVb.: Altiranisches Verbum.
— [Air]Wb.: Altiran. Wörterbuch.
— Stud.: Studien zur indogermanischen Sprachgeschichte.
— Zum AirWb.: Zum Altiranischen Wörterbuch. Nacharbeiten u. Vorarbeiten.
BB.: Bezzenberger's Beiträge.
Bd.: *Bundahišn.*
caus.: causative.
compar.: comparative.
cpd.: compound.
D.: Darius-inscription.
dat.: dative.
dcln.: declension.
Delbrück AiS.: Altindische Syntax.
Dd.: *Dātastān i Dēnīk.*
dem.: demonstrative.
des.: desiderative.
Dk.: *Dēnkart.*
du.: dual.
encl.: enclitic.
f., fem.: feminine.
fut.: future.
g.: *gāϑic.*
G.: *Gāh.*
GAv.: *Gāϑā*-Avesta.
Geiger OIK., OK.: Ostiranische Kultur.
gen.: genitive.
GIrPh.: Grundriss der Iranischen Philologie.
gl., Gl.: gloss.
H.: *Haδōxt 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.: *Nyāyišn.*
obj.: object.
opt.: optative.
Pahl.: Pahlavi.
Pañc.: *Pañcatantra.*
pass.: passive.
patron(ym).: patronymic.
Pauly-Wissowa RE[2].: 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.
ptcpl.: participle.
RA.: Revue Archéologique.
RHR.: Revue de l'Histoire des Religions.
RV.: *Rigveda.*
S.: *Sīh Rōčak.*
SBE.: The Sacred Books of the East.
sg.: singular.
skr.: Sanskrit.
Speijer S(kr)S.: Sanskrit Syntax.
— VuSkrS.: Vedische und Sanskrit-Syntax.
SPreussAW.: Sitzungsberichte der Königl. Preussischen Akademie der Wissenschaften.
subj.: subjunctive.
superl.: superlative.
ŚB.: *Śatapatha Brāhmaṇa.*
Š(āhn).: *Šāhnāma.*
TB.: *Taittirīya Brāhmaṇa.*
them.: thematic.
TS.: *Taittirīya Saṃhitā.*
V.: *Vidēvdāt.*
vb.: verb.
voc.: vocative.
Vr.: *Visprat.*
WZKM.: Wiener Zeitschrift für die Kunde des Morgenlandes.
Y.: *Yasna.*
YAv.: Younger Avesta.
Yt.: *Yašt.*
ZDMG.: Zeitschrift der Deutschen Morgenländischen Gesellschaft.

Hom Yašt.

(Yasna IX.)

1 *hāvanīm ā ratūm ā haomō upāiṯ zaraθuštrəm ātrəm pairi.yaožda θəntəm gāθāsča srāvayantəm. ā dim pərəsaṯ zaraθuštrō: „kō narə ahī, yim azəm vīspahe aŋhāuš astvatō sraēštəm dādarəsa xᵛahe gayehe xᵛanvatō amərəšahe?“* 2 *āaṯ mē aēm paityaoxta haomō ašava dūraošō: „azəm ahmi, zaraθuštra, haomō ašava dūraošō; ā mąm yāsaŋuha, spitama, frā mąm hunvaŋuha xᵛarətəe, aoi mąm staomaine stūiδi, yaθa mā aparačiṯ saošyantō stavąn.“* 3 *āaṯ aoxta zaraθuštrō: „nəmō haomāi! kasə θwąm paoiryō, haoma, mašyō astvaiθyāi hunūta gaēθyāi? kā ahmāi ašiš ərənāvi, čiṯ ahmāi ǰasaṯ āyaptəm?“* 4 *āaṯ mē aēm paityaoxta haomō ašava dūraošō: „vīvaŋhå mąm paoiryō mašyō astvaiθyāi hunūta gaēθyāi. hā ahmāi ašiš ərənāvi, taṯ ahmāi ǰasaṯ āyaptəm, yaṯ hē puθrō us.zayata yō yimō xšaētō hvąθwō xᵛarənaŋuhastəmō zātanąm hvarə.darəsō mašyānąm, yaṯ kərənaoṯ aiŋhe xšaθrāδa ⁺amaršanta pasu vīra aŋhaošəmne āpa urvaire xᵛairyąn xᵛarəθəm ⁺aǰyamnəm.* 5 *yimahe xšaθre aurvahe nōiṯ aotəm åŋha nōiṯ garəməm nōiṯ zaurva åŋha nōiṯ mərəθyuš nōiṯ araskō daēvō.dātō. pančа.dasa fračarōiθe pita puθrasča raoδaēšva katarasčiṯ, yavata xšayōiṯ hvąθwō yimō vīvaŋuhatō puθrō.“* 6 *„kasə θwąm bityō, haoma, mašyō astvaiθyāi hunūta gaēθyāi? kā ahmāi ašiš ərənāvi, čiṯ ahmāi ǰasaṯ āyaptəm?“* 7 *āaṯ mē aēm paityaoxta haomō ašava dūraošō: „āθwyō mąm bityō mašyō astvaiθyāi hunūta gaēθyāi. hā ahmāi ašiš ərənāvi, taṯ ahmāi ǰasaṯ āyaptəm, yaṯ hē puθrō us.zayata vīsō sūrayå θraētaonō.* 8 *yō ǰanaṯ ažīm dahākəm θrizafanəm θrikamərəδəm xšvaš.ašīm hazaŋrā.yaoxštīm ⁺aš.aoǰaŋhəm daēvīm ⁺druǰim ayəm ⁺gaēθāvayō drvantəm, yąm ⁺aš.aoǰastəmąm ⁺druǰim frača kərəntaṯ aŋrō mainyuš aoi yąm astvaitīm gaēθąm mahrkāi ašahe gaēθanąm.“* 9 *„kasə θwąm θrityō, haoma, mašyō astvaiθyāi hunūta gaēθyāi? kā ahmāi ašiš ərənāvi, čiṯ ahmāi ǰasaṯ āyaptəm?“* 10 *āaṯ mē aēm paityaoxta haomō ašava dūraošō: „θritō sāmanąm səvištō θrityō mąm mašyō astvaiθyāi hunūta gaēθyāi. hā ahmāi ašiš ərənāvi, taṯ ahmāi ǰasaṯ āyaptəm, yaṯ hē puθra us.zayōiθe*

urvāxšayō kərəsāspasča: ṯkaēšō anyō dātō.rāzō, āaṯ anyō uparō kairyō yava gaēsuš yaδavarō. 11 *yō ǰanaṯ ažīm srvarəm yim aspō.garəm nərə.garəm yim vīšavantəm zairitəm, yim upairi +viš +raoδaṯ ārštyō.-barəza zairitəm, yim upairi kərəsāspō ayaəha pitūm pačata ā rapiθwinəm zrvānəm. tafsaṯča hō mairyō xᵛīsaṯča; frąš ayaəhō frasparaṯ yaēšyantīm āpəm +parāńhāṯ. paraš tarštō apatačaṯ naire.manå kərəsāspō".* 12 *„kasə θwąm tūiryō, haoma, mašyō, astvaiθyāi hunūta gaēθyāi? kā ahmāi ašiš ərənāvi, čiṯ ahmāi ǰasaṯ āyaptəm?"* 13 *āaṯ mē aēm paityaoxta haomō ašava dūraošō: „pourušaspō mąm tūiryō mašyō astvaiθyāi hunūta gaēθyāi. hā ahmāi ašiš ərənāvi, taṯ ahmāi ǰasaṯ āyaptəm, yaṯ hē tūm us.zayaəha tūm ərəzvō, zaraθuštra, nmānahe pourušaspahe vīdaēvō ahura.ṯkaēšō.* 14 *srūtō airyene vaēǰahe tūm paoiryō, zaraθuštra, ahunəm vairīm frasrāvayō vībərəθwantəm āxtūirīm aparəm xraoždyehya frasrūiti.* 15 *tūm zəmargūzō +ākərənvō vīspe daēva, zaraθuštra, yōi para ahmāṯ vīrō.raoδa apatayən paiti +āya +zəmā, yō aoǰištō yō tančištō yō θwaxšištō yō āsištō yō [as] vərəθraǰąstəmō abavaṯ mainivå dāmąn."*

16 *āaṯ aoxta zaraθuštrō: „nəmō haomāi! vaəhuš haomō huδātō haomō +arš.dātō vaəhuš dātō baēšazyō hukərəfš hvarəš vərəθraǰå zairi.gaonō nąmyąsuš, yaθa xᵛarənte, vahištō urunaēča +pāθmainyō.-təmō.* 17 *nī tē, zāire, maδəm mruyē nī aməm nī vərəθraynəm nī dasvarə nī baēšazəm nī fradaθəm nī vərəδaθəm nī aoǰō vīspō.tanūm nī mastīm vīspō.paēsaəhəm nī taṯ yaθa gaēθāhva vasō.xšaθrō fračarāne +ṯbaēšō.taurvå +drujim.vanō,* 18 *nī taṯ yaθa taurvayeni vīspanąm ṯbišvatąm ṯbaēšå daēvanąm mašyānąmča yāθwąm pairikanąmča sāθrąm kaoyąm karafnąmča mairyanąmča bizangranąm ašəmaoyanąmča bizangranąm vəhrkanąmča čaθwarə.zangranąm haēnyåsča pərəθu.ainikayå davąiθyå patąiθyå."*

19 *„iməm θwąm paoirīm yānəm, haoma, ǰaiδyemi, dūraoša: vahištəm ahūm ašaonąm raočaəhəm vīspō.xᵛāθrəm. iməm θwąm bitīm yānəm, haoma, ǰaiδyemi, dūraoša: drvatātəm aińhåsə tanvō. iməm θwąm θritīm yānəm, haoma, ǰaiδyemi, dūraoša: darəγō.ǰītīm uštānahe.* 20 *iməm θwąm tūirīm yānəm, haoma, ǰaiδyemi, dūraoša: yaθa aēšō amavå θrąfəδō fraxštāne zəmā paiti +ṯbaēšō.taurvå +drujim.vanō. iməm θwąm puxδəm yānəm, haoma, ǰaiδyemi, dūraoša: yaθa vərəθraǰå vanaṯ.pəšanō fraxštāne zəmā paiti +ṯbaēšō.taurvå +drujim.vanō.* 21 *iməm θwąm xštūm yānəm, haoma, ǰaiδyemi, dūraoša: paurva tāyūm paurva gaδəm paurva vəhrkəm būiδyōimaiδe; mā čiš paurvō būiδyaēta nō, vīspe paurva būiδyōimaiδe."*

22 *haomō aēibiš, yōi aurvantō hita taxšənti arənāum, zāvarə*

aoǰdsča baxšaiti. haomō āzīzanāitibiš daδāiti xšaētō.puϑrīm uta ašava.frazaintīm. haomō taēčiṯ, yōi katayō naskō.frasdnəhō dnəhənte, spānō mastīmča baxšaiti. 23 *haomō tdsčiṯ, yd kainīnō dnəhaire darəγəm aγrvō, +paiϑīm rāδəmča baxšaiti mošu ǰaiδyamnō huxratuš.* 24 *haomō təmčiṯ yim kərəsānīm apa.xšaϑrəm nišāδayaṯ, yō raosta xšaϑrō.kāmya, yō davata: 'nōiṯ mē apąm āϑrava aiwištiš +vərəiδye daiṅhava čarāṯ; hō vīspe vərəiδinąm vanāṯ nī vīspe vərəiδinąm ǰanāṯ'.*

25 *„ušta tē, yō xᵛā aoǰaəha vasō.xšaϑrō ahi, haoma! ušta tē, apivatahe +pouru.vačąm ərəžuxδanąm! ušta tē, nōiṯ pairi.frāsa ərəžuxδəm +pərəsahi vāčim!* 26 *frā tē mazdd baraṯ +paourvanīm aiwydəhanəm stəhrpaēsaəhəm mainyutāštəm, vaəuhīm daēnąm māzdayasnīm. āaṯ aiṅhe ahi aiwyāstō +barəšnuš paiti gairinąm drāǰaəhe aiwiδaitīšča gravasča mąϑrahe.* 27 *haoma nmānō.paite vīspaite zantupaite daiṅhupaite spanaəha +vaēδyā.paite! amāiča ϑwā vərəϑraγnāiča māvōya upa.mruyē tanuyē ϑrimāiča yaṯ pouru.-baoxšnahe.* 28 *vī nō ṯbišvatąm ṯbaēšəbīš vī manō bara graməntąm. yō čišča ahmi nmāne yō aiṅhe vīsi yō ahmi zantvō yō aiṅhe daiṅhvō aēnaəhd asti mašyō, gəurvaya hē pāδave zāvarə pairi šē uši vərənūiδi skəndəm šē manō kərənūiδi.* 29 *mā zbaraϑaēibya fratuyd, mā gavaēibya aiwi.tūtuyd, mā ząm vaēnōiṯ ašibya, mā gąm vaēnōiṯ ašibya, yō aēnaəhaiti nō manō, yō aēnaəhaiti nō kəhrpəm.* 30 *paiti ažōiš zairitahe simahe vīšō.vaēpahe kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə ǰaiδi. paiti gaδahe vīvarəzdavatō xrvīšyatō zazarānō kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə ǰaiδi.* 31 *paiti mašyehe drvatō sāstarš aiwi.vōižđayantahe kamərəδəm kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə ǰaiδi. paiti ašəmaoγahe anašaonō +ahū.mərəncō aiṅhd daēnayd mąs vača daϑānahe nōiṯ šyaoϑnāiš apayantahe kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə ǰaiδi.* 32 *paiti ǰahikayāi yātumaityāi maoδanō.kairyāi upaštā.bairyāi, yeṅhe +frafravaite manō yaϑa awrəm vātō.šūtəm, kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə ǰaiδi. yaṯ hē kəhrpəm nāšəmnāi ašaone, haoma zāire, vadarə ǰaiδi.“*

Ardvīsūr Yašt.

(Yašt V.)

1 *mraoṯ ahurō mazdd spitamāi zaraϑuštrāi: „yazaēša mē hīm, spitama zaraϑuštra, yąm arədvīm sūrąm anāhitąm pərəϑū.frākąm baēšazyąm vīdaēvąm ahurō.ṯkaēšąm yesnyąm aəuhe astvaite vahmyąm*

aŋuhe astvaite ādū.frāδanąm ašaonīm vąϑwō.frāδanąm ašaonīm yaēϑō.frāδanąm ašaonīm šaētō.frāδanąm ašaonīm daiŋhu.frāδanąm ašaonīm, 2 *yā vīspanąm aršnąm xšudrå yaoždaδāiti yā vīspanąm hāirišinąm ząϑāi garəwąn yaoždaδāiti, yā vīspå hāirišīš huzāmitō daδāiti, yā vīspanąm hāirišinąm dāitīm raϑwīm paēma ava.baraiti;* 3 *masitąm dūrāṯ frasrūtąm, yā asti avavaiti masō yaϑa vīspå imå āpō, yå zəmā paiti fratačinti, yā amavaiti fratačaiti hukairyāṯ hača barəzaŋhaṯ aoi zrayō vouru.kašəm,* — 4 *yaozənti vīspe karanō ⁺zrayā vouru.kašaya, ā vīspō maiδyō yaozaiti, yaṯ hīš aoi fratačaiti, yaṯ hīš aoi fražgaraiti arədvī sūra anāhita — yeŋhe hazaŋrəm vairyanąm hazaŋrəm apayžāranąm kasčiṯča aēšąm vairyanąm kasčiṯča aēšąm apayžāranąm ⁺čaϑwarəsatəm ayarə.baranąm hvaspāi naire barəmnāi.* 5 *⁺aŋhåsča mē ⁺aēvaŋhå āpō apayžārō ⁺vīϊasāiti vīspāiš aoi karšvąn yāiš hapta, ⁺aŋhåsča mē ⁺aēvaŋhå āpō hamaϑa ava.baraiti hąminəmča zayanəmča. hā mē āpō yaoždaδāiti hā aršnąm xšudrå hā xšaϑrinąm garəwąn hā xšaϑrinąm paēma,* 6 *yąm azəm yō ahurō mazdå hizvārəna uzbaire fradaϑāi nmānaheča vīsaheča zantəušča daiŋhəušča pāϑrāiča harəϑrāiča aiwyāxštrāiča nipātayaēča nišaŋharətayaēča.“*

7 *„āaṯ frašūsaṯ, zaraϑuštra, arədvī sūra anāhita hača daϑušaṯ mazdå — srīra vā aŋhən bāzava auruša aspō.staoyehīš — frā srīra ⁺zuš sispata ⁺urvaiti bāzu.staoyehi avaṯ manaŋha mainimna:* 8 *kō mąm stavāṯ kō yazāite haomavaitibyō gaomavaitibyō zaoϑrābyō yaoždātābyō ⁺pairi.aŋharštābyō? kahmāi azəm upaŋhačayeni hača.manāiča ana.manāiča frāraŋhāi haomanaŋhāiča?“*

9 *ahe raya xᵛarənaŋhača tąm yazāi surunvata yasna tąm yazāi huyašta yasna arədvīm sūrąm anāhitąm ašaonīm zaoϑrābyō. ana buyå zavanō.sāsta ana buyå huyaštatara, arədvī sūre anāhite, haomayō gava barəsmana hizvō daŋhaŋha mąϑrača vačača šyaoϑnača zaoϑrābyasča aršuxδaēibyasča vāγžibyō.*

yeŋhē hātąm āaṯ yesnē paitī vaŋhō
mazdå ahurō vaēϑā ašāṯ hačā
yåŋhąmčā tąsčā tåsčā yazamaide.

10 *„yazaēša mē . . . daiŋhu.frāδanąm ašaonīm,* 11 *yō ⁺paourvō vāšəm vazāite ąxnå dražaite vāšahe, ahmya ⁺vāša vazəmna, narəm paitišmarəmna, avaṯ manaŋha mainimna: kō mąm stavāṯ . . . haomanaŋhāiča?“* — — *ahe raya . . . tåsčā yazamaide.*

12 *„yazaēša mē . . . daiŋhu.frāδanąm ašaonīm,* 13 *yeŋhe ča-*

ϑwārō vaštāra spaēta vīspa ⁺hamagaonâəhō hama.nāfaēni bərəzanta taurvayanta vīspanąm ṯbišvatąm ṯbaēšâ daēvanąm mašyānąmča yāϑwąm pairikanąmča sāϑrąm kaoyąm karafnąmča.“ — — ahe raya . . . tâsčā yazamaide.

14 „*yazaēša mē . . . daiṅhu.frāδanąm ašaonīm* 15 *amavaitīm xšōiϑnīm bərəzaitīm huraoδąm, yeṅhe avavaṯ asnāaṯča xšafnāaṯča tātâ āpō ava.barənte, yaϑa vīspâ imâ āpō, yâ zəmā paiti fratačinti, yā amavaiti fratačaiti.“ — — ahe raya . . . tâsčā yazamaide.*

16 „*yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 17 *tąm yazata yō daδvâ ahurō mazdâ airyene vaēǰahi vaəhuyâ dāityayâ haomayō gava barəsmana hizvō daəhaəha . . . vāγžibyō.* 18 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaϑa azəm hāčayene puϑrəm yaṯ pourušaspahe, ašavanəm zaraϑuštrəm, anumatāe daēnayāi anuxtāe daēnayāi anu.varštāe daēnayāi.‘* 19 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita, ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“ — — ahe raya . . . tâsčā yazamaide.*

20 „*yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 21 *tąm yazata haošyaəhō paraδātō upa upa.bdi harayâ satəm aspanąm aršnąm hazaərəm gavąm baēvarə anumayanąm.* 22 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaϑa azəm upəməm xšaϑrəm bavāni vīspanąm daϑyunąm daēvanąm mašyānąmča yāϑwąm pairikanąmča sāϑrąm kaoyąm karafnąmča, yaϑa azəm nijanāni dva ϑrišva ⁺māzainyanąm daēvanąm varənyanąmča drvatąm.* 23 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita, ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“ — — ahe raya . . . tâsčā yazamaide.*

24 „*yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 25 *tąm yazata yō yimō xšaētō hvąϑwō hukairyāṯ paiti barəzaəhaṯ satəm aspanąm aršnąm hazaərəm gavąm baēvarə anumayanąm.* 26 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaϑa azəm upəməm xšaϑrəm bavāni vīspanąm daϑyunąm daēvanąm mašyānąmča yāϑwąm pairikanąmča sāϑrąm kaoyąm karafnąmča, yaϑa azəm uzbarāni hača daēvaēibyō uyē īštišča saokāča uyē fšaonīšča vąϑwāča uyē ϑrąfsča frasastišča.‘* 27 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita, ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“ — — ahe raya . . . tâsčā yazamaide.*

28 „*yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 29 *tąm yazata ažiš ϑrizafâ dahākō bawrōiš paiti daiṅhaove satəm aspanąm*

aršnąm hazaərəm gavąm baēvarə anumayanąm. 30 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaϑa azəm amašyą kərənavāni vīspāiš [aoi] karšvąn yāiš hapta‘.* 31 *nōiṯ ahmāi daϑaṯ taṯ avaṯ āyaptəm arədvī sūra anāhita.“* — — *ahe raya . . . tåsčā yazamaide.*

32 „*yazaēša mē . . . daiϑhu.frāδanąm ašaonīm.* 33 *tąm yazata vīsō puϑrō āϑwyānōiš vīsō sūrayå ϑraētaonō upa varənəm čaϑru.-gaošəm satəm aspanąm aršnąm hazaərəm gavąm baēvarə anumayanąm.* 34 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhita, yaṯ bavāni aiwi.vanyå ažīm dahākəm ϑrizafanəm ϑrikamərəδəm xšvaš.ašīm hazaərā.yaoxštīm +aš.aoǰaəhəm daēvīm +druǰim ayəm +gaēϑāvayō drvantəm, yąm +aš.aoǰastəmąm +druǰim frača kərəntaṯ aərō mainyuš aoi yąm astvaitīm gaēϑąm mahrkāi ašahe gaēϑanąm, uta hē vanta azāni saəhavāči arənavāči, yōi hən kəhrpa sraēšta +zazāite gaēϑyāi tē yōi +abdō.təme.‘* 35 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita +haδa +zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“* — — *ahe raya . . . tåsčā yazamaide.*

36 „*yazaēša mē . . . daiϑhu.frāδanąm ašaonīm.* 37 *tąm yazata naire.manå kərəsāspō +pašne varōiš pišinaəhō satəm aspanąm aršnąm hazaərəm gavąm baēvarə anumayanąm.* 38 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaṯ bavāni aiwi.vanyå gandarəwəm yim zairi.pāšnəm upa yaozənta karana zraya vouru.kašaya ātačāni sūrəm nmānəm drvatō yaṯ paϑanayå skarənayå dūraēpārayå.‘* 39 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita +haδa +zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“* — — *ahe raya . . . tåsčā yazamaide.*

40 „*yazaēša mē . . . daiϑhu.frāδanąm ašaonīm.* 41 *tąm yazata mairyō tūiryō fraərase hankaine paiti +aϑhå zəmō satəm aspanąm aršnąm hazaərəm gavąm baēvarə anumayanąm.* 42 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaϑa azəm avaṯ xᵛarənō apayemi, yim vazaite maiδim zrayaəhō vouru.-kašahe, yaṯ asti airyanąm daϑyunąm zātanąm azātanąmča yaṯča ašaonō zaraϑuštrahe.‘* 43 *nōiṯ ahmāi daϑaṯ taṯ avaṯ āyaptəm arədvī sūra anāhita.“* — — *ahe raya . . . tåsčā yazamaide.*

44 „*yazaēša mē . . . daiϑhu.frāδanąm ašaonīm.* 45 *tąm yazata aurvō aš.varəčō kava usa ərəzifyāṯ paiti garōiṯ satəm aspanąm aršnąm hazaərəm gavąm baēvarə anumayanąm.* 46 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptem dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaϑa azəm upəməm xšaϑrəm bavāni vīspanąm daϑyunąm daēvanąm maš-*

yānąmča yāϑwąm pairikanąmča sāϑrąm kaoyąm karafnąmča.' 47 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita +haδa +zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm."* — — *ahe raya . . . tāsčā yazamaide.*

48 *„yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 49 *tąm yazata arša airyanąm daḫyunąm xšaϑrāi hankərəmō haosrava +pašne varōiš +čaēčastahe ǰafrahe urvāpahe satəm aspanąm aršnąm hazaŋrəm gavąm baēvarə anumayanąm.* 50 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaŋuhi səvište arədvī sūre anāhite, yaϑa azəm upəməm xšaϑrəm bavāni vīspanąm daḫyunąm daēvanąm mašyānąmča yāϑwąm pairikanąmča sāϑrąm kaoyąm karafnąmča, yaṯ vīspanąm yuxtanąm azəm fratəməm ϑanǰayeni ana +čarətąm yąm darəγąm +nava +frāϑwərəsāma razurəm yō mąm mairyō nurəm manō aspaēšu paiti parətata.'* 51 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita +haδa +zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm."* — — *ahe raya . . . tāsčā yazamaide.*

52 *„yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 53 *tąm yazata taxmō tusō raϑaēštārō +barəšaēšu paiti aspanąm zāvarə ǰaiδyantō hitaēibyō drvatātəm tanubyō pouru.spaxštīm ṯbišyantąm paiti.ǰaitīm dušmainyunąm haϑrā.nivāitīm hamərəϑanąm aurvaϑanąm ṯbišyantąm.* 54 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaŋuhi səvište arədvī sūre anāhite, yaṯ bavāni aiwi.vanyå aurva hunavō vaēsakaya upa dvarəm xšaϑrō.sukəm +apanō.təməm kaŋhaya +bərəzaintaya ašavanaya, yaϑa azəm niǰanāni tūiryanąm daḫyunąm pančasaynāi sataynāišča sataynāi hazaŋraynāišča hazaŋraynāi baēvarəynāišča baēvarəynāi ahąxštaynāišča.'* 55 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita, +haδa +zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm."* — — *ahe raya . . . tāsčā yazamaide.*

56 *„yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 57 *tąm yazənta aurva hunavō vaēsakaya upa dvarəm xšaϑrō.sukəm +apanō.təməm kaŋhaya +bərəzaintaya ašavanaya satəm aspanąm aršnąm hazaŋrəm gavąm baēvarə anumayanąm.* 58 *āaṯ hīm ǰaiδyən: ‚avaṯ āyaptəm dazdi nō, vaŋuhi səvište arədvī sūre anāhite, yaṯ bavāma aiwi.vanyå taxməm tusəm raϑaēštārəm, yaϑa vaēm niǰanāma airyanąm daḫyunąm pančasaynāi . . . ahąxštaynāišča.'* 59 *nōiṯ aēibyasčiṯ daϑaṯ taṯ avaṯ āyaptəm arədvī sūra anāhita."* — — *ahe raya . . . tāsčā yazamaide.*

60 *„yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 61 *tąm yazata pāurvō yō vifrō navāzō, yaṯ dim usča uzdvąnayaṯ vərəϑraǰå taxmō ϑraētaonō mərəγahe kəhrpa kahrkāsahe;* 62 *hō avaϑa vazata ϑri.-*

ayarəm ϑri.xšapanəm ⁺paitiša nmānəm yim ⁺xᵛāpaiϑəm nōiṯ aora avōirisyāṯ. ϑraoṡta xšafnō ϑrityayå frāγmaṯ ušåəhəm sūrayå ⁺vivitīm, upa ušåəhəm upa.zbayaṯ arədvīm sūrąm anāhitąm: 63 *‚arədvī sūre anāhite, mošu mē ǰava avəhe nūrəm mē bara upastąm! hazəərəm tē azəm zaoϑranąm haomavaitinąm gaomavaitinąm yaožḍātanąm ⁺pairi.əharštanąm barāni aoi āpəm yąm rəhąm, yəzi ǰum frapayeni aoi ząm ahuraδātąm aoi nmānəm yim xᵛaēpaiϑīm.‘* 64 *upa.tačaṯ arədvī sūra anāhita kainīnō kəhrpa srīrayå ⁺aš.amayå huraoδayå uskāṯ yāstayå ərəzvaiϑyō raēvaṯ čiϑrəm āzātayå nizənga aoϑra ⁺pāiti.šmuxta zaranyō.urvīxšna bāmya.* 65 *hā hē bāzava gəurvayaṯ; mošu taṯ ās nōiṯ darəγəm, yaṯ frāyatayaṯ ϑwaxšəmnō aoi ząm ahuraδātąm aoi nmānəm yim xᵛaēpaiϑīm drūm avantəm airištəm hamaϑa yaϑa paračiṯ.* 66 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“ — — ahe raya . . . tåsčā yazamaide.*

67 *„yazaēša mē . . . daiϑhu.frāδanąm ašaonīm.* 68 *tąm yazata ǰāmāspō, yaṯ spāδəm pairi.avaēnaṯ dūrāṯ ayantəm rasmaoyō drvatąm daēvayasnanąm, satəm aspanąm aršnąm hazəərəm gavąm baēvarə anumayanąm.* 69 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vəuhi səvište arədvī sūre anāhite, yaϑa azəm avata vərəϑra hačāne yaϑa vīspe ⁺anye ⁺airye.‘* 70 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“ — — ahe raya . . . tåsčā yazamaide.*

71 *„yazaēša mē . . . daiϑhu.frāδanąm ašaonīm.* 72 *tąm yazənta ašavazdå puϑrō pouruδāxštōiš ašavazdasča ϑritasča sāyužḍrōiš puϑra upa bərəzantəm ahurəm xšaϑrīm xšaētəm apąm napātəm aurvaṯ.aspəm satəm aspanąm aršnąm hazəərəm gavąm baēvarə anumayanąm.* 73 *āaṯ hīm ǰaiδyən: ‚avaṯ āyaptəm dazdi nō, vəuhi səvište arədvī sūre anāhite, yaṯ bavāma aiwi.vanyå dānavō tūra vyāxana karəmča asabanəm varəmča asabanəm tančištəmča dūraēkaētəm ahmi gaēϑe pəšanāhu.‘* 74 *daϑaṯ aēibyasčiṯ taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“ — — ahe raya . . . tåsčā yazamaide.*

75 *„yazaēša mē . . . daiϑhu.frāδanąm ašaonīm.* 76 *tąm yazata vistauruš yō naotairyąnō upa āpəm yąm vītəuhaitīm ərəžuxδāṯ paiti vačəhaṯ uiti vačābiš aoǰanō:* 77 *‚tā bā aša tā aršuxδa, arədvī sūre anāhite, yaṯ mē avavaṯ daēvayasnanąm niǰatəm yaϑa ⁺sārəma varsanąm barāmi. āaṯ mē tūm, arədvī sūre anāhite, huškəm pəšum raēčaya tarō vəuhīm vītəuhaitīm.‘* 78 *upa.tačaṯ arədvī sūra anāhita kaininō kəhrpa srīrayå ⁺aš.amayå huraoδayå uskāṯ yāstayå*

ərəzvaiϑyō raēvaṯ čiϑrəm āzātayå ⁺zarənya aoϑra ⁺pāiti.šmuxta yā vīspō.pīsa bāmya, arəmaēštå anyå āpō kərənaoṯ, fraša anyå fratačaṯ, huškəm pəšum raēčayaṯ tarō vaŋuhīm vītaŋuhaitīm. 79 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“* — — *ahe raya . . . tåsčā yazamaide.*

80 *yazaēša mē . . . daiŋhu.frāδanąm ašaonīm.* 81 *tąm yazata yōištō yō fryananąm ⁺paitipā ⁺dvaēpā raŋhayå satəm aspanąm aršnąm hazaŋrəm gavąm baēvarə anumayanąm.* 82 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaŋuhi səvište arədvī sūre anāhite, yaṯ bavāni aiwi.vanyå axtīm dużdəm təmaŋhuntəm uta hē frašna paiti.-mravāne navača navaitīmča xružđranąm ṯbaēšō.parštanąm, yaṯ mąm pərəsaṯ axtyō dużdå təmaŋuhå.‘* 83 *daϑaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“* — — *ahe raya . . . tåsčā yazamaide.*

84 *„yazaēša mē . . . daiŋhu.frāδanąm ašaonīm,* 85 *yahmya ahurō mazdå hvapō nivaēδayaṯ: ‚āiδi, paiti ava.ǰasa, arədvī sūre anāhite, hača avaṯbyō stərəbyō aoi ząm ahuraδātąm! ϑwąm yazånte aurvåŋhō ahuråŋhō ⁺daiŋhupatayō puϑråŋhō ⁺daiŋhupaitinąm.* 86 *ϑwąm naračiṯ yōi taxma ǰaiδyånte āsu.aspīm xᵛarənaŋhasča uparatātō. ϑwąm āϑravanō marəmnō, āϑravanō ϑrāyaonō mastīm ǰaiδyånte spānəmča vərəϑraynəmča ahuraδātəm vanaintīmča uparatātəm.* 87 *ϑwąm kaininō vaδre yaona xšaϑra hvāpå ǰaiδyånte taxməmča nmānō.-paitīm. ϑwąm čarāitiš zizanāitiš ǰaiδyånte huzāmīm. tūm tā aēibyō xšayamna nisirinavāhi, arədvī sūre anāhite.‘* 88 *āaṯ frašusaṯ, zaraϑuštra, arədvī sūra anāhita hača avaṯbyō stərəbyō aoi ząm ahuraδātąm. āaṯ aoxta arədvī sūra anāhita:* 89 *‚ərəzvō, ašāum spitama, ϑwąm daϑaṯ ahurō mazdå ratuš astvaiϑyō gaēϑayå, mąm daϑaṯ ahurō mazdå nipātāra vīspayå ašaonō stōiš. mana raya xᵛarənaŋha pasvasča staorāča upairi ząm vīčarənta mašyāča bizəngra. azəm bōiṯ tūm tā nipayemi vīspa vohū mazdaδāta ašačiϑra mąnayən ahe yaϑa pasūm pasu.vastrəm.‘“*

90 *paiti ⁺dīm pərəsaṯ zaraϑuštrō arədvīm sūrąm anāhitąm: ‚arədvī sūre anāhite, kana ϑwąm yasna yazāne, kana yasna frāyazāne, yasə tava mazdå kərənaoṯ tačarə ⁺nōiṯ ⁺tačarə ⁺antarə.arəϑəm upairi hvarəxšaētəm, yasə ϑwā nōiṯ aiwi.družånte ažišča arəϑnāišča vawžakāišča ⁺varənavāišča varənava.vīšāišča?‘* 91 *āaṯ aoxta arədvī sūra anāhita: ‚ərəzvō, ašāum spitama, ana mąm yasna yazaēša, ana yasna*

frāyazaēša hača hū vaxšāṯ ⁺ā ⁺hū frāšmō.dātōiṯ. ā tū mē aētayå zaoϑrayå fraŋharōiš āϑravanō parštō.vačaŋhō paiti.parštō.sravaŋhō mązdrō haδa.hunarō tanu.mąϑrō. 92 *mā mē aētayå zaoϑrayå fraŋharəntu harətō ⁺mā ⁺taftō ⁺mā ⁺društō ⁺mā ⁺sačiš ⁺mā ⁺kasvīš ⁺mā ⁺strī ⁺mā ⁺dahmō asrāvayaṯ.gāϑō ⁺mā ⁺paēsō yō vītərətō.tanuš.* 93 *nōiṯ avå zaoϑrå paiti.vīse, yå māvōya fraŋuharənti andåsča karənåsča drvåsča mūråsča aråsča raŋhåsča ava daxšta daxštavanta, yā nōiṯ pouru.ǰira fradaxšta vīspanąm anu mąϑrəm. mā mē aētayåsčiṯ zaoϑrayå fraŋharəntu frakavō mā apakavō mā drvå vīmītō.dantānō.'* 94 *paiti dim pərəsaṯ zaraϑuštrō arədvīm sūrąm anāhitąm: ‚arədvī sure anāhite, kəm iδa tē zaoϑrå bavainti, ⁺yasə ⁺tava frabarənte drvantō daēvayasnåŋhō pasča hū frāšmō.dāitīm?'* 95 *āaṯ aoxta arədvī sūra anāhita: ‚ərəzvō, ašāum spitama zaraϑuštra, nivayaka nipašnaka apa.skaraka apa.xraosaka imå paiti.vīsənte, yå māvōya pasča vazənti ⁺xšvaš ⁺satāiš hazaŋrəmča; yā nōiṯ haiti vīsənti daēvanąm haiti yasna.'*

96 *yazāi hukairīm barəzō vīspō.vahməm zaranaēnəm, yahmaṯ mē hača frazgaδaite arədvī sūra anāhita hazaŋrāi barəšna vīranąm; masō xšayete xᵛarənaŋhō yaϑa vīspå imå āpō, yå zəmā paiti fratačinti, yā amavaiti fratačaiti. — — ahe raya . . . tåsčā yazamaide.*

97 *„yazaēša mē . . . daiŋhu.frāδanąm ašaonīm,* 98 *⁺yim aiwitō mazdayasna hištənta barəsmō.zasta. tąm yazənta hvōvåŋhō, tąm yazənta naotairyåŋhō; īštīm ǰaiδyanta hvōvō, āsu.aspīm naotaire. mošu pasčaēta hvōvō īštīm baon səvišta, mošu pasčaēta naotaire vīštāspō åŋhąm daϑyunąm ⁺āsu.aspō.təmō bavaṯ.* 99 *daϑaṯ aēibyasčiṯ taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoϑrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš āyaptəm.“ — — ahe raya . . . tåsčā yazamaide.*

100 *„yazaēša mē . . . daiŋhu.frāδanąm ašaonīm,* 101 *yeŋhe hazaŋrəm vairyanąm . . . naire barəmnāi; kaŋhe kaŋhe apayžāire nmānəm hištaite huδātəm satō.raočanəm bāmīm hazaŋrō.stunəm hukərətəm baēvarə.fraskəmbəm sūrəm;* 102 *kəm kəmčiṯ aipi nmāne gātu ⁺saēte ⁺xᵛaini.starətəm hubaoiδīm ⁺barəziš.havantəm. ātačaiti, zaraϑuštra, arədvī sūra anāhita hazaŋrāi barəšna vīranąm. masō xšayete xᵛarənaŋhō yaϑa vīspå imå āpō, yå zəmā paiti fratačinti, yā amavaiti fratačaiti.“ — — ahe raya . . . tåsčā yazamaide.*

103 *„yazaēša mē . . . daiŋhu.frāδanąm ašaonīm.* 104 *tąm ya-*

zata yō ašava zaraθuštrō airyene vaēǰahi vaəhuyå dāityayå haomayō gava . . . vāγžibyō. 105 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaθa azəm hāčayene puθrəm yaṯ aurvaṯ.aspahe taxməm kavaēm vīštāspəm anumatəe daēnayāi anuxtəe daēnayāi anu.varštəe daēnayāi.‘* 106 *daθaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoθrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāθriš āyaptəm.“ — — ahe raya . . . tåsčā yazamaide.*

107 *„yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 108 *tąm yazata bərəzaiδiš kava vīštāspō ⁺pašne āpəm frazdānaom satəm . . . anumayanąm.* 109 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaṯ bavāni aiwi.vanyå tąθryavantəm dużdaēnəm pəšanəmča daēvayasnəm drvantəmča arəǰaṯ.aspəm ahmi gaēθe pəšanāhu.‘* 110 *daθaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoθrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāθriš āyaptəm.“ — — ahe raya . . . tåsčā yazamaide.*

111 *yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 112 *tąm yazata aspāyaoδō zairi.vairiš ⁺pašne āpō dāityayå satəm . . . anumayanąm.* 113 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaṯ bavāni aiwi.vanyå ⁺pəšō.činghəm aštō.-kānəm humayakəm daēvayasnəm drvantəmča arəǰaṯ.aspəm ahmi gaēθe pəšanāhu.‘* 114 *daθaṯ ahmāi taṯ avaṯ āyaptəm arədvī sūra anāhita ⁺haδa ⁺zaoθrō.barāi arədrāi yazəmnāi ǰaiδyantāi dāθriš āyaptəm.“ — — ahe raya . . . tåsčā yazamaide.*

115 *„yazaēša mē . . . daiṅhu.frāδanąm ašaonīm.* 116 *tąm yazata vandarəmainiš arəǰaṯ.aspō upa zrayō vouru kašəm satəm . . . anumayanąm.* 117 *āaṯ hīm ǰaiδyaṯ: ‚avaṯ āyaptəm dazdi mē, vaəuhi səvište arədvī sūre anāhite, yaṯ bavāni aiwi.vanyå taxməm kavaēm vīštāspəm [aspāyaoδō zairi.vairiš], yaθa azəm niǰanāni airyanąm daḣyunąm pančasaynāi . . . ahąxštaynāišča.‘* 118 *nōiṯ ahmāi daθaṯ taṯ avaṯ āyaptəm arədvī sūra anāhita.“ — — ahe raya . . . tåsčā yazamaide.*

119 *„yazaēša mē . . . daiṅhu.frāδanąm ašaonīm,* 120 *yeṅhe čaθwārō aršāna hąm.tāšaṯ ahurō mazdå vātəmča vārəmča maēγəmča fyaəhumča, — mīšti zī mē hīm, spitama zaraθuštra, vārəntaēča snaēžintaēča srasčintaēča fyaəhuntaēča — yeṅhe avavaṯ haēnanąm ⁺nava ⁺satāiš hazaərəmča.“*

121 *yazāi hukairīm barəzō vīspō vahməm zaranaēnəm, yahmāṯ mē hača frazgaδaite arədvī sūra anāhita hazaərāi barəšna vīranąm;*

masō xšayete x^v^arənaŋhō yaϑa vīspå imå āpō, yå zəmā paiti fratačinti, yā amavaiti fratačaiti. — — ahe raya . . . tåsčā yazamaide.

122 „*yazaēša mē . . . daiŋhu.frāδanąm ašaonīm.* 123 *zaranaēnəm paiti.dānəm vaŋuhi hištaite dražimnō arədvī sūra anāhita zaoϑre vāčim paitišmarəmna avaṯ manaŋha mainimna:* 124 *kō mąm stavāṯ kō yazāite haomavaitibyō gaomavaitibyō zaoϑrābyō yaożdātābyō +pairi.aŋharštābyō? kahmāi azəm upaŋhačayeni hača.manāiča ana.manāiča frāraŋhāi haomanaŋhāiča?*“ — — *ahe raya . . . tåsčā yazamaide.*

125 „*yazaēša mē . . . daiŋhu.frāδanąm ašaonīm,* 126 *yā hištaite fravaēδəmna arədvī sūra anāhita kaininō kəhrpa srīrayå +aš.amayå huraoδayå uskāṯ yāstayå ərəzvaiϑyō raēvaṯ čiϑrəm āzātayå frazušəm aδkəm vaŋhānəm pouru.paxštəm zaranaēnəm.* 127 *bāδa yaϑa.mąm barəsmō.zasta +frā +gaošāvara sīspəmna čaϑru.karana zaranaēni, minum baraṯ hvāzāta arədvī sūra anāhita upa tąm srīrąm manaoϑrim. hā hē maiδim nyāzata, yaϑača hukərəpta fštāna yaϑača aŋhən nivāzāna.* 128 *upairi pusąm bandayata arədvī sūra anāhita satō.straŋhąm zaranaēnīm ašta.kaožđąm raϑa.kairyąm drafšakavaitīm srīrąm anu.pōiϑwaitīm hukərətąm.* 129 *bawraini vastrå vaŋhata arədvī sūra anāhita ϑrisatanąm bawranąm +čaturə +zīzanatąm [yaṯ asti bawriš sraēšta yaϑa yaṯ asti +gaonō.təma; bawriš bavaiti upāpō]. yaϑa.kərətəm ϑwarštāi zrūne čarəmå vaēnantō brāzənta frāna ərəzatəm zaranim.*“

130 „*āaṯ vaŋuhi iδa səvište arədvī sūre anāhite avaṯ āyaptəm yāsāmi, yaϑa azəm hvāfritō masa xšaϑra nivānāni aš.pačina stūi.baxəδra fraoϑaṯ.aspa čanaṯ.čaxra xšvaēwayaṯ.aštra aš.baourva niδātō.pitu hubaoiδi — upa stərəmaēšu vārəma daiδe parənaŋhuntəm +vīspąm.hujyāitīm, iriϑəntəm xšaϑrəm zazāiti —.*“

131 „*āaṯ vaŋuhī iδa arədvī sūre anāhite dva aurvanta yāsāmi yimča bipaitištānəm aurvantəm yimča čaϑwarə.paitištānəm; aom bipaitištānəm aurvantəm, yō aŋhaṯ āsuš uzgastō hufraourvaēsō vāšå pəšanaēšuča, aom čaϑwarə.paitištānəm, yō haēnayå pərəϑu.ainikayå uva urvaēsayaṯ karana hōyūmča dašinəmča dašinəmča hōyūmča.*“

132 „*aēta yasna aēta vahma aēta paiti ava.jasa, arədvī sūre anāhite, hača avaṯbyō stərəbyō aoi ząm ahuraδātąm aoi zaotārəm yazəmnəm aoi pərənąm vīγžārayeintīm avaŋhe zaoϑrō.barāi arədrāi yazəmnāi jaiδyantāi dāϑriš āyaptəm, yaϑa tē vīspe aurvanta zazvåŋha paiti.jasąn yaϑa kavōiš vīštāspahe.*“ — — *ahe raya . . . tåsčā yazamaide.*

Mihr Yašt.

(Yašt X.)

1—21.

1 *mraoṯ ahurō mazdå spitamāi zaraθuštrāi: „dat̰ yat̰ miθrəm yim vouru.gaoyaoitīm frādaδąm azəm, spitama, dat̰ +dīm daδąm avåntəm yesnyata avåntəm vahmyata yaθa mąmčit̰ yim ahurəm mazdąm.“*

2 *„mərənčaite vīspąm daiṅhaom mairyō miθrō.druxš, spitama; yaθa satəm kayaδanąm avavat̰ ašava.ǰačit̰. miθrəm mā ǰanyå, spitama, mā yim drvatat̰ pərəsåŋhe mā yim x^v^ādaēnāt̰ ašaonat̰; uvayå zī asti miθrō drvataēča ašaonaēča.“*

3 *āsu.aspīm daδāiti miθrō yō vouru.gaoyaoitiš, yōi miθrəm nōit̰ aiwi.drużinti. razištəm pantąm daδāiti ātarš mazdå ahurahe, yōi miθrəm nōit̰ aiwi.drużinti. ašaonąm vaŋuhīš sūrå spəntå fravašayō daδāiti āsnąm frazaintīm, yōi miθrəm nōit̰ aiwi.drużinti.*

4 *ahe raya x^v^arənaŋhača təm yazāi surunvata yasna miθrəm vouru.gaoyaoitīm zaoθrābyō. — miθrəm vouru.gaoyaoitīm yazamaide rāmašayanəm hušayanəm airyābyō daiṅhubyō.*

5 *āča nō ǰamyāt̰ avaiṅhe, āča nō ǰamyāt̰ ravaiṅhe, āča nō ǰamyāt̰ rafnaŋhe, āča nō ǰamyāt̰ marždikāi, āča nō ǰamyāt̰ +baēšazyāi, āča nō ǰamyāt̰ vərəθraγnāi, āča nō ǰamyāt̰ havaŋhāi, āča nō ǰamyāt̰ ašavastāi uγrō aiwiθūrō yesnyō vahmyō anaiwi.druxδō vīspəmāi aŋuhe astvaite miθrō yō vouru.gaoyaoitiš.*

6 *təm amavantəm yazatəm sūrəm dāmōhu səvištəm miθrəm yazāi zaoθrābyō, təm pairi.ǰasāi vantača nəmaŋhača, təm yazāi surunvata yasna miθrəm vouru.gaoyaoitīm zaoθrābyō. miθrəm vouru.-gaoyaoitīm yazamaide haomayō gava . . . vāγžibyō. — — yeŋhē hātąm . . . tåščā yazamaide.*

7 *miθrəm vouru.gaoyaoitīm yazamaide arš.vačaŋhəm vyāxanəm hazaŋra.gaošəm hutāštəm baēvarə.čašmanəm bərəzantəm pərəθu.vaēδa-yanəm sūrəm ax^v^afnəm +ǰaγāurvåŋhəm,* 8 *yim yazənte daiṅhupatayō +arəzahi ava.ǰasəntō avi haēnayå xrvišyeitīš avi hąm.yanta rašmaoyō antarə daiṅhu pāpərətāne.* 9 *yatāra vā dim paurva frāyazāiti fraorət̰ fraxšni avi manō +zrazdātōit̰ aŋuhyat̰ hača, ātaraθra fraorisyeiti miθrō yō vouru.gaoyaoitiš haθra vāta vərəθrāǰanō haθra dāmōiš upamanō. — — ahe raya . . . tåščā yazamaide.*

10 *miθrəm vouru.gaoyaoitīm . . . +ǰaγāurvåŋhəm,* 11 *yim yazənte raθaēštārō barəšaēšu paiti aspanąm zāvarə ǰaiδyantō hitaēibyō*

drvatātəm tanubyō pouru.spaxštīm ṯbišyantąm paiti.ǰaitīm dušmainyunąm haϑrā.nivāitīm hamərəϑanąm aurvaϑanąm ṯbišyantąm. — — ahe raya . . . tåsčā yazamaide.

12 *miϑrəm vouru.gaoyaoitīm . . . +ǰayāurvåəhəm,* 13 *yō paoiryō mainyavō yazatō tarō harąm āsnaoiti paurva.naēmāṯ aməšahe hū yaṯ aurvaṯ.aspahe, yō paoiryō zaranyō.pīsō srīrå barəšnava gərəwnāiti; aδāṯ vīspəm ādiδāiti airyō.šayanəm səvištō,* 14 *yahmya sāstārō aurva paoiriš īrå rāzayente, yahmya garayō bərəzantō pouru.vāstråəhō āfəntō ++ϑātairō gave +frāδayən, yahmya ǰafra varayō urvāpåəhō hištənte, yahmya āpō nāvayå pərəϑwiš xšaoδaəha ϑwaxšənte +ā +iškatəm pourutəmča mourum hārōyum gaomča +suγδəm xᵛāirizəmča.* 15 *avi arəzahi savahi avi fradaδafšu vīdaδafšu avi vouru.barəšti vouru.ǰarəšti avi imaṯ karšvarə yaṯ xᵛaniraϑəm bāmīm gavašayanəm gavašitīmča baēšazyąm miϑrō sūrō ādiδāiti.* 16 *yō vīspāhu karšvōhu mainyavō yazatō vazaite xᵛarənō.då, yō vīspāhu karšvōhu mainyavō yazatō vazaite xšaϑrō.då. aēšąm gūnaoiti vərəϑraγnəm, yōi dīm dahma vīduš.aša zaoϑrābyō frāyazənte. — — ahe raya . . . tåsčā yazamaide.*

17 *miϑrəm vouru.gaoyaoitīm . . . +ǰayāurvåəhəm, yō nōiṯ kahmāi aiwi.draoxδō nōiṯ nmānahe nmānō.patəe nōiṯ vīsō vīspatəe nōiṯ zantəuš zantupatəe nōiṯ daiϑhəuš daiϑhupatəe.* 18 *yezi vā dim aiwi.-družaiti nmānahe vā nmānō.paitiš vīsō vā vīspaitiš zantəuš vā zantupaitiš daiϑhəuš vā daiϑhupaitiš, fraša upa.sčandayeiti miϑrō grantō upa.ṯbištō uta nmānəm uta vīsəm uta zantūm uta dahyūm uta nmānanąm nmānō.paitiš uta vīsąm vīspaitiš uta zantunąm zantupaitiš uta dahyunąm daiϑhupaitiš uta dahyunąm +fratəmatātō.* 19 *ahmāi naēmāi uzǰasāiti miϑrō grantō upa.ṯbištō, yahmāi naēmanąm miϑrō.-druxš naēδa mainyu paiti.pāite.* 20 *aspačiṯ yōi miϑrō.druǰąm vazyąstra bavainti tačintō nōiṯ apayeinti barəntō nōiṯ frastanvanti vazəntō nōiṯ framanyente. apaši vazaite arštiš, yąm +aəhyeiti avi.-miϑriš, frəna ayanąm mąϑranąm, yå vərəzyeiti avi.miϑriš.* 21 *yaṯčiṯ hvastəm +aəhyeiti yaṯčiṯ tanūm apayeiti aṯčiṯ dim nōiṯ rāšayente frəna ayanąm mąϑranąm, yå vərəzyeiti avi.miϑriš. vātō tąm arštīm baraiti, yąm +aəhyeiti avi.miϑriš, frəna ayanąm mąϑranąm, yå vərəzyeiti avi.miϑriš. — — ahe raya . . . tåsčā yazamaide.*

28—34.

28 *miϑrəm vouru.gaoyaoitīm . . . +ǰayāurvåəhəm, yō stunå vīδārayeiti bərəzimitahe nmānahe stawrå ąiϑyå kərənaoiti; āaṯ ahmāi nmānāi daδāiti gāušča vąϑwa vīranąmča, ++yahva xšnūtō bavaiti; upa anyå sčindayeiti, ++yāhva ṯbištō bavaiti.*

29 *tūm akō vahištasča, miθra, ahi daiṅhubyō, tūm akō vahištasča, miθra, ahi mašyākaēibyō; tūm āxštōiš anāxštōišča, miθra, xšayehe daḥyunąm.* 30 *tūm sraogənå sraoraθå ništarətō.spayå niδātō.barəzištå nmānå masitå daδāhi; tūm sraogənəm sraoraθəm +ništarətō.spaēm niδātō.barəzištəm nmānəm daδāhi bərəzimitəm, yasə θwā aoxtō.nāmana yasna raθwya vača yazaite barō.zaoθrō ašava.* 31 *aoxtō.nāmana θwā yasna raθwya vača, sūra miθra, yazāi zaoθrābyō; aoxtō.nāmana θwā yasna raθwya vača, səvišta miθra, yazāi zaoθrābyō; aoxtō.nāmana θwā yasna raθwya vača, aδaoyamna miθra, yazāi zaoθrābyō.*

32 *surunuyå nō, miθra, yasnahe, xšnuyå nō, miθra, yasnahe, upa nō yasnəm āhiša, paiti nō zaoθrå vīsaṅuha, paiti hīš yaštå vīsaṅuha, hąm hīš čimāne baraṅuha, nī hīš dasva +garō +nmāne!* 33 *dazdi ahmākəm taṯ āyaptəm, yasə θwā yāsāmahi, sūra, urvaiti dātanąm sravaṅhąm: īštīm aməm vərəθraγnəmča havaṅhum ašavastəmča haosravaṅhəm hurunīmča mastīm spānō vaēiδīmča vərəθraγnəmča ahuraδātəm vanaintīmča uparatātəm yąm ašahe vahištahe paiti.parštīmča mąθrahe spəntahe,* 34 *yaθa vaēm humanaṅhō framanaṅhasča urvāzəmna haomanaṅhimna vanāma vīspā +hamərəθā, yaθa vaēm humanaṅhō framanaṅhasča urvāzəmna haomanaṅhimna vanāma vīspā dušmainyuš, yaθa vaēm humanaṅhō framanaṅhasča urvāzəmna haomanaṅhimna vanāma vīspå ṯbaēšå taurvayama daēvanąm mašyānąmča yāθwąm pairikanąmča sāθrąm kaoyąm karafnąmča. — — ahe raya . . . tåsčā yazamaide.*

64—72.

64 *miθrəm vouru.gaoyaoitīm . . . +ǰayāurvåṅhəm, yahmi vyāne daēnayāi srīrayāi pərəθu.frākayāi maza amava niδātəm, +yahmi paiti čiθrəm vīδātəm vīspāiš avi karšvąn yāiš hapta.* 65 *yō āsunąm āsuš yō arədranąm arədrō yō taxmanąm taxmō yō vyāxananąm vyāxanō yō fraxšti.då yō āzuiti.då yō vąθwō.då yō xšaθrō.då yō puθrō.då yō gayō.då yō havaṅhō.då yō ašavastō.då.* 66 *yim hačaite ašiš vaṅuhi pārəndiča raoraθa uγrača naire hąm.vərəitiš uγrəmča kavaēm xᵛarənō uγrəmča θwāšəm xᵛaδātəm uγrasča dāmōiš upamanō uγråsča ašaonąm fravašayō yasča pourunąm haθrākō ašaonąm mazdayasnanąm. — — ahe raya . . . tåsčā yazamaide.*

67 *miθrəm vouru.gaoyaoitīm . . . +ǰayāurvåṅhəm, yō vāša mainyu.hąm.tāšta bərəzi.čaxra fravazaite hača karšvarə yaṯ arəzahi upa karšvarə yaṯ xᵛaniraθəm bāmīm raθwya +čixra hačimnō xᵛarənaṅhača mazdaδāta vərəθraγnača ahuraδāta,* 68 *yeṅhe vāšəm hangrəwnāiti*

ašiš vaəuhi yā bərəzaiti, yeńhe daēna māzdayasniš xᵛīte paθō rāδaiti, yim aurvantō mainyavåəhō auruša raoxšna frādərəsra spənta vīδvåəhō asaya ⁺mainivasaəhō vazənti, yaṯ ⁺dīm dāmōiš upamanō hu.irixtəm bāδa irinaxti, yahmaṯ hača fratərəsənti vīspe mainyava daēva yaēča varənya drvantō. 69 *mōi.tū iθra ahurahe grantahe vaēγāi ǰasaēma, yeńhe hazaəərəm vaēγanąm paiti hamərəθāi ǰasaiti, yō baēvarə.spasānō sūrō vīspō.vīδvå aδaoyamnō. — — ahe raya . . . tåsčā yazamaide.*

70 *miθrəm vouru.gaoyaoitīm . . . ⁺ǰaγāurvåəhəm, yeńhe paurva.naēmaṯ vazaite vərəθraγnō ahuraδātō hū kəhrpa varāzahe paiti.ərənō tiži.dąstrahe aršnō tiži.asūrahe hakərəṯ.ǰanō varāzahe anu.pōiθwahe grantahe paršvanikahe taxmahe ayaəhō.pāδahe ayaəhō.zastahe ayaəhō.ǰyehe ayaəhō.dumahe ayaəhō.paitišxᵛarənahe,* 71 *yō ⁺frąš ⁺tačō hamərəθāδa upa.haxtō ā.manaəha haθra nairya hąm.varəta stiǰa niǰainti hamərəθə naēδa manyete ǰaγnvå ⁺naēδa.čim γənąm sadayeiti, yavata aēm niǰainti mərəzuča stūnō gayehe mərəzuča xå uštānahe;* 72 *hakaṯ vīspå aipi.kərəntaiti, yō hakaṯ astəsča varəsəsča ⁺mastrəγnasča vohunišča zəmāδa hąm.raēθwayeiti miθrō.druǰąm mašyānąm. — — ahe raya . . . tåsčā yazamaide.*

83—91.

83 *miθrəm vouru.gaoyaoitīm . . . ⁺ǰaγāurvåəhəm, yim daińhāuš daińhupaitiš bāδa ustānazastō zbayeiti avaińhe, yim zantəuš zantupaitiš bāδa ustānazastō zbayeiti avaińhe,* 84 *yim vīsō vīspaitiš bāδa ustānazastō zbayeiti avaińhe, yim nmānahe nmānō.paitiš bāδa ustānazastō zbayeiti avaińhe, yim dvāčina piθe hačimna bāδa ustānazastō zbayeiti avaińhe, yim ⁺driγūščiṯ ⁺ašō.ṯkaēšō apayatō havāiš dātāiš bāδa ustānazastō zbayeiti avaińhe,* 85 *yeńhe vāxš gərəzānahe us ava raočå ašnaoiti ava pairi imąm ząm ǰasaiti vī hapta karšvąn ǰasaiti, yaṯčiṯ nəmaəha vāčim baraiti yaṯ gaoščiṯ.* 86 *yā varəta azimna bāδa ustānazastō zbayeiti avaińhe γavaiθīm paitišmarəmna: kaδa nō arša gavaiθīm apayāṯ paskāṯ vazəmnō miθrō yō vouru.gaoyaoitiš, kaδa nō fraourvaēsayāiti ašahe paiti pantąm druǰō vaēsmənda azəmnąm?* 87 *āaṯ yahmāi xšnūtō bavaiti miθrō yō vouru.gaoyaoitiš, ahmāi ǰasaiti avaińhe; āaṯ yahmāi ṯbištō bavaiti miθrō yō vouru.gaoyaoitiš, ahmāi frasčindayeiti nmānəmča vīsəmča zantūmča daiγūmča daińhusastīmča. — — ahe raya . . . tåsčā yazamaide.*

88 *miθrəm vouru.gaoyaoitīm . . . ⁺ǰaγāurvåəhəm, yim yazata haomō frāšmiš baēšazyō srīrō xšaθryō zairidōiθrō barəzište paiti barəzahi haraiθyō paiti barəzayå, yaṯ vaoče hūkairīm nąma, anā-*

hitəm anāhitō anāhitāṯ parō barəsmən anāhitayāṯ parō zaoθrayāṯ anāhitaēibyō parō vaγžibyō, 89 *yim zaotārəm stayata ahurō mazdå ašava āsu.yasnəm bərəzi.gāθrəm; yazata zaota āsu.yasnō bərəzi.gāθrō bərəzata vača zaota ahurāi mazdāi zaota aməšanąm spəntanąm; hō-vāxš us ava raočå ašnaoṯ, ava pairi imąm ząm ǰasaṯ, vīǰasāṯ vīspāiš avi karšvąn yāiš hapta.* 90 *yō paoiryō hāvana haomą uzdasta stəhrpaēsaəha mainyutāšta haraiθyō paiti barəzayå; bərəǰayaṯ ahurō mazdå, bərəǰayən amešå spənta yeńhå kəhrpō huraoδayå, yahmāi hvarə aurvaṯ.aspəm dūrāṯ nəmō baoδayeiti.*

91 *nəmō miθrāi +vouru.gaoyaotəe hazaərō.gaošāi baēvarə.čašmaine! yesnyō ahi vahmyō; yesnyō buyå vahmyō nmānāhu mašyākanąm! ušta buyāṯ ahmāi naire, yasə θwā bāδa frāyazāite aēsmō.zastō barəsmō.zastō gaozastō hāvanō.zastō frasnątaēibya zastaēibya frasnātaēibya hāvanaēibya frastərətāṯ paiti barəsmən uzdātāṯ paiti haomāṯ srāvayamnāṯ paiti ahunāṯ vairyāṯ.*

95—98.

95 *miθrəm vouru.gaoyaoitīm . . . +ǰayāurvåńhəm, yō zəm.fraθå aiwyāiti pasča hū frāšmō.dāitīm marəzaiti uva karana aińhå zəmō yaṯ paθanayå skarənayå dūraēpārayå, vīspəm imaṯ ādiδāiti yaṯ antarə ząm asmanəmča,* 96 *vazrəm zastaya +dražimnō satafštānəm satō.dārəm fravaēγəm vīrō.nyåńčim zarōiš ayaəhō frahixtəm amavatō +zarənyehe amavastəməm zaēnąm vərəθravastəməm zaēnąm,* 97 *yahmaṯ hača fratərəsaiti aərō mainyuš pouru.mahrkō, yahmaṯ hača fratərəsaiti aēšmō dužđå pəšō.tanuš, yahmaṯ hača fratərəsaiti būšyąsta darəγō.gava, yahmaṯ hača fratərəsənti vīspe mainyava daēva yaēča varənya drvantō.* 98 *mā miθrahe vouru.gaoyaotōiš grantahe vaēγāi ǰasaēma; mā nō grantō aipi ǰanyå miθra yō vouru.gaoyaoitiš yō aoǰištō yazatanąm yō tančištō yazatanąm yō θwaxšištō yazatanąm yō āsištō yazatanąm yō [as] vərəθraǰąstəmō yazatanąm fraxštaite paiti āya zəmā, miθrō yō vouru.gaoyaoitiš. — — ahe raya . . . tåsčā yazamaide.*

Fravartīn Yašt.

(Yašt XIII.)

1—25.

1 *mraoṯ ahurō mazdå spitamāi zaraθuštrāi: „aēva tē zāvarə aoǰasča x^v^arənō avasča rafnasča framrava ərəzvō, spitama, yaṯ ašaonąm fravašinąm uγranąm aiwiθūranąm, yaθa mē ǰasən +avaińhe*

yaϑa mē barən upastąm uγrå ašaonąm fravašayō; 2 *åŋhąm raya x*ᵛ*arənaŋhača vīδāraēm, zaraϑuštra, aom asmanəm, yō usča raoxšnō frādərəsrō yō imąm ząm āča pairiča bvāva mąnayən ahe yaϑa vīš aēm yō hištaite* ⁺*mainyu.stātō handraxtō dūraēkaranō ayaŋhō kəhrpa x*ᵛ*aēnahe raočahinō aoi* ⁺*ϑrišvå,* 3 *yim mazdå vaste vaŋhanəm stəhrpaēsaŋhəm mainyu.tāštəm hačimnō* ⁺*miϑra rašnuča ārmaitiča spəntaya, yahmāi nōiṯ čahmāi naēmanąm karana pairi.vaēnōiϑe;* 4—8 *åŋhąm raya x*ᵛ*arənaŋhača vīδāraēm, zaraϑuštra, arədvīm sūrąm anāhitąm pərəϑū.frākąm . . .* = Yt. V. 1—5 . . . *hā xšaϑrinąm paēma.* 9 *åŋhąm raya x*ᵛ*arənaŋhača vīδāraēm, zaraϑuštra, ząm pərəϑwīm ahuraδātąm yąm masīmča paϑanąmča, yā barəϑri paraoš srīrahe yā vīspəm ahūm astvantəm baraiti ǰumča iristəmča garayasča yōi bərəzantō pouru.vāstråŋhō āfəntō,* 10 *yeŋhå paiti ϑraotō.stāčō āpō tačinti nāvayå, yeŋhå paiti pouru.sarəδå zəmāδa uzuxšyeinti urvarå ϑrāϑrāi pasvå vīrayå ϑrāϑrāi airyanąm daiϑyunąm ϑrāϑrāi gāuš pančō.hyayå avaiŋhe naraṃ ašaonąm.* 11 *åŋhąm raya x*ᵛ*arənaŋhača vīδāraēm, zaraϑuštra, azəm barəϑrišva puϑrə paiti.vərətə apara.iriϑintō* ⁺*ā* ⁺*dātāṯ vīδātaoṯ vyāhva urvaṯ.čaēm astiča gaonača* ⁺*dərəwδača* ⁺*uruϑwąmča paiδyåsča fravāxšasča.* 12 *yeiδi zī mē nōiṯ daiδīṯ upastąm uγrå ašāunąm fravašayō, nōiṯ mē iδa* ⁺*åŋhāṯ.təm* ⁺*pasu* ⁺*vīra,* ⁺*yā* ⁺*stō sarəδanąm vahišta; druǰō aogarə druǰō xšaϑrəm druǰō astvå aŋhuš* ⁺*åŋhāṯ;* 13 *nī antarə ząm asmanəmča druǰå manivå hazdyāṯ, nī antarə ząm asmanəmča druǰå manivå vaonyāṯ, nōiṯ pasčaēta vanō vantāi upa.dayāṯ aŋrō mainyuš spəntāi mainyave.* 14 *åŋhąm raya x*ᵛ*arənaŋhača āpō tačinti frātaṯ.čarətō xå paiti afraǰyamnå; åŋhąm raya x*ᵛ*arənaŋhača zəmāδa uzuxšyeinti urvarå xå paiti afraǰyamnå; åŋhąm raya x*ᵛ*arənaŋhača vātō vånti dunmō.frutō xå paiti afraǰyamnå;* 15 *åŋhąm raya x*ᵛ*arənaŋhača hāirišīš puϑrə vərənvainti, åŋhąm raya x*ᵛ*arənaŋhača huzāmitō zīzanənti, åŋhąm raya x*ᵛ*arənaŋhača yaṯ bavainti hačaṯ.puϑrå;* 16 *åŋhąm raya x*ᵛ*arənaŋhača us nā zayeiti vyāxanō vyāxmōhu gūšayaṯ.uxδō, yō bavaiti xratu.kātō, yō nāidyåŋhō gaotəmahe parō.yå parštōiṯ avāiti; åŋhąm raya x*ᵛ*arənaŋhača hvarə ava paϑa aēiti; åŋhąm raya x*ᵛ*arənaŋhača må ava paϑa aēiti; åŋhąm raya x*ᵛ*arənaŋhača stārō ava paϑa yeinti.* 17 *tå uγrāhu pəšanāhu upastąm hənti dāhištå yå fravašayō ašaonąm. tå fravašayō ašaonąm aoǰištå hənti, spitama, yå paoiryanąm ṯkaēšanąm yå vā narąm azātanąm frašō.čarəϑrąm saošyantąm; āaṯ anyaēšąm fravašayō ǰvanąm narąm ašaonąm aoǰyehīš, zaraϑuštra, yaϑa iristanąm, spitama.* 18 *āaṯ yō nā hīš hubərətå* ⁺*baraṯ ǰva ašaonąm fravašayō, sāsta daiŋhəuš hamō.xšaϑrō hō aŋhāiti*

zazuštəmō xšayō kasčiṯ mašyānąm, yō vohu.bərətąm baraite miθrəm yim vouru.gaoyaoitīm arštātəmča frādaṯ.gaēθąm varədaṯ.gaēθąm. 19 *iθa tē zāvarə aoǰasča x^v^arənō avasča rafnasča framraomi ərəzvō, spitama yaṯ ašaonąm fravašinąm uγranąm aiwiθūranąm, yaθa mē ǰasən avaiṅhe, yaθa mē barən upastąm uγrå ašaonąm fravašayō".*

20 *mraoṯ ahurō mazdå spitamāi zaraθuštrāi: „āaṯ yasə θwā aētahmi aəhvō yaṯ astvainti, spitama zaraθuštra, paθąm ǰasāiti vąθwaēsō bōiwranąm dužitanąmča θwayaəuhatąm, zaraθuštra, yezača θwaēšå tanvō, aθa imąm vačō drənǰayōiš aθa imąm vačō framruyå +vārəθrayniš, zaraθuštra:* 21 *'ašāunąm vaəuhīš sūrå spəntå fravašayō staomi zbayemi ufyemi yazamaide nmānyå vīsyå zantumå daḫyumå +zaraθuštrō.təmå hāitiš hātąm hāitiš åəhušąm hāitiš būšyantąm ašaonąm vīspå vīspanąm daḫyunąm zəvištyå zevištyanąm daḫyunąm,* 22 *yå asmanəm vīδārayən yå āpəm vīδārayən yå ząm vīδārayən yå gąm vīδārayən yå barəθrišva puθrā vīδārayən paiti.vərətə apara.-iriθəntō +ā +dātāṯ vīδātaoṯ vyāhva urvaṯ.čayən astiča gaonača +dərəwδača +uruθwąmča paiδyåsča fravāxšasča,* 23 *yå ašbərətō yå uγrārətō yå hvārətō yå vazārətō yå taxmārətō yå zaoyārətō yå zaoyå vaəhuθwaēšu yå zaoyå vərəθraynyaēšu yå zaoyå pəšanāhu,* 24 *yå dāθrīš vərəθrəm zbayente dāθrīš āyaptəm čakuše dāθrīš bantāi drvatātəm dāθrīš ahmāi vohu x^v^arənō, yō hīš yazānō kuxšnvąnō zbayeiti barō.zaoθrō ašava,* 25 *yå avaδa para fraoirisištå, yaθra narō ašavanō ašəm hənti zrazdātəma yaθrača maziśtå frārətå yaθrača aṯbištō ašava'".*

49—72.

49 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå vīsāδa āvayeinti hamaspaθmaēdaēm paiti ratūm; āaṯ aθra vīčarənti dasa pairi xšafnō avaṯ avō zixšnåəhəmnå:* 50 *,kō nō stavāṯ, kō yazāite, kō ufyāṯ, kō frīnāṯ, kō paiti.zanāṯ gaomata zasta vastravata aša.nāsa nəmaəha, kahe nō iδa nąma āγairyāṯ, kahe vō urva frāyezyāṯ, kahmāi nō taṯ dāθrəm dayāṯ, yaṯ hē aəhaṯ x^v^airyąn aǰyamnəm yavaēča yavaētātaēča?'* 51 *āaṯ yō nā hīš frāyazāite gaomata zasta vastravata aša.nāsa nəmaəha, ahmāi āfrīnənti xšnūtå ainitå aṯbištå uγrå ašāunąm fravašayō:* 52 *,buyāṯ ahmi nmāne gəušča vąθwa vīranąmča, buyāṯ āsušča aspō dərəzrasča +vāšō, buyāṯ nā stāhyō vyāxanō, yō nō bāδa frāyazāite gaomata zasta vastravata aša.nāsa nəmaəha'.*

53 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå apąm mazdaδātanąm srīrå paθō daēsayeinti, yå para ahmāṯ hištənta fraδātå afrataṯ.kušīš hamaya gātvō darəγəmčiṯ pairi zrvānəm;* 54 *āaṯ*

tå nūrąm fratačinti mazdaδātəm paiti pantąm bayō.baxtəm paiti yaonəm frāθwarštəm paiti āfəntəm zaošāi ahurahe mazdå zaošāi amərašanąm spəntanąm.

55 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå urvaranąm xᵛawrīranąm srīrå uruθmīš daēsayeinti, yå para ahmāṯ hištənta fraδātå ⁺afraoxšayeintiš hamaya gātvō darəγəmčiṯ pairi zrvānəm;* 56 *āaṯ tå nūrąm fravaxšayeinti mazdaδātəm paiti pantąm bayō.baxtəm paiti yaonəm frāθwarštəm paiti zrvānəm zaošāi ahurahe mazdå zaošāi amərašanąm spəntanąm.*

57 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå strąm måəhō hūrō anaγranąm raočaəhąm paθō daēsayən ašaonīš, yōi para ahmāṯ hame gātvō darəγəm hištənta ⁺afrašumantō daēvanąm parō ṯbaēšaəhaṯ daēvanąm parō draomōhu;* 58 *āaṯ tē nūrąm fravazənti dūraēurvaēsəm aδwanō urvaēsəm nāšəmna yim frašō.-kərətōiṯ vaəhuyå.*

59 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå avaṯ zrayō aiwyāxšayeinti yaṯ ⁺vouru.kašəm bāmīm navača ⁺navaitišča navača sata navača hazaəra navasəsča baēvąn.*

60 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå ave strəuš aiwyāxšayeinti yąm ⁺haptōiringə navača ⁺navaitišča navača sata navača hazaəra navasəsča baēvąn.*

61 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå avąm kəhrpəm aiwyāxšayeinti yąm sāmahe kərəsāspahe yaṯ ⁺gaēθāuš gaδavarehe navača ⁺navaitišča navača sata navača hazaəra navasəsča baēvąn.*

62 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå avąm ⁺xšuδrąm aiwyāxšayeinti yąm spitāmahe ašaonō zaraθuštrahe navača ⁺navaitišča navača sata navača hazaəra navasəsča baēvąn.*

63 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå ahurahe xšayatō dašinąm upa yūiδyeinti, yezi aēm bavaiti ⁺ašavaxšnuš, yezi šē bavainti ⁺anāzarətå xšnūtå ainitå aṯbištå uγrå ašāunąm fravašayō.*

64 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide, yå masyehīš ahmāṯ yå aoγyehīš ahmāṯ yå tąšyehīš ahmāṯ yå amavastarå ahmāṯ yå vərəθravastarå ahmāṯ yå ⁺baēšazyō.tarå ahmāṯ yå yāskərəstarå ahmāṯ yaθa vača framravāire, yå maδəməmčiṯ myezdinąm baēvani upavazənte.* 65 *āaṯ yaṯ āpō uzbarənte, spitama zaraθuštra, zrayaəhaṯ hača ⁺vouru.kašāṯ xᵛarənasča yaṯ mazdaδātəm, āaṯ ⁺frašusənti uγrå ašāunąm fravašayō paoirīš pouru.satå paoirīš pouru.hazaərå paoirīš pouru.-baēvanō,* 66 *āpəm aēšəmnå havāi kāčiṯ nāfāi havayāi vīse havāi zantave*

havayāi daiṅhave uityaoǰanå: ‚xᵛaēpaiθe nō daiṅhuš niδātaēča haošātaēča!‘ 67 *tå yūiδyeinti pəšanāhu have asahi šōiθraēča, yaθa asō maēθanəmča aiwišitəe daδāra, mąnayən ahe yaθa nā tāxmō raθaēštå huš.hąm.bərətaṯ hača šaētāṯ ⁺yāstō.zaēnuš paiti.γnīta.* 68 *āaṯ yåsča åṅhąm nivānənte, tå āpəm parāzənti havāi kāčiṯ nāfāi havayāi vīse havāi zantave havayāi daiṅhave uityaoǰanå: ‚xᵛaēpaiθe nō daiṅhuš fraδātaēča varəδātaēča!‘* 69 *āaṯ yaṯ bavaiti avi.spaštō sāsta daiṅhəuš hamō.xšaθrō aurvaθaēibyō parō ṯbišyanbyō, tå hasčiṯ upa.zbayeite uγrå ašāunąm fravašayō,* 70 *tå hē ǰasånti avaṅhe, yezi šē bavainti anāzarətå xšnūtå ainitå aṯbištå uγrå ašāunąm fravašayō. tå dim ava nifrāvayente mąnayən ahe yaθa nā mərəγō huparənō.* 71 *tå hē snaiθišča varəθasča parštasča pairivārasča vīsənte pairi mainyaoyāṯ druǰaṯ ⁺varənyayāaṯča ⁺drvō.iθyāṯ zizi.yūšaṯča kayaδāṯ vīspō.mahrkāaṯča pairi drvataṯ yaṯ aərāṯ mainyaoṯ, mąnayən ahe yaθa nā satəmča hazaərəmča baēvarəča ⁺paršanąm ⁺niǰatəm hyāṯ,* 72 *yaθa nōiṯ taṯ paiti karətō hufraəharštō nōiṯ vazrō hunivixtō nōiṯ išuš xᵛāθaxtō nōiṯ arštiš hvaiwyāsta nōiṯ asānō arəmō.šūtō avasyāṯ.*

Varhrān Yašt.

(Yašt XIV.)

34—40.

34 *vərəθraγnəm ahuraδātəm yazamaide. pərəsaṯ zaraθuštrō ahurəm mazdąm: „ahura mazda mainyō spāništa dātarə gaēθanąm astvaitinąm ašāum, yaṯ bavāni aiwi.sastō aiwi.šmarətō ⁺pouru ⁺naraṃ ṯbišyantąm, čiš aiṅhe asti baēšazō?“* 35 *āaṯ mraoṯ ahurō mazdå: „mərəγahe pəšō.parənahe vārənǰinahe parənəm ayasaēša, spitama zaraθuštra; ana parəna tanūm aiwi.sifōiš, ana parəna hamərəθəm paiti.saəhaēša.* 36 *yānå baraiti astavō vā taxmahe mərəγahe parənavō vā taxmahe mərəγahe naēδa.čiš raēva mašya ǰainti naēδa fraēšyeiti; paourva hē nəmō baraiti paourva xᵛarənå. vīδārayeiti upastąm mərəγahe parənō mərəγanąm.* 37 *tå ahurō ⁺sāstrənąm daiṅhupaitiš nōiṯ satəm ǰainti vīraǰa, nōiṯ hakərəṯ ǰainti vaēsaēpa; ōim ǰainti fraša aēiti.* 38 *vīspe tərəsənti pərənine, avaθa māvayačiṯ tanuye vīspe tərəsəntu aurvaθa vīspe tərəsəntu duš.mainyuš aməmča vərəθraγnəmča niδātəm tanuye ⁺⁺manō,* 39 *yim vašånte ahuråəhō vašånte āhūiryåəhō vašånte haosravaəhanō; təm vašata kava usa, yim aspō arša baraiti, yim uštrō vaδairiš baraiti, yim āfš nāvaya baraiti,* 40 *yim θraētaonō*

taxmō baraṯ, yō ǰanaṯ ažīm dahākəm ϑrizafanəm . . . = Y. IX. 8. . . *mahrkāi ašahe gaēϑanąm. — — ahe raya . . . tåsčā yazamaide.*

42—46.

42 *vərəϑraγnəm ahuraδātəm yazamaide. pərəsaṯ zaraϑuštrō ahurəm mazdąm: „ahura mazda mainyō spāništa dātarə gaēϑanąm astvaitinąm ašāum, kva asti vərəϑraγnahe ahuraδātahe nąma.azbāitiš, kva upa.stūitiš, kva ništūitiš?“* 43 *āaṯ mraoṯ ahurō mazdå: „yaṯ spāδa hanǰasånte, spitama zaraϑuštra, raštəm rasma katarasčīṯ, vaštåəhō ahmya nōiṯ vazyånte ǰatåəhō ahmya nōiṯ ǰanyånte,* 44 *čataərō pərənå vīδāraγōiš avi paϑąm katarasčiṯ; yatārō pourvō frāyazāite, — amō hutaštō huraoδō vərəϑraγnō ahuraδātō — atārō vərəϑra hačaite.* 45 *‘aməmča vərəϑraγnəmča āfrīnāmi dva apātāra dva nipātāra dva nišharətāra. dva +aδwō.žən dva +vīδwō.žən dva +fraδwō.žən dva āmarəzən dva vīmarəzən dva framarəzən!‘* 46 *zaraϑuštra, aētəm mąϑrəm mā fradaēsayōiš ainyaṯ piϑre vā puϑrāi brāϑre vā haδō.zātāi āϑravanāi vā ϑrāyaone. aētaēča tē vāčō yōi uγra ās dərəzra ās uγra ās vyāxaine ās uγra ās vərəϑraγne ās uγra ās baēšazya ās. aētaēča tē vačō, yōi pəšəmčiṯ sārəm bunǰainti uzgərəptəmčiṯ snaϑəm apaša apa.-xᵛanvainti. — — ahe raya . . . tåsčā yazamaide.*

Tištr Yašt.

(Yašt VIII.)

1 *mraoṯ ahurō mazdå spitamāi zaraϑuštrāi: pāəhahe aəhuϑwəmča ratuϑwəmča. måəhəmča maēϑanəmča myazdəmča frā.yazamaide. yaṯ mē stārō xᵛarənaəuhantō hačānte paraca må nərəbyō xᵛarənō +baxšənta, yazāi šōiϑrahe baxtārəm tištrīm stārəm zaoϑrābyō.*

2 *tištrīm stārəm raēvantəm xᵛarənaəuhantəm yazamaide rāma.-šayanəm hušayanəm aurušəm raoxšnəm frādərəsrəm vyāvantəm baēšazīm ravō.fraoϑmanəm bərəzantəm dūrāṯ vyāvantəm bānubyō raoxšnibyō anāhitaēibyō apəmča pərəϑu.zrayaəhəm vaəuhīmča dūrāṯ frasrutąm gəušča nąma mazdaδātəm uγrəmča kavaēm xᵛarənō fravašīmča spitamahe ašaonō zaraϑuštrahe.*

3 *ahe raya xᵛarənaəhača təm yazāi surunvata yasna tištrīm stārəm zaoϑrābyō. — tištrīm stārəm raēvantəm xᵛarənaəuhantəm yazamaide haomayō gava . . . tåsčā yazamaide.*

4 *tištrīm stārəm raēvantəm xᵛarənaəuhantəm yazamaide +afš.-*

čiθrəm sūrəm bərəzantəm amavantəm dūraēsūkəm bərəzantəm uparō.-kairīm, +yahmaṯ hača bərəzāṯ haosravaŋhəm; apąm nafəθraṯ hača čiθrəm. — — ahe raya . . . tåsčā yazamaide.

5 *tištrīm stārəm raēvantəm x^{v}arənaŋuhantəm yazamaide, yim paitišmarənte pasvasča staorāča mašyāča parō darəšvąnō kaētača parō družintō: ‚kaδa nō aoi uzyarāṯ tištryō raēvå x^{v}arənaŋuhå, kaδa xå aspō.staoyehīš apąm tačånti nava?‘ — — ahe raya . . . tåsčā yazamaide.*

6 *tištrīm stārəm raēvantəm x^{v}arənaŋuhantəm yazamaide, yō avavaṯ xšvaēwō vazāite avi zrayō +vouru.kašəm, yaθa tiγriš mainyavaså, yim aŋhaṯ ərəxšō xšviwi.išuš xšiwi.išvatəmō airyanąm airyō.-xšuθaṯ hača garōiṯ x^{v}anvantəm avi gairīm. 7 taδa dim ahurō mazdå avąn dāta, taṯ āpō urvaråsča, pairi šē vouru.gaoyaoitiš miθrō frāδayaṯ pantąm. — — ahe raya . . . tåsčā yazamaide.*

8 *tištrīm stārəm raēvantəm x^{v}arənaŋuhantəm yazamaide, yō pairikå taurvayeiti, yō pairikå titārayeiti, yå stārō kərəmå patanti antarə ząm asmanəmča, zraya +vouru.kašaya amavatō huraoδahe ǰafrahe uruyāpahe. bāδa vairīm āčaraiti aspō.kəhrpąm ašaonīm upāča tå āpō yaozayeiti aiwiča vāta vånti +yaoxštivantō. 9 āaṯ tå āpō +frašāvayeiti satavaēsō avi haptō.karəšvairīš; vyāhva yaṯ ǰasaiti, srīrō hištaiti rāmanivå huyāiryå avi daiŋhuš. kaδa airyå daiŋhāvō huyāiryå bavånti? — — ahe raya . . . tåsčā yazamaide.*

10 *tištrīm stārəm raēvantəm x^{v}arənaŋuhantəm yazamaide, yō aoxta ahurāi mazdāi uityaoǰanō: ahura mazda mainyō spāništa dātarə gaēθanąm astvaitinąm ašāum!* 11 *yeδi zī mā mašyāka aoxtō.-nāmana yasna yazayanta, yaθa anye yazatåŋhō aoxtō.nāmana yasna yazinti, frā nəruyō ašavaoyō θwarštahe zrū āyu šušuyąm x^{v}ahe gayehe x^{v}anvatō aməšahe, upa θwarštahe ǰaγmyąm aēvąm vā avi xšapanəm duyē vā pančāsatəm vā.*

12 *tištrīmča yazamaide; tištryaēinyasča yazamaide; upa.paoirīmča yazamaide; paoiryaēinyasča yazamaide; ave strāuš yą +haptō.-iringa paitištātəe yāθwąm pairikanąmča. vanantəm stārəm mazdaδātəm yazamaide amaheča paiti hutāštahe vərəθraγnaheča paiti ahuraδātahe vanaintyåsča paiti uparatātō vītarə.ązahyehe paiti vītarə.-ṯbaēšahyeheča. tištrīm drvō.čašmanəm yazamaide.*

13 *paoiryå dasa xšapanō, spitama zaraθuštra, tištryō raēvå*

xᵛarənaəuhå kəhrpəm raēϑwayeiti raoxšnušva vazəmnō narš kəhrpa panča.dasaəhō xšaētahe spiti.dōiϑrahe bərəzatō avi.amahe amavatō hunairyåńčō 14 *taδa ayaoš yaϑa paoirīm vīrəm avi yå bavaiti, taδa ayaoš yaϑa paoirīm vīrəm avi amō aēiti, taδa ayaoš yaϑa paoirīm ⁺vīrō ərəzušąm adaste.* 15 *hō iϑra vyāxmanyeiti, hō iϑra ⁺pərəsanyeiti: ‚kō mąm nūrąm frāyazāite gaomavaitibyō haomavaitibyō zaoϑrābyō? kahmāi azəm daδąm vīrayąm īštīm vīrayąm vąϑwąm havaheča urunō yaoždāϑrəm? ⁻nūrąm ahmi yesnyasča vahmyasča aəuhe astvaite ašāṯ hača yaṯ vahištāṯ‘.*

16 *bityå dasa xšapanō, spitama zaraϑuštra, tištryō raēvå xᵛarənaəuhå kəhrpəm raēϑwayeiti raoxšnušva vazəmnō gəuš kəhrpa zaranyō.srvahe.* 17 *hō iϑra vyāxmanyeiti, hō iϑra ⁺pərəsanyeiti: ‚kō mąm nūrąm frāyazāite gaomavaitibyō haomavaitibyō zaoϑrābyō? kahmāi azəm daδąm gaoyąm īštīm gaoyąm vąϑwąm havaheča urunō yaoždāϑrəm? nūrąm ahmi yesnyasča vahmyasča aəuhe astvaite ašāṯ hača yaṯ vahištāṯ‘.*

18 *ϑrityå dasa xšapanō, spitama zaraϑuštra, tištryō raēvå xᵛarənaəuhå kəhrpəm raēϑwayeiti raoxšnušva vazəmnō aspahe kəhrpa aurušahe srīrahe zairi.gaošahe zaranyō.aiwiδānahe.* 19 *hō iϑra vyāxmanyeiti, hō iϑra ⁺pərəsanyeiti: ‚kō mąm nūrąm frāyazāite gaomavaitibyō haomavaitibyō zaoϑrābyō? kahmāi azəm daδąm aspayąm īštīm aspayąm vąϑwąm havaheča urunō yaoždāϑrəm? nūrąm ahmi yesnyasča vahmyasča aəuhe astvaite ašāṯ hača yaṯ vahištāṯ‘.*

20 *āaṯ paiti avāiti, spitama zaraϑuštra, tištryō raēvå xᵛarənaəuhå avi zrayō ⁺vouru.kašəm aspahe kəhrpa aurušahe srīrahe zairi.gaošahe zaranyō.aiwiδānahe.* 21 *ā dim paiti.yąš niždvaraiti daēvō yō apaošō aspahe kəhrpa sāmahe kaurvahe kaurvō.gaošahe kaurvahe kaurvō.barəšahe kaurvahe kaurvō.dūmahe dayahe aiwiδātō.tarštōiš.* 22 *hąm tāčiṯ bāzuš baratō, spitama zaraϑuštra, tištryasča raēvå xᵛarənaəuhå daēvasča yō apaošō; tå yūiδyaϑō, spitama zaraϑuštra, ϑri.ayarəm ϑri.xšapanəm. ā dim bavaiti aiwi.aojå, ā dim bavaiti aiwi.vanyå daēvō yō apaošō tištrīm raēvantəm xᵛarənaəuhantəm.* 23 *apa dīm aδāṯ vyeiti zrayaəhaṯ hača ⁺vouru.kašāṯ hāϑrō.masaəhəm aδwanəm. sādrəm urvištrəmča nimrūite tištryō raēvå xᵛarənaəuhå: ‘sādrəm mē, ahura mazda, urvištrəm, āpō urvarāsča, baxtəm, daēne māzdayesne! nōiṯ mąm nūrąm mašyāka aoxtō.nāmana yasna yazənte, yaϑa anye yazatåəhō aoxtō.nāmana yasna yazənti.* 24 *yeiδi zī mā mašyāka aoxtō.nāmana yasna yazayanta, yaϑa anye yazatåəhō aoxtō.nāmana yasna yazənti, ⁺ava mąm avi.bawryąm dasanąm aspanąm aojō dasanąm uštranąm aojō dasanąm gavąm aojō dasanąm gairinąm*

aoǰō dasanąm apąm nāvayanąm aoǰō.' 25 *azəm yō ahurō mazdå tištrīm raēvantəm xᵛarənaəuhantəm aoxtō.nāmana yasna yaze. ⁺ava dim avi.barāmi dasanąm aspanąm aoǰō dasanąm uštranąm aoǰō, dasanąm gavąm aoǰō dasanąm gairinąm aoǰō dasanąm apąm nāvayanąm aoǰō.*

26 *āaṯ paiti avāiti, spitama zaraθuštra, tištryō raēvå xᵛarənaəuhå avi zrayō ⁺vouru.kašəm . . . tå yūiδyaθō, zaraθuštra, ā rapiθwinəm zrvānəm. ā dim bavaiti aiwi.aoǰå, ā dīm bavaiti aiwi.vanyå tištryō raēvå xᵛarənaəuhå daēūm yim apaošəm.* 29 *apa dīm aδāṯ vyeiti zrayaəhaṯ hača ⁺vouru.kašāṯ hāθrō.masaəhəm aδwanəm. uštatātəm nimravaite tištryō raēvå xᵛarənaəuhå: ‚ušta mē, ahura mazda, ušta, āpō urvaråsča, ušta, daēne māzdayesne, ušta ā.bavāṯ, daiϑhavō! us vō apąm aδavō apaiti.ərətå ǰasånti aš.dānunąmča yavanąm kasu.dānunąmča vāstranąm gaēθanąmča astvaitinąm.'*

30 *āaṯ paiti avāiti, spitama zaraθuštra, tištryō raēvå xᵛarənaəuhå avi zrayō ⁺vouru.kašəm aspahe kəhrpa aurušahe srīrahe zairi.gaošahe zaranyō.aiwiδānahe.* 31 *hō zrayō āyaozayeiti hō zrayō vīvaozayeiti hō zrayō āγzrāδayeiti hō zrayō vīγzrāδayeiti hō zrayō āγžārayeiti hō zrayō vīγžārayeiti. yaozənti vīspe karanō ⁺zrayā ⁺vouru.kašaya, ā vīspō maiδyō yaozaiti.*

32 *us paiti aδāṯ hištaiti, spitama zaraθuštra, tištryō raēvå xᵛarənaəuhå zrayaəhaṯ hača ⁺vouru.kašāṯ. us aδāṯ hištāṯ satavaēsō raēvå xᵛarənaəuhå zrayaəhaṯ hača ⁺vouru.kašāṯ. āaṯ taṯ dunmąn hąm.hištənti ⁺us.həndavaṯ paiti garōiṯ, yō hištaite maiδim zrayaəhō ⁺vouru.kašahe.* 33 *āaṯ taṯ dunmąn frašāupayeiti maēγō.kara ašavanō, frā pourvō vātąm vazaiti yąm paθō āiti haomō frāšmiš frādaṯ.gaēθō; aθra pasčaēta vazaite vātō daršiš mazdaδātō vārəmča maēγəmča fyaəhumča avi aså avi šōiθrå avi karšvąn yāiš hapta.*

34 *apąm napåsə tå āpō, spitama zaraθuštra, aəuhe astvaite šōiθrō.baxtå vī.baxšaiti vātasča yō daršiš awždātəmča xᵛarənō ašaonąmča fravašayō. — — ahe raya . . . tåsčā yazamaide.*

35 *tištrīm stārəm raēvantəm xᵛarənaəuhantəm yazamaide, yō avaδāṯ fravazāite xšōiθnyāṯ ⁺⁺hiš ušayāṯ ⁺duraēurvaēsəm paiti pantąm bayō.baxtəm paiti yaonəm fraθwarštəm paiti āfəntəm zaošāi ahurahe mazdå zaošāi amərašanąm spəntanąm. — — ahe raya . . . tåsčā yazamaide.*

36 *tištrīm stārəm raēvantəm xᵛarənaəuhantəm yazamaide, yim yārə.čaršō mašyehe ahurača xratugūtō aurunača gairišāčō sižrača*

ravasčarātō ⁺uzyō.rəntəm ⁺hispō.sənti huyāiryāča daiṅhave uzǰasəntəm dužyāiryāča: ‚kaδa airyå daiṅhāvō huyāiryå bavånti?‘ — — ahe raya . . . tåsčā yazamaide.

37 *tištrīm stārəm raēvantəm xᵛarənaṅuhantəm yazamaide āsu.-xšvaēwəm xšviwi.vāzəm, yō avavaṯ xšvaēwō vazaite avi zrayō ⁺vouru.-kašəm, yaδa tiγriš mainyavaså, yim aṅhaṯ ərəxšō xšviwi.išuš xšviwi.-išvatəmō airyanąm airyō.xšuδaṯ hača garōiṯ xᵛanvantəm avi gairīm.* 38 *avi dim ahurō mazdå avąn [amərštå spənta] vouru.gaoyaoitiš hē miθrō pouru pantąm fračaēšaētəm. ā dim paskāṯ anumarəzatəm ašišča vaṅuhi bərəzaiti pārəndiča raoraδa, vīspəm ā ahmāṯ yaṯ aēm paiti.apayaṯ vazəmnō xᵛanvantəm avi gairīm; xᵛanvata paiti niraṯ. — — ahe raya . . . tåsčā yazamaide.*

39 *tištrīm stārəm raēvantəm xᵛarənaṅuhantəm yazamaide, yō pairikå taurvayeiti, yō pairikå titārayeiti, yå uzåṅhaṯ aṅrō mainyuš mamnūš stāraṃ afščiθranąm vīspanąm paiti.ərətəe.* 40 *tå tištryō taurvayeiti, vīvāiti hiš zrayaṅhaṯ haća ⁺vouru.kašāṯ. āaṯ maēγa us.-fravånti huyāiryå āpō barəntiš, yāhva urvāitiš awrå pərəδu aipi vīǰasāitīš avō urvaitīš hapta karšvąn. — — ahe raya . . . tåsčā yazamaide.*

41 *tištrīm stārəm raēvantəm xᵛarənaṅuhantəm yazamaide, yim āpō paitišmarənte arəmaēštå ⁺frātaṯ.čarətasča ⁺xąnyå θraotō.stātasča paršuyå ⁺vairyåsča:* 42 *‚kaδa nō avi vyarāṯ tištryō raēvå xᵛarən-aṅuhå? kaδa xå aspō.staoyehīš apąm γžārąm aiwiγžārəm srīråsča asō.šōiθråsča gaoyaoitīšča ātačintīš, ā varəšaǰiš urvaranąm sūra vaxšyente vaxša?‘ — — ahe raya . . . tåsčā yazamaide.*

43 *tištrīm stārəm raēvantəm xᵛarənaṅuhantəm yazamąide, yō vīspāiš naēnižaiti simå apaya vażədriš uxšyeiti vīspåsə tå dāmąn baēšazyatiča səvištō, yezi aēm bavaiti yaštō xšnūtō friθō paiti.zantō. — — ahe raya . . . tåsčā yazamaide.*

44 *tištrīm stārəm raēvantəm xᵛarənaṅuhantəm yazamaide, yim ratūm paiti.daēmča vīspaēšąm stāraṃ fradaδaṯ ahurō mazdå, yaδa naraṃ zaraθuštrəm, yim nōiṯ mərəγənte aṅrō mainyuš, nōiṯ yātavō pairikåsča, nōiṯ yātavō mašyānąm naēδa vīspe haθra daēva mahr-kaθāi upadaržnvainti. — — ahe raya . . . tåsčā yazamaide.*

45 *tištrīm stārəm raēvantəm xᵛarənaŋuhantəm yazamaide, yahmāi hazaŋrəm yaoxštinąm fradaϑaṯ ahurō mazdå afščiϑraēšva səvištāi, yō afščiϑraēibyō āiti raoxšnušva vazəmnō;* 46 *hō zrayaŋhō ⁺vouru.kašahe amavatō huraoδahe ǰafrahe uruyāpahe vīspə vairiš āčaraiti vīspəsča srīrə nimraokə vīspəsča srīrə apayžāire aspahe kəhrpa aurušahe srīrahe zairi.gaošahe zaranyō.aiwiδānahe.* 47 *āaṯ āpō ava.barənte, spitama zaraϑuštra, zrayaŋhaδa hača ⁺vouru.kašāṯ tātå urvāϑrå baēšazyå; tå avaδa vī.baxšaiti ābyō daiŋhubyō səvištō, yaϑa aēm bavaiti yaštō xšnūtō friϑō paiti.zantō. — — ahe raya . . . tåsčā yazamaide.*

48 *tištrīm stārəm raēvantəm xᵛarənaŋuhantəm yazamaide, yim vīspāiš paitišmarənte yāiš spəntahe mainyəuš dāmąn aδairi.zəmāišča upairi.zəmąišča, yāča upāpa yāča upasma yāča fraptərəǰąn yāča ravasčarąn yāča upairi tå akarana anayra ašaonō stiš āiδi. — — ahe raya . . . tåsčā yazamaide.*

49 *tištrīm stārəm raēvantəm xᵛarənaŋuhantəm yazamaide, ⁺ϑamnaŋhuntəm ⁺varəčaŋhuntəm yaoxštivantəm xšayamnəm isānəm hazaŋrāi ayaptanąm, yō daδāiti kuxšnvąnāi pauruš ayaptå ǰaiδyantāi ⁺ajiδyamnāi mašyāi.*

50 *azəm daδąm, spitama zaraϑuštra, aom stārəm yim tištrīm avåntəm yesnyata avåntəm vahmyata avåntəm xšnaoϑwata avåntəm frasastata yaϑa mąmčiṯ yim ahurəm mazdąm* 51 *avaiŋhāi pairikayāi paitištātayaēča paitisčaptayaēča paititarətayaēča paityaogəṯ.ṯbaēšaĥyāiča, yā dužyāirya, yąm mašyāka avi dužvačaŋhō huyāiryąm nąma aoǰaite.* 52 *yeδi zī azəm nōiṯ daiδyąm, spitama zaraϑuštra, aom stārəm yim tištrīm . . . huyāiryąm nąma aoǰaite,* 54 *hamahe zī mē iδa ayąn hamayå vā xšapō ⁺avāu pairika yā dužyāirya vīspahe aŋhāuš astvatō parōiṯ pairiϑnəm aŋhvąm ava.hisiδyāṯ āča parača dvaraiti.* 55 *tištryō zī raēvå xᵛarənaŋuhå avąm pairikąm ādarəzayeiti bibdāišča ϑribdāišča avanəmnāišča vīspabdāišča mąnayən ahe yaϑa hazaŋrəm narąm ōim narəm ādarəzayōiṯ, yōi hyąn ⁺asti.aoǰaŋha aoǰišta.*

56 *yaṯ zī, spitama zaraϑuštra, airyå daiŋhāvō tištryehe raēvatō xᵛarənaŋuhatō aiwi.sačyārəš dāitīm yasnəmča vahməmča, ⁺yaϑa ⁺hē asti ⁺dāityō.təmō yasnasča vahmasča ašāṯ hača yaṯ vahištāṯ, nōiṯ iϑra airyå daiŋhāvō frąš hyāṯ haēna, nōiṯ vōiγna, nōiṯ pąma, nōiṯ kapastiš, nōiṯ haēnyō raϑō, nōiṯ uzgərəptō drafšō.* 57 *paiti dim pərəsaṯ zaraϑuštrō: ‚kaṯ zī asti, ahura mazda, tištryehe raēvatō xᵛarə-*

nəuhatō +dāityō.təmō yasnasča vahmasča ašāṯ hača yaṯ vahištāṯ?' 58 *āaṯ mraoṯ ahurō mazdå: ‚zaoϑrå hē uzbārayən airyå daiṅhāvō, barəsma hē stərənayən airyå daiṅhāvō, pasūm hē pačayən airyå daiṅhāvō aurušəm vā vohu.gaonəm vā kāčiṯ vā gaonanąm hamō.-gaonəm.* 59 *mā hē mairyō gəurvayōiṯ, mā ǰahika, mā ašāvō asrāvayaṯ.gāϑō ahumərəxš paityārənō imąm daēnąm yąm āhūirīm zaraϑuštrīm.* 60 *yezi šē mairyō gəurvayāṯ ǰahika vā ašāvō vā asrāvayaṯ.-gāϑō ahumərəxš paityārənō imąm daēnąm yąm āhūirīm zaraϑuštrīm, para baēšaza hačaite tištryō raēvå x^varənauhå;* 61 *hamaϑa airyābyō daiṅhubyō vōiγnå ǰasånti, hamaϑa airyābyō daiṅhubyō haēna frapatånti, hamaϑa airyābyō daiṅhubyō ǰanyånti pančasaγnāi sataγnāišča sataγnāi hazaəraγnāišča hazaəraγnāi baēvarəγnāišča baēvarəγnāi ahąxštaγnāišča.'* — — *ahe raya . . . tåsčā yazamaide.*

Art Yašt.

(Yašt XVII.)

1—22.

1 *ašīm vauhīm yazamaide xšōiϑnīm bərəzaitīm huraoδąm huyazatąm x^vanaṯ.čaxrąm amavaitīm dātō.saokąm baēšazyąm pərəϑvīrąm sūrąm,* 2 *duγδarəm ahurahe mazdå x^vaəharəm aməšanąm spəntanąm, yā vīspanąm saošyantąm fraša xraϑwa fraϑanǰayeiti uta hē āsnəm xratūm ava.baraiti vārəma uta hē āsnaēča zbayantāi dūraēča zbayantāi ǰasaiti avaəhe. yō ašīm yazāite zaoϑrābyō, hō miϑrəm yazāite zaoϑrābyō.*

3 *ahe raya x^varənaəhača tąm yazāi surunvata yasna, tąm yazāi huyašta yasna ašīm vauhīm zaoϑrābyō. — ašīm vauhīm yazamaide haomayō gava . . . tåsčā yazamaide.*

4 *ašīm vauhīm yazamaide xšōiϑnīm . . . pərəϑvīrąm sūrąm.*

5 *haomaheča nəmō mąϑraheča ašaonaēča zaraϑuštrahe. aṯčiṯ bā nəmō haomāi, yaṯ vīspe anye +maδåəhō aēšma hačinte xrvīdrvō, āaṯ hō yō haomahe maδō aša hačaite +x^vaēpaiϑe.*

6 *ašiš vauhi aši srīre aši bānumaiti šāiti vyąvaiti bānubyō aši dāϑre vohūm x^varənō aēšąm narąm yōi hačahi; hubaoiδiš baoδaite nmānəm, yeṅhe nmāne ašiš vauhi sūra pāδa nidaϑaite āgrəmaitiš darəγāi haxərāi.* 7 *tē narō xšaϑra xšayente aš.baourva niδātō.pitu hubaoiδi, yahmya starətasča gātuš anyåsča bərəxδå avarətå, yōi hačahi, ašiš vauhi. ušta bā, yim hačahi; uta mąm upaə-*

hačahi vouru.sarəδa amavaiti. 8 *aēšąm nmānå hviδātå* +*gaosuråŋhō hištənte aš.paourvå darəγō.upastəe, yōi hačahi . . . amavaiti.* 9 *aēšąm gātava hištənte hustarəta hupō.busta hukərəta barəziš.havantō zaranyapaxšta.pāδåŋhō, yōi hačahi . . . amavaiti.* 10 *aēšąm vantåŋhō bāṯ mainyåŋhō gātuš paiti* +*åŋhənte, yōi srīra barəziš.havantō mərəzyumnå* +*aŋku.pəsəmnå, frā gaošāvara sispimna čaδru.karana minuča zaranyō.pisi: kaδa nō avi ājasāṯ nmānō.paitiš? kaδa šāiti* +*paitišāma fryā paiti tanvi? yōi hačahi . . . amavaiti.* 11 *aēšąm kaininō åŋhənte ąγmō.paiδiš urvizō.maiδyå sraotanvō darəγō.anguštå kəhrpa avavatąm sraya yaδa diδayatąm zaošō, yōi hačahi . . . amavaiti.* 12 *aēšąm aspåŋhō bayente āsavō ravō.fraoδəmanō, raom vāšəm vāšayante, mrātəm čarəma δanǰayente, taxməm staotārəm vazənti āsu.aspəm dərəzi.raδəm tiži.arštīm darəγa.ārəštaēm xšviwi.išūm parō.kəvīδəm vītārəm paskāṯ hamərəδəm ǰantārəm parō dušmainyūm, yōi hačahi . . . amavaiti.* 13 *aēšąm uštråŋhō bayente saēni.kaofa aš.manaŋha* +*uzayantō zəmaṯ pərətamna vaδairyavō, yōi hačahi . . . amavaiti.* 14 *aēšąm ərəzatəm zaranim* +*nibərəδe ābərəta baraiti aiwitarābyō hača daŋhubyō vastråsča kəšå bāmanivå, yōi hačahi . . . amavaiti.*

15 „+*upa mąm* +*upa.daiδya, frā mąm aiwi.urvaēsayaŋuha marždikəm, ašiš bərəzaiti! huδāta ahi, hučiδra, vasaδa ahi xšayamna tanuye* x^{v}*arənaŋhe* +*dāitim.* 16 *pita tē yō ahurō mazdå, yō mazištō yazatanąm, yō vahištō yazatanąm; māta ārmaitiš spənta; brāta tē yō vaŋhuš sraošō ašyō rašnušča bərəzō amavå miδrasča vouru.gaoyaoitiš, yō baēvarə.spasanō hazaŋra.gaošō; x^{v}aŋha daēna māzdayesniš.“* 17 *upa.staota yazatanąm amuyamna razištanąm paiti.stayata raiδya ašiš vaŋuhi yā bərəzaiti uiti vačəbiš aoǰana: „kō ahi, yō mąm zbayehi, yeńhe azəm frāyō zbayəntąm sraēštəm susruye vāčim?“* 18 *aδāṯ uiti fravašata: „yō spitāmō zaraδuštrō, yō paoiryō mašyākō staota ašəm yaṯ vahištəm yazata ahurəm mazdąm, yazata amərštā spəntā; yeńhe zą̄δaēča vaxšaēča urvāsən āpō urvaråsča, yeńhe zą̄δaēča vaxšaēča uxšin āpō urvaråsča,* 19 *yeńhe zą̄δaēča vaxšaēča apa.dvaraṯ aŋrō mainyuš hača zəmaṯ yaṯ paδanayå skarənayå dūraēpārayå. uiti davata hō yō dużdå aŋrō mainyuš pouru.mahrkō: ‚nōiṯ mąm vīspe yazatåŋhō anusəntəm fraorəčinta, āaṯ mąm aēvō zaraδuštrō anusəntəm apayeiti.* 20 *ǰainti mąm ahuna vairya avavata snaiδiša yaδa asma katō.maså; tāpayeiti mąm aša vahišta mąnayən ahe yaδa ayaoxšustəm; raēkō mē hača aŋhå zəmaṯ vaŋhō kərənaoiti, yō mąm aēvō ǰāmayeiti, yō spitāmō zaraδuštrō.‘“* 21 *aδāṯ uiti fravašata ašiš vaŋuhi yā bərəzaiti: „nazdyō mąm upa.-*

hišta ərəzvō, ašāum spitama, upa mē srayaəuha vāšahe!" *nazdyō tąm upa.hištaṯ yō spitāmō zaraθuštrō, upa hē srayata vāšahe.* 22 *ā dim usča pairi.marəzaṯ hāvōya bāzvō dašinača dašina bāzvō hāvayača uiti vačəbiš aoǰana: „srīrō ahi, zaraθuštra, hukərətō ahi, spitama, hvasčvō darəγō.bāzāuš; dātəm tē tanuye x^v^arənō urunaēča darəγəm havaəhəm, yaθa imaṯ yaṯ tē frāvaočim."* — — *ahe raya . . . tåsčā yazamaide.*

53—61.

53 *ašīm vaəuhīm . . . sūrąm.* 54 *āaṯ aoxta ašiš vaəuhi yā bərəzaiti: „mā čiš mē åəhąm zaoθranąm vindita, yā māvōya nipārayeinti, mā narō pairištā.xšuδrō mā ǰahika para.daxšta mā apərənāyu tauruna mā kainina anupaēta mašyānąm.* 55 *yaṯ mąm tura pazdayanta āsu.aspa naotarača, āaṯ azəm tanūm aguze aδairi pāδəm gəuš aršnō barəmāyaonahe; āaṯ mąm fraguzayanta yōi apərənāyu tauruna yōi kainina anupaēta mašyānąm.* 56 *yaṯčiṯ mąm tura pazdayanta āsu.-aspa naotarača, aṯčiṯ azəm tanūm aguze aδairi maēšahe garō yaṯ varšnōiš satō.karahe; aṯčiṯ mąm fraguzayanta yōi apərənāyu tauruna yōi kainina anupaēta mašyānąm".*

57 *paoiryąm gərəząm gərəzaēta ašiš vaəuhi yā bərəzaiti hača apuθrō.zanyāi ǰahikayāi: „mā hē avi pāδəm ava.hišta mā gātūm nipaiδyaəuha! kuθa hīš azəm kərənavāni? asmanəm avi frašusāni ząm avi ni.urvisyāni?"*

58 *bityąm gərəząm gərəzaēta ašiš vaəuhi yā bərəzaiti hača +avaəhāi ǰahikayāi, yā aom puθrəm baraiti anyahmāi aršānāi varštəm paiθe upa.baraiti. „kuθa hīš azəm kərənavāni? asmanəm avi frašusāni ząm avi ni.urvisyāni?"*

59 *θrityąm gərəząm gərəzaēta ašiš vaəuhi yā bərəzaiti: „imaṯ mē stāvištəm šyaoθnəm mašya vərəzinti sāsta, yaṯ kainyō uzvāδayeinti [darəγəm] aγrvō niǰāmayeinti. kuθa hīš azəm kərənavāni? asmanəm avi frašusāni ząm avi ni.urvisyāni?"*

60 *āaṯ mraoṯ ahurō mazdå: „aši srīre dāmiδāite, mā avi asmanəm frašusa mā avi ząm ni.urvise; iθa mē tūm hąm.čaraəuha +antarə.arəδəm nmānahe srīrahe xšaθrō.kərətahe.* 61 *ana θwā yasna yazāi ana yasna frāyazāne, yasə θwā yazata vīštāspō +pašne āpō dāityayå, bərəzəm barāṯ zaota vāčim hištəmnō pasča barəsma. ana θwā yasna yazāne ana yasna frāyazāne, aši srīre dāmiδāite".* — — *ahe raya . . . tåsčā yazamaide.*

Zam Yazat Yašt.

(Yašt XIX.)

9—64.

9 *uγrəm kavaēm x^{v}arənō mazdaδātəm yazamaide $^{+}$aš.vandarəm uparō.kairīm ϑamnaəuhantəm varəčaəuhantəm yaoxštivantəm taraδātəm anyāiš dāmąn,* 10 *yaṯ asti ahurahe mazdå, yaϑa dāmąn daϑaṯ ahurō mazdå pouruča vohuča pouruča srīrača pouruča abdača pouruča frašača pouruča bāmyāča,* 11 *yaṯ kərənavąn frašəm ahūm azarəšəntəm amarəšəntəm afriϑyantəm apuyantəm yavaēǰim yavaēsum vasō.xšaϑrəm. yaṯ irista paiti usəhištąn ǰasāṯ ǰvayō amərəxtiš, daϑaite frašəm vasna aəhuš.* 12 *bun gaēϑå $^{+}$amaršantiš yå ašahe saəuhaitīš. $^{+}$niš $^{+}$taṯ paiti druxš nāšāite, yaδāṯ aiwičiṯ ǰaγmaṯ ašavanəm mahrkaϑāi aom čiϑrəmča stīmča, $^{+}$āϑaδča $^{+}$maire nāšātaēča mairyō aϑa ratuš.*

13 *ahe raya x^{v}arənaəuhača təm yazāi surunvata yasna uγrəm kavaēm x^{v}arənō mazdaδātəm zaoϑrābyō. — uγrəm kavaēm x^{v}arənō mazdaδātəm yazamaide haomayō gava . . . tåsčā yazamaide.*

14 *uγrəm kavaēm x^{v}arənō mazdaδātəm yazamaide $^{+}$aš.vandarəm uparō.kairīm ϑamnaəuhantəm varəčaəuhantəm yaoxštivantəm taraδātəm anyāiš dāmąn,* 15 *yaṯ asti aməšanąm spəntanąm xšaētanąm vərəzidōiϑranąm bərəzantąm aiwyāmanąm taxmanąm ahūiryanąm, yōi aiϑyeǰəəhō ašavanō,* 16 *yōi hapta hamō.manəəhō, yōi hapta hamō.-vačəəhō, yōi hapta hamō.šyaoϑnåəhō, yaēšąm asti haməm manō, haməm vačō, haməm šyaoϑnəm, hamō patača frasąstača, yō daδvå ahurō mazdå,* 17 *yaēšąm anyō anyehe urvānəm aiwi.vaēnaiti mərəϑwəntəm humataēšu, mərəϑwəntəm hūxtaēšu, mərəϑwəntəm hvarštaēšu, mərəϑwəntəm $^{+}$garō nmānəm, yaēšąm raoxšnåəhō pantānō āvayatąm avi zaoϑrå,* 18 *yōi hənti åəhąm dāmanąm yaṯ ahurahe mazdå dātarasča marəxštarasča ϑwarəxštarasča aiwyāxštarasča nipątarasča nišharətarasča;* 19 *taēčiṯ, yōi frašəm vasna ahūm daϑən azarəšəntəm amarəšəntəm afriϑyantəm apuyantəm . . . =* 11—12 . . . *— — ahe raya . . . tåsčā yazamaide.*

21 *uγrəm kavaēm . . . anyāiš dāmąn,* 22 *yaṯ asti mainyavanąm yazatanąm gaēiϑyanąmča zātanąmča azātanąmča frašō.čarəϑrąm saošyantąmča;* 23—24 *taēčiṯ, yōi frašəm vasna ahūm daϑən azarəšən-*

təm amarəšəntəm afriθyantəm apuyantəm. — — ahe raya . . . tåsčā yazamaide.

25 *uγrəm kavaēm . . . anyāiš dāmąn,* 26 *yaṯ upaəhačaṯ haošyaəhəm paraδātəm darəγəmčiṯ aipi zrvānəm, yaṯ xšayata paiti būmīm haptaiθyąm daēvanąm mašyānąmča yāθwąm pairikanąmča sāθrąm kaoyąm karafnąmča, yō ǰanaṯ dva θrišva māzainyanąm daēvanąm varənyanąmča drvatąm. — — ahe raya . . . tåsčā yazamaide.*

27 *uγrəm kavaēm . . . anyāiš dāmąn,* 28 *yaṯ upaəhačaṯ taxməm urupi azinavantəm, yaṯ xšayata paiti būmīm haptaiθyąm daēvanąm mašyānąmča yāθwąm pairikanąmča sāθrąm kaoyąm karafnąmča,* 29 *yaṯ bavaṯ aiwi.vanyå vīspe daēva mašyāča vīspe yātavō pairikåsča, yaṯ barata aərəm mainyūm framitəm aspahe kəhrpa θrisatəm aiwi.gāmanąm uva pairi zəmō karana. — — ahe raya . . . tåsčā yazamaide.*

30 *uγrəm kavaēm . . . anyāiš dāmąn,* 31 *yaṯ upaəhačaṯ yim yiməm xšaētəm hvąθwəm darəγəmčiṯ aipi zrvānəm, yaṯ xšayata paiti būmīm haptaiθyąm daēvanąm . . . karafnąmča,* 32 *yō uzbaraṯ hača daēvaēibyō uyē ištišča saokāča, uye fšaonišča vąθwāča, uye θrąfsča frasastišča, yeńhe xšaθrāδa +xᵛairyąn +stō uye xᵛarəθe ajyamne amarəšanta pasu vīra aəhaošəmne āpa urvaire,* 33 *yeńhe xšaθrāδa nōiṯ aotəm åəha nōiṯ garəməm, nōiṯ zaurva åəha nōiṯ mərəθyuš, nōiṯ araskō daēvō.dātò para anādruxtōiṯ, para ahmāt yaṯ hīm aēm +draogəm vāčim aəhaiθīm činmāne +paiti.barata.* 34 *āaṯ yaṯ hīm aēm +draogəm vāčim aəhaiθīm činmąne +paiti.barata, vaēnəmnəm ahmaṯ hača xᵛarənō mərəγahe kəhrpa frašusaṯ. avaēnō xᵛarənō fraēštō yō yimō xšaētō hvąθwō, brāsaṯ yimō ašātō dəuš.manahyāiča hō stərətō nidāraṯ upairi ząm*

35 *paoirīm xᵛarənō apanəmata xᵛarənō yimaṯ hača xšaētāṯ šusaṯ xᵛarənō yimaṯ hača vīvaəhušāṯ mərəγahe kəhrpa vārəγnahe. aom xᵛarənō hangəurvayata miθrō yō vouru.gaoyaoitiš yō sruṯ.gaošō hazaərā.yaoxštiš; miθrəm vīspanąm daiyunąm daińhupaitīm yazamaide, yim fradaθaṯ ahurō mazdå xᵛarənaəuhastəməm mainyavanąm yazatanąm.*

36 *yaṯ bitīm xᵛarənō apanəmata xᵛarənō yimaṯ hača xšaētāṯ šusaṯ xᵛarənō yimaṯ hača vīvaəhušāṯ mərəγahe kəhrpa vārəγnahe, aom xᵛarənō hangəurvayata vīsō puθrō āθwyānōiš vīsō sūrayå*

ϑraētaonō, yaṯ ās mašyānąm vərəϑravanąm vərəϑravastəmō ainyō zaraϑuštrāṯ; 37 *yō ǰanaṯ ažīm dahākəm . . . mahrkāi ašahe gaēϑanąm.*

38 *yaṯ ϑritīm xᵛarənō apanəmata xᵛarənō yimaṯ hača xšaētāṯ šusat xᵛarənō yimaṯ hača vīvaəhušāṯ mərəγahe kəhrpa vārəγnahe. aom xᵛarənō hangārvayata naire.manå kərəsāspō, yaṯ ās mašyānąm uγranąm aoǰištō ainyō zaraϑuštrāṯ nairyayāṯ parō hąm.vərətōiṯ,* 39 *yaṯ dim upaəhačaṯ yā uγra naire hąm.varəitiš; nairyąm hąm.-varəitīm yazamaide ərəδwō.zəngąm axᵛafnyąm āsitō.gātūm ǰāγāurum, yā upaəhačaṯ kərəsāspəm.* 40 *yō ǰanaṯ ažīm srvarəm yim aspō.garəm nərə.garəm yim vīšavantəm zairitəm, yim upairi viš raoδaṯ xšvaēpaya vaēnaya barəšna, yim upairi viš raoδaṯ ārštyō.barəza zairitəm, yim upairi kərəsāspō ayaəha pitūm pačata ā rapiϑwinəm zrvānəm. tafsaṯča hō mairyō xᵛīsaṯča; frąš ayaəhō frasparaṯ yaēšyantīm āpəm parāńhaṯ. parąš tarštō apatačaṯ naire.manå kərəsāspō.* 41 *yō ǰanaṯ ⁺gandərəwəm yim zairi.-pāšnəm, yō apataṯ vīzafānō mərəxšānō gaēϑå astvaitīš ašahe. yō ǰanaṯ hunavō yaṯ paϑanaya nava hunavasča nivikahe hunavasča dāštayānōiš. yō ǰanaṯ zaranyō.pusəm hitāspəm varəšaomča dānayanəm pitaonəmča aš.pairikəm.* 42 *yō ǰanaṯ arəzō.šamanəm nairyąm.-hąm.vārətivantəm taxməm frāzuštəm * * uštəm ǰirəm zbarəmnəm ǰiγāurum afrakatačim ⁺barō.zušəm apa.disəm nyāidāuru apastanaəhō gatō arəzahe.* 43 *yō ǰanaṯ snāviδkəm yim srvō.zanəm asəngō.gāum, yō avaϑa vyāxmanyata: apərənāyu ahmi nōiṯ pərənāyu; yezi bavāni pərənāyu, ząm čaxrəm kərənavāne, asmanəm raϑəm kərənavāne.* 44 *avanayeni spəntəm mainyūm hača raoxšna ⁺garō ⁺nmāna, uspatayeni aərəm mainyūm ərəγata hača dužaəha. tē mē vāšəm ϑanǰayånte spəntasča mainyuš aərasča, yezi mąm nōiṯ ǰanāṯ naire.manå kərəsāspō. təm ǰanāṯ naire.manå kərəsāspō ava apanəm gayehe ⁺frasānəm uštānahe. — — ahe raya . . . tåsčā yazamaide.*

45 *uγrəm axᵛarətəm xᵛarənō mazdaδātəm yazamaide ⁺aš.vandarəm uparō.kairīm ϑamnaəuhantəm varəčaəuhantəm yaoxštivantəm taraδātəm anyāiš dāmąn,* 46 *yahmi paiti ⁺⁺parəxᵛāiϑe spəntasča mainyuš aərasča, aētahmi paiti aṯ axᵛarəte. aδāṯ ašte fraəharəčayaṯ āsište katarasčiṯ; spəntō mainyuš aštəm fraəharəčayaṯ vohuča manō ašəmča vahištəm ātrəmča ahurahe mazdå puϑrəm, aərō mainyuš aštəm fraəharəčayaṯ akəmča manō aēšəməmča xrvī.drūm ažīmča dahākəm spityurəmča yimō.kərəntəm.* 47 *aδāṯ fraša hąm.rāzayata ātarš mazdå ahurahe uiti avaϑa maəhānō: aētaṯ xᵛarənō hangərəfšāne yaṯ axᵛarətəm. āaṯ hē paskāṯ fradvaraṯ ažiš ϑrizafå dužaēnō ⁺uiti zaxšaϑrəm daomnō:* 48 *inǰa! avaṯ handaēsayaəuha, ātarš mazdå ahurahe: yezi*

aētaṯ nyāsåəhe yaṯ axᵛarətəm, frā ϑwąm paiti apāϑa nōiṯ apaya uzraočayāi ząm paiti ahuraδātąm ϑrāϑrāi ašahe gaēϑanąm. aδa ātarš zasta paiti apa.gəurvayaṯ fraxšni uštānō.činahya, yaϑa ažiš biwivåəha. 49 *aδāṯ fraša hąm.dvaraṯ ažiš ϑrizafå dužδaēnō uiti avaϑa maəhānō: aētaṯ xᵛarənō hangrəfšāne yaṯ axᵛarətəm. āaṯ hē paskāt hąm.rāzayata ātarš mazdå ahurahe uiti vačəbiš aoǰanō:* 50 *tinǰa! avaṯ handaēsayaəuha, aže ϑrizafəm dahāka: yezi aētaṯ nyāsåəhe yaṯ axᵛarətəm, frā ϑwąm zadaəha paiti uzuxšāne, zafarə paiti uzraočayeni nōiṯ apaya afrapatāi ząm paiti ahuraδātąm mahrkāi ašahe gaēϑanąm. aδa ažiš gava paiti apa.gəurvayaṯ fraxšni uštānō.-činahya, yaϑa ātarš biwivåəha.*

51 *aētaṯ xᵛarənō frapinvata avi zrayō vouru.kašəm. ā dim haϑra hangəurvayaṯ apąm napå aurvaṯ.aspō. taṯča izyeiti apąm napå aurvaṯ.aspō: aētaṯ xᵛarənō hangrəfšāne yaṯ axᵛarətəm bunəm zrayaəhō gufrahe bune ǰafranąm vairyanąm.* 52 *bərəzantəm ahurəm xšaϑrīm xšaētəm apąm napātəm aurvaṯ.aspəm yazamaide aršānəm zavanō.sum, yō nərəuš daδa, yō nərəuš tataša, yō upāpō yazatō ⁺sruṯ.-gaošō.təmō asti yezimnō.* 53 *āaṯ vō kasčiṯ mašyānąm, uiti mraoṯ ahurō mazdå, āi ašāum zaraϑuštra, xᵛarənō axᵛarətəm isaēta! aϑaurunō hō rātanąm raoxšni.xšnūtəm išåəhaēta aϑaurunō hō rātanąm pouru.xšnūtəm išåəhaēta aϑaurunō hō rātanąm.* 54 *təm hačāṯ ašiš pouruš.xᵛāϑra spāra.dāšta sūra gəušča vāstraheča, təm hačāṯ vərəϑrəm vīspō.ayārəm amaēniγnəm tarō.yārəm. āaṯ ana vərəϑra hačimnō vanāṯ haēnayå xrvišyeitiš, āaṯ ana vərəϑra hačimnō vanāṯ vīspe ṯbišyantō. ahe raya xᵛarənaəhača təm yazāi surunvata yasna uγrəm axᵛarətəm xᵛarənō mazdaδātəm zaoϑrābyō. uγrəm axᵛarətəm xᵛarənō mazdaδātəm yazamaide haomayō gava . . . tåščā yazamaide.*

55 *uγrəm axᵛarətəm . . . anyāiš dāmąn,* 56 *yaṯ isaṯ mairyō tūiryō fraəsrase zrayaəhō vouru.kašahe. maγnō apa.spayaṯ vastrå, taṯ xᵛarənō isō, yaṯ asti airyanąm daϑyunąm zātanąm azātanąmča yaṯča ašaonō zaraϑuštrahe. ā taṯ xᵛarənō frazgaδata, taṯ xᵛarənō apatačaṯ, taṯ xᵛarənō apa.hiδaṯ; aδa hāu apaγžārō bvaṯ zrayaəhō vouru.kašahe vairiš, yō haosravå nąma.* 57 *āaṯ us.pataṯ fraəsrase tūrō aš.varəčå, spitama zaraϑuštra, zrayaəhaṯ hača ⁺vouru.kašāṯ ayąm daoiϑrīm daomnō: iϑe iϑa yaϑna ahmāi nōiṯ taṯ xᵛarənō pairi.abaom, yaṯ asti airyanąm daϑyunąm zātanąm azātanąmča yaṯča ašaonō zaraϑuštrahe.* 58 *vaēm hąm.raēϑwayeni vīspa taršuča xšuδrača masanača vaəhanača srayanača. ⁺ϑwązǰaiti ahurō mazdå paitišå dāmąn daϑānō. āaṯ ava.pataṯ fraəsrase tūrō aš.varəčå, spitama zaraϑuštra,*

avi zrayō ⁺vouru.kašəm. āṯbitīm maγnō apa.spayaṯ vastrå, taṯ xᵛarənō isō, yaṯ asti airyanąm daĥyunąm ... zrayaəhō ⁺vouru•kašahe vairiš, yō vaəhazdå nąma. 60—61 *āaṯ us.pataṯ fraəsrase tūrō aš.varəčå, spitama zaraϑuštra, zrayaəhaṯ hača ⁺vouru.kašāṯ ayąm daoiϑrīm daomnō: iϑe iϑa yaϑna ahmāi avaēϑa iϑa yaϑna kahmāi nōiṯ taṯ xᵛarənō pairi.-abaom, yaṯ asti airyanąm daĥyunąm . . . avi zrayō ⁺vouru.kašəm.* 62 *āϑritīm apa.spayaṯ vastrå, taṯ xᵛarənō isō, yaṯ asti airyanąm daĥyunąm . . . zrayaəhō ⁺vouru.kašahe āfš yā awždānva nąma.* 63 *āaṯ us.pataṯ fraəsrase tūrō aš.varəčå, spitama zaraϑuštra, zrayaəhaṯ ⁺hača vouru.-kašāṯ ayąm daoiϑrīm daomnō: iϑe iϑa yaϑna ahmāi avaϑe iϑa yaϑna ahmāi āvōya iϑa yaϑna ahmāi nōiṯ taṯ xᵛarənō pairi.abaom, yaṯ asti airyanąm daĥyunąm zātanąm azātanąmča yaṯča ašaonō zaraϑuštrahe.* 64 *nōiṯ taṯ xᵛarənō pairi.abavaṯ, yaṯ asti airyanąm daĥyunąm zātanąm azātanąmča yaṯča ašaonō zaraϑuštrahe. — — ahe raya . . . tåsčā yazamaide.*

78—90.

78 *uγrəm kavaēm . . . anyāiš dāmąn,* 79 *yaṯ upaəhačaṯ ašavanəm zaraϑuštrəm anumatəe daēnayāi anuxtəe daēnayāi anuvarštəe daēnayāi, yaṯ as vīspahe aəhāuš astvatō ašəm ašavastəmō xšaϑrəm ⁺huxšaϑrō.təmō raēm raēvastəmō xᵛarənō xᵛarənaəuhastəmō vərəϑra vərəϑravastəmō.* 80 *vaēnəmnəm ahmaṯ para daēva patayən, vaēnəmnəm mayå frāvōiṯ, vaēnəmnəm ⁺apa.karšayən ǰainiš hača mašyākaēibyō; āaṯ tå snaoδəntiš gərəzānå hazō nivarəzayən daēva.* 81 *āaṯ tē aēvō ahunō vairyō yim ašavanəm zaraϑuštrəm frasrāvayaṯ vī.-bərəϑwəntəm āxtūirīm aparəm xraoždyehya frasrūiti ⁺zamarəgūza avazaṯ vīspe daēva ayesnya avahmya.*

82 *yeńhe taṯ xᵛarənō isaṯ mairyō tūiryō fraəsrase vīspāiš avi karšvąn yāiš hapta. pairi yāiš hapta karšvąn mairyō apataṯ fraəsrase isō xᵛarənō zaraϑuštrāi. ā taṯ xᵛarənō frazgaδata avi vayąm vītāpəm. inǰa mē urvisyatəm, aēzo ǰasatəm aēzahe, yaϑa kaϑača tē ās zaošō mana yaṯ ahurahe mazdå daēnayåsča māzdayasnōiš. — — ahe raya . . . tåsčā yazamaide.*

83 *uγrəm kavaēm . . . anyāiš dāmąn,* 84 *yaṯ upaəhačaṯ kavaēm vīštāspəm anumatəe daēnayāi anuxtəe daēnayāi anuvarštəe daēnayāi, yaṯ imąm daēnąm āstaota dušmainyūm siždyō daēvąn apa ⁺⁺ašavąn.* 85 *yō druča paurvąnča ašāi ravō yaēša, yō druča paurvąnča ašāi ravō yaēša, yō druča paurvąnča ašāi ravō vīvaēδa, yō bāzušča upastača vīsata aiṅhå daēnayå yaṯ ahurōiš zaraϑuštrōiš.* 86 *yō hīm stā-*

tąmča hitąm haitīm uzvažaṯ hača hinūiwyō nī hīm dasta maiδyōišāδəm bərəzi.rāzəm afrakaδavaitīm ašaonīm ϑrąfδąm gəušča vāstraheča friϑąm gəušča vāstraheča. 87 *bavaṯ aiwi.vanyå, yasə taxmō kava vīštāspō tąϑryāvantəm dužđaēnəm pəšanəmča daēvayasnəm drvantəmča arəǰaṯ.aspəm uta anyåsčiṯ aγa dužvandravō ḣyaonåŋhō. — — ahe raya . . . tåsčā yazamaide.*

88 *uγrəm kavaēm . . . anyāiš dāmąn,* 89 *yaṯ upaŋhačaṯ ⁺saošyantəm vərəϑrāǰanəm uta anyåsčiṯ haxayō, yaṯ kərənavāṯ frašəm ahūm ⁺azarəšəntəm amarəšəntəm afriϑyantəm apuyantəm yavaēǰim yavaēsum vasō.xšaϑrəm, yaṯ irista paiti usəhištāṯ ǰasāṯ ǰvayō amərəxtiš, daϑaite frašəm vasna aŋhuš.* 90 *bun . . . mare nāšātaēča mairyō aϑa ratuš. — — ahe raya . . . tåsčā yazamaide.*

Vidēvdāt.

II.

1 [illegible]
mainyō mazda ahura,, :mazdąm ahurəm zaraϑuštrō pərəsaṯ

[illegible]
mašyānąm paoiryō kahmāi ,ašāum astvaitinąm gaēϑanąm dātarə spəništa

[illegible]
kahmāi ?zaraϑuštrāi yaṯ mana anyō mazdå ahurō yō tūm apərəsə

[illegible] 2 [illegible]
ahurō mraoṯ āaṯ "?zaraϑuštrīm āhūirīm yąm daēnąm fradaēsayō

[illegible]
paoiryō ahmāi ,zaraϑuštra ašāum ,hvąϑwāi srīrāi yimāi,, :mazdå

[illegible]
yaṯ ϑwaṯ anyō mazdå ahurō yō azəm apərəse mašyānąm

[illegible]
.zaraϑuštrīm āhūirīm yąm daēnąm fradaēsaēm ahmāi ,zaraϑuštrāṯ

3 [illegible]
vīsaəha' :mazdå ahurō yō azəm ,zaraϑuštra ,mraom hē āaṯ

[illegible]
aēm mē āaṯ '.daēnayāi bərətača mərətō ,vīvaəhana srīra yima ,mē

[illegible]
čistō nōiṯ ahmi dātō nōiṯ' :zaraϑuštra ,srīrō yimō paityaoxta

[illegible] 4 [illegible]
yō azəm ,zaraϑuštra ,mraom hē āaṯ '.daēnayāi bərətača mərətō

,daēnayāi bərətača mərətō vīvīse nōiṯ yima mē yezi᾽ :mazdå ahurō

vīsāi mē āaṯ varəδaya gaēϑå mē āaṯ frāδaya gaēϑå mē āaṯ

paityao- aēm mē āaṯ ʿ.aiwyāxštača harətāča ϑrātāča gaēϑanąm

tē azəm frāδayeni gaēϑå tē azəm᾽ :zaraϑuštra ,srīrō yimō -xta

aiwyā- harətāča ϑrātāča gaēϑanąm vīsāne tē azəm varəδayeni gaēϑå

nōiṯ garəmō nōiṯ vātō aotō bvaṯ xšaϑre mana nōiṯ .-xštača

ahurō yō azəm frabarəm zaya hē āaṯ ʿ.mahrkō nōiṯ axtiš

asti yimō] .zaranyō.paēsīm aštrąmča zaranaēnīm suwrąm mazdå

.hənǰasənta ϑrisatō.zəma xšaϑrāi yimāi āaṯ [.xšaϑrayå bərəϑe

mašyānąmča staoranąmča pasvąmča pərəne bvaṯ zå īm hē āaṯ

vindən gātvō hīm nōiṯ ;saočintąm suxrąm āϑrąmča vayąmča sūnąmča

yima᾽ :paiti.vaēδaēm yimāi āaṯ .mašyāča staorāča pasvasča

mašyā- staoranąmča pasvąmča hangata zå īm pərəne !vīvaəhana srīra

gātvō hīm nōiṯ ;saočintąm suxrąm āϑrąmča vayąmča sūnąmča -nąmča

frašūsaṯ yimō āaṯ ʿ.mašyāča staorāča pasvasča vindənti

aiwišvaṯ ząm imąm hō .aδwanəm paiti hū rapiϑwąm upa ā raočå

spənta friθa' :uityaoǰanō aštraya sifaṯ dim avi zaranaēnya suwrya
mašyā- staoranąmča pasvąmča barəθre nəmaəha vīča šva frača !ārmaite
ahmāṯ θrišva aēva vīšāvayaṯ ząm imąm yimō āaṯ 11 .'-nąmča
pasvasča fračarənta iθra astəm .ahmāṯ para yaθa masyehīm
hē kaθača yaθa zaošəmča uštīm anu hvąm mašyāča staorāča
.hənǰasənta xšvaš.satō.zəma xšaθrāi yimāi āaṯ 12 .zaošō
mašyānąmča staoranąmča pasvąmča pərəne bvaṯ zå īm hē āaṯ
vindən gātvō hīm nōiṯ ;saočintąm suxrąm āθrąmča vayąmča sūnąmča
yima' :paiti.vaēδaēm yimāi āaṯ 13 .mašyāča staorāča pasvasča
mašyā- staoranąmča pasvąmča hangata zå īm pərəne !vīvaəhana srīra
gātvō hīm nōiṯ ;saočintąm suxrąm āθrąmča vayąmča sūnąmča -nąmča
frašūsaṯ yimō āaṯ 14 '.mašyāča staorāča pasvasča vindənti
aiwišvaṯ ząm imąm hō .aδwanəm paiti hū rapiθwąm upa ā raočå
spənta friθa' :uityaoǰanō aštraya sifaṯ dim avi zaranaēnya suwrya
mašyā- staoranąmča pasvąmča barəθre nəmaəha vīča šva frača !ārmaite
ahmāṯ θrišva dva vīšāvayaṯ ząm imąm yimō āaṯ 15 .'-nąmča

stao- pasvasča fračarənta iϑra astəm .ahmāṯ para yaϑa masyehīm
.zaošō hē kaϑača yaϑa zaošəmča uštīm̨ anu hvąm mašyāča -rāča

16 hē āaṯ .hənǰasənta nava.satō.zəma xšaϑrāi yimāi āaṯ
sūnąmča mašyānąmča staoranąmča pasvąmča pərəne bvaṯ zå̊ īm
pasvasča vindən gātvō hīm nōiṯ ;saočintąm suxrąm āϑrąmča vayąmča
srīra yima' :paiti.vaēδaēm yimāi āaṯ 17 mašyāča staorāča
mašyānąmča staoranąmča pasvąmča hangata zå̊ īm pərəne !vīvaəhana
vin- gātvō hīm nōiṯ ;saočintąm suxrąm āϑrąmča vayąmča sūnąmča
frašūsaṯ yimō āaṯ 18 ˂.mašyāča staorāča pasvasča dənti
aiwišvaṯ ząm imąm hō .aδwanəm paiti hū rapiϑwąm upa ā raočå̊
spənta friϑa' :uityaoǰanō aštraya sifaṯ dim avi zaranaēnya suwrya
mašyā- staoranąmča pasvąmča barəϑre nəmaəha vīča šva frača ārmaite
ϑrišvaēibyō ϑribyō vīšāvayaṯ ząm imąm yimō āaṯ 19 ˂.-nąmča
fračarənta iϑra astəm .ahmāṯ para yaϑa masyehīm ahmāṯ
yaϑa zaošəmča uštīm anu hvąm mašyāča staorāča pasvasča
hē kaϑača .zaošō ".

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[illegible] 36 [illegible]

ahyāna. Ome. Sraošō 30 30

nasō. nəmānəm. ćisaⁿānəm. asnā. ϑraēta. aməṛəta. ϑaurvā. ϑraēta. ϑraēta.hərəϑ. Sraošō.
Sraošō.rāmaϑ. 43 Ćisaⁿtē. ϑrəndāⁿtē. nasaⁿ.ćərəⁿtē. nəmāsū. nəmāsū. ϑē. nəmāⁿtē.
ϑrəndāⁿtē. Ome. Sraošō. ϑāϑāⁿtē. ++fināϑēⁿmē.. nəmānəmāⁿmē.. ++fināϑēⁿmē.. Ome.
ϑē. nərəϑm. Gnəmāⁿtē. ϑusyōnnnərəⁿtē. ϑr.ćraϑā. nəmānəmāⁿmē.. ++fināϑēⁿmē.. Ome.
ϑāϑāⁿtē. Ome. Sraošō. ϑāϑāⁿtē. 42 Ćisaⁿtē. ϑrəndāⁿtē. nasaⁿ.ćərəⁿtē. nəmāsū.
ϑāϑ.ne. nərāϑāⁿtē. ānəmāⁿ. ināϑ. nərəmāⁿāⁿ. ϑrəⁿ. nāⁿmāⁿ. ++fināϑēⁿmē.. nəmānəmāⁿmē.
ināϑ. ćr.ćnnnəmāⁿāⁿ. ϑrəϑrəⁿāⁿ. ćaϑrəⁿ. ināϑnnnəⁿ. nərə. nəmānəmāⁿmē. Ome.
nərərāⁿāⁿ. nəmānəⁿāⁿ. ϑāϑnnnnnⁿāⁿ. ϑusyōnnnərəⁿtē. ćr.ćraϑā. nəmānəmāⁿmē. ++fināϑēⁿmē.
ϑāϑ. nəmāⁿtē. Gnəmāⁿtē. ϑāϑāⁿtē. 41 ānəmāⁿ. nnnnəⁿ. nəⁿnəⁿtē. ϑusāⁿ.
nnnϑnnnnⁿāⁿ. fināⁿāⁿnāⁿ. nnϑnnnnⁿāⁿ. ϑusāⁿāⁿ. nəⁿnəⁿtē. ϑrəⁿ. ćrnnnāⁿ. ϑusyōnnnərəⁿtē.
nnāⁿmāⁿ. nnāⁿtē. ϑusyōnnⁿ. nnϑnnnāⁿ. ćraϑnnⁿ. nnϑnnnāⁿ. nəⁿnəⁿtē. ćr. ćrnnāⁿ. Ome.
nnāⁿmāⁿ. ānnnē. nnϑ. nnϑānā. ćraϑnⁿ. nnāⁿmāⁿ. nnāⁿāⁿ. nāⁿmāⁿ. ϑusyōn. Ome. nnnnē.
ćraϑnnāⁿtē. Ome. Sraošō. ϑāϑāⁿtē. 40 nnϑ. Ome. Ome. ϑāϑāⁿtē. ++fināϑēⁿmē.. nnϑānnnāⁿmānā.
nnϑānāⁿ. nnāⁿtē. ϑusyōnnⁿ. nnϑnnnāⁿ. ćraϑnnⁿ. nnϑnnnāⁿ. nāⁿnāⁿtē. ćr. ćrnnāⁿ.
ϑusāⁿ. nnnnē. 39 ānnāⁿ. nnϑānā. ćraϑnⁿ. nnāⁿmāⁿ. nnāⁿāⁿ. nāⁿmāⁿ. ϑusyōn. Ome. nnnnē.
ćraϑnāⁿtē. Sraošō. ϑāϑāⁿtē. nnϑānnnāⁿtē. 38 ćraϑnāⁿtē. Gnəmāⁿtē. ināⁿ. nāⁿćraϑā. ϑāϑ
ināϑāⁿ.ćtē. nnnāⁿtē. Gnāⁿnāⁿtē. Ome. nāⁿmāⁿ. nnćraϑāⁿ. ϑusnnnāⁿ. Gnāⁿnāⁿ.
ināϑ. fināⁿćraϑāⁿ. ināϑ. fināⁿćraϑ.ćnnāⁿmāⁿ. ināϑ. nnϑāⁿ. Ome. fināⁿćraϑ.ćnnāⁿ.
ināϑ. nnāⁿmnnnⁿ. ināϑ. nnϑnāⁿ. ināϑ. ćraϑnⁿ. ināϑ. Gnəmāⁿ. ināϑ. Gnnnāⁿ.
Ome. nāⁿmāⁿ. ināϑ. ++fināϑēⁿmē.. nnćraϑ. 37 ināϑ. nnϑ. ćraϑnⁿ. ćraϑnnnⁿ. ināϑ. nnϑnnnⁿ.
ϑāϑnnāⁿ. nāⁿćraϑnāⁿtē. ānā. ϑāϑāⁿtē. ϑraϑnnnⁿ. nnāⁿnnnⁿ. fināⁿāⁿ. nnϑāⁿ.
fināⁿnnāⁿtē. nnćraϑnāⁿtē. ānnnϑ. nnϑ. ćraϑnnⁿ. nnāⁿmāⁿ. Ome. ćraϑnⁿ. nnϑnnnⁿ.
ćraϑnⁿ. nnāⁿtē. Ome. ćraϑnāⁿtē. nnϑnnnⁿ. ćraϑnāⁿ. nāⁿćraϑnāⁿtē. nnϑnnnāⁿ. nnϑnnnⁿ.

III.

12—35.

12 ᚠᚢᚾᚱᚢᚴᚢᚾ᚛ ᚠᚢᚾᚱᚢᚴᚢᚾ᚛ᚦᚢᚾᚱ᚛ ᚱᚢᚾᚱᚢᚴ᚛ ᚠᚢᚾᚱᚢᚴᚢᚾ᚛ᚦᚢᚾᚱ᚛ ᚱᚢᚾᚱᚢᚴ᚛ ᚠᚢᚾᚱᚢᚴᚢᚾ᚛ᚦᚢᚾᚱ᚛ ᚱᚢᚾᚱᚢᚴ᚛ᚠᚢᚾᚱᚢᚴᚢᚾ᚛ᚦᚢᚾᚱ᚛ ᚱᚢᚾᚱᚢᚴ᚛ᚠᚢᚾᚱᚢᚴᚢᚾ᚛ᚠᚢᚾᚱᚢᚴᚢᚾ᚛ᚠᚢᚾᚱᚢᚴᚢᚾ᚛

25 [illegible]
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[illegible]
[illegible] 26 [illegible]
[illegible]
[illegible]
[illegible] 27 [illegible]
[illegible]
[illegible] 28 [illegible]
[illegible]
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29 [illegible]
[illegible]
[illegible]

30 [illegible]
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[illegible] 32 [illegible]
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[illegible]
[illegible]
[illegible] 33 [illegible]

[illegible]
[illegible]
34 [illegible]
[illegible]
[illegible]
[illegible] 35 [illegible]
[illegible]
[illegible]
[illegible]

V.

1—7.

1 [illegible]
[illegible]
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2 [illegible]
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[illegible] 3 [illegible]
[illegible]
[illegible] 4 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

5 [illegible]
[illegible]
[illegible]
[illegible] 6 [illegible]
[illegible]
[illegible] 7 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

VI.

26—41.

26 [illegible]
[illegible]
[illegible]
27 [illegible]
[illegible]
[illegible]
[illegible]
[illegible] 28 [illegible]
[illegible] 29 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

𐬨𐬀𐬭𐬌𐬯𐬀𐬥𐬀𐬌𐬥 . 𐬨𐬀𐬭𐬌𐬯𐬀𐬥𐬀𐬌𐬥 . 𐬀𐬭𐬌𐬯𐬀𐬥 . 𐬀𐬭𐬌𐬯𐬀𐬥 . 𐬀𐬭𐬌𐬯𐬀

ᠬᠠᠭᠤᠯᠬᠤᠳᠤᠨ ᠣᠣ

ᠪᠤᠳᠤᠨ᠂ ᠪᠤᠳᠤᠨᠳᠤ᠂ ᠬᠣᠰᠣᠭᠠᠯᠠᠨᠳᠤ᠂ ᠬᠣᠰᠣᠭᠣᠳᠤ᠂ ᠨᠠᠭᠠᠳᠤᠨᠳᠤ᠂ ᠪᠤᠳᠤᠨᠳᠤ᠂ ᠪᠤᠳᠤᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂-
ᠳᠤᠷᠠᠨ᠃ 48 ᠬᠣᠨᠣᠳᠤ᠂ ᠬᠣᠭᠣᠳᠤ᠂ ᠨᠠᠭᠠᠳᠤ᠂ ᠬᠣᠭᠣᠨᠳᠤ᠃ ᠨᠣᠭᠣᠭᠠᠨᠳᠤ᠂ ᠪᠤᠳᠤᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂
ᠬᠤᠭᠤᠨ᠂ ᠨᠣᠭᠣᠭᠠᠨ᠂ ᠬᠤᠭᠤᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂
ᠨᠣᠭᠣᠭᠠᠨᠳᠤ᠂ ᠨᠣᠭᠣᠭᠠᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂ ᠬᠤᠭᠤᠴᠠᠭᠠᠨᠳᠤ᠂
᠂᠂᠂

49 ganayē. nōmarōpanē. nasāsnōbarē. nasāsnō. ēnē. isnē. ēnē. ēnē. ē

ᠮᠣᠩᠭᠣᠯᠤᠨᠳᠤ᠂ ᠬᠤᠪᠢᠳᠤ᠂ ᠬᠤᠪᠢᠳᠤ᠂ ᠬᠤᠪᠢ

ᚠᚢᚾ · ᚹᚨᚾᚨᚾᚨᚴᚨᚾ · ᚴᚨᚱᚨᚴᚨᚾᚨᚴᚨᚾ · ᚨᚱᚨᚾᚨᚾᚨᚴᚨᚾ · ᚨᚴᚨᚴᚨᚾᚨᚴᚨᚾ · ᚨᚴᚨᚴᚨᚾᚨᚴᚨᚾ · ᚠᚨᚾ

𐬀𐬵𐬀𐬭𐬌 . 𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬥𐬀𐬌 . 𐬀𐬭𐬀 . 𐬌𐬨 . 𐬀𐬭𐬀 . 𐬉𐬀𐬥𐬀𐬌𐬎𐬀𐬥 . 𐬎𐬀𐬌𐬎𐬀𐬥𐬀𐬌 . 𐬎𐬀𐬭𐬀𐬌 . 𐬀𐬥𐬀 . 𐬉𐬀𐬥𐬀𐬌 . 𐬱𐬱𐬀𐬌 .

10 𐬎𐬀𐬌 . 𐬊𐬀𐬌𐬀 . 𐬉𐬀𐬥𐬀𐬌 . 𐬥𐬀𐬥𐬀𐬌 . 𐬎𐬀𐬌 . 𐬉𐬀𐬭𐬀𐬌𐬎𐬀𐬥 . 𐬎𐬀 . 𐬌𐬨 . 𐬀𐬭𐬀 . 𐬋𐬀𐬌 . 𐬋𐬀𐬌 ·

𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬀𐬵𐬀𐬥𐬀𐬌 . 𐬀𐬉𐬀𐬥𐬀𐬌𐬎𐬀𐬥𐬀𐬌 . 𐬀𐬉𐬀𐬌𐬀𐬌 . +𐬀𐬭𐬀𐬌𐬀 . 𐬀𐬭𐬀𐬌𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 .

+𐬋𐬀𐬌𐬀𐬌 . 𐬉𐬀𐬵𐬀𐬌𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 6 𐬉𐬀𐬉𐬀 . 𐬀𐬭𐬀 . 𐬀𐬭𐬀𐬌 . 𐬉𐬀𐬥 . 𐬀𐬭𐬀 . 𐬉𐬀𐬥𐬀𐬌 .

𐬀𐬉𐬀𐬥 . 𐬀𐬭𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬀𐬭𐬀𐬌 . 𐬀𐬭𐬀𐬌 . 𐬀𐬭𐬀𐬌 . 𐬀𐬭𐬀𐬌 . 𐬀𐬭𐬀𐬌 . 𐬀𐬭𐬀𐬌 .

𐬉𐬀𐬥𐬀𐬌𐬎𐬀𐬥 . 𐬉𐬀𐬥𐬀𐬌𐬎𐬀𐬥 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 .

8 𐬀𐬌𐬀 . 𐬀𐬭𐬀𐬌𐬀𐬌𐬎𐬀𐬥 . 𐬉𐬀𐬥𐬀 . 𐬀𐬭𐬀𐬌𐬀 . 𐬀𐬌𐬀 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . +𐬉𐬀𐬥𐬀𐬌 .

𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 . 𐬉𐬀𐬥𐬀𐬌 .

ākē. ēraēdrōfrāk. ārēm. ‹ēṯ. ‹āsēm ꝏ ꝏ
ārōfar.ēmēnēnēm. nēmē. ēnēṯē. ēmēṯē.ārēmēnēm. nēmē. ēnēnārāk. ārēnārāk. ēnēmē. ‹ēṯ‹ēnēm.
ēnēṯārēm ·.· 16 nēmē. ēnēṯāmēm. nēmē. ēnēmēm. nēmē. ēṯ‹ēṯēmēm. nēmē. ‹ēṯ‹ēnēm.
ēnēmēm. ēnēm. ‹āsēmārāk. ‹āsēṯēm. ēnēnēnēm. ēnēlēnēm. ēnēm. ēnēm. ēnēṯēmēṯ-
ēṯēṯ. ēnēṯēṯēm.‹ēnēmārāṯ. ēm. nēm. ēnēm. ārēm ·.· ārēṯ. ēnēṯēm. ārēṯ. ēnēṯēṯ.
ārāṯēṯ. ēnēṯēṯēm.‹ēnēmārāṯ. ēm. nēm. ēnēm. ārēm ·.· ārēṯ. ēnēṯēm. ārēṯ. ēnēṯēṯ.
ēnēṯēṯ. ārāṯēṯ. ēnēṯēṯēm.‹ēnēmārāṯ. ēm. nēm. ēnēm. ārēm ·.· ārēṯ. ēnēṯēm. ārēṯ.
ārēṯēṯ. 13 ēmēnārāṯ.ō ēmēṯ. ārāmārāṯ. ēmārēmēm. ēmēṯ. ēnēm.nārāṯ. ēṯēṯārēṯēm
ārēṯārēṯēm ·.·

15 ēmēnārāṯ.ō ēmēṯ. ārāmārāṯ. ēmārēmēm. ēmēṯ. ēnārāṯ. ēṯēṯārēṯēmārāṯ. ārēm
ārēm. ārēṯēṯēṯ.ārēṯārēm ꝏ

ēṯēṯēṯ. ārēṯēṯēṯārāṯ. ārēm. ‹ēṯ. ‹āsēm. ‹āsēṯēṯ. ārēnārāṯ. ārēlēṯārēm. ārēlēm. ārēm.
ēṯēṯārēṯēṯārāṯ. ārēm. ‹āsēṯārāṯ. ‹āsēṯēṯ. ārēnārāṯ. ārēlēṯārēm. ārēlēm. ārēm. ārēṯēṯēṯ-
ārēṯārēm. ārēm. ‹āsēṯārāṯ. ‹āsēṯēṯ. ārēnārāṯ. ārēlēṯārēm. ārēlēm. ārēm. ārēṯēṯēṯ.
ārēṯārēṯ. ārēṯārēṯ. ārēṯēṯēṯ.‹ēlēmārāṯ. ēm. nēm. ārēm. ārēṯ. ārēṯēṯ. ārēṯēṯ.
ārēṯārāṯ. ārēṯēṯēṯ.‹ēlēmārāṯ. ēm. nēm. ārēm. ārēṯ. ārēṯēṯ. ārēṯēṯ. ārēṯēṯ.
ārēṯēṯ. 14 ēmēnārāṯ.ō ēmēṯ. ārāmārāṯ. ēmārēmēm. ēmēṯ. ēṯēṯārāṯ. ēṯēṯārēṯēṯ
ārēṯārēṯēṯ.ārēṯārāṯārēm ꝏ

ārēm. ārēṯēṯēṯ.ārēṯārāṯārēm. ārēm. ‹āsēṯārāṯ. ‹āsēṯēṯ. ārēnārāṯ. ārēlēṯārēm. ārēlēm.
ārēṯārēṯ. ārēṯārēṯ. ārēṯēṯ. ārēṯārāṯ. ārēṯārāṯ. ārēṯārāṯ. ārēṯārāṯ. ārēṯārāṯ.
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XV.

1—8.

1 ʼmrvat. yam. ṗrtvṗim. ṗiṗrvṗam. ṗham. nṗnvṗm. nṗsvṗṗ. ṗiṗṗkṗrvṗvat. —
ṗṗṗrvṗm. rṗṗmṗvṗm. nṗrvṗṗṗṗ. ṗṗṗṗ

XVII.

1 ri)ʒ)ɪnnd. kʌnʌpʌ·rʌlʌlʒ. mʌ·ʒ)ʒ. ʒnʌkʌ·ʒ̃. mʌ·ʒ)n. ʒnʌkʌn. ʒnʌ·ʒ)ʒ. mʌ·ʒ)ʒ̃n. rʌ·ʒ)ʒ)nnd. ʒnʌ·ʒ)n. ʒnʌkʌn. ʒnʌ·ʒ)ʒ. mʌ·ʒ)n. ʒnʌkʌn. ʒnʌ·ʒ)ʒ. mʌ·ʒ)ʒ̃n. kʌnʌpʌ·rʌlʌlʒ

ahmākem. ainiθrē. vīspō.ārəδaēibiš. ahmākem. ātarəm. ātarəm. ātarəm

ātarəvaxšō. aēϑ. frasrūtōiϑ. ϑwarəϑ. ϑwarəϑ. ātarəvaxšō. rapaϑwō. ātarəvaxšō. ātarəvaxšō. ātarəvaxš

ᐊᑦᑎᓇᓂ. ᐃᓂᓯᓇᓕᒐᓂ. ᓇᒥᓂᓇᓕᒐᓂ. ᓇᒥᓂᓄᓇᓂ. ᓇᒥᓂᓂᓂᓂ. ᓄᓇᓂ. ᓄᓂᓗᓂᓂᓂᓂᓂᓂ. ᓂᓂᓇᑦ ᑐᓂ. ᓇᓂᓇᓂᓇᓂᓇᓂᓂᓂ. ᓇᓂᓂᓂᓂ. ᓇᓂᓂᓂᓂᓂᓂ

47 ละใช้. ชัชั. ทะทะคม. ฟิฟิฟิเฟิคะ. ฟิทคม. ทะทะสะฟะ. ทะทิทสะฟะ. ทะ. ทุทิทเฟ. ทุทิทเฟ. ทุทิทะ-
ชัล. ทะมิะทะมิทิทิชั. ทะทิทิชั. ทุทะคะฟ. ฟิทะฟ. ทะ. ทะรทะฟ. ทุทิทเฟ. ทุทิทเฟชะทะทะคะคะ.
ทะ. ทะทะคะ.ชะทะทะคะ. ทิทะ. ชะทะ. ทุทิทเฟ. ทุทะทุทิทะ. ทะทะทะ. ทะทุทะฟชิ. ทะ. ทุ. ทะฟ.
ทะชั. ทะมิะทะมิทิทิชั. ทะทิทิชั. ทุทิทะ. ทะมิะทะมิทิทิชั. ทะทิทิชั. ทุทะคะฟ. ฟิทะฟ. ทะ. ทุ.
ชะทะทุทิทเฟ. ทะทุทิทเฟชะทะทะคะ. ฟิทะฟ. ทะทะคะ. ทะทะคะ. ทะทะคะ. ทะ. ทะทะคะ. ทะทะคะ.
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ทะชิทะ.ทุทิทุทะทะทะชิทะ ·.· 36 ทะทุทะทิทะ. ทะทิทะ. ทุทิทะ. ทะทุทุทะชิทะ. ทะทะทะชิทะทิทะชิทะ. ทะทะ.
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Visprat.

II.

1 *ahmya zaoϑre barəsmanaēča ratavō mainyava āyese yešti. ratavō gaēϑya āyese yešti. ratavō upāpa āyese yešti. ratavō upasma āyese yešti. ratavō fraptərəǰāta āyese yešti. ratavō ravasčarāta āyese yešti. ratavō čaərəəhāča āyese yešti.*

2 *ahmya zaoϑre barəsmanaēča yāirya ašavana ašahe ratavō āyese yešti. maiδyōi.zarəmaēm payəəhəm ašavanəm ašahe ratūm āyese yešti. ahmya zaoϑre barəsmanaēča maiδyōišəməm vāstrō.dātainīm ašavanəm ašahe ratūm āyese yešti. ahmya zaoϑre barəsmanaēča +paitiš.hahīm hahīm ašavanəm ašahe ratūm āyese yešti. ahmya zaoϑre barəsmanaēča ayāϑriməm fraourvaēštriməm +varšniharštəmča ašavanəm ašahe ratūm āyese yešti. ahmya zaoϑre barəsmanaēča maiδyāirīm sarəδəm ašavanəm ašahe ratūm āyese yešti. ahmya zaoϑre barəsmanaēča hamaspaϑmaēdaēm arətō.karəϑnəm ašavanəm ašahe ratūm āyese yešti.*

3 *ahmya zaoϑre barəsmanaēča gaēϑanąm åəhairīm ašavanəm ašahe ratūm āyese yešti, yaṯ åəhairyō zīzanən. ahmya zaoϑre barəsmanaēča vīspe tē ratavō āyese yešti, yōi aoxta ahurō mazdå zaraϑuštrāi yasnyāča vahmyāča ašāṯ hača yaṯ vahištāṯ.*

4 *ahmya zaoϑre barəsmanaēča ϑwąm ratūm āyese yešti yim ahurəm mazdąm mainyaom mainyavanąm dāmanąm mainyaoyå stōiš ahūmča ratūmča. ahmya zaoϑre barəsmanaēča ϑwąm ratūm āyese yešti yim zaraϑuštrəm spitāməm gaēϑīm gaēϑyanąm dāmanąm gaēϑyayå stōiš ahūmča ratūmča.*

5 *ahmya zaoϑre barəsmanaēča raϑwąm framarətārəm āyese yešti yim narəm ašavanəm daδrānəm humatəmča manō hūxtəmča vačō hvarštəmča šyaoϑnəm, spəntąm ārmaitīm darətəm yōi mąϑrəm saošyantō yeńhe šyaoϑnāiš gaēϑå aša frādənte.*

6 *ahmya zaoϑre barəsmanaēča sarəδa ašavana ašahe ratavō āyese yešti. ahunəm vairīm frasraoϑrəm ašavanəm ašahe ratūm āyese yešti. ahmya zaoϑre barəsmanaēča ašəm vahištəm staoϑwəm ašavanəm ašahe ratūm āyese yešti. ahmya zaoϑre barəsmanaēča yeńhē.hātąm hufrāyaštąm ašaonīm ašahe ratūm ayese yešti.*

7 *ahmya zaoθre barəsmanaēča ahunavaitīm gāθąm ašaonīm ašahe ratūm āyese yešti. γənå hubayå hufəδrīš huraoδaəhō āyese yešti. ahmya zaoθre barəsmanaēča ahuməntəm ratuməntəm ašavanəm ašahe ratūm āyese yešti. hō zī asti +ahumača +ratumača yō ++ahurō mazdå++. ahmya zaoθre barəsmanaēča yasnəm sūrəm haptaəhāitīm ašavanəm ašahe ratūm āyese yešti. arədvīm sūrąm anāhitąm ašaonīm ašahe ratūm āyese yešti.*

8 *ahmya zaoθre barəsmanaēča uštavaitīm gāθąm ašaonīm ašahe ratūm āyese yešti. garayō ašaxᵛāθrå pouru.xᵛāθrå mazdaδāta ašavana ašahe ratavō āyese yešti. ahmya zaoθre barəsmanaēča spəntā.-mainyūm gāθąm ašaonīm ašahe ratūm āyese yešti. vərəθraγnəm ahuraδātəm āyese yešti, vanaintīmča uparatātəm āyese yešti.*

9 *ahmya zaoθre barəsmanaēča vohuxšaθrąm gāθąm ašaonīm ašahe ratūm āyese yešti. miθrəm vouru.gaoyaoitīm āyese yešti. rāma xᵛāstrəm āyese yešti. ahmya zaoθre barəsmanaēča vahištōištīm gāθąm ašaonīm ašahe ratūm āyese yešti. dahmąm vaəuhīm āfritīm āyese yešti. dahməmča narəm ašavanəm āyese yešti. uγrəm taxməm dāmōiš upamanəm yazatəm āyese yešti.*

10 *ahmya zaoθre barəsmanaēča airyamanəm išīm ašavanəm ašahe ratūm āyese yešti. ahmya zaoθre barəsmanaēča fšūšō.mąθrəm ašavanəm ašahe ratūm āyese yešti. ahmya zaoθre barəsmanaēča ratūm bərəzəm haδaoxtəm ašavanəm ašahe ratūm āyese yešti.*

11 *ahmya zaoθre barəsmanaēča ahūirīm frašnəm ašavanəm ašahe ratūm āyese yešti. ahūirīm ṯkaēšəm ašavanəm ašahe ratūm āyese yešti. ahmya zaoθre barəsmanaēča hadiš vāstravatō āyese yešti. vāstrəm bərətəm gave huδåəhe āyese yešti. gaodāyūm narəm ašavanəm āyese yešti.*

V.

1 *vīse vō, aməša spənta, staota zaota zbāta yašta framarəta aibiǰarəta yūšmākəm yasnāiča vahmāiča xšnaoθrāiča frasastayaēča yaṯ aməšanąm spəntanąm ahmākəm havaəhāiča ratufritayaēča ašavastāiča vərəθraγnyāiča hurunyāiča yaṯ saošyantąm ašaonąm.*

2 *pairī vā aməšā spəntā huxšaθrā huδåəhō daδąmi ‚tanvasčīṯ xᵛaĥyå uštanəm‘ pairī vīspå hujītayō.*

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

XII.

1 *haomanąmča harəšyamnanąm, yōi harəšyente raθwe bərəzaite yaṯ ahurāi mazdāi ašaone yaṯ zaraθuštrāi spitamāi frafšu +frāvīra-*

tāča hā vaəhuš sraošō ašyō, yō +aši hačaite +mązāraya, hāča iδa yōiϑwā +astū.

2 *humaya upaəhå čīšmaide ahunahe vairyehe ašaya frasrūtahe frasrāvayamnahe hāxanayåsča haomą hunxaintyå ašaya frašūtayå frašāvayamnayå.*

3 *aršuxδanąmča vačaəhąm sravaəhąmča zaraϑuštrinąm hvarštanąmča šyaoϑnanąm barəsmanąmča ašaya frastarətanąm haomanąmča ašaya hutanąm staotanąmča yesnyanąm daēnayåsča māzdayasnōiš mąϑwanąmča vaxəδwanąmča varštvanąmča.*

4 *aϑa zī nə +humāyō.tarača aəhən. humaya aēta dāmąn +daδəmaide humaya čišmaide humaya mainyāmaide, +yąm daϑaṯ ahurō mazdå ašava ϑraošta vohu manaəha vaxšt aša yā hātąm mazištača vahištača sraēštača. aϑa zī nə +humāyō.tarača +īžyō.tarača åəhāma yāiš spəntahe mainyəuš dāmąn yaṯ hīš humayača īžyāča činaϑāmaide.*

5 *humaya nō buyata asmana hāvana ayaəhaēna hāvana fraoirisimna frašāvayamna +nmānyača vīsyača zantavača +daŋhavača ahmi nmāne +aŋhe +vīse ahmi zantvō +aŋhe +daŋhvō ahmākəmča mazdayasnanąm frāyazəmnanąm haδa.aēsmanąm haδa.baoiδinąm haδa.ratufritinąm. aϑa zī nə +humāyō.tara aəhən.*

Nyāyišn.

III.

1 *nəmō ahurāi mazdāi nəmō amərašaēibyō spəntaēibyō nəmō måəhāi gaočiϑrāi nəmō paiti.dītāi nəmō paiti.dīti.*

2 *xšnaoϑra ahurahe mazdå tarōidīti aəvrahe mainyəuš. haiϑyāvarštąm hyaṯ vasnā +fərašō.təməm. staomi ašəm. — ašəm vohū . . . — fravarāne mazdayasnō zaraϑuštriš vīdaēvō ahura.ṯkaēšō hāvanəe ašaone ašahe raϑwe yasnāiča vahmāiča xšnaoϑrāiča frasastayaēča sāvaəhəe vīsyāiča ašaone ašahe raϑwe yasnāiča vahmāiča xšnaoϑrāiča frasastayaēča. måəhahe gaočiϑrahe gəušča aēvō.dātayå gəušča pouru.sarəδayå xšnaoϑra yasnāiča vahmāiča xšnaoϑrāiča frasastayaēča. — yaϑā ahū vairyō . . . mraotū.*

3 *nəmō ahurāi . . . paiti.dīti.*

4 *+kaδa må uxšyeiti, +kaδa må nərəfsaiti? panča.dasa må uxšyeiti, panča.dasa må nərəfsaiti. yå hē uxšyąstātō, tå nərəfsąstātō; tå nərəfsąstātō, yå hē uxšyąstātasčiṯ. kə, yā må uxšyeiti nərəfsaiti ϑwaṯ?*

5 *mąnəhəm gaočiϑrəm ašavanəm ašahe ratūm yazamaide. taṯ mąnəhəm paiti.vaēnəm taṯ mąnəhəm paiti.vīsəm raoxšnəm mąnəhəm aiwi.vaēnəm raoxšnəm mąnəhəm aiwi.vīsəm. hištənti amərśå spənta x^{v}arənō dārayeinti, hištənti amərśå spənta x^{v}arənō baxšənti ząm paiti ahuraδātąm.*

6 *āaṯ yaṯ mąnəhəm raoxšne tāpayeiti mišti urvaranąm zairi.-gaonanąm $^{+}$zarmaēm paiti zəmāδa uzuxšyeinti. antarəmąnəhåsča pərənō.mąnəhåsča vīšaptaϑåsča. antarəmąnəhəm ašavanəm ašahe ratūm yazamaide. pərənō.mąnəhəm ašavanəm ašahe ratūm yazamaide. vīšaptaϑəm ašavanəm ašahe ratūm yazamaide.*

7 *yazāi mąnəhəm gaočiϑrəm bayəm raēvantəm x^{v}arənaəuhantəm afnaəuhantəm tafnaəuhantəm varəčaəuhantəm xštāvantəm īštavantəm yaoxštavantəm saokavantəm zairimyāvantəm vohvāvantəm bayəm baēšazəm.*

8 *ahe raya x^{v}arənaəhača təm yazāi surunvata yasna mąnəhəm gaočiϑrəm zaoϑrābyō. mąnəhəm gaočiϑrəm ašavanəm ašahe ratūm yazamaide haomayō gava . . . tåsčā yazamaide.*

9 *yaϑā ahū vairyō . . . —. yasnəmča vahməmča aoǰasča zavarəča āfrīnāmi mąnəhahe gaočiϑrahe gəušča aēvō.dātayå gəušča pouru.-sarəδayå. — ašəm vohū . . . —.*

10 *dasta aməm vərəϑraynəmča dasta gəuš x^{v}āϑrō.nahīm dasta naraṃ $^{+}$pouru.tātəm stāhyanąm vyāxananąm vanatąm avanəmnanąm $^{+}$haϑravanantąm hamərəϑā $^{+}$haϑravanantąm duš.mainyuš $^{+}$stōi $^{+}$rapantąm $^{+}$čiϑra.avaəhąm.*

11 *yazata pouru.x^{v}arənaəha yazata pouru.baēšaza čiϑra vō buyārəš masānå ciϑra vō zavanō.savō čiϑrəm bōiṯ yūžəmčiṯ x^{v}arənō yazəmnāi āpō dāyata.*

Gāh.

V.

1 *xšnaoϑra ahurahe mazdå. — ašəm vohū . . . —. fravarāne mazdayasnō zaraϑuštriš vīdaēvō ahura.ṯkaēšō ušahināi ašaone ašahe raϑwe yasnāiča vahmāiča xšnaoϑrāiča frasastayaēča. bərəǰyāi nmānyāiča ašaone ašahe raϑwe yasnāiča vahmāiča xšnaoϑrāiča frasastayaēča.*

2 *sraošahe ašyehe ašivatō vərəϑrāǰanō frādaṯ.gaēϑahe rašnaoš razištahe arštātasča frādaṯ.gaēϑayå varədaṯ.gaēϑayå xšnaoϑra yasnāiča vahmāiča xšnaoϑrāiča frasastayaēča. — yaϑā ahū vairyō zaotā . . . mraotū.*

3 *ahurəm mazdąm ašavanəm ašahe ratūm yazamaide. zaraϑuštrəm ašavanəm ašahe ratūm yazamaide. zaraϑuštrahe ašaonō fravašīm yazamaide. aməsā spəntā ašaonąm yazamaide.*

4 *ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide astvatō manahyāča. +apanō.təməm raϑwąm yazamaide yaētuštəməm yazatanąm haəhanuštəməm ašahe raϑwąm aiwinasąstəməm ǰaymūštəmąm ašaonō ašahe raϑwō ratufritīm yazamaide.*

5 *ušahinəm ašavanəm ašahe ratūm yazamaide. ušąm srīrąm yazamaide. ušåəhəm yazamaide xšōiϑnīm ravaṯ.aspąm framən.narąm framən.narō.vīrąm yā xᵛāϑravaiti ++nmānyāiti. ušåəhəm yazamaide rəvīm ranǰaṯ.aspąm, yā sanaṯ aoi haptō.karšvairīm ząm. avąm ušąm yazamaide. ahurəm mazdąm ašavanəm ašahe ratūm yazamaide. vohu manō yazamaide. ašəm vahištəm yazamaide. xšaϑrəm vairīm yazamaide. spəntąm vaəuhīm ārmaitīm yazamaide.*

6 *bərəǰīm ašavanəm ašahe ratūm yazamaide. bərəǰa vaəhāuš ašahe bərəǰa daēnayå vaəhuyå māzdayasnōiš nmānyehe raϑwō yasnāiča vahmāiča nmānīmča ašavanəm ašahe ratūm yazamaide.*

7 *sraošəm ašīm huraoδəm vərəϑrāǰanəm frādaṯ.gaēϑəm ašavanəm ašahe ratūm yazamaide. rašnūm razištəm yazamaide. arštātəmča frādaṯ.gaēϑąm varədaṯ.gaēϑąm yazamaide.*

Sīh Rōčak.

II.

1, 2, 7, 13.

1 *ahurəm mazdąm raēvantəm xᵛarənaəuhantəm yazamaide. aməšā spəntā huxšaϑrā huδåəhō yazamaide.*

2 *vohu manō aməšəm spəntəm yazamaide. āxštīm hąm.vaintīm yazamaide tarəδātəm anyāiš dāmąn. āsnəm xratūm mazdaδātəm yazamaide. gaošō.srūtəm xratūm mazdaδātəm yazamaide.*

7 *amərətatātəm aməšəm spəntəm yazamaide. fšaonīm vąϑwąm yazamaide. +aspanāča yəvīnō yazamaide. gaokərənəm sūrəm mazdaδātəm yazamaide. miϑrəm vouru.gaoyaoitīm yazamaide. rāma xᵛāstrəm yazamaide. ašəm vahištəm ātrəmča ahurahe mazdå puϑrəm yazamaide. bərəzantəm ahurəm xšaϑrīm xšaētəm apąm napātəm aurvaṯ.aspəm yazamaide apəmča mazdaδātąm ašaonīm yazamaide. ašāunąm vaəuhīš sūrå spəntå fravašayō yazamaide yənåsča vīrō.vąϑwå yazamaide yāiryąmča hušitīm yazamaide aməmča hutaštəm huraoδəm*

yazamaide vərəϑraγnəmča ahuraδātəm yazamaide vanaintīmča uparatātəm yazamaide. sraošəm ašīm huraoδəm vərəϑrāǰanəm frādaṯ.gaēϑəm ašavanəm ašahe ratūm yazamaide. rašnūm razištəm yazamaide. arštātəmča frādaṯ.gaēϑąm varədaṯ.gaēϑąm yazamaide.

13 *tištrīm stārəm raēvantəm x^{v}arənaŋuhantəm yazamaide. satavaēsəm frāpəm sūrəm mazdaδātəm yazamaide. vīspe stārō afščiϑra yazamaide. vīspe stārō zəmasčiϑra yazamaide. vīspe stārō urvarōčiϑra yazamaide. vanantəm stārəm mazdaδātəm yazamaide. aoe strāuš yazamaide, yōi hapta haptōiringa mazdaδāta x^{v}arənaŋuhanta baēšazya paitištātəe yāϑwąm pairikanąmča.*

Yasna.

XI.

1—7.

1 *ϑrāyō ⁺haiϑīm.ašavanō ⁺āfri.vačaŋhō zavainti gāušča aspasča haomasča.*

gāuš zaotārəm zavaiti: ‚uta buyå afrazaintiš uta dāuš.sravå hačimnō, yō mąm x^{v}āstąm nōiṯ baxšahe, āaṯ mąm tūm fšaonayehe nāiryå vā puϑrahe vā haoyå vā maršuyå‘.

2 *aspō bāšārəm zavaiti: ‚mā buyå aurvatąm yūxta mā aurvatąm aiwišasta mā aurvatąm niϑaxta, yō mąm zāvarə nōiṯ ǰaiδyehi ⁺pouru.maiti hanǰamaine ⁺pouru.nairyå karšuyå‘.*

3 *haomō x^{v}āšārəm zavaiti: ‚uta buyå afrazaintiš uta dāuš.sravå hačimnō, yō mąm ⁺aiwiš.hutəm dārayehi yaϑa tāyūm pəšō.sārəm; nava ahmi pəšō.sārō azəm yō haomō ašava dūraošō.* 4 *us mē pita haomāi draonō frārənaoṯ ahurō mazdå ašava haŋuharəne ⁺maṯ hizvō hōyūmča dōiϑrəm.* 5 *yō mąm taṯ draonō zināṯ vā trəfyāṯ vā apa vā yāsāiti, yaṯ mē daϑaṯ ahurō mazdå ašava haŋuharəne ⁺maṯ hizvō hōyūmča dōiϑrəm,* 6 *nōiṯ ahmi nmāne ⁺zānaite āϑrava naēδa raϑaēštå naēδa vāstryō fšuyąs, āaṯ ahmi nmāne zayånte dahakāča mūrakāča pouru.sarəδa varšnāča.* 7 *ϑwāšəm ā gāuš frāϑwərəsō tančištāi haomāi draonō, mā ϑwā haomō bandayāṯ yaϑa mairīm bandayaṯ yim tūirīm fraŋrasyānəm maδəme ϑrišve ⁺aŋhå zəmō ⁺pairiš.x^{v}axtəm ayaŋhahe‘.*

LV.

1—6.

1 *vīspå gaēϑåsča tanvasča azdəbīšča uštānąsča kəhrpasča təvīšīšča baoδasča urvānəmča fravašīmča pairiča dadəmahī āča vaēδa-*

yamahī: āaṯ dīš āvaēδayamahī gāϑābyō spəntābyō ratuxšaϑrābyō ašaonibyō.

2 *yå nō hənti gāϑå harəϑravaitīšča pāϑravaitīšča mainyuš.-xᵛarəϑåsča, yå nō hənti urune ᵘvaēm xᵛarəϑəmča vastrəmča: tå nō hənti gāϑå harəϑravaitīšča pāϑravaitīšča mainyuš.xᵛarəϑåsča, tå nō hənti urune ᵘvaēm xᵛarəϑəmča vastrəmča, tå nō buyąn humiždå aš.miždå ašō.miždå parō.asnāi aəuhe pasča astasča baoδaəhasča ⁺vī.urvīštīm.*

3 *tā nō ama tā vərəϑraγna tā ⁺dasvarə tā baēšaza tā fradaϑa tā varədaϑa tā havaəha tā aiwyāvaəha tā huδåəha tā ašavasta tā frārāiti tā vīdīše uzǰamyąn yā staota yesnya, yaϑa hīš fradaϑaṯ mazdå yə səvištō vərəϑraǰå frādaṯ.gaēϑō pāϑrāi ašahe gaēϑanąm harəϑrāi ašahe gaēϑanąm suyamnanąmča saošyantąmča vīspayåsča ašaonō stōiš.*

4 *vīspəm ašavanəm aya ratufrita hvāvayaəhəm ǰasəntəm paiti.-barāhi humatāišča hūxtāišča hvarštāišča.*

5 *aṡəmča vohuča manō yazamaide. gāϑå spəntå ratuxšaϑrå ašaonīš yazamaide.*

6 *staota yesnya yazamaide yā dātā aəhāuš paouruyehyā marəmna vərəzimna ⁺sixšəmna sāčayamna dadrāna paitišāna paitiš-marəmna framarəmna frāyazəmna frašəm vasna ahūm daϑāna.*

7 *baγąm staotanąm yesnyanąm yazamaide. staotanąm yesnya-nąm yazamaide frasraoϑrəmča framarəϑrəmča fragāϑrəmča frāyaš-tīmča. — yeńhē hātąm . . . tåsčā yazamaide.*

LXII.

1—10.

1 *yasnəmča vahməmča hubərətīmča ušta.bərətīmča vanta.bərə-tīmča āfrīnāmi tava ātarš, puϑra ahurahe mazdå. yesnyō ahi vahmyō, yesnyō buyå vahmyō nmānāhu mašyākanąm. ušta buyāṯ ahmāi naire, yasə ϑwā bāδa frāyazāite aēsmō.zastō barəsmō.zastō gao.zastō hā-vanō.zastō.*

2 *dāityō.aēsmi.buyå dāityō.baoiδi.buyå dāityō.piϑwi.buyå dāityō.-upasayeni.buyå pərənāyuš.harəϑri.buyå dahmāyuš.harəϑri.buyå ātarš, puϑra ahurahe mazdå,* 3 *saoči.buye ahmya nmāne maṯ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšaϑi.buye ahmya nmāne darəγəmčiṯ aipi zrvānəm upa sūrąm ⁺frašō.kərəitīm haδa sūrayå vaəhuyå frašō.kərətōiṯ.*

4 *dāyå mē ātarš, puϑra ahurahe mazdå, āsu xᵛāϑrəm āsu ϑrāitīm āsu ǰītīm pouru xᵛāϑrəm pouru ϑrāitīm pouru ǰītīm mastīm spānō xṡviwrəm hizvąm urune uši xratūm pasčaēta masitəm mazån-*

təm apairi.āθrəm 5 *nairyąm pasčaēta hąm.varəitīm ərəδwō.zəngąm axᵛafnyąm āsitō.gātūm ǰayāurūm tuθrušąm āsnąm ⁺frazaintīm karšō.-rāząm vyāxanąm hąm.raoδąm hvāpąm ązō.būǰim hvīrąm, yā mē frāδayāṯ nmānəmča vīsəmča zantūmča daiϑyūmča daiϑhusastīmča.*

6 *dāyå mē ātarš, puθra ahurahe mazdå, yā mē aəhaṯ afra-sånəhå nūrəmča yavaēča tāite, vahištəm ahūm ašaonąm raočaəhəm vīspō.xᵛāθrəm, zazə buye vaəhāuča mižde vaəhāuča ⁺sravahe urunaēča darəye havaəhe.*

7 *vīspaēibyō sastīm baraiti ātarš mazdå ahurahe, yaēibyō aēm ⁺hąm.pačaiti xšāfnīmča sūirīmča; vīspaēibyō hača ⁺izyeiti ⁺hubərəitīm ⁺uštā.bərəitīmča ⁺vantā.bərəitīmča spitama.*

8 *vīspanąm para.čarəntąm ātarš zasta ādiδaya: ‚čīm haxa haše ⁺baraiti fračarəθwå armaēšāiδe?‘*

9 *āaṯ yezi šē aēm baraiti aēsməm vā ašaya bərətəm barəsma vā ašaya frastarətəm urvarąm vā haδānaēpatąm, ā hē pasčaēta frī-naiti ātarš mazdå ahurahe xšnūtō aṯbištō ⁺hayδaəhəm:* 10 *‚upa θwā haxšōiṯ gəuš rąθwa upa vīranąm pourutās, upa θwā vərəzvaṯča manō vərəzvatiča haxšōiṯ aəuha; ⁺urvāxš.aəuha gaya ǰiγaēša tå xšapanō yå ⁺ǰvāhi‘. imaṯ āθrō āfrivanəm, yō ahmāi aēsməm baraiti hikūš ⁺raočas.pairīštąm ašahe bərəǰa ⁺yaoždātąm.*

XXVII.

13—15.

13 *yaθā ahū vairyō aθā ratuš ašāṯčīṯ hačā*
vaəhəuš dazdā manaəhō šyaoθananąm aəhəuš mazdāi
xšaθrəmčā ahurāi ā yim ⁺drəgubyō dadaṯ vāstārəm.

14 *ašəm vohū vahištəm astī uštā astī uštā ahmāi hyaṯ ašāi vahištāi ašəm.*

15 *yeϑhē hātąm āaṯ yesnē paitī vaəhō*
mazdå ahurō vaēθā ašāṯ hačā
yåəhąmčā tąščā tåščā yazamaidē.

XIX.

1 *pərəsaṯ zaraθuštrō ahurəm mazdąm: ahura mazda mainyō spəništa dātarə gaēθanąm astvaitinąm ašāum, čiṯ avaṯ vačō ās, ahura mazda, yaṯ mē frāvaočō,* 2 *para asməm para āpəm para ząm para gąm para urvarąm para ātrəm ahurahe mazdå puθrəm para narəm ašavanəm para daēvāišča xrafstrāiš mašyāišča para vīspəm ahūm astvantəm para vīspa ⁺vohū mazdaδāta ašačiθra?*

3 *āaṯ mraoṯ ahurō mazdå: baγa aēša ās ahunahe vairyehe, spitama zaraϑuštra, yaṯ tē frāvaočəm* 4 *para asməm para āpəm para ząm para gąm para urvarąm para ātrəm ahurahe mazdå puϑrəm para narəm ašavanəm para daēvāišča xrafstrāiš mašyāišča para vīspəm ahūm astvantəm para vīspa ⁺vohū mazdaδāta ašačiϑra.*

5 *hā mē baγa ahunahe vairyehe, spitama zaraϑuštra, anapyūxδa anapišūta srāvayamna satəm paiti anyaēšąm raϑwąm gāϑanąm anapyūxδanąm anapišūtanąm srāvayamnanąm; āaṯ aipyūxδa aipišūta srāvayamna dasa paiti anye ratavō.*

6 *yasča mē aētahmi aəhvō yaṯ astvainti, spitama zaraϑuštra baγąm ahunahe vairyehe marāṯ frā vā marō drənǰayāṯ frā vā drənǰayō srāvayāṯ frā vā srāvayō yazāite, ϑrīščiṯ tarō pərətūmčiṯ hē urvānəm vahištəm ahūm frapārayeni azəm yō ahurō mazdå ā vahištāṯ aəhaoṯ ā vahištāṯ ašāṯ ā vahištaēibyō raočābyō.*

7 *yasča mē aētahmi aəhvō yaṯ astvainti, spitama zaraϑuštra, baγąm ahunahe vairyehe drənǰayō ⁺apa.raoδayete yaṯ vā naēməm yaṯ vā ϑrišum yaṯ vā čaϑrušum yaṯ vā paəntaəhum, pairi dim tanava azəm yō ahurō mazdå urvānəm hača vahištāṯ aəhaoṯ; avavaitya bązasča fraϑasča pairi.tanuya, yaϑa īm zå. astiča īm zå avaiti bązō yavaiti fraϑasčiṯ.*

8 *frača aētaṯ vačō vaoče yaṯ ahumaṯ yaṯ ratumaṯ para avaiṅhe ašnō dåəhōiṯ para āpō para zəmō para urvarayå para gāuš čaϑwarə.-paitištānayå dåəhōiṯ para narš ašaonō bipaitištānahe ząϑāṯ para avaiṅhe hū ϑwarštō kəhrpya ape aməšanąm spəntanąm dāhīm.*

9 *frā mē spanyå ⁺mainivå vavača vīspąm ašaonō stīm haitīmča bavaintīmča būšyeintīmča šyaoϑnō.tāitya: ‚syaoϑənanąm aəhāuš mazdāi‘.*

10 *aētaṯča aēšąm uxδanąm ⁺uxδō.təməm, yāiš yava frača vaoče frača mruye frača ⁺vaxšyeite. asti zī ana avavaṯ uxδata, yaϑa yaṯ diṯ vīspō aəhuš astvå āsaxšaṯ ⁺sašąs dadrānō nī pairi iriϑyąstātaṯ haraite.*

11 *aētaṯča nō vačō frāvaoče ⁺sixšaēmča hišmāirīmča ⁺yaϑana kahmāičiṯ hātąm ašāṯ hača yaṯ vahištāṯ.*

12 *yaϑa frā iδa āmraoṯ, yaṯ dim ahūmča ratūmča ādadaṯ: iϑa dim para.činasti yim ahurəm mazdąm manas.paoiryaēibyō dāmabyō. yaϑa īm vīspanąm mazištəm činasti aϑa ahmāi dāmąn činasti.*

13 *yaϑa mazdå hujītīš vaəhāuš iδa ϑritīm ṯkaēšəm ādrənǰayeiti; dazda manaəhō para īm iδa manaəhe činasti yaϑa fradaxštārəm manaəhe; manaəhō aētavaitya īm kārayeiti; šyaoϑənanąm iδa ahūm kārayeiti.*

14 *yaṯ dim dāmabyō činasti mazda; iϑa təm yaṯ ahmāi dāmąn. xšaϑrəm ahurāi činasti taṯ mazda tava xšaϑrəm. +drəgubyō vāstārəm činasti yaϑa urvaϑəm spitamāi panča ṯkaēša. vīspəm vačō fravākəm haurum vačō ahurahe mazdå.*

15 *vahištō ahurō mazdå ahunəm vairīm frāmraoṯ, vahištō hāmō kārayaṯ. hiϑwaṯ akō abavaṯ antarəča drvantəm āmrūta aya antarə.-uxti: nōiṯ nā manå nōiṯ saŋha nōiṯ xratavō naēδa varəna nōiṯ uxδa naēδa šyaoϑna nōiṯ daēnå nōiṯ urvąnō hačinte.*

16 *aētaṯča vačō mazdaoxtəm ϑri.afsməm čaϑru.pištrəm pančaratu +rāiti.hankərəϑəm. kāiš hē afsmąn? humatəm hūxtəm hvarštəm.* 17 *kāiš pištrāiš? āϑrava raϑaēštå vāstryō fšuyąs hūitiš. vīspaya ++irina hačimna naire ašaone +arš.manaŋha +arš.vačaŋha +arš.šyaoϑna +ratuš.mərəta daēnō.sāča, yeŋhe +šyaoϑanāis gaēϑå aša frādənte.* 18 *kaya ratavō? nmānyō, vīsyō, zantumō, +daϑyumō, zaraϑuštrō puxδō; åŋhąm daϑyunąm yå anyå rąjōiṯ zaraϑuštrōiṯ; čaϑru.ratuš raya zaraϑuštriš. kaya aiŋhå ratavō? nmānyasča vīsyasča zantumasča zaraϑuštrō tūiryō.* 19 *kaṯ humatəm? ašavanəm +manas.paoiryō. kaṯ hūxtəm? mąϑrō spəntō. kaṯ hvarštəm? staotāiš aša.paoiryāišča dāmābīš.* 20 *mazdå frāmraoṯ. čīm frāmraoṯ? ašavanəm mainyaomča gaēϑīmča. čvąs frāmraoṯ fravākəm? vahištō xšayamnō. čvantəm? ašavanəm vahištəmča avasō.xšaϑrəmča.*

21 *bayąm ahunahe vairyehe yazamaide. ahunahe vairyehe yazamaide frasraoϑrəmča framarəϑrəmča fragāϑrəmča frāyaštīmča. yeŋhē hātąm āaṯ yesnē paitī.*

XII.

1—7.

1 *nāismī daēvō. fravarānē mazdayasnō, zaraϑuštriš, vīdaēvō, ahura.ṯkaēšō, staotā aməšanąm spəntanąm, yaštā aməšanąm spəntanąm. ahurāi mazdāi vaŋhavē vohumaitē vīspā vohū činahmī ašāunē raēvaitē xᵛarənaŋuhaitē yā zī čičā vahištā, yeŋhē gāuš, yeŋhē ašəm, yeŋhē raočå, yeŋhē raočābīš rōiϑwən xᵛāϑrā.* 2 *spəntąm ārmaitīm vaŋuhīm vərənē, hā mōi astū. us gāuš stuyē tāyāaṯčā hazaŋhaṯčā, us mazdayasnanąm vīsąm zyānayaēčā vīvāpaṯčā.* 3 *fərā manyaēibyō råŋhē vasā.yāitīm vasā.šəitīm, yāiš upairī +āya +zəmā gaobīš +šyeintī. nəmaŋhā ašāi uzdātå paitī avaṯ stuyē: nōiṯ ahmāṯ +ā +zyānīm nōiṯ vīvāpəm xštā māzdayasnīš aoi vīsō, nōiṯ astō nōiṯ uštānahē činmānī.*

4 *vī daēvāiš ayāiš +avaŋhīš anarətāiš akō.dābīš sarəm mruyē hātąm draoǰištāiš hātąm paošištāiš hātąm avaŋhutəmāiš, vī daēvāiš, vī daēvavaṯbīš, vī yātuš, vī yātumaṯbīš, vī kahyāčīṯ hātąm ātarāiš vī manəbīš vī vačəbīš vī šyaoϑanāiš vī čiϑrāiš; vī zī anā sarəm mruyē yaϑanā drəgvātā +rąxšyantā.*

5 *aϑā aϑā čōiṯ ahurō mazdå zaraϑuštrəm aδaxšayaētā vīspaēšū +frašnaēšū vīspaēšū hanǰamanaēšū, yāiš apərəsaētəm mazdåsčā zaraϑuštrasčā.*

6 *aϑā aϑā čōiṯ zaraϑuštrō daēvāiš sarəm vyāmrvītā vīspaēšū +frašnaēšū vīspaēšū hanǰamanaēšū, yāiš apərəsaētəm mazdåsčā zaraϑuštrasčā. aϑā azəmčīṯ yō mazdayasnō zaraϑuštriš daēvāiš sarəm vīmruyē, yaϑā anāiš vyāmrvītā yə̄ aśavā zaraϑuštrō.*

7 *+yāvaranā āpō +yāvaranā urvarå +yāvaranā gāuš hudå yāvaranō ahurō mazdå, yə̄ gąm dadā yə̄ narəm ašavanəm, yāvaranō as zaraϑuštrō yāvaranō kavā vīštāspō yāvaranā fərašaoštrā ǰāmāspā yāvaranō kasčīṯ saošyantąm haiϑyāvarəząm +ašaonąm, tā varənāčā ṯkaēšāčā mazdayasnō ahmī.*

LIV.

1 *ā airyəmā išyō rafəδrāi ǰantū*
nərəbyasčā nāiribyasčā zaraϑuštrahē
vaŋhāuš rafəδrāi manaŋhō yā daēnā vairīm hanāṯ mīždəm
ašahyā yāsā aśīm yąm išyąm ahurō masatā mazdå.

2 *airyamanəm iśīm yazamaide amavantəm vərəϑrāǰanəm viṯbaēšaŋhəm mazištəm āšahe sravaŋhąm. gāϑå spəntå ratuxšaϑrå ašaonīš yazamaide. staota yesnya yazamaide yā dātā aŋhāuš +paouruyehyā. yeŋhē hātąm āaṯ yesnē paitī . . . tåsčā yazamaide.*

Haδōxt Nask.

II.

1 *pərəsaṯ zaraϑuštrō ahurəm mazdąm: „ahura mazda +mainyō spəništa dātarə gaēϑanąm astvaitinąm ašāum, yaṯ aśava para.iriϑyeiti, kva aētąm xšapanəm havō urva +vaŋhaiti?“* 2 *āaṯ mraoṯ ahurō mazdå: „asne vayδanāṯ nišhiδaiti uštavaitīm gāϑąm srāvayō uštatātəm nimraomnō ‚uštā ahmāi yahmāi uštā kahmāičīṯ vasə̄ xšayąs mazdâ dāyāṯ ahurō‘. upa aētąm xšapanəm avavaṯ šātōiš urva +išaiti yaϑa vīspəm imaṯ yaṯ ǰuyō aŋhuš.“* 3 *„yąm bityąm kva aētąm xšapanəm*

havō urva ⁺vaəhaiti?“ 4 *āaṯ mraoṯ ahurō mazdå: „asne . . . [= 2]. upa aētąmčiṯ xšapanəm avavaṯ šātōiš . . . [= 6].“* 5 *„yąm ϑrityąm kva aētąmčiṯ xšapanəm havō urva ⁺vaəhaiti?“* 6 *āaṯ mraoṯ ahurō mazdå: „asne . . . [= 2]. upāča aētąmčiṯ xšapanəm avavaṯ šātōiš urva ⁺išaiti yaϑa vīspəm imaṯ yaṯ ǰuyō aəhuš.* 7 *ϑrityå xšapō ϑraošta vyusą saδayeiti yō narš ašaonō urva urvarāhuča paiti ⁺baoδišča vīdiδārəmnō saδayeiti: ā dim vātō upa.vāvō saδayeiti rapiϑwitaraṯ hača naēmāṯ rapiϑwitaraēibyō hača naēmaēibyō hubaoiδiš huδaoiδitarō anyaēibyō vātaēibyō.* 8 *āaṯ təm vātəm nåəhaya ⁺uzgrəmbayō saδayeiti yō narš ašaonō urva: ‚kudaδaēm vātō vāiti, yim yava vātəm nåəhābya hubaoiδitəməm ǰigaurva?‘* 9 *aəhå dim vātayå frārənta saδayeiti yā hava daēna kainīnō kəhrpa srīrayå xšōiϑnyå auruša.bāzvō amayå huraoδayå ⁺uzarštayå bərəzaityå ərədvafšnyå sraotanvō āzātayå raēvasčiϑrayå panča.dasayå raoδaēšva kəhrpa avavatō ⁺sraya yaϑa dąmąn sraēštāiš.* 10 *āaṯ hīm aoxta pərəsō yō narš ašaonō urva: ‚čišča čarāitiš ahi, yąm iṯ yava čarāitinąm kəhrpa sraēštąm dādarəsa?‘* 11 *āaṯ ⁺hē ⁺paiti.aoxta yā hava ⁺daēna: ‚azəm bā ⁺tē ahmi, yum, humanō hvačō ⁺hušyaoϑna ⁺hudaēna yā hava daēna ⁺xᵛaēpaiϑe.tanvō. čišča ϑwąm čakana ava masanača vaəhanača srayanača hubaoiδitača vərəϑraǰąstača paiti.dvaēšayantača yaϑa yaṯ ⁺mē saδayehi.* 12 *tum mąm ⁺⁺čakana, yum, humanō hvačō ⁺hušyaoϑna ⁺hudaēna ava masanača vaəhanača srayanača yaϑa yaṯ ⁺tē saδayemi.* 13 *yaṯ tum ainim avaēnōiš saočayača kərənavantəm baosavasča varaxəδråsča ⁺⁺varōžintəm urvarō.strayąsča kərənavantəm, āaṯ tum nišhiδōiš gāϑåsča srāvayō apasča vaəuhīš yazəmnō ātarəmča ahurahe mazdå narəmča ašavanəm kuxšnvąnō asnāaṯča ǰasəntəm durāaṯča.* 14 *āaṯ mąm friϑąm haitīm friϑō.tarąm srīrąm haitīm srīrō.tarąm bərəxδąm haitīm bərəxδō.tarąm frataire gātvō åəhanąm fratarō.taire gātvō nišāδayōiš, aēta humata aēta hūxta aēta hvaršta; āaṯ mąm narō paskāṯ yazənte ahurəm mazdąm darəγō.yaštəmča hąm.parštəmča.‘* 15 *paoirīm gāma frabaraṯ yō narš ašaonō urva humate paiti nidaδāṯ bitīm gāma frabaraṯ yō narš ašaonō urva hūxte paiti nidaδāṯ ϑritīm gāma frabaraṯ yō narš ašaonō urva hvaršte paiti nidaδāṯ tūirīm gāma frabaraṯ yō narš ašaonō urva anayraēšva raočōhva nidaδāṯ.* 16 *ā dim aoxta pərəsō pourvō ašava para.iriϑyō: ‚kaϑa, ašāum, para.iriϑyō? kaϑa, ašāum, apa.ǰasō šitibyasča hača gaomaitibyasča ⁺vayavaitibyasča hača māyavaitibyasča astvataṯ hača aəhaoṯ manahīm avi ahūm iϑyeǰaəuhataṯ hača aəhaoṯ aiϑyeǰaəhuntəm avi ahūm? kaϑa ⁺tē darəγəm ušte abavaṯ?* 17 *āaṯ mraoṯ ahurō mazdå: mā dim pərəsō, yim pərəsahi yim xrvantəm āiϑivantəm urvištrəm pantąm aiwitəm yaṯ astasča*

baoδaŋhasča vī.urvištīm. 18 *xᵛarəϑanąm ⁺hē ⁺barətąm ⁺zarmayehe raoγnahe taṯ asti yūnō humanaŋhō hvačaŋhō hušyaoϑnahe ⁺hudaēnahe xᵛarəϑəm pasča para.iristīm taṯ nāirikayāi frāyō.humatayāi frāyō.-hūxtayāi frāyō.hvarštayāi huš.hąm.sāstayāi ratuxšaϑrayāi ašaonyāi xᵛarəϑəm pasča para.iristīm.*

Nīrangastān.

19—27.

19 *dahmō dahmāi aoxte: „⁺frā ⁺mā, ⁺narə, ⁺gārayōiš, yaṯ ratuš ⁺fritōiš ⁺ājasāṯ.“ vīsaiti dim fraγrārayō, nōiṯ fraγrāγrāyeiti. aēšō ratufriš, ⁺yō ǰaγāra.*

20 *čvaiti narąm ⁺haxtō zaota ratufriš ahunəm vairīm frasraošyehe? ⁺vīspaēibyō aēibyō yōi hē ⁺maδəmya vača frasrāvayamnahe vā upa.srunvanti ⁺yaṯ vā ⁺yasnəm ⁺yazəmnahe.*

21 *surunaoiti zaota upa.sraotaranąm, nōiṯ upa.sraotārō zaotarō; zaota ratufriš, ⁺aētavatō upa.sraotārō yavaṯ ⁺framarənti. nōiṯ zaota ⁺upa.sraotaranąm; ⁺upa.sraotārō ratufryō, aētavatō zaota yavaṯ framaraite.*

22 *⁺sraoϑra ⁺nā gāϑanąm ⁺ratufriš paiti.astiča yasnahe ⁺aδa ⁺fšūšō mąϑrahe; ahe zī nā ⁺sravaŋhō aframarənti āstryeite yaϑa gāϑanąmčiṯ. gāϑå srāvayō yasnəm yazəntəm paitištāiti vīspanąm [gāϑanąm] ratufriš; yasnəm ⁺yazāiti gāϑanąm ⁺srāvayamnanąm paitišti yasnahe aēvahe ratufriš aratufriš gāϑanąm.*

23 *yā gāϑå ⁺afsmainivąn ⁺srāvayatō, ᵘva ratufriš; vačastaštivaṯ ⁺srāvayatō, aētavatō ⁺katarasčiṯ ratufriš yavaṯ framarənti.*

24 *yā yasnəm ⁺yazənti ⁺afsmainivąn vā vačastaštivaṯ vā, ᵘva ratufrya; hąm.sruṯ.vāčayāδa ⁺yazənti ᵘva ⁺aratufrya. kaṯ hąm.sruṯ.-vāčimča? yaṯ hakaṯ ⁺āmrutō ⁺afsmainivąnča ⁺vačastaštivaṯča, avi ⁺anyō surunvainti nōiṯ ainyō, aēšō ⁺ratufriš, yō nōiṯ ⁺aiwi.srunvaiti.*

25 *yō gāϑanąm anumaiti vā ⁺anumainyete ainyehe vā srāvayantō paitištanti anyō vā hē dahmō srutå gāϑå daδāiti, ⁺ratufriš; asrutå daδāiti, . . .*

26 *yō gāϑå srāvayeiti apō vā paitiš.xᵛaine raoδaŋhō vā kərəsąm vā ⁺gaδō.tinąm ⁺⁺gāϑanąm vā vāsyantanąm⁺⁺, yezi ⁺hvaēibya ⁺ušibya aiwi.srunvaiti, ratufriš; yezi aaṯ nōiṯ hvaēibya ušibya aiwi.surunvaiti, apayāṯ; yezi apōiš, . . .; āaṯ nōiṯ apōiš, aētaδa ⁺maδmya ⁺vača framarəmnō ratufriš.*

27 *+čvata nā +nitəma vača gāϑā srāvayō ratufriš? yaṯ hē nazdištō dahmō vī.srunvaiti, yavaṯ vā aēm aēm havaēibya ušibya.*

72—84.

72 *čiš zaotarš +kairīm aəhaṯ +myazdōiš +ayąn? +gāϑāsča frasrāvayāiti vačimča aəhe +astvaite paiti.āδayāṯ: aϑā ratuš; āaṯ hāvanānō, yaṯ haoməmča ahunavaṯ aəhavanəmča +vīmanāṯ.*

73 *āaṯ +ātravaxšahe, yaṯ ātrəmča aiwi.vaxšayāṯ aϑrasča tišrō ϑraxtiš yaoždaϑaṯ zaoϑraēča vāčim paiti.āδayāt: aϑā ratuš.*

74 *āaṯ frabərətarš, yaṯ āϑrasča aēvąm ϑraxtim yaozdaϑaṯ barəsmąnča frakəm āϑraēča yasnō.kərətaēibyō paiti.barāṯ.*

75 *āaṯ +āsnatarš, yaṯ haoməmča āsnayāṯ haoməmča pairi.harəzāṯ.*

76 *āaṯ +raēϑwiškarahe, yaṯ haoməmča gava +raēϑwayāṯ baxšayāaṯča.*

77 *āpəm ābərəs ābarāṯ; +sraošāvarəzō aiwyāxšayāṯ.*

78 *+zaotarš dāityō gātuš maδəmya nmānahe maδəmāṯ arāϑraoṯ apa.sritō* 79 *++stnuiuxtiš. havanānō dašinəm upa sraxtīm frataraṇ barəsmąn aparąm āϑrō; haoyāṯ +hē +naēmāṯ āsnatarš. +ātravaxšahe dāityō yātuš +dašinəm upa +ϑraxtim +frataraṃ āϑrō. frabərətarš dāityō gātuš +haoyąm upa ϑraxtim frataraṇ barəsmąn; dašināṯ +hē +naēmāṯ raēϑwiš.karahe. anaiwi.ərətvō.gātu aēta ābərəta +sraošavarəza, vīčarayatəm.*

80 *yezička +aēte ratavō +anahaxta +para.yayanti, zaota vīspe.ratu.ϑwāiš +raēϑwayeiti; aēvaδa āsnāϑraṯ hāvanāne +raēϑwayeiti. zaota +anahaxtō parayaṯ dąhištāi aršvačastəmāi zaoϑrəm raēxšaiti.*

81 *yaṯ aēvō zaota frāyazāiti myazdahe +ayąn, zaotarš gātava; +aētaδa myazde +aiwi.vaēδayeiti raϑwaēča myazdaēča raϑwaēča +vīspayāsə.čaṯča ašaonō stōiš yasnāiča vahmāiča xšnaoϑrāiča frasastayaēča. zaotarš gātava +ahunəm vairīm frasrāvayōiṯ +šyaoϑnō.tāitya +hāvanaēibya paiti.ǰaəhōiṯ hāvanānō gātūm; ātravaxšahe gātava ātarəm +aiwi.vaxšayōiṯ; frabərətarš +gātava yasnəm haptaəhāitīm +frāyazāiti.*

82 *yasča aētaēšąm raϑwąm paoiryō paiti ā.ǰasāṯ, hāvanānəm aētəm astayeiti bitīm ātravaxšəm ϑritīm frabərətārəm tūirīm dānazvāzəm puxδəm āsnatārəm xštūm raēϑwiškarəm +haptaϑəm sraošāvarəzəm.*

83 *aδāṯ anyaēšąm raϑwąm paiti.āδayōiṯ ++aētaēšąm ratavō azdāi ϑrigāmim antarə anantarə aϑa antarə pataϑa yaṯ antarə vā*

āaṯ antarə vā paiti vā[++], *ϑrī vā āzāiti ayarə.drāǰō vā vāstryāṯ. yaδōiṯ gaēm yavaṯ ərədva* [+]*ϑri.gāmim aiwyāstāṯ hača* [+]*barəsmən parāiti* [+]*vaəharəštasčiṯ zaoϑranąm* [++]*paitišta sti* [++]*myazdōiš* [+]*ayąn. ratuš* [++]*rāuininam dāϑranąm sravananąmča pasu.vastranąmča.*

84 [+]*āvōya vananti, spitama zaraϑuštra, yō* [+]*fraurvaixti havahe* [+]*vanaiti! āvōya* [+]*družanti, spitama zaraϑuštra, yō fraurvaixti havahe urunō družaite! āvōya* [+]*dāϑrəm daδāiti, spitama zaraϑuštra, yeŋhe dāϑrahe dāiti* [+]*nōiṯ* [+]*havō urva* [+]*vāurəza!* [+]*dāϑre zī paiti nivāitiš vīspahe aəhəuš astvatō humataēšuča hūxtaēšuča hvarəštaēšuča. aēša zaoϑranąm mazištača vahištača sraēštača, yā* [+]*naire ašaone* [+]*daste aiwiča* [+]*haite* [+]*čašānāiča paitiča* [+]*pərəsmanāi xratūm ašavanəm.*

Gāϑā's.

Y. XXIX.

1 *xšmaibyā gəuš urvā gərəždā: ‚kahmāi mā ϑwarōždūm? kā mā tašaṯ?*
ā mā aēšəmō hazasčā [rəmō] āhišāyā dərəščā təviščā.
nōiṯ mōi vāstā xšmaṯ anyō: aϑā mōi sąstā vohū vāstryā'.
2 *adā tašā gəuš pərəsaṯ ašəm: ‚kaϑā tōi gavōi ratuš,*
hyaṯ hīm dātā xšayantō hadā vāstrā gaodāyō ϑwaxšō?
kəm hōi uštā ahurəm yə drəgvō.dəbīš aēšəməm vādāyōiṯ?'
3 *ahmāi ašā ‚nōiṯ sarəǰā advaēšō gavōi' paitī.mravaṯ.*
‚avaēšąm nōiṯ vīduyē, yā šavaitē ādrəng ərəšvåŋhō.' —
‚hātąm hvō aoǰištō, yahmāi zavəng ǰimā kərəduša.'
4 *‚mazdå saxᵛārə mairištō, yā zī vāvərəzōi pairī.čiϑīṯ*
daēvāiščā mašyāiščā yāčā varəšaitē aipī.čiϑīṯ.
hvō vīčirō ahurō. aϑā nə aŋhaṯ, yaϑā hvō vasaṯ.'
5 *‚aṯ vā ustānāiš ahvā zastāiš frīnəmnā ahurāi ā,*
mə urvā gəuščā azyå, hyaṯ mazdąm dvaidī ⁺fərasåbyō:
nōiṯ ərəžəǰyōi fraǰyāitiš nōiṯ fšuyentē drəgvasū pairī.'
6 *aṯ ə vaočaṯ ahurō mazdå vīdvå vafūš vyānayā:*
‚nōiṯ aēvā ahū vistō naēdā ratuš ašāṯčīṯ hačā;
aṯ zī ϑwā fšuyantaēčā vāstryāičā ϑwōrəštā tatašā.
7 *təm āzūtōiš ahurō mąϑrəm tašaṯ ašā hazaošō*
mazdå gavōi xšvīdəmčā ⁺hvō.urušaēibyō spəntō sāsnayā.' —
‚kastē, vohū manaŋhā, yə ī dāyāṯ əəāvā marətaēibyō?'
8 *‚aēm mōi ṯidā vistō, yə nə aēvō sāsnå gūšatā,*
zaraϑuštrō spitāmō: hvō nə, mazdā, vaštī ašāičā
čarəkərəϑrā srāvayeńhē. hyaṯ hōi hudəmām dyāi vaxəδrahyā!'
9 *aṯčā gəuš urvā raostā: ‚yə anaēšəm xšąnmānē rādəm*
⁺vāčim nərəš asūrahyā, ⁺yə ⁺mā vasəmi ⁺īšā.xšaϑrīm.
kadā yavā hvō aŋhaṯ, yə hōi dadaṯ zastavaṯ avō?'
10 *‚yūžəm aēibyō, ahurā, aogō dātā, ašā, xšaϑrəmčā*
avaṯ, vohū manaŋhā, yā hušəitīš rāmąmčā dāṯ.
azəmčīṯ ahyā, mazdā, ϑwąm mərəhī paourvīm vaēdəm.

11 *kudā ašəm vohučā manō xšaθrəmčā? aṯ mā, mašā,*
yūžəm, mazdā, frāxšnənē mazōi magāi ā paitī.zānatā.' —
‚ahurā, nū nå avarə: əhmā rātōiš yūšmāvataṃ.'

Y. XXX.

1 *aṯ tā vaxšyā išəntō: yā mazdāθā hyaṯčīṯ vīdušē*
staotāčā ahurāi yesnyāčā vaŋhāuš manaŋhō
humązdrā ašā yečā yā raočəbīš darəsatā urvāzā.

2 *sraotā +gəuš.āiš vahištā — avaēnatā sūčā manaŋhā —*
āvarənå vīčiθahyā narəm narəm xᵛaĥyāi tanuyē
parā mazə yåŋhō ahmāi nə sazdyāi baodantō paitī.

3 *aṯ tā mainyū +paouruyē, yā yəmā +xᵛafnā asrvātəm,*
manahičā vačahičā šyaoθanōi hī vahyō akəmčā;
åsčā hudåŋhō ərəš vīšyātā nōiṯ duždåŋhō.

4 *aṯčā hyaṯ tā həm mainyū ǰasaētəm, paourvīm dazdē*
gaēmčā aǰyǰaitīmčā yaθāčā aŋhaṯ apəməm aŋhuš
ačištō drəgvataṃ aṯ ašāunē vahištəm manō.

5 *ayå +mainivå varatā yə drəgvå ačištā vərəzyō*
ašəm mainyuš spəništō, yə xraoždištəng asənō vastē,
yaēčā xšnaošən ahurəm haiθyāiš šyaoθanāiš fraorəṯ mazdąm.

6 *ayå nōiṯ ərəš vīšyātā daēvāčinā, hyaṯ īš +ādəbaomā*
pərəsmanəng upā.ǰasaṯ, hyaṯ vərənātā ačištəm manō.
aṯ aēšəməm həndvārəntā, yā bąnayən ahūm marətānō.

7 *ahmāičā xšaθrā ǰasaṯ manaŋhā vohū ašāčā,*
aṯ kəhrpəm utayūitīš dadāṯ ārmaitiš ąnmā
aēšąm tōi ā aŋhaṯ yaθā ayaŋhā ādānāiš +paourvō.

8 *aṯčā yadā aēšąm kaēnā ǰamaitī aēnaŋhąm,*
aṯ, mazdā, taibyō xšaθrəm vohū manaŋhā +vōivīdaitī
aēibyō sastē, ahurā, yōi ašāi dadən zastayō +drujim.

9 *aṯčā tōi vaēm ĥyāmā, yōi īm fəraššəm +kərənaon ahūm.*
mazdåsčā ahuråŋhō, ā! +mōyastrā.baranā ašāčā,
hyaṯ haθrā manå bavaṯ yaθrā čistiš aŋhaṯ maēθā.

10 *adā zī avā drūǰō [avō] bavaitī skəndō spayaθrahyā,*
aṯ asištā yaoǰantē ā hušitōiš vaŋhāuš manaŋhō
mazdå ašaĥyāčā, yōi zazəntī vaŋhāu sravahī.

11 *hyaṯ tā urvātā sašaθā, yā mazdå dadāṯ, mašyåŋhō —*
xᵛītičā ənəitī hyaṯčā darəgəm +drəgvō.dəbyō rašō
savačā ašavabyō —: aṯ aipī tāiš aŋhaitī uštā.

Y. XXXI.

1—6.

1 *tā və̄ urvātā marəntō aguštā vačå sə̄nghāmahī*
aēibyō, yōi urvātāiš drūǰō ašahyā gaēθå vīmərənčaitē,
aṯčīṯ aēibyō vahištā, yōi +zrazdå aŋhən mazdāi.

2 *yezī āiš nōiṯ urvānē advå aibī.dərəštā vahyå,*
aṯ vå vīspəng āyōi yaθā ratūm ahurō vaēdā
mazdå ayå ąsayå, yā ašāṯ hačā ǰvāmahī.

3 *yąm då mainyū āθrāčā — ašāčā čōiš — rānōibyā xšnūtəm,*
hyaṯ urvatəm čazdōnŋhvadəbyō, taṯ nə̄, mazdā, vīdvanōi vaočā
hizvā θwahyā åŋhō, yā ǰvantō vīspəng vāurayā.

4 *yadā ašəm zəvīm aŋhən mazdåsčā ahuråŋhō*
ašičā ārmaitī, vahištā išasā manaŋhā
maibyō xšaθrəm aoǰōnghvaṯ, yehyā vərədā vanaēmā +druǰim.

5 *taṯ mōi vīčidyāi vaočā, hyaṯ mōi, ašā, dātā vahyō —*
vīduyē, vohū manaŋhā, mənčā daidyāi — yehyā mā ərəšiš,
tāčīṯ, mazdā ahurā, yā nōiṯ vā aŋhaṯ aŋhaitī vā.

6 *ahmāi aŋhaṯ vahištəm, yə̄ mōi vīdvå vaočāṯ haiθīm*
mąθrəm yim haurvatātō ašahyā amərətātasčā:
mazdāi avaṯ xšaθrəm, hyaṯ hōi vohū vaxšaṯ manaŋhā.

Y. XXXII.

3—15.

3 *aṯ yūš, daēvā vīspåŋhō, akāṯ manaŋhō stą čiθrəm*
yasčā vå maš yazaitē drūǰasčā pairimatōiščā;
šyaomąm aipī daibitānā, yāiš +asrūždūm būmyå haptaiθē,

4 *yāṯ yūštā framīmaθā, yā mašyā ačistā dantō*
vaxšəntē daēvō.zuštā, vaŋhāuš sīždyamnā manaŋhō
mazdå ahurahyā xratəuš nasyantō ašāaṯčā.

5 *tā dəbənaotā mašīm huǰyātōiš amərətātasčā,*
hyaṯ vå akā manaŋhā yəng daēvəng akasčā mainyuš
akā šyaoθanəm vačaŋhā yā fračinas drəgvantəm xšayō.

6 *pourū aēnå ənāxštā yāiš srāvahyeitī, — yezī tāiš aθā:*
hātā.marānē ahurā vahištā vōistā manaŋhā.
θwahmī və̄, mazdā, xšaθrōi ašaičā sə̄nghō vīdąm.

7 *aēšąm aēnaŋhąm naēčīṯ vīdvå aoǰōi — hādrōyā*
yā ǰōyā sə̄nghaitē, yāiš srāvī, x^{v}aēnā ayaŋhā —
yaēšąm tū ahurā irixtəm mazdā vaēdištō ahī.

8 *aēšąm aēnaəhąm vīvaəhušō srāvī yimasčīṯ,*
yə̄ mašyəng čixšnušō ahmākəng gāuš bagā xᵛārəmnō.
aēsąmčīṯ ā ahmī ϑwahmī, mazdā, vīčiϑōi aipī.
9 *duš.sastiš sravå mōrəndaṯ hvō ǰyātəuš sənghanāiš xratūm;*
apō mā īštīm apayantā bərəxδąm hāitīm vaəhəuš manaəhō.
tā uxδā ⁺mainyəuš mahyā, mazdā, ašāičā yūšmaibyā gərəzē.
10 *hvō mā nā sravå mōrəndaṯ, yə̄ ačištəm ⁺vaēnaəhē aogədā*
gąm ašibyā hvarəčā, yasčā dāϑəng drəgvatō dadāṯ,
yasčā vāstrā vīvāpaṯ, yasčā vadarə̄ vōižda ašāunē.
11 *taēčīṯ mā mōrəndən ǰyōtūm yōi drəgvatō mazibīš čikōitərəš*
aəuhīščā aəhvasčā apayeitī raēxənaəhō vaēdəm
yōi vahištāṯ ⁺ašaonō, mazdā, rārəšyąn manaəhō.
12 *yā rå̊əhayən sravaəhā vahištāṯ šyaoϑanāṯ marətānō,*
aēibyō mazdå akā mraoṯ, yōi gāuš mōrəndən urvāxš.uxtī ǰyōtūm,
yāiš ⁺grəhmā ašāṯ varatā karapā xšaϑrəmčā īšanąm ⁺drujīm.
13 *yā xšaϑrā ⁺grəhmō hīšasaṯ ačistahyā dəmānē manaəhō*
aəhəuš maraxtārō ahyā yaēčā, mazdā, ǰīgərəzaṯ kāmē
ϑwahyā mąϑrānō dūtīm, yə̄ īš pāṯ darəsāṯ ašahyā.
14 *ahyā ⁺grəhmō ā.hōiϑōi nī kāvayasčīṯ xratūš nī dadaṯ*
⁺varəčāhīčā fraidivā, hyaṯ vīsəntā drəgvantəm avō
hyaṯčā gāuš ǰaidyāi mraoī, yə̄ dūraošəm saočayaṯ avō.
15 *anāiš ā vī.nənāsā yā ⁺karapō.tåsčā kəvītåsčā,*
avāiš aibī, yəng daintī nōiṯ ǰyātəuš xšayamnəng vasō.
tōi ābyā bairyåntē vaəhəuš ā dəmānē manaəhō.

Y. XLIII.

5—16.

5 *spəntəm aṯ ϑwā mazdā mənghī ahurā,*
hyaṯ ϑwā aəhəuš zą̊ϑōi darəsəm paourvīm,
hyaṯ då šyaoϑanā mīždavąn yāčā uxδā
akəm akāi vaəuhīm ašīm vaəhaovē
ϑwā hunarā dāmōiš urvaēsē apəmē:
6 *yahmī spəntā ϑwā mainyū urvaēsē ǰasō,*
mazdā, xšaϑrā, ahmī vohū manaəhā,
yehyā šyaoϑanāiš gaēϑå aṡā frādəntē.
aēibyō ratūš sənghaitī ārmaitiš
ϑwahyā xratəuš, yəm naēčiš dābayeitī.
7 *spəntəm aṯ ϑwā mazdā mənghī ahurā,*
hyaṯ mā vohū pairī.ǰasaṯ manaəhā
pərəsaṯčā mā: ‚čiš ahī? — kahyā ahī? —

kaϑā ayārə daxšārā fərasayāi dīšā
aibī ϑwāhū gaēϑāhū tanušičā?'
8 *aṯ hōi aoǰī: ‚zaraϑuštrō paourvīm. —*
+haiϑyō.dvaēšå, hyaṯ isōyā, drəgvāitē,
aṯ +ašaonē rafənō ḥyəm aoǰōnghvaṯ,
hyaṯ ā +būštīš +vasasə.xšaϑrahyā dyā. —
+yavatā ϑwā, mazdā, +staomī ufyāčā.'
9 *spəntəm aṯ ϑwā mazdā mənghī ahurā,*
hyaṯ mā vohū pairī.ǰasaṯ manaəhā.
ahyā fərasəm: ‚kahmāi vīvīduyē vašī?' —
‚aṯ ā ϑwahmāi āϑrē rātąm nəmaəhō
ašahyā mā, yavaṯ isāi, manyāi.
10 *aṯ tū mōi dāiš ašəm, hyaṯ mā zaozaomī.' —*
‚ārmaitī hačimnō īṯ ārəm.
pərəsāčā nå, yā tōi əhmā parštā.
parštəm zī ϑwā yaϑanā taṯ əmavatąm,
hyaṯ ϑwā xšayąs aēšəm dyāṯ əmavantəm.'
11 *spəntəm aṯ ϑwā mazdā mənghī ahurā,*
hyaṯ mā vohū pairī.ǰasaṯ manaəhā,
hyaṯ xšmā uxδāiš dīdaiṅhē paourvīm.
sādrā mōi sąs mašyaēšū +zrazdāitiš,
taṯ vərəzyeidyāi, hyaṯ mōi mraotā vahištəm?
12 *hyaṯčā mōi mraoš: ‚ašəm ǰasō frāxšnənē',*
aṯ tū mōi nōiṯ asruštā pairyaoγžā:
‚+uzirəidyāi, parā hyaṯ mōi ā.ǰimaṯ
səraošō ašī mązā.rayā hačimnō,
yā vī ašīš +rānōibyā savōi vīdāyāṯ'.
13 *spəntəm aṯ ϑwā mazdā mənghī ahurā,*
hyaṯ mā vohū pairī.ǰasaṯ manaəhā
arəϑā vōizdyāi kāmahyā. təm mōi dātā
darəgahyā +yaoš, yəm vå +naēčiš dārəšt itē,
vairyå stōiš, yā ϑwahmī xšaϑrōi vāčī.
14 *hyaṯ nā fryāi vaēdamnō isvā daidīṯ*
maibyō, mazdā, tavā rafənō frāxšnənəm
hyaṯ ϑwā xšaϑrā ašāṯ hačā frąštā:
+uzirəidyāi +azā sarədanå sənghahyā
maṯ tāiš vīspāiš, yōi tōi mąϑrå marəntī.
15 *spəntəm aṯ ϑwā mazdā mənghī ahurā,*
hyaṯ mā vohū pairī.ǰasaṯ manaəhā
daxšaṯ ušyāi +tušnā.maitiš vahištā:

nōiṯ nā ⁺pouruš drəgvatō ḥyāṯ čixšnušō,
aṯ tōi vīspəng angrəng ⁺ašaonō ādarə.'
16 *‚aṯ, ahurā, hvō mainyūm zaraθuštrō*
vərəntē, mazdā, yastē čiščā spəništō.
astvaṯ ašəm ḥyāṯ uštānā aoǰōnghvaṯ;
⁺xᵛəng.darəsōi xšaθrōi ḥyāṯ ārmaitiš;
ašīm šyaoθanāiš vohū daidīṯ manaŋhā!'

Y. XLVI.

9—13.

9 *kə hvō, yə mā arədrō čōiθaṯ ⁺paouruyō,*
yaθā θwā zəvīštīm uzəmōhī
šyaoθanōi spəntəm ahurəm ašavanəm?
yā tōi ašā, yā ašāi gəuš tašā mraoṯ,
išəntī mā tā tōi vohū manaŋhā.
10 *yə vā mōi nā gənā vā, mazdā ahurā,*
dāyāṯ aŋhəuš yā tū vōistā vahištā:
ašīm ašāi vohū xšaθrəm manaŋhā!
yąsčā haxšāi xšmāvatąm vahmāi ā,
frō tāiš vīspāiš činvatō frafrā pərətūm.
11 *xšaθrāiš yūǰən karapanō kāvayasčā*
akāiš šyaoθanāiš ahūm mərəngəidyāi mašīm
yəng xᵛə urvā xᵛaēčā xraodaṯ daēnā,
hyaṯ aibī.gəmən, yaθrā činvatō pərətuš,
yavōi vīspāi drūǰō dəmānāi astayō.
12 *hyaṯ us ašā naptyaēšū nafšučā*
tūrahyā uzǰən fryānahyā aoǰyaēšū
ārmatōiš gaēθå frādō θwaxšaŋhā:
aṯ īš vohū həm aibī.mōist manaŋhā,
aēibyō rafəθrāi mazdå sastē ahurō.
13 *yə spitāməm zaraθuštrəm rādaŋhā*
marətaēšū xšnāuš, hvō nā ⁺frasrūidyāi ⁺ərəθwō:
aṯ hōi mazdå ahūm dadāṯ ahurō,
ahmāi gaēθå vohū frādaṯ manaŋhā,
təm və ašā məhmaidī huš.haxāim.

Y. XLVIII.

5—7.

5 *huxšaθrā xšəntąm — mā nə ⁺dušəxšaθrā xšəntā —*
vaŋhuyå čistōiš šyaoθanāiš, ārmaitē!

yaožda mašyāi +aipī.zaθəm, vahištā,
gavōi vərəzyātąm! tąm nə xᵛarəθāi fšuyō!
6 *hā zī nə hušōiθəmā, hā nə utayūitīm*
dāt̰ təvīšīm vaŋhəuš manaŋhō bərəxδē.
at̰ ahyāi ašā mazdā urvarā vaxšat̰
ahurō aŋhəuš zaθōi paouruyehyā.
7 *nī aēšəmō nī dyātąm! paitī rəməm paitī +syōdūm,*
yōi ā vaŋhəuš manaŋhō +dīdrayžō.duyē
ašā vyąm, yehyā hiθāuš nā spəntō.
at̰ hōi dāmąm θwahmī ā dąm, ahurā.

10—12.

10 *kadā, mazdā, mąnarōiš narō vīsəntē?*
kadā ajən mūθrəm ahyā +madahyā,
yā angrayā karapanō urūpayeintī
yāčā xratū dušəxšaθrā dahyunąm?
11 *kadā, mazdā, ašā mat̰ ārmaitiš*
jimat̰ xšaθrā hušəitiš vāstravaitī?
kōi +drəgvō.dəbīš xrūrāiš rāmąm dāntē?
kəng ā vaŋhəuš jimat̰ manaŋhō čistiš?
12 *at̰ tōi aŋhən saošyantō dahyunąm,*
yōi xšnūm, vohū manaŋhā, hačāntē
šyaoθanāiš, ašā, θwahyā, mazdā, sənghahyā.
tōi zī dątā hamaēstārō +aēšəmahyā.

Y. LI.

1—7.

1 *vohū xšaθrəm vairīm bāgəm aibī.bairištəm*
+vīdīšəmnāi īžāčīt̰ ašā antarə.čaraitī
šyaoθanāiš, mazdā, vahištəm; tat̰ nə nūčīt̰ varəšānē.
2 *tā və mazdā paourvīm ahurā ašāi yečā*
taibyāčā, ārmaitē, dōišā mōi ištōiš xšaθrəm!
xšmākəm vohū manaŋhā vahmāi dāidī savaŋhō.
3 *ā.və +gəuš.ā həmyantū, yōi və šyaoθanāiš sārəntē,*
ahurō ašā, +hizvā uxδāiš vaŋhəuš manaŋhō,
yaēšąm tū paouruyō, mazdā, fradaxštā ahī.
4 *kuθrā ārōiš +ā +fsəratuš, kuθrā mərəždikā axštat̰?*
kuθrā yasō hyən ašəm? kū spəntā ārmaitiš?
kuθrā manō vahištəm? kuθrā θwā xšaθrā, mazdā?

5 *sāxᵛənī vazyamnābyō kainibyō mraomī*
xšmaibyāčā vadəmnō. mənčā ī mązdazdūm
⁺vaēdō.dūm daēnābīš abyastā ahūm yə̄ vaəhəuš manaəhō.
ašā və̄ anyō ainīm vīvəngʰatū; taṯ zī hōi hušənəm aəhaṯ.
6 *iθā ī haiθyā, narō aθā ǰənayō!*
drūǰō hačā rāθəmō yəmə ⁺⁺spašuθā frāidīm
[drūǰō] āyesē [hōiš piθā] tanvō parā. vayū.bərədubyō duš.xᵛarə-θəm, nąsaṯ xᵛāθrəm
⁺drəgvō.dəbyō dāǰīṯ.arətaēibyō. anāiš ā manahīm ahūm mərəng-əduyē.
7 *aṯčā və̄ mīždəm aəhaṯ ahyā magahyā*
— yavaṯ āžuš ⁺zrazdištō būnōi haxtayå —
paračā mraočąs aorāčā yaθrā mainyuš drəgvatō anąsaṯ parā.
ivīzayaθā magəm təm, aṯ və̄ vayōi aəhaitī apəməm vačō.
8 *anāiš ā: dužvarəšnaəhō dafšnyā hə̄ntū*
zaiyāčā vīspåəhō xraosəntąm upā.
huxšaθrāiš ǰənərąm xrūnərąmčā rāmąmčā āiš dadātū šyeitibyō vīžibyō.
īratū īš dvafšō hvō dərəzā ⁺mərəiθyaoš mazištō; mošučā astū!
9 *dužvarənāiš vaēšō rāstī. tōi narəpīš ⁺arəǰīš*
aēšasā dāǰīṯ.arətā pəšō.tanvō —:
kū ašavā ahurō, yə̄ īš ǰyātəuš hə̄miθyāṯ vasə̄.itōiščā?
taṯ, mazdā, tavā xšaθrəm, yā ərəžəǰyōi dāhī drigaovē vahyō.'

Yasna Haptaəhātay.

Y. XXXVI.

1 *ahyā θwā āθrō vərəzənā paouruyē pairīǰasāmaidē, mazdā ahurā, θwā θwā mainyū spəništā, yə̄ ā axtiš ahmāi, yə̄m axtōyōi dåəhē.*
2 *urvāzištō hvō nå yātāyā paitīǰamyå, ātarə mazdå ahurahyā, urvāzištahyā urvāzyā nąmištahyā nəmaəhā.nå mazištāi yåəhąm paitīǰamyå.*
3 *ātarš vōi mazdå ahurahyā ahī, mainyuš vōi ahyā spəništō ahī; hyaṯ vā tōi nāmanąm vāzištəm, ātarə mazdå ahurahyā, tā θwā pairiǰasāmaidē.*
4 *vohū θwā manaəhā vohū θwā ašā vaəhuyå θwā čistōiš šyaoθa-nāiščā vačəbīščā pairiǰasāmaidē.*
5 *nəmaiyāmahī išūidyāmahī θwā, mazdā ahurā; vīspāiš θwā hu-matāiš vīspāiš hūxtāiš vīspāiš hvarštāiš pairiǰasāmaidē.*

6 *sraēštąm aṯ tōi kəhrpəm kəhrpąm āvaēdayamahī, mazdā ahurā, imā raočå barəzištəm barəzimanąm avaṯ, yāṯ hvarə avāčī. — yeńhē hātąm . . . tåsčā yazamaide.*

Y. XL.

1 *āhū aṯ paitī adāhū,*
mazdā, ahurā mazdąmčā
būiričā kərəšvā rāiti tōi
xrapaitī ahmaṯ hyaṯ aibī,
hyaṯ mīždəm +mavaiθəm fradadāθā daēnābyō, mazdā ahurā.
2 *ahyā hvō nə dāidī ahmāičā ahuyē manaĥyāičā taṯ ahyā, yā taṯ upā.ǰamyāmā tavačā haxəmā ašaĥyāčā vīspāi yavē.*
3 *dāidī aṯ nərąš, mazdā ahurā,*
ašāunō ašačinaŋhō,
aidyūš vāstryəng darəgāi
īžyāi bəzvaitē haxmainē,
ahmaibyā ahmā.rafənaŋhō.
4 *aθā x^{v}aētūš aθā vərəzənā aθā +haxəmąm ĥyāṯ, yāiš hiščamaidē, aθā və utā ĥyāmā, mazdā ahurā, ašavanō ərəšyā ištəm rāitī. — yeńhē hātąm . . . tåsčā 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 *Zaraθuštra* had called into being. Of the developement and history of this literature little is accurately known, but from the contents of the portions still extant themselves and from the tradition of the Parsis we may fairly be certain of the following facts. *Zaraθuštra*'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 gradualy 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 lega. 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 a new, when it was probably transscribed into the mere complete Avesta-alphabet from the imperfect Pahlavi-alphabet. The Sassanian edition did indeed bring together 21 Nasks, but these were no longer complete. The *Dēnkart* a Pahlavi-work of the 9th century contains in books 8 and 9 a synopsis of the Nasks, which gives us some idea of the copiousness of the Avesta, which was even then extant.

The Avesta of to-day is about a quarter of the great Avesta, as the *Dēnkart* describes it. It is divided into four parts according to its matter: the *Yašt*'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 *Gāθā*'s or 'Sermons in Verse' of *Zaraθuštra*.

Hōm Yašt.

(Yasna IX.)

Literature: Geldner Metr. 120 seq., Haug Essays[3] 175 seq., Mills SBE. XXXI. 230 seq., Darmesteter ZA. I. 79 seq., Manekji Bamanji Davar The Pahlavī 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 *Sīh 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[3] 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 *Gāϑā*'s Y. *32.* 10, 12, 14; *48.* 10 it follows undeniably, that *Zaraϑuštra* was fighting against the *Haoma* worship and trying to overthrow it. But the belief in the great efficacy of such a ceremony, as the solemn squeezing and preparing of the *Haoma* juice, being too deeply rooted in the minds of the people, the Iranians only forsook the old Aryan fashion of preparing the sacred drink, and invented one of their own, which was more in accordance with the spirit of their new religion. The intoxicating *Soma* beverage was replaced by a more wholesome and invigorating one, prepared from another plant than the original *Soma* plant; but its name in the original Iranian form '*Haoma*' remained.

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

1 *hāvanīm ā ratūm* 'at the time when the *Haoma* ceremony is performed': that is from sunrise to midday. — *Zaraϑuštra*, the founder of the *Mazda*-religion, is a priest of the *Spitama*-family, hence he is often called *Zar. Spitama* or *Spitama Zar.* There is no doubt, but that he is an historical personage, see Bartholomae Wb. 1675. But no one has been able definitly 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. — *gāϑâs-ča*: see introduction to the *Yasna.* — *xᵛahe gayehe xᵛanvatō aməšahe*: genitive of quality, § 499. — 2 *aēm . . . haomō*: here *aēm* anticipates *haomō*, § 569. — *frā mąm hunvərəuha* (¹*hav-*) *xᵛarətəe* (inf., § 371), *aoi mąm staomaine* (inf., § 371) *stūiδi* (*stav-*) 'prepare me that I may be drunk, praise me that I may be praised': cf. Bartholomae ZDMG. *46.* 304. — *aparačiṯ saošyantō* 'the later *S.*': the *Saošyant*'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. — *stavąn*: 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 ϑwąm*: a compromise between the usual pause form *kō ϑwąm* and the grammatical sandhi form *kastvąm* § 179. 5. — *astvaiϑyāi . . . gaēϑyāi* 'for the material world': dativus commodi § 460. — 4 *Vīvahvant*, the father of *Yima* in the Avesta, and *Vivasvant*, the father of *Yamá* 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 xšaētō . . .*: the relative pronoun resembling Greek article § 751. — *Yima* is identical with the Vedic *Yamá.* Etymologically his name means Twin, and this is probably

the real meaning[1], 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 *J̌amšēd*, i. e. av. *yimō xšaētō*. — *aiϑhe xšaϑrāδa* 'in his kingdom or during his reign': ablative of space or time § 484. The genitive of the demonstrative pronoun ([1]*a-*) used as reflexive, when reference is made to the grammatical subject of the sentence § 568. — *pasu vīra* 'cattle and men' acc. du. m., *āpa urvaire* 'water and trees' acc. du. f.: copulative or dvandva-compounds. — *xᵛairyąn xᵛarəϑəm aǰyamnəm* 'to eat inexhaustible food': infinitive as object of [1]*kar-* § 690. — 5 *pančadasa* (nom. du. m.) . . *raoδaēšva* 'fifteen (years old) in appearance': *raoδaēšva* locative of respect or specification § 518. — *katarasčiṯ* (nom. sg. m.) 'each of them' is in apposition to *pita puϑrasča*. — *xšayōiṯ* (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. *Ābtīn* in the *Šāhnāma* and Bartholomae IF. *1.* 180 f. Pahl. *Āspiyān* is the transcribed form of aw. *Āϑwya-*. — *Θraētaona* the son of *Āϑwya*, is easily recognised in the Vedic *Traitāná*. But *Traitāná* occurs only once in the Rigveda (*1.* 158. 5), where he is said to have been ordered by the old *Dīrghátama*'s wife to behead him. *Traitāná* and *Tritá*, who is frequently found with the surname *Āptyá*, seem to have been confounded together in the Veda, whereas they were originally quite distinct from one another. *Θrita-Tritá* of the *Sāma* family was the first physician, ep. V. *20.* 2. *Θraētaona-Traitāná* of the *Ātypa*-family was the conqueror of a threeheaded monster and the deliverer of cows, cf. RV. *10.* 8. 8[2] and the myth of Heracles slaying Geryoneus and taking away the cattle. In the Vedic mythology *Indra* as the acknowledged performer of all great exploits is subsequently connected with this feat, in the Avestan mythology *Miϑra* as *vouru.gaoyaoitiš*, the possessor of wide pasture-grounds, cp. RV. 2. 11. 9; *10.* 99. 6; Yt. *10.* 86. Instead of cows *Θraētaona* in the Avesta (Yt. *5.* 34; *17.* 34) delivers two wives; an idea, which probably is to be explained by the fact, that Yt. *17* is devoted to *Ašay vərəuhī*, the potectress 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 *Ẓaḥḥāk*. For the legends relating to him see Darmesteter Ormazd et Ahriman, 101 seq. — *drujim*: *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-

[1] Cp. lett. *jumis*, ir. *emuin* and RV. *10.* 12. 6: *yamásya* (sc. *nā́ma*) *yó manávate sumántv ágne tám ṛṣva pāhy áprayuchan.*

[2] *triśīrṣā́ṇaṃ saptáraśmiṃ jaghanvā́n tvāṣṭrásya cin níḥ sasṛje tritó gā́ḥ.*

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. — *ayəm gaēϑāvayō* 'him, who is evil for (or toward) the creatures'; adjective with the dative § 466; *gaēϑāvayō* written instead of *gaēϑābyō* § 47. — *yąm . . drujim*: incorporation of the antecedent § 738. — *mahrkāi ašahe gaēϑanąm* '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 *Ahur*ic 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 *Amərša 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.šāmana* and the boaster *Snāviδka* (Yt *19.* 41); and that he was seduced by the witch *Xnąϑaiti*, 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 *Pišīn* (cp. aw. *varay pišinah* Yt. *5.* 37) in *Kābūlistān* (cp. V. *1.* 9), till he is waked hereafter to slay *Dahāk* (av. *Ažay Dahāka*), who escaped from Mount *Damāvand*. See SBE. XVIII. 369 seq. and GIrPh. II 138. — 11 *yim upairi viš raoδaṯ ārštyō.barəza* (nom. sg. n.) *zairitəm* 'above which yellow poison flowed measuring one cord (lit. spear)'. — *ayəəha*: 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. — *frąš ayəəhō frasparaṯ* 'forth he sprang from under the caldron': *ayəəhō* ablative-like genitive § 494. — *yaēšyantīm* (*yah-*) *āpəm parāϑhāṯ* (²*ah-*) 'he spilt the boiling water': *parāϑhāṯ* is pres. subj. 3 sg. used as impf. § 631, cp. Yt. *5.* 62. — 13 *Pourušaspa*, the father of *Zaraϑuštra*. See § 20. — 14 *srūtō airyene vaēǰahe* (loc. sg. n., with transition to the *a-* declension) 'famous in *Airyana Vaēǰah*': *Airyana Vaēǰah* seems to have been looked upon as the original seat of the *Airya* (the Iranian race). According to Bd. *29.* 12 *Ērān Vēž* is 'bordering upon *Āturpātakān*'. But it is better localized in the north-east of Iran and identified with *Xᵛāirizam* (Chorasmia). For we find *Airyana Vaēǰah* and *Xᵛāirizam* as the names of a country, which is always mentioned in connection with *Suγδa* (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 paoiryō . . . frasrāvayō* (impf. act. 2 sg.) 'thou didst recite first': on the adjective agreeing with the subject used instead of the english adverb § 610. — *ahunəm vairīm*: one of the three most sacred prayers, so named from its initial words *yaϑā ahū vairyō* § 19. See Y. 27. 13. It belongs to the *vača čaϑrušāmrūta* 'the words that are to be spoken four times', cp. V. *10.* 11. The 21 words of the Ahuna Vairya were connected in later times with the 21 parts or Nasks of the Avesta (§ 18) as an attempt to make them serve the purpose of a reminder for enumerating the Nasks in their proper order, cp. West SBE. XXXVII. XL. — *vībərəϑwantəm* 'by observing the pausing' i. e. with pauses between the three verses of the Ahuna Vairya, cp. Y. *3.* 25 and Bartholomae Wb. 1448. — *aparəm xraoždyehya* (instr. sg. f.) *frasrūiti* 'the second half with a louder recitation': instrumental of manner § 447, c. — 15 *ākərənvō*: 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 *Zaraϑuštr*ian 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 vərəϑraǰąstəmō abavaṯ mainivå* (gen. du.) *dāmąn* (gen. sg.) 'who became the most victorious of the creation of the two spirits': *yō* refers to *tūm*. The most striking feature of *Zaraϑuštra*'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* (*Vəhav-*, *Vahišta-*, *Spanyah-* or *Spəniśta-*) *Mainyav* 'the Holy Spirit' and *Anra* (*Aka-*, *Drəgvant-* or *Drujant-*) *Mainyav* 'the Evil Spirit'. These principles are primeval. The holy or good spirit and the evil are in eternal conflict. The good however will ultimately triumph (see note on Y. *30.* 2). This idea of dualism Zaraϑuštra 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 xᵛarənte vahištō* '*Haoma* . ., if they drink (him), the most beneficial'. — 17 *yaϑa gaēϑāhva . . fračarāne* 'that I might wander among the creatures': final sentence § 765. — 18 *ṯbaēšå . . sāϑrąm kaoyąm karafnąmča*: *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 ašaonąm raočəəhəm 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 aiϑhåsə tanvō* 'the health of this my body: demonstrative of the first person' § 567. — 21 *paurva* (nom. pl. m.) *tāyūm . . būiδyōimaiδe* 'let us first become aware of a thief'; *mā čiś paurvō* (nom. sg. m.) *būiδyaēta 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 būiδyōimaiδe* 'let us all first become aware': *vīspe* (nom. pl. m., pronominally declined) in contradistinction to *mā čiś*. — 22 *aēibiś* (instr. instead of dat. § 428) *yōi aurvantō* . . 'to the heroes, who . .': incorparation of the antecedent § 738. — *arənāum*: terminal accusative § 436. —

āzīzanāitibiš ([1]*zan-*, pres. II. § 195) 'to those who are bearing a child': instr. instead of dat. §§ 428, 470. — *taēčiṯ yōi* . . 'to those who . .': the dative of the demonstrative attracted into the nominative of the relative, cp. Latin *istum quem quaeris, ego sum.* — *ånhənte*: pres. mid. 3 pl. them. ([1]*āh-*). — 23 *tåsčiṯ yå*: attraction, see above. — *åŋhaire*: pres. mid. 3 pl. § 257. 2 ([1]*āh-*). — *mošu jaiδyamnō* (*gad-*) *huxratuš* 'as soon as he, the wise, is entreated'. — 24 *Kərəsānay* 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. — *apąm* adv.: see Gl. — *aiwiśtiš*: acc. pl. f. depending upon the infinitive *vərəiδye*. — *mē* belongs to *daiŋhava* (loc. sg., § 528): 'in my land'. — *vīspe vərəiδinąm* 'all growing', lit. 'omnia augmentorum': *vīspe* (acc. pl. m.) agreeing in gender with the partitive genitive, cp. Latin *cuncti hominum.* — *vanāṯ, janāṯ*: forms of subjunctive used in the sense of indicative § 650. — 25 *nōiṯ pairi.frāsa* (instr. sg., § 449) *ərəžuxδəm pərəsahi vāčim* 'thou needest not ask the rightly spoken word by asking round'. — 26 *aiwyåŋhana*: 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* [1]), he is finally adopted into the religious community; this he usually does nowadays in his 8th year, earlier however he had to wait until his 16th 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. — *āaṯ* (see Gl.) *aiŋhe ahi aiwyāstō* 'since then thou hast been begirt with it': *aiŋhe* ([1]*a-*) the genitive used with the perfect passive participle in *-ta-* § 501. — 27 *māvōya* ([1]*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 yaṯ pouru.baoxšnahe*: *yaṯ* used to connect a nominal explanation or exemplification § 749; *pouru.baoxšnahe* gen. instead of dat. § 495. — 28 *nō ṯbišvatąm ṯbaēšəbīš* 'the enmities of our enemies': *ṯbaēšəbīš* instr. instead of acc. § 427. — *manō*: 'plot', see Gl. — *yō ćišća ahmi nmāne* . . *aēnaŋhå asti mašyō* 'whatsoever man injures this house': *aēnahvant-* 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), *daŋhav-* 'land' (union of countries). — *pāδave*: abl. du. § 336. — *skəndəm šē manō kərənūiδi* '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 *aiŋhå daēnayå mąs vača daϑānahe nōiṯ šyaoϑnāiš apayantahe* 'of him who has the words of this religion in his memory, but does not observe them in actions': the

[1] The *kustī* is formed of seventy-two fine woollen threads twisted together.

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

Ardvīsūr 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. *Sárasvatī* meaning 'abounding in lakes' and identical with aw. *Haraxᵛaitī*, 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 Ἀναῖτις 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 *Anaïtis*, Abh. d. k. bayr. Ak. d. W. I. Kl. VIII. Bd. I. Abt.; Spiegel, Erânische Alterthumskunde, II. 54 seq.; Darmesteter Op. cit.; Cumont, Pauly-Wissowa's RE.² I. 2030 seq., RA. (4. sér.) V. 24 seq.

The contents are as follows: *Ahura Mazdāh* calls upon *Zaraθuštra* 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 *Zaraθuštra* (89—95). The *Yašt* closes with a description of the garments and of the apparel of *Arədvī*.

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

his questions. — *Ahura Mazdāh*: the supreme *Asura* of the Indo-Iranian religion, the Heaven god, see introduction to the *Mihr Yašt* and note on Y. *29.* 4. — *yazaēša mē hīm .. yąm arədvīm* 'worship me her, the *Arədvī* ..': *yazaēša* (pres. opt. mid. 2 sg.) imperative optative § 654; *mē* ethical dative § 462. — *yesnyąm aəuhe astvaite* 'who is worthy to be worshipped by the material world': dative of the agent § 461. — 2 *zą̊ϑāi* 'for bringing forth': final dative § 464. — *vīspå hāirišīš huzāmitō* (acc. plur. f.) *daδāiti* 'she makes all females bring forth easily': *dā-* (as verb of making) with two accusatives § 438. — *yā vīspanąm hāirišinąm dāitīm raϑwīm paēma ava.baraiti* 'who brings milk to all women according to the circumstances and to the season': *vīspanąm hāirišinąm*: partitive genitive instead of terminal accusative § 497; *dāitīm, raϑwīm* written instead of *dāityam, raϑwyam* § 33. 1. — 3 *Hukairya*: name of the highest peak of the *Harā* from which the water of the *Arədvī* leaps down the height of a thousand men, see note on Yt. *5.* 21. — *Vouru.kaša* lit. 'with wide-extending inlets': a mythical lake. Which of the two seas was so called, the Caspian-sea or the Aral-sea, cannot be determined. It is at any rate to be found in legends of very early date. It was considered the largest area of water and the accumulation of all water. — *avavaiti masō yaϑa* .. as great in greatness as ..': *masō* accusative of respect § 440. — 4 *karanō*: nom. pl. m. with transition to the consonant declension. — *yeϑhe hazaərəm vairyanąm* .. 'whose (are) thousand lakes ..': genitive of possession as predicate § 493; the copula is omitted § 715. *yeϑhe* is possibly to be traced back to the ar. sandhiform **ɟasɟā(s)* and would therefore here be quite regularly feminine. — *kasčiṯča aēšąm vairyanąm* .. *čaϑwarəsatəm ayarə.baranąm hvaspāi naire barəmnāi* 'and each of these lakes (is as long as) a forty day's ride for a man riding on a good horse': dative in combination with participles giving the local point of view § 463. — 5 *mē*: ethical dative, in translation best omitted § 462. — *vīspāiš aoi karšvąn yāiš hapta*: instr. instead of acc. § 427; on the seven *Karšvar*'s see note on Yt. *10.* 15. — *aϑhåsča* .. *āpō hamaϑa ava.baraiti* ([2]*bar-*) *hąminəmča zayanəmča* 'and (sc. *apayžārō* 'the outlet') of this water flows down equally in summer and winter': *hąminəmča zayanəmča* accusative of extent § 439. — 6 *nišəaharətayaēča* written instead of *nišharətayaēča* (*har-*) § 103. — 7 *vā* emph. particle 'indeed': see Gl. — *aspō.staoyehīš* 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.aəharštābyō* written instead of *pairi.harštābyō* (*harəz-*) § 100. 5. — *kahmāi* .. *upaəhaćayeni 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* .. *zaoϑrābyō* (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 [1]*a-*). — *haomayō gava* 'with milk mixed with Haoma': *haomayō* loc. instead of instr. § 426. —

barəsmana 'with the *Barəsman*': the etymology of the word (cf. *barəziš-* 'stuffed seat', skr. *barhiṣ-* 'straw') and the technical term employed in connection with it (*star-* lit. 'spread') indicate, that the *Barəsman* was originally used as a seat for the divinities like in the Vedic ceremonies. But from the time of the Avesta it appears as a bundle of sacred twigs, which is held in the hand of the officiating priest while reciting many parts of the liturgy, and is frequently washed with water or sprinkled with milk. It consists of a number of twigs varying with the nature of the ceremony, but usually from three to thirty-three. These twigs are cut from some particular trees, then gathered into a bundle and bound by a girdle (*aiwyåŋhana-*). 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 *Zaraθuštra*'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. — *aršuxδaēibyasča vāγžibyō* (abl. instead of instr. § 428) 'and with the rightly-spoken words': on the form *vāγžibyō* see § 353 and Bartholomae Wb. 1235. — *yeϑhē hātąm . . yazamaide* is one of the four most sacred formulas § 19; it is a later imitation of Y. *51.* 22. — *āaṯ*: adv. introducing the sentence; here inserted. — *yeϑhē hātąm . . vaŋhō mazdå ahurō vaēϑā . . yåŋhąmča tąsčā tåsčā 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': [1]*vaēd-* with accusative and genitive of possession as predicate 'to know something (as the possession) of somebody' § 493. — *yeϑhē hātąm . . yåŋhąmča, tąsčā tåsčā*: the use of the singular (*yeϑhē*) where the plural (*yaēšąm*) is expected, as construction ad sensum § 608. — 11 *yō paourvō vāšəm vazāite*: a doubtful passage; one expects *yā paourva . . vazaite* (thus some younger Mss.). — *ahmya vāša* abridged for *ahmya vāšaya* (loc. sg.), cp. Bartholomae Wb. 1418. — 13 *yeϑhe*: for the masc. form cp. Yt. 5. 4 above and Yt. *5.* 15 below. — *hama.nāfaēni bərəzanta taurvayanta*: the dual forms are to be explained as borrowed from an other text, cp. Y. *57.* 27; *hama.nāfaēni* is a new formation on the basis of the feminine stem, see Bartholomae Wb. 1775. — 15 *yeϑhe* 'from whom': ablative-like genitive § 472. — *asnāaṯča xšafnāaṯča* (abl. sg., with transition to the *a*-declension) 'by day and by night': ablative of time § 484. — *fratačinti*: on the writing see § 148. — 17 *Dāityā*: the name of a river in *Airyana Vaējah,* see Y. *9.* 14 and West SBE. V. 79. — 18 *anumatəe* (inf., § 371) *daēnayāi* 'to think after the religion': *daēnayāi* dative by attraction instead of accusative, cp. *saŋhəmčiṯ anu.mainyāi* Yt. *10.* 137 and § 713. — 19 *arədvī . . haδa zaoϑrō.barāi . . dāϑriš āyaptəm* '*Arədvī*, who always grants fortune to him, who offers libations . .': *dāϑriš* verbal substantive with accusative § 442. — 21 *Haošyaŋha*: the ancestor and first monarch of the Iranians. His usual epithet is *paraδāta* (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 *Pēšdāt*ian dynasty, cp. West. SBE. V. 58. According to the *Šāhnāma* the kings of this

dynasty are *Hōšang*, *Tahmūras*, *J̌amšēd*, *Ẓaḫḫāk*, *Farēdūn*, *Manūčihr*, *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 *Haošyaŋha* (*Hōšang*), *Taxma Urupa* (*Taxmūraf*, *Tahmūras*), *Yima* (*J̌amšēd*), *Ažay Dahāka* (*Ẓaḫḫāk*), *Θraētaona* (*Farēdūn*), *Kərəsāspa* (*Garšāsp*); Yt. *19*. 26—38 *Haošyaŋha*, *Taxma Urupa*, *Yima*, *Θraētaona*, *Kərəsāspa*; Mx. 27 *Hōšang*, *Taxmūraf*, *J̌amšēt*, *Aždahāk*, *Frētōn*, *Manuščihr*; Bd. *34* *Hōšang*, *Taxmūraf*, *J̌am*, *Dahāk*, *Frētōn*, *Manuščihr*, *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 *Zaraθuštra* (130—138) the names of *Yima* (130), *Θraētaona*, *Uzava* (*Zav*), *Manuščiθra* (131), *Kərəsāspa* (136), *Haošyaŋha* (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 *yaθa azəm upəməm xšaθrəm 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. — *fšaonīšča* (acc. plur. m.) *vąθwāča* '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 *Aŋra Mainyav* created to this country as a plague foreign rulers; an allusion to *Ažay Dahāka*, who, as a king, represents the Babylonian congueror, see above. — 34 *yaṯ bavāni aiwi.vanyå ažīm* . . '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. — *saŋhavāči 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)'. — *gaēθyāi tē* (nom. du. f.) *yōi abdō.təme* 'they the most excellent for household': in apposition to (*saŋhavāči arənavāči*) *yōi*. — 37 *varay pišinah*: a name of a lake; it may be connected with *Pišīn*, a valley in *Kābūlistān* see note on Y. *9*. 10. — 38 *Gandarəwa*: a golden heeled monster which lived in the sea *Vouru.kaša*. What was the original form of the myth in the Avesta is not clear. In the Vedic mythology *Gandharvá* is the name applied to a large number of various spirits, some of whom live in the ether and light and others in the water. As inhabitants of the ether and light the *Gandharvá*'s are associated with the heavenly *Soma* and described as gods, or as fiends, according as they are its priests or jealous possessors who grudge it to man. As the lovers of the nymphs *Apsarás*'s they are connected with sexual intercourse, cp. Oldenberg

Religion des Veda 244 seq. Of the conception of the *Gandharvá* being the genius of generation and fertility in the embryo, the living seed, which appears in Buddhist texts, there is no distinct trace in the Veda. — *upa yaozənta 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. — *yaṯ paϑanayå skarənayå dūraēpārayå*: before *yaṯ* here has been omitted at the least *airϑhå 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 *mairyō tūiryō fraϑrase* 'the Turanian scoundrel *Fraϑrasyan*': 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 *Fraϑrasyan* and the Iranian kings from *Manuščiϑra* down to *Haosravah*. In the *Šāhnāma Fraϑrasyan* is called *Afrāsiāb*. — On the writing of *fraϑrase* (nom. sg.) instead of *fraϑrasya* see § 178. 1. — *hankaine* 'in (his) cave': this cave was built underground with walls of iron, cp. Y. *11.* 7 and Aog. *61.* — 42 *avaṯ xvarənō* 'that Glory', see Yt. *19.* — *yim* (nom. sg. n., § 379) *vazaite* (see Gl.) 'that is waving'. — *yaṯ asti airyanąm dahyunąm* 'that belongs to the Aryan people': [1]*ah-* with genitive of possession § 490. — 45 *aš.varəčō*: nom. sg. m. with transition the *a*-declension. — *kava usa*: *Kavay Usan* was the second king of the second mythical or *Kayān*ian dynasty, '*Kayān*ian' 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 *Aurvaṯ.aspa* (mp. *Luhrāsp*) and *Vištāspa*, who were of collateral descent: *Kavay Kavāta* (*Kai Kavāt*), *Kavay Aipi.vaϑhav* (*Kai Apivēh*), *Kavay Usan* or *Usaϑan* (*Kai Kāōs*), *Kavay Aršan* (*Kai Arš*), *Kavay Pisinah* (*Kai Pisān*), *Kavay Byaršan* (*Kai Vyārš*), *Kavay Syāvaršan* (*Kai Siyāvaxš*), *Kavay Haosravah* (*Kai Hōsrav*). But only three of them reigned, as the *Bundahišn 34.* 7, the *Mēnūk i Xrat* 27, 54 seq. and the *Šāhnāma* tell us: *Kai Kavāt* (np. *Kai Kavād*, arab. *Ḳobād*), *Kai Kāōs*, *Kai Xvasrav* (np. *Kai Xusrau*); to *Kavay Kavāta* succeeded his grandson *Kavay Usan*, the brother of *Kavay Aršan*, *Kavay Pisinah* and *Kavay Byaršan*; to *Kavay Usan* succeeded his grandson *Kavay Haosravah*; *Kavay Aipi.vaϑhav*, the father of *Kavay Usan*, and *Kavay Syāvaršan*, the father of *Kavay Haosravah*, did not reign themselves. *Kavay Aurvaṯ.aspa*, who succeeded to *Kavay Haosravah*, was a great-grandson of *Kavay Pisinah*. To *Kavay Aurvaṯ.aspa* succeeded his son *Kavay Vištāspa*. — On the mountain *Ϝrəzifya* see Yt. 19. 2. — 49 *xšaϑrāi* (dat. instead of gen., § 471) *hankərəmō* 'who consolidates the kingdom': *Haosravah* is so called, because he killed the *Fraϑrasyan*, 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 frāϑwərəsāma razurəm yō mąm mairyō . . paiti parətata* '(and that) we may not get into (lit. cut) the pit of the scoundrel, who is striving against me': instead of *frāϑwərəsāma* one expects *frāϑwərəsāmi* corresponding to *ϑanjayeni*; *razurəm yō . . mairyō* incorporation of

the antecedent § 738. — *aspaēšu* 'on horseback': locative of the place where § 511. — 53 *Tusa*: the name of a most celebrated hero of the Iranian legend; he was the son of king *Nōdar*. In the *Šāhnāma* he is called *Tōs*, cp. Nöldeke GIrPh. II. 137. — *raϑaēštārō* .. *ǰaiδyantō*: nom. pl. m. instead of nom. sg. m.; the forms are borrowed from Yt. *10.* 11. — *ṯbišyantąm* .. *dušmainyunąm* ..: 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. *Fraϑrasyan*) chief general in the *Šāhnāma*, cp. Bd. *31.* 16. — *upa dvarəm xšaϑrō.sukəm* .. *kaϑhaya* 'by the *Xš.*-pass in *K.*': *Kaϑha* is the name of a land. The castle of *Kaϑha*, *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. — *yaϑa* .. *nijanāni tūiryanąm daϑyunąm* (part. gen. as object., § 497) *pančasaynāi* (inf., § 371) *sataynāišča* .. 'that I may smite the Turanian people in order to smite fifty with hundred smitings and ..': *pančasaynāi* is final infinitive § 702. — 58 *yaṯ bavāma aiwi.vanyå*: *aiwi.vanyå*, 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 *nōiṯ aora avōirisyāṯ* '(but) he could not turn down': *avōirisyāṯ* (*urvaēs-*) is pres. subj. 3 sg. used as impf. § 631. — *ϑraošta* (loc. sg.) 'at the end'. — *frāymaṯ* (*gam-*) *ušārəhəm sūrayå vivitīm* 'he came to the dawn, to the lighting up of the mighty (dawn)'. — 63 *Raϑhā*: 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 *Raϑhā* for better reasons *Yaxartes*. — *frapayeni* (*ap-*): on the writing see § 34. 3. — 64 *raēvaṯ čiϑrəm* (nom. sg. n.) 'rich (is her) origin': if *raēvaṯ čiϑrəm* has been accurately handed down, it must be considered an inserted clause. — *nizənga aoϑra* (instr. sg. n.) *pāiti.šmuxta* .. 'dressed with shoes up to the ankle'. — 65 *mošu taṯ ās nōiṯ darəγəm yaṯ* .. 'quickly it (*taṯ*) happened, it (was) not long till ... — *drūm avantəm airištəm*: according to Bartholomae IF. *12.* 146 the author of this part was led to use accusatives here (instead of nominatives) by the preceding sentence *yezi ǰum frapayeni*. — 68 *J̌āmāspa*, the prime minister of *Vištāspa*; he was the brother of *Frašaoštra*, belonging to the *Hvōva*-family; see note on Yt. *5.* 98. — *yaṯ spāδəm pairi.avaēnaṯ* (with Augm.) *dūrāṯ ayantəm rasmaoyō* 'when he saw the army coming from afar in battle array': on the construction of *vaēn-* with a predicative participle see § 672; *rasmaoyō* (dat. pl. instead of instr. pl. §§ 47. 2, 428) instrumental of manner § 447. — 69 *yaϑa* .. *avata vərəϑra* (instr. sg. n.) *hačāne yaϑa* .. 'that I may partake of so great a victory as ..'. — 72 *Ašavazdah*: the name of a faithful; *A.*, the son of *Pouruδāxštay*, is one of the seven immortal lords of *Xvaniraϑa* cp. Dk. *9.* 16. 17 and will come forth to help *Saošyant* in the final struggle cp. Bd. *29.* 6. — *Ašavazdasča Θritasča Sāyuždrōiš puϑra* '*A.* und *Θ.*, the sons of *S.*': cp. Yt. *13.* 113. — *upa* .. *apąm napātəm* 'at *A.-N.*':

Apąm Napāt is a locality (a river, a spring or a mountain) sacred to the god of the same name (cp. Yt. *8.* 4) and having all the epithets of that godhead. — 73 *aiwi.vanyå*: 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 gaēϑe pəšanāhu* 'in the battles for (the value of) their goods and chattels': *pəšanā-* is construed with the locative of price; *gaēϑe* (written instead of *gaēϑya*) with masc. attributive § 367. — 76 *Vistarav*: an Iranian hero and descendant of *Naotara*, son of *Manuščiϑra*, see note on Yt. *5.* 21. — *Vitaəuhaitī*: a river not mentioned elsewere. — *ərəžuxδāṯ paiti* (see Gl.) *vaćaəhaṯ* 'with well-spoken speech'. — 77 *tā bā aša* (*-oxδa*) *tā aršuxδa* 'this is truly spoken, this well spoken': *aša* is abridged for *ašaoxδa*, see Bartholomae Wb. 239. — *yaṯ mē avavaṯ daēvayasnanąm niǰatəm* (*gan-*) *yaϑa* . . 'that as many (lit. as great a muchness) of *Daēva*-worshippers (have been) smitten by me as . .': *mē* as dative of the agent with a passive participle § 461. — *sārəm-a* 'on the head': on the use of *ā* as postposition see § 528. — *varsanąm*: partitive genitive as object § 497. — 78 *arəmaēštå anyå āpō kərənaoṯ fraša anyå fratačaṯ huškəm pəšum raēćayaṯ tarō* . . 'some waters she made stand still, others she made flow forward; so she left a dry passage to pass over . .: *fratačaṯ* 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 *Mātīkān 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 *fraśna* as acc. pl. — *navaća navaitīmća xruždranąm* (sc. *fraśnanąm*) *ṯbaēšō.parštanąm* 'the ninety-nine hard questions maliciously asked'. — *dužδəm* is acc. sg. of *dužδā*(*y*)- with transition to the *a*-declension, cp. *xvāirizəmća* Yt. *10.* 14. — 85 *yahmya* (where-adv. instead of loc. § 515) . . *ahurō* . . *hvapō* (nom. sg. m., with transition to the *a*-declension) . . *nivaēδayaṯ* 'whom *Ah.* made know'. — *haća avaṯbyō 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 *naračiṯ yōi taxma* 'the brave warriors': *nar-* is the designation for the second caste. There were altogether three distinctive castes (*pištra-*), in Y. *19.* 17 four. Peasants and artisans were probably classed together as a general rule. The names of the castes were: *āϑravan-* 'priest', *raϑaēštar-* 'warrior', *vāstrya-fšuyant-* 'peasant', *hūitay-* 'artisan'. Different names are found for some of these in the gAw: namely *airyaman-* or (probably) *haxəman-* 'priest', *xvaētav-* or *nar-* 'warrior', *vāstrya-*, *vāstrya-fšuyant-* or *vərəzəna-*, *vərəzənya-* 'peasant'. Cp. Bartholomae Wb. 908. — *xvarənaəhasća uparatātō* (acc. pl.): on the plural of abstracts see § 420. — *marəmnō* (nom. pl., with transition to the

consonant declension) abs. 'praying'. — 87 *vaδre* nom. pl. m., written instead of *vaδrya* § 178. 1; on the masc. gender of *kainin-* see § 412. — *yaona xšaθra hvāpå*: not clear. — *tūm tā* (acc. pl. n.) *aēibyō xšayamna* (nom. sg. f.) *nisirinavāhi* (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. — *ratuš astvaiθyō gaēθayå*: not clear. — *nipātāra*: one expects acc. sg. f. (*nipāθrīm*) agreeing with *mąm*, i. e. *arədvīm*; the form is perhaps to be explained as borrowed from another passage, where the nom. du. m. was appropiate. — *upairi ząm vīčarənta* (²*kar-*) 'they walk about upon the earth': *vīčarənta* universal injunctive § 660. — *tūm*: not clear. — *mąnayən ahe* (particle, see Gl.) *yaθa* 'one could verily believe as if' i. e. 'just as', used regulary in comparisons: *mąnayən* is probably hypothetical optative § 653. — 90 *yasə tava mazdå kərənaoṯ* (Inj.) *tačarə nōiṯ tačarə antarə.arəδəm upairi hvarəxšaētəm* '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 θwa* see note on Y. *9.* 3 and § 179. 4. — *ažišča* 'serpents and . .': sing. in collective sense § 418. — *arəθnāišča vawžakāišča* etc.: names of *daēvic* beasts; instr. as subject § 427. — 91 *hū* (gen. sg.: *hvar-* n.): on the form see § 33. 9. — *zaoθrayå* part. gen. as object § 497. — *fraŋharōiš* (*xᵛar-*) 'thou shalt drink': imperative optative § 654, see note on Yt. *5.* 1; on the writing see § 100. 4. — *āθravanō . . tanu.mąθrō*: a later addition; the grammar is corrupt, cp. Geldner KZ. *25.* 395. — 92 *mā . . fraŋharəntu*: *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 nōiṯ pouru.jira fradaxšta* '(nor those who are) marked with that mark, with which unintelligent ones (are) marked'. — *vīspanąm anu mąθrəm* 'in the judgement of all'. — 94 *kəm . . zaoθrå bavainti yasə tava . .* 'what is done with the libations, if . .'. — 95 *nivayaka nipaśnaka* etc.: nom. pl. m. — *imå* (acc. pl., sc. *zaoθrå*) . . *yå māvōya pasča vazənti* 'those (libations) that are brought to me after (the sun has set?)': behind *pasča hū frāšmō.dāitīm* seems to be omitted, see 94; *vazənti* is written for *vazinti* i. e. *vazyənti* pres. pass. 3 pl. §§ 131. 2, 33. 1, 615. — *xšvaš satāiš hazaŋrəmča* is best referred to *nivayaka* etc., whose number it states. — *yā nōiṯ haiti vīsənti daēvanąm haiti yasna*: not clear, see Bartholomae Wb. 1327. — 96 *hazaŋrāi barəšna vīranąm* 'from a hundred times the height of a man': *hazaŋrāi* dat. instead of gen. § 471; *barəšna* (*barəzan-*) instrumental of respect § 447 a. — *masō xšayete xᵛarənaŋhō yaθa . .* '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. *Zaraθuštra* 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. — *īštīm baon səvišta* 'they become most powerful by the riches': *īštīm* accusative of respect § 440; *baon* is written for *bavən* § 33. 4. — *naotaire vīštāspō*: one expects *naotairyō* nom. sg.; *naotaire* is probably transferred from the antecedent sentence. *Vištāspa*, the patron of *Zaraθuštra*, was the son of *Aurvaṯ.aspa* (mp. *Luhrāsp*) and was sprung from the *Kayā*nian

dynasty, see note on Yt. 5. 45. He belongs to the *Naotar*ian 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 *kaŋhe kaŋhe apaγžāire* (loc.) 'by the outlet of each (of those lakes)'. — 102 *kəm kəmčiṯ aipi* 'by each (of the outlets?)'. — *ǫātu* (acc. sg. n.) *saēte xvaini.starətəm* .. '(?) lies on a nice-covered divan': the subject is omitted. The whole passage is not clear. — *hubaoiδīm* acc. sg. m. instead of n. — 108 *pašne āpəm Frazdānaom* 'before the lake Fr.': according to Bd. 22. 5 a lake in *Sakastān* (np. *Saistān*). — 109 *Tąϑryavant*, *Pəšana*, *Arəǰaṯ.aspa* are names of unbelievers. *Arəǰaṯ aspa* is in the Avestan and Pahlavi texts the leader of the hostile folk known as *H'yaona*, the Chionitae of the classics, cp. Jackson Zor. 104 and Bartholomae Wb. 1858; in the *Šāhnāma* he is called *Arǰāsp* and understood to be a Turanian. — 112 *aspāyaoδō zairi.vairiš* '*Zairi.varay* who fought on horseback': son of *Aurvaṯ.aspa* and brother of *Vištāspa*; he is *Firdausī*'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 *Arəǰaṯ.aspa*. — *arəǰaṯ.aspō* behind *vandarəmainiš* must be considered a gloss. — 117 *aspāyaoδō zairi.vairiš* is here inserted. — 120 *yeŋhe* .. *hąm.tāšaṯ ahurō* 'for whom *Ah.* has made ..': *yeŋhe* loc. sg. f. instead of dat. sg. f.?, see §§ 515 and 426. — *mīšti zī mē hīm* .. *vārəntaēča* (pres. mid. 3 pl.) .. 'they (the four stallions) make it always rain for me': *hīm* is here a particle without distinct meaning; on the forms *snaēžintaēča* (*snaēg-*), *srasčintaēča* (*srask-*), *fyaŋhuntaēča* (*fyaŋhva-*) see §§ 148, 33. 2. — *yeŋhe avavaṯ haēnanąm nava satāiš hazaŋrəmča* 'to whom 900 and 1000 missiles were aportioned': on *bav-* with the gen. see § 489; *avavaṯ* is written for *abavaṯ* (with augm.) § 47. *haēnanąm*: 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. — *zaoϑre vāčim paitišmarəmna* 'yearning for the voice of a *Z.*': *zaoϑre* dat. sg. instead of gen. sg. § 495. *Zaotar* is the chief priest entrusted principally with the recitation of the *Gāϑā*'s, he conducts the religious ceremonies usually with seven subordinate priests (*Ratav*'s), but also alone if necessary; see introduction to the *Nīrangastān*. This name is a relic of the Aryan age, because it is also to be found in the Veda, where it appears as *Hotar*, cp. Bartholomae Wb. 1653. — 126 *yā hištaite fravaēδəmna* 'who is always to be observed': the participle of the present with *stā-* is expressive of a continuous action, cp. *sā yatnena rakṣyamāṇā tiṣṭhati* 'she is being guarded carefully' Pañc. *330* and § 671. — *frazušəm aδkəm vaŋhānəm* 'dressed with a precious mantle': *vaŋhānəm* instead of *vaŋhāna* (nom. sg. m., cp. *fravaēδəmna*) is conformed to the preceding words. — 127 *yaϑa.mąm 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 *Barəsman*-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 sīspəmna* (*spāy-*) .. *zaranaēni* 'making a show of golden ear-rings': *zaranaēni* is acc. du. m., a new formation on the basis of the fem.-stem in *-ī*, cp. Bartholomae Wb. 1677 seq. — *yaϑaća* .. *yaϑaća aŋhən* ..: final sentence with injunctive

(instead of subjunctive) § 765. — 128 *upairi* is here adverb 'above (upon the head)', see Gl. — *pusąm . . ašta.kaoždąm raϑa.kairyąm* : *raϑa.kairyąm* stands instead of *⁰kairīm* with transition to the *ā*-declension, conformed with the precedent *ašta.kaoždąm*. — 129 *bawraini* (acc. pl. n.) is written for *bawrini* § 131. — *bawranąm čaturə* (acc. m.) *zīzanatąm* (*zan-*) 'of.. beavers of those that bear four young ones'. — *yaṯ . . upāpō* is a later addition. — *yaṯ asti bawriš sraēšta yaϑa yaṯ asti gaonō.təma* '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. — *čarəmå vaēnantō brāzənta frōna ərəzatəm zaranim* 'the skins radiate forth silver and gold in abundance upon the spectators': *brāz-* with a cognate accusative (*ərəzatəm zaranim*) and a terminal accusative (*vaēnantō*): cp. *agníḥ . . yát sū́ryō ná rócate bṛhád bhā́ḥ* 'A., when he radiates forth high brightness' RV. 7. 8. 4 and § 438, b; *čarəmå* 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. — *vārəm-a* 'at one's wish': on the use of *ā* as postposition see § 528. Cp. Yt. 5. 77. — *upa . . daiδe* (pres. mid. 3 sg., *dā-*) *parənaəhuntəm vīspąm.hujyāitīm* 'he puts away in safety all that could be of any use for good living': *parənaəhuntəm* acc. sg. m. instead of f., on the writing see § 33. 2; on the treatment of the prior member of *vīspąm.hujyāitīm* see Bartholomae IF. *9*. 204. — *iriϑəntəm xšaϑrəm 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 aəhaṯ āsuš uzgastō* (loc. sg.) *hufraourvaēsō vāšå* 'who is swift when he goes (to war and) clever in turning on the chariots'. — *yō haēnayå .. uva urvaēsayaṯ 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 zaotārəm yazəmnəm* 'to the officiating *Z.*'. — *aoi pərənąm vīγžāra-yeintīm* 'to the (hollow of) the hand, which lets overflow (the libations)': the hand of the priest, who is offering up libations. — *yaϑa tē vīspe aurvanta zazvåəha* (part. perf. act., *haz-*) *paiti.jasąn yaϑa kavōiš vīštāspahe* 'that all those gallant warriors may return victorious like (those) of king *V.*'; final sentence with snbj. § 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* ist 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 *Dyāuš*, 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 [1] 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 *Gāθā*'s, nor in the old persian inscriptions before Artaxerxes II, he probably was not acknowledged as a god in the original *Zaraθuštr*ian doctrine. Cp. Windischmann, Mithra, Abh. z. K. d. M. I. Leipzig 1857, E. Lehmann De la Saussaye's Lehrb. d. Religionsgeschichte [3] II. 194 seq., Bartholomae Wb. 1185.

1 *āaṯ yaṯ . . frādaδąm* 'when I created': temporal sentence § 755. — *avântəm . . yaθa mąmćiṯ* 'looking like myself': *avântəm* is part. pres. act. of (*ā* +) *bā-*, § 47. — *yesnyata . . vahmyata*: instrumental of respect § 453. — 2 *mərənčaite* pres. mid. 3 sg., see Gl. under *marək-*. — *yaθa satəm kayaδanąm avavaṯ ašava.jačiṯ* (nom. sg. m. of *ašava.gan-*) 'like hundred of *K.*-men, so he, who kills a faithful': *kayaδa-* as subst. is the name of a sin, as adj.

[1] Cp. RV. *1.* 185. 8: *devân vā yác cakr̥mā́ kác cid ā́gaḥ sákhāyaṃ vā sádam ít jáspatiṃ vā iyáṃ dhír bhūyā avayā́nam eṣāṃ dyā́vā.*

the name of the person who is afflicted with that sin. — *miθrəm mā janyå* 'break not the contract': to the use of *mā* with optative cp. Y. *9.* 29. — *mā yim drvataṭ pərəsåəhe mā yim* .. 'neither (the one) that thou demandest of an unfaithful nor (the one) that . .': on *fras-* with the ablative see § 476. — *uvayå* (gen. du.) *zī asti drvataēča ašaonaēča* (dat. sg.) 'for it (the contract) is in force for both the unfaithful and the faithful': [1]*ah-* meaning 'to be in force for' is construed here with gen. and dat. § 495. — 3 *āsu.aspīm daδāiti miθrō* .. *yōi* .. '*M.* gives possession of swift horses (to them) who . .': absorption of the correlative § 737. — *Fravašay*: the everlasting and deified souls of the dead, see Yt. *13.* — 6 *Yazata-* corresponding to the Vedic *yajatá-* '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 (*daiṅhupatayō*) *arəzahi ava.jasəntō* (nom. sg m.) *avi* . . 'going to the field against . .': *arəzahi* locative of the spot whither § 512. — *avi hąm.yanta* (acc. pl. m.) *rasmaoyō* 'against (enemies) flocking together in battle array', cp. Yt. 5. 68; *hąm.yanta* is part. pres. act. of (*hąm* +) [1]*ay-*. — *antarə daiṅhu pāpərətāne* (acc. du. f.) 'within the two fighting lands': *pāpərətāne* is part. pres. mid. of *parət-*. — 9 *yatāra* (nom. sg. f., sc. *daiṅhuš*) *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. — *aəuhyaṭ* is written instead of *aəhvyaṭ* § 101; see Gl. under *aəhvā-*. — *fraorisyeiti*: on the writing see §§ 33. 4. 7, 148; cp. Yt. 5. 62. — *vərəθrājanō*: gen. instead of instr. — *upamanō*: nom. instead of instr.; *Dāmōiš Upamana-* is the name of a *Yazata*, cp. Bartholomae Wb. 392. — 13 *āsnaoiti*: see Gl. under [2]*had-*. — *paurva.naēmāṭ aməšahe hū* . . 'before the undying sun': on the form *hū* see note on Yt. 5. 91. — 14 *yahmya sāstārō* . . *paoiriš īrå rāzayente* 'where the chiefs arrange (their) many attacks': *paoiriš* acc. pl. f. instead of n. § 602. 1. — *θātairō*, the object of *frāδayən*, is corrupt. — *yahmya āpō* . . *xšaoδaəha* (instr.) *θwaxšənte* '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-Suyδa* and *Xvāirizam* are Sogdiana and Chorasmia. — 15 The Parsis divide the whole world into seven *Karšvar*'s 'zones' or 'regions'. *Savahī* is in the east, *Arəzahī* in the west; *Fradaδafšav* and *Vīdaδafšav* are in the south; *Vouru.barəštay* and *Vouru.jarəštay* are in the north; *Xᵛaniraθa* is the central *Karšvar*. — 16 *vīspāhu karšvōhu*: change of gender § 602. 1. — *aēšąm gūnaoiti* ([1]*gav-*) *vərəθraynəm yōi* . . 'he procures victory for those who . .': *aēšąm* is dative-like genitive or genitivus commodi § 495, cp. *mayā tasyābhayaṃ pradattam* 'I have granted him safety' Pañc. *85.* — 17 *yō nōiṭ kahmāi aiwi.draoxδō* 'who is to be imposed upon by nobody': *kahmāi* is dative of the agent § 461. — 19 *ahmāi naēmāi uzjasāiti miθrō* . . *yahmāi naēmanąm miθrō.druxš* 'on that side *Miθra* stands forth, on which side (there is) one who lies unto *M.*'; *ahmāi naēmāi* . . *yahmāi*

is the dative expressing the destination of a going § 465, cp. *vanāya gaccha* Ragh. *12.* 7; — *naēδa mainyu paiti.pāite* 'and he (who lies unto *M.*) does not expect it in his mind': *mainyu* is instrumental of means § 449. — 20 *aspaćiţ yōi miϑrō.drująm vazyąstra 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. — *taćintō nōiţ apayeinti* ([1]*ay-*) 'running they (who lie unto *M.*) don't get forward'; *barəntō nōiţ frastanvanti* (*stā-*) 'on horseback they don't progress'. — *aəhyeiti*: see Gl. under [2]*ah-*. *frāna ayanąm mąϑranąm* 'for the number of the evil spells': *frāna* is locative of cause § 516. — 21 *yaţciţ hvastəm aəhyeiti yaţciţ tanūm apayeiti* (*ap-*) 'even if he fling well flinging, even if it (the spear) reach the body': concessive sentence; *hvastəm* is absolutivum § 682. — *aţćiţ dim nōiţ rāšayente* (*raš-*) 'they (the foes of *M.*) don't hurt him'. — 28 *ahmāi nmānāi* . . *yahva* (?, instead of loc.) *xšnūtō bavaiti* 'to that house, in which he is satisfied': on the use of *bav-* with the past participle in the sense of the passive see § 671, cp. Yt. *5.* 9. — 30 *yasə ϑwā* . . *yazaite* . . *ašava* 'if the faithful worships thee': conditional sentence § 755; on the sandhi of *yasə ϑwā* see note on Y. *9.* 3 and § 179. 14. — 32 *surunuyå nō* . . *yasnahe xšnuyå nō* . . *yasnahe* 'listen unto our prayer, be thou pleased with our prayer': on *srav-* and *xšnav-* taking the genitive see §§ 488, 489. — *upa nō yasnəm āhiša* ([1]*āh-*) 'fulfil our prayer': *āhiša* is opt. mid. 2 sg. with *i* instead of *ī*, see §§ 267, 34. 1; the optative has here the tone of an entreaty like the following imperative, see § 651. — *paiti hīš yaštå* (*yaz-*) *vīsaəuha* (*vaēs-*) 'come to them (to the libations) when they have been offered'. — *hąm hīš ćimāne baraəuha nī hīš dasva garō nmāne* 'gather them for paying a fine (i. e. that we may use them as a settlement for our evil works at the last judgement), and lay them in the House of Love (i. e. paradise see note on Yt. *19.* 17)'. — 33 *ahmākəm*: gen. instead of dat. § 593. — *taţ āyaptəm, yasə ϑwā yāsāmahi* 'these boons, which we beg of thee': on *yās-* with two acc. see § 438, γ; on *yasə* (here instead of *yaţ* acc. sg. n.) *ϑwā* see above. — *urvaiti* 'in strictly fulfilling': instrumental of manner § 447. — *vanaintīmća uparatātəm ašahe vahištahe*: *Aša Vahišta* (see V. *18.* 34) is the name of one of the three most sacred prayers, so named form its initial word *ašəm* (Y. *27.* 14), § 19. It belongs to the *vača ϑrišāmrūta* 'the words that are to be spoken three times', cp. V. *10.* 8. — *vərəϑraynəmća ahuraδātəm* . . *yąm* is a later addition, cp. Geldner KZ. *25.* 518. — 34 *yaϑa vaēm* . . *vanāma* . . *taurvayama*: final sentence with subj. or inj. § 765. — 64 *miϑrəm* . . *yahmi* . . *maza amava niδātəm* '*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 ćiϑrəm vīδātəm vīspāiš avi karšvąn* '(by whom i. e.) whose face (is) directed to all the *K.*'. — 66 *Ašay Vaəhvī*: see introduction to Yt. *17.* — *Pārənday* lit. 'abundance, richness': a goddess, whose original conception cannot be found out; she is the Vedic *Púraṃdhay*. — *Nairya Hąm.varətay*: the goddess of manly courage; *naīre* is written instead of *nairya*, § 178. 1. — *Fravašay*: see introduction to Yt. *13.* — 68 *hangrəwnāiti* (*grab-*): on the writing see §§ 47, 111. — *vāšəm* . . *yeϑhe daēna* . . *xvīte paϑō rāδaiti* 'the chariot, for which the religion makes ready the ways, that he may go well

(on them)' cp. *vi naḥ pathā́ḥ suvitā́ya ciyántv índro marútaḥ* RV. *1.* 90. 4: *yeϑhe* is dative-like genitive § 495; *xvīte*, a compound of *hu* + *ite* (§§ 34. 1, § 174. 4) is final infinitive § 702. — *yim aurvantō* . . *vazənti yaṯ dīm dāmōiš upamanō hu.irixtəm* . . *irinaxti* 'which (the chariot) the swift (horses) draw (to that place), whither *D.-U.* makes it race along at full pace': *hu.irixtəm* is absolutivum, cp. *hvastəm* Yt. *10.* 21 and § 682. — *varənya drvantō*: the *Varənya* companions of Drug, see note on Yt. 5. 33. — 69 *mōi.tū* (see Gl. under *mōiṯ*) . . *vaēγāi jasaēma* (*gam-*) 'may we never undergo the smiting': *vaēγāi* 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 *frąš tačō hamərəϑāδa* 'running on before the foe', i. e. 'overtaking the foe': *tačō* is part. pres. act.; *hamərəϑāδa* is ablative of respect § 482. — *upa.haxtō* (*hak-*) *ā.manəϑa* (instr.) 'full of impetuosity'. — *naēδa manyete jaγnvå naēδa.ćim γənąm* (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 *astāsća varəsāsća* 'bones and hairs': *astāsća* masc. form instead of *astača*, assimilated to *varəsāsća*. — *zəmāδa*: ablative answering the question where § 484. — 84 *yim dvāčina piϑe hačimna* . . *ustānazastō zbayeiti* 'whom some two joining partnership for the purpose of defence invoke with hands uplifted': *piϑe* is final infinitive § 702; *ustānazastō zbayeiti* sg. instead of du. — *driγūščiṯ* . . *apayatō* (*havāiš dātāiš*) 'the poor man who is deprived of his rights': on (*apa*+) *yam-* with instr. see § 446. — 85 *yaṯčiṯ* . . *yaṯ* . . *čiṯ* (with tmesis) 'whether . . or'. — *gaoš* nom. sg. m., see Gl. under [3]*gav-*. — 86 *yā varəta azimna* (sc. *gāuš*) 'the (cow) driven away as booty'. — *kaδa nō arša gavaiϑīm apayāṯ* (*ap-*) . . *miϑrō* 'when will the hero reach the herd of cattle . .?': *nō* is here a particle which is not to be translated. — *kaδa nō fraourvaēsayāiti* (*urvaēs-*) . . *drujō vaēsmənda azəmnąm* (acc. pl. m.) 'when will he turn us (the cows) back that were driven away to the house of the Drug': on the sandhi of *vaēsmən-da* (instead of *vaēsməm-da*) see § 156. An allusion to a myth in which *Miϑra* was described as an *Indra* delivering the cows which had been driven away by a monster, see note on Y. *9.* 7. — *ašahe paiti pantąm* '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 ṯbištō* (*ṯbaēš-*) *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 *yaṯ vaoče hūkairīm nąma* 'which is called *H.* by name': *vaoče* (*vak-*) is perfect used of the present result of a remote action § 640. — (*anāhitāṯ parō*) *barəsmən*: the locative sing. used for the ablative, see Bartholomae GIrPh. 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. — *Aməšå Spənta* 'the Immortal Holy ones' are the *Ahura*'s of the *Gāϑā*-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*, *Amərətatāt*, 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 *Amərətatāt* 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 3d 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 haomą 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 *haomą*) see § 339. — *bərəǰayaṯ* (*barəg-*) *ahurō* . . *yeϑhå kəhrpō huraoδayå* '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 *ǰayāurvah-* '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 Aprocryphal book of Tobit III. *8.* 17. — *pəšō.tanuš*: see note on V. *5.* 4. — *Būšyąstā*: the longhanded *Daēvī* 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 *Pitáraḥ* of the Brahmans and the *Manes* of the Romans.

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

whether living or deceased, or still unborn, has its own *Fravašay* or guardian angel who has existed from the beginning. In the *Gāϑā*'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[3] 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.) *yaϑa mē jasən avaiϑhe* . . *fravašayō* 'I will tell . . how the *Fr.* came to help me': indirect question with *yaϑa* 'how' as object sentence § 789. — 2 *vīδāraēm* ([2]*dar-*) 'I keep': universal injunctive § 660; on the writing see § 33. 4. — *yō imąm ząm āća pairiča bvāva* 'which encompasses this earth all around': *bvāva* is perfect used of the present result of a remote action § 640, cp. Yt. *10*. 88; on the writing see § 47. — *handraxtō*: see Gl. under [1]*drang-*. — *ayəhō kəhrpa xᵛaēnahe* 'with the appearance of glowing metal' i. e. looking like a glowing metal. — *raoćahinō aoi ϑrišvå* '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 mazdå vaste vəhanəm stəhrpaēsəhəm* '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 weighes the good works and sins in his golden scales, when the soul's account is balanced after the third night after death. See Mx. 2. 115—122. *Ārmatay*, the goddess of earth and devotion. Originally the earth-goddess, she has become the goddess of devotion by personification of her most characteristic attribute. This personification goes back to the Indo-Iranian period, the name having a counterpart in the Vedic *Arámatay*. Nowhere in the ancient religion was bountifulness, patience, obedience or devotion in general typified so clearly as in the myth of the Aryan Mother Earth, who, though she bears manifoldly what breathes and stirs[1] and what is good, has to endure the interment of the excellent and of the evil[2], and even the hell[3] till at the end of things, when there is no begetting of children, she becomes pure and renovated. See

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[1] *yā́ bíbharti bahudhā́ prāṇád éjat* AV. *12*. 1. 4.

[2] *bhadrapāpásya nidhánaṃ titikṣúḥ* AV. *12*. 1. 48.

[3] *tisráḥ pṛ́thivīr adhó astu víśvāḥ* . . *yó no divā́ dípsati yáśca náktam* RV. 7. 104. 11.

note on Yt. *19.* 44 and on V. *18.* 51. — *vīš . . yahmāi nōiṯ čahmāi naēmanąm karana pairi.vaēnōiθe* (pres. mid. 3 pl.) 'the house . . the two ends of which can be seen on no side', lit. 'on which for none of the sides the two ends are seen'. — 9 *garayasča yōi bərəzantō* . . as acc. pl. — 10 *θrāθrāi gōuš pančō hyayå* '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 *fraptərəǰāt-*, those living in the open country *ravasčarāt-*, the grazing ones *čaərəəhak-*, see Vr. *1.* 1 seq. and note on Vr. 2. 1. — 11 *vīδāraēm . . barəθrišva puθrə paiti.vərətə* ([4]*var-*) *apara.iriθintō ā dādāṯ vīδātaoṯ* 'I keep in the womb the sons that have been conceived so that they do not die until the appointed death (of all)'. — *vyāhva urvaṯ.čaēm* (*urvak-*) *astiča gaonača . .* 'by the allotment of the reward, I shall join again the bones and the hairs . .': *vyāhva* (loc. pl. of *vyam-*) is a new formation on the basis of the nom. and acc. sg ar. **i̯āḥ*, **i̯ām*, see Bartholomae Wb. 1476; *urvaṯ.čaēm* is inj. in future sense § 657, on the writing see §§ 61, 33. 4. — 12 *yeiδi zī mē nōiṯ daiδīṯ* ([1]*dā-*) *upastąm . . fravašayō, nōiṯ mē iδa åŋhāṯ.təm* ([1]*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; *daiδīṯ* (inj. 3 sg. instead of 3 pl. § 202) is uncertain; *åŋhāṯ.təm* opt. perf. act. 3 du. as conditionalis § 663, on the writing see § 52. — *stō* is pres. ind. act. 3 du. of [1]*ah-*. — *drujō aogarə . . åŋhāṯ* 'the power would belong to the *Dr.*': on [1]*ah-* with gen. see § 490. — 13 *hazdyāṯ*: see Gl. under [1]*had-*. — 14 (*āpō*) . . *frataṯ.čarətō*: nom. pl. f. with transition to the consonant declension. — 15 *vərənvainti*: see Gl. under [4]*var-*. — *åŋhąm raya . . yaṯ bavainti hačaṯ.puθrō* 'through their brightness (it is,) that they (the females) become blessed with children'. — 16 *us nā zayeiti* ([1]*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 *Nodhás* in the Veda, see Bartholomae Wb. 481. — *parštōiṯ avāiti* ([1]*ay-*) 'he goes away from the discussion': *parštōiṯ* is ablativus separativus § 473. — *hvarə ava paθa aēiti* 'the sun goes (that i. e.) its way': *paθa* is instrumental denoting the way, by which § 448. — 17 *āaṯ anyaēšąm fravašayō ǰvanąm narąm ašaonąm aoǰyehīš . . yaθa iristanąm* '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 *āaṯ yō nā* (*nar-*) *hīš hubərətå baraṯ ǰva . . fravašayō, sāsta daiŋhāuš . . hō aəhāiti zazuštəmō xšayō kasčiṯ mašyānąm* '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)': *hubərətå* is locative of circumstance § 514; *baraṯ* is inj. in future sense § 657. — *vohu.bərətąm* 'in good care': locative of circumstance §§ 332, 514. — *Arštāt*: the goddess of Uprightness, to whom Yt. *18* is dedicated. — 20 *yasə θwā . . paθąm ǰasāiti vąθwaēsō* 'if a robber comes to thee up the road (i. e. if a robber stands in thy way)': on *yasə θwā* written for *yaṯ θwā* see note on Yt. *10.* 30. *θwā* and *paθąm* (*paθā-*) are terminal accusatives § 436. — *bōiwranąm dužitanąmča . . yeziča θwaēšå* (nom. pl. § 420) *tanvō* 'and if (there is) dread of the skirmishes and dangers for thyself': *tanvō* is dative-like genitive § 495. — *drən-*

jayōiš: see Gl. under [2]*drang-*. — 21 *ufyemi*: see Gl. under *vaf-*. — *fravašayō .. hāitiš hātaṃ .. ərəhušaṃ .. būšyantaṃ* (*bav-*) 'the *Fr.*, belonging to those that are .. that have been .. that will be' on [1]*ah-* with the genitive see § 490. — 24 on *dāθrī-* with dative of the person and accusative of the thing see §§ 442, 467. — *kuxšnvaṇō*: see Gl. under [1]*xšnav-*. — 25 *yå avaδa para fraoirisištå yaθra* .. 'who long ago were fond of turning towards that place, where ..' — *ašəm .. zrazdātəma* (nom. pl. m.) 'the best believers in the holy law': see § 442. — *yaθrača maziśtå frərətå* (nom. pl. m.) 'and where the greatest offerings (are offered)'. — 49 *yå vīsāδa* (them.) *āvayeinti* (*vay-*) *hamaspaθmaēdaēm paiti ratūm* 'who come flying along from their home at the time of the *H.*: *Hamaspaθmaēdaya* is the name of the god of the sixth season and of the festival which was celebrated in the last five days of this season. At the time of the *H.*-festival the *Fr.* come to revisit this world and are then specially worshipped. The last and chief-day is the 7th of March, the new year beginning at the 8th, 105 days before the last day of the *Maiδyōišam*, the summer-solstice (20th 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 (2nd of February — 2nd 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. — *zixšnåməhəmnå*: see Gl. under *xšnā-*. — 50 *kahe nō nąma āγairyāṭ* ([2]*gar-*) *kahe .. kahmāi* .. 'by whom will our name be praised': on the genitive or dative expressing the agent by which an action is performed see §§ 501, 461. — *kahmāi nō taṭ dāθrəm dayāṭ* (pass.), *yaṭ hē aməhaṭ xvairyąn* (inf. § 369) *ajyamnəm* (acc. sg. n.) 'to whom will this gift of ours be given, that to him may be to eat somewhat neverfailing' i. e. 'that he may have neverfailing food': the infinitive as subject § 689. — 53 *yå apąm .. srīrå paθō daēsayeinti yå* .. 'who show the beautiful paths to the waters, which ..' *apąm* is dative-like genitive, see § 495. — 58 *urvaēsəm nāšəmna* ([2]*nas-*) 'willing to reach the turning-point': on the use of the part. of the *s*-aorist in future sense see § 669. — *frašō.kərətōiṭ*: abl. instead of gen. § 425; see the note on Y. *9*. 2. — 59 *navasəšča*: compromise between the internal sandhi *navasas-ča* and the external- or sentence-sandhi *navasə ča*, see Bartholomae GIrPh. I. § 304. II. 43. — 60 *ave strəuš* ([3]*star*) .. *yąm 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 *Pišīn* guarded by 99999 *Fr.*, till he is awaked to slay *Dahāka*; see note on Y. *9*. 10. — 62 According to Bd. *32*. 8 *Zaraθuštra* went near unto *Hvōvī* (his third wife) three times, and each time the seed fell to the ground. *Nairyō.saṇha*[1] received the seed and delivered it to *Arədvī*, who carried

[1] *Nairyō.saṇha* is the messenger of *Ahura Mazdāh*. He was originally the same as the Vedic *Nárāśáṃsa*, a name of *Agni*, chiefly as the

if to the lake *Kąsaoya* (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 *ahmāṯ* . . *yaϑa* after a comparative 'than', *ahmāṯ* itself being originally an ablativus comparationis lit. 'than that'. — *framravāire*: pres. mid. 3 pl. in passive sense. — *yå maδəməmčiṯ myezdinąm baēvani* (nom. pl. n.) *upavazənte* 'who run by tens of thousands into the midst of the sacrificers': *baēvani* is in apposition to *yå* (*fravašayō*). — 65 *yaṯ āpō uzbarənte* (²*bar-*) . ., *āaṯ* . .: temporal sentence § 755. — *paoirīš* (nom. pl. f.): see Gl. under *parav-*. — 66 *āpəm aēšəmnå* (¹*aēš-*) *havāi kāčiṯ* (nom. sg. f.) *nāfāi* 'willing to seek water each one for her family': on *aēšəmnå* see the note on Yt. *13.* 58 (*nāšəmna*) Instead of *nāfa-* stands in connection with *vis-*, *zantav-* and *dərəhav-* in other places *nmāna-* see note on Y. *9.* 28. — *uityaoǰanå*: with sandhi instead of *uiti aoǰanå*, § 179. 2. — *xᵛaēpaiϑe nō daiṅhuš niδātaēča hàošātaēča* (pres. subj. mid. 3 sg.) 'shall our own land become barren and parched?': *xᵛaēpaiϑe* is written instead of *xᵛaēpaiϑya* § 178. 1. — 67 *have asahi šōiϑraēča yaϑa* . . *daδāra*: not clear, see Bartholomae Wb. 691. — *mąnayən ahe yaϑa nā* . . *raϑaēštå huš.hąm.bərətaṯ hača šaētāṯ* . . *paiti.ynīta* (pres. opt. mid. 3 sg.; *gan-*) 'as if a warrior should fight for his well acquired fortune': on (*paiti*+) *gan-* with the ablative of cause see § 483. — 71 *pairi* 'against' (with abl.): see Gl. — *drvō.iϑyāṯ*: written instead of *drvaiϑyāṯ* § 36. 1; see Gl. under *drəgvant-*. — *zlzi.yūšaṯča*: part. perf. act., see Gl. under *zyā-*; on the writing § 36. 1. — *mąnayən ahe yaϑa nā satəmča hazaərəmča* . . *paršanąm nijatəm hyāṯ* (opt. act. 3 sg.) 'as if a man should knock down hundreds and thousands . . of ears': on ¹*ah-* with an absolutivum see § 682. — 72 *yaϑa nōiṯ* . . *karətō* . . *avasyāṯ*: consecutive sentence with optative §§ 766, 787; *avasyāṯ* written instead of *avāsyāṯ* (*ava* + *asyāṯ*, see Gl. under *ąs-*) § 34. 3. — *taṯ 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 *Vərəϑrayna*, the god of Victory. *Vərəϑrayna* 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 *Vərəθraγna*.

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[1] in which *Vərəθraγna* appeared before *Zaraθuštra* (as a wind, a bull[2], a horse, a camel, a boar, a youth, a bird, a ram[3], a buck, a man). II. (28—33) The powers given by *Vərəθraγna* to *Zaraθuštra*. III. (34—46) The magical powers ascribed to certain feathers. IV. (47—64) The glorification of *Vərəθraγna*.

34 *yaṯ bavāni aiwi.sastō* (*sąh-*) *aiwi.šmarətō* (²*mar-*) . . *narąm ṯbišyantąm* '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 *mərəγahe* . . *vārənǰinahe* (them.) *parənəm ayasaēša* (*yam-*) 'procure a feather of the bird *V.*': *Vārəngan* is the same bird as *Vārəgan*, see note on Yt. *19*. 35. — *ana parəna tanūm aiwi.sifōiš* (*saēf-*) 'with that feather thou shalt pass over thy body (for to make it fast)'. — *paiti.saəhaēša*: see Gl. under *sąh-*. — 36 *yānå*: nom. pl. as acc. pl. — *naēδa.-čiš raēva mašya ǰainti* (*gan-*) *naēδa fraēšyeiti* (²*aēš-*) '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 *tå?* — *vaēsaēpa?* — *ōim* acc. sg. m. written instead of **ōivəm*, see § 136. — The passage is not clear. — 38 *vīspe tərəsənti* (*θrah-*) *pərənine* 'all tremble before him who holds the feather': on *θrah-* with the dative see § 459. — *avaθa māvayačiṯ tanuye vīspe tərəsəntu aurvaθa* 'all the enemies shall therefore tremble before me for (their) body': *tanuye* is dativus commodi § 460. — *manō* probably instead of *mana*, see Geldner Drei Yasht 78: *tərəsəntu* . . *aməmča vərəθraγnəmča niδātəm tanuye mana* 'they shall fear the strength and victorious force established in my body'. — 39 *yim vašånte* (them., *vaz-*) *ahuråəhō* . . 'which (*aməmča vərəθraγnəmča*) the princes (carry with themselves i. e.) possess . .': *vašånte* is subjunctive in the sense of an indicative § 650. — 43—44 *yaṯ spāδa* (nom. du.) *hanǰasånte* (*gam-*) . . *raštəm* (*raz-*) *rasma katarasčiṯ vaštåəhō ahmya nōiṯ vazyånte ǰatåəhō ahmya nōiṯ ǰanyånte* (pass.) *čataərō pərənå vīδārayōiš avi paθąm katarasčiṯ* (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 katarasčiṯ* is in apposition to *spāδa*, cp. Y. *9*. 5. — *atārō vərəθra hačaite*

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[1] RV. *6*. 47. 18: *rūpáṃ-rūpam prátirūpo babhūva tád asya rūpám praticákṣaṇāya índro māyābhiḥ pururūpa īyate.*

[2] RV. *8*. 33. 10: *satyám itthā́ vṛ́ṣéd asi.*

[3] RV. *1*. 51. 1: *abhí tyám meṣám* . . *índraṃ gīrbhír madatā.*

'that (of both armies) partakes of the victory: on *hak-* with the instrumental see § 446. — 45 *aδwō.žən*, *vīδwō.žən*, *fraδwō.žən* written instead of *aδvažən* etc. § 36. 1: see Gl. under *dvag-*. — 46 *mąϑrəm*: here 'spell'; see Gl. — *mā fradaēsayōiš*: cp. Y. *9.* 29. — *aētaēča tē vāčō yōi uγra ās* 'these are words that are awful': *ās* ([1]*ah-*) 3 sg. instead of pl.; universal injunctive § 660. — *vāčō yōi pəšəmčiţ sārəm bunjainti* (*baog-*) *uzgərəptəmčiţ* (*grab-*) *snaϑəm apaša apa.xvanvainti* ([2]*hav-*) 'words that save even him whose head was lost and turn off even the stroke for which (the arm) was raised': *pəšəmčiţ 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 Tîr 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 7th 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 *maiδyāirya* '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 *Apaoša*, is first overcome and conquers at last.

1 *pərəhahe* (*s-* aor. subj. mid. 2 sg., *pā-*) *aəhuϑwəmča ratuϑwəmča* 'thou (*Zaraϑuštra*) 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. — *maēϑanəm* 'house': doubtful. — *yaţ 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 *må*; otherwise Bartholomae Wb. 924. — 4 *yahmaṯ hača bərəzāṯ* (them.) *haosravarəhəm* 'from whom, the sublime, (comes) the glory'. — *apąm nafəδraṯ* (*naptar-*) *hača ćiθrəm* 'from the 'Grandson of the Waters' he (*tištrya*) descends (lit. is his) origin'. *Apąm Napāt*: a water genius like the Vedic *Apāṃ 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. — *uzyarāṯ* pres. subj. act. 3 sg. (them.): see Gl. under [1]*ar-*. — *xå* nom. pl. f.: see Gl. under *xan-*. — *nava* adv. 'afresh, anew': see Gl. under *nava-*. — 6 *Ṯrəxša*: name of the well-known Iranian archer, in Pahlavi *Ariš Šīvātīr*. In the time of *Manūčihr* he is said to have fixed the boundary between Iran and Turan by discharging an arrow towards the east. Cp. Bartholomae IF. *12*. 103. — *aəhaṯ*: see Gl. under [2]*ah-*. — 7 *taδa dim ahurō mazdå avąn dāta* (nom. sg. m., *dātar-*) 'then *Ah. M.* directed his breath to him, he the creator': *avąn* impf. act. 3 sg., see Gl. under *an-*. — *taṯ* 'then', in the place of *taδa*. — 8 *pairikå, yå stārō kərəmå patanti antarə ząm asmanemča* 'the *P.*, who fall as shooting stars between the earth and the heaven': by *Pairikā* here are meant the meteors. — (*zraya* ..) *amavatō huraoδahe ǰafrahe uruyāpahe*: gen. instead of loc.; cp. Yt. *8*. 46, from where the gen. may be transferred. — *āčaraiti*: see Gl. under [5]*kar-*. — *aspō.kəhrpąm* '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 companian 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 nəruyō ašavaoyō* .. *šušuyąm* (*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., *šušuyąm* perf. opt. 1 sg.); *nəruyō ašavaoyō*, written instead of *nərəbyō ašavabyō* § 47. 2, is terminal dative § 465. — *θwarštahe 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 θwarštahe* (sc. *zrū*) *ǰaγmyąm* (perf. opt. 1 sg.; *gam-*) *aēvąm 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. — *Paoiryaēnī*: 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 *paoiryå dasa xšapanō*: accusative of extent § 439. — *vazəmnō narš kəhrpa panča.dasaəhō* .. *taδa ayaoš yaθa paoirīm vīrəm avi yå* ([2]*yāh-*) *bavaiti* 'flying in the shape of a man of fifteen years, of that age, when the man for the first time receives the girdle': *ayaoš* (gen. sg.; *ayav-*) agrees with *narš*; for the investiture with the girdle see note on Y. *9*. 26. — *adaste* pres. mid. 3 sg.; see Gl. under [1]*dā-*. — 20 *Apaoša*: the name of a *Daēva*, see introduction. — 22 *hąm tāčiṯ bāzuš* (acc. pl.) *baratō*

(inj. act. 3 du.) 'they come to close quarters'; see Gl. under [1]*bar-*. — *tå yūiδyaϑō* (pres. act. 3 du.) 'they fight': see Gl. under *yaod-*. — 23 *vyeiti*: see Gl. under *vā(y)-*. — *hāϑrō.masarəhəm aδwanəm*: accusative of extent § 439 — *sādrəm mē . . urvištrəm apō urvarāsča baxtəm daēne māzdayesne* 'woe unto me! evil (be) to you, O ye Waters and Plants! misfortune to thee, O Māzd. Religion!'. — 24 *ava mąm avi.bawryąm . . aojō . .* 'I should take to me the strength . .': *avi.bawryąm* is perf. opt. 1 sg. of [1]*bar-*; on the writing see § 47. — 28 *daēūm* acc. sg. of *daēva-*: on the writing see § 33. 2. — 29 *us vō apąm aδavō . . ǰasånti aš.dānunąmča yavanąm kasu.dānunąmča vāstranąm gaēϑanąmča astvaitinąm* '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.hərndava Garay* lit. 'the mountain on yonder side of India': name of a mountain, in Pahlavi *Usind* or *Usindam*, which is in the midst of the wide-formed ocean (the sea *Vouru.kaša*). According to Bd. *13*. 5 seq. the mount *Usindam* receives its waters through a golden channel from the height *Hukairya* (cp. Yt. *5*. 3); 'from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of the earth, and all the creatures of *Ahura Mazdāh* acquire health from it, and it dispels the dryness of the atmosphere'. On the writing of *us.hərndava-* (instead of *us.hindava-*) see § 131. 2. — 33 *frašāupayeiti*: instead of *fraša upayeiti* (pres. act. 3 pl., § 264; *yā-*) with external sandhi § 179. — *pourvō vātąm* (gen. pl.) 'the southern of the winds': the Iranians found their bearings looking to the south: 'southern' is therefore designated by *fratara* or *paurva-* 'in the front, before', 'northern' by *apāxtara-* 'behind', 'western' by *dašina-* 'on the right'. — *frā pourvō vātąm vazaiti yąm* (acc. pl. m.) *paϑō āiti haomō* 'the southern of the winds flies forth up to the ways which *H.* goes': incorporation of the antecedent § 738. — *frāšmay-*?: an epithet of *Haoma*. — *vazaite vātō . . vārəmča maēγəmča fyarəhumča*: *maēγəmča* and *fyarəhumča* beside *vātō* are accusative forms whether assimilated to *maēγəmča* (nom. n.) or transferred from Yt. *5*. 120. — 34 *napåsə tå*: on the sandhi see § 179. 6. — *tå āpō . . šōiϑrō.baxtå* (acc. pl. f.) 'the waters assigned to the (single) settlements'. — 35 *xšōiϑnyāṯ hiš* (instead of *hača*?) *ušayāṯ* 'from the shining dawn': *ušayāṯ* (abl. sg.) is a new formation of *ušah-* on the base of *ušąm* (acc. sg.) with transition to the *ā*-declension, see Bartholomae Wb. 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+*) [1]*ar-*, *hispō.sənti* pres. act. 3 pl. of [1]*spas-*; on the writing see § 36. 1. — (*yim*) . . *huyāiryāča* (instr. sg.) *daiϑhave uzǰasəntəm dužyāiryāča* 'when he comes up to the country whether with a good year or with a bad one'. — 38 *amərštå spənta* is gloss. — *vouru.gaoyaoitiš hē miϑrō pouru pantąm fračaēšaētəm* (impf. act. 3 du.; [1]*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 paskāṯ anumarəzatəm* (impf. act. 3 du.) *ašišča . . pārəndiča* 'behind it (the arrow) flew in its company *A.* and *P.*'. — *niraṯ* impf. act. 3 sg. ([1]*ar-*): written instead of *nīraṯ* = *nī* + *īraṯ* § 34. 1. — 39 *uzårəhaṯ*: see Gl. under (*us+*) [2]*ah-*. — *arərō mainyuš mamnūš*

stāraṃ . . paiti.ərətəe (inf.) *A. M.*, supposing to be able to stop the stars': *mamnūš* is part. perf. act. of [1]*man-*. — 40 *vīvāiti*: see Gl. under *vā(y)-*. — *maēya . . āpō barəntiš yāhva urvāitiš awrå pərəθu aipi vīǰasāitīš avō urvaitīš* '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*, *vīǰasāitīš* (*vī* + *gam-*), *urvaitīš*, likewise to *awrå* nom. pl. n. *urvāitiš*, see Bartholomae Wb. 1105. *avō* (acc. sg. n.: [1]*avah-*) *urvaitīš* 'streaming the water': *avō* here is accusative of the inner object or cognate accusative § 437. — 41 *frātaṯ.čarətasča*: see note on Yt. *13.* 14. — 42 *vyarāṯ*: instead of *vī* + *iyarāṯ* (them.: [1]*ar-*), see § 33. 1. — *kaδa xå . . apąm γžārąm* (pres. subj. act. 3 pl.) *aiwiγžārəm* (absol.) *ā varəšajīš . . sūra vaxšyente vaxša* 'when will the springs come flowing along and moisten the roots with strong moistening?': regarding *γzārąm* one should expect the subjunctive (in future sense) instead of *vaxšənte* ([2]*vaxš-*). — 43 *yō vīspāiš* (instr. pl. instead of acc.) *naēnižaiti simå apaya važədriš uxšyeiti* (instr. sg. f.: part. pres. act. of [2]*vaxš-*) *vīspåsə tå dāmąn 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 (*simå . . dāmąn*) see § 438; *apaya* is instr. sg. of *āp-* with transition to the *ā*-declension. — 44 *mərəγənte* pres. mid. 3 sg.: see Gl. under *marək-*. — *upadarżnvainti*: see Gl. under *drag-*. — 45 *afščiθraēšva səvištāi* is in apposition to *yahmāi*. — *yō afščiθraēibyō* (dat. pl. instead of instr.) *āiti* (*ā* + [1]*ay-*) . . *vazəmnō* 'who comes flying along with (the stars) that have in them the seed of the waters'. — 46 *apaγžāire* acc. pl. m., pronominally declined. — 47 *ava.barənte*: see Gl. under [2]*bar-*. — 48 Cp. note on Yt. *13.* 10. — *yāča upairi tå akarana anaγra ašaonō stiš āiδi* (*ad-*) 'and that which being above (all) these is called the boundless and endless world of the faithful (collective). — 49 *tištrīm . . isānəm* (part. pres. mid.: *aēs-*) *hazaərāi ayaptanąm* '*T.* who is the lord of a thousand boons': *hazaərāi* dat. instead of gen. § 471. — *kuxšnvąnāi*: see Gl. under [1]*xšnav-*. — *yō daδāiti . . pauruš* (nom. sg. m.) *ayaptå* 'who often grants boons . .': see Gl. under *parav-*. — 51 *avaiṅhāi pairikayāi*: dat. instead of gen., depending upon the following infinitives. — *aojaite* pres. mid. 3 pl., see Gl. under *aog-*. — 52—54 *yeδi zī azəm nōiṯ daiδyąm . . tištrīm . . pairika . . aəhvąm ava.hisiδyāṯ* (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 *narąm . . yōi hyąn* (opt. pres. act. 3 pl.: [1]*ah-*) *asti.aoǰaəha aoǰišta* 'of men, who may (or have to) be the strongest in strength': potential or imperative optative §§ 653, 654. — 56 *yaṯ . . airyå daiṅhāvō tištryehe . . aiwi.sačyārəš* (pres. opt. 3 pl.: [1]*sak-*) *dāitīm yasnəm . . nōiṯ iθra airyå daiṅhāvō* (terminal accusative) *frąš hyāṯ* (pres. opt. 3 sg.: [1]*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 kāčiṯ vā gaonanąm hamō.gaonəm* 'cattle, either white or black or in any colour one-coloured': *kāčiṯ*, upon which depends the partitive genitive *gaonanąm*, is instrumental of respect § 453. — 59 *mā hē* (gen.) *mairyō gəurvayōiṯ* (*grab-*) 'let not a scoundrel partake of that'. — *paityārənō imąm daēnąm* 'an ad-

versary of the religion': verbal adjective with accusative § 442. — 60 .. *para baēšaza* (acc. pl.) *hačaite tištryō* '(then) *T.* takes back his healing virtues'. — 61 *airyābyō daiϑhubyō* . . *jasånti* . . *frapatånti*: terminal dative § 465. — *airyābyō daiϑhubyō janyånti* (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 Vanuhi* is invoked; she is the goddess of wealth earned by piety.

Ašay was originally an abstract idea, created by *Zaraϑuštra* 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 Vanuhi* (1—14). The first meeting and the dialogue between the goddess and *Zaraϑuštra* is described (15—22). Then follow several prayers addressed to her by the Iranian heroes (23—52). The *Yašt* closes with lamentations of the goddess about all sterile people, old men, courtezans, and children.

2 *ašīm* . . *yā vīspanąm saošyantąm fraša xraϑwa fraϑanjayeiti* (*ϑang-*) '*A.*, who comes driving along with the wisdom of all *S.*': *Saošyant* is here the designation of the priests, who are supposed to continue *Zaraϑuštra*'s salvation-work, see Vr. 5. 1. — *uta hē* . . *xratūm ava.baraiti vārəma* . . *zbayantāi* (*zav-*) 'and she brings wisdom to him who invokes her, at his wish': on *vārəm-a* see note on Yt. 5. 130. — 5 The whole paragraph is an interpolation, see Geldner Drei Yasht 99. — *nəmō haomāi yaṯ vīspe anye maδåŋhō aēšma hačinte xrvidrvō* (loc. sg. instead of instr. sg. § 426: *xrvidrav-*) '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.paiϑe*: instr., written instead of *xvāe.paiϑya* § 178. 1. — 6 *dāϑre* (voc. sg.) *vohūm* (acc. sg. m. instead of n.) *xvarənō aēšąm narąm yōi* (as acc.) *hačahi* 'O giver of good glory unto those men whom thou dost follow': *dāϑrī-* (from *dātar-*) with acc. of the thing and gen. of the person § 503. — *hubaoiδiš* (acc. pl.) *baoδaite nmānəm* 'the house smells of perfumes'. — 7 *aš.baourva niδātō.pitu hubaoiδi* agree with *xšaϑra* (acc. pl. n.). — 8 *aēšąm nmānå* . . *hištənte* (*stā-*) *aš.paourvå darəγō.upastāe* (dat.) *yōi* (see note on 6) . . 'the houses of those stand there . . as by far the first (best) for long residence for them, whom . .'. — 9 *gātava*: nom. pl. — *zaranyapaxšta.pāδåŋhō*: them. — 10 *aēšąm vantåŋhō* . . *mainyåŋhō* (nom. pl. m.) . . *åŋhənte* (pres. mid. 3 pl., them.: [1]*āh-*) . . *mərəzyumnå ankuₓpəsəmnå* (nom. pl. f.) *frā gaošāvara*

sispimna (part. pres. mid., nom. pl. m.: *spāy-*) *čaϑru.karana minuča zaranyō.-pisi* (acc. du. f.) 'their privileged wives sit .. (*mərəzyumnå?*) 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. — *kaδa šāiti* (inf.) *paitišāma* (pres. inj. act. 1 pl : [1]*aēš*) *fryā* (acc. pl. n.) *paiti tanvi* 'when shall we live to see love on our body?'. — 11 *kaininō* .. *kəhrpa avavatąm sraya yaϑa diδayatąm* (gen. pl. m., part. pres. act.: [2]*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 *aēšąm aspåŋhō bayənte* (*bay-*) 'their horses inspire terror'. — *raom*: i. e. *ravəm* for **ragu̯am*, acc. sg. them. § 56, see Gl. under *rayav-*. — *mrātəm čarəma ϑanjayente* 'they pull at the dressed hide (i. e. trace)'. — *taxməm staotārəm vazənti* .. *vītārəm paskāt̰ hamərəϑəm jantārəm parō dušmainyūm* 'they (the horses) drive the gallant praiser .. pursuing the enemy from behind, smiting the foe face to face'. — 13 *uštråŋhō* .. *uzayantō zəmat̰ pərətamna vaδairyavō* '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: *pərətamna* is the part. pres. mid. of *parət-*, the middle used to intimate the reciprocal relation § 613. 3. — 14 *aēšąm ərəzatəm zaranim nibərəϑe* (loc. sg.) *ābərəta* (nom. sg.) *baraiti* 'the steward brings to them silver and gold into the chamber': *aēšąm* is dative-like genitive § 495. — 15 *upa mąm upa.-daiδya* (imp. act. 2 sg.: [2]*dāy-*) *frā mąm aiwi.urvaēsayənuha* (imp. mid. 2 sg.: *urvaēs-*) *marždikəm* 'look upon me, turn thy mercy towards me'. — *vasaϑa* (instr. sg.) *ahi xšayamna* (nom. sg. f) *tanuye xᵛarənaŋhe 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 razištanąm* .. *ašiš* 'from the rightest (ways) not departing .. (is) *A.*': *razištanąm* is ablative-like genitive § 494. — *kō ahi* .. *yeŋhe azəm frāyō* (see Gl.) *zbayəntąm* (*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 yat̰ rahištəm*: see note on Yt. *10*. 33. — *yeŋhe zaϑaēča vaxšaēča urvāsən* (*urvād-*) *āpō urvaråsča* .. *uxšin* (written for *uxšyən* § 33. 1: [1]*vaxš-*) 'in whose birth and growth the water and the plants rejoiced .. grew': *zaϑaēča vaxšaēča* are locatives of time § 514. — 19 *nōit̰ mąm vīspe yazatåŋhō anusəntəm fraorəčinta* (*frā* + *varək-* §§ 33. 4, 148) *āat̰ mąm aēvō zaraϑuštrō anusəntəm apayeiti* (*ap-*) 'all the *Yazata*'s did not remove me against my will, but the only *Zaraϑuštra* copes with me against my will': on the imperfect in the sense of the aorist see § 630. — 20 *jainti* (*gan-*) *mąm ahuna vairya avavata snaiϑiša yaϑa asma katō.maså tāpayeiti mąm aša vahišta mąnayən ahe yaϑa ayaoxšustəm* '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 *yaϑa* introduces a conditional sentence of comparison § 764 — *raēkō mē hača aŋhå zəmat̰ vaŋhō kərənaoiti* 'he makes it better for me that I should leave this earth': lit. 'he makes my leaving this earth better' see § 479. — *yō mąm aēvō jāmayeiti* (causative from *gam-*)

. . *yō* . . *zaraθuštrō* 'he the only one makes me yield . . *Z.*'. — 21 *nazdyō mąm upa.hišta* (*stā-*) . . *upa mē srayaəuha* (*sray-*) *vāšahe* 'come nearer unto me . . lean against my chariot': on *sray-* with the ablative-like genitive see §§ 494, 474. — 22 *ā dim usča pairi.marəzaṯ 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. — *hvasčvō*: nom. sg. m. them. (from *hvasčav-*), see Bartholomae Wb. 1852. — *yaθa imaṯ yaṯ tē frāvaočim* (plusquamperf. act. 1 sg.: [1]*vak-*) 'as sure as I proclaim it unto thee', lit. 'as (sure as) that (is), which I proclaim 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 productiviness in general, betrayed her. — 54 *mā čiš mē åəhąm zaoθranąm* (part. gen. as object § 497) *vindita* (pres. opt. mid. 3 sg.: [2]*vaēd-*) *yā* (acc. pl. n. instead of f.) *māvōya* (see note on Y. *9.* 27) *nipārayeinti* ([4]*par-*) 'no one shall partake of those libations, which are brought to me': on *mā* with the optative see § 655. — *kainina anupaēta* (nom. pl. m.) *mašyānąm* '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 *yaṯ mąm tura pazdayanta* (*pazdaya-*) . . *āaṯ azəm tanūm aguze* (aor. mid. 1 sg.: *gaoz-*) *aδairi pāδəm gəuš aršnō* 'when the *T.* drove me away, I went to hide myself under the foot of a bull': temporal sentence § 755; *aguze* is ingressive aorist § 634; on *tanū-* as reflexive see note on Y. *9.* 27. — *āaṯ mąm 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 *paoiryąm gərəząm gərəzaēta* (aor. mid. 3 sg., § 638: *garəz-*) *ašiš* . . *hača apuθrō.zanyāi ǰahikayāi* (dative instead ablative-like genitive § 471) 'the first wailing *A.* wails about the sterile courtezan'. — *mā hē avi pāδəm* (*pāδa-* n.) *ava.hišta* (*stā-*) *mā gātūm nipaiδyaəuha* (*pad-*) 'stand thou not near her home, lie thou not down on her bed': on *mā* with the imperative cp. *mā tvaṃ vairāgyaṃ gaccha* 'do not become weary' Pañc. 294. — *kuθa hīš azəm kərənavāni* ([1]*kar-*) 'what shall I do with them?'; *asmanəm avi frašusāni* (*šyav-*) *ząm avi ni.urvisyāni* (*urvaēs-*) 'shall I go away to the heaven, shall I turn down to the earth?': subjunctive in deliberative questions § 645. — 58 . . *ǰahikayāi yā aom puθrəm baraiti anyahmāi aršānāi varštəm* (*varəz-*) *paiθe* (*patay-* m.) *upa.baraiti* '. . of the courtezan, 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 *imaṯ mē stāvištəm šyaoθnəm mašya vərəzinti* (*varəz-*) *sāsta, yaṯ kainyō uzvāδayeinti* (*vad-*) *ayrvō* (acc. pl.: *ayrav-* adj.) *niǰāmayeinti* (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 *hąm.ćaraŋuha* ([5]*kar-*) 'walk'. — 61 *ana ϑwā yasna yazāi* . . *yasə ϑwā yazata vīštāspō* 'I shall worship thee with such a worship as *V.* offered unto thee': on *yasə ϑwā* written for *yaṯ ϑwā* see note on Yt. *5.* 90; comparative sentence § 760. — *bərəzəm barāṯ zaota vāčim* '(and as) the *Z.* lifted up his loud voice': *barāṯ* 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.Lesob. 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^{v}arənō* '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^{v}arənō* after the most favourite dynasty, the *Kayān*ians (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 *Pēšdāt*ian dynasty (see note on Yt. *5.* 21) *Haošyaŋha, Taxma Urupa, Yima, Θraētaona* and *Kərəsāspa* and after that it becomes *ax^{v}arəta-* 'unseisable', because non-Iranians want to take possession of it. But the efforts of *Aŋra Mainyav* or, strictly speaking, of his accomplice *Ažay Dahāka* (see note on Y. *9.* 8) are unsuccessful. *Apąm Napāt*, the Grandson of the Waters, saves the *X^{v}arənō* and sinks it down to the bottom of the Sea *Vouru.kaša.* Then the usurper *Fraŋrasyan* tries to seize it swimming, also in vain. The *Ax^{v}arətəm X^{v}arənō* 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 *Kayān*ian dynasty follows; they are *Kavay Kavāta, Kavay Aipi.vaŋhav, Kavay Usaδan, 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^{v}arənō* attaches itself, are king *Vištāspa* and

the prophet *Zaraθuštra*. In conclusion there is an apocalypse depicting the passing of the *X^varənō* to the Saviour *Astvaṯ.ərəta* and the resurrection, the triumph of the Saviour and the final besieging of *Anra Mainyav*.

The history of the *X^varənō* 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 *xvarənō* . . *yazamaide* . . *taraδātəm* (acc. sg. n., them.) *anyāiš* (instr. instead of acc. pl. n.) *dāmąn* 'we sacrifice unto the Kingly Glory, (that is) superior to all creatures'. — 10 *yaṯ asti ahurahe mazdå yaθa dāmąn daθaṯ ahurō mazdå pouruča* (*parav-* adj.) *vohuča* '(the Kingly Glory) that belongs to *Ah. M.*, that he could make the creatures many and good': final sentence with injunctive § 765. — 11 *yaṯ kərənavąn* ([1]*kar-*) *frašəm ahūm* . . 'so that they (the creatures) may restore the world': consecutive sentence with subjunctive § 758. — *yaṯ irista paiti usəhištąn* (*stā-*) *jasāṯ jvayō amərəxtiš daθaite frašəm vasna anhuš* '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-*) *gaēθå amaršantiš yå ašahe sanuhaitīš* (*sanhvant-* adj.) *niš taṯ* (adv.; see Gl.) *paiti druxš nāšāite* (*nāš-*) *yaδāṯ aiwičiṯ jaγmaṯ* (*gam-*) *ašavanəm mahrkaθāi aom čiθrəmča stīmča* (*stay-* f.) 'then the creatures that keep well to the laws of *Aša*, will grow deathless, the Drug will be taken away again to that place, from which she had come along to ruin the faithful one, him and his kind and his goods and chattels': *bun* (written for **buvən* § 33. 2) is injunctive, *nāšāite* subjunctive in future sense §§ 657, 646; *jaγmaṯ* is plusquamperfect § 643. — 17 (*aməšanąm spəntanąm* . .) *yaēšąm anyō anyehe urvānəm aiwi.vaēnaiti mərəθwəntəm humataēšu* . . *mərəθwəntəm garō nmānəm* 'of whom the one sees another's soul thinking of *Humata* . . thinking of the paradise': on *mərəθwant-* 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 anhuš* (Y. *9*. 19) and to *anaγra raočå* (Y. *19*. 6), but probably considered a particularly holy room within the paradise, see Bartholomae Wb. 513. — *yaēšąm raoxšnåhō pantānō āvayatąm* (part. pres. act., gen. pl. m.: [1]*vay-*) *avi zaoθrå* 'whose ways (are) shining when they come flying along to the *Z.*'; *āvayatąm* agrees with *yaēšąm*. — 19 *taēčiṯ yōi frašəm* . . *ahūm daθen* 'it is they, who shall restore the world': *daθən* is injunctive in future sense § 657. — 26 (*xvarənō* . .) *yaṯ upanhačaṯ* (*hak-*) *haošyanhəm* '(the Kingly Glory . .) that clave unto *H.*', see note on Yt. *5*. 21. — *yaṯ xšayata paiti būmīm haptaiθyąm daēvanąm* . . '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 *yaṯ barata anərəm mainyūm framitəm* (part. perf. pass.: *māy-*) *aspahe 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 uzbaraṯ hača daēvaēibyō uye ištišča 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 fšaonišča vaϑwāča* '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*. — *yeńhe xšaϑrāδa xᵛairyąn* (inf.) *stō* (pres. act. 3 du.: [1]*ah-*) *uye xᵛarəϑe ajyamne* (acc. du. n.) 'in (or through § 484) whose reign there was to eat neverfailing food and drink (lit. both aliments, elliptic dual § 423): the text of this passage is corrupt; cp. Yt. *13.* 50. — 33 *para anādruxtōiṯ para ahmāṯ yaṯ hīm aēm draogəm vāčim aəhaiϑīm činmāne* (inf.) *paiti.barata* 'in the times before his lie, before he began to have delight in the word of falsehood and untruth': upon *činmāne* depends the accusative *vāčim*; *hīm* anticipates *vāčim* § 579. — 34 *vaēnəmnəm ahmaṯ hača xᵛarənō mərəγahe kəhrpa frašusaṯ* (*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* . . *brāsaṯ* (*bram-*) *yimō aśātō* 'when Y. saw the Glory escape, Y. sorrowful began to wander about': on the form of *fraēštō* see § 373. — *dōuš.manahyāiča hō stərətō* ([1]*star-*) *nidāraṯ* ([2]*dar-*) *upairi ząm* '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 *šusaṯ*: see Gl. under *šyav-*. — *mərəγahe kəhrpa vārəγnahe* (them.) 'in the shape of the bird *V.*': *Vārəγan* is the name of a bird which cannot be identified, in Yt. *14.* 19 one of the incarnations of the Genius of Victory. Cp. the note on Yt. *14.* 35 and Jackson Persia past and present 75 seq. — *hangəurvayata*: see Gl. under (*ham* +) *grab*. — 37 = Y. *9.* 8. — 38 *aojiśtō* . . *nairyayāṯ parō* (see Gl.) *hąm.vərətōiṯ, yaṯ dim upaəhačaṯ yā uγra naire* (§ 178. 1) *hąm.vareitiš* '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 yaṯ ās* . . *vərəϑravastəmō* (36). — 40 Cp. Y. *9.* 11. — 41 *gandarəwəm* (see note on Y. *9.* 10; Yt. *5.* 38) . . *yō apataṯ vīzafānō mərəxšānō gaēϑå astvaitīš 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 janaṯ hunavō yaṯ paϑanaya* (acc. pl. m., § 428: *paϑanay-* adj.) *nava* 'who killed the nine sons of the *Paϑana* clan': further particulars about these and most of the following persons connected with the feats of *Kərəsāspa* are not known. —

hitāspəm: he is the murderer of *Kərəsāspa*'s brother *Urvāxšaya*, see Yt. *15*. 28. — *varəšaomča dānayanəm*: *Varəšava* of the *Dānay*-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. — *apastanəŋhō*: ? — *gatō* (*gam*-) *arəzahe* (loc. sg., them.) 'when he has gone to the war': on the perfect part. passive of an intrans. verb used actively see § 670; cp. H. 2. 17. — 43 *yō janaṯ snāviδkəm 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. — *ərəγata hača dužəŋha* (instr.) 'from the dreary Hell': Hell is called in the younger Avesta *dužəŋhav*- or *daožahva*- V. *19*. 47, meaning lit. 'bad existence, bad life', cp. the modern Persian *dōzax*. In the *Gāθā*'s Hell is called *drūjō nmāna*- 'house of the Drug', *daēvəng dam*- 'house of the Daēva's' or *ačistahyā manəŋhō 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 [1] and V. *3*. 35, *19*. 47. See note on Yt. *13*. 3. — *təm janāṯ* . . *kərəsāspō*: *janāṯ* 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 *uγrəm axᵛarətəm xᵛarənō* 'the mighty unseizable Glory': the Glory becomes now unseizable, because Non-Iranians want to take possession of it. — 46 *yahmi paiti parəxᵛāiθe spəntasča mainyuš aŋrasča aētahmi paiti aṯ axᵛarəte* 'for which the Good Spirit and the Evil one did struggle, namely for that unseizable': on *parəxᵛāiθe* impf. mid. 3 du. see Bartholomae Wb. 857. — *aδāṯ ašte fraŋharəčayaṯ* (*harək*-) *āsište katarasčiṯ* 'then each of them sent most swift messengers': *ašte* . . *āsište* is acc. pl., pronominally declined. — *Vohu Manah* lit. 'good mind' is the personification of *Ahura Mazdāh*'s good spirit, working in man and uniting him with God. He pervades the whole living creation, and all the good thoughts, words and deeds of man are wrought by him. See note on *S. 2*. 2. — *aēšəməmča 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. *Firdausī* does not mention him, and makes *Ẕaḫḫāk* himself saw *J̌amšēd*. — 47—48 *aδāṯ fraša hąm.rāzayata* (*raz*-) *ātarš* . . *uiti avaθa maŋhānō* (part. *s*-aor. mid.: [1]*man*-): *aētaṯ xᵛarənō hangərəfšāne* ([1]*grab*-, X. cl. § 213) *yaṯ axᵛarətəm* 'then *A.* stood up thinking thus: I want to seize that unseizable Glory'. — *ažiš* . . *uiti zaxšaθrəm daomnō* ([1]*dav*-): *inja! avaṯ handaēsayaŋuha* (*daēs*-) . . *yezi aētaṯ nyāsåŋhe* (*yās*-) *yaṯ axᵛarətəm, frā θwąm paiti apāθa* (*āθ*-) '*A.* . . thus speaking the slanderous language: back! let that be a warning to you . . if thou holdest that unseizable (Glory), I shall utterly destroy thee': *daomnō* is written instead of **davəmnō* § 33. 4;

[1] *índrāsomā duṣkṛ́to vavré antár anārambhaṇé támasi prá vidhyatam.*

apāϑa is probably subj. act. 1 sg. with the preverb *apa*. — *nōiṯ apaya uzraočayāi* (inf.) *zaṃ paiti* . . *ϑrāϑrāi* (inf.) *ašahe gaēϑanaṃ* 'so that thou mayest never more blaze upon the earth and protect the world of *Aša*': final infinitives § 702. — *aδa ātarš zasta* (acc. du.) *paiti apa.gəurvayaṯ* (¹*grab-*) *fraxšni* (nom. sg. m., § 318) *uštānō.činahya* (instr. sg. f.) *yaϑa ažiš biwivåŋha* (perf. act. 3 sg.: *byah-*) '*A.* took back his hands, anxious of his life being attempted, as the dragon was frightful': on *fraxšnin* with the causal instr., see § 454; *biwivåŋha* is written instead of *bivyåŋha* §§ 47, 144. 2. — 50 *frā ϑwaṃ zadaŋha* (acc. du. m., § 422) *paiti uzuxšāne* (²*vaxš-*) *zafarə paiti uzraočayeni* (*raok-*) 'I will burn thee out at thy hinder part, I will blaze up in thy jaw'. — 51 *frapinvata*: see Gl. under *pay-*. — *izyeiti*: see Gl. under *āz-*. — *aētaṯ xᵛarənō hangrəfšāne* (on the writing see § 111) *yaṯ axᵛarətəm bunəm zrayaŋhō gufrahe bune ǰafranaṃ vairyanaṃ* '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.) *daδa* (perf. act. 3 sg.: ¹*dā-*) . . *sruṯ.gaošō.təmō asti yezimnō* (pass.: *yaz-*) 'who made men . . (who) best hears when he is worshipped'. — 53 *āaṯ vō kasčiṯ mašyānaṃ* . . *xᵛarənō axᵛarətəm isaēta* (¹*aēš-*), *aϑaurunō hō rātanaṃ* (part. gen. as object, § 497) *raoxšni.xšnūtəm išåŋhaēta* (²*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 gəušča vāstraheča* '*A.* . . the mistress of cattle and of pasture': on *sūra-* with the gen. see § 506. — *āaṯ ana vərəϑra hačimnō vanāṯ haēnayå xrvišyeitiš* (acc. pl. f.) 'and partaking of that victory he will conquer the blood-thirsty armies'. — 56 . . *yaṯ isaṯ* . . *fraŋrase* (see note on Yt. 5. 41) *zrayaŋhō vouru.kašahe* '. . which *Fr.* tried to seize out of the sea *V.* (or in the sea *V.*?)': *zrayaŋhō vouru.kašahe* is ablative-like genitive § 494 or genitive of the spot where § 507. — *maγnō apa.spayaṯ* (¹*spā-*) *vastrå taṯ xvarənō isō* (part. pres. act.) 'naked (he was), (his) garments he had thrown away, wishing to seize that Glory'. — *ā taṯ xvarənō frazgaδata* (*zgad-*) 'he came along swimming to that Glory'. — *apa.hiδaṯ*: see Gl. under ¹*had-*. — *aδa hāu apaγžārō bvaṯ zrayaŋhō vouru.kašahe vairiš yō haosravå naṃa* 'and that arm of the sea *V.* was produced (*bvaṯ*), 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 *iϑe iϑa yaϑna ahmāi*: is a meaningless collection of words, expressing a curse. — *nōiṯ taṯ xᵛarənō pairi.abaom* (*bav-*) 'I have not been able to conquer the Glory'. — 58 *vaēm haṃ.raēϑwayeni vīspa taršuča xšuδrača* (acc. pl n.) 'I will mix up everything both solid and liquid': *vaēm* written instead of *uvayəm* (see Gl.) § 33. 2, 4. — *ϑwaǰaiti* (*ϑwaz-*) *ahurō mazdå paitišå dāmaṃ daϑānō* '*Ah. M.* becomes oppressed when creating the hostile creatures'. — *vairiš yō vaŋhazdå naṃa*: the situation of that inlet is not stated. — 62 *āfš yā awždānva naṃa* 'a water, *A.* by name': see Bartholomae Wb. 99. — 79 *anumatəe daēnayāi* . .: see note on Yt. 5. 18. — (*zaraϑuštrəm* . . .) *yaṯ as* . . *ašəm ašavastəmō* '*Z.*, so that he was the holiest in holiness': *ašəm* is accusative of respect § 440. — *raēm* (acc. sg.: *rayay-* m.): on the form see § 124. 3. — 80 *vaēnəmnəm*: see note on Yt. *19.* 34. — *vaēnəmnən mayå frāvōiṯ* (aor. act. 3 sg., § 638: *bav-*)

'openly (their) pairings happened': neuter plural with singular verb § 619; on the writing of *frāvōiṯ* see § 47 and Bartholomae Wb. 932 seq. — *vaēnəmnəm apa.karšayən* (impf. act. 3 pl.: Ms. *apara karšayən*, see Bartholomae Wb. 456) *jainiš haca mašyākaēibyō* 'openly they dragged away the women from the men'. — *āaṯ tå* (acc. pl. f., sc. *jainiš*) *snaoδəntiš gərəzānå* (*garəz-*) *hazō nivarəzayən daēva* 'and the *D.* did violence to them, lamenting and wailing': on (*ni*+) *varəz-* with two accusatives see note on Y. *9.* 28 and § 438. β. — 81 *aēvō ahunō vairyō yim ašavanəm zaraθuštrəm frasrāvayaṯ*: *ašavanəm zaraθuštrəm* acc. instead of nom. § 432; cp. Y. *9.* 14, 15. — 82 *xvarənō zaraθuštrāi* 'the Glory of *Zaraθuštra*': dative instead of genitive § 471. — *ā taṯ xᵛarənō frazgaδata avi vayąm vītāpəm* 'he came along swimming to that Glory (cp. Yt. *19.* 56) . . ? . .': the rest of the sentence is obscure. — *inja mē* (particle, see Gl.) *urvisyatəm aēzō* (acc. sg.: *aēzah-* n.) *jasatəm aēzahe yaθa kaθaca tē* (particle, see Gl.) *ās zaošō mana yaṯ ahurahe mazdå* 'they both (*Zaraθuštra* 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. *prītå iva jñātáyaḥ kåmam étya* 'coming like dear relatives at (our) desire' RV. *10.* 66. 14. — 84 *vīštāspəm* . . *yaṯ imąm daēnąm āstaota* (impf. mid. 3 sg.) *duš-mainyūm siždyō* (part. pres. act.) *daēvąn apa ašavąn* '*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.: [1]*aēš-*) . . *ravō vīvaēδa*, *yō bāzušća upastača vīsata* (*vaēs-*) . . *daēnayå* '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. *daēnąm*) *stātąm hitąm haitīm* (part. pres. act.; acc. sg. f.: [1]*ah-*) *uzvažaṯ* (*vaz-*) *haca hinūiwyō* (abl. pl.: *hinav-* m.) 'who, being brought to a stand (and) bound, fetched it out of the bonds'. — *nī hīm* (sc. *daēnąm*) *dasta* ([1]*dā-*) *maiδyōišāδəm*) 'he estabhised it sitting in the middle': i. e. sitting on the seat of honour. — 87 Cp. Yt. *5.* 109. — 89 (*xᵛarənō* . .) *yaṯ upəṇhačaṯ saošyantəm vərəθrājanəm uta anyåšćiṯ haxayō* 'the Glory . . that will cleave unto the 'Victorious' of the *S.* and the other helpers': the future Saviour κατ' ἐξ., *Astvaṯ.ərəta* (Yt. *13.* 129), is also called 'the Victorious'. — Cp. Yt. *19.* 11. 12.

The Vidēvdāt.

The *Vidēvdāt* [1] 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

[1] The word *Vendīdād* is a corruption of *Vidēvdāt*, caused by the bad transcription of the Pahlavi letters.

created by *Ahura Mazdāh* and of as many plagues created in opposition by *Aŋra Mainyav* [1]. — 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 desease 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 [2] 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 *Aŋra 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. 2nd 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

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

[2] See note on V. *2.* 31.

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

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

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

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

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

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

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

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

The Nine Nights' *Barašnūm* is described in V. *9*. 1 seq.: There are cut out of the earth six holes, one step apart, and with an interval of three steps, three more holes, one step apart, in the same line. This row of nine holes, from north to south, is surrounded by three furrows, the first six holes and the last three are both surrounded by a second series of three furrows, and the first three holes are surrounded by a third series of three furrows. And these furrows are not less than three steps from the holes in any place, except where they separate the three series of holes from each other. Now to the three places of nine feet (one between the first hole and the north side, one between the sixth and the seventh hole, and one between the last hole and the south side) are brought some stones or a piece of a hoof or a block of wood or a clod or any fragment of hard earth. The defiled man goes to the holes. The cleanser from without stepping near the furrows recites: *nəmasčā yā ārmaitiš īžāčā*, 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*[1] is invoked and the holes, the number

[1] The meaning of the formula *nəmasčā yā ārmaitiš īžāčā*, 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[1]. 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 ablution seats, to each of the nine stations, as at present.

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

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

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

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

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

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

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

[1] In summer the holes had to be two finger-breadths deep, in winter four finger-breadths deep.

The contents of chapter *18* are of very miscellaneous character. The unworthy priest (1—5). The right priest (6). Heterodoxy and the heterodox teacher (7—17). On the holiness of the cock, the bird of *Sraoša*, who awakes the world for prayer and for protection of the fire, and on the spells against the demons, who make the faithful forget in slumber the hour of prayer and extinguish the fire (14—29). — As the right priest, who is said to sit up throughout the night and to question the holy Wisdom (§ 6), is called *Āϑravan* 'firepriest', it is possible that a vague remembrance from ancient times lies hidden here, when the firepriests had to guard the fire during the night. Thus, at any rate can the §§ on the *Āϑravan* be connected with those on the bird of *Sraoša*, who awakes the faithful one to put wood on the fire. — On the four sins, that make the Drug pregnant with a brood of fiends (30—59). On the evil caused by the *ǰahī*, 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 *Aϑra Mainyav* against *Zaraϑuštra*, who combats them singing aloud the *Ahuna Vairya* and certain verses of the *Gāϑā*'s. — 4—10 presents something of a parallel to the struggle of *Buddha* with *Māra*, or to the temptation of our Saviour by Satan. See Jackson Avesta-Reader 47. — 11—17 give a series of invocations to destroy the uncleanness born from contact with the dead. — 18—19 describe the promotion of the prosperity of the creation by the rites of the *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 *Gāϑā*'s and pervades the whole of the later Avesta literature. This idea is founded upon the old Aryan belief in Heaven and Hell (see note on Yt. *13*. 14). The Father Heaven (see introduction to the *Mihr Yašt*) as the ruler of the whole universe, rewarded not only the good, but was a punisher of the wicked at the same time. All that was created, good or evil, fortune or misfortune, was his work. But having arrived at the idea of good and evil one found, that the various kinds of evils, wickedness, and baseness were not compatible with the goodness, holiness, and justice of the great Father. He, therefore, remained only the ruler of the heaven and the author of all that is good and useful in nature, and, when his chief-attributes were personified, they were only good ones like protection, friendship, tribalism etc. Although a 'bottomless darkness' or a place 'deep down' in the Vedas is referred to as a sort of Hell, yet one

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

Zaraθuštra's views in regard to a future life, though incomplete here and in the Gāθā's, are caried out in the *Haδōxṯ 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 *Činvaṯ*-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 3d ed. 230 seq., Darmesteter ZA. II. 16 seq., SBE. IV. 2nd ed. 10 seq., Söderblom La vie future 170 seq.

1 *kahmāi paoiryō* (adv. or nom. sg. m.) *mašyānąm apərəsə tūm* . . *anyō* (adv. or nom. sg. m.) *mana yaṯ 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 yaṯ zaraϑuštrāi* (dative instead of gen., § 471) as representative of the ablativus comparationis (§§ 481, 494). — 3 *vīsaṇha mē* . . *mərətō bərətaća* (locative-infinitives § 373) *daēnayāi* (instead of gen., see above) 'be thou ready for preserving and cultivating the religion': on

vaēs- with the final infinitive see § 695; cp. N. *19* and Y. *32*. 14. — *nōiṯ dātō ahmi nōiṯ čistō* (*kaēϑ-*) *mərətō* . . 'I am not born, nor taught to preserve . .'. — 4 *yezi mē nōiṯ vīvīse* (inf.?) *mərətō* . . *āaṯ mē gaēϑå frāδaya* (*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. — *āaṯ mē vīsāi* (inf., § 371) *gaēϑanąm ϑrātāča* (nom. sg. m.) . . 'then be ready as protector of the world and . .': dative-infinitive with imperative force § 703. — 6 *āaṯ hē zaya* (acc. du. m.) *frabarəm azəm* . . *suwrąm zaranaēnīm aštrąmča 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 bərəϑe* (inf., § 373) *xšaϑrayå* '*Y.* is in possession of the two sovereignties': that passage seems to be a gloss. — 8 *āaṯ yimāi* (dative instead of gen., § 471) *ϑrisatō.zəma hənjasənta* (*gam-*) 'then to the kingdom of *Y.* three hundred winters became complete'. — *āaṯ hē īm zå bvaṯ pərəne* (nom. sg. f., pronominally declined) *pasvąmča* '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. — *nōiṯ hīm* (particle) *gātvō* (part. gen. as object § 497) *vindən* (²*vaēd-*) *pasvasča* . . 'cattle did find no room and . .'. — *pərəne* (see above) *īm zå hangata* (instr. sg.) *pasvąmča* . . 'this earth (is) full through the gathering of cattle and . .'. — 10 *āaṯ yimō frašūsaṯ* (*šyav-*) *raočå ā upa rapiϑwąm hū* (see note on Yt. *5*. 91) *paiti aδwanəm* '*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 imąm ząm aiwišvaṯ* (*šav-*) . . *sifaṯ* (*saēf-*) 'he cracked this earth and passed over her'. — *friϑa spənta ārmaite frača šva* (imp. act. 2 sg., them.: *šyav-*) *vīča nəmənha* (*nam-*) *barəϑre pasvąmča* . . '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 bear the living creatures; see note on Yt. *13*. 3. — 11 *āaṯ yimō imąm ząm vīšāvayaṯ* (*šyav-*) *aēva ϑrišva* (instr. sg.) *ahmāṯ* (adv.: see Gl.) *masyehīm yaϑa para ahmāṯ* 'then *Y.* made the earth expand herself by one-third larger than she (was) before'. — *astəm iϑra fračarənta* (¹*kar-*) *pasvasča* . . '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 ayəm zəmō* (*zyam-* m.) *jənhəntu* 'upon the evil material world the winters shall come': on the writing of *zəmō* instead of *zimō* see § 280. — *yahmaṯ hača staxrō mrūrō zyå* 'and, therefore, a strong deadly winter shall be': see Gl. under *yahmaṯ hača*. — *yahmaṯ hača paurvō snaoδō vafra* (acc. pl. m.) *snaežāṯ* (*snaēg-*) *barəzištaēibyō gairibyō bąšnubyō arəduyå* 'therefore at first the clouds will make snow masses of snow up to the depths as the *A.* has, from the highest mountains': *bąsnubyō* is ablativus comparationis § 481. — 23 *ϑrižaṯča iδa* . . *gəuš apa.jasaṯ yaṯča anhaṯ ϑwyąstəmaēšu asanhąm* '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. — *yaṯča jąfnušva raonąm paxrumaēšu nmānaēšu* 'and (all animals) that (are) in the valleys of the rivers in

solid houses': that is to say in stables. — 24 *parō zəmō aētaəhå daṅhəuš aəhaṯ bərətō* (inf., § 373) *vāstrəm* 'before the winter of that country (there was) producing of grass', i. e. 'before the winter that country produced grass for cattle': locative infinitive as subject. — *təm* (acc. sg. n., sc. *vāstrəm*) *āfš paurva* (adv.; see Gl.) *vazaiδyāi* (inf., § 371) *pasča vītaxti* (instr. sg.) *vafrahe* 'afterwards (after the grass, produced before the winter) in consequence of the melting of the snow water shall flow in abundance': infinitive with imperative force § 703. — *abdača* (nom. pl. n.) *iδa* . . *sadayāṯ* ([1]*sand-*) *yaṯ iδa pasəuš anumayehe paδəm vaēnāite* 'and it will be a wonder, when here the footprint of a sheep appears': see Salemann Man. Stud. I. 42. — 25 *āaṯ təm varəm kərənava* (imp. act. 2 sg., them.) *čarətu.drāǰō kəmčiṯ paiti čaϑrušanąm* 'therefore make thee a castle long as a *č.* on every one of the four sides': *čarətav-*, lit. 'racecourse' (see Y. *11.* 2), is the name of a long measure of distance; according to the tradition the length of a *čarətav-* is two *hāϑra-*, a medium *hāϑra* being a thousand steps of the two feet, see West SBE. V. 98. — *varəm kərənava* . . *narąm aiwi.xšōiϑne* (inf., § 371) . . *gavąm gāvayanəm* 'make a castle to be a dwelling for men . . stables for cattle'. — 26 *haϑra āpəm frātaṯ.čaya* (*tak-*) *hāϑrō.masaəhəm aδwanəm haϑra marəγå avastaya* ([1]*stā-*) 'there thou shalt make waters to flow a way a *H.* long, there thou shalt set up meadows': on the writing of *frātaṯ.čaya* see § 61; *hāϑrō.masaəhəm aδwanəm* is accusative of extent § 439. — In the text of the MSS. the following phrase is interpolated: *avi maṯ zairi.gaonəm maṯ xvairyeite* (passive) *aǰyamnəm* 'always the goldcoloured, always the inexhaustible (food) is eaten'. — 27 *narąm nāirinąmča* . . *yōi* . .: the relative agrees with the strongest gender § 604. — *gəuš sarəδanąm* . . *yōi* (nom. pl. m. instead of n.). — 28 *tē kərənava miϑwaire* (acc. du. n.) *aǰyamnəm* (acc. sg. n.) *vīspəm ā ahmāṯ yaṯ aēte narō varəfšva aəhən* '(all) those shalt thou set in pairs to be something inexhaustible so long as those men shall stay in the castle': *ṯē* . . *miϑwaire* referring to combined antecedents is neuter § 604; *varəfšva* instead of *varəšva* from 30. — 29 *mā aϑra frakavō* . . *māδa.čim anyąm daxštanąm* (part. gen. as subject § 497) *yōi* (nom. pl. m. instead of n.) *hənti aərahe mainyəuš daxštəm mašyāišča paiti niδātəm* 'there (shall be) no hump on the chest . . nor other defects which are *A. M.*'s sign put into men'. — 30 *fratəməm daiṅhəuš nava pərəϑwō kərənava maδəmō 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. *pərəϑwō*) *varəfšva* (*varəp-*) *suwrya zaranaēnya apiča təm varəm marəza dvarəm* 'and thou shalt mark them (the passages) with thy golden arrow, and thou shalt fit the castle with a door': on (*aipi* +) *marəz-* with two accusatives see note on Y. *9.* 28 and § 438 β. — 31 *āaṯ mąsta* (*s*-aor. mid. 3 sg.: [1]*man-*) *yimō*: 'and *Y.* thought'. — *kuϑa tē* (particle) *azəm varəm kərənavāne*, *yā* (instr. sg.) *mē aoxta ahurō mazdå* 'how shall I make the castle (on account) of which *Ah. M.* has spoken with me': *yā* is instrumental of cause § 451. — *aiṅhå zəmō* (gen. as object, § 497) *pāšnābya vīspara* (*spar-*) *zastaēibyō vixaδa* (*xad-*) *mąnayən ahe yaϑa nū mašyāka xšvisti zəmē* (loc. sg.; § 354) *vīšāvayeinte* (*šyav-*) 'crush this earth with thy heels, knead it with thy hands as now people knead soaked loam': the grammar is corrupt. The idea that after the world becomes an ocean by the flood *Y.* has to make the Vara from kneaded earth,

may be connected with the old myth of the (first) creation of the world, as described for exemple in the Taittirīya Brāhmaṇa *1.* 1, 3, 5 seq.: "This (universe) was formerly water, fluid. With that (water) Prajāpati practised arduous devotion (saying), 'how shall this (universe) be (developed)?' He beheld a lotus-leaf standing. He thought, 'there is somewhat on which this (lotus-leaf) rests'. He as a boar — having assumed this form — plunged beneath towards it. He found the earth down below. Breaking off (a portion of) her, he rose to the surface. He then extended it on the lotus-leaf. Inasmuch as he extended it, that is the extension of the extended one (the earth). This became (*abhūt*). From this the earth derives its name of *bhūmī*. The wind carried her, to the four quarters. He strengthened her with gravel, etc., etc.", or in the Taittirīya Saṃhitā 7. 1, 5, 1 seq.: "This universe was formerly waters, fluid. On it Prajāpati, becoming wind, moved. He saw this (earth). Becoming a boar, he took her up. Becoming Viśvakarman, he wiped (th moisture from) her. She extended. The became the extended one (*pṛthivī*). From this the earth derives her designation as the extended one etc. etc." Cp. Muir Sanskrit Texts I 52 seq. and Dähnhardt Natursagen I. 1 seq. — 38 *apiča hō varəm marəzaṯ dvarəm raočanəm xᵛāraoxšnəm antarə.naēmāṯ* 'and he fitted the castle with a door, lighting, self-shining within': the lighting door is to be understond as the heaven with sun, moon and stars. — 39 *čayō* .. *aēte raočå* .. *yō* .. *ā.raočayeiti*: *raočå* is falsely treated as masculine and followed by a singular relative. — *varəfša* (see note on 28) *yō yimō kərənaoṯ*: *yō* stands instead of acc. pl. m. — 40 *hakərəṯ zī irixtahe* (gen. sg. n.) *saδayača* (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 yaṯ yārə* 'and they consider (to be) a year, what is a day': the meaning of *ta-* here cannot be determined. — *čaϑwarəsatəm* (accusative of extent, § 439) *aiwi.gāmanąm dvaēibya hača nərəbya dva nara us.zayeinte miϑwana* (nom. du.) *strīča nairyasča aϑa aētaēšąm yōi* (instead of gen. pl.) *gəuš sarəδanąm* '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': *aētaēšąm* .. *sarəδanąm* is dative-like genitive § 495. — *taēča narō sraēšta gaya ϑvainti* ([1]*gay-*) '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. *24.* 542 seq., Studien 151 seq., Geiger ZDMG. *34.* 415 seq., Haug Essays 3[d] ed. 235 seq., 315 seq., Jackson Avesta-Reader 44 seq., Darmesteter ZA. II. 33 seq., SBE. IV. 2nd 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 *paoirīm*: adv. — *mazišta xšnaoma xšnāvayeiti* 'he rejoices with greatest joy': on the instrumental see § 449. — *yaṯ . . paiti . . uskənti* ([2]*kan-*) 'where (lit. in which) one digs out . .': 'one' expressed by the third person sing. § 716. — *yahmya sairi nikante* (nom. du. f.; part. perf. pass.: [2]*kan-*) 'where dead bodies (are lying) buried'. — *spānasča irista naraēča irista* is an exemplification of *sairi*: on *naraē-ča*, probably declined pronominally, see Bartholomae Wb. 1048. — 13 *daxma*: as the purity of the earth was not to be defiled, especially by contact with a corpse, a peculiar mode of disposing of the dead arose, which has ever been a characteristic mark of the Parsi religion. Cp. Jackson Avesta Reader 45. The body was to be carried to some high place (*daxma*), fastened and left to the dogs and birds to devour. The bones were afterwards taken to a receiver and preserved in some sort of a receptacle. See V. *6*. 44 seq. — *yaṯ . . paiti . . daxma* (acc. pl.) *uzdaēza* (instr. sg.) *vīkanti*, *yahmya narō irista niδayeinte* ([1]*dā-*) 'where one pulls down the *D.* by carrying (them) off, (those *D.*) on which the corpses of men are deposited': although the erection of *Daxma*'s is enjoined by the law, yet the *Daxma* in itself is unclean, since it is always in contact with the dead. Every fifty years it has to be pulled down, so that it may be restored to its natural purity. — 14 *mā čiš barō* (nom. sg. m.: part. pres. act.) *aēvō yaṯ iristəm* (acc. sg. n.) 'no one (shall be) carrying alone (that) which (is) dead': cp. Haug Essays[3] 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. — *āaṯ* 'for': see Gl. — *vā*: emphatic particle, see Gl. — *āaṯ yezi šē* (as acc.) *barāṯ aēvō yaṯ iristəm, upa vā* (emphatic particle, see Gl.) *nasuš raēϑwāṯ nåŋhanaṯ 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.dvąsaiti* '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 *aēšąm*. — 15 *yaṯ . . airϑhå zəmō . .* 'where on this earth': the genitive *airϑhå zəmō* depends upon *yaṯ* § 496. — *gātuš . . yaṯ 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[3] 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 paϑå frayąn pasvasča . .*: in construction supply *yaṯ*: '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 *aētaδa hē* (particle) . . *mazdayasna airϑhå zəmō pairi.daēząn* (acc. pl. m.) *pairi.daēzayąn* 'here on this earth (corresponding to 'where on this earth', see 15) the *M.* shall erect enclosures': the genitive

aiṅhå zəmō depends upon *aētaδa* § 496. — *xvarəδaēibyō*, *vastraēibyō āstayanta* (*stā-*) *mazdayasna* 'with food, with clothes the *M.* shall appear': the ablatives plural are used for instrumentals § 428. — 19 *draēǰiśtō.təmaēšvaća niuruzdō.təmaēšvaća aētå xvarəδå xvaratu aētå vastrå vaŋhatu* (^{3}*vah-*), *vīspəm ā ahmāṯ yaṯ hanō vā zaururō vā pairiśtā.xšudrō vā bavāṯ* 'among the very poorest and foulest he (the *iristō.kaša*) shall eat that food, he shall wear those clothes, until he becomes old or broken down by age or impotent'. — 20 *āaṯ yaṯ hanō* . . *bavāṯ*, *aoǰiśtəmća dim* (particle) . . *mazdayasna tančiśtəmća vaēδyō.təməmća upa maitīm barəzaŋhąm pąstō.fraδaŋhəm hē kamərəδəm vīnāδayən* (*naδ-*) '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': *aoǰiśtəmća*, *tančiśtəmća*, *vaēδyō.təməmća* are adverbs. — *aš.xᵛarətəmaēibyō spəntō.mainyavanąm dāmanąm kərəfš.xvārąm kərəfš* (nom. used as acc.) *paiti nisrinuyāṯ* (*sray-*) *vayąm kahrkāsąm* 'one shall deliver (his) corpse unto the greediest of the corpse-eating creatures of the Good Spirit, unto the vultures': *vayąm kahrkāsąm* agrees in case with *dāmanąm*. — *avå* (nom. sg. m., § 399) *hīm* (particle) *paiti.miδnāiti* (*maēδ-*) *vīspəm dušmatəmća* . . 'the man here renounces all that is evil thought and . .'. — 21 *yezića hē anya aγa šyaoδna fravarśta, paitita* (^{1}*ay-*) *hē ćiδa* '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 *ćiδa*; *paitita* is written for **paitīta* § 34. 1. — *paititəm* (nom. sg. n.) *ahe narš yavaēća yavaētātaēća* 'the remission of this man (is) for ever and ever'. — 22 *yaṯ* . . *paiti* . . *vīkənte* (pres. mid. 3 sg., ^{2}*kan-*) . . *gərəδąm* (part. gen. as object, § 497) 'where one pulls down the barrows . .'. — 23 *yaṯ* . . *paiti* . . *kārayeiti* (^{3}*kar-*) . . *yavanąmća* (part. gen. as object) . . 'where one sows corn and . .'. — *yaṯ vā anāpəm āi āpəm kərənaoiti* (^{1}*kar-*) 'or where one brings water to a desert land': the following passage is a worthless addition, see Bartholomae Wb. 123. — 24 *nōiṯ zī īm* (pron. dem.: see Gl. under *ayəm*) *zå šå, yā darəγa akarśta saēta* (*sāy-*) *yā karšya karšivata* (instr. sg. m.), *aibiš* (nom. sg. fem.: *aibiz-* adj.) *taṯ* (adv.) *vaŋhəuš* (part. gen. as object) *aiwi šōiδni* (loc. sg.: *aiwi.šaētan-* m.) 'unhappy is that land, which has long lain uncultivated, and is to be ploughed by the ploughman, desiring therefore from (lit. by) the inhabitant what is good'. — *iδa* (see Gl.) *čarāiti huraoδa yā darəγa apuδra aēiti aibiš taṯ vaŋhəuš 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) *imąm ząm aiwi.vərəzyeiti* . . *hāvōya bāzvō dašinača dašina bāzvō hāvayaća, upa hē gaonəm baraiti* 'if one tills that earth with the left arm and the right, with the right arm and the left, unto him she brings benefit': *bāzvō* is locative instead of instrumental § 426; on the writing of *hāvōya*, *hāvaya-ća* (for *havya*, see Gl. under *haoya*) see §§ 34. 3, 144. 1. — *mąnayən ahe yaδa nā fryō fryāi vantaoe starəta gātuš sayamanō puδrəm vā gaonəm vā avi avabaraiti* 'even as a kind man unto his kind wife brings a son or (any other) benefit, lying on the stuffed couch': on the writing of *vantaoe* for *vantave* see § 144. 4; *starəta gātuš* is perhaps accusative of extent. — 26 *aoxta*: the imperfect is remarkable; on expects *aoxte*. — *nara*: voc. sg. with transition to the *a*-declen-

sion. — 27 *bāδa iδa āfrasāne* ([4]*par-*) *daŋhubyō*, *bāδa iδa aēni* ([1]*ay-*) *bərəϑi* (infinitive, § 373) 'verily I shall come to the countries, verily I shall ever go on bringing forth'. — *vīspå xᵛarəntīš para.baraṇ hąm.bərəϑwąm parō yavahe* 'they (sg. *daiŋhavō* 'the countries') shall get in all manner of food besides the harvest'. — 29 *bāδa iδa hištahe anyehe dvarə srayanō xvarəntīš pərəsəmnaēšuća* (*fras-*) 'verily thou shalt stand at another's door and among them who beg for food': *dvarə* is locative, depending upon *sray-*. — *bāδa ϑwąm tarasća åŋhānō srasčintīš* (*srask-*) *xᵛarəϑå bairyeinte* 'verily by thee the food trickling from the mouth will be borne past': *åŋhānō* (*åŋhan-* n.) is ablative-like genitive § 494. — *tē ābya bairyeinte yaēšąm dim* (particle) *frāyō* (nom. sg. n.) *vohunąm* '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 *yaēšąm* . . *frāyō* is *asti* to be supplied § 490. — 30 *yaṯ uγrəm* (adv.) *paiti yaokaršti* 'if one well tills corn': *yaṯ* . . *paiti* means here 'if' see Gl. — 31 *yō yaom* (*yava-* m. § 33. 4) *kārayeiti* ([3]*kar-*), *hō ašəm kārayeiti* 'he who sows corn, sows *Aša* (righteousness)'. — *fravāza* (instr. sg., § 449) *vazaite* 'he furthers'. — *hō imąm daēnąm māzdayasnīm frapinaoiti* (*pay-*), *satəm paitištanąm hazaŋrəm paiti.daranąm baēvarə [paiti] yasnō.kərəitinąm* 'he suckless the māzd.-religion, (he creates) an hundred (new) places of residence, a thousand (new) dwelling places, ten thousand *Yeŋhē.hātąm*-prayers (that is to say, he obtains the reward for the recitation of ten thousand *Yeŋhē.hātąm*-prayers)': on *yasnō.kərətay-* see note on N. 74. — 32 *yaṯ yavō dayāṯ* (passive; [1]*dā-*), *daēva xᵛīsən* (*xᵛaēd-*) . . *tusən* (*taoš-*) . . *uruϑən* ([1]*raoϑ-*) . . *pərəδən* (*parəd-*) 'if the corn is prepared, the *D.* begin to sweat, lose their heads, groan, fart': *xᵛīsən*, *tusən*, *uruϑən*, *pərəδən* are universal injunctives § 660; the general meaning of the sentence is, that the *Daēva*'s, who will destroy all vegetation, break down by the preparing of the corn. — *iδa miϑnāṯ* (*maēt-*) *daēva aipi.jaiti* (inf., § 372) *nmāne aiŋhāi gundayāi* 'here shall be always (some) farinaceous food in the house for to smite the *Daēva*'s: *aiŋhāi gundayāi* is dative instead of partitive genitive (as subject) § 471. — *zafarə* (loc. sg.) *tafsąn* (*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)'. — *hąm.urvīsvåŋhō* (nom. pl. m., on the form see Bartholomae Wb. 1811) *sadayeiti* ([1]*sand-*) 'they (the *Daēva*'s) are seen running away': *sadayeiti* is singular instead of plural; on the construction see § 672. — *yaṯ yavō pouruš* (*parav-*, adj.) *bavāṯ*, *aδa mąϑrəm taṯ* (correlating with *yaṯ*) *mairyāṯ* ([2]*mar-*) . .: 'in order that there is plentyful corn, one shall recite the saying: . .'. — 33 *naēčiš axᵛarəntąm tva* (*tvan-*, adj.) *nōiṯ* . . *ašayąm* . . *vāstryąm* . . *puϑrōištīm* '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 vīspō aŋhuš astvå jvaiti* ([1]*gay-*) *axᵛāše framiryeite* ([1]*mar-*) 'for by eating the whole material world lives, by not eating it dies away': *xᵛāšaya*, *axᵛāše* are locatives sing. instead of instrumentals § 426. — 34 *yaṯ bā paiti* . . *naire ašaone vərəzyāṯ* . . *daδāiti* 'if one pays to the faithful for his work': *vərəzyāṯ* is ablative of cause § 483. — 35 *avi təm spayāṯ* ([1]*spā-*) *spəntayå ārmatōiš təmō āča* '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. 2nd ed. 49 seq., Haug Essays 3d ed. 322 seq., Geldner KZ. *25.* 198 seq., Scheftelowitz ZDMG. *57.* 112 seq.

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

1 *nā taṯ* (adv.) *para.iriϑyeiti* (*raēϑ-*) . . 'there dies a man'. — *ā taṯ mərəγəm* (here nom. sg. neutr.; cp. below *mərəγō*) *uzvazaite haća barəšnavō gairinąm avi ǰąfnavō raonąm upa tąm kəhrpəm fraəuharaiti* (*xvar-*) *yąm 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 *haća* with accusative see § 549. — *upa tąm vanąm vazaite xraoždvanąmća varədvanąmća* 'it flies to a tree of the hard-wooded or the soft-wooded': on *ta-* used as indefinite pronoun see § 575. — *avi dim vanta . . irita . . paitita* 'for to spit . . to shit . . to deposite (dung) upon him': locative-infinitives in final sense § 692. — 2 *nā taṯ frašusaiti* (*šyav-*) . . *avi barəšnavō gairinąm upa tąm vanąm aēiti* (1*ay-*) *yąm hō mərəγō āϑre aēsmąn išaiti* (1*aēš-*) 'there comes a man up to the tops of the mountains, he goes to the tree, on which that bird (has perched), he intends to take wood for the fire': the predicate of the relative sentence is omitted see § 718. — *avi dim ǰanaiti . . ϑwərəsaiti . . tāšti* 'he fells it, hews it, splits it into logs'. — *avi dim aiwi.raočayeiti āϑrō ahurahe mazdå puϑrəm* 'he ligths it in the fire, the son of *AhM.*': on the genitive *āϑrō* see § 491; *puϑrəm* is accusative instead of genitive see § 509. — The several actions are enumerated according to their succession: asyndetic juxtaposition § 725. — *kā hē asti ćiϑa* 'what is the penalty for that?': *kā* agrees with *ćiϑa.* — 3 *nōiṯ spō.bərətō . . nasuš narəm nōiṯ āstārayeiti* (2*star-*) '(a part of) a dead body draged away by a dog does not make sinful'. — 4 *yezića aēte nasāvō yā spō.bərətaća vayō.bərətaća . . nasuš narəm āstārayantīm* (absolutivum § 683) *åəhāṯ* (perf. opt. 3 sg., agreeing with *nasuš*: 1*ah-*), . . *vīspō aəhuš astvå [išasəm ǰiṯ.ašəm] xraodaṯ.urva pəšō.tanuš* 'and if those parts of a dead body: a part draged away by a dog, by a bird . ., should make a man sinful, all the material world would be . . . . with hardened soul *pəšō.tanū*: unreal condition with conditional (paraphrased by the opt. perf. of 1*ah-* with the absolutivum §§ 664, 683) in the protasis; the verb of the apodosis is omitted see § 792 β. *išasəm ǰiṯ.ašəm,* imitated from Y. *53.* 9, is a worthless gloss. *pəšō.tanū-* lit. 'one whose body is lost' seems to have originally amounted to 'worthy of death' and is in effect often interpreted in the Pahlavi Commentary by *mark aržān* 'worthy of death'; but, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip as unit for heavy penalties' cp. V. *6.* 48). See Darmesteter SBE. IV. 2nd ed. L XXXIII and Bartholomae Wb. 609, 897. — *frəna åəhąm nasunąm yå paiti āya zəmā irīriϑarə* (perf. act. 3 pl.: *rāϑ-*) 'with regard to the great number of dead

bodies, which ly on that earth': *frāna* is locative of respect § 514; *irīriϑarə* is universal perfect § 641. — 5 *nā taṯ āpəm hinčaiti* ([1]*haēk-*) *avi yavō.čarānīm ana tā* (sc. *āfš*) *vaiδīm ayå* (nom. sg. fem.: *a-yā-* adj.) 'here is a man watering a corn-field; it (the water) (is) streaming along the canal'. — *ana bitīm ana ϑritīm pasča tūirīm nasāvō ava.karəšənti* ([1]*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.karəšənti* are the accusatives *spānəm, raožəm, vəhrkəm* see § 714.

VI.

Literature: Darmesteter SBE. IV. 2nd 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 *yaṯ aēte yōi mazdayasna pāδa ayantəm vā tačintəm vā barəmnəm vā vazəmnəm vā tači.apaya nasāum fraǰasąn* (*gam-*) *kuϑa tē* (particle) *vərəzyąn* '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 *pāδa* see § 452 (cp. V. *18.* 27); *tači.apaya* loc. sg., written instead of **apiya* § 131. 4. — 27 *maṯ aoϑranąm framuxti maṯ vastranąm niδāiti upa.mąnayən* ([2]*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 frayōiṯ* (pres. opt. 3 sg.: [1]*ay-*) *iristəm uzbarōiṯ āpō* . .: *ā zangaēibyasčiṯ āpō ā žnubyasčiṯ āpō ā maiδyąnasčiṯ* (abl. sg. n.: with transition to the consonant declension) *āpō ā nərəbərəzasčiṯ āpō vīspəm ā ahmāṯ yaδōiṯ upa.ǰasōit iristąm 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 *yaδōiṯ* with the optative (the idea of condition being introduced) see § 787. — 28 *yeziča aēte nasāvō friϑyeitiča* (*fraēϑ-*) *puyetiča* (*pav-*) . . 'and if these bodies be falling to pieces and rotting . .': *friϑyeitiča puyetiča* 3 sg. instead of plur. § 621. — 29 *yavaṯ čvaṯča hē zastaēibya hangəurvayąn* (*grab-*) *aētavaṯ apaṯ hača nižbārayən huške zəme nidaiϑyąn* ([1]*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 (*nidaiϑyąn*) in imperative sense. — *nōiṯ astąm nōiṯ varəsąm* . . *pairi.spāiti* (instr. sg.) *apąm āstryånte* 'they shall not sin against the water by throwing bones, hairs . . (into it)': the genitives *astąm, varəsąm* &c. depend upon *pairi.spāiti.* — 30 *čvaṯ aētaəhå āpō yaṯ armaēštayå aēša druxš yā*

nasuš axtiča pavitiča āhitiča frāšnaoiti (*ąs-*) 'what part of a stagnant water does the corpse-witch hit with illness, corruption and defilement?' — 31 *xšvaš.-gāim kəmčiţ paiti čaϑrušanąm* 'six steps on each of the four sides': cp. V. 2. 25. — *vīspəm ā ahmāţ aēša āfš ayaoždya anaiwi.xvarəϑa yavaţ aēša nasuš nižbərəta* 'as long as the corpse (has not been) taken out (of the water), so long (shall) that water (be) unclean and unfit to drink': the copula is in both clauses omitted. — 32 *aiϑhå āpō para.hinčayən* (¹*haēk-*) *yaţ vā naēməm yaţ vā ϑrišum* . ., *yezi tūtava navāţ tūtava* 'of that water they shall draw off the half, or the third . . according as one is able or not'. — *pasča nasāvō nižbərəϑi, pasča āpō para.hixti* 'after the corpse has been taken out, after the water has been drawn off': on *pasča* with the instrumental see § 546. — *vasō* 'at (their) pleasure': adverbial accusative see §§ 440, 443. — 33 *čvaţ aētaəhå āpō yaţ čātayå uzuityåsča* 'what part of the water in a well and of the water bubbling forth (out of the earth)'. — 36 *čvaţ aētaəhå āpō yaţ snaēžintyāiča* (*snaēg-*) *srasčintyāiča* (*srask-*) 'what part of the snow-water and of the rain-water': *snaēžintyāi-ča, srasčintyāi-ča* dative instead of genitive § 471. — 38 *pasča āpō vītaxti* 'after the snow-water has melted'. — 39 *čvaţ aētaəhå āpō yaţ frātaţ.čarətayå* 'what part of the water running forth (i. e. the water of a running stream)': on the writing of *frātaţ.čarətayå* see § 61. — 41 *pasča āϑritīm* (adv.) *aiwi.varaiti* 'after the waves have gone over it three times'; see Bartholomae Wb. 93. — 44 *kva naraṃ iristanąm tanūm barāma* . . *kva nidaϑāma* (¹*dā-*) 'whither shall we bring, where shall we lay the bodies of the dead?': *tanūm* sing. used in a collective sense. — 45 *barəziśtaēšva paiti gātušva* . . *yaδōiţ dim* . . *avazanąn* (²*zan-*) *sūnō vā* . . *vayō vā* 'on the highest summits, in order that the dogs or birds become aware of him (*tanūm*)'. — 46 *aētaδa hē* (particle) *aēte mazdayasna aētəm iristəm nidarəzayən havaēibya pāδaēibya xvaēpaiϑyača varəsa ayaəhaēnəm vā zarštvaēnəm vā fravaxšaēnəm vā* 'there shall the *M.* fasten the dead with his own feet and with his own hair — a piece of iron or a stone or a piece of horn (can be used as well) —': the words *ayaəhaēnəm vā zarštvaēnəm vā fravaxšaēnəm vā* commonly explained as 'accusatives of material' or 'adverbial accusatives' seem to be a later addition, cp. V. *8.* 10 and Bartholomae Wb. 156. — *yezi nōiţ sūnō vā* . . *vayō vā* . . *aētaəhąm astąm* (part. gen. as object) *avi apąmča urvaranąmča* (part. gen. instead of accusative § 497) *barəntəm frajasąn* 'if not, the dogs or birds will go and carry the bones to the water and to the plants: (*avi, frā* +) *gam-* with the absolutivum *barəntəm* means 'to go bearing', i. e. 'to go and carry' § 682. — 47 (*aēte sūnō vā* . .) *frajasāţ*: sing. instead of plur. § 621; cp. V. *6.* 28. — 48 *aētahe paiti pəšō.tanuye duye saite* (acc. du. n.) *upāzananąm upāzōiţ* (*az-*) *aspahe aštraya duye saite sraošō.-čaranaya* 'on this account one appoint for him who is *pəšō.tanū* (see note on V. *5.* 4) two hundred punishments (i. e. stripes) with the horse-whip, two hundred with the rod of correction': *duye* is written for **duve* § 144. 5. — 49 *azdibīš*: instrumental as object § 427. — 50 *uzdānəm hē aδāţ kərənaoţ upairi spānəm* . . *anaiwi.vārəntīm upara.naēmāţ apō yaţ vāiryayå* '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.vārəntīm* to be construed with *uzdānəm*: on the genitive *apō yaţ vāiryayå* 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 tavąn* (pres. subj. act. 3 pl., them.: [1]*tav-*) *aēte mazdayasna yezi asānaēšva yezi vīčičaēšva 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. 2nd ed. 75 and Jackson Persia Past and Present 96 seq , 440. — *yezi nōiţ tavąn aēte mazdayasna xvā.stairiš xvā.barəziš* (nom. pl. n.) *raočå.aiwi.varəna hvarə.darəsya* (instr. sg. m.) *hē* (reflexive) *zəme paiti nidaiθīta* (pres. opt. mid. 3 sg.: [1]*dā-*) 'if the *M.* cannot afford it, (the bones) shall be placed on the earth forming their own couch and cushion (i. e. without something laid under them) for to be exposed to light and sun': as subject of the apodosis supply *asti* (nom. pl. n.) or *azdibīš* (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. 2nd 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 *Āθravan.*

1 *āaţ yaţ 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 . .': *āaţ* is only introductory. — 2 *pairi daxma aēšayąn* ([1]*aēš-*) *vī daxma čaēšayąn* ([1]*kaēš-*) 'they shall search for *Daxma*'s (see note on V. *3.* 13), they shall build *Daxma*'s'. — *yezi aētəm iristəm upa.bərəθwō.tarəm avazanąn* ([2]*zan-*) *ava aētəm iristəm barayən avaθa* (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 baoδayąn* (*baoδaya-* denom.) *urvāsnayå*

vā . . 'they shall fumigate the house with the *U.*-plant or . .': *urvāsnayå* is instrumental genitive § 492. The traditional explanations of the terms for odoriferous woods are: *urvāsnā-* 'sandal-wood', *vohu.gaona-* 'benzoin', *vohu.kərətay-* 'aloe-wood', *haδānaēpatā-* 'pomegranate', see Haug Essays 3d ed. 251, West SBE. XXXVII. 186. — 4 *yaṯ ahmi nmāne yaṯ māzdayasnōiš spā vā nā vā iriϑyāṯ vārənti vā snaēžinti vā barənti* (2*bar-*) *vā təmarəhąm vā aiwi.gatō ayąn vā varətafšō varətō.vīre ǰasənti, kuϑa* . . 'if in such a house of a *M.* a dog or a man happens to die, when it is raining or snowing or when there is a storm, or at nightfall, or when a day is coming, on which flocks and men are not able to go out, what shall the *M.* do?': *vārənti, snaēžinti, barənti* (impersonal, so that the agent is not expressed) and *ayąn* . . *ǰasənti* are locativi absoluti § 674; *aiwi.gatō* is locative of time § 514. — 5 Cp. V. *3.* 15. — 8 *aētaδa hē* (particle) *aēte mazdayasna airϑhå zəmō* (cp. V. *3.* 18) *ava.kanən ava.kanayən maiδyōi paitištāne xrūždisme maiδyōi narš vərədusme* '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 *maiδyōi* 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 uparāṯ naēmāṯ barayən ištyehe vā zarštvahe vā huškō.zəmanąm vā pąsnūm* '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 *aētaδa hē uzbaoδąm tanūm nidaiϑyąn bixšaparəm vā ϑrixšaparəm vā māzdrājahīm vā vīspəm ā ahmāṯ yaṯ frā vayō pataṇ frā urvara uxšyąn* (1*vaxš-*) *nyåṅcō apa.tacin* (*tak-*) *us vātō ząm haēćayāṯ* (2*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 *āaṯ yaṯ hīš* (particle) *frā vayō pataṇ* . . *aētaδa hē aēte mazdayasna ahe nmānahe upa.ϑwərəsąn upa.ϑwərəsayąn* (*ϑwarəs-*) '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 isōiϑe* (pres. mid. 3 du., them.: *aēs-*) *vīzōištąm vīzvārəntąm mayna anaiwi.vastra zəmōištve vā zarštve vā upa.skambəm vīćićaēšva dim paiti airϑhå zəmō nidaiϑyąn* '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': *vīzōištąm vīzwārəntąm* is gloss, see Bartholomae Wb. 1471; *upa.skambəm* is absolutivum § 682. — *yaδōiṯ dim* . . *ava.zanąn sūnō* . .: cp. V. *6.* 45. — 11 *aētaδa aēte nasu.kaša nišhiδaēta* (pres. opt. mid. 3 sg. instead of pl.: 1*had-*) *avavaṯ haća iristaēibyō yaϑa ϑrigāim* 'there the corpse-bearers shall sit down three paces from the dead': on *nasukaša* see note on V. *3.* 15. — *āaṯ vaoćāṯ* (plusquamperf. subj. act. 3 sg.: 1*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! hąm aēte maēsma* (acc. pl. m.) *barayən, yaēibyō* (abl. instead of instr., § 428) *aēte nasu.kaša frasnyånte* (*snā-*)

varəsåsča tanūmča '*M.*! one shall collect that urine, wherewith these corpse-bearers shall wash their hair and their body': on *maēsma* see below. — 12 *čayō āaṯ aēte maēsma aəhən* . . 'well, which is the urine . . ?': *čayō* agrees with the predicate. *pasvąm vā staorąm vā naraṃ vā nāirinąm vā* 'is it (the urine) of small-cattle or of draught-cattle? Is it of man or of women?': the genitives depend upon the ideal subject *maēsma*. — 13 *pasvąm vā staorąm 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. — *nōiṯ naraṃ nōiṯ nāirinąm paragəṯ dvaēibya yōi aəhən xvaētvadaϑasča xvaētvadaiϑīšča*; *aēte maēsma maēzayanta yaēibyō* . . '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 aəhən* 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) *paϑa uzbarənte spānasča irista naraēča* (see note on V. *3.* 12) *irista kaṯ tå paϑå* (change of the number) *frayąn* ([1]*ay-*) *pasvąm vā* . . 'if they carry on a way the dead dogs and the dead men, can draught-cattle or . . go these ways?': on the instrumental *paϑa* see § 448. — 16 *spānəm zairitəm čaϑru.čašməm spaētəm zairi.gaošəm āϑritīm taδa aētå paϑå vīvāδayantu* (*vad-*) 'they shall lead up and down on these ways three times a yellow dog with four eyes or a white one with yellow ears': by four-eyed dog is meant a dog with two eye-like spots just above the two eyes. The way by which the corpse has passed is haunted by the corpse-witch: the corpse-witch is expelled from it by the same process at it is expelled from the corpse itself, by the *Sag-dīd* lit. 'glance of the dog'. This process consists in making a dog look at the (dead or the) way, since its gaze is believed to have a peculiar efficacy for driving away the corpse witch. Cp. Jackson Persia Past and Present 388 seq. — *aiwi.nitičiṯ* . . *spānəm* . . *druxš yā nasuš apa.dvąsaiti* (*dvan-*) *apāxəδraēibyō naēmaēibyō* 'and when the dog is brought there, the corpse-witch flies away to the regions of the north': *aiwi.nitičiṯ spānəm* (§ 442) lit. 'by bringing the dog', is instrumental of manner or means §§ 447, 449; *apāxəδraēibyō naēmaēibyō* is terminal dative § 465. See note on Yt. *8.* 33 and V. 2. 10. — 17 *yezi nōiṯ upa vī* . . *spānəm zairitəm* . . *nōiṯ spaētəm xšvažayačiṯ taδa aētå paϑå vīvāδayantu* '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 *āϑrava paoirīm aētå paϑå frayantu* (pres. imp. 3 pl. instead of sg.: [1]*ay-*) . . *vačō* . . *framrū* 'an *Ā.* shall first go these ways, saying aloud the words': on the form *framrū* see Bartholomae GIrPh. I. 231. — "*yaϑā ahū vairyō* . . *vāstārəm*": see note on Y. *9.* 14 and Y. *27.* 13. — 20 "*kəm nā, mazdā,* . . *frāvaočā*" (Y. *46.* 7): lit. 'Who shall be appointed as a guardian for such a one as me, O *Mazdāh*, when the Companion of Drug prepareth to overcome me with violence, saving Thy Fire and Thy *Manah*, through the operation of which the Kingdom of *Aša* shall be perfected? Make myself acquainted with such teaching'. — "*kə vərəϑrəm.jā* . .

kahmāičīṯ" (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 *Gāθā*'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 *Gāθā* absract: 'obedience') will protect his soul in its passage from this world to the other. — 21 *pāta* (inj. act. 2 pl.) *nō ṯbišyantaṯ pairi mazdåsča ārmaitišča spəntasča* 'keep us from our fiend, o *M.* und *Ārm. Sp.*!': *mazdåsča ārmaitišča spəntasča* (m. instead of f.) are nominatives, used as vocatives. — *nase* 'perish!': imp. 2 sg. ([1]*nas-*); on the form see § 263. — *apāxəδre* (loc. sg.) *apa.nasyehe* (pres. subj. mid. 2 sg.) *mā mərənčainīš* (inj. 2. sg., § 202: *marək-*) *gaēθå astvaitīš* '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. 2nd ed. 155 seq., Geldner KZ. 25. 406 seq.

1 *kaṯ taṯ dąma spəntō.mainyava* (instead of nom. sg. n., see Bartholomae Wb. 1623, 106) *aētarəhąm dāmanąm yōi* (nom. pl. m. instead of n.) *hənti spəntahe mainyəuš dąma dātəm vīspəm paiti ušåərəhəm ā hū vaxšaṯ hazaərəja* (nom. sg. n.: *hazaərəgan-* adj.) *aərō.mainyuš* (instr. pl. as acc. pl. n. § 350) *paiti.ǰasaiti* 'which is the creature of the Holy Spirit among those creatures, that are the (created) creation of the Holy Spirit, (that) comes always in the morning (lit. every morning) till sunrise thousand-killing the creatures of the Evil Spirit': the relative pronoun (as subject of *paiti.ǰasaiti*) is omitted; on *hū* see note on Yt. 5. 91. — 2 *spānəm sīždrəm urvīsarəm* (with transition to the *a*-declension) *yim vərəhāparəm* '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 *aojaite*. The hedgehog, see above introduction; according to Bd. *19*. 28 the hedgehog is created in opposition to the ant. — 3 *yasča dim janaṯ* . . *spānəm* . . *yim vərəhāparəm* . ., *nava.naptyaēčiṯ hē urvānəm para.mərənčaite* (pres. mid. 3 sg.: *marək-*) *yaēšąm arəhaṯ dužāpīm činvaṯ.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': *yaēšąm* gen. pl. refers to *nava.naptyaēčiṯ*, 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 *ćikāt i dāitīk* 'the judicial mountain'. Cp. Darmesteter SBE. IV. 2nd ed. 219. — *yō* (conditional, § 746) *nōiṯ ǰvǭ sraošyąm uzvərəzyeiti* 'unless he has, while alive, suffers his punishment'. — 4 *yō* (conditional § 746) *ǰanaṯ spānəm* . . 'if one kill the dog . .'. — *hazaŋrəm upāzananąm upāzōiṯ* . .: cp. V. *6.* 48. — 5 Cp. V. *13.* 1. — 6 *zairimyaŋura-*: (lit. 'whose limbs are in a shell') a name of the tortoise. — 7 *yasća* (conditional § 746) *dim ǰanaṯ* . . *yim zairimyaŋurəm* . . *paititəm* (part. perf. pass., [1]*ay-*) *hē manō aŋhaṯ* . . *vaćō* . . *šyaoϑnəm* 'and if one kill the *Z.*, (all evil,) that he has thought, spoken and done, (is) redeemed'. — 8 *yō aētaēšąm sūnąm* (part. gen. as object) *ǰainti yim pasuš.haurvąmća* . . *xraosyō.taraća* (adv.) *nō* (particle) *ahmāṯ voyō.taraća* (adv.) *hvō urva parāiti* ([1]*ay-*) *parō.asnāi aŋuhe yaϑa vəhrkō vayōi tūite* (pres. mid. 3 sg.: [2]*tav-*) *dramnō* ([2]*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 *yaṯ* used to connect a nominal explanation or exemplification, see note on Y. *9.* 27; on *ahmāṯ* . . *yaϑa* after a comparative see note on Yt. *13.* 64; *vayōi* is interjection used as subst. (in the acc.). — 9 *nōiṯ hē anyō urva haom urvānəm paiti irista* (loc. sg.: § 532) *bązaiti* (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 Gāθā-translation 72 seq. — *naēδa spāna pəšu.pāna paiti irista bązaiti* (3 sg. instead of du.) *xraosyāća voyaća aŋhe* (loc. sg.: [1]*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 ǰainti yim pasuš.haurve* . . *apa vā hē paiδyąm kərəntaiti* (*karət-*) *yasə taṯ paiti avå gaēϑå tāyuš vā vəhrkō vā apaiti.busti haća gaēϑābyō para.-baraiti dasa* (acc. pl.: *dasa-* n.) *aδāṯ paiti afšā ćikayaṯ* (*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 taṯ* see § 179. 4. — *ćikayaṯ sūnahe raēšō baδō.varštahe ćiϑaya* (instr. sg. f.) 'he shall pay for the wound of the dog as for wilful wounding': *baδō.varštəm* (supply *šyaoϑnəm*) n. lit. 'deed, done with full conscience', see West SBE. *37.* 44. — 12 *yō spānəm ǰainti* . . *frazābaoδarəhəm snaϑəm vīkərəṯ.uštānəm kā hē asti ćiϑa* '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 *ćiϑa*) *ǰažāuš hāu vīzāuš hāu sukurənahe hāu urupiš* (nom. instead of gen.) *tiži.-dātahe hāu raopiš* (nom. instead of gen.) *yaonō.xvatahe hāu vīspanąm spəntō.mainyavanąm spaćiϑranąm 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': *ǰažav-*, *vīzav-*, *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. 2nd ed. 176 seq., ZA. II. 220 seq.

1—8.

(Five mortal sins.)

1 *čaiti tā šyaoθna varšta yā aəhuš astvå vərəzyeiti* — *fraēta* (part. perf. pass.; [1]*ay-*) *apatita anuzvaršta* —: *aiṅhaṯ hača šyaoθnāvarəza* (nom. pl. m.) *aθa bavainti 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 *pəsō.tanū-* see note on V. 5. 4. — 2 *paoirīm* (acc. sg. n.) *aētaēšąm šyaoθnanąm yōi vərəzinti mašyāka yō narəm ašavanəm anyō.varənāi vā* .. *kasyaəhe saəhāi daδāiti* — *vīδvå avaṯ hača xraθwa parāiti* ([1]*ay-*) .. *aiṅhaṯ hača* .. 'the first of these actions men commit, if one surrenders a faithful one to the disregard of an heteradox one or .. — knowingly, with full intention he sets to work — by that means ..': *kasyaəhe saəhāi* is final dative § 464; on the writing of *paoirīm* (instead of *paoiryəm*) and of *vərəzinti* (instead of *vərəzyənti*) see § 33. 1. — 3 .. *yō sūne yim* (particle) *pasuš.haurve vā* .. *astanąm ahmarštanąm* (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 arånte* ([3]*ar-*) *garəmō.hva* (*garəman-* n.) *vīδånte* ([1]*dā-*) *yaṯ vā aēte garəma xᵛarəθa stamanəm* .. *apa.dažaṯ* (inj.; *dag-*) *ahmaṯ hača irišyāṯ yezi taṯ 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 *irišyāṯ* is here potential of the future § 647. — 5 *vayeiti*: see Gl. under *vāy-*. — 6 *yeziča aēša gaδwa maēye* ([2]*maēya-* m.) *vā čāiti vā vaēmi vā urūiδi vā apō nāvayå paiδyāite* .. '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 nāirikąm čiθravaitīm* .. *xšudrå avi fraəharəzaiti* (*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. 2nd 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. *Aošalit.* 'death by fire' is the name of a *Daēva*. — 2 *hāu* .. *yō varəsåsča hąm.rāzayeiti* (*raz-*) *varəsåsča pairi.brīnənti* (*brāy-*) *srvaēča* (acc. du.: *srū-* f.) *upa.θwərəsənti aθa 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.θwərəsənti* are corrupt forms, one expects **pairi.brīn(ai)te* 3 sg. mid. (them.) and **upa.θwərəsaiti*; 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 *āaṯ āhva vyarəϑāhva . . zəmō xrafstra hąm.bavainti yim* (acc. sg. n., them.) *mašyāka spiš* (nom. sg.) *nąma aojaite yim* [*mašyāka* ?] *yaom yavō.hva nižgaəhənti* (*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 *Aəra Mainyav* himself, and sin may beat oned for by this means. — 4 *āaṯ . . 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 *mayəm . . dīštīm xrūždisme vītastīm varədusme* 'a hole, a *D.* deep in the hard earth, a *V.* deep in the soft earth': the Frahang *i-oīm* (27 a) mentions three kinds of spans, the *Vītastay-* of twelve finger-breadths, which is a full span between the thumb and little finger, the *Dīštay-* 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)'. — *aϑa imąm vaćō framruyå . .: aṯ ahyāi ašā mazdå urvarå vaxšaṯ* 'and thou shalt say these words: 'but for him *M.* makes the plants grow up through *Ašā*': 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, *Grímnesmǫl* 16 (B. 40) *Ór Ymes holde vas jǫrþ of skǫpoþ, en ór sveita sær, bjǫrg 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 *xšaϑrāi vairyāi pairi.kanəm pairi.kārayōiš* ([4]*kar-*) 'with a piece of metal thou shalt draw a furrow going round about': *Xšaϑra Vairya* lit. 'the wished-for sovereignty' is a personification of the ahuric sovereignty and of the ahuric kingdom. As divinity he seems to have been particularly the god of war, appearing as such on coins (see Stein Or & Bab. Rec. 1887. 159 seq.), and the genius of metal arms or of metals in general. See Jackson Avesta Studies I. 159 seq. — *tišrō yaṯ vā xšvaš yaṯ 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 *mayəm . . avaṯ aipi yaϑa kasištahe ərəzvō fratəməm ṭbišiš* (nom. sg. n.) 'a hole as deep as the top-joint of the little finger'. — *ašā vohū manaəhā yā sruye* (*srav-*) *parə magaonō* lit. 'O *A.*, O *VM.*, that I may be heard even outside the members of the league': a quotation from Y. *33.* 7, understood (with a play upon the word *sruyē* 'I am heard' and 'nails of both hands' and with a false translation of *magaonō* [1]) as: 'O *A.*, O *VM.*. the nails

[1] *magaonō* seems to have been derived from *maya-* '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. 2nd 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. — *imåsə tē srvå mərəya ašō.zušta hyārə* (pres. opt. act. 3 sg.: [1]*ah-*) *arštayasča* . . *paiti daēvō māzanyąn* 'may these nails be for thee, o *A.*-bird, spears . . against the *Māzainya D.*'. — 10 *yezi nōiṯ paiti.vaēδayeinti tå srvå pasčaēta bun* (inj. act. 3 pl.: *bav-*) *māzainyanąm daēvanąm arštayasča* . . 'if they do not consecrate those nails (unto the bird), then they become spears of the *Māzainya D.* and . .'. — *paiti daēvō māzanyąn*: repeated by mistake from § 9. — 11 *vīspe drvantō tanu.drujō yō adərətō.ṯkaēšō vīspe adərətō.-ṯkaēšō 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.ṯkaēšō*, *asraošō*, one expects the nom. pl.

XVIII.

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

13—29.

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

13 *pərəsaəuha mąm yim* . . *vaēδištəmča paiti.vačištəmča parštəm* (acc. sg. n.) 'demand of me, who am the best knowing, the most pleased in answering what is asked of me'. — *avaδa tē aəhaṯ vaəhō avaδa aəhå* (subj. 2 sg., them.) *spanyå yezi mąm paiti.pərəsåəhe* '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 Haδōxt* (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 *mərəγō yō parō.darš*: a special (theological) name of the cock, meaning 'he who foreshows (the coming dawn)'. Cp. Jackson JAOS. Proceedings October 1885. LIX. — *kahr-katās*: a nickname of the cock. — 16 *usəhištata* (inj. act. 2 pl.: *stā-*) *mašyāka staota ašəm* . . *nista* (*naēd-*) *daēva* 'arise, O men, praise the *A.*, curse the *D.*'. — *aēša vō dvaraiti būšyąsta* '(in the other case) this *B.* is coming upon you': on *Būšyąsta* see note on Yt. *10*. 97. — *raočaəhąm fraγrātō* (loc. sg.) 'at the awakening of the light'. — *xvafsa darəγō mašyāka nōiṯ tē sačaite* 'sleep long, O man, thy time is not yet come': *darəγō* nom. sg. m. instead of the English adverb § 610. — 17 *mā ϑrayąm vahištanąm aiwiϑyō* (nom. pl.) *buyata* (pres. opt. act. 2 pl.; *bav-* § 267): 'do not trouble about the three best (things)'. — 19 *yåəhayəuha*: see Gl. under [1]*yāh-*. — *paiti mąm raočaya aēsmanąm* 'make me blaze again along (or round about) the firewood': on the gen. *aēsmanąm* see § 491. — *ava mē āziš* . . *parōiṯ pairiϑnəm* (adv.) *aəhvąm ava.dərənąm* (inf. § 369: [1]*dar-*) *sadayeiti* ([1]*sand-*) 'to me *A.* seems

tearing asunder every vital strength': *Āzay* is the demon of avidity; he extinguishes the fire, while he devours the wood; on [1]*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 *āaṯ kąmčiṯ* (adv.) *aəhəuš astvatō aēsmanąm* (part. gen. as object § 497) *paiti.baraiti* 'some one of the material world brings me firewood': *kąmčiṯ* is here subject, see Bartholomae Wb. 470. — 23 *frayrārayeiti*: see Gl. under [1]*gar-*. — 26—27 *āaṯ aošete haxa haša* (instr. sg., § 174. 5: *haxay-* m.) *ana barəziš sayamnanąm* (*sāy-*) 'then speaks, when one lies (still) on the cushions, the friend to (with) the friend': *sayamnanąm* is probably gen. abs. — *usəhišta tū vyārayeite* ([1]*ar-*) *mąm* 'Do thou arise! he (the cock) drives me away'. — *parāiti* ([1]*ay-*) *vahištahe aəhəuš* 'he goes to the Paradise': genitivus partitivus instead of terminal accusative § 497, cp. Yt. *8.* 29. — *ahmāi ātarš āfrīnāṯ* (*frāy-*) . . *hayδaəhəm* (adv.) : *upa δwā haxšōiṯ* ([1]*hak-*) *gəuš vąδwa* . . 'him will *Āt.* bless by granting his prayer: may a herd of cattle accompany thee . .'. — *vərəzvatiča* . . *aəuha* (nom. sg.: *aəhvā-* f.) 'and an active feeling': on the writing of *aəuha* see § 100. 1. — *urvāxš.aəuha gaya jīγaēša* (inj. mid. 2 sg.: [1]*gay-*) *tå xšapanō yå jvāhi* (subj. act. 2 sg.: [1]*gay-*) 'mayst thou live a cheerful life, so many nights as thou shalt live': on the instr. *gaya* see § 452; *tå xšapanō* and *yå* are accusatives of extent in time, cp. *śatáṃ jīva śarádaḥ* 'live hundred autumns' RV. *10.* 161. 4. — *imaṯ āδrō afrivanəm yō ahmāi aēsməm baraiti hikūš raočas.pairīštąm* 'this is the blessing of the fire (for him), who brings dry firewood selected for burning': absorption of the correlative § 737; *hikūš raočas.pairīštąm* (acc. pl.) agree with the collective *aēsməm* (acc. sg.), following the construction according to the sense § 608. — 28 *yasča mē aēte mərəγa* (as acc. pl.) . . *miδwana striča nairyasča* (instead of acc.) *ašaya vaəhuya* (adv.) *naire ašaone* . . *para.daδaṯ* (inj. act. 3 sg., them.) *nmānəm hō manyaēta* (pres. opt. mid. 3 sg.) *para.daδō* (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 [1]*man* with a part. cp. Yt. *10.* 71. — 29 *yasča mē aētahe mərəγahe yaṯ parō.daršahe* (gen. sg.: from the form of the nom., like an *a*-stem) *tanumazō gəuš daδaṯ, nōiṯ dim yava* . . *bitīm vāčim paiti.pərəsəmnō* (*fraš-*) *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 mərəγahe* . . *tanumazō gəuš* lit. 'body-size of this bird in meat'; the gen. *mərəγahe* depends upon the first member of the compound, cp. Whitney Gr.[2] § 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 *apayūxtāṯ* (*yaog-*) *paiti vazrāṯ* 'having put aside the club': Sraoša puts aside his club, intending to have a discussion with the Drug. — *tūm* . . *aēva* . . *anaiwyāstiš hunahi* (them.: [3]*hav-*) 'dost thou alone bear offspring

without cohabitation?'. — 32 *tē mąm avaϑa vərənənte* ([4]*var-*) *yaϑa anyåsćiţ aršānō avi xšudrå xšaϑrišva hąm.vərənavainti* (them.: [1]*var-*) 'they make me conceive progeny just as any other males hide their seed in their females'. — 34 *yaţ nā kasvikąmčina yåϑhuyanąm avarətanąm naire ašaone jasta* (loc. sg.) .. *nōiţ daδāiti* 'when a man does not give to a faithful man anything, be it ever so little, of his riches, though being entreated': *kasvikąm* agrees in gender with the part. gen.; *jasta* is locative of circumstance § 514. Liberality (aw. *frārātay-* or *vīdīšā-*) 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 mąm avaϑa vərənąn* (acc. pl.) *nijainti yaϑa vəhrkō* .. *barəϑryāţ haća puϑrəm niždarə.dairyāţ* ([1]*dar-*) 'he destroys the fruit of my womb just as a wolf would utterly tear the child out of the womb'. — 40 *yaţ 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 3d ed. 374, Av. 25. 6. — 43 *yaţ nā pasća yaţ usəhištāţ ϑrigāim ϑriš ašəm upa.stuyāţ* .. *čaϑwārō aδāţ ahunəm vairīm frasrāvayōiţ yeńhe hātąm 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 *yaţ* with subj. and opt. in future sense see §§ 755, 787; on *pasća yaţ* with the subj. in the sense of the Latin future perfect see § 787. — *humatanąm*: Y. *35.* 2. — *huxšaϑrō.təmāi*: Y. *35.* 5. — 51 *spənta ārmaite iməm tē narəm nisrinaomi* (*sray-*) *iməm mē narəm nisrārayå upa sūrąm 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 emited 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 *āaţ hē nąma fradaiϑyå ātərə.dātəm vā* .. *kąmčiţ vā ātrə.dātahe nąma* '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 *yaţ nā* [*jahika*] *pasća pančadasīm sarəδəm frapataiti anaiwyāsta* (loc. sg.) *vā anabdātō* (loc. sg.) *vā* 'when man after (his) fifteenth year walks without wearing the girdle or the shirt': *jahika* is gloss. The girdle (see note on Y. *9.* 26) must be worn by every Parsi, man or woman, from his fifteenth year of age. Another piece of clothing which every Parsi is enjoinced 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 davārišnīh* 'of running about uncovered', cp. Av. 25. 6. — 55 *pasća tūirīm gāmō.bərəitīm išarə pasćaēta vaēm yōi daēva hakaţ vaēm ava.mivāmahi* (*myav-*) *hizvasća pivasća* 'at the fourth step, immediately afterwards, we, the *Daēva*, take away at the same time both, his tongue and his marrow'. — *xšayamna* .. *mərəγənte* (pres. mid. 3 sg.; *mərək-*) *gaēϑå* .. *ašahe yaϑa zanda* (nom. pl.) *yātumənta mərənčīta* (pres. opt. mid. 3 sg. instead of pl.) *gaēϑå* .. *ašahe* 'then she (the Drug) is able to destroy the world of *A.*, as the *Z.*, practising sorcery would destroy the world of *A.*': doubtful; the participle of *xšay-* in connection with the verbum finitum stands in the sense of 'to be able to do something'.

60—65.

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

60 Cp. V. *18.* 13. — 61 *kō ϑwąm . . mazištaya inti* (instr. sg.) *inaoiti* (*aēn-*) 'who grieves thee with the sorest grief?' — 62 *ǰahi bā . . yō* (nom. sg. m. instead of f.) *xšudrå hąm.raēϑwayeiti dahmanąm adahmanąmča* 'it is the courtezan, 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 apąm ϑraotō.stāčąm taxmanąm pairištayeiti* (*stā-*) *paiti.dīti* (instr. sg.) 'one-third of the waters flowing in the river-bed she prevents from running by looking (at them)'; *taxmanąm* is ablative-like genitive § 494. — *ϑrišum urvaranąm . . vaxšå apayasaite* (*yam-*) . . 'from one-third of the plants she takes away the growth . .': on (*apa* +) *yam-* with two accusatives see § 438 γ. — 64 *ϑrišum spəntayå ārmatōiš varənå 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 nərš ašaonō* (collective) . . *amaheča . . apayasaite paiti.pasti* (instr. sg.) 'one-third of the faithful ones she keeps away from the power . . by standing in their way': *amahe . .* is ablative-like genitive § 494; cp. 63. — 65 *tåsča tē mraomi . . ǰąϑwō.tara . . yaϑa ažaya xšvaēwåərhō . .* 'and such (courtezans) I call more deserving of death than darting serpents . .'. — *yaϑa vā vəhrkąm azrō.daiδīm* (acc. sg. f. instead of nom.) *gaēϑąm avi frapataiti* (part. pres. act., nom. sg. f.) *yaϑa vā vazaγąm* (acc. sg. f. instead of nom.) . . *hazaərō.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 3d ed. 252 seq., Darmesteter SBE. IV. 2nd ed. 208 seq., ZA. II. 256 seq., Jackson Avesta Reader I. 47 seq., Zoroaster 51 seq., Fr. Müller WZKM. *3.* 20 seq., Justi Avesta . . Studies 125 seq., Geldner Bertholet's RelGesch. Leseb. 347 seq.

5—9.

(The temptation of Zaraθuštra by the Evil Spirit.)

5 *ǰanāni 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. — *ǰanāni pairikąm yąm xnąϑaiti* 'I will smite the witch *Xn.*': *xnąϑaiti* 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* (1*zan-*) *saošyąs vərəϑraǰa hača apaṯ kąsaoyāṯ* 'untill the Saviour, the Victorious, shall be born from the water *K.*': *Kąsaoya* 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 dąma mərənčaəuha* (*marək-*) 'do not destroy my creatures': on *mā* followed by the imperative see note on Yt. *5.* 92. — *barəϑryāṯ 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 *Duγdō.vā*, see FrD. 4. — *apa.stavaəuha* (them.) . . *daēnąm māzdayasnīm vindāi* (inf., § 371) *yānəm yaϑa vindaṯ vaδaγanō* (them.) *daiϑhupaitiš* 'renounce the mazdayasnian religion for to gain (such) a favour as *V.* gained the ruler of the land': *Vaδaγan-* 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 *nōiṯ hē apa.stavāne* . . *daēnąm māzdayasnīm nōiṯ astača* (nom. pl. n.: them.) *nōiṯ uštānəmča nōiṯ baoδasča vī.urvisyāṯ* (*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 *nōiṯ* in the sense of '(in order) that not' with the subjunctive see Bartholomae Wb. 1078; on the singular number of *vī.urvisyāṯ* see § 619. — 8 *kahe vača vanāi* (pres. subj. 2 sg., written instead of *vanāhi* or *vanå*) *kahe vača apa.yasāi* (*yam-*, cp. *vanāi*) [*kana zaya hukərətåəhō*] *mana dąma aəərō.mainyuš* (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 kərətåəhō* is worthless gloss. — 9 [*hāvanača taštača haomača*] *vača mazdō.fraoxta* [*mana zaya asti vahištəm*] : *ana vača vanāni ana vača apa.yasāni* [*ana zaya hukərətåəhō*] *āi dužda aəra mainyō*: 'by the word tought by Mazda; by this word will I beat, by this word will I expel (thy creatures), O evil-minded *Aəra Mainyav*': the words enclosed in square brackets, are worthless glosses. — *daϑaṯ spəntō mainyuš daϑaṯ zrūne* (loc. sg., them.: *zrvan- m.*) *akarane fradaϑən* (them.) *amərå 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 Zaraθuštra beats and expells the creatures of the Evil Spirit, is now fixed: it is the Ahuna Vairya. — *taṯ 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 dāϑra bavainti kva tā dāϑra pairyeite* ([1]*par-*) *kva tā dāϑra pairi.bavainti kva tā dāϑra paiti.hənǰasənte mašyō astvainti aəhvō havāi urune para.daiδyāṯ* '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* ([2]*sak-*) *mašyehe* 'when the man has died, when the man has gone fast': absolute genitives § 675. — *pasča pairi-*

ϑnəm dərəninti daēva . .: not clear. — *ϑrityå xšapō vīusaiti* ([1]*vah-*) *usi.-raočaiti bāmya* 'on the third night the dawn blazes up, beams forth': *ϑrityå xšapō* is genitive of time § 507. — *gairinąm ašaxᵛāϑranąm* (gen. part. as object, § 497) *āsnaoiti* ([2]*had-*) *miϑrəm* (instead of nom. sg.) '*M.* reaches the mountains, that yield the fortune of *Aša*': cp. Yt. *10.* 13. — *hvarəxšaētəm uzyō.raiti* (them.; [1]*ar-*) 'the sun rises': on the writing of *uzyō.raiti* see § 36. 1. — 29 *Vīzarəša* '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. — *mərəzujītīm*?: see Bartholomae Wb. 1174. *paϑąm zrvō.dātanąm ǰasaiti yasča drvaite yasča ašaone činvaṯ.pərəϑūm mazdaδātąm* 'each one of the ways made by *Zrvan*, this for the wicked as well as this for the faithful, leads to the *činvaṯ*-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. — *baoδasča urvānəmča* (acc. instead of nom.) *yātəm gaēϑanąm paiti.ǰaiδyeinti* (*gad-*) *dātəm astvainti uəhvō* '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*) . . *ǰasaiti spānavaiti* 'she, with the dogs at her sides, comes': this maid is according to H. 2. 11 the *Daēnā* or Religion of the faithful departed, that is the sum of his religious deeds; the dogs keep the bridge of the separator, see V. *13.* 9. — *hā drvatąm aγąm urvānō təmō.hva nizaršaite* (*zarəš-*) 'he (*Vīzarəša*) drags away the souls of the wicked into the glooms (hell)': an interpolation. — *hā ašāunąm urvānō — tarasča harąm bərəzaitīm āsnaoiti — tarō činvatō pərətūm vīδārayeiti* ([2]*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 *usəhištaṯ* (*stā-*) *vohu manō hača gātvō zaranyō.kərətō* (gen. sg. with transition to the consonant declension or conformed with *gātvō*) . . *fravaočaṯ* ([1]*vak-*) . . 'up rises *V. M.* from (his) golden throne, he exclaims': imperfect and plusquamperfect as universal injunctives § 660. — *kaδa nō* (particle) *iδa* . . *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 pārayeinti* ([1]*ay-*) . . *avi gātvō zaranyō.kərətō* (acc. pl. with transition to the consonant declension) 'gladly the souls of the faithful ones proceed to the golden thrones'.

Visprat.

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

The name *Visprat* (av. *vīspe ratavō*, Yt. *10.* 122) means 'all *Ratav*'s', i. e. 'all chiefs or heads'[1]. 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 zaoθre barəsmanaēča* (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 (*gaēθya-*) world, the chiefs of all that is living in waters (*upāpa-*), living under the ground (*upasma-*), flying (*fraptərəǰāt-*), living in the open country (*ravasčarāt-*) or grazing (*čaərəəhak-*). 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 *Ratav.* 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*[2] (aw. *karšiptar-*, V. 2. 42), the chief of those living in the open country (*frāxv 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* (*Zaraθuštra*), 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 *yāirya* . . *ratavō*: the chiefs of the six seasons. The ancient name for 'season' was the word *ratav-* itself, cp. *hamaspaθmaēdaēm paiti ratūm* Yt. *13.* 49, skr. *ṛtáv-*; but after the employment of this word in a more general sense, *yāirya-* was used for 'season' and especially for the god of the season or of the season-festival. The names of these six seasons are: *maiδyōi.zarəmaya* lit. 'mid-spring', originally a vernal

[1] Every being of the *Aša*-world, looked upon as authority in any sphere, is called *Ratav.*

[2] Bd. *24.* 11; in 29 *Čamrōš* is said to be the chief.

festival, held on the five days ending with the 45th day after the beginning of the year (see note on Yt. *13.* 49 and introduction to the *Tištr Yašt*), i. e. with the 21st April (now 3d November); *maiδyōi.šam-* lit. 'mid-summer', originally a summer-solstice festival, held on the five days ending with the 105th day of the year, i. e. the 20th June (now 2nd January); *paitiš.hahya-* lit. 'bearing corn', originally a harvest-festival, held on the five days ending with the 75th day after the summer-solstice festival, i. e. with the 3d September (now 18th March); *ayāθrima-* (from *ayāθra-* 'return') originally the festival of the return of herdsman and herds from the mountain-meadows, held on the five days ending with the 30th day of the 7th month, i. e. the 3d October (now 17th April); *maiδyāirya-* lit. 'mid-year', originally the winter-solstice festival, held on the five days ending with the 185th day after the summer-solstice festival, i. e. the 22nd December (now 6th July); *hamaspaθmaēdaya*, see note on Yt. *13.* 49. Originally rustic festivals[1], they are later on believed to have been instituted by Ahura Mazdāh in commemoration of the six periods, during which the world was created; cp. Bd. *25.* 1. — 3 *gaēθanąm åŋhairīm* . . *yaṯ åŋhairyō* (nom. pl. f.) *zīzanən* (1*zan-*) 'the *G. A.*, which will the bearing women bring forth': *gaēθanąm åŋhairya-* 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 *åŋhairya-* then is the totality of all those who will come into existence from the seed (of *Zaraθuštra*), by which these maids conceive. — *vīspe tē ratavō* . . *yōi* (instead of acc. pl.) *aoxta ahurō mazdå zaraθuštrāi yasnyāča vahmyāča* 'all the *R.*, whom *Ah. M.* declared to *Z.* venerable and praiseworthy'. — 4 *Ahura Mazdāh* is the *ahū-* and *ratav-* of the spiritual world, *Zaraθuštra* the *ahū-* and *ratav-* of the material world; see above. — 5 *raθwąm framarətārəm āyese yešti yim narəm ašavanəm daδrānəm* (2*dar-*) *humatəmča manō* . . *spəntąm ārmaitīm darətəm* 'I fetch here him of the *Ratav*'s, who recites (prayers), the faithful man, who is maintaining (thus) the thought well thought and . ., who holds with *Sp. Ārm.*': on *darət-* with the accusative see § 442. — *yōi mąθrəm saošyantō*: this passage is not clear; it seems to be a quotation out of place, like the following passage: *yeŋhe šyaoθnāiš gaēθå aša frādənte*, which is taken from Y. *43.* 6. — 6 *sarəδa ašavana* (as acc. pl. m.): *sarəδa-* is the name of the gods of the years. — 7 *ahuməntəm ratuməntəm* . . *ratūm āyese* . . *hō zī asti ahumača* (nom. sg.) *ratumača yō ahurō mazdå* '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 haptaŋhāitīm*: Y. *35.* 3—*41.* 6, see introduction to the *Yasna.* — 8 *uštavaitīm gāθąm*: Y. *43—46*, see introduction to the *Yasna.* — *spəntā.mainyūm gāθąm*: Y. *47—50*, see introduction to the *Yasna.* — 9 *vohu.xšaθrąm gāθąm*: Y. *51*, see introduction to the *Yasna.* — *rāma xvāstrəm* lit. 'peace, who gives good pastures', a god, who is always invoked together with *Miθrō vouru.gaoyaoitiš* 'the lord of the wide pastures'. *Yašt 15*, which is called the *Rām Yašt*, has nothing to do with *Rāman*, who si never mentioned in it. In fact this *Yašt* is devoted to *Vayav*, the god of

[1] Observe the meaning of the attributes of the several festival-gods.

the air. — *vahištōištīm gāθąm*: 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 *airyamanəm išīm*: name of one of the most sacred prayers beginning with *ā āiryəmā išyō* (Y. *54*), see § 19. — *fšūšō mąθrəm*: lit. 'the verse of the owner of cattle', designation of Y. *58* (4—7). — *bərəzəm haδaoxtəm*: see introduction to the *Haδōxt Nask*. — 11 *ahūirīm frašnəm*: the question asked of *Ahura* (by *Zaraθuštra*), see note on Yt. 5. 1. — *ahūirīm ţkaēšəm*: 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 huδåŋhe 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* . . *yaţ aməšanąm spəntanąm* 'I keep ready, o *Am. Sp.*, as a praiser . . for your sacrifice . . (for yours) the *Am. Sp.*'s'; *ahmākəm havaŋhāiča* (written for *havaŋuhāiča* § 100. 4: *havaŋhva-* n.) . . *yaţ saošyantąm ašaonąm* 'for our blessedness . . (for ours) the holy priests': for the meaning of *saošyant-* see note on Yt. *17*. 2. — 2 *pairī vā* . . *daδąmi tanvasčīţ xvaliyå* (see Gl. under *hava-*) *uštanəm pairī vīspå hujītayō* 'I devote you the vital power of my own body, all (my) good works of life'. — 3 *frā tē vərəne* (²*var-*) *ahe daēnaya* . . *ahura* . . *mazdayasnō zaraθuštriš* 'I confess to thee, o *Ah.*, my belief in this (our) religion as a *Mazdayasn*ian and a *Zaraθuštr*ian'.

XII.

Visprat XII follows *Yasna 27*. 6.

1 *haomanąmča harəšyamnanąm* (part. fut. pass.: *harəz-*) *yōi harəšyente raθwe bərəzaite yaţ ahurāi* . . *yaţ zaraθuštrāi* . . *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 *Zaraθuštra*, (belongs) possession of good cattle and of good men': that is to say 'for the offering of the *Haoma* to *Ahura* or *Zaraθuštra* the faithful gets possession of good cattle and men'; the predicate (*asti*), upon which the gen. poss. *haomanąm* depends, is omitted, see § 490; *frafšu frāvīratāča* is abrigded for *frafšuta 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 aša.ratavō. hā vaŋhuš sraošō* . ., *yō aši* (instr. sg.) *hačaite mązāraya, hāča iδa yōiθwā* (nom. sg., part. perf. act.: *yat-*) *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 upaŋhå* (acc. pl. n.) *čīšmaide* (²*kaēš-*) *ahunahe vairyehe ašaya frasrūtahe frasrāvayamnahe hāvanayåsča*

haomą hunvaintyå ([1]*hav-*) .. *frašūtayå frašāvayamnayå* (*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 *hunvaintyå* shows, treated as a feminine stem in *-ā*. — 3 The genitives depend upon *upərhå*, see Y. 27. 7. — 4 *aϑa zī nə* (particle) *humāyō.tara ərhən* 'for thus it (sg. *upərhå*) will become more blessed': Y. 27. 7. — *humaya aēta dāmąn dadəmaide humaya čīšmaide humaya mainyāmaide yąm daϑaṯ ahurō mazdå ašava ϑraošta vohu manərha vaxšt aša yā hātąm mazištaća vahištaća sraēštaća* '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'; *aϑa zī nə humāyō.taraća īžyō.taraća ərhāma yāiš spəntahe mainyəuš dāmąn* (instead of instr. pl.) *yaṯ hīš humayaća īžyāća činaϑāmaide* (*kaēϑ-*) 'for thus we will become more blessed and successful through the creatures of the Holy Spirit, if we teach them (to be) blessed and successful': the priests, who were the authors of this passage, seem to have been believed, that as the subject of the sentence from Y. 27. 7: *aϑa zī nə humāyō.tarā ərhən* is to be thought (*spəntahe mainyəuš*) *damąn*, and added therefore an extensive explanation. — 5 *humaya nō buyata .. hāvana* (acc. du.) *fraoirisimna* (*urvaēs-*) *frašāvayamna* (*šyav-*) .. *ahmi nmāne .. ahmākəmča mazdayasnanąm frāyazəmnanąm* 'blessed be thou, o mortar, which is brought on here, which is set in motion . . in this house and in (every house) of ours, the Mazdayasnians, who are praying'.

Nyāyišn.

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

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

III.

Māh Nyāyišn.

1 *nəmō måərhāi gaočiϑrāi nəmō paiti.dītāi* ([2]*dāy-*) *nəmo paiti.dīti* (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 mazdå tarōidīti* (instr. sg. f.) *aŋrahe mainyəuš* 'by the satisfaction of *Ah. M.*, by the overcoming of the Evil Spirit!'. — *haiθvāvarštąm* (acc. sg. f.) *hyaṯ vasnā fərašō.təməm* 'the performance (of that) what best conforms with (God's) will!': here a predicate (probably I or we praise), upon which the accusative depends, is to be supplied; the correlative is absorbed. This clause is imitated from Y. *50.* 11. — *fravarāne* (^{2}*var-*) *mazdayasnō* . . *hāvanəe* . . *yasnāiča* (dative as infinitive) . . *sāvaŋhəe vīsyāiča* . . *yasnāiča* 'I confess myself a Mazdayasnian . . for sacrifice . . unto *Hāvanay*, for sacrifice . . unto *Sāvaŋhay* and *Vīsya*: *hāvanəe*, *sāvaŋhəe*, *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. *Sāvaŋhay-* and *Vīsya-* are the gods who cooperate with him: *Sāvaŋhay-* is said to preside over cattle, *Vīsya-* to preside over the commonalties. — *måŋhahe gaočiθrahe gəušča aēvō.dātayå gəušča pouru.sarəδayå 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 *kaδa må uxšyeiti* (^{1}*vaxš-*), *kaδa må nərəfsaiti* (*narəp-*) 'how long does the moon wax, how long does the moon wane?'. — *panča.dasa må uxšyeiti* . . 'fifteen (days) the moon waxes . .'. *yå hē uxšyąstātō* (nom. pl.) *tå nərəfsąstātō* 'as (long as) the duration of his waxing, so (long) is the duration of his waning'. — *kə̄*, *yā* (instr. sg.) *må uxšyeiti nərəfsaiti θwaṯ* (adv., see Gl.) 'who (is it), through whom the moon waxes and wanes?': quoted from Y. *44.* 3; it is naturally *Ahura Mazdāh*. — 5 *taṯ måŋhəm paiti.vaēnəm* . . *taṯ måŋhəm paiti.vīsəm* (^{1}*vaēd-*) *raoxšnəm* . . *aiwi.vaēnəm* . . *aiwi.vīsəm* 'I looked at this moon, I have (now) perceived him, I looked at this bright moon, I have (now) perceived him': *paiti.vīsəm*, *aiwi.vīsəm* are forms of the *s*-Aorist § 635. — *hištənti aməšå spənta xᵛarənō dārayeinti* (^{3}*dar-*) . . *xᵛarənō baxšənti ząm paiti* . . 'the *Am. Sp.* stand there (and) hold (its) glory (and) pour (its) glory upon the earth'. — 6 *yaṯ måŋhəm* (instead of nom. sg.) *raoxšne* (instr. sg.) *tāpayeiti*, *mišti urvaranąm zairi.gaonanąm* (gen. part. as subj., § 497) *zaramaēm paiti zəmāδa uzuxšyeinti* (^{1}*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. — *antarəmåŋhåšča pərənō.måŋhåšča vīšaptaθåšča* (as acc. pl.) sc. *yazamaide* '(we praise) the gods of the new moon, the gods of the full moon, the *Vīšaptaθa*'s': *Vīšaptaθa-* lit. 'the seventh within' is the name of the 8th or 23d day of every month, which is called the day of the Creator (*daθušō*) and follows as the seventh upon the new-moon-day (1st) or full-moon-day (16th); see Bartholomae Wb. 1472. — 10 *dasta* (^{1}*dā-*) *naraṃ pouru.tātəm* . . *hamərəθə haθravanantąm duš.mainyuš* (acc. pl.) *stōi rapantąm* 'grant a great number of men, who smite at one stroke the spiteful enemies, who are devoted (to the gods)': *stōi rapantąm* is a misapplied reminiscence from Y. *34.* 4. — 11 *yazata* (voc. pl.) . . *ćiθra vō buyārəš* (pres. opt. act. 3 pl.:

bav-) .. *čiθra 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. — *čiθrəm bōiṯ yūžəmčiṯ xᵛarənō yazəmnāi āpō* (voc. pl.) *dāyata* ([1]*dā-*) 'ye, O Waters, impart your manifest Glory to the man who offers you a sacrifice'.

Gāh.

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

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

V.

Ušahin Gāh.

1 Cp. Ny. *3.* 2. — *bərəǰyāi nmānyāiča*: *Bərəǰya-* and *Nmānya-* are the gods who cooperate with *Ušahina-*: *Bərəǰya* is said to preside over corn, *Nmānya* to preside over the houses. — 5 *ušåŋhəm yazamaide* . . *framən.naraṃ framən.narō.vīraṃ yā xᵛāθravaiti nmānyāiti*: the meaning of *framən.naraṃ, framən.narō.vīraṃ* is not clear; *nmānyāiti* stands probably for *nmānyavaiti* 'who is connected with *Nmānya*', see Bartholomae Wb. 1094. — *ušåŋhəm* .. *yā sanaṯ* ([1]*sand-*) *aoi* .. *zaṃ* 'the Dawn, which becomes visible over the earth'. — 6 *bərəǰa* (instr. sg.) .. *ašahe* 'according to the rite of *Aša*'.

Sīh Rōčak.

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

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

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[1] The meaning of the word *gāh-* is not clear; see West Glossary and Index 181.

[2] The time, when the *Haoma* ceremony is performed; see note on Y. *9.* 1.

[3] Cp. *rapiθwā-* f. 'midday'.

[4] Cp. *uzayara-* n. 'afternoon', lit. 'towards the end of day'.

[5] Cp. *aiwi.srūθra-* n. 'the coming along (of the night)'.

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

II.

1 The day of *Ahura Mazdāh*. — 2 The day of *Vohu Manah*. — *āxštīm hąm.vaintīm yazamaide tarəδātəm anyāiš* (instr. instead acc.) *dāmąn 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): "Vohûman 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 Vohûman. 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 *Amərətatāt*. — *fšaonīm vąϑwąm yazamaide. aspanāča 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'Amûrdat) 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'Amûrdat que l'on fait l'elixir d'immortalité", and West SBE. *37*. 165 (on *Dēnkart* XLIV. 80), "*Gaokərəna* — which is the white *Hōm* — a mythical tree, or plant, supposed to grow in the ocean, where it is guarded by ten enormous fish, and, at the time of the renovation of the universe, the elixir of immortality is expected to be prepared from its twigs mingled with the fat of a mythical ox." — An invocation of the gods who cooperate with the gods of the *Gāh*'s (see introduction to the *Gāh*'s) follows, cp. Y. *1*. 1—7, where after *Ahura Mazdāh* and the six *Aməša Spənta* the *Asnya* or gods, who preside over the five periods of the days, and the gods, who cooperate with them, are invoked. At the *Hāvan Gāh* is *Miϑra* and *Rāman Xᵛāstra* invoked (Y. *1*. 3), as the *Rapiϑwin Gāh Aša Vahišta* and *Ātar* (Y. *1*. 4), at the *Uzīrin Gāh Apąm 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 *Tištrya-*. — 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 haptaəhāitiš*) 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* [1] 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 resumès. See Geldner GIrPh. II. 4.

The *Yasna* at the present time comprises seventy-two chapters, *Hatay-*. 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 3d 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 Haptaəhātay* Y. *35—41*; the 'old *Yasna*' or the '*Gāθā*'s' Y. *28—34*, *42—53*.

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

[1] 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 ingrediants. It is preceded by a preperatory ceremonial entitled *Paragra* (a corruption of the Sanskrit-word *prakriyā*, see Darmesteter ZA. I. LXX). Cp. Haug Essays 3d ed. 393 seq.

[2] 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 āiryəmā išyō*. Chapter *55* gives a short poetical résumé of the *Gāθā*'s. Chapters *56* and *57* are the small and the large '*Srōš Yašt*', devoted to the praise of *Sraoša*. Chapter *58* contains the *Fšūšō Mąθra* '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 Haptaŋhātay*, or as its name indicates, the *Yasna* of the Seven *Hātay*'s (Y. *35—41*), is inserted in the midst of the *Gāθā*'s. Although it is more recent than the *Gāθā*'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 *Zaraθuštra*, as it stands mid-way between the *Gāθā*'s and the later *Yasna*, in point of style.

The *Gāθā*'s are by far the oldest literary monument of the Iranians, and in their essential elements they are to be traced back to *Zaraθuštra* himself. The word *Gāθā* 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 *Zaraθuštr*ian 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 apears the more probable; but even so the introduction of short explanations could not have been entirely dispensed with, especialy in the case of *Gāθā*'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 *Gāθā*'s' in the narrower sense, the principal of classification being resemblance in the structure of the verses and lines. The metre of the *Gāθā*'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 *Gāθic* metre is one of accent. See Bartholomae *Gāθā*-translation II seq. and the introduction to the *Gāθā*'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 *Zaraθuštra*'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 respectivly 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 *Fraŋrasyan*.

1 *ϑrāyō haiϑīm.ašavanō āfri.vačaŋhō zavainti gāušča aspasča haomasča* '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 buyå afrazaintiš uta dəuš.sravå* (acc. pl. n.) *hačimnō* (*hak-*) *yō mąm xvāstąm nōiṯ baxšahe, āaṯ mąm tūm fšaonayehe nāiryå vā puϑrahe vā haoyå* (*hava-* adj.) *vā maršuyå* (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 buyå aurvatąm* (part. gen. as object § 497) *yūxta* (inf., § 373) . . *aiwišasta* . . *niϑaxta, yo mąm zāvarə nōiṯ ǰaiδyehi pouru.-maiti hanjamaine* (loc. sg.) *pouru.nairyå karšuyå* (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 througed with men': on *bav-* with the infinitive in the sense of the perfectiv verb see § 695. — 3 *uta buyå afrazaintiš* . . *yō mąm aiwiš.hutəm* ([1]*hav-*) *dārayehi* ([3]*dar-*) *yaϑa tāyūm pəšō.sārəm* 'childless be thou, because thou keepst back me when I have been pressed, as a thief, whose head is lost': cp. Yt. *14*. 46. — 4 *us mē pita haomāi draonō frərənaoṯ* ([2]*ar-*) *ahurō mazdå* . . *haŋuharəne* (acc. du.) *maṯ hizvō* (gen. sg.) *hōyūmča 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 mąm taṯ draonō zināṯ* (*zyā-*) *vā trəfyāṯ* (*tarəp-*) *apa vā yāsāiti* . . *nōiṯ ahmi nmāne zānaite* (pres. mid. 3 pl.: [1]*zan-*) *āϑrava naēδa raϑaēštå naēδa vāstryō fšuyąs* '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 gəuš frāϑwərəsō* (inj. act. 2 sg.: *ϑwarəs-*) . . *haomāi draonō, mā ϑwā haomō bandayāṯ yaϑa* . . *bandayaṯ* . . *fraŋrasyānəm* . . *pairiš.xvaxtəm ayaŋhahe* '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. — *maδəme ϑrišve aŋhå zəmō*: see note on Yt. *13*. 2.

LV.

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

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

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

1 *vīspå gaēθåsča tanvasča azdəbīšča* (instr. as object § 427) *uštānąsča kəhrpasča təvīšīšča baoδasča urvānəmča fravašīmča pairiča dadəmahī āča vaēδayamahī: āaṯ dīš avaēδayamahī gāθābyō spəntābyō* . . 'we present and dedicate all (our) riches, persons, bones, vital powers, forms, forces, (our) conciousness, (our) soul and (our) *Fravašay*: (all) these we dedicate to the holy *Gāθā*'s . .'. — 2 *yå nō hənti gāθå harəθravaitīšča* . . *yå nō hənti urune uvaēm xᵛarəθəmča vastrəmča: tå nō hənti gāθå harəθravaitīšča* . ., *tå nō hənti urune uvaēm xᵛarəθəmča vastrəmča, tå nō buyąn humiždå* . . *parō asnāi aəuhe* (*aəhav-* m.) *pasča astasča baoδaəhasča vī.urvīštīm* 'the *Gāθā*'s, which are to us guardians and . ., which are to (our) soul both food and clothing, these *Gāθā*'s are to us guardians and . ., these are to us both food and clothing, these may be to us givers of good reward . . for the future life after the parting of (our) body and consciousness'. — 3 *tā nō ama* (instr. sg.) . . *tā dasvarə* (instead of instr. sg.) . . *uzjamyąn* (*gam-*) *yā staota yesnya, yaθa hīš fradaθaṯ mazdå* . . *pāθrāi ašahe gaēθanąm* 'with power, with health . . may come to us the *Staota Yesnya*, because *M.* has produced them for to protect the material world': *harəθrāi ašahe gaēθanąm suyamnanąmča saošyantąmča* (*sav-*) 'for to guard the beings of *Aša*, who get the benefit and who will produce the benefit': the benefit is to be understood the good lot in the other life, see note on Y. *9*. 2. — 4 *vīspəm ašavanəm aya ratufrita* (loc. instead of instr. § 426) *ǰasəntəm paiti.barāhi humatāišča huxtāišča hvarštāišča* '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 aəhəuš paouruyehyā* (see Gl. under *paouruya-*, *paoirya-*) . . *sixšəmna* (¹*sak-*) *sāčayamna* (¹*sak-*, caus.) *dadrāna* (²*dar-*) *paitišāna* (¹*aēš-*) . . *frašəm vasna ahūm daθāna* 'we worship the *St.-Y.*, which are the statutes for the first life, to be learned and tought, borne in mind and willingly observed, making the world ready according to (their ?) will': *yā dātā aəhəuš paouruyehyā* is a quotation from Y. *33*. 1; for *frašəm vasna ahūm daθāna* cp. Y. *34*. 15. — 7 *baγąm staotanąm yesnyanąm yazamaide* 'we worship the section *St.-Y.*': *staotanąm yesnyanąm* is genitive of specification § 500.

LXII.

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

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

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

2 *dāityō.aēsmi.buyå* . . *ātarš* . . *saoči.buye* (inf., § 371) *ahmya nmāne* . . *darəγəmčiṯ aipi zrvānəm upa sūrąm fašō.kərəitīm haδa sūrayå vaŋhuyå fašō.kərətōiṯ* '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 *dāyå mē ātarš, puθra ahurahe mazdå, yā* (absorption of the correlative) *mē aŋhaṯ afrasåŋhå* (nom. sg., *afrasāhvant-* adj.: § 100. 4) . . *vahištəm ahūm* . . *zazə* (nom. sg., part. pres. act.: *haz-*) *buye* (inf., § 371) *vaŋhāuča mižde* . . *sravahe* (loc. sg.: them.) *urunaēča darəγe havaŋhe* (*havaŋhva-* 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. — *nūrəmča yavaēča tāite* 'now and for evermore', with tmesis instead of *yavaētātaēča.* — 7 *vīspaēibyō sastīm baraiti ātarš* . ., *yaēibyō aēm hąm.pačaiti xšāfnīmča sūirīmča* 'the Fire addresses this admonition to all for whom he cooks the night- and morning-meal'. — *vīspaēibyō hača izyeiti* (*āz-*) *hubərəitīm* . . 'from all these he wishes a good offering'. — 8 *vīspanąm para.čarəntąm* ([5]*kar-*) *ātarš zasta ādiδaya* ([2]*dāy-*): *čim haxa* (nom. sg.: *haxay-* m.) *haše* (dat. sg.) *baraiti fračarəθwå armaēšāiδe* '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 3d ed. 141, Mills SBE. XXXI. 281, Darmesteter ZA. I. 197 seq., Fr. Müller WZKM. *11.* 115, Baunack Stud. I 308, West SBE. XXXVII. 5, 175, Bartholomae AF. *3.* 47, Wb. 702, Zum AirWb. 127 seq., Ludwig SBöhmGW. 1897. XXVI, Geldner SPreussAW. 1904. 1081 seq., KZ. 27. 248.

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

13 *yaθā ahū* (nom. sg. m.: on the form see Bartholomae GIrPh. I. § 411) *vairyō aθā ratuš ašāṯčīṯ haća* '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). — *vaŋhəuš dazdā manaŋhō šyaoθanąm aŋhəuš mazdāi xšaθrəmčā ahurāi ā* 'he, who brings the life's actions of the good mind to *M.* and (thus) the supreme authority to *Ah.*'. — *yim drəgubyō dadaṯ vāstārəm* 'he, whom they have appointed as herdsman for the poor': cp. Y. *53.* 9. — 14 *ašəm vohū vahištəm astī* '*Ača* is the best good': *Ača* here means 'the best doing' as well as 'the best reward'; therefore the text is worded as follows: *uštā* (adv.) *astī uštā ahmāi hyaṯ 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 *čiṯ avaṯ vačō ās*, . . *yaṯ 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 *baγa aēša ās ahunahe vairyehe* 'this was the piece *Ahuna Vairya*': *ahunahe vairyehe* is genitive of specification § 500. — 5 *hā mē baγa ahunahe vairyehe* . . *anapyūxδa anapišūta* (loc. sg.) *srāvayamna satəm paiti anyaēšąm* . . *raθwąm gāθanąm anapyūxδanąm anapišūtanąm srāvayamnanąm* 'this piece *Ah. V.*, when recited without insertion and displacement of words, (is) equal to hundred of the other *Gāθā*'s of *Ratav*-force recited without insertion and displacement of words': on *paiti* with accusative expressing 'equal with' see § 532; as *Gāθā*'s here are understood all pieces of the Avesta, written in the *Gāθā*-dialect. — *dasa paiti anye ratavō* 'equal with ten other (*Gāθā*'s having the force of) *Ratav*'s. — 6 *yasča mē* . . *baγąm ahunahe vairyehe marāṯ* (2*mar-*) *frā vā marō* (nom. sg. m., part. pres. act.) *drənjayāṯ* (2*drang-*) *frā vā drənjayō srāvayāṯ frā vā srāvayō yazāite, θrīščiṯ tarō pərətūmčiṯ hē urvānəm vahištəm ahūm frapārayeni* (4*par-*) . . *ā vahištāṯ aəhaoṯ ā vahištāṯ ašāṯ ā vahištaēibyō 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. 2*mar-* 'recite', 2*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'; 2*drang-* means 'recite, when learning by heart'; *frāsrāvaya-* is the solemn recital. See Haug Essay's 3d ed. 143. — 7 *yasča* . . *baγąm ahunahe vairyehe drənjayō apa.raoδayete* (3*raod-*) *yaṯ vā naēməm yaṯ vā θrišum* . . *pairi dim tanava* (pres. subj. act. 1 sg.: *tan-*) *azəm* . . *urvānəm hača vahištāṯ aəhaoṯ* 'and whoever muttering the piece *Ah. V.* omits either a half or a third . . his soul will I separate from Paradise'. — *avavaitya* (adv.) *bązasča fraθasča pairi.tanuya* (pres. opt. mid. 1 sg.: *tan-*) *yaθa īm zå* 'to such a distance in height and breadth I will separate (his soul), as this earth (is)'. — 8 *frača aētaṯ vačō vaoče* (plusquamperf. mid. 1 sg.: 1*vak-*) *yaṯ ahumaṯ yaṯ ratumaṯ* 'and I spoke for myself this saying containing the word *ahū-* and *ratav-*'. — *para avaiṅhe ašnō* (*asan-* m.) *dåəhōiṯ* 'before the creation of that heaven': 'that heaven' as contrasted with 'this earth'. — *para avaiṅhe 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 spanyå* (nom. sg.) *mainivå* (gen. du.) *vavača vīspąm ašaonō stīm haitīmča bavaintīmča bušyeintīmča šyaoθnō.-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 *šyaoθanąm*, viz. *šy. a. m.*': *Spəntō Mainyuš* 'the Holy Spirit' is meant, see note on Y. *9.* 15. — 10 *aētaṯča aēšąm uxδanąm* (gen. pl. n.) *uxδō.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.) *avavaṯ uxδata yaθa yaṯ diṯ vīspō aŋhuš . . āsaxšat* (*s*-Aor. subj. act. 3 sg.: [1]*sak-*) *sašąs* (part. pres. act. with *š* instead of *šy*, § 174. 5: [1]*sak-*) *dadrānō* ([2]*dar-*) *nī pairi iriθyąstātaṯ 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 *yaṯ dim vīspō aŋhuš . . āsaxšaṯ sašąs dadrānō* depends upon the consecutive sentence *yaθa . . nī pairi iriθyąstātaṯ haraite*, which forms its apodosis. — 11 *aētāṯča nō vačō frāvaoče sixšaēmča hišmāirīmča yaθana kahmāičiṯ hātąm* 'and this our saying has been proclaimed (for to be) learned and thought over by every one of the beings': *kahmāičiṯ* is dative of the agent with the passive participle § 461. — 12 '*yaθa*' *frā iδa āmraoṯ, yaṯ dim ahūmča ratūmča ādadaṯ* '*yaθa* proclaims, that they have made him *Ahū* and *Ratav*': *āmraoṯ* is universal injunctive § 660. According to Y. 27. 13 *Zaraθuštra* 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: *iθa* (instead of *aθa*) *dim para.činasti* ([2]*kaēš-*) *ahurəm mazdąm manas.-paoiryaēibyō dāmabyō* '*aθa* 'thus' refers to *Ah. M.* (as *Ahū* and *Ratav*) for the creatures with the first thinking (?)': obscure; according to the Pahlavi-translation these creatures are *Gayōmart* (aw. *gayehe marətan*, cp. Yt. *13.* 87 *yō paoiryō ahurāi mazdāi manasča gušta sāsnåsča*) and the first creatures of the good creation, see Bartholomae Wb. 1126 and Darmesteter ZA. I. 167, 170. — '*yaθa*' *īm vīspanąm mazištəm činasti* '*aθa*' *ahmāi dāmąm činasti* '*yaθa* teaches, that he (*Ah. M.*) is the greatest of all, *aθa*, that the beings are for him'. — 13 *yaθa mazdå hujītiš* (nom. sg.) '*vaŋhəuš*' *iδa θritīm ṯkaēšəm ādrənǰayeiti* ([1]*drang-*) 'that good conduct of life (comes) from *M.*, thus '*vaŋhəuš*' determines the third proposition': obscure. — '*dazda manaŋhō*' *para īm iδa manaŋhe činasti yaθa fradaxštārəm manaŋhe* '*dazda manaŋhō* is to be understood thus, that he is there for the thinking, viz. as teacher for the thinking'. — '*manaŋhō*' *aētavaitya im kārayeiti* ([2]*kar-*); '*šyaoθənanąm*' *iδa ahūm kārayeiti* '*manaŋhō*: with that (word) he points towards him; *šyaoθənanąm* points towards (him as the) *Ahū*'. — 14 *yaṯ dim dāmabyō činasti* '*mazda*' *iθa təm yaṯ ahmāi dāmąn*: obscure. — '*xšaθrəm ahurāi*' *činasti taṯ mazda tava xšaθrəm*: '*xšaθrəm ahurāi* refers to *t. m. t. xš.* (Y. *53.* 9)'. — '*drəgubyō vastārəm*' *činasti yaθa urvaθəm spitamāi*: obscure, cp. West SBE. XXXVII. 458 (Pahl. Yasn. *19.* 35, 36). — *panča ṯkaēša* (the *Ah. V.* contains therefore) 'five propositions'. — *vīspəm vačō fravākəm, haurum vačō ahurahe mazdå* 'the whole saying is a manifestation, the whole saying (a manifestation) of *Ah. M.*'. — 15 *vahištō ahurō mazdå ahunəm vairīm frāmraoṯ,*

hāmō vahištō kārayaṯ (²*kar-*). *hiθwaṯ* (adv.) *akō abavaṯ antarəča drvantəm āmrūta* (impf. mid. 3 sg.) *aya antarə.uxti* (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 afsmąn* (nom. pl. n.) 'which are (its) verses?' — *humatəm hūxtəm hvarštəm*: cp. 19. — 17 Here four classes are distinguished: the priest, the warrior, the peasant and the artisan; but generally only three classes are mentioned, the peasant-class and the artisan-class being treated as a whole. See Bartholomae Wb. 908. — *vīspaya irina hačimna naire ašaone* (dat. sg.) *arš.manəŋha* (instr. sg.) *arš.vačəŋha 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 dahyumō zaraθuštrō puxδō, åŋhąm dahyunąm yå anyå rajōiṯ* (*rayay-* f.) *zaraθuštrōiṯ*; *čaθru.ratuš raya zaraθuštriš. kaya aiŋhå ratavō? nmānyasča vīsyasča zantumasča zaraθuštrō tūiryō* 'which are the *Ratav*'s? Those of the house, of the village, of the country, of the land (and) *Zaraθuštra* as the fifth in those countries, which are distinct from the *Zaraθuštr*ian *Rayay*. The *Zaraθuštr*ian *Rayay* has four *Ratav*'s. Which are its *Ratav*'s? Those of the house, of the village, of the country, (and) *Zaraθuštra* as the fourth': *rajōiṯ* 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 *Zaraθuštra* or 'the supreme *Zaraθuštra*', '*Zaraθuštrō.təma*', as he is elsewhere termed (e. g. Y. *26.* 1, Yt. *10.* 115 etc.). In the Papal See of *Rayay*, however, the temporal power (*Dahyuma*) and the spiritual lordship (*Zaraθuštra*) are united in the one person. The Pahlavi Version (ad. loc.) speaks of *Rayay* in connection with *Zaraθuštra* 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 *mazdå frāmraoṯ. čīm frāmraoṯ? ašavanəm mainyaomča gaēθīmča. čvąs frāmraoṯ fravākəm? vahištō xšayamnō. čvantəm? ašavanəm* . . '*M.* spoke. — To whom did he speak? — To the spiritual and material righteous one. — What kind of person is he, who pronounced the manifestation? — The best ruler. — What kind of person is he, to whom (he pronounced the manifestation)? — To the . . righteous one (he pronounced the manifestation)'.

XII.

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

The Mazdayasnian Confession.

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

1 *nāismī* (*naēd-*) *daēvō* (acc. pl. with transition to the consonant declension) 'I curse the *Daēva*'s'. — *fravarānē* (^{2}*var-*) *mazdayasnō* 'I confess as a *Mazdayasn*ian': cp. Vr. *5.* 3. — *ahurāi mazdāi* . . *vīspā vohū činahmī* (^{2}*kaēš-*) 'to *Ah. M.* I attribute all good things'. — *yā zī čičā vahištā* 'the very best things': cp. Y. *47.* 5. — *yeṅhē gāuš, yeṅhē ašəm, yeṅhē raočå, yeṅhē raočōbīš rōiθwən* (inf., § 373) *xᵛāθrā* '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 *spəntąm ārmaitīm* . . *vərənē* (^{2}*var-*) *hā mōi astū* 'the *Sp. Ām.* I choose, mine may she be!' — *us gāuš stuyē tāyāaṯčā hazaŋhaṯčā us mazdayasnanąm vīsąm zyānayaēčā* (dat. instead of abl.) *vīvāpaṯčā* 'I loudly deprecate (all) robbery and violence against the Ox, (all) damage and wasting of the *Mazdayasn*ian villages'. — 3 *fərā mainyaēibyō råŋhē* (1 *s*-aor. subj. mid. 1 sg.: *rā-*) *vasə.yāitīm vasə.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'. — *nəmaŋhā* (instr.) *ašāi uzdātå* (scil. *zaoθrå?*) *paitī avaṯ 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. — *nōiṯ ahmāṯ ā zyānīm nōiṯ vīvāpəm xšṯā* (pres. subj. act. 1 sg.: *stā-*) *māzdayasnīš aoi vīsō nōiṯ astō nōiṯ uštānahē činmānī* 'Never from now I shall practise damage or wasting towards the *Mazdayasn*ian villages', nor (I shall realise) the design upon body and life'. — 5—6 *aθā aθā čōiṯ ahurō mazdå zaraθuštrəm aδaxšayaētā* (aor. mid. 3 sg., § 638: *daxš-*) . . *vīspaēšū hanjamanaēšū yāiš apərəsaētəm* (impf. mid. 3 d.: *fras-*) *mazdåsčā zaraθuštrasčā aθā aθā čōiṯ zaraθuštrō daēvāiš sarəm vyāmrvītā* (pret. mid. 3 sg.: *mrav-*) . . *aθā azəmčīṯ yō mazdayasnō daēvāiš sarəm vīmruyē* 'so, so, as *Ah. M.* has teached *Zaraθuštra* in all the consultations, in which they two conversed together, so, so, as *Zaraθuštra* has abjured the communication with the *Daēva*'s, so I myself abjure the communication with the *Daēva*'s'. — 7 *yāvaranā āpō* . ., *tā varənāčā ṯkaēšāčā mazdayasnō ahmī* 'to what religion the waters belong, according to that religion I am a *Mazdayasn*ian': instead of *yāvaranā āpō* one expects *yāvaranå 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.Airyəmā.Išyō*-prayer, which belongs to the *vača čaθrušāmrūta* (V.*10.*11) and ranks with the *Ahuna Vairya* and *Ašəm Vohū* (Y *27.* 13. 14) in importance. This prayer is addressed to *Airyaman,* the old Aryan god of tribalism (see introduction to the *Mihr Yašt*).

1 *ā āiryəmā* . . *rafəδrāi* (inf., § 371) *jantū* (*gam-*) *nərəbyasčā nāiribyasčā* . . *vaŋhəuš rafəδrāi manaŋhō* '*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 hanāṯ* (*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 Haδōxt 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 Kopenhagen, 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 3d 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 *Haδōxt 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 *Haδōxt* occurs in the Avesta (Vr. *1.* 8, *2.* 10) in the form *haδaoxta-* 'together with that which is spoken' as the name of certain Avestan texts collected in the twentieth or *Haδōxt Nask*. Yt. XXI, XXII as given by Westergaard (see above), the little *Srōš Yaśt* (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 *nishiδaiti*: see Gl. under (*nī* +) [1]*had-*. — *uštā* (adv.) *ahmāi yahmāi uštā* (part. perf. pass.; acc. pl. n.; *vas-*) *kahmāičīṯ vasō xšayąs mazdå dāyāṯ ahurō* 'Hail unto everyone, to whom *Ah. M.*, the ruler by his own will, should grant what he desires': an abrigded quotation from Y. *43.* 1, where the first *uštā* is adverb and the dative *ahmāi* depends upon *vasəmī*; here the first *uštā* is badly understood as substantive (nom. sg.) as in phrases like *ušta tē* Y. *9.* 25. — *upa . . avavaṯ šātōiš urva išaiti* ([1]*aēš-*) *yaϑa vīspəm imaṯ yaṯ ǰuyō* (see Gl. under *jīvya-*) *aəhuš* 'the soul perceives as much of pleasure as all that (is) which mankind (perceives) alive'. — 7 *ϑrityå xšapō ϑraošta* (loc. sg.) *vyusą saδayeiti* (*sand-*) 'at the end of the third night one sees the dawn flash up', lit. 'illucescere videtur'. — *yō . . urva urvarāhuća paiti baoiδišća vīdiδārəmnō* ([2]*dar-*) *saδayeiti* '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.: [1]*vā-*) *saδayeiti* . .

hubaoiδiš hubaoiδitarō anyaēibyō vātaēibyo 'to him there seems a wind blowing . . well-scented, more well-scented than other winds': *anyaēibyō vātaēibyō* is ablativus comparationis § 481. — 8 *āaṯ təm vātəm nåməhaya uzgrəmbayō* (part. pres. act.; nom. sg. m.: *grab-*) *saδayeiti yō* . . *urva* 'then the soul believes to perceive the wind with the nose'. — *kudaδaēm*: one expects *kudaṯ aēm*. — *vātō* . . *yim yava vātəm nåməhābya* (abl. du., § 422) *hubaoiδitəməm ǰigaurva* (*grab-*, § 642) 'the wind . ., the most well-scented wind which I have ever perceived with the nose': incorporation of the relative § 738. — 9 *aŋhå dim vātayå frərənta* (loc. sg.) *saδayeiti yā hava daēna* 'when this wind blows upon it (the soul), his own self appears to him': upon *frərəntay-* depends *him* (as terminal accusative) see § 442; on *daēnā-* see note on Y. *46*. 11. — *panča.dasayå raoδaēšva*: see note on Y. *9*. 5. — *kəhrpa avavatō sraya* (*srāy-* f.) *yaϑa dāmąn sraēštāiš* (instr. instead of acc., § 427) 'with a body of the beauty of such one as the most beautiful creatures (are)': *kəhrpa* and *sraya* are instrumentals of manner § 447. — 10 *pərəsō* (part. pres. act.; nom. sg. m.: *fras-*). — 11 *yum*: voc. sg. § 319; see Gl. under *yvan-*. — *azəm tē* . . *ahmi* . . *yā hava daēna xvaēpaiϑe.tanvō* (gen. sg.) 'I am . . the own self of thy own person'. — *čišča ϑwąm čakana* ([1]*kan-*) *ava masanača* . . 'everyone has loved thee for that (thy) greatness and . .': on *ava-* referring to the second person see § 582. — 12 *tum mąm čakana* 'thou hast loved me': *čakana* is transferred from 11; one expects the second person. — 13 *yaṯ tum ainim avaēnōiš* (aor. act. 2 sg., § 638: *vaēn-*) *saočayača kərənavantəm* ([1]*kar-*) . ., *āaṯ tum nišhiδōiš* (aor. act. 2 sg., § 638: [1]*had-*) *gāϑåsča srāvayō* . . 'when thou sawest another performing . . ? . . and . ., then thou commencedst chanting the *Gāϑā*'s . .': *saočaya-*, *baosav-*, *varaxəδra-* are names of sinful actions, the meaning of which is not clear, cp. Haug The book of Arda Viraf 312 seq. and Bartholomae Wb. under the single words. — *varōžintem* is miswritten for *vərəzintəm* (*varəz-*). — *kuxšnvąnō*: see Gl. under [1]*xšnav-*. — 14 *āaṯ mąm friϑąm haitīm* (part. pres. act.; acc. sg. f.: [1]*ah-*) . . *frataire gātvō åməhanąm* (part. pres. mid.; acc. sg. f.: [1]*āh-*) *fratarō.taire gātvō nišāδayōiš* (aor. act. 2 sg., § 638: [1]*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.) . . *āaṯ mąm narō paskāṯ yazənte ahurəm mazdąm darəγō.yaštəmča hąm.parštəmča* 'for this (thy) good thinking . . then men afterwards worship me, if they permanently worship and consult the *Ah. M.*': *darəγō.yaštəmča hąm.parštəmča* abridged for *darəγō.yaštəmča darəγō.hąm.parštəmča*, (absolutives [or gerunds], upon which depends the acc. *ahurəm mazdąm* § 682), cp. *patayán mandayátsakham* RV. *1*. 4. 7, where *patayát* represents *patayátsakham* (Whitney Grammar [2] § 1309 b), and Bartholomae IF. *11*. 112 seq. — 15 *frabaraṯ* ([1]*bar-*), *nidaϑāṯ* ([1]*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 raočå* ([1]*raočah-*) 'the endless lights', see note on Yt. *19*. 17. — 16 *ā dim aoxta pərəsō* (see note on 10) *pourvō ašava para.iriϑyō* (part. pres. act.; nom. sg. m.: *raēϑ-*): *kaϑa ašāum para.iriϑyō* (impf. act. 2 sg.: *raēϑ-*) '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. *sá hāgnír uvācåtha yán mãṃ purå prathamáṃ yájatha kvàháṃ*

bhavāniti 'Agni then said: But whereas hitherto you used to offer prayer to me in the first place, what is now to become of me?', ŚB. *1.* 6. 1. 6 and οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν 'the troops of Cyrus, who were formerly marshalled with us, have now deserted us' Xen. An. *3.* 2. 17. — *kaϑa tē darəγəm ušte* (adv. as neutr. subst.) *abavaṯ* 'how was it, that the long hail felt to thy share?'. — 17 *mā dim pərəsō* (impf. act. 2 sg.: *fras-*) *yim pərəsahi yim xrvantəm . . pantąm 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*+)[1]*ay-* used actively § 670; cp. *sūrya údite* 'when the sun has risen' RV. 5. 54. 10 and *quid causae excogitari potest, cur te lautum voluerit, cenatum noluerit occidere?* Cicero, Dei., 7, 20. — *xrvantəm pantąm . . yaṯ astasča baoδaṇhasča vī.urvištīm* 'the frightful path, the separation of body and soul': on *yaṯ* (acc. sg. n. from *ya-*) connecting a nominal completion or explanation to a preceding noun see § 749. — 18 *xᵛarəϑanąm hē barətąm* (imp. mid. 3 sg.) *zarmayehe raoγnahe* 'as food shall be brought to him spring-butter': *xᵛarəϑanąm* and *raoγnahe* are partitive genitives used as predicative and subject. The spring-butter is the heavenly food, cp. Bartholomae Wb. 144.

The Nīrangastān.

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. 2nd ed. 300 seq., Darab Dastur Peshotan Sanjana, Nirangistan, a photozincographed facsimile, Bombay 1894.

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

The last seven-eights of the *Nīrangastān* (§§ 19—109) correspond exactly with the account of the first half of the *Nīrangastān* section of the seventeenth *Nask*, given in *Dēnkart* VIII. XXIX. 1—17; and the previous part of the *Nīrangastān* (§§ 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 *Nīrangastān* consists of two fragments of that *Nask*, nearly as it existed in Sasanian times.

The *Nīrangastān* has been long known under that title, but ought to be called '*Ēhrpatastān* (Sacerdotal Code) and *Nīrangastān* (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. 2nd 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 *Gāθā*'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 *Barəsman*-stems and to the fire the firewood; *Ābərətar*, he brings the water; *Āsnatar*, he washes and strains the *Haoma*; *Raēθwiškara*, 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 [1]*ratav-*) *fritōiš* 'the prayer-time'. — *vīsaiti* (*vaēs-*) *dim frayrārayō* (inf.) *nōiṯ frayrāyrāyeiti* ([1]*gar-*) 'he undertakes to rouse him, (but) makes him not awake': see § 695. — *aēšō ratufriš yō jayāra* '(then) this is *r.*, who has been awake': on the perfect used of a past action that is dated see § 642. — 20 *čvaiti* (loc. sg.) *naraṃ* . . *zaota* . . *ahunəm vairīm 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.*': *čvaiti* is dative-like locative § 515, cp. the following dative *vīspaēibyō aēibyō*; *frasraošyehe* is genitive instead of locative § 426. — . . *yōi hē maδəmya vača frasrāvayamnahe vā upa.srunvanti yaṯ vā yasnəm yazəmnahe* '. . (for all), that can hear him reciting in a half-loud voice or offering up the Yasna': on (*upa*+) *srav-* with the gen. see § 488. — 21 *surunaoiti* (*srav-*) *zaota upa.sraotaranaṃ* (gen. pl., them.?) *nōiṯ 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 yavaṯ 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. — *nōiṯ zaota upa.sraotaranaṃ* 'the *Z.* (does) not (listen) to the *U.*; (then) . .': the verb (*surunaoiti*) is omitted. — 22 *sraoθra* (instr. sg.) *nā* (*nar-*) *gāθānaṃ ratufriš paiti.astiča* (instr. sg.) *yasnahe* . . 'by reciting the *Gāθā*'s one (becomes) *r.*

and by silent participation in the prayer of the Yasna . .': on *nā* expressing 'one' see § 716. — *ahe zī nā sravaŋhō aframarənti* (instr. sg.) *āstryeite yaϑa gāϑanąmčiṯ* 'for by non-recitation of this verse one sins even as (by non-recitation) of the *Gāϑā*'s'. — *gāϑå srāvayō* (part. pres.; nom. sg. m.) *yasnəm yazəntəm paitištāiti* (pres. subj. 3 sg.; *stā-*), *vīspanąm ratufriš*; *yasnəm yazāiti gāϑanąm srāvayamnanąm paitišti* (instr. sg.) *yasnahe aēvahe ratufriš aratufriš gāϑanąm* '(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 *Gāϑā*'s are recited, is for the Yasna alone *r.*, not for the *Gāϑā*'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 gāϑå . . srāvayatō uva ratufriš* (instead of nom. du.) 'if the two (the *Zaotar* and the *Ratav*) recite the *Gāϑā*'s, both (are) *r.*': the protasis expressed by a relative § 746. 2. — *framarənti* 3 pl. instead of du., cp. the following *yazənti*. — 24 *kaṯ hąm.srūṯ.vāčimča* 'what (is) reciting by listening?'. — *yaṯ hakaṯ āmrutō* (pres. act. 3 du.; *ā* + *mrav-*) . . *avi anyō surunvainti* (3 pl. instead of sg.) *nōiṯ ainyō aēšō ratufriš yō nōiṯ aiwi.srunvaiti* (them.) 'if the two recite together . . (and if) the one listen, the other listen not, this, who does not listen, is *r.*: *hąm.srūṯ.vāčaya-* therefere is the reciting of two persons who pray the Yasna assisting one another's memory in speaking. — 25 *yō gāϑanąm* (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 srutå gāϑå daδāiti ratufriš asrutå daδāiti* (*aratufriš*) 'if one repeats the *Gāϑā*'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 *Gāϑā*'s audible for him, he is *r.*; (if this) recites (them) inaudible, he is *ar.*': *paiti*+*stā-* 'to stand by side of' is here construed with the gen., cp. above *yazəntəm paitištāiti*; at the end of the passage *aratufriš* is to be restored. — 26 *yō gāϑå srāvayeiti apō vā paitiš.xvaine raoδaŋhō vā kərəsąm vā gaδō.tinąm gāϑanąm vā vāsyantanąm yezi hvaēibya ušibya aiwi.srunvaiti* (them.) *ratufriš* 'who recites the *Gāϑā*'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 āaṯ* (see Gl.) *nōiṯ* . . *aiwi.surunvaiti* (them.) *apayāṯ* (*ap-*) 'but if he cannot hear (himself), he shall come up (to the noise with his voice)'. — *yezi apōiš āaṯ nōiṯ apōiš aētaδa maδmya 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': *apōiš* is nom. sg. of *apayav-*, on the writing see § 33. 8. — 27 *čvata nā nitəma vača gāϑå srāvayō ratufriš* 'in what a loud voice at least (shall) one (be) reciting the *Gāϑā*'s, (in order to be) *r.*?' — *yaṯ hē nazdištō dahmō vī.srunvaiti yavaṯ vā* (= *yaṯ vā*) *aēm aēm havaēibya ušibya* 'so that the nearest *D.* or anybody else can hear him': consecutive sentence § 758. — — 72 *čiš zaotarš* (gen. sg.) *kairīm* (*kairya-* n.) *aŋhaṯ myazdōiš ayąn* 'what is the function of the *Z.* on the day of the *My.*'. — . . *vačimča aŋhe astvaite paiti.āδayāṯ*: *aϑā ratuš* 'and he shall give response to the community: *aϑā ratuš* (etc.)': *aŋhe* is written instead of *aŋhve* (§ 100. 4), see Gl. under *aŋhav-*; with *aϑā ratuš* the prayer Y. 27. 13 (*Ahuna-Vairya*) from the second paragraph is cited. — *āaṯ hāvanānō yaṯ haoməmča ahunavaṯ aŋha-*

vanəmča vīmanāṯ '(the function) of the *H.* (is), that he stamps the Haoma and throws the pestle into gear': *ahunavaṯ* is pres. subj. act. 3 sg. of *ā* + [1]*hav*, *vīmanāṯ* the same form of *vī*+*mant-* see § 41. 2. — 74 *frabərətarš* . . *yaṯ* . . *barəsmąnča frakəm āϑraēča yasnō.kərətaēibyō paiti.barāṯ* '(the function) of the *Fr.* (is), that (he brings) the *B.*-stems and that he brings (fire-wood) to the fire at every *Yeńhē-hātąm*-prayer': *yasnō.kərəta* 'the ceremonious mentioning of the word Yasna', in the recitation of the *Yh.*-prayer, which contains the word *yesnē*. — 76 *raēϑwiškarahe yaṯ haoməmča gava* (instr. sg.) *raēϑwayāṯ baxšayāaṯča* '(the function) of the *R.* (is), that he mixes the Haoma with the milk and divides (the mixture)': the place of the first-*ča* is remarkable; one expects *haoməm gava raēϑwayāaṯča baxšayāaṯča*. — 78 *zaotarš dāityō.gātuš maδəmya nmānahe maδəmāṯ arāϑraoṯ apa.sritō stnuiuxtiš* '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 *stnuiuxtiš* see Bartholomae Wb. 1609. — 79 *hāvanānō dāityō.gātuš dašinəm upa sraxtīm* 'the right place of the *H.* (is) on the right side': i. e. on the right side of the sacrificial place from the view of the Zaotar. — *haoyāṯ hē naēmāṯ āsnatarš* 'on his (the *Hāvanan*'s) left-hand side (is the place of) the *Ā.*'. — *anaiwiərətvō.gātu* (nom. du. m.) *aēta ābərəta sraošavarəza vīčarayatəm* ([5]*kar-*) 'without a fixed place are the both: the *Āb.* and the *Sr.*; they walk to and fro'. — 80 *yezīča aēte ratavō anahaxta* (nom. pl. m.) *para.iyayanti* ([1]*ay-*), *zaota vīspe.ratu.ϑwāiš raēϑwayeiti* 'and if the *R.*, (because) not qualified, go away, the *Z.* shall concern himself with the functions of all the *R.*'. — *aēvaδa āsnāϑraṯ hāvanāne raēϑwayeiti*: unclear. — *raēxšaiti*: *s*-Aor. subj. act. 3 sg. of *raēk-*. — 81 *yaṯ aēvō zaota frāyazāiti* . . *zaotarš gātava* (loc. sg.) 'if the *Z.* sacrifice alone . ., (he shall post) at the place of the *Z.*'. — *aētaδa myazde* (acc. pl.; pronominally declined) *aiwi.vaēδayeiti raϑwaēča myazdaēča raϑwaēča* '(here) he shall assign the *My.* to the . . ? . .'. — *šyaoϑnō.tāitya* (loc. sg.) *hāvanaēibya paiti.jəmhōiṯ* (*s*-Aor. opt. 3 sg. them., *gam-*) *hāvanānō gātūm* 'at the word *šyaoϑananąm* he shall go to the mortar into the place of the *H.*': see note on Y. *19*. 9. — 82 *yasča aētaēšąm raϑwąm paoiryō paiti ā.jasāṯ hāvanānəm aētəm āstayeiti* . . 'and him who is in his place first of these *R.*, he (the Zaotar) installs as *H.* . .'. — 83 *aδāṯ anyaēšąm raϑwąm* (scil. *vāčim*) *paiti.aδayōiṯ* 'then he (the Zaotar) shall give response to (the song of) the *R.* on the other side'. The whole remaining part of this paragraph is unclear. — 84 *āvōya vananti* . . *yō fraurvaixti* (instr. sg.) *havahe* (scil. *urunō*; see below) *vanaiti* 'woe to the conqueror, if he conquers with destruction of his soul'. — *družanti, družaite*: see Gl. under *draog-*. — *āvōya dāϑrəm daδāiti* . . *yeńhe dāϑrahe dāiti* (instr. sg.) *nōiṯ havō urva vāurāza* 'woe (to him, who) bestows alms, if his soul does not rejoice in bestowing alms': *vāurāza* is perf. act. 3 sg. of *urvāz-* see §§ 238, 640. — *dāϑre* (loc. sg.) *zī paiti nivāitiš* (nom. sg.) *vīspahe aməhōuš astvatō humataēšuča* . . '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 zaoϑranąm mazištača* . . *yā naire ašaone daste* (pass., *dā-*) *aiwīča haite* (part. pres. act., dat. sg.; [1]*ah-*) *čašānāiča* (*kaš-*) *paitiča pərəsmanāi xratūm ašavanəm* 'this is the greatest of (all) libations, which is granted to the faithful, who studies, teaches and fathoms the holy wisdom'.

Gāϑā's.

The strophe (av. *vačastaštay-*, mp. *vačtast*) of the *Ahunavaitī-Gāϑā* (Y. *28—34*), including the *Ahuna Vairya*, consists of 3 lines (av. *afsman-*, mp. *gās*) of 7+9 (or 8) syllables. The caesura occurs at the end of the 7th syllable.

1 2 3 4 5 6 7 1 2 3 4 5 6 7 8 9
Y. *29.* 2a: *adā tašā gəuš pərəsaṯ | ašəm kaϑā tōi gavōi ratuš.*

The strophe of the *Uštavaitī-Gāϑā* (Y. *43—46*) consists of 5 lines of 4+7 syllables. The caesura occurs at the end of the 4th syllable.

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

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

1 2 3 4 1 2 3 4 5 6 7
Y. *48.* 10b: *kadā aǰən | mūϑrəm ahyā madahyā.*
1 2 3 4 5 1 2 3 4 5 6 7
6c: *aṯ ahyāi ašā | mazdå urvarå vaxšaṯ.*

The strophe of the *Vohu.xšaϑrā-Gāϑā* (Y. *51*) consists of 3 lines each of 7+7 syllables. The caesura occurs at the end of the 7th syllable.

1 2 3 4 5 6 7 1 2 3 4 5 6 7
Y. *51.* 1b: *vīdīšəmnāi īžāčīṯ | ašā antarə.čaraitī.*

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

1 2 3 4 5 6 7 1 2 3 4 5
Y. *53.* 1a: *vahištā īštiš srāvī | zaraϑuštrahē.*
1 2 3 4 5 6 7 1 2 3 4 5 6 7 1 2 3 4 5
1d: *yaēčā hōi dabən saškən|ča daēnayå vaŋhuyå | uxδā šyaoϑanāčā.*
Cp. Bartholomae ArF. II. 1 seq., III. 11 seq., Geldner GIrPh. II. 26 seq.

Y. XXIX.

Literature: Roth ZDMG. *25.* 1 seq., Darmesteter ZA. I. 212 seq., Mills SBE. XXXI. 3 seq., Justi Ir. Rel. (Preuss. Jahrb. 88 p. 78 seq.), Bartholomae ArF. III., Die Gâtha's 6 seq., *Gāϑā*-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 *Zaraθuštra*, 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). *Zaraθuštra* now begins to speak: one must indeed depend on the Gods before anything else, mankind however must do its best, to listen to the divine teaching and take it to heart. Finally the Soul of the Bull declares in the name of the ox, that, if *Ahura* will give help, it will be contented.

The important point in this *Gāθā* is the 8th 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 *Zaraθuštra*, 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 *Zaraθuštra*'s doctrine.

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

the perfect see § 640. *Aēšma*, a *Daēva*: lit. 'Madness' used particularly of the orgiastrian frensy, 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*!). — *nōiṯ mōi vāstā xšmaṯ 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. — *aϑā mōi sąstā* (*s*-aor. act. 2 pl.: [2]*sand-*) *vohū vāstryā* 'render me therefore the good (of) the Husbandry': *vāstryā* (acc. pl. n.) is in apposition to *vohū* (acc. sg. n.). — 2 *adā taśā gəuš pərəsaṯ 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. — *kaϑā* (interrogative particle) *tōi gavōi ratuš hyaṯ hīm* (acc. sg. n.) *dātā xšayantō hadā vāstrā gaodāyō ϑwaxšō* 'hast Thou a Judge (appointed) for the ox, that Ye (the number changes, *Aša* and the other Gods being addressed) may yield (to it) besides its fodder anxious care?': on the meaning of the participle of *xšāy-* in connection with the verbum finitum see note on V. *18.* 55; *hīm* anticipates *ϑwaxšō*. Judge: in legal procedure of the official who passes and proclaims the sentence, which the Lord of Judgement ([2]*ahura-* or *ahū-*) proceeds to execute; see note on Yt. *8.* 1. — *kəm hōi uštā* (imperf. act. 2 pl.: *vas-*) *ahurəm* ([2]*ahura-* m.) *yə drəgvō.dəbīš aēšəməm vādāyōiṯ* '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 *Gāϑā*'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) '*nōiṯ sarəǰā* (nom. sg.: *sarəgan-* m.) *advaēšō gavōi' paitī.mravaṯ* '*Aša* answered him and said: (there is) no helper for the ox, who could keep all harm far from it': *advaēša-* lit. 'without harm'. — *avaēšąm nōiṯ vīduyē* (inf., § 373) *yā* (adv.) *šavaitē* (pres. mid. 3 pl.: *šyav-*) *ādrəng* (acc. pl. m., § 178. 4: *ādra-* adj.) *ərəšvåŋhō* 'they over yonder (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]: *hātąm hvō aoǰištō, yahmāi zavəng* (loc. sg.: *zavan-* n.) *ǰimā* (pres. subj. 1 sg.: *gam-*) *kərəduśā* '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 *kərəduśā* see § 446; *ǰimā* is subjunctive in future sense § 646. — 4 [*Aša* says]: *mazdå saxᵛārō* (acc. pl. n. § 341) *mairištō, yā* . . *vavərəzōi* (perf. mid. 3 sg. § 619: *varəz-*) . . *daēvāišćā mašyāišćā yāćā varəšaitē* (*s*-aor. subj. mid. 3 sg.) '*M.* hath the plots best in remembrance, which have been performed by the *Daēva*'s (see note on Y. *9.* 15) and men and which shall be performed (by them)': on the accusative with verbal adjectives (*mairišta-*) see § 442; *varəšaitē* is subjunctive in future sense § 646 (cp. Yt. *19.* 12). *Mazdāh-* (m. 'the one of knowledge, wise one'): the chief o the *Ahura*'s. He is called *Ahura* par excellence, see note on Yt. *5.* 1 and introduction to the *Mihr Yašt.* In most cases the two names *Mazdāh* and *Ahura* are used for his designation, sometimes together or sometimes separated by one or more

words. The other *Ahura*'s are sharply distinguished from him, bearing to *Mazdāh* the same relation as a kings ministers and ambassadors bear to the king (see Y. *28*. 7). They are further known as the creatures of *Mazdāh* (Y. *43*, 3, 4) like the other beings in the *Aša*-world. On *Mazdāh*'s connection with the Holy Spirit see note on Y. *30*. 3. *Daēva* (m. 'God'): designates the spirits of the world and religion of *Drug*, as opposed to the *Ahura*'s; the false, pseudo-Gods. See note on Y. *9*. 15. — *hvō vīčirō ahurō*: *hvō* anticipates *ahurō*. — 5 [the Soul of the Bull says]: *aṯ vā* (emphatic particle) . . *ahvā* (impf. act. 1 du.: [1]*ah-*) . . *frīnəmnā ahurāi ā, mə̄* (nom. sg. m.: [2]*ma-* adj.) *urvā gəušćā azyå, hyaṯ mazdąm dvaidī* (pres. mid. 1 du.: [2]*dav-*) *fərasåbyō* (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': [1]*ah-* in connection with the participle used as circumlocation of the verbum finitum § 671; *hyaṯ* introduces a temporal clause (of contemporaneous action). — *nōiṯ ərəžəǰyōi fraǰyāitiš nōiṯ fšuyentē drəgvasū* (loc. pl. § 49) *pairī* '(let) not destruction (come) to the righteous liver, (let) not (destruction come) to the Breeder of Cattle from (the hands of) the Companions of *Drug*': these words are the tenor of the entreaties. The chief enemies of the ox are the nomadic tribes. The protection of the settled husbandmen against invasions from these tribes is of service to it too, see below. — 6 *aṯ ə̄* (nom. sg.: [2]*a-* pron.) *vaočaṯ* (plusquamperf. act. 3 sg.: [1]*vak-*) *ahurō mazdå vīdvå* (part. perf. pass.: [1]*vaēd-*) *vafūš vyānayā* 'then *Ah. M.* himself who knows the statutes spake with wisdom': *vyānayā* is instrumental of manner § 447. — *nōiṯ aēvā* (emphatic particle) *ahū* (nom. sg. m.: on the form see note on Y. 27. 13) *vistō* (part. perf. pass.: [2]*vaēd-*) *naēdā ratuš ašāṯčīṯ 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 a opposed to the Nomad. In the same sense are used 'Breeder of Cattle and Husbandman', 'Husbandman who breeder cattle' and just 'Breeder of Cattle'. (β) the name given to the third or peasant-caste, see note on Yt. 5. 86, Y. *48*. 10. — 7 *tə̄m āzūtōiš ahurō mąθrəm tašaṯ* . . *mazdå gavōi xšvīdəmčā hvō.urušaēibyō spəntō sāsnayā* 'the word concerning the fat hath *M. Ah.* formed for the ox and the milk for them who hunger after nurture through his command, the holy one': the arrangement of the words *ahura-* and *mazdāh-*, usually governed by rhythm, is *ah*° . . *m*°, *m*° . . *ah*° or *m*° *ah*°, *ah*° *m*°, 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 manəŋhā* (instr. as voc. § 427), *yə̄ ī* (acc. du. m.: [2]*ay-* pron. dem.) *dāyāṯ* ([2]*dāy-*) *ə̄ə̄āvā 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 *ə̄ə̄āvā* (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 *Aša* and is next to the latter *Mazdāh*'s highest minister. See note on Yt. *19*. 46. — 8 [*Vohu Manah* says:] *aēm mōi idā vistō* (part. perf. pass.: [1]*vaēd-*) *yə̄ nə̄ aēvō sāsnå gūšatā* (imperf. mid. 3 sg.:

gaoš-), *Zaraθuštrō spitāmō* 'this (man) alone is known to me here who hath understood our doctrine, *Z. Sp.*'. — *hvō nə̄ mazdā* (voc. sg. with transition to the *ā*-declension) *vaštī* (*vas-*) *ašāičā čarəkərəθrā* (acc. pl. n.) *srāvayeńhē* (infinitive as object § 707) 'he will proclaim our thoughts, o *M.*, and (the thoughts) of *Aša*': *ašāi-čā* is dative instead of gen. poss. § 467. — *hyaṯ* (introducing particle) *hōi hudəmə̄m dyāi* (inf. § 371) *vaxəδrahyā* '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 *gīrbhír mitrā́varuṇā vāvṛdhádhyai* 'with songs I will strengthen *M.* and *V.*'. — 9 *aṯčā gəuš urvā raostā* (*s*-aor. mid. 3 sg.: [1]*raod-*) 'then the Soul of the Bull began to lament': *raostā* is ingressive aorist § 634. — *yə̄ anaēšəm xšąnmənē* (inf. § 371 γ) *rādəm vāčim nərəš asūrahyā, yə̄ mā* (emph. particle) *vasəmī īšā.xšaθrīm* '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 *xšąnmənē* stands in imperative sense § 703. Cp. Bartholomae Zum AirWb. 129 seq. — *kadā yavā hvō anhaṯ yə̄ hōi dadaṯ zastavaṯ avō* 'when will there any one come, who will vouchsafe to it (i. e. the ox) succour with a mighty arm?'. — 10 [*Zaraθuštra* says:] *yūžəm aēibyō ahurā aogō dātā ašā xšaθrəmčā avaṯ vohū manəhā, yā hušəitīš rāmąmčā dāṯ* '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'. — *azəmčīṯ ahyā mazdā θwąm mərəńhī* (*s*-aor. mid. 1 sg.: [1]*man-*) *paourvīm vaēdəm* 'for I also have acknowledged that Thou, O *M.* canst first (of all) bring this to pass': on [1]*man-* with two accusatives § 438 a; *vaēda-* verbal adjective with genitive (*ahyā*) § 506. — 11 *kudā ašəm vohučā manō xšaθrəmčā* 'where (else can) righteousness (be found) and, good mind and lordly authority?' — *aṯ mā mašā* (voc. sg. in collective sense) *yūžəm mazdā frāxšnənē* (inf. § 373 ζ) *mazōi magāi ā paitī.zānatā* (impf. act. 2 pl. them.: [2]*zan-*) 'so take me up among you, O Ye people, that I may, O *M.*, for the great League obtain instruction': 'the League' in particular sense of the *Zaraθuštr*ian religious community. The political head is *Vištāspa.* — [The Soul of the Bull says]: *ahurā nū nå avarə̄ əhmā* (impf. act. 1 pl.: [1]*ah-*) *rātōiš yūšmāvatąm* '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 [1]*ah-* with the genitive of possession (or quality) see § 490; *əhmā* is voluntative injunctive § 658.

Y. XXX.

Literature: Hübschmann Ein zoroastrisches Lied München 1872, Darmesteter ZA. I. 219 seq., Mills SBE. XXXI. 25 seq., Haug Essays 3d ed. 149 seq., Geldner Bertholet's RelGesch. Leseb. 324 seq., Bartholomae ArF. II. 117 seq., Die Gātha's 13 seq., *Gāθā*-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 bless and eternal torture.

1 *aṯ tā vaxšyā* (fut. act. 1 sg.: [1]*vak-*) *išəntō* ([1]*aēš-*) *yā mazdāϑā hyaṯčīṯ vīdušē*: *staotāčā ahurāi yesnyāčā vaŋhəuš manaŋhō humązdrā* (instr. sg.: *humązdar-* m.) *ašā yečā yā raočəbīš 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)': [1]*vak-* has here two accusatives, one of the person (*išəntō*) and one of the thing (*tā* .. *yā mazdāϑā hyaṯčīṯ* .. *humązdrā ašā yečā yā raočəbīš 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 *Zaraϑuštra*'s doctrine. The place of light: in which the Gods and the Saints live. — 2 *sraotā* .. *vahištā* .. *āvarənå* (gen. du.) *vīčiϑahyā* 'hear what is best for the discernment between the two confessions of faith': *vīčiϑahyā* depends upon *vahištā*; *āvarənå* is objective genitive. — *narəm narəm xᵛaŋhyāi tanuyē parā mazə yåŋhō ahmāi nə sazdyāi* (inf. § 371 ζ) *baodantō paitī* '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 nə* 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 *Zaraϑuštr*ian 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 *aṯ* (introducing) *tā mainyū paouruyē* (adv.) *yā yəmā xᵛafnā asrvātəm* (impf. mid. 3 du.: *srav-*) *manahičā vačahičā šyaoϑanōi 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 transitiv verb is wanted. — *åsčā* (gen. du.: [1]*a-* pron. dem.) *hudåŋhō ərəš* (adv.) *vīšyātā* (impf. mid. 3 pl.: [1]*kay-*) *nōiṯ duždåŋhō* '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.: [1]*dā-*) *gaēmčā ajyāitīmčā yaϑāčā aŋhaṯ apəməm* (adv.) *aŋhuš ačištō drəgvatąm aṯ ašāunē vahištəm manō* ([2]*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': *yaϑā aŋhaṯ* .. *aŋhuš* .. is object sentence § 768; *aŋhuš ačištō* 'the most evil existence' or 'Hell', cp. note on Yt. *19.* 44 and Y. *9.* 19. — 5 *ayå* (gen. du. m.: [1]*a-* pron. dem.) *mainivå varatā* (impf. mid. 3 pl.: [1]*var-*) *yə drəgvå ačištā* (acc. pl. n.) *vərəzyō ašəm mainyuš spəništō yə xraožditōng asənō vastē yaēčā xšnaošən* (*s*-aor. subj. act. 3 pl.) *ahurəm haiϑyāiš šyaoϑanāiš fraorəṯ mazdąm* 'of these two spirits he, who holds with the *Drug* (the lie), chose the doing of the most evil, but the Holiest Spirit, who wears the firmest heavens for a garment, chose the *Aša* (the truth) and so did also they, who do gladly satisfy *Ah. M.* with righteous doing': *vərəzyō* verbal substantive with accusative (*ačištā*) § 442. The spirit of good is called 'the Holy, the Holier or the Holiest Spirit', further 'thy (i. e. *Mazdāh*'s) Spirit' or simply 'the Spirit'; the spirit of evil is called 'the Evil, the Wicked Spirit' or 'the Spirit, who holds with the Drug'. The dualistic thought of the first two spirits (see note on Y. *9.* 15) is not strictly adhered to throughout the *Gāϑā*'s. More stress is laid upon *Mazdāh* himself, who stands at the head of the *Ahura*'s, than upon the spirit of good. The latter is looked upon like the other *Ahura*'s, rather as a spirit subordinate to *Mazdāh*, and *Mazdāh* takes its place as the counterpart of the evil spirit. Nevertheless the spirit of good and *Ahura* (*Mazdāh*) is originally the same conception, the old Heaven-god (see introduction to the *Vidēvdāt*, ch. *19*): it is proved by the fact, that the spirit of good is said to wear the firmest heavens [1]. — 6 *ayå nōiṯ ərəš vīšyātā daēvāčinā hyaṯ īš ādəbaomā pərəsmanōng* (part. pres. mid.: *fras-*) *upā.jasaṯ, hyaṯ vərənātā* (impf. mid. 3 pl.: [1]*var-*) *ačištəm 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'. — *aṯ aēšəməm hōndvārəntā* ([1]*dvar-*), *yā* (instr. sg. m.) *bąnayən* (*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 xšaϑrā jasaṯ manaŋhā vohū ašāčā* 'and *Xš.*, *V. M.* and *Aša* came and stood upon his (man's) side': *ahmāi* dative denoting the place whither § 465; *xšaϑrā, manaŋhā vohū, ašā-čā* instrumentals as subject § 427; *jasaṯ* agrees in number only with the first subject (*xšaϑrā*). *Xšaϑra* (n. 'authority, power; dominion; kingdom'): an *Ahura*, cp. V. *17.* 6 and Y. *30.* 8 ('Kingdom'). — *aṯ kəhrpəm utayūitīš* (acc. pl.) *dadāṯ ārmaitiš ąnmā* (acc. pl.) *aēšąm tōi ā aŋhaṯ yaϑā ayaŋhā 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),

[1] 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, ąnmā*) see § 420; the genitive *aēšąm* depending upon *ā* stands instead of ablativus comparationis. The Allotment of the lot, which has been earned, takes place at the beginning of the second life. All men must pass after death through a fiery stream of molten Metal (see Y. *31.* 3, *32.* 7, *51.* 9): this will cause the evil the greatest torture, but it will be to the good like the pleasant sensation of a luke warm bath. *Ārmatay* (f. 'piety') is here the goddess of earth (see note on Yt. *13.* 3) and mother of men (see introduction to the *Vidēvdāt*). — 8 *aṯčā yadā aēšąm kaēnā ǰamaitī* (pres. subj. 3 sg.: *gam-*) *aēnaŋhąm* ([1]*aēnah-* n.), *aṯ, mazdā, taibyō* (abl.: *ϑwa-* pron. 2 pers.) *xšaϑrəm vohū manaŋhā* (instr. as subj.) *vōivīdaitī* (pres. subj. 3 sg.: [2]*vaēd-*) *aēibyō sastē* (loc. sg.), *yōi aśāi dadən zastayō* (loc. du.) *drujim* '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 (*aēšąm*) and a genitive of the thing (*aēnaŋhąm*). '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 *aṯčā tōi vaēm hyāmā* (pres. opt. 1 pl.: [1]*ah-*) *yōi īm fəraśəm kərənaon* (inj. act. 3 pl.: [1]*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. *mazdåsčā ahuråŋhō ā mōyastrā.baranā* (nom. pl. m.: written instead of *myastrā.-baranā* § 144. 1) *aśāčā, hyaṯ haϑrā manå bavaṯ yaϑrā čištiš aŋhaṯ maēϑā* '(come) hither, O *M.* and Ye other *Ahura's*!, granting your companionship, and *Aša* (come), that there the thoughts may gather themselves together where wisdom still doth waver': the verb of the leading clause is omitted § 718; *mazdå ahuråŋhō* is elliptic plural § 421; *bavaṯ* singular verb with neuter plural. — 10 *adā zī avā drūǰō bavaitī skəndō spayaϑrahyā* 'then will follow the destruction of the joy of the (kingdom of) *Drug*': cp. Y. *53.* 6. — *aṯ asištā* (loc. sg.: *asištay-* f.) *yaoǰantē ā hušitōiš vaŋhāuš manaŋhō mazdå ašahyāčā yōi zazəntī* (pres. act. 3 pl., them.: *haz-*) *vaŋhāu sravahī* 'but they who gain a good report shall become partaken of the promised reward in the goodly abode of *M.* and of *Aša* and of *V. M.*': *yaog-* and *haz-* are construed with the locative § 513. — 11 *hyaṯ tā urvātā sašaϑā* (pres. act. 2 pl.: [1]*sak-*), *yā mazdå dadāṯ, mašyåŋhō*: — *xvītičā ənəitī* (acc. du. f.) *hyaṯčā darəγəm drəgvō.dəbyō rašō savačā* (acc. pl. n.) *ašavabyō* —: *aṯ aipī tāiš aŋhaitī* (pres. subj. 3 sg.: [1]*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': *xvītiča ənəitī* (written instead of *initī* § 131) is dvandva-compound; *čā* connects the whole compound to the following *hyaṯčā* ... Benefit; used in an eschatological sense of that, which is promised to the faithful in the future life. Harm: used of that, which the unbeliever has to await in the other world.

Y. XXXI.

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

Strophes 1—6 belong together and form a sort of introduction. *Zaraϑuštra* 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; *Zaraϑuštra* is his prophet; he who believes on him, will be blessed.

1 *tā vō urvātā marəntō* . . *vačå sōnghāmahī* (*sąh-*) 'mindful of Your commandment (i. e. commandment of the Gods) do we utter sentences'. — *aguštā vačå* . . *aēibyō*, *yōi* . . *aṯčīṯ aēibyō vahištā*, *yōi* . .: 'sentences very bitter to hear for those, who . ., but very comfortable unto those, who . .', datives of personal interest § 460. — *yōi urvātāiš drūjō ašahyā gaēϑå vīmərənčaitē* (pres. mid. 3 pl.: *marək-*) '. . who after the commandment of the *Drug* destroy the beings of *Aša*': *urvātāiš* instrumental in answer to the question according to what? § 448. — 2 *yezī āiš* (adv., see Gl.) *nōiṯ urvānē* (inf., § 373) *advå* (nom. sg., *advan-* n.: on the form see Bartholomae GIPh. I. 118) *aibī.-dərəštā* (loc. sg.) *vaňyå* '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. — *aṯ vå vīspōng āyōi* (pres. mid. 1 sg.: [1]*ay-*) *yaϑā ratūm ahurō vaēdā mazdå ayå ąsayå* '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': *yaϑā* stands here instead of the relative pronoun; the antecedent is incorporated into the *yaϑā*-sentence. The two factions (*ąsa-* or *rāna-*, *rąna-*): used with regard to the religion, of the faithful and the unbelievers, the followers of *Aša* and of *Drug*. Judge: *Zaraϑuštra* is the judge at the time of the last judgement. — *yā ašāṯ hačā ǰvāmahī* (*gay-*) 'that we may live according to the Holy Law': final sentence with subjunctive § 779. — 3 *yąm då mainyū āϑrāčā* — *ašāčā čōiš* (pret act. 2 sg.: [2]*kaēš-*) — *rānōibyā xšnūtəm* 'that wich Thou wilt prepare though the Holy Spirit and through the Fire, — and (that which) thou hast tought through *Aša*, — as a reward for the two Factions', *hyaṯ urvatəm čazdōnəhvadəbyō* (*čazdahvant-* adj., on the writing see § 99) 'what (are) the ordinances for the Men of Understanding': incorporation of the antecedent § 738. Fire: eschatologicaly used in the same sense as metal, see note on Y. *30.* 7. — *taṯ nə mazdā vīdvanōi* (inf., § 371) *vaočā* (imp. 2 sg., [1]*vak-*) 'that make known to us, o *M*, that it may be comprehensible'. — *yā ǰvantō* (part. pres. act., *gay-*) *vīspōng vāurayā*

(opt. mid. 1 sg., [2]*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) *aŋhən mazdåsčā ahurårəhō ašiččā 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., [1]*aēš-*. — 5 *taṯ mōi .. vaoćā, hyaṯ mōi .. dātā, vahyō .. yehyā mā ərəšiš, tāčīṯ .., yā nōiṯ vā aŋhaṯ aŋhaitī 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) .. *vīduyē* (§ 373) .. *mənčā daidyāi* (§ 371, with tmesis; cp. *məndāidyāi* Y. *44.* 8) 'so that I may discern, comprehend and hold in remenbrance': final infinitives §§ 692, 702. — 6 *mazdāi avaṯ xšaθrəm* 'the kingdom of *M.*': *mazdāi* dative instead of genitive § 471. — *ahmāi aŋhaṯ vahištəm, yə̄ mōi vīdvå vaoćāṯ haiθīm 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[d] ed. 155 seq., West Avesta .. Studies *1.* 182 seq., Geldner KZ. *28.* 256 seq., Bertholet's Rel.Gesch. Leseb. 324 seq., Bartholomae Die Gāθā's 32 seq., *Gāθā*-Übersetzung 27 seq.

Zaraθuštra 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 *Zaraθuštra*'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 [*Zaraθuštra* saith]: *aṯ yūš, daēvā vīspåŋhō, akāṯ manaŋhō stā* (pres. 2 pl.: [1]*ah-*) *čiθrəm yasčā vå maš* (adv.) *yazaitē drūǰasčā 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': *čiθra-* takes here the ablative (or genitive) of origin § 497; the correlative of the relative is absorbed § 737. — *šyaomaṃ aipī daibitānā, yāiš asrūždūm* (*s*-aor. pass. 2 pl.:

srav-) *būmyå haptaiϑē, yāṯ yūštā framīmaϑā* (perf. act. 2 pl.: *māy-*), *yā mašyā* .. *vaxšəntē* (*s*-aor. subj. pass. 3 pl.: [1]*vak-*) *daēvō.zuštā* 'and also (*aiṗī* adds the new subject to *stā ćiϑrəm*) Your deeds, for which Ye have long been famed, even at the seventh region of the earth, since Ye have enacted, that men .. shall be called the favouriteis of the *Daēva*'s': on the sandhi of *yūštā* see § 179; *tā* is adv.; *haptaϑa-* n., the seventh (and last) region of the earth, i. e. *Karšvar Xvaniraϑa*, cp. note on Yt. *10.* 15. — *mašyā ačištā dantō* (*dā-*) . . *vaŋhəuš sīždyamnā* (*sīždya-*) *manaŋhō mazdå ahurahyā xratəuš nasyantō* ([1]*nas-*) *ašāaṯćā* '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': *vaŋhəuš manaŋhō, xratəuš ašāaṯćā* ablative (or genitive) of the place whence § 473. — 5 *tā* (instr. sg. n.) *dəbənaotā* (pret. act. 2 pl.: [1]*dab-*) *maśīm hujyātōiš* . . *hyaṯ vå akā manaŋhā yəng daēvəng akasćā mainyuš akā šyaoϑanəm vaćaŋhā yā* (acc. pl. n.) *fračinas* ([2]*kaēš-*) *drəgvantəm xšayō* (inf., § 373) 'and by this means do ye destroy life . . for men, even with the doing, which he (*Grəhma*) and the Evil Spirit with evil thinking and evil speaking hath taught unto You, the *Daēva*, even that which he (*Grəhma*) hath taught unto the Companion of *Drug* for the destruction (of men)': *tā* . . *hyaṯ šyaoϑanəm* incorporation of the antecedent § 738. The first of the subjects of the relative sentence combined by *ćā* 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 aēnå* ([1]*aēnah-* n.) *ənāxšta* (*s*-aor. mid. 2 sg.: [2]*nas-*) *yāiš srāvahyeitī* (inf., § 372), *yezī tāiš aϑā: hātā.marānē ahurā vahištā vōistā manaŋhā* 'the many works of mischief, through which he hath contrived to become of ill report, — whether (it will come to pass) by means of them (lit. thus): Thou who hast every man's merit in remembrance, O *Ah.*, Thou knowest it through the Best Mind! — *ϑwahmī və, mazdā, xšaϑrōi ašāićā sənghō vīdąm* (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 *aēšąm aēnaŋhąm* ([1]*aēnah-* n.) *naēćīṯ* (acc. sg. n.: *naēkay-* pron.) *vīdvå aoǰōi* (inf., § 371) 'the Man of Knowledge shall practise none of these works of mischief': *aoǰōi* infinitive in an imperative sense § 703. — *hādrōyā* (instr.'sg.) *yā ǰōyā sənghaitē* (*sąh-*), *yāiš* (adv.) *srāvī* (aor. pass.; *srav-*) *xᵛaēnā ayaŋhā* '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 attainement 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. — *yaēšąm* (sz. *aēnaŋhąm*) *irixtəm* . . *vaēdištō ahī*: *vaēdišta-* verbal adjective with accusative § 442. — 8 *aēšąm aēnaŋhąm* ([2]*aēnah-* adj.) . . *srāvī yimasćīṯ, yə̄ mašyəng ćixšnušō* (part. pres. act., nom. sg. m.: [1]*xšnav-*) *ahmākəng gāuš bagā* (acc. pl. n.) *xᵛārəmnō* ('As one) of these workers of mischief also *Y.* is known, who to make men satisfied gave unto our people the pieces of meat to eat': *aēšąm aēnaŋhąm* partitive genitive as a predicate; the causative *xᵛāra-* ([1]*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 *Firdausī* of 'vaunting'. See Bartholomae *Gāϑā*-Übersetzung 33, Wb. 1866. — *aēšąmčīṭ ā ahmī ϑwahmī, mazdā, vīčiϑōi* (loc. sg.) *aipī* (adv.) 'from them (the workers of mischief) shall I hereafter be separated by Thee, O *M.*': [1]*ah* with the locative of a nomen actionis in the sense of the passive § 512[1]; on *ā* with the genitive (*aēšąm*) instead of ablative see § 528. — 9 *mōrəndaṭ* (impf. act. 3 sg. §§ 111, 211; *marəd-*) 'he bringeth to naught': universal injunctive § 660. — *xratav-* 'plan': see Gl. — *apō mā* (emph. particle) *īštīm apayantā* (*yam-*) *bərəxδąm hāitīm vaŋhδuš manaŋhō* '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 gərəzē* 'these words I complain unto You, unto (Thee), O *M.* and unto *Aša*': the personal pronoun of the second person sing., which one would expect (in the same case as *yūšmaibyā* and *ašāi*) before the vocative *mazdā*, is omitted § 720. — 10 *hvō mā* (emph. particle) *nā* (nom. sg. n.: *nar-* m.) *sravå mōrəndaṭ, yə̄ ačištəm vaēnaŋhē* (inf., § 371) *aogədā* (impf. mid. 3 sg.: *aog-*) *gąm ašibyā hvarəčā* '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 *taēčīṭ* .. *mōrəndən ǰyōtūm, yōi drəgvatō mazibīš* (adv.) *čikōitərəš* (perf. act. 3 pl.: *kaēt-*) *aŋuhīščā aŋhvasčā* (*ahū-* m.) *apayeitī* (inf., § 372) *raēxənaŋhō 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 *apayeitī* (*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 vahištāṭ ašaonō* .. *rārəšyąn* (pres. subj. 3 pl.: *rah-*) *manaŋhō* 'as they estrange the Followers of *Aša* from the Best Mind': the relative clause takes here the subjunctive, giving a ground. — 12 *yā rånhayən* (pres. inj. 3 pl.: *rah-*) *sravaŋhā vahištāṭ šyaoϑanāṭ marətānō, aēibyō mazdå akā* (acc. pl. n.) *mraoṭ, yōi* .. 'because by (their) doctrine they estrange men from the best doing, doth *M.* make evil known to them, who ..': the relation of *yā* is not accurate; the relative, which we would expect in the nom. pl. m., is probably attracted into the case of *sravaŋhā.* — *urvāxš.-uxtī* 'amid shouts of joi': instrumental of manner § 447, c. — *aēibyō* .. *yāiš grōhmā ašāṭ varatā* (impf. mid. 3 pl.: [2]*var-*) *karapā xšaϑrəmčā īšanąm drujim* '.. by whom *Gr.* and his followers (see note on Y. *30.* 9) are prefered before *Aša*, and *K.* and the dominion of those, who seek after *Drug*': [2]*var-* with abl. 'better like than, prefer' § 478. *Grōhma*: a priest and prophet of the *Daēva*-faith. —*Karpan*: member of the priest-class among the non-*zaraϑuštr*ian Iranians, who hold to the *Daēva*-faith. — 13 *yā xšaϑrā grōhmō hīšasaṭ* ([1]*hant-*) *ačištahyā dəmānē manaŋhō aŋhδuš maraxtārō ahyā yaēčā* .. *jīgərəzaṭ* (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'; *xšaϑrā* terminal accusative § 436;

hīšasaṭ, jīgərəzaṭ injunctive in future sense § 657. House of the most Evil Mind: designation of Hell; in the same sense is used 'House of *Drug*', 'House of the *Daēva*'s'. Cp. Y. *30.* 4, *46.* 11. — *kāmē ϑwahyā mąϑranō dūtīm, yə̄ īš pāṭ darəsāṭ ašahyā* 'in (their) desire for the proclamation of Thy prophet, who will not suffer them to behold the *Aša* (i. e. the paradise)': *kāma-* verbal subst. with accusative § 442; *pāṭ* injunctive in future sense § 657, on the construction see § 473 [1]). — 14 *ahyā* (sc. *mąϑranō*) *grəhmō ā.hōiϑōi* (inf., § 371) *nī kāvayasčīṭ* (§ 34. 3) *xratūš nī dadaṭ* (impf. act. 3 pl.) *varəčāhīčā* (acc. pl. n.) 'for his (the Prophet's) suppression *Gr.* and the *K.* direct their purposes and energies': on (*nī*+) *dā-* with a predicative infinitive see § 704; *dadaṭ* is universal injunctiv § 660. *Kavay-*: member of the warrior-class among the non-*Zaraϑuštr*ian Iranians, wo hold to the *Daēva*-faith. — *hyaṭ vīsəntā* (*vaēs-*) *drəgvantəm avō* (inf., § 373) *hyaṭčā gāuš jaidyāi* (inf., § 371) *mraoī, yə̄ dūraošəm saočayaṭ avō* 'because they are intent (upon this end) to succour the Companion of *Drug* (i. e. *Grəhma*), and that this might be the cry (*hyaṭčā . . mraoī*): the Ox (must be) killed, so that it may incite 'the averter of death' (i. e. *Haoma*, see Y. *9.* 2) 'to help': *vaēs-* 'to mean to . .' with infinitive or object-sentence §§ 695, 759; *jaidyāi* is predicative infinitive § 704; the relative sentence, referring to *gāuš* (nom. sg. m.) stands in a final sense. — 15 *anāiš ā* (see Gl.) *vī.nənāsā* (perf. act. 3 pl.: [1]*nas-*) *karapō tåsčā kəvītåsčā, avāiš aibī, yə̄ng daintī nōiṭ jyātəuš xšayamnəng vasō* 'therefore the *Karpan*'s and the *Kavay*'s have fallen to destruction, even through those, whom they do not allow to live according to their pleasure': (*aibī*+) [1]*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 *Zaraϑuštra*:

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

(α) who he is, (β) will whom he holds, (γ) when he will receive instruction, he answers: (α) he is *Zaraθuštra*, (β) he holds with *Aša* against *Druǵ* and (γ) will never cease listening to instruction. — Third vision (9, 10): *Vohu Manah* asks *Zaraθuštra*, 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 *Zaraθuštra*'s questions and wishes. — Fourth vision (11, 12): *Zaraθuštra* 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 *Zaraθuštra*'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 *Zaraθuštra* 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 aṯ θwā, mazdā, mənghī* (*s*-aor. mid. 1 sg. §§ 98, 99: [1]*man-*) *ahurā* 'I acknowledged Thee to be the Holy one, O *M. Ah.*': cp. Y. *29.* 10. — *aŋhəuš zaθōi* 'at the creation of the Life': i. e. at the creation of the first life, cp. Y. *30.* 4. — *hyaṯ θwā . . darəsəm . ., hyaṯ dā šyaoθanā mīždavaṇ* (acc. pl. n.) *yāčā uxδā akəm akāi vaŋuhīm ašīm vaŋhaovē* (§ 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, xšaθrā, ahmī vohū manaŋhā, yehyā šyaoθanāiš gaēθā ašā frādəntē* 'at the last end of the creation, at which end Thou wilt come with the Holy Spirit, O *M*, and with *Xš.*, at which (Thou wilt come) with *V. M.*, through whose activity house and home are made by *Aša* to flourish': the demonstrative continues the precedent relative clause § 748. — *aēibyō ratūš* ([3]*ratav-*) *sənghaitī* (*saḥ-*) *ārmaitiš θwahyā xratəuš, yəm naēčiš dābayeitī* '*Ārm.* will publish their dooms, (the dooms) of Thy wisdom, which no one can deceive': *aēibyō* is ablative in pregnant sense (origin), depending upon *ratūš*. — 7 *hyaṯ mā vohū pairī.ǰasaṯ manaŋhā* 'when *V. M.* came unto me': *mā* terminal accusative § 436; *vohū manaŋhā* instrumental as subject § 427. — *kaθā ayārə daxšārā fərasayāi dīšā* (*s*-aor. mid. 2 sg.: *daēs-*) *aibī θwāhū gaēθāhū tanušičā* 'by what sign wilt Thou make known the days for the inquiry concerning what is Thine and Thee Thyself?': *kaθā* stands instead

of the instr. sg. of the interrogative pronoun; *tanuš-* used in the sense of the reflexive § 601. — 8 *aṯ hōi aojī*: *Zaraθuštrō paourvīm* 'thereupon said I to him: firstly (I am) *Z.*': firstly, that is to say in answer to the first question. — *haiθyō.dvaēšå*, *hyaṯ isōyā* (pres. opt. mid. 1 sg.: *aēs-*), *drəgvāitē* . . *hyəm* (pres. opt. act. 1 sg.: [1]*ah-*) 'I will be a true enemy of the Companion of *Drug* so well as I may': wishing optative § 651. — *hyaṯ ā būštīš vasasə.-xšaθrahyā dyā* (pres. opt. mid. 1 sg.: [1]*dā-*) 'that I may acquire the future things of the unlimited Kingdom': final sentence with optative § 757. — *yavatā θwā* . . *staomī ufyāćā* (pres. act. 1 sg.: *vaf-*) '(always) so long as I praise Thee and sing of Thee!' — 9 *ahyā fərasəm*: '*kahmāi vīvīduyē* (inf., § 371) *vašī?*' '*aṯ ā θwahmāi āθrē rātąm nəmərhō ašahyā mā* (emph. particle), *yavaṯ isāi* (pres. subj. mid. 1 sg.: *aēs-*) *manyāi*' upon his question: 'for which wilt Thou decide?' [I (i. e. *Zaraθuštra*) 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; [1]*man-* with a genitive-object § 488. — 10 *aṯ tū mōi dāiš* (*s*-aor. act. 2 sg.: *daēs-*) *ašəm*, *hyaṯ mā* (emph. particle) *zaozaomī* (*zav-*) 'let me behold the *Aša*, after that I call': *dāiš* injunctive in imperative sense § 659. — [*Mazdāh* says:] *ārmaitī hačimnō iṯ* (acc. sg. n.: [2]*ay-* pron. dem.) *ārəm* (impf. act. 1 sg.: [1]*ar-*) 'together with *Ārm.* in company with it (the *Aša*) I have come hither'. — *pərəsāčā nå*, *yā tōi əhmā* (impf. act. 1 pl.: [1]*ah-*) *parštā* (inf., § 373) 'ask, what Thou hast to ask of us': [1]*ah-* with an infinitive in the sense of the Latin Gerundive § 694. — *parštəm zī θwā* (instr.) *yaθanā taṯ əmavatąm*, *hyaṯ θwā* (acc.) *xšayąs aēšəm dyāṯ* (pres. opt. act. 3 sg.: [1]*dā-*) *əmavantəm* 'a question of thine is as a question of mighty ones, for whosoever can maketh Thee happy (and) mighty (i. e. for whosoever can fulfil thy wishes, the wishes of the mighty one, desireth to do it)': cp. Yt. 5. 87. — 11 *hyaṯ xšmā* (instr.) *uxδāiš dīdaiθhē* (impf. mid. 1 sg. them.: *dąh-*) *paourvīm* 'when first I was instructed by You in Your sentences': *uxδāiš* instrumental of respect § 453. — *sādrā mōi sąs* (*s*-aor. act. 3 sg.: [2]*sand-*) *mašyaēšū zrazdāitiš taṯ vərəzyeidyāi* (inf., § 371), *hyaṯ mōi mraotā vahištəm* 'shall my confidence: to do that concerning which Thou didst say to me, that it is the best, bring me sorrow from among men?': *zrazdātay-* construed here like the cognate verb with the infinitive instead of (accusative or) objective genitive. — 12 *hyaṯćā mōi mraoš*: *ašəm jasō frāxšnənē* (cp. Y. *29*. 11), *aṯ tū mōi nōiṯ asruštā* (loc. sg.) *pairyaoγžā* (impf. mid. 2 sg.: *aog-*) 'and when Thou didst say unto me: 'thou shalt go unto *Aša*, for to be instructed' then didst Thou not command without that I hearkened': *asruštā* locative of circumstance § 514. — *uzirəidyāi* (inf., § 371), *parā hyaṯ mōi ā.jimaṯ səraošō ašī mązā.rayā hačimnō*, *yā vī ašīš rānōibyā savōi* (acc. du. f.) *vīdāyāṯ* ([1]*dā-*) 'arise and go (i. e. begin thy work of conversion), before my *Sraoša* will come in union with *Ašay* rich in treasure, who will portion unto the two factions benefit and harm as a reward for them': *uzirəidyāi* infinitive as representative of the imperative § 703; *savōi* elliptic 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-

troduction 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 Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν and Bartholomae *Gāϑā*-Übersetzung 57. — 13 *tōm mōi dātā darəgahyā yaoš* (*yav-* n.), *yōm vå naēčiš dārəšt* (*s*-aor. act. 3 sg.: [2]*dar-*) *itē* (inf., § 373), *vairyå štōiš, yā ϑwahmī xšaϑrōi vāčī* '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': *tōm* refers to *kāmahyā*, which is to be supplied in the accusative-form; *yōm* depends upon the infinitive *itē*. — 14 *hyaṯ nā* (*nar-* m.) *fryāi vaēdamnō isvā daidīṯ* (impf. act. 3 sg. § 202: *dā-*) *maibyō, mazdā, tavā rafənō frāxšnənəm hyaṯ ϑwā xšaϑrā ašāṯ haćā frąštā* (impf. mid. 3 sg.: *ąs-*) *uzirəidyāi* (inf., see above) *azā* (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 . . *hyaṯ mā vohū pairī.jasaṯ manaəhā daxšaṯ ušyāi* (inf., § 371) *tūšnā.maitiš vahištā*: . . 'when *V. M.* came unto me, (when) the best *T.* taught me to proclaim: . .': *Tušnā.matay-* (f. 'silent thinking'): an *Ahura*. Probably only an other name for *Ārmatay-*, see note on Y. *30*. 7, Yt. *13*. 3. — *nōiṯ nā* (*nar-* m.) *pourūš* (nom. sg. m.: see Gl. under *parav-*) *drəgvatō* (acc. pl.) *hyāṯ ćixšnušō* (cp. Y. *32*. 8), *aṯ tōi vīspōng angrəng ašaonō ādarə* (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 *pourūš* cp. Yt. *8*. 49. — 16 [*Zaraϑuštra* says:] *aṯ, ahurā, hvō mainyūm zaraϑuštrō vərəntē* ([1]*var-*), *mazdā, yastē čīšćā 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. — *astvaṯ ašəm hyāṯ uštānā aoǰōnghvaṯ* 'may *Aša* be incarnate, full of life and strength': *uštānā aoǰōnghvaṯ* abridged for *uštānavaṯ aoǰōnghvaṯ*. — *ašīm šyaoϑanāiš vohū daidīṯ* (cp. Y. *43*. 14) *manaəhā* (instr. as subject, § 427) '*V. M.* shall assign the lot even according to the deeds': *šyaoϑanāiš* instr. of respect § 453.

Y. XLVI.

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

This *Gāϑā* 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 *kə̄ hvō, yə̄ mā arədrō čōiϑaṯ* (impf. act. 3 sg. them.: *kaēϑ-*) *paouruyō, yaϑā ϑwā zevīštīm uzəmōhī* (*aoz-*) *šyaoϑanōi* . . *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; [2]*ahura-* with locative § 519. Cp. Y. *31.* 8: 'I acknowledged of Thee, o *M.*, within my heart, that Thou art the First and the Last, that Thou art the father of *V. M.* — even when I beheld Thee with mine eyes —, that Thou art the true creator of the *Aša*, that Thou art the Lord of Judgement over the deeds of life'. — *yā tōi ašā* (instr. as subject § 427), *yā ašāi gəuš tašā mraoṯ, išəntī* ([1]*aēš-*) *mā* (emph. particle) *tā tōi vohū manaŋhā* '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 *yə̄ vā* (emph. particle) *mōi nā gənā vā* . . *dāyāṯ aŋhəuš yā tū vōistā vahištā, ašīm ašāi vohū xšaϑrəm manaŋhā* '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 činvatō frafrā* (pres. subj. 1 sg.: [3]*par-*) *pərətūm* 'with all these shall I go before over the Bridge of the Separator'. Bridge of the Separator: an eschatological concept, cp. note on V. *13.* 3. — 11 *xšaϑrāiš yūjən* (impf. act. 3 pl.: *yaog-*) *karapanō kāvayasčā akāiš šyaoϑanāiš ahūm mərəngəidyāi* (inf., § 371) *mašīm* 'the *Karpan*'s and *Kavay*'s accustom men to evil deeds by their dominion, in order to destroy the (second) life': *yaog-* 'accustom to . .' with instr. § 446; on the writing of *mərəngəidyāi* see §§ 210, 35. Cp. Y. *32.* 12, 14. — *karapanō kāvayasčā* . . *yə̄ng xᵛə̄ urvā xvaēčā xraodaṯ daēnā, hyaṯ aibī.gəmən* (aor. act. 3 pl.: *gam-*), *yaϑrā činvatō pərətuš, yavōi vīspāi drūjō dəmānāi astayō* '. . whom their own Soul and their own Self will frighten, when they come thither, where (is) the Bridge of the Separator, they, the comrades in the House of *Drug* for ever and ever': *drūjō dəmānāi astayō* (in apposition to *karapanō kāvayasčā*) lit. 'the comrades for the House of *Drug*'. *Daēnā* (f. 'Self', Personality'): designates the sum of all the psychical and religious parts of man. It continues as a separate existence after his death, finally to be brought with him (or his soul) into Paradise or Hell according to his deserts. — 12 *hyaṯ us ašā* (instr. as subject § 427) *naptyaēšū nafšučā tūrahyā uzjən* (impf. act. 3 sg.: *gam-*) *fryānahyā* . ., *aṯ īš vohū hə̄m aibī.mōist* (*maēϑ-*) *manaŋhā* (instr. as subject), *aēibyō rafəδrāi* (inf., § 371) *mazdå sastē ahurō* 'when *Aša* will come to the grand-children and descendants of *Fryāna*, the *Tūra*, then will *V. M.* receive them (in the Kingdom), (and) *Ah. M.* will vouchsafe them succour at the Fulfilment': *rafəδrāi* infinitive as representative of (future) subjunctive § 703. *Fryāna*, the prince of the *Tūra*'s, an Iranian tribe outside *Vīštāspa*'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 *yə̄* . . *zaraϑuštrəm rādaŋhā*

marətaēšū xšnāuš (nom. sg. m.: [2]*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. — *tōm vō ašā mōhmaidī* (*s*-aor. mid. 1 pl.: [1]*man-*) *huš.haxāim* '(and) we count him (who doth satisfy *Z.*) for a good friend with Your *Aša*'.

Y. XLVIII.

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

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

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

The fith 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 *huxšaθrā xšəntąm* (imp. mid. 3 pl.: *xšāy-*) — *mā nə̄ dušəxšaθrā xšəntā* (impf. mid. 3 pl.) — *vaŋhuyå čistōiš šyaoθanāiš 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. — *yaoždå* (nom. sg. f.) *mašyāi aipī.ząθəm* . ., *gavōi vərəzyātąm* '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. — *tąm* (sz. *gąm*) *nə̄ xvarəθāi fšuyō* (impf. act. 2 sg.: *fšav-*) 'let it (the Ox) become fat for our nurture!': *fšuyō* injunctive in imperative sense § 659. — 6 *hā zī nə̄ hušōiθəmā, hā nə̄ utayūitīm dāṯ təvīšīm vaŋhəuš manaŋhō bərəxδē* (nom. sg. f.: pronominally declined) 'she (*Ārmatay,* especially in her aspect as the godess of earth) hath given us a goodly habitation, steadfastness and strength, she the beloved of the Good Mind': *bərəxδa-* with subjective genitive § 501, see note on Y. *9.* 26. — *aṯ aŋhyāi ašā mazdå urvarå vaxšaṯ ahurō* 'but for him (the Ox) *M. Ah.* did cause the herbs to grow through *Aša*': *vaxšaṯ* is pres. subj. 3 sg. used as impf. § 631. — 7 *nī aēšəmō nī dyātąm* (imp. mid. 3 sg. in passive sense: *dyā-*) 'an end shall be made of the Madness!'. — *paitī rəməm paitī syōdūm* (impf. mid.

2 pl.: *sā-*), *yōi ā vaŋhāuš manaŋhō dīdraγzō.duyē* (pres. mid. 2 pl.: [1]*drang-*) *ašā vyąm, yehyā hiθāuš* (gen. sg.) *na 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 *dīdraγzō.duyē* see § 36. 1. *nā spəntō* 'the holy man' (sing. in collective sense): cp. Y. *51.* 21 *ārmatōiš nā spəntō* 'through piety doth a man become holy'.

10 *kadā . . mąnarōiš narō vīsəntē* (*s*-aor. subj. mid. 3 pl.: [1]*vaēd-*) 'when will the Men of War learn to understand the message (of the Prophet)?': for the future sense of *vīsənte* cp. Y. *29.* 4. The members of the second or warrior caste (see note on Yt. *5.* 86, Y. *29.* 6) are called 'Man of War' (*nar-*) or 'Nobleman' (*xᵛaētav-*). — *kadā aǰən* (impf. act. 2 sg.: *gan-*) *mūθrəm ahyā madahyā, yā angrayā* (adv.) *karapanō urūpayeintī yāčā xratū dušəxšaθrā daħyunąm* '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 *Zaraθuštra* attacks chiefly because of the orgiastic festivals, in which the *Haoma*-cult culminated. *Zaraθuštra*'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 *ārmaitiš . . hušəitiš vāstravaitī*: cp. note on Y. *30.* 7. — *kōi drəgvō.dəbīš xrūrāiš rāmąm dåntē* (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 vaŋhāuš ǰimaṯ manaŋhō čištiš* '(who are) they, to whom the knowledge of the Good Mind will come?': *kəng* terminal accusative § 436. — 12 *aṯ tōi aŋhən saošyantō daħyunąm yōi xšnūm, vohū manaŋhā* (instr. as voc. § 427), *haćånte šyaoθanāiš, 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 *Zaraθuštra* to himself, when it is employed in the singular, in the plural to the chief supporters of his teaching, who stand by his side at the closing work, i. e. stand by him to fulfil the work of salvation which has been undertaken, and to bring the transformation of things to pass. Cp. note on Y. *9.* 2.

Y. LI.

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

Section I (1—7).

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

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

Section III (16—19).

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

1 *vohū xšaθrəm* . . *bāgəm* . . *vīdīšəmnāi* (part. mid. *s*-aor.: *dā*) *īžāčīṯ ašā* (instr. as subject § 427) *antarə.čaraitī* ([1]*kar-*) *śyaoθanāiš* . . *vahištəm* 'the Good Kingdom will *Aša* cause to be the portion unto him, who in his works with zeal performeth that which is best': *īžā-* instrumental of manner § 447. — *taṯ nə nūčīṯ 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 possesion) of *Aša* and in thine (possession), O *Ārm.*': *və* . . *ašāi yečā* (nom. sg. f.) *taibyāčā* . . *ištōiš xšaθrəm* probably instead of *və* . . *ahyāsčā, 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 manaŋhā vahmāi dāidī savaŋhō* 'grant Thou through *V. M.* Your (kingdom) of Benefit unto him, who prayeth (unto You)'. — 3 *ā.və gəuš.ā* (§ 36. 1) *hāmyantū* ([1]*ay-*), *yōi və śyaoθanāiš sārəntē* ([1]*sar-*), *ahurō ašā, hizvā uxδāiš vaŋhəuš manaŋhō* '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 axštaṯ* (impf.-inj. act. 3 sg.: *stā-*) 'where is recompense made for the sorrow, where are forgivenesses given?': that is to say 'where is recompense made for the sorrow, which has been undergone, where is forgiveness given for the sorrow, which has been practised'; *ā* with genitive (instead of ablative) § 528. — *kuθrā yasō hyən ašəm* 'where will they receive the *Aša*?': *yas-* verb. adjective with accusative § 442; *hyən* as representative of the (future) subjunctive § 652. — *kū spəntā ārmaitiš? kuθrā manō vahištəm?* 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 pərəsąs* 'concerning all these matters do I ask': on the periphrastic use of the present participle with [1]*ah-* (here omitted) see § 671. — *yaθā ašāṯ hačā gąm vīdaṯ* ([2]*vaēd-*) *vāstryō śyaoθanāiš ərəšvō hąs huxratuš nəmaŋhā* (nom. sg. m.), *yə dāθaēibyō ərəš.ratūm xšayąs ašivå čištā* ([2]*kaēš-*) '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 *yə̄ vahyō vaŋhəuš dazdē* (*dā-*), *yasčā hōi vārāi rādaṯ, ahurō xšaθrā mazdå — aṯ ahmāi akāṯ ašyō, yə̄ hōi nōiṯ vīdāitī* — (unto him:), who ever through his Kingdom causeth what is better than good to be his, who doeth his will, (even) *Ah. M.* — but what is more evil than evil to be his, who is not complaisant unto him —': the correlative of the indefinite relative (*yasčā*) is absorbed § 737; *vaŋhəuš, akāṯ* ablativus comparationis §§ 481, 472. — 7 *dāidī mōi . . təvīšī utayūitī manaŋhā vohū sənŋhē* 'grant me strength and steadfastness at (the time of) the judgement': see note on Y. *31.* 2. — 16 *tąm kavā vīštāspō magahyā xšaθrā nąsaṯ* (plusquamperf. 3 sg. § 643: ^{2}*nas-*) — *vaŋhəuš padəbīš* (see Gl. under *pantay-*) *manaŋhō — yąm čistīm ašā mantā spəntō mazdå 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 *Zaraθuštra*, see note on Yt. *5.* 98. — *aθā nə sazdyāi* (inf., § 371) *uštā* 'thus shall it be fulfilled according to our will!': *sazdyāi* infinitive as representative of the imperative § 703. — 17 *bərəxδąm mōi fərašaoštrō hvō.gvō daēdōišt* (impf. act. 3 sg.: *daēs-*) *kəhrpəm daēnayāi vaŋhuyāi yąm hōi išyąm dātū xšayąs mazdå 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*': *kəhrpəm . . yąm išyąm . .* 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 *Zaraθuštra*, whom he gave his daughter in marriage. See note on Yt. *5.* 98. Tradition states, that *Zaraθuštra* was thrice married. The names of the first wife and of the second are not preserved. By the first, or privileged wife, the Prophet had one son and three daughters. One of the daughters *Pouručistā* was married to *J̌āmāspa* (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 millenial prophets *Uxšyaṯ.ərəta, Uxšyaṯ.nəmah*, and the Messiah, *Saošyant*, see note on Yt. *13.* 62. Cp. Jackson Zoroaster 20 seq. — 18 *tąm čistīm dəǰāmāspō hvō.gvō ištōiš xᵛarənå ašā vərəntē* (pres. mid. 3 sg.: ^{2}*var-*), *taṯ xšaθrəm manaŋhō vaŋhəuš vīdō* (nom. pl. m.: *vīd-* adj.) 'J̌āmāspa *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 *ištōiš* depending upon *xᵛarənah-*, which is found with instrumental in Yt. *14.* 41. *Dəǰāmāspa*, written instead of *J̌āmāspa* § 61: a rich nobleman of the *Hvōgva*-family, brother of *Frašaoštra*, see note on Yt. *5.* 68. — *taṯ mōi dāidī, ahurā, hyaṯ, mazdā, rapən tavā* 'this do Thou for me, O *Ah.*, that they may have in Thee, O *M.*, a strong support': *hyaṯ . . rapən* object sentence with injunctive § 759. — 19 *hvō taṯ nā, maidyōi.-mərəhā spitamā, ahmāi* (reflexive, § 568) *dazdē daēnayā vaēdəmnō*: . . 'this

man here, o *M. Sp.*, hath purposed doing that after having comprehended it in his heart: . . *hvō* . . *nā* 'this man here', equivalent to 'thou'. *Maidyōi.-mårəha*: a Helper, who is chiefly operative as teacher, sprung like *Zaraθuštra* from the *Spitama*-family, known therefore as *Maidyōi.mårəha Spitāma.* — *yō ahūm išasąs* ([1]*aēš-*) *aibī*, *mazdå dātā* (instr.) *mraoṯ gayehyā šyaoθanāiš 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 (*išasąs*) cp. Y. *51.* 5.

Y. LIII.

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

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

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

1 [*Zaraθuštra* says:] *vahištā īštiš srāvī zaraθuštrahē* . .: *yezī hōi dāṯ āyaptā* . . *ahurō* . . *yavōi vīspāi ā hvərəhəvīm* '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 *yezī* is used to give the contents

of *āyaptā*. The Prophet speaks of himself throughout this *Gāθā* in the third person. — *yaēčā hōi dabən* ([2]*dab-*: or miswritten for *dadən?*) *saškənčā* ([1]*sak-*) *daēnayå vəŋhuyå uxδā šyaoθanāčā* 'and (so also to those), who exercise themselves in the words and works of his goodly faith and mark them': the correlative is to be supplied in the dative pl., depending upon *dāṯ*. — 2 *aṯčā hōi sčantū* (*hak-*) . . *xšnūm* . . *yasnąsčā* . . *vīštāspō zaraθuštriš spitāmō fərašaoštrasčā dåŋhō* (nom. pl. m.: [2]*dā-* adj.) *ərəzūš paθō yąm daēnąm ahurō saošyantō dadāṯ* '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': *yąm daēnąm* incorporation of the antecedent § 738. The son, whom *Z.* had by his first wife (see note on Y. *51.* 17), is *Isaṯ.vāstra*, as we find out from Yt. *13.* 98. — 3 *təmčā tū, pouručistā haēčaṯ.aspānā spitāmī, yezivī dugədrąm zaraθuštrahē, vəŋhəuš paityāstīm manəŋhō ašahyā mazdåsčā taibyō dāṯ sarəm* 'and this man (*J̌āmāspa*) he (*Zaraθuštra*) 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. *Haēčaṯ.aspa* is *Zaraθuštra*'s great-grandfather; and *Spitāma* is the heros eponymus of the family, whence the Prophet's appellative *Zaraθuštra Spitama* '*Zaraθuštra* the *Spitam*id'. See Jackson Zor. 17 seq. — *aθā həm fərašvā* (*fras-*) *θwā xraθwā* '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 [*J̌āmāspa* says:] *təm zī vō spərədā nīvarānī, yā fəδrōi* (*pitar-* m.) *vīdāṯ* ([3]*vaēd-*) *paiθyaēčā vāstryaēibyō aṯčā 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. — *manəŋhō vəŋhəuš xᵛənvaṯ həŋhuš məm bəəduš mazdå dadāṯ ahurō daēnayāi vəŋhuyāi* . . 'and for her good Self will *M. Ah.* grant her the glorious prise of the Good Mind': *məm bəəduš* is corrupt. — 5 [*Zaraθuštra* says:] *sāxvənī vazyamnābyō kainibyō mraomī xšmaibyāčā vadəmnō* 'to the maidens who are being given in marriage and unto you (the bridegrooms) do I make teachings known, exhorting you'. — *mənčā ī* (acc. pl. n.: [2]*ay-* dem. pron.) *mązdazdūm* (impf. mid. 2 pl.: *mand-*) *vaēdō.dūm* ([1]*vaēd-*) *daēnābīš abyastā ahūm yə vəŋhəuš manəŋhō* '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 synomymous compound verbs *mązdā-* (see note on Y. *9.* 31) and *zrazdā-* and formed on the model of these verbs. — *ašā vō anyō ainīm vīvənghatū* ([1]*van-*) 'each one you shall (seek to) outdo the other in righteous doing': *ašā* instrumental of respect § 453. — 6 *iθā ī* (emph. particle) *haiθyā* (adv.) 'verily thus it is'. — *drūǰō hačā rāθəmō* (loc. sg. instead of *rāθəmōi*, because a word beginning with *y* follows § 179. 7) *yəmə* (i. e. *yəm* acc. sg. m. § 34. 2) *spašuθā* (pres. act. 3 pl., probably instead *spašnuθā* : *spas-*) *frāidīm*, [*drūǰō*] *āyesē* (pres. mid. 3 sg.: *yās-*) [*hōiš piθā*] *tanvō parā* 'the joy, which ye behold upon

the Follower of *Drug*, will be taken away from his person: incorporation of the antecedent § 738; *rāϑəma-* 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, nąsaṯ* (plusquamperf. act. 3 sg.: [1]*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 *aṯčā vō mīždəm aəhaṯ ahyā magahyā — yavaṯ āžuš zrazdištō būnōi haxtayå* (gen. sg.: *haxt-* n.) — *paračā mraočąs aorāčā yaϑrā mainyuš drəgvatō anąsaṯ 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': *haxtayå* is a new formation on the basis of the nom. du. (*haxti*), cp. Bartholomae Wb. 1745. — *ivīzayaϑā* (pres. act. 2 pl.: *zāy-*) *magəm təm, aṯ vō vayōi aəhaitī 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 *ivīzayaϑā* instead of *vīzayaϑā*. — 8 *huxšaϑrāiš jənərąm xrūnərąmčā rāmąmčā āiš dadātū šyeitibyō* (part. pres. act.: *šyā-*) *vīžibyō* 'he (*Mazdāh*, see below) (shall cause them) murder and bloodshed by means of good rulers and so shall give peace from them to the joiful villages': *āiš* instrumental of separation § 446, cp. Y. *48.* 11. — *īratū* ([1]*ar-*) *īš dvafšō hvō dərəzā mərəiϑyaoš mazištō* 'he shall bring torment upon them, he who is the greatest, and (lit. with) the fetters of death': he i. e. *Mazdāh*, cp. Y. *45.* 6: 'I will speak of him, who is the greatest of all . . May *Mazdāh* hearken . .'. — 9 *dužvarənāiš vaēšō rāsti* (*rāϑ-*) 'to the man of false belief belongeth the place of corruption'. — *tōi narəpīš* (acc. sg. n.) *arəjīš aēšasā dājīṯ.arətā pəšō.tanvō* —: *kū* . . *ahurō, yō īš jyātəuš həmiϑyāṯ* (*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 jasāmaidē, mazdā ahurā, ϑwā ϑwā mainyū spəništā, yō ā axtiš ahmāi, yəm axtoyōi dåəhē* 'on account

(or 'concerning') the activity of this Fire and on account of Thy Holiest Spirit, we first come near to Thee, O *Ah. M.*, who preparest (lit. art.) torment for him, for whom Thou purposest to prepare torment': *vərəzənā* 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 nå yātāyā paitī.jamyå, ātarə mazdå ahurahyā, urvāzištahyā urvāzyā nąmištahyā nəmaəhā nå maziśtāi yåəhąm paitī.jamyå* 'as the most blissful come Thou toward us . ., O Fire, son of *Ah. M.*; with the bliss of the most blissful, with the reverence of the most reverential come Thou toward us to the greatest of the decisions': *hvō* refers to *paitī.jamyå* the subject of which is understood § 571; *yātāyā* is obscure, see Bartholomae Wb. 1284. *maziśtāi yåəhąm*: 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 *ātarś vōi* (inf., see Bartholomae Wb. 1427) *mazdå . . ahī* 'as Fire Thou art the joy of *M.*': on [1]*ah-* with final infinitive see § 704. — *hyaṯ vā* (emph. particle) *tōi nāmanąm vāziśtəm, ātarə . ., tā ϑwā pairijasāmaidē* 'that one of Thy names, O *A.*, is the most propitious, with that name (on our lips) we will come near to Thee': the fire has according to Y. *17.* 11 five names, to which the five kinds of fire in the later theology correspond: *bərəzisavah-* 'that, which gives great benefit' — the fire of the daily use, which only consumes meat and not water; *vohū.fryāna-* 'that which loves the good' — the fire, which abides in the bodies of men and beests, 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; *spəniśta-* 'the most holy' — the fire, which burns in paradise before *Ah. M.* See Bd. *17.* 1 seq., Zs. *11.* 1. — 6 *sraēśtąm aṯ tōi kəhrpəm kəhrpąm āvaēdayamahī, mazdā ahurā, imā raoćå barəziśtəm barəzimanąm avaṯ, yāṯ hvarə avāćī* 'we account Thee the most beautiful shape of shapes: the lights here and that which is the highest of all things, which are high, called the sun': for the antithesis of *ima-* and *ava-* see § 567. Cp. V. 2. 40: *xvaδātaća raoćå stiδātaća* 'there are eternal lights and transient lights'. The Commentary has here the following Avesta quotation: *vīspa anaγra raoćå usća us.raoćayeiti vīspa stiδāta raoćå aora āraoćayeiti antarāṯ* 'all eternal lights shine above, all transient lights shine below'. *imā raoćå* 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 *Mihr 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* ([1]*a-*, pron. dem.) *aṯ paitī adāhū, mazdā ahurā, mazdąmćā* (acc.

sg. with transition to the *ā*-declension: *mazdāh-* n.) *būiričā kərəšvā* ([1]*kar-*) *rāitī* (instr. sg.: [2]*rātay-*) *tōi xrapaitī ahmaṯ hyaṯ aibī, hyaṯ mīždəm mavaiθəm fradadāθā daēnābyō* 'at these allotments (see note on Y. *30.* 7), O *M. Ah.*, think upon that and fulfil it, (that) which is our request, through the granting (of that), which Thou hast ordained unto the *Daēnā*'s (see note on Y. *46.* 11 and introduction to Yt. *13*) for the reward unto such as I': in *mazdąmčā . . kərəšvā . . xrapaitī ahmaṯ hyaṯ aibī* the relative sentence is the object of [1]*kar-*, which forms a single phrase with the accusative *mazdąm* (see § 438 β and note on Y. *9.* 28); in *būiričā . . kərəšvā . . xrapaitī ahmaṯ hyaṯ aibī* the relative sentence is one of the two accusatives depending of [1]*kar-* as verb of making, *būiri-čā* being the other and agreeing with *hyaṯ*. *rāitī tōi . . hyaṯ mīždəm mavaiθəm fradadāθā daēnābyō* absorption of the correlative § 737; *mavaiθəm* refers either to *Zaraθustra* (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) *nə̄ dāidī ahmāičā ahuyē manaŋhyāičā taṯ* (adv.) *ahyā, yā taṯ upā.jamyāmā: tavačā haxəmā ašaŋhyāčā vīspāi 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 aṯ nərąš* (*nar-* m.) . . *ašāunō* (acc. pl.) *ašačinəŋhō, aidyūš vāstryəng darəgāi . . haxmainē, ahmaibyā ahmā.rafənəŋhō* 'cause, (that) the noblemen believe in the *Aša* and seek after him, that the husbandmen become fitted for continuous companionship, (but) for us [the priests] (that they both) may be faithfully submissive to us': see note on Y. *29.* 6, *48.* 10. — 4 *aθā xᵛaētūš* (nom. sg., collective) *aθā vərəzənā* (nom. pl. n.) *aθā haxəmąm ŋyāṯ* (§ 619), *yāiš hiščamaidē* (*hak-*), *aθā və̄ utā ŋyāmā, mazdā ahurā, ašavanō ərəšyā ištəm* ([1]*aēš-*) *rāitī* (inf., § 372) 'thus may the noblemen, thus may the husbandmen, thus may the priests, with whom we are in union, induce You (i. e. to the gods) thus may we all, o *Ah. M.*, as followers of *Aša* (and) righteous ones induce You to grant us, (what) we desire': on [1]*ah-* with (the dative and) the predicative infinitive see § 699.

Glossary and Index.

Order of letters for Glossary.

a ā ə,ə̄ e,ē o,ō å ą i,ī u,ū k g,γ x č ǰ t d,δ ϑ ţ p b,w
f ɲə ńə n m y v r,hr (ⁱrĭ-,ᵘrŭ-) s z š ž h ħ xᵛ.

a.

[1]*a*, *ă* prep., postpos. and vbl. prefix, see under *ā*.

[2]*a-*, *ə-*, g. *ə̄-* (skt. *a-*) neg. prefix 'un-', see also *an-*, *ana-*.

[1]*a-* pron. dem. (skt. *a-*) 'this; this here, this now; this my, this our'. Dcln. § 397.

g. [2]*a-* pron. ident. 'myself, thouself, himself', only nom. sg. *ə̄*.

y. *aēta-* pron. dem. (skt. *etá-*) 'this; this here, this now'. Dcln. § 397.

y. *aētaδa* adv 'here, there; then, thus; thereupon'.

y. *aētavant-* adj. (skt. *etávant-*) 'so much, so great, so many', only neutr., *aētavaitya* (loc. sg.) adv. 'thus'.

y. *aēϑra.patay-* sb. m. 'teacher'.

aēn- vb. (skt *inóti*), pres. *inav-*: 'to injure, to offend, to do violence to'.

y. *aēnaŋhaiti*: see under *aēnahya-*.

g. (y.) [1]*aēnah-* sb n. (skt. *énas-*) 'violence; work of mischief, crime, outrage.

g. [2]*aēnah-* adj. 'worker of mischief'.

y. *aēnahya-* (written *aēnaŋha-*, § 100. 4) denom. pres. 'to offer violence to, to use force with'.

y. *aēnahvant-* adj. 'doing violence to (loc.)'.

aēm: see under *ayə̄m*.

aēvă adv. (skt. *evá*) 'so, thus'.

aēva-, y. *ōiva* (only acc. sg. m., n. *ōim*) num. 'one; only, single'.

y. *aēvaδa* 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*, *īśe*, *īśānáḥ*), pres. *is-*: only mid. 'to be master of, to rule over; to be able; to be obliged to'.

y. *aēsma-* sb. m. (cp. skt. *indhaté*) pl. and sg. collect. 'fire wood, fuel'.

y. *aēsmō.zasta-* adj. 'having fire-wood in the hand'.

y. *aēza-* adj. (from *āz-* vb.; skt. *ehá-*) 'desiring, wishing'.

y. *aēzah-* sb. n. (skt. *éhas-*) 'wish, desire'.

y. [1]*aēš-* vb. (skt. *iṣati*, *icchati*, *eṣiṣyati*, *eṣayati*; *iṣṭáḥ*), pres. *iša-*; *isa-*; *išasa-*; *aēšaya-*; fut. *aēšya-*; perf. ptcpl. pass. *išta-*: 'to seek for; to desire; to wish to hear; to demand'. With *aibī* 'to strive for (acc.)', with *upa* 'to perceive', with *paitĭ* 'to observe, to perceive', with *pairi* 'to search for'.

[2]*aēš-* vb. (skt. *īṣate*, *iṣyati*), pres. *išya-*: 'to drive'. With *frā* 'to drive, to turn to flight'.

[1]*aēša-* adj. 'efficient, effectual; influential; having the (desired) effect, happy'.

[2]*aēša-* pron. dem. (skt. *eṣá*, *eṣáḥ*) 'this here, this now, this my, this our'. Dcln. § 397.

g. *aēšasa-* adj. 'setting out to (acc.)'.

y. *aēšma-*, y. g. *aēšəma-* sb. m. 'madness'; name of a *Daēva*.

y. *aoe*: see under [1]*ava-*.

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 *pairī* 'to command'.

y. *aogar-* sb. n. (cp. *aojah-*) 'strength'.

g. (y.) *aogah-* sb. n. (cp. *aojah-*) 'strength'.

y. *aoxtō.nāman-* adj. 'wherein the name (of the invocated god) is especially named' (of prayers).

aojah- sb. n. (skt. *ójas-*) 'strength'.

aojahvant- adj. (skt. *ójasvant-*) 'strong'.

g. *aojōi* inf. (cp. skt. *ū́hati* 'he moves') 'to practise'.

aojišta- adj. (superl. of *uγra-*; ai. *ójiṣṭha-*) 'strongest, very strong'.

g. *aojya-* adj. (fut. ptcpl. pass. of *aog-* vb.) 'worthy of praise'.

y. *aojyah-* adj. (compar. of *uγra-*; skt. *ójīyas-*) 'stronger'.

y. *aota-* adj. (cp. *aodar-* sb. n. 'coldness', skt. *ū́dhar-*) 'cold'; sb. n. 'coldness, frigidity'.

y. *aoϑra-* sb. n. 'shoe, boot'.

aoră adv. (instr. sg. of **aora-* adj., compar. of *avă*; cp. skt. *ávara-* 'inferior') 'down, downwards'.

g. *aoz-* vb. (skt. *ū́hati* '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. *áka-*) 'bad, evil, wicked'.
y. *a-karana-* adj. 'boundless' (of the time).
y. *a-karšta-* adj. (perf. ptcpl. pass. of *karš-* vb. 'to plough'; skt. *akṛṣṭa-*) 'uncultivated'.
y. *akō.dā-* adj. 'producing evil'.
y. *aγa-* adj. (skt. *aghá-* adj.) 'bad, evil, wicked'.
g. *a-gušta-* adj. (perf. ptcpl. pass. of *gaoš-* vb. 'to hear') 'not (to be) heard, bitter to hear'.
y. *a-γrū-* adj. (lit. 'not pregnant' from **garav-* 'heavy'; skt. *a-grū́-*) only fem. 'single, unmarried' (of maidens).
axtay- sb. m. 'suffering, pain, torment, illness'.
y. *axtya-* sb. m., name of a wizard.
ačišta- adj. (superl. of *aka-*) 'most evil, most wicked, worst'.
y. *a-ǰastay-* (from *gad-* vb.) 'non-entreaty'.
y. *a-ǰiδyamna-* adj. (pres. ptcpl. mid. of *gad-* vb.) 'unasked'.
y. *a-ǰyamna-* adj. 'inexhaustible, never-failing'.
g. *a-ǰyātay-* sb. f. 'not-life'.
y. *a-tanu.pərəϑa-* sb. m. 'non-*tanu.-pərəϑa*'.
y. *atāra-* adj. (compar. of [1]*a-*) 'this of the two'.
y. *ad-* vb. (skt. *áha* perf.) pres. *aδaya-*; (iter.) *ādaya-*; aor. pass. *āiδi*: 'to say'; pass. 'to be called' with two nom. With *paiti* 'to answer'.
y. *aδa*, g. *adā* adv. (skt. *ádhā*) 'then; and, also; so'.
y. *a-daēvayasna-* adj. 'who is not a worshipper of the *Daēva*'s'.
y. *a-δaoyamna-* adj. (pres. ptcpl. mid. from [1]*dab-* vb.) 'who cannot be deceived, infallible'.
y. *aδav-* sb. f. 'rivulet'.
y. *aδairi* prep. (cp. skt. *ádhara-* adj.) with acc. 'under, below'.
y. *aδairi.zəma-* adj. 'being under the earth, residing under the earth'.
y. *a-dahma-* adj. 'non-*dahma*'.
g. *a-dā-*, y. *a-δā-* sb. f. n.: see under *ādā-*.
y. [1]*aδāṯ* adv. 'then, afterwards'.
y. [2]*aδāṯ* [Yt. *10.* 13] adv. 'from there, from that point'.
y. *a-dərətō.ṯkaēša-* adj. 'not esteeming the teacher'.
y. *aδka-* sb. m. (skt. *átka-*) 'mantle'.
y. *a-δbišta-*, *a-ṯbišta-* adj. 'not infested, not injured'.
g. *aidy-ū-* adj. (from *av-* vb. 'to help', skt. *ávati*) 'fit, fitted'.
g. *a-dvaēšah-* adj. 'without harm'.
g. *advan-*, y. *aδwan-* sb. m. (skt. *ádhvan-*) 'way, path'.
aϑā adv. (skt. *áthā*) 'so, thus; therefore; and'.
y. *aϑaurvan-*, *aϑaurun-*, *āϑravan-* sb. m. (skt. *átharvan-*) 'priest'.
y. *aϑā ratuš*: quotes the prayer Y. 27. 13 from the second paragraph.
y. *a-iϑyaǰah-*, *a-iϑyeǰah-* adj. 'not endangered'.
y. *a-iϑyeǰahvant-* adj. 'not endangered'.
aϑrā adv. (skt. *átrā*) 'here; there'.
aṯ particle 'then; but; and'.
g. *aṯ-čā* particle 'and then, and'.
aṯ-čīṯ particle 'then; however; but'.
aṯbišta-: see under *aδbišta-*.
g. *aṯ zī* particle 'for'.
ap- vb. (skt. *prā́pat*, *prā́peyam*), pres. *apaya-*: 'to reach, overtake; to partake of (acc.); to observe; to cope with (acc.); to come up'. With *paiti* or with *frā* 'to come to (*avi* with acc.)'.
ap- sb. f. 'water': see under *āp-*.
apā vbl. prefix (skr. *ápa*).
y. *apaoša-* sb. m. (**apa-uša-* lit. 'drying up', cp. *aoša-* sb.) name of a *Daēva*.
y. *apa-kava-* adj. 'humpbacked'.
y. *apa-γžāra-* sb. m. 'outlet'.
y. *apa.xraosaka-* adj. (from *xraos-* vb.) 'slanderous'.
y. *apa.xšaϑra-* adj. 'dethroned'.
y. *a-paiti.ərəta-* adj. (from [1]*ar-* vb.) 'unhindered, in a continuous course'.
y. *a-paitita-* adj. 'not settled'.
y. *a-paiti.busti* adv. (from *baod-* vb.) 'without being perceived'.
y. *apa.dis-* adj.: obscure.
y. *apana-* sb. m. (skt. *apāná-*) 'expiring'.
y. *apanō.təma-* 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-yeitī* inf. (from *yam-* vb.) 'to hinder from (with two acc.)'.
apara- adj. (compar. of *apa*; cp. skr. *ápara-* adj.) 'posterior; the one (who is) behind; the second; the future'. *aparaṃ* (acc. sg. f.) adv. 'behind, on the other side of (gen.)'.

y. *a-para.iriϑyant-* adj. 'not dying'.
y. *a-pairi.āϑra-* adj. (from *āϑ-* vb.) 'imperishable'.
y. *apa.skaraka-* adj. 'scornful'.
y. *apa.stanah-* adj.: obscure.
y. *apaša* adv.: see under *apǎnk-*.
y. *apaši* (nom. sg. f.): see under *apǎnk-*.
y. *apāxtara-*, *apāxəδra-* adj. (compar. of *apǎnk-*) 'northern'.
y. *a-pātar-* sb. m. 'protector'.
y. *apāvaya-* sb. m. (cpd. *ava* + **āvaya-* 'without testicles, castrated'?), name of a sickness or a defect.
apəma, g. *apəma-* adj. (superl. of *apa*; skt. *apamá-*) 'last'; *apəməm* adv. 'at last, at the end of all things'.
y. *a-pərənāyav-* adj. 'underage, minor'.
y. *ape* prep. with acc. 'after'.
g. *apō* vbl. prefix.
y. *apǎnk-* adj., f. *apaší-* (derived from *apa*; skt. *ápāṅk-*) 'turned back-(wards)'; *apaša* (instr. sg.) adv. 'back(wards)'.
y. *apąm* adv. 'hereafter, henceforth'.
aipī (skt. *ápi*) adv. 'and, also; afterwards; even, very'; prep. with acc. 'over; by'. Vbl. prefix.
y. *aipi.jaiti* inf. (from *gan-* vb.) 'to smite'.
g. *aipī tāiš* adv. (lit. 'after these [things]') 'hereafter'.
y. *a-pipyūší-* adj., only fem. 'not giving suck'.
g. *aipī.ząϑa* sb. n. 'the future birth'.
y. *aipi.šūtay-* sb. f. 'displacement'.
y. [1]*a-puϑra-* adj. 'childless'.
y. [2]*a-puϑrā-* adj., only fem. 'who (newly) has born'.
y. *apuϑrō.zanā-* adj., only fem. (from [1]*zan-* vb.) 'sterile'.
y. *a-puyant-* adj. (pres. ptcpl. act. from *pav-* vb.) 'not rotting, not putrefying'.
y. *aipy-ūxδay-* sb. f. (from *vak-* vb.) 'insertion of words'.
g. (y.) *aibī*, y. *aiwi* (skt. *abhí*) 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.γžārəm* absol. (from *γžar-* vb.) 'flowing along'.
y. *aiwi.xšōiϑne* inf. (from *šay-* vb.) 'to be a dwelling for . . .'.
y. *aibi-jarətar-* sb. m. (from [2]*gar-* vb.) 'praiser'.
y. *aiwitara-* adj. 'foreign'.
y. *aiwitō* prep. (skt. *abhítaḥ*) with acc. 'around, round about'.
y. *aiwi-δātay-* sb. f. 'word'.
y. *aiwiδātō.tarštay-* adj. 'horrifying'.
g. *aibī.dərəštay-* sb. f. (from *darəs-* vb.; skt. *dṛṣṭay-*) 'sight, aspect'.
y. *aiwi.draoxδa-* adj. (perf. ptcpl. pass. of *draog-* vb.) 'to be deceived'.
y. *aiwi.ϑāy-* adj. 'troubling about (gen.)'.
y. *aiwi-ϑūra-* adj. 'very victorious'.
g. *aibī.bairišta-* adj. 'most advantageous, useful'.
y. *aiwi.nītay-* sb. f. (from *nay-* vb.; skt. *nītay-*) 'bringing on'.
y. *aiwi.vanyah-* adj. (compar.; skt. *vánīyas-*) 'overcoming'.
y. *aiwi.varatay-* sb. f. (from [3]*var-* vb.) 'waving over'.
y. *aibiz-* adj. (cpd. *aibi* + **iz-*, from *āz-* vb.) 'wishing, desiring' (with gen.).
y. *aiwi.šaētan-* sb. m. (from *šay-* vb.) 'inhabitant'.
y. *aiwi-šasta* inf. (from [1]*had-* vb.) 'to mount (a horse)'.
y. *aiwi-šitəe* inf. (from *šay-*) 'to inhabit'.
y. *aiwištay-* sb. f. (from [1]*ah-* vb.) 'study'.
y. *aiwiš.xᵛarəϑa* adj. 'drinkable'.
y. *abda-* adj. 'wonderful, excellent'.
y. *abdō.təma-* adj. (superl. of *abda-*) 'the most excellent'.
g. *abyastay-* sb. f. (cpd. *aibi* + **yastay*, from *yat-* vb.) 'zealous striving' (with acc.).
y. *aiwy-āxštar-* sb. m. (from *āxš-* vb.) 'overseer, guardian'.
y. *aiwy-āxštrāi* inf. 'to watch over' (with acc.).
y. *aiwyāma-* adj. 'exceedingly strong'.
y. *aiwyāvah-* sb. n. (cpd. *aiwi* + [2]*avah-*?) 'assistance, help, succour'.
y. *aiwyǎnhana-* sb. n. (cpd. *aiwi* + **yǎnhana-*, from [1]*yāh-* vb.) 'girdle',
y. *awra-* sb. n. (skt. *abhrá-*) 'cloud; rain, shower of rain'.
y. *awž-dāta-* adj. 'laid in the water, lying in the water'.
y. *awždānvan-* sb. m., name of a water.
y. *a-fraoxšayant-* adj. (pres. ptcpl. act. from [1]*vaxš-* vb.) 'not growing up'.
y. *a-frakatak-* adj. (from *tak-* vb.) 'not running forward (out of the hiding-place)'.
y. *a-frakaδavata-* adj. (cp. skr. *dhūnóti* 'he shakes') 'not movable'.
y. *a-frajyamna-* adj. 'inexhaustible'.
y. *a-frataṭ.kušī-* adj. (**taṭ.kvah-* perf. ptcpl. act. of *tak-* vb.) fem. 'not flowing forward'.
y. *a-fra-patāi* inf. (from *pat-* vb.) 'to come along' (in *daēvic* manner).
y. *a-framarəntī-* sb. f. (from [2]*mar-* vb.) 'non-recitation'.

y. *afrasāhvant-* adj. 'complying with a p.'s wish' (with dat.).
y. *a-frazantay-* adj. 'childless'.
y. *a-fraśīmant-* adj. 'not proceeding, not moving forward'.
y. *a-friθyant-* adj. (pres. ptcpl. act. from *fraēθ-* vb.) 'not putrefying'.
y. *afsman-* sb. n. 'line' (of the *Gāθā*'s).
y. *afsmainivaṇ* adv. 'line by line'.
y. *afša-* sb. m. (pl.) 'loss'.
y. *afš.ciθra-* adj. 'containing the seed of the waters'.
y. *aŋra-*, g. *angra-* adj. 'hostile, fiend; evil'.
y. *aŋrō.mainyav-* adj. 'creature of the Evil Spirit'.
y. *aŋrō.mainyava-* adj. 'creature of the Evil Spirit'.
y. *a-ŋhaošəmna-* adj. (pres. ptcpl. mid. from **haoš-* vb., cp. skt. *śúṣyati*) 'not drying up'.
y. *a-ŋhaiθya-* adj. (skt. *asatyá-*) 'untrue'.
aŋhav-, *ahu-* sb. m. (from [1]*ah-* vb.; skt. *ásav-*) 'being, existence, life; place of the existence; world; mankind; community'.
y. *a-ŋhavana-* sb. m. 'pestle'.
y. *aŋhuća* [V. 2. 43]: see under *ahū-*.
y. *aŋhuθwa-* sb. n. '*Ahū*-ship'.
y. *a-ŋhvā-* sb. f. (from [2]*hav-* vb.) 'energy, vital strength'.
an- neg. prefix: see under [2]*a-*.
y. *an-* vb. (skt. *ániti*) ,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 [2]*a-*.
ana- pron. dem. (skt. *aná-*) 'this, he'; with *yaθanā* and a subst. 'any . .'. Dcln. § 379.
g. *an-aēša-* adj. 'who does'nt achieve anything'.
y. *an-ayra-* adj. 'endless, eternal'.
y. *anaiδīm* adv. 'cross, across'.
y. *an-apiśūta-* adj. 'without displacement'.
y. *an-apiśūtay-* sb.f. 'non-displacement'.
y. *an-apyūxδa-* adj. 'without insertion of words'.
y. *an-apyūxδay-* sb. f. 'non-insertion of words'.
y. *an-aiwi.ərətvō.gātav-* adj. 'without a fixed place'.
y. *an-aiwi.druxδa-* adj. 'not deceived, not belied'.
y. *an-aiwi.vastra-* adj. 'unclothed'.
y. *an-aiwi.vārəntya-* adj. (from *vār-* vb.) 'not to be sprinkled'.
y. *an-aiwiš.xvarəθa-* adj. 'unfit to drink'.
y. *an-abdātay-* sb. f. 'not-dressing (the shirt)'.
y. [1]*an-aiwyāstay-* sb. f. 'not-pulling on the girdle'.
y. [2]*an-aiwyāstay-* adj. (from [1]*ah-* vb.), only fem. 'without cohabitation'.
y. *an-antarə* adv. 'not inside, not within' (doubtful).
y. *ana.mana-* adj. 'attentive in thought, devoted'.
y. *an-arəta-* adj. 'lawless'.
ana-saxtā- adj., only fem. 'not having stayed to the end of her time, still lying-in'.
y. *an-ašavan-* adj. 'unfaithful, enemy of the faith'.
y. *an-ahaxta-* adj. 'not qualified'.
g. *anāiš ā* adv. (lit. 'by means of these [things]') 'therefore; in such a way'.
y. *an-āxštay-* sb. f. 'non-peace'.
y. *an-ādruxtay-* sb. f. 'not-lying'.
y. *an-āpa-* sb. n. 'desert'.
y. *an-āzarəta-* adj. 'not made angry'.
y. *an-āhita-* adj. 'spotless'.
y. *ainita-* adj. (**an-inita-* by haplology; from *aēn-* vb.) 'not offended, not injured'.
y. *anu*, g. *əənū* (skt. *ánu*) prep. with acc. 'according to, after, along'. Vbl. prefix.
y. *anuxtəe* 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-upōiθwa-* (cpd. *upa* + *iθwa-*) adj. 'out of reach'.
y. *anupōiθwant-* adj. 'with a prominent circlet, edge'.
y. *anu-matay-* sb. f. 'repeating in mind'.
y. *anu-matəe* inf. (from [1]*man-* vb.) 'to think according to, after'.
y. *anu-maya-* adj. (cp. skt. *mimāti*) 'bleating', with *pasav-* 'sheep'; sb. 'sheep'.
y. *anu-varštəe* inf. (from *varəz-* vb.) 'to work according to, after'.
y. *an-usant-* adj. 'against one's will'.
y. *an-uzvaršta-* adj. 'not made good'.
y. *anku.pəsəmna-* adj. (cp. skt. *aṅká-* sb. m.; *pəsəmna-* pres. ptcpl. mid. of *paēs-* vb. 'to adorn') 'adorning o. s. with bracelets'.
g. *angra-*: see under *aŋra-*.
g. *angrayā* adv. (from *angra-*) 'mischievously'.
antarə̄ (skt. *antár*) adv. 'within, between'; prep. with acc. 'within, in, under, between'. Vbl. prefix.

y. *antara-* adj. (skt. *ántara-* adj.) 'inner, interior'.
y. *antarə.arəδəm* adv. (cp. skt. *ápyardham* adv.) 'within' with gen.; 'on this side'.
y. *antarə uxtay-* sb. f. 'interdict'.
y. *antarə.naēmāṯ* (abl. sg.) adv. 'from within; within'.
y. *anda-* adj. (skt. *andhá-* adj.)' blind'.
y. *anya* adv. (instr. sg. of *anya-*) 'except, save', with instr.
anya-, *ainya-* adj. (skt. *anyá-*) 'another, other'; 'one-another'; 'other than, different from, else than (with abl.)'; 'strange'.
y. *ainyaṯ* adv. (acc. sg. n. of *anya-*) 'except, save'.
y. *anyō*, *ainyō* adv. (nom. sg. m. of *anya-*) 'except, save' with abl.
y. *anyō.ṯkaēša-*, adj. 'of an other doctrine'.
y. *anyō.varəna-* adj. 'of an other religion, heterodox'.
y. [1]*ama-* adj. 'strong, powerful, vigorous'.
y. [2]*ama-* sb. m. (skt. *áma-*) 'strength, force; charge; attack'.
y. *amaē.nigan-* adj. 'smiting in the attack'.
y. *amavant-*, g. *əmavant-* adj. (skt. *ámavant-* adj.) 'strong, powerful, vigorous'.
y. *amavastara-* adj.: compar. of *amavant-*.
y. *amavastəma-* adj.: superl. of *amavant-*.
y. *a-maršant-* adj. (*s*-aor. ptcpl. act. from [1]*mar-* vb.) 'not dying, immortal'.
y. *a-mašya-* adj. (skt. *ámartya-* 'immortal') 'unpeopled, deserted'.
y. *a-mərəxtay-* adj. (from *marək-* vb.) 'not endangered'.
amərətatāt-, *amərətāt-* (by haplology) sb. f. (cp. skt. *amr̥tatvá-* sb. n.) 'immortality, eternity'; also deified.
a-məša- adj. (skt. *amr̥ta-*) 'immortal'.
y. *a-muyamna-* adj. (ptcpl. pres. mid. of **muya-* 'to move'; cp. skt. *kāmamūta-* adj.) 'not departing'.
[1]*ay-* vb. (skt. *éti*, *áyat* [subj.], *yánti*, *ihi*; *áiyeḥ*), pres. *ay-*, *y-*; *āy-*; perf. ptcpl. pass. *ita-*: 'to go'; with ptcpl., adj. or inf. 'to go on' (i. e. to do, to be permanently). With *apa* 'to go away', neg. 'to go not away, to get not on', with *aiwi* 'to go, to come near; to go along (a way)', with *ava* 'to go away from (abl.)', with *avi* 'to go near to (acc.), to befall', with *ă* 'to come', *ă* and *upa* 'to go near, to come to (acc.)', with *ă* 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 *păra* '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'.
[2]*ay-* subst. pron. dem., only enclit. acc. m. and n. *īm*, *īṯ*; *īš*, *ī* 'him, her, it'. Dcln. § 398.
y. *ayaoxšusta-*: see under *ayōxšusta-*.
y. *a-yaoždya-* adj. (**yaoždya-* fut. ptcpl. pass. from *yaoždā-* vb.) 'not to be purified, unclean'.
ayapta-: see under *āyapta-*.
y. *ayəhaēna-* adj. 'made of metal (iron)'; sb. n. 'a thing made of metal (iron)'.
y. *ayəhō.ǰyā-* adj. 'with metal (iron) tendons'.
y. *ayəhō.duma-* adj. 'with metal (iron) tail'.
y. *ayəhō.paitišxᵛarəna-* adj. 'with metal (iron) jaws'.
y. *ayəhō.păd-* adj. 'with metal (iron) feet'.
y. *ayəhō.zasta-* adj. 'with metal (iron) claws'.
y. *ayan-*, g. y. *ayar-* sb. n. 'day, daytime'.
y. *ayantəm* absol. 'going, walking'.
y. *ayav-* adj. (cp. *āyav-* sb. n. 'age') 'old, of a certain age'.
g. y. *ayar-*: see under *ayan-*.
y. *ayarə.drāǰah-* sb. n. 'duration of one day'.
y. *ayarə.bara-* sb. n. 'day's ride'.
y. *a-yasnya-*, *a-yesnya-* adj. (skt. *ayajñiyá-*) 'unworthy of worship'.
ayah- sb. n. (skt. *áyas-*) 'metal (iron); iron caldron'.
y. *a-yā-* adj. (also fem.) 'going on, streaming' (of waters).
y. *ayāϑrima-* sb. m., name of the deity of the 4th season and of the season-festival.
g. *ayəm*, g. y. *aēm* (only masc.; skt. *ayám*), y. *īm* (only fem.; skt. *iyám*) pron. dem., nom. sg. m. and f. 'this; this here; he, she'; *aēm aēm* 'any, any one'.
y. *ayesnya-*: see under *ayasnya-*.
y. *ayō-xšusta-*, *ayaoxšusta-* sb. n. 'melted metal'.
avă (skt. *áva*) prep. with acc. 'towards, to'. Vbl. prefix.

[1]*ava-* pron. dem. (skt. *avóḥ* gen. du.) 'that, yonder; he; the'. Dcln. § 399.
y. [2]*ava-* adj. du. 'both': see under *uba-*.
y. *avaēϑa* indecl.: meaningless word of curse.
y. *ava-kana-* sb. m. (from [2]*kan-* vb.) 'pit, hole'.
y. *avaδa* adv. 'there; thither'.
y. *avaδāṯ* adv. 'thence, from thence'.
y. *ava.dərənąm* inf. (from [1]*dar-* vb.) 'to tear asunder'.
y. *avaϑā* adv. 'thus, so; therefore; there'.
y. *avaϑe* indecl.: meaningless word of curse.
y. *a-vəŋhav-* adj. 'bad, evil'.
y. *avəŋhe, avaiŋhe* inf. (skt. *ávase*) 'to help'.
y. *avəŋhutəma-* adj. (superl. of *avəŋhav-*) 'worst, most evil'.
y. *a-vanəmna-* adj. (pres. ptcpl. mid. from [1]*van-* vb.) 'invincible; unbreakable (of fetters)'.
y. *avant-* adj. 'such; so great; so much; so long'.
y. *avanta-* adj. (from *ban-* vb.) 'not sick'.
y. *avavaitya* adv. (loc. sg. of *avavant-* adj.) 'to such a distance'.
y. *avavaṯ* adv. (acc. sg. n. of *avavant-* adj.) 'in such a greatness, measure, distance, manner'.
y. *avavant-* adj. 'such; so great; so much'.
g. *avar-* sb. n. 'help' (with vbl. accusative § 442).
y. *a-varətā-* sb. f. 'object of value, possession; riches'.
y. *a-vasō.xšaϑra-* adj. 'not free, dependent'.
y. [1]*avah-* sb. n. (cp. skt. *ámbhas-*) 'water'.
[2]*avah-* sb. n. (cp. *avar-*) 'help'.
y. *a-vahmya-* adj. 'unworthy of praise'.
y. [1]*avō* vbl. prefix.
g. [2]*avō* inf. (cp. [2]*avah-*) 'to help'.
y. *avånt-* (pres. ptcpl. act.): see under *bā-*.
y. *avi, aoi* (cp. *aibī, aiwi*) prep. with acc. 'upon, to, unto; against'; 'for' (of time); 'in, on'. Vbl. prefix.
y. *avi.ama-* adj. 'exceedingly strong'.
y. *avi paitita* inf. 'to deposite (dung) upon (acc.)'.
y. *avi.miϑray-* adj. 'enemy of Miϑra'.
y. *avi vanta* inf. 'to vomit, to spit upon (acc.)'.
y. *avi irita* inf. 'to shit upon (acc.)'.
[1]*ar-* vb. (skt. *ārta, ranta; iyarti, īrte; ṛcháti*), pres. *ar-, ərə-; iyar-, īr-*; caus. *āraya-*; perf. ptcpl. pass. *ərəta-*: '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'.
[2]*ar-* vb., pres. *ərənav-, ərənv-*; aor. pass. *ərənāvi*; perf. ptcpl. pass. *ərəta-*: 'to grant, allot'. With *us* and *frā* 'to assign'.
y. [3]*ar-* vb. (cp. skt. *arpáyati*), pres. *ara-*: mid. 'to stick'.
y. *ara-* adj. 'afflicted with a certain defect'.
y. *a-ratufrī-* adj. 'who is not *ratufrī*, not blessing the *Ratav*'s' with gen. of that by or for which one becomes *aratufrī-*.
y. *araska-* sb. m. 'envy' (doubtful).
y. *arāϑrav-* sb. m., name of the tool-table, which stands before the *Zaotar-*.
y. *a-iriśta-* adj. (skt. *áriṣṭa-*) 'unhurt, safe'.
auruna- adj. 'wild'.
y. *auruša-* adj. (cp. skt. *aruṣá-*) 'white'.
y. *auruša.bāzav-* adj. 'with white arms'.
y. *arəǰaṯ.aspa-* m., name of a *H'yaona-* prince.
g. *arəǰay-* adj. (cp. skr. *árhati*) 'worthy'.
y. *arətō.karəϑna-* adj. (**arəta-* sb. n. 'law; duty' from [3]*ar-* vb.; **karəϑna-* sb. n. 'performance') 'wherefore the performance of the religious duty is significant' (of the *Hamaspaϑmaēdaya*-festival).
y. *arədvī-* sb. f. (lit. 'moist, fertile'; cp. skt. *ṛdū-*), name of a mythic and deified river.
arədra- adj. 'true, trustworthy; religious, pious'.
arəϑa- sb. n. (skr. *ártha-*) 'affair, matter, business; desire'.
y. *arəϑna-* 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 *Saŋhavak*.
y. *armaē-šād-* adj. 'sitting quietly'.
y. *armaē-štā-, arəmaē-štā-* adj. (also fem.) 'stagnant' (of waters).
y. *arəmō.šuta-* adj. (cp. skt. *īrmá-* 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'.
[1]*airyaman-*, g. *airyəman-* sb. m. (skt. *aryamán-*) 'fellow; priestly fellow, priest'; name of a deity.
y. [2]*airyaman-* sb. m., name of the

prayer beginning with *ā airyəmā išyō*.
y. *airyō.šayana-* sb. n. 'domicile, residence of the Aryans'.
y. *airyō.xšuϑa-* sb. m., name of a mount.
y. *aurva-* adj. 'quick, speedy; brave'.
y. [1]*aurvaṯ.aspa-* adj. 'who has quick horses'.
y. [2]*aurvaṯ.aspa-* sb. m., name of the father of *Vištāspa*.
y. *a-urvaϑa-* adj. 'enemy'.
aurvant-, *aourvant-* adj. (skt. *árvant-* 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.šamana-* sb. m., name of an enemy of *Kərəsāspa*.
y. *arš* adv.: see under *ərəš*.
y. *aršan-* sb. m. (cp. skt. *ṛṣabhá-* sb. m.) 'male' used to denote the male sex of men and animals; 'man, hero'.
y. *arš-uxδa-*, *ərəž-uxδa-* adj. 'rightly spoken'.
y. *aršṭay-* sb. f. m. (skt. *ṛṣṭáy-*) 'spear, lance'.
y. *aršṭāt-* sb. f. (**aršta-tāt-* by haplology), name of the deity of uprightness.
y. *arš.dāta-* adj. 'rightly made'.
y. *arš.manah-* adj. 'whose thinking is right'.
y. *arš.vačastəma-* adj. 'who knows best the right words'.
y. *arš.vačah-*, g. *ərəš.vačah-* adj. 'whose speaking is right'.
y. *arš.šyaoϑna-* adj. 'whose doing is right'.
y. *asabana-* adj., name of a *tur*anian family.
asan-, *ašn-*, y. *asman-* sb. m. (skt. *áśman-*; *aśan-*) 'stone; sling-stone; heaven'.
y. *a-saya-* adj. (cp. skr. *chāyā́-* sb. f.) 'shadeless'.
y. *asah-* sb. n. (cp. skt. *āśā-* sb. f.) 'place, room'.
y. *asəngō.gav-* adj. 'stone-handed'.
y. *asō.šōiϑra-* sb. n. plur. 'places and domiciles'.
g. *a-sištay-* sb. f. (from *sāh-* vb.) 'promise; promised reward'.
g. *a-sūra-* adj. 'not strong, weakling'.
ast- sb. n. (skt. *ásthi*, *asthnáḥ*) 'bone; body'.
y. *asta-* sb. n. (skr. *ásta-*) 'home'.
astay- sb. m. (cp. skt. *átithay-* sb. m. 'guest') 'fellow, companion'.
y. *astava-* adj. 'having, wearing a bone'.
v. *asti.aojah-* sb. n. 'strength of the bones, physical strength'.
y. *astvaṯ.ərəta-* sb m., name of the future Saviour, see note on Yt. *19*. 89.
astvant- adj. (cp. skt. *asthanvánt-*, *asthimant-*) 'bodily, material'.
y. *aspa-* sb. m., *aspā-* sb. f. (skt. *áśva-*, *áśvā-*) 'horse, mare'.
y. *a-span-* adj. (from *sav-* vb.) 'useful, profitable'.
y. *aspaya-*, *aspya-* adj. (skt. *aśviyá-*, *áśvya-*) 'consisting of horses'.
y. *aspāyaoδa-* 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. *ǎsna-* adj. (cp. skt. *ásanna-* adj.) 'near'; *asne*, *āsnaē-ča* (loc. sg.) adv. 'near' (with abl.), *asnāaṯ-ča* (abl. sg.) adv. 'from near'.
asnāaṯča (abl.), *asne* (loc.), *asnąm*, *asni*: see under *asna-* and *azan-*.
y. *asmana-* adj. 'stone-'.
y. *asraoša-* adj, 'disobedient'.
y. *a-srāvayaṯ.gāϑa-* adj. 'not reciting the *Gāϑā*'s'.
y. *a-sruta-* adj. (skt. *aśruta-*) 'not heard, inaudible'.
a-sruštay- sb. f. (cp. skt. *śruṣṭáy-*) 'disobedience'.
y. *az-* vb. (skt. *ájati*, *ajyáte*), pres. *aza-*; pass. *azya-*: 'to drive, to drive away'. With *ā* act. 'to inflict (a punishment)', with *upa* 'to appoint (a punishment)', with *para* 'to drive away'.
azan-, *asn-* sb. n. (skt. *áhan-*) 'day'.
y. *a-zarəšant-* (cp. skt. *jīryati-* 'he grows old') 'not growing old'.
y. *a-zāta-* adj. (skt. *ájāta-*) 'not (yet) born; future'.
g. *a-zə̄* inf. (from *zā-* vb.) 'to go against (acc.), to attack'.
y. *azəm*, g. *azə̄m* nom. sg., pron. 1st pers. (skt. *ahám*) 'I'.
azī- adj. (skt. *ahī-*), only fem. 'great with young' (of cows).
y. *azinavant-* adj. 'watchful, vigilant; agile, quick'.
y. *azrō.daδay-* adj. (**azrā-* sb. f. from *az-* vb.) 'prowling'.
aš- sb. n. (skt. *akṣī́*) 'eye' (of *daēvic* beings).
[1]*aša-* sb. n. (from [3]*ar-*) 'truth, right, law; righteousness; right to, claim on', also personified; name of a deity. See note on Y. *9*. 8.
y. [2]*aša-* sb. n. name of the prayer beginning with the words *ašəm vohū*

vahištəm astī; also with *vahišta-* adj.
y. *aša*[*-oxδa-*, see note on Yt. 5. 77] adj. 'truly spoken'.
y. *aš.aoǰastəma-* adj. 'by far the strongest'.
y. *aš.aoǰah-* adj. 'very strong'.
y. *aša-čiθra-* adj. 'offspring of *Aša*'.
aša-činah- adj. 'longing for the *Aša*'.
y. *aša.paoirya-* adj. 'the first in righteousness'.
y. *aša.nāsa-* adj. 'wherefore one gets the (highest) claim'.
y. *aš.ama-* adj. 'very strong'.
ašay- sb. f. (from [2]*ar-* vb.) 'lot, merit, reward'; du. 'each kind of lot' (the good and the bad)'; name of a deity.
y. *ašaya* adv. (cp. skt. *ṛtayā́* adv.) 'in order, duly; precisely, exactly'.
y. *ašayā-* sb. f. 'doing works of *Aša*'.
y. *ašava.gan-* adj. 'killing a faithful one'.
y. *ašava.xšnav-* adj. 'satisfying the faithful'.
y. *ašava.frazantay-* sb. f. 'faithful descendants'.
ašāvan-, *ašaon-*, *ašāun-* adj. (cp. skt. *ṛtā́van-*) 'follower of *Aša*; faithful, righteous (of men); holy (of gods)'.
y. *ašavasta-* sb. n. (from *ašavant-* adj., skt. *ṛtavant-*) 'possession of the highest claim'.
y. *ašavastəma-* adj. (superl. of *ašavant-*) 'most righteous, holiest'.
y. *ašavastō.dā-* adj. 'giving the possession of the highest claim'.
y. *ašavazdah-* sb. m., name of two believers.
y. *ašavạn* [Yt. *19*. 84]: obscure.
y. *aša.xvāθra-* adj. 'granting the fortune of *Aša*' (of mounts).
y. *ašāun-*: see under *ašavan-*.
y. *a-šāta-* adj. 'sorrowful'.
y. *ašāva-* sb. m., name of a class of enemies of the *ahur*ic creation.
y. *ašāvan-*: see under *ašavan-*.
y. *ašəmaoγa-* sb. m. (cp. skt. *móha-* sb. m.) 'heterodox teacher'.
y. *ašō.ṯkaēša-* adj. 'following the doctrine of *Aša*'.
y. *ašō.miždа-* adj. 'yielding the reward of *Aša*'.
y. *ašō.zušta-* sb. m., name of the owl.
y. *ašivant-* 'possessing, producing the rewards', of *Sraoša*.
y. [1]*ašta-* num. (skr. *aṣṭā́*) 'eight'.
y. [2]*ašta-* sb. m. 'messenger'.
y. *ašta.kaožda-* adj. (cp. skt. *viṣū-kuh-* adj.) 'of eight parts'.
y. *aštō kāna-* adj. (from [2]*kan-* vb.) 'having eight holes, living in eight holes'.
y. *aštrā-* sb. f. (from *az-* vb.; skt. *áṣṭrā-*) 'goad, whip'.
y. *aš.dānav-* adj. 'big-seeded'.
y. *aš.paourva-* adj. 'by far the first'.
y. *aš.pačina-* adj. 'where one cooks much'.
y. *aš.pairika-* adj. 'with many witches' (doubtful).
y. *aš.baourva-* adj. (lit. 'where one chews much') 'having abundance of (solid) food'.
y. *aš-bərət-* adj. 'bringing much'.
y. *ašnāaṯča*, *ašnō*: see under *asan-*.
y. *aš.manah-* adj. 'with violant passion'.
y. *aš.miždа-* adj. 'yielding abundant reward'.
y. *ašya-* adj. 'who holds with *Aša*, pious, righteous'.
g. *ašyah-* adj. (compar. of *aka-*) 'worse, more evil'.
y. *aš.vandara-* adj. 'often praised, famous'.
y. *aš.varəčah-* adj. 'possessing great strength, energy'.
y. *aš.xvarətəma-* adj. 'greediest'.
y. *ažay* sb. m. (skt. *áhay-*) 'serpent; dragon, monster'.
[1]*ah-* vb. (skt. *ásti*, *sánti*; *ā́sa*), 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. [2]*ah-* vb. (skt. *ásyati*, *astaḥ*), pres. *ahya-*, *aəhya-* (*aə́ha-*, *aəha-*); perf. ptcpl. pass. *asta-*: 'to throw, dart'. With *us* 'to send out, up', with *para* 'to overturn, spill'.
y. *ahe* particle 'indeed, certainly'.
y. *ahạxšta-γna-* sb. n. (plur.) 'a hundred thousand of stripes'.
a-hū-, *a-əhū-* sb. m., g. *a-əuhī-* sb. f. (from [2]*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 *yaθā ahū vairyō*; mostly with *vairya-* adj.
y. *ahunavant-* adj. 'containing the *Ahuna*', name of the first *Gāθā* (Y. *28—34*).
ahūm: see under *aəhav-* and *ahū-*.
y. [1]*ahumant-* adj. 'having an *Ahū*'.
y. [2]*ahumant-* adj. 'containing the word *ahū*'.
y. *ahu-məhrk-* adj. 'destroying the (other) life'.
[1]*ahura-* sb. m. (skt. *ásura-*) 'god'; mostly with *mazdāh-* of the highest god 'Ahura'.

²*ahura-* sb. m. (from ¹*ahū-*) 'lord, prince'; g. 'lord of judgement'.
y. *ahura-δāta-* adj. 'made, created by Ahura'.
y. *ahura.ṯkaēša*, ⁰*rō.ṯkaēša-* adj. 'following the doctrine of *Ah. M.*'.
ahma-, g. *ōhma-* pron. 1st pers. plur. (skt. *asmát, asmā́kam*) 'us'. Dcln. § 402.
y. *a-hmaršta-* adj. 'not cut into small pieces'.
ahmāka- adj. (skt. *asmā́ka-*) 'our, ours'; plur. 'our people'.
ahmāṯ adv. (abl. sg. of ¹*a-*) with *yaϑa* after a compar. 'than'. See note on Yt. *13*. 64.
y. *ahmāṯ ā* adv. 'henceforth'.
g. *ahmā.rafənah-* adj. 'truly devoted to us (the priests), studious of our service'.
y. *ahmi, ahmya* adv. (loc. sg. of ¹*a-*) 'there; then'; after *yaṯ* 'when, if' in temporal sense.
y. *a-xᵛafna-* adj. (skt. *asvapná-*) 'sleepless'.
y. *a-xᵛafnya-* adj. 'sleepless, ever watching'.
y. *a-xᵛarant-* adj. 'not eating'.
y. *a-xᵛarəta-* adj. 'unseizable'.
y. *a-xᵛaϑra-* adj. 'bringing misfortune'.
y. *a-xᵛāša-* sb. n. 'not-eating'.

ā.

ā, a-, y. *-a* (skt. *ā́*) adv. 'hither, hitherto; thereto, moreover', *āča parača* '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.
āaṯ adv. (abl. sg. of ¹*a-*, skt. *ā́t*) 'then, thereon, thereupon; since that time; and; but; for'.
y. ¹*āi-* prep. with acc. 'towards'.
y. ²*āi* interj. before the voc.
y. *āiti*: see under ¹*ay-*.
y. *āiδi* [Yt. *5*. 85]: see under ¹*ay-*.
g. *āiš* adv. (instr. pl. of ¹*a-*) 'therefore'.
y. *āgrə-matay-* adj. (from ²*gar-* vb.) 'of consenting mind'.
y. *āxtūirīm* adv. 'four times'.
y. *āxš-* vb. only with *aiwi*, pres. *aiwy-āxšaya-*: 'to superintend; to watch over (acc.)'.
y. *āxštay-* sb. f. 'peace; treaty of peace; agreement with (instr.)'.
y. *āča-* (instr. sg. of **ā́nk-* adj., derived from *ā*) prep. with acc. 'to, into'. Vbl. prefix.
ātar-, ātərə-, āϑr-, ātr- sb. m. 'fire'; also personified and deified.
y. *ātara-* adj. 'pernicious to (gen.)'.
y. *ātaraϑra* adv. (from *atāra-* adj.) 'on, to this of the two sides'.
y. *ātra-vaxš-* sb. m. (lit. 'poking the fire') name of the second subordinate priest (*ratav-*), who pokes the fire.
y. *ātrə.ćiϑra-* sb. m., a name.
y. *ātrə.dahyav-* sb. m., a name.
y. ¹*ātrə.dāta-* adj. 'connected with *Ātar*'.
y. ²*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-δā-* sb. f., n. (from *dā-* vb.) 'allotment'.
g. *ā-dāna-* sb. n. (skt. *ādā́na-*) 'allotment'.
y. *āδū.frāδana-* adj. 'increasing the eagerness, energy'.
g. *ā-dəbaoman-* sb. n. (cp. ¹*dab-*) 'delusion, confusion'.
g. *ādra-* adj. (skt. *ādhrá-*) 'mean, inferior, dependent'.
y. *āϑ-* vb., pres. *āϑa-*: trans. and intrans. 'to perish; to ruin, to destroy'. With *frā, paiti* and *apa* trans. 'to destroy utterly'.
y. *āiϑivant-* (from *āϑ-* vb.) adj. 'pernicious'.
y. *āϑwya-* sb. m. (skt. *āptyá-*), name of the father of *Θraētaona*.
y. *āϑwyānay-* adj 'belonging to *Āϑwya*'.
y. *āϑravan-*: see under *aϑaurvan-*.
y. *ā-ϑritīm* adv. 'three times; at the third time'.
y. *ā-ṯbitīm* adv. 'at the second time'.
āp-, ap- sb. f. (skt. *apā́, ā́paḥ, apā́m*) 'water; waters'; also deified. *apąm napāt-* sb. m., name of a deity.
y. *ābərət-* sb. m. (cpd. *āp-* + *bərət-*), name of the fourth subordinate priest (*ratav-*), who brings the water.
y. *ā-bərətar-* sb. m. 'servant, steward'.
y. *āfant-* (cp. skr. *ápavant-*) 'abounding in water, rich in waters'.
y. *ā-frītay-* sb. f. (cp. skr. *āprī-* sb. f.) 'blessing', also deified.
y. *āfrī.vačah-* adj. 'uttering imprecations'.
y. *āfri-vana-* sb. n. (from *van-* vb. 'to desire, wish') 'blessing'.
ā.manəəha- sb. n. 'energy, impetuosity'.
āyapta-, y. *ayapta-* sb. n. 'gain, profit, success, fortune'; pl. 'boons, riches, delights'.
y. *āyav-* sb. n. (skr. *ā́yav-*) 'age'.

g. *ā-varəna-* sb. m. 'confession of faith'.
y. *āvōya* interj. 'woe!'.
g. *āray-* sb. n. (cp. skr. *ártay-* sb. f.) 'sorrow, woe'.
ārmatay-, *ārmaiti-* sb. f. (skr. *arámatay-*) 'devotion'; also deified, originally the earth-goddess.
y. *āršlyō.barəzan-* adj. (**arštya-* sb. n. 'length of a spear') 'measuring one cord (lit. spear)'.
āsav- adj. (skr. *āśáv-*) 'swift'.
y. *āsitō.gātav-* adj. (*ā-sita-* perf. ptcpl. pass. of *sāy-*) 'sitting on the couch'.
y. *āsišta-* adj. (superl. of *āsav-*) 'swiftest'.
y. *āsu.aspa-* adj. 'having swift horses'.
y. *āsu.aspō.təma-* adj. 'having the swiftest horses'.
y. *āsu.aspī-* adj. 'having swift mares'.
y. *āsu.aspya-* sb. n. 'possession of swift horses'.
y. *āsu.xšvaēwa-* adj. 'swift-flying'.
y. *āsu.yasna-* adj. 'quick in performing the *Yasna*'.
y. *ā-stārayantīm* absol. (from the causative base of [2]*star-*) with *asti* 'he makes sinful'.
y. [1]*ā-sna-* [Yt *17*. 2] adj. (from [1]*zan-*) 'innate, natural'.
y. [2]*ā-sna-* adj. (ar. **ā-z(dh)-na-* § 39. IV., perf. ptcpl. pass. of skr. *sādhnóti*) 'successful, effective, efficient'.
y. *āsnaē-ča*: see under *asna-*.
y. *ā-snatar-*, *ā-snāθr-* sb. m. (from *snā-* vb.), name of the fifth subordinate priest (*ratav-*) who washes and strains the *Haoma*.
y. *āz-* vb. (skr. *īhate*), 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. *áhutay-*) 'fat'.
y. *āzuiti.dā-* adj. '(fat- i. e.) prosperity-giving'.
g. *āžav-* sb. m. (from *āz-* vb.) 'zeal'.
g. *ažd yāi* inf. (from *ąs-* vb., with *ā*) 'to attain to'.
y. [1]*āh-* vb. (skr. *áste-*), pres. *āh-*; *åəhā-*: only mid. 'to sit'; often used with an adjective or an absolutivum to denote a continuous action.
y. [2]*āh-* vb., pres. *iśāh-*: 'to accept'.
[3]*āh-* sb. n. (skr. *ās-*) 'mouth'.
g. *ā.hōiθōi* inf. (from *hāy-* vb.) 'to suppress'.
y. *āhitay-* sb. f. 'defilement, pollution'.
y. *āhūray-* adj. (from [1]*ahura-*) '*ahur*ian, pertaining, devoted to *Ahura*'.
y. [1]*āhūirya-* adj. (from [1]*ahura-*) '*ahur*ian, pertaining, devoted to *Ahura*'.
y. [2]*āhūirya-* (from [2]*ahura-*) sb. m. 'son of a prince'.

ə, *ə̄*.

ə-, g. *ə̄-*: see under [2]*a-* neg. prefix.
g. *ə̄* [Y. *29*. 6]: see [2]*a-* pron. ident.
g. *ə̄ə̄āvā* (i. e. *āvā* acc. du. § 34. 5: cp. skr. *āvā́m*) pron. 1st pers. 'us both'.
g. *ə̄nitay-*: see under *intay-*.
g. *ə̄mavant-*: see under *amavant-*.
y. *ə-vərəzika-* adj. 'not working, lazy'.
y. *ərəγant-* adj. 'awful, horrid'.
y. *ərəxša-* sb. m., name of a well-known Iranian archer.
y. *ərədva-* adj. (cp. skr. *ūrdhvá-*) 'raised on high, lifted up'.
y. *ərədva-fšnā-* adj. (fem.; cp. *fštāna-* sb. m.) 'with prominent breasts'.
y. *ərəδwō.zənga-* adj. 'with uplifted ankle, always on the legs'.
g. *ərəθwa-* adj. 'worthy'.
y. *ərəzata-* sb. n. (cp. skr. *rajatá-*) 'silver'.
g. [1]*ərəzav-* adj. (skr. *ṛjáv-*) 'right'.
y. [2]*ərəzav-* sb. m. 'finger'.
y. *ərəzi-fya-* sb. m. (skr. *ṛjipyá-*) 'eagle'; name of a mountain.
y. *ərəzifyō.parəna-* adj. 'eagle-feathered'.
y. *ərəzušā-* sb. f. '(coming of) age, majority'.
y. *ərəzvant-* adj. 'straight'.
y. *ərəzvō* adv. 'verily, indeed'.
g. *ərəš* (, y. *arš*) adv. 'rightly, truly'.
g. *ərəšay-* sb. f. 'envy'.
g. *ərəšya-* adj. 'righteous, just'.
g. *ərəšva-* adj. 'righteous, just'.
g. *ərəš vačah-*: see under *arš vačah-*.
g. *ərəš.ratav-* sb. m. 'the right judge'.
y. *ərəž-uxδa-*: see under *aršuxδa-*.
g. *ərəžə-jī-* adj. 'living righteously'.

o, *ō*.

y. *ōim*: see under *aēva-*.

å.

y. *åəhan-* sb. n. (cp. [3]*āh-* sb.) 'mouth'.
y. *åəhairī* sb. f. 'bearing woman'.
y. *åəhairya-* sb. n., with *gaēθanąm* (gen. pl.) designation of a divine being or idea.
g. *åəhō*: see under [3]*āh-*.

ą.

y. *ąγmō.paiδī-* adj. (fem.) 'adorned with anklets'.
y. *ąxnah-* sb. n. 'bridle'.
y. *ąiϑyā-* sb. f. (cp. skr. *átā-*) 'post'.
g. *ąnman-* sb. n. 'perseverance'.
ąs- vb. (skr. *aśnóti*), pres. *ąs-*; *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. *ąsa-* sb. m. (skr. *áṃśa-*) 'faction'.
y. *ąz-* vb. (cp. *ązah-* sb.), pres. *ďza-*: 'to tie'. With *nī* 'to lace o. s.'.
y. *ązah-* sb. n. (skr. *áṃhas-*) 'straitness, affliction, distress; captivity'.
y. *ązō.būg-* adj. 'delivering from affliction, captivity'.

i, ī.

g. [1]*ī* strengthening particle.
g. [2]*ī* (acc. pl. n.): see under [2]*ay-*.
itĕ inf. (from [1]*ay-*) 'to go, to enter into; to consent to'.
y. [1]*iδa* adv. (skr. *idā́*) 'now'; from that time; thereupon, then'.
y. [2]*iδa*, g. *idā* adv. (skr. *ihá*) 'here (referring to place or direction)'; with *yat̰* 'where'; 'likewise, like'; in Y. *19.* 12 seq. used to denote one or more preceding words as quotation.
iϑā adv. 'thus, so; here'; in Yt. *19.* 57 seq. meaningless word of curse.
y. *iϑe* meaningless word of curse.
y. *iϑyeďah-*, *iϑyeďahvant-*: see under *ϑ*.
y. *iϑra* adv. 'here (referring to place and direction); often only strengthening.
y. *it̰*, g. [1]*īt̰* (skr. *it*) strengthening particle.
g. [2]*īt̰* (acc. sg. n.): see under [2]*ay-*.
y. *inďa* adv. 'back'.
y. *intay-*, g. *ə̄nitay-* sb. f. (from *aēn-* vb.) 'offence; grief; torment'.
y. [1]*īm* (nom. sg. f.): see under *ayəm*.
g. [2]*īm* (acc. sg. m.): see under [2]*ay-*.
ima- dem. pron. (skr. *imá-*) 'this, this here; he, she; the'. Dcln. § 397.
y. *īra-* sb. n. (from [1]*ar-*) 'attack'.
g. y. *irĭ-* (i. e. *irĭ-*): see under *r*.
g. *isvan-* adj. (from *aēs-* vb.) 'powerful, able'.
g. *īš* (acc. pl. m.): see under [2]*ay-*.
g. *īšan-* adj. (from [1]*aēš-* vb.) 'seeking after (acc.)'.
y. *išav-* sb. m. (skr. *iṣav-*) 'arrow'.
y. *išarə* adv. 'immediately'.
y. *išarə.štāitya* adv. 'in an instant'.
y. *išasa-* adj. 'setting out to'.
g. *īšā.xšaϑrya-* adj. 'being a mighty ruler, lord'.
g. *išūidya-* vb. (skr. *išudhyá-*) 'to clear off the debt (to the gods), to thank (them)'.
y. *iškata-* sb. n. collect. 'rock'.
īštay- sb. f. (from *aēs-* vb.) 'possession, riches'.
y. *ištya-* sb. n. (cp. skr. *iṣṭakā-* sb. f.) 'brick'.
išya- adj. (from [1]*aēš-* vb.) 'desired, welcome; dear'.
īžā- sb. f. (from *āz-* vb.) 'zeal, religious zeal'.
īžya- adj. (from *īžā-* sb.) 'successful'.
y. *īžyō.tara-* adj. (compar. of *īžya-*) 'more successful'.

u, ū.

y. *uγra-*, g. *ugra-* adj. (skr. *ugrá-*) 'strong, mighty'.
y. *uγrārət-* adj. (cpd. *uγra-* + *arət-*) 'rising strongly'.
uxδa- adj. (perf. ptcpl. pass. of *vak-*, cp. skr. *ukthá-* sb. n.) 'spoken, uttered'; sb. n. 'word, sentence; speaking'.
y. *uxδatā-* sb. f. 'word-effectiveness'.
y. *uxδō.təma-* sb. n. 'most effective word'.
uxšan- sb. m. (skr. *ukṣán-*) 'bull'.
y. *uta*, g. *utā* particle (skr. *utá*) 'and'.
g. *uta-yūtay-* sb. f. 'steadfastness'.
y. *uiti*, g. *ūitī* adv. 'thus, so'.
y. *udra-* sb. m. (skr. *udrá-*) 'otter'.
y. *ŭϑa-* sb. n. 'fat'.
upā prep. (skr. *úpa*) with acc. 'towards, to; by, near (of space); about, at (of time)'; with loc. 'by, at, in (of space)'. Vbl. prefix.
y. *upa.ϑwərəsa-* sb. m. (from *ϑwarəs-* vb.), plur. 'breach'.
y. *upa.pad-*, *upa.bd-* sb. m. 'region at the foot (of a mountain); incline, ascent'.
y. *upa.paoirya-* adj. 'following after the first (in rank)'.
g. *upa.bərəϑwō.tara-* adj. 'easier to remove'.
y. *upa.bdi*: see under *upa.pad-*.
y. *upaəha-* sb. n. (cpd. *upa* + **aəha-*, from [1]*ah-* vb.) 'the working at (gen.)'.
y. *upa.mana-* sb. m., with *dāmōiš* (gen. sg.) name of a deity.
y. *upara-* adj. (skr. *úpara-* 'being below, lower') 'being above, upper, higher, superior'.
y. *uparatāt-* sb. f. 'superiority'.
y. *upara.naēmāt̰* (abl. sg.) adv. 'from above'.

y. *uparō.kairya-* adj. 'working with superiority'.
y. *upairi* adv. (skr. *upári*) 'above'; prep. with acc. or. instr. 'above, over, upon; across'.
y. *upairi.zəma-* adj. 'living above on the earth'.
y. *upa.skambəm* absol. 'fastening'.
y. *upa.staota-* adj. 'worthy of praise'.
y. *upa-stā-* sb. f. 'assistance, support, help'.
y. *upa.stūtay-* sb. f. (skr. *úpastutay-*) 'praise'.
y. *upasma-* adj. (cpd. *upa* + *zam-*) 'living in the earth, under the ground'.
y. *upa.sraotar-* sb. m. (lit. 'assistant-prayer, -reciter', skr. *upaśrotár-*) designation of those who make the responses to the *Zaotar*.
y. *upaštā.bara-* adj.: obscure.
y. *upāpa-* adj. (cpd. *upa* + *āp-*) 'living in waters'.
y. *upāzana-* sb. n. (cpd. *upa* + *azana-*, from *az-* vb.) '(appointed) punishment; stripe'.
y. *upəma-* adj. (skr. *upamá-*) 'highest, uppermost'.
g. *uba-*, y. *uva-*, *uva-*, *ava-* adj. (skr. *ubhá-*), only du. 'both'.
y. *unā-* sb. f. 'earth-hole'.
y. *uye*, *uyē*: see under *uba-*.
y. *uva-* adj., du. 'both': see under *uba-*.
y. *uvaya-*, *vaya-* adj. (skr. *ubháya-*) 'both'; though dual in sense, used in the sing. acc. n. *uvaēm*, *vaēm*.
g. y. *urŭ-*, *urv-* (i. e. *ᵘrŭ-*, *ᵘrv-*): see under *r*.
y. *uruyāp-* adj. (cpd. *uruya* adv. 'far' + *āp-*) 'having a great expanse of water'.
urvarā- sb. f. (skr. *urvárā-* 'land, soil') 'plant', often deified; plur. [H. 2. 7] 'meadow-land'.
y. *urvarō.čiθra-* adj. 'containing the seed of the plants'.
y. *urvarō.straya-* sb. m. 'cutting down the plants', name of a sinful action.
y. *urv-āp-* adj. 'having a great expanse of water'.
us, *us-*, *uz-* (cp. skr. *út*, *ut-*, *ud-*): vbl. prefix.
y. *usan-* sb. m., name of a king of the *Kayā*nian dynasty.
y. *usi.raoćaiti*: see under *raok-*.
y. *uskāṯ* adv. (from *us*) 'above, high'.
y. *usća* adv. (skr. *uccā́*) 'above, high; upwards; from above'.
y. *ustāna-zasta-* adj. (skr. *uttānáhasta-*) 'with hands stretched forth (in entreaty)'.
y. *ustəma-* adj. (skr. *úttama-*) 'outermost, last'.
y. *us.həndava-* adj. '(situated) beyond India', with *garay-* name of a mountain.
uz- vbl. prefix: see under *us*.
y. *uz.aršta-* adj. 'high-statured'.
g. *uz-irəidyāi* inf. (from ¹*ar-*) 'to arise and go'.
y. *uzutay-* adj. (cpd. *uz* + *zutay-*) 'bubbling forth'.
y. *uzgastay-* sb. f. (cpd. *us* + *zgastay-*) 'departure (for battle)'.
y. *uz-daēza-* sb. m. 'raising up, building up', in V. *3*. 13 instead of *vī-daēza-* 'razing, carrying off'.
y. *uz-dāna-* sb. n. 'structure; bone-receptacle'.
y. *uz-baoδah-* adj. 'lifeless'.
y. *uz-varəza-* sb. n. 'undoing'.
y. *uz-raočayāi* inf. 'to blaze'.
y. *uš-* sb. n. 'ear; hearing, i. e. perceptive faculty, intellect'.
y. *ušastara-* adj. 'eastern'.
ušah- sb. f. (skr. *uṣás-*) 'dawn, morning', also deified; name of the time between midnight and sunrise; with *sūra-* name of the time between midnight and daybreak.
y. *ušahina-* sb. m., name of the deity presiding over *ušah-*, the time between midnight and sunrise.
uštă adv. (loc. sg. of *uštay-* sb.) 'according to one's will, desire'; as sb. 'fortune, hail', with *astī* 'it is, will be well'.
y. *uštatāt-* sb. f. 'prosperity, success'.
y. *uštă.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 *Gāθā*'s consisting of Y. *43—46*.
y. *uštā bərətay-*: see under *ušta.bərətay-*.
y. *uštāna-*: see under *uštana-*.
g. *uštāna(vant)-* adj. 'living, full of life'.
y. *uštānō.činahyā-* sb. f. (**činah-*, from ¹*kan-*) 'attempting a p.'s life'.
y. . . *uštəm* [Yt. *19*, 42]: obscure.
y. *ušte* adv. (loc. sg. of *uštay-* sb.), as sb. 'fortune, hail'.
uštra- sb. m. (skr. *úṣṭra-*) 'camel'.
g. *ušyāi* inf. (from *vak-* vb.) 'to say, proclaim'.

k.

ka-, [2]*kay-* interrog. pron. (skr. *káḥ*; *kím*) 'who?, which?'; in indefinite sense with *čīṯ* 'some one, some, any; whoever; each one, every', with the relative pronoun and *čīṯ* (behind *ka-*), *čā* (behind *kay-*) 'whoever'.

g. *kaēt-* vb. (skr. *cikéta-*) perf. *čikōit-*: 'to intend to (inf.)'.

y. *kaēta-* sb. m.: obscure.

kaēϑ- vb., pres. *čaēϑ-*; *činaϑ-*; perf. ptcpl. pass. *čista-*: 'to teach; to convert to (loc.)'.

g. *kaēnā-* sb. f. (from *kay-* vb.) 'punishment'.

y. [1]*kaēš-* vb., pres. *čaēša-*; *čaēšaya-*: 'to build'. With *frā* 'to make ready', with *vī* 'to build'.

[2]*kaēš-* vb., pres. *čōiš-*, *čīš-*; *činah-*, *čis-*: 'to teach; to promise; to attribute'; *činasti* 3 sg. alone or with *para* (Y.*19*) 'teaches, refers to (acc.)'. With *frā* 'to teach'.

y. *kaoya-* adj. (from [1]*kavay-* sb.) '*Kavic*, belonging to the *Kavay-*(or *Kayā-*nian) dynasty'.

y. *kata-* sb. m. '(small) room, closet; (small) house'.

y. *katay-* adj. (from [1]*kan-* vb.) 'willing, ready'.

y. *katarasčiṯ* adv.: see *katāra*.

katāra- adj. (cp. skr. *katará-*) 'who, which of two?'; in indefinite sense with *čīṯ* 'each of two'; *katarasčiṯ* (acc. sg. n.) adv. 'on either side'.

y. *katō.masah-* adj. 'as big as a house'

y. *kaδa*, g. *kadā* adv. (skr. *kadā́*) 'when?; how?'; interrogative particle (Yt. *8*. 36).

kaϑā adv. (skr. *kathā́*) 'how?, in what manner?'; *yaϑa kaϑača* 'in whatever manner, howsoever'; interrogative particle.

kaṯ adv. (skr. *kát*) 'when?'; interrogative particle.

y. *kapastay-* sb. f., name of an epidemy raging in time of war.

y. *kərəha-* sb. m., name of a land.

y. [1]*kan-* vb. (skr. *cakana*), perf. *čakan-*: 'to have a longing for; to love'.

y. [2]*kan-* vb. (cp. skr. *khánati*), pres. *kan-*; *kana-*; *kānaya-*; perf. ptcpl. pass. *kanta-*: 'to dig'. With *ava* 'to dig, excavate', with *us* 'to dig out', with *nī* 'to bury', with *vī* 'to pull down'.

y. *kainī-*, *kainīn-*: see under *kainyā-*.

kainyā-, *kainī-*, *kainīn-* sb. f. m. (skr. *kanyā́-*) 'maid'.

y. *ka-mərəδa-* sb. n. (lit. 'what a head', cpd. with an interrog. pron. as first member, expressing a depreciation; cp. skr. *mūrdhán-*) 'head' (of *daēvic* beings).

y. *kambištəm* adv. 'least, the least'.

g. [1]*kay-* vb. (skr. *acet. ciyantu*), pres. (*čay-*,) *šy-*: 'to choose'. With *vī* and *ərəš* mid. 'to come upon the right discernment from between (gen.)'.

[2]*kay-* interrog. pron.: see under *ka-*.

y. *kayaδa-* adj. 'afflicted with the *Kayaδa*-sin'.

y. *kavaēm*: see under *kaoya-*.

kavay- sb. m. 1. designation of the members of the warrior-class among the non-*Zaraϑuštr*ian 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.

[1]*kar-* vb. (skr. *ákar*, *ákṛta*; *kṛṇóti*; *kriyát*; *cakré*; *kṛtáḥ*), pres. (aor.) *čar-*, *kərə*; *kərənav-*; pass. *kirya-*; (iter.) *kāraya-*; perf. *čaxr-*, *čāxr-*; perf. ptcpl. pass. *kərəta-*: 'to make, produce, perform, prepare, create', with *skəndəm* 'to break, disorder', with two acc. 'to make a p. . .'. With *antarō* 'to cause a th. (acc.) to be the portion unto (dat.)', with *ā* and two acc. 'to make a p. . .', with *frā* mid. 'to establish'.

y. [2]*kar-* vb. (skr. *carkṛtát*), pres. *čarə-kərə-*; caus. *kāraya-*: 'to remember'; caus. 'to impress on memory; to point towards (acc.)'.

y. [3]*kar-* vb. (skr. *kiráti*), pres. (iter.) *kāraya-* 'to sow'.

y. [4]*kar-* vb., pres. (iter.) *kāraya-* 'to furrow'. With *pairi* 'to draw furrows (going) round about'.

[5]*kar-* vb. (skr. *cárati*), 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 *Turan*ian.

y. *karana-* sb. m. 'end; boundary, edge, shore'.

y. *kahrkatāt-* sb. f. (cp. skr. *kṛkavākav-* sb. m. 'cock'), nickname of the cock.

y. *kahrkāsa-* sb. m. (cpd. **kahrka-* + *āsa-* 'cock-eater', from skr. *aśnā́ti*) 'vulture'.

y. *karət-* vb. (skr. *kṛntáti*, *kṛntáyati*) pres. *kərənta-*; *kərəntaya-*: '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-*zaraϑuštr*ian Iranians.
g. *karapō.tāt-* sb. f. '*Karpan*-ship, the *Karpan*'s'.
y. *karəna-* adj. (skr. *karṇá-*) 'deaf'.
y. *kairya-* sb. n. (from [1]*kar-* vb.) 'function'.
y. *kaurva-* adj. (skr. *áti-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. *kárṣati*) 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. *kṛṣīvalá-*) 'ploughman'.
y. *karšū-* sb. f. (skr. *karṣū-* 'furrow') 'country'.
y. *karšya-* adj. 'to be ploughed'.
y. *karšvan-*, *karšvar-* sb. n. (cp. *karšū-*) 'district, region of the earth'.
kasišta- adj. 'smallest'.
y. *kasu.dānav-* adj. 'small-seeded'.
y. *kasyah-* adj. 'smaller; making smaller, surrendering a p. to the disregard of (dat.)'.
y. *kasvika-* adj. 'stark little'.
y. *kasvīš-* sb. m., name of a defect, illness or the like.
y. *kaš-* vb., pres. *čaš-*: 'to teach'.
y. *kā-* vb. (cp. skr. *kā́yamāna-* adj. 'asking, desiring'), pres. *kaya-*; perf. *čak-*: 'to desire'.
kāma- sb. m. (from *kā-* vb.) 'desire'.
y. *kāy-* vb. (skr. *cáyate* 'he punishes'), pres. *čikay-*: 'to atone, pay for (acc.). With *paiti* 'to pay for (acc.)'.
g. *kāvayas-čā*, *-čīṯ*: see under *kavay-*.
y. *kəm* adv. (acc. sg. n. of *ka-*) 'how?'.
g. *kəvītāt-* sb. f. '*Kavay*-ship, the *Kavay*'s'.
g. *kərəduš-* sb. n. 'succour'.
kəhrp-, *kərəf-* sb. f. n. (skr. *kṛpā́* instr. sg.) 'form, shape, body'.
y. *kərəfš.xᵛar-* adj. 'corpse-eating'.
y. *kərəma-* adj., with *star-* sb. m. 'shooting star'.
y. *kərəsa-* sb. m. 'highwayman'.
y. *kərəsānay-* sb. m., name of some enemy of the mazdayasnian religion.
y. *kərəsāspa-* sb. m., name of a hero.
y. *kəša-* adj. (perf. ptcpl. pass. from [1]*kar-*, § 111) 'made, ready'.
y. *kąmčiṯ* adv., used instead of an indefinite pron. 'some one, any'.
y. *kąsaoya-* adj., with *zrayah-* sb. n. or *āp-* sb. f. name of the *Hāmūn*-sea.
g. *kū* adv. (skr. *kū́*) 'where?'.
y. *kuxšnvāna-*, *kuxšnvąna-*: see under [1]*xšnav-*.
g. *kudā* adv. (skr. *kúha*) 'where?'.
y. *kudaδ-aēm*: see under *kudaṯ*.
y. *kudaṯ* adv. 'whence, where . . from?'.
y. *kuϑa* adv. 'how?'.
kuϑrā adv. (skr. *kútra*) 'where?; whither?, where (to)?'.
y. *kva-* adv. (skr. *kvà*) 'where?; whither?'.

g, γ.

y. *gaēϑav-*: see under *gaēsav-*.
gaēϑā- sb. f. (from *gay-* vb.) 'being; world, mankind; house, farm, property, goods and chattels'.
y. *gaēϑō.frāδana-* 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-čiϑra-* 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. *gódhāyaś-*) 'taking care for the ox'.
y. [1]*gaona-* sb. n. 'hair; hair-colour, colour'.
y. [2]*gaona-* sb. m. (from [1]*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. *gomín-*) '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. *gávya-*, *gavyá-*) 'consisting of cattle'.
y. *gao-yaotay-* sb. f. (cp. skr. *gávyūtay-*) 'pasture-ground, pasture'.
y. *gao-sura-* adj. 'rich in cattle'.
y. *gaoz-* vb. (skr. *gū́hati-*) 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. *ghóṣati* 'it sounds'), pres. *gūš-*; *gūša-*: mid. 'hear'.
y. *gaoša-*, g. *gəuš.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. *ǰaiδya-*; pass. *ǰaiδya-*, *ǰiδya-*: 'to ask, pray, entreat'. With *paiti* 'to ask a p. (acc.) about (acc.)'.
y. *gaδa-* sb m. 'brigand, bandit'.
y. *gaδa-vara-* adj. (*gaδā-* + **bara-*) 'club-bearer'.
y. *gaδā-* sb. f. (skr. *gadā-*) 'club'.
y. *gaδō.tay-* sb. m. 'brigand, bandit'.
y. *gaδwa-* sb. m., *gaδwā-* f. 'dog, bitch'.
gan- vb. (skr. *hánti*, *hanyáte*, *jaghnúṣaḥ*, *hatáḥ*), pres. *ǰan-*, *γn-*, *ǰa-*; *ǰaγn-*; pass. *ǰanya-*; pass. aor. *ǰaini*; perf. *ǰaγn-*; perf. ptcpl. pass. *ǰata-*: '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. *gandərəwa-* sb. m., name of a monster.
gam- vb. (skr. *gan*, *gmán*, *gahi*; *gaméma*; *gácchati*; *gāmaya*; *agaṃsi*; *jagmúḥ*; *gatáḥ*), pres. *ǰam-*, *ǰim-*, *ǰəm-*, *gm-*, *gəm-*, *ga-*; *-gəma-*, *-γma-*; *ǰāma-* (caus.); *ǰasa-*; des. *ǰiha-*; caus. *ǰāmaya-*; *s*-aor. *ǰəngh-*, *ǰənh-*; perf. *ǰaγm-*; perf. ptcpl. pass. *gata-*, *γəmata-*: '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 *barəntəm* 'to go and carry to', with *ā* (*āča*) '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 return', 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 together; to become complete'.
gay- vb. (skr. *ǰīvati*), pres. *ǰiγay-*; *ǰva-*: 'to live'.
gaya- sb. m. (skr. *gáya-* 'family, house', cp. *gaēϑā-*; from *gay-* vb.) 'life'.
y. *gayō.dā-* adj. 'life-giving'.
y. [1]*gav-* vb., pres. *gūnav-* 'to procure'.
y. [2]*gav-* vb. (skr. *javate*), pres. *ǰava-* 'to hasten'.
y. [3]*gav-* adj. (cp. skr. *jóguve* 'he sounds') 'crying, shouting'.
y. [4]*gav-* sb. m. 'hand' (of *daēvic* beings).
[5]*gav-* sb. m. f. (skr. *gáv-*) 'beef, ox, bull, cow', also as representative of all useful animals; 'meat; milk'.
gava- sb. m., name of a land.
y. *gavaiϑya-* sb. n. (from [5]*gav-* sb.) 'herd of cattle'.
y. *gav-ašayana-* adj. 'inhabited, occupied by cattle'.
y. *gav-ašitay-* sb. f. 'abode, dwelling of cattle'.
y. [1]*gar-* vb. (skr. *jāgarti*), caus. *gāraya-*, *γrāraya-*, *γrāγrāya-*; perf. *ǰaγār-*: 'to be awake' With *frā* caus. 'to awaken, to rouse'.
y. [2]*gar-* vb. (skr. *gṛṇā́ti*), pres. *gərən-*; pass. *gaiγya-*: 'to praise'. With *ā* 'to praise'.
[3]*gar-* sb. f. (skr. *gir-*) 'praise', gen. sg. *garō* with g. *dəmāna-*, y. *nmāna-* 'house of love, paradise'.
y. [4]*gar-* sb. f. (cp. skr. *gala-* sb. m.), plur. 'throat, neck'.
y. *garay-*, *gairi-* sb. m. (skr. *giráy-*) 'mountain; mountain-chain'.
y. *gairi-šak-* adj. (from *hak-* vb.) 'moving in mountains, mountain-bred'.
y. *garəwa-* sb. m. (skr. *gárbha-*) 'womb, uterus'.
garəma- adj. (skr. *gharmá-* sb. m. 'heat') 'hot, warm'; sb. n. 'heat'.
y. *garəman-* sb. m. (cp. [4]*gar-* sb.) plur. 'throat, neck'.
garəz- vb. (skr. *garhate* 'he complains, blames') pres. *gərəz-*; *ǰīgərəz-*; aor. *gərəzaēta*: 'to complain, lament, weep'.
y. *gah-* vb., pres. *gənha-* 'to eat, feed' (of *daēvic* beings). With *niš* 'to eat up, devour'.
gātav- sb. m. n. (skr. *gātáv-*) 'place, locality, spot; the appointed, right place; couch, bed, divan, throne'.
y. *gāϑanąm* [N. 26]: obscure.
y. *gāϑā-* sb f. (skr. *gāthā-*) 'song, hymn', esp. the five *Gāϑā*'s in the narrower sense; designation of all pieces of the Avesta, written in the peculiar *Gāϑā*-dialect: Y. 28—34, 43—51, 53,

the *Yasna Haptaŋhātay* and the four sacred prayers Y. 27. 13—15, *54*. 1.
y. *gāman-* sb. n. (from *gā-* vb. 'to go') 'step, pace'.
y. *gāmō.bərətay-* sb. f. 'making a step'.
y. *gāvayana-* sb. n. (from [5]*gav-*) 'stable (for cattle)'.
g. *gəuš.ā, gəuš.āiš*: see under *gaoša-*.
y. *gərəδa-* sb. m. (skr. *gṛhá-* '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'.
gąm: see under [5]*gav-*.
y. *gufra-* adj. 'deep; mysterious, wonderful'.
y. *gunda-* sb. m., *gundā-* f. 'farinaceous food'.
y. *gūšayaṯ.uxδa-* adj. (from *gaoš-* vb.) 'causing the word to be heard'.
g. *gənā-*, y. *γənā-* sb. f. (skr. *gnā́-*) 'woman'.
y. *γənąm* inf. (from *gan-* vb.) 'to smite'.
grab- vb. (skr. *gṛbhṇā́ti, gṛbhā́yantaḥ*), pres. *gərəwnā-*; *gərəfša-*; *gəurvaya-*: *gərəmbaya-*; perf. *jigaurv-*; perf. ptcpl. 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. ptcpl. 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. *γžar-* vb.), caus. *γzrāδaya-* 'to flow'. With *ā* caus. 'to cause to rage', with *vī* caus. 'to cause to run over'.
y. *γžar-* vb. (skr. *kṣárati*), 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. *xaδa-* only with *vī* 'to knead'.
y. *xan-* sb. f. 'source, fountain, spring; well'.
y. *xå* (nom. pl., acc. pl.): see *xan-*.
y. *xąnya-* adj. (from *xan-*) 'spring-, fountain-'.
y. *xnąϑaitī-* sb. f., name of a witch.
g. *xraod-* vb., pres. *xraod-* 'to frighten'.
y. *xraodaṯ.urvan-* adj. 'with frightened soul'.
xraos- vb. (skr. *króṣati*), 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 *xraožδišta-* adj. (superl. of *xrūždra-*) 'firmest'.
y. *xraožδyah-* adj. (compar. of *xrūždra-*) 'louder'.
y. *xraožδva-* adj. (cp. *xrūždra-*) 'hard'.
xratav-, *xraϑw-* sb. m. (skr. *krátav-*) 'will, plan, purpose, counsel; intelligence, understanding, wisdom'.
y. *xratu.kāta-* adj. (*kāta-* perf. ptcpl. pass. of [1]*kan-* or *kā-* vb.) 'who is applied for counsel, instruction'.
y. *xratu-gūt-* adj. (from [1]*gav-*) 'giving counsel, instruction'.
g. *xrap-* vb., pres. *xrapa-* only with *aipī* 'to be the request of (abl.)'.
y. *xrafstra-* sb. n. plur., designation of the nomadic enemies of the mazdayasnian religion and of their gods 'gang of thieves'; also general denomination for all noxious (*daēvic*) animals, esp. for the lower ones.
g. *xrūnərā-* sb. f. (cp. *xrūra-* adj.) 'bloodshed'.
g. *xrūra-* adj. (skr. *krūrá-*) '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-*, *xrvī.drav-* adj. 'bearing a blood-covered weapon of wood'.
y. *xrvīšyant-* adj. 'horrible, frightful; blood-thirsty, cruel'.
y. *xšaēta-* adj., fem. *xšōiϑnī-* 'shining, brilliant, splendid, excellent'.
y. *xšaētō.puϑrya-* sb. n. 'possession of brilliant sons'.
y. *xšaoδah-* sb. n. (skr. *kṣódas-*) 'stream, flow'.
xšaϑra- sb. n. (skr. *kṣatrá-*) 'dominion, reign, kingdom; kingly or supreme authority, sovereign power, command', also deified. See note on V. *17*. 6.
y. *xšaϑrō.kāmyā-* sb. f. (from *kāma-* sb.) 'apprehension for the reign'.

y. *xšaϑrō.kərəta-* adj. 'built for the sovereign'.
y. *xšaϑrō.dā-* adj. 'bestowing sovereignty'.
y. *xšaϑrō.suka-* sb. m., name of a mountain-pass.
y. *xšaϑrī-* sb. f. 'woman, female'.
y. *xšaϑrya-* adj. 'kingly, lordly'.
y. *xšap-* sb. f. (skr. *kṣap-*) 'night'.
y. *xšapan-*, *xšafn-* sb. f. n. 'night'; as time from sun-set till sun-set 'day and night, day'.
y. *xšaya-* sb. m. (skr. *kṣáya-*, from *xšāy-* vb.) 'sovereign, prince, king'.
g. *xšayō* inf. (cp. skr. *kṣiṇáti* 'he destroys') 'to destroy'.
xšā(y)- vb. (skr. *kṣayati*), pres. *xša-*; *xšaya-*; aor. *xšayōiṯ*: '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. *xšōiϑnī-*: see under *xšaēta-*.
g. *xšąnmənē* inf. (cp. skr. *kṣamati*) 'to have to put up with, to be content with (acc.)'.
y. *xšudra-*, *xšuϑra-* adj. (cp. *xšusta-*) 'liquid'; sb. n. 'seed'.
y. *xšusta-* (V. 2. 21 *xšvisti* written instead of *xšusti* § 33. 8, loc. sg. with transition to the consonant declension) adj. 'liquid'; soaked (of loam)'.
y. *xštūm* (acc. sg. m. n.): see *xštva-*.
y. *xštva-* num. adj. (cp. *xšvaš*) 'sixth'.
y. *xšnaoϑwatā-* sb. f. (from [1]*xšnav-* vb.) 'worthiness of being satisfied'.
y. *xšnaoϑra-* sb. n. (from [1]*xšnav-* vb.) 'satisfaction'.
y. *xšnaoϑrāi* inf. (dat. of *xšnaoϑra-* sb.) 'to satisfy'.
y. *xšnaoma-* sb. n. (from [1]*xšnav-* vb.) 'satisfaction, blessing, joy'.
[1]*xšnav-* vb., pres. *xšnu-*; *kuxšnu-*; des. *čixšnuša-*; (iter.) *xšnāvaya-*; *s*-aor. *xšnaoš-*; perf. ptcpl. pass. *xšnŭta-*: 'to be pleased, content with (gen.); to satisfy, rejoice'.
g. [2]*xšnav-* adj. (from [1]*xšnav-* vb.) 'satisfying'; sb. f. 'satisfaction, contentment, fulfilment (of a duty)'.
y. *xšnā-* vb. (skr. *jijñāsati*, cp. [2]*zan-*), pres. des. *zixšnāəha-*: 'to know'. With *avō* des. 'desire to know'.
g. *xšnūt-* sb. f. (from [1]*xšnav-* 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. *xšvaēwayaṯ.aštra-* adj. 'whiping' (of lands, where one swings the whip).
y. *xšvaš* num. (skr. *ṣáṭ*) 'six'.
y. *xšvaš.aši-* 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. *xšviwi.išav-* sb. m. (lit. 'having swift arrows', *xšviwi-* sideform of *xšiwra-* in compounds) 'archer'.
y. *xšviwi.išvatəma-* adj. (superl. of *xšiwi.išav-*) 'the best archer'.
y. *xšiwi.xāza-* adj. 'swiftly flying'.
y. *xšviwra-* adj. 'swift, quick, voluble'.
y. *xšvisti*: see under *xšusta-*.

č.

-čā encl. particle (skr. *-ca*), expressing copulation 'and; also, as well as; moreover'; generalising with interrog. pron. or rel. pron.
y. *čaēčasta-* sb. m., name of a lake.
y. *čaxra-* sb. m. (skr. *cakrá-* sb. n.) 'wheel'.
y. *čatəər-*: see under *čaϑwar-*.
y. *čaiti* indecl. interrog. pron. (cp. skr. *káti*) 'how many?'.
y. *čatur-*: see under *čaϑwar-*.
y. *čaϑwar-*, *čatur-* num., fem. *čatəər-* (skr. *catvā́raḥ*, *catúraḥ*, *cátasraḥ*) plur. 'four'.
y. *čaϑwarə.paitišťāna-* adj. 'four-legged' (of *ahuric* beings).
y. *čaϑwarə-sa(n)t-* sb. f. num. (cp. skr. *catvāriṃśát-*) 'forty'.
y. *čaϑwarə.zangra-* adj. 'four-footed' (of *daēvic* beings).
y. *čaϑru.karana-* adj. 'with four corners, edges'.
y. *čaϑru.gaoša-* adj. 'four-eared'.
y. *čaϑru.čašman-* adj. 'with four eyes'.
y. *čaϑru.pištra-* adj. 'containing, comprehending the four classes'.
y. *čaϑru.ratav-* adj. 'having (only) four *Ratav*'s.
y. *čaϑruša-* sb. m. plur. 'four sides (of a four-sided figure)'.
y. *čaϑrušva-* sb. n. 'one fourth'.
y. *čaəra-əhak-* adj. 'grazing'.
y. *čanaṯ.čaxra-* adj. (probably miswritten for *xᵛanaṯ.čaxra-*) 'with whizzing wheels'.
y. *čavant-*: see under *čvant-*.

y. *čarāitī-* sb. f. 'young woman'.
g. *čarəkərəθra-* sb. n. (from [2]*kar-*) 'thought'.
y. *čarətā-* sb. f. (cp. *tačar-* sb.) 'race-course'.
y. *čarətu.drājah-* sb. n. 'length of a *čarətav-* (cp. *čarətā-*)'.
y. *čarəman-* sb. n. (skr. *cárman-*) 'skin, leather'.
g. *čazdahvant-* adj. '(man of) understanding'.
čaśman- sb. n. (cp. skr. *cákṣuṣ-*) 'eye'.
y. *čāt-* sb. f. (from [2]*kan-* vb.) 'well'.
y. *čātaya-* adj. (from *čāt-* sb.) '(being) in a well'.
y. *cōiṯ* particle (skr. *cet*), introducing a comparative sentence 'as; so, as'.
y. *čixra-* sb. m. (from [1]*kar-* vb.) 'energy'.
y. *čiθā-* sb. f. (from *kāy-* vb.) 'atonement; punishment, penalty'.
g. *-čiθīṯ* [Y. 29. 4], Sandhiform for *čiṯ īṯ*.
[1]*čiθra-* adj. (skr. *citrá-*) 'manifest, visible, clear, plain'; sb. n. 'face; vision; manifestation'.
[2]*čiθra-* sb. n. 'origin, birth; offspring'.
y. *čiθravaitī-* adj. (from [1]*čiθra-* sb.), only fem. 'having the signs of the female sex'.
y. *čiθra.avah-* adj. 'of manifest joy'.
y. *-čiṯ*, g. y. *-čīṯ* encl. particle (skr. *-cit*), emphatic 'even, also, further (more)'; generalising with interrog. pron. or rel. pron.
-činā encl. particle (skr. *caná*), with *nōiṯ* 'also not; not even'.
y. *čina-* interrog. pron. 'who?, which?', in indefinitive sense behind *dva-* 'some two'.
y. *činman-* sb. n. (from [1]*kan-* vb.) 'longing for, design upon'.
y. *činmāne* inf. (cp. skr. *cintayati*) 'to think of, have delight in (acc.).
y. *činvaṯ.pərətav-* sb. f. 'bridge of the separator'.
činvant- adj. (from [1]*kay-* vb.) 'separating', only gen. sg. *činvatō* with *pərətav-* or *pəšav-* 'bridge of the separator' (at the last judgement).
y. *čimāne* inf. (from *kāy-* vb.) 'to make amends'.
[1]*čistay-* sb. f. (from *kaēt-* vb, skr. *cittay-*) 'thinking; knowledge'.
g. [2]*čistay-* sb. f. (from *kaēθ-* vb.) 'teaching, doctrine'.
y. *čistā-* sb. f. (from *kaēt-* vb.) 'knowledge', with *razištā-* name of a deity.
y. *čvaṯ* adv. (acc. sg. n. of *čvant-* adj.) 'how?, how far?, how long?, of what extent?'.
y. *čvant-* adj. (cp. skr. *kívant-*) 'how great?, how far?, how much?, how many?, of what extent?, of what qualities?'.

j.

y. *jayāurvah-*, *jīyāurvah-* adj. (perf. ptcpl. act. of [1]*gar-*) 'awake, watchful'.
g. *jaidyāi* inf. (from *gan-*) 'to kill; to be killed'.
y. *jafra-* adj. 'deep'.
y. *janay-*, g. *jōnay-* sb. f. (skr. *jánay*) 'woman, wife'.
y. *jantar-* sb. m. (from *gan-*, skr. *hantár-*) 'one who smites, kills'.
y. *java* (Yt. 5. 63): see under [2]*gav-*.
jasaiti etc., verbal forms: see under *gam-*.
y. *jastay-* sb. f. (from *gad-* vb.) 'prayer, request'.
y. *jažav-* sb. m., name of a special kind of the canine race.
y. *jahī-* sb. f. 'wife' (of *daevic* beings), 'courtezan, prostitute'.
y. *jahikā-* sb. f. = *jahī-*.
y. *jāmāspa-*, g. *dōjāmāspa-* sb. m., name of the prime minister of *Vištāspa*.
g. *jōnay-*: see under *janay-*.
g. *jōnərā-* sb. f. (from *gan-* vb.) 'murder'.
g. *jōyā-* sb. f. (from *gay-* vb. 'to win', skr. *jáyati*) 'gain, prize, benefit'.
y. *jaθwa-* adj. (from *gan-*) '(deserving) to be killed'.
y. *jaθwō.tara-* (compar. of *jaθwa-*) 'more deserving to be killed'.
y. *jafnav-* sb. m. (cp. *jafra-* adj.) 'valley'.
y. *jīyāurvah-*: see under *jayāurvah-*.
y. *jītay-* sb. f. (from *gay-* vb.) 'life'.
g. *dōjīṯ.arəta-* adj. (from *jyā-* vb. 'to diminish') 'despising the (holy) law'.
y. *jīṯ.aša-* adj.: = g. *dōjīṯ.arəta-*.
jimaiti etc., verbal forms: see under *gam-*.
y. *jīvya*, *jvaya-*, *juya-* adj. (from *jva-* adj.) 'living, alive'.
y. *jīra-* adj. (from *gay-* vb., skr. *jīrá-*) 'swift, quick; intelligent, artful'.
y. *jum* absol. (from *gay-* vb.) 'living'.
y. *jum* acc. sg. m. [Yt. 13. 9]: see under *jva-*.
y. *juya-*: see under *jīvya-*.
g. *jyātav-*, *jyōtu-* sb. m. (from *gay-* vb., cp. skr. *jīvātav-*) 'life'.
g. *jyōtu-*: see under *jyātav-*.
jva- adj. (from *gay-* vb., skr. *jīvá-*) 'living, alive'.
y. *jvan-* adj. (from *gay-* vb.) 'living, alive'.
y. *jvaya-*: see under *jīvya-*.

t.

tā adv. (instr. sg. of *ta-* dem. pron.) 'therefore, for that reason, in that manner; then'.

ta- dem. pron. (skr. *tá-*) 'this here, this; he, she, it'. Dcln. § 397.

y. *taoxman-* sb. n. (skr. *tókman-* 'a young green barley') 'seed, germ'.

y. *taoš-* vb. (cp. skr. *tucchyá-* 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-*; *taṯ ćaya-*; caus. *tāćaya-*; perf. *taṯ.k-*: '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. *taδa* adv. (skr. *tadá*) 'then, at that time'.

taṯ adv. (skr. *tát*) 'thither; for that reason, for this purpose; then, at that time; so, thus'.

y. *taṯ paiti* adv. 'thereby; under these circumstances, in this manner'.

y. *tap-* vb. (skr. *tápati, tāpáyati*), pres. *tafsa-*, caus. *tāpaya-*: 'to be hot', inchoat. 'to grow hot', caus. 'to make hot'.

g. *taibyā, taibyō*: see under [1]*ϑwa-*.

y. *tafta-* adj. (instead of *tapta-* perf. ptcpl. pass. of *tap-*, with *f* from *tafnav-* sb.) 'suffering from fever'.

y. *tafnav-* sb. m. (from *tap-* vb.) 'fever, feverish heat'.

tan- vb. (skr. *tanóti, uttānáḥ*), pres. *tanav-*, *tanv-*; perf. ptcpl. pass. *tāna-*: 'to stretch, extend'. With *us* 'to stretch out', with *pairi* 'to separate from'.

tanū- sb. f. m., g. *tanuš-* sb. n. (skr. *tanū́-* f., *tanuṣ-* n.) 'body'.

y. *tanu.drug-* adj. 'incorporated with the Drug'.

y. *tanu.pərəϑa-* adj. (cp. *pəšō.tanū-*, *pərətō.tanū-*) lit. 'one whose body is lost', designation of a sinner, who has to receive 200 strokes with the horse-whip.

y. *tanu-mazah-* sb. n. 'body-size'.

y. *tanu.mąϑra-* adj. 'incorporated with the holy word'.

g. *tanuš-*: see under *tanū-*.

y. *tanćišta-* adj. (superl. of *taxma-*) 'bravest, boldest, most heroic'.

[1]*tav-* vb. (skr. *tavīti, tūtāva*), pres. *tav-*, *tu-*; perf. *tūtav-*, *tūtu-*: 'to have power, to be able'. With *aiwi* 'to be effective by means of (instr.)'.

[2]*tav-* vb., pres *tū-*: with *vayōi* 'to raise a woeful bawling'.

tavă: see under [1]*ϑwa-*.

tar- vb. (skr. *titarti*), pres. *titar-*: *taurvaya-*; *titāraya-*: 'to cross over; to get over, overcome'.

y. *tara-δāt-*, *tarə-δāt-* (cpd. *tarō, tarə* + **dāt-*, from [2]*dāy-* vb.) 'looking over (acc.), superior'.

y. *tarasća* prep. (skr. *tiraśćā́* adv. 'across') with acc. 'across, over, above; by'.

y. *tarəδāt-*: see under *taraδāt-*.

y. *tarō*, g. *tarə* prep. (skr. *tiráḥ*), with acc. 'across, over, above'.

y. *tarō.yāra-* adj. 'outlasting the years'.

y. *tauruna-* adj. (skr. *táruṇa-*) 'young' (of men and animals); sb. m. 'boy'.

y. *tarəp-* vb., pres. *trəfya-*: 'to steal'.

y. *taurvayeiti* etc., verbal forms: see under *tar-*.

y. *taršav-* adj. (skr. *tṛṣáv* 'thirsting for') 'dry, solid'.

y. *taršta-*: see under *ϑrah-*.

y. *taršna-* sb. m. (cp. skr. *tṛ́ṣṇā-* sb. f.) 'thirst'.

taš- vb. (skr. *tákṣati, tāṣṭi, tatákṣa*), 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. *tákṣan-*) 'creator'.

y. *tašta-* sb. n. 'dish, cup'.

y. *tāta-* adj. (instead of **ptāta-*, from *pat-* vb.) 'falling'.

y. *[yavaēća] tāite* (Y. 62.6): see *yavaētāt-*.

y. *tāya-* sb. m. (cp. *tāyav-*) 'theft'.

y *tāyav-* sb. m. (skr. *tāyáv-, stāyáv-*) 'thief'.

təmah- sb. n. (skr. *támas-*) 'darkness'.

y. *təmahvant-* adj. (skr. *támasvant-*) 'affected with mental darkness, blinded'.
g. *təviš-* sb. n. (cp. *təvīšī-*) 'violence, brutality'.
təvīšī- sb. f. (from [1]*tav-* vb., skr. *táviṣī-*) 'strength'.
y. *tərəsaiti* etc., verbal forms: see under *ϑrah-*.
y. *tē* strengthening particle.
y. *tąϑryăvant-* sb. m., name of an unbeliever.
y. *tąšyah-* adj. (compar. of *taxma-*) 'braver, bolder, more heroic'.
y. *tiγra-* adj. (cp. skr. *tejate* 'he pricks') 'pointed'.
y. *tiγray-* sb. m. (cp. *tiγra-*) 'arrow'.
y. *tinǰa* adv. 'back'.
y. *tištrya-* sb. m., name of the deified star Sirius.
y. *tištryaēinī-* sb. f. plur., name of stars in neighbourhood of the *Tištrya*.
y. *tišr-* (fem. num.): see *ϑray-*.
y. *tiži.arštay-* adj. (cp. *tiγra-*) 'with the pointed spear'.
y. *tiži.asūra-* adj. 'with pointed fangs' (doubtful).
y. *tiži.dātā-* adj. 'sharp-toothed'.
y. *tiži.dąstra-* adj. (cp. skr. *tīkṣṇadaṃṣṭra-* adj. and *dáśati* 'he bites') 'sharp-toothed'.
[1]*tū* (skr. *tú, tŭ*) strengthening particle.
g. [2]*tū* encl. nom. sg., pron. 2nd pers. (cp. *tvəm*) 'thou'.
y. *tūtuk-* sb. f. 'loam' (doubtful).
y. *tuϑruša-* adj. (from *ϑraoš-* vb.) 'fully developed, grown'.
y. *tŭm*: see under *tvəm*.
tŭra- adj. '*Tūrā*nian', name of nomadic tribes of the north of Iran.
y. *tūirīm* adv.: see under [2]*tūirya-*.
y. [1]*tūirya-* adj. 'belonging to the *Tūra*'.
y. [2]*tūirya-* num. adj. (skr. *turīya-, turya-*) 'fourth'; *tūirīm* (acc. sg. n.) adv. '(at) the fourth time'.
y. *tusa-* sb. m., name of a hero.
g. *tušnā.matay-* sb. f. (**tušna-* adj., cp. skr. *tūṣṇīm* adv. 'silently') lit. 'silent thinking', name of an *Ahura*.
y. *tvan-* adj. (from [1]*tav-* vb.) 'fit for (acc.)'.
g. *tvəm*, y. *tŭm* nom. sg., pron. 2nd pers. (skr. *tvám*) 'thou'.

d.

y. *-da* encl. postpos. with acc. 'to': see *vaēsma-*.
daēnā- sb. f. (from [2]*dāy-* vb., lit. 'insight, conscience') 'religion', also deified; 'self, personality'.
y. *daēnō.sak-* adj. 'understanding the religion'.
y. *daēman-* sb. n. (from [2]*dāy-* vb.) 'eye'.
[1]*daēva-* sb. m., y. *daēvī-* f. (skr. *devá-* m. 'god', *devī-* f. 'goddess'), name of the false gods, of demons, devils and evil spirits.
[2]*daēva-* adj., fem. [2]*daēvī-* (cp. skr. *dáiva-, dáivī-*) '*daēvic*'.
y. *daēva-yasna-* adj. '*daēva*-worshipper'.
y. *daēva-yaz-* adj. (skr. *devayáj-* '*daēva*-worshipper'.
y. *daēvavant-* adj. (skr. *devávant-*) '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. *devájuṣṭa-*) 'favourite of the *Daēva*'s'.
daēs- vb. (skr. *diśáti, dédiśat, deśayati, adikṣi*), pres. *daēdaēs-*; *daēsaya-*; *s*-aor. *dāiš-, dōiš-, dīš-*: 'to show a th. (acc.) to a p. (gen.); to assign a th. to a p. (dat.); to make known'. With *frā* 'to enlighten a p. (dat.) on (acc.)', with *ham* mid. imp. 'let (that) be a warning to you'.
y. *daēz-* vb. (skr. *dégdhi, dihánti*), pres. *diz-*; (iter.) *daēzaya-*: 'to heap (up), accumulate'. With *pairi* 'to heap round about, to erect'.
y. *daoiϑrī-* sb. f. (from [1]*dav-* vb.) 'saying, speech'.
y. *daomna-* pres. ptcpl. mid.: see [1]*dav-* vb.
y. *dag-* vb. (skr. *dáhati*), pres. *daža-*. 'to burn'. With *apa* 'to burn, scorch', with *ham* 'to burn completely, consume'.
y. *daγa-* adj : obscure.
y. *daxma-* sb. m. (lit. 'place where dead bodies are burnt'?, from *dag-* vb.) 'burial-place'.
daxš- vb., pres. *daxša-*; *daxšaya-*; aor. *aδaxšayaēta*: 'to teach'.
g. *daxšāra-* sb. m. (cp. *daxšta-* sb.) 'sign'.
daxšta- sb. n. 'sign, mark, defect'.
y. *daxštavant-* adj. 'marked, stamped with; having the (monthly) signs' (of women).
g. *[mənčā] daidyāi* [Y. *31*. 5]: see under *mand-*.
y. *daδvah-, daduš-, daϑuš-* adj. (perf. ptcpl. act. of [1]*dā-*, cp. skr. *dadvăn*) 'having created; creative; creator'.
[1]*dab-* vb. (skr. *dabhnoti*), pres. *dava-*;

dəbənav-; (iter.) *dābaya-*: 'to deceive; to cheat a p. out of (gen.)'.
g. ²*dab-* vb., pres. *daba-*: 'to exercise',
y. *dauay-* sb. f., name of a certain defect.
g. *daibitānā* adv. (written for **dvitānā*, cp. skr. *dvitā*) 'long, long ago'.
g. *dafšnya-* adj. (from ¹*dab-* vb.) 'to be deceived'.
dauəra- adj. (from *dąh-* vb., skr. *dasrá-*) 'experienced, clever, skilled'.
y. *dauhah-* sb. n. (from *dąh-* vb., skr. *dáṃsas-*) 'skill'.
y. *daiṅhav-*, *daṅhav-*, *dauhav-*: see under *daḫyav-*.
y. *daiṅhu-pataу-* sb. m. 'ruler of a land, lord of a province'.
y. *daiṅhu.frāδana-* adj. 'making the land prosperous'.
y. *daiṅhu-sastay-* sb. f. 'fame, celebrity of a land'.
dam- sb. m. (skr. *dám-*) 'house'.
y. ¹*dav-* vb., pres. *dava-*: 'to speak' (of *daēvic* beings). With *paiti* 'to answer'.
g. ²*dav-* vb. (skr. *dhūnóti*?), pres. *du-*, *dv-*: 'to oppress, vex'.
¹*dar-* vb. (skr. *dardirat*, *dṛṇīyā́t*), pres. *darədar-*; *dərənā-*: 'to split'. With *niš* 'to tear out of (*haca* with abl.)'.
²*dar-* vb. (skr. *dhṛthāḥ*, *dīdharat*, *dhāráyati*; *dadhāra*), pres. *dərə-*, *dr-*; *dāra-*; *diδār-*; (iter.) *dāraya-*; perf. *daδār-*, *dadr-*, *daδr-*; *s*-aor. *dārəš-*, *darš-*: 'to hold, hold fast; to keep back; to maintain; to keep in mind; to force a p. to (inf.)'. With *nī* 'to conceal o. s.', with *vī* 'to distribute; to assign; to keep, sustain, support; to guide to (loc.); to receive'.
g. *darəga-*, y. *darəya-* adj. (skr. *dīrghá-*) 'long'.
y. *darəya.ārəštaya-* adj. 'with a long shaft (of a lance)'.
y. *darəγō.angušta-* adj. 'with long fingers'.
y. *darəγō.upastay-* sb. f. 'long enduring residence'.
y. *darəγō.gava-* adj. 'long-handed'.
y. *darəγō.jītay-* sb. f. 'long life'.
g. *darəgō.jyātay-* sb. f. 'long life'.
y. *darəγō.bāzav-* adj. 'long-armed'.
y. *darəγō.yaštəm* absol. 'with permanent worship'.
y. *darət-* adj. (from ²*dar-*) 'holding with (acc.)'.
darəs- vb. (skr. *adarśuḥ*, *darśati*; *dadarśa*), pres. *darəs-*; perf. *dādarəs-*: 'to behold, view, perceive'.
g. *darəsa-* sb. m. (from *darəs-* vb.) 'sight'.
darəz- vb. (skr. *dṛṃhati*), pres. *dərəzaya-*; (iter.) *darəzaya-*: 'to hold, fasten'. With *ā* 'to fetter', with *nī* 'to fasten'.
y. *daršay-* adj. (cp. skr. *dhṛṣṇóti*) 'bold, hardy'.
y. *daršī.drav-* adj. 'with strong a wooden weapon'.
y. *darəšvan-* adj. (cp. *dərəš-* sb.) 'practising deeds of violence'.
dasa num. (skr. *dáśa*) 'ten'.
y. *dasa-* sb. n. (plur.) 'effects, goods and chattels'.
y. *dasa.gāya-* sb. n. '(length of) ten paces'.
y. *dasəma-* num. adj. (skr. *daśamá-*) 'tenth'.
y. *dasta*, *daste* verbal forms: see under ¹*dā-*.
dasvā: see under ¹*dā*.
y. *dasvar-* sb. n. 'health'.
g. *dazdar-* sb. m. (from ¹*dā-*) 'one, who brings a th. to (dat.)'.
dazdē, *dazdī*, *dazdūm*: see under ¹*dā-*.
y. *dašina-* adj. (skr. *dákṣiṇa-*) '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 *dąh-*, skr. *dasmá-* adj.), 'instructed, wise', (of a real member of the Zoroastrian community).
y. *dahmāyuš.harəθri.-bav-* vb. 'to be maintained by the *D.*'.
daḫyav-, *daḫyu-*, y. *daiṅhav-*, *daṅhav-*, *dauhav-* sb. f. 'land, province'.
y. *daḫyuma-* adj. 'belonging to the land, province'.
¹*dā-* vb. (skr. *dā́ḥ*, *dā́ti*, *dāta* 2 pl. and *ádhāt*, *dhāma*, *dhúḥ*; *dadāmi*, *dadmasi*, *daddhí*, *datta* 2 pl. and *dádhāsi*, *dádhati* 3 pl., *dadhātu*, *dadhyāt*, *dádhīta*: orig. **dā-*, **dhā-* are practically fallen together in Av. as *dā-*), pres. *dā-*, *da-*, *dī-*, *d-*; *dadā-*, *daδā-*, *daθā-*, *dad-*, *daδ-*, *daθ-*; *daidī-*, *daiδī-*; *dāya-*; pass. *daya-*; perf. *dadā-*, *daδā-*, *daδ-*; *dāδ-*; perf. ptcpl. pass. *dāta*: 1. to give, grant, vouchsafe, bestow, yield; assign; cause'. 2. 'to put; prepare, establish; appoint, ordain; make, create'; with loc. *zastayō* and dat. of the person 'to deliver into the hands of'; 'to purpose to' (mid.); 'to do anything'; with two acc. 'to make a p. a . . .'. With *aibī* and the acc. of a predicative ptcpl. '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 *pairĭ* 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. ²*dā-* adj. (from ¹*dā-* vb.) 'creating, preparing' with acc.

g. ¹*dāy-* vb. (skr. *dhinóti* 'he satisfies), pres. *dāya-*: 'to nurse carefully, to minister'.

²*dāy-* vb. (skr. *didhye, dīdhaya*), pres. *diδā-, diδay-, daiδy-*; perf. *diδay-, diδī-*; perf. ptcpl. pass. *dīta-*: 'to see; to look at'. With *avi* and *ā* 'to look at', with *upa* 'to look upon', with *paiti* 'to behold'.

dāta sb. n. (from ¹*dā-* vb.) 'right, law'.

y. *dātay-, dāiti-* sb. f. (from ¹*dā-* vb.) 'bestowing'.

dātar-, dāϑr- sb. m., *dāϑrī-* sb. f. (from ¹*dā-* vb.; skr. *dā́tar-, dhātár-*) '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. *dánt-* sb. m.) 'tooth'.

y. *dātō.rāzah-* adj. 'law-giver'.

y. *dātō.saoka-* adj. 'welfare-giving'.

y. *dāitim* inf. (from ¹*dā-* vb.) 'to give, grant'.

y. *dāitya-* adj. (from *dāta-* sb.) 'due, proper; lawful, right; according to the usage, circumstances'.

y. *dāityā-* sb. f., name of a river.

y. *dāityō.aēsmi.-bav-* vb. 'to be provided with proper fuel'.

y. *dāityō.upasayeni.-bav-* vb. 'to be provided with proper up-keep'.

y. *dāityō.təma-* adj. (superl. of *dāitya-* adj.) 'most due'.

y. *dāityō.piϑwi.-bav-* vb. 'to be provided with proper nourishment'.

y. *dāityō.baoiδi.-bav-* vb. 'to be provided with proper incense'.

y. *dāϑa-* adj. (from ²*dāy-* vb.) 'prudent'.

y. ¹*dāϑra-* sb. n. (from ¹*dā-* vb., skr. *dā-*) 'gift; alms'.

²*dāϑra-* sb. n. (from ¹*dā-* vb., skr. *dhā-*) '(fixed) wages, reward; recording'.

y. *dāϑrī-*: see under *dātar-*.

y. *dānayana-* patronym. adj. 'descendant of *Dānay*'.

y. *dānav-* adj., name of a Turanian tribe.

y. *dānazvāza-* sb. m., the same as the *ābərət-*.

g. *dāman-*, y. *dąman-* sb. n. (from ¹*dā-* vb.; skr. *dhā́man-*) 'dwelling-place, abode' (plur.); 'creature, creation' (collective).

¹*dāmay-* sb. f. (from ¹*dā-* vb.) 'creation'.

y. ²*dāmay-* adj. (from ¹*dā-* vb.) 'creating, creator'.

y. *dāmi.dāt-* adj. (from ¹*dā-* vb.) 'creating the creation, creator of the creation'.

y. *dāmi.dāta-, dąmi-δāta-* adj. 'created by the creator'.

y. *dāuru.-upa.darana-* sb. n. (skr. *dā́rav-*) 'hut of wood'.

y. *dāštayānay-* sb. m, name of an unbeliever, whose sons were killed by *Kərəsāspa*.

y. *dāhišta-* adj. (superl. of ²*dā-* adj.) 'most giving' with acc.

y. *dāhīm*: see under *dåŋhay-*.

y. *dəuš.manahya-* sb. n. (from *duš-manah-* adj.) 'hostility'.

y. *dəuš.sravah-* sb. n. (from **duš.sravah-* adj.) plur. 'ill fame'.

g. *dəjāmāspa-*: see under *jāmāspa-*.

y. *dərəwδa-* sb. n. (cp. skr. *dr̥bhati* 'he ties') plur. 'muscle-flesh'.

y. *dərəninti*: obscure.

g. *dərəz-* sb. f. (from *darəz-* vb.) 'fetters'.

y. *dərəzi.raϑa-* adj. 'having a strong chariot'.

y. *dərəzra-, drəzra-* adj. (from *darəz-* vb., cp. skr. *dr̥ḍhá-*) 'strong, firm'.

g. *dərəš-* sb. f. (cp. skr. *dhr̥ṣṇóti* 'he dares, ventures') 'assault, ill-treatment'.

y. *dōiϑra-* sb. n. (from ²*dāy-* vb.) 'eye' (of *ahur*ic beings).

y. *dåŋhay-, dāhi-* sb. f. (from ¹*dā-* vb.; skr. *dhāsáy-*) 'creation'.

g. *dąm*: see under *dam-*.

g. *dąman*: see under *dāman-*.

y. *dąmi-δāta-* adj.: see under *dāmi.-dāta*.

g. *dąh-* vb., pres. *dīdah-*: 'to teach'; mid. in passive sense 'to be instructed by a p. (instr.) in (instr.)'.

y. *dąhišta-* adj. (superl. of *dahma-* adj., skr. *dáṃsiṣṭha-*) 'wisest'.

y. *di-* dem. pron., only encl. acc. (*dīm, diṯ; dīš, dī*) 'him, her, it; them'. Dcln. § 398.

y. *dim* strengthening particle.

y. *dištay-* sb. f. (skr. *diṣṭay-*), a measure of distance.

g. *dugədar-*, y. *duγδar-* sb. f. (skr. *duhitár-*) 'daughter'.
g. *dūtya-* sb. n. (skr. *dūtyà-*) 'proclamation'.
y. *dunman* sb. n. (cp. skr. *dhūlikā-* sb. f.) 'mist; cloud'.
y. *dunmō.frut-* adj. (from *frav-* vb.) 'flying in the clouds'.
y. *duye*: see under *dva-*.
dūra- adj. 'distant, far off', only loc. sg. *dūraē-ča* adv. (skr. *dūré*) 'far, afar', *dūrāṯ*, *dūrāaṯ-ča* (skr. *dūrāt*) 'from afar, afar'.
y. *dūraēkaēta-* sb. m., name of an unbeliever.
y. *dūraē-karana-* adj. 'with ends that lie afar'.
y. *dūraē-pāra-* adj. 'with shores or ends that lie afar'.
y. *dūraē-urvaēsa-* adj. '(a path) whose turning-point lies afar', sb. m. 'the far turning-point (of the path)'.
y. *dūraē-sūka-* adj. 'far-looking'.
dūraoša- adj. 'holding death afar, averter of death', epithet of *Haoma*.
duš-, *duž-* (skr. *duṣ-*, *dur-*), inseparable prefix 'evil, bad'.
g. *dušə-xšaϑra-* adj. 'evil ruler'.
y. *duš-mata-* adj. 'evil-thought'.
y. *duš-manah-*, g. *duž-manah-* adj. (skr *durmanas-*) 'of ill intend, evil-minded'.
y. *duš-mainyav-* adj. 'evil-minded', sb. m. 'enemy, foe'.
g. *duš.sastay-* adj. 'whose teaching is false, false teacher'.
g. *duš.šyaoϑna-*, y. *duš.šyaoϑna-* adj. 'whose doing is evil, whose deeds are evil'.
y. *duš.ham.sāsta-* adj. 'hard to be advised'.
g. *duš.xᵛarəϑa-* sb. n. 'evil meat'.
y. *dužaka-* sb. m., vulgar name or nickname of the hedgehog.
y. *duž-aəhav-* sb. m. (lit. 'bad existence') 'hell'.
y. *dužāpya-* sb. n. (from *ap-* vb., cp. skr. *dúrāpa-* adj.) 'difficulty to reach or cross something (acc.)'.
y. *duž-ita-* sb. n. (skr. *duritá-*) 'difficulty, danger, calamity'.
y. *duž-ŭxta-* adj. (skr. *duruktá-*) 'evil-spoken'.
duž-daēna- adj. 'whose *Daēnā* (self) is evil'.
duž-dā(y)- adj. (skr. *dūḍhí-*, *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-vaćah- adj. 'of evil speech, evil-speaking'.
y. *duž-vandrav-* adj. (from *vand-* vb. 'to praise', skr. *vaṇdate*) 'slandering, defaming'.
g. *duž-varəna-* adj. 'of false belief'.
duž-varšta- adj. 'evil-done'.
g. *duž-varəšnah-* adj. 'whose doing is evil'.
g. *daibitya-*: see under *bitya-*.
g. *dəmāna-*: see under *nmāna-*.
g. *dyā-* vb. (cp. skr. *ā-dyati*), pres. *dyā-*, only with *nī*: 'to fetter; to suppress, to make an end to'.
g. *dyāi* inf. (from [1]*dā-* vb.) 'to grant'.
y. *dva-* num. (skr. *dvā́*, *dvé*), du. 'two'.
y. *dvaēpa-* sb. n. (cpd. *dvaē-* + *ipa-* 'between two waters', from *āp-* sb. f.: cp. skr. *dvīpá-* sb. m., n.) 'island'.
y. *dvaēš-*: see under *ṯbaēš-*.
g. *dvaēšah-*: see under *ṯbaēšah-*.
y. *dvag-* vb. (cp. skr. *dhvajá-* 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 *dvādasá-*) 'twelfth'.
g. *dvafšah-* sb. m. 'torment'.
y. *dvan-* vb. (cp. skr. *dhvaṃsati* 'he falls to pieces'), pres. *dvąsa-*; caus. *dvąnaya-*: 'to fly'. With *apa* 'to fly away', with *us* caus. 'make to fly up'.
[1]*dvar-* vb. (cp. skr. *drávati* 'he runs'), pres. *dvara-*; *dvāra-*: 'to go' (of *daēvic* beings). With *apa* 'to go away, shrink back from', with *ā* and *niš* 'to come forth and spring up against', with *frā* 'to sidle up to', with *ham* 'to go together to; (intens.) to rush along'.
y. [2]*dvar-* sb. m. (skr. *dvā́rau*, *dúraḥ*) 'door, gate; (mountain-)pass'.
y. *draēǰištō.təma-* adj. (superl. of the superl. of *drīyav-*) 'the very poorest'.
y. *draog-* vb. (skr. *drúhyati*, *druhaḥ* 2 sg.; *drugdháḥ*), pres. *druža-*; perf. ptcpl. pass. *druxta-*, *druxδa-*: 'to lie, deceive; to act badly'. With *aiwi* 'to deceive a p. by lies; (with *miϑrəm*) to deceive *M.* and to break a contract; to hurt (by deceit)'.
y. *draoga-*, *draoγa-* adj. (from *draog-* vb.) 'false, untrue'.
y. *draoǰista-* adj. (superl. of *draoga-*) 'the most lying of the liars'.

y. *draonah-* sb. n (skr. *drávinas-* '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. ptcpl. pass. of [2]*drang-*) 'skilled, trained-up'.
y. *drafša-* sb. m. (skr. *drapsá-*) 'flag'.
y. *drafšakavant-* adj. 'adorned with ribbons'.
[1]*drang-* vb., pres. (des.) *dīdrayža-*; *drənǰaya-*; perf. ptcpl. pass. *draxta-*: 'to strengthen, harden'. With *ā* 'to determine; (des.) desire to ensure', with *ham* 'to strengthen throughly'.
y. [2]*drang-* vb., pres. *drənǰaya-*: 'to learn by heart; recite when learning by heart, mutter'. With *frā* 'to mutter'.
y. *dražimna-*: see under *drag-*.
y. *drājah-* sb. n. (cp. *darəγa-* adj., skr. *drāghimán-* sb. m.) 'length'; dat. *drājəhe* 'for a long period, for ever'.
g. *drəgu-*: see under *driγav-*.
g. *drəgvant-*, 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. *driγav-*, g. *drigav-*, *drəgu-* adj. 'poor'.
y. *driway-* sb. f. 'mole, birth-mark'.
y. *drū* adv. 'on all sides'.
drug- sb. f. (from *draog-* vb.) 'lie, deceive'; personified '*Drug*'.
y. *druća*: see under *drū*.
y. *drujant-* adj. (cp. *drvant-* and *drug-*) 'one who holds with the *Drug*'.
y. *drujim.vana-* adj. 'overcoming the *Drug*'.
y. *drūm*: see under *drva-*.
y. *društa-* adj. 'afflicted with rupture, ruptured'.
y. *družant-*: see under *draoγ-*.
y. [1]*drva-* adj. (skr. *dhruvá-*) 'healthy, firm, sound'.
y. [2]*drva-* adj. 'dwarfish, dwarf'.
y. *drvaēna-* adj. (from *dārav-*) 'wooden'.
y. *drvatāt-* sb. f. 'health, soundness'.
y. *drvant-*: see under *drəgvant-*.
y. *drvō.ćašman-* adj. 'of sound eyes'.

ϑ.

y. *ϑang-* vb., pres. (iter.) *ϑanǰaya-*: 'to draw (a chariot); (mid.) to pull (at the trace); to drive, rein (of the charioteer)'. With *frā* 'to come driving along'.
y. *ϑanvan-*, *ϑanvar-* sb. n. (from *ϑang-* vb.) 'bow'.
y. *ϑamnahvant-* adj. (cp. skr *śamnīṣva* imp. 'labour') 'careful'.
y. *ϑātairō*: obscure.
[1]*ϑwa-* pron. 2nd pers. sg. (skr. *tvā́m*, *tvát*, *táva*; *tvā*, *te*) 'thee'. Dcln. § 402.
g. [2]*ϑwa-* adj. (skr. *tvá-*) 'thy, thine'.
y. *ϑwaēšah-* sb. n. (from *ϑway-* vb. 'to frighten') 'fear, fright'.
y. *ϑwaxš-* vb. (cp. skr. *pratvakṣāṇáḥ*) 'to work, be active, be stirring, make haste'.
g. *ϑwaxšah-* sb. n. (from *ϑwaxš-* vb., skr. *tvákṣas-*) 'activity, zeal; anxious care'.
y. *ϑwaxšišta-* adj. (superl. of *ϑwaxša-* adj. 'active, busy', from *ϑwaxš-* vb.) 'most active, busy'.
y. *ϑwayahvant-* adj. (cp. *ϑwaēšah-* sb.) 'frightful'.
y. *ϑwarəxštar-* sb. m. (from *ϑwarəs-* vb.) 'former'.
ϑwarəs- vb., pres. *ϑwərəsa-*; *ϑwərəsaya-*; *s*-aor. *ϑwarəš-*; perf. ptcpl. pass. *ϑwaršta-*: '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.ϑwərəsąn*) 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. *ϑwaršta-*: see under *ϑwarəs-*.
y. *ϑwarštay-* sb. f. (from *ϑwarəs-* vb.) 'creating'.
y. [1]*ϑwāša-* adj. (cp. skr. *tvarita-*) 'quick'.
y. [2]*ϑwāša-* sb. n. 'atmosphere, kingdom of the air', also deified.
g. *ϑwōrəštar-* sb. m. (from *ϑwarəs-* vb.) 'creator'.
y. *ϑwąz-* vb., pres. *ϑwązja-*: 'to become oppressed'.
y. *ϑwąstəma-* adj. (superl. of **ϑwyant-*, from *ϑway-* vb. 'to frighten') 'most frightful, dreadful'.
iϑyejah- sb. n. (skr. *tyájas-*) 'trouble, danger'.
y. *iϑyejahvant-* adj. (from *iϑyejah-* sb.) 'full of danger, hazardous'.
y. *ϑraētaona-* sb. m., name of a hero.
y. *ϑraotō.stāk-* adj. (cpd. **ϑraotah-* + *tak-*, from *tak-* vb.) 'flowing in the river-bed'.
y. *ϑraotō.stāt-* adj. 'being in the river-fed'.

ϑraoš- vb., pres. *ϑraoš-*: 'to bring to maturity, to make perfect'.
y. *ϑraoštay-* sb. f. (from *ϑraoš-* vb.) '(maturity,) end'.
y. *ϑraxtay-*: see under *sraxtay-*.
y. *ϑray-* num., fem. *tišr-* (skr. *tráyaḥ*, *tisráḥ*), plur. 'three'.
y. *ϑrah-* vb. (skr. *trásati*; *trastáḥ*), pres. *tərəsa-*; perf. ptcpl. pass. *taršta-*: 'to fear, tremble, be afraid of (acc.)'. With *frā* 'to be in dread of (*haca* with abl.)'.
y. *ϑrātay-* sb. f. (from *ϑrā-* vb. 'to protect') 'protection'.
y. *ϑrātar-* sb. m. 'protector'.
y. *ϑrāϑra-* sb. n. 'protection'.
y. *ϑrāϑrāi* inf. (dat. of *ϑrāϑra-* sb.) 'to protect'.
y. *ϑrāyavan-*, *ϑrāyaon-* adj.: obscure.
y. *ϑrąfəδa-*, *ϑrąfδa-* adj. (cp. skr. *tṛmpáti* 'he becomes satisfied') 'satisfied, content'.
y. *ϑrąfs-* sb. n. (cp. *ϑrąfəδa-* adj.) 'contentment'.
y. *ϑri.afsman-* adj. 'containing three lines'.
y. *ϑri.ayar-* sb. n. 'three days'.
y. *ϑri.kamərəδa-* adj. 'threeheaded'.
y. *ϑri.gāmya-* sb. n. 'three paces'.
y. *ϑri-gāya-* sb. n. 'three paces'.
y. *ϑri xšapar-* sb. n. 'three nights; three nights (including day-time)'.
y. *ϑrita-* sb. m., name of two believers.
y. *ϑritya-* num. adj. (sp. skr. *tṛtíya-*) 'third'; *ϑritīm* (acc. sg.), *ϑrityāi* (dat. sg.) adv. '(at) the third time'.
y. *ϑri-bda-* sb. m. 'three-fold bonds'.
y. *ϑrima-* sb. m. 'nourishment, refreshment; strength'.
y. *ϑri-sata-* num. (skr. *trišatá-*) 'three hundred'.
y. *ϑrisata.gāya-* sb. n. (from *ϑrisant-* num.) 'thirty paces'.
y. *ϑrisatō.zyam-* sb. m., plur. 'three hundred winters'.
y. *ϑrisant-* num. f. (cp. skr. *triṃśát-*) 'thirty'.
y. *ϑri-zafan-*, *ϑri-zafah-* adj. 'threemouthed'.
y *ϑrīš* adv. (skr. *tríḥ*) 'three times'.
y. *ϑriš-āmrūta-* adj. 'to be recited three times'.
y. *ϑrišva-* sb. n. 'third (part)'.
y. *ϑrižant-* sb. n. 'third (part)'.

ṯ.

y. [1]*ṯkaēša-* sb. m. (from [2]*kaēš-* vb.) 'doctrine; proposition, dogma.
[2]*ṯkaēša-* sb. m. (cp. [1]*ṯkaēša-* sb.) 'teacher'.
y. *ṯbaēš-* vb. (skr. *dviṣánti*; *dviṣṭáḥ*), pres. (iter.) *ṯbaēšaya-*; perf. ptcpl. pass. *ṯbišta-*: 'to hate, dislike, be hostile towards; to injure, offend'.
y. *ṯbaēšah-* sb. n. (skr. *dveṣas-*) 'hatred, enmity; offence'.
y. *ṯbaēšō.taurvan-* adj. 'getting over hatred'.
y. *ṯbaēšō.paršta-* adj. (from *fras-* vb.) 'maliciously asked'.
ṯbišiš- sb. m. 'joint (of the finger)'.
y. *ṯbišyant-* adj. 'hating, malicious; opposed, hostile to'.
y. *ṯbišvant-* 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. *pača-*: 'to cook'. With *ham* 'to cook'.
y. *paxruma-* adj. 'solid'.
pat- vb. (skr. *pátati*, *patáyati*), pres. *pata-*; *pataya-*; caus. *pataya-*: 'to fly, cast o. s. at; to fall, fall down; to rush (techn. term for the going of *daēvic* beings)'. With *ava* 'to rush along', with *avi* and *frā* 'to rush in', with *ā* 'to rush along', with *us* 'to rush out'; caus. 'cause to rush out', with *pairi* 'to rush over (acc.)', with *frā* 'to walk (in *daēvic* manner); to rush along (dat.)'.
y. *pataϑa* [N. *83*]: obscure.
patay-, *paiti-*, *paiϑy-* sb. m. (skr. *pátay-*) 'master, lord, ruler; husband'.
paitī prep. with acc. or loc. 'to, towards, against; in, at, on (of space and time); for; by means of', with acc. 'according to', with abl. 'in, at, on (of space)', with abl. combined with a ptcpl. 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-štay-* sb. f. (cp. skr. *pratiṣṭháy-* 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.ərətəe* inf. (from [1]*ar-*) 'to check, stop'.
y. *paiti.ərəna-* adj. (from [1]*ar-* vb.) 'offering resistance'.

y. *paiti.ǰatay-* sb. f. (from *yan-* vb.) 'defence'.
y. *paitita* inf. [V. 5. 1]: see under *avi paitita*.
y. *paitita-* sb. n. (cpd. *paiti* + **ita-*) 'remission'.
y. *paiti-tarətayaē-ča* inf. (from *tar-* vb.) 'to overcome'.
y. *paiti.daya-* sb. m. (from [2]*dāy-* vb.) 'overseer, superintendent'.
y. *paiti.darana-* sb. n. (from [2]*dar-* vb.) 'dwelling(-place)'.
y. *paiti.dāna-* sb. m. (cp. skr. *pratidhāna-* sb. n. 'putting on') 'plastron'.
y. *paiti.dītay-* sb. f. (from [2]*dāy-*) 'beholding'.
y. *paiti.dvaēšayantā-* sa. f. 'fitness for overcoming enemies'.
y. *paitipa-* adj. (cpd. *paiti* + *āp-* sb. f., cp. skr. *pratīpá-*) 'against the stream, amid the surging water'.
y. *paiti.parštay-* sb. f. 'information, ascertainment'.
y. *paiti.parštō.-sravah-* adj. 'one who has ascertained the (holy) rules'.
y. *paiti.pastay-* sb. f. (from *pat-* vb.) 'standing in a p.'s way'.
y. *paiti.yąš* adv. (nom. sg. m. of *paityank-* adj. 'turned or directed towards', cp. skr. *pratyáṅk-*) 'towards, against'.
y. *paiti.vačišta-* adj. (superl. of *paitivak-* adj.) 'who knows the best to give an answer'.
y. *paiti.sčaptayaē-ča* inf. (from *skamb-* vb., cp. *upa.skambəm* absol.) 'to obstruct'.
y. *paitiša-* adj. 'contrary, hostile', *paitiša* (instr. sg.) adv. 'in the direction to'.
y. *paitišta sti* [N. *83*]: obscure.
y. *paiti-štātōe, paiti-štātayaē-ča* inf. (from *stā-* vb.) 'to resist, overcome' with gen.
y. *paiti-štāna-, paiti-štana-* sb. n. (from *stā-* vb., cp. skr. *pratiṣṭhāna-* 'basis; resting-place; leg') 'residence; leg'.
y. *pāiti.šmuxta-* adj. (cp. skr. *pratimukta-* 'put on, worn, applied') 'dressed with shoes'.
y. *paitiš.hahya-* sb. m., name of the deity of the 3[d] season and of the season-festival.
y. *paitiš.xᵛana-* sb. m. (skr. *svaná-* 'sound') 'noise rising against . .'.
y. *paitiš.xᵛarəna-* sb. n. 'the upper part of the face (i. e. forehead and ears)'.
y. *paityaogət.ṭbaēšahya-* sb. n. 'enmity turning back (to him, who shows it)'.
y. *paity.āpəm* adv. 'against the tide, up-stream'.
y. *paityārəna-* adj. (cpd. *paiti*+*arəna-*, from [1]*ar-* vb.) 'adversary'.
g. *paityā-stay-* sb. f. (from [1]*dā-* vb. with *paiti* and *ā* '(repetition;) repetitor, instructor'.
y. [1]*pad-* vb. (skr. *pádyate*), pres. *paiδya-*: 'to move (down)'. With *nī* 'to lie down on (acc.)'.
[2]*pad-*, *pād-* sb. m. (skr. *pādā, padáḥ*) 'foot'.
y. *paδa-* sb. m. (skr. *padá-*) 'step, footstep'.
y. *paiδyā-* sb. f. (skr. *pádyā-*) 'foot'.
y. *paϑ-*: see under *pantay-*.
y. *paϑana-* adj. 'broad, wide, spacious'.
y. *paϑanay-* patronym. adj. 'descendant of *Paϑana*'.
paϑā- sb. f. (cp. *pantay-* sb.) 'path, way'.
y. *pəntahva-* sb. n. 'the fifth (part)'.
y. *panča* num. (skr. *páñca*) 'five'.
y. *panča.dasa* num. (skr. *páñcadaśa*) 'fifteen'.
y. [1]*panča.dasa-* num. adj. (skr. *pañcadaśá-*) 'fifteenth'.
y. [2]*panča.dasa-* adj. 'of fifteen years (of age)'.
y. *panča.dasah-* adj. 'of fifteen years (of age)'.
y. *panča.ratav-* adj. 'having five *Ratav*'s'.
y. *pančasa-ynāi* inf. (from *gan-* vb.) 'for to smite fifty'.
y. *panča-sant-*: see under *pančāsant-*.
y. *pančāsata.gāya-* sb. n. 'fifty paces'.
y. *pančā-sant-* num. (skr. *pañcāśát-*), fem. 'fifty'.
y. *pančō.hya-* adj. '(animals) of five kinds'.
pantay- sb. m., *paϑ-* sb. m. f. (skr. *pánthāḥ, patháḥ*) 'path, way'. Dcln. §§ 353. 2, 363.
y. *pay-* vb. (skr. *pinvāte, pínvati*), pres. *pinav-, pinv-*: 'to swell'. With *frā* mid. 'to flow towards; to suckle'.
y. [1]*payah-* sb. n. (skr. *páyas-*; 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. *pū́yati*), pres. *puya-*: 'to rot'.
y. *pavitay* sb. f. (from *pav-* vb.) 'rottenness, putrefaction'.
y. [1]*par-* vb., pres. *pāra-*; pass. *pairya-*: 'to make equal; to compare'.
y. [2]*par-* vb., pres. *frasa-*; *frā-*; caus. *pāraya-*: 'to reach the other side of

a th., cross'. With *ā* 'to come to (dat.)', with *frā* (*frō*) 'to go before over (acc.)'; caus. 'to bring, carry to (acc.)', with *nī* caus. 'to bring to (dat.)'.

[1]*parə̊* adv. (skr. *párā*) 'away, aside', *āća paraća* 'to and fro'. Vbl. prefix.

[2]*parə̊* adv. (skr. *purā́*) 'at first, in the first place; in former times, formerly', y. *para ahmāṯ* 'before, hitherto, up to the present time', g. *parā hyaṯ*, y. *para ahmāṯ yaṯ* 'before'; prep. with acc., abl. or loc. 'before' (of time).

y. *paraoš* (gen. sg.): see under *parav-*.

y. *paraǫəṯ* adv. (acc. sg. n. of *parə̊nk-*, *parə̊k-* adj. 'turned away, off') 'aside; except' with abl.

y. *para.daxšta-* adj., only fem. 'who has no more tokens'.

y. *para-δāta-* adj., epithet of *Haošyaəha*: obscure.

parav-, *pauru-*, *paouru-*, *pouru-* adj., fem. *paoirī* (skr. *purav-*, *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.iristay-* sb. f. (from *raēϑ-* vb.) 'dying, death'.

y. *para.hixtay-* sb. f. (skr. *siktáy-*, from *haēk-* vb.) 'drawing off'.

y. *parəxᵛāiϑe* pret. mid. 3 du. 'they struggled for' (?): obscure.

y. [1]*parō* prep. (skr. *paráḥ*), with acc. 'besides'.

y. [2]*parō* adv. (skr. *purā́ḥ*) '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 [1]*ah-* vb.) 'future'.

y. *parōiṯ* vbl. prefix (cpd. *para* + *iṯ*) 'away'.

y. *parō.kə-vid-* adj. (cpd. **paraka-* + *vid-*) 'hitting the far (goal)'.

y. *parō.darš* (nom. sg. m.): see under *parō.dərəs-*.

y. *parō dərəs-* sb. m., name of the cock.

y. *parō.yā-* adj. (from *yā-* vb.) 'going in front, victorious'.

y. *paraš* adv. (nom. sg. m. of *parə̊nk-* adj., cp. *paraǫəṯ* adv.) 'aside'.

pairī adv. (skr. *pári*) 'before, formerly (of time)', prep. with acc. 'over (of space); during, through (of time)', with loc. or abl. 'from'.

y. *pairi.kara-* sb. m. (from [4]*kar-* vb.) 'a furrow round about'.

y. *pairikā-* sb. f. 'sorceress, witch'.

y. *pairi.daēza-* sb. m., plur. 'enclosures'.

y. *pairiϑnəm* adv. 'absolutely, thoroughly'.

y. *pairi.frāsa-* sb. m. (from *fras-* vb.) 'asking round about'.

y. *paoirīm* adv.: see under *paourvīm*.

g. *pairi-matay-* sb. f. 'vaunt'.

y. *pairi.vāra-* sb. m. 'sheltering wall; circumvallation'.

g. *pairi.spātay-* sb. f. (from *spā-* vb.) 'throwing into'.

y. *pairištā.xšudra-*, *pairištā.xšuδra-* adj. (from *stā-* vb., with *pairi*) 'one whose seed is dried up; impotent'.

y. *pairiš.xᵛaxta-* adj. (skr. *pariṣvakta-*, from *svajate* 'he embraces, clasps') 'surrounded'.

g. *paouruyō*, *paouruyehyā*: see under *paouruya-* (i. e. **parvya-*).

y. *parət-* vb. (cp. skr. *pṛ́t-* sb. f. 'fight'), pres. *parəta-*; *pərəta-*; (int.) *pāpərət-*: 'to fight'. With *paiti* 'to strive against (acc.)'.

y. *parəd-* vb. (cp. skr. *pardate*), pres. *pərəδa-*: 'to fart'.

y. *parəna-* sb. n. (skr. *parṇá*) 'feather'.

y. *parenava-* adj. 'having, wearing a feather'.

y. *parənahvant-* adj. (cp. skr. *párīṇah-*) 'copious, abundant'.

y. *paurva* adv.: see under *parav-*.

y. *paourva* adv.: see under *paourva-*.

paourva-, y. *paurva-*, *pourva-* adj. (skr. *pūrvá-*) 'being in the front, first, foremost; southern (of space)'; former, prior, first (of time); *paourva* (instr. sg.), *paurvaǫ* (acc. sg. f.) adv. 'in (the) front; (at) first'.

y. *paurva.naēma-* sb. m. 'front, front side', only abl. sg. *paurva.naēmāṯ* 'in the front of, before' with gen.

y. *paourvanya-* adj.: obscure.

y. *paurvaǫ* adv.: see under *paourva-*.

g. *paourvīm*, y. *paoirīm* adv. (skr. *pūrvyám*) '(at) first; at the beginning; the first time; in the first place; above all'.

g. *paouruya-*, y. *paoirya-* adj. (skr. *pūrvyá-*) 'first'; *paouruyē* (loc. sg.) adv. '(at) first, first of all', *paoiryō* (nom. sg. m.) adv. 'first' (of time).

y. *paoiryaēinī-* sb. f., name of a constellation 'Pleiades'.

g. *paouruyē* adv.: s. under *paouruya-*.

y. *paoiryō* adv. [V. 2. 1, 2]: see under *paouruya-*.

y. *parša-* sb. m. (skr. *parṣá-*) 'ear (of corn)'.
y. *paršuya-* adj., with *āp-* sb. f. 'snow-water'.
g. *paršta* inf. (from *fras-* vb.) 'to ask'.
y. *paršta-* sb. m. (skr. *pṛṣṭhá-*) 'back; cover, protection, guard'.
y. *parštay-* sb. f. (from *fras-* vb.) 'discussion'.
y. *paršto.vačah-* adj. 'one who has ascertained the (holy) words, sayings'.
y. *paršv-anika-* adj. (y. *ainika-* sb. m. 'face, front', skr. *ánīka-* sb. n.) 'with a speckled forehead'.
pasav-, *fšav-* sb. m. (skr. *paśáv-*) 'cattle, small cattle (both singly and collectively); sacrificial animal, such as a goat or a sheep'.
y. [1]*pasu vastra-* [N. *83*] sb. n. 'garment of the skin of an animal, esp. of sheepskin'.
y. [2]*pasu.vastra-* [Yt. *5*. 89] sb. n. (from [2]*vah-* vb.) 'stall for cattle'.
y. *pasuš.haurva-* adj. (from *har-* vb.), with *span-* sb. 'shepherd's dog'.
y. *paskāṯ* adv. (cp. *pasća* adv.) 'from behind, behind (of space); then, afterwards (of time)'.
y. *pasća* adv. (skr. *paścā́*) 'behind (of space); then, afterwards (of time)'; prep. with acc. 'behind after', with dat. (instead of abl.) 'behind'.
y. *pasćaēta* adv. (cp. *pasća* adv.) 'then, afterwards'.
y. *pasvant-* adj. (cp. skr. *paś-* sb. f.) 'having a line': doubtful'.
y. *pazdaya-* vb. (**pa-zda-ya-*, from [1]*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. *pā́ti*, *pāsati*), pres. *pā-*; *pāya-*; *pāpay-*; *paya-*; *s*-aor. *pāh-*; perf. ptcpl. pass. *pāta-*: 'to protect; to prevent from (abl.); to observe, attend to (acc.)'. With *paiti* mid. 'to expect', with *nī* 'to protect, guard'.
y. *pāiti.šmuxta-*: see under *paiti.-šmuxta-*.
y. *pāδa-* [Yt. *17*. 6] *pāδave*, *pāδəm* [Yt. *17*. 55]: see under [2]*pad-*.
y. *pāδa-* sb. n. (cp. *paδa-* sb.) 'step, pace; striding; halting-place, home'.
y. *pāδmainyō.təma-* adj. (superl. of **paδmainya-* adj., from *paδman-* sb. n. 'path, way') 'best preparing the way for (dat.)'.
y. *pāδravant-* adj. 'giving protection'.
y. *pāδrāi* inf. (from *pāy-* vb.) 'to protect'.
y. *pārənday-* sb. f. (lit. 'plenty', cp. skr. *púraṃdhay-*'), name of a goddess.
y. *pāurva-* sb. m., name of a man.
y. *pāšna-* sb. n. (cp. skr. *pā́rṣṇay-*) 'heel'.
pərətav- sb. m. (from [2]*par* vb.) 'passage; bridge'.
pərəδav- adj. (skr. *pṛthā́v-*) 'broad, wide'; *pərəδu* (acc. sg. m.) adv. 'abroad, far away'.
pərəδu adv.: see under *pərəδav-*.
y. *pərəδu.ainika-* adj. (cp. *paršvanika-* adj.) 'with the wide front'.
y. *pərəδŭ.frāka-* adj. (from *frānk-* adj., cp. *frakəm* adv.) 'spreading abroad'.
y. *pərəδu.vaēδayana-* adj. 'being on a broad look-out'.
y. *pərəδu.zrayah-* adj. 'spreading over wide expanses of water'.
y. *pərəδvīra-* adj. (cpd. *pərəδav-* + *vīra-* sb. n. 'understanding') 'far-sighted'.
y. [1]*pərəna-* adj. (cp. skr. *pūrṇáḥ-*) 'full'.
y. [2]*pərəna-* sb. m. n. (cp. *parəna-* sb.) 'feather'.
y. *pərənā-* sb. f. (cp. skr. *pāṇáy-* sb. m. 'hand') '(the hollow of the) hand'.
y. *pərənāyav-* adj. (cpd. *pərəna-* + *āyav-*) 'of full age'.
y. *pərənāyuš.harəδri-bav-* vb. 'to be maintained by the *P.*'.
y. *pərənin-* adj. 'having, wearing a feather'.
y. *pərəsaiti*, *pərəsaṯ* etc. verbal forms: see under *fras-*.
y. [1]*pəšana-* sb. n., *pəšanā-* sb. f. (from *parət-* vb., skr. *pṛ́tanā-* sb. f.) 'battle, fight, struggle for (the price of)' with loc.
y. [2]*pəšana-* sb. m., name of an unbeliever.
y. *pəšav-* sb. m. (cp. *pərətav-* sb.) 'passage; bridge'.
pəšəmčiṯ sārəm: see under *pəšō sāra-*.
y. *pəšō.čingha-* adj. 'cloven-footed'.
y. *pəšō.tanū-* adj. (cp. *tanu.pərəδa-*) 'one whose body is lost'.
y. *pəšō.parəna-* adj. 'with stretched feathers, with wings of great span'.
y. *pəšō.sāra-* adj. 'one whose head is lost'.
y. *pəšu.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. *pouručistā-* sb. f., name of the third daughter of *Zaraδuštra*.
y. *pouru.jira-* adj. 'of great intelligence'.

y. *pouruta-* sb. m., name of a land.
y. *pouru.tāt-* sb. f. 'multitude, great number'.
y. *pouruδāxštay-* sb. m., name of the father of *Aśavazdah.*
y. *pouru.paxšta-* adj. 'fully plaited'.
y. *pouru.baēvan-* adj. 'many ten thousands'.
y. *pouru.baēšaza-* adj. 'full of healing'.
y. *pouru baoxšna-* adj. (from *baog-* vb.) 'one who brings saving, salvation to many people'.
y. *pouru.nar-* adj. 'rich in men, thronged with men'.
y. *pourunąm*: 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 vąϑwa-* adj. 'abounding in herds'.
y. *pouru sata-* adj. 'many hundreds'.
y. *pouru.sarəδa-* adj. 'of many kinds or species'.
y. *pouru.spaxštay-* sb. f. 'far-reaching espying'.
y. *pourušaspa-* sb. m., name of the father of *Zaraϑuštra.*
y. *pouruš.xvāϑra-* adj. 'giving much fortune, pleasure'.
y. *pouru.hazaŋra-* adj. 'many thousands'.
y. *pouru.xvarənah-* adj. 'full of glory'.
y. *pourva-*: see under *paourva-*, *paurva-*.
y. *pąman-* sb. n. (skr. *pāmán-* sb. m.) 'a kind of skin-disease, scab'.
y. *pąstō.fraϑaŋhəm* adv. (*pąsta-* sb. m. 'skin, hairy skin') 'of the breadth of the (hairy) skin, as far as the hair extends'.
y. *pąsnav-* sb. m. n. (cp. skr. *pāṃsáv-* sb. m.) 'dust'.
y. *pitaona-* sb. m., name of a man, killed by *Kərəsāspa.*
y. *pitav-* sb. m. (skr. *pitáv-*) 'food, solid food'.
pitar-, *piϑr-*, *fəδr-* sb. m. (skr. *pitár-*) 'father'.
g. *piϑā* [Y. *53.* 6]: obscure.
y. *piϑe* inf. (from *pāy-* vb.) 'to protect'.
y. *pipyūšī-* adj. fem. (from *pipivah-* perf. ptcpl. act. of *pay-*, skr. *pipyúṣī-*) 'having milk in the breasts, suckling'.
y. *pīvah-* sb. n. (skr. *pī́vas-*) 'fat; marrow'.
y. *pišinah-* sb. m., name of a lake.
y. [1]*pištra-* sb. n. (from *paēs-* vb. 'to make coloured') 'class, caste'.
y. [2]*pištra-* sb. m. (cp. skr. *pinášṭi* 'he pounds, grinds') 'pinching, wound caused by a pinch; flour, meal'.
y. *puxδa-* num. adj. 'fifth'; *puxδəm* (acc. sg. n.) adv. 'fifthly, in the fifth place'.
puϑra- sb. m. (skr. *putrá-*) 'son'.
y. *puϑrōištay-* sb. f. (cpd. *puϑra-* + *ištay-*) 'possession of sons'.
y. *puϑrō.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-γna-* sb. n. (from *gan-* vb.) '10000 strokes'.
y. *baēvarə-γnāi* 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.vaēδayana-* adj. 'with ten thousand look-out's'.
y. *baēvarə.spasan-* adj. 'having ten thousand spies'.
y. *baēšaza-* adj. (skr. *bheṣajá-*) adj. 'healing, curative'; sb. n. 'remedy, medicine, drug'.
y. [1]*baēšazya-* denom. pres. (from *baēšaza-* adj.) 'to give health, cure'.
y. [2]*baēšazya-* adj. (skr. *bheṣajyá-*) 'healing, curative, having healing properties'.
y. *baēšazyāi* inf. (from [1]*baēšazya-* vb.) 'for to bring health'.
y. *baēžasyō.tara-*: compar. of [2]*baēžasya-*.
y. *baog-* vb., pres. *bunǰa-* 'to deliver, set free, save'.
baod- vb. (skr. *bódhate*, *búdhyate*, *bodháyati*, *buddháḥ*), pres. *baoδa-*, *baoda*; *bŭiδya-*; caus. *baoδaya-*; perf. ptcpl. pass. *-busta-*: 'to perceive, notice, recognise, become aware of; to smell of (acc.); caus.: 'to signify, convey, indicate'. With *paitī* 'to be mindful of (inf.)', with *frā* mid. 'to awake, rise from sleep'.
y. *baoδay-* sb. f. (from *baod-* vb.) 'perfume, sweet scent; incense'.
y. *baoδaya-* denom. pres. (from *baoδa-*

sb. m. 'smell') 'to fumigate'. With *upa* 'to fumigate with (gen.)'.
y. *baoδah-* sb. n. (from *baod-* vb.) 'consciousness, perception'.
y. *baoδō.varšta-* sb. n. 'wilful wounding'.
y. *baosav-* sb. m., name of a sinful action.
y. *baγa-* sb. m. (skr. *bhága-*) 'lord, god'.
g. *baga-* sb. n. (skr. *bhága-*; cp. *baxta-* sb.) 'portion, share; piece'.
y. *baγā-* sb. f. (cp. *baga-* sb.) 'part, piece (of the holy word)'.
y. *baγō.baxta-* adj. (cp. *baxta-* sb.) 'ordained by god'.
y. *baxta-* sb. n. (perf. ptcpl. pass. of *bag-* vb. 'to share, apportion, allot') 'what is alloted: (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. *babhrávʳ* adj. 'reddish-brown') 'beaver'.
y. [1]*bawray-* sb. m. (cp. *bawra-* sb.) 'beaver', sb. f. 'female beaver'.
y. [2]*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. *bạnaya-* 'to make ill, corrupt'.
y. *banta-* adj. (perf. ptcpl. pass. of *ban-* vb.) 'ill, sick'.
y. *band-* vb. (skr. *badhnāti*, *baddháḥ*), pres. *bandaya-*; perf. ptcpl. pass. *basta-*: 'to bind, fetter; mid. to bind round, put on'.
y. *bay-* vb. (skr. *bháyate* 'he fears'), pres. *baya-*; perf. *biwi-*: 'to frighten, inspire terror'.
bav- vb. (skr. *ábhūt*, *ábhūvan*; *bhávati*, *bhúvat*; *bhaviṣyáti*; *babhūva*; *bhūtáḥ*); pres. *bu-*, *bv-*; *bava-*; *bva-*; fut. *būšya-*; *bī-*; perf. *bvāv-*, *bābv-*; *s*-aor. *būš-*; perf. ptcpl. 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 ptcpl. serving to form verbs in perfective sense, with a perf. ptcpl. 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 ptcpl. in perfective sense, with *āča pairiča* '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'.
[1]*bar-* vb. (skr. *bhárati*, *bíbharti*; *babhāra*, *babhre*; *bhr̥táḥ*), pres. (-aor.) *bar-*; *bara-*; *bībar-*; pass. *barya-*; (iter.) *bāraya-*; perf. (*ba*)*bar-*, *bavar-*, *bawr-*; perf. ptcpl. pass. *bərəta-*: 'to bear, have, possess, keep, hold; to bring, carry, offer to (dat. or gen.); to produce, bring forth; to take away, carry of; to acquire, gain; to raise a shout, one's voice (*vāčim*); to ride (on horseback)'. With *apa* 'to take, bring, carry away from (abl. or. gen.)', with *ava* 'to bring (down) to (gen.); to take, carry away', with *ava* and *avi* 'to procure a th. (acc.) for a p. (acc.)', with *avi* 'to bring to (acc.)', with *avi* and *ava* 'to procure a th. (acc.) for a p. (dat.)', with *ā* 'to possess; to bring', with *upa* 'to bring, present to (dat.)', with *us* 'to carry off, take out of (gen.); to take from (abl.); to produce, create; to offer to (dat.)', with *us* and *niš* 'to take out of (abl.)', with *paiti* 'to offer; to receive at, in (instr.); to begin (with inf.)', with *paiti* and *ā* 'to bring (to)', with *para* 'to take, carry away from (abl.); to get in', with *frā* 'to advance; to bring to (dat. or gen.); to offer to (dat. or gen.); mid. to manage, get up', with *niš* 'to take out, take out of (abl.); to take, carry away from (abl.)', with *vī* 'to spread (about), propagate; to take away, remove', with *ham* 'to collect', with *ham* and *bāzuš* (acc. pl.) 'to come to close quarters'.
[2]*bar-* vb. (skr. *bhuráti*), pres. *bara-*: 'to quiver; to be stormy (of weather)'. With *ava* 'to flow down', with *us* 'to flow, stream forth'.
y. *baraṭ.avarəta-* adj. 'wealth-bringing'.
y. *baraṭ.āyapta-* adj. 'boon-bringing'.
y. *baraṭ.zaoϑra-* adj. 'offering libations'.
y. *barəntəm* absol. (from [1]*bar-* vb.) with *avi fra-gam-* vb. 'to go and carry a th. to . . .'.
y. *barəmnəm* absol. (from [1]*bar-* vb.) 'riding'.
y. *barō.zaoϑra-* adj. 'offering libations'.

y. *barō.zuš-* adj. 'wearing a jewel'.
y. *barō.xᵛarənah-* adj. 'glorious'.
y. *barəg-* vb., pres. *bərəǰaya-* 'to welcome a. p. (gen.); to do homage to (gen.)'.
y. *barəϑre* inf. (from [1]*bar-* vb.) 'to bear'.
y. *barəϑrī-* sb. f. (from [1]*bar-* vb.) 'a female that bears (children), a mother; womb'.
y. *barəmāyaona-* adj.: obscure.
y. *barəsman-* sb. n. (cp. *barəziš-* 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-*, *bərəz-* 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. *barəziš-* sb. n. (skr. *barhíṣ-* 'straw') 'stuffed seat, cushion'.
barəzišta- adj. (superl. of *barəz-* adj.) 'highest'.
y. *barəziš havant-* adj. (capriciously written for *barəzišvant-*) '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 (*yaϑa*)', with *frā* 'to shine forth'.
g. *bāga-* sb. n. (skr. *bhāgá-* sb. m) 'lot'.
y. *bāδa* strengthening particle 'verily, indeed'.
y. *bāiδištəm* adv. (cp. *bāδa*) 'quite surely, safely'.
y. *bāṯ* strenghtening particle (cp. *bāδa*) 'verily, indeed'.
y. *bānav-* sb. m. (from *bā-* vb.; skr. *bhānáv-*) 'light, ray of light, ray, beam'.
y. *bānumant-* adj. (skr. *bhānumánt-*) 'luminous, bright, splendid'.
y. *bānvant-* adj. (**bānuvant-*) 'luminous, bright, splendid'.
y. *bāmya-* adv. (from *bā-* vb.) 'light, luminous, bright, splendid'.
y. *bāmaniva-* adj. (cp. *bāmya-* adj.) 'splendid'.
y. *bāzav-* sb. m. (skr. *bāháv-*) '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. *bāzuš.aoǰah-* adj. 'strong-armed'.
y. *bāšar-* sb. m. (from [1]*bar-* vb.) 'horseman'.
g. *bāəduš* [Y. *53*. 4]: corrupt.
y. *bərəg-* sb. f. (cp skr. *bṛ̥has-páta-* sb. m. and *bráhman-* sb. n.) 'rite'.
bərəxδa- adj. (perf. ptcpl. pass. of *barəg-* vb.) 'welcome; beloved, esteemed by (gen.), dear; precious (of things)'.
y. *bərəxδō.tara-* adj. (compar. of *bərəxδa-*) 'more beloved, esteemed'.
y. *bərəǰya-* sb. m., name of a deity who causes the increase of corn.
y. *bərət-* adj. (from [1]*bar-* vb.) 'bringing, producing'.
y. *bərəta* inf. (from [1]*bar-* vb.) 'to cultivate'.
y. *bərətəm* absol. (from [1]*bar-* vb.) 'bringing'.
y. *bərətō* inf. (from [1]*bar-* vb.) 'to bear, produce'.
y. *bərəϑe* inf. (from [1]*bar-* vb.), with *asti* 'he is in possession of (gen.)'.
y. *bərəϑi* inf. (from [1]*bar-* vb.) 'to bring forth'.
y. *bərəz-*: see under *barəz-*.
y. *bərəzant-* (cp. *barəz-* adj.) adj. 'high; of high growth; lofty, elevated; high, clear, loud (voice).
y. *bərəzaiδiš* (written for *bərəziδiš*): see under *bərəziδī-*.
y. *bərəzi-*: side-form of *bərəzant-* in compounds.
y. *bərəzi.gāϑra-* adj. 'chanting with a loud voice'.
y. *bərəzi.čaxra-* adj. 'high-wheeled'.
y. *bərəzi-δī-* adj. (from [2]*dāy-* vb.) 'of high intelligence'.
y. *bərəzi-pad-* adj. 'high-footed'.
y. *bərəzi-mita-* adj. (from *māy-* vb.) 'high-built'.
y. *bərəzi.yāsta-* adj. 'high-girded'.
y. *bərəzi.rāz* adj. 'ruling (in the heavens) above'.
y. *bərəzy-aogəṯ* adv. 'with loud voice'.
g. *bəzvant-* adj. 'firm, lasting'.
y. *bē* strengthening particle.
y. *bōiṯ* strengthening particle (cpd. *bā* + *iṯ*).
y. *bōiwra-* sb. m. (**bai-br-a-*, cp. skr. *bhára-* sb. m. 'battle') 'combat, battle'.
y. *baz-* vb., pres. *baz-* 'to support' With *paiti* 'to help'.

y. *bązah-* sb. n. (cp. skr. *bahulá-* adj. 'thick, broad, large') 'height, depth'.
y. *bąšnav-* sb. m. (cp. *bązah-* sb.) 'height, depth'.
y. *bi.ayar-* sb. n. 'two days'.
y. *bi.xšapar-* sb. n. 'two nights (including day-time)'.
y. *bitīm* adv.: see under *bitya-*.
y. *bitya-* num. adj. (skr. *dvitīya-*) 'second'; *bitīm* (acc. sg. n.), *bityāi* (dat. sg.) '(at) the second time'.
y. *bityāi* adv.: see under *bitya-*.
y. *bi-paitištāna-* adj. 'two-legged' (of *ahuric* beings).
y. *bi-pərəsu.masah-* adj. 'as large as two ribs'.
y. *bi-bda-* sb. m. 'twofold bonds'.
y. *bi-māhya-* adj. 'lasting two months'.
y. *bi-zangra-*, *bi-zəngra-* adj. 'two-footed' (of *daēvic* beings).
y. *bizəngrō.čiθra-* 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*.
bŭna- sb. m. (**bundna-*, cp. skr. *budhná-*) 'ground, bottom, deep place'.
y. *bunava-* adj. (from *bŭna-* sb.) 'from the underside'.
būmī- sb. f. (skr. *bhūmī-*) 'earth'.
y. *buye* inf. (from *bav-* vb.) 'to become'.
bŭray- adj. (skr. *bhūray-*) 'abundant, copious; full, complete'.
g. *būštay-* sb. f. (from *bav-* vb.), plur. 'the future things'.
y. *būšyąstā-* 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'.
brātar-, *brāθr-* sb. m. (skr. *bhrātár-*) 'brother'.
y. *brāy-* vb. (skr. *bhrīṇánti* '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. *fəδrō*, g. *fəδrōi*: see under *pitar-*.
y. *fyaŋhav-* sb. m. 'hail'.
y. *fyaŋhva-* denom. pres. (from *fyaŋhav-* sb.): 'to hail'.
frā, *fərā*, *fəra-*, *fra-* adv. (skr. *prá*) 'forwards, forth'; vbl. prefix.
y. *fraēθ-* vb., pres. *friθya-*: 'to rott, decay, fall to pieces'.
y. *fraēšta-* adj. (superl. to *parav-* adj.) 'most'.
y. *fraēštō* inf. (cpd. *fra* + *ištō*, from [2]*aēš-* vb.) 'to escape'.
y. *fraoθaṭ.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 [2]*var-* vb.) 'profession of (gen.)'; designation of the creed beginning with the word *fravarānē* Y. *12.* 1 seq.
fraorəṭ adv. (from [2]*var-* vb.) 'readily, willingly'.
y. *frakəm* adv. (cp. *frånk-* adj.) 'here, hither', with [1]*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-gāθra-* sb. n. 'chanting'.
y. *fra-γrātay-* sb. f. (from [1]*gar-* vb.) 'awakening'.
y. *fra-γrārayō* inf. (from [1]*gar-* vb.) 'to rouse'.
y. *fraxštaite*, *fraxštāne*: see under *stā-*.
y. *fraxšti.dā-* adj. (*fraxštay-* sb. f.) 'increase') 'increase-giving'.
y. *fraxšnin-*, *frašnin-* adj. (from *xšnā-* vb.) 'careful; anxious of (instr.)'.
y. *frača* adv.: see under *frånk-*.
y. *fra-čara-* adj. (from [5]*kar-* vb.) 'going forward'.
y. *fra-čarəθwant-* adj (cp. *fra-čara-*) 'moving forwards'.
g. *fra-γyātay-* sb. f. (from *γyā-* vb. 'to diminish') destruction, ruin'.
y. *fratəma-* adj. (superl. to **fra*; cp. skr. *prathamá-*) 'first, foremost; first (in rank); largest'.
y. *fratara-* adj. (compar. of **fra*, skr. *pratarám* adv.) 'more in front; former, earlier; better, exceedingly good', *frataraṇ*, *frataraṃ* (acc. sg. f.) adv. 'on this side of (gen.), opposite'.
y. *fratarō tara-* adj. 'better than exceedingly good'.
y. *frataraṇ*, *frataraṃ* adv.: see under *fratara-*.
y. *fratəmatāt-* sb. f., plur. 'authorities'.
y. *fratəmō.nmāna-* sb. n. 'a house of the first rank'.

y. *fradaxšanā-* sb. f. 'sling'.
y. *fradaxšanya-* adj. 'sling-', sb. n. 'sling-stone'.
y. *fra-daxšta-* adj. (cp. *daxšta-* sb.) 'marked'.
y. *fra-daxštar-* sb. m. (fram *daxš-* vb.) 'teacher, guide, instructor'.
y. *fradaδafšū-* sb. n., name of the south-east region of the world.
y. *fra-daϑa-* sb. n. (from *dā-* vb.) 'growth, increase, prosperity'.
y. *fradaϑā-* sb. f., name of a river.
fra-daϑāi inf. (from *dā-* vb.) 'to further, promote, advance'.
g. *fraidivā* (cpd. *fra* + **divā*, cp. skr. *pradívaḥ*) adv. 'long, for a long time'.
y. *fraϑah-* sb. n. (skr. *práthas-*) 'breadth'.
y. *fraṯ.āp-* adj. (**frant-* pres. ptcpl. act. of *par-* vb. 'to fill') 'filling the waters'.
y. *fra-pad-*, *fra-bd-* sb. m. (skr. *prá-pad-*) 'forepart of the foot'.
y. *fra-piϑwa-* adj. 'abundant, copious'.
y. *fraptərə-jāt-* adj. '(winged, flying;) bird'.
y. *frabāzu.drājah-* sb. n. 'length of a *frabāzav-* (the distance from the middle of the breast to the finger-ends)'.
fra-bərətar- 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. *frafšu(tā)-* sb. f. 'possession of good cattle'.
y. *fra-nuharətay-* sb. f. (from *xvar-* vb.) 'eating, drinking'.
y. *fraŋrasyan-* sb. m., name of a mythical *turanian* king.
y. *fra-manah-* adj. (skr. *prámaṇas-*) 'of undaunted courage'.
y. *framanyente* [Yt. *10.* 20]: see under ^{3}*man-*.
y. *fra-marətar-* (from ^{2}*mar-* vb., skr. *smartar-*) 'reciter'.
y. *fra-marəϑra-* sb. n. (cp. *framarətar-* sb.) 'reciting'.
y. *framən-nar-* adj.: obscure.
y. *framən.narō.vīra-* adj.: obscure.
y. *fra-mərətaē-ča* inf. (from ^{2}*mar-* vb.) 'to recite'.
y. *fra-mərətay-* sb. f. (from ^{2}*mar-* vb., skr. *smṛtay-*) 'reciting'.
y. *fra-muxtay-* sb. f. (skr. *prámuktay-*; cp. *paiti.šmuxta-*) 'unbinding, taking off (the shoes)'.
y. *fra-mrav-* adj. 'reciting'.
y. *frayana-* sb. n. (cpd. *fra* + *ayana-*, from ^{1}*ay-* vb.; skr. *prāyaṇa-* sb. n. 'entrance, beginning; path of life') 'way, path'.
y. *frayara-* sb. n. (cpd. *fra* + *ayara-*, from *ayar-* sb.) 'forenoon'.
y. *frayāi* inf. (cpd. *fra* + *ayāi*, from ^{1}*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-vaēδa-* adj. 'partaking of'.
y. *fra-vaxš-* sb. m. 'stalk, branch; horn; penis'.
y. *fravaitī-* adj. (fem.) 'a barren cow'.
y. *fravay-* sb. f. 'prosperity'.
y. *fra-varətar-* sb. m. (from ^{2}*var-* vb.) 'who professes (the faith)'.
fravašay- sb. f. '*Fravašay*', name of the immortal element in man, which existed before his birth and survives him. The whole of the *Fravašay* is to be compared with the *pitáraḥ* of the Brahmans.
y. *fra-vāka-* sb. n. 'pronouncing, recitel; manifestation'.
y. *fravāxšaēna-* adj. (from *fravaxš-* sb.) 'horny, of horn', sb. n. 'a piece of horn'.
y. *fra-vāra-* sb. m. (skr. *pravāra-* 'a covering, cover') 'fortification, bastion'.
y. *fra-vāza-* sb. m. (skr. *pravāhá-* 'flowing; course of events') 'furthering'.
y. (*us.*)*fravānte* [Yt. *8.* 40]: see under *frav-*.
y. *fra-uruxtay-* sb f. (cp. skr. *rujáti* 'he breaks to pieces, destroys') 'destruction'.
y. *fraurvaixti* (instead of *-urvixti*, *-uruixti*): see under *fra-uruxtay-*.
y. *fraourvaēštrima-* adj. (**fra* + *urvaēštra-* sb. n. 'driving home the cattle', from *urvaēs-* vb.) 'wherefore the driving home the cattle is significant' (of the *Ayāϑrima*-festival).
fras- vb. (skr. *pṛccháti*, *apraṣṭa*; *pṛṣṭáḥ*), pres. *pərəs-*; *pərəsanya-*; *pərəsa-*; *s*-aor. *fraš-*, *fəraš-*; perf. ptcpl. pass. *paršta-*: 'to ask, question, inquire of (acc.); to ask a p. (acc.) about (acc.); mid. to converse, converse with (dat.), demand of (abl.),

beg for (acc.)'. With *paiti* 'to ask, fathom', with *ham* 'to take counsel'.
y. *frasastatā-* sb. f. (cp. *frasastay-* sb.) 'worthiness of being glorified'.
y. *fra-sastay-* sb. f. (from *sanəh-* vb., skr. *práśastay-*) 'glory, fame, praise; reputation; good reputation, esteem'.
y. *fra-sastayaē-ča* inf. (dat. sg. of *frasastay-* sb.) 'to glorify'.
y. *fra-sasti* inf. (instr. sg. of *frasastay-* sb.) 'to glorify'.
g. *fərasā-*, *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. *praśāstár-*) 'ruler, governor'.
g. *fəra-sāh-* sb. f. (from *sāh-* vb.) 'entreaty'.
y. *fra-skəmba-* sb. m. (from *skamb-* vb., skr. *skambhá-* 'brace') 'beam; portico, porch'.
y. *fra-sčimbana-* sb. m. (from *skamb-* vb., skr. *skámbhana-*) 'beam, beam (of a bridge)'.
y. *fra-stairya-* adj. (from [1]*star-* vb.) 'to be spread'.
y. *fra-sraoθra-* sb. n. 'reciting (with loud voice), chanting; praying (with gen. or acc.)'.
y. *fra-sraošya-* sb. n. 'reciting (with loud voice), chanting'.
fra-srūta- adj. 'renowned, famous', with *dūrāṯ* 'famed afar'.
y. *fra-srūtay-* sb. f. 'reciting, chanting'.
g. *fra-srūidyāi* inf. (from *srav-* vb.), in passive sense 'to be heard'.
y. *fra-zantay-*, *fra-zainti-* sb. f. (from [1]*zan-* vb.) 'progeny, offspring; children'.
y. *frazā-baoδah-* adj. (**fra-zā-* adj. from *zāy-* vb., cp. *zyā-* vb.) 'taking away the consciousness', with *snaθa* in legal phraseology techn. term for bodily injury of mortal nature.
y. *fra-zuš-* adj. 'precious, valuable'.
y. *frazdānav-* sb. m., name of a lake.
y. *fraša* adv. (instr. sg. of *frǎnk-* adj.) 'forward, forth, in front, onward, before'.
g. *fəraša-*, y. *fraša-* adj. (cp. *frǎnk-* adj.) 'suitable, fit; ready [Y. *30.* 9]; renovated [Yt. *19.* 11].
g. *fərašaoštra-*, y. *frašaoštra-* sb. m., name of a nobleman of the *Hvōgva-* family.
y. *frašō.kərətay-* sb. f. (from [1]*kar-* vb., skr. *kṛ́tay-*) 'renovation'.
y. *frašō.čarətar-* sb. m. (from [1]*kar-* vb., skr. *kartár-*) 'renovater'.
y. *frašumaka-* sb. m. 'hinder parts'.
y. *frašna-* sb. m. (from *fras-* vb., skr. *praśna-*) 'question; conversation, discourse'.
y. *frašnin-* adj.: see under *fraxšnin-*.
y. *frāitay-* sb. f. (cpd. *fra+ā+itay-*) 'advance, progress' (doubtful).
y. *frā-xšnan-* adj. (cp. *fraxšnin-* adj.) 'careful'.
g. *frā-xšnənē* inf. (from *xšnā-* vb.) 'to obtain instruction, be instructed'.
y. *frātaṯ.čarəta-* adj. (derived from **frā-tačarə* adv. 'running forth', cp. *tak-* vb.) 'running forth'.
[1]*frād-* vb. (cp. [1]*dā-* vb. with *frā*), pres. *frāda-*, *frāδa-*; (iter.) *frāδaya-*: 'to further, make to flourish'. With *pairi* 'to increase, extend'.
g. [2]*frād-* adj. (from [1]*frād-* vb.) 'who makes to prosper, flourish'.
fradaṯ.gaēθa- adj. 'who makes house and home to flourish'.
y. *frādaṯ.fšav-* sb. m. (lit. 'making cattle to prosper'), name of a deity.
y. *frādaṯ.vīra-* sb. m. (lit. 'making men to prosper'), name of a deity.
y. *frādaṯ.-vīspąm.hujyātay-* sb. m. (lit. 'furthering all the necessaries of comfortable life'), name of a deity.
g. *frāday-* sb. f. (from [1]*frād-* vb.) 'furtherance, promotion; joy'.
y. *frā-δāiti* inf. (from [1]*dā-* vb.) 'to hand over, deliver to (dat. or loc.)'.
y. *frā-dərəsra-* adj. (from *darəs-* 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. *prīṇā́ti*, *prītáḥ*), pres. *frīnā-*, *frīn-*; *fryan-*; perf. ptcpl. pass. *frita-*, *friθa-*: 'to satisfy, propitiate; to court a deity's favour by means of (instr.); to pray to (dat.)'. With *ā* 'to wish a p. (dat., gen., loc.) something (acc.)'.
y. *frā-yaēzyanta-* adj. (from *yaz-* vb.) 'to be dedicated, consecrated (to the gods)'.
y. *frā-yaštay-* sb. f. 'offering, sacrifice, consecration'.
y. *frā-yašaθwa-* adj. (from *yaz-* vb.) 'to be worshipped by (dat.)'.
y. *frāyah-* adj. (compar. to *parav-* adj., skr. *prāyaḥ* adv.) 'more; too much, very much', sb. n. 'surplus, superfluity'; *frāyō* (acc. sg. n.) adv. serving to strengthen a superlativ.
y. *frāyō.dušmata-* 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.vərəsa-* adj. (cp. *varəsa-* sb.) 'deprived of the hair'.
y. *frāvīratā-* sb. f. (**frā-vīra-* adj. 'having good men') 'possession of good men'.
y. *frāraəha-* sb. n. (from [1]*ar-* vb.) 'activity, agility, liveliness'.
y. *frā-rātay-* sb. f. 'liberality'.
y. *frārāϑni.drājah-* sb. n. (**frā-rāϑnay-* sb. 'ell', cp. skr. *aratnáy-* 'elbow; ell') 'length of a *Fr.* (ell)'.
y. *frāšmay-* adj., epithet of *Haoma*: obscure.
y. *frāšmō.dātay-* sb. f., with *hū* 'sunset'.
y. *frənay-* sb. f. (from *par-* vb. 'to fill') 'abundance; great number'.
y. *frərəta-* sb. n. (cpd. *fra* + *ərəta-*, from [2]*ar-* vb.) 'offering'.
y. *frərətay-* sb. f. (cpd. *fra* + *ərətay-*, from [1]*ar-* vb.) 'coming, arrival; ambition, zeal'.
y. *frərəntay-* sb. f. (cp. *frərətay-* sb.) 'coming; blowing upon' (of the wind).
g. *frō* vbl. prefix (**pra* + *u*, skr. *pró*).
y. *frōiṯ* vbl. prefix (**pra* + *it*, skr. *prét*).
y. *frånk-* adj. (skr. *prā́ṅk-*, *prā́k-*) 'turned towards the front'; *fraća* (instr. sg.) adv. 'forward, forth' as vbl. prefix, *frąš* (nom. sg. m.) adv. 'forward, forth; before (with abl.); towards'.
y. *frąš* adv.: see under *frånk-*.
y. *frąštay-* sb. f. (cpd. *fra* + *ąštay-*, from *ąs-* vb.) 'reaching'.
y. *frī-* sb. f. (from *frāy-* vb.) 'prayer'.
y. *fritay-* sb. f. (cp. *frī-* sb.) 'prayer'.
y. *friϑa-* adj. (from *frāy-* vb.) 'beloved; dear'.
y. *friϑō.tara-* adj. (compar. to *friϑa-* adj.) 'more beloved'.
y. *frya-* adj. (skr. *priyá-*, from *frāy-* vb.) 'dear, kind, friend'.
fryδna- sb. m., name of a *tūranian* family.
g. *fsəratū-* sb. f. 'recompense for (abl. with *ā*)'.
y. *fšaonay-* adj. (from *fšav-* vb.) 'fat', sb. n. 'fatness'.
y. *fšaonaya-* denom. pres. (from **fšaona-*, cp. *fšaonay-* adj.) 'to fatten'.
y. *fšaoni.marəza-* adj. (**marəza-* sb. m., from *marəz-* vb.) 'leaving fat ruts behind': doubtful.
fšav- vb., pres. *fšuya-*: 'to fatten'; *fšuyant-* pres. ptcpl. act. 'breeder of cattle', with *vāstrya-* 'husbandman who breedes cattle; peasant (name given to the third caste)'.
y. *fšutā-* sb. f. 'cheese'.
y. *fšumant-* adj. (skr. *paśumant-*) 'who keeps cattle'.
fšuyant-: see under *fšav-*.
y. *fšū-šan-* (cpd. *fšav-* + [2]*han-*, cp. skr. *paśuṣan-*) 'owner of cattle'; *fšušō* (gen. sg.) *mąϑra-* 'the verse of the owner of cattle', designation of Y. *58* (4—7).
y. *fšūšō*: see under *fšūšan-*.
y. *fštāna-* sb. m. (cp. skr. *stána-*) du. 'female breast'.

n.

na particle of negation (skr. *ná*, cp. *naē-*, *naēdā*, *nōiṯ*, *nava*) 'not', only joined with other particles.
-nå encl. strengthening particle.
na- encl. pron. 1st pers. pl. (g. *nå* acc., *nə* gen.-dat., y. *nō*, *nå*, *nə* acc.-gen.-dat., skr. *naḥ*) 'us'.
naē-kay- neg. indef. pron. (cp. skr. *nákiḥ*) '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. *nákiḥ* 'not'), strengthened negation.
y. *naēd-* vb., pres. *nāis-*, *nis-* 'to curse'.
g. *naēdā*, y. *naēδa* particle 'and not, nor'.
y. *naēδa.čim* particle, strengthened *naēδa* 'nor'.
y. *naēma-* adj. (skr. *néma-*) 'half', sb. m. 'half, the other half or side'.
y. *naotara-* patronym. adj. 'descendant of *Naotara*'.
y. *naotairya-* patronym. adj. 'descendant of *Naotara*'.
y. *naotairyąna-* patronym. adj. 'descendant of *Naotara*'.
y. *naoma-*, *nāuma-* num. adj. (from [3]*nava* num., skr. *navamá-*) 'ninth'.
y. *naomaya* adv. (cp. *naoma-* adj.) 'nine times'.
y. *naϑ-* vb., pres. (iter.) *nāϑaya-*: only with *vī* 'to skin'.

napāt-, *napt-* sb. m., y. *naptar-*, *nafəδr-* sb. m., *naptī-* sb. f. 'grandson; granddaughter', with *apąm* (gen. pl.) 'grandson of the waters' name of a deity and of a locality sacred to this deity.
y. *naptar-*: see under *napāt-*.
y. *naptī-*: see under *napāt-*.
g. *naptya-* sb. m. (derived from *napāt-* sb.) 'descendant'.
y. *nafəδr-*: see under *napāt-*.
g. *nafšu-čā*: see under *napāt-*.
nam- vb. (skr. *námate*, *nāmayati*; *nataḥ*), pres. *nəma-*; *-nma-*; *nāma-*; caus. *nāmaya-*; perf. ptcpl. 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. *náyati*, *néṣat*), pres. *naya-*; *nya-*; fut. *naēšya-*; *s*-aor. *naēš-*: '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. [1]*nava* particle (cpd. *na* + [1]*vā*) 'not at all, by no means, in no way'.
y. [2]*nava* particle (cpd. *na* + [2]*vā*, skr. *ná vā*) 'or not'.
y. [3]*nava* num. (skr. *náva*) 'nine'.
y. *nava-* adj. (skr. *náva-*) 'new, fresh', *nava* (instr. sg.) adv. 'anew, afresh'.
y. *nava.gāya-* sb. n. 'nine paces'.
y. *nava.xšapar-* sb. n. 'nine nights'.
y. *navatay-* num. sb. f. (from [3]*nava*, skr. *navatáy-*) 'ninety'.
y. *nava.naptya-* sb. m. 'ninth generation'.
y. *nava.satō.-zyam-* sb. m., plur. 'nine hundred winters'.
y. *navasō* num. adv. (from [3]*nava* num.) 'nine times'.
y. *navāṯ* particle (from [2]*nava*) 'or not'.
y. *navāza-* sb. m. (cpd. *nāv-* + *āza-* from *az-* vb., cp. skr. *nāvājá-*) 'boatman'.
nar-, *nər-* sb. m. (skr. *nā́*, *náraḥ*, *nṛ́bhyaḥ*) 'man, male; warrior (name given to the second caste), man, person'.
g. *narəm narəm* adv. 'man for man'.
y. *naire manah-* adj. (written instead of **nairyamanah-*, cp. skr. *nṛmánas-*) 'of manly heart'.
y. *narəp-* vb., pres. *nərəfsa-* 'to be on the wane' (of the moon).
g. *narəpiš-* sb. n. (from *narəp-* vb.) 'degrading'.
y. *nairya-* (from *nar-* sb., skr. *nárya-*) 'male; manly'.
y. *nairyō.saəha-* sb. m. (cp. skr. *nárāśáṃsa-*), name of a deity.
y. *nairyąm.hąm.vārətivant-* adj. 'of manly courage'.
[1]*nas-* vb. (skr. *náśyati*, *nanāśa*; *naṣṭáḥ*), pres. *nasya-*; perf. *nənās-*, *nąs-*, plusquamperf. *nąsa-*; *s*-aor. *nāš-*; perf. ptcpl. pass. *našta-*: 'to disappear, vanish, escape; to decline from (abl.); to be lost; to perish'. With *ā* and *pairi* 'to fall in with destruction', with *vī* 'to fall to destruction'.
[2]*nas-* vb. (skr. *náśati*, *nákṣati*), pres. *nasa-*; *nāsa-*; *s*-aor. *nāš-*; plusquamperf. *nąsa-*: 'to come near, approach; to reach; to accept; to contrive to (inf.)'.
y. *nasav-* sb. f. m. (from [1]*nas-* vb.) 'dead body, corpse; part of a corpse', name of the corpse-witch.
y. *nasišta-* adj. (from [1]*nas-* vb.) 'most destructive'.
y. *nasu-kaša-* sb. m. (cp. *nasu.kərət-*) 'corpse-bearer'.
y. *nasu.kərət-* adj. (from [1]*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 *ǎsna-* adj., skr. *nédiṣṭha-*) 'nearest, next'.
y. *nazdyō* adv. (compar. of *ǎsna-* adj., skr. *nédīyaḥ* adv.) 'nearer to (acc.)'.
y. *nāidyah-* adj. (compar., cp. skr. *nādhitá-* adj. 'oppressed, harrassed') 'weaker; overthrown, defeated'.
y. *nāuma-* adj.: see under *navama-*.
y. *nāfa-* sb. m. (cp. *nāfah-* sb.) 'navel; near relationship, family'.
y. *nāfah-* sb. n. (cp. skr. *nā́bhay-* f.) 'near relationship, family'.
y. *nāfyō.ṯbiš-* adj. 'one who persecutes (his own) kindred'.
nāman-, *nąman-* sb. n. (skr. *nā́man-*) 'name'; y. *nąma* (acc. sg.) adv. 'by name'.
y. *nāvaya-* adj. (from **nāv-* sb. f. 'boat, ship', skr. *nā́v-*) 'navigable'.
nāirī- sb. f. (skr. *nā́rī-*) 'woman; wife, married woman'.
y. *nāirikā-* sb. f. (from *nāirī-* sb.) 'woman; wife, married woman, mistress of the house'.
y. *nāirivant-* adj. 'with a wife'.

nāš- vb., pres. *nāš-*: 'to carry'. With *nīš* 'to carry off', with *niš* and *paiti* 'to take away again'.
y. *nāh-* sb. m. (skr. *nā́s-*, *nas-*), sg. and du. 'nose'.
g. *nə̄* particle: see under *nō*.
nə̄ (acc.-gen.-dat.) pron. 1st pers. pl.: see under *na-*.
y. *nəmata-* sb. m. (from *nam-* vb.) 'fagots, brushwood; hurdle-work'.
y. *nəmatō.-aiwi.varana-* sb. n. (from [1]*var-* vb.) 'hut of hurdle-work'.
nəmaŋhan- adj. (from *nəmah-* sb.) 'respectful, humble; praying (respectfully)'.
nəmah- sb. n. (from *nam-* vb., skr. *námas-*) 'reverence, respect, homage; prayer'.
nəmaĥya- denom. pres. (from *nəmah-* sb.) 'to pay reverence, respect, homage to (acc.)'.
y. *nərə.gar-* adj. (cp. *aspō.gar-* adj.) 'devouring men'.
y. *nərə.bərəz-* sb. f. 'a man's full height or depth'.
y. *nō*, g. y. *nə̄* particle (ethical dat. of *na-*), mostly untranslatable.
y. *nō* (acc.-gen.-dat.) pron. 1st pers. pl.: see under *na-*.
nōiṯ particle of negation (cpd. *na* + *iṯ*, skr. *nét*) 'not'.
g. *nå* (acc.) pron. 1st pers. pl.: see under *na-*.
y. *nåŋhaya, nåŋhābya*: see under *nāh-*.
y. *nåŋhan-* sb. m. (cp. *nāh-* sb.) 'nose'.
y. *nąma.a-zbātay-* sb. f. (from *zav-*, *zbā-* vb.) 'invoking by name'.
y. *nąman-*: see under *nāman-*.
g. *nąmišta-* adj. (superl. to **namra-* adj. 'bowing down, bent; submissive, humble') 'most respectful'.
y. *nąmy-ąsav-* adj. (**nąmi* side-form of *namra-* in compounds) 'with bending or bendable shoots'.
nī, ni-, ny- adv. 'down; to, into'. Vbl. prefix.
y. *ni-jatəm* absol. (from *gan-* vb.), with *asti* 'he knocks down a p. (acc.)'.
y. *nijāmaya-* denom. pres. (from **nijāma-* sb. m. 'child-birth') 'to make a maid to bring forth a child'.
y. *nitəma-* adj. (superl. to *nī*, cp. skr. *nitarā́m* adv.) 'lowest, nethermost; last'.
y. *ni-daiθyąn* inf. (from [1]*dā-* vb.) 'to lay down on (gen.)'.
y. *niδātaēča* [Yt. *13.* 66]: see under [1]*dā-*.
y. *ni-δātay-* sb. f. 'taking off'.
y. *niδātō.pitav-* abj. 'where meats are laid in'.
y. *niδātō.barəzišta-* adj. (cp. *barəziš-* sb.) 'with stuffed seats' (doubtful).
y. *ni-θaxta* inf. (from *θang-* vb.) 'to master (a horse)'.
y. *nipašnaka-* adj. (cp. *pašna-* sb.) 'envious'.
y. *ni-pātayaē-ča* inf. (from *pāy-* vb.) 'to protect'.
y. *ni-pātar-* sb. m., *ni-pāθrī-* sb. f. (from *pāy-* vb.) 'protector, protectress'.
y. *ni-bərəθa-* sb. (from [1]*bar-* vb.) 'depository, chamber'.
y. *ni-mraoka-* sb. m. (cp. *mraočant-* adj.) 'an affluent'.
y. *nivayaka-* adj. (derived from **nivaya-* sb. m. 'fright, terror' from *bay-* vb., cp. skr. *bhayá-* sb. n.) 'frightening'.
y. *ni-vātay-* sb. f. (from [1]*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.təma-* adj. (superl. to *niuruzda-* adj., perf. ptcpl. pass. of [2]*raod-* vb.) 'infirmest; most decrepit'.
y. *ni-zənga-* adj. 'downward from the ankle, up to the ankle'.
nĭš, niž- adv. (skr. *niḥ, niṣ-, nir-*) 'out, forth'. Vbl. prefix.
y. *nišaŋharətayaē-ča* inf. (from *har-* vb.) 'to watch over'.
y. *ništara-* adj. (compar. to *niš* adv.) 'outward, outer, exterior'.
y. *ništara.naēma-* sb. m. 'outside', *ništara.naēmāṯ* (abl. sg.) adv. 'from outside, on the outside'.
y. *ništarətō.spaya-* adj. 'with (good) cushions spread out'.
y. *ni-štūtay-* sb. f. (from *stav-* vb., skr. *stutáy-*) 'praise'.
y. *nišharətar-* sb. m. (cpd. *nī* + *harətar-*, from *har-* vb.) 'one who watches over'.
y. *niž-bərəθay-* sb. f. (from [1]*bar-* vb.) 'carrying off'.
nū adv. (skr. *nú, nū́*) 'now, even now'.
[1]*nūrə̆m*, y. *nūrąm* adv. (cp. *nū* adv.) 'now, just now'.
y. [2]*nurəm* adv. 'craftily, cunningly'.
y. *nūrąm*: see under *nūrə̆m*.
y. *nmāna-*, g. y. *dəmāna-* sb. n. (cp. skr. *dáma-* sb. m. 'house') 'house, abode; stable'.
y. *nmānō.patay-* sb. m. 'master of the house'.

y. [1]*nmānya-* adj. (derived from *nmāna-* sb.) 'belonging to the house, of the house', name of the god of the house (or family).
y. [2]*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 *ąz-*.
y. *nyǎnk-* adj. (derived from *nī*; cp. skr. *nyàṅk-*) 'turned down(wards); low, base; degrated', sb. n. 'pool'.

m.

[1]*mā* particle of prohibition (skr. *mā́*) 'not', joined usually with injunctive, sometimes also with optative, subjunctive or imperative.
g. [2]*mā* encl. strengthening particle (skr. *sma*).
[1]*ma-* pron. 1st pers. sing. (skr. *mā́m*, *mā́t*; *mā*, *me*) 'me'. Dcln. § 402.
[2]*ma-* (derived from [1]*ma-*) adj. 'my, mine'.
y. [1]*maēγa-* sb. n. (skr. *meghá-* sb. m.) 'cloud'.
y. [2]*maēγa-* sb. m. 'hole'.
y. *maēγō.kara-* adj. (from [1]*kar-* vb.) 'cloud-making'.
y. *maēt-* vb., pres. *miϑnā-* 'to stay, abide; to be (found) continually or always'.
g. *maēϑ-* vb., pres. *maēϑ-*, *miϑ-*; *miϑnā-*: 'to send'. With *paiti* 'to send back; to renounce', with *ham* 'to send away; to deprive of (abl.)', with *ham* and *aibī* 'to receive'.
g. *maēϑa-* adj. 'wavering'.
y. *maēϑana-* 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. *méhati*), pres. *maēza-* 'to pass urine'. With *frā* 'to make water beyond (acc.')'.
y. *maēša-* sb. m., *maēšī-* sb. f. (skr. *meṣá-*, *meṣī́-*) 'ram, sheep; ewe'.
y. *maoδanō.kairī-* adj. (skr. *modana-* sb. n.), only fem. 'giving (sensual) pleasure'.
g. *maga-* sb. m. 'league', (esp. of the Zoroastrian religious community).
y. *maγa-* sb. m., *maγā-* sb. f. 'hole, pit'.
y. *maγna-* adj. (cp. skr. *nagná-*) 'naked'.
y. *maxšī-* sb. f. (cp. skr. *mákṣikā-* sb. f. 'bee') 'fly'.
y. *maxši.bərəta-* adj. 'draged away by a fly'.
y. *matay-* sb m. (from [3]*man-* vb.) 'top (of a mountain)'.
y. [1]*mad-* vb. (skr. *mádati*), pres. *maδa-*; *maδaya-*: only mid. 'to get drunk'.
y. [2]*mad-* vb., *s*-aor. *mas-*: 'to measure out, apportion, allot a th. to a p.'.
g. *mada-*, y. *maδa-* sb. m. (from [1]*mad-* vb., skr. *máda-*) 'ecstasy caused by the *Haoma*-drink; strong drink'.
y. *maδəma-* adj. (cp. *maiδya-* adj.) 'middle, being in the middle; middling, of a middling size or quality'; *maδəməm* (acc. sg. n.) adv. 'into the midst of (gen.)'.
y. *maδəməm* adv.: see under *maδəma-*.
y. *maiδim* adv.: see under *maiδya-*.
y. *maδumant-* adj. (cp. *mada-* sb.) 'containing wine, honey'.
y. *maδəmya* adv.: see under *maδmya-*.
y. *maδmya-*, *maδəmya-* adj. (derived from *maδəma-* adj.) 'middle, being in the middle; half-loud (of the voice)'; *maδəmya* (instr. sg.) adv. 'in the midst of (gen.)'.
y. *maiδya-* adj. (skr. *mádhya-*) 'middle' (of time); sb. m. n. 'the middle' (of space and time), esp. 'the middle of the body, the waist'; *maiδim* (acc. sg.) adv. 'in the midst of (gen.)', *maiδyōi* (loc. sg.) adv. 'up to the midst of (gen., loc.)'.
y. *maiδyāna-*, *maiδyąna-* sb. n. (derived from *maiδya-* adj.) 'the middle'.
y. *maiδyāirya-* sb. m. (from **maiδyōi-yāirya-* by haplology) lit. 'mid-year', name of the god of the fifth season and of the season-festival.
y. *maiδyōi* adv.: see under *maiδya-*.
g. *maidyōi.mǎrəha-*, y. *maiδyōi.mǎrəha-* sb. m., name of two believers.
y. *maiδyōi.zarəmaya-* sb. m. lit. 'mid-spring', name of the god of the first season and of the season-festival.
y. *maiδyōi-šam-* sb. m. lit. 'mid-summer', name of the god of the second season and of the season-festival.
y. *maiδyōi-šǎd-* adj. (from [1]*had-* vb.) 'sitting in the middle'.
y. *maiδyąna-*: see under *maiδyāna-*.
maṯ adv. (skr. *smát*) 'always, for ever', prep. with instr., abl. or gen. '(together) with'.
y. *maṯ.afsman-* adj. 'together with all the lines'.
y. *maṯ.āzantay-* adj. 'together with the explanation'.

y. *maṯ.gaošāvara-* adj. 'with ear-rings'.
y. *maṯ.gūϑa-* adj. 'afflicted with filth'.
y. *maṯ.dāman-* adj. 'together with (his) creation'.
y. *maṯ.-paiti.pərəsav-* adj. 'together with the answers'.
y. *maṯ.-paiti.frasa-* adj. 'together with the answers'.
y. *maṯ.pərəsav-* adj. 'together with the questions'.
y. *maṯ.vačastaštay-* adj. 'together with all the strophes'.
y. *maṯ.saoči.buye* inf. 'to be ever in flame'.
[1]*man-* vb. (skr. *mányate*; *amata*; *amamsta*; *masīya*; *mamnáte*; *matáḥ*), pres. *man-*; *mainya-*; (iter.) *mąnaya-*; *s*-aor. *mərəh-*, *məngh-*; perf. *maman-*, *mamn-*; perf. ptcpl. pass. *mata-*: 'to think, believe, suppose, imagine; to consider, reflect on, think upon (acc., gen.); to think out a th. (acc.); to take for, take to be (with two acc.)'; mid. with the nom. of a predicative ptcpl. (*para.daϑō*, *jaγnvā*) 'he thinks he gives, he has smitten'; *mąnayən ahe* or *bā* with a following *yaϑa* 'one could verily believe (, it is), as if . .', i. e. 'just as (if)'. With *anu* 'to repeat in mind'.
[2]*man-* vb., pres. *manya-*; iter., caus. *mānaya-*, *mąnaya-*: 'to stay, remain; wait'. With *upa* 'to wait'.
y. [3]*man-* vb. (cp. *matay-* sb.), only with *frā* 'to have advantage'.
y. *manaoϑrī-* sb. f. 'throat, neck'.
y. *manas.paoirya-* adj. 'the first in thinking'.
[1]*manah-* sb. n. (from [1]*man-* vb., skr. *mánas-*) 'mind, spirit; thinking, thought; purpose, intention; plan, plot'; with *vərhav-* 'good', in the *Gāϑā*'s also with *vahišta-* 'best' or with *ϑwa-* 'thy' name of a deity.
g. [2]*manah-* sb. n. (from [2]*man-* vb.) 'dwelling-place, residence'.
manahya- adj. (derived from [1]*manah-* sb.) 'spiritual'.
y. *manō* [Yt. *14*. 38]: obscure.
y. *manō.marəta-* adj. 'recited in mind'.
y. *mainiv-asah-* (written for **mainyuv-asah-*, § 33. 8), *mainyav-asah-* adj. 'moving, flying through the (spiritual i. e.) etherial space'.
y. *mant-* vb. (skr. *mánthati*, *mathnáti*), pres. *manā-* (§ 41. 2) 'to stir'. With *vī* 'to throw into gear'.
g. *mand-* vb., pres. *mən . . 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 [1]*man-* vb., skr. *manyáv-*) 'mind, spirit; spirit (of the departed); spirit (the spirit of good and the spirit of evil)'.
y. *mainyava-* adj. (derived from *mainyav-* sb.) 'spiritual; incorporal, immaterial'.
y. *mainyav-asah-*: see under *mainiv-asah-*.
y. *mainyu.tāšta-* adj. 'made by spirits'.
y. *mainyu.stāta-* adj. 'placed, sent by spirits'.
y. *mainyu.šūta-* adj. 'incited by the spirit or mind'.
y. *mainyuš.xvarəϑa-* adj. 'spiritual food'.
y. *mainyu.hąm.tāšta-* adj. 'made, built by spirits'.
y. *mayah-* sb. n. 'cohabitation, pairing'.
g. *mavaiϑya-* adj. (derived from g. *mavant-* adj. 'like me', skr. *mā́vant-*) 'like me, such as I.'.
y. [1]*mar-* vb. (skr. *mr̥táḥ*), pres. *mirya-*; perf. ptcpl. pass. *mərəta-*: 'to die'. With *ava-* or *frā* 'to die'.
[2]*mar-* vb. (skr. *smárati*; *smr̥táḥ*), pres. *mara-*; *māra-*; *hišmar-*; *mairya-*; (iter.) *māraya-*; perf. ptcpl. pass. *mərəta-*, *marəta* : 'to have in mind, remember; to repeat from memory, recall; to pray'. With *paiti* 'to recall to mind; to long for', with *frā* 'to recite'.
g. *mairišta-* adj. (from [2]*mar-* vb.) 'one who has a th. best in remembrance'.
marək- vb. (skr. *marcáyati*), pres. *mərənk-*; *mərənča-*; *mərənčya-*; *s*-aor. *marəxš-*, *mərəxš-* 'to kill, slay, destroy'. With *para* 'to hurt; ruin', with *vī* 'to destroy'.
y. *mahrka-* sb. m. (from *marək-* vb.) 'death, destruction'.
y. *mahrkaϑāi* inf. (from *marək-* vb.) 'to destroy'.
y. *mahrkāi* inf. (from *marək-* vb.) 'to kill, ruin, destroy'.
y. *marγav-*, *mδurv-* sb. m., name of a land 'Marv, Margiana'.
y. *marəγā-* sb. f. 'meadow'.
g. *maraxtar-* sb. m. (from *marək-* vb.) 'destroyer'.
y. *marəxštar-* sb. m. 'fashioner'.
g. *marəta-* sb. m. (from [1]*mar-* vb.) 'a mortal, a human being, man'.
marətan- adj. (cp. *marəta-* 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. *mā́rṣṭi, mṛjánti, mṛñjyāt*), pres. *marəza-*; *mərəza-*; *mərąz-*: 'to wipe, stripe'. With *aipi* 'to fit a th. (acc.) with (acc.)', with *ā* 'to fly up', wit *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. *marždika-*: see under *mərəždika-*.
y. *mas-* adj. 'long; extensive, wide (-spread), large'.
y. [1]*masan-* sb. n. 'greatness, importance, superiority'.
y. [2]*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. *mastíṣka-* 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. *mahimán-*) 'greatness, majesty, high rank'.
y. *mazant-* adj. (skr. *mahánt-*) 'great, big, ample, copious, powerful, important, lofty, noble'.
y. *mazah-* sb. n. (skr. *máhas-*) 'greatness; plenty'.
mazišta- adj. (superl. of *maz-* adj., skr. *máhiṣṭha-*) 'greatest, largest'.
y. *mazdaoxta-* adj. (cpd. *mazdāh-* + *uxta-*) 'uttered, pronounced by *M.*'.
y. *mazda.xšaϑra-* adj. 'one who has his power from *M.*' (doubtful).
y. *mazda-δāta-* adj. 'created by *M.*'.
y. *mazda yasna-* adj. 'worshipper of *M.*, *Mazdayasn*ian'.
g. *mazdāϑa-* sb. n. (from *mązdā-* vb.), plur. '(all) the things, that one must remember'.
g. [1]*mazdāh-* sb. m. (from *mązdā-* vb., cp. skr. *medhā́-* sb. f.) 'memory'.
[2]*mazdāh-* sb. m. (from *mązdā-* 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. *máhīyas-*) 'greater, larger'.
g. *maš* adv. (from *maz-* adj.) 'highly'.
g. *maša-* sb. m. (from [1]*mar-* vb.) 'a mortal, a human being, man'.
mašya- sb. m. (cp. *maša-* sb., skr. *mártya-*) 'a mortal, a human being, man'.
y. *mašyāka-* sb. m. (derived from *mašya-* sb.) 'man'.
mā(y)- vb. (skr. *mimīte*; *mitáḥ*), pres. *maya-*; perf. *mim-*; perf. ptcpl. pass. *-mita-*, *-mīta-*, *māta-*: 'to measure; to form, build; to compare with'. With *frā* 'to enact; to turn into (instr.)'.
mātar- sb. f. (skr. *mātár-*) 'mother'.
y. *māδa* particle of prohibition 'and not'.
y. *māδa.čim* particle, strengthened *māδa* 'and not'.
y. *māyavant-* adj. 'cohabitation-supplied, where cohabitations or pairings take place' (doubtful).
y. *māvaya-ča, māvōya*: s. under [1]*ma-*.
y. *māzainya-* adj. '*Māzan*ian', epithet of a class of *Daēva*'s.
y. *māzdayasna-* adj. (derived from *mazdayasna-* adj., strengthened with *Vṛddhiḥ*) '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. *más-*) 'moon', also deified; 'month'.
y. *māhya-* sb. m. (from *māh-* sb., skr. *māsya-* adj.), name of the gods of the months and of the month-festivals.
g. *mən* [Y. *53.* 5, *31.* 5]: see under *mand-* and *məndāidyāi*.
məndāidyāi, mənčā daidyāi inf. (from *mand-* vb.) 'to hold in remembrance'.
g. *məm* [Y. *53.* 4]: corrupt.
y. *mərəya-* sb. m. n. (skr. *mṛgá-* sb. m. 'an animal of the forest; a bird') 'bird'.
y. *mərətō* inf. (from [2]*mar-* vb.) 'to hold in remembrance'.
y. *mərəϑwant-* adj. (from [2]*mar-* vb.) 'thinking of (loc. or acc.)'.
mərəϑyav- sb. m. (from [1]*mar-* vb., skr. *mṛtyáv-*) 'death'.

g. *mərəngəidyāi* inf. (from *marək-* vb.) 'to destroy'.
y. *mərəzav-* sb. n. 'backbone'.
y. *mərəzu.jītay-* sb. f.: obscure.
y. *mərəzyumna-* adj.: obscure.
g. *mərəždika-*, y. *marždika-* sb n. (skr. *mṛḍīká-*) 'mercy, mercifulness, forgiveness, grace'.
y. *mē*, g. *mōi* particle (ethical dat. of the pron. 1st pers. sg.), mostly untranslatable.
y. *mē*: see under [1]*ma-*.
g. *mōi* particle: see under *mē*.
g. *mōi*: see under [1]*ma-*.
y. *mōiṯ* particle of prohibition, strengthened *mā* (*mōi.tū* written instead of *mōiṯ ū*; cpd. ar. **mā + it*) 'not'.
g. *mōyastrā.baranā*: see under *myastrā.barana-*.
y. *mǒurum*: see under *margav-*.
y. *mošu*, g. *mošū* adv. (skr. *makṣū*) 'soon, immediately'.
y. *mąϑwa-* adj. (fut. ptcpl. pass. of [1]*man-* vb.) 'to be thought'.
[1]*mąϑra-* sb. m. (from [1]*man* vb., skr. *mántra-*) 'word, saying, formula (of prayer); spell; judgement; command', esp. 'the holy word', also deified.
[2]*mąϑra-* sb. m. (from [1]*man-* vb., cp. [1]*mąϑra-*) 'thought'.
mąϑran- sb. m. (from [1]*mąϑra-* sb.) 'prophet'.
g. *mąnaray-* sb. f. (**māmr-*, from [2]*mar-* vb.) 'message'.
mąm: see under [1]*ma-*.
y. *mąs* [Y. 9. 31]: see under *mązdā-*.
g. *mązā.rayay-*, y. *mązā-rayay-* adj. 'rich'.
y. *mązdā-* vb. (ar. **manzdhā-*, from *mand-* vb.), pres. *mąs daϑ-*: 'to have in one's memory'.
y. *mązdra-* adj. (from *mązdā-* vb.) 'intelligent, wise'.
y. *miϑwana-* adj. (cp. skr. *mithuná-*), only du. 'paired, forming a pair or couple'.
y. *miϑwara-* adj. (cp. *miϑwana-* adj.), only du. 'paired, forming a pair or couple'.
miϑra- sb. m. (skr. *mitrá-*) 'contract', name of a god.
y. *miϑrō.drug-* adj. (skr. *mitradruh-*) 'one who lies to Miϑra; one who breaks the contract'.
y. *minav-* sb. f. 'necklace'.
y. *misvan-* adj. (from *myas-* vb. 'to mix', cp. skr. *miśrá-* '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. *mīšti* adv. 'always'.
mīžda- sb. n. (skr. *mīḍhá-*) 'reward; profit, advantage'.
g. *mīždavant-* adj. 'rewarded'.
mǔϑra- sb. n. (skr. *mū́tra-* 'urine') 'excrements, dirt; filthiness'.
y. *mūra-* adj. (skr. *mūrá*) 'stupid, silly'.
y. *mūraka-* sb m. (cp. *mūra-* adj.), designation of *daēvic* beings.
y. *myav-* vb. (skr. *mī́vati* 'he moves'), pres. *miva-* only with *ava* 'to take away'.
g. *myastrā.barana-* adj. (§ 144. 1) 'granting companionship'.
y. *myazda-* sb. m. (skr. *miyédha-*) '(sacrificial) meat-offering'.
y. *myazday-* sb. m. = *myazda-*.
y. *myezdin-* adj. (from *myazda-* sb.) 'one who offers *Myazda*, sacrificex'.
g. *mraočant-* adj. (cp. skr. *mrócati*) 'bending'.
mrav- vb. (skr. *bravāṇi, brūhi, abravīt, bruvāṇáḥ*), pres. *mrav-, mrv-*; *mravā-*; *mrvī-*; pass. aor. *mraoī*; perf. ptcpl. pass. *mrūta-*: 'to say, tell, speak, pronounce; to name, call, designate (with two acc.)'. With *antarə* and *ā* 'to break with (acc.)', with *ā* 'to recite', with *upa* 'to call here', with *paiti* '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. *mlātá-*) 'dressed' (of hides).
y. *mrūra-* adj. (cp. skr. *mṛṇáti*) '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. *yá-*) 'who, which, what', often only connective or resembling Greek article; in indefinite sense with *-ča* or *-čiṯ* or with the interrog. pron. *kay-* and *-ča*, respectively *ka-* and *čiṯ* 'whoever'.
y. *yao-karš-* denom. pres. (from **yao-karš-* adj. 'one who tills corn') 'to till corn'.
yaog- vb. (skr. *yojate, yujanta*, pass.

yujyate; *yuktáḥ*), pres. *yaog-*, *yŭg-*; *yung-*; *yujya-*; perf. ptcpl. pass. *yŭxta-*: 'to yoke, harness, put to; to join, unite; to accustom to (instr.); mid. to become partaken of (loc.)'. With *apa* 'to put aside', with *frā* 'to yoke, harness'.

y. *yaoxštay-* sb. f. (from *yaog-* vb.) 'skill'.

y. *yaoxštivant-*, *yaoxštavant-* adj. 'skilled'.

y. *yaod-* vb. (skr. *yúdhyati*), pres. *yūiδya-*: 'to fight, struggle'.

y. *yaona-* sb. m. (cp. skr. *yónay-* sb. m.) 'place'.

y. *yaonō.xᵛata-* adj.: obscure.

y. *yaoz-* vb., pres. *yaoza-*; caus. *yaozaya-*: 'to surge, get excited, caus. to agitate, excite; to be thrown into confusion or disorder (of armies), caus. to confuse, disorder'. With *avi* caus. 'to confuse, disorder thoroughly', with *ā* 'to surge or rage, caus. cause to surge or rage', with *upa* caus. 'to make surging near', with *vī* caus. 'cause to flow over'.

y. *yaoždayaṇ* inf. (from *yaoždā-* vb.) 'to purify, cleanse'.

¹*yaoždā-* vb. (cpd. **yaoš-* sb. n. + ¹*dā*, skr. *yóṣ-* sb. n. 'hail'), pres. *yaoždā-*; *yaozdaδā-*, *yaoždaϑā-*, *yaoždaϑ-*; *yaoždaya-*; perf. ptcpl. pass. *yaoždāta-*: 'to make perfect, improve; to put in good condition, set in order' esp. in ritual sense; 'to set in order again, to re-establish, purify, cleanse'. With *pairi* 'to set in order, purify, cleanse round about'.

y. ²*yaoždā-* sb. f. (from *yaoždā-* vb.) 'purification'.

y. *yaoždātō.zəmō.təma-* adj. (superl. to **yaoždātō.zam-* adj.) 'where the ground is the cleanest'.

y. *yaoždāiti* inf. (from *yaoždā-* vb.) 'to purify, cleanse'.

y. *yaoždāϑra-* sb. n. (from *yaoždā-* vb.) 'perfection, improvement; purification'.

y. ¹*yaoždāϑrya-* sb. n. (derived from *yaoždātar-* sb. m. 'purifier, cleanser') 'the function of one who performs the purificatory rites'.

y. ²*yaoždāϑrya-* adj. (derived from *yaoždāϑra-* sb. n.) 'one who performs the purificatory rites'.

yaoždāh- adj. (from *yaoždā-* vb.) 'accomplishing, fulfilling'.

yat- vb. (skr. *yátati* 'he joins'; *yātayati*; *yetire*), pres. *yata-*; *yataya-*; caus. *yātaya-*; perf. *yayat-*, *yaēt-*: 'to move; to endeavour, make effort (with loc.)'. With *frā* 'to come near, approach'.

y. *yatāra-* adj. (compar. to *ya-* rel. pron., cp. skr. *yatará-*) 'who or which of two'.

g. *yadā* adv. (skr. *yadā́*), as conjunction 'when, at the time when' (temporal); 'if' (conditional).

y. *yaδāṯ* adv. (derived from *yaδa* 'where') 'whence, where . . from'.

y. *yaδōiṯ* conjunction (cpd. **yaδa*+*iṯ*) 'if' (conditional); 'in order that' (final); 'up to (the time) that, until' (temporal).

y. *yaϑa*, g. *yaϑā* adv. (skr. *yathā́*) '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. *yaϑa.kərətəm* adv. (skr. *yathākṛtám* adv. 'according to the usual practise') 'when worked up in the right manner'.

¹*yaϑa-nā́* adv. and conjunction 'as' (comparative); in *Y. 12.* 4 serving to turn the preceding dem. pron. into an indefinite (*anā sarəm* . . *yaϑanā drəgvatā* 'the communication with every *Dr.*').

y. ²*yaϑa-na* copulative particle 'and, what is more'.

y. *yaϑa.mąm* adv. (cpd. **yaϑa*+**māy-*, **mā-* sb. f. from *māy-* vb.) 'according (to the measure,) to the rules'.

y. *yaϑa yaṯ* conjunction 'in as much as' (causal)'; 'as; if as' (comparative).

yaϑrā́ adv. (skr. *yátra*) 'where, whither', as conjunction 'in order that' (final).

y. ¹*yaṯ*, g. ¹*ĥyaṯ* (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. ²*yaṯ*, g. ²*ĥyaṯ* conjunction (acc. sg. n. of *ya-* rel. pron., skr. *yát*) 'when, as, if, after, since' (temporal, occasionaly 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. *yaṯ-čiṯ* conjunction (skr. *yáccit*) 'even if, although' (concessive); 'when' (temporal); 'if, in case' (conditional); *yaṯčiṯ* . . *yaṯ* . . *čiṯ* (with tmesis) 'whether . . or'.
y. *yaṯ* . . *paiti* adv. 'where; if'.
y. *yaṯ vā* particle, giving a choice 'or (, if you choose)', *yaṯ vā* . . *vā* 'either . . or'.
yam- vb. (skr. *yamate* (subj.), *yacchati*; *yatáḥ*), 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*, *yavĕ* with *vīspāi* 'for ever and ever', instr. or loc. sg. *yavă* as adv. 'ever'.
yavă adv.: see under *yav-*.
y. *yava* [Y. *9.* 10]: see under *yvan-*.
y. *yava-* sb. m. (skr. *yáva-*) 'corn'.
y. *yavaē-jīi-* adj. (**jī-* sb. f. 'life', from [1]*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'.
yavată adv. and conjunction (instr. sg. of *yavant-* adj.) 'so lang as; till' (temporal).
yavaṯ adv. and conjunction (acc. sg. n. of *yavant-* adj., cp. skr. *yávat* adv.) 'so long as; till' (temporal); 'provided that' (temporal, approaching conditional sense).
y. *yavaṯ vā* particle = *yaṯ vā*.
y. *yavan-*, *yaon-* sb. n. (derived from *yava-* sb.) 'corn-field; granary'.
y. *yavant-* adj. (cp. skr. *yávant-*) 'how large, much, wide, long'; *yāvaṯ* nom.-acc. sg. n. used also as sb. n.
y. *yave* adv.: see under *yav-*.
y. *yavō.čarānya-* sb. n. (from [4]*kar-* vb.) 'corn-field'.
g. *yas-* adj. (from *yam-* vb.) 'receiving' (with acc.).
y. *yaska-* sb. m. 'illness, sickness'.
yasna- sb. m. (from *yaz-* vb., skr. *yajñá-*) 'worship, devotion, prayer, praise, act of worship, offering, sacrifice'; alone or with *haptaŋhātay-* adj. name of the Seven-Chapter-*Yasna* [Y. *35.* 3—*41.* 6].
y. *yasnō.kərəta-* sb. n. (lit. 'ceremonious mentioning of the word *Yasna*' in the recitation of the *Yeŋhē.hātąm*-prayer, which contains the word *yesnē*) 'recitation of the *Yeŋhē-hātąm*-prayer'.
y. *yasnō.kərətay-* sb. f. = *yasnō.kərəta-*.
yasnya-, *yesnya-* adj. (derived from *yasna-* sb., skr. *yajñiya-*) '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*; *iṣṭáḥ*), pres. *yaza-*; pass. *yazya-*, *yezya-*; *yaēzya-*; 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. *yajatá-*) 'worthy of worship, adorable', sb. m. 'a deity, god'.
yazav- adj. (skr. *yaháv-*), fem. *yezivī-* 'youngest; last'.
y. *yaštar-* sb. m. (from *yaz-* vb.) worshipper'.
y. *yah-* vb. (skr. *yásyati*, *yéṣati*; *yastáḥ*) pres. *yaēša-*; *yaēšya-*; perf. ptcpl. pass. *yašta-*: 'to boil up'.
y. *yahmaṯ hača* 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. *yáti* 'he goes', cp. [1]*ay* vb.), pres. *yā-* 'to go'. With *apa* 'to go away from (abl.)', with *upa* 'to come near, approach'.
g. *yāaṯ* adv. (abl. sg. of *ya-* rel. pron., skr. *yát*) '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-*, *yāθw-* sb. m. (skr. *yātáv-*) 'sorcerer'.
g. *yātāyā* [Y. *36.* 2]: obscure.
y. *yātumant-* adj. (skr. *yātumánt-*) 'practising witchcraft or sorcery; 'holding with the sorcerers, companion of sorcerers'.
g. *yāṯ* [Y. *36.* 6]: corrupt; one expects *hiyaṯ* (nom. sg. n.).
g. y. *yāna-*, y. *yąna-* sb. m. (from *yam-* vb.) 'favour, mark of favour'.
y. *yā-varana-* adj. 'of what religion'.
y. *yār-* sb. n. 'year'.

y. *yārə.čarəš-* adj. (from *karš-* vb.) 'passing away the year'.
y. *yārə.drāǰah-* sb. n. 'the length, period of a year'.
y. *yāirya-* adj. (derived from *yār-* sb.) 'lasting throughout the year', name of the gods of the six seasons and of the season-festivals'.
yās- vb., pres. *yāsa-*: 'to have a desire for, ask for (acc.); to bid, order'. With *apa* 'to take away', with *ā* 'to fetch', with *ā* and *parā* 'to take away', with *nī* 'to keep down, keep under, bridle; to hold fast'.
y. *yās-kərət-* adj. (cpd. [3]*yāh-* + *kərət-*) 'co-operating in the »closing work«'.
y. *yās-kərəstara-*: compar. to *yās-kərət-* adj.
y. *yās-kərəstəma-*: superl. to *yās-kərət-* adj.
y. *yāstō.zaēnav-* adj. (*yāsta-* perf. ptcpl. pass. of [1]*yāh-* vb.) 'one who has girded himself the sword-belt'.
y. [1]*yāh-* vb., pres. *yåŋhaya-*, perf. ptcpl. pass. *yāsta-*: 'to gird round about the body, put on a girdle'. With *aiwi* 'to begird, put on; to bundle (the *Barəsman*-twigs)'.
y. [2]*yāh-* sb. n. (from [1]*yāh-* vb.) 'girdle, thread'.
[3]*yāh-* sb. n. 'crisis, decision; closing work'.
g. *yəma-* sb. m. (skr. *yamá-*) 'twin'.
y. *yəvīn-* sb. m. (cp. *yavan-* sb.) 'cornfield'.
y. *yeδi, yeiδi* conjunction (skr. *yádi*) 'if, in case' (conditional).
y. *yeŋhē.hātā-* sb. f., name of the prayer beginning with *yeŋhē hātąm āaṯ yesnē paitī.*
y. *yeŋhē hātąm*: thus the prayer beginning with this words is quoted.
yesnē: loc. sg. of *yasna-*.
yesnya- adj.: see *yasnya-*.
yesnyatā- sb. f. 'worthiness of being worshipped'.
yesnyō.təma- adj. (superl. to *yasnya-* adj.) 'most worthy of worship'.
g. [1]*yezī* conjunction ([2]*yaṯ* + *zī*) 'as, because' (causal), 'whether, if' (indirect question).
y. [2]*yezi* conjunction (cp. [1]*yezī*) 'if' (conditional), 'when, as soon as' (temporal).
yezi ahmya adv. 'where'.
yezi nōiṯ adv. 'if not, else, otherwise, in the contrary case'.
y. *yezimna-* (pres. ptcl. mid.): see under *yaz-*.
g. *yezivī-*: see under *yazav-*.
y. *yešti* inf. (from *yaz-* vb.) 'for to worship'.
y. [1]*yōišta-* adj. (superl. of *yvan-* adj.) 'youngest'.
y. [2]*yōišta-* sb. f., name of a believer.
y. *yåŋhuya-* adj., only with *avarətā-* sb. f. 'personal property, goods and chattels, riches'.
y. *yąna-*: see under *yāna-*.
y. *yim* particle (acc. sg. m. or n. of *ya-* rel. pron.), used like [1]*yaṯ*.
yima- sb. m., name of a mythical king.
y. *yimō.kərənta-* adj. (from *karət-* vb.) 'cutting *Y.* in two pieces'.
y. *yŭxta* inf. (from *yaog-* vb.) 'to bridle'.
y. *yuxta-* sb. n. (orig. perf. ptcpl. pass. of *yaog-* vb., skr. *yuktá-* 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. *yuṣmát, yuṣmā́kam*) 'you'. Dcln. § 402.
g. *yūšmāka-, xšmāka-* adj. (derived from *yūšma-, xšma-*, skr. *yuṣmā́ka-*) 'your, yours'.
g. *yūšmāvant-, xšmāvant-* adj. (skr. *yuṣmā́vant-*) 'like you, such as you'.
y. *yūžəm*, g. *yūžōm* nom. pl. pron. 2nd pers. (cp. skr. *yūyám*) 'you'.
y. *yvan-, yavan-, yūn-* sb. m. (skr. *yúvan-, yū́n-*) 'a youth, young man'; esp. 'young hero, hero'.

v.

[1]*vā* strengthening particle (skr. *vā́*).
[2]*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. *vå* acc., *və* gen.-dat., y. *vō* acc.-gen.-dat., *və* gen.-dat., skr. *vaḥ*) 'you'.
y. *vaēγa-* sb. m. (skr. *véga-*) 'smiting; stroke, lash'.
y. *vaēǰah-* sb. n., with *airyana-* adj. name of a land.
[1]*vaēd-*, y. [1]*vaēϑ-* vb. (skr. *védat, vedayāmasi*; *veda, vidúḥ*; *vidvā́n, viditáḥ*), pres. *vaēd-*; caus. *vaēdaya-, vaēδaya-*; *s*-aor. *vaēs-, vīs-*; perf. *vaēd-, vaēϑ-, vīd-, vīϑ-*; perf. ptcpl. pass. *vista-*: 'to know, understand, perceive, learn; to know, regard, consider as, take for, declare to be (with two acc.)', perf. 'to know, understand a th., be conscious of (acc.);

to know a th. (acc.) as something belonging to (gen.); to know how, if (taking the object in the form of a sentence), perf. ptcpl. act. (and mid.) 'man of knowledge (who knows *Zaraϑuštra*'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'.

[2]*vaēd-* vb. (skr. *ávidat*, *vévidat*, *vindáti*, *vedáyati*; *vivéda*; *vittáḥ*), pres. *vīϑa-*, *vīda-*; *vōivīd-*; *vīnad-*, *vind-*; *vinda-*; caus. *vaēϑaya-*; perf. *vīvaēd-*; perf. ptcpl. 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. [3]*vaēd-* vb. (skr. *vidháti*), pres. *vīda-*: 'to serve piously, be complaisant'.

g. *vaēda-*, y. *vaēϑa-* sb. m. (from [2]*vaēd-* vb., skr. *veda-* 'finding; property') 'finding, obtaining, acquisition, attainment', adj. 'procuring, bringing to pass'.

y. *vaēϑayanā-* sb. f. (from [2]*vaēd-* vb.) 'a look-out'.

g. *vaēdišta-*, y. *vaēϑišta-* adj. (superl. to *vīdvah-* adj.) 'one who best knows a th. (acc.)'.

y. *vaēϑya-*, *vaēdya-* sb. n. (cp. skr. *vedyā-* sb. f.) 'knowledge'.

y. *vaēϑyā.patay-* sb. m. 'lord, master of the knowledge'.

y. *vaēϑyō.təməm* adv (superl. to **vaēϑya-* adj., cp. skr. *vaidyá-*) 'in the most skilful manner'.

y. *vaēϑ-* vb.: see under [1]*vaēd-*.

vaēn- vb. (skr. *vénati* 'he cares or longs for'), pres. *vaēna-*; aor. *vaēnōiš*: 'to see, look at; to take for (with two acc.)'; mid. 'to be seen, appear'. With *aibī*, *aiwi* 'to look at', with *ā* 'to see; to look upon', with *paiti* 'to look at', with *pairi* 'to see, perceive, become aware of', with *ham* 'to look at'.

g. *vaēnaϑhē* inf. (from *vaēn-* vb.) 'to see, behold'.

y. *vaēnā-* sb. f. 'nose'.

y. *vaēnəmnəm* absol. (from *vaēn-* vb.) 'visibly'.

y. *vaēm* nom. pl., pron. 1st pers. (skr. *vayám*) 'we'.

y. *vaēm* acc. sg.: see under *uvaya*.

vaēs- vb. (skr. *viśáti* 'he enters'), pres. *vīsa-*; pass. *vīsya-*; perf. *vīvīs-*: '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. *véśman-*) 'house, dwelling, abode'.

vaēšah- sb. n. 'place of rottenness, corruption'.

vaočaṯ etc., verbal forms: see under [1]*vak-*.

vaonarə, *vaonyāṯ*: see under [1]*van-*.

[1]*vak-* vb. (skr. *vakṣyáte*, *ucyáte* (pass.); *avāci*; *vavāca*; *avocat*; *uktáḥ*), pres. *ŭč-*; fut. *vaxšya-*; pass. *vašya-*; pass. aor. *vāčī*; *s*-aor. *vaxš-*; perf. *vavak-*, *vaok-*, plusquamperf. *vaoča-*; perf. ptcpl. pass. *ŭxta-*: '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'.

[2]*vak-*, *vāk-* sb. m. f. (from [1]*vak-* vb., skr. *vāk-* sb. f.) 'voice; speech, talk; word; saying, formula, prayer, spell'.

y. *vaγδana-* sb. n. 'head'.

y. *vaxəδwa-* adj. (fut. ptcpl. pass. of [1]*vak-* vb., skr. *váktva-*) 'to be uttered or spoken'.

g. *vaxəδra-* sb. n. (from [1]*vak-* vb., cp. skr. *vaktra-* 'organ of speech') 'discourse'.

[1]*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. [2]*vaxš-* vb. (skr. *ukṣáti*), pres. *uxša-*; *vaxšya-*; *uxšya-*: 'to sprinkle'. With *ā* 'to moisten, wet', with *frā* and *us* 'to throw out (flames), to burn out'.

y. [1]*vaxša-* sb. n. (from [1]*vaxš-* vb.) 'growing, growth', with gen. sg. *hū* 'sunrise'.

y. [2]*vaxša-* sb. m. (from [2]*vaxš-* vb.) 'moistening'.

y. *vaxšaϑi.buye* inf. (*vaxšaϑa-* sb. n. 'growth' from [1]*vaxš-* vb., cp. skr.

vakṣátha-) '(in order) to be increasing'.
y. *vačastaštivaṯ* adv. (*vačastaštay-* sb. f. 'strophe' of the *Gāθā*'s) 'strophe by strophe'.
vačah- sb. n. (from [1]*vak-* vb., skr. *vácas-*) 'speaking, speech, word; saying, formula'.
y. *vačō.marəta-* adj. 'recited with (audible) words, recited aloud'.
vat- vb. (skr. *ápivatati, ápivātayati*), pres. *vata-*; caus. *vātaya-*: 'to have or get knowledge of'. With *aipi* 'to understand, comprehend, be acquainted with (gen.)'.
y. *vad-* vb., pres. (iter.) *vāδaya-*: '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. *vaδayan-* sb. m., name of an infidel prince.
y. *vaδay-*, *vaiδi-* sb. f. (cp. skr. *ud-, und- (unátti)* 'to flow or issue out') 'irrigation-channel, canal'.
vadar- sb. n. 'an instrument for smiting, a weapon'.
y. *vaδairyav-* adj. (cp. skr. *vadhūyáv-* 'one who longs for a wife, uxorious, lustful') 'longing for pairing, ardent' (of the camel).
g. *vadəmna-* adj. (cp. skr. *vádati* 'he speaks') 'advising, exhorting'.
y. *vaδrya-* adj. (from *vad-* vb.) 'marriageable'.
g. *vap-* vb. (skr. *vápati* 'he throws'), pres. *vāpa-*: only with *vī* 'to destroy'.
y. *vawžaka-* sb. m. (cp. skr. *ūrṇavābhay-* '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'.
vəuhĭ-: see under *vəhav-*.
y. *vəuhīmća*: see under *vəhvī-*.
y. *vəhan-* sb. n. (cp. *vəhav-* adj.) 'kindness, goodness, excellency, first-rate quality'.
y. *vəhana-* sb. n. (from [3]*vah-* vb., skr. *vásana-*) 'cloth, clothes, dress, garment'.
y. *vəhav-*, *vəhv-*, *vəhu-*, *vohu-*, fem. *vəhvī-*, adj. (skr. *vásav-*) 'good, excellent; beneficent'.
y. *vəharə-štā-* adj. (**vəhar-* sb. n., from [3]*vah-* vb.) 'clothed'.
y. *vəhaz-dāh*, *vəhaz-dāh-* (for *vəhō.-dāh-*, *vəhō.dāh-*, cp. *vəhu-dāh-*) adj. 'one who gives what is better (than good)'.
y. *vəhah-*, *vəhah-* adj.: see under *vahyah-*.
y. *vəhāpara-* sb. m., name of an *ahuric* animal 'hedgehog'.
y. *vəhānəm* absol. (from [3]*vah-* vb.) 'dressed with (acc.)'.
y. *vəhutāt-* sb. f. 'blood'.
g. y. *vəhu-dāh-*, y. *vəhu-δāh-* adj. (skr. *vasudā́s-*, *vasudhā́s-*) 'granting, producing wealth'.
y. *vəhuθwa-* sb. n. (cp. *vəhutāt-* sb.) 'bloodshed'.
vəhuya adv. (from *vəhav-* adj.): *ašaya vəhuya* 'with perfect retitude'.
y. *vəhvī-* sb. f., name of a river.
[1]*van-* vb. (skr. *vánāmahai, vaṃsat*; *vavanvā́n*), pres. *vana-*, *vīvəngha-*; *vainīṯ*; perf. *vavan-*, *vaon-*; *s*-aor. *vəngh-*, *vənəh-*; perf. ptcpl. pass. *vanta-*: 'to excel, surpass; des. to seek to outdo; to conquer, overcome, vanquish'. With *nī* 'to be victorious', with *ham* only in *hạm.-vaintī-* (fem.) 'victorious'.
y. [2]*van-* vb. (skr. *vanemahi*), pres. *vana-*; *vānā-*: 'to win'. With *nī* 'to win, get possession of'.
y. *vanaṯ.pəšana-* adj. 'winning the battle'.
y. *vanant-* adj. (orig. pres. ptcpl. act. of [1]*van-* vb.), with *star-* sb. m name of a deified fixed star.
y. *vanā-* sb. f. (cp. skr. *vána-* sb. n. 'tree, forest') 'tree'.
y. *vanta* inf.: see under *avi vanta*.
y. [1]*vanta-* sb. m., *vantā-* sb. f. (skr. *vanitā-* sb. f.) 'a loved wife, mistress; any woman'.
y. [2]*vanta-* sb. m. (from *van-* vb. 'to wish') 'praise, homage'.
y. *vantă.bərətay-* sb. f. ([2]*vanta-* sb.) 'rendering homage'.
y. *vantav-* sb. m. (cp. [1]*vanta-* sb.) 'a loved wife, mistress'.
y. *vandarəmainiš-* sb. m., name of a *H'yaona*-prince.
y. *vam-* vb. (skr. *vámiti*) 'to vomit'. Inf. *vanta*.
y. [1]*vay-* vb., pres. *vaya-* 'to fly'. With *ā* 'to come flying along'.
y. [2]*vay-* sb. m. (from [1]*vay-* vb.; skr. *váy-*) 'bird'.
y. [1]*vaya-* sb. m.: see under *vayav-*.

y. [2]*vaya-* adj: see under *uvaya-*.
y. *vayav-*, *vaya-* sb. m. (from [1]*vā-* vb., cp. skr. *vāyáv-* sb. m. 'wind') 'air, atmosphere'.
y. *vayavant-* adj. (from [2]*vay-* sb.) 'full of birds'.
y. *vayah-* sb. m. (cp. *vayav-* sb.) 'atmosphere'.
vayōi interj. 'alas!, woe', sb. m. 'lamenting, howling, wailing'.
y. *vayō.bərəta-* adj. 'dragged away by a bird'.
g. *vayū.bərət-* adj. 'lamenting'.
y. *vavana-* adj. (from [1]*van-* vb.) 'victorious'.
y. *vavanvah-*, *vaonuš-* perf. ptcpl. act.: see under [1]*van-* vb.
y. [1]*var-* vb. (skr. *vṛṇóti*, *vṛṇase*), pres. *vərənav-*, *vərənv-*; *vərənā-*: 'to cover, conceil'. With *aiwi* 'to cover, conceil', with *avi* and *ham* 'to conceil, hide in (loc.)', with *ham* 'to cover'.
[2]*var-* vb. (skr. *vṛṇīté* 'he chooses', *vṛṇute*, *varat*, *avṛta*, *vurīta*), pres. *var-*; *vāur-*; *vərənav-*, *vərənv-*; *vərən-*; aor. *vərənaēta*; perf. ptcpl. pass. *-varəta-*: mid. 'to choose, seect, 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. [3]*var-* vb. (skr. *valate*), pres. *vərənav-*, *vərənv-*; 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. [4]*var-* vb., pres. *vərənv-*; *vərən-*; perf. ptcpl. pass. *-vərəta-*: 'to get a woman with child; to become pregnant with (acc.)'. With *paiti* 'to conceive'.
y. [5]*var-* sb. m. (from [1]*var-* vb.) 'castle'.
y. *vara-* sb. m., name of a *Tur*anian.
y. *varay-*, *vairi-* sb. m. 'lake, sea; bay or inlet of the sea'.
y. **varav-*, *vouru-* adj. (cp. skr. *urávˇ*) 'wide. broad, spacious, extended'.
y. *varāza-* sb. m. (skr. *varāhá-*) 'a boar'.
y. *varək-* vb., pres. *varəča-*; *vərəča-* 'to draw, drag'. With *frā* 'to drag away, remove'.
y. *varaxəδra-* sb. n., name of sinful action'.
g. *varəčah-* sb. n. (skr. *várcas-*) 'vital power, vigour, energy'.
y. *varəčahvant-* adj. (from *varəčah-* 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. *várdhati*, *vardháyati*; *vṛddháḥ*), pres. *varəda-*, *varəδa-*; (iter.) *varədaya-*, *varəδaya-*; perf. ptcpl. pass. *vərəzda-*: 'to increase, augment, strengthen, cause to prosper or thrive'; mid. 'to grow, grow up, increase'; perf. ptcpl. pass. 'large, gigantic'.
y. *varədaθa-* sb. n. (from *varəd-* vb.) 'growing, growth, increase'.
y. *varədaṭ.gaēθa-* adj. 'who causes house and home to prosper'.
y. *varədusma-* sb. n. (cpd. **varədu* + *zam-* sb. f., cp. *varədva-* adj.) 'soft ground'.
y. *varədva-* adj. (cp. skr. *avradanta* 'they became soft') 'soft'.
y. *varəθa-* sb. m. (from [1]*var-* vb.) '(defensive) weapon'.
y. *varəp-* vb. (cp. skr. *várpas-* sb. n. 'any form or shape'), pres. *varəp-* only with *aiwi* 'to mark'.
[1]*varəna-* sb. m. (from [2]*var-* vb.) 'conviction; faith; profession of faith, creed'.
y. [2]*varəna-* sb. m., name of a land.
y. *varənava-* sb. m., name of a *daēvic* animal.
y. *varənava.vīša-* sb. m., name of a *daēvic* animal.
y. *varənah-* sb. n. (from [1]*var-* vb.) 'colour'.
y. *varənya-* adj. (derived from [2]*varəna-* sb.) 'coming from or belonging to *V.*, *Varenic*'.
vairya- adj. (fut. ptcpl. pass of [2]*var-* vb., skr. *varya-*, cp. *várya-* adj.) 'to be chosen, to be wished for, desirable; best; precious, valuable'.
y. *varəsa-* sb. m. n. (skr. *válśa-* sb. m. 'a shoot, branch, twig') 'hair'.
varəz- vb., pres. *varəz-*, *vərəz-*; des. *vīvarəša-*; fut. *varəšya-*; *vərəzya-*; (iter.) *varəzaya-*; perf. *vavarəz-*; *vāvərəz-*; *s*-aor. *varəš-*; perf. ptcpl. 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 violance (*hazō*) to (acc.)'.

y. *varəša-gay-* sb. m. (lit. 'that which gives life to the tree'; *varəša-* sb. m. 'tree', skr. *vṛkṣá-*) 'root'.
y. *varəšava-* sb. m., name of a man, killed by *Kərəsāspa*.
y. *varštva-* adj. (fut. ptcpl. pass. of *varəz-* vb.) 'to be done'.
y. *varšna-* sb. m., name of *daēvic* beings.
y. *varšnay-* sb. m. (skr. *vṛṣṇáy-*) 'manly, strong', applied to *maēša-* 'a ram'.
y. *varšni-haršta-* (from *harəz-* vb.) 'wherefore the ram's leap is significant' (of the *Ayāθrima*-festival).
vas- vb. (skr. *váśmi*, *uśmási*; *uśán*, *uśatī*), pres. *vas-*, *us-*; perf. ptcpl. pass. *ušta-*: 'to will; to desire, wish, long for; to appoint'.
y. *vasaθa-* sb. m. (from *vas-* vb.) 'will, wish, desire, pleasure'.
g. *vasasə.xšaθra-* sb. n. (cp. *vasō.-xšaθra-*) 'the unlimited kingdom'.
g. *vasə̄* adv., see under *vasō*.
g. *vasə̄.itay-* sb. f. 'going about at will, freedom'.
y. *vasə̄.yātay-* sb. f. 'going about or wandering at will'.
y. *vasə̄.šitay-* sb. f. 'lodging at will'.
g. y. *vasō*, g. *vasə̄* adv. (from *vas-* vb.) 'at one's pleasure or will'.
y. *vasō.xšaθra-* adj. 'ruling at one's own will, free, independent'.
y. *vastra-* sb. n. (from [3]*vah-* vb., skr. *vástra-*) '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. *váhati*, pass. *uhyáte*, *ūhé*, *vakṣat*; *ūḍháḥ*), pres. *vaza-*; pass. *vazya-*; perf. *vavaz-*, *vaoz-*; *s*-aor. *važ-*, *vaš-*; perf. ptcpl. 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. *vazaiδyāi* inf. 'to flow to (acc.)'.
y. *vazārət-* adj. (cpd. **vaza-* + **arət-*, cp. skr. *vā́ja-* sb. m. 'strength, energy') rushing forth with energy'.
y. *vazəmnəm* absol. (from *vaz-* vb.) 'driving'.
vazyaṣtra- adj. (cpd. *vazya-* + **aṣtra-*) '(a horse) who resists the burden (of the horseman)'.
y. *vazra-* sb. m. (skr. *vájra-*) '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. *vodhár-*) 'draught-animal, draught-cattle'.
y. *važdəray-* adj. (from *vaz-* vb.) 'one who comes driving along'.
y. [1]*vah-* vb. (skr. *uccháti*), pres. *usa-*: 'to grow bright', with *vī* 'to blaze up'.
y. [2]*vah-* vb. (skr. *vásati* 'he dwells, stays'), pres. *vaŋha-*: 'to dwell, stop (at a place), stay'.
[3]*vah-* vb. (skr. *váste*, *vásānaḥ*), pres. *vah-*; *vaŋha-*: 'to put on, invest, wear (clothes &c)'.
[1]*vahišta-* adj. (superl. to *vaŋhav-* adj., skr. *vásiṣṭha-*) 'best'.
y. [2]*vahišta-* sb. n., name of the prayer beginning with *ašəm vohū vahištəm astī* [Y. 27. 14].
y. *vahištōištay-* adj. only fem. 'containing the words *vahištā īštiš* [Y. 53]'.
vahma- adj. (from [2]*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. *vaŋhah-*, *vaŋhah-*, g. *vahyah-* (fem. *vahehī-*) adj. (compar. to *vaŋhav-* adj., skr. *vásyas-*, *vásīyas-*) 'better'.
y. *vā-* vb. (skr. *váti-* '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 *véti*, *vyánti*), 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. *váta-*) 'wind', also deified.
y. *vātā-* sb. f. [H. 2. 9] = *vāta-* sb. m.
y. *vātō.bərəta-* adj. 'dragged or carried away by the wind'.
y. *vātō.šūt-* adj. (from *šav-* vb.) 'moving in wind'.
g. *vād-* vb., pres. *vādāya-*: 'to thrust off'.

y. [1]*vār-* sb. m. (skr. *vā́r-* sb. n. 'water') 'rain'.
y. [2]*vār-* vb. (cp. [1]*vār-* sb.), pres. *vāra-*; (iter.) *vāraya-*: 'to rain', used personally and impersonally.
vāra- sb. n. (from [2]*var-* 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. *vā́ram ā́*) 'at one's wish'.
y. *vāriδkanā-* sb. f., name of a daughter of *Viśtāspa*.
y. *vārə-gan-*, *vārə-γn-* sb. m. (cp. *vārəngan-*), name of a bird.
y. *vārəϑraγnay-* adj. (derived from *vərəϑraγna-* sb. with *Vr̥ddhiḥ*) 'victorious'.
y. *vāirya-* adj. (from [1]*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 *Maiδyōišəma*-festival.
vāstrya- adj. (derived from *vāstra-* sb.) 'relating to husbandry'; sb. n. 'husbandry'; sb. m. 'husbandman', with *fšuyant-* 'husbandman who breedes cattle'; 'peasant (name given to the third caste)'.
y. *vāstryā-* sb. f. (cp. *vāstra-* sb.) 'agriculture; agricultural labour (as punishment)'.
y. *vāsyantanam* [N. 26]: obscure.
vāziśta- adj. (superl. to *vaz-* vb., skr. *vā́hiṣṭha-*) 'most propitious'.
y. *vāśa-* sb. m. (from *varət-* vb. 'to turn') 'chariot'.
y. *vāśaya-* denom pres. 'to drive the chariot'.
və̄ gen.-dat., pron. 2nd pers. pl.: see under *va-*.
g. *və̄*, y. *vō* particle (orig. ethical dat. of the pron. 2nd pers. pl.), untranslatable.
y. *vəhrka-* sb. m., *vəhrkā-* sb. f. (skr. *vr̥ka-* sb. m.) 'wolf, she-wolf'.
y. *vəhrkō.bərəta-* adj. 'dragged away by a wolf'.
g. *vərəd-* sb. f. (from *varəd-* vb.) 'increase'.
y. *vərəδay-* sb. m. (cp. *vərəd-* sb.) 'growth, growing'.
y. *vərəiδye* inf. (from *varəd-* vb.) 'to cause to prosper, to propagate (the holy studies)'.
y. *vərəϑra-* sb. n. (skr. *vr̥trá-*) 'attack; victory'.
y. *vərəϑrā-gan-*, *vərəϑra-γn-* adj. (skr. *vr̥trahán-*, *vr̥traghn-*) 'repelling an attack; victorious'.
y. *vərəϑra-γna-* sb. n. (cp. *vərəϑrāgan-* adj.) 'victory'; sb. m., name of the god of victory.
y. [1]*vərəϑra-γnya-* sb. n. (cp. skr. *vr̥trahátya-*) 'victorious fight, victory; battle'.
[2]*vərəϑra-γnya-* adj. 'victorious'.
y. *vərəϑrająstā-* sb. f. 'victoriousness, victorious strength'.
y. *vərəϑrająstəma-* adj. (superl. to *vərəϑrāgan-* adj.) 'most victorious'.
y. *vərəϑravan-* adj. 'victorious'.
y. *vərəϑravant-* adj. 'victorious'.
y. *vərəϑravastara-* adj.: compar. to *vərəϑravant-*.
y. *vərəϑravastəma-* adj.: superl. to *vərəϑravant-*.
y. *vərəna-* sb. m. (from [4]*var-* vb.), plur. 'fruit of the womb'.
g. [1]*vərəzəna-* sb. n. (from [1]*varəz-* vb.) 'activity'.
g. [2]*vərəzəna-*, y. *varəzāna-* sb. n. (skr. *vr̥jána-* '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. *vərəzi.dōiϑra-* adj. (cp. *vərəzvant-* adj.) 'whose eyes are penetrating'.
y. *vərəzya-* sb. n. (from *varəz-* vb.) 'work, working'.
g. *vərəzyah-* sb. n. (from *varəz-* vb.) 'working, doing'.
g. *vərəzyātā-* sb. f. (from *varəz-* vb.) 'husbandry' (as the sphere of action of the ox).
g. *vərəzyeidyāi* inf. (from *varəz-* vb.) 'to work, to do'.
y. *vərəzvant-* adj. (from *varəz-* vb.) 'working, active; keen'.
y. *vō* particle: see under *və̄*.
vō acc.-gen.-dat., pron. 2nd pers. pl.: see under *va-*.
g. *vōi* inf. (cp. skr. *vītáy-* sb. f. 'enjoyment, feast') 'to gladden, delight', with *astī* 'he is the joy of'.
y. *vōiγna-* sb. f. (cp. *vaēya-* sb. m., skr. *véga-* 'violent agitation, shock; a stream, flood, current') 'inundation, flood'.
g. *vōizdyāi* inf. (from [1]*vaēd-* vb.) 'to know'.

g. *vōižda-*, y. *vōižda̧ya-* pres. 'to raise'. With *aiwi* 'to hold one's head (*kamərəδəm*) high'.
y. *voya-* sb. m. (cp. *āvōya*, *vayōi*) 'lamenting'.
y. *voyō.tara* adv. (instr. sg. n. of the compar. to *voya-*) 'more lamenting'.
y. *vouru-* (in compounds): see under **varav-*.
y. *vouru.kaša-* adj. (**kaša-*, ar. **kárta-* 'a cut', from *karət-* vb.) 'with wide-extending inlets', with *zrayah-* sb. n. name of a lake.
y. *vouru.gaoyaotay-* adj. (cp. skr. *urúgavyūtaṇ-*) adj. 'having or procuring wide pastures'.
y. *vouru.jarəštī-* sb. n., name of the northeast region of the world.
y. *vouru.dōiθra-* adj. 'whose eyes are far-looking'.
y. *vouru.barəšti-* sb. n., name of the northwest region of the world.
y. *vouru.sarəδā-* adj.: obscure.
y. *vohŭ-*, *vohu-* (in compounds): see under *vaəhav-*.
y. *vohu.kərətay-* 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.xšaθrā-* adj., only fem. 'containing the words *vohū xšaθrəm*' (Y. *51*).
y. *vohu.bərətąm* inf. (from [1]*bar-*) 'in good care'.
y. *vohuna-rəhag-*, *vohuna-zg-* adj. (cp. *vohunī-* sb. and skr. *sajate* 'he clings, adheres to') 'following the track of blood', with *span-* sb. m. 'blood hound'.
y. *vohunavant-* adj. (cp. *vohunī-* sb.), only fem. 'seeing blood'.
y. *vohunī-* sb. f. 'blood'.
y. *vohumant-* adj. (skr. *vásumant-*) 'having treasures, wealthy, rich'.
y. *vąθwa-* sb. n., *vąθwā-* sb. f. 'a herd, a flock (of animals); a multitude (of men)'.
y. *vąθwaēsa-* sb. m. (cpd. *vąθwa-* + **isa-* 'being after the herds') 'footpad'.
y. *vąθwō.dā-* adj. 'bestowing herds'.
y. *vąθwō.frāδana-* adj. 'herd-increasing'.
g. y. *vī*, y. *vi-*, g. y. *vy-* adv. (skr. *ví*) 'apart, asunder, in different directions; away from, off; against; through'. Vbl. prefix.
y. *vī.āpō.təma-* adj. 'where is least water'.
y. *vī.urvarō.təma-* adj. 'where are fewest plants'.
y. *vīkərəṭ.uštāna-* adj. 'destroying the life'.
y. *vīčiča-* sb. n. 'lime'.
g. *vī-čidyāi* inf. (from *kay-* vb.) 'to discern'.
g. *vī-čiθa-* sb. n. (from *kay-* vb.) 'separation, discernment'.
vī-čira- adj. (from *kay-* vb.) 'discerning, having the discernment'.
y. *vī-taxtay-* sb. f. 'melting'.
y. *vītərəuhaitī-* sb. f., 'name of a river'.
y. *vītar-* sb. m. (from *vāṇ-* vb.) 'one who chases, pursues'.
y. *vītarə.ązahya-* sb. n. (**vī-tar-* 'overcoming', from *tar-* vb.) 'the overcoming of distress, calamity'.
y. *vītarə.ṭbaēšahya-* sb. n. 'the overcoming of persecution, hostility'.
y. *vĭ-tastay-* sb. f. (skr. *vítastay-*) 'a measure of length (defined as a long span between the extended thumb and the little finger)'.
y. *vītāpəm* [Yt. *19.* 82]: obscure.
y. *vītərətō.tanū-* adj. (from *tar-* vb., lit. 'having a body, which is to be brought away') '(the leprosy,) from which the isolation of the person results'.
g. *vīd-* adj. (from [2]*vaēd-* vb.) 'partaking of, possessing'.
y. *vī-daēva-*, *vī-dōiva-* adj. (cp. skr. *vídeva-*) 'turned against the *Daēva*'s, hostile to the *Daēva*'s'.
y. *vīdaδafšū-* sb. n., name of the southwest region of the world.
y. *vī-δātav-* sb. m. (cp. skr. *dátav-* 'part') 'dissolution, death'.
y. *vī-dōiva-* adj.: see under *vīdaēva-*.
y. *vĭ-dīšā-* sb. f. (from [1]*dā-* vb.) 'liberality, charity'.
g. *vīduyē* inf. (from [1]*vaēd-* vb.) 'to understand, comprehend'. With *vī* 'to decide'.
y. *vīduš.aša-* adj. 'one who knows the holy law'.
y. *vīduš.gāθā-* adj. 'one who knows the *Gāθā*'s'.
y. *vīduš.yasna-* adj. 'one who knows the *Yasna*'.
g. *vīdvanōi* inf. (from [1]*vaēd-* vb.) 'to comprehend'.
g. *vīdvah-*, y. *vĭδvah-*, g. y. *vīduš-*, y. *viδuš-* adj. (perf. ptcpl. act.): see under [1]*vaēd-*.
y. *vi-ṭbaēšah-* adj. 'keeping off the hostilities (of the *Daēva*'s)'.

y. *vībərəϑwant-* adj. (cp. skr. *vibhṛ́tvan-* adj. 'bearing hither and thither') 'by observing the pauses'.
y. *vifra-* adj. (skr. *vípra-*) 'wise, learned, experienced'.
y. *vindāi* inf. (from [2]*vaēd-* vb.) 'to partake of (acc.)'.
y. *vīmitō.dantan-* (**mita-* perf. ptcpl. pass. of *māy-* vb.) 'with ill-formed teeth'.
y. *vīvaozayeiti* (written for *vīyaozayeiti* § 144. 2): see under *yaoz-*.
y. *vīvərhana-* patronym. adj. 'descendant of *Vīvahvant*'.
vīvərhuša- patronym. adj. 'descendant of *Vīvahvant*'.
y. *vī-varəzdavant-* adj. (**varəzda-* perf. ptcpl. pass. of *varəd-* vb., cp. skr. *vivṛddha-* 'grown, grown up, mighty, powerful') 'one who has become great, powerful'.
y. *vīvahvant-* sb. m. (skr. *vívasvant-*, *vivásvant-*), name of a hero.
y. *vī-vāpa-* sb. m. (from *vap-* vb.) 'destruction'.
y. *vi-vitay-* sb. f. (from *bā-* vb., cp. skr. *bhātay-*) 'lighting up'.
g. *vī-vīduyē* inf.: see under *vīduyē*.
y. *vīvīse* inf. (from *vaēs-* vb.) 'to be or get ready for'.
vīra-, *vira-* sb. m. (skr. *vīrá-*) 'man, (esp.) a warrior', pl. 'men, people, mankind, followers, retainers'.
y. *vīra-gaŋ-* adj. (skr. *vīrahán-*) 'slaying men or enemies'.
y. *vīraya-* adj. (derived from *vīra-* sb.) 'consisting of men'.
y. *vīrō.nyǎnk-* adj. '(a club) that knocks or fells men down'.
y. *vīro.vąϑwā-* adj. (fem.) 'having many heroic sons'.
y. *vīrō.raoδa-* adj. 'in human shape'.
y. *vī.urvīštay-* sb. f. (from *urvaēs-* vb.) 'separation'.
vīs- sb. f. (skr. *víś-*) '(lordly) manor or castle, settlement, homestead; village, community'.
y. *vīsata.gāya-* sb. n. 'twenty paces'.
y. *vīsant-* num. f. (cp. skr. *viṃśatáy-*) 'twenty'.
y. *vīsāi* inf. (from *vaēs-* vb.) 'to be or get ready for'.
y. *vīstarav-* sb. m., name of a hero.
vīspa- adj. (skr. *víśva-*) 'all, every, every one; whole, entire, universal'.
y. *vīs-patay-* sb. m. (skr. *viśpátay-*) 'chief of a village, lord of the village or community'.
y. *vīspa-bda-* sb. m. 'with bonds all over the body'.
vīspəm adv. (acc. sg. n. of *vīspa-* adj.) 'ever'.
y. *vīspəma-* adj. (derived from *vīspa-* adj.) 'every'.
y. *vīspəm ā ahmāṯ* adv. 'up to that time when', with *yaṯ* 'till, until; so long as', with *yaδōiṯ* 'till, until'.
y. *vīspe.ratu.ϑwa-* sb. n., plur. 'the functions of all the *Ratav*'s'.
y. *vīspō.ayāra-* adj. 'lasting all the days'.
y. *vīspō.tanū-* adj. (cp. skr. *viśvatanu-* 'whose body is the universe') '(vigour) of the whole body'.
y. *vīspō.paēsah-* adj. (skr. *viśvápeśas-*) 'containing all adornment, with all sorts of adornment; (fig.) universal'.
y. *vīsvō.pis-* adj. (skr. *viśvapíś-*) 'all-adorned; (fig.) universal'.
y. *vīspō.mahrka-* adj. 'all-destroyer'.
y. *vīspō.vahma-* adj. 'honoured or adored by all'.
y. *vīspō.vərəϑra-* adj. 'all-conquering'.
y. *vīspō.vąϑwa-* adj. 'possessing all herds'.
y. *vīspō.vīδvah-* adj. (cp. skr. *viśvavíd-*) 'knowing everything, omniscient'.
y. *vīspō.xvarənah-* adj. 'possessing all glory'.
y. *vīspō xvāϑra-* adj. 'having or bestowing all joy, delight or fortune'.
y. *vīspąm.hujyātay-* sb. f. 'every blessing of life'.
y. [1]*vīsya-* adj. (from *vīs-* sb., skr. *viśyà-*) 'belonging to the village or community', name of the god of the communities'.
y. [2]*vīsya-* adj. (derived from [1]*vīsya-* adj.) 'belonging or relating to *Vīsya*'.
y. *vī-zafāna-* adj. (cp. *ϑri-zafan-* adj.) 'with open jaw'.
y. *vīzarəša-* sb. m. (lit. 'who drags away' from *zarəš-* vb.), name of a *Daēva*.
y. *vī-zōišta-* adj. (superl. to skr. *hinóti* 'he sends forth, sets in motion') 'most active, agile; most vigilant'.
y. *vī-zuš-* sb. m., name of a special kind of the canine race.
y. *vī-zbāriš-* sb. n. (from *zbar-* vb., cp. skr. *hváras-*) 'crookedness'.
y. *vīzvārant-* adj. 'skilled' (doubtful).
y. *vīš* [V. 2. 42]: see under [2]*vay-*.
y. *vīš* [Yt. 13. 2]: see under *vīs-*.
y. *viš-* sb. n. (cp. skr. *viṣá-* sb. n.) 'poison'.
vī-śaptaϑa- sb. m., name of the god of the seventh day following upon the new-moon-day or full-moon-day.

y. *višavant-* adj. (skr. *viṣávant-*) 'poisonous'.
y. *vīšō.vaēpa-* adj. (from *vaēp-* vb. 'to emit') 'spouting out poison'.
vištāspa- sb. m., name of a prince of the *Kayānian* dynasty.
y. *viš.haurva-* adj. (cpd. *vis-* + *haurva-* '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-arəϑa-* adj. (cp. skr. *vyartha-* 'useless') 'useless; abused', sb. n. (pl.) 'abused places'.
y. *vyāxa-* sb. m. 'assembly, meeting'.
y. *vyāxana-* adj. (from *vyāxa-* sb.) 'speaking to the assembly; eloquent'.
y. *vyāxainya-* adj. (from *vyāxana-* adj.) 'advising the assembly'.
y. *vyāxman-* sb. n. (cp. *vyāxa-* sb.) 'assembly, meeting'.
y. *vyāxmanya-* denom. pres. 'to speak at a meeting'.
g. *vyānā-* sb. f. (cpd. *vī* + **yānā-*, from *yā-* vb. ?) 'wisdom' (doubtful).
y. *vyāne* inf. (from *yam-* vb.) 'to spread'.
y. *vyāvant-* adj. (from *bā-* vb., cp. skr. *vibhā́van-*) 'shining, beaming, radiant'.
y. *vyāhva*: see under *vyam-*.
y. *vy-usą* inf. (from [1]*vah-* vb.) 'to flash up'.

r.

y. *raēk-* vb. (skr. *riṇákti* 'he leaves', *recayati*; *ā́raik*, *arikṣi*; *riktáḥ*), pres. *irinak-*; (des.) *irīrixša-*; (iter.) *raēčaya-*; *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. *rékṇas-*) 'heritage'.
y. *raēϑ-* vb., pres. *iriϑya-*; perf. *irīriϑ-*; perf. ptcpl. pass. *irista-*: 'to die' (of *ahuric* beings). With *para* in the same sense.
y. *raēϑwa-*, *raēϑwaya-* denom. pres. (cp. *rōiϑwən* inf.) 'to mix with (instr.); to mix o. s. up with, concern o. s. with; to assume (a form)'. With *upa* 'to rush upon', with *ham* 'to mix'.
y. *raēϑwiš-kara-* sb. m. 'making the mixture', name of the sixth subordinate priest (*ratav-*), who mixes the *Haoma* with the milk.
y. *raēm*: see under *rayay-*.
y. *raēvant-* adj. (skr. *revánt-*) 'wealthy, opulent, rich; brilliant, splendid'; name of a mountain.
y. *raēvas-čiϑra-* adj. 'of rich origin, of noble origin'.
y. *raēvastəma-* adj. (superl. to *raēvant-* adj.) 'richest'.
y. *raēš-* vb. (skr. *ríṣyati* 'he hurts, he is hurt', *reṣáyati* 'he hurts'; *riṣṭáḥ*), pres. *irišya-*; caus. *raēšaya-*: 'to hurt; to be hurt'.
y. [1]*raēša-* sb. m., *raēšah-* sb. n. (from *raēš-* vb., skr. *reṣa-*) 'damage, hurt'.
y. [2]*raēša-* sb. m. 'chasm, crack'.
y. *raēšah-*: see under *raēša-*.
y. *raok-* vb. (skr. *rócate, rocáyati*), 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. *raoγna-* sb. n. 'butter', with *zaramaya-* adj. 'spring-butter'.
y. *raoxšna-* adj. (from *raok-* vb.) 'bright, shining'.
y. *raoxšnay-* adj. 'bright, shining'.
y. *raoxšnav-* sb. n. 'light, brightness'.
y. *raoxšni.xšnūt-* sb. f. 'a splendid reward'.
y. *raočana-*, *raočina-* adj. 'bright, shining, radiant'.
y. *raočas.pairīšta-* adj. 'selected for burning'.
[1]*raočah-* sb. n. (cp. skr. *rocíṣ-*) 'light; day-light; place of light (only plur.)'.
y. [2]*raočah-* 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. [1]*raod-*, y. *raoϑ-* vb. (skr. *árudat, rodayati*), pres. *uruϑa-*; caus. *urūdōya-*; *s*-aor. *raos-*: 'to lament; howl, groan (of *daēvic* beings)'.
y. [2]*raod-* vb. (skr. *ródhati, rohati, ruroha*; *rūḍháḥ*), pres. *raoδa-*; *uruiδya-*; perf. *urūrud-*; perf. ptcpl. pass. *uruzda-*, *urusta-*: 'to sprout, shoot, grow'. With *frā* 'to grow up, shoot forth'.
g. y. [3]*raod-* vb. (skr. *ruṇádhmi, rodhayati*), pres. *raoδa-*; (iter.) *raoδaya-*: 'to avert, keep off'. With *apa-* 'to omit'.
y. [4]*raod-* vb., pres. *raoδa-*; caus. *rao-*

δaya-: 'to flow'. With *frā* caus. 'to make flow forth, pour forth or out'.
y. *raoδa-* sb. m. (from [2]*raod-* vb., skr. *róha-* 'rising, height') 'growth'; plur. 'appearance'.
y. *raoδah-* sb. n. (from [4]*raod-* vb.) 'river'.
y. *raoϑ-*: see under [1]*raod-*.
y. *raopay-* sb. m., name of a special kind of the canine race.
y. *rao-raϑa-* adj. (written for *ravō.-raϑa-*, cp. *rava-*) '(*Pārenday*) on her speedy chariot'.
y. *raoža-* 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. *rəvī-* (skr. *raghav-*, *laghav-*) 'hastening, going speedily, fleet, rapid'.
y. *rajōiṯ*: see under *rayay-*.
y. [1]*ratav-*, *raϑw-* sb. m. (cp. skr. *ṛtáv-*) 'any settled point of time, fixed time; an epoch, perod'.
[2]*ratav-*, *raϑw-* sb. m. 'judge (who pronounces judgement)'; designation of every being of the *Aša*-world looked upon as authority in any sphere; name of the seven subordinate priests.
g. [3]*ratav-* sb. m. (cp. [2]*ratav-* sb.) '(judge's) sentence'.
y. *ratu.xšaϑra-* adj. 'ruling as *Ratav*; under the *Ratav*'s rule, subject to the *Ratav*'.
y. *ratuϑwa-* sb. n. '*Ratav*ship; function of the *Ratav*'.
y. *ratu-frī-* adj. (from *frāy-* vb, skr. *-prī-*) 'one who satisfies or pleases the *Ratav*'s, who performs his duty to the *Ratav*'s'.
y. *ratu-fritay-* sb. f. (cp. *ratufrī-* adj.) 'satisfaction of the *Ratav*'s; prayer for satisfaction of the *Ratav*'s'.
y. [1]*ratumant-* adj. 'having a *Ratav*'.
y. [2]*ratumant-* adj. 'containing the word *Ratav*'.
y. *ratuš.mərət-* adj. (for *ratu-šmərət-*, from [2]*mar-* vb.) 'respecting the *Ratav*, following the *Ratav*'s direction'.
y. *raϑa-* sb. m. (skr. *rátha-*) 'chariot'.
y. *raϑaē-štar-*, *raϑaē-štā-*, *raϑōi-štā-* sb. m. (skr. *ratheṣṭhā́-*) '(standing on a chariot, a warrior fighting from a chariot,) a warrior'; designation of the second or warrior-carte.
y. *raϑaē-štā-*: see under *raϑaē-štar-*.
y. *raϑa.kara-* adj. (fem. *-kairi-*) '(forming the body of a chariot,) formed like the body of a chariot'.
y. *raϑōi-štā-*: see under *raϑaē-štar-*.
y. *raϑwya-* adj. (derived from [1]*ratav-*, cp. skr. *ṛtvíya-*) '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-piϑwā-* sb. f. (cp. *arəm.piϑwā-* sb. f. 'midday', *ra-* representing an ablauts-form of **ara-*) 'midday, noon'.
y. *rapiϑwitara-* adj. (compar. of **rapiϑway-* adj., derived from *rapiϑwā-* sb.) 'southern'.
y. *rapiϑwina-* adj. (from *rapiϑwā-* sb.) 'of midday, of noon'.
g. *rafəδrāi* inf. (from *rap-* vb.) 'to vouchsafe succour'.
y. *rafnah-*, g. *rafənah-* sb. n. (from *rap-* vb.) 'support, succour'.
y. *rəha-* adj. (from skr. *srā́ṃsate* 'he falls') 'epileptic'.
y. *rəhā-* sb. f. (skr. *rasā́-*, name of a river), name of a mythical river.
y. *ranjaṯ.aspa-* adj. (**ranjant-* pres. ptcpl. act. of *rang-* 'to make light, nimble, light-footed', cp. skr. *raṃhate-* '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. *rayím* acc.) 'wealth, splendour, magnificence'.
y. *rava-* adj. (cp. *rayav-* adj.) 'hastening, going speedily, fleet, rapid'.
y. *ravaṯ.aspa-* adj. (**ravant-*, **raguant-* pres. ptcpl. act. of *rang-* vb., cp. *ranjaṯ.aspa-* adj.) 'having swift horses'.
y. *ravan-*, *raon-* sb. m. (cp. skr. *srávati* '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.fraoϑman-* sb. n. (**fraoϑman-* sb. from *frav-* vb.) 'whose flying is quick'.
y. *rasman-* sb. m. n. (from *raz-* vb.) 'battle-array'.
y. *raz-* vb. (cp. [1]*ərəzav-* adj.), pres. (iter.) *rāzaya-*; perf. ptcpl. pass. *rašta-*, *rāšta-*: 'to set, to put in line'. With *ham* mid. 'to arise, stand up; to put in order, to comb (the hair)'.
razišta- adj. (superl. of *ərəzav-* adj., skr. *rájiṣṭha-*) '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. *rákṣas-* sb. n. 'harm, injury, damage'), pres. (iter.) *rāšaya-*: 'to injure, hurt'.
g. *rašah-* sb. n. (from *raš-* vb., skr. *rákṣas-* sb. n.) 'harm'.
y. *rašnav-* adj. (from *raz-* vb.) 'just, righteous', sb. m. name of the god of justice.
rah- vb., pres. *rārəšya-*; caus. *råəhaya-*: '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. *rāuininąm* [N. *83*]: obscure.
g. [1]*rātay-*, *rāiti-* sb. f. (skr. *rātáy-* adj. 'ready, willing, cp. *arəm*) 'readiness to serve, to minister'.
[2]*rātay-*, *rāiti-* sb. f. (from *rā-* vb., skr. *rātáy-* 'gift, oblation') 'gift; granting; offering; liberality'.
rātā- sb. f. (from *rā-* vb.) 'gift'.
y. *rāitī* inf. (from *rā-* vb., cp. [2]*rātay-* sb.) 'to grant'.
y. *rāiti.hankərəϑa-* adj. '(the saying) which is effected or accomplished by readiness to serve' (doubtful).
rād- vb. (skr. *rādhati* subj.; *rāddháḥ*), pres. *rāda-*, *rāδa-*; (iter.) *rāδaya-*; perf. ptcpl. pass. *rāsta-*: 'to make ready, prepare; to be ready, do a p.'s will'.
g. *rāda-*, y. *rāδa-* sb. m. (from *rād-* vb.) 'minister'.
g. *rādah-* sb. n. (from *rād-* vb.) 'readiness, willingness'.
rāϑ- vb. (cp. *rāϑəma-* adj.) pres. *rāϑ-*; *iriϑya-*; perf. *irīriϑ-*, *irīraϑ-*; perf. ptcpl. pass. *irista-*: 'to cling, adhere to (loc.); belong to (instr.)'; perf. 'to ly on (*paiti* with instr.). With *paiti* only perf. ptcpl. pass. 'afflicted with, (esp.) afflicted with impure matter, defiled'.
g. *rāϑəma-* adj. (from *rāϑ-* vb.) 'adhering or annexed to; follower of (*hačā* with abl.)'.
y. [1]*rāna-* sb. m. '(upper)thigh'.
[2]*rāna-*, *rąna-* sb. m. (from [1]*ar-* vb.) 'fighter, warrior', only du. of the 'two factions' being at variance with one another.
rāman- sb. n. (from *ram-* vb.) 'rest, repose; peace'; with *xvāstra-* adj. ('peace granting good pasture') name of o deity.
y. *rāmanivant-* adj. (from *rāman-* sb.) 'having or bringing peace'.
y. *rāma-šayana-* adj. 'granting a peaceful abode'.
g. *rəma-* sb. m. 'cruelty'.
y. *revīm*: see under *rayav-*.
g. *rōiϑwən* inf. (cp. *raēϑwa-* vb.) 'to fill o. s. or to be filled with (instr.)'.
y. *rąxšyant-* adj.: obscure.
g. *rąna-*: see under *rāna-*.
irixta- sb. n. (from *raēk-* vb.) 'end; issue; setting (of stars)'.
y. *irita* inf. (from *ray-* vb. 'to shit', cp. skr. *riṇáti* 'he releases'): see under *avi irita*.
y. *iriϑyąstāt-* sb. f. (from *raēϑ-* vb.) 'dying, death'.
y. *irina* [Y. *19*. 17]: obscure.
y. [1]*irista-* perf. ptcpl. pass.: see under *raēϑ-*.
y. [2]*irista-* perf. ptcpl. pass.: see under *rāϑ-*.
y. *iristay-* sb. f. (from *raēϑ-* vb.) 'dying'.
y. *iristō.kaša-* sb. m. 'one who watches and carries a dead body'.
y. *urūd-* sb. f. (from [4]*raod-* vb.) 'river-bed, bed'.
y. *uruϑman-* sb. f. (from [2]*raod-* vb.) 'growing, growth'.
y. *uruϑmay-* sb. f. (cp. *uruϑman-* sb.) 'shoot, offshoot; garden'.
y. *uruϑwan-*, *uruϑwar-* sb. n. 'intestines, womb; core, quintessence'.
y. [1]*urupay-* sb. m., name of a special kind of the canine race.
y. [2]*urupay-* sb. m., name of a king of the *Kayā*nian dynasty.
g. *urūpaya-* denom. pres. (**urupa-* sb. n. 'phantom', skr. *rūpá-* sb. n., *rūpayati* 'he forms, represents, exhibits by gesture, acts, feigns') 'to deceive'.
y. *urvaēs-* vb., pres. *urvisya-*; caus. *urvaēsaya-*; *s*-aor. *urviš-*; perf. ptcpl. pass. *urvišta-*: 'to turn; turn back, return; caus. to cause to turn, put to flight'. With *apa* and *frā* 'to turn forth, appear', with *ava* 'to turn downwards, come down', with *avi* and *nī* 'to turn down to', with *frā* 'to turn towards, to bring on here; caus. to turn or lead back', with *frā* and *aiwi* caus. 'to turn towards', with *vī* 'to separate, part asunder'.
y. *urvaēsa-* sb. m. (from *urvaēs-* vb.) 'turning, turning-point; end'.
y. *urvak-* vb., pres. *urvaṭ.čaya-*: 'to join'.
g. *urvata-* sb. n. (skr. *vratá-*) 'ordinance'.

y. *urvataṯ.nara-* sb. m., name of two believers.
y. *urvatay-*, *urvaiti-* sb. f. (cp. *urvata-* sb.) 'strictly fulfilling'.
y. *urvaδā-* sb. f., name of a river.
urvaϑa- adj. (from [2]*var-* vb.?) 'friend, friendly'.
urvan-, *urun-* sb. m. 'soul', the immortal spirit of man, giving freedom of will to choose good or evil and responsible for his actions committed in this world.
y. *urvant-* adj. (**sruuant-* pres. ptcpl. act., cp. [4]*raod-* vb., *urūd-* sb. and skr. *srávati* 'he flows') 'flowing, streaming'.
y. *urvāxš.aəhvā-* adj. (cp. *urvād-* vb. and *urvāz-* vb.) 'of cheerful spirit, cheerful, joyful, glad'.
y. *urvāxšaya-* sb. m., name of a believer.
g. *urvāxš.uxtay-* sb. f. (cp. *urvāxš.-aəhvá-* 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. *urvāϑra-* adj. 'cleansing'.
y. *urvānē* inf. (from [2]*var-* vb.) 'to choose'.
y. *urvāsnā-* sb. f., name of an adoriferous 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'.
urvāzišta- adj. (superl. to *urvāz-* vb.) 'most blissful'.
g. *urvāzəman-* sb. n. (from *urvāz-* vb.) 'joy, delight, bliss'.
y. *urvī-sarah-* adj. 'with the thin muzzle' (of the hedgehog).
y. *urvizō.maiδya-* adj. 'lacing the waist'.
y. *urvištra-* sb. n. (from *urvaēs-* vb., lit. 'unfavourable turn, change for the worse') 'misfortune, calamity'.
y. *urvištra(vant)-* adj. (from *urvistra-* sb.; *urvistrəm* abridged for *urvištravantəm*) 'unfortunate, disastrous'.

s.

y. *saēd-* vb. (skr. *chidyate*, *cichide*), pres. *sidya-*; perf. *hisiδ-*: 'to split'. With *ava* and *parōiṯ* '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. *śócati*, *śocáyati*), pres. *saoča-*; caus. *saočaya-*: '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. *saočaya-* sb. n., name of a sinful action.
y. *saoči.buye* inf. 'to burst into flames'.
saošyant- sb. m. (fut. ptcpl. act. of *sav-* vb.) 'Saviour, Helper, *Saošyant*'.
[1]*sak-* vb. (skr. *śaknóti* 'he is strong or powerful', *śikṣati* 'he learns'), pres. *sak-*; *saša-*; des. *sixša-*; caus. *sāčaya-*; perf. *sašk-*, plusquamperf. *saška-*; *s*-aor. *saxš-*: '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. [2]*sak-* vb., pres. *šk-*; *sača-*; perf. ptcpl. pass. *saxta-*: 'to go by, pass, pass away; to be up or over' (of time). With *frā* 'to cease, expire, die'.
y. *sačay-* adj. 'afflicted with a certain illness': obscure.
y. *sata-* sb. n., num. (skr. *śatá-*) 'a hundred'.
y. *sata-γna-* sb. n., plur. 'a hundred strokes'.
y. *sata-γnāi* inf. 'for to smite hundred'.
y. *sata-fštāna-* adj. '(a club) with a hundred knobs'.
y. *satavaēsa-* sb. m., name of a star.
y. *satō.kara-* adj. (**kara-* sb. n., skr. *kúla-* '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.vīra-* adj. (skr. *śatavīra-*, epithet of *Viṣṇu*) 'a hundred times the height of a man'.
y. *satō.raočana-* adj. 'with a hundred windows'.
y. *satō.stūna-* adj. 'with a hundred columns'.
y. *satō.straəha-* adj. 'with a hundred gems' (doubtful).
y. *saδā-* sb. f. (from [1]*sand-* vb.) 'appearance, rising' (of stars).
y. *safa-* sb. m. (skr. *śaphá-* sb. n.) 'hoof' (of the horse).
y. *saəha-* sb. m., see under *səngha-*.
y. *saəhavak-* sb. f., name of a sister of *Yima*.
y. *saəhū-* sb. f. (from *saḥ-* vb.) 'order, command, law'.

y. *saəhvant-* adj. (**saəhūvant-*, from *saəhū-* sb.) 'one, who keeps the laws'.
y. [1]*sand-* vb. (skr. *chadáyati, chandayati*), pres. *san-*; *saδaya-*; *sadaya-*; *saiδya-*; caus. *səndaya-*: 'to seem, appear; to be seen'; with a ptcpl. or an inf. 'to think doing something'.
[2]*sand-* vb., pres. *sənda-*; *s*-aor. *sąs-*: 'to render, bring, procure'.
sav- vb., fut. *saošya-*; pass. *suya-*; (iter.) *sāvaya-*: 'to be useful, profitable; to produce the benefit; pass. 'to get the benefit'.
g. y. *sava-* sb. m., n., g. *savā-* sb. f. (from *sav-* vb.) 'benefit', du. 'benefit and harm'.
savah- sb. n. (from *sav-* vb.) 'use, profit, advantage, benefit'.
y. *savahī-* sb. n. (nom. du. of **savah-* sb. n. 'morning, east', cp. skr. *śváḥ* 'to-morrow'), name of the eastern region of the world.
g. *savā-* sb. f.: see under *sava-*.
[1]*sar-* vb. (skr. *áśīrtaḥ* 'mixed'), pres. *sāra-*; *s*-aor. *sārəš-*: 'to mix, join', mid. 'to join, attach o. s. to, cleave to (instr.)'.
[2]*sar-* sb. f. (from *sar-* vb.) 'union, league, communication with (gen. or instr.).
[3]*sar-* sb. f. (cp. skr. *śárīra-* 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. *sarəgan-* sb. m. 'helper'.
y. *sarəta-* adj. (cp. skr. *śiśira-* adj.) 'cold'.
y. *sarəd-* sb. f. (cp. skr. *śarád-* 'autumn; a year') 'a year'.
y. [1]*sarəδa-* sb. n. 'kind, sort; species'.
y. [2]*sarəδa-* sb. m. (derived from *sarəd-* sb.), name of the gods of the years.
g. *sarədanā-* sb. f. (cp. skr. *śárdhati* 'he mocks at, ridicules, defies') 'scorn, contempt, mockery', pl. (concrete) 'despiser, scorner, one who dishonours, shames a th. (gen.)'.
y. *sarə-δā-* adj. (**sar-* sb. f. 'coldness, frigidity') 'bringing, producing coldness'.
y. *sairya-* sb. n. 'dung'.
y. *sasta-* sb. n. (from [2]*sand-* vb.) 'fulfilment'.
y. *sastay-* sb. f. (from *sąh-* vb., skr. *śastáy-*) 'praise; admonition'.
g. *sazdyāi* inf. (from [2]*sand-* vb.) 'to fulfil'.
g. *saxᵛar-* sb. n. (from *sąh-* vb.) 'evil design, plot'.
g. *sā-* vb., pres. *sya-*; *s*-aor. *sāh-*: only mid. 'to defend o. s.'. With *paitī* 'to guard against (acc.)'.
y. *sātar-, sāθr-* sb. m. 'person in power, ruler, chief'.
sādra- sb. n. 'woe, sorrow, torment'.
y. [1]*sāma-* adj. (skr. *śyāmá-*) 'black'.
y. [2]*sāma-*, name of an Iranian family.
y. *sāy-* vb. (skr. *śéte, śére*; *aśāyata*), pres. *sāy-, say-*; perf. ptcpl. pass. *sita-*: to lie, lie down, rest, repose; to lie on (acc. or *ana* with acc.)'.
y. *sāyužđrī-* sb. m., name of a believer.
y. *sāvəhay-* sb. f., name of a godess increasing the herds of large cattle.
y. *sāra-* sb. m. (cp. *sarah-* sb. n. 'head', skr. *śíras-*) 'head'.
y. *sāsta-* adj. (cp. *sādra-* sb.) 'cruel, barbarous'.
sāstar- sb. m. (from *sāh-* vb., skr. *śāstár-*) 'a ruler, commander, prince'.
sāsnā- sb. f. (from *sāh-* vb., cp. skr. *śāsana-* sb. n.) 'teaching, doctrine; command, order'.
sāh- vb. (skr. *śāsti, aśiṣat*; *śiṣṭaḥ*), pres. *sāh-*; *sīša-*; *sāhī-*; perf. ptcpl. pass. *sīšta-, sāsta-*: 'to teach, instruct, inform'.
g. *sāxᵛan-* sb. n. (from *sāh-* vb.) 'teaching'.
g. *səngha-, sənəha-*, y. *saəha-* sb. m. (from *sąh-* vb., skr. *śáṃsa-*) 'announcement, proclaiming, doctrine (esp. the *ahuric* doctrine Y. *43*. 14); commandment; (judge's) sentence; speaking, speech'.
g. *sənghana-* sb. n. (cp. *sənghа-* sb.) 'doctrine'.
səvišta- adj. (superl. to *sūra-*, skr. *śáviṣṭha-*) 'strongest, most powerful'.
sąh- vb. (skr. *śaṃsati, śasta* 2. pl.; *śastáḥ*), pres. *sąh-, sah-*; *sənghа-, saəha-*; *sąsah-*; perf. ptcpl. pass. *sasta-*: 'to utter, proclaim, declare, announce to, publish, make manifest'. With *aiwi* 'to curse, cast a spell on', with *paiti* 'to drive away by curses, to cast out or exorcise'.
y. *sixšaya-* adj. (from [1]*sak-* vb., cp. skr. *śikṣeṇya-*) 'to be learnt'.
y. *sima-* sb. n. 'horror, object of horror'.
šīždya- pres. (cp. *šīždra-* adj.) 'to repel; to shrink back from (abl.), to renounce'.
y. *šīždra-* adj. 'timid'.
y. *sŭka-*, g. y. *sŭča-* (from *saok-* vb., skr. *śucá-*) 'shining, bright, clear'.

y. *sukurəna-* sb. m., name of a kind of the canine race 'porcupine'.
y. *suγδa-* adj. '*Sogd*ian'.
y. *suxra-* adj. (from *saok-* vb., skr. *śukrá-*) 'red (of fire)'.
y. *suδuš-* sb. m. 'corn-mill'.
y. *suwrā-* sb. f. 'arrow'.
y. *sūra-* adj. (*śū́ra-*) 'strong, powerful', with gen. 'master or mistress of'.
y. *surun-* (i. e. *s^{u}run-*): see under *srav-*.
y. *sūirya-* sb. n. (cp. *savahī-* sb.) 'morning-meal'.
y. *skand-* vb., pres. *sčandaya-, sčəndaya-, sčindaya-*: 'to break, ruin, destroy'. With *avi* 'to break in two, snap asunder', with *upa* or *frā* 'to destroy'.
y. *skamb-* vb. (skr. *skambháthuḥ, skabhnā́ti, skabhāyáti*) 'to prop, support'. With *frā* 'to make fast, fasten, fix'.
y. *skarəna-* adj. 'round'.
skənda- sb. m. (from *skand-* vb.) 'destruction', acc. sg. with [1]*kar-* vb. 'to break, disorder'.
[1]*staota-* sb. m. (from *stav-* vb.) 'song or hymn of praise'.
[2]*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. *stotár-*) 'praiser'.
y. *staoϑwa-* sb. n. (from *stav-* vb.) 'the praying (esp. of the *AšaVahišta*-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. *stawra-* adj. (cp. skr. *stabdha-* adj. 'firmly fixed, supported, stiff' from *stabhnā́ti* 'he fixes firmly, supports') 'strong, firm'.
y. *staman-* sb. m. 'mouth'.
stay- sb. f. m. (from [1]*ah-* vb., skr. *stáy-* sb. m.) 'being; existence; creation, world; goods and chattels'.
stav- vb. (skr. *stáumi, stuvanti, stota* 2. pl., *stuhí*; *stutáḥ*), pres. *stav-, stv-*; perf. ptcpl. 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. [1]*star-* vb. (skr. *stṛṇā́ti, stṛṇóti, stárate*; *stṛtaḥ*), pres. *stərənu-*; *stərənā-, stərən-*; pass. *-strya-*; perf. ptcpl. pass. *starəta-, stərəta-*: 'to spread, spread out or about, strew, scatter (esp. of the *Barəsman*-twigs)'. With *frā* in the same sense.
y. [2]*star-* vb., pres. *stāra-* (in causative sense); *stərənav-*; *starya-, -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'.
[3]*star-* sb. m. (skr. instr. pl. *stṛ́bhiḥ*, cp. nom. pl. *tā́raḥ*) 'a star'.
y. *stairiš-* sb. n. 'bed of straw, bed'.
stā- vb. (skr. *ásthāt, -sthā́ḥ*), pres. *stā-, xštā-*; *hišta-*; *stanv-*; *stāya-*; *staya-*; perf. *hast-, hištā-*; *s*-aor. *stāh-*; perf. ptcpl. 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 ptcpl. or an adj. 'to continue in any condition or action'. With *ava* 'to come along or near; to set up', with *avi* and *ava* 'to stand near', with *ā* 'to take place, be found; to appear; to install'; with *upa* 'to come near, approach', with *us* 'to rise, raise o. s., arise from, stand up', with *us* and *paiti* 'to rise again', with *paiti* 'to stand still, stop; to stand by the side of (acc. or gen.)', with *pairi* 'to prevent from (gen.)', with *frā* 'to appear, set up; to proceed, progress', with *ham* 'to arise, spring from'.
y. *stāvišta-* adj. (superl. to **stūra-*, skr. *sthūrá-* 'thick, dense, heavy, big', cp. skr. *sthávišṭha-*) 'very thick or rude or rough, worst'.
y. *stāhya-* adj. (from *stā-* vb.) 'steady, steadfast, brave'.
y. *stəhr-paēsah-* adj. (cpd. [3]*star-* + *paēsah-*) 'adorned, inlaid with stars'.
y. *stərəma-* sb. m. (from [1]*star-* vb.) 'store, place for storing goods'.
y. *stē*, g. *stōi* inf. (from [1]*ah-* vb., cp. *stay-* sb.) 'to be'.
y. *sti* [N. *83*]: obscure.
y. *stiγ-* sb. f. 'combat'.
y. *sti-δāta-* adj. (cp. *stay-* sb.) 'subjected to the laws for the material world, transient'.

y. *stūi.baxəðra-* adj. (*stūi-* side-form of **stūra-* in compounds, see under *stāvišta-*; *baxəðra-* sb. n. from *bag-* vb. 'to apportion') 'where one gets large portions (of meat)'.
stūt- sb. f. (from *stav-* vb., skr. *stút-*) 'praise, hymn of praise'.
y. *stūnā-* sb. m., *stunā-* sb. f. (cp. skr. *sthūṇā-* sb. f.) 'the post or pillar or beam of a house'.
y. *strī-* sb. f. (skr. *strī́-*) 'a woman, female, wife; the female of any animal'.
y. *spaēta-* adj. (skr. *śvetá-*) 'white'.
y. *spa-čiθra-* adj. (see *span-* sb.) 'belonging to the canine race'.
y. *span-*, *sūn-* sb. m. (skr. *śvā́*, *śúnaḥ*) 'dog, hound'.
y. *spanah-* sb. n. (cp. *spənta-* adj.) 'holiness, sanctity'.
spanyah-, *spainyah-* adj. (compar. to *spənta-*) 'holier'.
g. *spayaθra-* sb. n. (from *sav-* vb. or *spā* vb. 'to further', cp. *spā-* sb. n. 'prosperity, joy' and skr. *sphātáy-* sb. f. 'increase, growth, prosperity') 'prosperity, success; joy'.
y. *spar-* vb. (skr. *sphuráti*), pres. *spara-* 'to spurn, dart'. With *frā* 'to spring forth', with *vī* 'to crush'.
[1]*spas-* vb. (skr. *páśyati*; *spaṣṭáḥ*), pres. *hispas-*; *spašu-*; *spašn-*; *spasya-*; perf. ptcpl. pass. *spašta-*: 'to look out for a th., to behold'. With *avi* 'to aim at a p., to threaten or menace a p.'.
y. [2]*spas-* sb. m. (from [1]*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. *śváyati* 'he swells, grows, increases') 'to swell (up)'. With *frā-* 'to make a (great) show with (acc.)'.
y. *spāδa-* 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.
spəništa- adj. (superl. to *spənta-* adj.) 'holiest'.
spənta- adj. 'holy'.
y. *spəntā.mainyav-* adj. (fem.) 'containing the words *spəntā mainyū*, beginning with the words *spəntā mainyū*', the third of the five *Gāθā*'s consisting of Y. *47—50*.
y. *spəntō.mainyav-* adj. 'coming form or belonging to (the creation of) the holy spirit'.
y. *spəntō.mainyava-* adj. 'coming from or belonging to (the creation of) the holy spirit'.
g. *spərəd-* sb. f. (cp. skr. *spárdhate* 'he copes with, contends for') 'zeal'.
y. *spō.bərəta-* adj. 'dragged away by dogs'.
spitāma- patronym. adj. 'descendent of *Spitama-*', esp. *Spitama Zaraθuštra*.
y. *spiti.dōiθra-* adj. (cp. *spaēta-* adj.) 'clear-eyed'.
y. *spityura-* sb. m., name of a brother of *Yima*.
y. *spiš-* sb. n. 'louse'.
y. *snaēg-* vb., pres. *snaēža-* 'to snow (used personally), to make it snow'.
y. *snaoδa-* sb. m. 'clouds'.
y. *snaoδant-* adj. 'screaming, lamenting'.
y. *snaθa-* sb. m. (cp. skr. *śnathihi* imp. 'pierce, strike, kill') 'stroke, stripe, blow'.
y. *snaθāi* inf. (cp. *snaθa-* sb.) 'to strike, smite, to give a p. a stroke or blow'.
y. *snaiθiš-* sb. n. (cp. *snaθa-* sb.) 'weapon (for smiting)'.
y. *snā-* vb. (skr. *snā́ti*; *snātáḥ*), pres. *snāδa-*; *snaya-*, *-snya-*; perf. ptcpl. pass. *snāta-*: 'to wash'. With *ā* 'to wash, cleanse', with *frā* 'to wash off or up'.
y. *snāviδka-* sb. m., name of a boaster, killed by *Kərəsāspa*.
y. *syāvarsan-* sb. m., name of a king of the *Kayānian* dynasty.
sraēšta- adj. (superl. to *srīra-*, skr. *śréṣṭha-*) '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. *sraoθra-* sb. n. (from *srav-* vb., skr. *śrótra-*) 'hearing; causing to hear, reciting, chanting'.
y. *sraonay-* sb. f. (skr. *śróṇay-* sb. m., f. mostly du. 'the hip and loins, buttocks') 'buttock'.
y. *sraoman-* sb. n. (from *srav-* vb.) 'hearing'.
y. *srao-raθa-* adj. (cp. *srao-gəna-* adj.) 'with beautiful or excellent chariots'.
y. *sraoša-*, g. y. *səraoša-* (from *srav-*

vb.) 'hearing; obedience'; esp. personified as divinity '*Sraoša*'.
y. *sraošā-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. *sraxtay-*, *θraxtay-* sb. f. (skr. *sraktáy-*) 'a corner, edge'.
y. *sray-* vb. (skr. *śrayati, aśret, śiśraya*; *śritáḥ*), pres. *sray-*, *srī-*; *sraya-*; *srāray-*; *srinav-*, *sirinav-*, *srinu-*, *sirinv-*; perf. *sīsray-*; perf. ptcpl. pass. *srita-*: 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. *śrávat, śróta, śṛṇóti, śúśrūṣate, śrūyáte, śrāváyati*; *śrāvi*; *śuśruma*; *śrutáḥ*), pres. *srav-*, *srv-*; *surunav-*, *srunav-*, *surunv-*; des. *susruša-*; pass. *sruya-*; caus. *srāvaya-*; pass. aor. *srāvi*; perf. *susru-*; *s*-aor. *srūš-*; perf. ptcpl. pass. *srŭta-*: 'to hear, listen to, give ear to; to hear that anything is (two acc.)'; pass. 'te be heard, be celebrated or renowned, be known as'; caus. 'to cause to be heard, announce, proclaim, recite'. With *aiwi* '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. *sravarəhav-* adj. 'creeping along'.
y. *sravana-* sb. n. [N. *83*]: obscure.
sravah- sb. n. (from *srav-* vb.) 'word; saying, doctrine; report'.
y. *srask-* vb., pres. *srasča-*; caus. *srasčaya-*: 'to drip, drop, trickle; to rain, drizzle'.
y. *srāy-*, *srī-* sb. f. (skr. *śrī-*) 'beauty'.
g. *srāvayeńhē* inf. (from *srav-* vb.) 'to proclaim'.
g. *srāvahyeitī* inf. (cp. *sravah-* sb.) 'to become of (good or) ill report'.
srīra- adj. (skr. *śrīlá-*, *-śrīrá-*) 'beautiful'.
y. *srīrō.tara-* adj. (compar. to *srīra-* adj.) 'more beautiful'.
y. *srū-*, *srvā-* sb. f. 'nail', du. the nails of the hands and of the feet or the nails of the hands.
y. *srŭta-* adj. (perf. ptcpl. pass. of *srav-* vb., skr. *śrutá-*) 'heard; audible; known, famous, celebrated'.
y. *sruṭ.gaoša-* adj. (cp. skr. *śrútkarṇa-* adj.) 'one who has hearing ears, quick to hear'.
y. *sruṭ.gaošō.təma-* 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. *srvō.zana-* adj. 'belonging to the horn-race'.

z.

y. *zaēna-* sb. m. (cp. skr. *hetáy-* sb. f.) 'weapon'.
zaotar- sb. m. (orig. 'one who pours butter into the fire, offers an oblation' cp. skr. *juhóti* 'he pours out' or 'one who in vokes the gods' cp. skr. *hávate* 'he calls, invokes', aw. *zavaiti*, *zbayeiti* 'he invokes': two terms referring to priestly functions which were fallen together in the Aryan agent noun **žhautar-*) 'priest, chief priest'.
y. [1]*zaoθra-* sb. n., *zaoθrā-* sb. f. (cp. skr. *hotrá-* sb. n., *juhóti* 'he pours out') 'libation'.
y. [2]*zaoθra-* sb. n. (derived from *zaotar-* sb., skr. *hotrá-*) 'function or office of a *Zaotar*'.
y. *zaoθrō.bara-* adj. 'offering libations'.
zaoya- adj. (fut. ptcpl. pass. of. *zav-* vb., skr. *hávya-*) 'to be called or invoked'.
y. *zaoyārət-* adj. (cpd. **zaoyā-* sb. f. 'call' + *arət-*) 'rising or coming when called'.
y. *zaoš-* vb. (skr. *jujuṣṭana*; *juṣṭáḥ*), 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. *jóṣa-*) 'satisfaction, pleasure, wish, will, liking'.
y. *zaxšaθra-* sb. n. 'slanderous language'.
y. *zadah-* sb. m. (cp. skr. *hadati* 'he evacuates, discharges excrement'), du. '(buttocks,) backside'.

y. *zafar-* sb. n. (cp. skr. *jámbha-* sb. m. pl. 'set of teeth, mouth, jaws') 'mouth' (of *daēvic* beings).

y. [1]*zan-* vb. (skr. *jajanti, ajījanat, janiṣyáti, jā́yate; jātáḥ*), pres. *zazan-, zīzan-; zān-*; fut. *zaḥya-*; pass. *zaya-*: perf. ptcpl. pass. *zāta-, -zanta-, -zənta-*: '(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'.

[2]*zan-* vb. (skr. *jānā́ti*), pres. *zanā-, zān-; zaya-*; perf. ptcpl. 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. *jáṅghā-* sb. f 'shank from the ankle to the knee') 'ankle' (of *ahuric* beings).

y. *zantav-* sb. m. (from [1]*zan-* vb.; skr. *jantáv-* '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. [1]*zantuma-* adj. (derived from *zantav-* sb.) 'belonging to the country', name of the god of the countries.

y. [2]*zantuma-* adj. (cp. [1]*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. *gúhā* 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. *hāyaná-* 'a year') 'winter(-time)'.

zav-, zbā- vb. (skr. *hávate, juhūmási, jóhavīti, hváyati*), pres. *zava-; zūzv-; zaozav-, zaozīzv-; zbaya-; s*-aor. *zāviš-*; perf. ptcpl. 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. *hávana-*) 'directed or instructed by the call'.

y. *zavanō.sū-* adj. (from *sav-* vb.) 'helping, when called'.

y. *zavanō.srūt-* adj. (skr. *havanaśrút-*) 'listening to or hearing the call or invocation'.

zaraθuštra- sb. m., name of the founder of the *Mazda*-religion and of the prophet of ancient Iran.

zaraθuštray- pratron. adj. 'descendant of *Zaraθuštra*; descended from *Z.*, given by *Z.*, relating to *Z.*, follower of *Z.*'.

y. [1]*zaraθustrō.təma-* sb. m. (superl. to *zaraθuštra-* 'most resembling *Z.*'), name of the deity presiding over the priesthood.

y. [2]*zaraθuštrō.təma-* adj. 'belonging or relating to the *Zaraθuštrō.təma*'.

y. *zaranaēna-, zarənaēna-* adj. (cp. skr. *hiraṇín-* adj.) 'golden, adorned with gold'.

y. *zaranya-* sb. n. (skr. *híraṇya-*) 'gold'.

y. *zaranyapaxšta.pad-* adj. (**paxšta-* perf. ptcpl. pass. of *pas-* vb. 'to fetter') 'whose feet are joined or fastened with golden clamps'.

y. *zaranyō.aiwiδāna-* adj. (cp. skr. *abhidhā́nī-* 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. *hiraṇyápeśas-* adj.) 'adorned with gold'.

y. *zaranyō.pis-, zaranyō.piθ-* adj. 'adorned with gold'.

y. *zaranyō.pusa-* adj. 'adorned with a golden diadem'.

y. *zaranyō.urvīxšna-* adj. (cp. *urvizō.-maiδya-* adj.) 'with golden laces'.

y. *zaranyō-srva-* adj. 'with golden or gilt horns'.

y. *zaramaya-* adj. (derived from **zarmaya-* sb. m. 'spring') 'vernal'.

y. *zairi.gaona-* adj. (*zaray-* adj. 'yellow, yellowish, gold-coloured', skr. *háray-*) 'yellow, gold-coloured; green, greenish'.

y. *zairi.gaoša-* adj. 'with yellow or gold-coloured ears'.

y. *zairita-* adj. (skr. *hárita-*) 'yellowish, pale yellow, fallow'.

y. *zairi.dōiθra-* adj. 'with yellow or gold-coloured eyes'.

y. *zairi.pāšna-* adj. 'with a yellow or gold-coloured heel'.

y. *zairimyaəura-* sb. m. (cpd. *zairimya-* sb. n. 'a solid house', skr. *harmyá-*+*aəura-* sb. m. 'limb' or 'finger; toe', cp. skr. *áṅga-* sb. n. 'limb' and *aṅgúlary-* 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. *zairimyāka-* sb. m. (abbreviation from *zairimyaəura-* sb.), an other name of the tortoise.

zairi.varay- sb. m., name of a hero.

y. *zaurura-* adj. (cp. skr. *jīryati* 'he grows old, becomes decrepit') 'broken down by age, decrepit'.

y. *zarənaēna-* adj.: see under *zaranaēna-*.

y. *zarənumaitī-* sb. f., name of a river.

y. *zarənya-* adj. (cp. *zaranaēna-* adj.) 'golden'.

y. *zaurvan-* sb. m. (cp. *zaurura-* adj. and skr. *jarimán-*) 'old age, decrepitude'.

y. *zarəš-* vb., pres. *zarəša-*; perf. ptcpl. 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. *hásta-*) '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 [1]*zan-*) 'to beget; to bring forth, give birth to a child'.

y. *zazāiti*: see under *haz-*.

y. *zazuštəma-* adj. (superl. to *zazvah-*, perf. ptcpl. act. of *haz-* vb.) 'most victorious'.

g. *zaliya-* adj. (fut. ptcpl. pass. of *zah-* vb. 'to forsake, desert') 'to be deserted or handed over to destruction'.

zā- vb. (skr. *jihīte* 'be starts or springs forward, he goes'), pres. *zā-*; *zaya-*: 'to go'. With *ā* 'to approach', with *uz* 'to spring up, arise'.

zāy- vb. (skr. *jáhāti* '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. ptcpl. pass. of [1]*zan-*, skr. *jātá-*) '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 *zamarəguz-*.

y. *zəmas-čiθra-* adj. '(stars) that have the seed of the earth in them'.

y. *zəmōištva-* sb. n. (cpd. *zəmō*, gen. sg. of *zam-*+**ištva-* sb. n., cp. *ištya-*) 'clay brick'.

y. *zəm.fraθah-* adj. 'as broad or wide as the earth'.

zəvīštya- adj. (skr. *jáviṣṭha-*, cp. [2]*gav-* vb.) 'quickest, fleetest; most useful, serviceable'.

g. *zərəd-* sb. n. (skr. *hṛd-*) 'heart'.

y. *zōiždišta-* adj. (superl. to the verb **zōiždā-* 'to make shudder', cp. y. *zaēša-* adj. 'horrible, dreadful') 'most horrible, dreadful'.

zaθa- sb. n. (from. [1]*zan-*) 'birth, generation, creation'.

zī encl. particle (skr. *hí*) 'for, because; indeed, verily, surely, of course; lo'.

y. *zuš-* adj. (from. *zaoš-* vb.) 'kind, pleasing, graceful, charming'.

y. *zgad-* vb., pres. *zgaδa-*: 'to swim away'. With *ā* and *frā* 'to come swimming along', with *frā* 'to come swimming or flowing along'.

y. *zbar-* vb. (skr. *hvárate* 'be goes crookedly'), pres. *zbara-*: 'to go, walk crookedly' (techn. term for the going of *daēvic* beings, cp. *pat-* vb.)'.

y. *zbaraθa-* sb. n. (from *zbar-* vb.) 'foot' (of *daēvic* beings).

y. *zbarah-* sb. n. (from *zbar-* vb., skr. *hváras-* 'crookedness') 'hill'.

y. *zbātar-* sb. m. (from *zav-* vb., skr. *hvātar-*) 'one who calls or invokes'.

zyam- sb. m. (skr. *him-*, cp. *zayana-* sb.) 'winter'.

zyā- vb. (skr. *jināsi*, *jīyate*), pres. *zinā-*; pass. *zya-*; perf. *zizy-*: 'to wrong a p., to deprive any one (acc.) of property (acc.); to cause injury, damage, ruin, destruction'.

y. *zyānay-* sb. f. (from *zyā-* vb., skr. *jyāni-*) 'damage'.

y. *zyå*: see under *zyam-*.

y. *zrayah-* sb. n. (skr. *jráyas-* 'expanse, space, flat surface') 'expanse of water, lake, sea'.

g. *zraz-dā-* adj. (skr. *śraddhā-*) 'faithful, in faith doing reverence to'.

zrazdātay- sb. f. (cp. *zrazdā-* adj.) 'faith, confidence, belief in', adj. 'faithful, trusting, having confidence'.

y. *zrazdātaē-ča* inf. (from *zrazdā-* vb. 'to have faith or belief or confidence', skr. *śraddhā-*; cp. *zrazdā-* adj.) 'for to believe or have faith in'.

y. *zrazdātəma-* adj. (superl. to *zrazdā-* adj.) 'having the greatest belief in (acc.), the best believer in'.

g. *zrazdišta-* adj. (superl. to *zrazdā-* adj., cp. *zrazdātəma-*) '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.frāδana-* adj. 'increasing the wealth'.
šay- vb. (skr. *kṣéti*, *kṣiyánti*), pres. *šay-*, *šy-*, *xšay-*; *šāya-*; perf. ptcpl. pass. *-šita-*: 'to abide, stay, dwell, reside; to live with, hold with (instr.)'.
[1]*šav-* vb.: see under *šyav-*.
[2]*sav-* vb., pres. *šva-*: only with *aiwi* 'to crack'.
y. *šā-* adj. (from *šyā-* vb., § 174. 5) 'joyful, glad, happy'.
šāta-: see under *šyā-*.
y. *šātay-* sb. f. (from *šyā-* vb., § 174. 5) 'joy, pleasure, comfort'.
y. *šāiti* inf. (from *šyā-* vb., cp. *šātay-* sb.) 'to be glad or pleased'.
y. *šōiθra-* sb. n. (from *šay-* vb., skr. *kṣétra-*) 'dwelling (place), abode, residence; settlement'; *asā šōiθrā* (acc. pl. with transition to the *s*-declension) 'stations and settlements'.
y. *šōiθrō.baxta-* adj. 'assigned to the settlements'.
y. *šitay-* sb. f. (from *šay-* vb., skr. *kṣitay-*) 'dwelling, abode, residence'.
y. *šyaoθna-*, *šyaoθəna-*, y. g. *šyaoθana-* sb. n. (from *šyav-* vb., cp. skr. *cyautná-* 'enterprise') 'doing, acting, working; deed (also in the sense of misdeed), action, work; activity'.
y. *šyaoθananąm*: quotes the second half of the *Ahuna Vairya*-prayer (y. 27. 13), which begins with this word.
y. *šyaoθnā-varəza-* sb. m. 'committing an action, the committer of a sinful action'.
y. *šyaoθnō.tāt-* sb. f. 'the passage beginning with the word *šyaoθananąm*, the passage *šyaoθananąm* of the *Ahuna Vairya*-prayer.
g. *šyaoman-* sb. n. (from *šyav-* vb., cp. *šyaoθna-*) 'deed, work'.
g. *šyav-*, y. *šav-* (§ 174. 5) vb. (skr. *cyávate*, *cyāváyati*; *cyoṣṭhāḥ*; *cucyuvīmáhi*; *cyutáḥ*), pres. *šyav-*, *šavšv-*; *šūsa-*; *šāvaya-*; *s*-aor. *šaoš-*; perf. *šūšu-*; perf. ptcpl. pass. *-šuta-*; 'to move; to deal with a p. (acc.); to go away from'. With *avi* and *frā* 'to go away to (acc.)', with *frā* 'to step forward; to come along from; to go away from;' caus. 'to bring near; to set in motion', with *vī* caus. 'to make expand, knead'.
g. y. *šyā-*, y. *šā-* (§ 174. 5) vb., pres. *šyā-*; perf. ptcpl. pass. *šāta-*: 'to be glad or pleased'.

ž.

y. *žgar-* vb. (cp. *yžar-* vb.), pres. *žgara-*: 'to flow'. With *aoi* and *frā* 'to come flowing along'.
y. *žnav-* sb. n. (cp. skr. *jānav-*) 'knee'.

h.

[1]*ha-* dem. pron. (skr. *sá*, *sā́*; *só*, *sáḥ*), only y. *hā* nom. sg. m., g. *hī* nom. sg. f., g. y. *hā* nom. sg. f., y. *hō*, *hō̄*, *has-* nom. sg. m. 'this here, this; he, she'.
[2]*ha-* encl. pron. 3d pers., only gen.-dat. g. *hōi*, y. *hē*, *hōi*, *šē* employed for all genders and numbers 'him, her, it; them'.
y. [1]*haēk-* vb. (skr. *siñcáti*, *asicat*; *siktáḥ*), pres. *hiča-*; *hinča-*; perf. ptcpl. pass. *-hixta-*: 'to pour out, discharge water (with *avi* and acc.)', With *paiti* 'to sprinkle', with *para* 'to pour away, draw off the water'.
y. [2]*haēk-* vb. (cp. *hikav-* adj.), pres. caus. *haēčaya-*: 'to (become) dry', only with *us* caus. 'to (make) dry.
g. *haēčaṭ.aspāna-* patron. adj. 'descendant of *Haēčaṭ.aspa*'.
y. *haētav-* sb. m. (skr. *sétav-* 'dam, bridge') 'dam, dike, quay'.
y. *haētumant-* sb. m., name of a river, *Hilmand*.
y. [1]*haēnā-* sb. f. (skr. *sénā-*) 'army, host' (of *daēvic* beings), 'hostile army'.
y. [2]*haēnā-* sb f. 'missile'.
y. *haēnya-* adj. (from *haēnā-* sb., skr. *sénya-* sb. m.) 'belonging to the hostile army'.
y. *haoma-* sb. m. (from [1]*hav-* vb., skr. *sóma-*), name of a plant of magical and healing properties and of the juice of this plant, also deified.
y. *haomanaŋha-* sb. n. (derived from *humanah-* adj., cp. skr. *saumanasá-*) 'cheerfulness, enjoyment, comfort'.
y. *haomanaŋhimna-* adj. (pres. ptcpl. mid. of *haomanahya-* den. pres. from *haomanaŋha-* sb., cp. skr. *sumanasyámāna-* 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. *haoyå* [Y. *11.* 1]: see under *hava-*.
y. *haosravaŋha-* sb n. (derived from *husravah-* adj., cp. skr. *saušravasá-*) 'good reputation, (high) renown, celebrity'.
y. *haosravaŋhan-* adj. (derived from *haosravaŋha-* sb.) 'having a good reputation'.
y. [1]*haosravah-* sb. m., name of an inlet of the sea *Vouru.kaša*.
y. [2]*haosravah-* sb. m., name of a king of the *Kayā*nian dynasty.
y. *haoš-* vb. (cp. *aŋhaošəmna-*), pres. *haoš-*: 'to (become) dry, dry up'.
y. *haošyaŋha-* sb. m., name of the ancestor and first monarch of the Iranians.
hak- vb. (skr. *sácate, siṣakti, sakṣat*), pres. *hak, sk-*; *hača-*; *hiš.hak-, hišk-*; *haxša-*; des. *hixša-*; *hačaya-*; (iter.) *hāčaya-*; perf. ptcpl. 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. *hakaṯ* adv. (cp. skr. *sākám* adv. adv. and y. *hakərəṯ* adv.) 'at once, at the same time'.
y. *hakərəṯ* adv. (*ha-*, connected with *ham-*, num. 'one' as prefix expressing junction, possession, similarity, equality; skr. *sakŕt*) 'once'.
y. *hakərəṯ.gan-* adj. 'killing at once or at one stroke'.
y. *ha-γδaŋhəm* adv. (*avyayībhāva-* cpd. lit. 'accompanied by the object of the prayer': *ha-* + *γδaŋha-* 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. *sákhay-*) 'friend, companion'.
haxt- sb. n. (cp. skr. *sákthi-* 'thigh') 'the inner part of the thigh'; *būnōi haxtayå* (gen. du.) 'in flesh and blood.
y. *haxəδra-* sb. n. (from *hak-* vb.) 'assembly'.
g. y. *haxman-*, g. *haxəman-* sb. n. (from *hak-* vb., skr. *sákman-*) 'companionship, association'; name of the first caste 'priesthood'.
y. *hača*, g. *hačā* adv. (skr. *sácā* adv. 'near, at hand', prep. 'at, by; together with') 'out (here)'; prep. with abl. 'from' (of place and time), 'by (of agent), 'on account of, owing to, because of' (of cause), after, according to' (of manner); with instr. 'from' (of place); with acc. 'from' (of place).
y. *hačaṯ.puδrā-* adj., only fem. 'pregnant'.
y. *hača.mana-* adj. 'in accordance with a p.'s will, attached'.
y. [1]*had-* vb. (skr. *sīdati, sādáyati, sedúḥ*), pres. *-šad-*; *hiδa-*; aor. *hiδōiš, -šādayōiš*; caus. *-šāδaya-, -šādaya-*; perf. *hazd-*; perf. ptcpl. pass. *-šta-*; 'to sit down'. Wit *apa* 'to recede, remove', with *nī* 'to sit down'; to sit, remain sitting, stay or abide'; with a pres. ptcpl. 'to begin or commence doing something'; caus. 'to cause to sit down, place (down)'.
[2]*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. [1]*haδa* adv. (from **ham-* num. 'one', skr. *sádā*) 'always, ever, every time'.
y. [2]*haδa*, g. *hadā* adv. (skr. *sahá*, cp. [1]*haδa* adv.) 'together with', prep. with instr. 'together with, along with, in conjunction with, jointly, conjointly with', with abl. ?.
y. *haδa.aēsma-* adj. 'having or offering fire-wood'.
y. *haδaoxta-* sb. n. (cpd. *haδa*+*uxta-* 'together with that which is spoken'), name of certain Avestan texts.
y. *haδa.baoδay-* adj. 'having or offering incense'.
y. *haδa.ratufritay-* adj. 'with the prayers unto the *Ratav*'s, saying the prayers unto the *Ratav*'s'.
y. *haδa.hunara-* adj. 'skilful'.
y. *haδānaēpatā-, haδānaēpātā-* sb. f., name of an odoriferous plant mentioned as acceptable fuel for the sacred fire, or scent for fumigation (pomegranate).

y. *haδō.zāta-* adj. (skr. *sahajāta-*) '(a brother) born from the same womb'.
y. *hadiš-* sb. n. (from *had-* vb., cp. skr. *sádas-* sb. n.) 'abode', name of the god of the native abode.
g. *haiϑīm* adv.: see under *haiϑya-*.
y. *haiϑīm.ašavan-* adj. 'the very faith ful'.
y. *haiϑyā* adv.: see under *haiϑya-*.
haiϑya- adj. (skr. *satyá-*) 'true, real, truthful; righteous', instr. sg. *haiϑyā* and acc. sg. *haiϑīm* as adv. 'truly, indeed, verily'.
y. *haiϑyā-varəz-* adj. '(making true or good,) practising truth, one whose actions are true'.
g. *haiϑyō.dvaēšah-* adj. 'a true enemy'.
haϑrā adv. (skr. *satrā́*) 'in the same place, at the same time; together, jointly, simultaneously; at once, immediatly', with *bav-* vb. 'to gather o. s ', prep. with instr. 'together with, in conjunction with; by means of'.
y. *haϑra-vanant-* adj. (from [1]*van-* vb.) 'vanquishing at one stroke'.
y. *haϑrāka-* adj. (derived from *haϑrānk-* adj.) 'one who unites, assembles' (with gen.).
y. *haϑrā.nivātay-* sb. f. 'smiting down at one stroke'.
y. *haϑrānk-* adj. (derived from *haϑra-*, skr. *satrā́ṅk-*) 'concentrated, united, joined'.
y. *hapta* num. (skr. *saptá*) 'seven'.
haptaϑa- num. adj. (skr. *saptátha-*) 'seventh', sb. n. 'the seventh region of the earth', i. e. '*Karšvar Xᵛaniraϑa*'.
y. *haptaiϑya-* adj. (derived from *haptaϑa-* sb.) 'septempartite'.
y. *hapta-əhātay-* adj. 'comprising seven *Hātay* or chapters'.
y. *haptō.karšvan-* adj. 'consisting of seven *K* or comprising the seven *K.*'.
y. *haptō.karəšvar-* sb. n., plur. 'the seven *K.* or regions of the earth'.
y. *haptō-iringa-* adj. 'with seven marks', plur. with [3]*star-* sb. m. name of the deified constellation 'Ursa major'.
y. *ha-əuharəna-* sb. n. (**xᵛarəna-* § 100. 1 lit. 'with the jaw-bones') 'cheek'.
g. *haəhuš-* sb. n. (cp. *hahya-* sb. n.) '(fruit,) gain, prise'.
y. *hana-* adj. (skr. *sána-*) 'old'.
y. *han-kana-* sb. n. (from [2]*kan-* vb.) 'cave'.
y. *han-kərəma-* adj. (from [1]*kar-* vb., cp. skr. *tuvikūrmáy-* adj.) 'one who consolidates'.
y. *han-gatay-* sb. f. (skr. *sáṃgatay-*) 'coming together; gathering'.
y. *han-jamana-* sb. n. (from *gam-* vb., cp. *hangatay-*) 'coming together, meeting, assembly; consultation'.
g. [1]*hant-* vb., pres. *hīšasa-*; fut. *hąsya-*: 'to attain to'.
[2]*hant-*, *šant-*, *hat-*, *hāt-* pres. ptcpl. act.: see under [1]*ah-*.
y. *ham-* sb. m. (cp. skr. *sámā-* vb. f. 'year') 'summer'.
**ham*, see under *hąm*.
y. [1]*hama-* adj. (skr. *samá-*) 'equal, like; the same'.
y. [2]*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. *hamaϑa* adv. 'in like manner, alike, equally; at the same time with'.
y. *hama.nāfaēna-* adj. 'of the same family, of the same race'.
y. *hamaspaϑmaēdaya-* sb. m., name of the god of the sixth season and of the season-festival.
y. *ham-ərəϑa-* sb. m. (from [1]*ar-*, lit. 'one who has or seeks for a hostile encounter'; cp. skr. *samará-* sb. m. 'hostile encounter') 'enemy, foe'.
y. *hamō.gaona-* adj.: see under *hama-gaona-*.
y. *hamō.xšaϑra-* adj. 'omnipotent, all-powerful'.
y. *hamō.manah-* adj. 'thinking the same'.
y. *hamō.vačah-* adj. 'speaking the same'.
y. *hamō.šyaoϑna-* adj. 'doing the same'.
hay- encl. pron. dem. (skr. *sīm* employed for all genders and numbers), only acc. *hīm* sg., *hī* du., *hīš* pl. for all genders 'him, her, it, them'.
[1]*hav-* vb. (skr. *sunóti*, *soṣyati*; *sutáḥ*), pres. *hunav-*, *hunv-*; *hun-*; fut. *haošya-*; perf. ptcpl. pass. *huta-*: 'to stamp, press out'. With *aiwi* 'to extract', with *ā* 'to stamp', with *frā* 'to prepare'.
y. [2]*hav-* vb. (skr. *suváti*; *sūtáḥ*), pres. *xvanv-*, *hunā-*; *hvan-*; perf. ptcpl. pass. *-hūta-*; 'to urge, impel, incite'. With *apa* 'to turn off'.
y. [3]*hav-* vb. (skr. *sū́te*), pres. *hunā-*; 'to bear offspring, give birth to a child'.
y. *hava-*, [2]*hva-*, g. y. *xᵛa-* adj. (skr.

svá-) 'own, one's own, my own, thy own, his own &c.' (referring to all three persons according to context).

y. *havaŋhō.dā-* adj. (**havaŋhvō.dā-*, cp. *havaŋhva-* sb. n. and § 100. 4) 'granting good life, blessedness, happiness'.

y. *havaŋhva-* sb. n. (derived from **hvaŋhav-* adj.) 'good life, blessedness, happiness'.

y. *har-* vb., pres. *hara-*; *haurva-*: 'to pay attention to'. With *nī* 'to guard, keep watch over (acc.), mid. to save (o. s.), escape from (*pairi* with abl.)'.

y. *haraitī-* sb. f. (cp. *harā-* sb.), name of a mountain.

y. *harā-* sb. f. (cp. *haraitī-* sb.), name of a mountain.

y. *harōiva-* sb. m. (cp. skr. *sarayū-* sb. f., name of a river), name of a land.

y. *harək-* vb., pres. (iter.) *harəćaya-*: 'to throw away, cast off'. With *frā* 'to send out'.

y. *harəta-* adj. 'afflicted with a certain illness'.

y. *harətar-* sb. m. (from *har-* vb.) 'guardian, keeper'.

y. *harəδiš-* sb. n. 'insanity, madness'.

y. *harəϑra-* sb. n. (from *har-* vb.) 'guarding, protection'.

y. *harəϑravant-* adj. 'affording protection'.

y. *harəϑrāi* inf. (from *har-* vb., cp. *harəϑra-* sb.) 'to pay attention to, watch over'.

y. *haurva-* adj. (skr. *sárva-*) 'whole, entire; unhurt, intact, sound'.

haurvatāt-, *haurvăt-* (by haplology) sb. f. (cp. skr. *sárvatātay-* sb. f.) 'wholeness, completeness, perfect happiness or prosperity, welfare', also deified.

haurvāt-: see under *haurvatāt-*.

y. *haourvō paśćić* [N. 20]: obscure.

y. *harəz-* vb. (skr- *sárjataḥ, sṛjáti*, pass. *sṛjyáte*; *sṛṣṭáḥ*), pres. *harəza-*; *hərəza-*; fut. *harəšya-*; *hərəzaya-*; *hərəzya-*; perf. ptcpl. 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. *sáhate*; *sāhvắn*), pres. *za-*; *zaz-*; perf. *zaz-*: 'to take possession of, occupy, win, gain; to be victorious'.

y. *ha-zaoša-* adj. (skr. *sajóṣa-*) 'being or acting in harmony with, being of one mind with (instr.)'.

y. *hazaŋra-* num. n. (skr. *sahásra-*) 'a thousand'.

y. *hazaŋrā.yaoša-*, *hazaŋrō.gaoša-* adj. 'who has a thousand ears (i. e. whose auditory sense is as powerful as 1000 ears taken together').

y. *hazaŋra-gan-* adj. 'killing thousand'.

y. *hazaŋra-γna-* sb. n., plur. 'thousand strokes'.

y. *hazaŋra-γnāi* inf. (cp. *hazaŋra-γna-* sb.) 'to smite thousand'.

y. *hazaŋra-γnyāi* inf. (from *gan-* vb.) 'to smite thousand'.

y. *hazaŋrā.yaoxštay-* adj. 'endowed with a thousand accomplishments'.

y. *hazaŋrā.gaoša-*: see under *hazaŋra.gaoša-*.

y. *hazaŋrā.yaoxštay-*: see under *hazaŋra.yaoxštay-*.

y. *hazaŋrō.gaoša-*: see under *hazaŋra.gaoša*.

y. *hazaŋrō.frasčimbana-* adj. 'supported by a thousand beams'.

y. *hazaŋrō.stūna-* adj. (skr. *sahásrasthūṇa-*) 'supported by a thousand columns'.

y. *hazaŋrō.hunā-* adj. (**huna-* adj. from [3]*hav-* vb.), only fem. 'with her thousand-fold brood'.

hazah- sb. n. (from *haz-* vb., skr. *sáhas-*) 'strength, power, force; violence'.

y. *haše*: see under *haxay-*.

y. *hahya-* sb. n. (cp. skr. *sasyá-*) 'fruit, corn'.

y. *hahya-* adj. (cp. *hahya-* sb.) 'relating to the corn'.

hā(y)- vb. (skr. *syáti*; *siṣāya*; *sitáḥ*), pres. *haya*; perf. *hišāy-*; perf. ptcpl. pass. *hita-*: 'to bind, tie, fetter'. With *ā* 'to oppress'.

y. *hāu* dem. pron. (cp. skr. *a-sáu*), nom. sg. m. and f. 'that' (denoting that which is more remote from the speaker); sometimes to be translated by the adverb 'there' or by the pronoun 'the; he, she'.

y. *hātay-* sb. f. (from *hāy-* vb., skr. *sātáy-* 'end'), '(binding,) section, chapter'.

g. *hādrōyā-* sb. f. (cp. skr. *sādhnóti* 'he is successful, succeeds', *sidhrá-* 'successful') 'desire for the attainment of the goal'.

y. *hāϑrō.masah-* adj. (*hāϑra-* sb. n., a measure of distance, as well as of time: 'a medium *Hāϑra* of distance is a thousand steps of the two feet' F. 27) 'one *Hāϑra* long'.

hāma- adj. (cp. *hama-* adj.) 'equal, like: the same'.
y. *hāvana-* sb. m. (from [1]*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 (*ratav-*) who pounds the *Haoma*.
y. *hāvanay-* adj. (derived from **hav-ana-* sb. n. 'act of pressing out the *Haoma*-juice', skr. *sávana-*) 'relating to the act of pressing out the *Haoma*-juice'.
y. *hāvanō.zasta-* adj. 'who holds the mortar in his hand'.
y. *hārōiva-* adj. (derived from *harōiva-* sb. m., name of a land) 'belonging to *Harōiva*'.
y. *hāirišī-* sb. f. 'a female'.
y. *hə*: see under [1]*ha-*.
g. *həm*: see under *hạm*.
y. *hē* particle (ethic. dat. of the pron. 3d pers.), not translatable.
y. *hō*: see under [1]*ha-*.
g. *hōiš* [Y. *53*. 6]: obscure.
y. *hạm, hạm.-, hạm-, ham-, han-, hən-, ha-*, g. *həm, həm.-, həmə-, hən-, hə-, ha-* adv. (skr. *sám*) 'together'. Vbl. prefix.
y. *hạmina-* sb. n. (derived from *ham-* sb.) 'summer-time'.
y. *hạm.parštəm* absol. (abridged for *darəγō.hạm parštəm*, see note on H. 2. 14) 'permanently consulting' (with acc.).
y. *hạm.bərəðwā-* sb. f. (from. [1]*bar-* vb.) 'harvest'.
y. *hạm.varətay-*, *hạm.vərətay-* sb. f. (from [1]*var-* vb.) 'courage, bravery, valour', also deified.
y. *hạm.vərətay-*: see under *hạm.varətay-*.
y. *hạm.raoδa-* adj. (cp. skr. *saṃrohá-* sb. m. 'growing over') 'growing up together'.
y. *hạm.urvīsvant-* adj. (from *urvaēs-* vb.) 'running away, taking to flight'.
y. *hạm.sruṯ.-vāčaya-, hạm.sruṯ.-vāčya-* sb. n. 'reciting by listening, assisting one another in speaking'.
g. *hī* nom. sg. f.: see under [1]*ha-*.
g. *hī* acc. dn. n.: see under *hay-*.
y. *hikav-* adj. (from [2]*haēk-* vb.) 'dry'.
y. *hita-* sb. m. (orig. perf. ptcpl pass. of *hāy-* vb.) du. and pl. 'two-horse team, teams of horses'.
y. *hitāspa-* sb. m., name of the murderer of *Urvāxšaya*.
g. *hiðav-* sb. m. (from. *hāy-* vb.) 'fellowship'.
y. *hiðwaṯ* adv. (from *hāy-* vb.) 'anxious', with *hav-* vb. 'to be seized with anxiety'.
y. *hinav-* sb. m. (from *hāy-* vb.) 'fetters'.
y. *hīm* encl. particle (acc. sg. of *ha y-* pron., skr. *sīm*), generalizing and emphasizing.
g. y. *hīm*, y. *him* acc. sg. m., f, n.: see under *hay-*.
hizū- sb. m. (cp. skr. *jihvā́-* sb. f.) 'tongue', instr. *hizvā* 'in the speech'.
y. *hizuma-* sb. m. (derived from *hizū-* sb.) 'mouth'.
g. *hizvah-* sb. n. (cp. *hizū-* sb.) 'tongue'.
y. *hizvā-* sb. f. (cp. *hizū-* sb.) 'tongue'.
y. *hizvārəna-* sb. n.: obscure.
g. y. *hīš*, y. *hiš* acc. pl. m., f., n.: see under *hay-*.
y. *hiškav-* adj. 'dry'.
y. *hišmāirya-* adj. (fut. ptcpl. pass. of [2]*mar-* vb.) 'to be thought over'.
g. y. *hu-*, y. *hū-*, g. *hū.-* adv. (skr. *su-*) 'well, good, beautiful', prefixed to nouns.
y. *hū* gen. sg.: see under *hvar-*.
y. *hŭkairya-* sb. n., name of the highest peak of the *Harā* wherefrom the *Arədvī*-river flows.
y. *hu-kərəta-* adj. (skr. *súkṛta-*) 'well done or made or formed'.
y. *hu-kəhrp-* adj. 'well-shapen, well-formed'.
y. *hu-kərəpta-* adj. (skr. *kḷptá-*) 'well-shapen, well-formed'.
hūxta- adj. (cpd. *hu* + *uxta-*, skr. *sūktá-*) 'well-spoken', name of the second of the three forecourts of the paradise.
hu-xratav- adj. 'judicious'.
hu-xšaðra- adj. (skr. *sukṣatrá-*) 'ruling well, good ruler'.
huxšaðrō.təma- adj. (superl. to *hu-xšaðra-* adj.) 'best ruler'.
y. *huxšaðrō.təmāi*: quotes the strophe beginning with this word Y. *35*. 5.
y. *hu-čiðra-* adj. 'good-looking, beautiful'.
hu-jītay- sb. f. 'good life, conduct'; plur. 'good works of life'.
g. *hu-jyātay-* sb. f. 'good life', esp. of the life in the other world.
y. *hūtay-* sb. f. (from [2]*hav-*) 'artisan', name of the fourth caste.
y. *hu-tašta-* adj. (skr. *súṭaṣṭa-*) 'well-fashioned; well made, good, robust'.
y. *hu-tāšta-*: see under *hutāšta-*.
y. *hu-daēna-* adj. 'whose self is good'.
g. *hu-dā(y)-*, y. *hu-δā(y)-* adj. (cp. skr. *sudhī́-*) 'having a good understanding, man of understanding; benevolent, gracious'.

y. *hu-δāta-* adj. (cp. skr. *suhita-*) 'well created, well built'.
g. *hu-dānav-* adj. (from [2]*dāy-* vb.) 'having a good understanding, great prudence'.
y. *hu-dāh-*, *hu-δāh-* adj. (cp. skr. *vasudhā-* adj. 'producing wealth, liberal', name of the earth) 'doing good, beneficent, liberal'.
g. *hudəma-* sb. m. (cp. skr. *svādmán-* sb. m. 'sweetness') 'sweetness, beauty'.
y. *hu-parəna-* adj. (skr. *suparṇá-*) 'having good or beautiful wings, well-winged'.
y. *hupō.busta-* (cpd. *hu* + *upabusta-*, from *baoδ-* vb.) 'well scented'.
y. *hu-ptar-* adj. 'of noble parentage'.
y. *hu-baoδay-* sb. f. 'perfume, sweet scent', adj. 'of pleasant odour, scented, perfumed'.
y. *hu-baoiδitara-* adj. (compar. to *hu-baoδay-* adj.) 'more sweet-scented'.
y. *hu-baoiδitā-* sb. f. 'perfume'.
y. *hu-baoiδitəma-* adj. (superl. to *hu-baoδay-* adj.) 'most sweet-scented'.
y. *hu-baya-* adj. (skr. *subhága-*) 'possessing and granting conjugal felicity'.
y. *hu-bərətay-* sb. f. 'good offering'.
y. *hu-bərətō*, *hu-bərətå*, *hu-bərətąm* absol. 'in good care'.
y. *hu-frabərətay-* sb. f. 'good offering'.
y. *hu-frəharšta-* adj. (perf. ptcpl. 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-frāyaštayaē-ča* inf. (from *yaz-* vb.) 'to offer or praise well'.
y. *hunav-* sb. m. (from [3]*hav-*, skr. *sūnáv-*) 'son' (of *daēvic* beings).
g. *hunara-* sb. m. (skr. *sūnára-* adj.) 'might; skill, cleverness'.
g. *hunaravant-* adj. 'skilled, clever'.
y. *hunairyånk-* 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. *humatanąm*: quotes the strophe beginning with this word Y. *35*. 2.
y. *hu-manah-* adj. (skr. *sumánas-*) 'whose tinking 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. *máyas-* sb. n. 'refreshment, enjoyment, pleasure') 'blessed'.
y. *hu-māyō.tara-* adj. (compar. to *humāya-* adj.) 'more blessed'.
g. *hu-mązdar-* sb. m. (from *mązdā-* vb., cp. skr. *mandhātár-*) 'one who marks well a th.'.
y. *hu-mižda-* adj. 'yielding good reward'.
y. *hu-yazata-* adj. 'to be worshipped highly'.
y. *hu-yašta-* adj. (skr. *sviṣṭa-*) 'well recited; well honoured'.
y. *hu-yaštatara-* adj. (compar. to *hu-yašta-*) 'worshipped or honoured even better'.
y. *huyāirya-* adj. (derived from **huyār-* sb. n.) 'having a good year or a good harvest; producing a good year or a good harvest', sb. n. 'a good year, a good harvest'.
y. *hu-raoδa-* adj. 'fair of form, beautiful'.
y. *hu-raoδah-* 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. (**zā-may-*, from [1]*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. *suṣáṇa-* adj. 'easy to be acquired') 'bringing or producing a good reward or prize'.
g. *hu-šōiθəman-* sb. n. (from *šay-* vb.) 'good habitation'.
hu-šitay- sb. f. (skr. *sukṣitáy-*) 'good abode or habitation', with *yāirya-* adj. 'good habitation lasting throughout the year', as deity.
y. *huška-* adj. (from *haoš-* vb., skr. *śuṣká-*) 'dry'.
y. *huškō.zam-* sb. f. 'dry earth'.
y. *huškō.zəmō.təma-* adj. (superl. to *huškō.zam-*) 'where the ground in the driest'.

y. *hu-šyaoϑna-*, g. *hu-šyaoϑana-* adj. 'whose doing is good'.
g. *huš-haxay-* adj. (§ 103 skr. *suṣákhay-*) 'good friend'.
y. *huš.hąm.bərəta-* adj. (§ 103) 'well acquired'.
y. *huš.hąm.sāsta-* adj. (§ 103, from *sāh-* vb.) 'easy to be governed'.
g. *hya-* pron. rel.: see under *ya-*.
g. [1]*hyaṯ* particle: see under [1]*yaṯ*.
g. [2]*hyaṯ* conjunction: see under [2]*yaṯ*.
[1]*hva-* dem. pron., only nom. sg. m. *hvō* 'this; the, he'.
[2]*hva-*: see under *hava-*.
y. *hvačah-* adj. (cpd. **hu-vačah*, skr. *suvacas-*) 'whose speaking is good'.
y. *hv-apah-* adj. (skr. *svápas-* adj., cp. *hvāpah-*) 'doing good works or acts'.
y. *hv-aiwyāsta-* adj. (cpd. *aiwi-* + *asta-*, from [2]*ah-* vb.) 'well-darted'.
g. *hvaəhaoya-* sb. n. (derived from **hvaəhav-* adj., cp. *havaəhva-* sb.) 'good or blessed life'.
g. y. *hvar-*, g. *xᵛan-* sb. n. (skr. *svàr-*) '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.darəsya-* 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 [2]*ah-* vb.) 'well flinging'.
y. *hv-aspa-* adj. (skr. *svášva-*) 'having excellent horses'.
y. *hvaspā-* sb. f., name of a river.
hvā- prefixed to nouns = *hu-*.
hv-āpah- adj. (cp. skr. *ápas-* sb. n. and *hvapah-* adj.) 'working or creating well' (of gods), 'active, industrious' (of men).
y. *hvā-frita-* adj. 'greatly beloved'.
y. *hvāvayam-* adj. (cpd. [2]*hva-* + *avayam-* from *yam-* vb.) 'deprecating for his own self'.
y. *hvārət-* adj. (cpd. *hvā* + **arət-*, from [1]*ar-* vb.) 'rising well'.
y. [1]*hvā-zāta-* adj. (skr. *svajāta-*) 'self-begotten'.
y. [2]*hv-āzāta-* adj. 'nobly born, of high parentage'.
hvō- prefixed to nouns = *hu-*.
g. *hvō.gva-*, y. *hvōva-* adj., name of of an Iranian family.
y. *hvōva-*: see under *hvō.gva-*.
y. *hvōvī-* sb. f. name of the third wife of *Zaraϑuštra*.
g. *hvō.uruša-* adj. (from *xᵛar-* vb.) 'one who hungers after nurture'.
y. *hvąϑwa-* adj. (cpd. *hu-* + *vąϑwa-*) 'whose herds are good or beautiful'.
y. *hvąϑwavant-* adj. 'having good or beautiful herds'.
y. *hviδāta-* adj. (cpd. *hu-viδāta-*, skr. *suvihita-*) 'well built'.
y. *hvīra-* adj. (cpd. *hu-* + *vīra-* sb. n. 'understanding') 'of good understanding'.

ẖ.

y. *ẖyaona-* adj., name of a folk and of a land.

xᵛ.

xᵛa- adj.: see under *hava-*.
xᵛa- prefixed to nouns = *hu-*.
xᵛaē- prefixed to nouns (from *hava-*, *xᵛa-* adj.) 'self, own'.
xᵛaētav- adj. (from *xᵛa-*, y. *hava-* adj.) 'belonging to the kinship, kinsman; esp. belonging to the nobility, noble man'.
y. *xᵛaētvadaϑa-* adj. (cpd. *xᵛaētav-* + *vadaϑa-* sb. m. 'marriage' from *vad-* vb.) 'one who has married the nex-of-kin'.
y. *xᵛaēd-* vb. (cp. skr. *svedate* 'he sweats'), pres. (inchoat.) *xᵛīsa-* 'begin to sweat'.
y. *xᵛaēpatay-* adj. (see Bartholomae Wb. 1860 seq.) 'he himself, self'.
y. *xᵛaēpaiϑe.tanū-* sb. f. 'the own person'.
y. *xᵛaēpaiϑya-* adj. (derived from *xᵛaēpatay-* adj.) 'own', referring to all three persons and numbers according to context.
xᵛaēna- adj. 'glowing'.
y. *xᵛatō* adv. (skr. *svataḥ*) 'of one's own self, of one's own accord, voluntarily'.
y. *xᵛa-δāta-* adj. 'one who follows his own law; imperishable, eternal'.
y. *xᵛap-* vb. (skr. *svap-*; *suṣvāpa*; *suptáḥ*), pres. *xᵛafsa-*; *xᵛabda-*; caus.

xᵛabdaya-; perf. *huśxᵛap-*; perf. ptcpl. pass. *xᵛapta-*; 'to fall asleep'. With *nī* caus. 'to lull a p. to sleep'.
y. *xᵛa-wrīra-* adj. 'fruitful, fruitbearing' (of plants).
xᵛafna- sb. m. (skr. *svápna-*) 'sleep; dream, vision'.
y. *xᵛaəhar-* sb. f. (skr. *svásar-*) 'sister'.
g. *xᵛan-* sb. n. 'sun'; see under *hvar-*.
y. *xᵛanaṯ.čaxra-* adj. (cp. skr. *svanádratha-*) 'having sounding wheels'.
y. *xᵛaini-* sideform of **xᵛanra-* adj. 'beautiful' in compounds, cp. skr. *sundara-* (**sundra-*, **sunra-*) adj. 'beautiful'.
y. *xᵛaniraϑa-* sb. n., name of the seventh (and central) region of the world.
y. *xᵛaini.starəta-* adj. (**starəta-* sb. n. from ¹*star-* vb.) 'with a beautiful cover'.
y. *xᵛanvant-*, g. *xᵛənvant-* adj. (cp. skr. *svàrvant-*) 'sunny, bright, brilliant'; sb. m. name of a mountain.
xᵛar- vb., pres., *xᵛara-*; *xᵛāra-* (in causative sense); pass. *xᵛairya-*; caus. *xᵛāraya-*: 'to partake of food, consume, eat, drink', caus. 'to give anything to eat'. With *avi* 'to eat', with *frā* 'to eat or drink'.
y. *xᵛarəntī-* sb. f. (from *xᵛar-* vb.) 'food'.
y. *xᵛarətəe* inf. (from *xᵛar-* vb.) 'to drink'.
y. *xᵛarəϑa-* sb. n. (from *xᵛar-* vb.) 'food' (esp. 'food other than grain'), du. 'food and drink' or 'animal and vegetable food'.
y. *xᵛarəϑō.bairya-* adj. 'fruit-bearing' (of plants).
y. *xᵛarənaəuhastəma-* adj. (superl. to *xᵛarənahvant-* adj.) 'most glorious'.
y. ¹*xᵛarənah-* sb. n. (cp. skr. *svàrṇara-* sb. n. 'brigt space') 'glory, kingly glory', mostly with *kaoya-* adj.
²*xᵛarənah-* adj. 'glorious; eminent in (gen.)'.
y. *xᵛarənahvant-* adj. 'glorious'.
y. *xᵛarənō.dā-* adj. 'bestowing glory'.
y. *xᵛairyan* inf. (from *xᵛar-* vb.) 'to eat or drink'.
y. *xᵛarəziśta-* adj. 'sweetest'.
y. *xᵛā-* prefixed to nouns = *hu-*.
y. *xᵛā-daēna-* adj. 'having the same religion, co-religionist'.
y. *xᵛā-ϑaxta-* adj. (perf. ptcpl. pass. from *ϑang-* vb.) '(an arrow) well pulled up'.
y. *xᵛāϑra-* sb. n. (cpd. *hu-* + **āϑra-* sb. n. 'breathing', cp. skr. *ániti*) 'comfort; happiness; paradise'.
y. *xᵛāϑravant-* adj. 'happy, blessed'.
y. *xᵛāϑrō.nahya-* sb. n. 'satisfactory supply' (doubtful).
y. *xᵛāpaiϑya-* adj. = *xᵛaēpaiϑya-*.
y. *xᵛā.barəziš-* adj. 'forming the own cushion'.
y. *xᵛāraoxšan-* adj. (derived from **xᵛa-raočah-* sb. n. 'own light', cp. skr. *svárociṣ-*) 'self-shining'.
y. *xᵛāirizam-* sb. f., name of a land 'Chorasmia'.
y. *xᵛāsta-* adj. (lit. 'made savoury', cp. skr. *svāttá-* adj. 'seasoned, spiced') 'cooked'.
y. *xᵛā.stairiš-* adj. 'forming the own couch'.
y. *xᵛāśa-* sb. n. (**xᵛárta-* from *xᵛar-* vb.) 'eating'.
y. *xᵛāśar-* sb. m. (**xᵛártar-* from *xᵛar-* vb.) 'drinker'.
g. *xᵛāng.darəsa-* adj. 'sunlike'.
g. *xᵛānvant-*: see under *xᵛanvant-*.
g. *xᵛītay-* sb. f. (cpd. *hu-* + **itay-*) 'comfort'.
y. *xᵛīte* inf. (cpd. *hu-* + *ite*) 'to go well'.
y. *xᵛīsat*: see under *xᵛaēd-*.

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Order of letters: *a* (= *ā*, *ȧ*, *ą*), *ə* (= *ə̄*), *b*, *c* (= *č*), *d* (= *δ*), *e*, *f*, *g* (= *γ*), *h*, *ḥ*, *i* (= *ī*), *j* (= *ǰ*), *k*, *l*, *m*, *n*, *ŋ* (= *ŋ́*), *o* (= *ō*), *p*, *q*, *r*, *s*, *š*, *t*, *ϑ*, *ṭ*, *u* (= *ū*), *v*, *w*, *x*, *xv*, *y*, *z*, *ž*.

For abbreviations see p. XII, XIII.

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Yt. *15.*	Yt. *19.*	Yt. *13.*	*Mx.*	*Bd.*	*Šāhn.*
Haošyəha	*Haošyəha*	*Haošyəha*	*Hōšang*	*Hōšang*	*Hōšang*
Taxma Urupa	*Taxma Urupa*		*Taxmūraf*	*Taxmūraf*	*Tahmūras*
Yima	*Yima*	*Yima*	*Jamšēt*	*Jam*	*Jamšēd*
Ažay Dahāka			*Aždahāk*	*Dahāk*	*Ẓaḥḥāk*
Θraētaona	*Θraētaona*	*Θraētaona*	*Frētōn*	*Frētōn*	*Farēdūn*
		Manuščiθra	*Manuščihr*	*Manuščihr*	*Manūčihr*
					Nōdar
		Uzava		*Zav*	*Zav*
Kərəsāspa	*Kərəsāspa*	*Kərəsāspa*			*Garšāsp*

the second or *Kayāni*an dynasty *104*, 127.

	Yt. *13*; Yt. *19*.	Bd.
	Kavāta	*Kavāt*
	Aipi.vaŋhav	*Apivēh*
brothers	*Usan* or *Usaδan*	*Kāōs*
	Aršan	*Arš*
	Pisinah	*Pisān*
	Byaršan	*Vyārš*
	Syāvaršan	*Siyāvaxš*
	Haosravah	*Hōsrav*
	Aurvaṯ.aspa	*Luhrāsp*
	Vištāspa	

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Evil Spirit, see Spirit.
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factions, the two (*ąsa* or *rāna*, *rąna*): used with regard to the religion of the faithful and the unbelievers, the followers of *Aša* and *Drug* 192.
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Fraśaoštra: of the *Hvōva*-family, one of the chief-supporters of *Zaraθuštra*, whom he gave his daughter in marriage 105, 203, *204*, 205.
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Fravašay: the departed souls of ancestors, to be compared with the *Pitáraḥ* of the Brahmans 111, *114*; revisiting this world at the time of the *Hamaspaθmaēdaya*-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.
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Haptō.iringa: lit. 'with seven marks', the chieftain of the stars in the north, Ursa Major 117.
Harā, *Haraitī*: a mythical mountain considered to be the chief of mountains and supposed to surround the earth; with the epithet *bərəzaitī* preserved in mp. *Harburz*, np. *Alburz* 101, *103*, 151. See *Hukairya*.
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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 *Zaraθuštra*.
Hvōvī: name of the third wife of *Zaraθuštra*, see *Zaraθuštra*.
Hukairya: 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 breedes 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.
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— legends of kings, see dynasties and *Xᵛarənah.*
— legend of the wars to be waged with the Turanians, see *Dānavō, Dānay*-clan, *Fraərasyan* and the allegoric legend of *Ašay.*
— myths (natural), see *Tištrya*; (religious), see *Åəhairyō* and *Yōišta.*
iristō.kaša: name of a corpse-bearer, opposed to *nasu-kaša* 142. See *nasu.kaša.*
Isaṭ.vāstra: the son of *Zaraθuštra*, whom he had from his first wife 206. See *Zaraθuštra.*
Iškata: a land, whose situation is not clear 111.
judge (*ratav*): 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 *ratav* of the spiritual world and of *Zaraθuštra* as *ratav* of the material world 162; of *Zaraθuštra* as judge at the time of the last judgement 151, 173, 192, 204.
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J̌āmāspa (*Dōǰāmāspa*): of the *Hvōva*-family, brother of *Frašaoštra*, the prime minister of *Vištāspa* 105, 204; his marriage with *Pouručistā*, the daugther of *Zaraθuštra* 204. See *Zaraθuštra.*
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Kəəha: a land 105.
Kangdiz, the castle of *Kəəha* 105.
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Karapan: in the younges Avesta name of certain enemies of the nation and of the faith of the Mazdayasnians 98, in the *Gāθā*'s name of a member of the priest-class among the non-*Zaraθuštr*ian Iranians *195*, 196, 200.
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[1]*Kavay*, title of the kings of the second mythical or *Kayān*ian dynasty, which succeeded the *Pēšdāt*ian, see dynasties.
[2]*Kavay*: in the younger Avesta name of certain enemies of the nation and of the faith of the Mazdayasnians 98, in the *Gāθā*'s name of the members of the warrior-class among the non-*Zaraθuštr*ian Iranians 196.
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Mainyav: *Spənta Mainyav* 'the holy spirit', *Aŋra Mainyav* (Pahl. *Ahraman*) 'the evil spirit' 98, 133. See dualistic belief and spirit.
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vītastay between thumb and little-finger.
cubit: *frārāθnay* from elbow to finger-ends=two *vītastay*.
arm-length: *frabāzav* from neck to finger-ends=two *frārāθnay*.
fathom: *vibāzav* extent of the two arms out-stretched=two *frabāzav*.
foot: *paδa* of fourteen finger-breadths.
pace or step: *gāya* of three feet.
hāθra of thousand steps.
čarətav 'racecourse' of two *hāθra*'s.

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Nasks (aw. **naska*- 'bundle, collection'); the twenty-one parts of the Avesta, described in the *Dēnkart* 93, 98.
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Pəšana: name of an unbeliever 108.
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supreme lord (*ahū*): used of *Zaraθuštra*, 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.

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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.
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Θraētaona, recognised in the Vedic *Traitāna*; the conqueror of a three-headed monster (*Ažay Dahāka*) and deliveror 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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Urumya lake, see *Čaēčasta.*
Urvāsnā 'sandal-wood' 149.
Urvāxšaya, a judge and lawgiver, killed by *Hitāspa* and avenged by his brother *Kərəsāspa* 97.
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Vanant: the chieftain of the stars in the west, probably the Wega 121.
Vandarəmainiš: the brother of *Arəjaṭ.-aspa* 108.
Vərəhāpara, see hedgehog.
Vərəhvī: 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 *Pišīn.*
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Varəna: a country, for which was born *Θraētaona* 103.
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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 Mąθra*.
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Victorious, the: epithet of the future Saviour *Astvaṭ.ərəta* 132, 158.
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vis, see village.
Visprat (av. *vīspe ratavō*): 'all *Ratav*'s, all chiefs or heads', name of a collection of supplements to various portions of the *Yasna* 94, 161 seq.
Vistarav: an Iranian hero and descendant of *Naotara* 106.
Vīsya: the god (*Yazata*) of the villages or commonalties 165. See *Yazata*'s.
Vīšaptaθa: '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.
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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 *Kayān*ian dynasty 104, 105, 107 seq., 128, the patron of *Zaraθuštra* 107, 205, the political head of the *Zaraθuštr*ian community (league) 188.
vital strength or power (*ahū*), see spiritual faculties.
Vitənuhaitī; name of a river 106.
Vīvahvant: the Vedic *Vivasvant*, the father of *Yima-Yama*, said to have been the first sacrificer 95.
Vīzarəša: 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.
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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.ǰarəštay, 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 *Rašnav* weighes the good works and sins in golden scales, when the soul's account is balanced after the third night after death 115, 138, *159*, 173.
welfare, see *Haurvatāt*.
wind, deified Yt. *10*. 9. See Aryan gods and *Yazata*'s.
winter-solstice, 120. See *Yāirya*.
wise (*huzāntav*) 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.

Xnąθaitī, the witch, by whom *Kərəsāspa* was seduced 97, 158.
Xrafstra: general denomination for all noxious (*daēvic*) animals 154.
Xšaθra (*Vairya*): lit. '(wished-for) sovereignty', a personification of the *ahuric* sovereignty and of the *ahuric* kingdom; as *Ahura* 190; as *Aməša Spənta* god of war and the genius of metals 114, *154*.

Xšaθrō.suka: a mountain in *Karəha* 105.
Xvāirizam: a land 'Chorasmia' 97, 111.
Xvanirəθa: 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 *Kayāni*an dynasty 127; the history of 127 seq.

Yāirya, name of the gods of the seasons or of the season-festivals 117, *161* seq. *Maiδyōi.zarəmaya Payah* 'mid-spring procuring milk or sap' a vernal festival ending with the 21st April; *Maiδyōišam Vāstrō.dātainya* 'mid-summer, (the time) of moving the ripe field' a summer-solstice festival ending with the 20th June; *Paitiš.hahya Hahya* 'corn-festival giving corn' a harvest festival ending with the 3d September; *Ayāθrima Fraourvaēštrima* 'return-festival, (the time) of driving home the cattle' ending with the 3d October; *Maiδyāirya Sarəδa* 'mid-year bringing the coldness', a winter-solstice festival ending with the 22nd December; *Hamaspaθmaēdaya Arətō-karəθna* '. . (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 rivival of their mother earth, ending with the 17th 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.
Yašt's: (av. *yaštay-*) '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 [1]*Ahura*, *Amərša Spənta* and Aryan gods.
ethical gods (abstract): *Arštāt* 'uprightness' 116. [*Čistay* 'insight, understanding', *Čistā Razištā* 'rightest understanding',] *Rašnav* 'justice' 115.
nature gods: [*Asman* 'sky',] *Hvar* or *Hvarəxšaēta* 'sun' 109, 164, 195, *Māh* 'moon' 121, 164, *Ušah* 'dawn' 166, *Tištrya*-Sirius 120, *Satavaēsa*-Aldebaran (?) 121, *Vanant*-Wega (?) 121, *Haptōiringa*-Ursa major 117; *Θwāša* atmosphere Yt. *10*, 66, [*Vayav* 'air, atmosphere',] *Vāta* 'wind' Yt. *10*. 9, [*Zam* 'earth',] *Ātar* 'fire' 172, *Apō* 'waters', *Apąm 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, *Vīsya* the god of the village or commonalty 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, [*Ərətay* 'energy'], *Nairyā Hąm.varətay* 'manly courage' 112, 129, *Āxštay Hąm.vaintī* 'victorious peace' 167.
priestly gods: *Zaraθuštrō.təma* 'having the greatest likeness to *Zaraθuštra*', the god who presides over the priests; (abstract or symbolic) *Daēnā Māzdayasnay* 'the *māzdayasn*ian religion' 112, 122. *Āfritay* 'blessing' 163, [*Mąθra* '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, *Haδiš Vāstravant* 'the native abode, who procures pastures' 163 *Yāiryā Hušitay* 'good lodging

during the whole year' 167, *Bərəjya* lit. 'to be welcomed' causing the increase of corn (see Bartholomae Wb. 958)*), invoked together with *Ušahina* and *Nmānya*, the time from midnight till sunrise being the time of field-labour on the field of the family (*nmāna*) 166, *Sāvaŋhay* the god of the morning (*savah*), who makes large cattle to prosper (see Bartholomae Wb. 1572), invoked together with *Hāvanay* and *Vīsya*, the time from sunrise till noon being the time of milking the cows and leading them to the pasture of the village (*vīs*) 165[, *Frādaṯ.fšav* 'making small cattle to prosper' invoked together with *Rapiθwina* and *Zantuma*, the time from noon till the half afternoon being the time of leading small cattle to the wide pastures of the country (*zantav*), *Frādaṯ.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*), *Fradaṯ.vīspąm.hujyātay* 'furthering all the necessaries of comfortable life' invoked together with *Aiwisrūθrima* and *Zaraθuštrō.təma*, the time from sunset till midnight being the time of repose for men and the time of watching the fire for the priest (see V. *18*. 6, p. 137)].
time gods: *Zrvan Akarana* 'the boundless time' 160; gods of the years, see *Sarəδa*; gods of the months, see *Māhya*; gods of the days, see *Ayara*; gods of the periods of the day, see *Asnya*. See also *Sāvaŋhay*.
Yazišn-ceremony 168 n.
Yeŋhē hātąm: one of the three (or four) most sacred prayers 102, 173, 183. See also prayers.
Yezd, 102.
Yima: (identical with the Vedic *Yama*) he and his sister (Ved. *Yamī*) a primeval twin pair, the progenitors of mankind 94 seq., king of the golden age 96, 133, 138, 139, his works of mischief, which caused his kingdom to fall 129, 194, 195, god of the dead 96; king of the *Pēšdātian* dynasty 103, 127; the legends of 129, 130, 133, 138 seq.
Yōišta: name of a faithful one of the *Fryāna*-family 106, legend of 106.
Yōšt (Pahl.), see *Yōišta*.

Zaḫḫak (Š.), see *Ažay Dahāka*.
Zairimyaŋura, see tortoise.
Zairi.varay: son of *Aurvaṯ.aspa* and brother of *Vištāspa*, who killed the monster *Humayaka* 108.
Zam Yazat Yašt: the title usually given to the *Kayān Yasn* 127.
zantav, see country.
Zantuma: the god (*Yazata*) of the countries. See *Yazata*'s.
Zaotar, see priests.
zaoθra: 'libation', such as the milk (*gāuš*, *gāuš hudā*, *gāuš jīvya*), the juice of the *Haoma*-plant and of the *Haδānaēpatā*-plant (if mixed with the milk called *Para-haoma*) 168.
Zaraθuštra: the founder of the *Mazda*-religion, a priest of the *Spitama*-family 95, in the *Gāθā*'s as a historical personage 95; his date 95, his native place 176, his family: *Pourušaspa* father 97, *Duγδō.vā* mother 159; three wifes 204, from the first wife one son (see *Isaṯ.vāstra*) and three daughters 204, the youngest of the daughters (see *Pouručistā*) married to *Jāmāspa* 204, 205 seq., *Hvōvī*, the third wife, of the *Hvōva*-family 107, 117, 218, 204; his reformation 185: his doctrine 188 seq., his work of conversion and his campaign against the men of false belief 192 seq., his opponents 193 seq., the principle promoters of his doctrine 203 seq.; his 'sermons in verse' (*Gāθā*'s) 169 seq., 184 seq.; in the younger Avesta as a mythical personage, nearly as a divinity: as *Ahū* and *Ratav* of the material world 162, 175, as 'supreme lord' 173, as 'judge' at the time of the last judgement 151, 173, 192, 204; temptation of 137, 158.
Zaraθuštrō.təma: the god (*Yazata*),

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

who presides over the priests, see *Yazata*'s.
Zarēr (Š.), 108.
Zav (Bd.), see *Uzava*.
Zrvan: the god (*Yazata*) of 'time' 160; *Zrvan akarana* '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.
Zervanitic system 160

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.arəδəm.*
„ 21 „ 30 — „ *parənō* read *+pərənō.*
„ 22 „ 18 — „ *vaćō* read *vāćō.*
„ 22 „ 24 — „ *paraca* read *paraća.*
„ 25 „ 7 — before *tå* insert = 20—22.
„ 26 „ 22 — for *+vairyåsća* read *+vāiryåsća.*
„ 28 „ 29 — „ *xrvīdrvō* read *xrvidrvō.*
„ 31 „ 13 — „ *aϑa* read *+aϑā.*
„ 31 „ 21 — „ *vərəzidōiϑranąm* read *vərəzi.dōiϑranąm.*
„ 32 „ 19 — „ *uyē* read *uye.*
„ 33 „ 10, 11 — strike out *viš raoδaṯ xšvaēpaya vaēnaya barəšna, yim upairi.*
„ 33 „ 15 — for *zairi.-pāšnəm* read *zairi.pāšnəm.*
„ 33 „ 20 — „ *nyāidāuru* read *++nyāidāuru.*
„ 35 „ 29 — „ *vayąm* read *vayąn.*
„ 56 „ 6 — before *paoirīm* insert 2.
„ 75 „ 33 — for *mazdayasnanąm* read *+māzdayasnanąm.*
„ 78 „ 1 — „ *+zarmayehe* read *+zaramayehe.*
„ 79 „ 17 — „ *havanānō* read *hāvanānō.*
„ 79 „ 17 — before *dašinəm* insert *dāityō gātuš.*
„ 83 „ 26 — for *yāṯ* read *+yāaṯ.*
„ 90 „ 6 — „ *mazdā, ahurā* read *mazdā ahurā,.*
„ 95 „ 32 — „ Y. *52.* 3 read Y. *53.* 2.
„ 96 „ 28 — „ *Ātypa*-family read *Ātpya*-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 — „ (^{4}*par*) read (^{2}*par*).
„ 132 „ 11 — „ *vayąm* read *vayąn*.
„ 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 (^{2}*šav*).
„ 141 „ 20 — „ understond read understood.
„ 143 „ 26 — „ barrows read burrows.
„ 144 „ 1 — „ (^{4}*par*) read (^{2}*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 — „ *vīzwārəntąm* read *vīzvārəntąm*.
„ 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 xraϑwa* read *hava xraϑwa*.
„ 153 „ 14 — „ heteradox read heterodox.
„ 153 „ 31 — „ sees blood read has the signs of the female sex.
„ 154 „ 31 — „ *pairi.kanəm* read *pairi.karəm*.
„ 155 „ 6 — after *arštayasča* insert *karətayasča* (with transition to the *i*-declension).
„ 157 „ 26 — for emited read emitted.
„ 157 „ 28 — „ *ātərə.dātəm* read *ātrə.dātəm*.
„ 157 „ 37 — „ enjoinced read enjoined.
„ 157 „ 47 — „ *xšay* read *xšāy*.
„ 158 „ 39 — „ untill read until.
„ 159 „ 20 — „ tought read taught.
„ 160 „ 23 — before dogs insert two.
„ 170 „ 12 — for — 29, read — 34,.
„ 171 „ 20 — „ througed read thronged.
„ 171 „ 23 — „ (^{3}*dar-*) read (^{2}*dar-*).
„ 172 „ 8 — „ conciousness read consciousness.
„ 174 „ 27 — „ (^{4}*par-*) read (^{2}*par-*).
„ 174 „ 32 — „ law read low.
„ 177 „ 9 — „ *mazdayasnanąm* read *māzdayasnanąm*.
„ 181 „ 17 — „ *Ābərətar* read *Ābərət*.
„ 181 „ 39 — „ *S.* read *U.*
„ 184 „ 18 — „ *Vahištōitay* read *Vahištōištī*.
„ 184 „ 27 — „ Die Gâtha's 6 seq. read Die *Gāϑā*'s 22.
„ 186 „ 45 — „ o read of.
„ 187 „ 31 — „ breeder read breedes.
„ 188 „ 40 — „ Die Gâtha's 13 seq. read Die *Gāϑā*'s 25.
„ 189 „ 34 — „ thought read brought.

page 192 line 4 — „ Die Gâtha's 18 seq. read Die *Gāϑā*'s 27.
„ 192 „ 37 — for though read through.
„ 194 „ 1 — „ *yāṭ* read *yāaṭ*.
„ 194 „ 5 — „ favouriteis read favourities.
„ 194 „ 38 — „ attainement read attainment.
„ 195 „ 43 — „ *Karpan* read *Karapan*.
„ 200 „ 22 — „ ^{3}*par-* read ^{2}*par-*.
„ 204 „ 7 — after *vīdāitī* insert (^{3}*vaēd-*).
„ 206 „ 10 — for Y. *48*. 11 read Y. *48*. 12.
„ 207 „ 11 — „ gen. sg. read gen. du.